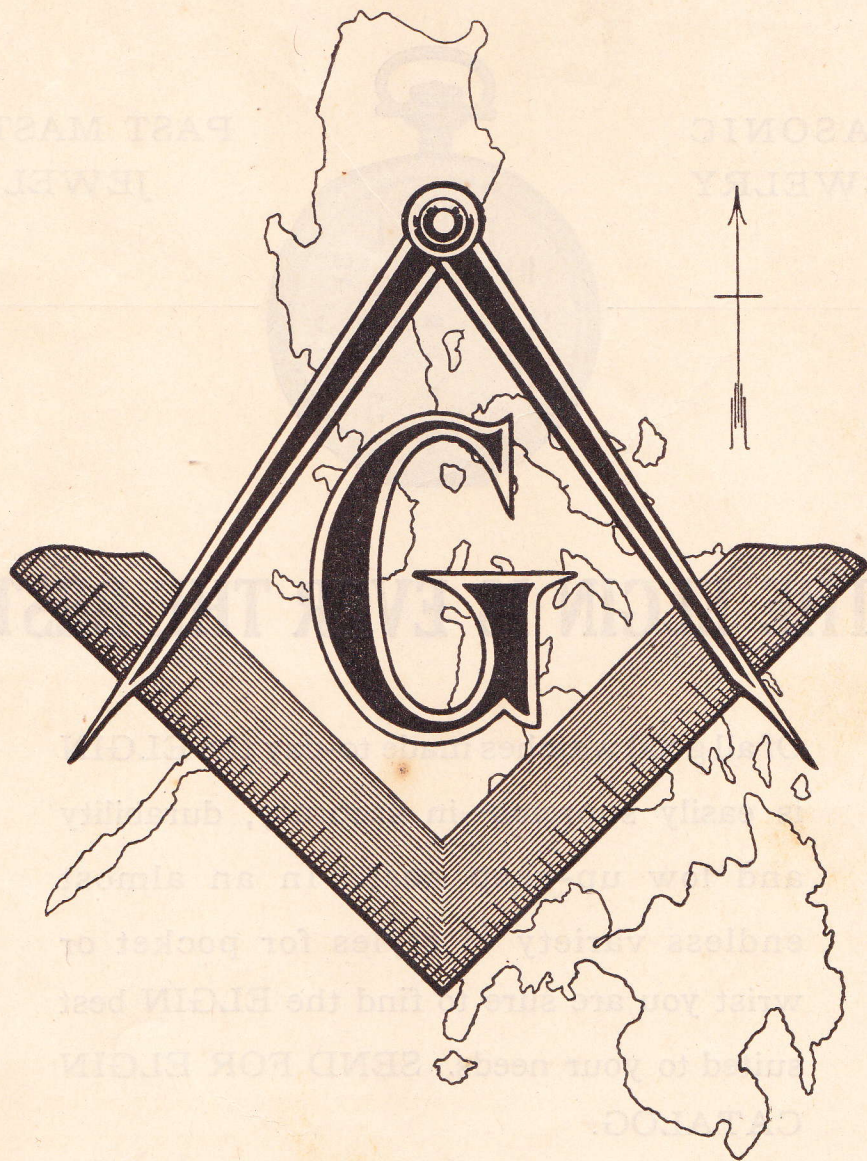


The Cable Tow

Vol. I, No. 10

March 1, 1924



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 SUBORDINATE LODGES OF
THIS JURISDICTION

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



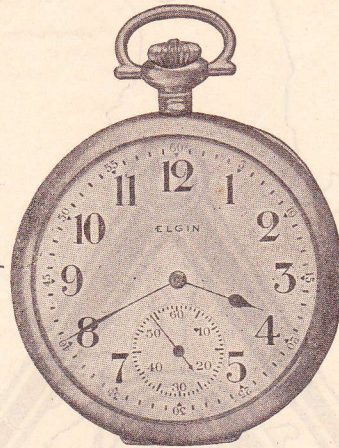
In MANILA you expect the BEST FOOD
You can obtain it at

THE PAROQUET

Ground Floor MASONIC TEMPLE Escolta

MASONIC
JEWELRY

PAST MASTERS
JEWELS



THE ELGIN IS EVER THE BEST

Of all good watches made to-day the ELGIN is easily supreme—in accuracy, durability and low up-keep cost. In an almost endless variety of styles for pocket or wrist you are sure to find the ELGIN best suited to your needs. SEND FOR ELGIN CATALOG.

H. E. HEACOCK CO.

MANILA, P. I.

THE CABLETOW

Published monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands in the interest of its Subordinate Lodges.

Entered as second-class matter at the Post Office, Manila, P. I.

In English and Spanish.

Subscription price, ₱3.00 per year to members of Lodges of other jurisdictions.

Members of Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands receive their copies through the Secretaries of their Lodges, such subscriptions being paid for by an annual contribution of each Lodge to the support of the CABLETOW.

Edited by a Board of Control composed of the Elective Officers of the Grand Lodge.

LEO FISCHER, Associate Editor. Contributing Editors: GEORGE R. HARVEY, TEODORO M. KALAW.

Advertising Advisor: F. J. HERIER.

Business Manager: SAMUEL STICKNEY.

Office, 524 Masonic Temple, Manila, P. I.

P. O. Box 990, Phone 760

Vol. I

March 1, 1924

No. 10

The Masonic Home Fund

The mañana habit seems to have taken possession of some of our Lodges, so far as the Masonic Home Fund is concerned. All acknowledge that we must establish that Masonic dormitory; that the good name of our Institution demands that we make every effort to raise the necessary funds, and that there is absolutely no excuse for not raising the Lodge quota of ten pesos per capita, for which seventeen months' time was given. Yet, so far, only two Lodges have paid their full quota. What are the others doing? Will the 24th day of June find their names on the roll of honor?

In the course of the last few months we have attended a number of Masonic functions where money must have been spent most lavishly to cover the expense; yet none of the Lodges concerned had paid its quota, and we are almost sure that several of them will not be on the roll of honor on St. John's Day.

Let it be said to the credit of a number of our Lodges, however, that their members showed the real Masonic spirit by determining that no entertainment should be given until the Lodge had paid its quota for the Masonic Home, School, and Dormitory.

Which Lodge will be the third on the roll of honor?

Gambling

Many years ago the writer of these lines was riding past the open door of a gambling house in New Mexico, where miners, cow-boys, and others were getting rid of their surplus cash, with an old Mexican who, though but a "shepherd" and illiterate, was very wise in his way. The good old man shook his head as he cast a glance inside, and, turning to me, he said emphatically: "That, my boy, is a vice you want to keep away from. It is all the vices rolled into one. Run after women all you want and drink all you may: you will always reach a point of satiation; but the gambler never has enough, and honor and love of wife and child are nothing to him when his vice has hold of him."

This incident came back to my mind when I was asked the other day whether gambling constituted unmasonic conduct and I replied that anything against the laws of the land was unmasonic conduct, and that if Masonry has placed no special ban on gambling, this is for the same reason that it has not specifically prohibited Masons from committing murder and arson: because common sense alone tells us that gambling is a vice, and a vice is something a Mason is enjoined to shun and combat.

Gambling has been the besetting sin of the shiftless and idle in all ages and all climes. Cockfighting was a popular sport in Athens and Rome, and the Teutons of Caesar's day would go so far as to gamble away wife and liberty. Juvenal lashed gambling in some of his most

El Fondo del Asilo Masónico

La mala costumbre de aplazar todo para una fecha futura parece haberse apoderado de algunas de nuestras Logias en lo que respecta al Fondo del Asilo Masónico. Todos reconocen que es preciso que se establezca lo más antes posible un dormitorio masónico; que el buen nombre de nuestra Institución exige que hagamos todo lo posible para reunir los fondos necesarios, y que no hay nada que se pueda decir en justificación del Taller que deje de reunir la cuota de diez pesos por miembro para cuya recaudación se han dado diez y siete meses de plazo. Esto no obstante, hasta la fecha, solamente dos Logias han pagado sus enteras cuotas correspondientes. ¿Qué están haciendo las demás? ¿Dónde se registrarán sus nombres el día 24 de Junio: en el cuadro de honor o en la lista de las Logias cuyos miembros no estarán contentos del papel desempeñado por su Taller en esta noble lucha?

En estos últimos meses hemos asistido a varias fiestas masónicas en las cuales se han gastado grandes cantidades de dinero a fin de que la Logia pudiese lucirse; sin embargo, ninguna de dichas Logias ha pagado aun su cuota al Fondo del Asilo, y estamos casi seguros de que algunas de entre ellas no habrán satisfecho sus cuotas el día de San Juan Bautista.

En honor de unas tantas Logias sea dicho, sin embargo, que sus miembros han demostrado un espíritu verdaderamente masónico al resolver que no gastarán nada por "fines de refresco" hasta que la Logia haya satisfecho toda su cuota para el Fondo del Asilo, Colegio y Dormitorio masónicos.

¿Cuál de nuestras Logias ocupará el tercer lugar en el cuadro de honor?

El Vicio del Juego

Hace muchos años, el autor de estos renglones pasaba en frente de la puerta abierta de una casa de juego en Nuevo México, en compañía de un viejo pastor de ovejas mexicano, el cual, con ser analfabeto, era, sin embargo, un hombre sabio. Al ver todos aquellos mineros, vaqueros y otros ocupados a perder los frutos de sus trabajos arduos en la mesa de juego, el buen viejo me dijo, con énfasis: "Aquel, mi muchacho, es un vicio que debes huir como al mismo demonio. Es el compendio de todos los vicios. No importa que seas cazador de faldas o bebedor, porque siempre has de llegar al punto en que dices 'tengo bastante.' El jugador, sin embargo, es insaciable, y cuando le tiene agarrado su vicio, no conoce ni honor ni amor de mujer e hijos."

Este incidente me lo hizo recordar hace poco días la pregunta de un Hermano quien me consultó si el participar en juegos prohibidos constituía conducta indigna de un

satirical verses. But one of the most ancient and expressive arraignments of the gambler we found the other day in the Vedic Hymns, the oldest literature of the Indians, in Kaegi's "Rigveda," from which we copy these lines:

My wife has never angered me nor striven,
Was ever kind to me and my companions;
Though she was faithful to me, I have spurned her,
For love of dice, the only thing I value.

My wife rejects me and her mother hates me;
The gamester finds no pity for his troubles.
No better use can I see for a gambler,
Than for a costly horse worn out and aged.

Upon his wife are laid the hands of others,
While his possessions by the dice are wasted.
His father, mother, brothers,—all deny him:
"We know him not,—away with him in fetters."

The gambler's wife deserted mourns; his mother
Laments her son, she knows not where he wanders.
And he, in debt and trouble, seeking money,
Remains at night beneath the roof of strangers.

Is gambling unmasonic conduct?
We should say it is!

Relief Legislation

Nearly every year, some Lodge or the other proposes to the Grand Lodge the adoption of resolutions which, if carried out, would practically cause Masonry here to go into the insurance business. How impracticable the proposed schemes really are, does not suggest itself to the average person of little experience in such matters until he does some mental arithmetic. Let us take, for the sake of illustration, the case of a resolution proposed and turned down in the Annual Communication of 1923.

A certain Lodge proposed that hereafter, in case of the death of any Mason in this jurisdiction, every Master Mason in the Islands be required to pay the sum of 50 centavos, and that in case of accident or serious illness of any Mason, every Master Mason in the Islands be required to pay 25 centavos, for relief purposes. Now, with 68 deaths in 1923, this assessment would have meant the disbursement by each and every Master Mason in the Islands, in addition to his dues, of the sum of ₱34.00 for death assessments alone. And the proposed accident and illness assessments—we all know how such things are abused, from the experience of societies that have sick benefits—would probably have brought the total of assessments and dues each Master Mason had to pay up to over one hundred pesos per annum. And the resolution provided for expulsion for delinquent members and the disenfranchisement of delinquent Lodges! The resolution mentioned is a fair sample of the schemes that have from time to time been proposed to this Grand Lodge.

It is to be hoped that hereafter, before compelling our Grand Lodge to incorporate in its proceedings such resolutions, which do not present the appearance of having been seriously considered by those who drafted and passed the same, our Lodges study proposed legislation from every angle of view, and if this is done, we are sure that our Grand Lodge will never again have to waste its time on such schemes.

Masonic Temples

The Grand Lodge did a wise thing when, at the suggestion of M. W. Grand Master F. H. Stevens, it resolved that hereafter plans for Masonic Temple constructions must be approved by the Grand Master or Grand Lodge. As pointed out in the Grand Master's Message, "a number of Lodges are in financial difficulties due to the fact that they have attempted prematurely to erect their own temples."

Masonic Temple builders should follow the injunctions of Christ (Luke XIV, 28-30):

Masón. Yo le contesté que cualquier acto contrario a las leyes del país constituía conducta indigna de un Masón, y que si la Masonería no había decretado una prohibición específica contra el juego, eso se debía al mismo motivo por que no tenemos ley específica contra el homicidio y el robo: porque el sentido común nos dice que el juego es un vicio y contrario a la ley y a los Masones se nos enseña a evitar y combatir el vicio y acatar la ley.

El juego ha sido el vicio principal de los holgazanes y desocupados en todas las edades y todos los países. Los combates de gallos constituían una diversión popular en el Atenas y la Roma de la antigüedad, y los teutones del tiempo de Cesar eran jugadores tan feroces que jugaban hasta la mujer y la libertad. El juego es objeto de algunos de los versos más satíricos de Juvenal. Pero una de las censuras más antiguas y elocuentes del jugador la encontramos en los Himnos Védicos, la literatura más antigua de la India, y copiamos de la obra "Rigveda," de Kaegi, lo siguiente:

Mi mujer nunca me ha enfadado ni reñido,
De trato afable ha sido para mí y mis compañeros,
Bien que me era fiel, la he desdeñado
Por amor a los dados, única cosa que aprecio.

Mi mujer me rechaza y su madre me odia;
El jugador no encuentra compasión en sus apuros.
No es menos inútil el jugador
Que un caballo de raza viejo y gastado.

Su mujer se convierte en presa de otros
Y sus bienes él los malgasta jugando.
Su padre, madre y hermanos le repudian:
"No le conocemos—que le lleven atado!"

Abandonada llora la esposa del jugador; su madre
Llora al hijo que no sabe por donde anda.
Y él, endeudado y apurado, busca dinero
Y duerme bajo techo extranjero.

¿Me preguntaréis todavía si el juego constituye conducta indigna de un Masón?

Resoluciones Sobre Socorros

Muy contadas son las Reuniones anuales de nuestra Gran Logia en que no se presente ninguna proposición la cual, si fuese adoptada, haría que la Masonería de aquí se convertiría en un negocio de seguros. El que tiene poca experiencia en estas cosas, no se da cuenta de la impracticabilidad de los proyectos de esta índole hasta después de haber hecho unos pocos cálculos. Para mejor explicación, vamos a hablar de una resolución que se presentó en la Reunión de la Gran Logia de 1923 y que fué, desde luego, rechazada.

La Logia interesada propuso que en adelante, al morir cualquier Masón en esta Gran Jurisdicción, se exigiere a todo Maestro Masón en estas Islas el pago de la cantidad de 50 centavos, en concepto de socorro, y que en el caso de la desgracia o enfermedad de cualquier Masón, todo Maestro Masón en las Islas pagará 25 centavos, en beneficio del damnificado. Si se hubiese aprobado esta resolución, con los 68 fallecimientos de Masones que ocurrieron en 1923, todo Maestro Masón de las Islas habría tenido que pagar, además de su cotización ordinaria, la cantidad de ₱34.00 por contribuciones para las familias de los fallecidos, y esto, con los pagos en beneficio de los enfermos y accidentados (y sabemos, por la experiencia de ciertas sociedades que tienen esta clase de contribuciones, que se abusa mucho de las mismas), los derrames voluntarios y las demás cotizaciones habría representado el pago de una cantidad total de mucho más de cien pesos anuales por cada Maestro Masón en estas Islas. Y la resolución disponía la pena de expulsión por la falta de pago y la suspensión de la carta constitutiva de la Logia que no pagara su contribución! La resolución de que hablamos es solamente una muestra de los proyectos que de cuando en cuando se presentan ante la Gran Logia.

For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, this man began to build and was not able to finish.

We believe the action of the Grand Lodge, rather than discouraging the building of temples in the Islands, will serve as an incentive, because there will be less failures and less half-finished, poorly constructed buildings, which are bound to have a discouraging effect.

There is nothing that makes a Mason so proud as to be able to say that his Lodge has a temple of its own and that his money helped to build it, and the Masonic temple should be one of the buildings to which our provincial towns can point with pride.

It was this spirit that helped Masonry to rear the lofty structure on the Escolta, Manila, which makes a Mason's heart swell with pride.

A Valuable Contribution to Masonic Literature

Wor. Bro. H. Lawrence Noble, professor in the College of Law of the University of the Philippines, is the author of a splendid little book entitled "Why I am a Scottish Rite Mason," which has just been published by Lakandola Lodge of Perfection, of Manila.

While Wor. Bro. Noble's work refers more especially to Scottish Rite Masonry, it is of particular interest to the Blue Lodge Mason because of the excellent resúme of the history of Masonry in the Philippine Islands which it contains, and of the miscellaneous information relative to matters concerning the Order in general scattered throughout its pages.

The able treatment of the subject-matter, the admirable style in which this work is written, and the wealth of information which it contains make this small volume (of 112 pages) one of great value to the Institution, and both its learned author and Lakandola Lodge of Perfection are deserving of encomium for preparing and publishing it.

Our business is not to be better than others, but to be better than ourselves.

Esperamos que en el futuro, antes de obligar a nuestra Gran Logia a incorporar en sus anuarios resoluciones de esta índole que demuestran a primera vista que ni sus autores ni los Talleres que los aprobaron han hecho un estudio serio de la materia, los Talleres estudien semejantes proyectos desde todos los puntos de vista. Si esto se hace, estamos persuadidos de que nuestra Gran Logia no tendrá jamás que malgastar su tiempo en la discusión de proyectos tan poco serios.

Templos Masónicos

La Gran Logia ha obrado acertadamente al resolver, mediante sugestión del entonces Ilustre Gran Maestro F. H. Stevens, que en adelante los proyectos de templos masónicos deben contar con la aprobación previa del Gran Maestro o la Gran Logia. Como se señala en el mensaje de dicho ilustre Hermano, "ciertas Logias se encuentran en apuros económicos por haber tratado de levantar sus propios templos prematuramente."

Los constructores de templos masónicos deben tener muy en cuenta el consejo que nos da Jesucristo (Evangelio de San Lucas, Cap. XIV, 28-30):

Porque ¿cuál de vosotros, queriendo edificar una torre, no cuenta primero sentado los gastos, si tiene lo que necesita para acabarla?

