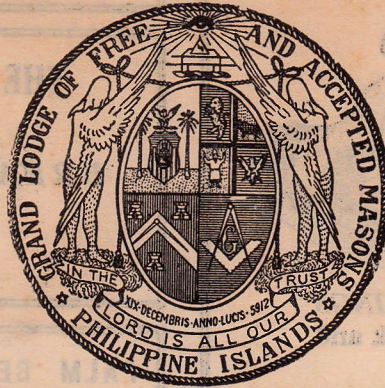


The Cable Tow

Vol. IX

Manila, P. I., January 2, 1932

No. 8



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

Your Ship—A New Year's Wish

May your ship sail far
Under Fortune's star
To the islands where treasures be;
May you fill its hold
With honors and gold
And jewels of famed degree.

With dipping sail
Through sunshine or gale,
May you sail where the winds blow free;
On the other side
Of life's restless tide
Find a harbored and peaceful sea.

—G. R. S., in *Chicago Daily News*.

THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 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

January 2, 1932

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Editorial Section

Salve, 1932!

In greeting a New Year, we never fail to wish it to be better than the year that has just slipped into the lap of the past. Somehow, even though 1931 has not been a year to be remembered for great prosperity, yet it was not such a bad year after all. Neither war, nor serious epidemics, nor great cataclysms of nature have visited the Islands. The financial depression which is so severe and deep-going in America, Europe, and other parts of the world has affected us only in a benign form. Considering what is happening elsewhere, we have no cause for complaint. Masonry, too, has not fared so badly after all. Most Lodges report a decrease in membership; but this was to be expected. Few Grand Lodges of the world are able to report gains this year. Let us hope that this year will not bring more serious problems and troubles than 1931. Whatever adversities it may have in store for our great Fraternity, so long as the Great Architect vouchsafes us the courage and strength necessary to face them like men and Masons should, so long is there no reason for worry. It is not for success and prosperity that we must pray, but for courage, strength, and wisdom!—L. F.

The Grand Lodge Communication

On the fourth Tuesday of this month, our Grand Lodge will meet to hold its Twentieth Annual Communication. A number of important matters will come up, and to pass upon these, the counsel and advice of every member of the Grand Lodge who can come is needful. All should come with that seriousness of purpose, that deep concern for the welfare of our Order, that determination to be guided by the tenets of Freemasonry which characterize the genuine Mason. All prejudices, all rancor, all petty squabbles must be forgotten and left outside the tiled doors. To budding orators planning to address Grand Lodge for the sole purpose of displaying their "gift of gab," to members coming with the intention of stirring up discord or bringing up questions that may produce it, to Lodge politicians bent on electioneering, we would say: forget it or stay away altogether. May the delegates of our Lodges let Temperance chasten, Fortitude support, and Prudence direct

them, and let Justice be the guide of all their actions during this Annual Communication. Then, and only then, will the labors of the forthcoming Grand Assembly be fruitful and worthy of the Craft.—L. F.

Bad Habits

We see from the "Funnies" that our friend Jiggs is having a hard time getting rid of the smoking habit. No wonder, a habit is generally much more easily acquired than gotten rid of. There is one habit, certainly a most useless and pernicious one, that a man cannot drop very easily, and that is the constant use of slang, curses, and other bad language. At first the addict is able to adjust his language to his hearers and uses one set of expressions with his rough-neck friends and the other for the ladies and refined company. But, just as it is a principle of economics that bad money will always drive out the good, so is it true that bad language and curses will gain the upper hand in the mixed-language vocabulary, and ere the addict knows it, he will unwittingly offend ladies or shock friends whose good opinion he values, by using language meant for inferior company. True manhood is never shown by cursing or using vile language, and as to a member of the fair sex who has acquired that habit, the less said the better. The novice in Freemasonry is especially enjoined not to curse, and a Mason should at all times not only act, but speak like a gentleman.—L. F.

The Membership of Our Provincial Lodges

We copy hereunder an item from *The Compass*, which is the neatly gotten-up and well edited monthly publication of Dagohoy Lodge No. 84, at Tagbilaran, on the Island of Bohol, as it illustrates what sacrifice attendance at the meeting calls for in many of our provincial Lodges and how conscientiously the Brethren perform their Masonic duty of attending Lodge communications, at least as far as this particular Lodge is concerned. For the benefit of our readers not familiar with the metric system we might say that a kilometer is approximately 5/8 of an English mile. The article reads as follows:

If attendance can be taken as a measure of the degree of interest which a member may have in the affairs of an organization to which he may belong, there is no question that the attendance at the stated meeting held last month, September 12, 1931, by Dagohoy Lodge No. 84 places, or should place, said Lodge among the really progressive lodges in the Philippines. At said meeting, out of the 34 resident members who reside in Bohol, only 6 failed to make their appearance and these 6 can be excused. Of the faithful 28 resident members, 12 live in distant places—1 as far as Ubay, 125 kilometers from Tagbilaran, the capital, where the Masonic Temple is located; 1 in San Pascual, 111 kms.; 1 in Guindulman, 85 kms.; 1 in Combangay Sur, 77 kms.; 1 in Jagna, 63 kms.; 2 in Carmen, 59 kms.; 1 in Tubigon, 54 kms.; 1 in Bilar, 42 kms.; 1 in Loboc, 24 kms.; and 2 in Loay, 18 kms. Besides the above-mentioned 34 resident members, the Lodge has at present on its register 12 non-resident members scattered as follows: 1 in Batangas, 2 in Cebu, 2 in Cotabato, 1 in Ilocos Sur, 1 in Leyte, 2 in Occidental Misamis, 2 in Samar, and 1 in Zambales.

More Members—Why?

Many a Master is worrying about the fact that few petitions for the degrees are being received in his Lodge and that the membership remains stationary or even shows a tendency to decrease. His ambition is to show a big increase in membership at the end of the year. He believes in a big Lodge—the bigger, the better. He fails to see the truth of the advice given by many eminent Masons that we must seek quality and not quantity. Bro. Robert I. Clegg tells us a little story in an article in *The Masonic Digest* which gives us an idea of how our English Brethren look upon that matter, as follows:

An American visitor was invited to participate in a picnic outing of an English lodge, held on the upper floor of a quaint wayside tavern. He was impressed by the jovial spirit and general enthusiasm with which everyone entered into the impromptu entertainment.

"How many members have you in this lodge?" he inquired of the Secretary, who sat at his elbow.

"Thirty-six," the Secretary replied, "and they are all here."

The American gasped. His name was on a lodge roster that bore several thousand others.

"With a congenial, happy lot of brothers like this, I should think that you would initiate more members," he ventured.

"Well," replied the Secretary, "we usually have a half dozen candidates in prospect. We initiate at least one a year because the officers naturally want to show they know how. But as for making more members—well, what for?"

Whose point of view is right—that of the Englishman or that of the Master who is overanxious to see his Lodge grow big and bigger?—L. F.

De Molay Activities in the Philippines

On Saturday, December 19, 1931, a party of members of the Asiatic Fleet Chapter, Order of De Molay, visited the Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo, Manila. The boys were courteously received and shown over the hospital, and were all much interested in the noble work going on there. They inquired whether they could not send something for Christmas, and Dr. Parish suggested a Christmas tree, trimmings, toys, and fruit. It goes without saying that this order was filled thoroughly and well. After their visit to the hospital, the boys saw a good show and had dinner together, spending a very pleasant afternoon.

The Chapter is planning to exemplify the work of the Order of De Molay during the first week in February, when they will confer the degrees in the Plaridel Temple which M. W. Bro. Carmona, President of the Plaridel Temple Association, has graciously placed at the disposal of the Chapter. Refreshments will be served after the work.

Information regarding the Asiatic Fleet Chapter, Order of De Molay, will be furnished to any one interested by Bro. Byron E. Clark, U. S. S. S-38, c/o P.M., Manila, who holds membership in Oriental Lodge No. 74, of Spokane, Wash. Bro. Clark is working with great zest for the Order of De Molay and would be particularly pleased to arouse some interest locally, in order to have the Chapter in working order whenever the Fleet comes back to Philippine waters. The Master Councilor of the Chapter is Geo.

Rentz, Jr., son of the U. S. Navy Chaplain at Cavite.

The Inter-Service Masonic Club of Manila and Service Lodge No. 95, also of this city, have always taken a special interest in the De Molay organization because they realize how much good it is doing to the splendid, upstanding young men in the armed service of the United States and especially in the Navy.

Editorial Comment and Correspondence

A Vicious Practice

The *Masonic Beacon*, of Akron, Ohio, flays a bad habit of some Brethren which is not absent from our Lodges, in an editorial bearing the above title and reading as follows:

We have sat in many Lodges throughout these United States. We have seen the work in New York, Pennsylvania, Ohio, West Virginia, Texas, Iowa and other States. It has a beauty, an appeal, a grandeur that never grows old.

But there's a fly in the ointment. We refer to a human failing which is often evident among those who sit and watch. Here and there sit two Brothers who are having a tea party together, as it were. They sit throughout the evening and discuss the weather, crops, stocks, business, and other topics, unmindful of the fact that they are encroaching upon the privileges of others around them.

We have tried in vain to hear the Master's words as he addressed the candidate. We have listened vainly for the sound of the Secretary's voice as he read the minutes. All in vain. A brother, sotto voce or in raucous whispers is telling one beside him all about the World War or some other topic. The enjoyment of the evening was marred for us.

We would urge Brethren who have something to say to each other to take advantage of the ante room for this purpose, attending to all private conferences before or after Lodge meeting.

There is one who appreciates the attention of every member during the Lodge session, and he is one who deserves this courtesy. We refer to the Master of the Lodge. Each Brother should have enough respect for the Master of his Lodge that he not only refrain from whispering and visiting during meetings, but that he also frown on anyone else who indulges in the objectionable practice.

We are with our Ohio colleague. The living talking machine has marred more than one evening for us, and it is good to say something about this vicious practice occasionally as not all the Brethren addicted to it are incurable.

Thomas Alva Edison

The *Oklahoma Mason* dedicates the following lines to one of the greatest men who ever lived:

God, who sends special blessings to His children, sent to mankind Thomas Alva Edison. Just as the Galilean was rejected and called a heretic so it has been said of this special messenger of the Father that he was an Atheist. But when his spirit returned to God who gave it, his closest friend, one who knew more than anyone else what he believed concerning immortality, said of him: "He never was an atheist. Though he subscribed to no orthodox creed, no one who knew him could have doubted his belief and reverence for a supreme intelligence, and his whole life, in which the ideal of honest loving service to his fellow was predominant, indicated how faithfully he followed those two commandments wherein lie 'all the law and the prophets': Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself."

The epithet of "atheist" is too often applied to a man who is not a follower of one of the known creeds but worships in an invisible temple of his own building. We do not believe that the Great Architect who endowed Edison with the wonderful gifts and faculties that made him the greatest benefactor of mankind of modern times made him blind in that respect.

In Ecuador

The *Freemason*, of London, gives an account of the part which Freemasonry played in the recent change of government in the South American republic of Ecuador. That country has a small Grand Lodge with which our Grand Lodge and many other regular Grand Lodges maintain fraternal relations and which is having a hard struggle during the present period of financial depression to save its beautiful temple in Guayaquil. Here is the account which

the paper mentioned gives of the immediate occasion for the overthrow of the former government:

Discontent with economic conditions was largely responsible for the president's resignation, but the immediate occasion of the outburst against him was complicated. It appears that the Minister of War, Colonel Guerrero, was engaged to a lady whose mother, an opponent of Freemasonry, expressed to her future son-in-law her strong objection to the fact that the escort provided by the Chimborazo regiment at the funeral of a prominent politician stood to attention during the performance of Masonic rites at the ceremony. Col. Guerrero then issued a general Army Circular advising officers to give up Freemasonry. The resulting opposition led first to the transfer of the commanding officer of the Chimborazo regiment, and then to the mutiny and the resignation of the government and of Señor Avora.

The Sacred Made Commonplace

Under the above caption, *The South Australian Freemason*, an excellent Masonic journal published at Adelaide, flays the use of Masonic terms in advertisements and the rendering commonplace of things that we should hold in reverence and use only at the proper time and in the proper place, by making indiscriminate use of them. Here are the closing sentences of this editorial with which we are fully in accord:

As Freemasons we are the stewards of a great and sacred trust, the trustees of a great organisation, which we must transmute into moral power and spiritual value, for the things of the mind, of virtue and refinement. Sacred things must not be made commonplace, though the true sons of light can see holy and sacred things on the dusty high-ways of life and rejoice in them. Our Masonry should not be a thing apart from the wide activities of life: it must be a spirit working within us at all times to make life noble and great, sweet and pure. These are the things worthy to hold our allegiance and affection for Freemasonry.

The Sick and Needy

Our colleague of the *Illinois Freemason*, M. W. Bro. Delmar D. Darrah, hits the nail on the head, as he usually does, when he makes the following remarks:

Now, every well organized Masonic organization should have a committee on visitation of the sick and the needy. The best way in the world to build up a Masonic organization is to let the world know that Masonic Craft is thoughtful of its members. One worthy Masonic family in distress unnoticed by the Masonic fraternity will do more to ruin that organization in the community than any other element. No man or organization which lives wholly to himself or itself can expect to succeed and endure. The selfish individual may succeed for a time, but there is compensation in God's laws, and in the end selfishness defeats itself.

Few of our Lodges lack committees like those mentioned in the item copied above; but how many of these are performing their duty in a really conscientious, complete, and efficient manner? How many go out and look up cases, while others sit around and wait for their attention to be called to them?

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Marciano Sayoc (15), Macario Peralta (21), and David Guevara (4), to act as Grand Lodge Committee for Visiting the Sick during the month of January, 1932.

Edict No. 18

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

GREETINGS:—Due to the economic conditions existing in the Philippines and affecting our Lodges, and in view of the fact that no masonic function should be performed in public unless it can be done in a manner to reflect only credit on the Fraternity, I hereby suspend the order of the Grand Lodge of last year regarding the holding of a public George Washington Bicentennial celebration by each Lodge.

This Edict is not to be construed as to prohibit a Lodge from holding such a celebration within tiled doors, or in public if circumstances and finances warrant, but is to remove the requirement to hold such a celebration. See page 40, 1931 Proceedings.

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

W. W. LARKIN,
Grand Master.

Attest:

NEWTON C. COMFORT,
Grand Secretary.

Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 26, 1932, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, Secretary.
Manila, P. I., Dec, 1, 1931.

Addresses Wanted

Wor. Bro. John M. Aaron, Secretary of Corregidor Lodge No. 3, P. O. Box No. 710, Manila, P. I., would appreciate information regarding the whereabouts of the following-named members of the Lodge mentioned whose mail has been returned: Captain Albertinius Anderson, Jackson W. Archer, Charles Norman Edwards, Benjamin S. Farris, Nicolay K. Fougner, Harry Pendleton Hart, Bert LeRoy Johnson, Lewis W. Matthews, Eddy S. Meritt, Fay S. Miller, William G. Moore, John M. Ray, John M. Sampson, Arthur M. Uggem, John N. Weaver.

A Warning from Brussels, Belgium

The Grand Secretary of the Grand Orient of Belgium, in a recent circular received by us, warns the Craft in general against one *E. de Lebizay*, of Woluwe St. Lambert near Brussels, a profane who, posing as a Mason, has for the last fifty years been collecting Masonic books and papers and has obtained many rare specimens under false pretense.

Stated Meetings of Manila Lodges

January 8 (Second Friday).—Dapitan No. 21, Plaridel Temple.
January 9 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
January 11 (Second Monday).—Southern Cross No. 6, Masonic Temple.
January 12 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
January 13 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
January 14 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
January 15 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
January 16 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.
February 1 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95; Plaridel Temple.
February 2 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
February 3 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
February 4 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
February 5 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
February 6 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
February 8 (Second Monday).—Southern Cross No. 6, Masonic Temple.
February 9 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
February 10 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

Masonic Fiction

The Message

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

(Conclusion)

Three members of Manila Lodge No. 1, dreamy, ascetic John Arndt, loyal Harold Bennington, who is trying hard to emulate him, and Percy Ericsson, inferior in character to the others, are close friends, known among the Manila Americans as the Three Musketeers. Arndt dies of pneumonia, Bennington is killed by an automobile a few weeks later, and Ericsson commits suicide shortly after Bennington's death, leaving a letter addressed to the Master of Manila Lodge in which he relates the history of the Three Musketeers and explains his suicide. He describes how, during the days of the Philippine Insurrection, as soldiers in the 22nd U. S. Infantry, the three, weaponless, are besieged by head-hunters on a mountain-side in the primeval forest of Luzon Island which their enemies consider as taboo and fear to enter. They have been there a week when Arndt, whose occult powers have made him the leader, decides the time is ripe for them to leave.

