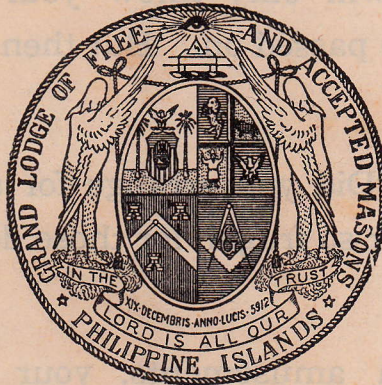


The Cable Tied

Vol. VI, No. 1

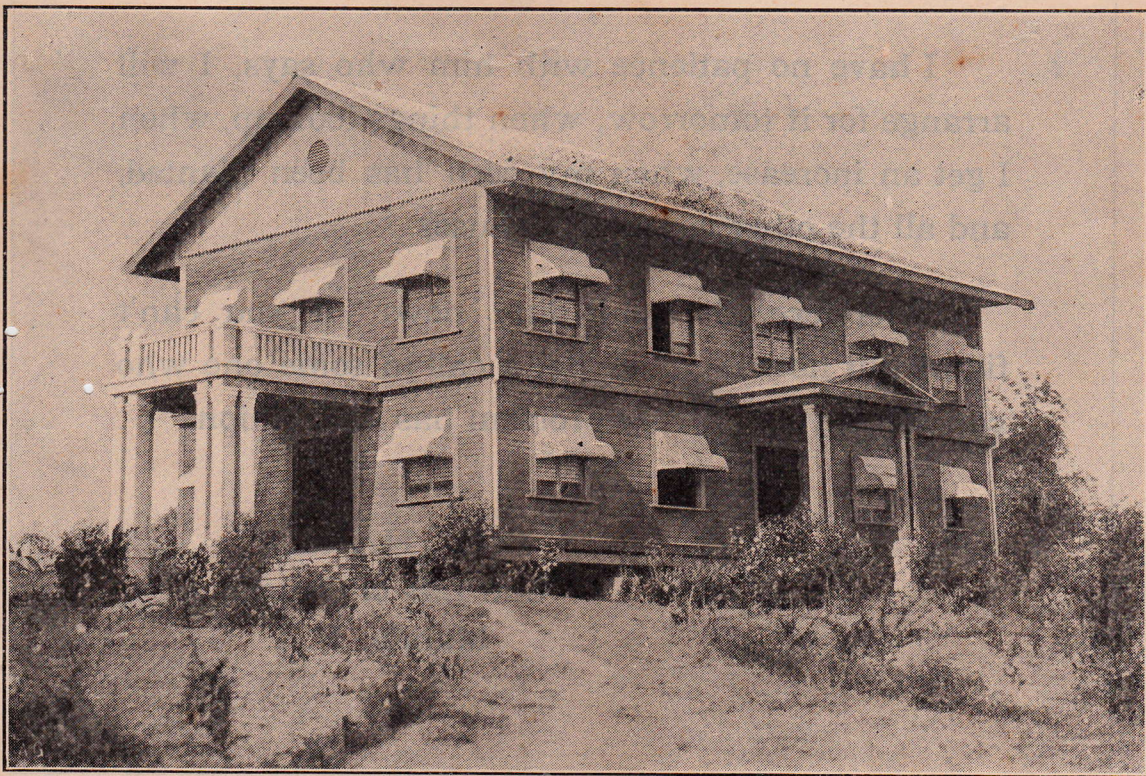
Manila, P. I.

June 1, 1928



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

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



THE HOME OF MALINAW LODGE No. 25, SAN PABLO, LAGUNA

Your wife, your children, your brother and your friends, will only know your exact worth, when you have passed on. But then, they certainly will know.

Answer: Did you arrange for simple shelter, for meals if ever so frugal, for those dependent upon you?

Your own amusements, your smokes, your drinks, your personal comforts receive immediate attention. You know they do.

Who will pay for the bread and rice and ordinary necessities for your widow? For your orphans?

I have no patience with him who says, I will arrange for it tomorrow, when things look up, when I get an increase, when my corn has been planted, and all the other cowardly excuses.

Therefore, do your duty now. If you can't figure out how it can be done, call in some one who can assist you. Every problem has its solution.

O. O. HANSON,
Sun Life of Canada,
Manila, P. I.

THE CABLETOW

A Masonic Journal published monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the interest of its Constituent Lodges.

Managing Editor: LEO FISCHER, P.M.

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Vol. VI

June 1, 1928

No. 1

Editorial Section

The Masonic Hospital Benefit

We beg our Brethren not to forget the Masonic Hospital for Crippled Children. The Masonic Ward for Crippled Children at the Mary J. Johnston Hospital in Tondo is still in full operation and is doing splendid work, with Dr. Abuel treating cases requiring the hand of an expert in bloodless surgery. The building fund is growing slowly, but surely. The officers of the Hospital Association are managing the financial and administrative affairs with the same efficiency and devotion of which we have spoken more than once in these columns.

As we are writing these lines, preparations are being made for a benefit to be given at the Cine Ideal on May 30th. From 11 a. m. to 11 p. m. the films "The Bugle Call" and "An Equal Chance" will be shown. The net receipts will go to the Masonic Hospital for Crippled Children. But greater than any financial advantage that can possibly accrue to the Masonic Hospital from the receipts of that function will be the effect that the film "An Equal Chance" will be sure to produce on our Brethren and on the public.

This film was produced by the Metro-Goldwyn-Mayer Company of Culver City, California, for the purpose of presenting the work of the Shriners' Crippled Children Hospitals in the United States and Canada. Among the well-known Hollywood movie stars who donated their services for the production of this film are Dorothy Cumming, Philippe de Lacy, Chappell Dossett, and Joyce Coad. The film is being shown before all Shrine Temples in America at the expense of Brother Allen H. Ratterree, a Shriner of Los Angeles.

The story is as follows:

A sturdy American working man and his beautiful young wife are, though poor, very happy in their love and in the possession of a handsome baby boy. But infantile paralysis visits their home, and after many anxious days, the parents receive, with the welcome assurance that their child will live, the doctor's verdict that it will never walk! The fine little chap grows up a cripple. When the alley rings with the merry shouts of the children of the neighborhood, poor "Limpy," hugging his crutch, looks on with tears in his eyes. Then a Shriner takes an interest in the boy and endeavors to secure his admission into one of the splendid hospitals for crippled children maintained by the Order of the Mystic Shrine. However, there is a waiting list of three hundred ahead of the little boy, and a whole year passes before he is finally admitted. Many months of treatment in the hospital follow. At last, one day, the parents

see the car with the good Shriner and their boy turn into the alley. Their joy is great; but when the boy alights, he still carries his crutch! However, seeing the expression in his beloved mother's face, the boy, unable to continue the deception, throws his crutch away and rushes into his mother's arms. To the delight of his companions, "Limpy," now as straight and strong as any of them, takes a prominent part in the baseball game in the alley that afternoon.

This wonderful film must be seen to be appreciated. There was not a dry eye in the audience of approximately fifteen which witnessed the first showing of it in Manila.

We hope and trust that the Masonic Hospital benefit will be a great success and that the showing of the film "An Equal Chance" will make a lasting impression upon the minds of the Brethren.

The Masonic Hospital for Crippled Children is a charity of which we Masons of the Philippine Islands have just reason to be proud and which every good Mason should support to the full extent of his ability.—L. F.

Unable to Pay Debts

"That money I owe you would have been repaid long ago," said a certain Brother to us the other day, "but first one relative died, leaving his family on my hands, and a few days ago another one crossed the Great Divide and left me his widow and two children to provide for". Neither of these two husbands and fathers carried any insurance, though both were probably insurable and could have put aside sufficient money to pay premiums.

"How is the Lodge going to pay the CABLETOW quota?" asked us the secretary of a Lodge in the provinces the other day. "We are taxing ourselves to the utmost to maintain the widows and orphans of several Brethren who have died leaving no money and no insurance, and it almost looks as if we shall soon have to put up the insolvency sign."

These excuses and numerous others that we hear make us insist so strenuously upon the insurance question. We consider our Lodges altogether too careless in their attitude in this respect and we cannot find words strong enough to condemn the man who will go through life without giving thought to the fate of his family after he has gone to the Great Beyond.

Death comes like a thief in the night and it will not do to postpone the taking out of a policy from day to day. Insurance is a necessity and should be given the right of way over all expenses that are not strictly necessary.—L. F.

Rizal's Birthday

On June 19th we observe the anniversary of the birth of a great Filipino who was an enthusiastic and active Freemason, José Rizal. If our illustrious Brother had lived, he would now be 67 years old, and would most probably feel the approach of death. But, having sacrificed his life on the altar of his ideals, he will live forever. We sincerely hope that the observance of the birthday of the Great Martyr will be more general and enthusiastic this year than in the past. To venerate the memory of its great men is one of the characteristics of a people worthy of being called a nation. Freemasonry has ever been ready to pay homage to its heroes and martyrs, and the name of José Rizal is one that we are proud to inscribe on the roster of the great men who have worn the lambskin.—L. F.

St. John's Day

Among European Masons, the feast of St. John the Baptist is observed much more than among the Masons of America. The St. John's Day banquet is an institution dear to the Masons of Great Britain, Germany, and many other countries. When the Christian religion was introduced into those countries, certain pagan feasts had to be given a Christian stamp. Among these were the feasts of the summer and winter solstices of the ancient Druids. The priests dedicated the former to St. John the Baptist and the latter to St. John the Evangelist. "The eve of St. John the Baptist," says Chambers, "variously called midsummer eve, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Bonfires were everywhere lighted, round which the people danced with joyful demonstrations, occasionally leaping through the flames."

Freemasonry, which contains so many allusions to astronomy, desiring to select a patron saint, which in the middle ages was a necessary adjunct to every profession and society, and wishing, perhaps, to celebrate the two solstitial periods at the same time, picked out two patrons instead of one. The first (and no doubt principal one) was St. John the Baptist, the great Essene and forerunner of Christ, and the second, St. John the Evangelist, the mystic.

