

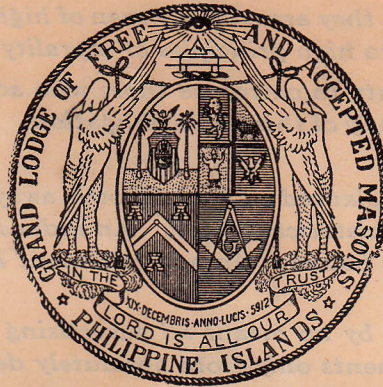
# The Cable Tow

Vol. IX

Manila, P. I., September 1, 1931

No. 4

Century



Number

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

## What Masonry Has Done

It has led men to aim at a higher and purer life.  
It has made men appreciate a higher and nobler manhood.  
It has made men understand better the problem of living.  
It has taught men how to die.  
It has permeated the whole world with its principles.  
It has raised the fallen and rescued the depraved.  
It has clothed the naked and fed the hungry.  
It has built homes for the sick.  
It has educated the ignorant and sheltered the fatherless.  
It has helped the church to ameliorate the condition of unhappy humanity.  
Its influence has benefitted governments in establishing justice and destroying despotism.  
Its silent work has been felt in every pulsation of a better morality in the community.  
Its history is, in every possible phase, illustrious.

—Exchange.

# 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

# THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to THE CABLETOW their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum.

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Address all communications to THE CABLETOW, P. O. Box 990, Manila, P. I. Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06

## 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

September 1, 1931

No. 4

## Editorial Section

### Our Century Number

This is the one hundredth number of the CABLETOW. Since our publication was started in June, 1924, a number has been published regularly every month and the CABLETOW has disseminated news of interest to the Craft and Masonic information to the members of the Fraternity in these Islands, the United States and other countries. It has gone to many distant lands and has reached many strange places. It goes, or has gone, to the frozen regions of Alaska and the South Pole, to the equatorial countries of Asia and South America, to the banks of the Nile and the Danube, to the cultured cities of Europe and to rude camps and remote plantations in countries in the growing; in fact, almost everywhere. In every State of the Union, in practically every part of the globe it has for nearly 8½ years shown to the Masonic world that in the Philippines, a young Grand Lodge with six thousand Craftsmen is carrying on splendid work in the face of great obstacles and difficulties and is taking no small part in the formation and development of a rising nation.

In presenting this number to the readers of the CABLETOW, the writer desires to mention the fact, to him a matter of pride, that he has been connected with the CABLETOW from its first number, first as contributing editor and later as managing editor, until the present date, and that practically every editorial that has appeared in the paper has been from his pen.

The post of editor carries with it great responsibilities and makes the man occupying it the target of criticism and attacks; but there is much that compensates him for this. The support, friendship and praise of each and every one of the splendid Masons who have worn the purple of the Fraternity in these Islands since 1924, and of many other eminent Masons, and the favorable comments so generously bestowed upon our work and our paper by the Masonic press throughout the world are things that we appreciate more than words can express and are the finest reward that we could receive for our efforts.—L. F.

### The Benefit of the Doubt

We are told that it should be the invariable practice of every Mason never to deviate from the minutest principles of justice. In case of doubt, we do not condemn a man

but give him the benefit of the doubt. To do an injustice to a man is something a good Mason dreads more than anything else. Hence, when a Mason is appointed to investigate the character of a petitioner for the degrees of Freemasonry and has doubts whether the man is fit to be received in Lodge, the fear of doing an injustice is uppermost in his mind. On the other hand, a favorable report on the petition may do the Fraternity untold harm. In this dilemma, there should be no wavering of opinion; but the Craft should be given the benefit of the doubt and not the candidate. Our duty towards the Craft is paramount.—L. F.

### The Enemy Within

No foe stands at our gates. The dogs of war may be tugging at their leash but they are not liable to be turned loose upon humanity to-day or to-morrow. The lesson of the World War, bloody and fearful though it was, has been a salutary one and its effect has not yet worn off. But we have enemies within our gates with whom there must be no truce but war without quarter. The Red Menace, Gang Rule, and Graft are enemies much more to be dreaded than neighboring countries with powerful armies and navies waiting to be turned loose upon us. Concerning them, eternal vigilance is the price of peace, indeed. Slowly, insidiously, they develop and grow, to overwhelm and smother us if they can. The war of citizenship is one that requires even greater courage and stamina than a war between nations. Law and order have ever found Freemasonry a stout champion and supporter, and it behooves every Mason to gird his loins and be prepared to defend them.—L. F.

### Masonic Certificate Association

We learn from the annual address of the Grand Master of Louisiana that in New Orleans they have a Masonic Certificate Association consisting of holders of certificates of proficiency signed by the Grand Master, engaged in an effort to promote uniformity of work in the Lodges. This Association reports that it held twelve regular meetings during the year and also made visits to three district meetings, when the degrees were conferred for instruction of visiting Brethren. Other fraternal visits were made, both to Lodges in the city and outside the city, at some of which the degrees were conferred. Classes of instruction were conducted at the noon hour during the entire year, ex-

cept Saturdays and Sundays; the noonday class had registered 84 attendants, from nearly every York Rite Lodge in the city. There was also one term of ten weeks in the spring, and ten weeks during the autumn. The Grand Master said he had occasion to witness the conferring of the degrees by several certificate degree teams during his visits throughout the State and congratulated the certificate masons upon their splendid work.

No doubt a movement like this awakens and promotes interest in the ritualistic work and increases attendance at the meetings. As a remedy for the slothfulness and stagnation that we notice in many Lodges, it could hardly be surpassed. "Anything to create interest" is the cry of many a Master. Here is a suggestion!—L. F.

### A Step Forward

At last a step forward has been made in systematic Masonic education in the Philippine Islands. The credit for it belongs to Service Lodge No. 95. At its August Stated Meeting, the Lodge mentioned, on recommendation of its Master, Wor. Bro. B. W. Pittman, appropriated the sum of one hundred and fifty pesos for the purchase of pamphlets and books for the use of candidates for the degrees, besides another fifty pesos for the nucleus of a Lodge library. The system of education to be introduced, which has been used in New York and other Grand Jurisdictions with great success, is as follows: upon receiving the first degree, the candidate receives a pamphlet containing explanations of the symbolism and lecture of that degree, which enables him to study the catechism understandingly and awakens and stimulates a desire for the study side of Masonry. Upon taking the Second Degree, he is given another pamphlet, and upon being raised, he is presented with a copy of Oliver Street's splendid work entitled "Symbolism of the Three Degrees." The Masonic education of the individual is the more practical way and we are glad Service Lodge blazed the trail in this respect.

—L. F.

### The Occupation of Rome

September 20th it will be sixty-one years that the temporal power of the popes received its death-blow through the occupation of Rome by the Italian forces, commanded by General Cadorna, two months after the Vatican Council had proclaimed the infallibility of the pope. The outbreak of the Franco-Prussian war and the subsequent fall of the empire of Napoleon III had left the Italians free to act; and General Cadorna, with 60,000 men, entered papal territory on September and occupied the Eternal City, after some resistance by the troops of the Church State garrisoning Rome, about 10,000 strong.

Our Italian brethren in Masonry used to commemorate this event religiously; but Masonry in the protestant countries attaches less importance to it. It was no doubt one of the turning points in the struggle between two powerful parties in Italy and, for that matter, in the Christian world. Masonry is particularly interested in it because of the open hostility with which the Craft has always been treated by the Vatican.—L. F.

### New Arrivals from New York

We read in the issue of *The Craftsman* for June, 1931, that 850 Master Masons attended the United States Army Square Club's Farewell Party, held May 26th, last, in the Y.M.C.A. Auditorium at Fort Jay, Governor's Island, to do honor to Bro. Capt. Cheney I. Bertholf, U.S.S., Past New York State President, Past National League President, and Past President of the Army Square Club of Governor's Island, who had been ordered to the Philippine Islands. Others leaving for the Philippines who were bade farewell were Captain Wilbur E. Bashore, Second Vice-President, and Captain Napoleon Boudreau, Secretary. We hope

these Brethren will become interested in Masonry in these Islands, where the latch string is always out in the Masonic Lodges and Bodies, and will enjoy their tour of duty here.

### Thanks, Bro. Stuart

We heartily thank our good Brother Wm. M. Stuart, of Canistota, N. Y., for contributing to our columns the entertaining "Masonic yarn," as he calls it, entitled "The Totem," which we publish in this issue of the CABLETOW. Bro. Stuart is known to many of our readers as the author of the collection of fine stories entitled "Hand to Back," of "Masonic Soldiers of Fortune," and of many stories with a Masonic flavor or tendency published in the Masonic press of the United States.

### A Nuisance

Again that unmitigated nuisance, the Chain Letter, is making the rounds in our Grand Jurisdiction. We cannot conceive how any Mason, a man supposed to be intelligent and enlightened above the average, can write and forward nine letters in compliance with a communication that is not only silly, but contains a threat such as anybody but an ignorant and superstitious person would reject with indignation. We have three of those stupid messages on our desk and we don't thank the persons who sent them to us, as it is not a compliment, but an insult to pass a foolish, threatening letter on to a man. Like the many predecessors that they have had during the last ten years, these missives will be consigned to the waste basket.

We might add that in the United States, a number of Grand Masters have found it necessary to give their opinion of the Chain Letter or Prayer and have done so in terms not at all flattering to the persons responsible for this childish practice.

In the *Masonic Tidings* we find the following "Chain Letter" elaborated by a Wisconsin Brother after he had received several of the kind to which we allude:

"Dear Sir and Brother Sap:

"In compliance with a paragoric urge I am passing on to you, one of 99 brothers, the following:

"God help the next Sap who starts a chain letter."

"This ancient prayer must go around the world 44 times without a break. Do not break the chain or you will have bad luck for the next 25 years and all your children will be born with bare feet (the ancient manuscript was faded here and the spelling was uncertain. It might have been 'bear.' Use your own judgment.)

"A baker after three days, having fulfilled all the conditions, made a lot of dough.

"To have good luck, send this letter to every brother Sap that sends you one of those superstitious asinine chain letters."

—L. F.

### Cosmopolitan Corps of Officers

Elisha Ward Wilbur Lodge No. 104, of Victorias, Occidental Negros, P. I., has a cosmopolitan corps of officers. In the East sits Wor. Bro. Luis R. Yangco, a Filipino, and in the West Bro. F. A. Stevenson, an American. The Treasurer is Bro. C. J. H. Penning, who hails from Holland. The Marshal, Bro. Wardell, is an Australian; the Junior Steward, Bro. T. Yanigahara, is Japanese, and the Tyler, Bro. Ramon Rios, is a Spaniard. Peace and harmony reign supreme in the Lodge, suspensions for non-payment of dues are unknown, and the Master, now serving a second term as such, is active and progressive.

### Bro. Schedler's Article on Benjamin Franklin

In the June number of the *Bulletin de la Grande Loge de France*, besides a reference to the article on George Washington, by Professor Allen Bernhardt Watrous, of New York, in our February number, we find a mention of Bro. E. W. Schedler's article on Benjamin Franklin, in the same number of the CABLETOW, with a French translation of the paragraphs referring to the stratagem by which Franklin managed to get into Freemasonry.

## Editorial Comment and Correspondence

### The Despised Ones

In our issue of March, 1931, we commented editorially upon the action of the Grand Orient of the Netherlands in inviting representatives of the press to view its temple in Amsterdam, hitherto practically closed to outsiders, and to have any proper questions concerning the nature, aims, and purposes of Freemasonry which they might want to ask, answered by Masters of the Craft. In commenting upon this editorial, Bro. Joseph E. Morcombe, of the *Masonic World* of San Francisco, says, among other things:

In several of the European countries, even to this present time, the brethren have hardly dared to make known their Masonic affiliations or to reveal their places of meeting. Such a condition works out in a vicious circle. What is hidden must of necessity be held as evil. So will declare the enemies of the Craft, even though it is such enmity that has forced the secrecy. And the ignorant people, without any real knowledge of the institution and unable to understand the underlying causes of hostility, will be certain that Masons are banded together for attainment of some wicked and unlawful end. The masses will believe that plots against church and state are being hatched in these secret conventicles, or even that some cult of devil-worship, with accompaniment of the Black Mass, is practiced by men who thus shun the light of publicity.

After referring to countries where Masons are subject to mob violence and have to conceal their activities, Bro. Morcombe continues:

If now in all these countries where a fearful Masonry exists it were possible to follow the example of the Netherlandic brothers, and the full light of publicity invited and welcomed, those persecutors who deal in lies and work in the darkness, would lose their hold upon the people. The elements that have been filled with suspicion and hatred against an institution of which they know nothing, would speedily replace a present ignorance and hostility with understanding toleration and ultimately reach to respect. *The Masonic bodies of Europe, working against difficulties of which we have little knowledge, have done a splendid work—a work which is seldom appreciated by the English-speaking Craft. We have listened to those interested to defame, and have not always availed ourselves of opportunities to ascertain the truth. As a consequence, the vast moral support that could and should have been freely given to these struggling brothers has been denied. We have passed by on the other side, comforted by the easy compliments of our enemies that we are not as these despised ones. Such course has been to our own injury and to that of the entire fraternity.*

We heartily agree with Brother Morcombe's comments and invite special attention to those which we have reproduced in italics. Having had a first-hand view of the conditions under which some Masonic Bodies of continental Europe, from which many American Grand Lodges have withdrawn the hand of fellowship, are working, we are, like our eminent Brother, able and willing to judge them as they ought to be judged and to appreciate the splendid work which they are doing.

### Bro. Hillsman on Insurance

Bro. J. R. Hillsman, of Isarog Lodge No. 33, Naga, Camarines Sur, sends us a postcard with the following message:

National Military Home,  
Los Angeles, Calif.,  
July 4, 1931.

Have the kindness to change my address as indicated above until further notice. I always look forward to each issue of the *CABLETOW* and am profited much by its contents. I heartily congratulate you on your insurance campaign. I have found insurance not only an investment but a real "Life Saver" in adversity. My only regret is that I did not start in with enough.

Fraternally,  
J. R. HILLSMAN.

We are glad to hear from our good Brother and are especially gratified to see him include in his communication the above remarks on insurance. Advice from men whom life has given knowledge and experience that only come with the years is worthy of being heeded by the younger generation.

### The Wages of a Mason

Here is a terse, short paragraph in which *The Illinois Freemason*, of Peoria, Illinois, hits the nail on the head, as it often does:

Masonic labor is purely a labor of love. He who seeks to draw Masonic wages in gold and silver will be disappointed. The wages of a Mason are earned and paid in their dealings with one another. Sympathy begets sympathy, kindness begets kindness, helpfulness begets helpfulness—and these are the wages of a Mason.

We have met a number of disappointed men in the course of our Masonic life of twenty-nine years, men who expected to receive Masonic wages in gold and silver and who did not realize and appreciate the wonderful moral and spiritual wages they were receiving. Several times we have heard the sour-faced remark: "Well, Masonry does not seem to have helped me much in my business," and in every case, these few words were followed by many from us which may, or may not, have done some good, but which relieved us a great deal. That many men enter Freemasonry under mistaken beliefs is largely the fault of the men who act as their sponsors. Every man who endorses a petition for the degrees should see to it that the petitioner knows exactly what he is applying for, and that he realizes that he is not seeking admission into a sick and death benefit society or an organization for material and commercial advantage.

### Taking Advantage of New Members

In an editorial entitled "A Bad Practice," *Square and Compasses*, our interesting New Orleans contemporary, calls attention to a brand of unmasonic conduct of which very few Lodge members—we would not call them Masons—are ever guilty and which ought to be eradicated by preferring charges against the offenders. The article referred to reads as follows:

A word of caution is sometimes necessary against a practice by some who have not fully understood or appreciated the principles of our Institution.

No member should take advantage of a new Masonic acquaintance to further ends and interests which are strictly personal. A newly initiated brother may be led to feel that he is under some sort of obligation to do business or give political favors which under other circumstances he would possibly decline doing. In reality no such obligation whatever exists. By such an abuse of our privileges, new members may have suffered no little inconvenience.

Such un-Masonic conduct is reprehensible in itself, while it also serves to bring reproach upon our Fraternity.

The same kind of member also victimizes unwary Brethren who have just been elected to the Mastership or Grandmastership. Ask any of our "Pasts" and you will be almost sure to hear the confirmation of our statement. These remarks apply not to Masonry alone; but there is no excuse for the presence of men like that in our Lodges.

### What the Ritual Conceals

The above is the title of a short article in the *N. S. W. Masonic Club Journal*, official organ of the New South Wales Masonic Club, which we copy hereunder in full:

The Ritual itself is but the shadow of that great, cohesive mass of fundamental truths embraced in Masonry's teachings, and to say that a Mason is *proficient and qualified* merely because he has mentally mastered the language of the Ritual, is to substitute the shadow for the substance, and the forms and ceremonies, for the great and fundamental truths of our fraternity. The traditions, the truths, the inspirations of the ages, the promises by our fathers made and kept, the stabilizing and uplifting influence of Masonry in the life of this nation from its earliest days, pointing with unerring finger the true path of freedom, and enlightenment, the God-given desire to be of service to God and country must become a part of every true Mason's life. He must know these things if he would be indeed *proficient*; he must live them if he would be *qualified*.

Some men use poor material when they make up their minds.