"We shall leave this evening, the moment the moon disappears behind that mountain," he said. "Harry, select the most practicable route towards the place where Johnson was killed and mark it with pieces of wood from that decayed tree over there. We must make the least noise possible approaching those people."

When we started out that night, we two followed Arndt with throbbing hearts. The night was dark, but the phosphorescent pieces of wood that Bennington had placed that afternoon indicated the way quite plainly. Before we started, Arndt had told us not to speak to him or divert his attention in any way; he had to concentrate, he said.

I do not remember ever having been more afraid in my life than when, with Arndt in the lead, we turned into the trail where Johnson had lost his life. My terror grew when Arndt, his hand extended in front of him, walked straight towards a watch-fire around the faintly glowing embers of which several dark figures were stretched out. We had to step over the legs of one of them who was lying across the path, and I came near falling over the bow which lay beside him. He stirred in his sleep but did not wake up. Trying to avoid a spear which had been stuck upright in the ground in the middle of the trail, Bennington stepped on a dry branch. The noise sounded to me like a pistol-shot. My heart stopped beating for a second and I felt like breaking into a run, but Arndt walked on unconcerned. Down the narrow trail we went, traveling in silence for an hour or so. At last Arndt stopped.

"The strain is getting too much for me, Harry," he whispered to Bennington. "Take the lead and keep your eyes and ears open. I shall walk between you and Ericsson and rest my brain and nerves. Fall into a gentle trot where the path is clear."

We travelled a considerable distance that night, most of the time at a slow walk and then again at a dogtrot. Bennington never once lost the trail, and daybreak found us on a well-marked path in the foothills.

We went up a little ravine and rested a few hours by the side of a creek. At about ten o'clock we breakfasted on the roast venison and fruit that we had brought with us, then we continued our journey, taking all necessary precautions not to be seen. Once or twice we met natives, evidently Christian Filipinos, who dodged into the bushes. Arndt was worried.

"They may put the insurgents on our track," he said, "and as we are unarmed, we would not have much of a chance. But—what is that?" he pointed ahead. Through the trees on the left a river was visible.

"The wagon road; I see the wagon-road," called out Bennington.

Half an hour later we had crossed the river and reached

the wagon road, and shortly after that we met a detachment of colored soldiers escorting a train of carabao carts with rations. We were safe! It was late in the afternoon when we reached the little garrison.

I won't enlarge on our further adventures. From then on wild horses could not have torn us three apart. A few months after our adventure with the bees, Arndt got a Mauser bullet through the leg. You will remember that he walked with an almost imperceptible limp. They were going to send him home, but he asked to be detailed as telegraph operator in order to stay with his bunkies, and being such a valuable man, he had no trouble in getting his application approved.

In 1901 we three were discharged from the army together and decided to stay in the Islands. You know more or less what happened after that; how we were the closest of friends; how we ran a mess, just we three, in our big nipa house on the beach at Pasay; how we joined the Lodge together, and how they fastened the name "The Three Musketeers" on us because we were inseparable.

We led exemplary lives. Arndt set the pace, Bennington always was a close second, but I, willing though I was, lagged sadly behind. There was never any thought or talk of sex matters in our house; Arndt's influence seemed to keep that even out of my life.

The women raved over Arndt. You may have heard the story—heavens knows how it leaked out, probably the girl herself talked about it—of his adventure with the beautiful daughter of one of our prominent American Masons here. One of the rare nights that Arndt was alone at the house, she stole down to the beach and presented herself in his bedroom. Arndt did not take her into his arms as most young men would have done under the circumstances. He calmly asked her to step into our little parlor where the light was still burning, and then he dressed and joined the young woman. I don't know what he said to her; anyway, an hour later we found the two sitting there in the parlor, in earnest conversation, and soon after Arndt and Bennington took the girl home.

You may, or may not know that from that moment on this young woman, who had been the despair of her parents, became a model daughter and dropped her fast ways like a cloak. And Arndt had no greater friend and admirer than this same young lady, though he had refused to become her lover.

Finally, about three years ago, Arndt and Bennington took their accrued leave of absence and extra leave without pay besides, and went over to India and Tibet. They were gone nearly a year and even I don't know what they did after they left India. I was to go with them, but I lost my nerve when they told me of the great hardships and privations in store for them.

I felt my inferiority most keenly when I had to tell them I could not come with them. Arndt smiled as I announced my decision. He was not angry, but said he had expected that answer.

With Arndt's direct influence gone, I felt a change come over me. My true self began to clamor for recognition. I met Soledad, a pretty little Spanish *mestiza*, and then I fell from grace. For a number of months I was in paradise; but suddenly my pleasure began to wane with astonishing rapidity. I could see nothing but the sordidness of my relations with the girl. I suppose it was the occult influence of Arndt who was then on his way back to the Islands. The girl had probably become tired of me, too, because she did not make a wry face when I told her to pack her things and move out. She was highly pleased when I handed her as farewell present a sum of money that far exceeded her expectations.

The little *mestiza* had been gone a week when Arndt and Bennington arrived, both gaunt and silent. When I shook hands with Arndt, he looked at me searchingly, then he

said, with that tired, sad smile of his.

"I never thought you could keep up with us, Ericsson, though you are anxious and willing enough. There is a great gulf between you and us now, one that you can never expect to bridge. But, for the sake of our old friendship and of what we have gone through together, I ask you to stay with us."

I strove hard to win back the affection and confidence of Arndt and Bennington which I felt I had forfeited, to a great extent at least. Little by little, I regained some of the ground I had lost.

Then came the end. You may remember that during a typhoon, we three went out in a boat to rescue two fishermen who were drifting out into the sea, clinging to an overturned *banca*. Arndt's constitution had been weakened by the fasting and other hardships which he had suffered in Tibet, and the many hours in the cold water and night air brought on an attack of pneumonia from which he died.

I was half crazy with grief when he passed away. Bennington seemed to take it more calmly, but you could see that with Arndt gone, life was not worth living to him. He often sat there in silence, as if he were waiting for something—like a dog waiting to hear his master's step on the porch.

A few days after the funeral, Bennington explained his attitude. "A few hours before our friend died," he said, "he told me he was going to send me a message from the other world. I am sure he will keep his promise and I am patiently waiting for that message. Now, let us two stick together, Percy, and live as John would have wanted us to live."

"All right, Harry," I said, "Here is my hand on it."

The days went by but no message came. Bennington went on delving into the books on buddhism, theosophy, and occultism that filled the shelves of our little library. I did the same thing for a while, then I began to bring home novels and read them.

About that time we met Doña M.— you know whom I mean without my putting her name on paper, and you know what a beautiful, splendid woman she is. She fell in love with Bennington immediately, and about the same time I fell in love with her.

Then our house burnt down and our library was reduced to ashes. Bennington was heartbroken, but me the loss left rather cool. We rented two rooms in an old Spanish house and took our meals in a nearby hotel. Thus our links with the past were severed one by one; we formed new associations, and ere I knew, Doña M. came between us two friends.

Under our new conditions of life we saw the fascinating Spanish widow much oftener than this would have been the case had our house in Pasay not burnt down, and I soon perceived that Bennington did not regard her with the same indifference as before. I finally came to the conclusion that the two were in love with each other and that sooner or later the inevitable was going to happen.

I was half mad with jealousy and disappointment. In my vanity I firmly believed that with Bennington out of the way, Doña M. would end by being mine. Then, one day, as Bennington was speaking of the message that had never come, a fiendish thought flashed through my brain: what if Bennington could be made to receive a message from Arndt commanding him to give up Doña M.?

I cannot yet understand how I ever conceived and executed that idea. I went to work on it immediately. As chance would have it, we had found just then that the electric lights in our rooms were unsatisfactory for reading purposes, being too close to the ceiling. Bennington was about to telephone to an electrician to have reading lights installed, when I stopped him.

"I am going to make that change myself," I said. "I can do it as well as any electrician and I know exactly what we want. I am going to take a day off to-morrow, and by

the time you come back from the office, everything will be ship-shape."

Next morning I purchased all the supplies I needed and made the change in the lights. Then I ran a line of wire from my room to Bennington's. It started under the wooden sheathing of one of the *tanguili* uprights in my room and ran from there on top of the false ceiling to a place near a large rosette-shaped ventilation opening in the eaves over Bennington's window. At my end of the line I had attached a telegraph key to the upright, and at the end over Bennington's room there was an electromagnet with the armature lever so arranged that it gave a very audible sound upon striking a piece of brass which served as stop. Being in the phonograph business, I had made a study of acoustics. I utilized some of my knowledge by placing an empty jar and a few metal plates near the sounder, in such form that the sound would appear to be coming from beyond the eaves and might well seem to originate somewhere in space.

After I had completed my work and tested it, I took a bath and changed clothes. Then I took another look at my line. Upon opening the panel which hid the sender, I came near destroying my handiwork again. I felt like a man must feel who has been making elaborate arrangements for the murder of his brother. But the thought of Doña M. stopped me from acting on this impulse.

That evening Bennington and I went to a Lodge meeting. I felt miserable and ashamed of myself when I heard the Master recite the obligation at the altar, and when Bennington and I left the Lodge together, I was fully resolved to smash the apparatus I had constructed. But on our return to the house, the sleepy house-boy handed my friend an envelope addressed in Doña M.'s neat flowing handwriting, and the smile with which Bennington slipped the missive into his pocket to read it later put an end to my good resolutions.

I walked up and down in my room for a while, then I stepped to the corner and opened the panel. Three times I sent the call letters ABE which we three friends had adopted, then I closed the panel and sat down in my easy chair with a book.

A few minutes later, Bennington rushed into my room. He looked like a ghost in his white pajamas, with his face pale and haggard.

"A message," he stammered, "I have had a message, a message from John."

I jumped up. "That must be your imagination, Harry," I said, deprecatingly. "What was it? What do you think you heard or saw?"

"I distinctly heard the call ABE repeated three times," Bennington answered. "It came from somewhere in the distance."

He rushed to the window and I rose and followed him. For a few minutes we stood there and listened. The rustling of the leaves of the banana trees in the little garden and the distant rumbling of a wagon was all we could hear.

"I am going to bed," I said. "That signal evidently originated in your imagination, old fellow."

"I am positive that it was real," Bennington maintained, with some heat. "And what is more, I am sure that I shall receive further messages from John." He turned away and went back to his room. Ten minutes after he had gone I again opened the panel.

I cannot set down on paper what I did; my pen rebels against it. Instead I shall attach a few pages of the diary which I found among Bennington's papers. Here they are:

June 15th.

A message from John, from my friend, my brother, my teacher—a message from the Great Beyond! I had expected it; I had hoped and prayed for it. But now that it has come it leaves me unsatisfied and unhappy. At half past eleven last night I was about to retire. I

was in a happy frame of mind, as I had just received an affectionate note from that most charming of women, Doña M. Just as I was raising the mosquito bar, I plainly heard from somewhere outside in the distance the Morse alphabet letters ABE which John, Percy and I always used to call each other when John was still alive and which he had said he would probably use to call me from the Great Beyond. I heard the call repeated five times, then there was silence. I rushed over to Percy's room; but he had not heard a thing, though his bed stands near the window. I returned to my room, but I was too agitated to go to sleep.

Then, suddenly, the call was repeated three times and after that, distinctly and slowly, as John was wont to send, came this message: "It seems the road of perfection is not for you. Unless you return to the path from which you are straying I shall have to continue my journey alone. Farewell, my friend."

My heart and conscience cry out to me that I love M. John seems to demand of me a sacrifice greater than any that I have ever been asked to make: that I give up the one woman on earth, that I sacrifice a happiness to come which has in the last days filled me with longings and dreams that I never knew before.

But I must not fail John. I know now how utterly weak, how imperfect and unworthy I am!

* * * *

June 16th.

I have had another message from John; it came upon my return from the band concert on the Luneta last night. M. was there in her victoria. She looked like a queen in her simple white gown. I stood by the side of her carriage a while, talking to her, with Percy at my elbow. At last some one called Percy away and the moment his back was turned, M. laid her hand on my arm and asked me, anxiously, what had come over me. Her small, white hand trembled on my arm and the dark eyes that were striving to explore mine were full of passion. Now I know that I am loved!

I gave a vague answer which M. received with a sad, disappointed expression. Then Percy returned and we started on our way home together. He must have perceived something because he was silent most of the way home. There may be more dross than gold in Percy's make-up; but he is loyal to John and he resents my disloyalty to our friend's memory. His "good night" was curt, almost hostile.

I was about to turn in when the call came. This time the message was short: "I am waiting. Do not disappoint me. Be strong!"

What shall I do? I am determined to give up M. even if it kills me. She looked lovelier than ever when I saw her this afternoon at the Manila Hotel. The look she gave me as we parted held a promise of happiness such as I have never known before.

John asks me to come. Does he want me to end my own life? That would not be like him: he told me up there in Tibet that suicide was cowardice.

Percy is no help to me in this hour of trial; he is becoming more and more a stranger to me. If he had accompanied us to Tibet he might be different. But would he have stood the test? I doubt it. Now that I need a friend, one who knew John and loved him, he fails me!

* * * *

June 18th.

I had no idea that life could hold happiness as complete and exquisite as that which I have tasted. After the despair that had possession of me, the change was overwhelming. I am endeavoring to recollect what happened last night; but the more I think of it the less I under-

stand it.

First came a message from John, more urgent and compelling than the others. "Cast off that which holds you to the earth. I am waiting. Come, come, come!"

For a few minutes I sat there, crushed and numbed by the blow, then I rose and stepped to my desk. My revolver lay in the top drawer, loaded, and on the desk lay M.'s last note, a few passionate lines, also urging me to come, come, come!

With trembling hand I opened the drawer and took out the weapon when, suddenly, a thrill went through me. I felt that it was a message from John, the true message! It did not come in dots and dashes: it came in the form of a brilliant light that suddenly seemed to fill my soul. I knew—how I cannot tell—that my friend desired me to be happy and that all that had gone before was a cruel deception.

I tossed the revolver back into the drawer, then I picked up M.'s note and slipped it into my pocket. A few minutes later I was outside, on my way to M.'s house.

The rest—is silence. The love of a noble woman is something wonderful. It is so unselfish, so intense that it knows no bonds nor bounds. She gives herself body and soul to make the surrender complete. I have learned and unlearned more in those few hours in M.'s arms than I ever thought could be learned and unlearned by any man. John never knew life because he never knew the love of a woman. He did not want me to suffer the same fate, and his message made the happiest man on earth out of the unhappiest.

These are the last words Bennington ever wrote in his life. He penned them early in the morning, and within an hour of writing them he was killed by an automobile. But more of that anon. I must now tell you my own experience.

I was awake when Bennington returned from Doña M.'s that night. I saw him come past my room, walking as if in a dream, his face radiant with happiness.

I guessed what had happened and I could have killed him for it, I did not know that he had received the message of which he speaks in his diary, the real message I mean, and with black fury in my heart I rushed to the corner and opened the panel that hid my apparatus. I was going to send another "message from John," one that would crush and humiliate Bennington. But when I reached for the key of the instrument, something happened.

It was like the blast of the Spanish shell that nearly hurled me into eternity in Cuba—wish it had! I staggered back and then it was just as Bennington describes it in his diary: a great light filled my innermost being and I knew! I saw myself as I am: a despicable, cowardly traitor and assassin, unfit to associate with noble souls like Arndt and Bennington.

I was crushed. And then came Bennington's tragic death which filled me with grief and remorse. I had loved him and Arndt with every fiber of my heart, in spite of all. I never saw Doña M. again; she left for Spain a few days ago. I have been told she intends to take the veil.

Bennington died with a falsehood on his lips, but it was a noble lie. He turned from the white, unhappy face of the reckless youth whose car had struck him to the policeman who was bending over him, and gasped: "It was my fault, officer, entirely my fault. This young man is not to blame in the least." Those last words of his saved one of our Masonic Brethren from a prison sentence.