We hardly pay any attention to either of the two St. John's days in this Grand Jurisdiction. Last year, however, in a message recommending to the Craft the observance of St. John's Day, June 24th, Most Wor. Bro. Joseph H. Schmidt, as Grand Master of Masons of the Philippine Islands, called attention to the fact that, to the Masons of the Philippines, that day has become Masonic Home Day, each Lodge having pledged itself in 1923 to contribute a certain quota to the Masonic Home Fund on or before the day of St. John the Baptist of the year nineteen hundred and twenty-four.

A few of our Lodges have not yet redeemed this pledge in full, and it seems to us that as over five years have passed since the Lodges existing in 1923, in Grand Lodge assembled, assumed that obligation, those few Lodges should make strenuous efforts to get that obligation off their books and minds.—L. F.

Flag Day, June 14th

June 14th has been set aside in honor of the Stars and Stripes under whose protecting folds we live. Rather than express our ideas on the subject in our own halting and inadequate language, we shall reproduce here the eloquent and inspired words pronounced by Col. Alvin M. Owsley, of the American Legion, which are as follows:

When you see the Stars and Stripes displayed, son, stand up and take off your hat. Somebody may titter. It is in the blood of some to deride all expression of noble sentiment. You may blaspheme in

the street and stagger drunken in public places, and the bystanders will not pay much attention to you, but if you should get down on your knees and pray to Almighty God, or if you should stand bareheaded while a company of old soldiers marches by with flags to the breeze, most people will think you are showing off.

But don't you mind! When Old Glory comes along, salute, and let them think what they please! When the band plays The Star Spangled Banner in a restaurant or hotel dining room, get up, even if you rise alone; stand there, and don't be ashamed of it, either.

Don't be ashamed when your throat chokes and the tears come when you see the flag flying from the masts of our ships on the great seas or floating from every flagstaff of the Republic. You will never have a worthier emotion. For all the signs and symbols since the world began there is none so full of meaning as the flag of this country.

Other flags mean a glorious past; this flag means a glorious future. It is not so much the flag of our fathers as it is the flag of our children, and of countless children yet unborn. It is the flag of to-morrow; the signal of the "Good time coming." It is not the flag of your king; it is the flag of yourself and your neighbors.

Your flag stands for humanity, for an equal opportunity to all the sons of men. Of course, we have not yet arrived at that goal; injustice still dwells among us; senseless and cruel customs of the past still cling to us, but the flag leads the way to righting the wrongs of men.

Our flag is the world's symbol of liberty. That piece of red, white and blue bunting means five thousand years of struggle upwards. It is the full-grown flower of generations fighting for liberty. It is the century plant of human hope in bloom.—L. F.

Preparing the Candidate

One of the most important duties of the Master of the Lodge is to see that every candidate is duly and truly prepared. This does not merely mean, as far as the immediate preparation of the candidate for the ceremony of initiation, passing, or raising is concerned, that the ritualistic requirements have been strictly complied with. One important feature, one thing that makes or mars the impression which the ceremony will produce upon the candidate, is the frame of mind in which he enters the Lodge and advances from step to step in the solemn rites of our Order. Unless he is in a receptive mood, the truths imparted to him, however eloquently and impressively they may be conveyed, are lost and wasted on him. That proper frame of mind, that receptive mood to which we allude is in some cases placed in jeopardy in the preparation room. Too often, inexperienced and thoughtless Brethren are left in charge of the candidate. They do not realize the importance of their task. Where they should leave the man they are preparing to receive the mysteries of Freemasonry to serious reflections, they hover around him and speak of trivial concerns. What is worse, some consider it clever and appropriate to make veiled foolish remarks about what expects the novice on the other side of the door. Apprehensive of bodily harm and horseplay, the candidate enters and approaches the altar prepared to step off into space or receive a shock from an electric battery or a shower of icy water. Either nervous and trembling or determined to see the whole thing through with a grin on his face, he scarce'y listens to what the Master and other officers endeavor to convey to him in the most serious and impressive manner possible. The effect prepared with such great care and seriousness of purpose by the Master of the Lodge is totally lost and his good work brought to nought because he failed to use the same care in the selection and instruction of the Brethren who met the candidate in the preparation room.

We have on more than one occasion heard Brethren complain that they were cheated out of a precious recollection by the thoughtlessness of those who prepared them for entering the Lodge. The harm done by such blundering is in most cases repaired by the impression created upon the mind of the newly-made Mason when he witnesses the same ceremonies as a spectator; but we know of instances where it was never undone.

In making his arrangements for the conferring of a degree, the Master must, therefore, take special care that the new material that is to enter the Temple is properly prepared and not spoiled by injudicious handling in the preparation room.—L. F.

As Others See Us

Under the heading "Another Innovation," the interesting Masonic journal "Masonic Tidings," of Milwaukee, has the following to say regarding the appointment of a "Masonic Father" in vogue in some of our Philippine Lodges, a custom which we also found to exist in the Belgian Lodges, where the Brother appointed as mentor of the new initiate is known as his Masonic godfather (*parrain*):

One of the progressive grand lodges is that governing Masonry in the Philippine Islands. Its long battle against clandestine Masonry has been vigorous and is achieving success. While those in authority there have rigidly adhered to the actual landmarks of the Craft they have not hesitated to adopt new thoughts and new measures, *simply because they were new*.

In other words, our Philippine brethren have never been content, in their fight against ignorance, superstition and viciousness, to use only weapons of a by-gone era.

As their adversaries were equipped with modern thought and up-to-date methods, so has Masonry not hesitated to adopt new suggestions or to put into effect new plans—so long as those suggestions or plans did not plainly violate Masonic landmarks of recognized validity. They have proceeded on the theory that modernity does not necessarily imply illegality.

A minor "innovation" that is quite generally adopted by lodges in the Philippines is that of having a "Masonic Father" for each candidate.

This functionary, who is an experienced member of the lodge, presents the candidate with a copy of the Bible at the time of his initiation and undertakes to instruct the neophyte in the catechism and lectures of the succeeding degrees and to *act as his mentor in the acquirement of general Masonic knowledge*.

Masonry everywhere provides for instruction of every candidate in the catechism of the first and second degrees. This work is performed by his poster, who usually considers his work done when the brother he has been instructing successfully passes his examination on the Fellow Craft degree. That this is not sufficient is amply proved by the deplorable lack of information or knowledge of Masonry by the average Master Mason. In the majority of cases the new Mason has a sincere and active desire "to know what it's all about." He either does not know whom to ask or the one asked is unable to give an intelligent answer. A well-seasoned, well-informed Masonic advisor would supply this need. Such a person, with the endorsement of the master of the lodge as a background, could perform an invaluable service for the new Mason, not as an interfering busybody, but as a friend ready at all times with instruction and advice and charged, as all Masons are, with the duty of correcting the irregularities of their less-informed brethren.

The plan works to advantage in two ways. It not only gives the new Mason his much-desired information but it stimulates study and improvement on the part of the mentor.

The plan appears to have some desirable arguments in its favor.
—L. F.

Have Your Cabletow Bound

The management of the CABLETOW has made arrangements with the McCullough Printing Company under which that firm will bind the twelve numbers of any volume of the CABLETOW in neat fabrikoid binding for three pesos. The management of the CABLETOW will furnish an index free of charge. Missing numbers furnished by the management will be charged for at the rate of 20 centavos each. If all numbers are furnished by the member or Lodge concerned, the amount charged by the management of the CABLETOW for binding will be ₱3.00, plus postage if mailed and registration fee (64 centavos).

This is a losing proposition for the management of the CABLETOW; but it has been considered wise to encourage the preservation of the paper in the form of bound copies.

In later years, these collections will be very valuable, and it is recommended that all the Lodges keep bound volumes of the CABLETOW in their libraries, for future reference.

Likes His Books

Bro. Leon Pelaez, of Sta. Cruz, Marinduque, writes that he has greatly enjoyed the "Dollar Masonic Library" and the book "Ask me, Brother," and recommends them to the Brethren as highly interesting and instructive.

The "Dollar Masonic Library" can be secured from the CABLETOW (₱2.50). As regards the book "Ask me, Brother," consult the advertisement of the Macoy Publishing Company in this number.

Official Section

Monthly Announcement of Organizations Barred to Masons

It is unlawful for Masons under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands to hold membership in or join any of the following associations and clandestine bodies:—

The spurious "Grand Lodge" recently formed by the fusion of the "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas No. 1."
The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.
Gran Masonería Filipina.
Gran Oriente Filipino.
Mártires de Filipinas.
Gran Luz Masonería Filipina.

TEODORO M. KALAW,
Grand Master.

Addresses Wanted

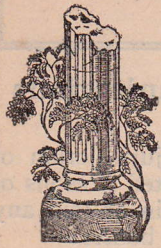
Any Brother knowing the present address of Bros. John Louis Perrin, Arthur Martin Myers, or Mohamed Nandy Warner will confer a favor upon the Secretary, Tupas Lodge No. 62, F. & A. M., Cebu, Cebu, P. I., by communicating the same to him.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Teodoro M. Kalaw has appointed Wor. Bros. George B. Obear (94), Martin Lontok (14), and Marciano Guevara (22) to act as Grand Lodge Committee for Visiting the Sick during the month of June, 1928.

Stated Meetings of Manila Lodges

June 1 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
June 2 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
June 4 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
June 5 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
June 6 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.
June 7 (First Thursday).—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
June 8 (Second Friday).—Dapitan No. 21, Plaridel Temple.
June 9 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
June 11 (Second Monday).—Southern Cross No. 6, Masonic Temple.
June 12 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
June 13 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
June 14 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
June 15 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
June 20 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.
June 21 (Third Thursday).—Solidaridad No. 23, Masonic Temple.
July 2 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
July 3 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
July 4 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
July 5 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
July 6 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
July 7 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.



Our Dead

The long day is o'er,
I'm weary, I would sleep;
But deep, deep,
Never to waken more.