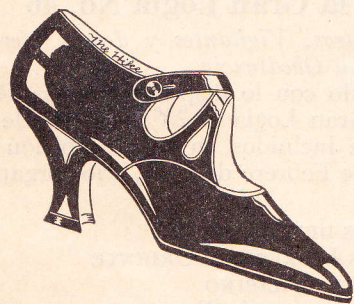
Porque después que haya puesto el fundamento, y no pueda acabarla, todos los que lo vieren, no comiencen a hacer burla de él, Diciendo: Este hombre comenzó a edificar, y no pudo acabar.

Creemos que dicha resolución de la Gran Logia, lejos de desanimar la construcción de templos en estas Islas, servirá de aliciente, porque habrá menos fracasos y menos templos mal construidos, que necesariamente tienen un efecto deprimente.

No hay nada que llene al Masón de más satisfacción que el poder decir que su Logia tiene templo propio y que su óbolo de 1 ayudó a levantarlo, y el templo masónico debe ser uno de los edificios que nuestros pueblos de provincias puedan mostrar con orgullo.

Este es el espíritu que hizo que los Masones pudiesen edificar el templo magnífico en la Escolta, Manila, que hoy constituye un motivo de justo orgullo para la Institución.

Lo que nos importa es no ser mejores que los otros, sino, ser mejores que nosotros mismos.



Footwear Of The Better Sort

No. 304019 is a Patent Leather Slipper of exceptional grace and beauty. Louis XV Heel.

₱14.00 THE PAIR

HIKE SHOE PALACE

144-146 ESCOLTA

HIKE SHOE FACTORY

MANILA

286 SAN MARCELINO

R. A. McGRATH, PRES.

Reprint from February Number

[Grand Lodge Circular No. 46]

(Must be read at the next stated meeting of the Lodge)

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

GREETINGS:—The resolution below was adopted by the Grand Lodge on January 23, 1924, and its provisions are hereby promulgated. This will be your official notice, and all Masons residing in the Philippine Islands, whether members of our Lodges or not, are subject to the provisions of this action of the Grand Lodge of the Philippine Islands, which is the supreme Masonic power and authority in the Philippines.

Of this take due notice and be governed accordingly.

RESOLUTION

“Resolved, by the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, at its Twelfth Annual Communication, That Masons under its jurisdiction are hereby forbidden from holding any kind of membership in any organization or society which, without due authority from said Grand Lodge, makes use of Masonic emblems, regalia, insignia, or rituals, or any near resemblance thereto, which in the opinion of the Grand Master might tend to deceive or be confused with Masonic emblems, regalia, insignia and rituals, and

“Resolved, further, that the penalty for any violation of this resolution shall be expulsion; Provided, however, that those Masons already holding membership in any such organizations or societies at the time of the passage of this resolution shall have ninety (90) days from the date of the publication of this resolution in “THE CABLETOW” within which to discontinue such membership, or memberships, without incurring the penalty hereof; and Provided, further, that for those Masons who are absent from the Philippine Islands ninety (90) days time shall be allowed them from the time of their return to the Philippines; and

Resolved, finally, that the Most Worshipful Grand Master be and is hereby authorized and required to declare, and publish, monthly, a list containing the names of the organizations and societies coming within the ban of this resolution”.

Given under my hand and the seal of the Grand Lodge of Free and Accepted Masons of the Philippine Islands this first day of February, A. L. 5924, A. D. 1924.

W. TRINIDAD, *Grand Master.*

Attest:—NEWTON C. COMFORT, *Grand Secretary.*

**Organizations and Societies Put Under Ban
by Grand Lodge Circular No. 46**

To the Masters, Wardens and Brethren of the Lodges under this Jurisdiction.

GREETINGS:—In accordance with the provisions of the Resolution adopted by the Grand Lodge January 23rd, 1924, I hereby declare that the following organizations come under the ban promulgated in Circular No. 46, February 1, 1924:

LEGIONARIOS DEL TRABAJO
CABALLEROS LIBRES DEL ORIENTE
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA

W. TRINIDAD, *Grand Master.*

Freemasonry is dotting the United States with magnificent temples representing the highest achievements of the builders' art, the last word in architectural beauty and utility. It is interesting to remember that the first Masonic building was erected in Richmond, Va., and has been the scene of many significant Masonic events. A reception was given to General Lafayette in the lodge room when he visited America in 1824, and here were held the obsequies of John Marshall, Chief Justice of the United States and one time Grand Master of Virginia.

Reimpreso del Número de Febrero

[Circular de la Gran Logia No. 46]

(Esta circular se debe leer en la próxima tenida ordinaria de la Logia)

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

SALUD:—La resolución que se inserta a continuación ha sido adoptada por la Gran Logia el 23 de Enero de 1924, y sus disposiciones quedan promulgadas por la presente. Esta circular os servirá de aviso oficial, y todos los Masones residentes en las Islas Filipinas, ya sean miembros de nuestras Logias o ya no, están sujetos a las disposiciones de este acuerdo de la Gran Logia de las Islas Filipinas, la cual es la potencia y autoridad suprema masónica en Filipinas.

Os lo comunico para vuestra información y gobierno.

RESOLUCIÓN

Se Resuelve, por la Venerabilísima Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, en su Duodécima Reunión anual, Que por la presente se prohíbe a los Masones de su obediencia ser miembro de cualquiera clase que fuese en cualquier agrupación o sociedad la cual, sin ser debidamente autorizada para ello por dicha Gran Logia, hiciere uso de los emblemas, adornos, insignias o rituales masónicos o de cualquiera cosa que tuviese mucha semejanza con los mismos, de suerte que, en opinión del Gran Maestro, pudiese haber tendencia de engaño o confusión con los emblemas, adornos, insignias, y rituales masónicos, y

“Se Resuelve, además, Que la pena por cualquier infracción de esta resolución será la expulsión: Entendiéndose, sin embargo, Que a los Masones que ya perteneciesen como miembros a cualquier agrupación o sociedad de esta índole en la fecha de la aprobación de esta resolución se les conceden noventa (90) días desde la fecha de la publicación de la presente resolución en el “CABLETOW” para poder darse de baja en dicha agrupación o sociedad, sin incurrir en dicha pena; y Entendiéndose, además, Que a los Masones ausentes de las Islas Filipinas se les conceden noventa (90) días desde la fecha de su vuelta a Filipinas; y

Se resuelve, finalmente, Que el Muy Ilustre Gran Maestro queda para la presente autorizado y ordenado para declarar y publicar cada mes una lista con los nombres de las agrupaciones y sociedades incluidas dentro de la prohibición de la presente resolución.”

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello de la Gran Logia de Masones Libres y Aceptados, hoy día primero de Febrero de 5924 (V.: L.:) o sea, 1924 (E.: V.:).

W. TRINIDAD, *Gran Maestro.*

Doy fe:—NEWTON C. COMFORT, *Gran Secretario.*

**Organismos y Sociedades Prohibidas por la
Circular de la Gran Logia No. 46**

A los Venerables Maestros, Vigilantes y demás Hermanos de las Logias de esta Obediencia.

SALUD:—De acuerdo con lo dispuesto por la Resolución adoptada por la Gran Logia el 23 de Enero de 1924, declaro por la presente incluidos en la prohibición de la Circular No. 46, del 1 de Febrero de 1924, a los organismos siguientes:

LEGIONARIOS DEL TRABAJO
CABALLEROS LIBRES DEL ORIENTE
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA

W. TRINIDAD, *Gran Maestro.*

“Ya es tiempo que se dé menos importancia a la cantidad y más a la calidad del material. No solamente debemos ejercer mayor cuidado en la selección de material nuevo, sino que debemos hacer los mayores esfuerzos para mejorar y desarrollar lo que ya tenemos. No podemos hacer esto si dedicamos todo nuestro tiempo a los trabajos ritualísticos.”—*Gran Maestro de Nueva York, 1917.*

To the Rescue of the Plaridel Temple Association

The Plaridel Temple Association—a corporation formed by Masons, and owner in the city of Manila of a piece of property on Calles San Marcelino and General Luna, consisting of 6,110.40 square meters of land, the buildings of the former German Club, and several dwelling houses—being in a very shaky condition, since the Philippine National Bank has threatened to foreclose the first mortgage which it holds on said property, amounting, with interest, etc., to ₱126,628.46, a number of prominent Masons have determined to come to the rescue of the corporation and take up the mortgage. For this purpose, a trust agreement is being circulated for subscriptions, and a number of one-thousand-peso subscriptions have already been secured. With the valuable security and the attractive interest offered (7%), and, more particularly, in view of the fact that it would not be Masonic if outside organizations and individuals who have aided that Association of Masons were allowed to suffer substantial losses, it is hoped that every Mason who can afford it will subscribe.

The subscriptions are not payable immediately, but as follows: upon securing the full quota of contemplated subscriptions to the trust agreement, the committee of trustees, which is composed of the elective officers of our Grand Lodge, is empowered to call for not less than 10 nor more than 25 per cent of the amount of said subscriptions, and thereafter to make monthly additional calls not exceeding 10 per cent in any one month, until the full amount shall have been collected.

The full amount required must be subscribed within ninety days after February 1, the date of the agreement.

Socorro para la Plaridel Temple Association

La "Plaridel Temple Association," una corporación formada por Mases que es propietaria, en las Calles San Marcelino y General Luna, en esta ciudad, de una finca que consiste de un terreno de 6,110.40 metros cuadrados, de los edificios del antiguo Club Alemán, y de varias casas viviendas, se ve en una situación apuradísima por haber sido notificada por el Banco Nacional Filipino de que pronto se ejecutará la primera hipoteca sobre dicha propiedad, cuyo importe total, con los intereses, etc., asciende a ₱126,628.46. Pero el signo de socorro no se da en vano: ya se ha formado un grupo de Mases distinguidos con el fin de ayudar a la corporación y adquirir la hipoteca. Para este objeto se está circulando un "trust agreement" para el cual ya se ha obtenido cierto número de suscripciones de a ₱1,000 cada una. Con la garantía valiosa y el interés del 7 por ciento que se ofrecen, y, sobre todo, en vista del hecho de que no sería digno de la Masonería si se permitiera que sufriesen pérdidas de importancia los organismos profanos y los individuos que han ayudado a la Asociación masónica a que nos referimos, se espera que todo Masón que puede hacerlo, se suscribirá.

Las suscripciones no son pagaderas inmediatamente, sino con sujeción a las siguientes condiciones: inmediatamente después de haberse obtenido todas las suscripciones necesarias, el comité de depositarios el cual está integrado por los dignatarios electivos de nuestra Gran Logia, queda facultado para cobrar no menos del 10 por ciento ni más del 25 por ciento de la cuantía de dichas suscripciones, y para cobrar después no más de 10 por ciento cada mes, hasta que se haya recaudado toda la cantidad.

Es indispensable que toda la cantidad se suscriba dentro de los noventa días después del 1 de Febrero, fecha del convenio.

BLACK

There comes the time in every family when black is necessary—both fashion and custom decrees it. Often it is required in a hurry when the family purse has been already subjected to a great strain.

Without the necessity of a visit to either tailor or dressmaker and within a few short hours every garment in the household's various wardrobes may be safely dyed a perfect black that will not fade. The cost is a mere trifle and the results rival new cloth in appearance.

BOTICA BOIE

95 ESCOLTA
MANILA

DON'T SPEND LARGE SUMS OF MONEY
ON MOURNING



USE SUNSET SOAP DYES

An unrivaled **BLACK** is one of 22 fast colors for all fabrics.

If your dealer does not keep it write to us enclosing 32 centavos.

We have established our Mail Order business as a separate department under the management of an expert. All mail orders will receive prompt and careful attention.

Outline of the Address in English of M. W. Grand Master W. Trinidad Immediately Following His Installation into Office

Esbozo del Discurso Pronunciado en Inglés por el M. I. Gran Maestre W. Trinidad, Inmediatamente Después de su Instalación en el Cargo

Due to your kindness and benevolence I now find myself occupying the most exalted position to which any Mason can aspire. I accept the trust and duties inherent to the office with sincere gratitude to all and a firm determination to serve, to the best of my ability, the cause of our Order.

It has been often said by certain members of the Craft that while Masonry in the Philippines is gaining followers and Lodges are being founded in every province, the unity and harmony that should exist among the Brethren are giving way to factional struggles, discords, intrigues and racial antagonism—the very evils which Masonry aims to uproot so that brotherly love, tolerance, charity and equality may prevail. Whether such charges are founded on actual facts, you, Brethren, are in a better position to judge than I am.

There is one thing, however, on which we all agree—that undesirable and unworthy persons have been allowed to join our Fraternity. The mistake has been made and much to our regret its consequences are now a thorn in our flesh. It is our duty to prevent the recurrence of such a serious mistake, so that only carefully selected men are admitted hereafter to our Fraternity.

The ever increasing number of Lodges in the Philippines is tangible evidence that the light of Freemasonry is fast penetrating into the remotest corners of our land. In no other period in the history of our Institution has there been a greater chance for effective work and real service to the purposes of our Order which we have pledged ourselves to promote. In no other period has our Institution been challenged by so many problems which we can not evade without repudiating the very principles on which our Order is founded. It devolves upon every one of us, collectively or individually, to take advantage of the opportunity we have before us of becoming very useful members of the society in which we live, of solving the problems confronting us with decision, and, above all, of making our Institution what it really should be—an institution that exists to serve and not an institution that serves to exist. Our spirit of service should be accentuated more in deeds and less in words. The activities of our Lodges should be closely coordinated for more effective work, and all members should be taught to make charity, brotherly love, tolerance and equality their guiding principles both inside and outside their Lodges.

Let us not make our Lodges a place into which anybody is admitted just to swell our numbers, but rather a place where only real and true Masons meet to further the principles of our Great Brotherhood.

If you see a tall fellow
Ahead of a crowd
A leader of men, marching
Fearless and proud;
And you know of a tale
Whose mere telling aloud
Would cause his proud head
To be mournfully bowed,
It's a pretty good plan to
Forget it!

—Wall St. Journal.

A vuestra bondad y benevolencia debo el encontrarme ahora ocupando el puesto más excelso a que puede aspirar un Masón. Acepto este cargo y los deberes que le son inherentes con profunda gratitud a todos y con la firme resolución de servir, con toda mi capacidad, la causa de nuestra Orden.

Ciertos miembros de la Orden han dicho que si bien es verdad que la Masonería en Filipinas está acrecentando sus filas y que en todas las provincias se están creando logias, también lo es que la unidad y armonía que deben reinar entre los hermanos ceden a las luchas de partido, a las discordias, a las intrigas y al antagonismo de raza—los mismos males, precisamente, que la Masonería trata de extirpar para que imperen el amor fraternal, la tolerancia, la caridad y la igualdad. Vosotros, hermanos míos, sois los que os halláis en mejor posición para juzgar si esas inculpaciones se fundan en hechos reales.

Sin embargo, existe un hecho sobre el cual todos estamos de acuerdo, a saber: que se ha admitido en nuestra Hermandad a personas inconvenientes e indignas. El error ya se ha cometido, y por mucho que nos pese, las consecuencias son como una espina clavada en nuestra carne. Tenemos el deber de impedir que se repita tan grave error, de manera que sólo sean admitidos en nuestra Hermandad hombres escogidos con gran cuidado.

El creciente aumento del número de logias en Filipinas constituye una prueba tangible de que la luz de la Masonería está penetrando rápidamente en los ámbitos más remotos de nuestro país. En ninguna época de nuestra historia ha sido mayor la oportunidad de realizar una labor efectiva y de servir eficazmente los fines de nuestra Orden que nosotros nos hemos comprometido a promover. En ningún otro período se han presentado ante nuestra Institución tantos problemas que no podemos eludir sin renegar de los mismos principios en que se asienta nuestra Orden. A todos nosotros nos incumbe, individual y colectivamente, aprovechar esta oportunidad que se nos ofrece de ser miembros verdaderamente útiles de la sociedad en que vivimos, de resolver con decisión los problemas que tenemos ante nosotros, y, sobre todo, de hacer que nuestra Institución sea lo que debe ser, una institución que existe para servir, y no una institución que sirve para existir. El espíritu que nos anima de ser útiles debe acentuarse más en las obras que en las palabras. Las actividades de nuestras logias deben coordinarse estrechamente para que su labor sea más efectiva, y debemos enseñar a todos los miembros que inspiren sus actos en la caridad, el amor fraternal, la tolerancia y la igualdad, como normas invariables de su vida, tanto dentro de la Logia como fuera de ella.

Procuremos evitar que nuestras logias sean un lugar en que todo el mundo puede ser admitido con el único propósito de acrecentar nuestras filas, en vez de un centro donde solamente se reúnen los verdaderos y sinceros masones para promover los principios de nuestra gran Hermandad.

El viento del progreso barrió los tiempos que el absolutismo y la intransigencia dogmática hicieron aciagos para la Francmasonería. A los fatídicos nublados sucedieron celajes apacibles, y las puertas de sus Talleres ya no necesitan aquellos cerrojos que las ponían al abrigo de sorpresas, como las que los enemigos de la civilización les preparaban.

—Hilario Machado.

Visita Oficial del Muy Il. Gran Maestre a la Logia Bagong-Buhay No. 17

La Logia Bagong-Buhay No. 17, M. L. y A., establecida en los Valles de San Roque, Cavite, ha sido honrada con la visita oficial del Muy Ilustre Gran Maestre y Oficiales de la Gran Logia, en la noche del día 16 de Febrero de 1924, con motivo de la inauguración de su nuevo y hermoso Templo e instalación de sus Dignatarios y Oficiales.

En el acto de la instalación pública estuvieron presentes innumerables Masones de diferentes Logias Hermanas y entre el público selecto se destacaba un ramillete de hermosísimas damas.

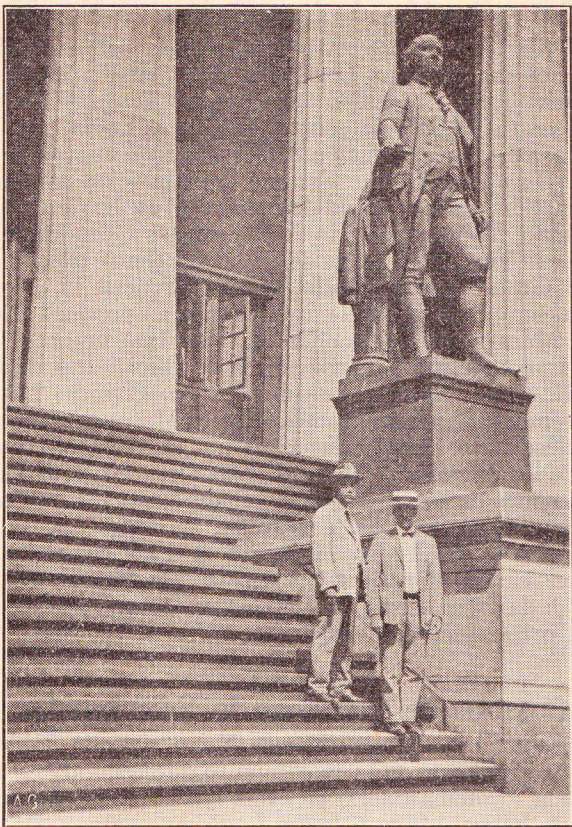
El nuevo edificio está compuesto de dos pisos y uno de ellos se halla ocupado por una de las divisiones de la Escuela pública del Municipio. Los altos están compuestos de dos espaciosos salones destinados uno para actos masónicos y otro para recepciones públicas.