Now farewell, my Brother. I have suffered long enough. Suicide may be cowardice, but I am suffering the tortures of the damned and to continue living like this would be too cruel a punishment. I am going to take my chances in the next world; perhaps I shall find forgiveness there.

The rest is silence!

THE END.

Pieces of Architecture

Masonry and Roman Catholicism

By WOR. BRO. W. M. CAMPBELL, ILOILO, P. I.

We all are aware of the deep rooted antipathy of the Roman Catholic church towards our Fraternity, and all of us, at some time or other have felt the effects of its antagonism, and have wondered why this antagonism should exist. Before the existence of what we may call Grand Lodge Masonry, whilst lodges existed as individual entities, without any other bond between them than a more or less loose bond of friendship, each lodge being sufficient unto itself, very little antagonism to the fraternity was displayed by our friends at Rome. However, after the formation of the first Grand Lodge, that of England, and the startling Masonic revival which followed upon that, the Roman Church began to display that bitter hostility, which has since then characterised her attitude towards Freemasonry.

Many absurd charges have been brought against us by Catholics whose zeal outran their discretion, such as trampling upon the holy Sacrament, and so forth, charges which are so absurd as not to merit our serious attention; indeed the writer has heard Roman Catholic priests in this country make statements indicating that the crucifix so dear to the hearts of Christian men and women, is spat upon and reviled in our Lodges. Such statements should be ignored and those making them we should regard as fit objects for pity rather than indignation.

The opposition to Masonry emanates from the Bishop of Rome known as the Pope, and to arrive at a just estimate of the reasons therefor, let us consider the evidence at our disposal, consisting of no less than four Papal Bulls and an Allocution delivered in a Secret Consistory. In April 1738 the first Bull was issued, opening as follows:

"The Condemnation of the Societies or Conventicles De Liberi Muratori, or of the Freemasons, under the penalty of "Ipsa Facto" excommunication, the Absolution from which is reserved to the Pope alone except at the point of death."

It then goes on to say:

"It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs or conventicles, called De Liberi Muratori or Freemasons, or by whatever name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which persons, of whatever religion or sect, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon among themselves; which likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken upon the Bible, as by the imprecations of heavy punishments to preserve with inviolable secrecy.

"We, therefore, resolving in our minds the great mischiefs which generally accrue from these kind of societies, or conventicles, not only to the temporal tranquility of the State, but to the spiritual health of souls; and that, therefore neither consistent with civil nor canonical sanctions; since we are taught by the divine word to watch like a faithful servant night and day, lest this sort of men break as thieves into the house, and like foxes endeavor to root up the vineyard" and so forth.

Without giving anything further in the way of reasons for his action in issuing his Bull, His Holiness goes on to enumerate the penalties to be imposed upon, not only Masons but upon all those who might countenance or assist them in any way, even going so far as to invoke the civil power as well as the Holy Office or Inquisition to enforce them.

In May 1751 the second Papal Bull was issued by Pope Benedict XIV confirming the first and giving the following reasons in the words of the Bull:

"Furthermore among the gravest causes of the aforementioned prohibition and condemnation set forth above, one is that men of every religion and sect are associated in the Societies and Conventicles of this character; from which circumstance it is obvious how great an injury may be inflicted on the purity of the Catholic Religion; a second is the

close and impenetrable bond of secrecy whereby the proceedings of such conventicles are kept hidden; a third is the oath whereby the members bind themselves to keep a secret of the kind inviolably, as though it were lawful for anyone, under pretext of any promise or oath, to protect himself from being bound to confess, when questioned by legitimate authority, all that is demanded for the purpose of ascertaining whether anything is in conventicles of this character contrary to the existence of religion, the state, and the laws. A fourth is that societies of this description are known to be in opposition to civil no less than canonical sanction. Lastly because these same societies are of ill repute among wise and virtuous men, and in their judgment, all who joined them incurred the brand of (depravity) and perversion"

In September 1821, Pope Pius VII issued a further Bull directed more directly against an Italian political society known as the "Carbonari" which His Holiness was unable to distinguish from the Masonic bodies. In this Bull our Fraternity is merely mentioned in an endeavor to identify it with the "Carbonari", the immediate object of the Bull.

In March 1825 Pope Leo XII issued the fourth Bull against Masonry; this document, whilst embodying the previous Bulls, deplored the increasing power of Masonry and also deplored the fact that the civil power had neglected to root it out by using the power which it possessed, after, to use the words of the Bull, "its pestilential designs had been revealed to them by the Holy Apostolic See."

The "pestilential designs" are not further enumerated. In September 1865 an Allocution was delivered in a Secret Consistory by Pope Pius IX fulminating against Masonry, in the course of which he lays on Masonry the blame for the many wars which had ravaged Europe, and exhorts his flock to be on their guard against us, charging us with having but a single thought and end, namely, to overthrow all rights, both human and divine.

So far as the writer is aware no further Bulls have been issued, and it behooves us to examine closely what reasons the Church gives officially for their antagonism.

Firstly:—That men of every religion and sect are associated in our meetings; to that offence, if it be an offence we plead guilty, it being our proudest boast that men of every race, color, and religion are to be found amongst us. Our desire is for light and more light, and for liberty of thought and conscience, and any religion that fears that liberty, is indeed in parlous state.

Secondly:—The close and impenetrable bond of secrecy: Is there any more impenetrable bond of secrecy than that imposed upon a priest in the confessional? Why should we make known to the world our signs whereby we may recognize a brother? We have no other secrets that are not open secrets.

Thirdly:—Our oath of secrecy: Here we have the crux of the whole matter. We know that our oath is all embracing and he who would keep that oath cannot answer the questions that may be asked of him in the confessional, and the confessional is the most important institution of the Church; confession is compulsory, and goes hand in hand with absolution which the Church claims to be her prerogative.

Fourthly:—Societies of this kind are known to be in opposition to civil, no less than canonical sanctions: In view of the strength of Masonry in countries enjoying the greatest degree of civil and religious liberty, the greatest degree of prosperity, and in which the highest standards of probity in public and private business prevail, we cannot see how any intelligent person can entertain that belief for a moment, much less "know" it.

Lastly:—These same societies are of ill repute among wise and virtuous men: This statement is nothing more nor less than a plain absurdity, and scarcely requires a denial. It is enough to point to the outstanding men in every community who are our Brethren.

As for the charge made by Pope Pius IX that our aim is to overthrow all rights, human and divine, we may say

that, if the inculcation of the moral law, belief in the Fatherhood and Goodness of the Supreme Architect of the Universe, teaching our neophytes to conduct themselves as good citizens and to be obedient to the civil laws and authority, loyal to their countries, to practice and preach the Golden Rule that we do unto others as we would have others do unto us, to be charitable to all men, with a profound belief that God is in his Heaven and all is well with the world, we repeat, if to do these things is to have as our aim the overthrow of all rights human and divine, then we are guilty.

The real points to which the Church is opposed are our insistence on freedom of thought, the inclusion of men of all religions and creeds, so long as they have a belief in God and Immortality, and our obligations, which preclude the answering of any question that may be put in the confessional. The Church of Rome is, we believe, the only church which fears its members thinking for themselves; they insist on their priests thinking for their people; there are on record innumerable cases which go to prove this attitude on their part.

It is also remarkably true that religious liberty has been won in spite of the Church, and not only religious liberty of thought or rather liberty of religious thought, but freedom from persecution. We have only to instance what has recently been achieved in Spain not so recently in these Islands. The Church has always been reactionary and retrogressive, only concerned with, or rather too largely concerned with, its privileges and its temporal power, to be really an active agent in human progress; it has lagged, not led.

However, whilst we have our eyes open to its shortcomings, let us at the same time keep open eyes to, and minds appreciative of, the vast amount of good that has been and is being accomplished by the Church of Rome. In every part of the world are to be found magnificent hospitals, orphanages, schools, and other charitable agencies; the work of the church amongst lepers particularly that of Father Damien and other heroes, is grand. We can all think of some activity of the Church with which we are in active sympathy; we all know Catholics to whom the name Freemason is an abomination, but who at the same time, because of their kindness and brotherly love, their capacity for friendship, are of the salt of the earth. Let us not imitate those bigoted individuals who are unfortunately to be found everywhere, even amongst our own members; let us endeavor to see clearly, and without prejudice and above all, let us judge charitably.

Two things are forbidden as subjects for discussion in our lodges, politics and religion, but I believe the better way to express it would be to say politics and religious doctrine; so far as believing in God and asking his help through the mediation of prayer is concerned, we are religious and admit the practice of religion into our ceremonies, but on involved points of doctrine we are silent, leaving these things to each Brother's own individual conscience. Apart from urging our initiates to be good citizens and to obey the civil power, we take no part in politics, but it does not follow that a Mason is either irreligious, has no concrete religious belief, or takes no part in politics. Rather is the opposite true; a good Mason will be an acquisition to any Church, and so far as he is a good Mason, so far will he be valuable to the State as a good citizen. Constituted as we are there must exist differences of opinion in matters of religion, as well as in matters of politics, but we as a Fraternity or Society must, if we are to preserve our power and usefulness, steer clear of debatable religious and political matters, leaving these matters to be determined by each brother for himself, and being determined, each brother should support his own opinion without rancour but in all kindness and charity towards those who differ from him in opinion.

The Key to the Treasure-House of Freemasonry

By A. E. Tatton, Cosmos Lodge No. 8, Manila, P. I.

The statement is often made that what you get out of Masonry will depend on what you put into it, or words to that effect. This is true. And it is my desire to invite attention to what, metaphorically speaking, we may consider the key that will open for us the treasure-house of Freemasonry.

An editorial which appeared in *The Freemason*, of September 15, 1923, will serve to point out the need for such a key. It reads as follows:

Brethren are reminded from time to time that they are expected to pursue their studies. This injunction is not unnecessary for it will not be denied that there is what is really a painful lack of knowledge respecting the history, philosophy, and character of the Masonic Institution. Many are content with the mere gaining of the rights and privileges of membership; they hardly care to make themselves acquainted with the legends and technical information belonging to the various degrees. It is enough for them that they are called Freemasons—that they claim membership in the fraternity to which so many of their friends and acquaintances are attached. Others seek, with great zeal, to acquire knowledge of the ritual work, but their ambition is fully satisfied when they have mastered the text and posted themselves at to the necessary steps to be taken in the initiation and advancement of candidates. Both of these classes are quite indifferent to the fact that Freemasonry is a science whose principles need to be inquired for and understood; that it has a history which requires to be studied, a literature peculiarly its own worthy of diligent attention.

Freemasonry is not what so many seem to think, just another organization to which to belong. No, it is much more than that.

In the Second Degree, we learned what the words Operative and Speculative Masonry alluded to. But I desire to call attention to that portion of the First Degree lecture dealing with the six jewels of a Lodge, particularly to the reference made to the trestle-board, where, after mentioning the temporal buildings erected by our operative Brethren, it says, "so should we both operative and speculative, endeavor to erect our spiritual buildings, etc." On first thought we would say that the word "operative" referred to our ancient Brethren; but may we not apply both terms to ourselves as present-day Masons? As Speculative Masons we are interested in a "system of thought;" as Operative Masons we are, or should be concerned with a "way of living." Quoting Bro. H. L. Haywood in his *Great Teachings of Masonry*, "To adjust one's self to others, to learn to govern one's self, and to so adjust one's life to the forces of nature, in order that one's life may be full, rich, happy, that is the aim of morality. It is also the aim of Masonry, for that great institution exists in order that men may live happily together and in order that human life, individual or social, may evermore rise to high and higher issues." And as Brother Pike has said, "It is the great truths as to all that most concerns a man, as to his rights, interests, and duties, that Masonry seeks to teach her Initiates."

"Masonry, successor to the Mysteries," as Pike tells us, "still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows—not the reading of an essay, but the opening of a problem, requiring research, and constituting philosophy, the arch-expounder. Her symbols are the instruction she gives. The lectures are endeavors, often partial and one-sided, to interpret those symbols. He who would become an accomplished Mason must not be content to merely hear, or even to understand the lectures; he must, aided by them, and they having, as it were, marked out the way for him, study, interpret, and develop those symbols for himself."

In this connection it should be borne in mind that the rituals now in use are meager and barren, containing no allusion to some truths which are the very foundation of the system, truths which all men who love God, their country and their fellowmen must appreciate. Among the

questions and answers in the old rituals were the following: "What is Freemasonry?—The Science of Sciences.—Why so?—Because it comprehends within itself that of all others." These show the opinion that the Brethren of the fifteenth and sixteenth centuries entertained of the Institution; and if the definition is correct, then Masonry is worth investigation. The rituals are merely auxiliaries in commencing the hidden mysteries concealed in the ceremonies, allegories and symbolisms of the Craft.

To really appreciate Freemasonry, we must supplement the knowledge gained during the ceremonies of the degrees by some study of the ceremonials themselves and their symbolic meaning. And in order to gain a clear conception of what Freemasonry stands for and how it is related to all the problems of life, we must study something of the great historical background, and the inspiring achievements that Freemasonry has made in its long and honorable career.

From the beginning of initiation to the final raising, the ritual of our ceremonies is an assemblage of symbols.

Robert Freke Gould, the eminent Masonic historian, has described symbolic language as the "voice of the sign," and, as has already been stated, it is by this method only that the lessons of Freemasonry are taught.

As Bro. H. L. Haywood, in *The Great Teachings*, has pointed out, the newly-initiated Brother must think Masonry out for himself; but that does not imply that he can ever discover a true interpretation of any Masonic symbol without due regard to what others have thought of it. We must use what he terms the "historical principles of interpretation." By which is meant that if we undertake to interpret some symbol we must first try to learn what that symbol has always meant to the Fraternity during times past; when it came into use; what it then meant; and then we should try to learn what the Fraternity has understood by this symbol during the subsequent centuries.

Light, for example, is a fundamental symbol in Freemasonry. All through the degrees the candidate is in search of "light" and in the Third Degree he is still seeking "further light in Masonry." This light is not only Knowledge but also Truth. "Knowledge," it has been said, "is the mind's awareness of a fact, while Truth is the mind's understanding of that fact." Or as Abbé Dimnet has stated in his "The Art of Thinking," the word Truth describes the illumination accompanying the contact of our mind with what we call the realities.

In regard to the method to be employed in obtaining the "light" we seek—the knowledge which should be ours in order that we may attain the wisdom to rightly comprehend the Truth—Bro. Haywood says, "There is no known way whereby through a kind of magic, we can find light in Masonry. If a man wishes to learn something of history, he studies it; so if a man would learn Freemasonry he must study it. Initiation is no occult process whereby, without exercise of his own faculties, and minus the necessary acquisitions of knowledge, a man may be conducted into the full glow of truth, Masonic or otherwise. Those who would become real Masons must work to that end—the light does not come miraculously but at the end of a toilsome way. There is a vast deal—far, far more than most men dream—of knowledge and truth hidden away in our traditions, our history, our customs, our laws, and above all, in our incomparable ritual; but a man can become no more possessed of that treasure without working for it, than he can come to an understanding of Greek without studying it."

We spend a great deal of time in ritual repetition and this is necessary in the ceremonies of the three degrees. But why not devote some of our time during the stated meetings to the development of those already initiated, passed, and raised? "We must give the necessary time and thought to it if we wish to improve ourselves, know much about the mysteries, know more of life, and secure

for ourselves the benefits in cultivation of character and abilities which Freemasonry inculcates in the Blue Lodges."

It is not enough to act the part of spectator. Not only the officers and those few members who take part in the ceremonies of the degrees, but every member of the Lodge should commit to memory the ritual of all the degrees together with the opening and closing ceremonies, as it is only by these means that we can get a basis upon which to work. Bro. Gilbert W. Daynes, a distinguished English Mason, has said, "The study of the ceremonial, and the history of the Craft, are two important duties that even the neophyte can undertake. The ceremonies have to be learnt, not parrot-like, but with care and intelligence. The reasons for every portion have all to be investigated, so that the ritual may be fully understood. . . . The history of the Order can also be investigated usefully when learning the ceremonies of the degrees, because the more that is learnt about a given subject the better one is able to understand its true import."

You may have an idea that, for one reason or another, you cannot commit the ritual to memory. But let me assure you, all that is necessary is the will to devote the time required and a determination to succeed. You will be greatly surprised, as many others have been, to find how readily proficiency can be acquired. The more you memorize, the easier it becomes.