—Anna Jameson.

Brother Juan A. Duque.
Member of Dapitan Lodge No. 21.
Died May 12, 1928.
Buried under the auspices of his Lodge in the Del Norte Cemetery, Manila, May 20, 1928.

Brother Walter D. Buxton.
Member of Flagstaff Lodge No. 7, Flagstaff, Arizona.
Died April 18, 1928, at Manila.
Remains cremated and ashes being held, awaiting instructions from relatives in England.

Brother Manuel Bailon.
Member of Ma-Bu-Ti Lodge No. 92.
Died April 1, 1928.

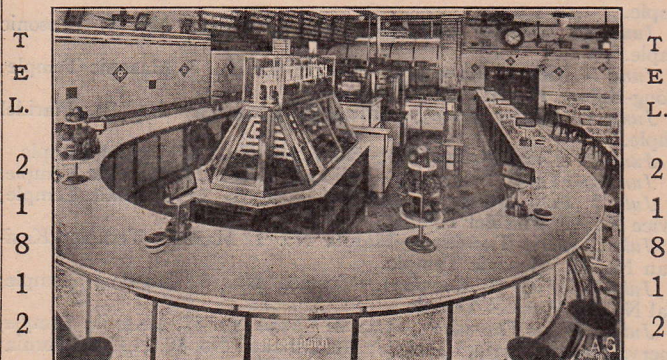
Brother James Harper.
Member of Benjamin Franklin Lodge No. 94.
Died at Letterman General Hospital, San Francisco, on June 16, 1927, of hardening of the arteries.
Buried with military honors at Presidio National Cemetery, June 19, 1927.

Brother Cecil Drew.
Member (Secretary) of St. John's Lodge No. 8.
Died of heart trouble at Manila, May 21, 1928.
Remains cremated May 27, 1928, after Masonic services.

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56 PLAZA GOITI

MANILA, P. I.

Procedure of Investigating Committees

(A suggested line of procedure for investigating committees, taken from the Grand Lodge records of the District of Columbia, for the year 1923.)

"Inquiry should be made as to the antecedents of the petitioner.
"Inquiry as to his domestic relations should by no means be neglected. If he is married, does he live with his wife and family? If he has children, what schools or institutions do they attend?"

"If the applicant is past middle life, what explanation does he give for having so long postponed knocking at our doors, and what motive does he advance for the step he is now taking?"

"Regardless of the applicant's physical qualifications to comply literally with the requirements imposed upon a candidate in the degrees, what is the apparent condition of the applicant as to health? Is there anything about his physical appearance to indicate the probability of his becoming a charge upon the fraternity through ill health? Is his sight or hearing defective?"

"Information as to membership in other fraternal organizations may be enlightening as to his desirability as a member of our body, as membership in certain organizations is at least persuasive that he is favorably regarded by his fellows.

"If of foreign birth, does he possess such knowledge of the language employed as to insure that he has understood the meaning of the questions he has answered on his petition for membership, and to insure that he will understand and appreciate the meaning of our forms and ceremonies.

"Has he ever served in the Army or Navy of the United States, and if so, has he an honorable discharge? What are his habits and appearance?"

"Bearing in mind the disastrous effects of introducing inharmonious or discordant elements into our fraternity, inquiry should be carefully made as to what manner of man the applicant is. Is he a trouble-maker? Is he contentious and disputatious? Is he of the type which delights to array himself on the wrong side of questions with no better purpose than to create a disturbance or to be obstinate? Is there any stigma resting upon his past life which would cause the public to misjudge our organization, if he were admitted to membership? Masonry may and should forgive its erring ones and be charitable of their shortcomings; but it is no part of its duty to admit to membership applicants for whom it should need to apologize."—*The Ark Temple Bulletin.*

The International Masonic Association

The Secretary of the International Masonic Association announces that the Association is publishing a Year Book of Universal Freemasonry for 1928, containing the statutes of the Association in three languages, the latest addresses of all Grand Lodges and Grand Orients, a list of illustrious Masons, information concerning the Masonic powers of the world, etc. This book, containing 450 pages, sells for 5 Swiss francs (10 copies, 45 fs., 50 copies, 200 fs.).

The Association also has for sale the Proceedings of the 5th Convention of the International Masonic Association, held at Paris, December, 1927. 150 pages. Price, 2.50 Swiss Francs, postage included.

The address of the secretary is "Chancellerie de l'Association Maçonique Internationale (A. M. I.), Case postale Stand 138, Geneva, Switzerland.

Be "Good Pay"

Make it a rule of life to meet obligations when they are due. In business many men are discredited because they, often through neglect, fail to promptly meet debts. Every time you pay an obligation when it is due you strengthen your credit; and good credit is something that sometime may serve you well.—*N. S. W. Freemason.*

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The Evolution of the Mysteries, Platonic Philosophy, Humanism, and Freemasonry

(Translated from the German of Bro. R. O. Chatillon by Leo Fischer, P.M.)*

In kaleidoscopic variety, the events pass in review before our eye: the dramatic, the pathetic, the elegiac, the tragic, the epoch-making or unimportant, or at least apparently unimportant. Whatever their nature may be, these events, which we call universal history, have always carried deep and important lessons. Not for everybody, but for those capable of hearing and seeing, because here the same as elsewhere, he who has eyes, must see, and he who has ears, listen. We can also learn and hear, see and understand a great deal from what has been presented to us in ever-changing variety in our series of lectures. We began with the origin of the Mysteries in the ancient times, particularly as they developed in Old Egypt, in the temples of Isis and Osiris, where the foundation was laid for the evolution of the great humanistic world idea, of the philosophy and conception of the ideal as the aim of life expressed in the splendid philosophical words *homo res sacra homini*, i. e., man must be sacred to man.

In developing our theme, we showed how Moses obtained an insight into the Mysteries in the temple of Isis and Osiris at Memphis and there received the knowledge which made it possible for him to give his people a national religion of compact knowledge, rich in ideals and abounding in good laws which, though they were not in entire harmony with the ideal of the religion of Jao, were necessary to keep an untutored people of herdsmen and laborers within bounds.

My first lecture was entitled "The Principles of Freemasonry as Foundation of the Mosaic Religion." By principles of Freemasonry we mean, of course, those common basic truths which were taken from the Mysteries of Jao and which gradually developed into the humanistic world idea, which is and should be the soul, being, and subject of Freemasonry.

In the beginning this idea developed, at least externally and as far as the world could see, dogmatically in a religion from which all modern religions have sprung. Internally, however, and therefore in a more splendid, free, and pure way, the idea developed into the philosophy of the ancients which still edifies and enlightens the entire spiritual world.

It was Pythagoras, the Greek philosopher, to whom we are really indebted for that philosophy. He, too, had drunk from the sources of wisdom of Egypt and had found light and truth in the Mysteries. Unlike Moses, who gave his knowledge dogmatic form, this philosopher developed his treasures of knowledge and wisdom still further and became the real founder of the humanistic principle which a later philosopher, Seneca, expressed in the words we have quoted, *homo res sacra homini*. Beginning with that time, we find the basic principles of the Mysteries and hence the basic truths on which the system of Freemasonry was built up, developing in two ways, in philosophy and in religion, separately, but decidedly in the same direction. The idea was able to grow more magnificently and beautifully in the spiritual world, in philosophy, because it was freer and more untrammelled there. If it had not been for philosophy, it would, perhaps, have aborted or lived on in distorted form.

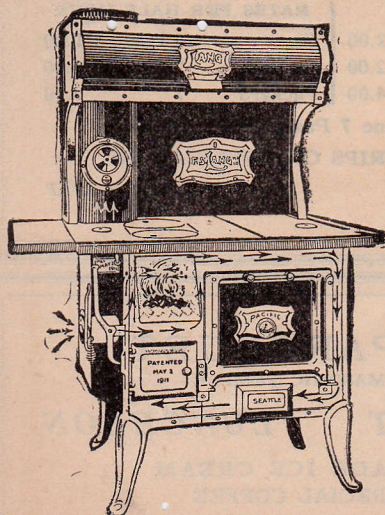
In my second lecture I explained in detail the philosophical development of the idea under the title "The development of the philosophical and Masonic World Idea." Under this heading it was especially the great Plato whose brilliant system of philosophy caused the talents of that age to develop and bring forth fruit. We also gave full credit to

the statesman and philosopher Solon, the greatest legislator of all times, for the splendid merits he acquired in the field of humanistic thought. He, too, was one of the initiates. Speaking of the philosophy of Socrates and Plato and the history of Gnosticism, Humanism, Philanthropy, and Katharsis, as well as the history of the Heretics, we gave an exhaustive account of how the humanistic ideas grew and developed from the Pythagorean and Platonic world of thought and what adversities they suffered. In doing so, we did not forget to emphasize the fact that the Mysteries, properly speaking, did not become lost in the storm and stress of the world evolution and finally reappeared in Eleusis and Samothrace. But philosophy and the humanistic world idea, and with them the Mysteries related to them, were driven to seek concealment by the mob that had been urged on by other elements. Especially after the Christian religion had become the faith of the State, and also under the Caesars, they, therefore, vegetated secretly, like the first Christians who were persecuted so much, within the circle of the enlightened, until they sprang into new life in the Middle Ages and particularly during the Renaissance.

In his next lecture, "The Evolution of the Platonic Idea from the Time of Constantin the Great to the Foundation of the Grand Lodge of England, with Special Consideration of the various Forms of State and Government," our esteemed Brother and president, Lothar von Giese, showed us most splendidly how the red thread of that idea is discernible in all the great events of that long epoch. He described the State as an organism, the best government and government by the fittest, oligarchy, monarchy, socialism, the ideal state of scholasticism, etc., without straying away from his principal theme, the humanistic world idea and the idea of Freemasonry, which he explained to us. In order to facilitate a clear understanding of the logical resuscitation and re-awakening of the humanistic world idea at the time of the renaissance, it was necessary to dedicate a special chapter to two elements, the humanists and the guilds of the middle ages, from which the Lodges finally evolved.