Indeed, the terms *proficient* and *qualified* are misapplied when used of a man who has a parrot-like mastery of the ritual and has never even attempted to step over the thresh-

hold of an understanding of Masonry. To know and understand Masonry, one must pass beyond the ceremonial of it and not play the part of the Tibetan with his prayer-wheel or of the old crone counting her beads with her thoughts upon the gross and base concerns of life.

### The Builder

Many of our readers have doubtless regretted the disappearance of *The Builder*, the scholarly articles in which many of them must have enjoyed reading. We are in receipt of a letter from Bro. R. J. Meekren, for five years editor of that magazine, which is self-explanatory and which we publish hereunder, as requested:

June 8, 1931.

To the Editor of the  
CABLETOW  
Box 990  
Manila, Philippine Islands.  
Dear Brother:

It would be a very great favor if you could publish this letter in your next issue. It relates to a matter that has been a source of much pain and anxiety, not only to myself, but, I think I can safely say, to everyone concerned.

It is now more than a year since the last number of *The Builder* appeared. I am not in a position to make any statement regarding the circumstances that led to its discontinuance, partly for the reason that I am not in possession of all the facts in the case, but still more because it is not my part to do so, my connection with the publication having been the editorial charge only, the financial and business management having been wholly in other hands. I can only say that the end was almost as much of a surprise to me as it must have been to the readers of *The Builder*. And until as late as October last I was still hoping that the number for June, which was actually in type, would eventually be printed.

Some attempts have been made to revive the magazine, but so far as I know they have all fallen through. Whether any other project is under way I do not know, but I personally feel that there is now little hope that anything can be done.

Since I have reached, very reluctantly, this conclusion, I have felt very strongly that some explanation was due to those who so loyally supported the Research Society and its organ, *The Builder*. But the problem of communicating with them seemed insuperable. It is in the hope that some of them will see this that I am writing to you, and to such other Masonic journals of which I have the address.

For the reasons already stated it is not a very satisfactory explanation that I can give. *The Builder* was a specialist organ, and could not be expected to have wide popular appeal. To have popularized it would have been to so change its character that it would no longer have filled the purpose for which it was founded, with the consequence that Masonic students would have lost interest in it, while on the other hand such a change would have brought it into competition with other magazines, far better equipped to meet the popular taste.

Nevertheless, *The Builder* had a remarkable stable and loyal group of supporters, sufficiently large (in my opinion at least) to have enabled it to continue indefinitely, had only certain economies and re-adjustments, which were being made at the last, been put into effect two or three years previously. But "hindsight" is proverbially better than foresight, and it is naturally difficult to realize in a time of expansion that further expansions will not continue.

During the five years that I was Editor of *The Builder* I had the very great privilege of coming in contact with Masonic students all over the world. From this I am now cut off, a loss I feel very keenly. Should any of my old correspondents wish to communicate with me at any time in the future, a letter addressed to me at Stanstead, Quebec, Canada, will always reach me, wherever I may be.

I would also add that I have in my hands all the unused manuscripts submitted for publication in *The Builder*. Should those who contributed them wish to have them back, I shall be glad to return them if they will send the necessary postage. It would be too much of a burden for me to pay this out of my own pocket, as the number is considerable.

Yours fraternally,

R. J. MEEKREN.

### Letter From Bro. José J. Vergara

Wor. Bro. José J. Vergara (77) sends us a "chain letter" received by him, asking us to say something on this subject. Having received two such missives ourselves, we had already prepared an editorial "with teeth in it." Our Brother also informed us that the Executive Secretary of the Philippine Antituberculosis Society was much pleased with our editorial on "The White Plague" in the August number of the CABLETOW.

Thanks, Brother!

## Official Section

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Ignacio Aquino (12), Angel S. Argüelles (22), and Theodore L. Hall (6), to act as Grand Lodge Committee for Visiting the Sick during the month of September, 1931.

### [Grand Master's Edict No. 17]

To the Masters, Wardens, and other Brethren  
of all Lodges under the Jurisdiction of the Grand Lodge  
of the Philippine Islands:

GREETINGS:—Pursuant to the authority conferred upon the Grand Master by resolution of the Grand Lodge adopted at its Annual Communication of 1927, each constituent Lodge of this Grand Jurisdiction is hereby required to contribute to the support of THE CABLETOW for the period from December 1, 1931, to November 30, 1932, at the rate of ONE PESO AND TWENTY CENTAVOS (₱1.20) for each Master Mason borne upon its roll at the date of its annual report for the year ending November 30, 1931.

This quota shall be remitted jointly with the Grand Lodge dues and subject to the conditions governing said dues.

Given under my hand and the seal of the Grand Lodge, this first day of September, A. L. 5931, A. D. 1931.

W. W. LARKIN, Grand Master.

Attest:—RAMÓN MENDOZA, Acting Grand Secretary.

### Stated Meetings of Manila Lodges

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.

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

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

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

September 15 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

September 17 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.

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

September 19 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.

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

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

October 3 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

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

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

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

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

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

### KILL THREE BIRDS WITH ONE STONE!

Patronize our advertisers and you will do that. You will benefit yourself because we select our advertisers. You will benefit our advertisers who deserve your patronage. And you will benefit your Grand Lodge by helping it to retain advertisers in its official organ,

THE CABLETOW

## Masonic Fiction

### The Totem

A Masonic Story by William M. Stuart, Author of "Hand to Back", "Masonic Soldiers of Fortune", etc.

Despite anxiety engendered by his quest, Ralph Eason enjoyed himself on the first few days of his trip. The Inside Passage, leading from Seattle to America's empire of the North, necessarily inspired awe and admiration in the breast of the traveler.

The water is as smooth as a picnic pond, while on either side rise mountains, snow-capped and nameless, and out of their forest covering rush tumultuous streams that leap from dizzy heights to make their sparkling plunge. At times it seems that the ship must surely collide with a precipitous cliff just ahead, but the catastrophe never happens. As though by enchantment a way opens in time for the steamer to negotiate the passage. Flocks of birds, soaring from peak to peak, have their likenesses mirrored in the placid tide, whose deep color is rivaled only by the cloudless sky of that northern clime. The Inside Passage is the royal road to the land of fabulous wealth and intriguing adventure: Alaska.

The *Spokane* had made her way but a few miles north of Dixon Entrance when the accident occurred. Ralph Eason, leaning over the rail whilst he watched the sun drop below the jagged mountain rim, felt his cap fly from his head under the prompting of a vagrant breeze. He leaned far over the rail, endeavoring to retrieve the cap, lost his balance and plunged overboard.

He did not shout, the passengers and the officers were at supper, the shadows cast by the mountains were already rendering objects indistinct; the upshot of the whole matter was that before Eason could free his lungs of water, the boat was so far away that it was useless to cry for help.

Ralph Eason struck out manfully for the shore of a little wooded island which he discerned just ahead.

The first night on the islet was not so bad; Eason got quite a kick out of his adventure. He found that his 38 caliber automatic had not been injured by the plunge, Nor had the matches which he carried in a water-proof box; hence, with the former he killed a rabbit, and with the latter built a fire to cook his game.

It being mid-summer, the night was not cold and, in spite of his wet clothes, Ralph slept well. He had gathered weeds and brush from which to construct a snug nest.

But the next day he became ravenously hungry. He could find no more rabbits. The ensuing night was wretched, but along toward morning he fell into a sleep of exhaustion and remained in this condition until he felt himself being roughly handled. Then his eyes rested on a group of sailors clad in what he first thought was the uniform of the American Navy. "We saw your signal," announced one who indicated Ralph's handkerchief fluttering in the morning breeze. "What's the matter? How did you get here, Matie?"

Eason made his explanation as brief as possible. Ten minutes later he was aboard a spic-and-span little cruiser confronting the captain, a genial man of middle age, who announced:

"My friend, you are on the United States Coast Guard Cutter *Apache* bound from Seattle to Cook Inlet. I'm Captain Thomas Gray. Now, who the devil are you, and how did you come here?"

Instinctively drawn toward the officer, Eason's first glance had taken in a tiny replica of the Square and Compass that adorned the captain's uniform coat. So he extended his hand and gave him the grip. "I hail from Boaz Lodge No. 28. . . ." explained Ralph. "I fell overboard from the steamer *Spokane* without exciting any comment. I hope I may stay with you until you get to Skagway,

Captain."

"Sorry, Brother. Not going to Skagway—yet; not even to Juneau. I'm hotfooting to Cook Inlet in search of Red Caution, the pirate, who is said to be operating in those waters again. I was intending to run out to the open sea after passing Wrangell, and I believe I should adhere to this. You see, I'm in a deuce of a hurry. The *Apache* is new and fast, probably the only cutter in Alaskan waters that has a chance of catching Red Caution."

"Red Caution!" repeated Eason. "Odd name. And a pirate—in this day!"

"Oh, well, he may not be a real pirate, such as used to sail the Spanish Main, but he's a seal poacher, a rum runner, and a general robber and bad man. His name is probably assumed, though he's said to be an Aleut, and they're liable to be named anything. But come into my room, Brother, er. . ."

"That's so," smiled the rescued one. "Forgot to tell you my name. It's Ralph Eason, and I'm on a quest."

"Interesting! You can change your duds in my cabin; I have some extra clothes. You may then go with me to Cook Inlet and perhaps see some fun. After I've captured my man I'll run in to Skagway—if that's where you're bound to go—while on my way back to Seattle."

Descending a ladder, the men entered a tight little cabin, tastefully furnished and with books piled on the table and maps hanging on the walls.

"Why Skagway, Brother Eason," inquired the captain, "if I may inquire into your business? You excite my curiosity."

Ralph finished donning a suit of "cits" which the obliging officer had fished out of a chest. "I can tell my yarn in a few words," said he. "I'm trying to find a trace of my father who came to Alaska in 1898 and apparently vanished from the face of the earth at that time."

Captain Gray whistled. "Back in '98. Long time ago, me lad. You must have been a kid then, Eason."

"One year old."

"Why all the delay in starting the search?"

Ralph Eason sank into an easy chair and lit a cigar the captain handed him. "Well," he said, "first I had to grow up. When I was twenty along comes the war. At Grand Pre I was plugged and nearly cashed in. It was only recently that I got in shape to set out on this trip. That's the yarn in a nutshell. Dad left when the Klondike rush started, for we were poor and he hoped to mend his fortunes. We're still poor; that's one reason I'm now searching for a trace of him. Had an idea he might have staked a valuable claim. . . . But the principal reason was Mother. She thinks it a terrible thing—the uncertainty, you know. If Father died, and he probably did, she wants to know where he is buried. She's old now. They were both middle-aged when he went away. If I can find his grave I'll at least mark it."

"You, of course, don't remember him," mused the captain. "If by any chance you could find the body, is there any way you could identify it?"

"He always wore the Past Master's jewel presented him by Boaz Lodge, for he was an enthusiastic Mason. I have pictures of Father and the jewel."

"Why do you wish to start in at Skagway?"

"The last letter that Mother received came from that place."

Captain Gray rose and placed a kindly hand on Eason's shoulder. "I don't want to discourage you, Brother, but there's not one chance in a thousand that you'll find a trace of your father. The days of '98 were hectic days; hundreds of prospectors passed away like a tale that is told, and left no trace. It has been a long time, Eason, a long time."

"Right, Captain. But I must try. Mother wishes it so."

The castaway found Captain Gray a real friend and brother. He presented Eason to the other commissioned

officers of the *Apache*, three in number, invited him to eat with the officers' mess and permitted him to sleep on a couch in his own cabin.

Gray was enthusiastic about his profession. "It's the oldest department of the Federal Government," he boasted one day as he and Ralph stood leaning over the rail and gazing toward a blur to the east, marking the location of a mountainous island. "The Revenue Cutter Service was established in 1790, before we had a regular navy. It's now part of the Coast Guard, but under the old name it established many traditions. It has been of the utmost value to this great empire which we purchased from Russia. It has carried law and order all along the coast, given aid and transportation to countless prospectors, stamped out disease, and blazed the way to the development of Alaska's resources. The cutter *Bear* is almost a figure of speech in Alaskan waters."

He showed Eason about the ship. "Three five-inch guns mounted on the center line," he said, "and a twelve-pounder on each side. That gives us armament enough to cope with anything we'll meet up here—even a Bolshevik cruiser."

Eason noted that the crew, about a hundred in number, were well drilled; though, unlike the ships of the regular navy, there were no marines aboard.

"Make yourself at home with my books," suggested Gray. "Lots of them treat on Alaska. It won't do you any harm to post up on that subject. The Indians up here, for instance, are a queer bunch—Aleuts. Read up on their totems, potlatches, and all that."

"Totemism!" ejaculated Ralph. "I've heard about it. What is it?"

The captain smiled. "Some think it's a sort of Freemasonry—something that you'll find in one form or another all over the world and among all tribes."

Captain Gray led the way to his apartment and took from a case a large book. "There is much variation in the system, or superstition, of totemism," he said. "Generally speaking, according to this authority, a totem is a class of material objects which the savage regards with peculiar respect, believing that he and his entire clan are descended from it—the bear, wolf, eagle, and so on. He never kills his totem animal. He sometimes paints a representation of his totem on his skin, or else wears a graven image of it about his person. He carves it on his totem pole."

The officer picked up a folder, evidently put out by an excursion steamship company. "Here's a translation of the designs on a certain totem pole: 'I was erected by the strong eagle-man, the son of the wolf and the frog; in his ancestry the octopus had a part, and he, the strong one, has given three potlatches and has raised me to be a monument to his greatness and to the god-creatures from whom his strength is derived.'"

Captain Gray smiled as he dropped the folder. "That guy hated himself—what?"

"Three potlatches," repeated Eason. "What in heck is a potlatch?"

"It's really a bid for fame, Eason. When an Indian wants to achieve honor among his own people he calls a pow-wow and gives his neighbors his valuables. If he's old and dies soon after this, his grateful beneficiaries raise a totem pole over his grave. If he is young and lives to accumulate more property, he sometimes gives another potlatch. This particular chap gave three, so I suppose his whole tribe, or at least the members of his totem, turned out and carved a dandy totem pole to perpetuate his memory."

"Strange doings," mused Ralph Eason.

"Listen!" broke in Gray, as he turned the leaves of the large volume, "All the members of a totem clan regard each other as brothers and are bound to help and protect each other. The totem bond is stronger than the bond of blood and family. That's where a certain resemblance

to Masonry creeps in, Eason. Strange, isn't it, how we find the Masonic idea, in one form or another, all over the world?"

"Strange!" agreed Ralph.

For several days after this conversation, Eason did considerable reading in the captain's library, while steadily the cutter *Apache* plowed its way toward the North. Although his accident had disarranged his plans, Eason decided to make the best use of his time and be thankful that fate had thrown him into his present situation.

"What do you know about this Captain Caution, the pirate?" Ralph asked the genial and informal captain. "Where did he get his ship and learn to navigate it, if he's merely an ignorant native?"

"That's a mystery, Brother Eason. We know that he attended school more or less—one of the Government schools. Later he worked in the famous Treadwell mine, which, as you probably know, is located just across the Gasteneau Channel from Juneau, the capital of Alaska. It was probably during the period at Juneau that he picked up his knowledge about machinery. I doubt that he knows anything about navigation, for he seldom takes his ship far from shore."

"How did he get his ship? Find it?"

"Possibly. They say it's a steam yacht and very fast. Yes, possibly he found it, yet—it is whispered that the Soviet government of Russia presented him with the boat in order to encourage him to make trouble for the United States. You realize, Eason, that the bewhiskered gentry are not fond of us."

"We should worry! How long has Caution been at his deviltry?"

"Two or three years, off and on. But now that I have a new and speedy cutter, I'll run him down, never fear."

As he finished speaking, the captain took up his glass and studied a faint cloud of smoke which hovered on the horizon toward the North. Uttering an ejaculation, he turned to Lieutenant Blake, who was standing near. "Full speed ahead, Mr. Blake. We'll have a closer look at that fellow. Who knows... We must be near Red Caution's runway. If I'm not mistaken, I can make out Kodiak Island off the port bow."

Thirty minutes later the *Apache* was within a mile of a dirty looking yacht that was crowding on all steam and making toward the Gulf of Alaska. The *Apache* swung off two points toward the east and apparently gained rapidly on the chase.

"Throw a five-inch shell across her bows, Mr. Blake," directed Captain Gray.

The crew had already been called to quarters, and now the chief gunner of the long bow-chaser sighted his heavy rapid-firer with care. "Cr-r-r-rash!" roared the gun. A moment of waiting and then, perhaps fifty yards ahead of the yacht, a column of water sprang into the air.

Before the thin haze from the smokeless powder had blown aside, the fugitive described the arc of a circle and headed toward the North, obviously running for Cook Inlet.

"Hah!" gloated Captain Gray. "If he goes in there we've got him. We'll see to it that he doesn't sneak out by the way of Shelikof Strait. Try him again, Mr. Blake. And this time shoot to hit."

Again the forward five-inch gun roared. The shell broke amidst the rigging of the yacht and part of it came down. The crew of the Coast Guard cheered. The next shell evidently struck the chase squarely in the stern, but how much damage was done was uncertain. The officers of the *Apache* could see by the aid of their glasses wild confusion on the yacht.

Captain Gray now ordered the firing discontinued. "We'll soon overhaul her," he announced. "and I don't want to kill any more of her people than I have to. I marvel that she hasn't given up before this."

Several hours passed.