Las ceremonias de la instalación de los nuevos Oficiales estaban bajo la dirección y gobierno del Muy Ilustre Hermano Quintin Paredes, Gran Maestre pasado, siendo su Maestro de Ceremonias el Hermano Ramón Mendoza, miembro honorario de la referida Logia Bagong-Buhay No. 17.

Los oradores fueron los Hermanos Augusto Reyes, Antonio Gonzalez y el Muy Ilustre Gran Maestre, Hermano Wenceslao Trinidad.

El Hermano Felipe Cabezas, en premio a sus méritos y labor masónicos, recibió la medalla de Ex-Venerable de manos del Muy Ilustre Hermano Quintin Paredes, en nombre de la Logia Bagong-Buhay No. 17.

Al final de los trabajos hubo un exquisito banquete y baile que duró hasta muy altas horas de la noche.



Our present Grand Master, M. W. Brother W. Trinidad (above), standing on the steps of the Old Mint, New York City, the spot where that famous Mason, Brother George Washington, took the oath of office as the first President of the United States.

Nuestro Gran Maestre actual, el Muy Il. Hmno. W. Trinidad (a la izquierda), de pié en el sitio donde aquel afamado Masón, el Hmno. George Washington, prestó juramento como primer Presidente de los Estados Unidos (Nueva York, E.E. UU. A.).

BUY GOODYEAR'S—
DON'T WORRY!
HOUSTON
RUBBER
CO.
 548 RIZAL AVENUE
 MANILA

MACLEOD
RICE HULLING OUTFITS

The MACLEOD Rice Hulling Outfit illustrated above is well known throughout all the rice producing provinces of the Philippines, especially Nueva Ecija, Tayabas, Camarines, Albay, Bulacan, Pangasinan, Cagayan and Capiz.

It is SIMPLE to operate and easy to adjust for all kinds of palay.

It is well made of the BEST materials and extra parts are always in stock to replace parts worn out in service.

There are three sizes with capacities from 40 to 175 cavanes per day.

Complete Outfits: Macleod & Company install these outfits complete in any barrio in the islands. Our mechanics are experienced men and we guarantee satisfactory operation of every outfit.

Terms of Payment are very liberal and make it possible for the buyer to pay the installments out of the earnings of the mill.

MACLEOD AND COMPANY, INC.
 MANILA
 136 MARQUES DE COMILLAS
 ILOILO CEBU VIGAN

Benjamin Franklin Lodge, U. D., Granted Dispensation

February 27, 1924, M. W. Grand Master W. Trinidad signed a Dispensation authorizing various Master Masons of this Jurisdiction in good standing to form and open a Lodge in the City of Manila, to be known as Benjamin Franklin Lodge, U. D.

The following have been appointed as the first three officers of the new Lodge: Bro. Robert C. Harper, Far East Lodge No. 10 (charter forfeited), Wor. Master; Bro. Fred L. Smith, 2nd, Far East No. 10, Senior Warden; Bro. Charles D. Boone, Far East No. 10, Junior Warden.

In addition to the above, the following Brethren signed the petition for a Dispensation: Bros. H. Lawrence Noble, William Ryan, Edward R. Rogers, William H. Brown, William H. Birt, Harry C. Steinmetz, Robert A. Barth, James M. Bury, Albert H. Wells, Clarence O. Bohanan, Harry J. Morgan, Wallace W. Berry, Charles Birsh, Frederick S. Gutierrez, Harry Rosenberg, Harry H. Steinmetz, Leland H. Tracy and Augustus P. West, all formerly of Far East Lodge No. 10; Oscar Franden, Cosmos Lodge No. 8; and George B. O'Bear, Waterville Lodge No. 33, Waterville, Maine.

Meetings of the new Lodge will be held in the Masonic Temple, Escolta, Manila.

Cosmos Again a Leader

Cosmos Lodge No. 8 seems to be imbued with a noble ambition to be a leader in everything that is for the benefit of Masonry. Not contented with being the first Lodge "over the top" with their subscription to the Masonic Home Fund, its members have started the first Lodge group of subscribers to the "Trust Agreement" which is being circulated for the purpose of saving the Plaridel Temple property. These groups are to consist of members of one Lodge subscribing a joint total of ₱1,000.00 and signing the agreement as a group. The "Cosmos Lodge No. 8 Group," composed of 10 subscribers signing for ₱100.00 each, will, we hope, find many imitators.

Bagong-Buhay No. 17 Confers Degree for Pilar No. 15

An English team from Bagong-Buhay Lodge No. 17 conferred the third degree on Bro. Jacinto Papa, a Fellowcraft of Pilar No. 15, at Imus, Cavite, February 28, 1924, in a special meeting, as Bro. Papa was to leave immediately afterwards for the United States.

A large delegation of visiting Brethren from neighboring Lodges was present.

The officers and members of Pilar Lodge wish to express their appreciation of this courtesy on the part of Bagong-Buhay Lodge No. 17.

The "Master Mason"

We are in receipt of Vol. 1, No. 1 of the *Master Mason*, published monthly by The Masonic Service Association of the United States. It is an attractively gotten up and well printed publication, and reflects great credit upon those who are responsible for its inception.

Filled with interesting material, we note the first of a series of Masonic short stories by Bro. J. Frank Davis, which so impressed us, beautifully written as it is, and with a gripping theme, that we are reprinting it in the CABLETOW for the benefit of those of our Brethren who may not be privileged to read this first issue of the *Master Mason*.

The publication office is at Grand Rapids, Michigan, Lyon Street and Ottawa Avenue, and the subscription price is \$3.00 U. S. currency per year.

Constitución de Luz Océánica No. 85

El día 9 de Febrero de 1924, con la concurrencia de Hermanos de distintas Logias de esta jurisdicción y profanos invitados, ha tenido lugar en el Templo Masónico de la Escolta, Manila, la constitución de la Logia Luz Océánica No. 85 y la instalación de los oficiales nuevos de esta Logia. Las ceremonias, tanto de la instalación como de la consagración, fueron presididas por el Muy Il. Gran Maestro, Hmno. Wenceslao Trinidad, y demás Grandes Dignatarios de la Ven. Gran Logia de estas islas (entre ellos nuestro Muy Il. Gran Maestro pasado, Hmno. Frederic H. Stevens, a quien esta Logia se halla muy obligada a apreciar). Actuaron de Maestro de Ceremonias el Gran Instructor, el Muy Ven. Hmno. Felipe Tempongco, y de Oficial Instalador el Muy Il. Gran Maestro pasado, Hmno. Quintín Paredes. Las ceremonias fueron presenciadas por Masones y profanos, hallándose todos muy satisfechos por el agasajo y amabilidad de los oficiales de la Logia Luz Océánica No. 85.

Después de las ceremonias se bailó hasta las 1:30 a. m., hora en que se disolvió la reunión.

De las varias Logias en instancia a las cuales se concedieron cartas constitutivas en la duodécima Reunión Anual de la Gran Logia, la Logia Luz Océánica No. 85 ha sido la primera a ser constituida.

Cosmos de Nuevo en la Vanguardia

Parece que la Logia Cosmos No. 8 tiene la noble ambición de encabezar todo movimiento que redunde en beneficio de la Francmasonería en estas Islas. Lejos de contentarse con haber sido la primera Logia que entregó su cuota completa para el Fondo del Asilo Masónico, los miembros de la Cosmos No. 8 han formado el primer grupo de Logia suscriptor del "Trust Agreement" que se está circulando actualmente con el objeto de salvar la propiedad de la Asociación del Templo Plaridel. Dichos grupos se compondrán de miembros de una sola Logia que se comprometen a aportar conjuntamente la cantidad de ₱1,000.00 y que firman el "Trust Agreement" no como individuos, sino como grupo. El "Grupo de la Logia Cosmos No. 8" está compuesto de diez miembros, cada uno de los cuales se suscribe por ₱100.00. Esperamos que tendrán muchos imitadores.

La Logia Bagong-Buhay No. 17 Confiere el Tercer Grado a Un Candidato de la Logia Pilar No. 15

Un team de la Logia Bagong-Buhay No. 17 confirió el tercer grado en inglés a un candidato de la Logia Pilar No. 15, el Compañero Jacinto Papa, en Imus, Cavite, el 28 de Febrero, 1924, en una tenida extraordinaria, en vista de que el Hmno. Papa iba a salir para los Estados Unidos inmediatamente después.

Estuvieron presentes muchos Hermanos de las Logias cercanas.

Los oficiales y miembros de la Logia Pilar se aprovechan de esta oportunidad para expresar su agradecimiento más sincero a la Logia Bagong-Buhay No. 17 por esta cortesía.

A los Hermanos Secretarios

En esta oficina escasean aun los ejemplares de todos los números del CABLETOW publicados hasta la fecha, menos el número 1.

Agradeceríamos, pues, a todos los secretarios que tengan ejemplares de sobra de los números desde el 2 hasta el 9, inclusive, los envíen a la oficina del CABLETOW, Apartado 990, Manila. Podemos hacer buen uso de los mismos, mientras que no beneficiarán a nadie si permanecen en las secretarías de las Logias.

Desde luego, conviene que todo secretario guarde un ejemplar para los archivos de su Taller.

Notes From Mt. Kaladias No. 90

On account of the return of the Dispensation to the Grand Lodge, Mt. Kaladias did not hold any regular or special meetings during the month of January. However, practice meetings have been held every Friday evening in which Brethren of this Lodge are given an opportunity to learn and put on the work of the three degrees. As a result, those having attended these meetings are now showing satisfactory proficiency in the work of the different degrees.

At one of these meetings, the Lodge had the pleasure of a visit from Bro. Teopisto Guingona of Bagumbayan Lodge No. 4, who gave a fraternal talk, and expressed his desire for the progress and advancement of Mt. Kaladias Lodge.

January 1 the Lodge was transferred from its former quarters to rooms above the post office on Rizal Avenue.

La Nueva Cotización para el "Cabletow"

Deseamos llamar la atención de todos los Venerables Maestros y Secretarios de las Logias hácia el hecho de que la contribución para el sostenimiento del CABLETOW para el año 1924-1925, al tipo de sesenta centavos (₱0.60) por miembro por año, incluyéndose tanto los Aprendices y Compañeros como los Maestros Masones, debe de pagarse por adelantado, el 1 de Junio de 1924 o antes.

Tan pronto como fuese posible, cada Secretario debe enviar al CABLETOW una lista de los nombres y direcciones de los miembros de su Logia, a fin de que haya tiempo para hacer las placas para la máquina de dirigir sobres, para su uso al enviar directamente a los miembros el número correspondiente al mes de Junio de 1924.

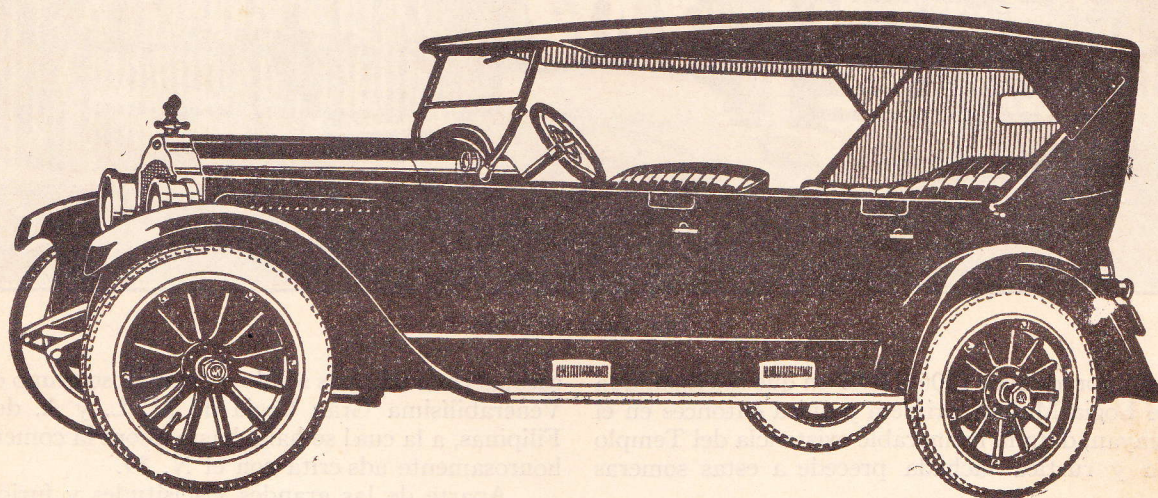
Es preciso, también, que cada Secretario notifique a la oficina del CABLETOW con prontitud de todo cambio y adición que debe hacerse en la referida lista.

Willys
KNIGHT

BUILT TO MATCH ITS
MARVELOUS MOTOR

5 Pass. Touring - - ₱3,500.00

7 Pass. Touring - - - 4,000.00



The printed word cannot do full justice to the fine engineering that distinguishes the WILLYS-KNIGHT.

One must see the car to fully appreciate it.

The latest models may now be seen on display at our salesrooms.

THE BACHRACH MOTOR CO., INC.

MANILA

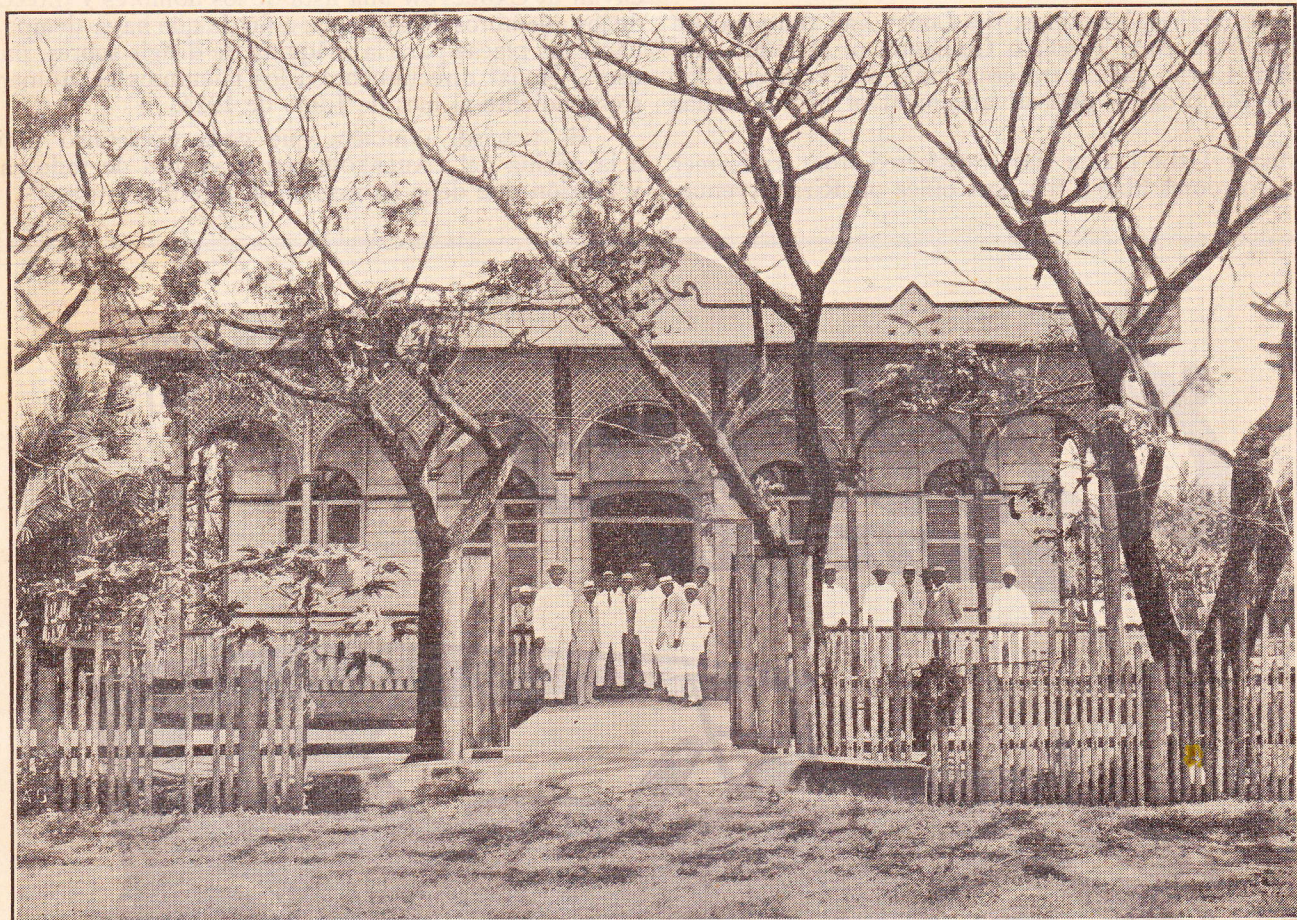
PHONE 44

Masonic Temple of Aparri, Cagayan, P. I.

Templo Masónico de Aparri

Mabini Lodge, one of the old Spanish Lodges which joined our Grand Lodge in 1917, is named after Apolinario Mabini, the "Sublime Paralytic," as the famous Filipino statesman, writer, and patriot is called by his grateful compatriots.

The illustration herewith represents the Masonic Temple of Mabini Lodge No. 39, F. & A. M., of Aparri, Province of Cagayan, P. I. This structure, erected in 1907, is located on Calle Azcárraga, one of the principal thoroughfares of Aparri.



THE TEMPLE—El Templo

Desde allá por los años 1906 a 1907 en que fué instalada la respetable Logia Mabini, primera y única entonces en el Valle de Cagayan, data la memorable existencia del Templo cuya vistosa y rústica fachada precede a estas someras noticias.

Instalado dicho Templo en la calle de Azcárraga, una de las mas céntricas e importantes vías del mencionado pueblo y puerto de Aparri, en verdad constituyen su esbelta estructura y emblemática apariencia frontal, a la par que un bello ornato para la referida población y vía, un patente exponente bien práctico, de cultura y de belleza en un todo apropiado y conforme a los sublimes Principios e Ideales que informan al Obrerismo de nuestra Augusta y Humanitaria Institución.

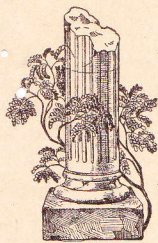
Y ya que de esta Logia Mabini nos ocupamos ahora en estas columnas, nos es sobremanera grato, aprovechar la ocasión para manifestar que según nos consta de verídica y autorizada información, es cuando menos la misma por su obediente y ecuaníme labor, muy digna y merecedora de la calificación de respetable y aun benemérita.