These guilds and the ideas that gained entrance into the same through the admission of many savants of that period, persecuted humanists who sought and found a refuge in the guilds, must be studied more closely, with a retrospective review of other interesting happenings, in order that the idea of the humanistic and Masonic evolution may be grasped and understood completely. How did the Mysteries and the humanistic and Platonic-Pythagorean ideas and the symbols and allegories get into the guilds? To know and understand this is absolutely necessary for any one who would become acquainted with the Masonic world and basic idea.

Even in our days many persons still believe that there was no Freemasonry at all before 1717, the year of the organization of the Grand Lodge of England, and that anything else that might be taught belongs to the realm of myth. It is hardly worth while to refute such blind beliefs, and we will not refute them, either, because the contrary has been established by authentic historical data. This has been done not only because of the fascinating nature of the subject and the great importance of these data, but chiefly because it is of special value and interest to us and all those who will and shall see the light. We have traced the philosophical humanity idea as it developed, spread, and grew into a doctrine that could not be nobler and more beautiful, nor more ideal and solid, provided it is carried out properly. We have also established the fact that the Mysteries were last cultivated and exemplified in Samothrace and Eleusis. We have learned, further, that owing to the fact that after the Christian religion had become the official religion of Byzantium and Rome and therefore dominated the entire world of those days, the free development of all higher spiritual things that were not ecclesiastic was obstructed and forbidden or even persecuted and punished, philosophy was also compelled to hide and its followers and adepts could discuss its teachings only in secret until the Renaissance came and the Humanists again ventured out into the open. But even then, especially



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in the beginning, it was necessary to propagate its tenets in secret, and thus it comes that we find in Germany and Italy so many humanists either under the protection of mighty princes or patricians or in the secure domicile of the guilds or professions. This was particularly true of the stonemasons, for special reasons. We know that the great families of the Alberti and the Medici in science-and-art-loving Florence not only protected great spiritual heroes like Dante and Petrarca; but encouraged them in their work. In the same manner, von Hutten, Melanchthon, and others were protected and encouraged by great German families, like the Fuggers, and by the free cities such as Ulm, Augsburg, Nuremberg, and Strassburg. Erasmus of Rotterdam, the greatest of all Humanists, had no cause to worry about the protection of the high and mighty. But how did the many lesser lights fare who were without mighty protectors? As we have said, they found a welcome and refuge with the great guilds and crafts where they not only received protection and hospitality, but found a well-prepared ground and open understanding. What was the reason for this? How did scientific teachings, philosophical thoughts, and humanistic ideas gain a foothold among the citizens, the crafts and the guilds? This chapter is one that interests us German Freemasons the most, because it forms, as it were, a prologue to real German Freemasonry and to its foundation and development.

In the year of Our Lord 529, Emperor Justinian abolished the humanistic academies and philosophical schools, destroying their meeting-places, confiscating their property, and banishing or executing their adherents. Humanism did not dare raise its head again for a lapse of nearly one thousand years. It is very strange that it was the Christian Church, which proved to be the greatest enemy of all liberal doctrines, that accepted that same idea of humanity, though in a different manner and entirely unconsciously, and cultivated and cherished it. This was chiefly true of the monasteries, and to these we are largely indebted for the reappearance of the doctrine in the guilds and crafts where it revived stronger than ever and developed. I shall now attempt to describe briefly and clearly how the old cult which we have followed from Egypt to Samothrace and Eleusis and the traces of which are plainly visible in Syria and Persia and even in the sun worship of Zoroaster, was assimilated by the philosophers in Rome and Greece, spread to the Church and then the monasteries, and finally to the guilds and free trade corporations in the form of corporations of builders. We all know that the Hebrews of old are indebted to the ancient Egyptians for much of their knowledge and religious doctrines, and we are all acquainted with the wonderful legend of the Widow's Son and of its culmination which coincided with the greatest event of King Solomon's time, the building of the Temple on Mount Moriah. "And Solomon sent his messengers into all lands and bade them seek out master builders and architects. And behold, the King of Tyre, Hiram, sent him the best he had, because he was friendly disposed towards Solomon and took himself great interest in the progress of the work." This is what history tells us. It also relates that Hiram Abiff was a great architect and the highest among the builders of the Temple. You know that history under various names, such as Agnon, Dyan, Aynon and Amon, as well as Hiram Abiff. The last name is doubtless the best known to us. There are doubts concerning the legend itself. It is supposed that there were four Hiram, two kings and two master builders, who worked at the Temple at different times. Hiram Abiff, which means, Hiram the Elder, is the one with whom our legend deals and is so called because there was a younger man by the same name. As regards his death, Masonic students have decided that this is merely a legend, an allegory such as the resurrection mythology of Osiris, Adonis, Dionysius, or Bacchus, Cadmullus and the sun god Mithras in Persia, and, in German mythology, the death of the

sun god Balder. Quite naturally, Hebrews and Tyrians came into close contact during the building of the Temple, and that the highly cultured Tyrians communicated to the Hebrews some of their knowledge and their religious views can also be accepted as a fact. It can also be considered as an established fact that a closer communion was brought about between the Tyrian and Hebrew builders, and that the Tyrians had their secret signs and pass-words which they finally confided to their Hebrew co-workers, and authorities believe that the Tyrian architects and builders initiated them into the Mysteries, and that they were even received in the architectural schools or Lodges. That the common belief in the sole and Supreme Grand Architect thus gained form and substance is likewise admitted.

It is also known that later, when the Jews were taken into captivity by the Babylonians, they had forgotten their god entirely, and the prophet Ezekiel informs us that the Jews who had remained in Jerusalem under Zedekiah, a sub-king of Nebuchadnezzar, worshipped Adonis; but that there was also a sect that did not forget Jehovah and was nevertheless tolerated by Zedekiah, because its ceremonies resembled those of the Tyrian Mysteries. Authorities, chiefly German students, have found that these were the Chasidim who trace their descent to Aaron, Moses and other enlightened ones among the ancient Hebrews, from amongst whom Solomon is said to have sent his envoys to the Tyrians and Egyptians, etc., because they were familiar with the Mysteries. In Judas Maccabeus these Chasidim, whose chief duty it was still in the year 164 B. C. to maintain the purity of the ancient religion and preserve the "sacred" secret traditions, are mentioned as having resumed the divine service in the newly established Temple. It is said that from this sect came the Essenes who, according to the historian Josephus, were its contemporaries and whom he mentions especially under Jonathan Maccabeus as "initiates in the pure doctrine and the Mysteries." John the Baptist is said to have been one of the last members of this sect, which disappeared from the scene, as if by command, when Christianity started upon its triumphant career, and it is not known whether it was actually dissolved or whether it continued in secret, like the Eleusinian mysteries, or was, perhaps, absorbed by the latter. But it is an established fact that the Chasidim and Essenes played a principal part in the relations between the Jews and the Tyrians, and that it was probably through them that the ceremonies, rituals, and allegories of the building of the Temple were transmitted. There is also a legend concerning the Essenes; but that belongs to another degree and we had better not mention it here.

The question what it was that finally led the Tyrian and Jewish builders of Solomon's Temple to found speculative Freemasonry cannot be answered negatively with absolute certainty, because the working together of these builders was not to remain without tremendous influence, as we shall soon perceive. The origin of Freemasonry can conscientiously and logically be traced back to the ancient fraternities of the master builders of Syria, Egypt, Tyre, etc., from where these communities spread to Greece and subsequently to ancient Rome, which received all its knowledge and wisdom from the East, especially through Greece.

There is absolutely no doubt that our speculative Freemasonry is a direct descendant of the operative Masonry of the ancients, with its Mysteries. Without going into further details, this appears from the synonymous mysteries of the Syrians, Egyptians, Persians, Tyrians, Greeks, etc., which we recognize absolutely in our ceremonies. Above all things we recognize in our rituals the *Heuresis*, the finding, which is the same in Hiram Abiff, Osiris, Bacchus, Adonis, and Cadmullus,