The fleeing ship was now hugging the cape to the west of Seldovia, but it was apparent that if she intended to try to escape by the way of Shelikof Strait she was doomed. The *Apache* had edged off toward Kodiak Island. While this maneuver widened the distance between the ships, it precluded the yacht's escape by way of the western channel.

Lieutenant Blake suddenly pointed toward the open sea. Gray turned, following the other's gesture, then swore softly, "That damned fog! We must overtake her before the fog rolls in, or we'll have a fine search among all the coves, bays and creeks of Cook Inlet. Can't we make another knot or two, Lieutenant Blake?"

Black smoke belched from the funnel of the yacht and she appeared to be gaining on her pursuer. "By the Lord Harry!" muttered Captain Gray, "she's drawing away from us. Give her another shot and try to cripple her. The fog is settling fast."

The bow-chaser roared its message of warning, but the shell splashed a few yards off the starboard side of the pirate—if, indeed pirate she was. But of this fact, Captain Gray had no doubts.

Again the long gun roared. On the yacht ensued a swirl of cordage and planking, a burst of flame; but she gave no indication of surrendering. Rather, she now managed to take advantage of an islet and thus temporarily vanish. When the islet was cleared by the *Apache* the fog had settled over both ships and the chase could be but faintly discerned through the mist.

Captain Gray cursed impotently. Then he caused the cutter to sheer off and open fire, both with the five-inch guns and the star-board twelve-pounder, at the shadowy outline which constantly was growing more faint. For a few minutes the blaze and roar of the rapid-firers were kept up, then the captain ordered, "Cease firing!" Philosophically, he lighted a cigar. "We'll have to hunt her out later," he said. "I dare not run in this fog. We'll feel our way to Seldovia and anchor. Red Caution won't get away this time, for I believe we've seriously crippled his ship."

Two days later the *Apache* found the battered and abandoned yacht beached in the mouth of a creek a few miles east of Moquakie. But of Red Caution and his crew there was no sign.

"We'll go ashore and search that Indian village, over there by the point," said the captain. "It's possible that we may learn something."

A boat was accordingly dropped from the davits, a crew of a dozen sailors armed with rifles took position, Captain Gray, Lieutenant Blake and Ralph Eason followed the men into the boat, whereupon it was rowed to the shore.

The party, save two men left in charge of the boat, made its way up the straggling street of the Indian village which was seemingly populated chiefly by dogs. The houses were merely dingy huts, and from their open doors came indescribable odors. Far up the street the Americans noted a crowd collected before a hut, rather larger than the rest. As they drew near they heard singing within. They paused in amazement. The air was being carried by children's voices, and at first the Yankees thought the words were in a foreign tongue; but the tune—there could be no doubt of that. . . .

"Listen!" growled Captain Gray, and raised his hand.

Through the open door, in childish treble, the tones ineffably sad, came the words of a sort of chant:

"Soloo kikesda foonoo kime,  
Nootsa oor deepartinsime;  
Azee earnie yere belloo,  
Trua peegamage ov o."

Gray smiled. "Do you recognize the tune?"

"Pleyel's Hymn," said Ralph Eason.

"And the words?"

"Yes, they might be the words of the hymn, as native children would repeat them from memory. Strange! Here, in this place. Let's go in."

Carefully the officers and Ralph Eason made their way through the crowd. They beheld a remarkable spectacle. In the middle of a room, larger than is customary in Indian houses, was a couch upon which rested a man apparently wounded unto death. Around him slowly marched two lines of Aleut children, chanting the words that had reached the Americans in the street. Instinctively, the three men joined in the mournful tune, substituting for the children's jargon the real words:

"Solemn strikes the funeral chime,  
Notes of our departing time;  
As we journey here below,  
Through a pilgrimage of woe."

The man in the couch gestured feebly. The procession came to a halt and many of the children slunk away, abashed.

"You know it too," gasped the wounded man. "How you know it?"

Captain Gray drew near. "You are Red Caution," he asserted.

"Yes," murmured the man, using a fair version of colloquial Indian-English. "I'm Red Caution; no matter now. One of your shells spiked me, Cap'n. No use to arrest me. No use. Even the children know that. That's why they are singing the death song."

"Where did they learn it?" Ralph Eason stepped to the pirate's side.

Feebly the Aleut pointed. "Many years ago," he said, "white man come out of the North to this village. He much sick. It was winter—no ships come for long time. He know he was goin' to die, so he taught children to sing death song and walk around. I was kid then, an' I do like he tell me. He say to me bimeby, 'Boy, I call you Caution, 'cause you ARE a Caution.' I always keep name. White man good feller. He have strange totem. He die 'fore spring an' we bury 'im an' put totem pole over grave. 'Fore he die he give potlatch—give 'way everything 'cept one box wit' totem in it. He look at totem all tam. We bury that with 'im an' put same on totem pole. No Aleut steal totem. . . . Now we always use death song when Indian 'bout to die. It very sad."

The wounded man, obviously exhausted, sank back on his pillow and closed his eyes. But Ralph Eason was growing excited. He drew from his pocket an old letter and rapidly sketched a design on the back. "Was this like the white man's totem?" he demanded.

Red Caution wearily opened his eyes. "Yes," he murmured. "On hill, back of village. . . ." His eyelids quivered. . . . He was gone.

One of the children showed Ralph Eason where the grave of the white man was located. The totem pole marking the spot had but one design carved upon it: The Square and Compass.

"I feel that my father is buried here," said Eason. "I should like to make sure. Do you think it proper for me to open the grave, Captain Gray? Your fiat is law in these parts."

"Your old mother," returned the captain, solemnly, "would want to know the truth. You must open the grave."

The grave was opened and there with the remains, that many years before had been interred by the Indians, they found a metal box sealed with a Past Master's jewel.

Steadily Ralph Eason gazed at his friend. "There can be no doubt of the death of my father," he found himself saying, "or of the identity of the body, for this is the jewel that he wore."

The box proved heavy; it was full of gold dust and nuggets.

"You have both my sympathy and my congratulations,"

murmured Captain Gray. "Your father is at rest, and he has finally accomplished what he set out to do so many years ago. But, had it not been for the veneration which the Indians have for the TOTEM, you never would have received this heritage.

"My Brother, your father's totem was his Past Master's jewel!"

THE END

## Pieces of Architecture

### Of The Third Degree

By WOR. BRO. JOSEPH F. BOOMER, P.M., St. John's Lodge No. 9, Manila, P. I.

Historians of things Masonic have not been able to agree as to the time when the Third Degree was instituted or as to the manner in which it originated. Upon one point, however, they are at unanimity, namely, that the Masonic tradition that the Third Degree existed at the time of the building of King Solomon's Temple is a "symbolic myth" and cannot be considered seriously in any historical treatment of the inquiry.

Bro. Wm. J. Hughan, a well known student and voluminous writer on Masonic subjects, is quoted in the Encyclopedia of Masonry as saying of the Third Degree in 1873:

"So far the evidence respecting its history goes no farther back than the early part of last century."

Another Masonic writer on the subject says:

"The evidence, however, is all of a negative character. There is none that the degree existed in the seventeenth century or earlier, and there is none that it did not. All the old manuscripts speak of Masters and Fellows, but these might have been and probably were only titles of rank. The Sloane MS., No. 3329, speaks, it is true, of modes of recognition peculiar to Masters and Fellows, and also of a Lodge consisting of Masters, Fellows and Apprentices. But even if we give to this MS. its earliest date, that which is assigned to it by Findel, near the end of the seventeenth century, it will not necessarily follow that these Masters, Fellows and Apprentices had each a separate and distinct degree. Indeed it refers only to one Lodge, which was, however, constituted by three different ranks; and it records but one oath, so that it is possible that there was only one common form of initiation." II Enc. 475.

The same authority says that the first authentic historical record of the existence of the Third Degree is to be found in the General Regulations compiled in 1720 by Payne. A considerable body of opinion holds that the degree was instituted in 1717. However, that opinion is not founded upon any definite documentary evidence.

On the other hand it is generally believed by scholars in Masonic lore that the legend that is given form in this degree is of very ancient origin and probably from time immemorial formed a part of the general Masonic initiation. On this point one writer says:

... "There is no doubt that, like the similar one of the *Compagnons de la Tour* in France, it existed among Operative Guilds of the Middle Ages as an esoteric narrative. Such a legend, all the histories of the Ancient Mysteries prove to us, belongs to the spirit of the initiation. There would have been no initiation worth preservation without it."

Whatever may be true of the date and manner of its origin, the fact is certain that the Third Degree is today a distinctive part of all the Rites of Masonry no matter where found. It is, moreover, virtually the same in them all, however much they may vary in their higher degrees. This is true undoubtedly because it embodies a distinct symbolism and is founded on a legend that forms an essential part of it. The drama of the Third Degree has given to the degree a vitality that militates against variations. The tradition, the drama and the symbolism are so elemental in character and so universal in their appeal to human nature, and meet the aspirations of the human soul on so broad a level, that it is not strange that no Masonic Rite has thus far found anything to offer as a substitute or as a variant.

Dr. Mackey in his encyclopedia says of the symbolism of the Third Degree:

"It was the single object of all the ancient rites and mysteries practised in the very bosom of Pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to reach the immortality of the soul. This is still the great design of the Third Degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence."

The Third Degree is of still greater import when one remembers that it is the apex, the crown toward which all that has preceded it has pointed. For then it is perceived as an integral part of that "progressive moral science", which is Masonry. Without the Third Degree, Masonry could not have been so completely symbolical of human life. Treating of this theme, Dr. J. F. Newton discusses the element of progression symbolized as follows:

"Nevertheless, if life on earth be worthless, so is immortality. The real question, after all, is not as to the quantity of life, but its quality—its depth, its purity, its fortitude, its fineness of spirit and gesture of soul. Hence the insistent emphasis of Masonry upon the building of character and the practice of righteousness; upon that moral culture without which man is rudimentary, and that spiritual vision without which intellect is the slave of greed or passion. What makes a man great and free of soul, here or anywhere, is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God. How to live is the one matter; and the oldest man in his ripe age has yet to seek a wiser way than to build, year by year, upon a foundation of faith in God, using the Square of justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labor, rest, and service to our fellows. Let us begin now and seek wisdom in the beauty of virtue and live in the light of it, rejoicing; so in this world shall we have a foregleam of the world to come—bringing down to the Gate in the Mist something that ought not to die, assured that, though hearts are dust, as God lives what is excellent is enduring!"

## 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.)

508.—May a Past Master's jewel be worn at a funeral? Is there any truth in the statement, made by some of the Brethren here, that a Past Master's jewel may only be worn at installations of officers?

Answer.—See THE CABLETOW, Vol. VII, p. 57 (Editorial "The Past Master's Jewel," and p. 149 (Q. & A. No. 467), and you will find this subject fully discussed. A Past Master's Jewel may be worn on all Masonic occasions. However, on occasions of mourning, jewels and insignia should not be displayed, hence Past Master's Jewels should not be worn at funerals and memorial services.

509.—How should the casket of a deceased Brother be placed at the funeral services—with the head in the West and the feet in the East, or otherwise?

Answer.—The legend is that Christ was buried with His head to the west, and the Church follows the custom, more ancient than itself, of laying the dead looking to the East. Freemasonry follows the Christian custom and the dead Brother lies facing the East and should be so placed during the funeral services. However, the reverse has generally been done in our Lodges in Manila, for reasons unknown to us. The casket should be placed between the Altar and the station of the S. W.

510.—What is the difference between "funeral services" and "memorial services"? Do they mean the same thing and refer to a Lodge of Sorrow?

Answer.—Funeral services are held in connection with the burial or cremation, or removal from the jurisdiction,

of the earthly remains of a Brother, while memorial services are exercises held in memory of a deceased Brother or deceased Brethren a longer or shorter period after their burial or cremation. Our Grand Secretary's Office has had printed and keeps on sale "Funeral Services" and "Memorial Services (Lodge of Sorrow)" in separate booklets.

511.—My Lodge intends to issue bonds for the construction of a Masonic Temple and circularize the Lodges, asking the members to subscribe. Will it be necessary to secure permission from the Grand Master, or may we proceed without permission from any one?

*Answer.*—In January 1924, Grand Master Frederic H. Stevens, in his Annual Message, said on the subject of Masonic Temple finances:

In view of the difficulties a number of Lodges are having, we feel that in the future no lodge should be allowed to proceed with the erection of a temple unless the Grand Lodge is satisfied that the lodge in question is in a position to assume the financial obligation.

In accordance with this recommendation, the Committee on Finances recommended

That hereafter no Masonic Building be constructed without prior approval of the Grand Lodge, or the Grand Master.

This recommendation of the Finance Committee was approved and adopted by the Grand Lodge, and as it has not been repealed or amended, it is still law in this Grand Jurisdiction.

The entire matter of the construction of your Temple should, therefore, be submitted to the Grand Master and his approval of it should be secured before you proceed to take the action contemplated by you.

512.—A few weeks ago, our Lodge was informed that a candidate rejected by it some time ago had applied for admission to a Lodge in another town. A telegram was sent to that Lodge, protesting against their balloting on this petitioner, on the ground that he had been once rejected by our Lodge. No reply to this telegram has been received. Are we correct in our attitude?

*Answer.*—The jurisdiction of a Lodge over a petitioner for the degrees rejected by it ceases when that individual removes from the jurisdictional territory of the rejecting Lodge. If the person to whom you refer had not removed from the jurisdictional territory of your Lodge, he was your material and you had a right to protest against any other Lodge taking him in. If he had removed at the time he petitioned the other Lodge, the correct attitude for your Lodge to take was not to protest against a ballot being taken; but to inform the other Lodge of the facts attending the rejection of the petitioner. The Constitution of our Grand Lodge makes a special investigation obligatory before the petition of a rejected candidate is reported for ballot; but the other Lodge is not compelled to adopt the views of the rejecting Lodge concerning the fitness or unfitness of the petitioner, and to reject him likewise. The law on the subject, contained in paragraph 156A of our Constitution, is as follows:

*Provided,* That a petition for the degrees by a person who has been rejected by a Lodge in this Jurisdiction may be submitted only to the Lodge which rejected such applicant, so long as he continues to reside in the city, municipality, or other territorial limits where two or more Lodges have concurrent jurisdiction; and if an applicant who has been rejected by a Lodge shall move into the jurisdiction of another Lodge

and there submit a petition for the degrees, such petition shall not be reported for ballot until the investigating committee thereon shall have separately submitted to the Master of the Lodge a report, oral or written, showing that the entire committee has fully investigated the character and reputation of the candidate at the time of his rejection in the other Lodge, and all three report favorably upon him.

### The Appeal of Masonry

Masonry has stood out as the greatest and oldest fraternal organization for hundreds of years. It has withstood the attacks of its enemies countless times and millions of the best men the world has ever produced have knocked at the door of Masonry. Presidents, kings, princes and men from all stations in life, the rich and the poor, the educated and the uneducated, men of every race, creed and opinion, all of them of their own free will and accord have sought and received the light of Masonry. The caliber of the vast majority of Masons is indicative of the Fraternity's appeal to the highest type of manhood and speaks well for the guard Masonry keeps of her portals. These brethren have sought and found an institution entirely worthy of their best talent and consideration, an association that ever aims not to make some men better than others, but, on the other hand, better than their former selves. Do you think for a moment that they joined our ranks merely to have the opportunity of performing degree work, hearing the rituals and assisting in the ceremony of making more Masons? No, most join our ranks because they have seen something in our institution that appeals to them and usually that something is Masonic service and charity.—*Thomas N. Powell, Inspector, 5th Masonic District.*

## Philippine News



### Our Dead

"Time brings us changes and leaves us fretting,

We weep when every comrade goes,  
Perhaps too much, perhaps forgetting,  
That o'er yonder there are those  
To whom he comes and whom he knows."

Brother Paul Gerald Ericksen.

Member of Balder Lodge No. 393, F. & A. M., San Francisco, Calif.

Died at St. Paul's Hospital, Manila, on August 5, 1931.  
Buried with Knights Templar Rites on August 9, 1931.

Brother Frank D. Yost.

Member of Manila Lodge No. 1, F. & A. M.

Died at the Spanish Hospital, Manila, on August 6, 1931.

Brother Sinforoso Evangelista.

Member of Sinukuan Lodge No. 16, F. & A. M., Manila.  
Died at Manila on August 6, 1931.

Buried under the auspices of his Lodge in the Del Norte Cemetery, on August 16, 1931.

### PHILIPPINE HAND-MADE EMBROIDERY

*Lingerie and Infant Wear*

*A Great Variety of Dry Goods, Haberdashery,  
Hosiery, Silks, Notions, etc.*

Special Prices for the Month of September

GEORGE ORFALEY

P. O. Box No. 203

36 Escolta, Manila

Tel. 2-21-95

**A. GARCIA**  
COLOR PLATES  
HALF-TONES, ZINC-ETCHINGS,  
ILLUSTRATING & DESIGNING.  
32 SANTA POTENCIANA - TEL. 2715



### Bro. Ericksen Dies

Captain Paul Gerald Ericksen, 32°, marine surveyor, died at the St. Paul's Hospital, Manila, of heart failure, on August 5, last, at the age of 45 years. Born at Arendal, Norway, in 1886, Bro. Ericksen came to Manila in 1920. He held a life membership in Balder Lodge No. 393, F. & A. M., of San Francisco, Calif., and belonged to California Consistory No. 5, M. R. S., of the same city, and to Nile Temple, of Seattle. In Manila he held membership in the York Rite Bodies, the Elks, and various clubs. He is survived by Mrs. Amy Ericksen, his wife, and two children, who are residing in Pasay.