Instalada en nuestros Wall. bajo los auspicios o soberanía del Grande Oriente Español con el N/290, ni tarda, ni perezosa, se adhirió con los requisitos y solemnidades del

caso, al cada vez más sólido y prestigioso grupo de la nuestra Venerabilísima Gran Logia de M. L. y A. de estas Islas Filipinas, a la cual se halla hasta ahora la comentada Logia, honrosamente adscrita con el N. 39.

Aparte de las grandes vicisitudes y furiosos embates sostenidos, e ingénitos y al parecer inseparables de todo Apostolado, pero sobre todo en estos rurales terrenos poco asequibles y nada abonados a nuestra humanitaria labor o finalidad y con los cuales se ha pretendido socavar en más de una ocasión sus cimentadas columnas, estas han permanecido siempre, aunque modestas, enhiestas y resistentes. Todo ha sido resistido y solucionado hasta su ciertamente legendaria existencia, con perfecta ecuanimidad y acendrado espíritu masónico y cual si éste fuere inspirado, como no es aventurado el creer, del recio y constructor espíritu de su titular, que como es bien notorio en la bibliografía del "Gran Parálítico" que tan activo y rudo Obrerismo tiene acreditado en los anales de la historia de este Archipiélago.

Tiene además y por fin en su laudable "Record," la susodicha Logia, la satisfactoria ocurrencia de su propicia y favorable incubación y feliz nacimiento de sus actuales vecinas y amadas Logias, Isabela N. 60 de Ilagan, Gonzaga N. 66 de Tuguegarao y de otras próximas y recientes Logias de Nueva Vizcaya y ambos Ilocos.



*“Weep not that their toils are over,
Weep not that their race is run,
God grant that we may rest as calmly
When our work, like theirs, is done.”*

Bro. Emilio Reyes.

Member of Labong No. 59.
Died Feb. 15, 1924, in Malabon, Rizal.
Buried Feb. 24, in the Municipal Cemetery,
Malabon.

Bro. Edwar Aber.

Member of Cavite No. 2.
Died Dec. 5, 1923, at Lomita, Cal.
Buried by Torrance Lodge No. 447, Torrance,
California.

Bro. Manuel Tinio.

Member of Cabanatuan No. 53.
Died Feb. 22, 1924, in Manila.
Burial Services at Cabanatuan, Nueva Ecija.

Bro. Wilson Cairns Gardiner.

Member of Island No. 5.
Died at the Elks National Home,
Bedford, Virginia.

Bro. Edmond Cotter Travis.

Member of Southern Cross No. 6.
Died December 24, 1923.

Bro. John M. Kavanagh.

Member of Cosmos No. 8.
Died Feb 9, in Shanghai, China.
Buried Feb. 10, in Bubbling Well Cemetery,
Shanghai.

Bro. John M. Cairns.

Member of Cosmos No. 8.
Died Jan. 9, 1924, at Tacoma, Washington.
Buried at Tacoma by State Lodge No. 68, Tacoma

Bro. Agatón Asunción.

Member of Laoag No. 71.
Died February 2, 1924.
Buried February 17, 1924.

Manila No. 1 Has Lodge of Instruction

Manila Lodge No. 1 is holding very interesting weekly meetings for the instruction of the officers and members in the ritualistic work of the Lodge.

Cuban Lodge Confers Degrees for Manila No. 1

A letter has been received from the Grand Secretary of the Grand Lodge of Cuba advising our Grand Secretary that, by request, on Oct. 18, 1923, the degree of Fellowcraft, and on Nov. 1, 1923, the degree of Master Mason, were conferred by Island Lodge No. 56, Havana, on Bro. William Alfred Chittick, an Entered Apprentice Mason of Manila Lodge No. 1 of this Jurisdiction.

In this connection it is interesting to note that of the some 150 Lodges under the jurisdiction of the Grand Lodge of Cuba, Island Lodge No. 56 is the only one which has a number, the others being known by name only.

El Hmno. Manuel Tinio Deposita la Escudra y el Compás

El Hmno. Manuel Tinio, a quién el Gran Arquitecto del Universo acaba de llamar al eterno descanso, perteneció en vida a la Logia Cabanatuan No. 53.

El Hmno. Tinio murió el 22 de Febrero, 1924, y el cadaver fué trasladado a Cabanatuan, Nueva Ecija, donde las exequias se celebraron el 2 de Marzo.

Desde el mes de Abril de 1896 hasta el 8 de Mayo de 1901, fecha en que se presentó al General Bell, el Hmno. Tinio sirvió a la Revolución en diferentes capacidades. Era comandante en jefe de los revolucionarios del Norte de Luzon, con su cuartel general en Vigan, Ilocos Sur, y más tarde se retiró a los montes para combatir a las fuerzas americanas desde allí.

El Hmno. Tinio desempeñó el cargo de gobernador provincial de Nueva Ecija y durante la administración del Gobernador General Harrison fué nombrado Director de la Oficina del Trabajo y luego Director de Terrenos.

El Hmno. Tinio era cuñado del Hmno. Isauro Gabaldon.

Pilar No. 15 Celebrará Baile de Caridad

Debido al Carnaval y en vista de que los trabajos de pintura y reparación del Edificio de la Logia Pilar No. 15, M. L. y A., no están todavía completos, el Baile de Caridad que había de celebrar dicha Logia en Imus, Cavite, el 23 de Febrero, para recoger fondos para el establecimiento de una escuela y de un dormitorio y orfelinato, se ha pospuesto hasta el 22 de Marzo de 1924 a las 8:00 p. m.

UNQUESTIONABLY ALL LADIES

can have a complexion that is radiant with natural beauty, the charm of which is enhanced by the revealing rays of sunlight, if they STIMULATE their SKIN thru a thorough cleansing with a mild soap—such as is the world-wide popular



S O A P

PALMOLIVE Soap Lotion, Shaving Cream, Vanishing Cream, etc., for sale at all drug stores and perfumeries.

Juan Ysmael & Co., Inc.

SOLE AGENTS FOR THE PHILIPPINES

M A N I L A

BRANCHES: ILOILO, CEBU AND ZAMBOANGA

Grand Lodge Inspectors for 1924

Inspectores de la Gran Logia para 1924

1st District:

Joseph F. Bromfield (3), Inspector.
Manila No. 1; Cavite No. 2; Bagumbayan No. 4;
Island No. 5; Southern Cross No. 6; High-Twelve
No. 82.

Edwin E. Elser (3), Inspector.
Corregidor No. 3; Cosmos No. 8; St. John's No.
9; Kasilawan No. 77; Mount Lebanon No. 80.

Joaquin Ventura (7), Inspector.
Walana No. 13; Dalisay No. 14; Dapitan No. 21;
Solidaridad No. 23; Batong-Buhay No. 27; Modestia
No. 83; Muog No. 89; Mencius No. 93.

Emilio Pestaño (23), Inspector.
Sinukuan No. 16; Araw No. 18; Silañangan No.
19; Taga-Ilog No. 79; Luz Océanica No. 85; Hagdang-
Bató No. 87; Hiram No. 88.

Rafael Palma (16), Inspector.
Biak-na-Bató No. 7; Nilad No. 12; Rizal No. 22;
Minerva No. 41; Noli-Me-Tangere No. 42; Isla de
Luzon No. 57; Labong No. 59.

2nd District:

Alfonso Raquel (17), Inspector.
Bagong-Buhay No. 17; Zapote No. 29; Mount
Mainam No. 49.

3rd District:

Julio Herrera (54), Inspector.
Banahaw No. 24; Balintawak No. 28; Rizal
No. 20; Plaridel No. 74.

4th District:

Vicente Rivera Sayo (26), Inspector.
Malinaw No. 25; Pinagsabitan No. 26; Mártires
del '96 No. 32; Makiling No. 72.

5th District:

Patricio Zaldariaga (78), Inspector.
Iloilo No. 11; Kanlaon No. 64; Acacia No. 78.

6th District:

Mariano Rodriguez (30), Inspector.
Maktan No. 30; Tupas No. 62; Dagohoy No. 84;
Mount Kaladias No. 91.

7th District:

Ole Christian Waloe (45), Inspector.
Mount Apo No. 45.

8th District:

Escolástico Gatmaitan (46), Inspector.
Malolos No. 46; Liwayway No. 81.

9th District:

Emilio Cabrera (73), Inspector.
Cabanatuan No. 53; Nueva Ecija No. 73; Memo-
rial No. 90.

10th District:

Benedicto T. Esguerra (52), Inspector.
Lincoln No. 34; Pinatubo No. 52.

11th District:

José F. Quinto (66), Inspector.
Mabini No. 39; Gonzaga No. 66.

Ramón Valdez Pica (60), Inspector.
Isabela No. 60.

Domingo Maddela (68), Inspector.
Magat No. 68.

12th District:

Miguel Bonifacio (29), Inspector.
Pilar No. 15; Magdalo No. 31; Pintong-Bato
No. 51; Primera Luz Filipina No. 69.

13th District:

Eusebio Dimaano (37), Inspector.
Kalilayan No. 37; Tayabas No. 43; Filipinas
No. 54.

14th District:

Juan Muñoz (72), Inspector.
Batangas No. 35.
Justo Ramos (65), Inspector.
Tamaraw No. 65.

15th District:

Walter S. Price (47), Inspector.
Makabugwas No. 47.

16th District:

Antonio T. Cosin (40), Inspector.
Maguindanaw No. 40.

17th District:

Juan A. Sarenas (50), Inspector.
Sarangani No. 50.

18th District:

Clark James (56), Inspector.
Pangasinan No. 56; Baguio No. 67; Union No. 70;
Agnó No. 75.

19th District:

Zoilo Tolentino (71), Inspector.
Angalo No. 63; Laoag No. 71; Abra No. 86.

20th District:

Walter W. Rowley (44), Inspector.
Charleston No. 44.

21st District:

Santiago Rodrigo (33), Inspector.
Isarog No. 33; Bulusan No. 38; Mayon No. 61.

22nd District:

Rito Islao (55), Inspector.
Makawiwili No. 55; Marble No. 58.

23rd District:

Celedonio Aguilar (76), Inspector.
Hamtik No. 76.

24th District:

Rafael de Leon (48), Inspector.
Regeneración No. 36; Pampanga No. 48.

25th District:

Pedro Paguaia (38), Inspector.
Ma-Bu-Ti No. 92.

Bro. Manuel Tinio Lays Down Square and Compass

Bro. Manuel Tinio, who has been called from labor to eternal rest by the Grand Architect of the Universe, was a member of Cabanatuan Lodge No. 53.

Bro. Tinio died in Manila Feb. 22, 1924, and the body was taken to Cabanatuan, where the funeral services were held March 2, by Cabanatuan Lodge.

Bro. Tinio, from April, 1896, until his surrender to General Bell on May 8, 1901, served in the Filipino revolution in several capacities. He was commander general of the revolutionists in the northern provinces of Luzon, with headquarters at Vigan, Ilocos Sur. During the insurrection he went to the mountains and fought the American forces through "guerrilla warfare."

Bro. Tinio served as provincial governor of Nueva Ecija, and under Governor-General Harrison was appointed director of the Bureau of Labor, and later director of the Bureau of Lands.

Bro. Tinio was a brother-in-law of Bro. Isauro Galdon.

The Passing of Bro. John M. Kavanagh

Bro. John M. Kavanagh, a member of Cosmos Lodge No. 8, and former Manila accountant, died in Shanghai, Feb 9, after only a week's illness.

In Manila Bro. Kavanagh was with Smith Bell & Co., and later in business for himself. Last November he went to Shanghai as accountant with the British Tobacco Co. Bro. Kavanagh was 26 years of age, and leaves a mother, brother and sister in Sydney, Australia. Funeral services were held at Bubbling Well Cemetery, Shanghai, on Feb. 10.

Funeral Services of Bro. George W. Viley

From a letter received by Mrs. Charles E. Becker, wife of Bro. Becker of Cosmos Lodge No. 8, we learn that the funeral services of Bro. George W. Viley, formerly of Far East Lodge No. 10, were conducted by Balder Lodge No. 393, F. & A. M., of San Francisco, California, on January 22 last.

The floral decorations were elaborate, one large piece consisting of the square and compass worked out in white roses against a background of forget-me-nots and violets.

The services at the chapel were conducted entirely by the officers of the Lodge, but at the grave a Protestant Chaplain took charge, the Master of the Lodge saying only a few words.

Interment was in the National Cemetery in the Presidio of San Francisco.

Last Rites for Bro. John M. Cairns

A letter to the Secretary of Cosmos Lodge No. 8, from Wor. Bro. Lucien Dean, P. M. of Corinthian Lodge No. 38, Puyallup, Washington, brings the information that Bro. Dean conducted the funeral ceremonies over the body of our late Brother John M. Cairns (Cosmos No. 8) in State Lodge No. 68, Tacoma, Washington. The services were held in form according to the Washington ritual, and the body was interred in a Government plot in Mountain View Cemetery, at Tacoma.

Wor. Bro. Dean had known Bro. Cairns from childhood.

Public virtue

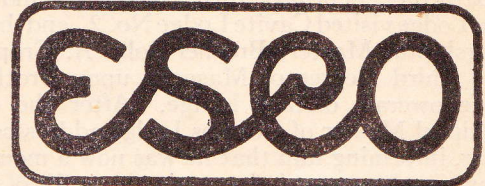
And public service eminent, are paid,
In life, by obloquy and contumely,
But after death, by large obsequies,
And monuments and mausolea.

—A. Pike.

Oh! Fanatismo! Tú debes de haber sido echado a volar como un negro pájaro inmenso de los antros donde imperan el error y los prejuicios. A tu influjo, los Cirilos desgarran ferozmente las carnes de la espiritual Hipatía y los Domingos fundan instituciones en que arden de continuo las hogueras que consumen a los Savonarolas, pero que los immortalizan porque son apóstoles a quienes la Humanidad les debe, junto con el holocausto de su vida, los potentes faros que vienen alumbrándolo cada vez más los caminos de redención, ocultados por el Obscurantismo.

—Hilario Machado.

El Masón está consagrado a la causa del Liberalismo y de la Tolerancia, contra el Fanatismo y la Persecución, sea política o religiosa; a la causa de la Educación, Instrucción e Ilustración, contra el Error, la Barbarie y la Ignorancia.—A. Pike.



The SHOE OF QUALITY

Persistent endeavor to make them better, without increasing the cost to you, is our conception of our duty to you. Faithful adherence to this ideal has made

ESCO

"THE SHOE OF QUALITY"

They are for sale in the best stores in every town in the Philippine Islands. Be sure you get ESCO—not imitations.

HALE SHOE COMPANY
INCORPORATED

FACTORY AND MAIN OFFICE

364 Calle Paz, Paco

<i>Retail</i>	Manila, P. I.	<i>Retail</i>
635 Rizal Ave.		121 Rosario

Masonic Reception and Ball at Cagayan, Misamis

On Saturday, February 9, the members of Maguindanaw Lodge No. 40, assisted by the sojourning Masons in Cagayan, gave a reception and ice cream party, followed by a dance, in honor of Provincial Fiscal Gervasio Diaz, who was scheduled to leave for his new station, Cebu, on the following day. The reception was given at the home of the present master, Wor. Bro. Apolinar Velez, which was appropriately decorated and nicely appointed for the occasion.

Conspicuous among those present were the guest of honor, Brother Diaz, Brother Candelario Borja of the court of first instance, Brother Bartlett, superintendent of schools, Brother Griffin of the provincial school, and Brother Llanes, the provincial treasurer.

Congeniality and brotherly fellowship prevailed throughout the evening. Everybody made himself at home and on the level. With two exceptions, all present were Brothers or members of their immediate families.

Cosmos No. 8 Visits Cavite No. 2

On Saturday, February 16th, the officers and members of Cosmos Lodge visited Cavite Lodge No. 2, and by request of the Worshipful Master, Brother John A. Cropper, conferred the Third Degree of Masonry upon Brother Hasemeyer, a fellowcraft of that Lodge. After the ceremony the Worshipful Master of Cosmos Lodge addressed Brother Hasemeyer, informing him that he was now a member of an Institution that has great influence in the uplift of mankind, and he appointed Worshipful Brother Henry E. Smith, Past Master of Cavite Lodge No. 2, his Masonic father.

Worshipful Brother Smith addressed Brother Hasemeyer, his Masonic son, and presented him with a copy of the Holy Bible, suitably inscribed, as a remembrance of the occasion, at the same time admonishing him to follow its precepts, that he might become a true and worthy Mason.

At this meeting Worshipful Brother Henry E. Smith was installed as Grand Marshal of the Most Worshipful Grand Lodge of the Philippine Islands, by Right Worshipful Brother Joseph H. Schmidt, Junior Grand Warden and Past Master of Cosmos Lodge No. 8.

Más Datos Acerca de los Proyectos de Edificios Másonicos en los Estados Unidos

En el No. 3, Tomo 1, del CABLETOW, correspondiente al mes de Agosto, publicamos un artículo sobre la tremenda actividad constructora de la Masonería americana, y hoy facilitamos a nuestros lectores los siguientes detalles adicionales:

Washington, D. C.—La actividad sorprendente de la Fraternidad Masónica en la construcción de magníficos templos en los Estados Unidos continúa a atraer mucha atención.

Los Masones de Chattanooga empezarán pronto a construir un edificio de doce pisos para oficinas y templo, que costará ₱2,000,000.

Del lejano Ketchikan, en Alaska, nos dicen que la Logia masónica de dicho pueblo erigirá un templo con habitaciones para un club masónico, el cual costará ₱60,000.

El Gran Maestro de Nebraska acaba de colocar la piedra angular del templo masónico de East Lincoln, el cual costará ₱200,000.

En una reunión reciente de la junta de depositarios del orfanato masónico en Alexandria, Louisiana, se votó la cantidad de ₱350,000 para un nuevo edificio central y dormitorios.

Los Cuerpos del Rito Escocés de Indianapolis han comprado dos lotes adicionales al lado del lote para su nuevo edificio, los cuales cuestan ₱250,000. Ahora tienen media manzana para el nuevo templo.

Los Masones del Rito Escocés en Nashua, N. H., están activando la construcción de su nuevo templo cuyo costo será ₱400,000, para poder inaugurarlos con las solemnidades convenientes durante la próxima estación.

El Gran Maestro Arthur S. Tompkins, de Nueva York, ha dedicado el nuevo templo de la Logia Mt. Moriah en Jamestown, N. Y., un edificio hermoso que cuesta ₱778,000.

Los Masones de Cincinnati han reunido la cantidad de ₱3,000,000 para un magnífico templo y casa club que contendrá todas las mejoras modernas y el mejor equipo para las actividades fraternales.

Wheeling, W. Va., abrirá pronto su nuevo local de Logia que representa una inversión de ₱64,000.

Las Logias Goddard y Coatesville, de Coatesville, Pa., se han unido para emprender la construcción de un hermoso templo en la Carretera Lincoln, en dicha ciudad.