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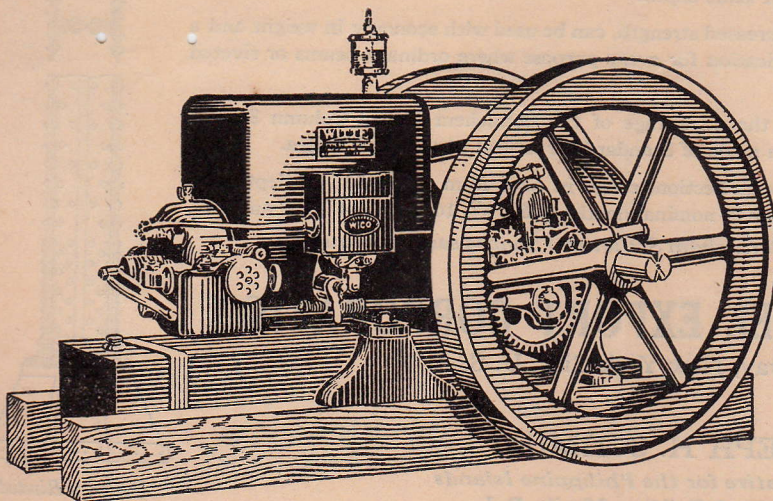
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and we also find in all an absolute similarity in the doctrine of the immortality of the soul. That we already find the symbolism of the building of the Temple in Samothrace and Eleusis is but a new proof that either the Tyrian societies of Masons adopted and transmitted the same or that it was handed down by the *Chasidim* or Essenes who were probably absorbed by the Mysteries in Greece or Rome. Among the many proofs of this theory I will only mention the fact that Giovanni Bolsoni, an unassailable authority, on occasion of his excavations in Thebes in 1848, established with precision by his translation of the hieroglyphics in the Temple of Isis and Osiris that the priestly Masonic sects of that period worked in accordance with the same principles as modern Masonic philosophy. When the Tyrians returned home from the building of the Temple at Jerusalem, they brought with them the communities of "Tyrian Architecture" who handed down their traditions from generation to generation, and when the Roman legions came to Tyre on their victorious march, they not only carried away the architecture, but also the master builders and architects of Tyre, who practised their art in Rome with the greatest success and not only imparted their science to others; but helped to found societies resembling theirs which were called "collegia" and in which the "sublime art" was practised in strict accordance with the same principle and the same secret methods. These "collegia," which were also called "latomia" and "lodges," had their masters and overseers, a quorum of three, wardens, etc., and among their symbolical emblems were the plumb, square, level, compasses, etc. Secrecy towards outsiders was a strict rule of the society. When at the time of the first Christians, the new doctrine spread to the collegia, Emperor Diocletian intentionally overlooked this for a long time, because he held the society in too high esteem; but when four of the most prominent Masons refused to erect a statue to Aesculapius, a fierce persecution began and four of the Masters and one Apprentice suffered a terrible death. These were the first Masonic martyrs. Their memory is highly revered in Freemasonry and the greatest Lodge of Research in the world, "Quatuor Coronati" in London, is named after them. The Brethren who were able to escape fled to the Lake of Como and formed what is known as the "Comacine Guild." This society maintained itself stoutly, and when under Charlemagne the art began to flourish again and the building of palaces and churches commenced, there were only two elements competent to participate in this work: the "Comacine Guilds" and the monkish communities of Builders, which latter, however, had sprung from the Roman *collegia fabrorum*, the guild of the smiths, a sister society of the collegia of the Tyrian builders, which had subsequently become almost the exclusive common property of the Benedictine monks. It was these Masonic monks who introduced the building of the Temple and the name of King Solomon into the symbolism of the Craft and kept it there, and, at the time mentioned, the Comacine Guilds likewise amended their ceremonial and rituals and made them similar to those of the Benedictines. It is singular that, about the same time, the "Architectonic Societies" in the Occident were greatly increased by an influx of the successors of the Dionysian Builders of the isle of Ceos, founded there about 880 B. C. by King Pergamos. From the Comacine Guilds there sprang in Germany the cathedral builder guilds or Freemasons (stone masons), who were allowed to go from town to town and even from state to state, and who associated especially closely with the clergy, which then played the most active part in the construction of churches and cathedrals. Moreover, these Freemasons had to work side by side with the monkish Masonic societies. The guilds of cathedral builders and Freemasons (the stonemasons' guild)

had a number of rights and privileges which were extraordinary in those times. They formed close communities which were already known as guild lodges of the "Freemasons". In the 13th century there were among them so many "lay master masons," that is, men who had learned the arcana of architecture, operative as well as speculative, in the monasteries, that their large number made a separation absolutely necessary. These laymen therefore separated from the monks and monasteries; but they retained the legends, symbols, doctrines, and rituals which they had learned from the clergy. This separation was the first great blow which the monkish association of builders suffered; but it did not cost the association of laymen the protection of the Church. The only society of a Masonic nature which incurred the ban of the Church was an association of guilds, including Freemasons, laymen and clericals, which operated exclusively in France and was known as the "Compagnons de la Tour". The expression "Compagnon" has been preserved in the English "Companion" which, in the Royal Arch, is the title of the members, in addition to that of Brother. Since the several groups of the "Compagnons de la Tour" were constantly at war with each other and as a number of sects seceded from the same, Francis I of France issued a decree prohibiting them from taking any oath and meeting in numbers exceeding three. Later they were completely condemned by the clergy in Paris. This did not occur to the German guilds and free or itinerant Masons (later, the public and lawful guild of stonemasons), which until the Reformation enjoyed the protection of the Church and was afterward strong enough to protect and maintain itself. In the Lodges of these Freemasons' or stonemasons' guilds there was not only unity and fraternity; but there was a system of discipline which gave rise to that of speculative Masonry. The degrees of Master, Fellow Craft, and Apprentice were strictly observed. An Apprentice was required to work seven years as such and a Fellow Craft three, and they were not only required to furnish a Fellow Craft and Master piece; but had to undergo strict examination in "the closed circle". Varieties of these circles were the *Vehmen*, of whose secret tribunals we have all heard. In these circles of the *Vehmen* and guilds we meet many persecuted humanists whose wisdom and great erudition cannot be esteemed highly enough where the promotion and elevation of the Sublime Art is concerned. From the itinerant Masons there sprang the town guilds. The requirements for admission to these two classes of guilds were very definite and strict. Honesty, loyalty, purity, simplicity, temperance, secrecy, and love of God were the chief requirements. It is still a disputed point how many degrees the operative Freemasons or guilds had in Germany. Most authorities, including the English, say they had three. One thing which is sure is, that they were required to be dressed as follows at their meetings: close-fitting leather breeches, high boots, dark cloaks, pointed caps or hats, like the caps which we see so often in pictures of the *Vehmgerichte*, short swords, and long sticks or staves.

With the admission of humanists, men of spiritual and worldly importance, intellectual person, influential savants, rich patricians, etc., the modern Lodge system finally evolved from the guilds. In the course of the time, the number of speculative Masons greatly exceeded that of operative Masons. In the beginning, there was a strict separation between the two, but later they were distinguished in name only, the operative Masons being known as Freemasons and the speculative as Accepted Masons. The final organization into Grand Lodges, which began in England in 1717, explains the now generalized designation of F. & A. M. But the customs and usages and the symbols and ceremonies that were thousands of years old, remained the same. The example of England was soon followed on the continent of Europe. The first Grand Lodge of Ireland was organized in 1729, that of Scot-



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land in 1736, that of Germany (Berlin) in 1746, and that of France in 1756. A deputy provincial grand master for New York, New Jersey, and Pennsylvania, then parts of the British colonial empire, was commissioned in 1730. One of the earliest historical Lodges in this country had its meeting-place in the "Green Dragon Tavern" in Boston, and it was there where the Brethren of Saint Andrew's Lodge contrived and carried out the plans for the famous Boston Tea Party.

Beginning with the dates we have just quoted, the Lodges of Freemasons had the legally acquired right to call themselves a Fraternity and to have Temples and altars of their own where officers elected by them, who were not required to be priests or theologians, could officiate without let or hindrance.

I have only been able to give you an outline of the Royal Art. Those who desire to make a deeper study of it, I desire to remind that in all its underlying principles, from the beginning until the present writing, it has had numerous great representatives, and that the best way of entering into the spirit of a great system of thought is to endeavor to penetrate into the spirit of the great men who have embodied and tried to express its world of thought. These representatives were by no means only philosophers. Theologians, such as Meister Eckhart, Tauler, and Comenius, naturalists and mathematicians, such as Galileo, Bacon, and Leibnitz, artists, such as Leonardo da Vinci, Duerer, Rembrandt, Haydn, and Mozart, and especially poets have assisted in moulding the spirit of the nations as representatives of the idea of humanity. In more modern times, the greatest German poets of the 18th century, especially Lessing, Herder, Schiller, and Goethe, the greatest philosophers, such as Kant and Fichte, monarchs, statesmen, and generals, such as Frederic the Great, Stein, Hardenberg, Scharnhorst, Bluecher, Franklin, Washington, and Mirabeau, belonged to the Society of Freemasons and filled the world with the ideas of art and wisdom. And, without being themselves members of our Fraternity, artists and authors such as Richard Wagner, Emerson, Carlyle, Bluntschli, and philosophers such as Friedrich Albert Lange, Gustav Theodore Fechner, Herman Lotze, and Friedrich Paulsen have followed in the footsteps of these great predecessors in the 19th century.

*This is the fourth of a series of lectures delivered at meetings of the Masonic society "Rat und Tat," formed by interned German Freemasons at Fort Oglethorpe, Georgia, in 1918-1919. The first of these lectures was published in our issue for March, and the second and third in the one for May, 1928.

The management of the CABLETOW is very grateful to Bro. Lothar von Giese, who was the president of the society mentioned, for placing his collection of the lectures mentioned at the disposal of the editor.—L. F., translator and editor.

Questions and Answers

(This Department has been conducted by the Managing Editor of the CABLETOW, Wor. Bro. Leo Fischer, since July, 1923. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usages of Masonry; but are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states that fact.)

410.—The Master of my Lodge was about to close the Lodge when the Junior Warden objected, saying that harmony did not prevail in the Lodge. The Master closed just the same. Was he in his right?

Answer.—The Master of a Lodge has power to discharge all the executive functions of his Lodge and perform all such other acts, by ancient usage proper to his office, as shall not be in contravention of any provision of the Constitution or Regulations of the Grand Lodge. He is left ample discretion in the exercise of his power and functions. If he deems it advisable to close the Lodge, he has the right and power to close it at any time.

411.—When is a member considered in good standing? Does it simply mean that he has paid his dues in advance for the prescribed time?

Answer.—In Q. and A. No. 70, Vol. I, p. 271, we cited in answer to a similar question M. W. Grand Master Springer's interpretation of this term, contained in Circular No. 2, of Feb. 21, 1921, saying 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."