If we would appreciate truly the value of Freemasonry, and understand the principles underlying Craft teaching, we must realize that in order to perfect ourselves we must acquire what may be termed Masonic Culture, and that this is equally essential in Freemasonry and in literature or in any other of the liberal arts and sciences.

"Real Masonry," it has been said, "consists in the teachings which lie hidden behind the letter of the ritual and not in the mere ritual itself. To be a real Mason is to be intelligent and well-informed in Masonic lore, seeking the wisdom that lies embedded like precious gems in legend and ceremony, striving to perceive the truth that is hidden behind the symbol, searching out the deep philosophy enshrined in allegory and ritual."

In conclusion and in the words of Bro. Haywood: "To learn what are the teachings asks of us no rare talents, no 'inside knowledge,' but only a little effort, a little time."

Book Reviews

MARKS OF MANHOOD.—By *Enrique C. Sobrepeña*. 5×7 in. 76 pages. Neatly bound in cloth. Printed at the Methodist Publishing House, Manila, P. I. Price ₱1.00; postage 10 centavos.—The author, recently raised in Bagumbayan Lodge No. 4, gives proof of great ability in this little work which embraces a series of addresses delivered by him as pastor of the United Church. He thinks clearly and logically and expresses his thoughts in clear and plain language that carries conviction. To those who desire to read something serious and edifying not marred by unctuousness, we can conscientiously recommend Rev. Sobrepeña's book. While the book was not written for Freemasons and Bro. Sobrepeña was not yet a wearer of the Lambskin when he wrote these sermons, yet they breathe a Masonic spirit and create an impression of earnestness and sincerity on the part of the author that we find lacking in works by more famous pens. Bro. Sobrepeña, we might add, has already published a collection of addresses delivered from his pulpit, under the name of "A New Emphasis in Religion."

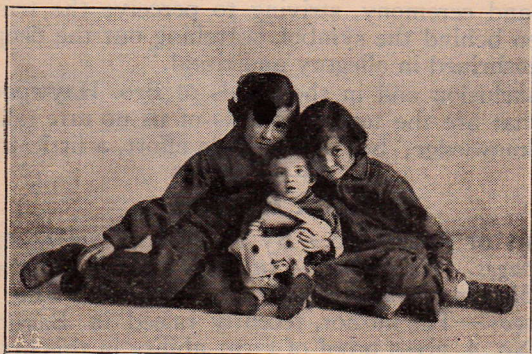
THE MOUNTAIN PROVINCE: A GEOGRAPHIC STUDY OF ITS ASSETS, POSSIBILITIES, AND HANDICAPS. By *Cornelio C. Cruz*. 7×10 in. 36 pages of text, numerous illustrations.—By a strange coincidence, this is also the work of a member of Bagumbayan Lodge No. 4, which is the Lodge of the present reviewer. It is a reprint from the Natural and Applied Science Bulletin of the University

of the Philippines (Vol. I, No. 4, November, 1931). Dr. Cruz, who belongs to the Department of Geology and Geography of our official university, gives a very interesting account of the resources and possibilities of that portion of the island of Luzon known as the Mountain Province, the description of which is rendered more impressive and valuable by the profusion of fine illustrations. To the reading table of those who are interested in the Mountain Province, with its admirable terrace culture, its pines, its mines of gold and copper, its wonderful scenery, and its sturdy, friendly population, this booklet will be a welcome guest.

A Reader's Guide to Masonic Literature.—This is the fifth edition of the useful little work gotten out by Wor. Bro. J. Hugo Tatsch, the well-known Masonic student and writer, of which more than 22,000 copies have been distributed since its first publication. The present edition has been enlarged to forty pages and shows the painstaking, careful work to which we are used from its author. Titles typical or representative of various topics, such as general history, American and Canadian history, biography, ethics, philosophy, ancient mysteries, symbolism, ritual, mysticism, jurisprudence, fiction, etc., have been selected, as well as titles of reference works, etc., on Royal Arch, Knight Templar and Scottish Rite Masonry. The booklet is a guide indeed for any individual Mason or Lodge desiring to select or acquire Masonic books, as it enables one to choose the best and most authentic works instead of picking books at random.

Brethren interested in having a copy of this booklet can obtain it free by writing to the Macoy Publishing and Masonic Supply Company, 35 West 32nd St., New York City, N. Y.

Masonic Hospital



Three Friends of the Little Cripples

The attractive, bright-looking group depicted above represents Mary, Elizabeth, and Lilian Woodson, the daughters of Wor. Bro. J. Woodson, secretary of Baguio Lodge No. 67. You can see that their little hearts are full of joy because Christmas is approaching. But it is not what they are going to receive that makes them so happy; it is what they are giving, by sacrificing the wonderful dolls for which Santa Claus had set aside ten pesos for each of them on the Christmas budget. With a generosity both whole-hearted and touching, it was unanimously moved, seconded, and carried by this trio of charming little girls that they give up the promised dolls which had filled their thoughts and dreams for some time, and that Papa and Mama be asked to convey to Santa Claus their request that the thirty pesos thus saved be used to bring additional Christmas cheer to the tots in the Masonic Ward for Crippled Children down in Manila. They had heard their parents speak so much of the little cripples, and already, four years ago, Mary and Elizabeth had given

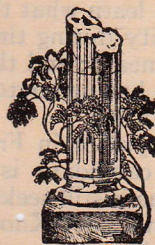
up the five-dollar dolls promised by Santa Claus in order to do their bit for the poor kiddies in the Ward. And they were all three exceedingly proud of the beautiful pink certificates with golden seals which showed that each of them held membership in the Masonic Hospital for Crippled Children, and meant to do their duty to the Association to which they belonged. So, perhaps with a pang of regret for the gorgeous Paris creations that they had been dreaming of, they made the great sacrifice.

There were no wonderful French dolls at the Woodson home in Camp John Hay this Christmas; but there were three happy little girls just the same, and we are sure their parents were very, very proud of them.

If we could but kindle a spark of that spirit of generosity and love of humanity in the hearts of those of our Brethren who have not yet considered our Hospital worthy of their support!

Send Them In

Going through your papers as you were preparing for the New Year, you may have run across a stray Plaridel Temple certificate and may have wondered what to do with it. May we suggest that the very best use you can make of that certificate is to send it to the Secretary, Masonic Hospital for Crippled Children, Inc., P. O. Box No. 34, Manila, P. I.? Many of our good Masonic Brethren have done the same thing with theirs, and it is to be hoped that those who still have certificates will follow suit.



Our Dead

Death is the chillness that precedes the dawn;
We shudder for a moment, then awake
In the broad sunshine of the other life.

—Longfellow.

Brother Albert F. Thomas.

Member of Kanla-on Lodge No. 64, Bacolod, Occ. Negros.

Died in America on July 17, 1931.

Necrological services were held by his Lodge on November 1, 1931.

Brother Liao Sing Lay.

Member of Bulusan Lodge No. 38, Sorsogon.

Died on October 28, 1931, at Sorsogon.

Buried under the auspices of his Lodge, on November 1, 1931.

Brother Antonio Manuel.

Member of Walana Lodge No. 13.

Died at Manila, on November 20, 1931.

Buried under the auspices of his Lodge, on November 29, 1931.

Lodge News

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

Paying Their Grand Lodge Dues

Some of the Lodge Secretaries have worked hard to get their reports ready and the Grand Lodge dues paid as quickly as possible in order to be at or near the head of the list. We give below the order in which the first ten Lodges paid their Grand Lodge dues, as shown by the Grand Secretary's receipt book: 1. Bataan Lodge No. 104.—2. Cavite Lodge No. 2.—3. Service Lodge No. 95.—4. Acacia Lodge No. 78.—5. Leonard Wood Lodge No. 105.—6. Batong-Buhay Lodge No. 27.—7. Hagdang-Bato Lodge No. 87.—8. Nueva Ecija Lodge No. 73.—9. Cosmos Lodge No. 8.—10. Memorial Lodge No. 90.

The Secretaries of the Lodges above named deserve much praise for the promptness with which they attended to this important duty.

From Manila Lodge No. 1

The officers elect and appointed for the year 1932 were installed by Manila Lodge No. 1 on Tuesday, December 15, 1931, Wor. Bro. Louis M. Hausman acting as installing officer and Wor. Bro. Amos G. Bellis as master of ceremonies. The following is a complete list of the new officers of the Lodge:

Samuel Roy Hawthorne, Master; Frank C. Bennett, Senior Warden; Albert K. Spielberger, Junior Warden; Lawrence Benton, Treasurer; August Schipull, Secretary; Charles S. Banks, Keeper of the Archives; John J. Riehl, Chaplain; Richard M. Hall, Marshal; Stanley S. Crum, Senior Deacon; William A. Chittick, Junior Deacon; Myron E. Tielke-meir, Senior Steward; Henry O. Bauman, Junior Steward; Judge Henry Oswald, Tyler.

From Cosmos Lodge No. 8, Manila

Most Wor. Bro. W. W. Larkin, Grand Master, and Wor. Bro. Joachim W. Schilling, P.M., acted as installing officer and master of ceremonies, respectively, at the installation of officers of Cosmos Lodge No. 8, in the Blue Lodge Hall of the Masonic Temple on the Escolta, on Wednesday, December 16, 1931. The new officers of the Lodge are: Charles Daniel Boone, W.M.; Albert Edward Tatton, S.W.; Richard Elmer Jamison, J.W.; William Jesse Ellis, Treas.; Fred Meek Holmes, Sec.; Herman E. A. Ruething, Chaplain; George A. Mayhew, Marshal; Joseph H. MacDonald, S.D.; William J. Ellis, Jr., J.D.; Morris Finkelstein, S.S.; David Naftaly, J.S.; Judge H. Oswald, Tiler.

From Walana Lodge No. 13, Manila

Through an error in the CABLETOW office, a meeting held by Walana Lodge No. 13 on November 14th, last, at which Bros. Bamba and David, of that Lodge, were passed, was reported in the December number (page 134) as a meeting of Kasilawan Lodge No. 77, and the latter Lodge was credited with having Wor. Bro. Hermosura and Bro. Dionisio F. Alejandro as its members.

From Pinagsabitan Lodge No. 26, Santa Cruz, Laguna

Right Worshipful Brother Manuel Camus, Junior Grand Warden, accompanied by Worshipful Brother Ramon Mendoza and other members of the Grand Lodge, made an official visit to Pinagsabitan Lodge No. 26, in connection with the joint meeting of the four lodges of the province of Laguna, called by the Junior Grand Warden on November 28, 1931. Before the Junior Grand Warden had been received, a competitive exemplification of the Third Degree was conducted by the Lodge under the direction of its Master, Wor. Bro. Fermin D. Buan. Three English teams competed. Bros. Dr. Benjamin Ruiz and Antonio G. Tobias, of Pinagsabitan Lodge No. 26, and Bro. Antonio Racelis, of Makiling Lodge No. 72, were raised to the sublime degree of Master Mason. A beautiful silver cup offered by Wor. Bro. Fermin D. Buan, and presented by the Junior Grand Warden, was awarded as prize to the Third Team, composed of the following Brethren: *First Section*—W. M., Ignacio V. Noble; S. W., Marcial A. Diaz; J. W., Fausto Dila; Chp. Sergio Dimalanta; Marshal, Pedro Q. Pabello; S. D., Rustico de los Reyes; J. D., Rufino de Ramos; S.S., Severino Fuentes; J. S., Victoriano Covar; Tyler, R. Elchico. *Second Section*—K. S., Ignacio V. Noble; H. T., Fausto Dila; S. D., Marciano A. Diaz; 1st F. C., Rufino de Ramos; 2nd F. C., Sergio Dimalanta; 1st M. o. T., Juan Calcetas; 2nd M. o. T., Sixto B. Gonzaga; 3rd M. o. T., Rustico de los Reyes. The lecture was delivered by Bro. Marciano A. Diaz, after which Bro. Ignacio V. Noble delivered the charge to the three newly raised brethren. Wor. Bros. Vicente O. Garcia, P. M. (72), Pablo Arceta, P. M. (32), and Julio Alvero, P. M. (25), who formed the board of judges for the competition, declared the Third Team winner of the contest. The presence of the majority of the members of the four Lodges in the province added to the success of the occasion. Bro. Zosimo Fernandez, Senior Warden of this Lodge, and Bro. Ramon Dado, Jr. (67), who presided the first and second teams, respectively, were praised highly for their cooperation and the interest they showed in the exemplification of the Third Degree in accordance with the Grand Lodge ritual.

After the degree work, Right Worshipful Bro. Manuel Camus, Junior Grand Warden, accompanied by Right Worshipful Bro. Ramon

Mendoza, Acting Grand Secretary, and other officers of the Grand Lodge was announced and received in due and ancient form.

From Maktan Lodge No. 30, Cebu

On November 26, 1931, a joint committee of Maktan Lodge No. 30 and Tupas Lodge No. 62 met the S. S. Mayon when she made fast to the dock at Cebu, in order to receive the Grand Master, M. W. Bro. W. W. Larkin, and Mrs. Larkin, whose coming had been announced previously. The visitors were cordially received and taken through the city and neighboring municipalities by automobile, and at noon a luncheon was offered to them at the Golf Club. At 2:45 p. m. a joint meeting of the two Lodges was held at which the Grand Master was received with the honors due to his office and welcomed by the Brethren. M. W. Bro. Larkin was much pleased with the reception and made an interesting and instructive address dealing largely with the economic conditions of the Lodges during the present financial depression. Lodge was closed towards 4 p. m. and ice cream and cakes were served, and shortly after, the committee accompanied the illustrious visitor to the ship which sailed at 5 p. m.

At the Annual Meeting of Maktan Lodge No. 30, officers for the ensuing Masonic year were elected, as follows: Wor. Master, Sofronio Savellon; S.W., Vicente S. Isidro; J.W., Lim Yuk So; Treas., Go Chan, and Sec., R. Ponce.

From Pintong-Bato Lodge No. 51, Bacoor, Cavite

The Masonic Temple of Bacoor, Cavite, was the scene of the installation of the new officers of Pintong-Bato Lodge No. 51, on Saturday, December 19, 1931. The ceremony took place within tiled doors. Wor. Bro. Higinio de Guia acted as installing officer and Wor. Bro. Rufino Tolentino as master of ceremonies. A past master's jewel was presented to Wor. Bro. Eugenio Padua by Wor. Bro. Francisco Gaudier, and a past master's diploma to Wor. Bro. Federico Suavillo by Wor. Bro. Eugenio Padua. The tableau of officers of the Lodge is now as follows: Florencio B. Bautista, W.M.; Teopisto C. Batungbacal, S.W.; Marcelo Perez, J.W.; Federico Suavillo, P.M., Treas.; Honorio R. Cuevas, P.M., Sec.; José Arcellana, Chaplain; Tirso Bautista, S.D.; Francisco Catalan, J.D.; Severo Barrios, Marshal; Sotero Bautista, S.S.; Tomás Eusebio, J. S.; Higinio Sarino, Organist; Teodorico B. Bayas, Tyler.

From Marble Lodge No. 58, Romblon

At the Annual Meeting of the Lodge, held on December 12, 1931, the following-named Brethren were elected to serve the Lodge as officers in 1932: Manuel T. Alberto, W.M.; Matías S. Martínez, S.W.; Filomeno Piczon, J.W.; Uy Eng Sio, Treas.; and Bonifacio Marrón, Sec. The newly elected Master appointed the following Brethren: José Gutierrez, Chaplain; Victor Mijares, Marshal; Alejandro A. Magante, S.D.; Emilio Montojo, J.D.; Agustín Fetalvero, S.S.; Vicente F. Mayor, J.S.; Sebastian Uy Quilin, Tiler. The installation was set for December 29th.

From Agno Lodge No. 75, Tayug, Pangasinan

Agno Lodge No. 75, of Tayug, Pangasinan, announces that its officers elect and appointed for the year 1932 will be installed by Rt. Wor. Past Deputy Grand Master Antonio Gonzalez, assisted by Wor. Bro. José See Yok Peng as Master of Ceremonies, on Saturday, January 2, 1932. The ceremony will be public and will be followed by a ball. The new officers of the Lodge are the following: Gaudencio Tesoro, W.M.; Tomás D. Morfi, S.W.; Felix I. Zamora, J.W.; Gregorio Sigua, Treas.; Eusebio Medina, Sec.; Antero Soriano, Chaplain; Felipe D. Quirimit, Marshal; Delfin Ramirez, S.D.; Juan N. Kagaoan, J.D.; Patricio P. Cabrera, S.S.; Pedro Romasoc, J.S.; Feliciano Itliong, Organist; Benito Zamudio, Orator; Liborio G. Bernarte, Tiler.