MASONIC JEWELRY AND OTHER FRATERNAL EMBLEMS



BLUE LODGE EMBLEMS

SCOTTISH RITE EMBLEMS

SHRINE EMBLEMS

CHAPTER EMBLEMS

COMMANDERY EMBLEMS

in RINGS, CHARMS, BUTTONS and SCARF PINS

PASTMASTER JEWELS our SPECIALTY

LA ESTRELLA DEL NORTE

LEVY HERMANOS, INC.

MANILA

ILOILO

CEBU



M. W. Bro. William Hendrickson Taylor

Grand Master of the Grand Lodge of the Philippine Islands, 1916-1917, 1917-1918

M. W. Bro. Taylor was raised in Matthias Lodge No. 661, Philadelphia, Pa., Dec. 22, 1909. Dec. 14, 1911, he demitted to Corregidor Lodge No. 386, Manila, P. I., which was then under the jurisdiction of California and is now Corregidor Lodge No. 3 under the Grand Lodge of the Philippine Islands. He was Worshipful Master of Corregidor No. 3 from December, 1914, to December, 1915.

In the M. W. Grand Lodge of the Philippine Islands, of which he was one of the chief organizers, Bro. Taylor held office as Grand Standard Bearer, Grand Orator, and Grand Master, and served as the representative near this Grand Lodge of several Sovereign Grand Lodges.

Bro. Taylor received the 32nd degree, A. & A. S. R., Aug. 17, 1911; was Venerable Master of Mt. Arayat Lodge of Perfection, Manila, 1912-1913; Wise Master of Manu Chapter No. 1, Rose Croix, Manila, 1913-1914; Preceptor, Confucius Council No. 1, Knights Kadosh, Manila, 1916-1917; Master of Kadosh, Gautama Consistory No. 1, Manila, 1914-1915. He was elected Knight Commander of the Court of Honor in October, 1913, and coronated an Honorary Inspector General of the Supreme Council of the 33°, at Washington, D. C., Oct. 19, 1917.

Bro. Taylor received the Royal Arch Degree in Luzon Chapter No. 1, Manila, May 26, 1913. He was elected successively Scribe, King, and High Priest, holding this last office in 1916-1917.

Bro. Taylor received the degree of Select Master in Oriental Council No. 1, Manila, Jan. 20, 1915. He was Deputy Master and Thrice Illustrious Master of this Council, the latter in 1915-1916.

Bro. Taylor was Knighted in Far East Commandery No. 1, Manila, July 2, 1913. He was Senior Warden, Captain General, and Generalissimo of Far East No. 1, the last in 1916-1917.

Bro. Taylor became a member of Lulu Temple, A. A. O., N. M. S., of Philadelphia, Pa., Oct. 1, 1913.

Knight, Asoka Conclave No. 30, Aug. 14, 1914, and M. P. Sovereign, 1914-1915.

President of the Masonic Board of Relief, Manila, 1915-1916.

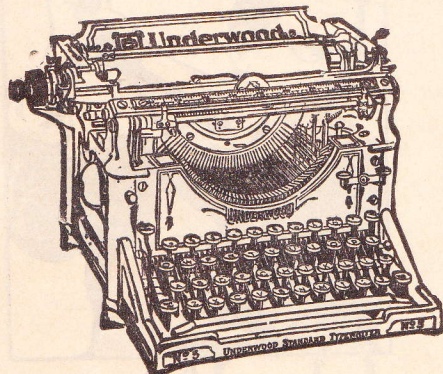
Treasurer, Masonic Temple Association, Manila, 1911-1912.

Honorary member of Sinukuan Lodge No. 16, Manila.

Member of Correspondence Circle of Quatuor Coronati Lodge No. 1076, London, England, 1915.

Decisión, perseverancia y energía han menester los que consagran parte de su vida a la causa de la Humanidad. Muchos combates hay que sostener, muchos rencores que arrostrar, muchas iniquidades que extinguir. La frente del apóstol no se inclina ni aún al roce doloroso del dardo de la calumnia, y por sobre su cabeza augusta pasan bramando, sin estremecerla, el odio salvaje de los protervos, la cólera brutal de los tiranos.—*Hilario Machado.*

ASK THE MAN WHO USES ONE



and he will tell you that the

UNDERWOOD TYPEWRITER

is the most reliable, exact, economical writing machine to be obtained. Ask any number of men or women—business men who have several in their offices—women who earn their living by using them day in and day out—they will tell you the same—buy an UNDERWOOD. Be guided by those who know from experience—after all experience is the best teacher.

We are always glad to send a demonstrator to any-one who is interested. Write or Phone.

SMITH, BELL & CO., LTD.

HONGKONG, SHANGHAI BANK BLDG.
MANILA

Masonic Club of Manila (Plaridel Temple)

Club Masónico de Manila (Templo Plaridel)

At the last meeting of the Plaridel Temple Association the following were elected:

Board of Directors:

Manuel L. Quezon, Honorary President; Edwin E. Elser, President; Teodoro M. Kalaw, Vice-President; Milton E. Springer, Manuel Camus, V. Tabalon, Directors; José Guingona, Secretary; Juan Posadas, Jr., Treasurer; A. D. Rosario, Asst. Secretary-Treasurer.

House Committee—Masonic Club of Manila:

Rafael Palma, Chairman; Joseph H. Schmidt, Vice-Chairman; Members: Henry Strauss, (cards, chess, etc.); Juan Atayde, (lodge room); Wm. J. Ellis, (premises and grounds); Joaquin García, (bowling alleys); S. D. Martinez, (restaurant); A. D. Rosario, (social hall, etc.); Miguel Unson, (pool and billiards); E. de Vargas, (athletics).

The house committee has instituted a membership campaign and in one week secured fifty new members.

M. W. Bro. Rafael Palma, as chairman of the above committee, has written a letter to all Lodges in this Jurisdiction, setting forth the attractions of the Masonic Club, explaining the purposes thereof, and inviting all Masons of this Jurisdiction to become members.

The Club can now accommodate Brethren who desire board and lodging, particularly provincial Brothers who come to Manila occasionally for a short stay, and who should by all means at least visit the Club while in Manila.

Pilar Lodge No. 15 To Give Ball

Because of the Carnival the Grand Charity Ball of Pilar Lodge No. 15, F. & A. M., for the Orphans' Home, School and Dormitory Fund set to be held on February 23, 1924, in Imus, Cavite, has been postponed to March 22, 1924, at 8:00 p. m. The painting and a few alterations of the Lodge Building which is to be fixed for the occasion may not be finished until about the latter date.

En la última reunión de la Plaridel Temple Association fueron elegidos los siguientes:

Junta Directiva:

Manuel L. Quezon, presidente honorario; Edwin E. Elser, presidente; Teodoro M. Kalaw, vice-presidente; Milton E. Springer, Manuel Camus, V. Tabalon, directores; José Guingona, secretario; Juan Posadas, Jr., tesorero; A. D. Rosario, secretario-tesorero auxiliar.

Comité Ejecutivo del Club Masónico de Manila:

Rafael Palma, presidente; Joseph H. Schmidt, vicepresidente; Miembros: Henry Strauss (naipes, ajedrez, etc.); Juan Atayde (salón de logia); Wm. J. Ellis (local y terreno); Joaquin García (galería de bolos); S. D. Martinez (restaurant); A. D. Rosario (salón de reuniones, etc.); Miguel Unson (pool y billar); E. de Vargas (deportes).

El comité ejecutivo ha iniciado una campaña para buscar nuevos miembros y en una sola semana ha obtenido cincuenta.

El M. I. Hmno. Rafael Palma, como presidente de dicho comité, ha dirigido a todas las Logias de esta jurisdicción una carta en la cual trata de los atractivos del Club Masónico y de los fines y propósitos del mismo, e invita a todos los Masones de esta jurisdicción a afiliarse.

El Club ya puede recibir a hermanos que busquen casa y comida, sobre todo a los hermanos de provincias que vienen a Manila de vez en cuando por breve tiempo y que deben por lo menos visitar el Club mientras están en Manila.

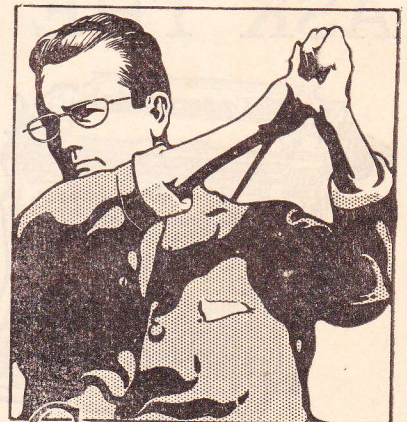
El don más grandioso que jamás se haya registrado en los anales de la Masonería es el del Hmno. A. Kolling y su esposa, de Nuevo Gales del Sur. Este matrimonio donó la cantidad de un millón de pesos para la erección de un colegio masónico para niños.

THE MOTORIST OR SPORTSMAN

wants comfortable glasses with large lenses in order to properly enjoy his trips and outings.

Send for our "STYLES IN GLASSES" catalog and select the kind that suits you.

CLARK & Co.
SCIENTIFIC OPTICIANS
MANILA, P.I.
90-94 ESCOLTA
MASONIC TEMPLE



**Clear Vision
Sporting Glasses**

The Master Mason's Signal of Distress— A True Story

It was at Louvain, in Belgium, on that fateful night in August, 1914, when the Germans, through a panic among their own troops, brought on by a few shots fired by irresponsible civilians, believed themselves victims of a systematic attack by the Belgian population, and, as a measure of reprisal, burned part of the beautiful old city and shot down a large number of people. On the square in front of the railroad station stood a pathetic group of civilian prisoners, guarded by German soldiers. The lurid light of the flames of burning buildings showed the pallor of their faces, and the frequent outbursts of rifle and machine gun firing in the vicinity and the shouts of the furious Germans, mingled with cries of agony, sent shivers even through the bravest of the little group of unfortunates. They guessed what their fate would be, and their eyes were focussed on a tall figure in gray, the officer to whom their captors were telling excitedly how they had taken those civilians out of houses from which shots had been fired on German patrols. The officer seemed to hesitate to condemn the hapless Belgians to instant execution, as had been done by other officers in a number of cases during the last few hours—witness the bodies lying about the city! His heart was apparently not of flint; yet after a few moment's reflection, the fatal order fell from his lips.

A moan from the Belgians about to be led away to the railway yard to be shot, like so many others, was the answer. The officer cast a look of pity upon the group of condemned men, when suddenly his expression changed to one of intense interest. One of the prisoners had made a sign, and now he repeated it a second and third time, with his eyes anxiously fixed upon the face of the German.

The officer, with a sudden determination, called out to the soldiers who were taking the prisoners away: "Never mind my order; take these men to the *kommandatur* for investigation. I think there has been more than enough blood shed to-night, and they may not be guilty after all!"

And thus Bro. Dubois of Louvain lived to tell the tale and will assure you today that the Master Mason's signal of distress is still a potent charm when death and destruction are rife.

El Signo de Socorro del Maestro Masón

El incidente que vamos a relatar ocurrió realmente en Louvain, Bélgica, en aquella noche aciaga en el mes de Agosto de 1914 cuando los invasores alemanes, a raíz del pánico que cundió entre ellos como resultado de los tiros disparados por unos pocos paisanos irresponsables, creyeron que se trataba de un ataque sistemático de parte de la población belga y, por venganza, quemaron parte de la hermosa ciudad y fusilaron a numerosos habitantes. En la plaza en frente de la estación del ferrocarril se veía en aquella noche un grupo de paisanos vigilados por soldados alemanes. La luz fantástica de los edificios incendiados mostraba la palidez de sus semblantes, y las descargas frecuentes de fusilería alrededor de ellos, mezcladas con los gritos furibundos de los alemanes y algún que otro grito de agonía hacían temblar a los más valientes de aquel pequeño grupo. Se daban cuenta de que se hallaban próximos a la muerte, y sus ojos miraban con inquietud al oficial de elevada estatura a quién sus aprehensores contaban agitadamente cómo habían sacado a aquellos condenados paisanos de ciertas casas por cuyas ventanas se habían disparado tiros sobre una patrulla alemana. El oficial, por lo visto, se resistía a condenar a los pobres belgas a ser ejecutados sumariamente, como se había hecho tantas veces en las últimas horas. Su corazón evidentemente no era de piedra. Sin embargo, después de algunos momentos, pronunció las palabras fatídicas.

Los soldados se disponían a conducir a sus prisioneros hacia la vía del ferrocarril para fusilarlos, y el oficial miraba con compasión a los que acababa de condenar a la muerte, cuando de repente cambió de expresión. Uno de los belgas había hecho un signo, y ahora estaba repitiéndolo la segunda y tercera vez, mirando con ojos ansiosos al alemán.

Este, de repente, mandó parar a la triste procesión. "Retiro mi orden—dijo—llevad a estos hombres a la comandancia para examinarlos con más detención; es muy posible que no sean culpables. Ya ha habido demasiada efusión de sangre esta noche."

Así, pues, el Hmno. Dubois está aun en país de los vivos y constituye la mejor prueba de que el signo de socorro del Maestro Masón que le salvó la vida a él y a sus compañeros, es un talisman de mucha virtud en tiempos de calamidad y peligro.

Whiting's Correspondence Papers

ORGANDIE, CHESTERFIELD LINEN
ANGORA, REPRESENTATIVE LINEN
CORRESPONDENCE CARDS, TEXTILE BOND

Manufactured by the Whiting Paper Mills at Holyoke, Mass.

CARRIED IN STOCK IN ALL SIZES BY

McCULLOUGH PRINTING COMPANY

424 RIZAL AVENUE

MANILA

TELEPHONE 800

Questions and Answers

Consultas

69.—What are "Sciots?" I have seen frequent reference to them in recent months; but nobody can tell me what they are. I understand, however, that this is a Masonic organization.

Answer.—After considerable search, we have found light on the subject in "The Montana Mason." The Sciot is a cross between a Shriner and a Rotarian, the purpose of this society being to strengthen the social bonds between Masons, promote the practical application of Masonry to every-day life, boost each other in business and otherwise, practice true democracy and cooperation, and have clean and wholesome fun. There are at present some 40 "Pyramids" of this society in California and 1 in Nevada. It started about 20 years ago in San Francisco as the "Booster's Club," then went to sleep, and revived again about 12 years ago. The full name of the Order is the Ancient Egyptian Order of Sciots. Consulting our dictionary, we find that a Sciot is a native of Scio (the ancient Chios), an island in the Aegean Sea.

70.—A. prefers charges against B. At the trial, B. asks for and is granted time to secure evidence. In doing so, he comes in collision with C., as a result of which B. now desires to prefer charges against C. The Master says B. cannot prefer charges because he is not in good standing. Is this correct? B., though under charges, is innocent until found guilty, is he not? Does the fact that charges are pending against him affect his good standing?

Answer.—A previous question relative to the meaning of the expression "in good standing" was answered by us by a reference to Grand Master Springer's Circular No. 2, of Feb. 21, 1921, which says that

"To be in good standing, a Brother must have paid his dues in accordance with the By-Laws of his Lodge and be free from any charges preferred against him by a Lodge."

The soundness of M. W. Bro. Springer's interpretation is corroborated by Mackey in his "Text-Book of Masonic Jurisprudence," in which we find, on page 233, the following phrase:

"* * * be in good standing, that is, free from all charges and their results."

A Brother under charges, though entitled to be considered innocent until he has been proved guilty, is, nevertheless, under a cloud, because the Master of the Lodge has, after careful examination, decided that certain charges preferred against said Brother by a Master Mason in good standing are not frivolous, and that the act or acts charged constitute a Masonic offence. The good standing of the Brother under charges being thus impaired, he cannot do

69.—¿Qué son los "Sciots?" Encuentro muchas referencias a este organismo en la prensa masónica y profana y nadie puede decirme lo que son. Entiendo, sin embargo, que son un ramo de la Masonería.

Contestación.—Después de registrar la prensa, hemos podido ilustrarnos acerca de esta materia en la revista *The Montana Mason*. Según ésta, los "Sciots" son una sociedad integrada exclusivamente por Maestros Masones cuyo objeto es robustecer los lazos sociales entre los Masones, fomentar la aplicación de la Masonería a la vida diaria, ayudarse mutuamente en los negocios y de otro modo, practicar la verdadera democracia y la cooperación y divertirse. Actualmente existen unas 40 "pirámides" de esta sociedad en California y una en Nevada. Se fundó hace 20 años en San Francisco de California, pero se estancó después del incendio de dicha ciudad, para resurgir a nueva vida hace unos 12 años. El nombre de la sociedad es "Ancient Egyptian Order of Sciots." El diccionario nos dice que "Sciot" significa "quío," o sea, un natural de Quío o Chío, que es una isla del mar Egeo, perteneciente a Grecia.

70.—A. acusa masónicamente a B. En la vista, B. pide una prórroga para reunir pruebas, y se estima la petición. Al buscar pruebas, B. tiene un disgusto serio con C., con el resultado de que B. proyecta presentar cargos contra dicho C. El Venerable Maestro dice que B. no puede presentar cargos contra nadie porque no se halla en pleno goce de sus derechos masónicos. ¿No está en error? B., con ser acusado, debe ser considerado como inocente hasta que se haya probado que es culpable, ¿no es verdad? Sostengo que el hecho de que existen cargos pendientes contra él no afecta en nada su "good standing."

Contestación.—Al explicar en una consulta anterior el significado de la expresión "in good standing," citamos la Circular No. 2, de fecha 21 de Febrero de 1921, del Gran Maestre Springer, quien dice lo que sigue:

"Para estar en pleno goce de sus derechos masónicos, un hermano debe haber pagado sus cotizaciones de conformidad con el reglamento interior de su Logia y no debe haber ningún cargo pendiente contra él en cualquiera Logia."

En la página 233 de la obra de Mackey "A Text-Book of Masonic Jurisprudence" vemos corroborada la opinión del Muy Il. Hmno. Springer en las palabras siguientes:

"* * * estar en pleno goce de sus derechos masónicos, o sea, hallarse libre de todos cargos y sus resultados."

Bien que el Hermano acusado masónicamente tiene derecho a ser considerado como inocente hasta que haya sido probado culpable, sin embargo, su buen nombre como Masón ha sido puesto en tela de juicio por el hecho de que el Venerable Maestro de la Logia, después de cuidadoso aná-

VICKS VAPORUB

WILL
STOP THAT SNEEZING,
THAT COLD IN THE HEAD
TRY IT—THE SAMPLE IS FREE

AT
BOTICA BOIE
ESCOLTA, MANILA

VAPORUB DEVICK

USÁNDOLO,
NO ESTORNUDAREIS MAS,
NI TENDREIS MAS CONSTIPADO
PROBADLO—MUESTRAS GRATIS

PÍDANSE EN LA
BOTICA BOIE
ESCOLTA, MANILA

certain things which under our law can be done only by Master Masons in good standing, and one of these things is the preferring of charges. It has, for the reasons stated, also been decided that a Mason is not entitled to a demit so long as there are charges pending against him in a Lodge.

