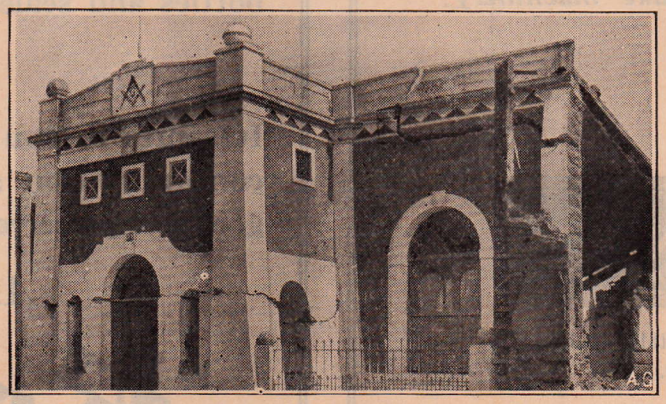
The Cable Tow

Vol. IX Manila, P. I., August 1, 1931 No. 3

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 LODGES OF THIS JURISDICTION



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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 104 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: Wm. W. Larkin, Grand Master; Isidro Paredes, Deputy Grand Master; Stanton Youngberg, Senior Grand Warden; Manuel Camus, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Harvey A. Bordner, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. IX **August, 1931** **No. 3**

Editorial Section

Masonry's High Standing

Freemasonry has attained to great power and high standing, and demonstrations against it such as occurred during the first half of the eighteenth century would not be possible today. In 1724, the "Gormogons", a secret society, was established in England to harass Freemasons. In 1741, the "Scald Miserables" formed a mock procession to deride them. And in 1747, certain renegade Masons who had been thwarted in their ambitions for high office in the Craft, associating with outsiders envious of and hostile to the Fraternity, also staged a mock parade which hurt Freemasonry very little and earned them the sobriquet of "Mock Masons". The occasional attacks to which our Fraternity is subject do it as little damage as a squib might do to the George Washington National Masonic Memorial. The fame, credit, and power of our Institution are something to be proud of, indeed!—*L. F.*

The Masonic Hospital for Crippled Children

We publish in this issue a good deal of information regarding the Masonic Hospital for Crippled Children and we hope our readers will not skip that part of our paper. We are anxious to make friends and supporters for our great Masonic charity. The group of workers which is keeping up the good work is small—much too small for our membership. The burden of the work is borne by very few; but those few are worth thousands. The article published by us shows what has been accomplished and we hope some of our readers will be sufficiently impressed by the showing made and by the splendid example set by some of our best Masons to put their shoulder to the wheel and do what they can to coöperate in the noble work of reclaiming poor crippled children for a life of usefulness—*L. F.*

Constitution Day

We did not know Constitution Day existed, but our Bro. Jos. E. Morcombe, of the *Masonic World* of San Francisco, has enlightened us on this subject and we shall in turn enlighten our readers. Here is the article:

For eighty-one consecutive days the convention that drew up the Constitution of this country was in session; the result was a document which, though it may be easily read through in half an hour, is one of the most equitable and momentous in history. For approaching a century and a half the destinies of this great nation have been shaped under its provisions. The most significant commentary upon its worth is the fact that from the thirteen small, impoverished colonies that were knit together by its seven articles has grown the greatest, most powerful, most prosperous nation upon the face of the globe. Well might Gladstone, the great English statesman, call it, "the most wonderful work ever struck off at a given time by the brain and purpose of man." Among the men who were instrumental in framing the Constitution, wearers of the square and compass were numerous. Throughout it reflects Masonic principles—tolerance, equity, freedom. It voices the eternal principles of justice and right, government for the people by the people; it guarantees every man protection of life, liberty and property; it recognizes the rights of all men; it assures all the right to work out their own destinies unhampered and unhindered. Friday, the 17th of this month, is Constitution Day. Let us on that day pause and reflect upon the real blessings we enjoy as citizens of this country. No nation was ever governed under a more impartial code; no men were ever given more liberty. Right well have we cause to remember August the 17th.

—*L. F.*

The White Plague

Tuberculosis, often called the "White Plague", carries off fully thirty thousand Filipinos every year, Governor-General Davis informs us in Proclamation No. 392, dated July 14th. It outranks every other disease in the Philippine Islands in its widespread and devastating social influences. The great bulk of deaths from tuberculosis occur in the most productive period of life, when the investment in the individual is at its maximum, and their return to the community has only begun; when they leave the largest number of dependents who are most likely to suffer from insufficient care, and thus pass on a heritage of ills and evils to another generation.

The Philippine Antituberculosis Society has taken up the fight against this disease, and to aid it in its drive for funds, the Governor-General, in the proclamation above mentioned, has declared the month of September, nineteen hundred and thirty-one, as "Antituberculosis Month" in the Philippine Islands.

In contributing to this cause, a Mason does his Masonic duty from more than one angle of view. A humanitarian and patriotic duty can also be called Masonic. To the less altruistic inclined, every move against the spread of so insidious a disease should appeal as a measure of self-protection.

We commend the Antituberculosis Drive to the attention of our Brethren and hope they will take an active part in it.—*L. F.*

Cremation

Cremation, once upon a time a widespread practice among the civilized races, with certain exceptions, but stopped by the superstitious belief which developed among the Christians that the human body must be kept intact after death to await the resurrection of the dead, is gradually coming into its own again. The pollution of earth, water, and air by the burial of the remains as practised now, the useless and burdensome expense of purchasing grave sites, erecting monuments, and maintaining and decorating graves, the inutilization of vast tracts of land for useful purposes—all that is obviated by cremation. After all, cremation is nothing but a hastening of the disgusting, slow process of decay under the surface of the earth, in niches or in vaults. In ancient Greece, the right to be cremated was denied only to suicides, unteethed children and persons who had been killed by lightning. On the other hand, Egypt, Judea, and China believed in preserving the outward form of the body and became vast grave yards. It was not until the middle of the nineteenth century that scientists began to advocate cremation. The fight against prejudice and superstition was a long and weary one; but little by little, crematoria sprang up all over Europe and America and with the time improvements were introduced in these that removed many of the objectionable features of cremation. The progressive elements of the community were behind the movement while the ultra-conservative elements were and still are its most stubborn opponents. Naturally, the Masons have aligned themselves on the side of progress and especially in Europe, Masons prefer cremation to the old method of burial. In Manila there have already been numerous cremations of bodies of Masons, notwithstanding the primitive and unsatisfactory crematorium still in use in our city.

Cremation has come to stay and will no doubt be compulsory in most civilized country before another generation shall have passed on. Prejudice and superstition will be as little able to stop it as King Canute's courtiers were successful in keeping the tide from rising.—*L. F.*

Masonic Courtesy

The same conditions obtain to-day in the Grand Lodge office of which we complained in an editorial in these columns three years ago. Here is the text of the article to which we refer:

> The other day we saw the Assistant Grand Secretary up to his ears in work and were expressing our sympathy with him and wondering how, with so little work going on in the Lodges, there could be so much correspondence. We ceased to wonder when we learned that for every letter written there are two reminders; that with some Lodge secretaries, replying to a letter has become a lost art, and that there are Lodges from which you cannot even expect an answer to a letter signed by the Grand Master. We suppose that, in case of a showdown, the offending Lodge secretary would plead "too many works" in his office, but it is a safe bet that the man who thus hangs out the "line is busy" sign goes to his secretarial office for a nap and it takes at least three letters to wake him up.
>
> Seriously speaking, some of our Lodge secretaries might as well mend their ways, and our Grand Lodge stationery should be marked all over, like the back of a Bank check with the name of the Bank, with the letters "R. S. V. P.", meaning, as most of our readers probably know, "répondez, s'il vous plaît", that is, "answer, if you please."
>
> But that wouldn't help much, either. The remedy lies in the hand of the Master who need not keep the poor excuse for a secretary which the Lodge has foisted upon him if he finds it to the best interest of the Lodge to make a change.

For the sake of Masonic courtesy and of common sense and decency, we ask the habitual offenders in that respect—and there are more than two or three—to snap out of it. If the Secretary is guilty, let the Master of the Lodge give him "the grand bounce" and get a real live Secretary instead. If the Master himself is to blame, let him remember that such conduct has in Sister Grand Jurisdictions resulted in more than one charter being arrested by the Grand Master. Some day some Grand Master may lose patience and make an example.—*L. F.*

Bleeding the Candidate

We have more than once heard bitter complaints that candidates have been asked, nay even obliged, to pay for the refreshments served after labor on the evening of their initiation or raising. In one Lodge they told more than one candidate that he could not be promoted to the next higher degree unless he shelled out one hundred or one hundred and fifty pesos for a banquet. In other Lodges they are more diplomatic and merely suggest to the victim the desirability of his putting up the money for the refreshments. Cases where the candidate offers the refreshments of his own free will and accord are exceedingly rare. They saw things that way in Montana where the Grand Lodge, in 1869, adopted a resolution prohibiting Lodges from allowing a Brother to furnish refreshments on the occasion of his receiving any of the degrees conferred therein.

We wonder whether action on the part of our Grand Lodge in this sense would not be indicated? It seems to be the only way of stopping the pernicious habit of bleeding the candidate.—*L. F.*

Another Masonic Cemetery

We learn from the Secretary of Isarog Lodge No. 33, of Naga, Camarines Sur, that his Lodge has purchased a parcel of land in Concepción Pequeño for use as a Masonic cemetery. That is good. Each provincial Lodge should have its own cemetery; but care must be taken to so arrange and keep it that it will be a credit to our ancient Fraternity and to the Lodge.

Most Wor. Bro. Dr. Karl Ornstein Passes On

The Grand Lodge and Masons of the Philippine Islands take part in the mourning that fills the hearts of our Austrian Brethren upon the death, on May 15, 1931, of Most Wor. Bro. Dr. Karl Ornstein, Past Grand Master of the Grand Lodge of Vienna. Upon the birth of the Austrian Republic, in 1918, Bro. Ornstein, impressed with the demands of the hour, took the first initiative towards the organization of the Grand Lodge of Vienna. The illustrious deceased, who was an attorney at law, passed away after long suffering.

Advertising

"Consistent newspaper advertising, backed up by aggressive sales promotion effort, can lift any business from the doldrums," Howard Dexter, sales manager of the Petroleum Heat and Power Co., asserted at the eighth annual convention of the American Oil Burner Association. We wish we could convince some of our friends of this fact whom the business depression has driven to withdraw their advertisements as a measure of economy. Ads are exceedingly hard to get, and any patronage or assistance in the advertisement line will be greatly appreciated by the management of the CABLETOW. We are more than ever convinced of the efficiency and utility of the CABLETOW as an advertising medium and we are persuaded that in helping us, our Brethren in business will help themselves.—*L. F.*

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Editorial Comment and Correspondence

What The Tyler Found

What the Tyler Found.—By Chas. L. Reasoner, M. D., 4838 38rd Street, San Diego, Calif.—110 pages. 4¼×6¾ in. —$1.25 by mail.

Bro. Chas. L. Reasoner, Tyler of Normal Heights Lodge No. 632, is a Mason who studies and thinks and who believes in passing the result of his studies and reflections on to his Brethren, for their edification and improvement in Masonry. Brethren of that kind are an asset to the Craft and the neat booklet in blue and gold which Bro. Reasoner presents to us now will appeal to many of our Brethren. The Chinese have a saying "If you stand on a mountain and talk to the people in the valley they cannot hear you." Brother Reasoner has chosen the happy middle elevation and the "speeches full of wisdom, true gems of thought carelessly thrown around" which he selected for his collection will find acceptance in the valley where all-day folks abide as well as on the lofty mountains where the learned dwell. There is prose and poetry, with plenty of food for thought in both.

Progress Is In The Individual

From the editorials in the last number of the *Masonic Analyst* which has come to our desk we copy the following which bears the above title and which furnishes considerable food for thought:

> Despite the decrease in the ranks of our Masonic brethren from time to time, and many are leaving us in this age of speed and strife, the fruits of their Masonic activities lives after them, to encourage and reward those who are coming up in the ranks. We often hear weak-kneed brethren say that Masonry is not progressing and so far as they are concerned it never will progress. Its progress is in the individual and not in the order. Mentality is not possible in the inanimate and when Master Masons fail to show the proper acumen, there is not a chance in the world that *their* Masonry will progress.
>
> Activity in Masonry is only possible where men will do their bit for their fellowman—a mental condition pure and simple. And when we lay a brother away—one who has been a leader and a builder, we realize that his physical efforts have gone from us forever. But the results of his mental ability remain to encourage and enrich his brethren who remain for their short span of life. To act and do for men is Masonry and only by such work does Masonry progress.

Lend A Hand

We have touched upon the subject before and may touch upon it again, but we shall nevertheless copy and make our own the editorial which we copy hereunder, headed like the present article and published by the *New Hampshire Masonic Bulletin*, as follows:

> Probably never before in the history of the world was there a time when unemployment was so general as now: probably never before was there greater opportunity for those having it in their power, to extend a helping hand to the needy. These are not idle words: they are fraught with meaning and may well be heeded by those of the Craft, who have it within their gift to help in such emergency.
>
> Men of all ages in the Masonic fraternity,—men with and without professions,—having a trade and without skill of any sort,—are feeling the results of lack of business and a consequent lack of work.
>
> If ever there was a time when the expression "to help, aid and assist," meant anything, it is now, for there are men idle today that never before knew what it meant to be out of a job. They don't know how to ask for help for they never faced such an emergency: some are ashamed and chagrined to let it be known that they need to be helped and others are too proud to acknowledge they are in distress.
>
> Now is the time to help.

We had to give up publishing "Employment Wanted" notices in the CABLETOW because there was no response; but we hope that each Brother will constitute himself an employment committee and keep on the lookout for a job for Brethren in need of work. This is the least we can do for the victims of the present crisis.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has apppointed Wor. Bros. George A. Mayhew (8), Castor P. Cruz (19), and Eugenio Dizon (27), to act as Grand Lodge Committee for Visiting the Sick during the month of August, 1931.

Addresses Wanted

Mail addressed as follows to certain members of Manila Lodge has been returned: Captain Odmund Arnesen, c/o Standard Oil Co., 25 Broadway, New York; Mr. J. C. Brandon, Bankok, Siam; Capt. Hugh C. Denson, 331 North Arden Avenue, Los Angeles, Calif.; Mr Ernst U. Grönkvist, P. O. Box 954, Buffalo, N. Y.; Mr. Llewellin Hillard, c/o Pacific Commercial Co., Legaspi, Albay (at present in U. S.); Mr. P. A. Lyons, 212 Willow Avenue, Brooklyn, N. Y., and Captain Werner Tornroth, 25 Whangpo Road, Shanghai, China (at present in the Philippines.) Members knowing the address of any of these Brethren are requested to kindly communicate with Wor. Bro. A. Schipull, Secretary, Manila Lodge No. 1, P. O. Box No. 407, Manila, P. I.

Stated Meetings of Manila Lodges

August 10 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
August 11 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
August 12 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.
August 13 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
August 14 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.
August 15 (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.
August 20 (*Third Thursday*).—Solidaridad No. 23, Plaridel Temple.
August 21 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.
September 1 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
September 2 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
September 3 (*First Thursday*).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
September 4 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
September 5 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
September 7 (*First Monday*).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
September 8 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
September 9 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.
September 10 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

Binding *The Cabletow*

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 year's 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. 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.