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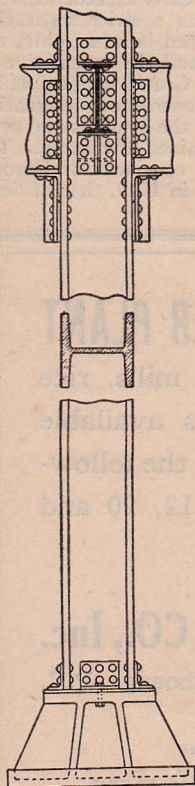
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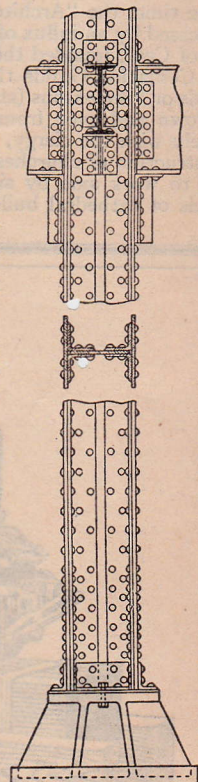
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LODGE NEWS

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

From Dapitan Lodge No. 21

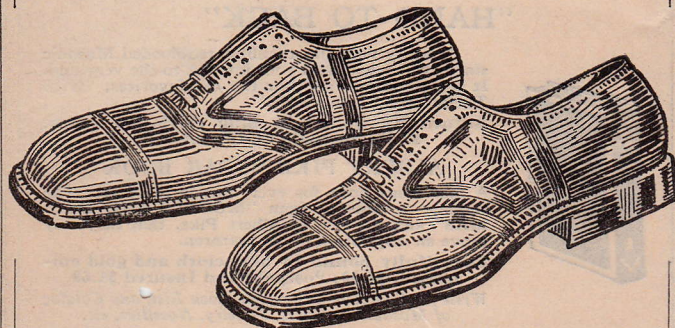
The funeral of Bro. Juan A. Duque, of this Lodge, was held on Sunday, May 20th, with the ritual of the Masonic Order. The solemnity of the ceremonies left a deep impression on the numerous friends who attended the funeral. The Lodge and the family of our deceased Brother are very grateful for the presence of so many Brethren and for the floral offerings from individuals, Lodges, and other bodies which gave eloquent testimony of the high esteem in which the departed was held.

From Gonzaga Lodge No 66

Bro. Andrés García of Sinukuan Lodge No. 16, director of the *Gran Circo Antañita*, turned over to Gonzaga Lodge the sum of ₱220.00, as share of the Lodge of the proceeds of the benefit given by his circus on March 28th. This money goes to the building fund of the Lodge. Bro. García's generosity is highly appreciated by the members of Gonzaga Lodge.

In the afternoon of April 9th, Wor. Bro. Teodorico T. Taguinod, Master of this Lodge, gave a despedida to Bro. García and the members of his company at his residence. This function, which was very enjoyable, was attended by Bro. García and the star performers of his company, Misses Betty Romo, Mindang Sinamban, and Maring Quiambao, and Mr. Antonio Arcilla. A large number of Brethren and members of their families were also present.

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PERSONALS

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

Manila No. 1.—Wor. Bro. Fred Damman, who returned from his trip to China early in May, has been appointed by the Governor-General as chairman of the Memorial Day Committee.

Greetings have been received from M. W. Bro. Milton E. Springer, whose present address is in No. 10 East Coover St., Mechanicsburg, Cumberland County, Pa.

Bro. Herbert A. Hare sends greetings from 10 Virginia Road, Worcester, Mass.

Bro. John L. Headington was on active duty as captain in the Q. M. Reserve of the U. S. Army, at the Q. M. Depot, during two weeks in May.

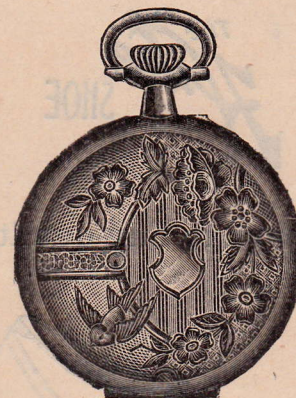
Cavite No. 2.—Bro. Harold Carter, E.A., writes from the U. S. S. *MacLeish* that the Chinese situation is rather tense about Chefoo and that the destroyer division is standing by to effect evacuation of all foreigners if found necessary.

Corregidor No. 3.—Bro. James S. Kugler sends greetings from Vera Beach, Florida.

Bro. David G. Gunnell has left for the United States, for a vacation. Bros. Aaron, Hickman, and Levy have been spending a short vacation in Baguio, while Bro. V. E. Miller has been visiting the northern provinces. Being busy men, these Brethren had to make their vacation short this year.

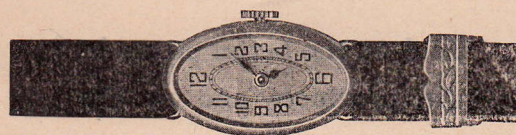
Bagumbayan No. 4.—Bro. Eduardo Montenegro contemplates leaving the government service and engaging in the practice of law at Dumaguete, Oriental Negros, where he is at the present time.

Wor. Bros. José A. de Kastro and José C. Velo have been spending some time in Baguio.



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M. W. Bro. C. W. Rosenstock was on active duty for two weeks in May at the Q. M. office on the Port Area, as captain in the Q. M. Reserve of the U. S. Army.

Island No. 5.—In notifying the CABLETOW of his new address, which is P. O. Box 485, Princeton, W. Va., Bro. Raymond O. Sewell says he enjoys the CABLETOW immensely and would regret much to miss getting his regular copy. He also wishes the Grand Lodge, the subordinate Lodges, and each individual officer and Brother success in all Masonic undertakings.

Worshipful Brother James M. Covington received a message from the homeland conveying the sad news of the death of his mother at Caney Springs, Tenn., on April 12th. Wor. Bro. Covington was contemplating a trip to the States for the purpose of visiting his aged mother at the time he received the message.

Letters containing fraternal greetings and dues have been received from the following Brethren: Brother Edmund P. Hall, Owensboro, Ky., (803 Crittenden St.). Bro. Hall has been confined in the hospital the greater part of six years and is slowly recovering. Brother Harold F. Wiley, Ossining, N. Y., (100 So. Highland Ave.). Bro. Wiley has resigned his commission in the army. Brother Anthony De Caristo, Fresno, Cal. (Route A, Box 76). Brother James Moran, Fort McDowell, Cal. (c/o Postmaster). And Brother William M. Collins, Kelly Field, Texas (68th Ser. Sqdn.).

Southern Cross No. 6.—Bro. Herbert Bruggisser received from Switzerland the sad news of the death of his mother, from heart trouble.

Bros. Leo K. Cotterman, Harry J. Hawkins, and Ernest S. Lyons have returned from the United States, while Bros. E. Finley Johnson, Fred A. Leas, Frederick C. Wright, and Julius S. Reese have left for that country.

Bro. Harry L. Fisher has returned from a trip to China and so has Bro. Geo. C. Dankwerth. The latter has been elected director and vice-president of the Philippine National Bank and will remain in Manila.

Bro. John R. McFie was married in Yokohama to Mrs. Dorothy Podmore Simpson of Honolulu and returned to Manila about the middle of May.

Bro. John Frank Brown has returned from a trip to Shanghai.

Cosmos No. 8.—Bro. O. O. Hanson sailed on the *Empress of Russia* on May 5th, for Shanghai, where he expected to meet his wife and children.

M. W. Bro. Joseph H. Schmidt had an attack of malaria during the latter part of April which compelled him to stay home for a week or so and to take a week's vacation in the hills in May.

Bro. Everett W. Wyatt has fully recovered from the severe attack of malarial fever which detained him at the Cañacao Hospital for some time.

Bro. John C. Ruymann is back at his desk, after several months of serious illness in St. Luke's Hospital.

Nilad No. 12.—Bro. Barrington K. West returned from Sibul Springs during the first days of May, having recovered from the severe attack of intestinal trouble from which he was suffering.

Pilar No. 15.—Bro. Justo P. Yabut who was on vacation leave has reported back to duty and is now again with the Division of Public Works, Baguio.

Bro. Toe Hio, who was in Davao for three weeks on business, has just returned to the City.

Bro. Ildefonso Barzaga, Phil. National Bank Inspector, who was on vacation, has reported back to duty.

Banahaw No. 24.—Bro. Vicente Lavidas, division academic supervisor in Batangas, spent his summer vacation in his home town, Atimonan, renewing old acquaintances. He and Bro. Cipriano Estrada, supervising teacher for Infanta District, were raised to the degree of M.M. on April 21st and May 5th, respectively. Both Brethren offered a fraternal banquet to the members of Banahaw Lodge after the ceremony.

Bulusan No. 38.—Bro. Pedro Almonte left the Philippine General Hospital on May 15th, after having been down with typhoid fever for two months.

Bro. Hermenegildo Encinas, recently appointed register of deeds of Sorsogon, is now a resident of the capital of the province mentioned.

Bro. Máximo Baraña and wife are now in Manila, attending the summer school of the University of the Philippines.

Minerva No. 41.—Bro. Richard W. Oliver, J.W. of this Lodge, left for the United States on the S. S. *Empress of Russia*, on May 5th. Bro. Oliver intends to make his home at Spokane, Wash.

Makabugwas No. 47.—Bro. Nicanor Yñiguez, deputy provincial fiscal of this province, is mourning the death of Mrs. Yñiguez which occurred May 11, 1928, at Maasin, Leyte. Bro. Yñiguez was in Tacloban when his wife died. The funeral will take place May 19, 1928.

Bro. Joaquin L. Panis, assistant civil engineer, is on the west coast of Leyte on an inspection trip.

Bro. Mauro G. Rodriguez, Junior Warden, is also on the west coast of Leyte on an inspection trip.

Bro. Yee Bo Mann was in Leyte for a week. Bro. Mann is now residing in Cebu.

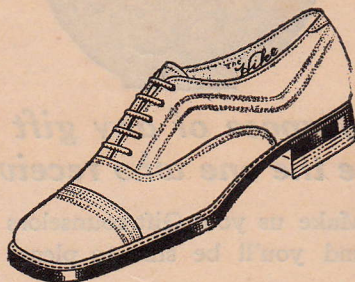
Wor. Bro. Dr. Victoriano A. Benitez, of the Leyte Provincial Hospital, is in Manila on a vacation.

Pinatubo No. 52.—Bro. Carmelo Buenaventura and his father left on May 1st for Davao, where they will engage in the hemp business.

Bro. Guillermo F. Pablo, auxiliary judge of the Court of 1st Instance of Cebu, spent a short vacation with his family in Subic.

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Makawiwili No. 55.—Bro. Robert Clauson, who left the Islands in June, 1927, for a trip to the United States, via Europe, sends greetings from Highland, Calif.

Marble No. 58.—Wor. Bro. Cornelio Briones and Bro. Amando Bulaong each announces the birth of a daughter, that of the former being born on April 29th and that of the latter on May 2nd.