71.—I hear a good deal of resolutions, etc., adopted by the International Masonic Association at Geneva, in 1923, and the Lausanne Conference, in 1922. Are these resolutions binding upon Masonry as a whole and is our Grand Lodge compelled to abide by them?

Answer.—The Grand Lodge of the Philippine Islands is a sovereign Masonic body and recognizes no superior Masonic authority whatsoever. The Lausanne Conference was a conference of Scottish Rite Supreme Councils with which Blue or Symbolic Masonry has no concern or connection. The International Masonic Association is a league formed by a number of regular Grand Bodies of Symbolic Masonry, banded together for the purpose of promoting intercourse, cooperation, and harmony between the various regular Masonic Powers. It is by no means anything in the nature of a General Grand Lodge or central governing body. Our Grand Lodge became a member of this Association last year.

72.—Why does the Grand Lodge of England call itself the "United" Grand Lodge of England?

Answer.—The present Grand Lodge of England is the result of the fusion, in 1813, of two rival Grand Lodges of England: the so-called "Modern" Grand Lodge, organized in 1717, and the "Ancient" Grand Lodge (or "Atholl Masons"), organized in 1751. We have also a "United" Grand Lodge of Queensland, organized recently by the amalgamation of two Grand Lodges, and there is likewise the "Gran Oriente Lusitano Unido."

73.—On more than one occasion, the writer has been asked by Brother Masons whether solicitation of candidates is not permissible in the case of particularly good material. He has always replied in the negative. What would be the best answer to such a question, the best advice to give to such an inquirer?

Answer.—Let me quote a few lines from our eminent Bro. H. I. Haywood's (Editor of *The Builder*) work entitled "Symbolic Masonry," which are just the answer one ought to give to such questions:

lisis, ha resuelto que ciertos cargos formulados contra dicho Hermano por un Maestro Masón en pleno goce de sus derechos no son evidentemente frívolos y que el acto o actos imputados al acusado constituyen faltas masónicas. Quedando menoscabada por ello la condición masónica (good standing) del Hermano acusado, éste no puede ejercer ciertas funciones y actos que según el derecho masónico sólo pueden ejercerse por un Maestro Masón en pleno goce de sus derechos como tal, siendo una de dichas cosas la formulación de cargos. Por las mismas razones se ha resuelto que un Masón no tiene derecho a plancha de quite mientras hubiese cargos pendientes contra él en una Logia.

71.—Leo mucho sobre las resoluciones, etc., adoptadas por la Asociación Masónica Internacional en Ginebra, en 1923, y por la Conferencia de Lausana, en 1922. ¿Están obligatorias dichas resoluciones para toda la Masonería regular y está obligada nuestra Gran Logia a adherirse a las mismas?

Contestación.—La Gran Logia de las Islas Filipinas es un cuerpo masónico soberano y no reconoce autoridad superior en Masonería. La Conferencia de Lausana era una asamblea de varios Consejos Supremos del Rito Escocés con los cuales no tiene nadie que ver la Masonería azul o simbólica. La Asociación Masónica Internacional es una liga formada por varias Potencias regulares de la Masonería simbólica que se han unido con el fin de fomentar las relaciones internacionales en Masonería y procurar la cooperación y armonía entre las Potencias regulares de nuestra Institución. No participa en nada de la naturaleza de lo que se llama una Gran Logia general o cuerpo gobernante central. Nuestra Gran Logia forma parte de la Asociación Internacional Masónica desde el año próximo pasado.

72.—¿Por qué motivo se llama "Unida" a la Gran Logia de Inglaterra?

Contestación.—La Gran Logia actual de Inglaterra es el resultado de la fusión o unión, en 1813, de dos Grandes Logias que entonces existían en dicho país, a saber, la "Moderna," que fué fundada en 1717, y la "Antigua," que se organizó en 1751 ("Atholl Masons"). Hay también una Gran Logia "Unida" de Queensland, la cual se fundó recientemente por la fusión de dos Grandes Logias que hubo en dicho estado, y podemos citar asimismo al "Gran Oriente Lusitano Unido."

DON'T GO SLIPSHOD

KEEP WELL SHOD

SHOE REPAIRS

(SAME DAY OR WHILE YOU WAIT)



	Men	Women	Children
Heels (Rubber or Leather)	₱1.00	1.00	1.00
Half Soles " " "	2.00	1.80	1.00
Full Soles " " "	3.00	2.80	2.00

Shoes called for and delivered in Manila without extra charge. Prompt attention to Parcel Post shipments from provinces. Shoes made to special order. Best materials, skilled workmanship and satisfactory service guaranteed.

PHILIPPINE SHOE MANUFACTURING COMPANY

654-656 Rizal Avenue

Manila

P. O. Box 2372

Tel. 817

"This is a fair and honest question and it has been answered so often by the wise heads of the Order, which answer may be put into my words as follows: 'Explain to him as best as you are able the principles of Freemasonry; acquaint him (as much as your obligations will permit) with its spirit and its aims; give him Masonic literature to read; but do not once, directly or indirectly, ask him to submit a petition for membership, else you will violate your own obligation and make it necessary for him to lie, if ever he stands at a lodge door.'"

74.—Our Lodge is contemplating to pass a resolution to collect from each member the sum of ₱10.00 each to cover our quota on the Masonic Home, School, and Dormitory. In case a member refuses or fails to pay his quota before June, 1924, what disciplinary action could be taken by the Lodge?

Answer.—None. Since paragraph 183 of the Constitution provides that "No Lodge shall levy any extra assessment on its members," I do not see how you can legally enforce the payment of the assessment contemplated.

75.—At a recent Masonic trial, a disagreement arose as to whether the defence had the right to introduce two Master Masons as counsel. The Master decided that the Constitution provided for only one; but in view of the explanation of one of the attorneys for the defence that he might be unable to attend every hearing and desired the other attorney to be present in order that he might replace him if necessary, he permitted both Brethren to appear. Was his interpretation correct and his action legal?

Answer.—Paragraph 300 of the Constitution provided that:

Any Master Mason in good standing may, at the request of the accuser (or accused), appear as his counsel and assist in the prosecution or defence. Such counsel cannot testify as to facts disclosed to him by the accused, etc., etc.

We have ascertained that the words we have put in parenthesis, which do *not* appear in the last two editions of our Constitution, have been omitted in the same through error, and we wish to invite our readers' attention to this fact, so that they may correct their copies.

Paragraph 368 (Record of Proceedings before Commissioners) likewise refers to but one counsel each for prosecution and defence.

While there cannot be any doubt as to the correctness of the interpretation by the Master of the provision referred to, we cannot, on the other hand, find fault with his allowing the defendant to appear accompanied by two attorneys, for the reasons alleged by one of these. Where a strict and literal interpretation of constitutional provisions would result in hardship, the spirit and not the letter of the law should govern.

76.—May one Lodge request the officers of another Lodge to instruct its officers in the work?

Answer.—Certainly. It is not only the duty, but the privilege of a Mason to instruct his less informed Brethren, and in many cases, well-informed Masons have earned the gratitude of new Lodges or new Lodge officers by coaching them in the work. The only condition is that the work taught must be in accordance with the ritual approved by our Grand Lodge.

77.—What do you think of the following idea: Amend the Grand Lodge Constitution by providing that no candidate shall be initiated, though elected by the Lodge, until 30 days after receipt by all Lodges of this Grand Jurisdiction of the Grand Lodge circular announcing the presentation of his petition, and that in addition to filing their protest with the Lodge concerned, objecting Lodges be required to state their causes for objecting in full in a communication to the Grand Lodge. This will prevent objections from reaching the Lodge after the candidate has already received a part of the rights, lights, and benefits of Freemasonry.

Answer.—We are with you in this; but we would suggest that in order to simplify matters, the amendment

73.—En más de una ocasión se me ha consultado si no es permisible sugerir a un profano que se haga Masón, tratándose de material excepcionalmente bueno. Siempre he contestado negativamente. ¿Cuál sería el mejor consejo que podría darse al consultante en este caso?

Contestación.—En contestación a esta pregunta, deseo citar un párrafo de la obra "Symbolic Masonry", de nuestro docto Hmno. H. L. Haywood (editor del *Builder*):

"Esta es una pregunta justa y sincera que ha sido contestada muchas veces por jefes sabios de nuestra Orden, cuya contestación se puede resumir en estas palabras: 'Explíquese Vd. lo mejor que pueda los principios de la Francmasonería; hágale conocer, hasta el punto que se lo permitan, sus compromisos masónicos, el espíritu y los fines de la Institución; facilítele lectura masónica; pero no pídale Vd. ni una sola vez, directa o indirectamente, que presente una solicitud de los grados masónicos, porque en caso contrario Vd. infringirá su promesa y le obligará a él a mentir si jamás se presentase ante la puerta de una Logia.'"

74.—Nuestra Logia tiene la intención de adoptar una resolución cobrando a todo miembro la cantidad de diez pesos para nuestra cuota para el Fondo del Asilo, Colegio y Dormitorio. En el caso de negarse o dejar cualquier miembro de satisfacer sus diez pesos antes del mes de Junio de 1924, ¿qué acción disciplinaria puede adoptar la Logia?

Contestación.—Ninguna. En vista de la disposición del párrafo 183 de la Constitución de que "Ninguna Logia podrá imponer contribuciones extraordinarias a sus miembros," no veo cómo esa Logia podría hacer cumplir la resolución que proyecta adoptar.

75.—En un juicio masónico reciente se suscitó la cuestión de que si o no el acusado tenía derecho a presentar dos abogados en vez de uno. El Venerable Maestro resolvió que la Constitución le daba derecho a no más que uno; pero en vista de haberse alegado por uno de los abogados del acusado que él temía que no pudiese estar presente en todas las vistas y que por este motivo deseaba la presencia del otro, a fin de que éste pudiese estar enterado del asunto y substituirle en caso de necesidad, dicho Venerable permitió que estuviesen presentes los dos. Es correcta dicha interpretación y legal la permisión dada por el Venerable Maestro?

Contestación.—El párrafo 300 de la Constitución de la Gran Logia de Filipinas dispone que—

Cualquier Maestro Masón en pleno goce de sus derechos como tal podrá, a solicitud del acusador o del acusado, comparecer como abogado de uno u otro a ayudar en la acusación o en la defensa. Dicho abogado no puede declarar sobre hechos revelados a él por el acusado, etc.

El párrafo 368, que no se encuentra en la edición castellana, sino solamente en la inglesa de 1923, también habla de un solo abogado para la acusación y otro para la defensa.

No puede haber duda acerca de la correctitud de la interpretación dada por el Ven. Maestro a dicha disposición, y tampoco encontramos ilegal el que haya dado permiso al acusado a comparecer acompañado de dos defensores, por los motivos alegados por la defensa. Cuando la interpretación estricta y literal de las disposiciones constitucionales trae consigo perjuicios importantes para una de las partes, debe regir el espíritu y no la letra de la ley.

76.—¿Es lícito para una Logia pedir a los dignatarios de una Logia hermana que instruyan a sus dignatarios en los trabajos ritualísticos?

Contestación.—Claro que sí. No es sólo el deber, sino el privilegio del Masón instruir a sus Hermanos menos instruídos que él, y en muchos casos que conocemos, ciertos Masones bien informados se han conquistado la gratitud de nuevas Logias o nuevos dignatarios de Logia, instruyéndolos en los trabajos masónicos. La única condición es que el trabajo que enseñan debe ser de conformidad con el ritual aprobado por nuestra Gran Logia.

to the Constitution (paragraph 157) be made by requiring the committee to report to the Master at the second stated meeting after the one in which the application was received, instead of the "next stated meeting." In other words, the petition must lie over sixty days instead of thirty before it can be voted upon, which will give ample time for objections.

78.—Could you enlighten me with regard to the origin of the term "Knife and Fork Mason" and the meaning of the terms "Bright" and "Parrot" Masons?

Answer.—The expression "Knife and Fork Mason" has been making the rounds of the Masonic press for some time now and it would certainly be most difficult to find out just where it originated. We have used both it and the term "Refreshment Mason," and we see that Bro. Joseph Newton Fort, the well-known Masonic author and educator, said, in an address to the Masonic Service Association on Oct. 29, 1923:

Otherwise, as is so often the case, they will drift away and become bread and butter Masons, attending "the big meets and the big eats," using the Masonic apron for a napkin. Such men ought to have a special apron of their own, adorned with a knife and fork as emblems.

A few weeks before, we had written an editorial in which we said:

Indeed, a knife and fork would be a more fitting emblem for his watch-fob or button-hole than the square and compass.

As regards the terms "Bright" and "Parrot" Masons, the "Bright Mason" is the intelligent Brother who thinks and who understands the meaning of the ritual, while the "Parrot Mason" is one who learns the work like a parrot and sees nothing but words where the other sees beautiful thoughts and deep meanings.

The First Masonic Lodge in Norway

The first Masonic Lodge in Norway was formed in 1749 and named St. Olaus. It united with the Grand Lodge of Sweden in 1818 and remained a constituent of that Grand Lodge until the Provincial Grand Lodge of Norway was formed in 1871.

77.—Dígame Vd. su idea acerca de la siguiente proposición: Que se reforme la Constitución de la Gran Logia, disponiendo que no se iniciará a ningún candidato sin que hayan transcurrido treinta días desde el recibo por todas las Logias de esta Gran Jurisdicción de la circular de la Gran Logia participando la presentación de la petición de dicho candidato, y que la Logia opositora, además de presentar su objeción ante la Logia interesada, debe enviar una protesta razonada a la Gran Logia. Entonces las objeciones no llegarán después de haberse iniciado al candidato y de habersele hecho partícipe de cierta parte de nuestros derechos, luces y beneficios.

Contestación.—Aprobamos la idea de Vd., pero sugerimos que lo más fácil sería reformar la Constitución (pár. 157) disponiendo que la comisión de apломadores debe informar en "la segunda tenida regular después de la en que se recibió la solicitud," en vez de "la próxima tenida regular." En otras palabras, la solicitud debe quedar pendiente sesenta días en vez de solamente treinta, lo que dará tiempo amplio para todas objeciones.

78.—Esta consulta se refiere a varios términos ingleses y hemos creído poder ahorrarnos su traducción.

79.—N., *past master* de una Logia en los Estados Unidos, se afilia con una Logia de Filipinas y se convierte por este hecho en miembro de la Gran Logia de estas Islas, según el párrafo 3 de la Constitución. Acaba de abatir columnas la Logia a la cual perteneció en América. Pregunta: ¿Deja N. de ser miembro de nuestra Gran Logia por haber dejado de existir la Logia de la cual deriva el título de *past master*?

Contestación.—No. La categoría y título de *past master* no dependen de la existencia de la Logia en la cual han sido obtenidos. El interesado no pierde su condición de *past master*, y mientras no deje de cumplir con el otro requisito del párrafo 3 de nuestra Constitución, o sea, el de ser miembro en pleno goce de sus derechos como tal, de una Logia de nuestra Gran Jurisdicción, no pierde tampoco la calidad de miembro de la Gran Logia de las Islas Filipinas.

La vida tiene sus dolencias, pero no es del todo mala. Si la vida es despreciable, también lo es la inmortalidad.

MANUFACTURERS OF RATTAN FURNITURES

RATTAN & IRON BEDS

OF ALL SIZES

WRIGHT FURNITURE CO.

64 ESCOLTA

MANILA, P. I.

PHONE 91

Personals

Personales

Manila No. 1.—Bro. W. W. Weston was elected Department Commander of the United Spanish War Veterans on February 22.

Wor. Bro. Alexander Miller is leaving for the United States March 26, on account of ill health.

Brother Fred Damman, P.M., has recently been appointed as representative of the Grand Lodge of Netherlands near the Grand Lodge of the P. I.

Brother D. W. Borg writes that himself and family arrived safely in U. S. and are now residing at Portland, Oregon.

Brother Charles F. Codori of 5545 Harmon Ave., Oakland, California, has remitted ₱10.00 to be applied to the Home, School and Dormitory fund.

Brother Charles H. Stephan, who was with the American Consulate in Vladivostok, writes that when the Bolsheviks forced the Consulate out of there he was temporarily assigned to the Consulate General in Yokohama but is now stationed at Harbin, China.

Brother W. Barker, who is in the U. S. Navy, writes of some interesting visits which he has recently made to European Ports.

Brother Eichelberg of Dawson Lodge No. 16, Washington, D.C., who received his degrees in Manila Lodge, has sent ₱10.00 that will be applied to the Home, School and Dormitory fund.

Brother Park left for the U. S. on the January transport. He had completed his duty in the Asiatic Squadron. His future address will be 132 Columbia Ave., Pitman, New Jersey.

Brother C. W. Tarrant, who was raised to the sublime degree of Master Mason in Manila Lodge in May, 1907, writes that he lost his apron in a fire and wants to know if he can secure another from his Mother Lodge. His present address is Greybull, Wyoming.

Other Brothers heard from: Thos. F. Wirth, Camp John Hay, P. I.; W. T. McKelvey, Washington, D. C.; Frederick A. Ward, Camp Haloberd, Maryland; E. O. Clayton, 1710 Sutter Street, San Francisco; C. B. Weltner, San Francisco, California; O. H. Kahl, La Grand, California; Alfred Ballin, Fort Hayes, Columbus, Ohio; Anderson A. Werner, Pampanga Sugar Mills; Edwin M. Bush, Columbus, Ohio; C. C. Smith, Oakland, California; Dallas W. Shaffer, Richfield Springs, N. Y.; F. M. Goodale, Spokane, Washington; John L. Stewart, Sta. Barbara, California; H. L. Cadwallader, Dallas, Texas; David E. Beverly, San Francisco, California; J. R. Lloyd, Tientsin, China; C. Alman, Washington, Pa.; William D. Inman, Shanghai, China; W. J. Green, Berkeley, California; John Tosto, North Bergen, N. J.; George W. Villain, Fort Norfolk, Va.; George E. Brumer, Fort McPherson, Georgia.

Corregidor No. 3.—Bro. H. D. Kneedler left February 18 for the United States after several weeks' stay in Manila.

Bro. J. W. Haussermann also left for the States on the same boat.

During the past few weeks, the Secretary had received letters from all parts of the world from members of this Lodge, sending in their dues, including Wor. Bro. O'Donnell who was Worshipful Master of this Lodge in 1912.

It is to be regretted that Brothers Frei and Kufs, both regular attendants at our meetings, leave within the next few days for the United States. Brother Kufs expects to return in about six months, but Bro. Frei leaves for good.

Bagumbayan No. 4.—The following Brethren were reported sick: José P. Buensuceso, Ciriaco Picache, and Jivatram Dharamdas, E. A.

Bros. Victorino Salvador and Francisco Carballo are still ill. Bro. Salvador is at the San Lázaro Hospital and

Tamaraw No. 65.—El Hmno. Santiago Dumlaog, superintendente de división de escuelas de la provincia de Antique, con su familia, lamentan la muerte de su hijo que tuvo lugar el 12 de Febrero, 1924, en San José, Antique.