Masonic Fiction

The Great Hand

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

(Conclusion)

The Story so far: On the s.s. *Maasland*, en route from Europe to New York, five passengers have formed what they call the Club of the Five to have a good time. They are Guy Galvin, 22, on his way from the Philippines to the United States, to enter Harvard University; Anne de Mézeray, an attractive Belgian girl who is going to the U. S. to marry a man whom she does not love; Berthe Welborn, a beautiful Canadian woman, unhappily married, consumptive, pleasure-loving, but not all bad; Robert Mellinger, an Austrian, who intends to marry Berthe after she has secured a divorce; and Georges St. Clair, a Prussian ex-army officer, handsome, dissipated, ruined, but about to inherit a fortune. Guy Galvin is the son of an American army officer who has died in the Philippines. Deserted by his mother in his infancy, an attack of bubonic plague at the age of 6 years retarded his mental development for several years. He has caught up, but has remained pure and guileless like a child. Guy is traveling with Santos, an ex-Philippine Scout who considers it his duty to accompany Guy because many years ago Major Galvin asked him, as a Brother Mason, to look after his son. Guy has also become a Mason and has been told by Major Storm, his father's friend, that Masonry will guide and protect him through life like a great hand. He has already been saved from harm by a Brother Mason in Hongkong and has been attracted to Anne de Mézeray by a Masonic pin she wore. On board the *Maasland* Guy has again met beautiful Princess Vorontsov, whom he rescued from thugs in Hongkong. Guy's aims in life are now to find his mother and to marry Anne de Mézeray, who is, however, about to wed another man.

Upon arrival of the ship in New York, the Five disperse. Berthe deserts Mellinger, her lover, to follow St. Clair, now flush with money. Anne de Mézeray, though in love with Guy, goes to St. Louis to keep her word; but a Masonic friend prevents the marriage, unmasking her fiancé as a scoundrel. Princess Vorontsov, who has gone to a seaside hotel in Maryland, learns there, by accident, that Guy is her son whom she believed to be dead. In the meantime Guy, having lost all his money, has disappeared. The princess, Major Storm, and Anne de Mézeray (who has become the Princess' secretary) institute a search for him. About that time, in a small town in the Rocky Mountains, Berthe Welborn, about to be abandoned by her lover, St. Clair, kills him and fatally injures herself in an attempt to run their car over a precipice. Guy, then dangerously ill with appendicitis, and Santos happen to be in the same town at the time.

CHAPTER XXI.—*Brotherly Love*

Santos shifted from one foot to the other as he was wont to do when he was embarrassed.

"Yes, I know we can have it done by another doctor; but they tell me that it is a serious case and that you are the best man to do the work. That is why I have come to you. Will you please tell me what your charge is?"

"Five hundred dollars," snapped the doctor.

Santos looked unhappy. "Doctor," he said at last, "I have exactly two hundred and forty dollars in gold in my belt; it is all I have in the world. I will give you that and pay the rest little by little. I don't want the boy to die—"

"What is he to you?" asked Doctor Campbell, in a softer tone of voice.

"His father was my major over there in my country, and my brother, too. He asked me to take care of his son, and the boy is my brother also. If he died—"

Santos' voice broke.

"What kind of brother—masonic?"

"Yes, sir."

Dr. Campbell cleared his throat. "Let me tell you something, my friend", he said. "I lost my faith in the Masonic Institution many years ago, not long after I had joined it. I am out of it now; but things have happened lately which make me think that I am mistaken in my attitude. Your devotion to that boy has helped to convince me that I am wrong. As to my charge for that operation, it is five hundred dollars or nothing, and nothing it shall be for that boy, though he will receive the same attention as if he were a millionaire. All right, Mr. Santos, I'll take the case without fee. You will have plenty of use for that gold of yours because the young man will have a long siege of it."

Santos pockmarked face was alight with happiness as he stammered his thanks. The sudden attack of appendicitis which had seized Guy had come in the early morning, just as Guy was getting ready to work in the office of a Mason whom he had met a few days before at Lodge. Santos had at first run foul of the unions in his endeavors to find work, but now he had good prospects. He was anxious to begin working; the invigorating air of Colorado acted upon the Filipino like a stimulant and he asked for nothing better than to show his skill in the various forms of activity in which he excelled.

Santos was deeply worried as he sat on a bench in the hospital, a few hours after his conversation with Dr. Campbell. His face turned ashen when a shrouded form was wheeled out of the operating room, and when Dr. Campbell followed shortly after, Santos rose and looked at him with pleading eyes.

The doctor nodded to him. "A bad case, Mr. Santos," he said; "but don't worry, we shall pull him through. It won't do you any good to hang around the hospital; come back to-morrow morning and ask the man at the desk."

Santos had to wait a whole day before he was allowed to see Guy. The operation had been a success; but there would be a long convalescence. Santos sat by Guy's side as long as they would let him stay, holding the boy's hand which looked white and thin in Santos sturdy brown hand. Guy smiled.

"Here we are holding hands like two sweethearts, Santos," he said with his tired voice. "I am certainly happy to have you, old scout, but I wish you could find my mother for me. I dreamed last night she was coming to nurse me. I wonder how she looks?"

Santos rejoiced when Guy was promoted to the wheelchair. He was working on the night-shift in a small factory now and came to see the boy as often as he could. The hospital bill worried him considerably, although the doctor had told him gruffly not to worry, as he would see that Guy was given plenty of time to pay it in.

The factory in which Santos was working ran only five days of the week, and the first chance Santos got he went to the Lodge to thank the Brethren for sending flowers to the patient. When he entered the ante-room, the tyler received him with outstretched hand.

"Glad to see you, Brother Santos; you are just the man I am looking for. There is a notice in the *Illinois Freemason* that will interest you, I bet." He pulled a folded newspaper out of his pocket and opened it. "There it is, on page ten, where I have put the blue pencil mark. You can read it yourself while I attend to Brother Jones here."

Santos stepped under the light and looked eagerly for the marked place. To his great delight he found a notice announcing that if Guy Galvin and Alejandro Santos wrote or telegraphed to Major Storm, % Army & Navy Club, Washington, D.C., they would receive information to their great advantage. The notice mentioned the Lodge to which they belonged and asked any Brethren knowing their whereabouts to call their attention to the notice.

Santos did not attend Lodge that night. Instead of that he went to the telegraph office, where he laboriously wrote out a telegram and sent it to Major Storm. He resolved not to tell Guy about it for the present, in order not to awaken false hopes in him. He wanted the surprise to be complete if the results were as expected.

About the same time that Santos read the notice which gave him such a pleasant shock, Guy also received a shock but of a different nature. The pale little nurse with the hazel eyes who occasionally slipped in to cheer up the young man had come for a few minutes' chat.

"I can't stay long," she said. "At eight o'clock I have

to go on duty in the Emergency Ward; the poor lady there will probably pass away before midnight after fighting death since yesterday evening. Wasn't that an awful accident? Why, did you not read the paper? There is one on Mr. Griffin's bed; I'll get it for you."

Guy opened the paper and began reading. He had not advanced far when he uttered an exclamation of horror.

"What is it?" The little nurse was alarmed.

"Miss Chelsea, I know Berthe Welborn. I knew the dead man, too. Oh, Miss Chelsea, I must see her immediately. Poor Berthe!"

The head nurse reluctantly granted Guy permission to visit the dying woman. It could not hurt her and the visit of a friend would be a comfort. Miss Chelsea wheeled Guy into the ward where Berthe Welborn was lying. The young man peered anxiously into the still white face on the pillow. A few minutes elapsed, then a slight tremor ran over Berthe's face. Her large eyes opened slowly. The expression of bewilderment in them quickly gave way to one of joy.

"Guy!" It was barely a whisper. "You have come! Your hand, *mon chéri.*"

Guy took the delicate, cold hand. There was a flicker in the green pupils, quite unlike that which Guy had more than once noticed in the past. The lids dropped slowly. Again the lips moved and Guy read more than heard the words. "I am not a lynx, Guy, am I?"

Guy's eyes were wet. "No, Berthe *chérie*, you are not. I did not mean what I said then; I did not understand."

Fifteen minutes later Dr. Campbell gently unclasped Guy's hand from that of Berthe. "Come, Mr. Galvin," he said; "your friend is at peace. The nurse will take you back to your ward."

"What? is she dead? Oh no, she isn't. Look, doctor, she is smiling in her sleep."

"She must have passed away while you were talking to her. I am glad you came, my boy; that woman died happy."

Chapter XXII.—*Four of the Five*

"Santos, they are going to bury my poor friend this afternoon at three o'clock. You must get a nice wreath and go out there, *sabe?* It is a long way to the cemetery, they tell me, and flowers are awfully expensive here. You will simply have to part with another of those ten-dollar gold pieces of yours, old fellow. Won't you do that for me, Santos?"

"Don't worry, Guy," Santos said, looking fondly at the thin, pale face of his friend whom the death of Berthe Welborn had given a setback. "I'll do anything you say just so that you get well quickly. It is a good thing this is Saturday and the factory is closed. I would hate to lose a day; we can't afford it just now. But things will be coming our way very soon, very soon—"

"What is it that you are hinting at, Santos? You seem to have something up your sleeve, but you won't tell."

"Never mind, Guy; I expect good news in the next few days but I don't know myself what it will be. Just have a little patience and don't lose courage."

Santos got a lift on the way to the cemetery. The services at Berthe's grave were brief and the funeral was inexpensive, as directed by Dr. Welborn in a curt, brutal telegram. Santos stayed till the grave was filled in, then he started to walk home. A cold wind was blowing from the Rockies and the Filipino shivered and pulled up the collar of his overcoat. He stepped out briskly in order to keep warm and get back to town quickly.

He had to cross a level plain without houses or trees. The bleak wind raised clouds of whirling dust on the highway which almost blinded the ex-scout, but he trudged on with the steady swinging gait of the old infantry man. He heaved a sigh of relief when, at last, he approached the railroad track, beyond which houses and trees afforded a shelter against the biting wind. To his dismay, he found his progress blocked by a long freight train which was passing at the grade crossing. The yards were near and the train was running slowly, to Santos' great disgust. As Santos was watching the train, his attention was attracted by a man who was standing on the coupling between two box-cars and was stepping outward, evidently preparing to jump from the train. Santos' heart stood still for a moment; he hoped the man would make it.

He saw the stranger swing outward, jump, and roll down the cinder-strewn embankment. Quickly, Santos ran down the track and reached the place just as the man was rising. The stranger wore a heavy, rather shabby overcoat and Santos took him at first for a negro because of the coal dust which covered his face.

"Are you hurt?"

The stranger blew on his knuckles which were badly skinned. "Nothing to speak of," he replied, then he looked closely at the Filipino. Santos was wondering where he had seen the robust-looking man with the reddish mustache and honest gray eyes before, when the stranger suddenly exclaimed: "Why, you are Mr. Santos, who came over on the *Maasland* with Guy Galvin, aren't you?"

"And you are Mr. Mellinger, the man who was such a good friend of Guy's on board and who was a Brother Mason but did not tell us he was."

"I am the same, Brother Santos, and I am glad to see you. I must give you my left hand, but my heart goes with it. I am certainly glad to meet you again. How are you, and how is Guy? Is he here?"

"Guy has been very sick and is still in the hospital. He could not attend the funeral of the beautiful lady who was his friend on the ship, so he sent me with a wreath. I am returning from the cemetery now."

Mellinger moaned. "Santos, I read about the accident in the paper at Cheyenne. I was out of work and broke and I had to ride the brakerods to get here. Will you take me out to the cemetery and show me the grave? The dead woman was my dear friend, you know."

Santos tramped all the way back to the cemetery with the Austrian. On the way he told him how Guy and he happened to be in the little Colorado town and how fortune seemed to have turned her back on Guy since he landed in America. He waited patiently while Mellinger knelt and prayed at the grave of the woman who had ruined his life but whom he still loved. At last the Austrian rose; his face looked haggard and worn.

"Let us go—I don't care where," he said, in a toneless voice.

The way back to town seemed endless to the sturdy Filipino. The Austrian walked by his side in moody silence. Several times he staggered like a drunken man. Santos looked at him curiously and finally asked him what was the matter.

"I am starving, Santos—that is all."

Santos was shocked. At the first restaurant they saw, the two stopped and ate. The Filipino paid for both, then he asked the Austrian to come to his room.

"You can wash up in my room," he said. "I think one of my shirts will about fit you and with a little brushing your clothes and cap will be all right. We are going to see Guy at the hospital."

Mellinger looked grateful. "You are a good fellow, Santos," he exclaimed. "I don't want to be a burden to you; but if you can help me over the next two or three days you will save my life."

Santos was about to answer when there was a knock at the door.

"There is a telegram for you, Mr. Santos," said the shrill voice of the landlady. "I'll slip it under the door. There are no charges to be paid."

Santos eagerly stooped down and picked up the little

envelope. He tore it open and a happy grin spread over his broad face as he read it.

"Good news! Won't the kid open his eyes! They are coming to-morrow, the young Belgian lady whom Guy was sweet on and that Russian princess who was also stuck on him. But we are not going to say a thing about it to Guy, Brother Mellinger. If it is all right with you, we shall get the ladies at the depot to-morrow and take them to the hospital, as a surprise party for the boy. Now let us hurry up and go to the hospital. Guy will be waiting anxiously, and won't he open his eyes when I bring you in to see him!"

CHAPTER XXIII.—*The Five all present or accounted for*

Guy was lying in his bed, taking a complete rest and looking dreamily at the ceiling. Miss Chelsea had given him a good scolding and had taken the wheel-chair away from him. Now Guy was looking occasionally out of the corner of his eyes towards the door; he wanted the prim figure of the little nurse to appear there because he was anxious to have her see that he was behaving. However Miss Chelsea seemed to be busy elsewhere.

Mellinger's visit the night before had been a pleasant surprise for the young man, but it had not been cheering. The Austrian had nearly broken down when Guy had told him how the woman he loved had died. Guy was naturally very truthful, but this time he had told a lie when he said that Berthe had once or twice pronounced Mellinger's name before she passed away. The happy expression on the Austrian's face had rewarded him for this sacrifice.

Mellinger's sudden appearance had made a strange impression on Guy. Was it not as if some occult power had attracted four of the Five to the same spot in the United States, a small town tucked away in the Rocky Mountains? Of course, there was no probability of Anne de Mézeray coming to that part of the country and making the count complete.

The young man sighed wearily. He was sure that the charming Belgian girl had not forgotten him and never would; but she was now the wife of another man and by this time her heart ached probably less than his. Perhaps the man whom she had married would in time be able to break down her indifference and win her love.

Guy experienced a fierce twinge of jealousy that made him feel ashamed of himself. He moaned and tried to think of something else. For a few moments his thoughts dwelled in the Philippines; he longed for the balmy airs, the flaming hibiscus and poinsettias, the glorious bougainvilleas, the slender palms and the sparkling blue sea. But then the gray face of "Mutter Sorge" appeared again and the young man remembered that he was now a pauper, dependent upon faithful Santos and his Brother Masons. He was glad enough to allow his thoughts to wander back to Annie and the happy hours through which they had lived together on board. When, at last, the little nurse entered the room, Guy closed his eyes and pretended to be asleep because he did not want her to efface the sweet features of the Belgian girl from his mind's eye.

When he thought Miss Chelsea was gone, he opened his eyes, only to look into the pale, serious face of the little nurse who was bending over him. With a smile, Miss Chelsea patted him on the shoulder.

"I am glad you are awake, Mr. Galvin," she said. "I was just about to wake you up. There is somebody to see you, a most charming visitor!"

Guy seized the nurse's hand, eagerly.

"Who is it?" he asked. "A girl, very pretty, with dark hair and the most glorious grayish-blue eyes that ever were?"

The nurse nodded.

"That is as good a description as any," she answered. "You must have been expecting her. Come in!"

The door had half opened and as Miss Chelsea gave an encouraging nod, it flew open and in came Anne de Mézeray, her rosy face beaming with happiness. Miss Chelsea discreetly turned away, though not completely. When she finally left the room, Annie was kneeling by the side of the bed, her face hidden in the coverlet, crying with happiness, while Guy was caressing the dark hair.

Outside the little nurse applied her handkerchief to her eyes once or twice, then, after a while, she quietly re-entered and found Annie sitting on a chair by the side of the bed, holding Guy's hand.

"Guy, I have some of the most wonderful news for you that you could imagine. But before going on, I must ask you a question: do you still love me?"

"Oh, Annie!" The young man's voice sounded reproachful.

"All right, Guy; I thought so. No answer necessary. We shall still be happy: thanks to the silent working of that Great Hand of which you spoke to me on board, I have been preserved from a dreadful fate, dear. That marriage never took place."

With a happy cry, Guy drew the girl into his arms.