Bro. Uy Eng Sio celebrated the christening of his youngest daughter on May 12th with a party at which all the Masons present in Romblon at the time were present.

Gonzaga No. 66.—Wor. Bro. Teodorico Taguinod went to Manila in April to visit the grave of his wife who died there last year. He also spent a few days in Baguio during his vacation.

Bro. Pablo L. Fugaban left for Manila on April 10th to take summer courses in the National University. He intends to take one year's leave of absence in order to obtain the degree of B.S.E.

Bro. Juan B. Pagulayan spent a vacation of twelve days in Ilagan and Manila.

Wor. Bro. Ceferino R. Diño, accompanied by Bro. José A. Umali, visited the island municipality of Calayan last May.

Bro. David Romero was ill for two weeks in May.

Bro. Pedro R. Perez and Bro. Bernardino Pagalilauan, deputies in the provincial treasurer's office, are out on a tax-collecting tour, the former in Enrile and the latter in Baggao.

Magat No. 68.—While acting lieutenant-governor of Catanduanes, Bro. Simplicio Perez was falsely accused of the crime of adultery. Justice Francisco Público, of Virac, Catanduanes, who made the preliminary investigation, dismissed the case on January 26, 1926, and lately, on April 23, 1928, Judge Fernando Hugo, of the Court of First Instance of Albay, acquitted our Brother of the same charge.

Kasilawan No. 77.—Wor. Bro. Dr. José J. Vergara of the Public Welfare Commissioner's Office was delegated by that office to attend the Teachers' Conference at Baguio during the month of May.

Bro. Honorio M. Saycon has made his permanent home at Calocan, Rizal.

Bro. Ariston Macapugay has moved to Calle Juan Luna No. 2248, Manila, where he has established a grocery store.

Bro. José Alcántara has settled at Parañaque, Rizal.

Benjamin Franklin No. 94.—Letters with greetings have been received from Bro. C. N. Conrad, Jr., Washington, D.C., Bro. Frederick Luttgens, San Mateo, Calif., and E. R. Rogers, Fort Lewis, Wash.

Bro. H. H. Steinmetz is back from a two-months vacation in Japan and China.

The U. S. A. Transport *Grant* took away two members of this Lodge, Bros. Jerry Jackson and R. E. Urban, who are going to Indianapolis, Ind., and Fort D. A. Russell, Wyo., respectively.

Bro. A. W. Robertson has left the Islands for a vacation in Scotland.

Wor. Bro. H. Lawrence Noble writes from 56 Boardman Street, Rochester, N. Y., giving an account of the splendid activities of Freemasonry in New York State. He is very enthusiastic over the movie film "An Equal Chance" which will be shown in Manila in the near future. Bro. Noble, his wife and son are enjoying good health and send greetings to all their friends.

Bro. Buckner Bolton sends greetings from the States and gives his present address as San Francisco Gen. Int. Depot, Engineer Section, Fort Mason, San Francisco, Calif.

Bagong Ilaw No. 97.—Bro. Pedro V. Calo has resigned as clerk in the Translating Division of the Executive Bureau and has accepted an appointment as teacher in the trade school at Tacloban, Leyte.

Keystone No. 100.—Bros. Luis del Rosario, Lorenzo Almario, Pedro Angeles, and Modesto Mendoza announce additions to their families.

Among the absentees are Bro. Modesto Mendoza, who is attending the teachers' assembly at Baguio, and Wor. Bro. P. C. Sevilla, our Master, who is enjoying a 4-months vacation at Gasan, his home town.

Bro. Castor Viray, formerly of Mt. Mainam Lodge No. 49, has joined Keystone Lodge by affiliation.

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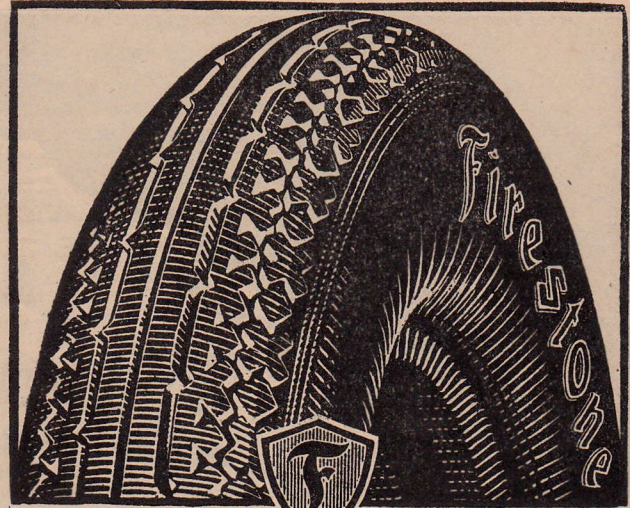
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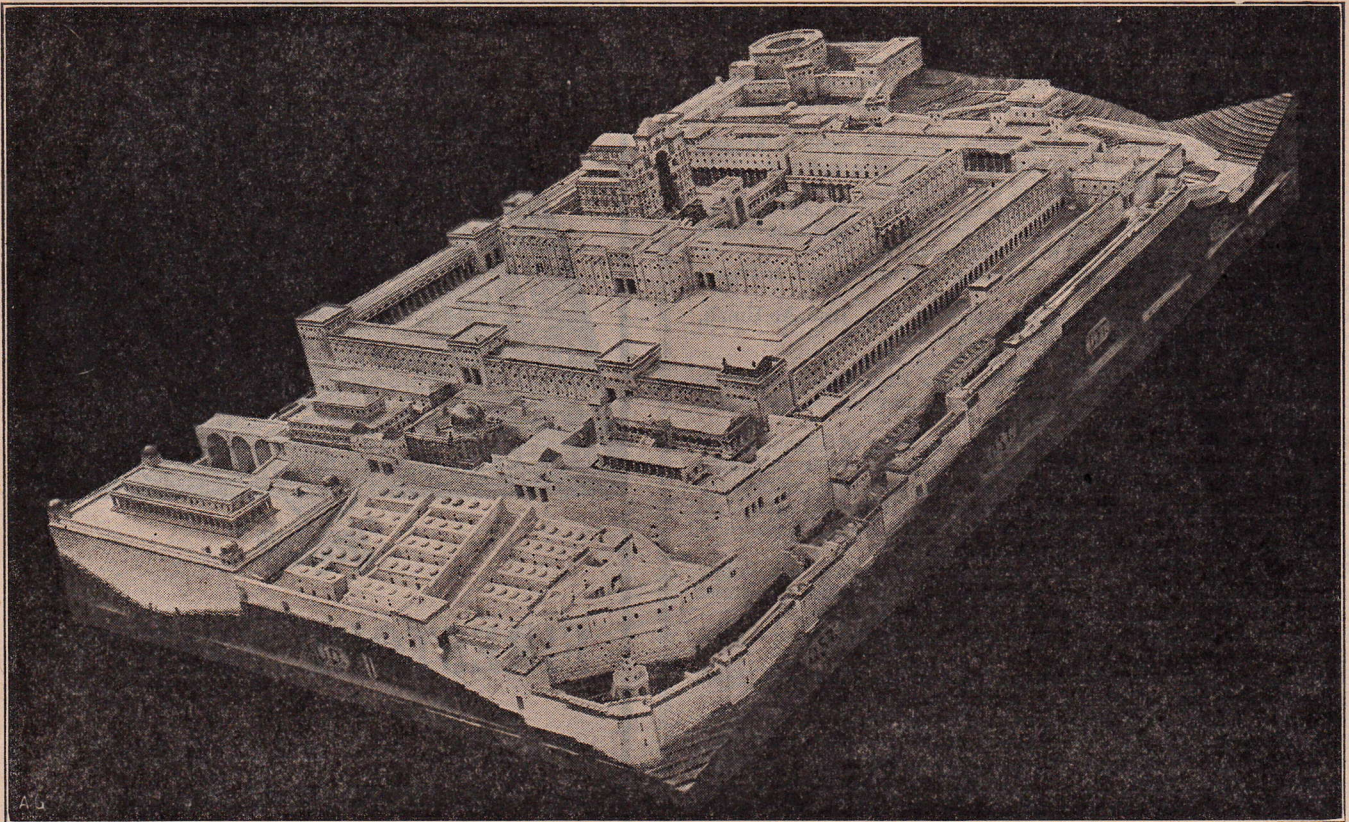
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At the request of a Brother, we again publish, on the opposite page, an illustration which some of our readers will remember seeing in our issue for October, 1925 (Vol. III, p. 120), and which is from a photograph of a model of wood, embodying the results of many years' study of the locality itself on which the celebrated Temple of Jerusalem once stood, and of the literature bearing on this Temple. The photograph of the model is taken from the southeast, looking northwest.

The large rectangle in the center of the photograph consists of: Smaller wall around courts; space between smaller wall and main wall around courts; the wall of the courts, embracing the Outer Court, a perfect square covering 25 acres, within which was the Inner Court, an oblong square containing 2.5 acres. The House of Jehovah, as it was called, was set in the Inner Court, and consisted of two large rooms, the Oracle, containing the Sacred Ark of the Covenant, and the Temple, containing the golden altar, the ten golden candlesticks, a table for the shew bread, etc.

The House of Jehovah is the tall building with the large dark entrance.

Ninety small chambers, arranged in three stories, thirty in each story, were built around three sides of the Oracle and Temple, while in front of the House was a porch, its wide entrance open to the sun, symbolic of light and power. Two great pillars, J. . . . and B. . . . , stood at the sides of this entrance.

Passing through the porch and the Temple to the Oracle, by a door on the right, winding stairs led to the middle chamber.

Solomon's Temple stood on Mount Moriah, a steep, rocky hill in the eastern part of Jerusalem; to the west lay the Tyropean Valley, while the Kidron Valley lay to the east. Originally a narrow ridge, King Solomon changed Mount Moriah into a broad plateau, not by cutting down the hill, but by filling up the valleys to a level with the top of the hill.