Luz Océanica No. 85.—El Ven. Maestro de esta Logia, el Hmno. Estanislao M. José, acaba de ser promovido al cargo de contador en la Mercantile Bank of China, el día 23 de Enero del año presente.

Bro. Carballo is at his home at 375 Lamayan, Sta. Ana.

Our Bro. Lieut. Alfred E. Fawcett, P. C., was recently appointed first lieutenant of the same organization.

Bro. Feliciano Paterno was recently promoted to the office of the Chief of the Foreign Department, Philippine National Bank.

Bro. Hassamal Dalamal is heard from in India. He sends his best wishes to the Brethren.

Bros. Justo Juliano and David Silverman also send their greetings to the Brethren from the United States. Bro. Juliano is teaching Spanish at Carl Schurz High School, 4415 Altgeld St., Chicago, Ill. Bro. Silverman's address is 1247 S. Windsor Boulevard, Los Angeles, California.

Bro. Ira Latta Mahla has been operated on for appendicitis at Sternberg Hospital and is doing well.

Southern Cross No. 6.—On the evening of January 28th we were especially fortunate in having with us a distinguished visitor, Most Worshipful Bro. Charles S. F. Lincoln, Past Master of Sinim Lodge at Shanghai, and Past District Grand Master of China, Massachusetts Jurisdiction, who spoke most interestingly on Lodge work.

Two of our Brothers have recently returned to the Philippine Islands. They are Bro. Adna W. Gibson and Jan Hendrick Marsman.

Letters have recently been received from the following Brethren, all of whom are at present out of the Philippine Islands: Percy A. Alexander, Apsley, Beechwood Road, Sanderstead, England; Clarence A. Belknap, 1301 N St., N. W., Washington, D. C.; Glenn W. Caulkins, Apartado 1890, Lima, Peru; Chester J. Gerkin, 201-26th St., Jackson Heights, New York City; Walter F. Graham, c/o Henry Roderick, Inc., Seattle, Wash.; Kenneth D. Legge, U. S. Naval Hospital, Philadelphia, Penn.; William H. Massey, 927 W. Virginia Ave., Peoria, Ill.; Graham B. Moody, Mexico, D. F.; William W. Payne, c/o Pacific Export Lumber Co., Porter Bldg., Portland, Oregon; Harry E. Price, 20 Mincing Lane, London, E. C.; Thomas R. Scoon, Route No. 1, Box 334, Modesto, Cal.

Cosmos No. 8.—At our special meeting held on February 20th, the Third Degree of Masonry was conferred

BANNER GARAGE

55 ECHAGUE, MANILA

PHONE 222
223

MOTTO—SERVICE AND SAFETY

DODGE BROS. - - - - ₱3.00 Per hour

HUDSON SUPER SIXES - - - - 4.00 " "

PROVINCIAL TRIPS, ON APPLICATION

J. R. KUYKENDALL, Prop.

upon Brother Joachim Walter Schilling, by our Senior Warden, Brother William A. Hubbard, assisted by a special team of the Brethren. After the ceremony Right Worshipful Brother Joseph H. Schmidt addressed Brother Schilling, and on behalf of Brother Paul Lambert, an intimate friend of the candidate, presented to him a small Masonic emblem, with an interesting and instructive explanation of its Masonic significance and proper use.

At this meeting Worshipful Brother Juan Atayde, Past Master and Secretary of Minerva Lodge No. 41, gave a short and interesting account of the difficulties and dangers which attended Lodge meetings during the revolutionary days of 1898.

Our Secretary has received a letter from Brother Oscar F. Johnson, expressing his thanks and appreciation of the Lodge *Bulletin*, and sending his best wishes and fraternal greetings to all the Brethren. Brother Johnson is employed in the Union Station, Omaha, Nebraska, in the U. S. Mail Transfer Dept., and resides in Red Oak, Iowa. He would be pleased to hear from any of the Brethren.

Brother Thomas Waltenspiel has written our Secretary from Fabrica, Occidental Negros.

Our Secretary is also in receipt of a letter from Brother Gilbert S. Perez, Lucena, Tayabas.

Brother George A. Mayhew, who has been located in Negros for the past year, has returned to Manila and intends to make his home here.

Word has been received from Brother Samuel H. Rawls, who is now en route to the United States on a vacation.

Brother Charles R. Osburn has also written us that he is now located at Corona, New Mexico.

Our Secretary has received a letter from Brother Henry W. Pahl, who is located in Malita, Mindanao.

Sinukuan No. 16.—Bro. Manuel Xeres Burgos, Sr., is very ill from an attack of apoplexy.

The wife of Bro. Manuel Quezon, P. G. M., recently gave birth to their third child, and is at present very ill.

Dapitan No. 21.—Bro. Ong Chabo has gone to China for a short vacation.

Letters have been received from Bros. Pedro Manajan, 10 Iznart St., Iloilo; Eustaquio Calingo, Paete, Laguna, and Antonio Joson.

Laoag No. 71.—Bro. Nicasio Layaoen, manager of the Laoag Electric Plant, was passed to the degree of Fellowcraft on February 8, 1924. The Lodge was highly honored by the presence of Bro. Pedro Lagasca, Chaplain of Lincoln Lodge No. 34, who gave the charge in a very impressive manner.

February 9 the first degree of Masonry was conferred upon Basilio Fagaragan, a teacher of Pinili.

Bro. B. Ocampo, provincial fiscal, is the proud father of a baby boy, the first of the family. Both mother and son are doing well.

February 2, a public service was held in memory of the late Bro. Valentin Juan (Capt., P. C.), member of Mactan No. 30, who was killed by "colorums" in the island of Bucas, Surigao.

Bro. Anastacio R. Teodoro, Judge of the Court of First Instance of La Union Province, a member of Dalisay No. 14, and Bro. Pedro Lagasca, Chaplain of Lincoln No. 34, were the guests of honor at a fraternal banquet at the new Laoag Hotel, given February 18 by the Brethren of this Lodge. Alberto Suguitan, Marshal of this Lodge, and Justice of the Peace of Laoag, acted as toastmaster.

Masons Honor Mark Twain

An item of interest to Masons is the announcement of a movement to buy 150 acres of land in Monroe County, Missouri, the place of his birth, for a national park as a memorial to Mark Twain. He was a member of Polar Star Lodge No. 79, St. Louis.

Una Logia de Cuba Confiere Grados por la Logia Manila No. 1

En la Gran Secretaría acaba de recibirse una carta del Gran Secretario de la Gran Logia de Cuba, participando que conforme se había pedido, la Logia Island No. 56, de la Habana, confirió el 18 de Octubre de 1923 el grado de Compañero al Hmno. William Alfred Chittick, Aprendiz de la Logia Manila No. 1, de nuestra Jurisdicción, y que, el 1 de Noviembre de 1923, el mismo Hermano fué exaltado al grado de Maestro Masón.

En relación con esto es interesante observar que de las 150 Logias, más o menos, de la obediencia de la Gran Logia de Cuba, la Logia Island No. 56 es la única que tenga número; las demás no tienen más que nombres.

ARE YOU A PARTICULAR SMOKER?

THEN try an "Exclusivo!" You will find unexpected pleasure in its mild aroma—a different taste and flavor that will make you an "Exclusivo" convert forever after.

"Exclusivos" are made of high-grade Isabela filler and Sumatra wrapper by "LA INSULAR" Cigar Factory. Try one, and you will agree that "Exclusivos" are worth their price, and more, too.

ONLY 20 CENTAVOS EACH
OR ₱4.50 THE BOX

OUT-OF-TOWN ORDERS
FILLED PROMPTLY UPON
RECEIPT OF REMITTANCE

KIOSKO HABANERO

FOSTER AND DELGADO, Proprietors

27 ESCOLTA

MANILA

Closer Than a Brother

By J. Frank Davis

(Reprinted from the *Master Mason*)

There is a Word that has been spoken fifty million times, yet never once where its slightest syllable could fall upon the ear of curious cowan. There is a Sign, well known to three and a third million living men and buried with the dust of countless more, which few who are not Masters of the Word have ever seen—and those few do not know that they have seen it.

Denton Lee first heard the Word in the little city of Ewell, twenty miles from his birthplace in the hills of eastern Kentucky. He heard it and spoke it after that, in Manila, on a furlough from sweating, successful labors to instil discipline and some of the ideals of civilization into a company of Filipino scouts. And again in Shanghai, where he was a member of the international police that guard the separate city of the white *fan quai*. And, years after that, in a roaring gold camp in Nevada, where he served as deputy sheriff and was justifiably feared by evil men who were neither cowards nor unskilled with firearms.

Between Shanghai and Nevada there had been a peaceful interlude.

Denton had not intended it to be an interlude, but a finale. He was nearly thirty and weary of travel and excitement, and it was in his mind to settle down for the remainder of his days in the county of his fathers. And this, no doubt, would have been his lot but for a girl—and a man.

He loved the girl, and he had the best of reasons for believing that she loved him until the other man, who also had been away from home seeing life, came back.

The life that he had seen had not been clean, much of it, but he was a dashing youngster, with snapping eyes and wavy romantic dark hair, and a gift for conversation such as Denton Lee had never gained. He talked entertainingly and sometimes boastfully of the things he had seen and done, and the girl became infatuated, but she was of the type that does not lightly put off an old love, and she felt herself bound to Denton. So then, being one with a will to win whatever thing he fancied at the moment by whatever means seemed necessary, the younger man convinced her, by innuendoes that were even more wicked because they seemed to be masked by a loyal reticence, that Denton was unworthy. Which was a mean and cruel thing to do, because the older man, although he had been somewhat of an adventurer, had never been a vicious one.

When she broke it to him that she was not for him but for the other, Denton Lee went away from home again, this time forever.

He took no pains to deny the things she thought of him. He told her nothing that he knew or suspected regarding the other man's life, for he wished her to be happy, and in a tense interview the other had convinced Denton that in the future he would so conduct himself as to make her so.

It was two years later, while Denton was in the west, working to forget, that word of the tragedy came to him. The man had not been kind to her, she had learned what

manner of past he had—and what manner of present—and she had been bitterly miserable and had drooped like an unwatered rose. Her death had come from a wholly natural cause, but the neighbors said she would have lived if she had not been so disillusioned and heartbroken that she much preferred to die.

Denton Lee found opportunity, not long after this news reached him, to send the man a message—such a message as was to be expected from one who had been reared among the feuds of the Kentucky mountains and whose occupations had made him tolerant of violence.

"Keep out of my way, all the remainder of your life," was the substance of his warning. "When we meet, I shall not remember that you are kin of mine—but only what you have done to me and to one I could have made happy. Keep out of my way or else, when we meet, be prepared to shoot first."

Many months later he learned that the other man had received the message and had recklessly laughed, saying that old Dent always was a solemn fool. It was that night that Denton, in pursuance of his duty as deputy sheriff in the Nevada gold camp, stood alone before three men who had a deserved reputation as killers, told them they were under arrest—and got one of them to the county jail alive.

Friends and enemies alike of the two dead desperadoes spread the news of Dent Lee's competency as a gun-fighter, and his services became in demand at places—there were then and still are many such in America—where Law speaks with Authority only when it stands ready to back its pronouncements with swift-hurling bullets. * * *

The Sign he saw but once outside its proper place in instruction. That was in the Argonne, when a moaning, half-delirious wounded man, lying out in a hell of shrieking, crashing shells, summoned wit and strength enough to give it, and Denton went out with no hesitation and brought him in. By this the wounded man gained a peaceful hour under opiates before he died, and Lee won four months in a hospital at St. Denis and a ribbon with a metallic pendant, which he hid at the bottom of a trunk after he got home and never mentioned.

That daring dash out into No Man's Land was more than four years behind him when he came to the hectic, lawless southwestern oil camp of Tumbler as chief payroll guard for the Tumbler Oil Company, the corporation which had discovered the field by wild-cattling and now had fifty wells down and was draining the pool of millions. He had been, in the meantime, a member of the Texas Rangers, on border duty, where he had shown a supreme indifference to whether he lived or died. Such a man was invaluable to the Tumbler Oil people, handling great sums of cash in a community in which were gathered the vilest and most reckless offscourings of a continent.

Approaching the age of forty-seven, Dent Lee was no longer the lithe youngster who had joined the Shanghai constabulary for a lark after his enlistment in the Philip-



"NESTLÉ'S" MALTED MILK

A FOOD TONIC FOR PEOPLE OF ALL AGES



piners, nor even the hard-bitten adventurer who had been told admiringly by the examining surgeon at the training camp in 1917 that he was the finest specimen of forty that he had ever seen; but the speed with which he could snap his right hand to a pistol butt at his thigh and the accuracy with which that pistol could shower missiles a split-second after it came clear from its holster were more highly developed than ever. Those who feared him most admired him most. He was a famous gun-man, but he had never been called a bad man, and the Southwest makes a clear and proper distinction between these phrases.

Serious but not dour, chary of frivolous speech but not taciturn, feared by evil-doers but not personally hated, Dent Lee settled quietly into the life of the Tumbler Oil camp.

He had naught to do with general law enforcement—Ike Menefee, the sheriff, was amply competent to attend to that. His work was to protect the Tumbler Oil Company's property and payroll, and his far-flung reputation did this so well for him that for a number of months his life was uneventful.

And then a sardonic twist of fate brought him the man.

At 5 o'clock one summer afternoon the paymaster of the Diamond Hill Corporation, a relatively small oil company, was robbed by three men with a new trick.

There was a flurry of shooting and when it subsided Dan Woodward, the payroll guard, was dead, and Beeson, the paymaster, was wounded. The trio of masked robbers had a good start before the paymaster recovered consciousness. And presently the camp boiled with honest indignation on the part of its more orderly citizenship, for Dan Woodward had been a genial, well-liked person. Sheriff Ike Menefee, that night, heard mutterings that made him resolve, if and when he could make arrests, to lose no valuable moment in getting his prisoners out of reach of the quick and popular vengeance that would almost inevitably be attempted.

With all this Dent Lee had nothing to do, other than listen to repetitions of the story, theories and threats. The Diamond Hill was not his company; Dan Woodward had not been especially his friend; the only interest he had was that of every other law-abiding citizen. He hoped the bandits would be promptly caught and punished without delay, but because he had many times been an officer himself he spoke mildly, when directly asked his opinion, in favor of letting the courts take their course, since there could be no judge or jury in that section which would not assuredly assess the death penalty for such a crime.

He was in his little corrugated iron garage, the next afternoon, his head under the hood of his battered flyver, busy with a small but troublesome matter of repairs, when Lew Cartright came by and leaned against a doorpost long

enough to roll a cigaret and briefly gossip. Cartright was an old-time Texan, sometime a cowboy, later a Ranger, now assistant superintendent of the Tumbler Oil Company, and the most intimate friend Dent had in the community.

"Ike Menefee," Lew said, "got word by telephone that the city marshal over to Taber City picked up a couple of fellers who might be them hold-up men that killed Woodward, and started pronto for there with three-four deputies. If one of them fellers happens to limp and has got a heavy bass voice, that marshal over there'll be gathering in a nice little reward."

"Bass voice and a limp?" inquired Dent, himself getting out the makings. "I hadn't heard anything about that."

"Uh-huh," said Lew, well pleased to be the bearer of news. "Beeson, when he got patched up and able to kind o' sort things out in his head, remembered that the feller that did the talking—and he was the first one of 'em to cut loose with his gun when Dan Woodward tried to beat 'em to it—had a specially heavy voice and a funny little hitch in his walk, like he might have had a stiff knee or ankle or something, some time in his life, but had got pretty much over it."

"Hope Ike gets them," Dent said.

"Yup," agreed Lew. "But there's lots of men don't think them three hombres ever left Tumbler a-tall. I reckon their argument is reasonable, at that. They say there's plenty places where bad men might hide out fairly safe right here in the camp, and plenty men willing to hide 'em, but trying to make a getaway with an alarm out for 'em in the hands of every sheriff and marshal within two hundred miles would be plumb dangerous."

Dent considered this.

"Possible enough," he conceded. "The best place for anybody to hide is where folks won't think of looking. And, out of ten thousand men in this place, there's a good thousand wouldn't be above helping them to keep under cover."

Cartright finished his loosely rolled smoke with one last, deeply-satisfying inhalation, and squinted an eye at the shadow thrown by a partially constructed derrick fifty feet away.

"Getting along to'ds supertime," he remarked. "Reckon I'll be moving. Such mules as is late for the feed-bag at the Exchange hotel gets shorts instead of oats."

Pleasantly chuckling at this jest, he went his way. Dent Lee, frowning because the engine trouble that he had set out to rectify was proving harder to diagnose than he had anticipated, again bent over the open hood.

Fifteen minutes later he straightened quickly, his face turned toward the garage opening, his eyes alert, his ears cocked. Floating on the breeze from the direction of the town's center, very distant and faint yet vibrant with angry intensity, came a sound that was not an altogether unfami-

HABERDASHERY AND TAILORING

IF YOU WANT THE BEST, COME TO US!

MANHATTAN SHIRTS

STETSON HATS

VAN HEUSEN'S COLLARS

CHRISTY STRAW HATS & HELMETS

P. B. FLORENCE & CO.

80-82 ESCOLTA

MANILA, P. I.

liar one in his experience. It was the deep-voiced bay of human hounds.

Spine-tingling is the far-off howl of timber wolves when they gather for the kill, but infinitely more sinister and horrible is the call of the Man-Pack in those moments—happily rare but not rare enough in America—when it lusts for immediate blood. No sound beneath the sun is exactly like it, and Dent, as he identified the distant confusion of voices for what it was, unconsciously dropped his right hand to his thigh and hitched the holster that hung there an inch or two farther to the front. Still without being aware that he was doing it he slightly lifted and dropped again the heavy Colt forty-five, assuring himself that it moved easily in its receptacle.

These movements were no more than his instinctive reactions to any warning of impending violence. What he consciously did was to take one swift step toward the garage door, where he would be able to look in the direction whence came the raucous shouting of the pack, still very far away, but obviously drawing nearer.

Then, before he could take a second step, uneven running footsteps pounded and a man came stumbling through the door. He stopped short, blinking in the sudden change from the outer sunshine, surprised to find the garage occupied. For the barest instant he hesitated, half turning, his face over his shoulder, as though he would seek other shelter, and in that instant the distant howl of the on-coming mob swelled with the triumphant note of the hound who has found the trail. He winced and shuddered.

He had a deeply browned face, but it was sallow now through the tan. His eyes were frightened, and he was panting violently.

"Help me, friend!" he gasped—and the deep bass of his voice was strikingly noticeable. "Hide me, can't you, till I can get protection from the sheriff, or something. They're after me—to kill me—for something I didn't do!" And then his jaw dropped and his eyes widened and he shrank back as though from a spectre, and cried:

"Dent!"

Denton Lee forgot the bay of the hounds. His right arm stiffened, slightly bent at the elbow; his hand, its knuckles to the front, hung three inches from the butt of his pistol, fingers ready to clutch—the pose of the western gun-man, ready for the draw.