"Annie! Annie!" His voice broke. "That is too much happiness, all at once. You here, and free!"

The girl turned towards Miss Chelsea.

"Nurse, will you plase inform the lady in the reception room that she may come now?"

As Miss Chelsea left the room, Annie took Guy's hands in hers.

"Now, Guy, I have the most wonderful news for you that you ever received in your life. The visitor who is waiting to see you is none other than your mother, dear, your lovely, loving mother. She has asked me to prepare you for this."

The young man looked with wide open eyes first at the girl who had put her arm caressingly around his shoulders and then at the door.

"My mother? my mother?" he asked. "But, Annie, I must be dreaming, or am I delirious? Are you real, dear?"

The girl kissed him.

"That kiss was real, was it not? And I can assure you that you have not a bit of fever, dear."

The young man was about to ask another question when, looking over Annie's shoulder, he saw standing in the doorway, his friend from the Hongkong and the *Maasland*, Princess Vorontsov.

Anne de Mézeray rose quickly. With the Latin love for the dramatic, she pointed at the newcomer who stood for a moment on the threshold, as if hesitating to enter.

"Behold your mother, dearest!" she exclaimed.

Guy, sitting up in bed, looked spell-bound at the beautiful woman in the doorway, then he held out both arms. The princess rushed forward and, sitting down on the edge of the bed, she drew her son against her bosom. Miss Chelsea hastened to her side.

"Be careful, ma'am, be careful," she warned. "His wound..."

But mother and son did not pay the least attention to her in their happiness and at last the little nurse beat a hesitating retreat.

Once outside, she again produced her handkerchief.

"Oh my, oh my!" she murmured. "It takes stronger nerves than mine to stand all this."

THE END

It Pays to Advertise

The codfish lays a million eggs,
And the helpful hen lays one,
But the codfish doesn't cackle
To tell us what she's done;
And so we scorn to codfish coy,
And the helpful hen we prize,
Which indicates to you and me
It pays to advertise.

—*The South Side Christian*,
Omaha, Nebraska.

Pieces of Architecture

A Brief Lecture on the Origin and History of Freemasonry

By Bro. M. H. Silverthorn, of John A. LeJeune Lodge No. 350, Quantico, Va.

Masonry has been defined as a speculative science that has for its object the investigation of the Divine Truth. By speculative, we mean contemplative, ideal, theoretical, that which is formed by speculation. Speculation, in this sense, means a mental view of anything in its various aspects. Masonry has also been defined as a system of morality, veiled in allegory and illustrated by symbols. By allegory, we mean the description of one thing under the image of another. Christ said, "I am the vine, ye are the branches." Here the properties of the vine were transferred to Christ and those of the branches, to his disciples, to show the relation of the disciples to the Master. That celebrated book, "Pilgrim's Progress" is an allegory. By symbols, we mean signs by which one knows or infers a thing—the representation of an idea—something which suggests an idea. The lion is a symbol of courage, while the lamb is a symbol of meekness. The sprig of acacia is a symbol of innocence and immortality.

We know the date of modern Masonry, but the origins of its teachings are clouded in antiquity. Since time immemorial, philosophers have devoted their wisdom and intelligence to solving our real purpose on earth and man's relation to the Divine Being or Creator. All ages and all civilizations have produced great teachers. To mention a few, I need but recall Pythagoras, who lived in Greece about 500 B. C., and, over on the other side of the world, Confucius, who lived about the same time. Buddha, who lived about the 6th century B. C.; Mencius and Mahomet are others. While these teachers have not always arrived at similar results, they have all recognized certain fundamental truths. In ancient times these teachers imparted their wisdom to pupils, who being desirous of knowledge, were attracted to the leaders by their fame and wisdom. Thus were founded what are known as the Ancient Mysteries.

The Ancient Mysteries were esoteric—that is, secret. Man is in various stages of development and what can be understood by the philosopher is unintelligible to the ordinary person; so, in order to help and reach all, instruction must be adapted to the needs of the individual. Therefore, all of the great Teachers reserved the greater truths for those capable of receiving them. Hence, secrecy.

The object of the Ancient Mysteries was the instruction and development of man. Great emphasis was laid on man's immortality. Birth, death, and resurrection appear in all of the Ancient Mysteries.

Let us note some of the ceremonies of initiation used in the Ancient Mysteries.

(a) In the Hindu Mysteries, the candidate had a cord of three threads placed around his body. He was led into a brilliantly lighted chamber where three priests sat, one each in the East, West, and South. He was led around this chamber three times and was caused to take three steps ending in right angles.

(b) In the Persian Mysteries the initiation was more severe. The candidate was put on forty days probation and this was followed by fifty days of fasting in a subterranean cavern. He was led into a cavern where a naked sword was presented to his naked breast. He was led through narrow and winding passages lined with pits. In some pits there was fire, in others water, some contained wild beasts, and others serpents. He was in real danger if he strayed from the narrow path.

(c) The Druids had three degrees. In the Third degree the candidate spent nine months in solitude studying astronomy, philosophy, and theology. He was then placed in an open boat and committed to the mercy of the waves. If he made a safe landing he was taken into the organization. The Druids were a very learned community. They taught anatomy, astronomy, botany, languages, and medicine. Thus we see the Mysteries were repositories of wisdom.

(d) Centuries before Christianity there dwelt on the shores of the Dead Sea people belonging to the Society of Essenes. They were a communistic body. Their chief characteristic was the teaching of love—love of God, virtue, and mankind. They had an inner instruction or occult teaching which they guarded with great secrecy. St. John the Baptist and St. John the Evangelist were members. According to the Talmud, Jesus spent his younger days in an Essenean community.

Practically all of the initiations into any of the Ancient Mysteries ended in a brilliantly lighted cavern or temple, where the ceremonies were explained and the candidate was invested with the secrets of the order. The Ancient Mysteries were told in allegory and illustrated by symbols.

The decline of the Mysteries was caused by the personal ambition of the priests and by despotic rulers. They began to wane before the days of Aristotle, who lived about 350 B. C. Their decline was gradual, however, for in the days of Cicero, who lived about 106-43 B. C., they still retained much of their early sanctity and grandeur. However, by the end of the Roman Empire the Ancient Mysteries had receded to the East.

Masonry is not a lineal descendant of the Mysteries but is molded upon them. The origin of the Masonic movement is modern, but it had its source in true Mysticism and is one of the channels of Mystic teachings.

In support of this idea let us note some of the connecting links between the Ancient Mysteries and Masonry. Some Masonic authorities tell us that Manes, a Persian philosopher who lived in the third century, organized the cult of the Sons of the Widow. This cult flourished for a hundred years, but in the fourth century it was bitterly persecuted by the Roman Church. It took refuge in Egypt. From Egypt it spread into Palestine and was introduced into Europe by means of the Crusades. Masonic writers connect it with the German building corporations and societies. During this transitional period the cult changed names or was known by different names in different places, due to persecution.

The Cologne record, which is dated 1535, bears witness that a secret society existed before 1440 under the name of the Brotherhood of St. John and since then and up to 1535 under the name of St. John's Order of Freemasonry or Masonic Brotherhood. Gen. Pike, the noted American authority on Masonry, states, "Among Freemasons of a certain class and limited in number, the same symbolism or a large part of the same, as afterwards placed in the degrees, did exist long before, perhaps some centuries before 1717. The art of building stood above all other arts and made all others subservient to it. It commanded the services of the most brilliant intellects and the greatest artists. The old symbolism was embodied in the churches and cathedrals, and some of these were adorned with figures and devices which would never have been tolerated if the priesthood had known what they meant to the Adepts."

So we find many Masonic writers testifying that through the instrumentality of the Crusades the teachings of the Ancient Mysteries were introduced into Europe and became the foundation of modern Masonry.

Let us examine the early history of Masonry.

(a) We find that the earliest history of lodge meetings dates from 1599, but there are copies of old "Charges" and laws dating from the 14th century.

(b) The term "Freemason" originally meant a worker in

free stone, but later was applied to all "Craftsmen who had obtained their freedom as masons to work in lodges."

(c) Old "Charges" state that persons not operative masons were admitted to the Order and designated "Accepted." Records of the 17th century show that the great majority were speculative Freemasons.

(d) During the latter part of the 17th century Masonry began to retrograde in England. The society had become commercial. Those deeply interested saw that something had to be done. The two moving spirits were Dr. Anderson and Dr. Desaguliers, the latter a French physicist living in England. On June 24, 1717, four lodges met in London and formed the Mother Grand Lodge of the World.

(e) The Masonic body at York was not included and in 1725 they formed a Grand Lodge of their own and called it the Grand Lodge of all England. This Grand Lodge continued until 1790, but did not charter lodges outside of England.

(f) Drs. Anderson and Desaguliers were, together with others, chosen to revise Masonry and as a result of this committee's work we have the Free and Accepted Masonry containing the legend of Hiram and the symbolism of Solomon's Temple.

(g) We find Masonic writers agreeing that the revisionists of 1717 inaugurated the three degrees. Again quoting Gen. Pike, we find that authority says, "To the men of intelligence who belonged to one of the lodges in 1717 is to be ascribed the authorship of the third degree and the introduction of hermetic and other symbols into Masonry; they formed the three degrees for the purpose of communicating their doctrines, veiled by their symbols except to those fitted to receive them, and to give to all others a trite moral explanation of them which they could receive." The plan was worked out by these reconstructionists and formally approved and accepted in 1723, becoming known as the new constitution and is the Freemasonry of today.

(h) In 1730 a book called "Masonry Dissected" appeared. This book was supposed to give a revelation of Free and Accepted Masonry and resulted in the formation of many spurious and profane lodges. The Grand Lodge of the World endeavored to thwart these profane lodges by changing the pass-words and making other changes. These changes caused dissatisfaction resulting in withdrawals and the formation of new regular lodges. The seceders formed an independent body in 1751 and called themselves "Ancient York Masons." They claimed to have preserved the ancient forms, hence the name "Ancient". Both of the Grand Lodges chartered lodges in America. In 1813 both Grand Lodges united under the title of United Grand Lodge. The work was made similar. So we have some lodges in the United States today that call themselves Free and Accepted and others that are known as Ancient, Free and Accepted.

If we remember that modern Masonry dates from 1717 and scattered records and "Charges" date back to the 14th century; if we remember that the legends of Hiram, Solomon's Temple, and the Lost Word are symbols; if we take the legend of the Lost Word to embody the whole design of Freemasonry—the search after Divine truth; if we make our lodges schools, our labor study, then our wages will be learning and we may attain that state of perfection which shall truly make us Master Masons.

NOTE.—The above lecture was delivered by Bro. M. H. Silverthorn, captain, U. S. Marine Corps, of John A. LeJeune Lodge No. 350, Quantico, Virginia, on March 9, 1931, before Charleston Lodge No. 44, at Agana, Guam, Marianas Islands. The author explained that his remarks were based upon and contained extracts from the book "Ancient Mysteries and Modern Masonry," by Rev. Charles H. Vail, published by the Macoy Publishing and Supply Co., making grateful acknowledgment to the author and publishers mentioned.

Of The First Grand Lodge

By Wor. Bro. Joseph F. Boomer, P. M. St. John's Lodge No. 9, F. & A. M., Manila, P. I.

So far as the records show, the Grand Lodge of England, organized in 1717 was the First Grand organization of Masonry. No minutes of this parent Grand Lodge earlier than those of June 24, 1723, have been preserved. In order to appreciate the historical significance of the organization of the Grand Lodge of England it is necessary to study the condition of the times with respect to politics, morals, and religion, all fallen to a state of degradation that is difficult to conceive. Masonry which had grown steadily in spirit and influence since the burning of London in 1666, was the strongest social force making for righteousness in the English realm.

The only known account of the formation of the Grand Lodge of England was written in 1738, by Dr. James Anderson in his *New Book of Constitutions*. It is not known whether the writer actually participated in the event. At any rate he wrote near enough to it to have obtained his data from those who were present. This account, familiar to most readers on things Masonic, runs as follows:

"King George I enter'd *London* most magnificently on *20 Sept., 1714*. And after the Rebellion was over A. D. 1716, the few *Lodges* at *London* finding themselves neglected by Sir *Christopher Wren*, thought fit to cement under a *Grand Master* as the Centre of Union and Harmony, *viz.*, the *Lodges* that met,

1. At the *Goose* and *Gridiron* Ale-house in *St. Paul's Churchyard.*
2. At the *Crown* Ale-house in *Parker's Lane* near *Drury Lane.*
3. At the *Apple-tree* Tavern in *Charles-street, Covent-Garden.*
4. At the *Rummer* and *Grape* Tavern in *Channel-Row, Westminster.*

They and some other old Brothers met at the said *Apple-tree*, and having put into the chair the *oldest Master* Mason (now the *Master* of a *Lodge*) they constituted themselves a Grand Lodge pro Tempore in *Due Form*, and forthwith revived the Quarterly *Communication* of the *Officers* of Lodges (Call'd the GRAND LODGE) resolv'd to hold the *Annual* Assembly *and Feast*, and then to *choose* a Grand Master from among themselves, till they should have the Honor of a Noble Brother at their Head.

Accordingly, on *St. John's Baptist's* Day, in the 3rd year of King George I, A. D., 1717, the ASSEMBLY and *Feast* of the *Free and Accepted Masons* was held at the foresaid *Goose* and *Gridiron* Ale-House.

Before Dinner, the *Oldest Master* Mason (now the *Master* of a *Lodge*) in the Chair, proposed a List of proper Candidates; and the Brethren by a majority of Hands elected Mr. Anthony Sayer, *Gentleman, Grand Master of Masons* (Mr. *Jacob Lamball*, Carpenter, Capt. *Joseph Elliot*, Grand Wardens) who being forthwith invested with the Badges of Office and Power by the said *oldest Master*, and install'd, was duly congratulated by the Assembly who paid him Homage.

Sayer, *Grand Master*, commanded the *Masters* and *Wardens* of Lodges to meet the *Grand Officers* every *Quarter* in *Communication*, at the Place that he should appoint in the Summons sent by the Tyler."

The names of those who attended that memorable meeting have not been preserved. It is generally believed that all other accounts of the meeting have been derived from the story as here printed. Other data have been added by later writers, which may have been obtained from the survivors of those who participated in the meeting. One account says that six lodges instead of four were included in the first Grand Lodge.

It is believed that the idea of those who first promoted the Grand Lodge was to give permanent organization to

annual and quarterly assemblies of Masons of the various lodges in London, of which there were upward of twenty, which assemblies had vogue for a long time prior to the founding of the Grand Lodge. It is considered as apparent, also, that there was no thought, at first, of extending the Grand organization outside of London and its adjacent Westminster.

Historians, particulary R. F. Gould, claim that of the four lodges incorporated under the first Grand Lodge, only the one meeting at the *Rummer and Grape Tavern* was composed of a majority of Accepted Masons, the others were controlled by Operative Masons. It is said that of the original four lodges in the Grand Lodge of England, only the *Goose and Gridiron Lodge No. 1* still survives, it being now known as the *Lodge of Antiquity, No. 2.*

Writers point out that with the founding of the Grand Lodge there developed a bolder assertion of the tolerant spirit in Masonry. This is noticeable by a comparison of some of the *Old Charges* antedating the Grand Lodge with the *Constitutions* promulgated after its formation. Domination by the narrow ecclesiastics is apparent in the old charges, one of which ran:

"The first charge is this, that you be true to God and Holy Church and use no error or heresy".

In the *Constitutions* of 1723, appears this more liberal and tolerant charge:

"A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be Good men and True, or Men of Honor and Honesty, by whatever Denomination or Pursuasion they may be distinguished; whereby Masonry becomes the Centre of Union and the means of conciliating true Friendship among persons that must have remained at a perpetual distance."

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.)*

505.—How can a Lodge of Master Masons be opened when only three Master Masons are present, even if one or all are qualified officers?