From Kasilawan Lodge No. 77, Manila

On Tuesday evening, December 22, 1931, Kasilawan Lodge No. 77 installed its officers for the ensuing Masonic year, with the outgoing Master, Wor. Bro. Delfin C. Medel, acting as installing officer and Wor. Bro. José F. Fetalvero as master of ceremonies. The outgoing Master was presented with a past master's jewel and a past master's diploma, the former being delivered by Wor. Bro. José J. de Guzman and the latter by Wor. Bro. José S. Velasquez. The work was carried on in a Lodge of Master Masons, and refreshments were served after labor. The new officers of the Lodge are: Braulio M. Epino, W.M.; Santiago S. Salvador, S.W.; Juan S. Velasquez, J.W.; Alejandro E. Sison, Treas.; Manuel M. Agbulos, P.M., Sec.; Filemón Asunción, Chaplain; Gerardo G. Armonio, Marshal; Olegario D. Arriola, S.D.; Manuel M. Lauchengco, J.D.; Francisco Ancheta, S.S.; Teófilo Arcmin, J.S.; Mariano I. Guzman, Tyler.

From Mt. Lebanon Lodge No. 80

Mount Lebanon Lodge No. 80 held its installation of officers privately at its hall, 1132 Calle California, Manila, on December 22, 1931. M. W. Bro. W. W. Larkin, Grand Master, and other officers and members of the Grand Lodge were received with the honors due them at 8 p. m., and the officers were installed by Wor. Bro. Michael Goldenberg, assisted by Wor. Bro. Isidore Reich as Master of Ceremonies. Wor. Bro. Ricardo C. Santos, the newly installed Master, made an exceptionally fine inaugural address which was much applauded. The presentation of

the funds contributed by the Lodge to the Masonic Hospital for Crippled Children, which was to be made by Wor. Bro. Robert Key, the outgoing Master, could not take place as the contribution had by mistake been sent to the Hospital that morning. A Past Master's Jewel was given to Wor. Bro. Key by the Lodge, Wor. Bro. Samuel Nathan Schechter making the presentation. Wor. Bro. Key thanked the Lodge and made an address on matters of interest to the Brethren. Other speakers were Wor. Bros. Fischer, Garduño, Schechter, Masterson, Goldenberg, and last but not least, the Most Wor. Grand Master. After the Lodge had closed, refreshments were served by Mrs. F. E. Hedrick which were much enjoyed by everybody present. The officers of the Lodge for 1932 are: Ricardo Claridad Santos, W.M.; Walter Ruebe, S.W.; Ozden Eugene Bishop, J.W.; Motel Goldstein, Treas.; Albert Cohen, Sec.; José de los Reves, Chapl.; William Merz, P.M., Marshal; Isidor Oppenheim, S.D.; Louis Rifkin, J.D.; Albert Shuster, S.S.; David Geller, J.S.; Erick Woliath Mannberg, Tiler.

From Service Lodge No. 95, Manila

Service Lodge No. 96 installed officers on December 21, 1931, in the Plaridel Masonic Temple. Wor. Bro. Edward M. Masterson entered upon his fourth term as Master of the Lodge; besides he had served two terms as Master of Far East Lodge No. 10, now extinct. The meeting was well attended; 29 members and 85 visitors signed the tiler's register. Wor. Bro. B. W. Pittman, the outgoing Master, acted as installing officer, and Wor. Bro. William Merz, of Mt. Lebanon Lodge No. 80, as master of ceremonies. Two Past Masters who were booked to sail for the United States on December 31st, Wor. Bros. Beishir and Pittman, were honored by the Lodge, being presented with silver souvenir trowels. Wor. Bro. Pittman also received a past master's jewel and apron, the presentation being made by Wor. Bro. Charles Massell, the Grand Lodge Inspector. Refreshments were served after the meeting.

The new officers of the Lodge are Edward M. Masterson, W.M.; Beresford O. Seale, S.W.; Conrad O. Krogstad, J.W.; George H. Roundy, Treas.; Carl G. Heilmann, Sec.; Robert J. M. Wheeler, S. D.; Wm. P. Kennedy, J. D.; Oscar G. Urghart, S. S.; Leo Melo, J. S.; A. E. Morehead, Marshal; G. P. Adams, Chaplain; Chas. F. Hatfield, Historian; Philip Stinzenich, Tiler.

The Lodge starts the year under good auspices. Three years at the head of the Lodge have qualified Wor. Bro. Masterson eminently to manage its affairs. The educational literature ordered from the United States has arrived, and henceforth each Brother initiated, passed, and raised will, upon receiving the degree, be handed a pamphlet containing explanations not given in the lecture, and, finally, a copy of Oliver Day Street's famous work "Symbolism of the Three Degrees". The Lodge has donated a set of these books to the Grand Lodge library.

Personals

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. Stale news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in 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. Burton Whitney Guysi was raised to the degree of M.M. by Tupas Lodge No. 62, of Cebu, on October 24th, last, as a courtesy to Manila Lodge No. 1.

Bros. Samuel R. Hawthorne and Lawrence Benton, recently returned from trips abroad, addressed the Lodge at the November Stated Meeting, relating some of their experiences while away from the Philippines.

Letters have been received from Bros. George H. Bathey, March Field, Riverside, Cal.; David H. Beverly, Long Beach, Cal.; Benson Heale Harvey, Cambridge, Mass.; Firchie W. Spoor, Randolph Field, Texas; Richard L. Suratt, Chicago; Warren W. Weston, Los Angeles, Cal.; and George S. Fockord, Los Angeles, Cal. These Brethren remit their dues to the Lodge and send greetings to all the Brethren.

Bro. Charles H. Stephen, who is with the American Consular Service, with station at Seoul, Korea, writes that he occasionally visits the Lodge Han Yang, on the rolls of the Grand Lodge of Scotland, a small Lodge in Seoul, which has a large Lodge room and fine equipment, but few members available to do the work. Our Brother says he is quite often asked to help out.

Bro. Charles F. Codori has been reported seriously ill at the Letterman General Hospital, San Francisco, Cal., suffering from heart trouble.

Bro. Michael McBrust was a patient at the Santiago Hospital at San Pedro Makati in December.

Bro. August Rommell is reported seriously ill in San Francisco, Cal.

Wor. Bro. Colonel Fred Damman, formerly of this Lodge, is now located at 4918 Kensington Drive, San Diego, Cal.

We are in receipt of a Christmas card from Bro. and Mrs. David L. Branch, at 922-58 St., Oakland, Calif.

Cavite No. 2.—Wor. Bro. Mason E. Mitchell, formerly at the Guantanamo Bay U. S. Naval Station in Cuba, gives his address as 536 Center Street, Conway, Arkansas.

Wor. Bro. E. W. Lawson has returned from China, where he has been doing good work as Masonic district inspector in addition to his duties with the U. S. Navy.

The Brethren were shocked to hear of the death of Bro. Clarence Benson, who was drowned in Santiago, California, on November 24, 1931. The body was not recovered.

New addresses are reported as follows: W. E. Deoor, Naylor Arms Apartment, Norfolk, Va.; Seigel Knight, U. S. S. *Avocet*, c/o Postmaster, Manila, P. I.; T. C. Campbell, 2500 Chestnut St., Apt. 10, San Francisco, Cal.; A. J. Clarke, U. S. S. *Reina Mercedes*, c/o Postmaster, Annapolis, Md.; R. T. Lile, U. S. Naval Air Station, Hampton Roads, Va.; E. M. Moore, U. S. S. "S-31," c/o Postmaster, Manila, P. I.; John N. Carr, 15755 Mandalay Ave., Cleveland, Ohio; A. E. Anderson, 1426 West 62nd St., Los Angeles, Cal., and J. Hamester, U. S. Navy Recruiting Station, 314-315 Federal Building, St. Louis, Mo.

Bro. Jay C. McAhan, U. S. S. *Dent*, has written to the Editor from San Diego, Cal., stating that he expected to go to the Navy Yard, Puget Sound, on November 15th, and that he was trying to get back into the Submarine Service.

Corregidor No. 3.—Bro. Stephen H. Robinson writes that he thinks he will stay put for a while and asks that his CABLETOW be sent to 407 W. 47th St., New York City.

M. W. Bro. George R. Harvey and wife returned from the United States early in December, much rested and refreshed after their vacation in the United States.

M. W. Bro. N. C. Comfort has again taken up his duties as Grand Secretary, in which capacity he has been rendering such valuable services to the Grand Lodge since 1914.

Bagumbayan No. 4.—At its annual meeting on December 9th, the Lodge elected the following officers: Rufino Martinez, W.M.; Antonio S. Fernando, S.W.; Floro A. Santos, J.W.; Lino Chaves, Treas. (re-elected), and José A. de Castro, P.M., Sec. (re-elected). After the meeting, the Brethren had a very enjoyable session at the Banahaw Restaurant, as guests of the Master-elect.

Bro. Enrique C. Sobreña has been selected to deliver the principal address at the George Washington celebration which this Lodge plans to hold on or near Washington's birthday this year.

Wor. Bro. Leo Fischer is making plans to join his family in Los Angeles, California, for a few months; he intends to leave in February or March and will return some time in August.

Island No. 5.—New addresses have been reported as follows: Bro. Floyd Wilcox, 69 Main Avenue, Staten Island, N. Y., and Staff Sergt. Martin M. Craft, O.D., Fort Banks, Mass.

Worshipful Brother Enrique R. Martinez, P.M., of this Lodge, was assaulted by a convict and seriously injured on the morning of December 8th. The convict struck Wor. Bro. Martinez on the head with a heavy stone. He fell instantly, suffering another injury from the fall. He was sent to the Fort Mills Army Hospital at once, where it was found that he had a fractured skull and also a fractured jaw. Although Wor. Bro. Martinez is seriously injured, he is expected to recover. The convict, attempting escape, was shot dead by a guard.

The officers elect and appointed for 1932 are the following: Joseph C. Kilbourne, W.M.; Lochridge L. Key, S.W.; Harry R. Mickel, J.W.; James W. Brennan (re-elected), Treas.; James M. Covington, P.M. (re-elected), Sec.; George R. Wingate, P.M., S.D.; Paul P. Phoons, J.D.; Troy Fields, P.M., Chaplain; E. R. Martinez, P.M., Marshal; Frederick W. Voss, S.S.; William J. Lutz, J.S., and Samuel Weinstein, Tyler.

Southern Cross No. 6.—Miss Maria Horstink, daughter of Bro. J. G. Horstink, was married to Mr. Bruce Lawrie-Smith at the chapel of the Cathedral of St. Mary and St. John, in Manila, on December 5th. They have gone to live in Cebu.

Wor. Bro. Irving B. Brown is now connected with the R. C. A. Communications, Inc., in San Francisco, and will not return to the Islands.

Bro. Elmer R. Riddle has been promoted to the managership of the Radio Corporation of the Philippines.

The wives of Bros. N. E. Mullen and J. H. Marsman returned to Manila early in December on the *President Coolidge*.

Bro. R. E. Holmes has gone to Cebu for a month on business of the International Harvester Co.

The wife of Bro. E. Finley Johnson was operated on for appendicitis in December.

Most Wor. Bro. W. W. Larkin and wife had a most enjoyable round trip on the S. S. *Mayon* during the last days of November, visiting Cebu, Zamboanga, and Iloilo.

Cosmos No. 8.—Bro. August Jacobson was a patient at the Santiago Hospital at San Pedro Makati in November.

Bro. William F. Daland was a visitor to Manila in November and reported all well at Sipaco, C.S.

Bro. Andrés V. Saavedra has been appointed provincial inspector of the Texaco Company for the Central Luzon Valley.

Bro. John W. Ratliff writes from Los Angeles, Calif. Among other things he speaks of a visit to Veterans Lodge No. 373, at the National Military Home, and San Fernando Lodge No. 343, both of the California Jurisdiction.

Bro. Robert Hill has established himself in business in Shanghai, at 373 Avenue du Roi Albert.

Bro. Paul A. Schwab came up from Masbate by plane on November

2nd, making the trip in two hours instead of two days, the duration of the same voyage by boat.

Bro. John C. Ropp returned to Manila on November 17th, last, having completed a trip around the world on the *President Polk*. He left on November 19th for another tour of the same nature.

Bro. Walter P. Ganz spent a vacation in Baguio in November. He expects to leave shortly for a trip to Europe to his old home.

Bro. Herald F. Stout, with the battle fleet, is taking part in the maneuvers at Charleston, S.C. He hopes to be sent out to the Philippines later.

Bro. Samuel Hunter writes from Filthian, Ill., and Bro. Chas. P. Neuffer from Mindanao.

Bro. Horatio Smith has joined the Credit Bureau of Manila as secretary and manager of the credits department.

St. John's No. 9.—Bro. Glenn Perry Leonard was raised at the November Stated Meeting of this Lodge, the degree being conferred by a team headed by Bro. Louis F. Rothenhoefer, with Bro. John George delivering the lecture.

Bro. Merton V. Best writes that he is opening a travel bureau in the Hotel Oakland at Oakland, Calif.

Sequoia Lodge No. 349, of Oakland, Calif., has been requested to confer the Second and Third Degrees of Masonry upon Bro. Mowatt, an E. A. of St. John's Lodge.

Bro. C. W. Rummel writes from Porto Rico, reporting that he has had hard luck but is looking for better times.

Letters with dues have been received from Bros. Charles C. Reese, Olaa, Hawaii; C. R. Zeininger; David M. Burchfield, Davao; H. F. Kern, Baton Rouge, La.; Cecil W. Squier, Mitchell, Indiana; F. J. Trevillian, San Francisco, Calif.; and E. S. Turner. The Brother last named will be returning on the S. S. *President Hoover* on December 31st.

Wor. Bro. Eugene A. Rodier and wife left for the homeland on the U. S. S. T. *Republic*, on December 31st.

Iloilo No. 11.—Bro. Felipe Carbonilla has severed his connections with the Cook & Sons Hardware Co., effective on December 1st.

Dues and greetings have been received from Bros. Carlos Salcedo, Bayabong, N. V.; Fortunato Alaban, Dumaguete, Or. Negros; J. vito Estandarte, Silay, Occ. Negros; Ignacio Achurra, Sara, Iloilo; Ramon O. Matti, Mrao Sugar Central, Occ. Negros, and Marceliano V. Villaluna, Asturias Sugar Central, Inc., Dumalag, Capiz.

Pilar No. 15.—Bro. José Dumlaog, who recently returned to the Philippines from abroad, is now at San Narciso, Zambales.

The youngest E.A. of this Lodge is Isidoro Remulta, initiated on December 12th.

Letters with greetings have been received from Bros. Luis R. Ilano, Lucena, Tayabas; Pedro Catuncan, Manila, and Julian Olaes, Manila.

Rizal No. 22.—Bro. Venancio P. Sanoy was raised on October 28th, the work being done by a team of Brethren from Kasilawan Lodge No. 77 in splendid style. Refreshments were served after closing the Lodge.

Pinagsabitan No. 26.—Wor. Bro. Balbino Kabigting made a eloquent tax campaign throughout the province towards the close of the year.

Bro. Angelo Angeles came all the way from Bulacan, where he is provincial auditor, to attend the annual meeting of the Lodge, and was elected Senior Warden.

Bros. Justo Ongiso, Agripino Alviar, and Emilio Noriega were on the sick list in December.

Bros. Zósimo Miranda, Emilio Avenido, and Eduardo Religioso came to the capital to attend the Laguna Provincial Athletic Meet.

Batong-Buhay No. 27.—Bro. José A. Fernandez had the misfortune to lose his father who died in December.

Bro. Antonio H. Pagsibigan's mother passed away on November 26th, last.

Bro. Biao Ing Sia has lost his son who died in Masbate in November.

Very Wor. Bro. Eduardo del Rosario Tan Kiang arrived in Manila during the last week of November, looking much improved after his extended vacation in China. The officers and members of Batong-Buhay Lodge gave him a welcome banquet at the Oriental Masonic Club on December 10th.

Bro. Gregorio S. Narvasa's wife was sick at the General Hospital in December.

Bro. Exequiel Caponpon was also ill in December; he was confined to his bed at his home, 615 Teodora Alonso.