Bro. Ericksen, who had a host of friends in Manila, was buried with Knights Templar rites on August 9th.

### Bro. Frank D. Yost Passes Away

On August 7th, last, Bro. Frank D. Yost died of heart trouble at the Hospital Español de Santiago, Manila. He was 47 years old and unmarried. At the time of his death he was division inspector of the Bureau of Lands for Northern Luzon, having joined the Bureau in 1910. During the World War, he rejoined the U. S. Army, and after the war was over, he was reinstated in the Bureau of Lands. Our Brother was highly esteemed and was a most efficient employee. Death came suddenly. He collapsed while talking to officials of his Bureau in the central office in Manila, but apparently he recovered. He then went to the hospital, at the advice of his physician, and died a few minutes after entering the institution. The body was conveyed to the U. S. Army Morgue, awaiting word from his relatives in the United States.

Bro. Yost was a member of Manila Lodge No. 1, F. & A. M., and of the Manila Bodies, A. A. S. R.

### The Grand Master Visits Iloilo

At noon on August 12, 1931, half the city of Manila being under water at the time and the torrential rains showing no sign of abating, Most Wor. Bro. W. W. Larkin, Grand Master of Masons of the Philippine Islands, sailed for Iloilo on the S. S. *Mayon*, accompanied by the following-named members of the Grand Lodge: M. W. Bro. Frederic H. Stevens, P. G. M.; M. W. Bro. Joseph H. Schmidt, P. G. M.; Rt. Wor. Bro. Manuel Camus, G. J. W.; Wor. Bro. Leo Fischer, and Wor. Bro. Fred M. Holmes. After a rough sea voyage, the party arrived at Iloilo on August 13th, at 8:30 a. m., and found half the city under water. Notwithstanding the threatening weather, the travelers were met by a distinguished reception committee, and twenty minutes later they were taken away to the homes of the Iloilo Brethren whose hospitality they were to enjoy during the next few days. M. W. Bro. Larkin went to the home of Wor. Bro. W. Campbell, Master of Acacia Lodge No. 78; M. W. Bros. Stevens and Schmidt and Wor. Bro. Holmes to the home of Wor. Bro. Thos. N. Powell, P. M. of Acacia Lodge No. 78; Rt. Wor. Bro. Manuel Camus to the home of Mr. Vicente Lopez, and Wor. Bro. Leo Fischer to that of Bro. Alva J. Hill, J. W. of Acacia Lodge No. 78.

At half past three in the afternoon of the 13th, Iloilo Lodge No. 11 was called to order in the beautiful Masonic Temple of Iloilo on Plaza de la Libertad, Wor. Bro. Santiago Bernardo presiding. The Lodge was opened by a special team of Masters and Past Masters, and Grand Master Larkin and other officers and members of the Grand Lodge were received with the usual ceremonies.

After an eloquent address of welcome by Wor. Bro. Santiago Bernardo, a number of speeches were delivered, some in English and others in Spanish.

Wor. Bro. Luis R. Yangco, present and Past Master of Elisha Ward Wilbur Lodge No. 104, of Victorias, Occ. Negros, spoke most interestingly on the cosmopolitan composition of his Lodge.

Wor. Bro. W. Campbell, Master of Acacia Lodge No. 78, made a good address in English.

Wor. Bro. Joaquin Quisumbing, Master of Hamtik Lodge No. 76, of San José, Antique, spoke in Spanish.

Next came a speech by Wor. Bro. Irineo Ferraris, Master of Kanlaon Lodge No. 64, of Bacolod, Occidental Negros.

Wor. Bro. Salvador Villarruz, Master of Maka-wiwili Lodge No. 55, of Capiz, then spoke in English.

Wor. Bro. Leo Fischer, P. M., Bagumbayan Lodge No. 4, spoke on the CABLETOW.

Rt. Wor. Bro. Manuel Camus, Junior Grand Warden, related many interesting details of his voyage to Australia.

M. W. Bro. Joseph H. Schmidt, P. G. M., spoke on the Masonic Hospital for Crippled Children, making a fervent plea for assistance for that institution.

M. W. Bro. Frederic H. Stevens, P. G. M., expressed his regret at the passing out of existence of the Iloilo Clinic for Children.

M. W. Bro. Larkin pronounced a very impressive and poetical speech on Masonry.

Before closing, Wor. Bro. W. Campbell gave the assurance, much applauded, that the Masonic Clinic would be reopened, and stated the reasons for which it had been discontinued.

After closing of the Lodge by the Special Team, the Brethren gathered around the festive board, spread in the hall outside, and enjoyed a splendid Masonic banquet.

During their stay in Iloilo, the Grand Master and his party were busy conferring the Scottish Rite Degrees; they also attended the Occupation Day celebration, all the members of the party but one being veterans of the Spanish-American War. Various entertainments were arranged in their honor; on August 15th, the last day of their stay in the city of Iloilo, they attended an enjoyable tea party at the home of Wor. Bro. Engracio Padilla on Calle Ledesma, and in the evening they were guests at a magnificent dinner at the beautiful home of Bro. H. M. W. Lewis.

At 7:00 a. m. on the 16th the Manila visitors sailed, homeward bound, on the S. S. *Negros*. The voyage through calm blue seas studded with emerald islands was very pleasant, and when in the afternoon rainy, squally weather set in and the ship began to roll heavily, the inclement weather did not quench the exuberant spirits of the members of the party. At 8:30 a. m., on the 17th, Grand Master Larkin and those who accompanied him landed in Manila, glad to be back, though the remembrance of their visit to Iloilo and of the full-hearted hospitality and brotherly affection of the Iloilo Masons will never pass from their minds.

## Lodge News

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

### From Walana Lodge No. 13, Manila

At a special meeting held by Walana Lodge No. 13, on August 1st, last, the Master's Degree was conferred upon Bros. Segundo Santa Maria and Cayetano de Borja by Masters and Past Masters of various Lodges of this Grand Jurisdiction, one of the teams doing the work in English and the other in Spanish. The Lecture was delivered by Wor. Bro. Delfin C. Medel, Master of Kasilawan Lodge No. 77, and short speeches were made by the candidates and by Wor. Bro. Canuto S. Nadurata. After labor, refreshments were served on the 5th floor of the Masonic Temple. At the next Stated Meeting, the Lodge passed a resolution thanking all members of Sister Lodges for their assistance and attendance.

The present and Past Masters who took part in the work in Spanish were: Andrés Filoteo (P. M., 85), Mariano Gonzales (P. M., 12), Gregorio Dimaano (P. M., 41), Clemente Bernabe (P. M., 79) José Salumbides (W.M., 7), Adriano Rivera (P.M., 82), Cirilo Asperilla (P.M., 12), Arturo Cayetano (W.M., 27), Manuel Gieb (P.M., 21), Mariano Chico (P.M., 69), Teodoro Reyes (P.M., 81), Ciriaco Gaspar (P.M., 13), Esteban Munarriz (W.M., 14), Rosendo Reinoso (P.M., 22), Julian Gimenez (P.M., 79), Enrique Hernandez (P.M., 21), Enrique Teotico (P.M., 23), José Intal (P.M., 82), and Aurelio D. Rosario (P.M., 88).

The work in English was done by the following Brethren: Gregorio Cariaga (P.M., 82), José Fetalvero (P.M., 77), Daniel Limbo (P.M., 4), José Timbol (W.M., 79), José See Yok Peng (W.M., 85), Nemesio Reyes (P.M., 82), Heraclio T. Mangay (W.M., 16), Manuel Dario (P.M., 82), Eugenio de la Cruz (P.M., 82), Eugenio Padua (W.M., 51), Honorio R. Cuevas (P.M., 51), Norberto C. Asinas (P.M., 13), Delfin C. Medel (W.M., 77), Fidel T. Manalo (W.M., 82), Herminio Talusan (P.M., 4), Francisco Santiago (P.M., 4), Manuel Agbulos (P.M., 77), Daniel Limbo (P.M., 4), Gregorio R. Sales (P.M., 88), and Aurelio D. Rosario (P.M., 88).

**From Bulusan Lodge No. 38, Sorsogon**

The members of Bulusan Lodge and other Masons residing in Sorsogon showed their appreciation of the services rendered to the Lodge mentioned by Bro. Luis Duka, of Bagumbayan Lodge No. 4, by tendering him a fraternal dinner on the evening of July 18, 1931. Bro. Duka, after four years of service as academic supervisor of the Sorsogon School Division, has been transferred to Naga, Camarines Sur. The dinner was well attended. Speeches were made by Wor. Master Pedro R. Almonte, Wor. Bro. Bernabe Flores, and the guest of honor.

**From Noli-Me-Tangere Lodge No. 42**

On August 13th, last, Noli-Me-Tangere celebrated the 14th Anniversary of the granting of its dispensation, which was signed by M. W. Grand Master Wm. H. Taylor on August 13, 1917. In an address delivered at this anniversary celebration, Bro. José Maria Rivera, J. W. of the Lodge, delivered an address in Spanish giving an outline of the history of the Lodge. From it we see that, organized by thirteen Master Masons in Pasay, the Lodge grew and prospered for a while. Its membership almost reached two hundred and as the Temple it occupied was too small, it built one of its own on Calle Libertad. Then Fortune turned its back upon the Lodge: it lost its building and the membership decreased rapidly, as is often the case when ill luck befalls an organization. At present only 88 members are left to carry on the work of the Lodge, which is in straitened circumstances; but they are undismayed and are confident that they will succeed in their endeavor. Bro. Rivera closed his speech with the following exhortation: "Brethren of Noli-Me-Tangere Lodge No. 42, let us who are left working in our beloved Lodge sincerely promise to do also the work of the Brethren who have left us. Let us not forget that our Mother Lodge needs our enthusiastic aid and that we are its sons and must not abandon it."

**From Makabugwas Lodge No. 47, Tacloban**

On June 19th, last, Makabugwas Lodge held a special meeting to celebrate the anniversary of the birth of Bro. José Rizal. Addresses were made by Wor. Bro. Eulalio Causing (P. M., Maktan No. 30) and Bro. Dominador Gallardo. The principal speaker, Wor. Bro. Causing, mentioned the vicissitudes that the Masons encountered during the Spanish times. "The more sacrifices they had to face, the more tenacious they were in carrying out plans to liberate the islands from the tyrants. The Filipino Masons then, showed that they were on the level with any other human being," he concluded. Bro. Dominador Gallardo read a well-prepared paper on the masonic life of Rizal.

Makabugwas Lodge celebrated St. John's Day, June 24, 1931, by a meeting at which the virtues of the deceased Brethren were extolled by Wor. Bro. Federico Larraga.

At the Stated Meeting on July 13th, last, a short lecture on the subject "Ritualistic Work" was delivered by Wor. Wayne Gray.

**From Union Lodge No. 70, San Fernando**

A special team composed of Past Masters conferred the Fellow Craft Degree upon Bro. Anacleto N. Laudencia on August 1st, last, with Wor. Bro. Tirso Coronel (103) in the chair.

**From Makiling Lodge No. 72, Calamba**

On August 8th, last, Bros. Amado Orbeta and Andrés Taccad were raised to the degree of M.M. A delegation of officers and members of Primera Luz Filipina Lodge No. 69 conferred the degree upon Bro. Orbeta, with Wor. Bro. F. Cajulis in the East. The work on Bro. Taccad was exemplified by a team of past masters, headed by Wor. Bro. Andrés Filoteo, of Luz Occánica No. 85. The trowels, which were presented by Wor. Bro. Filemon de Dios, Master of Primera Luz Filipina No. 69, and dedicated to the candidates by that Lodge, had been especially made for this occasion.

**Personals**

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

Manila No. 1.—Bro. Robert E. Hall, now residing in India, has turned in his demit and rejoined the Lodge.

Bro. Eustace M. Peixotto paid a visit to Acacia Lodge No. 11, Cheyenne, Wyoming, on May 9th, last, as reported by that Lodge.

Bro. Irvin Stanley Crum was raised at a special meeting held on July 21st.

Bro. Frank Tillotson is back at Fort Wm. McKinley, after a long stay in the United States.

Bro. Harry S. Neumann sailed for New York early in July; the date of his return is uncertain.

Bro. J. G. Shuler writes from the Botocan Hydro-Electric Plant at Louisiana, Laguna, that he expects to return to Manila soon.

Dues and greetings have been received from the following out-of-town Brethren: W. T. McKelvey, Washington, D. C.; J. W. Morris, Hongkong; Bert Prebble, San Francisco, Calif.; W. T. Patstone, Davao, G. I. Cullen, Iloilo; and H. S. Peabody, Malita, Mindanao.

Thanks to the notice published in the last number of the CABLETOW the correct addresses of two Brethren have been received by the Secretary. Captain Hugh C. Denson's address is c/o Travelers' Hotel, Dunsmuir, Calif., and Captain Werner Tornroth's, c/o Texas Company, Cebu, Cebu, P. I.

Bro. David H. Beverly writes from 361 West Pike, Long Beach, Calif., that he is enjoying the CABLETOW very much.

Cavite No. 2.—New California addresses are: L. C. Wood, 1562-7th Street, San Diego; E. L. DuChemin, U.S.S. Holland, c/o Postmaster, San Diego; M. A. Jones, 3334 Bancroft Street, San Diego, and A. C. Leonard, c/o Mrs. J. M. Leonard, 800 South Mayo Ave., Long Beach.

Bro. Simon Lipschitz gives his new address as 2143 Mapes Ave., Bronx, New York City, N. Y.

Bro. J. G. Williamson's address is P. O. Box No. 21, Cavite, P. I.

The Editor has received a card from his wife, dated Elsinore, Calif., July 20th, reporting the visit of Bros. J. C. McAhan and J. B. Howie.

Wor. Bro. E. W. Lawson writes from Chefoo that he has had a very enjoyable vacation at Tsingtao. He expects to return to Manila during the latter part of the year.

**THE PAROQUET RESTAURANT**

LOBBY, MASONIC TEMPLE

**BREAKFAST LUNCHEON**

HOME-MADE ICE CREAM

TEA—SPECIAL COFFEE

**PEOPLES MORTGAGE AND INVESTMENT COMPANY**

Peoples Bank Building

Loans—Investments—Purchase and Sale of Securities

N. E. MULLEN, President

Agents all steamship lines, tour and cruise companies, railroads, bus and air-lines, hotels, etc.



Come In and Let Us Talk It Over

**CRISWELL TRAVEL SERVICE**

WM. F. GALLIN, Philippine Representative  
P. O. Box 688, Manila — 6th floor, Masonic Temple  
PERSONAL INTERESTED SERVICE, gratis

**MR. MANUEL VALENTIN**

TAILOR


Formerly Chief Cutter for P. B. Florence & Co.  
244 Plaza Sta. Cruz, Manila Phone 2-61-30

**THE**  
**Magallanes Shoemaker**  
Pelagio P. Hermosura, Prop.  
127 Magallanes, Intramuros.  
Tel. 2-26-48

Makes  
and  
Repairs



**SHOES, BOOTS AND LEGGINGS**  
First Class Materials and Work and  
Reasonable Prices.



**Boie's Emulsion of Cod  
Liver Oil**

Sold by Drug Stores

Overcomes anemia leading to tubercu-  
losis; is especially good for school chil-  
dren, giving them permanent resistance  
to diseases.

**P1.00**      **Botica Boie**

PATRONIZE OUR ADVERTISERS AND YOU WILL DO  
YOURSELF A FAVOR.

**Smoke A Fresh Cigarette**



**In the New Humidor Pack**  
**PLAZA LUNCH**  
FRED M. HARDEN  
Sole Importer  
PHILIPPINE ISLANDS

*Corregidor No. 3.*—Most Wor. Bro. Newton C. Comfort and wife have left the United States for Spain and will return to the Philippines by way of the Suez Canal. They expect to arrive in Manila in October. It is to be presumed that there has been a great improvement in our good Brother's health.

Bro. L. C. Webster gives his address as c/o Q. M. Corps, Fort Leavenworth, Kansas.

At the July Stated Meeting, the Second Degree was conferred upon Bros. Paul B. Crumpler and Vernon J. Snapp.

Bro. Ruben Levy was raised at a special meeting held on July 23rd. Most Wor. Bro. and Mrs. George R. Harvey and their son and his bride made a very enjoyable motor trip through the United States in July and dropped in on the Editor's wife at Elsinore, Calif., on the way.

*Bagumbayan No. 4.*—Two of our Brethren are mourning the death of their wives. Mrs. Victoriano Salvador passed on in June and was buried on June 16th, last. Mrs. Gaudencio Palomo went to eternal rest after a long period of illness on July 18th, last, and was buried at Pateros, Rizal, on the 20th of the same month.

Wor. Bro. Rafael L. Garcia writes an interesting letter from Fort Monmouth, N. J., from which we learn that he has had several years of special schooling and training in the art of war. He expected to meet Wor. Bro. Charles Gallagher (Brooklyn) soon. Wor. Bro. Garcia did little Masonic visiting during winter, as the cold weather kept him indoors; but in spring he visited quite a bit, attending meetings of Blue Lodges and even of the Eastern Star and the Order of the Amaranth. Wor. Bro. Garcia expects to sail from San Francisco on September 10th and will then arrive in Manila about the 29th of the same month.