His voice was law and almost soft, but very cold.

"You got my message," he said.

"Why, no," the other stammered. "I—I didn't even know you were in this part of the country."

Dent shook his head impatiently. "No recent message," he said. "I mean the one I sent you by Frank Dallinger. Fifteen years ago."

"Why—yes—I—"

"Go after your gun, before I kill you like a snake!"

"But—but—I'm unarmed. I never tote a pistol. I haven't for years. Listen, Dent! There's a mob after me. They say I killed that man Woodward. I heard them."

His words fell over one another. Of his two terrors, the fear of that pack shrieking on his trail was the more vital.

"I was in the Exchange hotel," he stuttered, "and the walls are thin. And a man said he knew I was the fellow by my voice and limp—I'm a little lame; I got a couple of machine gun bullets in my leg in France. He went out and passed the word, and they were beginning to gather—and to talk about a rope—and I slipped out the back way. I heard them yell when they found I was gone. I could hear them yelling louder as they picked up which way I went. I'd been trying just to walk along like nothing was the matter, but when they went to yelling I had to run. My bum leg is pretty well done up. I thought this place was empty and that maybe—Hear 'em coming! For God's sake, Dent—"

Beads of sweat sprinkled his forehead, and as he pushed up his hat and dashed them away with the back of his hand a lock of wavy hair, once romantically dark but now graying, fell down and was thrust back into place with an unconscious gesture that had always been characteristic.

Dent recalled where and when he had last seen that gesture—and the loved one whose admiring gaze that day had followed it. His face was set and stern and his eyes relentless.

"A rotten, masked killer!" he said, as much to himself as to the other.

"No!" protested the fugitive. "I didn't do it. As God is my judge, Dent, I didn't. I know what kind of a young fellow I was, as well as you do. I was rotten. I admit it to you now, Dent. But I've been decent for years. You'd know that if you'd ever been home. Man, you don't believe I could be a thief and a murderer!"

"You stole from me," Dent said harshly. "And you killed what you stole."

"But, Dent—"

"You poisoned her mind against me. You made her think I wasn't fit to marry her, and that you were. You! A dirty thief and hypocrite then. A dirty thief and murderer now."

The cry of the pack swelled nearer.

"But, listen! I was only twenty-four when—when she died," the other pleaded, and instantly realized how unfortunate had been this choice of words, but could only go on. "Don't you realize that a man can change with years?"

"A thief and a murderer!" Dent repeated, sombrely, and then his eyes narrowed as with a menacing roar the mob surged around some intervening building not two hundred yards away.

"I promised I'd kill you," he said. "But now"—he jerked his head toward the increasing clamor—"I don't have to."

"Dent!" the other cried. "You don't mean—If you won't do anything else, at least let me have a gun." Then, as Denton did not move or reply, he whispered incredulously:

"You don't mean you'll stand by, with me unarmed, and let them kill me."

No pity showed in Dent's face.

"Why not? You've needed killing for a long time," he said.

The younger man cast his eyes furtively from one side to the other like a cornered beast. He wet his lips. Then he braced his shoulders and turned toward the door to face what was at hand.

"You're hard—hard as nails," he choked.

"I've been hard for close to eighteen years," Dent retorted, "and you made me so."

The pack came swarming into view, those in the lead yelping at sight of their prey.

They seized him and he did not resist, seeing it would

LITOGRAFÍA DE LA CONCEPCIÓN

LABELS OF ALL KINDS

284 Boulevard de Ayala, Manila

Phone 3478

be useless. But his voice rose in frenzied protest, and after a moment a bearded, oil-stained leader gained sufficient quiet to allow perfunctory questioning.

"What's your name, hombre?"

"Richard Lee."

At this name—with the same patronymic as the man in whose building he had been caught—many eyes turned inquiringly toward Denton, but the bleak lack of expression in the famous gun-man's face assured them the thing had no significance. The leader turned again to the prisoner and demanded:

"Who are you? What's your business?"

"I'm in the stock-selling business—in Ewell, Kentucky. I came down here to look into some lease propositions. Got in yesterday morning."

"Where were you at 5 o'clock yesterday evenin'?"

"About four miles to the east side of town—in the opposite direction from where Beeson and Woodward were."

An animal snarl went up from the crowd.

"You know what we want you for, all right," the leader said. "I hadn't mentioned Beeson and Woodward."

"I heard it at the hotel—through the wall," the prisoner explained, desperately. "That's why I ran."

"Natchully—but not if you didn't have nothing to do with that robbery and killing."

"But I wasn't over in that part of the field at all. Listen, men! Wait till I can prove it. If you'll find the man that was with me—"

"We aim to. Both of 'em!" somebody shouted, and the leader asked:

"Who was he?"

"The oil expert that came with me. He left on this morning's train."

"Sure," sneered the oil-smearing questioner. "For where?"

The prisoner hesitated.

"He thought he might go to San Antonio first, but he's got errands. I think, in Luling and down in Webb county. I know that doesn't sound satisfactory, but he is a close-mouthed man about business that doesn't concern the fellow he is talking to, and he didn't tell me definitely. I don't—I don't know for sure where to reach him this minute."

"What is his name?"

"Jones. Henry Jones."

Ironic laughter came from the mob, and someone well back in it drawled:

"The cuss ain't got no imagination. Why didn't he say John Smith?"

"That's his name," Richard Lee cried. "Henry T. Jones. We went out to those Stillings leases east of town—"

"Who did you see there?"

"Nobody," the prisoner admitted. "We got the directions and descriptions before we left town, and we found the stuff by ourselves—and Jones advised me, after looking at it, not to go any further with the negotiations, so we didn't have to talk to anybody. But, see here! You can prove at the Exchange hotel that we asked our way to the Stillings place."

"Of course we can," the leader said. "Anybody that was going west to stage a hold-up would try to frame an alibi by asking for directions east."

An impatient voice shouted, to be followed by an instant chorus of approval:

"What are we waiting for? Here's the rope, and here's a nice handy derrick. And old Ike Menefee might be back most any time, butting in where he ain't wanted. Let's go!"

The mob now contained at least a hundred men and was being momentarily augmented by breathless arrivals on its outskirts. There was a sudden concerted rush. The man with the bass voice and the barely perceptible limp

was hustled to a point beside the derrick. A rope which had been hastily appropriated from the pommel of some pony's saddle was passed through the crowd. Two or three clumsy attempts to throw it over the most convenient crossbeam failed, and a man climbed aloft to adjust it.

Since the arrival of the mob, no words had passed between its victim and Denton Lee. For one moment, as hands reached out to drag him toward his impromptu gallows, the younger man's eyes implored Dent's, and Dent's lips twitched ever so little, but he did not speak or gesture. The other seemed on the point of crying out to him. Then—perhaps because a certain pride would not allow him to beg for a mercy that he knew he could not win—he clenched his teeth and turned his head away and left it unsaid.

In the garage doorway Dent stood motionless, watching. There was no color in his cheeks, and his eyes were staring, and his teeth showed slightly between parted lips, but his face was a stiff and unrelenting mask of vengeance. The feuds of the Kentucky mountains are implacable.

The rope went snakily up to the man astride the crossbeam, and its end came snakily down again on the other side. The victim, his hands unbound—for he had been swiftly searched for weapons and there was no chance that he could escape from that close circle of glaring enemies—stood helplessly and hopelessly in the center of a little cleared space, his eyes wild, his mouth sagging, his expression stupified. At intervals he blinked as though the thing were an impossible nightmare, and shook his shoulders and head as one who strives to get control of breaking nerves to meet inevitable tragedy in the manner that becomes a man. Plainly he was on the verge of collapse.

Flicking down from above him, the end of the rope fell against his shoulder. There was a movement of the men nearest him to seize it and perform the next to the final act in the horrible drama.

Then, despairingly, almost automatically, in that death-impending moment, while his lips moved but no sound came from them that could be heard above the bloodthirsty murmurings of the pack, he gave the Sign.

From his place in the garage door to the derrick fifty feet distant, Denton Lee went crashing through the mob, which parted at his impact. Between his teeth, as he reached the prisoner's side, he hurled a quick question:

"Where did you get that? What lodge?"

HOUSTON RUBBER CO.

MANILA

KENYON AND DURO CORD TIRES



DURO	PRICES	TUBES
32 x 4	- ₱34.00	—
32 x 4 - 1/2	- 44.00	₱6.00
33 x 4 - 1/2	- 45.00	6.50
34 x 4 - 1/2	- 45.00	6.50
33 x 5	- 45.00	7.50
35 x 5	- 58.00	7.50

PHONE 221 548 AVENIDA RIZAL P. O. BOX 651

"Master Builder, at Ewell," the other stammered, his voice low and hoarse.

"When?"

"Seven years ago. I am junior—"

Dent Lee did not hear the completion of the sentence, if, indeed, the half fainting speaker ever finished it distinguishably. He had whirled to face the bulk of the mob, and his pistol had leaped from its holster and was circling above his head, ready to throw down in any needed direction. At this unexpected action and before the fire in his eyes, the nearer ones fell back in confusion upon their fellows.

"Keep your hands away from your guns!" he commanded sharply. "I'll drill the first man that makes a move to pull one. Stand steady. This fellow gets turned over to the sheriff."

It was a desperate gesture, because the mob had formed a circle and there were scores of men behind him. He could feel one of them now, pressing against his back. He would have turned to deal with him, but instantly that man's steady voice echoed his own:

"We aim not to let this hombre get lynched, me and Dent both! I ain't quite so quick with this gun as he'll be with his, maybe, but I ain't so darn slow, either. Hey, Tony Garcia, don't you go after no pistol, because you'll be dead before you get to it. Put your hands up, Tony, both of 'em in plain sight. 'Atta boy!"

This was the voice of Lew Cartright, reputed to have been, in his day, a deadly man in a gun-fight, who must have met the mob and returned with it. Then close at Dent's shoulder, another spoke loudly but with an ominous calm, a middle-aged drilling boss named Hillaby, who was both respected and feared in the camp.

"Back, boys! The courts get him, and if he's guilty he'll hang, all right—and pronto—without any need of our doing it. He's going to get a regular trial."

And now Dent, whose rush and sudden questioning of the prisoner had given him little chance to note the details of what other movement went on in the crowd at the same moment, realised that not only was Cartright protecting his back and Hillaby his right side, but that more than a dozen others who had been spectators at the rear of the rabble, had forced their way to the derrick and formed a phalanx of protection, their backs to the trembling victim, their faces—and, in a number of hands, their pistols—confronting the mob.

Defied but not cooled, the blood-lust answered them with an unintelligible roar.

"All right," shouted Dent Lee, when it lessened for a moment. "We say you can't take him, but if you reckon you can—who's the first one? Anybody wants trouble, that's what we're here for. Get busy and start it!"

More than two hundred men snarled resentment, and fully fifty of them wore lethal weapons, but with Dent's pistol circling while his eyes covered one direction and Lew Cartright's gun ready to snap down while he watched in the other, and with the unlimbered artillery of Hillaby and other good men and brave trained for instant and fatal spittings, they hesitated.

Their numbers were easily sufficient to overcome and kill these suddenly aroused protectors and hang their prisoner; there could be no doubt of that. But the man who fired the first shot against such marksmen as Lee and Cartright would of a certainty not be alive to hear the last one—and nobody chose to commit suicide by making that initial move.

"Well!" Dent snapped, authoritatively, after a long, tense minute. "Either come or go! If you've decided not to come, get back out of our way while we take this man to jail."

Muttering, but cowed, the Man-Pack admitted, by falling sullenly back, that it had decided not to come.

* * *

Denton Lee, as the train disappeared from sight, turned from watching it to find Lew Cartright beside him and that end of the railroad station platform otherwise deserted.

Sheriff Ike Menefee had safely locked up the two men arrested at Taber City—one of them the possessor of a deep bass voice and a limp—and, following their confession, was now on the trail of their companion, who had gone in another direction after a division of the Diamond Hill payroll loot.

By telegraph had come from Mr. Henry Traylor Jones, oil expert of unquestioned standing, although for good and sufficient business reasons he had kept his identity secret in this field, a complete confirmation—no longer necessary—of Richard Lee's alibi.

And Richard Lee, unharmed in body but badly shaken in nerve, had just left Tumbler on that morning train.

"Dent," asked Cartright, curiously. "How come, before you declared yourself in on the ruckus with the rest of us brethren, yesterday evenin', that you had to stop to find out what lodge he got it at? What difference did that make?"

"None," Dent admitted, "and I'd have stood by him with you-all, whatever answer he made. But it seemed to me, at that minute, like I'd got to know right off. You see—to tell you the truth, Lew, he and I had an old feud, a good many years old. I'd promised to kill him on sight—but I hadn't seen him for seventeen years nor even heard whether he was alive or dead for close to fourteen. And I wanted, all of a sudden, to know what he'd done with those years. * * * I wanted to know."

His gaze went across the prairie to where a thinning haze of smoke hung over the rise behind which the train had dropped, and Cartright waited sympathetically to let him say more or not, as he pleased. When Dent faced his friend again he said, quite as though there had been no interval in his speech:

"If he'd got into some lodge a long way from where he'd lived as a young fellow—some town where they didn't know what a rotten egg he'd been as a kid—there'd be a chance that he had fooled them into thinking he was a regular man, and I knew he didn't used to be. But when I found out he'd been taken in right there in the old home town, where everybody had known him all his life, it meant for certain that he'd really got decent—and stayed that way for a long time. They knew his past and yet they took him, and that meant he had lived it down to the satisfaction of good men that couldn't be fooled. To do that, with the reputation he had as a handicap, he must have turned out to be considerable of a man. And—and it made me not only ready to fight for him more than I would have been, but—proud—sort of."

He hesitated a moment, then he added:

"You see, I come from right near Ewell, there—and Master Builder is my own lodge."

His companion nodded. There was a period of silence. Then Cartright remarked:

"None of my business—none of my business a-tall, if you don't want to make it so—but his name being the same as yours, although it ain't an uncommon one, and his coming from that same part of the country where you was bawn and raised—I don't suppose he's any distant kin of yours, is he?"

"Not distant," Dent replied gravely. "He is my younger brother."

"Masonry should make, and must make, each man who conscientiously and understandingly takes its obligations a fine type of citizenship, because Masonry teaches him his obligations to his fellows in practical fashion.* *"

—Theodore Roosevelt.

FIRE INSURANCE

Atlas Assurance Co., Ltd., London
Fire and Marine Insurance

The Employers' Liability Assurance Corporation, Ltd., London
Fire, Plate Glass, Automobile and Accident Insurance

THE CONTINENTAL INSURANCE CO. OF NEW YORK, FIRE INSURANCE

INFORMATION AS TO RATES OR OTHER MATTERS CHEERFULLY FURNISHED

E. E. ELSER

KNEEDLER BUILDING, MANILA
224 CALLE CARRIEDO

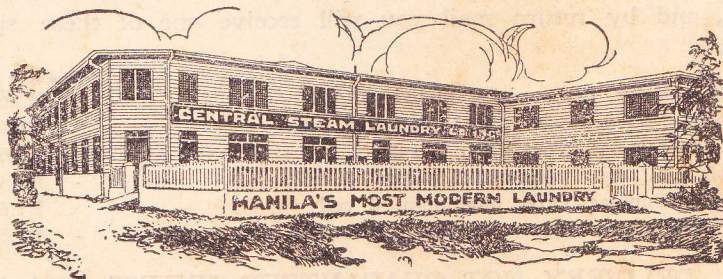
P. O. BOX 598

PHONE 129

A Laundry Service that you will Appreciate

The CENTRAL STEAM LAUNDRY offers the most complete laundry facilities in the Orient, prompt, satisfactory work at reasonable prices.

PHONE 1050 and a truck will call for and deliver your laundry. Try the Central—you'll be more than pleased with our service.



Un Servicio de Lavandería que le Agradará

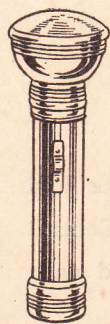
La CENTRAL STEAM LAUNDRY ofrece las más completas facilidades para lavar en el Oriente, un trabajo rápido y satisfactorio a precios razonables.

LLAME AL 1050 y un camión irá a recoger y hacer entrega de la lavada en su casa. Pruebe el servicio de lavandería de la Central—quedará Ud. más que satisfecho.

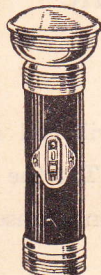
WHEREVER YOU ARE
YOU CAN BUY BY MAIL AN

EVEREADY

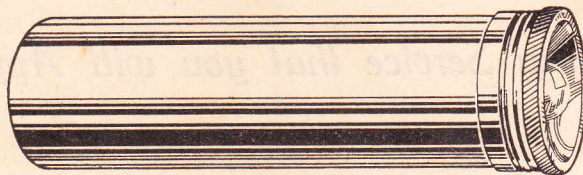
THE INDISPENSABLE FLASHLIGHT



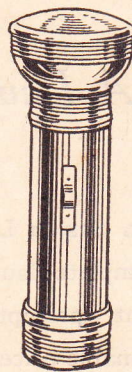
2661



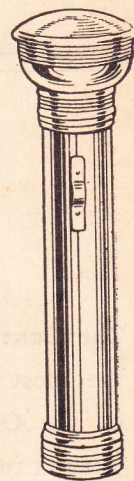
2616



TUBULAR TYPE—IN TWO SIZES



2634



2633

Buying EVEREADY Flashlights by mail is the easiest thing in the world. All you have to do is to look down the following list, select the type you want, mail us a money order for the amount plus postage, and by return mail you will receive one of these splendid, long-lasting, brilliant light flashlights.

	Regular Price	Postage
Flashlight 2661—Baby Type, nickel plated, 2 cell - - -	₱3.60	₱.16
Flashlight 2634—Miners Type, nickel plated, 2 cell - - -	₱4.90	₱.17
Flashlight 2616—Miners Type, fibre, 2 cell - - -	₱3.60	₱.17
Flashlight 2633—Miners Type, nickel plated, 3 cell - - -	₱5.40	₱.12
Flashlight 2692—Tubular Type, aluminum, 2 cell - - -	₱1.60	₱.10
Flashlight 2691—Tubular Type, aluminum, 2 cell - - -	₱1.50	₱.06

DELIVERY NOT GUARANTEED UNLESS ₱.16 ADDITIONAL FOR REGISTRATION IS SENT

EVEREADY is the best flashlight for all practical purposes. It is long-lasting, gives a brilliant light, makes dark nights brighter than day, protects you from danger, and is a friend in need. Always ready for service, thrice-tested and certain to give you good service. EVEREADY Flashlights are the best to buy.

MAIL YOUR MONEY ORDER WITH THIS
COUPON TODAY TO THE

**AMERICAN HARDWARE
AND PLUMBING CO.**

101-107 ECHAGUE, MANILA

Gentlemen:—I am enclosing a money order for ₱
for which please send me EVEREADY No. _____
Name _____
Town _____
Province _____