The officers elect of this Lodge for 1932 are: Mariano Sia, W. M.;

Gregorio S. Narvasa, S.W.; Nicanor C. Mendoza, J.W.; Eugenio Dizon, Treas. (re-elected), and Enrique Art. Gaerlan, Sec. (re-elected). They are to be installed on December 26th.

Balintawak No. 28.—Bro. Hugo Cancio has passed the bar examination.

Zapote No. 29.—Bro. Eduardo Villafranca was raised on November 21st by the regular officers of the Lodge, assisted by Bro. Ricardo C. Santos, of Mt. Lebanon Lodge No. 80.

Bros. Gregorio Magsaysay and Ramon Gonzaga have returned to the Islands after an absence of about a year.

Wor. Bro. Jacinto Beltran has recovered from his illness which kept him away from Lodge for several months.

Bro. Cenon Trias was raised to the Degree of M.M. on December 5th.

Bro. José Tiosejo is acting manager of the Philippine Power Development Company.

Isarog No. 33.—Bro. George Skribikin was raised to the degree of Master Mason on November 13th, with Wor. Bro. Zeferino Arroyo and Bro. R. A. Serranza in the East in the first and second sections, respectively. Refreshments were served after the meeting.

Bro. Pet. I. Valjejo, late of Kalilayan Lodge No. 37, was elected to membership in Isarog Lodge at the November Stated Meeting.

Dr. Nicolasa Siguenza de Elisan, the wife of Bro. P. Elisan, is the proud mother of a baby girl born on December 12th, last.

Mubini No. 39.—Bro. Antonio R. de Guzman was raised to the degree of M.M. on November 14th, last.

Bro. Nicomedes García, attorney and inspector of the Bureau of Lands, has been transferred from Cagayan, Or. Misamis, to Davao.

The election of officers of this Lodge, on December 12th, last, gave the following results: Nemesio Furaggan, W.M.; Cecilio N. Ascaño, S.W.; Lope Taguba, J.W.; Hermógenes Florentino, Treasurer, and Cándido Valera, Sec.

Maguindanaw No. 40.—Bro. Nicolás Caballero was raised on November 28th, not on November 7th, as we had been informed. On the same evening, a P.M. jewel was presented by the Lodge to Wor. Bro. Apolinar Velez, one of the founders of the Lodge, Wor. Bro. Silvino Gallardo making the presentation. Refreshments were served after labor.

Bro. E. Calinawan, with the P.C.C. at Misamis, writes that he and his family are doing well.

Wor. Bro. Antonio Pabayo's wife was a patient in the Mission Hospital in December.

The officers elected at the Annual Meeting of the Lodge, held on December 3rd, are: Manuel Fernandez, W.M.; Timoteo Kimpo, S.W.; Primo Santiago, J.W.; Go Ana, Treasurer, and Alfredo P. Shapit, Secretary.

Makibugwas No. 47.—Bro. Francisco Tantuico came to Tacloban in October and November to spend his accrued leave with his family.

Letters have been received from Bro. Amando Butalid, now in Masbate, and Wor. Bro. Mauro Rodriguez.

Makawiwili No. 55.—Wor. Bro. Manuel Roxas left for the United States with the Independence Mission early in December.

Bro. Melecio Palma was raised to the degree of M.M. on October 15th. Wor. Bro. Rito Isla visited Manila in December, coming from Iloilo on business, and dropped in at the Grand Secretary's and CABLETOW offices on the 16th.

Bro. Manuel Pador's wife passed away at Altavas on November 25th, last. A delegation of members of Makawiwili Lodge attended the funeral which took place on November 26th.

Tamaraw No. 65.—Bro. Pedro Rabulan has returned from an inspection of the schools on the west coast of Mindoro and reports visiting Bro. José M. Servando, of the Paluan elementary school, and being entertained by Bro. Raymundo, of Mamburao.

Bro. Chua Ching was passed to the degree of F.C. on December 12th. On this occasion Bro. Antonio Luna, the inspector of the Lodge, delivered an interesting lecture.

Magat No. 68.—Bro. E. Benitez was passed to the degree of Fellow Craft on December 5th, last.

On the same evening, it being the Annual Meeting of the Lodge, officers for the ensuing year were elected as follows: S. Silvestre, W.M.; V. B. Oledan, S.W.; H. Lazam, J.W.; Julio Tugab, Treas., and V. Lumicao, Sec. The Treasurer and Secretary were re-elected.

Wor. Bro. S. Silvestre, to whom the Lodge likewise paid the compliment of re-electing him, had the honor and pleasure of receiving Wor.

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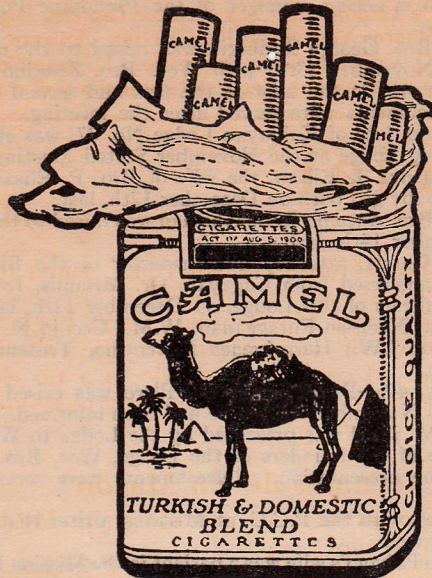
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Bro. Domingo Maddela, Grand Lodge inspector, at the Annual Meeting, and of entertaining him and his family on the following day at a banquet offered to them by the Masons of Bayombong and vicinity. Wor. Bro. Silvestre's term of office will be remembered by the construction of the fine new temple of the Lodge which is to be dedicated on December 26th, when the officers for 1932 will also be installed, with the M. W. Grand Master and other Grand Officers in attendance.

Kasilawan No. 77.—Bro. Pedro Marquez reports an addition to his family: a daughter born on October 11th, last.

Wor. Bro. Ramón F. Samaniego's mother and one of Wor. Bro. Delfin C. Medel's children were on the sick list in November.

Bro. Leon Cabarroguis assumed office as provincial governor of Nueva Vizcaya on October 16th, and on the same day Bro. Leopoldo Echevarria was inducted into office as municipal councilor of Pasig, Rizal.

Bro. Quintin San Miguel went south on business on the S. S. *Mayon*, on November 4th, to be gone until some time in December.

The wife of Wor. Bro. Fetalvero was in Mary Chiles Hospital with heart trouble in November.

Bro. Quan Kee Chong returned from a business and pleasure trip to China on November 15th.

Mt. Lebanon No. 80.—Bro. Stephen A. Malloy, formerly stationed at Nichols Field, gives his new address as Chanute Field, Rantoul, Ill.

High Twelve No. 82.—Bro. Juan Fontaneza is at present stationed at Lamao, Bataan, where he is doing experimental work for the Bureau of Forestry.

Bro. Guillermo Ponce has arrived in Manila after an absence of almost two years, in the Province of Tayabas.

Bro. Marcelo Melgar's wife is ill in the Mary Chiles Hospital.

Hiram No. 88.—Wor. Bro. Bonifacio S. Araullo's home was blessed by the arrival of a robust baby girl on October 28th, last.

Bro. Juan Nabong was ill at his home at 2414 Ipil in November.

Bro. Benjamin Rios has left the Associated Publishers and is now with the Pacific Commercial Company, selling automobiles instead of books.

Wor. Bro. A. D. Rosario made a business trip to Corregidor in October.

Bro. Inocencio C. Dumpit is now auditor of the Metropolitan Water District, having been transferred from Capiz where he was provincial auditor.

Ma-Bu-Ti Lodge No. 92.—Bros. Sixto B. Ortiz, W.M., Andrés F. Navarro, S.W., and Enrique Legaspi, J.W., gave a banquet to the members of this Lodge and visiting Masons in the provincial government building on December 8th. Short addresses were made by Bro. Abundio G. David (12), provincial fiscal, and Wor. Bro. Sixto B. Ortiz, provincial treasurer, who has been re-elected as Master of the Lodge.

Mount Huraw No. 98.—At the annual meeting, the following-named Brethren were elected: Bro. Vicente C. Santos, W.M.; Bro. Serafin Macasaet, S.W.; Bro. Cayetano Froilan, J.W.; Bro. I. Tan Tay In, Treas., and Bro. Cándido Fornillos, Sec.

Bros. Macasaet and Mendiola report increases in their families; it was a girl in both cases.

Bro. Ramos, provincial auditor of Antique, has recently been transferred to the Province of Zamboanga, by way of promotion.

Bros. Lao Hoo and Tan Leong Kee were in Manila in December, attending the Chinese conference.

Lieut. Jesus F. Pastrana will soon be initiated; he was elected at the annual meeting to receive the degrees in this Lodge.

Palawan No. 99.—Bro. Solis was in Manila on official business during the latter half of November.

Bro. Z. B. Gatchalian made an official trip to the northern part of the island of Palawan in November, in connection with the public land surveys and investigations there.

Bro. Baltazar Oaman left Puerto Princesa early in December to visit his family in China.

Bro. Y. Minakawa, treasurer of the Lodge, is expected back from Japan some time in January.

Keystone No. 100.—Bro. Norberto A. Crisostomo was granted a dimit at the December Stated Meeting of this Lodge.

Bud Daho No. 102.—Bro. Liberato E. Littau sends greetings from Labañgan, Zamboanga.

Wor. Bro. William J. Real, accompanied by Mrs. Real, visited his son at Fabrica, Occ. Negros, in December.

Wor. Bro. William J. Real had the honor of receiving Wor. Bro. Henry E. Teck at a special meeting when that Brother made an official visit to the Lodge in his capacity as Inspector of the 7th Masonic District, on November 18, last. In the afternoon of November 20th, Wor. Bro. Teck was given a despedida by the Brethren.

Bataan No. 104.—Bro. Patricio Mistal, who is stationed at Gingoog, Misamis, was at Limay for a short vacation in December.

Bro. Vicente García reports the arrival in his family of a new son.

Bro. L. Pakingan, the secretary, went to Manila on November 27th to pay the Grand Lodge dues. Bataan Lodge has the distinction of being the second Lodge to comply with this duty.

Greetings and dues have been received from the following Brethren: José A. Cruz, Aparri; Fabian Santiago, Samal; and J. C. Hill and Cándido Alvarez, Sipaco, Camarines Sur.

Camarines Norte, U. D.—Antonio, the son of Bro. Tranquilino V. Natero, S.W., died of acute gastritis on November 29th, last, at the age of ten months. The Brethren all attended the funeral which took place on the following day.

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

Despilfarro

Si el despilfarro pudiera reducirse a su mínima expresión, nuestras Logias serían más felices, más florecientes y de seguro más prósperas de lo que son actualmente. Evitar este despilfarro, debe ser una de las principales funciones del Venerable Maestro, como jefe ejecutivo de la Logia. Dejadle que encomiende todos los detalles del trabajo ritualístico a los Vigilantes si aquéllos no le dan tiempo para una debida intervención de los asuntos económicos y administrativos de la Logia.

En primer lugar, se malgastan muchas energías, lo cual se puede evitar adoptando un sistema y método adecuados y evitando toda duplicación de esfuerzos.

Luego, hay un despilfarro, no menos considerable, de tiempo. La Logia no se abre con la debida puntualidad porque nadie está preparado; frecuentemente se suspende el trabajo, porque no se han revisado las cuentas o no se ha atendido a otros detalles antes de prepararse la sesión, o no están los instrumentos que se han de utilizar o ejemplares de la Constitución o de los Estatutos y hay necesidad de buscarlos, etc. En esto también interesa al Venerable Maestro evitar el despilfarro, porque la Logia que se cierra tarde a consecuencia de ese despilfarro de tiempo raras veces es muy concurrida, precisamente por ese defecto.

Luego tenemos el despilfarro del material. Los pedidos de efectos de escritorio se hacen en cantidad excesiva; se emplean costosos pliegos de papel con membrete para borradores o notas, o se deja que se mojen y se inutilicen; no se conservan como es debido las insignias y joyas contra la polilla, el orín y el desgaste causado por el mal uso, etc.

Por otra parte, no se aprovechan como es debido las cualidades excelentes que adornan a algunos de los miembros de la Logia. Hermanos hay que, por sus talentos, sus conocimientos y su entusiasmo, serían material de gran valor para la Logia si se les diese oportunidad de trabajar; son olvidados y hasta desalentados, en vez de ser utilizados en los trabajos de grados o de comité y estimulados a ser activos en el terreno masónico. Unos cuantos poco progresivos y que se mueven mucho son conservados en las dignidades y demás cargos y exaltados cada año, mientras que los elementos buenos se abstienen y retiran representando ello una pérdida para la Logia y para la Orden.

Respecto al despilfarro de dinero apenas necesitamos decir nada. Un examen detenido de las cuentas de muchos comités que han recibido las gracias de la Logia al disolverse revelarían no pocos gastos innecesarios porque frecuentemente sucede que los hombres son mucho más espléndidos y generosos con el dinero de la Logia que con el suyo.

Apuntando todas estas numerosas partidas de despilfarro en la generalidad de las Logias y sumándolas luego resulta una cantidad que sorprende y asusta. ¡Cuántas obras benéficas se hubieran podido realizar, cuántos apuros

remediar y cuántas lágrimas enjugar con la suma total de todas estas partidas! . . .

A quien elegiríais para Maestro de vuestra Logia: ¿a un fiel mayordomo que de vez en cuando dijese "esto" en lugar de "aquello" al conferir un grado, o a un elegante ritualista cuyo descuido y falta de sistema y método causasen desperdicio y ruina?—L. F.

Los Jornales de Un Masón

"Vea usted cuánto dinero he gastado en la Masonería; y ¿qué he sacado de ello?"

¿Habéis oído alguna vez esta observación o alguna otra semejante? Nosotros sí la hemos oído, e inmediatamente hemos sacado la conclusión de que el hombre que la ha enunciado nunca llegó a ser verdadero Masón por no haber comprendido la idea fundamental de la Masonería.

Los beneficios que reporta la Masonería no son materiales, sino espirituales. En nuestra Institución no hay lugar para el hombre que ingresa en ella en la esperanza de que recobrará cada peseta que haya puesto allí, más los intereses y dividendos correspondientes, ya en moneda contante y sonante o ya en posición social. Todo individuo que considere a la Masonería como un organismo que le asegurará contra los apuros económicos, el desempleo y contra accidentes, y a su familia contra los horrores del hambre cuando él se haya muerto, tiene una opinión errónea acerca de nuestra Orden, y no le conviene ingresar en ella.

Decir que se saca de la Masonería lo que se ha puesto en ella es acertado. El Masón que consagre muchos esfuerzos a la Masonería tal vez no reciba nunca honores masónicos ni ascensos dentro de ella y hasta es posible que no reciba beneficio alguno en lo que toca a sus negocios, sus rentas o su posición social; pero es evidente que la satisfacción del deber cumplido y las buenas obras hacia el prójimo, ejecutadas sin ánimo de lucro, el mejoramiento del entendimiento y del carácter por virtud de las máximas y de los principios de nuestra Orden, y el constante contacto con hombres que se han distinguido por la nobleza y altruismo de sus obras constituyen, ciertamente, una remuneración más valiosa que el oro y la plata. Estos son, en verdad, los jornales de un Masón.—L. F.

Traducciones

Inteligencia

La Orden Masónica ocupa una posición merecidamente elevada por razón de la inteligencia general de sus miembros. Figuran en ella hombres pensadores e inteligentes, cuyo dominio intelectual sobre las diversas materias de importancia social, pública y científica se revela claramente. En

sus filas figuran ciudadanos eminentes de todas las profesiones, comerciantes activos y prósperos, hombres eruditos que adornan a todas las facultades; y los hermanos de esta talla, poseedores de entendimientos poderosos y bien equipados son los que ayudan a nuestra institución a conservarse en la posición avanzada que ocupa como elemento de inteligencia e ilustración.

No cabe duda de que el cuerpo principal de nuestra Orden se compone de hombres que piensan y leen, estando así preparados para formar conclusiones sabias sobre todos los asuntos de interés general. En aquellas cosas que pertenecen a sus respectivas ocupaciones—sus negocios o empresas profesionales—se aplican a ellas diligentemente, consultando libros, revistas, diarios y todas las diversas publicaciones especiales que tienen a su alcance, con el fin de ponerse al corriente de aquellas cosas que sus consocios hacen en los ramos análogos de actividad, y de adquirir los conocimientos e ideas por los cuales se han de auxiliar para lograr los mejores éxitos posibles.