Bro. José Sanvictores has been appointed Representative from Agusan. This is his second term in the House of Representatives.

Bro. José Abad Santos has been reappointed as Secretary of Justice.

Wor. Bro. Leo Fischer attended the Scottish Rite Reunion at Iloilo on August 13th and 14th and the Grand Lodge visitation to Iloilo Lodge No. 11, on the date first mentioned. On this occasion he had the pleasure of meeting again Wor. Bro. Luis R. Yangco, a P. M. of Bagumbayan Lodge and present Master of Elisha Ward Wilbur Lodge No. 104, of Victorias, Occidental Negros, who had come to Iloilo to attend the Grand Lodge visitation.

Bro. Luis Duka was honored by the members of Bulusan Lodge No. 38 on July 18th, last, by a well-attended dinner, the occasion being his transfer to Naga, Camarines Sur. The Sorsogon Brethren thus expressed their gratitude for Bro. Duka's active cooperation with their Lodge during the four years of his stay at Sorsogon as academic supervisor.

*Southern Cross No. 6.*—Most Wor. Bros. Frederic H. Stevens and W. W. Larkin made a trip to Iloilo last month, sailing on August 12th and returning on the 17th, on Scottish Rite and Grand Lodge business. Both being Spanish War veterans, they also attended the Occupation Day ceremonies. They report having had a splendid time, notwithstanding the rough weather encountered both going and returning.

Bro. E. A. L. Best addressed the Brethren about Masonry in China at the July Stated Meeting of the Lodge. This was the first chance he had of attending a meeting for over eight years.

Wor. Bro. Theo. I. Hall did good work as leader of the American Community for the drive for funds of the Philippine Anti-Leprosy Society.

Bro. Whipple S. Hall's daughter, Miss Anne Hall, is engaged to marry Mr. John H. Manning in October.

Bro. A. M. Willing left for a vacation in the United States in July.

Bro. W. H. Geagen's new address is 40 Bruce Ave., Yonkers, N. Y. Bro. and Mrs. Roy C. Bennett arrived on the S. S. *Fudda*, from Europe and America, on August 22nd.

Bro. and Mrs. E. A. Hirsch and daughter returned to our shores on August 15th, after a six months' tour of Europe and the United States.

Bro. N. E. Mullen and family are expected back on September 6th. Bro. J. L. Hodgetts' new address is c/o Cia. de Seguros "Fenix Peruana", Casilla No. 1356, Lima, Peru.

*Cosmos No. 8.*—Bro. Dr. Juan S. Fernando came down from Malolos to attend the July Stated Meeting.

Bro. Robert Hill and family left on June 29th for Shanghai, to take up their residence there.

Bro. Paul Grossmann complains of the intense heat at Fort Sill, Okla., his present station.

Bro. Ruben A. Moss has received news that his father, Bro. G. A. Moss, was injured in an automobile accident while en route from Oklahoma City to Denver; but that he hopes to be out of the hospital soon. He broke a rib and suffered minor injuries.

A queer coincidence: shortly after receiving news of his father's accident, Bro. Ruben A. Moss had a bad fall and broke a few ribs himself. He is recovering very satisfactorily.

Bros. Bernard H. Berkenkotter and Paul A. Schwab came up from Masbate on a business trip in July.

Bro. William Lentz writes from Mount Clemens, Michigan, that he will retire from the U. S. Army soon. He and Mrs. Lentz have had considerable sickness and are not yet well.

Bro. John W. Ropp left on the S. S. *President Polk*, on July 29th, for a short vacation in Europe and the United States.

Bro. Andrés V. Saavedra is still traveling in the provinces north of Manila.

Most Wor. Bro. Joseph H. Schmidt, Rt. Wor. Bro. Manuel Camus, and Wor. Bro. Fred M. Holmes, were members of the party which went to Iloilo in August on Scottish Rite and Grand Lodge business, leaving

Manila on the 12th and returning on the 17th.

Bro. Clinton F. Carlson of Iloilo has recovered from his recent illness. *St. John's No. 9.*—Bro. Bernard Thomas Cox was passed on July 3rd. Bro. Basil Zaphiro returned from the United States on the last transport and did not lose any time in revisiting the Lodge, after an absence of fifteen years. He was given a warm welcome.

Bro. William J. Volkman has recently been transferred from duty in Hawaii to the U. S. S. *Louisville*, c/o P.M., San Francisco, Calif.

Letters with dues have been received from Bro. H. C. Heald and Wor. Bro. Victor C. Hall.

Wor. Bro. C. S. Salmon was absent on a business trip to Occidental Negros from July 9th to 20th.

Bro. Otto Wyss is now living in Iloilo. His business is selling chemical fertilizer to the sugar planters of Panay and Negros.

Bro. Arnold H. Warren, located at the Santos-Lopez Central in Barotac, Iloilo, as head chemist, spent part of July in Manila.

Mrs. Grace B. Rodier is convalescing from a major operation.

Bro. E. S. Turner, on vacation in the United States with his family, writes that he expects to return to the Islands about November 1st.

Wor. Bro. Joseph F. Boomer is recovering from the "flu."

John C. Robb, son of Bro. Walter Robb, is visiting his parents after an absence from the Islands of eight years.

*Walana No. 13.*—Bro. Ruperto Marquez, formerly of Minerva Lodge No. 41, has become a member of Walana Lodge by affiliation.

Bros. Segundo Santa Maria and Cayetano de Borja were raised to the degree of M.M. on August 1st.

*Pilar No. 15.*—Letters with dues and greetings have been received from Bro. Dr. Ricardo Jara, Batangas Provincial Hospital, and Bro. Quirico Camus, Bureau of Public Works, Manila.

Wor. Bro. Candido Sayoc's son, Burgos, passed the last Medical Board Examination and is now practicing medicine in Imus.

Bro. Jacinto M. Kamantigue, chief agent, has been elected President of the Bureau of Internal Revenue Mutual Aid Association.

Bro. Manuel de Leon, S.W., has sailed for China where he will remain on duty until next October.

Bro. Deogracias Esguerra is happy to be with his family again after staying abroad for several years.

Bro. Dr. Alfredo Saqui has moved his dental clinic to Gral. J. Castañeda Street.

*Silañagan No. 19.*—Wor. Bro. Silvino Gallardo has been transferred to Cavayen, Oriental Misamis, as district inspector.

Bro. Ramon Peralta left for Europe on August 25, 1931, as government pensionado. He will specialize in mural and scenographic painting. A banquet was tendered to him by the members of Silañagan Lodge No. 19 at the Mignon Hotel on August 22nd.

A letter was received from Bro. Reinez, now in California. He is in good health.

The Secretary is in receipt of a letter from Batangas Lodge No. 35, informing this Lodge of the transfer of Bro. Celedonio Salvador to Pasig as superintendent of schools.

*Batong Buhay No. 27.*—Bro. Eusebio Valdez Tankeh had the misfortune of losing his youngest daughter who died on July 22nd.

Very Wor. Bro. Eduardo del Rosario Tan Kiang writes that he has met many Masons on his travels and that the spirit of Freemasonry is spreading in the Far East. He sends best regards to all the Brethren. In his last letter, dated Chimho (Chincang), Amoy, July 24th, he informed the Grand Master that his continued illness prevented his returning upon the expiration of the leave granted him as Grand Treasurer, and that he asked for an extension until the end of October, 1931, when he would return to Manila. The extension was granted by M. W. Bro. Larkin.

Bros. Tan Seng and Uy Ho Po are back from a short vacation in China.

Bros. Cirilo Lim, Pedro G. Almazan, Bernabe Ylagan, and Exequiel Caponpon were on the sick list in July.

Bro. E. R. Balboa, who left the Secret Service some time ago, is doing very well as representative of the Manila Trading and Supply Company, selling Ford cars, trucks, and tractors. He has recently received the second prize for salesmanship.

*Ibarra No. 31.*—Bro. Victorio V. Legazpi, formerly on the U.S.S. *Cincinnati*, is now at Sarrat, Ilocos Norte.

*Isarog No. 33.*—Word has been received from Bro. J. R. Hillsman, whose present address is c/o National Military Home, Los Angeles, Calif.

*Mt. Apo No. 45.*—Bro. David Staples, of Lebak, Cotabato, made a trip to Iloilo in August to take the Scottish Rite degrees there.

*Pintong-Bato No. 51.*—Wor. Bro. Higinio de Guia has fully recovered from his illness in June.

Bro. Severo Barrios is now chief of the telegraph operating section, telegraph division, Bureau of Posts, having relieved Bro. José Arcellana, who has been assigned to special work.

Bro. Francisco Catalan is second assistant chief and radio supervisor of the same section.

Bro. Teopisto Batungbacal, supervising post-office inspector, has been designated assistant to the superintendent of the Manila Post-Office.

Bro. Jesus Bautista is now on the U. S. S. *Truxton*, with the Asiatic Fleet, in Chinese waters.

*Cabanatuan No. 53.*—Bro. Cirilo Acosta was elected municipal president of Zaragoza on June 2nd, last.

Bro. Hipolito Sadill was raised on July 17th, the degree being conferred by Wor. Bro. Juan Chioco, Master of Makiling Lodge No. 72, of Calamba.




# Try this for Comfort

**M**EN who demand foot comfort will find lots of it in this model HIKE shoe. Handsome in appearance too. The nearest Hike dealer has it; call on him for your next pair.

## HIKE SHOE FACTORY STYLE CREATORS

286 San Marcelino ————— Manila, P. I.



### New Book—Just Out

By R. W. Wm. M. Stuart, D.D.G.M.

**“MASONIC SOLDIERS OF FORTUNE”**

An outstanding modern book of biographic tales of outstanding heroes who made American history—intimate glimpses into the lives of John Paul Jones, Marquis de Lafayette, General Leonard Wood and many others. Brother W. M. Stuart is the author of “Hand to Back” and a writer of many other Masonic Stories. His latest book should be read by every American and be known by the craft everywhere. Order now. Blue cloth 5½” x 8” —278 pages and index.

POSTPAID, INSURED—\$2.15

Write for New Catalogs: Masonic Supply “MS”—Lodge Room Furniture “MF”—Book List “MB”

**MACOY** Publishing and Masonic Supply Company  
35 West 32nd St. (Est. 1849) N. Y. City

PATRONIZE OUR ADVERTISERS

We Cater

## To Banquets and Lodge Collations

Arrangement Made on Short Notice

Private Dining Rooms

Music and Dancing Every Evening

We Serve Only the Best

---

### TOM'S ORIENTAL GRILL

Entrance on: 110 Plaza Goiti and 64 Echague  
Telephone 2-18-87

On July 24th, Bro. Julio Saulo was raised, in the presence of a delegation of members of Memorial Lodge No. 90 and other visitors, including Wor. Bro. Juan Chioco. Bro. Antero, the S. W., read a lecture on the Trowel.

*Makarivili No. 55.*—Wor. Bro. Salvador Villarruz and Bro. Carlos Quimpo attended the convention of justices of the peace and notaries public at Calivo on July 23rd to 26th.

Bros. Cesar Cabasaan and Melecio Palma were passed to the degree of Fellow Craft on July 20th.

*Pangasinan No. 56.*—Bro. Dr. Angel C. Dizon was tendered a farewell dinner at the house of Bro. Vicente A. Mata, provincial commander, under the management of Bro. and Mrs. Mata, Dr. and Mrs. Mateo S. Pecson, and Mr. and Mrs. Luis E. Quitana, prior to his departure from Masbate for Calapan, Mindoro, to which new station he has been transferred by the Bureau of Animal Industry.

*Marble No. 58.*—Bro. José S. Perez' father-in-law died on July 3rd. Wor. Bro. Filomeno Piczon, as district engineer, has been directing the work on the magnificent new provincial capitol which is now completed.

Bro. Nemesio G. Gutierrez was ill with malaria at the barrio of Silum, Cajidiocan, in July.

Bro. Sih Toc Keng has removed from Romblon and is now living at 521 Alvarado, Manila.

*Isabela No. 60.*—Bro. Gaspar Suguitan has been transferred from Bohol to Ilocos Norte as academic supervisor. During his stay in Bohol he rendered valuable assistance to Dagohoy Lodge No. 84, at Tagbilaran.

*Mayon No. 61.*—Brother Antonio Berlanga, former secretary of Mayon Lodge No. 61, was operated on for appendicitis on August 4th, at St. Teresita's Hospital, Manila, by Dr. Basilio Valdez. Bro. Berlanga is now on way to recovery and will be discharged from the hospital about August 15th.

Brother Harry L. Cash has been appointed acting secretary, Mayon Lodge No. 61. For sometimes after the departure of Bro. Berlanga from Legaspi, Brother Pablo Buñag performed the work of Secretary of Mayon Lodge, but he being elected Jr. Warden, Brother Harry L. Cash was appointed.

*Tamaraw No. 65.*—Bro. Eladio Castro's wife died in Pangasinan on July 12th. Our Brother, who is stationed at Lubang, Mindoro, as supervising teacher, was unable to attend her funeral; but four days after his wife's death he went to Pangasinan to see their only son who is a student in the Pangasinan Academic High School.

Bro. Pedro Rabulan was hospitably entertained by Bro. and Mrs. Ignacio Tria, of Buliran, Naujan, while on a malaria campaign in the barrios of that vicinity.

Bro. Abdon Javier and Pedro Rabulan made a 4-day inspection trip to the non-Christian schools in Abra Ilog, Puerto de Galera and San Teodoro.

*Makiling No. 72.*—Wor. Bro. Vicente O. Garcia, academic supervisor, has settled at Santa Cruz, Laguna, where he has bought a house and lot.

Wor. Bro. Juan Muñoz is visiting his folks in the Bikol provinces.

Bro. M. T. Peng has returned from a vacation in China, where he reports economic conditions have improved.

Bros. E. L. Valmonte and C. R. Jacinto have joined Makiling Lodge by affiliation, after assisting actively in its work. They belonged to Noli-Me-Tangere Lodge No. 42 before.

Bro. Angel Ursua is renewing acquaintance with his Masonic Brethren after several years of absence in Libmanan, Camarines Sur.

Bro. Zenon Agarao wrote and sent dues from Nagcarlang, where he is stationed as supervising teacher.

*Kasilaran No. 77.*—Bro. Quintin San Miguel was in Iloilo from July 8th to 13th, on business of the Dollar Steamship Line.

Bro. Domingo H. Mendoza removed on July 12th to his new house on Calle S. del Rosario, in the Juan Luna Sub-division.

Bro. Elias Ibañez sent greetings and dues from Zamboanga where he is stationed as surveyor of the Bureau of Lands.

Among the Brethren who had the "flu" in July were Bro. Manuel Lauchengco and Wor. Bro. José S. Valesquez.

*Mt. Lebanon No. 80.*—Bro. and Mrs. Wm. Schober left for the United States on July 25th, on the *Kota Gede*, on account of Mrs. Schober's health. They expect to be gone about a year and a half.

*High Twelve Lodge No. 82.*—Bro. Eugenio Columbretes re-enlisted for the fourth time on July 15th, after completing nearly thirty years of

service for Uncle Sam. He will go on furlough for three months, beginning with August 1st, and intends to visit his home town, Carigara, Leyte.

Bro. Casiano Karganilla reports the birth of a daughter. Mrs. Gregorio Cariaga was operated on for appendicitis at the Mary Chiles Hospital.

*Dagohoy No. 84.*—June babies reported by members are the sons of Bros. Emilio Buenaventura, Jr., and Yu S. Ying.

Bro. Julio A. Reyes and Miss Anunciación C. Luza were married at Baclayon, Bohol, on July 11th.

Bro. Lim Poh has lost his four-year old daughter, who was buried in the Protestant Cemetery at Tagbilaran on July 8th.

Bro. Bernardo Palma got out a good issue of *The Compass* for the month of August, with a fine-looking printed cover which will probably a permanent feature of the monthly bulletin of the Lodge.

*Service No. 95.*—Bro. V. Walter Smith, 1st Lt., San Juan, Porto Rico, writes that he has not been receiving the CABLETOW and asks for back copies.

Bro. William Math, techn. sgt., is with the Bakers and Cooks School at the Presidio of San Francisco, Calif.

Another Brother at San Francisco is Walter Blythe, whose address is 1350 Thomas Avenue.

Bro. F. A. Mitzner is at the Fitzsimmons General Hospital, Denver, Colo.

The CABLETOW has been ordered sent to four additional addresses on the U. S. S. *Black Hawk* (c/o Postmaster, Manila); they are Bros. Albert E. Van Vleck, Edward H. Cull, George P. Adams, and Hugh Boatwright.

Bro. Alfred T. Nelson is now with Co. E, 28th U. S. Infantry, at Fort Niagara, N. Y.

Bro. Clarence E. Walk's new address is 1st Street Highland Park, R. F. D. No. 1, Lewistown, Pa.

Bros. Herbert M. Pritchard and William L. Hildebrand are on the U. S. S. *Pittsburgh* (c/o I. M., New York.)

Bro. Bryant Musser is on the U. S. S. *Smith Thompson* (c/o P. M., Manila).

Bros. William T. Kelley and Frank L. Dandrea are on the U. S. S. *Tracy* (c/o P. M., Manila).