Answer. It cannot be done. In our Grand Jurisdiction, it requires six Master Masons to open a Lodge of Master Masons if the Lodge is to be opened in accordance with the ritual as taught by the Grand Lecturer and recognized by the Grand Lodge, and our Constitution provides that that ritual "must be adhered to by all Lodges and Masons in this Jurisdiction" (par. 173.). If any deviation were allowed, that is, if the duties of the Deacons could be performed by the Master or Wardens, that would still leave the Tyler unprovided for. A Lodge cannot be legally opened unless it is tyled by a Master Mason *without* the door.

The references to Lodges of Master Masons consisting of three, contained in our Ritual, should, we believe, be considered as theoretical or symbolical and not capable of practical application.

506.—Which is correct: a Lodge is opened on the First Degree, or in the First Degree?

Answer. We find this question answered in Mackey's Encyclopedia as follows:

And it is said to be opened on, and not in, a certain degree (which latter expression is often incorrectly used) in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed in the limits of a particular degree but that they are met together to unite in contempletion on the symbolic teachings and divine lessons, to inculcate which is the peculiar object of that degree.

507.—The daughter of one of our deceased Brethren has been abandoned by her husband and is destitute. She is of age. Is she entitled to Masonic charity?

Answer. We should think so. In California it was held that "the daughter of a deceased Master Mason, irrespective of her age and whether or not she is married, if in distress, is entitled as a matter of right to apply to a Masonic Lodge for assistance."

A Noble Enterprise

It gives us great pleasure to dedicate a few columns of this issue to what is no doubt the most splendid and successful charity that Masonry has ever undertaken in these Islands, the Masonic Hospital for Crippled Children.

History of the Organization

The history of our Hospital for Crippled Children is one of noble impulses, fine enthusiasm, and unselfish, efficient, hard work. The idea may said to have been born at the Scottish Rite Luncheons held in the Masonic Temple on the Escolta every Tuesday noon about the year 1923, under the leadership of Most Wor. Bro. Frederic H. Stevens, P. G. M., then and still now Deputy of the Supreme Council for the Southern Jurisdiction of the United States of the Scottish Rite of Freemasonry. After several preliminary meetings, a non-stock corporation was organized on July 29, 1924, for the purpose of building and operating a hospital for the treatment of crippled children, without distinction of race, religion or parentage, who are curable and whose parents cannot afford to pay for their treatment. Membership in the association was limited to Masons, the wives, daughters, mothers, sisters, and widows of Masons, and Masonic organizations. Though independent from the Grand Lodge or any other Masonic Body, the new organization soon gained, and has retained, the hearty support and good will of the Grand Lodge and Scottish Rite Bodies of the Philippine Islands.

The President and Secretary of the corporation elected seven years ago have been re-elected every year and are still at their posts, serving the cause with the freedom, fervency and zeal that characterize the Mason in office. They both, first Most Wor. Bro. Joseph H. Schmidt, the Secretary, and now Most Wor. Bro. Wm. W. Larkin, have been honored with the purple of the Fraternity since 1924 and we have no doubt that their admirable work for the Hospital weighed heavy in the balance in their favor in the Grand Lodge.

The drives for membership brought good results. The admission fees were fixed at ₱500 (payable at once) for life members, ₱500 (payable in five annual installments) for sustaining members, and ₱10 for regular members with annual dues at ₱2.00.

Impatient to get to work, the corporation, a year later, resolved to open a Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo, and on September 27, 1925, the ward was solemnly inaugurated. Its establishment enabled the corporation to begin on a small scale with the actual work of caring for poor little cripples and to continue accumulating a fund for the building and operation of a hospital on a more ambitious scale at a future date.

Great work has been done by the Masonic Ward since it was inaugurated in 1925. Vacant beds have never been known to exist in it and the waiting list has often been appallingly long. Dr. José I. Abuel, a Brother Mason trained in orthopaedic surgery in the United States and Europe, has since 1927 been attending to the work requiring a specialist.

At the Annual Meeting of the Corporation on July 21, 1930, a total membership of 1,717 (2 honorary, 42 life, 23 sustaining, and 1,650 regular) was reported. The present worth of the Corporation was placed at ₱102,682.48. Ten patients were being treated in the ward, the expense of which during the year aggregated ₱8,817.00.

1931 Annual Meeting

On July 20, 1931, at 4:30 p. m., President William Wiley Larkin called the Annual Meeting of the Members of the Masonic Hospital for Crippled Children, Inc., to order in the Scottish Rite Hall of the Masonic Temple on the Escolta. The attendance was small, as usual. Most Wor. Bro. Larkin read his seventh annual report as President.

During the past year—he reports—the Association continued to maintain a ward at the Mary J. Johnston Memorial Hospital in which twenty-one little patients were treated at a total cost of ₱8,390.03. Drives for membership were not stressed during the year; drives for funds brought unsatisfactory results, and many members had to be dropped for non-payment of dues.

Most Wor. Bro. Larkin gave the following brief statement of patients admitted to the ward during the year covered by his report:

106. Zoilo Rodriguez, Muñoz, Nueva Ecija.
Admitted July 2, 1930, with tuberculosis of the bones. Dismissed August 6, 1930 as mother would not consent to an operation.

107. Reynaldo Tabitab, Pasay, Rizal.
Admitted August 11, 1930 with swelling of right hip. Dismissed in January, 1931.

108. Nicolas Muños, Manila.
Admitted August 27, 1930 with hunch in the back.

109. Ramon San Luis, Sampaloc.
Admitted August 30, 1930 with clubbed feet and other complaints. Transferred to Philippine General Hospital in November, 1930 as we did not have proper laboratory facilities to treat him.

110. Alfredo Villar, San Nicolas, Manila.
Admitted September 4, 1930 with club feet, operated on September 9, 1930 and dismissed on November 16, 1930.

111. José Buenavista, Bangued, Abra.
Admitted September 17, 1930 with weakness of the lower extremities and inability to walk straight. Dismissed January 31, 1931.

112. Conrado Gonzales, Sampaloc, Manila.
Admitted October 2, 1930 with short left leg. After successful operation he was dismissed December 2, 1930.

113. Angelina Baltoribio, Cabanatuan, N. E.
Admitted November 6, 1930 with inability to talk or make sounds. Efforts were made to get her into the School of the Deaf and Dumb, but we found that she could not be admitted. She was sent home on January 4, 1931.

114. Severino Tolentino, Pasay, Rizal.
Admitted January 7, 1931 with swollen knee joints and unable to walk. He is now much improved.

115. Carmen Clarin, Manila.
Admitted January 19, 1931 with club feet which were placed in a plaster cast.

116. Teodorica Labayan, Ft. Wm. McKinley.
Admitted January 26, 1931 with a congenital defect of the left foot which was atrophied from her birth. Since the Xray showed that there were no bones in her left leg and foot and since she was only eight months old, she was sent home on February 11, 1931 with instructions that she be brought back after she gets older.

117. Bernardo Miranda, Parañaque, Rizal.
Admitted January 30, 1931 with enlargement of the cervical glands, ulcerations, abdominal pains and worms. In addition to the above complaints he had attacks of epilepsy and because of the effect on the other children he was sent home on March 3, 1931.

118. Anea Bulala, Gamu, Isabela.
Admitted February 15, 1931 with tuberculosis of the spine and has been much improved since she came.

119. Floresita Garcia, Leyte.
Admitted February 23, 1931 with tuberculosis of the covering of the brain. Since we could not cure her she was taken home on March 15, 1931.

120. Reynaldo Tabtab, Pasay, Rizal.
Readmitted March 7, 1931 for further treatment and again dismissed on April 19, 1931.

121. Conrado Gonzales, Sampaloc, Manila.
Readmitted on March 12, 1931 for treatment of infection and worms. Sent home April 30, 1931 able to walk.

122. Julius Riddle, Sangley Point, Cavite.
Admitted March 16, 1931 with infection of the left leg and arm. He is still being treated.

123. Virginia Estrella, Corregidor, Cavite.
Admitted April 16, 1931 with short left foot and bad limp.

124. Donato Cruz, Tondo, Manila.
Admitted April 20, 1931 with tuberculosis of the hip. After special treatment and the application of a plaster cast he was sent home on May 26, 1931 with instructions to return to the hospital within a month.

125. Remedios Reyes, Paco, Manila.
Admitted April 22, 1931 with tuberculosis of the spine. Dismissed June 15, 1931.

126. Cesar Eva, Rio Guinobatan, Masbate.
Admitted June 3, 1931 with tuberculosis of the spine.

At the close of the year covered by the report, that is, on June 30, 1931, there were ten patients in the hospital and a number of outpatients and discharged patients were also receiving treatment. "The work of Dr. Abuel and the staff at the Mary J. Johnston Memorial Hospital—the report continues—has been remarkable and they deserve great credit for the wonderful work they have done for the children whom we have placed in their care."

The net income for the year is given as ₱5,530.05, and the present worth as ₱107,612.53. Almost one half of the income is from the benefit given on February 27, 1931, a dancing recital by Mrs. Carmen Kleinman and her pupils, which Most Wor. Bro. Larkin mentions with grateful appreciation and which netted the sum of ₱2,665.61 for the Hospital. Honorable mention is also made of the Tin Foil Campaign initiated by Bro. Wm. Huse Chapman, the financial results of which cannot be reported until the large quantity of tin foil and other waste metal on hand has been disposed of. The support received from the Masonic and profane press also comes in for complimentary comment in the report.

Most Wor. Bro. Joseph H. Schmidt, the Secretary, then read his report. According to it, there were 2 honorary, 43 life, 6 sustaining, and 622 regular members on June 30, 1931, making a grand total of 673 members. Only 27 new members joined during the year, against 1,072 dropped for nonpayment of the dues. 13 members died, including Bro. F. E. Hedrick, a sustaining member who was the first treasurer of the corporation.

Wor. Bro. Fred M. Holmes read his report as Treasurer of the Corporation.

The reports of the President, Secretary, and Treasurer were accepted by the Meeting, each with a well-deserved vote of thanks for the officer who had presented it.

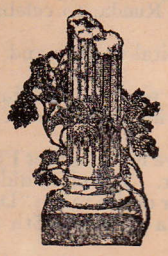
Wor. Bros. Leo Fischer, Louis M. Hausman, and A. D. Rosario were appointed a Nominating Committee for the Election of a Board of Directors, and Bro. Rosario, for the committee, proposed the following names: W. W. Larkin, Frederic H. Stevens, Wm. Huse Chapman, Manuel Camus,

C. G. Go Quiolay, Fred M. Holmes, Joseph H. Schmidt, Vicente Carmona, and C. S. Salmon. This Board of Directors was elected unanimously.

A vote of thanks was tendered to the outgoing Board of Directors. The newly elected Directors organized after adjournment of the meeting by electing M. W. Bro. Wm. W. Larkin as President, M. W. Bro. Joseph H. Schmidt as Secretary, and Wor. Bro. Fred M. Holmes as Treasurer of the Corporation.

In closing this article, we can not but express our regret that many of our Masonic bodies and about 90% of the Craft are not members of the Association and that only one sixth, more or less, of the income of the Masonic Hospital for Crippled Children is derived from membership fees and dues. In other words, the great work for which Philippine Masonry is being praised so highly and of which the Masons of our Grand Jurisdiction speak with such pride is carried on by a small number of enthusiasts year after year and the great mass of the Craft takes no part in it.

This is deplorable, but it is a fact.—*L. F.*



Our Dead

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

—*Anon.*

Brother George Gaseltine.
Member of Southern Cross Lodge No. 6, Manila.
Died at Manila, June 11, 1931.

Brother Corbett F. Reno.
Member of Island Lodge No. 5, Corregidor.
Died at Albany, Calif., June 9, 1931.

Brother Gordon Wesley Thompson.
Member of University Lodge No. 408, Chapel Hill, N. C.
Died at Aparri, P. I., July 15, 1931.
Buried under the auspices of Mabini Lodge No. 39 at Aparri, July 16, 1931.

Brother Tiu Ta.
Member of Makawiwili Lodge No. 55, Capiz.
Died at Capiz, June 30, 1931.
Buried masonically on July 1, 1931.

Borrowed

Candidate Should Not Be Intimidated

This thing of making sport of candidates for the degree and leading them to believe that they are about to end their earthly existence, should be severely condemned. Not long since the writer witnessed the initiation of a candidate who had been undergoing two or three weeks' preparation at the hands of his friends and before the degree was over the poor fellow fainted from fright. It need not be said that the candidate's appreciation of the degree was ruined. Stewards and deacons are not altogether free from censure. They have frequently been seen sticking their rods at candidates, and saying, "Oh, we've got you now." This joking with candidates arises out of a low conception of Freemasonry, it being classed with the general run of secret societies. There is no place in the institution for foolishness, and any attempt along that line should be met with measures prompt and decisive.—*Tri-State Mason.*

Lodge News

St. John's Day in Cebu

On June 24, 1931, Maktan Lodge No. 30 and Tupas Lodge No. 62, celebrated the day of Saint John the Baptist by an open meeting at the Masonic Temple of Cebu. Lodge opened at 7:00 p. m., and at 8:00 p. m. the hall was thrown open to the families and friends of Masons. Services were held by the officers of Maktan Lodge No. 30 and a splendid speech was made by Wor. Bro. A. A. Williamson, of Tupas Lodge No. 62. A musical program was rendered by Prof. M. P. Velez, Mrs. Concepción C. Velez, and Mr. Terry.

From Mabini Lodge No. 39, Aparri

Mabini Lodge No. 39, of Aparri, Cagayan, observed the day of Saint John the Baptist in a fitting manner at its temple, on the evening of June 24th. All Masons present in town attended. A sumptuous dinner was served. Addresses were made by Bros. Felipe Battung, Juan Daprosa, Valentin Aguinaldo, and Nemesio Furagganan, Bro. Candido Valera acting as toastmaster. Bros. Battung and Daprosa spoke of the eminent Patron of Freemasonry and his work, while Bros. Aguinaldo and Furagganan chose for their subject the part which Masons of all ages have been playing in the preservation of the principles of democracy.

From Charleston Lodge No. 44, Agaña, Guam, M. I.

Charleston Lodge No. 44, of Agaña, Marianas Islands, held a Masonic Memorial Service at its hall on Saint John's Day, June 24, 1931.

According to *The Rough Ashlar*, the bulletin of the Lodge, of which Wor. Bro. Charles E. Bennett is the editor, and which we find well printed and interesting, there are six members of Charleston Lodge in Manila. They are a long way from their Mother Lodge, like so many others—the great majority—of the members of our outpost on the Marianas Islands. In speaking of the minority at the seat of the Lodge, Wor. Bro. Bennett says: "It is gratifying to note that the majority of that minority labor incessantly."

Personals

Manila No. 1.—Bro. Irwin Stanley Crum was raised on July 27th.

Bro. Francis Lusk was elected to membership in this Lodge on June 2nd, by affiliation from Mayon Lodge No. 45, Legaspi, Albay.

Bro. Harry Sally Neumann was raised on June 16th, the second section of the degree being conferred by a special team headed by Wor. Bro. A. Gabler-Gumbert, of Cosmos Lodge No. 8, and organized by Bro. C. M. Hasselmann, of St. John the Evangelist Lodge, Darmstadt, Germany.

The following-named Brethren have been heard from: James M. Barclay, Richmond, Va.; Charles G. Colgrove, Sheffield, Penna.; H. F. Denniston, Oakland, Calif.; C. A. Leuthold, Chicago, Ill.; F. N. Zappali, Downly, Cal., and H. R. Cooper, San Diego, Calif.

Cavite No. 2.—Bro. A. N. Miller is on the U. S. S. *Panay*, with the Yangtze Patrol.

New addresses of Brethren on the Pacific Coast are: J. C. McAhan, U. S. S. *Dent No. 116*, c/o P. M., San Diego, Calif.; W. C. Dodds, Keyport, Wash.; Frank Zeman, U. S. S. *Breese*, c/o P. M., San Francisco, Calif.; Peter Martinnelli, U. S. S. *V-Three*, c/o P. M., San Francisco, Calif.; A. A. Oakley, Cal. Transportation Co., Stockton, Calif.

On the Atlantic Coast, Ray Spear, Capt. (S.C.), U. S. Navy, U. S. Navy Yard, Supply Dept., Washington, D. C.; W. A. Buchanan, U.S.S. *Barnhill*, New London, Conn.; W. L. Thomas, U. S. S. *Langley*, R. Division, c/o P. M., New York, N. Y.