La Orden Masónica puede muy bien enorgullecerse del talento, actividad y éxitos de sus miembros. La inteligencia, no la estupidez, es el signo que distingue a nuestra institución; y mientras formen la mayoría y ejerzan la influencia que de ellos es de esperar los hombres de esta clase, el progreso de la Masonería estará asegurado.

Con todo, en algunos respectos, un buen número de masones, sin excluir a los de esta clase, dejan de pensar y de estudiar respecto a materias que al parecer deben interesar a los masones inteligentes. No están bien informados de la historia de la Masonería, ni de su jurisprudencia ni de su simbolismo ni de sus relaciones con otras filosofías existentes. Tampoco están mejor informados de cuanto se hace en diversas partes del mundo bajo los auspicios de la Masonería, por la expresión de los principios de la institución y de los resultados de sus obras de utilidad práctica. No obstante la inteligencia general que predomina en la Orden, hay una carencia lamentable de pensamiento y estudio en lo que respecta a asuntos que son de vital importancia para el sistema, con respecto a movimientos y empresas que señalan la senda de su progreso y verdadera utilidad en el mundo.

Muchos masones declaran que no se interesan ni preocupan por lo que se halla fuera de la logia, o en otros organismos y no comprendido en la expresión Masonería. Tal vez desprecien a los "masones leídos" o no vean con agrado a los "hermanos aficionados a los libros". La corriente es contraria a los de esa clase, los cuales aprecian a la Masonería únicamente en su aspecto social y hasta cierto punto por lo que se refiere a la naturaleza material. Con acierto se ha dicho que "en estos tiempos de luz grande y creciente, el masón que sólo sabe de nuestra institución por lo que ve y oye cuando alguna vez visita la logia, cuando se va a efectuar una elección, conferir grados o celebrar un banquete, sabe muy poco de la Masonería y necesita iniciarse de nuevo". Es una cosa excelente acudir a las tenidas masónicas, con mayor o menor frecuencia, según lo permitan las circunstancias; cultivar las relaciones sociales de la institución; adquirir la labor esotérica y ritualística de nuestra Orden; pero es lo cierto que existe una esfera de acción más amplia para el pensamiento y el interés, que merece la atención de todo inteligente masón que desee saber lo que es la Masonería, y qué es lo que ésta hace en el país y fuera del país.

Miembro brillante de la Orden es aquel que lee y que puede contestar satisfactoriamente a esta pregunta: "¿Qué es la Masonería?" Hoy día figuran en las filas de la Orden las inteligencias más brillantes y los entendimientos más sublimes del mundo. Hoy día se está colocando la ética de la Masonería en el crisol y está sometida al intenso calor de un saber que cada vez brilla con mayor intensidad y fuerza, a medida que las edades han rodado hacia la eternidad del pasado. Hoy día, la filosofía sobre la cual descansa la institución masónica se está purificando de la

escoria y de los sedimentos de la ignorancia pasada, presentándose con mayor brillo, mejor, más clara, más hermosa y más adaptable a las necesidades humanas.

¿Qué es lo que ha causado este salto en el progreso masónico? ¿Es, quizás, porque el masón de hoy lee, piensa y se asimila las ideas? Los antiguos dogmas se han exornado con las gemas de la inteligencia. La literatura masónica ocupa un lugar eminente en el mundo de las letras, porque hábiles inteligencias y plumas sabias se han consagrado en dar a los hombres una solución clara a la cuestión "¿Qué es la Masonería?" Podemos gloriarnos del progreso alcanzado en este sentido por nuestra amada institución.

Constituye un motivo de congratulación el que ese progreso sea notorio en lo que respecta a más inteligencia, más estudio y más lectura.—Del "Freemason's Chronicle," Londres. (Traducido por "The Cabletow", Manila.)

Miscelánea

Los Certificados del Templo Plaridel

Es posible que al arreglar sus papeles para disponerlos para el nuevo año habrá Vd. encontrado algún certificado del Templo Plaridel y se habrá preguntado lo que debía hacer con el mismo. Le sugerimos que la mejor disposición que pueda hacer de dicho documento es enviarlo al Secretario, Masonic Hospital for Crippled Children, Inc., P. O. Box No. 34, Manila, contribuyendo de este modo a la hermosa obra que los Masones están llevando a cabo en favor de los pobres niños lisiados. Esa labor caritativa que tanto se aplaude y admira, la está realizando un número pequeño de Masones entusiastas y toda contribución será recibida con agradecimiento.

Aviso de la Junta Anual de los Miembros de la Gran Logia de las Islas Filipinas

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p. m. del Martes, 26 de Enero de 1932 para elegir a cinco Directores y despachar los demás asuntos que puedan presentarse legalmente.

NEWTON C. COMFORT, *Secretario*.
Manila, I. F., 1.º de Diciembre de 1931.

De Fuentes Extranjeras

Año Nuevo

¿Qué es un año en la vorágine interminable de los tiempos? . . . Es como un punto luminoso en el espacio insondable de la existencia, acaso como un grano de arena en la inmensa playa del sér. Sin embargo, el hombre en su vida regaría le da un valor relativamente alto y trascendente, porque en un minuto realiza cosas que trastornan todo un sistema en el plano material y que, cuando se trata de unos trescientos y tantos días más, puede agregarse a la realización de un paso hacia lo desconocido para convertirlo en hecho, otra realización aún más intensa y más comprensiva para la vida humana.

Y lo que pasa en el mundo material, se efectúa en el mundo moral. La chispa del pensamiento ejerce influencia en las profundas y vastas salas del mundo donde impera la conciencia soberana y radiante enseñoreándose del mundo. . . La Moral Universal sigue como estrella fija que señala a los hombres un rumbo a lo largo de la existencia, al través de la Historia, cayendo en el infortunio los que no la siguen, porque van contra la Ley ineludible impuesta por el Gran Legislador cuya ley a todos protege y a todos levanta a un nivel más elevado a medida que la Humanidad va comprendiéndola y cumpliéndola.

Venga, pues, un año más de movimiento, de Esperanzas y de Amor, de ese Amor por la Humanidad que predicán los espíritus disinteresados que ven en ésta una sola familia cuyos componentes son acreedores a gozar de los dones de la existencia, no obstante sus modalidades diferentes por razón de razas o religiones, por razón de las enseñanzas que captaron del medio ambiente donde crecieron, al amparo de una sana armonía, de una fructífera paz espiritual.

—*La Fraternidad, Panamá.*

El Solsticio Invernal

Por el Hmno. Félix Ruano, Saltillo, México

(Reproducido de *Ave Fénix*)

Sabemos bien, que la Masonería celebra dos grandes fiestas solsticiales coincidiendo con las fechas en que el mundo cristiano honra a dos excelsas personalidades: Juan el Bautista y Juan el Evangelista, que marcan aproximadamente el punto de partida de las dos etapas en que está dividida la carrera del Sol. Bien sabido es también, que el nombre Juan, se deriva del latín "jauna", que significa puerta o entrada.

Creíase en la antigüedad que el Cielo tenía muchas puertas, siendo las dos principales, la del Norte y la del Mediodía, que servían de límite al Sol, durante su curso al llegar a los trópicos de invierno y de verano, o de Capricornio y Cáncer. Así como Juan el Bautista fué la trompeta heráldica del Precursor, Juan el Evangelista fué la trompeta profética del Apocalipsis, esa gloriosa visión de un futuro que ya estamos comenzando a vivir. Debo, pues, hablar del Sol; pero no molestaré vuestra atención para repetir lo que todos hemos aprendido en la escuela, sino que hablaré del Sol, bajo el punto de vista filosófico, en algunos de sus innumerables aspectos; y en tanto que los científicos materialistas siguen debatiendo sobre el número de años o de siglos que tardará en extinguirse la actividad solar, reduciendo así la insospechada influencia de nuestro astro-rey a los estrechos límites de una hornilla universal, trataremos nosotros de profundizar un poco más en tan sugestivo tema, para obtener algún provecho práctico de las sabias lecciones que nos enseña el Padre-Sol.

Hombres de la talla de Santo Tomás, Keppler, Newton, Pascal y otros, creyeron en un Gran Espíritu que, como a todos los astros del Cielo, animaba también al Sol; pero Plutarco fué más preciso, cuando nos dijo:

"Yerran grandemente los que confunden al Espíritu con la Inteligencia.

No menos yerran quienes confunden al Alma con el Cuerpo;

de la unión del Alma con el Cuerpo nace la pasión;

de la unión del cuerpo con el Espíritu nace la razón.

De aquellos tres elementos, la Tierra ha dado el Cuerpo, la Luna ha dado el alma y el Sol ha dado el Espíritu.

Por donde el hombre justo y consciente de estas cosas, es a la vez, durante su vida física, un habitante de la Tierra, de la Luna y del Sol."

Irámos demasiado lejos, si tratásemos ahora de demostrar que, así como el Sol arrastra tras sí a todo el sistema, él mismo es arrastrado cual simple satélite de otro centro mayor, y que los innumerables soles que pululan por los espacios siderales están todos bajo la férula de un Gran Sol Central. Los más excelsos poetas adivinaron de mucho tiempo ha, lo que hoy comienza a confirmar la ciencia moderna, esto es, que nuestro sistema solar avanza en dirección de las Pléyades, lo cual parece indicar cual es el actual centro de atracción.

Mas no es necesario remontarnos tanto, para recordar que toda la simbología masónica gira en derredor del simbo-

lismo representado por el curso del Sol. En nuestras iniciaciones encontramos este símbolo en diferentes formas, y aún la leyenda con que culmina la Masonería Azul no es otra cosa que la vida misma del Sol, velada en una simbología tan bella como sublime. El solsticio de invierno marca el máximo declinamiento de la actividad solar; es la agonía de una FORMA temporal, que en el momento mismo de su muerte, renace a otra vida superior, en la que ha de irradiar nuevas y cada vez mejor encauzadas energías, hasta alcanzar el zénit de una de las fases de su ciclo evolutivo, para declinar de nuevo, desechar formas ya inutilizadas y volver a comenzar, volver a renacer, pero nunca en un círculo cerrado, sino en una espiral infinita, que solo tendrá fin con la nueva Edad de Oro, la que a su vez, pasará también, para dar lugar a un nuevo ciclo de evolución, cada vez más perfecto.

El nacimiento del Gran Maestro de nuestra civilización tenía que coincidir con el período preciso en que el Sol, tras terminar su descenso, volviere a elevarse en las alturas siderales, porque un Gran Ser, destinado a servir de Ejemplo a todos los hombres inevitablemente debía estar identificado en grado máximo con todas las fuerzas latentes de la evolución y enteramente adaptado a las poderosas corrientes encauzadas por las fuerzas naturales. Y el Sol, en su vestidura física, ciertamente nos envía luz y calor que son vida para nuestros organismos físicos; pero el Sol, el Padre-Sol, es algo más que una fuente de energía física; es nada menos que el corazón de nuestro Universo, y si recordamos lo que significa el corazón en un simple organismo humano, ¿qué no significará entonces el corazón de todo un Universo? Pero aún hay más; dijo alguien en la divina Grecia, que el alma se encontraba situada en una especie de cámara neumática en el centro del corazón; naturalmente, estas palabras solo fueron un símbolo, pero igualmente puede decirse, que el Sol físico que conocemos, o creemos conocer objetivamente, apenas es la vestidura del Gran Espíritu que reside tras ese Sol. A esto se debe que por el contrario de lo que suponen algunos científicos, la energía solar, no se agotará nunca, excepto cuando termine el día de Brahma, en que, terminado un gran ciclo, toda la esencia del Universo se funda en el propio espíritu de su Creador. Aquí radica una de las grandes lecciones del Sol, que todos debemos aprender, y que los Masones debiéramos aprender antes, para con la enseñanza del ejemplo vivo, hacerla llegar a todos los hombres:

"Seamos como el sol, que constantemente irradia al exterior cuantos beneficios puede brindarnos, sin tomar nada de fuera, y aumentando constantemente su fuerza con su propio fuego interno."

Mas no hay que incurrir en el error de pensar que podemos imitar, en nuestras vidas, el curso del Sol, sin hacer para ello un gran esfuerzo.

Todos los días y en todos los momentos, está sonando la trompeta del precursor para aquellas almas, que próximas al fin de su evolución material comienzan a vislumbrar el parpadeo de la fulgurante luz del Pentágono Sagrado, símbolo del Hombre-dios, y que comienzan entonces una terrible lucha con el simbólico Dragón. En todos los momentos resuena para algunas almas la trompeta profética del apocalipsis despertando la razón, imponiendo la autocracia del espíritu para acallar las flaquezas de la carne y purificar en el crisol de la verdadera fraternidad, el cancer del egoísmo, arraigado en los prejuicios y los fanatismos.

Todos los días, pues, hay en todos y cada uno de nosotros, cielo y tierra, luz y sombras, angel y demonio, Lucifer y Satán, gloria e infierno, limbo y purgatorio, vida y muerte.

Pero como el Sol, en el momento de la agonía, desde lo más bajo de la más profunda abyección, podemos resurgir, triunfadores de nosotros mismos, y renacer a una nueva vida, más esplendorosa, más estelar.

Y aunque esto puede hacerse en cualquier día, en cualquier momento, será tanto más fácil, cuanto más sincronizamos

nuestro humano corazón con el corazón universal; y esto, hermanos, no es muy fácil, pero no es imposible, puesto que la vida una, el espíritu uno, la energía una, que todo lo invade y todo lo interpenetra, y todo lo vivifica, mora en todos y cada uno de nosotros, pensemos que aquello que es fundamental en todo ser humano, el espíritu, es único y el mismo en todos, y que lo que nos separa, es solo el grado de evolución de cada quien, cuando nó la ilusión creada por nuestro egoísmo.

Aprovechamos, pues, esta vez, la marcha ascendente del Sol, para como él, ascender nosotros, mediante la creación de nuevos pensamientos y de nuevas costumbres. No caigamos en la baja vulgaridad de celebrar el año nuevo con la repetida degradación de una nueva orgía. ¡Lamentable es, en verdad, que muchos que blasonan de cristianos, celebran el acontecimiento más grande de nuestra historia, con bailes sociales en que, la sagrada emoción de los polos opuestos se transforma en las más bestiales emociones pasionales, culminando en un succulento ágape que en conmemoración de la sagrada cena, sólo sirve para desequilibrar por algunos días organismos fuertes; y como digno remate de tan enorme dislate, para que la razón no venga a aguar la fiesta, formulando tal vez una muda protesta en el fondo de la conciencia, llenan de sombras sus mentes con los vapores del alcohol.

Los Masones somos o debemos ser, verdaderos cristianos, y nuestra conducta no es guiada por la fé ciega del fanatismo, sino por la luz reluciente de la intuición, organizada y analizada por la razón. No tenemos ningún derecho para juzgar y condenar a los que delinquen, pero que el negro borrón de otros, no nos sirva nunca de disculpa para ligera mancha grisácea que acaso enturbia nuestro propio corazón. Sin preocuparnos de la conducta ajena, pongamos en orden la nuestra, y en el nuevo año, al igual que el sol, dejemos tras nosotros nuestras debilidades, y forjemos el porvenir, no con planes, sino con acciones.

Si somos Masones, vivamos como masones, sintamos como masones, y no olvidemos jamás que, fraternidad es amor; y amor, es el único rey, el único señor, el único creador.

La Ley del Silencio

La primera ley de toda iniciación verdadera es la ley del silencio.

Los antiguos egipcios habían creado el símbolo del Dios Harpocrates, que tenía muchos ojos y muchos oídos, pero cuya boca estaba cerrada, para demostrar que son muchas las cosas que uno puede ver y oír, pero son pocas aquellas que uno debe divulgar. Más tarde, Apuleyo dirá "Ningún peligro podrá jamás obligarme a revelar a los profanos las cosas que me han sido confiadas sobre la base del secreto." Y la enseñanza esotérica de los misterios de Isis, de los misterios de Eleusis y de todos los misterios, incluyendo la de la fe cristiana de los primeros siglos, está basada en la exclusión de los profanos, sobre la base del secreto.