New representatives of the 31st U. S. Infantry with the Lodge are Bros. Elonzo E. Brown ("G"), Clifford A. Conrad ("I"), and Elmer B. Klein ("C").

*Isagani No. 96.*—Bro. Alfonso A. Pablo, J. W. of this Lodge, is now a member of the House of Representatives, representing the northern towns of the Province of Tarlac.

On July 21st, Bro. Juan Obillo lost one of his twin daughters. This is the second death which has occurred in his family this year, his first child having died in April.

Bro. Julian Esteban's father passed to the Great Beyond last July and was buried at Camiling.

*Bagong Itaw No. 97.*—Bro. Pedro V. Calo, we are informed, entertained at his home in Borongan, Samar, the Brethren who were there attending the court session, on the occasion of his birthday last month. The Brethren present were W. M. Vicente R. Orgiles, Wor. Bro. Mariano de la Rosa, Wor. Bro. José Quisumbing, Wor. Bro. Clodoaldo Lucero, Bros. Vicente Santos, Venancio Trinidad, Serafin Macasaet, and Gonzalo Villarín.

*Mount Huraw No. 98.*—Bro. Gonzalo Villarín has been transferred to Tacloban, Leyte, as division industrial supervisor.

Bro. Serafin Macasaet is acting provincial treasurer of Samar, Wor. Bro. S. D. Gonzales being on leave.

Bro. Pedro Rebadulla's father died of old age on August 5th.

Bro. Cayetano Froilan celebrated his 44th birthday with a dinner on August 7th.

Bro. Gabriel La Viña has transferred his residence from Catubig, Samar, to Tacloban, Leyte. His family is with him.

Wor. Bro. Luis Cervero is acting as plantation manager of the Buad Development Co., Bro. Walter being on vacation in Switzerland.

*Keystone No. 100.*—Bro. Silvestre Navia will soon return from Camp John Hay where he has been on detached service.

Bro. Rosendo Baron's mother is improving, according to last reports.

*Elisha Ward Wilbur No. 104.*—Wor. Bro. Luis R. Yangco attended the meeting of Ilcilo Lodge No. 11, on August 13th, at which the Most Wor. Grand Master, Bro. W. W. Larkin, made his official visitation. Wor. Bro. Yangco's brief address on this occasion was much applauded.

PHONE	<b>BANNER GARAGE</b>	PHONE	
2-12-22	55 ECHAGUE, MANILA	2-12-23	
<b>RATES PER HOUR</b>		<b>RATES PER HALF HOUR</b>	
Essex Sedan 5 Pass	₱2.00	Essex Sedan 5 Pass	₱1.00
Chrysler " "	2.00	Chrysler " "	1.00
Packard 7 "	4.00	Packard 7 "	2.50
PROVINCIAL TRIPS ON APPLICATION			
J. R. KUYKENDALL			
Proprietor			

For first class shoe repairs mail your shoes to the

**INDEPENDENT SHOE SHOP**

P. O. BOX 2641, MANILA

All American Materials, American Supervision

Prices reasonable

**INDEPENDENT SHOE SHOP**

114 Echague

T. G. HENDERSON, Proprietor

## 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 Maestro; Isidro Paredes, Gran Maestro 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

## Haced Lo Que Podáis

La Masonería no os pide que hagáis lo imposible. No exige ningún sacrificio que pudiera considerarse ni remotamente irrazonable. Al contrario, se nos advierte que no dejemos que nuestros trabajos y deberes masónicos impidan el cumplimiento de nuestros deberes para con Dios, para con nosotros mismos y para con la familia. Mas, con estas restricciones, se nos encarga que hagamos todo lo que nos sea posible por cumplir nuestras obligaciones masónicas. Muchos—podríamos decir la mayoría—de los deberes que nos incumben por virtud de nuestros votos ya nos habían sido impuestos por nuestra religión y nuestro código moral que el Gran Arquitecto ha implantado en el alma de todo hombre bueno. Nuestras especiales obligaciones para con la Logia y para con la Orden, en general, no son onerosas y quedan plenamente compensadas por el premio que su cumplimiento trae consigo: el convencimiento y la satisfacción del deber cumplido. Además, no estamos obligados a hacer nada que no esté dentro de los límites de lo razonable: sólo nos piden que hagamos lo que se pueda.—L. F.

## La Influencia de la Masonería

No cabe duda de que un masón no puede menos de ser influido por el constante llamamiento que la Masonería dirige a todo lo que existe de bueno y noble en su alma. Los extractos siguientes de la Gran Oración pronunciada en la última Sesión Anual de la Gran Logia de Kansas nos dan una muestra evidente de ello:

Sería pretensión extraña el proclamar que todos los miembros de la Orden Masónica viven con arreglo a las altas normas establecidas ante ellos en los preceptos y enseñanzas de nuestra Institución. Sería tal vez ridículo pretender que un hombre siquiera entre todos los de la Orden lo hace, tan ridículo como si se pretendiera que cualquier miembro de una iglesia se ajusta en su vida a las normas inaccesibles establecidas en la vida y enseñanzas del Divino Fundador de la Iglesia. Mas, de la misma manera que un miembro sincero y celoso de la iglesia crece en gracia por medio del estudio y la contemplación de la perfección divina, así también un miembro de esta antigua sociedad no puede menos de ser influido e inspirado por el constante llamamiento a todo lo que en él existe de más noble y bueno, llamamiento que se hace por medio de los preceptos, los principios y las obligaciones que continuamente se le imponen cuando oye el solemne ritual y observa las imponentes ceremonias que se celebran en el taller de la Logia.

Una y otra vez el masón oye esta admonición: "Ningún hombre que no sea ciudadano patriota de su país puede ser buen masón. Ningún hombre que no obedezca las leyes de su país puede ser buen masón. Ningún hombre que no sea honrado y digno en todos sus tratos con su prójimo puede ser buen masón. Ningún hombre cuyas manos no se extiendan para ayudar al débil o para socorrer una necesidad puede ser buen masón. No puede ser buen masón el hombre que no diga la verdad y no cumpla cualquier promesa dada a otro hombre o a una mujer, o a Dios. No puede ser buen masón el hombre que no sea caritativo en sus juicios, tolerante en sus opiniones, parsimonioso en condenar e inclinado a perdonar al momento." Una y otra vez caen sobre sus oídos estas y otras advertencias semejantes, las que no pueden menos de producir fruto en su vida y conducta.

El gran valor del simbolismo masónico estriba en el hecho de que cuando vemos un símbolo, nos recuerda los preceptos de que es representación, así como las virtudes que simboliza, llamando nuestra atención respecto a la obligación que tenemos de vivir con arreglo a estos preceptos y de practicar esas virtudes. Los símbolos masónicos son como las piedras miliare que nos marcan el camino de una vida recta.—L. F.

## La Masonería de Gran Bretaña

En la Reunión Anual de la Gran Logia de Cuba que se celebró en la Habana en el mes de Marzo de 1930, el Hmno. F. de P. Rodriguez presentó un luminoso informe de la Comisión de Relaciones Exteriores que titula "Interpretación de la Masonería en distintos Países." Dice que trata de reunir en dicho documento algo que hoy está disseminado en sus escritos ya agotados, formando algo así como su *testamento* masónico, pues ya en el ocaso de su vida tal vez sea esta la última ocasión en que pueda dirigirse a la Gran Logia.

De dicho informe notabilísimo extractamos los siguientes párrafos relativos a la Masonería inglesa, en la seguridad de que nuestros Hermanos los hallarán interesantes. Dice lo que sigue el ilustre cubano:

En Inglaterra, nuestra madre común, la Institución Masónica se formó al sentirse la necesidad de una reforma moral, cuando ya se desmoronaba, porque se le iba su ideal, una sociedad de canteros o albañiles muy popular en Europa al iniciarse allí el Renacimiento que siguió a la Reforma religiosa. La Gran Bretaña, monarquía de nombre, república de hecho, aunque con aristocracia, conoce las señales de los tiempos y ha llegado hasta dar entrada en su Gabinete al elemento obrero. Alberga en su seno a todos los proscripitos de la humanidad; supo educar sus colonias bajo la base de la Libertad; protestante en su inmensa mayoría dió a la Institución el tipo de su Iglesia, el canto reemplazó el aparato de la liturgia católica, la leyenda hiramítica sustituyó el discurso y el fantaseo neolatino, pensaba más que sentía. Las primeras leyes de su Gran Logia fueron obra de un clérigo protestante (Anderson); su primera liturgia de un modesto tipógrafo (Preston). Las frases de éstas son soberbias: el mandil, por su blancura, es símbolo de la inocencia... "es condecoración más honrosa que la Estrella y la Jarretera, o cualquiera otra que puedan concederlos porque es símbolo del Trabajo." ¡Qué mayor elevación del obrero! Y eso dicho por un noble inglés, sucesor de aquellos que arrojaban al fuego su guante cuando su mano tocaba al acaso la de su criado. Nadie mejor que ellos han demostrado su conformidad al llamar *hermano* en la Logia un connotado príncipe a un simple ciudadano. Eso es seguir la liturgia: "reunirse todos bajo el nivel, símbolo de la Igualdad." La nobleza figura en las Logias en trabajos activos, todos, todos ellos no abandonan en el taller sus títulos nobiliarios y por ellos son llamados. Usan sus condecoraciones civiles en Logia, al lado de las masónicas, hablan poco y ejecutan mucho, la verborrea es allí desconocida, se reúnen una vez al mes, a veces seis u ocho al año solamente. Su traje en las Logias metropolitanas es siempre de etiqueta, en las rurales serio. No concluyen una sesión sin celebrar juntos una cena. El número de miembros de una Logia es corto, no hay Logias colosales. Existen talleres profesionales, de médicos, abogados, militares, estudiantes. En el ejército existen muchas Logias ambulantes, una de ellas fué la que primero trabajó masonería en Cuba en 1762; la 218 del Registro de Irlanda. En el seno de la

Logia se sirve refrescos. Solamente eligen un funcionario además del Maestro, el Tesorero, los demás los nombra el Maestro electo. La Beneficencia y la Educación ocupan lugares prominentes, los Asilos de Niños y Ancianos se sostienen por ferias anuales en las cuales se reúnen más de \$100,000 de una sola vez. Se dedican a investigaciones históricas muy serias; la Logia Quatuor Coronati Núm. 2076 y la Manchester Lodge of Research tienen fama universal. La primera no tiene más que unos treinta miembros, todos notabilidades y un Círculo de Corresponsales de más de tres mil regados por el mundo entero, los cuales tienen que comprobar que se dedican a estudios masónicos.

No es común el recibir en las Logias visitas de masones desconocidos, hay que trabar antes amistad con el Secretario, el Maestro o algún otro miembro y después de conocido se invita al forastero a visitar el taller. Aunque no toleran polémicas religiosas o políticas inspiran la Libertad. La Gran Logia concede puestos honorarios de dignatarios de los que se puede formar una idea al calcular que el gran Gould, el primer historiador masónico del mundo, era sólo Gran Dácono honorario. Tiene dentro de ella un organismo titulado Comisión de Asuntos Generales que es la Gran Logia de hecho, despacha en primera instancia los asuntos, los que la Gran Logia en pleno sanciona o modifica después, mera fórmula. Es admisible la múltiple pertenencia, pero con la obligación de asistir y trabajar en todas las Logias de que sea miembro. El sistema de Grandes Logias Provinciales y de Distrito es extensísimo.

No han dejado de tener sus disensiones y cismas, han tenido sus Logias de *modernos*, entre los que figuraba la nobleza principalmente, y de *antiguos* en las que predominaban los simples súbditos de su *hermano* el rey. En la Logia se está muy serio y a la Masonería se la considera como una religión. Las Grandes Logias inglesas todas siguen el mismo modelo y sólo se diferencian en la forma y colores de los ribetes de los mandiles y collarines. La honradez es la característica del masón británico y le da ejemplo y prestigio a la humanidad.

La Gran Logia de Escocia posee un gran fondo de beneficencia con el que pensiona viudas y huérfanos de masones. En resumen: los ingleses han tomado su masonería en serio, están fuertemente disciplinados, no tienen luchas clericales y llenan a carta cabal los ideales de los siglos XIX y XX; fieles a su rey y a su patria practican la moral, se civilizan a sí mismos y a los demás pausada y tranquilamente y se extienden por toda la humanidad. La verdadera masonería del mundo a la fuerza tiene que probar su descendencia de Inglaterra.

## De Colaboración

### La Trulla

Por Antero Gempesaw, P. V., Logia Cabanatuan No. 53

¿Quién es el Maestro Masón que no haya empuñado este valioso instrumento?

Todos los Maestros Masones, antes de penetrar en los últimos misterios de nuestros ritos, mediante aquel drama que transporta el espíritu hacia las regiones desconocidas, han recibido en sus manos aquel depósito que nos enseña "a extender el cemento del amor fraternal que nos une en una comunidad sagrada de amigos y hermanos."

Al contemplar con placer el progreso de la magna obra que emprendemos, de esa gigantesca edificación que construimos y que se yergue triunfante ante las barreras de nuestros adversarios, paladines de la intolerancia y de la hipocresía, no vemos más que las huellas de ese mágico instrumento manejado por manos hábiles.

La Masonería, como todos nosotros sabemos, cuenta en su seno valiosos elementos. A ella pertenecen hombres de todas las clases sociales y de todas las nacionalidades, desde el más encumbrado potentado hasta el más humilde ciudadano, y por eso la Masonería tiene una esfera de acción ilimitada, y dentro y fuera de sus recintos se operan incesantes contiendas, pero una contienda más noble y moralizadora, aquella "contienda o más bien emulación de quien puede hacer mejor y estar más en armonía con los demás", y por eso también, no tropezamos con ningún obstáculo cuando se trata de estrechar y fortalecer nuestros lazos de unión.

Cuando los grandes e intrincados problemas sociales que se discuten, ya en las tribunas, ya en los estrados, ya en los sitiales gubernamentales, se resuelven con conciencia y en armonía con la razón y la justicia, es porque allí está el espíritu de la masonería que inspira a obrar dentro del círculo sostenido por las dos columnas que simbolizan la fuerza de voluntad de que debe estar dotado todo masón, y es más, porque allí se hace buen uso de la TRULLA.

No obstante, triste es confesarlo, que ese valioso instrumento, en manos de un masón menos celoso, es como un *compás* en manos de un albañil inexperto. Esto lo han demostrado los hechos.

Hemos visto con dolor elevarse dentro del mismo recinto de nuestros templos una valla del egoísmo llamada SOBERBIA, que rompe los lazos de unión entre los que deben formar un solo haz, y da lugar al desengaño que enfría los corazones y prostituye las convicciones.

¿Qué habrá hecho un operativo, si al extender el cemento por medio de la TRULLA, no ha procurado más que pulimentar la superficie de la obra a el encomendada para agrandar la visión, sin tener en cuenta que en el interior de su obra ha dejado un vacío que no responde a la consistencia? Ese obrero, indudablemente, no ha hecho más que predisponer toda la obra en conjunto a un derrumbamiento seguro por la más ligera conmoción.

Ese mismo grave error puede cometerlo el obrero especulativo. Si la TRULLA, en manos de un masón no fuese más que un objeto decorativo, si él se dedicara a pulimentar solamente sus actos exteriores, mientras que su corazón estuviese alimentado del germen destructor del egoísmo que ciega todo sentimiento de piedad, jamás habría contribuido a la construcción del edificio de la humanidad en que todos los masones están obligados a obrar, y destruiría los que otros más hábiles habrían diligentemente edificado.

No es, pues, de sorprender que hombres iniciados en nuestros misterios, descuidando sus deberes de masón cometan graves errores. Vemos con sentimiento que en las tribunas y en los estrados, jactándose de buenos patriotas, halagan a sus oyentes con su verbosidad y elocuencia, sin más fin que el de obtener una gloria efímera a trueque de los derechos y aspiraciones comunes.

¿Qué concepto se formaría, pues, de esos masones que, por satisfacer sus desmedidas ambiciones, se atropellan lastimosamente, echándose mutuamente en cara sus más acres defectos?

Es doloroso en verdad, formar de ellas una concreta opinión. Pero lo cierto es que, donde la mentira impera, donde la justicia se administra con parcialidad, donde los intereses comunes son abandonados a merced de la perversión, allí tienen su albergue la tiranía, los vicios, el privilegio, las malas pasiones y el fanatismo.

Al investigar la fuente de que dimanen estos sentimientos impuros, veremos que no son más que frutos de la inexperience porque no se hace uso constante de nuestras herramientas que todas y cada una de ellas tienen una utilidad indiscutible en todos los actos de la vida masónica. Es que se han olvidado de aquellas sublimes máximas de "descubrir en cada objeto, en cada detalle de los que se presentan a nuestra vista una verdad que ignoramos, un principio esencial que sorprender y aplicar; en cada alegoría, un ejemplo que seguir y una virtud que practicar."

Al apuntar los hechos anteriormente indicados, no abrigamos más deseo que el de mantener en continua acción nuestras herramientas, que otros han abandonado para empuñar otras menos adecuadas que causan asperezas a los materiales que debastamos y los hacen indignos de formar parte del edificio que nos toca construir.

¿Quién es el obrero que no se regocija al contemplar su labor que sirvió de valioso concurso a la edificación de la Gran Obra que dedicamos, no solamente a la generación presente, sino también a las venideras? Quizá, ninguno, a excepción de un puñado de esos que consideran la masonería como un abrigo de sus propias necesidades, y no como albergue donde el espíritu se recoge para satisfacerse con las bondades que a manos llenas nos brinda la Naturaleza.