Bro. A. L. Molsbarger is with the Cleveland Dairy, 3400 Carrolton Ave., New Orleans, La.

Bro. R. F. Schmidtbawer is on the U. S. S. *S-45*, c/o Postmaster, Pearl Harbor, T. H.

New addresses in Cavite are: H. E. Simmerman, Cañacao Hospital, and W. F. Lear, Marine Barracks.

Bro. F. W. Hunt is on the U. S. S. *S-31*, c/o Postmaster, Manila.

Bro. C. M. Alvord, Lieut., U. S. N., is on the U. S. S. *Jason*, c/o P. M., Manila.

Corregidor No. 3.—Bro. Thomas Leonard was a visitor to Manila in July.

Bro. A. B. Roosa was in the Hospital Español de Santiago in July, suffering from double pneumonia following an attack of influenza. He is now convalescing at home.

Letters have been received from Bro. Edward Freeman, now proprietor of the "Duck Inn" Hotel at Santa Rosa, California, and from Bro. E. C. Earle, who is still with the Los Angeles Harbor Department.

Bagumbayan No. 4.—Major Vicente Lim reports the birth of a son at the Sternberg General Hospital, Manila, on July 7th.

Island No. 5.—Bro. Earl P. Wiseman, now with the U. S. Marines, sends interesting photographs from Managua showing the havoc wrought

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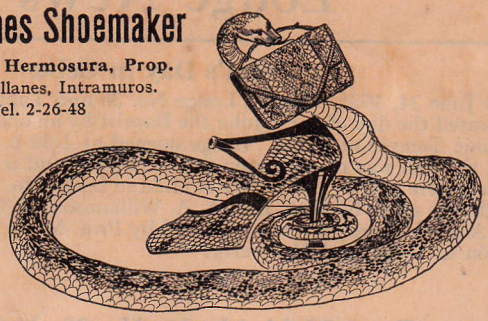

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by the earthquake which destroyed that Nicaraguan city. He arrived there three days after the disaster.

Southern Cross No. 6.—Bro. W. E. Franke, of Bacolod, attended the June meeting, being on that date in Manila, en route for home (524 Michigan Ave., Leavenworth, Kan.), for a vacation from which he expects to return about December.

Bro. R. L. Somers and family also left for the homeland in June; Bro. Somers expects to be back in Manila next January.

Bro. and Mrs. C. B. Moore sailed for the U. S. on the S. S. *President Wilson*, on June 8th.

Bro. Basil G. Butler also left for the U. S., on a vacation, sailing on June 29th.

Bro. R. P. Flood and wife made a trip to the Straits Settlements and other parts of Malaya in July.

Bro. Donald Maclean and wife are now residing at San Luis Obispo, Calif.

Bro. James R. Lewis writes from 9226 Springfield Boulevard, Queens Village, New York, sending greetings to all.

Wor. Bro. Theo. L. Hall has been elected director of the Rotary Club.

Most Wor. Bro. Wm. W. Larkin's daughter, Louise, had a very distressing and painful accident early in July when the door of the automobile in which she was riding opened suddenly and precipitated her out into the road. Fortunately no bones were broken and Miss Larkin was not forced to postpone her trip to the United States, for which country she sailed on July 13th.

Biak-na-Bato No. 7.—Bros. Tempongko, Tobar, Gutierrez, Salumbides, del Rosario, Hervas, Antonio and Fajardo gave a supper at the Banahaw Restaurant to Wor. Bro. José Campos Rueda, to celebrate his happy return to the Islands.

Bro. Placido de Jesus was in the General Hospital in July and was operated on for a fistula.

Cosmos No. 8.—Wor. Bro. George A. Mayhew returned to Manila from Sibul Springs on June 21st and is now recovering rapidly from the results of his operation for appendicitis.

Wor. Bro. Thomas G. Henderson is happy to have his daughter Flora back with him, after a separation for nearly a year. The child did exceedingly well at school in Tucson, Arizona; but her desire to see "Dad" again got the best of her. She arrived in Manila on May 25th and entered the Central School the next day.

Bro. Bernard H. Berkenkotter came up from Masbate in June with a crippled boy for the Masonic Hospital.

Wor. Bro. Fred M. Holmes has resigned his position with the Bethlehem Steel Export Corporation and has opened an office of his own in the Insular Life Building.

Bro. Earl M. Cousart left Manila on the U. S. A. T. *Grant* on June 23rd, for a vacation in the United States.

Wor. Bro. J. W. Schilling sailed from Seattle on July 5th and will arrive in Manila during the latter part of August, after a month's vacation in Japan.

Bro. Henry Strauss returned to Manila in June after a lengthy business trip through the Bicol provinces.

Bro. Isaias Fernando is kept very busy in Batangas Province.

St. Johns' Lodge No. 9.—A dimit has been granted to Bro. Joseph S. Camplong, who desires to affiliate with Union Lodge No. 58, of Sacramento, Calif.

William Earl Ecker and William Kenneth Mowatt, freight clerk and assistant freight clerk, respectively, on the S. S. *President Johnson*, were initiated on June 19th.

Bro. Iram P. Short writes from Oakland, Calif., Bro. Louis Rothenhoefer from Suez, and Bro. E. D. Richards from the destroyer *Smith Thompson No. 212*, Shanghai, China.

Wor. Bro. B. F. Jinks reports the birth of a son and heir on June 6th.

Bro. C. A. DeWitt's son, Wm. A. DeWitt, has been made managing editor of the *North American Review*.

Bro. Wm. E. Ecker was married on April 18th to Miss Ann O'Brien.

Bro. Walter J. Robb's son, James, is spending a month with his parents; he will enter the Harvard Law School next year.

Bro. David Innis reports the birth of a second son, on June 25th, which makes a second grandson to the credit of Wor. Bro. Joseph F. Boomer.

Bro. Ray H. Whitfield has moved from Cadiz, Occidental Negros, to Catabañgan, Camarines Sur, to take charge of the mill of the Philippine Lumber Manufacturing Co. at that place.

Wor. Bro. Charles S. Salmon was presented with a beautiful set of assorted glasses by his agency force at a surprise birthday party on June 20th.

Iloilo No. 11.—Funeral services for Bro. Wong Wing Kee, who died of pneumonia, were held at the Iloilo Masonic Temple on July 19th, under the auspices of Iloilo Lodge No. 11. Many prominent Masons and non-Masons attended, Bro. Wong Wing Kee having done a great deal of good in and for Iloilo. Interment took place in the Chinese Cemetery.

Pilar No. 15.—Letters with dues have been received from Bro. Capt. Pio P. Rosas, Bontoc, Mt. Province; Bro. Simeon Toribio, Malolos, Bulacan; Justo P. Yabut, Baguio, Mt. Province.

Wor. Bro. Lorenzo B. Paredes writes from Cebu, Cebu, saying that he is very busy attending to his manifold duties as supervisor of the Cebu Normal School. He sends best regards to the Brethren.

Bros. Jacinto and Gonzalo Kamantigue have lost their uncle who died on June 21st.

Bro. Francisco Chancoco wrote from Sabang, San José, Camarines

Sur, asking for a dimit as he desires to affiliate with Isarog Lodge No. 33.

Wor. Bro. Candido Sayoc has gone to Aparri, Cagayan, to resume his work there as income tax examiner.

Isarog No. 33—Wor. Bro. Ernest Schaffner left on June 30th on the S.S. *Derfflinger* for the U. S., via Europe, for a six-month vacation.

Before leaving, he was the recipient of a P. M. jewel and certificate and guest of honor at a farewell dinner at the Ritz Hotel, Naga, on June 26th

Bro Doroteo Federis attended the course in the Philippine School of Arts and Trades in Manila

Bros Zeferino Arroyo, Ernest Schaffner, Julian Meliton, and Doroteo Federis attended the 10th anniversary of Mayon Lodge No 61 at Legaspi, on June 3rd

Bro. Bello is now managing a store for Wor. Bro. M. Goldenberg on Calle Echague, Manila.

Kalilayan No. 37.—The Brethren of Zambales Lodge No. 103 are very grateful to Wor. Bro. Eusebio G. Dimaano, inspector of the 10th Masonic District, who has been and is a great help to the Zambales Brethren.

Mabini No. 39.—Bro. Victor de Padua has been transferred from Bangued, Abra, to Basco, Batanes.

Bro. Candido Agdamag has removed from Sanchez Mira to Buguey, Cagayan.

Wor. Bro. Nemesio Furugganan was elected as municipal president on June 2nd.

Wor. Bro. Hermogenes Florentino has recently returned from Manila, completely recovered from the illness for which he was confined in the Philippine General Hospital over two weeks.

Minerva No. 41.—Bro. Gregorio Dimaano, recently transferred from Bohol to Zambales, has taken charge in the latter province as division superintendent of schools and has been cordially welcomed by the members of the Fraternity located at Iba, his new station.

Makabugwas No. 47.—Bro. D. Gallardo has been re-elected municipal councilor of Tacloban by a big vote.

Bro. Ignacio Ramirez has resigned to pursue his studies in Manila.

Bro. and Mrs. José Martinez have returned from the United States; they spent several months in the State of Washington.

Bro. Donato Pesado has been promoted; his new station is Calubian.

Wor. Bro. Adolfo Aldaba visited his sick mother in Manila in June.

Mount Mainam No. 49.—Wor. Bro. Balacano's father, Fulgencio Balacano, has been elected municipal president of Masbate.

Bro. Felix R. Lupisan attended Lodge on July 4th to see his Brother Mariano raised.

Wor. Bro. Arcadio Alarcon has been transferred to Tuguegarao as industrial supervisor.

Bro. Eusebio Poblete, daughter and son returned from the United States after an absence of thirteen years.

Makawiwili No. 55.—The Brethren of the Lodge were happy to see Wor. Bro. Manuel Roxas re-elected as Speaker of the House of Representatives of the Philippine Islands.

Bros. Carlos Andaya and Marciano M. Patricia were re-elected as municipal presidents of Mambusao and Pilar, respectively, on June 2nd.

Bro. Frederick W. Meyer and family are back from their vacation in Europe and America.

Bro. Luis Sirilan was married to Miss Carmen Barrioso at Sta. Barbara, Iloilo, on June 20th. After the wedding, Bro. Sirilan and his bride went to Manila, and from there they proceeded to Agusan where our Brother has charge of the construction of the Agusan-Oriental Misamis nterprovincial road.

Bro. Ambrosio M. Pelayo has been reassigned as principal of the elementary school at Makato, Capiz.

Bros. Julio Orillos and Manuel Dátiles were in Capiz two weeks to attend the normal institute.

Isla de Luzon No. 57.—Bro. Honorio Fajardo's son, Alfredo, will be married on July 8th at the Aglipayan church.

Wor. Bros. Emeterio C. Yalong and Ladislao José were reinstated at the July Stated Meeting.

Bro. Nicanor Abelardo writes from Chicago that he arrived there on May 29th and enrolled in the Chicago Musical College, where he was cordially received by Bro. Kinsey, the president, who assigned him an advanced course in composition. Bro. Dr. Justo Juliano, of Bagumbayan Lodge No. 4, entertained him at his home at 5648 Newport Avenue. Bro. Abelardo is doing considerable visiting. He writes that while on board the S. S. *Empress of Russia*, he composed a march dedicated to the captain of the ship, who was much pleased with it.

Dalmacio Matondo, of the U. S. S. *Golden River*, was initiated by Mactan Lodge No. 30 while his ship was anchored in Cebu. The present address of our young Entered Apprentice is c/o Marine Cooks and Stewards Association, 86 Commercial Street, San Francisco, Calif.

Wor. Bro. Ramon Mendoza, Acting Grand Secretary, spent several days in Tarlac about the middle of July, inspecting certain property of the defunct Regeneración Lodge No. 36.

Marble No. 58.—Bro. Uy Eng Sio's wife passed away at Romblon on June 20th and was buried on the 21st.

Wor. Bro. Adriano N. Rios' daughter, Loreto, was married to Dr. L. Villanueva at San Fernando, Sibuyan, on May 20th.

Mrs. Amando Bulaong left Romblon for Manila on June 16th in order to join her husband at Malolos.

Wor. Bro. Manuel T. Albero was elected on June 2nd to succeed himself as provincial governor of Romblon.

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Isabela No. 60.—Bro. Marcelo Adduru of Tuguegarao was elected to to the House of Representatives of the Philippines on June 2nd, to represent the 1st district of Cagayan Province.

Bro. Pedro Paulino and wife, of the Tobacco Experiment Station at Ilagan, are rejoicing over the birth of a daughter on July 17th.

Tamaraw No. 65.—Bro. Doroteo Jacob has been appointed *pensionado* for 1931-1932 in the Philippine Normal School and is now staying at the Student Y. M. C. A. in Manila.

Bro. Amador Catama has been transferred from San José, Mindoro, to Surigao.

Bro. Luciano Gansico, principal of the Mindoro Trade School, has been called to Manila for new assignment.

Bro. Antonio L. Luna's youngest son died recently of heart trouble. Most of the members of the Lodge attended the funeral.

The eldest daughter of Wor. Bro. Sisenando Bugarin was married to Mr. Julio Ramos and is now with her husband in Dagupan.

Bros. Luis Raymundo, Eladio G. Castro, and Pedro Mantaring attended the supervising and principal teachers' conference in Calapan.

Bro. José Servando, of Palauan, Mindoro, has lost his infant daughter who died of cerebro-spinal meningitis on July 5th.

Kasilawan No. 77.—The wife of Bro. Lucio B. Angeles presented her husband with a daughter on May 24th.

Bro. Gerardo G. Armonio lost his brother at San Remigio, Antique, last March, and his two-year old daughter at Pila, Laguna, in May.

Bro. Manuel Lauchengco is still in the northern provinces, representing the Brias Roxas Company. Mrs. Lauchengco has recovered from the influenza.

Bro. Olegario D. Arriola has removed to Kansas Avenue.

Bro. and Mrs. Francisco Ancheta have returned from the Mountain Province and are now living at 1462 Pennsylvania Ave.

Bro. Leopoldo Boquiren writes from Davao where he is now stationed as customs appraiser.

Acacia No. 78.—Bro. Conrado Santiago lost a sister on July 7th.

Bro. Salvador Yrenaya and his two children, who were ill at their home in Jordan, are improving rapidly.

Wor. Bro. William Ludwig was a patient at the Mission Hospital in July.

Bros. J. F. Pfleider and Dr. D. L. Johnson have left for the United States on a vacation. They will return before the close of the year.

Taga-Ilog No. 79.—Bro. Rufino Peralta is the father of a boy born at the Philippine General Hospital on June 3rd.

Bro. Alberto Capule was the victim of a brutal assault by striking laborers of the Atlantic Gulf Company which required hospital treatment.

Bro. Pedro Tanco is in the provinces on business.

Bro. Carlos Maglaya has returned from Ilocos Norte where he spent some time during the election campaign.

Bros. Gimenez, B. Macaraig, Abasolo, Hermosura, Peralta, Valido and Arsenio R. Matias had the influenza in July.

Mount Lebanon No. 80.—The wife and three children of Wor. Bro. Samuel N. Schechter sailed from San Francisco on the S. S. *President Madison*, on July 17th, to return to Manila which they left in May last year.

Dagohoy No. 84.—Bro. Ceferino Villanueva was raised after the transaction of the business of the Lodge at the June Stated Meeting.

Bro. Bernardo O. Salazar passed the senior teacher examination recently.

Bro. Vicente Tan Hockan was prevented by illness from attending the June Stated Meeting.

Wor. Bro. R. F. Tuazon's son, Guillermo, a medical student in Santo Tomas University, was operated on for appendicitis in July.

Bro. Lim Poh was in Manila in June, on business.

Wor. Bro. Ricardo S. Santos sends dues and regards from Cotabato where he is stationed as provincial auditor.

Hiram No. 88.—Bro. Juan Nabong has lost his youngest daughter who died on May 21st.