¿Cómo podemos comprender esta ley del silencio? ¿Responde ella al hecho de que todo espíritu humano superficial recela, aparte de que da a sus propios ojos una importancia que no tienen? No. Las sociedades iniciáticas han sido atacadas a propósito de esto injustamente; el silencio que ellas imponen a sus miembros es el arma con la que se les puede atacar y ensayar de derribarlas.

Los misterios de la masonería, por ejemplo, están abiertos a todos los hombres de buena voluntad. Ellos no tienen nada de criticable, de inmoral ni de subversivo, y a pesar de ello la Masonería recomienda el silencio a sus adeptos. ¿Por qué? Es que la enseñanza que ella proporciona no puede servir de pasto a los inútiles ni a los espíritus poco profundos. "No se le deben echar margaritas a los puercos", dijo Cristo, hace ya miles de años.

La enseñanza iniciática no es para aquellos que se desenvuelven y cruzan entre las preocupaciones mundanas,

aquellos que pierden su tiempo en las conversaciones ridículas de los cafés, o entre el tumulto vano de las reuniones públicas. La enseñanza iniciática se da a aquellos que se recogen dentro del silencio de sí mismos; a aquellos que se aíslan dentro de la meditación solitaria. Estos tienen las respuestas a los mayores secretos del espíritu que se elevan como una columna cuya cúspide se pierde en la verdadera luz.

No es gesticulando ni arrollando brutalmente ciertos principios como se llega a un resultado: es meditando en el silencio, ley que resguarda de los indiscretos. Toda idea divulgada viene a ser a la postre de la plebe profana e ignorante que irrespetuosamente la tritura y la tortura a su antojo, para hacer de ella un monstruo tan terrible como inestético.

He aquí uno de las razones de la ley del silencio.

Hay otras más, pero ésta es la primordial—*C. Chevillon.*
(Trad. en el Boletín del *Supr. Consejo de Cuba.*)

La Misión del Abogado Desde el Punto de Vista Masónico

Si examinamos con detención la naturaleza misma de esta profesión y la misión que le corresponde a este profesional en el mundo profano, sus actos, sus obligaciones y deberes dicen relación íntima con lo que es la masonería, con la esencia de sus finalidades y propósitos. ¿Acaso el abogado no esgrime a diario sus armas en prosecución de la justicia y la verdad? ¿Acaso no son de su patrimonio la independencia y la libertad? ¿Acaso no llega al triunfo, a la consumación de sus ideales en la defensa de sus juicios, mediante la contracción al trabajo, el estudio en la investigación de la verdad? El Abogado, ¿no practica una de las virtudes que más dignifica al hombre—propia también del masón—al hacer la caridad deferiendo al pobre gratuitamente? En el ejercicio del derecho, en el estudio de esta gaya ciencia, encontramos verdadera luz en los principios morales, filosóficos y científicos que sirven de base y cimiento a esta rama del saber humano. Y el cultivo de esta disciplina, ¿no dice relación con las prácticas masónicas? La Masonería, ¿no practica la moral estimulando a sus miembros hacia la pureza de sus costumbres?; ¿no cultiva la filosofía a fin de usar los variados métodos que esta le proporciona en la investigación de la verdad y no fomenta, en fin, el perfeccionamiento gradual de los hermanos por el estudio de las variadas ramas del saber humano?

Tratamos de estudiar el derecho para en seguida interpretarlo y aplicarlo. Vamos, cual laboratoristas, analizando los efectos jurídicos de éste al regular la actividad humana en su lucha incesante de intereses; seguimos aplicando y amoldando las nuevas formas jurídicas a las nuevas necesidades creadas por el progreso, desarrollo y prosperidad del conglomerado social. La justicia y el derecho, cuál savia vivificadora de las sociedades humanas, sigue a éstas en sus transformaciones, evolución y progreso que es vida y civilización.

El abogado tiene, pues, en la masonería su fuente de inspiración, en el lenguaje misterioso de sus signos encontrará nuevas luces y verdad, alzando su mirada al Oriente, hallará más luz y sabiduría, contemplando hacia arriba en el Templo las cadenas sin fin, pensará en la unión, la fraternidad y el principio de solidaridad; meditando en el suelo que pisa, comprenderá también que todos los masones sobre la tierra somos iguales y hermanos. Y estos principios fundamentales, propios de los derechos del hombre, son los que precisamente el abogado ha estudiado en la Cátedra de Derecho Constitucional y Público y los ha hecho suyos al aceptar como ciudadano libre e independiente, la Carta Fundamental de la República.

Sintetizando podríamos decir que la misión del abogado consiste en defender y obtener se haga justicia; el uso de todos los medios que le granjea la ley positiva a fin de obte-

ner la justicia de su causa. La justicia, que según Justiniano consistía en "una constante y perpetua voluntad de dar a cada uno lo que es suyo", es la finalidad y lo que persigue el abogado al patrocinar la defensa de una causa. Sin embargo, el concepto de justicia romano implica la idea de justicia moral más bien que justicia civil, que es la conformidad de nuestras acciones externas con la ley; y a esto es a lo que se refiere el derecho, el cual sólo atiende a las acciones externas y no a los meros pensamientos. Justicia es la aplicación de la ley a un caso particular, es el resultado del derecho, transformado en ley por el legislador, interpretado y pedido por el abogado a nombre de su defendido y aplicado e interpretado también por el Tribunal a un caso particular. Apoyado, pues, en el derecho que es ciencia y su cimiento, el abogado acude hasta los Tribunales de Justicia en demanda de ella, protege y defiende a su patrocinado en sus derechos de propiedad, libertad y de vida cuando estos derechos se encuentran amenazados. En el abogado y la justicia encuentran protección y seguridad estos derechos fundamentales del hombre.

Como consecuencia de la misión que el abogado desarrolla en la sociedad, se impone deberes y obligaciones por cuestiones ajenas que no le atañen, con desinterés y abnegación. En efecto, nuestras ocupaciones son variadas porque tienen por objeto hechos diferentes; leyes sobre cuya interpretación están siempre en desacuerdo abogados, jueces, y aún los mismos que las han dictado y que siempre se modifican, aumentan o derogan. Obligados a interpretar la moral y la legislación para la aplicación de los negocios humanos y mudos depositarios de los secretos más ocultos de las familias o de las personas, con el espectáculo de los hombres en lucha o con el interés, debemos dar solución a un problema de orden jurídico, debemos dar un consejo sano y apaciguar la cólera y las pasiones de las partes a fin de no alterar el trascurso del proceso para mantener la defensa en un nivel de tranquilidad y corrección.

Nuestros deberes nacen del amor profundo y sincero por la justicia y la verdad. De ahí que el juicio que defendemos debe ser siempre justo, debemos examinar con este objeto los casos que se nos presentan y se nos consultan; a las defensas encomendadas debemos dedicarle nuestra atención y desvelos.

El principio de que no debemos aceptar la defensa de una causa injusta en lo civil, tiene su excepción en lo criminal; hay que defender al caído, amigo o adversario, pobre o rico. Es la caridad la que lo exige; las leyes lo establecen; la humanidad lo prescribe. Nuestras leyes, siguiendo estos principios, establecen la defensa gratuita del pobre, presumen legalmente su calidad de pobre por el hecho de ser declarado reo y se le designa el Abogado y Procurador de Turno en lo criminal si al momento de ser notificado

de la declaratoria de reo no tiene medios o recursos para defenderse por su cuenta.

En nuestro gremio, unidos por lazos de vida común, sometidos a unas mismas autoridades en la solución de nuestras controversias diarias, obligados a estudiar y a invocar incesantemente los preceptos de las leyes positivas, debemos a nuestra profesión la suerte de vivir en una atmósfera de elevada inteligencia, de moralidad y de confraternidad en nuestras relaciones profesionales. Nada hay más satisfactorio en nuestras actividades diarias que luchar por cuestiones doctrinarias, sostener una tesis, defender una causa con calor y entusiasmo, atacar al contrario usando de todos los medios que la misma ley proporciona por razones de equidad y justicia y terminar con la sentencia o resolución, adversa o favorable, pero manteniendo el compañerismo, la amistad y los verdaderos lazos de fraternidad que nos unen con el colega de la defensa contraria.

En nuestra profesión se realiza también, más que en ninguna otra, una de las grandes ideas que sirve de base a nuestro sistema de gobierno, a nuestra propia organización: me refiero a la Igualdad. En nuestro gremio no se conocen otras distinciones y grados que el mérito y la virtud. Y el secreto para llegar a la realización de estas aspiraciones está en la contracción al trabajo, en el espíritu de estudio e investigación, en la defensa de nuestras causas con desinterés y abnegación, en la satisfacción moral que resulta del cultivo variado y constante del espíritu al conciliar a las partes, al terminar una transacción en una causa grave, al ahogar en su germen el escándalo y la deshonra.

¿No constituye todo lo expuesto la esencia, la filosofía propia de la Masonería? La esfera de sus actividades profesionales se amplía en el abogado al cumplir también con sus deberes masónicos en el mundo profano. Más, para saturarnos en una moral más honda, para sentir los sentimientos de fraternidad en forma más intensa, para cultivar nuestro espíritu y enriquecerlo con nuevas enseñanzas y sentimientos, debemos llegar hasta estos Templos que son la fuente fecunda de nuestra inspiración, que nos enseña a estudiar y practicar la virtud, y nos da nuevos bríos y energías para luchar con entusiasmo y calor por nuestros ideales. El profesional como los demás hermanos, llega hasta estos Templos en busca de luz que es vida y sabiduría, en busca de su propio perfeccionamiento. Llegamos como todos, saturados de entusiasmo para beber en la fuente inspiradora de estos Templos y para terminar en seguida, en la sociedad profana, como luchadores incansables del Derecho, la Justicia y la Verdad.—*Revista Masónica de Chile.*

Hermano: ¿Forma Vd. parte del Hospital Masónico para Niños Lisiados? Si no, diríjase al Secretario, P. O. Box No. 34.

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MANILA, P. I.

El Cristo

En todos los profanos hay un principio bueno; tienen todos los cuerpos su valor musical; para vibrar las almas hay una nota clave, y hay un tono que opaca el sonido terreno y le pone una llave al sonido espiritual.

¡La bondad de las almas es una vibración!
Hermano:

hallad la nota que produce el temblor de las cuerdas del arpa interior.

Amar toda criatura
es haber inundado de luz el corazón;
la luz es la cultura del Ego vibrador,
y un grado de cultura
es un grado de amor.
El alma vaporosa no se adhiere al abismo,

y fragante y sutil,
al desprenderse sube del cieno de sí mismo
o en el cieno se queda su estirpe de marfil.
Entonces, así y todo,
su olor brota y ensalma
pues en el propio lodo
se hace cristal el alma.

Vos que tanto estuvisteis con el dolobre en mano,
puliendo vuestro espíritu con labrar sus aristas
y ser una columna del templo sobrehumano,
sembrad en los optimistas,
(A quienes nada importa la causa prepotente
y sólo en el efecto desatan su irrisión)
sembrad la duda como una simiente,
que lo conozcan todo, que rían claramente,
que su ambiciosa mira se torne aspiración.

Hermano:

guiad a todas las almas triangulares
al Sinaí,
y que el Becerro de Oro sucumba en los lugares
trágicos del Getsemani.

Todas las almas tienen un claro porvenir:
morir para los vicios y para las pasiones gigantescas
¡Eso es más que vivir...!

—Eduardo Rocha Huerta (Reproducido).

El Masón en Viaje

No cabe la duda más leve de que el mayor obstáculo para la mutua comprensión de unos pueblos y otros, lo constituyen las diferencias raciales, idiomáticas y políticas establecidas entre ellos.

Cierto es que, fundamentalmente, la humanidad es la misma en todas partes; pasiones y defectos, cualidades, virtudes y vicios, se externan en todas las latitudes, pero los medios de expresión son tan múltiples y complejos, que escapan a toda síntesis. Sobre todo, para los efectos de la vida práctica; ¿cómo armonizar, individualmente, con los puntos de vista diversos, con las diferentes costumbres?

Por lo que atañe al lenguaje, aún prescindiendo de las demás barreras, la dificultad es más grande aún. El simbolismo de la torre de Babel es, acaso, la representación gráfica más pavorosa de los antagonismos que dividen a la humanidad. Los idiomas son como murallas espirituales que impiden la plena realización de los ideales fraternos, y la prole de Adán—otro mito y otro símbolo—sólo será feliz espiritualmente—que es el único modo en que puede concebirse la felicidad,—cuando la raza humana conquiste la unidad de lenguaje. Pero esto, hoy, es una utopía. Y lo seguirá siendo por muchos siglos.

Estas cosas saltan a la vista, especialmente, cuando se viaja. Un viaje, corto o largo, es siempre una experiencia, mayor o menor. Si el que sale de su país habla con facilidad dos o tres idiomas extranjeros, las lecciones de humanismo que se aprenden resultan menos enojosas, duras o dolorosas—porque hay aprendizajes de todas las categorías, en íntimo engarce con la cultura del individuo y su capacidad de asimilación. Cuando esas dos o tres lenguas las conoce literariamente—para recreo o estudio en sus lecturas,—entonces las dificultades suben de punto. Pero cuando es absolutamente ignorante en tales materias, fuera de su habla vernácula, entonces experimenta una verdadera tortura, y es moralmente como un niño pequeño que hay que llevar de la mano para que no se extravíe a cada revuelta del camino.

Ahora bien; supongamos que ese viajero o trotamundos, colocado en cualquiera de esas tres condiciones, es un masón; pues entonces las dificultades se reducen al mínimo, dentro de cada caso. En otros términos: cuando un masón viaja por países extranjeros, fuera y lejos de su tierra natal, la Masonería es a modo de una inmensa mano fraternal, invisible, pero siempre presente, que le protege y ampara, donde quiera que dirija sus pasos.

Marchad al Norte, al Sur, al Este, al Oeste.... La Masonería está en todas partes. Donde no existe una logia regularmente organizada, existe un grupo de masones, existe un masón, ¿Por qué? Por su antigüedad y su universalidad; si lo primero, ha sido amasada con un polvo de siglos; si lo segundo, ha llevado a todas las zonas sus ideales, sus dolores y sus angustias. De esta manera, por universal y antigua, ha sabido forjarse un lenguaje propio, exclusivo, que traspasa todas las fronteras, que se cierne por arriba de todos los nacionalismos, que vibra bajo todos los pabellones. Ese lenguaje es una clave de signos, de palabras, de combinaciones de letras, que solamente los masones conocen. Y es noble, y es sublime, porque lo anima un hálito de fraternidad.

Así, el masón que viaja se hace comprender y se atrae compañeros, amigos, hermanos, en todos los países que visita. El masón en viaje, si es observador, es un hombre que está adquiriendo constantemente experiencias vivas sobre cada espécimen de humanidad. Si hallándose entre una enorme multitud busca ayuda, y por una señal convenida, hace un llamamiento, alguien, saliendo de la desconocida muchedumbre, se dirigirá hacia él, y a la luz del mutuo reconocimiento, le tenderá una mano fraternal.

Por todo esto, la Masonería es el órgano de fraternidad, más positivo y grande entre los existentes hoy en el mundo. Así, la solidaridad masónica es un hecho tangible, real, y una de las conquistas más hermosas del espíritu humano, tanto individual, como colectivamente. Existe, por tanto, un internacionalismo masón, cuyas normas y prácticas son sagradas para todos los masones, en cualquier parte del mundo. Hospitalidad espiritual tan intensa y mucho más amplia, como la que siente el árabe nómada cuando recibe a un extranjero bajo su tienda.—*Acacia, San Juan, Puerto Rico.*

Una Definición de la Masonería

El primer premio ofrecido por el *Oklahoma Freemason* a la mejor definición de la Masonería se ha adjudicado a ésta:

“La Masonería es un organismo fraternal, cuya esfera de acción es universal, que enseña, por medio de símbolos, la sabiduría acumulada de las edades. Tiene por objeto reunir a los hombres de todas las clases sociales con el fin de que puedan congregarse en un nivel común y esforzarse por vivir juntos para el predominio, sobre el género humano, de los ideales de fraternidad, verdad, altruismo, caridad, honradez, moralidad y educación, para que el progreso de los hombres sea hacia adelante y hacia arriba.”



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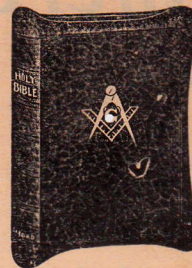
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