Indulgencia, pues, para esos que quizá conservan aún en su corazón aquel amor que les indujo a dejarse conducir dentro de nuestros recintos, pero que por algún motivo se desviaron de la ruta que debe de seguir todo verdadero

masón hacia la cumbre de nuestras aspiraciones. Y para esa legión de verdaderos abnegados, sirva este grano de arena de estímulo para continuar su meritoria labor hasta aquella mansión en que moran los que nos precedieron.

## Traducciones

### Desarrollo De Un Masón

La Masonería es un instituto que hace precisamente esto: No le importa nada el nombre por el cual invocáis a la Divinidad, ni el templo en que oráis, si bien la necesidad de creer en algún Sér Supremo constituye uno de nuestros dogmas fundamentales. Nada le importa el color de vuestra piel o el idioma en que habláis, ni cual sea la sagrada tradición de la cual deducís vuestra particular inspiración. Ella se limita a pedir que seáis hombres libres, y por tanto, dueños de vuestros destinos. El pobre y el rico se congregan ante nuestro Altar sin distinción alguna, y los únicos medios por los cuales se puede adelantar consisten en una demostración efectiva de méritos y servicios.

Así es nuestro instituto, queridos Hermanos. No se ha construído en un día, ni en un año, ni en un siglo: es una síntesis tremenda de moral, religión y filosofía, que ha ocupado el tiempo y la atención de algunos de los hombres más ilustres de todos los tiempos; hombres que han construído con prudencia y solidez; que han erigido un templo para nosotros sin el estruendo del hacha o del martillo, que se conserva hasta hoy en pie, sublime, incomparable y magnífico, y constituye un monumento imperecedero a su sabiduría.

Este blanco templo no sólo ha dado a sus fieles consejos sabios que han alterado su destino individual. Un estudio de la historia demostrará el hecho de que dentro de sus muros se criaron la democracia y los derechos del hombre. Y no sólo esto, sino también de sus paredes cuelgan todavía las ensangrentadas banderas de mil batallas por la libertad contra las fuerzas de las tinieblas y de la tiranía, banderas cuya presencia en aquel lugar constituye un reto constante a esas mismas fuerzas, a las cuales dicen que el mismo instituto que ha defendido estos ideales en los tiempos pasados está perpetuamente dispuesto a volver a defenderlos en lo futuro, si se presentase la ocasión.—*Masonic Star*, Toronto, Can. (Traducción de THE CABLETOW.)

### Problemas de la Beneficencia Masónica

Durante algunos meses la prensa masónica ha estado publicando noticias de las funciones benéficas celebradas por la Gran Logia de Inglaterra. Tres son los festivales de mayor importancia que se celebran anualmente. Cada uno tiene por objeto arbitrar fondos para uno de los asilos sostenidos por la Gran Logia de Inglaterra. Reciben los fondos obtenidos en estos festivales mayores el Real Instituto Masónico de Beneficencia para Niñas, el Real Instituto Masónico de Beneficencia para Niños y el Real Instituto Masónico de Beneficencia destinado a masones ancianos e indigentes.

Es costumbre en Inglaterra vender joyas por suscripciones de ciertas cantidades destinadas a dichos establecimientos. Las mayordomías son empleos vendibles. Tal vez sea un tanto dura la palabra "venta", pero resulta correcta cuando se mira la operación sin caridad. Así las logias como los individuos pueden comprar joyas o habilitarse de mayordomos. Si la memoria no nos engaña, el importe de los derechos de una mayordomía de Logia es mucho mayor que la cotización que se paga por cada individuo.

La prensa ha comentado favorablemente la cantidad de dinero recogida en estos festivales, y ha hecho comparaciones que no resultan muy favorables a la caridad de las Grandes Logias americanas. Las recientes funciones celebradas en Inglaterra han producido mucho más de

un millón de dólares para fines benéficos. De esto resulta mucho más de un promedio de \$4.00 por cada miembro de la jurisdicción. Con un sistema de contribución como el que se ha referido, resulta evidente que estos fondos exceden de cualquier deducción de las cuotas anuales de los miembros en sus respectivas logias o de un impuesto *per capita* por la Gran Logia. ¡Y esto en un país donde el gobierno exige el 35%, aproximadamente, de las rentas de cada individuo! Bien claro se ve que nuestros hermanos ingleses toman muy en serio su beneficencia masónica.

Un corresponsal nos informa que un grandísimo tanto por ciento de los fondos recibidos se aportan mediante la presión social que ejercen los oficiales de Logia sobre las personas que no parecen muy dispuestas a contribuir con tanta liberalidad como debieran. La impresión que se saca de la carta a que se alude es que esta práctica más bien debe condenarse que aplaudirse. El que esto escribe no concurre con esa opinión, y aunque las siguientes opiniones se expresen editorialmente, se debe hacer constar desde el principio que son juicios particulares, aunque el escritor cree que la mayoría de los masones que consideren atentamente el asunto concurren con ellas.

Concedamos desde luego que sería mucho mejor arbitrar esos fondos para beneficencia sin coacción, si fuese posible. Naturalmente, lo más conveniente sería hacer que los masones tomasen sobre sí sus obligaciones de caridad con tanto empeño que no fuese necesario forzarles, mediante presión social o de otra clase, a aportar fondos suficientes para el sostenimiento de las instituciones benéficas.

Mucho habría que decir sobre la opinión contraria. En primer lugar, todo candidato que aspira a un grado masónico tiene alguna idea de que la Masonería es una institución benéfica. No se puede dudar que los fondos de sostenimiento deben venir de los miembros. En América la práctica generalmente observada consiste en arbitrar estos fondos mediante una contribución *per capita* establecida por la Gran Logia. El importe de esta gabela es llevadero, pero en teoría la coerción que ejerce es tan fuerte o quizás más que la presión social que se hace sentir por los oficiales de Logia en Inglaterra. Cualesquiera que sean las opiniones contrarias, no se puede negar el hecho de que a los masones americanos se les obliga a contribuir para el sostenimiento de sus asilos masónicos tan forzosamente como a los masones ingleses. La diferencia estriba únicamente en los métodos.

La segunda razón para preferir la práctica inglesa consiste en que la obligación de caridad se hace más imperiosa bajo este plan que según el plan americano. En este país se destina *ipso facto* a fines benéficos una determinada parte de las cuotas. El masón satisface sus cuotas de Logia y acto continuo supone que ya no tiene ninguna otra obligación contraída para con sus hermanos. Y esta es una actitud completamente errónea. Por lo general, el masón americano está dispuesto a aportar su óbolo para toda empresa benéfica secular, pero no añadirá un solo penique a sus cuotas para fines de beneficencia masónica. Esto está bien pero no permite a la orden practicar plenamente la caridad que según pretende, constituye su cimiento.

No es preciso ser observador profundo para comprender que hay muchos modos de gastar dinero los masones de este país en ayudar a los miembros infelices de la orden. En este grupo no se debe incluir ninguna causa indigna. Citando algunos ejemplos, diremos que podríamos gastar dinero por la educación de los hijos de los masones que, sin esta ayuda, no recibirían la instrucción debida. Los hospitales del "Shrine" para niños lisiados, en los que son acogidos, no solamente los hijos de los masones sino también los de los extraños, no pueden abarcar toda la esfera de su acción. Se podrían emplear más fondos de esta manera. Podríamos fundar hospitales para enfermedades contagiosas y asilos para los masones dementes, los cuales

todavía no existen. La asistencia de tuberculosos pobres en el sudoeste de nuestro país se ha mencionado tantas veces que hoy ya todo el mundo los conoce. Si mediante cohesión social se compeliere a los masones americanos a sacar de su bolsa hasta \$4.00 por miembro, contaríamos cada año con 12,000,000 de dólares que emplear en tan nobles empresas. Observando esta práctica, ayudaríamos a otros que están dispuestos a ayudarnos a nosotros, si es que sus obligaciones tienen para ellos alguna significación, en vez de ayudar a gentes que no nos interesan de modo alguno, como no sea el interés que inspira la compasión que todo ser humano normal siente hacia los menos afortunados. En otras palabras, hay hoy tanto dinero destinado a la beneficencia en general, que haría tanto bien, y acaso más, si se emplease en la beneficencia masónica. Es dudoso que estos establecimientos benéficos extraños a nuestra orden echaran de menos las contribuciones masónicas. La orden masónica les relevaría de un número suficiente de beneficiados que compensaría cualquier reducción de fondos que sufrieran, y a la vez la Masonería se acreditaría de saber cuidar debidamente de los suyos. En otros términos, lo que se defiende aquí no es más que el antiguo adagio de que la caridad bien entendida comienza en casa.

Como ya se ha dicho, el plan americano no provee fondos suficientes para estos fines. Tal vez le suceda lo mismo al plan inglés. Sin embargo, es seguro que mediante presión, todos los miembros de la Orden Masónica en Inglaterra se ven forzados a comprender que están obligados por sus votos y que así debe ser. Si los hombres no cumplen gustosamente su palabra de honor, se les debe precisar a ello por la fuerza. Es indudable que harían bien las cuarenta y nueve Grandes Logias americanas en adoptar el plan inglés en lo que respecta a las contribuciones para obras benéficas. Tendríamos más dinero para fines de caridad, y a los masones americanos se les haría comprender que la Orden Masónica es un organismo activo, y no una institución cuyo emblema sirve para extender los negocios o simplemente para adquirir un modo de seguro de ancianidad.—*Missouri Freemason* (Traducción por THE CABLETOW.)

## De Fuentes Extranjeras

### ¿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.*)

(Conclusion)

Por esto, cuando esta religión purificada echó raíces en Francia, y se aclimató en ella, por decirlo así, se vió sin asombro a las mujeres reclamar la parte de trabajo que según su culto les correspondía, como también su parte en los derechos que había restablecido. Pero nosotros debemos decirlo, a despecho de nuestros predecesores, su reclamación no fué acogida sino al cabo de medio siglo.

Esta justicia, aunque tardía, trajo pronto sus frutos. La duquesa de Borbón fué nombrada Gran Maestra de la Orden y presidió en 1777, escoltada por la nobleza de la corte, la primera fiesta de adopción. Esta fiesta se dió en la Logia de El Candor; el tronco de beneficencia produjo en esa ocasión seis mil francos, que se emplearon en dar la libertad a los presos por deudas y por meses de nodrizas.

Semejantes fiestas se repitieron de cuando en cuando y procuraron a los hermanos y hermanas, bastante felices de asistir a ellas, la dicha de disfrutar los goces de la fraternidad, practicando los preceptos tan dulces de la filantropía. En 1905 se vió a la emperatriz Josefina seguir las huellas de

la duquesa de Borbón y esta es la primera soberana coronada que haya asistido a las ceremonias masónicas. En un viaje que ella hizo a Estrasburgo fué donde honró con su presencia una fiesta de adopción que dió la Logia de los "Francos Caballeros de París" en conjunto con las otras logias de esta ciudad.

Desde 1805 hasta 1814 la Masonería de Adopción brilló en París con los más vivos destellos. Las logias "Santa Carolina", "Caballeros de la Cruz", "Militares Unidos", "Anacreonte" y "Edad de Oro" se hicieron notables por sus fiestas, donde se dió cita todo lo más notable de París. Pero los gobiernos que se sucedieron, en vez de proteger y fomentar la Masonería, se contentaron con "tolerarla". Por esto, desde esta época las logias de adopción fueron poco cultivadas; sin embargo, la institución existe; aun es ella a quien debe hoy la Masonería su mayor esplendor.

De esta revista retrospectiva del estado de la mujer en los diversos períodos y en los distintos países del mundo, se puede concluir que sus derechos no son realmente respetados sino en los países donde ha penetrado la Masonería y en las familias donde ella es honrada.

En efecto, ¿será en estas familias donde un esposo recibirá de su suegro, al casarse con su hija, el derecho odioso de ser brutal con ella y de castigarla de una manera indigna? ¿Será entre estas familias donde se encontrarán monstruos que tienen y emplean el derecho de poner una cuerda al cuello de sus mujeres y de llevarlas a la plaza pública, para venderlas allí como un vil ganado? ¿Será en las familias de los Franc-Masones donde la hipocresía podrá hacer creer a la mujer que su marido ofende al cielo porque forma parte de una sociedad que practica con toda su pureza la moral del Evangelio y que después de haber exaltado la imaginación de esta desgraciada y haberla inducido a vengarse, la hipócrita abriga esta venganza bajo el manto de la devoción?

Nó; los Masones y sobre todo los Masones Franceses conocen muy bien el valor del presente que Dios hizo al hombre cuando le dió una compañera tan llena de inteligencia, para degradarla, abatirla o engañarla así. La verdad los ilumina; ella habla a su corazón; ella les dice que si todos los hombres son sus hermanos, todas las mujeres son sus hermanas; que si tratan con más benevolencia al hombre que se les aproxima por la iniciación masónica, no pueden hacer menos por la mujer que se ha elevado por encima de los prejuicios, para reunirse a ellos y ayudarlos a practicar el oficio tan dulce de la beneficencia. En fin, ellos saben que la Masonería es una quebrada, en el fondo de la cual el hombre va a depositar los errores y los prejuicios del mundo, a fin de purificarse; que esta sublime Institución, cuyos dogmas son los del evangelio primitivo, es una asociación en la cual la mujer llega a recuperar su dignidad y, en fin, que es allí donde se encuentra la solución del gran problema del progreso social.

Y que no diga que esto es sólo una paradoja. Nosotros hemos llegado a este gran período que debe hacer y que hace de todos los pueblos un solo pueblo de hermanos; y este progreso se debe a la Masonería.

Imitación de los Masones que vienen en auxilio de todos sus hermanos desgraciados, cualquiera que sea su país, su religión o su gobierno ¿no es la que tenemos a la vista, cuando una parte de la tierra es invadida por un cruel flagelo, y vemos el espectáculo consolador de todos los Masones unidos para ir en socorro de las víctimas?

Los principios masónicos han penetrado en todas las masas, y nuestra religión, que consiste principalmente en correr al socorro de todos los desgraciados, ha llegado a ser la religión universal.

Y bien; esta misma religión masónica quiere que la mujer sea amada y respetada; que sea admitida a participar de nuestros trabajos y goce en nuestros Templos de la plenitud de sus derechos; en una palabra, que se emancipe del yugo de los errores y de los prejuicios. ¿No es esto justo?

¿Existe un solo masón que no sepa que la mujer es el

ángel consolador de la tierra; que, siendo la fuente del género humano, llena esta santa misión en medio de crueles dolores y amenazada de muerte; que siendo madre, se ocupa sin cesar del cuidado de dirigir a sus hijos sobre la ruta de la virtud; y que, cuando ha llenado todos los deberes de la vida, se le encuentra todavía, en el momento en que uno de los suyos debe abandonar este mundo, a la cabecera de su lecho, reteniendo las lágrimas que la ahogan, pidiendo aún una sonrisa a sus labios, para tranquilizar al moribundo? Y en fin, cuando ésta se siente llegar a la tumba, si puede abrir todavía sus ojos, es para cruzar su mirada con la del ángel que vela, y no morir sino con la idea consoladora de que vivirá siempre en su corazón.

Y las mujeres, a quienes nosotros debemos tanto, ¿serán tratadas como nuestras esclavas? No; la Masonería de adopción ha restablecido sus derechos, y como esta institución divina no podrá ser letra muerta, donde quiera que ella penetre, tendrá por efecto vaciar sobre la mujer la consideración, los cuidados y la afección que le son debidas a su esencia y a sus virtudes.

*Nota del Redactor.*—El libro del cual se ha sacado el artículo que precede se publicó durante el Siglo XIX. La Masonería de Adopción de la cual habla existió durante algún tiempo en Filipinas, siendo la primera filipina que se hizo masona (*Kalaw*, La Masonería Filipina, pag. 50) la celeberrima Rosario Villarruel, hija de Faustino, cuando sólo contaba 18 años de edad. La iniciación tuvo lugar en 18 de Julio, 1893.

### Discreción

Dice el escritor español Zamacois contando sus impresiones de viaje por la América Latina más o menos así: "Guardar un secreto es como ir por un camino con un saco muy pesado al hombro, que hay que dejarlo tirado en alguna parte antes de llegar al fin del viaje por falta de resistencia para seguir cargando con él".

No parece aplicable a una Logia Masónica semejante dicho, propio únicamente del mundo profano y no de una institución donde la discreción es una de las columnas en que descansa su propia vida. Pero por desgracia, no importa el juramento prestado y el constante repetir del Venerable Maestro sobre esta cualidad indispensable al masón, los asuntos tratados en el taller, a veces la misma noche son del dominio del público, con un agravante, y es que mientras más importante es el asunto en cuestión, más se comenta fuera de la Logia; y cosa rara, sin hacer afirmación ninguna, al estudiar muchos casos, siempre difíciles de comprobar, de investigación en investigación, sin llegar a una afirmación rotunda, se nos figura que adolecemos de indiscreción lo mismo M.: M.: que Aprendices, menos estos últimos en los primeros meses de su iniciación.

Así se explica que Pitágoras exigiera a sus discípulos un año de completo silencio antes de iniciarse en sus estudios.