Bro. Inocencio Dumpit, provincial auditor of Capiz, was in Manila last June.

Bro. Alejandro Diamitas, who has been ill for many months, has removed to the Province of Batangas.

Ma-Bu-Ti No. 92.—Wor. Bro. Ciriaco L. Latonero was married a few months ago.

Wor. Bro. Enrique Legaspi and family have removed to Manila where their children are going to school.

Bro. Estanislao R. Lopez writes from Romblon where he is stationed as division superintendent of schools.

Wor. Bro. Sixto B. Ortiz returned early in July from Manila where he had been on business in connection with his duties as provincial treasurer of Masbate.

Benjamin Franklin No. 94.—A letter has been received from Bro. Preston Moyer, former secretary of this Lodge, from Fort Lewis, Wash. Bro. Moyer reports himself and family well, except his daughter Betty, who was dangerously ill at the time that the letter was written.

Service No. 95.—Having completed thirty years service with the U. S. Army, Wor. Bro. William Beishir will soon retire and he and Mrs. Beishir are getting ready to leave for the homeland on the next transport. Wor. Bro. Beishir has seen arduous war service, both in the Philippines and in France, and has well deserved the rest which he is going to enjoy in the United States.

Mt. Huraw No. 98.—On June 26th, the Lodge gave a despedida dinner to Wor. Bro. Manuel Acuña, now retired from the Philippine Constabulary; Bro. Walter M. A. Roeder, who has since left for Switzerland to see the old folks and enjoy three months of vacation, and Bro. Abellera who has been transferred to Tacloban, Leyte.

Mr. Felix Garcia was initiated on June 6th.

Bro. Dr. Francisco Tan celebrated his birthday with a dinner and dance on June 16th. Some thirty Brethren and many other friends attended.

Keystone No. 100.—Wor. Bro. P. C. Sevilla and family left for the United States on the U. S. A. T. *Grant*, sailing on June 22nd. Bro. Sevilla will enroll in the Coast Artillery Officers' School at Fort Monroe, Virginia.

Bro. José Paguio has been granted leave of absence from his duties at the Central Power Plant.

Bro. José Landas was on the sick list in June.

Zambales No. 103.—Wor. Bro. Agustin N. Medina was elected provincial governor of Zambales on June 2nd, last.

Wor. Bro. Tirso Coronel, another Past Master of Zambales Lodge, recently graduated from the School of Hygiene and Sanitation of the University of the Philippines.

Wor. Bro. Eugenio Encarnacion, present Master of this Lodge, has been transferred to Subic as supervising teacher. His father is seriously ill at Iba.

Bro. Agustin N. Medina's daughter was married on April 19th to Rizalino Llamas of Lingayen, and Bro. Esteban Q. Amon's daughter wedded Eleodoro Quinto, of Palauig, on April 22nd.

Wor. Bro. Esteban Q. Amon's wife is seriously ill.

Bro. Lieut. Anastacio de Guzman has recovered from his illness.

Bataan No. 104.—Wor. Bro. Felipe Padolina visited Manila on official business in July and is now back at his post in Lamao.

Wor. Bro. Laureano Escalada and Bros. Daniel Bascara and Tomas Fernando have recovered from their recent illness.

Bro. Dr. S. R. Ganzon and family spent a week's vacation in Baguio.

Bro. Bernabe S. Ribo was raised on June 13th by Pintong-Bato Lodge No. 51, and Bro. V. V. Soriano on June 20th.

Letters with greetings and dues have been received from Bro. Pedro L. Paulino, Ilagan, Isabela; Bro. Cecilio M. Bituin, San José, Antique; Bro. Marcelo de la Cruz, Catabangan, C. S., and Ciriaco de la Cruz, Tanauan, Batangas.

Camarines Norte, U. D.—Bro. Felipe Fernando, S. W., having been transferred to Legaspi, the Brethren gave him a despedida dinner which was attended also by members of other Lodges. Bro. Fernando is connected with the Bureau of Lands.

Bro. Luis Miguel's new address is Algabia de Arriba No. 9, 2do. Santiago de Compostela, Galicia, Spain.

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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 104 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 principales son: William W. Larkin, Gran Maestre; Isidro Paredes, Gran Maestre delegado; Stanton Youngberg, Primer Gran Vigilante; Manuel Camus, 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.

Página Editorial

Una Proclama del Gobernador General

Tenemos delante la Proclama No 392, expedida por el Gobernador General de las Islas Filipinas el 14 de julio de 1931. En dicho documento, el Jefe Ejecutivo de este país dice, entre otras cosas, lo que sigue:

Treinta mil filipinos, ni uno menos, fallecen de tuberculosis cada año. Mientras continúe esta situación, familias que, hoy se hallan venturosamente reunidas en el hogar quedarán trágicamente disueltas. Si no se detienen los estragos que causa la horrible "Peste Blanca", sobrevendrán más sufrimientos inenarrables y privaciones trascendentales.

Debido a sus ataques a los individuos de edad madura, la tuberculosis sobrepuja a todas las demás enfermedades que se padecen en las Islas Filipinas en cuanto a su extensión y las ruinosas consecuencias de carácter social. El mayor número de muertes causadas por la tuberculosis ocurre en el período más productivo de la vida, cuando la inversión en el individuo está en su grado máximo y cuando no ha hecho más que comenzar su utilidad a la comunidad; cuando deja el mayor número de personas desválidas que con toda probabilidad sufrirán las consecuencias de cuidado insuficiente, y de esta manera, transmitirán un legado de enfermedades y males a otra generación.

La Sociedad Antituberculosa de Filipinas desempeña un deber que se ha impuesto a sí espontáneamente y no busca más recompensa que la del servicio que presta al pueblo. Por consiguiente, todos los que viven en este país deben sentirse obligados a ayudar en la lucha contra esta enfermedad. Yo confío sinceramente que todos los que, jovenes y viejos, gozan de salud concederán su apoyo a la presente campaña de esta sociedad con el fin de que se obtenga de ella una cantidad mayor de dinero, cuya totalidad se aplicará a combatir del modo más eficaz esta terrible enfermedad.

Estando convencido de la gran necesidad de esta labor, el Jefe Ejecutivo declara "Mes contra la Tuberculosis" en Filipinas el mes de septiembre de 1931 y exhorta a todos los ciudadanos que den a la sociedad todo su apoyo y su plena cooperación en la ejecución de su propaganda y en cuanto a arbitrar recursos para esta obra.

Tenemos poco que añadir a lo que dice la proclama y recomendamos a nuestros Hermanos que tomen parte activa en la labor humanitaria de la Sociedad Antituberculosa de Filipinas.—*L. F.*

El Congreso Masónico Latinoamericano

Se acordarán nuestros lectores del proyecto de celebrar en Barcelona, en los días 5, 6, 7 y 8 de Septiembre de 1929, un Congreso Masónico Latinoamericano, el cual fracasó porque las autoridades españolas prohibieron su celebración. La ocasión fué muy propicia porque en la temporada escogida para dicho Congreso se celebraba en la ciudad condal una exposición muy importante y hubo mucha concurrencia procedente de la América latina. La iniciativa del Congreso correspondía a la Gran Logia Española. Ya estaban reunidos los delegados de muchos países y lista la asamblea para abrir su sesión, cuando de repente, con una falta de cortesía sin igual, el gobernador civil de Barcelona prohibió terminantemente la celebración del Congreso. Este atropello lo describe en frases elocuentes el ex-Gran Maestre José González Ginorio, de Puerto Rico, el cual había ido a Barcelona como delegado a dicho Congreso de su Gran Logia. Pero dejemos hablar al Muy Ilustre Hmno. Ginorio:

Cuando llegó el día de la apertura del Congreso, ya había en Barcelona delegaciones de catorce Grandes Logias de la América Latina, entre ellas Puerto Rico, Cuba, Panamá, Colombia, y se esperaba la anunciada llegada de representantes franceses, belgas, suizos, austriacos, yugoslavos, turcos, holandeses, que habían de asistir a la sesión de clausura, la cual había de ser una conjunción del Congreso Masónico Latinoamericano y del Comité Consultivo de la Asociación Masónica Internacional. Únase a esto un fuerte contingente de masones españoles, y se tendrá una idea cabal de la importancia y brillantez del acto que con tanto tacto, celo e interés había preparado la Muy Respetable Gran Logia Española, por medio de sus ilustres HH:. don Francisco Esteva y don Luis Gertsch, Gran Maestro y Gran Secretario respectivamente de aquella Gran Logia.

El salón, decorado con gusto que revelaba verdadero arte, estaba decorado con las banderas de todos los países invitados al acto. Una cortesía que fué muy apreciada por todos los delegados extranjeros. Toda la Gran Logia, con todo su personal, estaban preparados para el gran acontecimiento.

En la mañana del 5 de septiembre, comenzó a llenarse el local de la Gran Logia, en el piso principal del número 27, de la calle Aviño, de Barcelona. No faltaban cinco minutos para comenzar el Congreso, y ya empezaban los delegados a elegir sus puestos, cuando se presentó un emisario del Gobierno, mensajero de una orden verbal del Gobernador Civil de Barcelona, ordenando que se suspendiera todo acto, y que prohibía terminantemente la celebración del Congreso.

La sorpresa fué inmensa, y tras la sorpresa, una justa y santa indignación. Afortunadamente el Gran Maestro Esteva, hombre de calma reflexiva aunque de fondo enérgico, calmó los ánimos, y tras breves discusiones se acordó hacer una visita a las autoridades con el fín de destruir cualquier mal entendido que existiese. La delegación se compuso del Muy Respetable Gran Maestro de la Gran Logia Española, V. H. don Francisco Esteva, del V. H. Girard, Diputado Gran Maestro, del V. H. Betancourt, Consul y Representante de Venezuela, y del informante, Representante de Puerto Rico, quienes se trasladaron a la Capitanía General. Cortés y sin vacilar, recibió en audiencia el Capitán General Barrera a la Comisión, y enterado de la ocurrencia, mostró pesar y sorpresa, pero considerando que el asunto estaba bajo la jurisdicción civil, recomendó se visitase al Gobernador Civil, y ofreció sus buenos oficios para la mejor solución del asunto.

En el Palacio de la Gobernación, no fué tan fácil ver al Gobernador Civil, General Milan del Bosch. Cuando éste se dignó recibir a la Comisión no la recibió a solas, sino que estaba presente un caballero, que era nada menos que el Jefe de la Policia de Barcelona. El Gobernador recibió de pié a la Comisión, no hubo atención ni muestra de consideración, y al iniciar su exposición el V. H. Esteva, el Gobernador, lo interrumpió, al oir hablar del Congreso Masónico, diciendo: "Sí, sin permiso, yo no he dado el permiso." Al continuar exponiendo los hechos el H. Esteva, surgió nuevamente la interrupción, diciendo el general: "Eso es de mi exclusiva jurisdicción. Yo dependo del Gobierno Central, pero a mí no se me han dado órdenes ni en pro ni en contra. Dentro de mis atribuciones he decidido que ese Congreso no se celebrará, y no doy el permiso, Señores míos." Continuó el Gran Maestro Esteva, enterviniendo sus acompañantes significando el carácter internacional del acto, y señalándose allí mismo la presencia de extranjeros como el Consul de Venezuela y el Representante de Pto. Rico, y el Gobernador, contestó: "No hay razones que dar. Lo siento, Señores míos, pero no doy el permiso. No insistan Uds., no doy el permiso, y el Congreso no se celebrará." Ya el V. H. Esteva se veía perder su serenidad, y todos, sintiendo la vergüenza que España tenía que sentir ante semejante ultraje a la cultura, y a las representaciones

del extranjero, abandonamos aquel recinto, donde un hombre, cercano ya a la tumba, halló fortaleza en la presencia de un testigo asalariado, para agarrotar las conciencias de los hombres de superior contextura moral y espiritul. Un detalle interesante: durante todo su ardoroso atropello y despótica manifestación de autoridad, el Exmo. Sr. Gobernador Civil de Barcelona no levantó ni una sola vez la mirada. Sus ojos miraban hacia el piso alfombrado. ¡Cuánto le hubieran dicho los rayos de luz solar que penetraban en aquel recinto, y las llamaradas que brotaban de los ojos de los cuatro hombres que le oían y que no se resignaban a juzgar a España por aquella muestra raquítica de cultura! Los Sacramentos deben comunicar luz al espíritu y a la mente, pero para el Gobernador Civil eran ineficaces la confesión y la comunión que practicaba a diario, en una conocida iglesia de jesuitas. ¡Y cuidado que es luminoso este último detalle!

La situación era desesperada; la Comisión volvió a la Capitanía General y el General ofreció comunicarse con Madrid, lo que hizo, y por más de cuatro horas duró esa conferencia telefónica, haste que finalmente, un Ayudante Militar del Capitán Militar trajo la noticia, que la intervención había sido infructuosa, y que el General lamentaba sinceramente lo ocurrido, y recomendaba paciencia y tacto. ¡La gentileza siempre es un valor espiritual!.

Hubo que cumplirse la orden. Los masones acudían constantemente a la Gran Logia, se discutía en corrillos, se proponían múltiples planes. pero todos impracticables, sobre todo, para los HH.·. españoles. Por último, una mayoría de los delegados se reunió en una biblioteca y se celebró una sesión secreta, bastante larga, y en la misma se acordó informar a las Grandes Logias invitadas al Congreso de las razones que hubo para no celebrarlo, pero que espiritualmente la conjunción de voluntades se había realizado. Se acordó además, que los delegados a los que se había asignado uno o más temas para desarrollar ante el Congreso, debían preparar trabajos escritos, condensando sus temas, exponiendo los argumentos principales, y estableciendo las conclusiones que a juicio de las Grandes Logias en cuyos nombres actuaban, debían sostenerse. Además se acordó, que la Gran Logia Española recogería todas esas ponencias, y en unión de todos los documentos que explicaban la génesis y el resultado del Congreso, las publicaría en un folleto que haría circular entre todas las Grandes Logias Latinoamericanas, sometiendo las conclusiones de las diversas ponencias a un referendum general, y luego, al recibirse las conclusiones de esas encuestas, se publicaría un libro con las conclusiones finales, que por unanimidad o por respetable mayoría se hubiesen aprobado.

Ya estos acuerdos, eran actos de un Congreso, soberano, culto, respetuoso con la ley, pero fiel a la conciencia. La finalidad se había logrado. Un Congreso "comprimido", pero efectivo. Y de él, tantos Congresos en el Mundo Masónico, como Grandes Logias habrán de intervenir por la vía del *referendum* en el estudio final de los temas propuestos.

Parece increíble que esto haya sucedido en España en pleno Siglo XX, y comprendemos mejor que antes que los españoles hayan sacudido el antiguo yugo con tanta energía y tan grande entusiasmo. ¡Ya era tiempo!—*L. F.*

El Secretario de Logia

Todo Secretario de Logia parece destinado a ejecutar una infinidad de trabajos inútiles. Preguntad a cualquier Hermano que haya sido alguna vez Secretario, y os dirá lo mismo. Un cargo cuyos deberes debieran ser de fácil desempeño se convierte frecuentemente en una pesada carga, por el descuido e inadvertencia de muchos miembros de la Logia. Los que más pecan en esto son los Hermanos que no pagan sus cuotas sino después de reiterados avisos y hasta de la suspensión; los que se olvidan de notificar al Secretario su cambio de domicilio o dirección postal, los que, nombrados para servir en algún comité, son negligentes o morosos en el desempeño de sus funciones, *et sic de caeteris*.

Recordemos, pues, que todos podemos ser muy útiles al Secretario, y con esta idea seamos consecuentes.—*L. F.*

Un Gran Maestre Recomienda Interés En Los Asuntos Públicos

El juez Harry G. Gram, Gran Maestre de la Gran Logia de Ohio, en un discurso pronunciado ante una asamblea de 200 Maestros y Vigilantes de Logias Masónicas, ha recomendado a los ciudadanos de dicho Estado que se interesen más por los problemas de actualidad y por el bienestar de la juventud. He aquí algunos de sus conceptos:

"Como masón, me pregunto si nosotros comprendemos plenamente nuestros deberes y responsabilidades de ciudadanos, y si cumplimos fielmente dichos deberes.