Parece, pues, que la falta de discreción ha sido un mal de todos los tiempos y que la práctica de esta virtud significa un gran bien, que, a manera de invisible y resistente muralla, defiende las almas humanas del ruido y constante golpear de ese mar inmenso que agita nuestro cuerpo emotivo y cuyas olas llevan consigo todas las bajas pasiones que nacen y se desarrollan en lo insondable de nuestra conciencia.

¡Oh silencio! Tú eres el poder que sostiene esa columna. ¡Cuántas cosas dice el Silencio! ¡Qué elocuente es a veces! Pero también parece que su conquista es muy ardua, muy laboriosa y que hay que tener gran voluntad para poseerlo. Uno de nuestros triunfos en esta escuela de civismo que se llama Masonería es convertirnos en hombres discretos, en ser dueños de nosotros mismos, adquiriendo la posesión del silencio, dominándolo de tal manera que, al igual que el atleta triunfa de su debilidad física, pueda sernos útil a cada instante de nuestra vida ya que a cada momento recibiremos los beneficios del silencio poniéndonos a salvo de infinitas contrariedades y en condiciones de practicar el bien protegidos por ese vigor moral y esa confianza en nosotros mismos, adquirida por el hábito del silencio. Ya que de fuerza se trata, imitemos al atleta que comienza perseverante sus ejercicios con liviana pieza de hierro y consigue al cabo levantar del suelo cuatro veces su peso. Así también nosotros con constancia y buena voluntad practiquemos diariamente la discreción haciéndonos dueños del silencio una vez cada venticuatro horas y alcanzaremos la recompensa en corto tiempo siendo más felices y haciendo felices a los demás.

Tratemos de guardar el secreto que se nos confía y no lo tiremos, como el saco, a la vera del camino; primero, porque el secreto es como un tesoro ajeno, no nos pertenece, al revelarlo a otro cometemos un delito penado por nuestra propia conciencia, no importa que éste sea al más íntimo de los amigos, a la esposa o la madre; y después, como masones, ya el signo nos enseña a lo que puede conducirnos traicionar el juramento prestado.—*Antonio Otero, en "Acacia", San Juan, Puerto Rico.*

### ¿Existe Cohesión Masónica Dentro y Fuera de Estas Cuatro Paredes Simbólicas?

En los actuales tiempos de renovación, de maravillas y cosas raras en que la imaginación suele llevarnos tan lejos como ocurrió a la mente de Barbuse que tan ingeniosamente hizo desfilar la vida por el agujero de una llave, en estos actuales tiempos digo, no sólo se observa la evolución natural en las distintas actividades de la vida que van camino hacia su más puro y delicado perfeccionamiento sino que también puede palpase la antítesis de esta evolu-

## Correct Proofreading Eliminates Costly and Serious Mistakes

Can you afford to depend upon your staff to catch serious and costly errors when they are not experienced in that kind of work? It is also a loss of valuable time and patience *trying* to do work our experienced proofreaders can and will do for you. Send your next printing order to us and notice the improvement.

**McCULLOUGH PRINTING COMPANY**

(A DIVISION OF THE PHILIPPINE EDUCATION CO., INC.)

101 ESCOLTA

TELEPHONE 2-18-01

MANILA, P. I.

ción dentro de las pequeñeces que suele encerrar el alma humana.

También los sentimientos no delicados ni puros surgen y se aguzan en las conciencias débiles; y así como en la naturaleza contrasta la mala yerba con la vegetación sana y fragante que oxigena los prados, así también en el laberinto humano contrastan los hombres sin fé y sin temple en el alma, los hombres manejables, los hombres medianos, con aquellos que saben del honor y la virtud, con aquellos que han forjado su espíritu dentro de la mayor pureza y delicadeza de sentimientos y de acciones.

Y estos caracteres que sienten indiferencia por lo bueno, lo delicado y lo bello, por graves errores de conceptos suelen cruzar los dinteles de la francmasonería. El tiempo se encarga a menudo de revelar el verdadero temperamento de estos hermanos para los cuales una intriga o una calumnia no pasa de ser una entretención, un curioso pasatiempo del humano vivir.

*Calumnia.*—Es una acusación falsa, hecha maliciosamente para causar daño.

*Intriga.*—Hermana de la hipocresía, es manejo cauteloso, acción innoble que rebaja a quienes la ejercen.

La francmasonería, fuente de vida, de belleza y de virtud condena la *calumnia* y la *intriga* entre sus adeptos y la persigue hasta en la vida profana.

El hombre que se rebaja a aceptar una acción innoble contra alguno de sus semejantes, no merece el calificativo de hombre; el hermano que acepta una acción contra algún hermano, no merece el honor de llamarse un francmasón, ya que ha pisoteado su juramento, y quien hace letra muerta de un compromiso de honor es un infame o un insensato.

Los que por una debilidad sienten el vértigo de la caída aquí dentro donde se fortalece el alma, debemos quitarnos las vestiduras profanas para vivir una hora en la luz y en la verdad y reconfortar así nuestro espíritu.

Es tiempo que una brisa de sinceridad masónica sople en nuestra conciencia para formar una personalidad definida a fin de que no se nos acuse que formamos parte de una sociedad en comandita cuya finalidad es el beneficio personal de sus adeptos. Es tiempo también que los hogares masónicos de la República, de acuerdo con su Constitución se limpien del elemento pernicioso que en ellos existe, que ya no es material constructor dentro y fuera de los talleres, sino elemento de muerte que es necesario extirpar como se amputa un miembro gangrenado para salvar una vida.

Si pudiéramos hacer un examen de conciencia llegaríamos a la dolorosa demostración de saber que "no son todos los que están, ni están todos los que son", porque aplicados estos dos conceptos de "intrigas y calumnias" sería motivo suficiente para arrojar de los talleres a muchos de los cuales creen vivir en una atmósfera pura y ser agentes saludables de las doctrinas masónicas. Con una pequeña interrogación interna que se haga cada hermano en los distintos talleres de la Masonería Chilena, tendrá la más profunda lección moral que un hombre pueda darse a sí mismo.

Del tema que he estado tratando y que a base de una moral racionalista sirva de norma para juzgar nuestros actos, me parece oportuno referirme a la confraternidad en el hogar, ya que este está íntimamente ligado al respeto con nuestros semejantes.

Saber sentirse hermano no en el templo, sino en la calle y en el hogar, es para mí algo que no merece la menor observación.

Pero cuando esto no mereciera una objeción, preocupa mi atención es porque extendiendo los lazos de la confraternidad más allá de esas cuatro paredes simbólicas, veo que destruye con pasos largos lo que aquí con hipocresía se viene a llamar confraternidad.

El hombre que piensa en que la confraternidad existe sólo en este recinto está lejos de ser un verdadero hermano, porque fuera de la órbita nuestra, se muestra un enemigo de esta confraternidad, y quien acepta algo para mantener

o engañar la sinceridad de nuestra doctrina con el doble fin de destruirla en la actividad mundana, con toda propiedad merece llamarse un hipócrita y un insensato.

Quien acepte la confraternidad en un sentido restringido es un retrógrado dentro del modo de pensar, y a la vez un traficante de ideales.

Quien piensa en una confraternidad nuestra que no es nuestra, sino de algunos, o bien oportunista, palabra zalamera para aparentar consecuencias con la hermandad es, pese a los pulcros y manoseándose el vocablo en acepción particular, con el cuantioso perjuicio de lesionar la amplitud doctrinaria que defiende y que debe ser en nuestro fuero interno algo íntimo para bien de la causa masónica.

El que acepta algo, para destruirlo en el exterior, por dignidad debe renunciar o enmendar sus errores, en la confianza de servir a su conciencia y a sus semejantes, y a la causa infinitamente noble y altruista de la Masonería Universal.—J. A. E. en "Revista Masónica de Chile."

## Oficial

### [Edicto del Gran Maestro No. 17]

A los Venerables Maestros, Vigilantes y demás  
Hermanos de todas las Logias de la Obediencia de la Gran Logia de las Islas Filipinas.

SALUD:—De acuerdo con la autoridad conferida al Gran Maestro por la Gran Logia en su Reunión Anual de 1927, por la presente ordeno que toda Logia constituyente de esta Obediencia contribuya al sostenimiento del CABLETOW para el período desde 1° de Diciembre de 1931 al 30 de Noviembre de 1932, al tipo de UN PESO Y VEINTE CENTAVOS (₱1.20) por cada Maestro Masón cuyo nombre figure en su report anual correspondiente al ejercicio que termina el 30 de Noviembre de 1931.

Esta cuota se remitirá juntamente con las cotizaciones anuales a la Gran Logia y con sujeción a las mismas disposiciones que rigen respecto a dichas cotizaciones.

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello de la Gran Logia, en la ciudad de Manila, hoy primero de Septiembre, A. L. 5931, o sea, 1931 (E. V.).

W. W. LARKIN, Gran Maestro.

Doy fé:—RAMÓN MENDOZA, Gran Secretario interino.

## De los Talleres

### De la Logia Maktan No. 30, Cebú

El Her. Salomon A. Ramas llora hoy la pérdida de un hijo de corta edad.

El Her. Uy Pen Yong, jefe de la casa naviera "Cebu Navigation", está en franca mejoría del mal que de algún tiempo a esta parte le tuvo en cama. Le asiste el Her. Dr. Borromeo.

Ha sido causa de una agradable sorpresa la inesperada llegada a estos Valles del Her. Pedro Licuanan, 2.º Vig. que fué en la legislatura de 1930 de esta Logia. El Her. Licuanan hizo un relato en logia abierta de sus impresiones de viaje por el Norte de Luzon y sus visitas a los diferentes Talleres.

El Her. Manuel Yu-Lolo también se encuentra entre nosotros; permanecerá algunos días para someterse al tratamiento facultativo.

También se encuentra entre nosotros el Her. Casiano Yuzon con su Sra. La Sra. Yuzon tendrá que ingresar al Hospital para una operación quirúrgica.

De paso por algunos asuntos mercantiles y oficiales, hemos tenido el gusto de estrechar la mano de los Hermanos Ong Bongpin y José Bahía; el primero es comerciante y armador con residencia en Surigao y el segundo es práctico mayor del puerto de Tacloban, Leyte.

Por asuntos de profesión se ausentó por algún tiempo de esta ciudad el Ingeniero Her. Valeriano Segura, P. M., en compañía del Her. Albano Langara.

### ¡ANUNCIADORES!

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

THE CABLETOW

# IT'S HEALTHFUL ECONOMY!

to pay the difference of a few centavos more when you buy a bottle of "Royal" because Royal is not only Safe and Pure—it is a delicious refreshment that is healthful—

It's a perfectly carbonated drink that is made from the finest quality ingredients in a Modern Sanitary Plant and under capable technical supervision—

It's bottled in our own sterilized bottles and each bottle is sealed with all the fragrant goodness preserved for you—



*Ask for and insist upon getting*

# Royal

SOFT DRINKS

Made by

## San Miguel Brewery

## ALHAMBRA CIGARS

*Imitated but Never Equalled!*

CORONAS de la ALHAMBRA  
ESPECIALES—EXCELENTES  
BELLEZAS  
PRESIDENTES

### *Provincial Distributors*

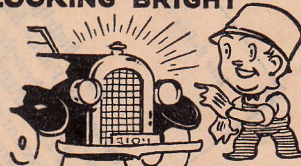
KUENZLE & STREIFF, INC. - - - - Cebu  
P. OLIVER - - - - - Dagupan  
V. MONTOJO - - - - - Davao  
HOSKYN & Co., INC. - - - - - Iloilo  
BAZAR GRAN CAPITAN - - - - Tacloban  
KUENZLE & STREIFF, INC. - Zamboanga

### Alhambra Cigar & Gigarett Mfg. Co.

31, Tayuman — MANILA — P. O. Box 209

## IT PUTS A SMILE ON METAL

**KEEPS AUTO METAL  
LOOKING BRIGHT**



**BRILLIANTSHINE**  
THE METAL POLISH

The modern, effective, and efficient way of polishing metal surfaces; saves both time and labor.

### Philippine Education Company, Inc.

*(Philippine Distributors)*

101-Escolta-103

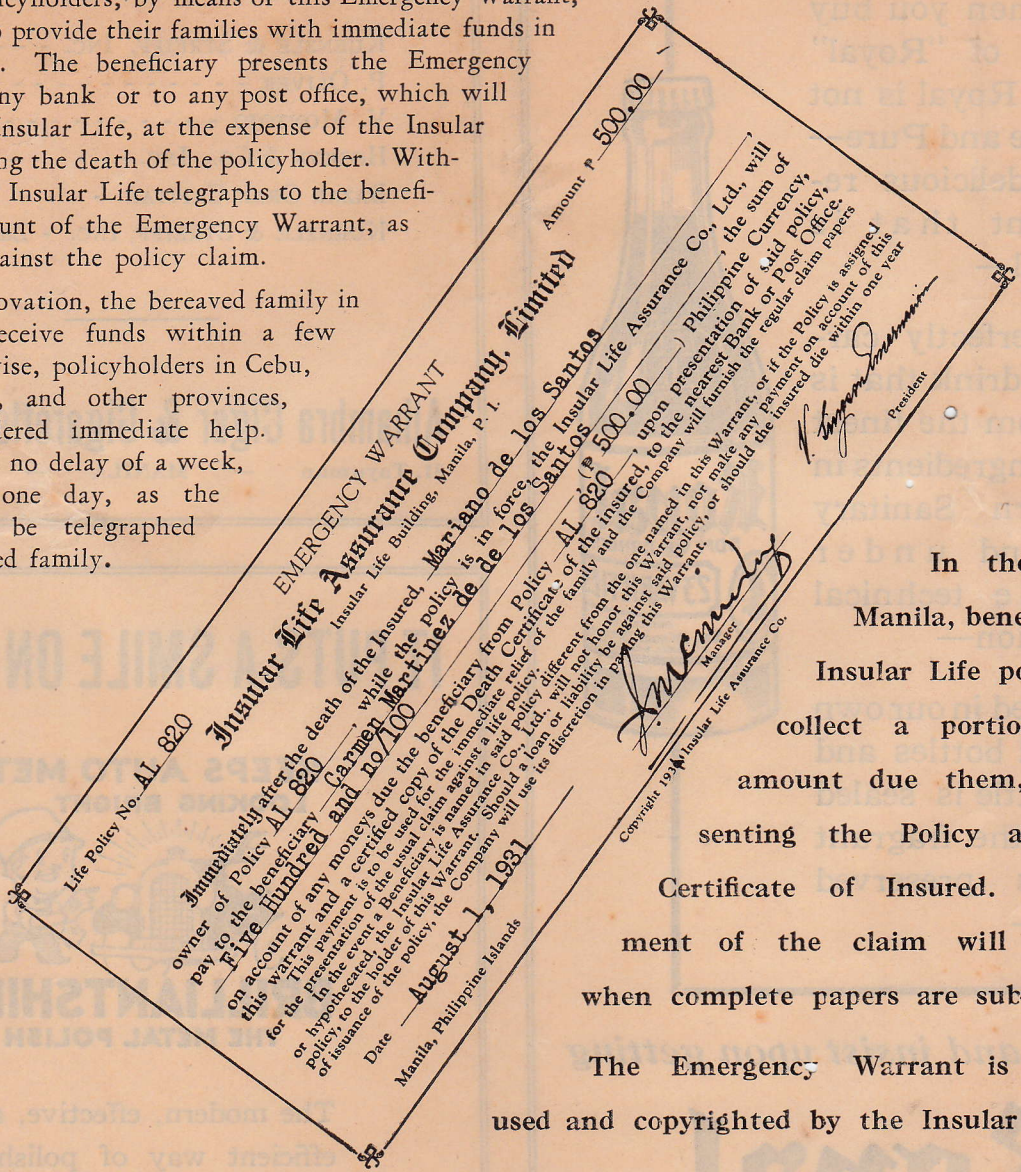
# MONEY IN TWO HOURS!

Writes Mrs. Maria Menor—Tayug, Pangasinan. “—Wired you on June 23, 1931, and two hours later, I received the Emergency Relief of ₱200.00—”

## The EMERGENCY WARRANT Is The Latest Service To Insular Life Policyholders

Provincial Policyholders, by means of this Emergency Warrant, will be able to provide their families with immediate funds in case of death. The beneficiary presents the Emergency Warrant to any bank or to any post office, which will telegraph the Insular Life, at the expense of the Insular Life, announcing the death of the policyholder. Without delay, the Insular Life telegraphs to the beneficiary the amount of the Emergency Warrant, as an advance against the policy claim.

With this innovation, the bereaved family in Davao will receive funds within a few hours. Likewise, policyholders in Cebu, Iloilo, Albay, and other provinces, will be rendered immediate help. There will be no delay of a week, or even of one day, as the money will be telegraphed to the bereaved family.



In the City of Manila, beneficiaries of Insular Life policies may collect a portion of the amount due them, by presenting the Policy and Death Certificate of Insured. Full payment of the claim will be made when complete papers are submitted.

The Emergency Warrant is exclusively used and copyrighted by the Insular Life.

To C. S. SALMON, Insular Life General Agent, Box 734, Manila.

I am interested in your Emergency Warrant. I (am) (am not) an Insular Life Policyholder.

Name .....

Address .....

Age..... Married.....

C. T. 9-1-31

**Insular Life Assurance Company, Ltd.**  
INSULAR LIFE BLDG. MANILA, P. I.