"Nuestro país está casi sumergido en una ola de criminalidad y todas las poblaciones contribuyen a crear esa situación.

"Este problema reclama la consideración de la Masonería. Se necesita mayor celo en la enseñanza de la religión y de la moral. El actual estado de ánimo de la juventud de nuestro país es debido a las acciones, conducta, precepto y ejemplo de los adultos. Los padres, madres, hermanas, hermanos, todos son culpables de infracciones de la ley, y de esta manera aprenden los niños. El incumplimiento de las leyes, en general, está aniquilando los órganos vitales de la vida moderna.

"La Masonería no está en tela de juicio, pero sí lo están siempre los Masones. Mostraos dignos, desempeñando cargos en actividades e institutos que contribuyen a desarrollar el carácter, tales como los *Boys Scouts*, las *Girls Scouts*, y la *Y. M. C. A.* Si en la localidad en que vivís no existen estos organismos, organizadlos."—*S. R. N. S.*

Traducciones

Los Masones, En General

Para todo observador imparcial, la generalidad de los masones se compone de hombres de inteligencia más que ordinaria. A la verdad, la Masonería atrae más fuertemente a los hombres de ese tipo, ya que el individuo de escasa inteligencia y de hábitos groseros y primitivos, cuyas aspiraciones son propias de los villanos, no puede comprender los hermosos y sublimes preceptos que se enseñan en la cámara embaldosada de la Masonería, ni mostrará el menor deseo o disposición en este sentido.

Los Masones—hombres de sano juicio y amplio criterio—no pueden ser sujetados con grilletes que, mediante el miedo o la amenaza, les impongan una obediencia incondicional y el ilimitado respeto a la Orden. Todo lo contrario. La Masonería de ningún modo trata de limitar en lo más mínimo el pensamiento individual del Hermano, su capacidad para determinar por sí mismo, por medio de la razón y la lógica, los hechos.

La Antigua Orden aun va más alla. Descansando como descansa su superestructura sobre la luz, o sea la inteligencia, excita a sus profesos a buscar constantemente conceptos más elevados de la verdad, una comprensión mayor de las relaciones entre los hombres, un sentido más profundo de reverencia al Gran Arquitecto del Universo.

Las calumnias que se han lanzado contra la Orden Masónica por sus enemigos sin escrúpulos, eclesiásticos y políticos, no solamente son infundadas, sino que son también absolutamente contrarias a las enseñanzas de la Masonería.

Que la Orden carece de Dios, que los masones rinden culto a su majestad satánica, que los incautos miembros de la Masonería se hallan bajo el dominio de unas cuantas cabezas pensantes escogidas, que la Masonería encadena la inteligencia e impone, por medio de amenazas de terribles castigos, una obediencia ciega a sus leyes, todo esto es pura palabrería, y todo el que haya sido iniciado en la Orden puede advertir la insensatez de estas acusaciones y de otras de este jaez.

Mas, alguno podría interpelarnos y preguntar: Con todo eso que se dice acerca del amor fraternal y de la unión masónica, ¿quién es ese que algunas veces aparece en alguna publicación masónica, donde algún masón critica los escritos de otro, y hasta llega a disentir de la opinión del editor? Los hombres de tipo intelectual que son atraídos a la Masonería tienen, naturalmente, sus propios pensamientos y capacidad para usar de sus facultades mentales. De ahí que no vacilen en disentir de las opiniones expresadas en artículos publicados en periódicos masónicos o seculares y pertenecientes a la Orden y en los cuales se insertan manifestaciones que, según su modo de pensar, son erróneas, y esos Hermanos se apresuran a procurar la corrección de dichos errores. Esta conducta de su parte no está inspirada en el deseo de llamar la atención a sí, ni tampoco humillar a algún Hermano erudito. En aras de la exactitud o de la verdad, ellos señalan el error, por inducción, error que con toda probabilidad quedará corregido, triun-

fando así la exactitud y manifestándose plenamente la verdad.

Los Masones son esencialmente hombres libres, y la Orden les concede la mayor laxitud posible en cuanto a expresar sus convicciones y ejercer sus particulares predilecciones en materia de política y de religión, y les deja vivir libremente y fuera de todo lo que pueda significar sumisión. Se comprende así que todo Masón sincero se guíe y gobierne por nobles principios, tales como veneración a la Divinidad, vida recta, moral, honradez, obediencia a las leyes de la nación, y todas las demás virtudes masónicas.

"Allí donde está el espíritu del Señor, allí está la libertad" —y allí donde esté el espíritu de la Masonería, allí se hallará la ilustración , la verdad y la libertad de conciencia que los poderes insidiosos de las tinieblas, el odio, la superstición y el miedo nunca podrán conquistar—*L. W.* (Traducción de THE CABLETOW.)

Derechos De Un Masón Suspendido

Los derechos de todo Masón suspendido por morosidad en el pago de las cuotas es un asunto no bien comprendido por muchos masones. En cierta logia, no hace muchas semanas, el Venerable Maestro estuvo a punto de permitir a un Masón moroso la visita, alegando que no creía que ello pudiese causar algún perjuicio cuando nadie se oponía. Solamente se consiguió que no realizara sus intenciones cuando le mostraron la ley sobre la materia. El Masón suspendido por morosidad en el pago de sus cuotas no tiene más derechos masónicos que un individuo que no sea Masón. No se le puede permitir visitar las logias, asistir a los funerales masónicos ni estar presente en ninguna de las funciones de la logia. Tampoco se permite a los miembros de la Orden conversar con el moroso sobre asuntos masónicos, pues ello constituiría una infracción directa de sus más sagradas obligaciones. Si a los Masones suspendidos se les hiciera comprender sus propias relaciones con la Orden, no pasaría mucho tiempo sin que su número disminuyese algo. La frase "una vez masón, siempre masón" no es aplicable a los masones suspendidos.—*Illinois Freemason.* (Traducción de THE CABLETOW)

De Fuentes Extranjeras

Tolerancia

La tolerancia es una de las virtudes fundamentales, básicas, del buen masón, porque es inherente a las enseñanzas de la Masonería.

No podemos ser tolerantes si no somos fraternales, porque la fraternidad no existe donde no se tolera de un modo racional la opinión y el derecho ajenos.

El fanatismo—todo lo opuesto a la tolerancia—es una de las lacerias morales que ha opuesto obstáculos mayores al progreso del hombre, y por lo tanto, de la humanidad.

Antagonismos de toda clase, religiosos, políticos, económicos, sociales, han venido perturbando el mundo desde antiguas edades, por no tenerse una comprensión fraternal de las relaciones que deben existir entre unos individuos y otros, entre unos y otros pueblos.

Si se analiza la razón de muchas diferencias históricas, se verá que no eran justificadas en modo alguno, siendo en gran parte producidas por motivos pasionales, cuando no por mezquinos intereses, que siempre impidieron la mutua comprensión de los opuestos bandos. Y esas diferencias constituyen en gran parte el tejido de la historia.

Hay que saber ver; es decir, apreciar la bondad de las ideas contrarias a las nuestras, reconocer las cualidades del adversario o el enemigo, darse cuenta de que ningún hombre, por sabio que sea, posee toda la verdad sino un mínimo fragmento de ella, y que así como no es posible la posesión absoluta de la verdad, también es imposible incurrir en el error absoluto.

Reconocemos que esto es difícil, en los juicios humanos, por lo común, inexactos y frágiles; pero podemos llegar a ese punto, de donde parte todo progreso espiritual, insistiendo de manera constante en mirar y considerar las líneas de contacto que nos enlazan con los demás hombres, y cerrando los ojos a los que nos separan de ellos; apreciar lo bueno que existe en nuestro prójimo, sin fijarnos en lo malo, porque, de lo contrario, nunca podríamos encontrar el camino que conduce a su corazón.

Todo esto nos lo enseña la Masonería con su moral tan alta como práctica, cuyas lecciones estudiamos en el seno de las Logias.

Pero hay que distinguir entre la tolerancia pasiva y la tolerancia activa.

La primera se cruza de brazos ante las exigencias que impone el deber colectivo, por un supuesto y falso respeto a lo que piensan, dicen y hacen los demás; eso no es tolerancia, sino pereza, debilidad y cobardía.

La verdadera tolerancia es luchadora, laboriosa y militante: sin descender jamás a bajos rencores personales, sin deprimir la dignidad y el derecho humanos, sin lesionar los fueros de la cultura, proclama lo que cree ser su verdad y trabaja serena y honradamente, desde su punto de vista, por mejorar las condiciones del ambiente en que se vive.

Grabemos esa virtud apostólica en el blanco estandarte de nuestra fraternidad.—*Acacia, San Juan, P. R.*

¿Qué Influencia debe Ejercer la Masonería Sobre el Estado Social de la Mujer?

(TRADUCIDO DEL LIBRO "SOUVENIRS MAÇONNIQUES" DEL H.·. BOUBÉE Y PUBLICADO EN LA *Revista Masónica de Chile.*)

Para resolver esta importante cuestión es necesario ante todo pasar en revista la suerte de la mujer en las diversas partes del globo, desde la creación hasta nuestros días; ver en qué pueblos y bajo qué legislaciones la mujer ha gozado más de sus derechos y si es verdad que ha sido en los pueblos más civilizados donde se la ha oprimido menos; y de ahí deduciremos necesariamente que la mujer debe emanciparse definitivamente algún día, por la influencia de la Masonería.

Diremos poca cosa de la situación de la mujer en los tiempos antediluvianos. Según el Libro de Moisés, el único que nos ha dado a conocer esos tiempos, todos los flagelos que cayeron en esa época sobre la humanidad habrían sido ocasionados por la mujer. Ella habría desobedecido a Dios cediendo a las tentaciones de la serpiente; y Adán, cediendo a Eva, habría compartido su falta; y "aunque él previó, como lo dice Milton, el castigo que estaba reservado a su desobediencia, él se habría inmolado al amor y a la amistad desgraciada . . . "

En efecto, a consecuencia de esta desobediencia Adán y Eva habrían sido arrojados del Paraíso Terrenal; de ahí provienen todos los dolores y todas las enfermedades; puesto que, arrojado sobre una tierra que producía solamente abrojos y espinas, el hombre no pudo proveer a su subsistencia en adelante sino con el sudor de su frente; y la mujer no pudo parir sino en medio de los dolores y sufrimientos; de donde se deduce que Eva se habría colocado en la situación penosa de tener que avergonzarse sin cesar delante de Adán y de tratar de dulcificar por toda clase de complacencias el mal que le había ocasionado; lo cual explicaría hasta cierto punto la supremacía del hombre y la sujeción de la mujer en esta época primitiva de la creación.

El libro de Moisés agrega que, habiéndose multiplicado los hijos de Adán, su posteridad cedió a sus malas inclinaciones más que a la voluntad del Eterno. Entonces Dios, justamente irritado por la mala conducta de los hombres, habría resuelto hacerlos perecer a todos en un diluvio universal, con excepción de uno solo, Noé; quien, por haber conservado la fe y el culto de sus padres, se salvó con su

familia en un arca, cuyas dimensiones le habría indicado el mismo Dios. En ella se habrían colocado sus tres hijos Sem, Cam y Jafet con sus mujeres y sus hijos y una pareja de todos los animales que vivían sobre la tierra en esa época.

Después que pasó el diluvio y las aguas se retiraron, la tierra se pobló de nuevo.

¿Cuál fué la suerte de la mujer durante los primeros siglos de esta época post-diluviana? La historia llama a estos siglos los "tiempos fabulosos" durante los cuales el hombre vivió en un estado salvaje y se aprovechó de su fuerza para someter a la mujer a su capricho, o, más bien dicho, a sus necesidades. Pues, en este estado el hombre no es más que un bruto que no conoce del amor sino la parte física; una necesidad premiosa lo acerca a la mujer; y después de satisfecha se separa de ella.

¿Fué más feliz la mujer cuando la civilización principió a establecerse? Nó, por cierto. Pues, a medida que un país se civilizaba, el hombre hacía en él las leyes, consultando siempre su ventaja. Así, en Grecia, que fué habitada poco tiempo después del diluvio por los descendientes de Jafet, la mujer fué considerada por Cecrops, quien instituyó el matrimonio, como un mueble con el cual podía traficar el marido.

Lo mismo sucedía entre los Escitas y los Medas, donde era permitida la poligamia, en tal forma que el hombre que no poseía siete mujeres no gozaba de ninguna consideración.

Si la mujer ejerció en esta época algún imperio por sus atractivos, en otros climas, este imperio fué tanto más funesto cuanto más poderosos fueron sus atractivos. Los celos llenaron de prisiones todas las ciudades de la China, la Tartaria, la Persia y el Japón. Ellos remacharon allí los fierros a la belleza, que como las flores, cuyo destello es tan efímero, salía de la esclavitud solamente para ir a secarse y perecer en el desprecio y la miseria.

Tal es aún hoy día la suerte de las mujeres en esos climas, donde la clausura y la servidumbre están consagradas por las leyes. La mitad del género humano es esclava de la otra; una multitud de mujeres encerradas en la misma prisión no tienen sentidos sino para un solo hombre, que están obligadas a amar por amor propio, absorbiendo todas las horas de su existencia entre las intrigas, los odios y las rivalidades.

Es verdad que en la China, tierra aislada del resto del mundo, la suerte de las mujeres no es tan cruel; pero no se encuentra menos sujeta a una espantosa tiranía. La mujer soltera es mantenida en un retiro absoluto y lejos de toda mirada , hasta que es pedida en matrimonio y se ha concertado el enlace entre los padres respectivos. Sólo cuando se ha producido el acuerdo se levanta el velo de la desposada y los novios se ven por la primera vez. La primera mirada determina la suerte de la pobre mujer, cuyos días consagrados al ocio, son compartidos en adelante entre los cuidados de su toilette y el placer de fumar una pipa de tabaco muy dulce, cuya provisión está contenida en una bolsa lujosamente trabajada, que las chinas llevan a su lado como una alhaja necesaria para su adorno; y esto para brillar solamente ante las mujeres; pues, sólo ellas pueden verse y visitarse.

Si del Asia pasamos al África, en todas partes encontramos a las mujeres entregadas a una esclavitud más o menos rigorosa; pero hay países donde su suerte está agravada por el fanatismo, que las obliga a subir con un entusiasmo considerado honroso, a la hoguera de sus maridos y a morir por ellos.

A medida que nos acercamos a la Europa vamos encontrando que se mejora la suerte de la mujer. Detengámonos en los dos pueblos que han brillado más en la historia: los griegos y los romanos. Entre los primeros las leyes habían dulcificado de tal manera la suerte de las mujeres, que las costumbres se pusieron en contradicción con las leyes. Estas habían proclamado la santidad del matrimonio y sin embargo, la historia nos muestra la corrupción honrada públicamente en Atenas. Aspasia ejerció tal ascendiente sobre Pericles, que ella creó una corporación de cortesanas para seguirlo en su expedición contra Samos; y sus favores fueron tan recompensados, que se les permitió elevar un templo a Venus.

En la tercera edad de la Grecia las costumbres fueron más severas; pero esta austeridad trajo como consecuencia la destrucción de Atenas por Sila. Este romano, famoso por sus actos de crueldad, supo cuando sitió la ciudad, que sus habitantes, bromistas por naturaleza, se habían permitido algunas bromas sobre las costumbres de su mujer. Furioso, juró vengarse; y cuando se hizo dueño de la ciudad, no sólo la entregó al pillaje, sino que hizo pasar por las armas a todas las mujeres y los niños e hizo vender como esclavos a todos los hombres que se habían salvado del hierro de sus soldados.

Desde esta época rodó este desgraciado pueblo, de caída en caída, bajo el yugo de los sultanes, y sufrió hasta principios del siglo en que vivimos, la suerte espantosa que el Alcorán reserva a todos los que no se someten a su ley.

Si volvemos nuestra mirada hacia Roma, antes que fuera la dueña del mundo, vemos a Rómulo agregar a las leyes que él mismo había dictado, la del matrimonio; pero las mujeres eran tan mal tratadas allí, que no les era permitido abandonar a sus esposos, bajo cualquier pretexto que fuera; mientras que sus maridos podían repudiarlas; y aún castigarlas con la muerte, si se les comprobaba el adulterio, el envenenamiento, el aborto, y aún solamente por haber bebido vino en exceso.

Más tarde, cuando Roma fué república, vemos a las damas romanas entregarse en sus hogares a todos los cuidados domésticos, mientras que sus maridos se ocupaban en los campos de extender la grandeza romana; pero también vemos cuando, en el apogeo de su gloria, esta ciudad sufrió el yugo de los emperadores, operarse una revolución completa en sus costumbres por la desigualdad de los rangos y de las fortunas. Los vicios fueron más poderosos que las leyes, y la depravación llegó a tal extremo, que Nerón osó pronunciar en público el elogio de una mujer, de la cual había sido a la vez, amante, esposo y asesino; de una mujer que, según Tácito, era completamente inmoral: esta mujer era Popea...

Las costumbres estaban tan corrompidas en esta época, que los filósofos mismos negaban a las mujeres esta virtud tan dulce, que constituye a la vez su encanto y su defensa, este recato, "el más bello de los temores después del de Dios", como dijo Chateaubriand; en una palabra, el pudor: esta virtud era solamente una palabra vana, según la secta de los cínicos; y la unión más tierna podía romperse, a voluntad de cualquiera de las partes.

Roma reinaba entonces sobre todos los pueblos sometidos a su yugo y los Judíos mismos acababan de sufrir la ley de estos dueños del mundo, cuando el dogma tan dulce de la "Libertad, la Igualdad y la Fraternidad" fué proclamado entre ellos por el Evangelio. Este dogma extendió su imperio no sólo sobre las acciones sino también sobre las conciencias. Ordenó a sus adeptos amarse y socorrerse recíprocamente; y entonces se vió al sexo más débil, pero también más amante, inclinar hacia la beneficencia de esta virtud que la naturaleza le había dado en cambio de la fuerza, y consagrar sus cuidados al alivio de todos los infortunios. Ya no es la mujer ni querida ni esclava, como en los tiempos antiguos; ella es la inspiradora de los sentimientos más nobles y llega a ser la compañera del hombre, en sus placeres y peligros.

Pero, es necesario decirlo también, apenas operó la santidad del Evangelio, en favor de las mujeres el milagro de elevarlas, si no por encima a lo menos al nivel de los hombres; apenas el cristianismo las había rehabilitado ; en fin, apenas en vez de esclavas y sirvientes las había transformado en compañeras e iguales al hombre, cuando se formó otra religión que las hizo descender mucho más abajo y

que las colocó entre el hombre y el bruto. En efecto, el Corán considera a la mujer solamente como un instrumento de placer; y en todas aquellas partes en que se estableció el culto de Mahoma, la Turquía, la Persia, las Islas Berberiscas y gran parte del África, no solamente se mantuvo la esclavitud de la mujer, sino que también se le negó la esperanza en una vida mejor después de ésta. La Predestinación es el dogma principal del Alcorán, y según este dogma, no sólo la tierra en esta vida, sino también el cielo, después de muertos, pertenecen exclusivamente al hombre; solamente a él le corresponden el dominio en este mundo y la beatitud en el otro; tal es el secreto del destino. En cuanto a la mujer, no se le cita sino en los placeres, de los cuales hacen tan encantadoras descripciones los teólogos del Islamismo. Allí se dice solamente que los bienaventurados musulmanes reposarán sobre ricos tapices "con vírgenes celestes, cuyos ojos brillantes no se abrirán sino para mirar los de aquéllos para los cuales están destinadas; y que no tendrán otro cuidado que procurarles placeres sin cansancio y sin enojo".

Con éstos se nota el desdén con que se trata a la mujer en los países sometidos al imperio de Mahoma, cuya religión está esparcida desgraciadamente en casi todos los países orientales.

Pero ella ha hecho vanos esfuerzos para establecerse en las regiones templadas, donde la institución de la caballería vino primero a vengar a las mujeres de la especie de abyección a que había querido reducirlas el Alcorán. En esta época las mujeres ejercían un imperio casi absoluto; jamás fueron ellas más tiernamente amadas. Orgullosas de una institución que no temía arriesgar la muerte por ellas, dieron reiteradas pruebas de ser dignas de ella: se las vió, llenas de noble entusiasmo, combatir con su defensor y hacerse notables por sus rasgos de heroísmo. La historia nos ha transmitido, entre otros hechos notables, el de las mujeres de la isla de Chipre, que habiendo sido hechas prisioneras cuando defendían su isla, fueron llevadas a un buque para ser conducidas al serrallo de su vencedor; concibieron y ejecutaron el plan de quemar las municiones del buque que las conducía para hacerlo saltar a fin de no sufrir la esclavitud a la cual estaban condenadas.

Una revolución de otra especie llevaron al mismo tiempo a cabo las mujeres en Francia, Inglaterra e Italia; donde, para sacar a estos países de la barbarie las mujeres quisieron salir de su inferioridad. La infortunada Eloísa abre primero las puertas de la civilización el siglo XII; pero el claustro la devora. En el siglo siguiente, la inimitable Clotilde de Surville, que fué el encanto de su siglo, no ha encontrado después ni émulas ni imitadoras. En seguida vinieron Margarita de Navarra, cuyas obras serán siempre un modelo de gracia y de sinceridad y la voluptuosa Luisa Labé, que habló tan elocuentemente el lenguaje apasionado del amor, y que es, según se dice, la única poetisa que se puede comparar a Sapho. Y las dos señoritas de Colage y de Gournay, que se inmortalizaron, la primera por su lindo poema de Judith y la segunda, por sus inocentes y espirituales epigramas. Después la Francia se enriqueció con los cuentos de Mlle. Lecouvreur, con las elegías de Mme. La Suze los madrigales de Mlle. de Scudery; los idilios de Mme. Deshoulières; en fin, las producciones de pintura, grabado, música y poesía de Mlle. Cheron brillaban sobre el Parnaso francés, como la multitud de astros reunidos en la vía láctea, que esparcen el mismo destello sin que podamos decir cuál es el más brillante.

En Inglaterra nosotros encontramos, además de Miss Philips y la condesa de Winchelsea, Lady Montagu, a quien debemos "El Progreso de la Poesía en Inglaterra", obra encantadora y llena de erudición, donde el autor, después de haber alabado a la Grecia por haber producido los primeros laureles que debían coronar la cabeza de Homero; después de haber comparado la rapidez de los versos de Píndaro a la de los héroes que volaban en las carreras; después de haber pintado a Anacreonte coronado de rosas y recostado con abandono sobre las flores; en fin, después de haber felicitado a la Italia por haber producido "Horacio y Virgilio"; vuelve sus miradas hacia Inglaterra y la alaba por ser la cuna de Shakespeare, Spencer, Milton, Addison, Pope y tantos otros genios que, aunque menos ilustres, son siempre la gloria de su patria.

En Italia vemos primero a Modesta Pozzo, sabia veneciana, que, en su poema "Floridor", aunque no terminado, celebró a su patria prediciendo el nacimiento y la grandeza de Venecia como Virgilio, en su "Eneida", había predicho el nacimiento y la grandeza de Roma.

En segundo lugar, Margarita Sarrochia, que nos probó en su "Scanderbeide" (poema en 14 cantos) cómo unía este autor a la fuerza de su estilo un corazón sensible y benévolo y los más vastos conocimientos.

Después Isabel Andreini de Padua, tan tierna en su pastoral de "Mirtila", y sobre todo en su canto de "Hero y Leandro".

Así en la época de que hablamos, las mujeres se distinguían en las letras de tal manera que trataban de rivalizar con los hombres y aún de sobrepasarlos.

Thomas dice a este respecto que "la fiebre de brillar y de hacer lo que se llama el espíritu bello fué llevada por ellas a tales excesos, que concluyeron por imaginar una jerga, en la cual suplían con palabras raras las ideas que aún no las tenían. Crearon expresiones que eran más admiradas.

"Cuanto menos conocidas y menos comprendidas eran. Para no incurrir en lo común caían en lo ridículo; pero este

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ridículo fué tan severamente censurado por Molière y por Boileau, que las mujeres se vieron obligadas a ocultar su espíritu. Ninguna quiso más ser mujer sabia, para no entrar en la secta de las 'Preciosas Ridículas'. El espíritu pedante fué reemplazado por la amabilidad y gracia livianas que tienen nacimiento en la naturaleza más que en la instrucción. Pero esta misma amabilidad había desaparecido, como una obra maestra, al final del reinado de Luis XIV,"

Sin embargo ella se reanimó con la nueva corte; pero con otras costumbres: se desgarró el velo que se había echado sobre la galantería, y la corrupción invadió todas las clases sociales,

Tal era el estado de la sociedad cuando la Masonería fué introducida en Francia, a principios del siglo pasado. Ella tuvo por principal objeto restablecer los principios tan puros de la moral evangélica;quiso queel Masón viera un hermano en todo individuo que participara de sus principios; que los adeptos no rivalizaran sino para hacer el bien; que cada Masón juzgara a los otros según él mismo, y que "él hiciera para ellos todo lo que deseara que los otros hicieran para él". Ella vino a reanimar este sentimiento íntimo que interesa a nuestra alma por la suerte de los desgraciados, sentimiento que, por sobre todos, pertenece a la mujer; ella quiso, en fin, que la fraternidad reuniera bajo sus banderas a todos los hombres que fueran inocentes de acción, de espíritu y de corazón.—(*Se concluirá*)

Parábola

Y cuando las tinieblas vinieron sobre la tierra, José de Arimatea, encendiendo una antorcha de pino, bajó de la colina al valle, camino de su casa.

Y arrodillado sobre los duros guijos del valle de la desolación, vió a un joven que estaba desnudo y que lloraba. Era su cabello del color de la miel, y era su cuerpo como una flor blanca; pero tenía el cuerpo herido de espinas, coronada de cenizas la cabellera.

Y el que poseía grandes bienes dijo al mancebo que estaba desnudo:

—No me asombra que vuestro dolor sea tan grande, porque ciertamente, EL era un justo.

Respondió el joven:

—No lloro por EL sino por mí. Yo también he trocado el agua en vino y he curado al leproso y he devuelto la vista al ciego. Anduve sobre las aguas y arrojé los demonios de los que habitan en las tumbas; alimenté a los hambrientos en el desierto donde no había comida, e hice levantar a los muertos de sus casas estrechas; y, a una orden mía, ante una gran multitud se secó una higuera estéril. Todas las cosas que ese hombre ha hecho, las hice yo también, y, sin embargo, no me han crucificado.

—*Oscar Wilde* (*De "Ave Fenix"*)

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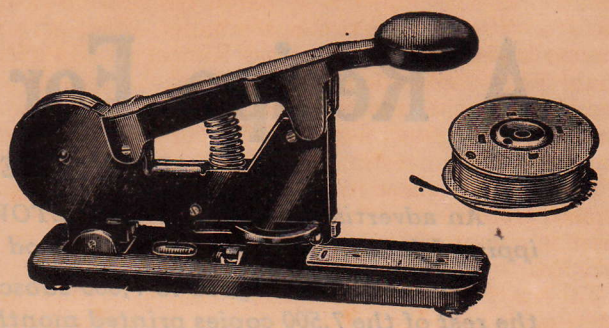

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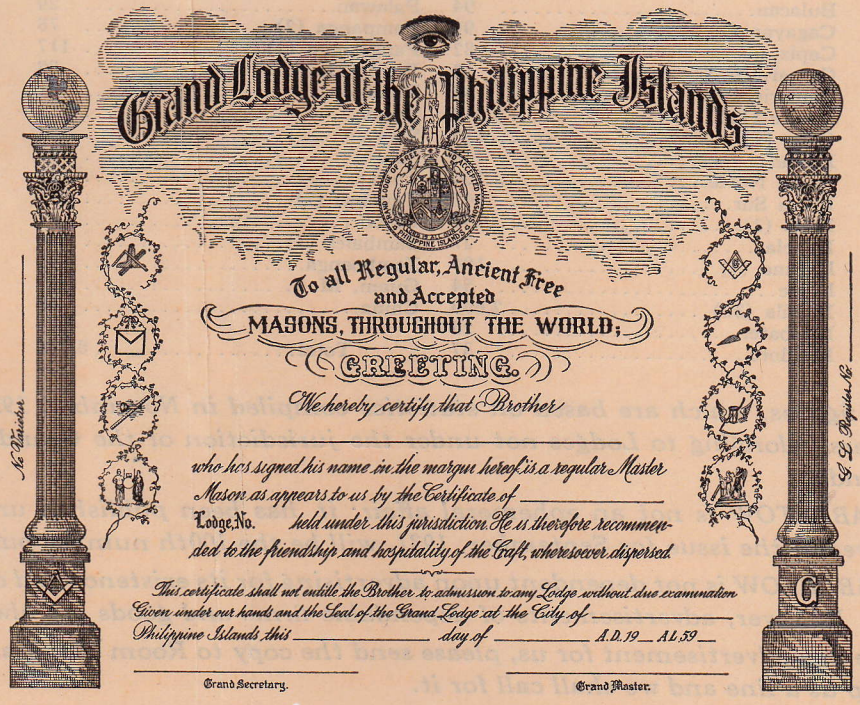
It makes its own staples from *brass wire that does not injure documents with rust marks.*

One spool makes 5000 staples.

Stapler	**₱12.00**
Refills	**1.50**
Postage	**.96**

Philippine Education Company, Inc.

Distributors



HAVE YOU A TRAVELING CERTIFICATE?

Neat traveling certificates, same size as above, printed on stout parchment paper and inserted in a handy leather case which fits the coat pocket, can be obtained from the Grand Secretary's Office, thru your Lodge Secretary (who must issue a certificate of good standing). Price ten pesos, to be remitted with order.

A Recipe For Sluggish Business

ADVERTISE IN THE CABLETOW

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

The CABLETOW goes to 7,000 subscribers in the Islands, scattered from Aparri to Jolo; the rest of the 7,500 copies printed monthly goes to the United States and other countries.

The paper has the following special advantages:

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

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

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

4. The CABLETOW accepts by no means all advertising offered to it. We take pride in the fact that we take advertisements only from absolutely dependable concerns.

5. The wide distribution of the CABLETOW is shown by the following list, showing membership of Lodges in the several provinces of the Philippines, the Marianas Islands and China. The figures in brackets indicate the number of Lodges in each province having more than one:

Abra	33	Misamis	50
Albay	41	Mountain Province	56
Antique	18	Negros Occidental (2)	73
Bataan	31	Negros Oriental	30
Batangas	106	Nueva Ecija (3)	214
Bohol	44	Nueva Vizcaya	36
Bulacan	94	Palawan	29
Cagayan (2)	91	Pampanga (2)	78
Capiz	82	Pangasinan (2)	117
Camarines Norte	12	Rizal (3)	88
Camarines Sur	38	Romblon	31
Cavite (11)	1,048	Samar	53
Cebu (2)	156	Sorsogon	47
Davao	63	Sulu	35
Ilocos Norte	104	Tarlac	23
Ilocos Sur	47	Tayabas (7)	235
Iloilo (2)	155	Union	81
Isabela	27	Zambales (3)	120
Laguna (4)	184	Zamboanga	91
Leyte	54	Guam, M. I.	101
Manila (30)	2,699	China	28
Masbate	20		
Mindoro	37	Total	6,800

The above figures, which are based on statistics compiled in November, 1930, do not include subscribers belonging to Lodges not under the jurisdiction of the Grand Lodge of the Philippine Islands.

6. The CABLETOW is not an ephemeral affair: it has been published uninterruptedly for over eight years; the issue for September, 1931, will be the 100th number published.

7. The CABLETOW is not dependent upon advertising for its existence and does not stress that features. However, advertisements of dependable firms and goods are always welcome.

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

THE MANAGING EDITOR OF "THE CABLETOW,"
P. O. Box 990, Manila, P. I.

Manila, P. I.,
August 1, 1931