North of the Temple and just within the city wall of Jerusalem lies the vast underground quarry from which King Solomon obtained the stone used in constructing this great platform.

The Temple was seven years in building, being completed in the year 1105 B. C. It stood for 419 years, or until 586 B. C., when it was destroyed by Nebuchadnezzar, the Babylonian King, and no doubt would be standing today had it not been wantonly destroyed in war time. It was noted for its fine workmanship and the extreme richness of its decorations, and its perpetuation in the memory of man is due principally to the fact that it was the first great temple erected to the Living God. As such it has endured and will endure in the minds of men.

The Mosque of Omar and Mosque el Aksa stand today on the site of King Solomon's Temple.

Naufragio de Un Masón

El naufragio de la fragata francesa *Medusa* ocurrido en la costa de Africa, fué seguido de grandes sufrimientos y privaciones experimentadas por su tripulación. Entre los incidentes a que dió origen una desgracia semejante, es el de algún interés el que vamos a referir.

Al abandonar una parte de la tripulación el buque náufrago se acogió a una balsa que provisionalmente habían formado con los fragmentos de la malhadada embarcación, pasando quince días en tan frágil asilo, en cuyo tiempo apuraron todos los rigores del hambre, de la sed, y los efectos del sol abrasador de un cielo tropical, siendo esto causa de que algunos de aquellos desgraciados perdieran la razón. Al fin pudieron verse libres de tan horrible situación, si bien ya habían perecido 135 individuos de los 150 que iban en el buque.

Al llegar a tierra fueron llevados a un hospital en que se hallaban faltos de espacio en que descansar, y amontonados, careciendo de los recursos más necesarios de la vida. Entre los que fueron a visitarlos había un comerciante inglés, a quien uno de los pobres náufragos hizo la señal masónica de socorro, la que vista por el comerciante inglés, movió a éste a acercarse y decirle: "Hermano mío, venid a mi casa y estad seguro que estaréis en ella como en la vuestra". A lo cual, el náufrago francés contestó noblemente: "Os doy las gracias, hermano, pero no puedo aceptar la proposición que me hacéis, porque tendría que abandonar a mis compañeros de infortunios".—"Pues bien, añadió el inglés, traedlos con vos". . . . Y socorrió a todos con tal generosidad, que pronto olvidaron la desgracia que acababan de experimentar.—*La Luz, Mérida, México.*

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The management of the CABLETOW has received a small supply of sets of this excellent work, which may be obtained at the CABLETOW or Grand Secretary's office at the price of ₱2.50 per set of ten booklets.



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Common Sense

The following statement from a Masonic business man should be read, studied, digested and applied by every Mason:

"Prices and quality being equal, I prefer to trade with a Mason. If it is commercializing his Masonry for him to let me know what his business is, then he is injured by becoming a Mason. I have a profound respect for Masonry, and believe that my business, as well as my personal life, should be conducted according to Masonic principles. My Masonry tells me that I should not only help a brother Mason when he is down, but should do my best to keep him from getting down. I am not advertising that I am a Mason, and using that as a lure for business; but it is not un-Masonic for me to let my brother Masons know what my business is; just as they ought to let me know theirs, so that I can trade with them if I wish to."—*The Masonic Digest.*

A Pause in the Prayer

Here is one of the pretty things that we came across in one of our exchanges recently. The lad was bright and he crowded a whole lot of good hard sense, mere boy that he was, into the following:

"There's a lot of things that seem funny if you're goin' to keep on livin'; but you don't want 'em that way if you should die 'fore you wake."

"'f I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "'f I should die 'fore I wake—"

"I pray"—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy scrambling to his feet and hurrying away down stairs. In a brief space he was back again, and dropped down in his place, took up his petition where he had left it. But when the little, white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie, and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. But 'If I should die 'fore I wake,' why—I didn't want him to find 'em that way. There's lots of things that seem funny if you're goin' to keep on living', but you don't want 'em to keep that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—*Railway Carmen's Journal.*

Fraternity

If I could write one little word,
Upon the hearts of men,
I'd dip into the fount of love
And write with golden pen
One little word, and only one,
And feel life's work on earth well done;
For every heart would speak to me
The one sweet word—"Fraternity."

The angel throng would sing a song,
The sweetest ever heard,
If they could read in human hearts
That precious little word.
The kindly thoughts, the kindly deeds
And treasures more than crowns and creeds;
In these the angel hosts would see
The children of Fraternity.

—Anon.

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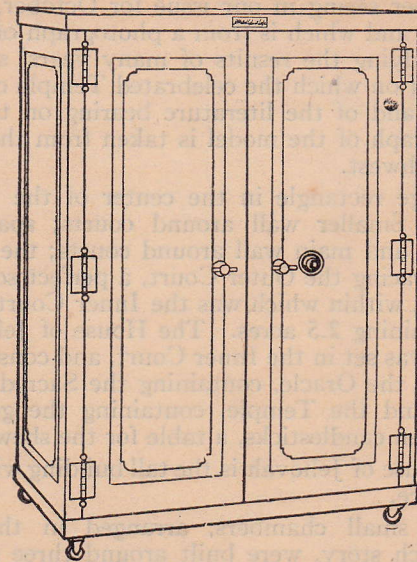
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Página Editorial

El Hospital para Niños Lisiados

Rogamos a nuestros Hermanos que no se olviden del Hospital Masónico para Niños Lisiados. La Sala Masónica para Niños Lisiados, establecida en el Hospital de Mary J. Johnston, en Tondo, continúa funcionando en todo su apogeo, realizando una magnífica labor, en la que el Dr. Abuel realiza operaciones ortopédicas que requieren la intervención de un experto. El fondo para el edificio del Hospital aumenta lenta pero seguramente. Los gestores de la Asociación del Hospital manejan los asuntos económicos y administrativos con la misma eficacia y celo de que tantas veces hemos hablado en estas columnas.

Mientras escribimos estas líneas, se están haciendo los preparativos para una función benéfica que se ha de dar en el Cine Ideal el 30 de Mayo. De 11 de la mañana a 11 de la noche se exhibirán las películas "The Bugle Call" y "An Equal Chance". Los productos líquidos se destinarán al Hospital Masónico para Niños Lisiados. Sin embargo, lo que más importa no es el resultado pecuniario de esta función benéfica en favor del Hospital Masónico, sino el efecto moral que el fotodrama "An Equal Chance" producirá seguramente en el ánimo de nuestros Hermanos y del público en general.

Esta película es producción de la Metro-Goldwyn-Mayer Company, de Culver City, California, y se hizo con el fin de dar a conocer la obra que realizan en los Estados Unidos y en el Canadá los hospitales para niños lisiados que sostienen los *Shriners*. Entre los artistas más notables de la cinematografía de Hollywood que trabajaron en esta película gratuitamente figuran Dorothy Cumming, Philippe de Lacy, Chappell Dossett y Joyce Coad. Esta película se está exhibiendo en los Templos de los *Shriners* en América a expensas del Hermano Allen H. Ratterree, un *Shriner* de Los Angeles.

He aquí el argumento de este fotodrama:

Un honrado obrero americano y su amante y joven esposa viven muy felices, no obstante su pobreza, no viéndolo más que para sí y para el hermoso niño que tienen, fruto de su venturoso amor. De pronto esta felicidad se ve turbada por la parálisis infantil de que es atacado el niño. Después de muchos días de profunda ansiedad, el médico anuncia a los padres que su hijo vivirá pero que no podrá caminar. El hermoso niño crece ¡pero está lisiado! Cuando en el callejón suenan los alegres gritos de los niños de la vecindad, el pobre "Cojuelo," abrazado a su muleta, contempla aquella escena con lágrimas en los ojos. Un día se interesa por el niño un *Shriner*, el cual gestiona la admisión del parálisis en uno de los magníficos hospitales para niños lisiados que sostiene la Orden del *Mystic Shrine*. Desgraciadamente, esperan turno antes que él 300 niños, y así transcurre todo un año antes de que "el Cojuelo" sea admitido en aquel establecimiento benéfico. Transcurren luego muchos meses de tratamiento en el hospital. Llega, al fin, el día en que los ansiosos padres ven entrar en el callejón el coche del buen *Shriner*, con éste y el niño. Su alegría, como es natural, no tiene límites pero,—¡ay!—el niño desciende del coche apoyado todavía en su muleta. De pronto, al ver la expresión del semblante de su amante madre, el niño, no pudiendo ya continuar la farsa, ideada para dar luego una sorpresa agradable a sus padres, arroja lejos de sí la muleta y se lanza corriendo hacia los brazos de su mamá. "El Cojuelo" ahora tan tieso y fuerte como sus

compañeros y con la alegría de todos ellos, toma parte notable en las partidas de *baseball* que se juegan en el callejón por la tarde.

Para que se pueda apreciar como es debido tan magnífica película, es preciso verla. En la primera exhibición de la misma en Manila, ante unas doce personas, ninguna de éstas ha podido reprimir las lágrimas.

Creemos y esperamos que la función en beneficio del Hospital Masónico de que se trata será un gran éxito y que el fotodrama "An Equal Chance" producirá una honda impresión en el ánimo de nuestros Hermanos.

El Hospital Masónico de Niños Lisiados es una empresa benéfica de la cual nosotros los Masones de Filipinas tenemos muchos motivos para enorgullecernos y que todo buen Masón debe sostener en la medida que le permitan sus recursos.—L. F.

El Natalicio de Rizal

"Rizal ha sido el hombre más importante, no sólo de su pueblo, sino de toda la raza malaya. Su memoria no desaparecerá de su patria, y futuras generaciones pronunciarán con respeto el nombre de Rizal." Estas son las palabras dedicadas por el profesor austriaco F. Blumentritt a su amigo, nuestro inolvidable Hermano José Rizal, cuyo natalicio celebramos el 19 de Junio.

Rizal nació en Calamba, provincia de la Laguna, el 19 de Junio de 1861 y solemos observar tanto el día de su nacimiento como la fecha de su martirio, el 30 de Diciembre. Esta última ha sido designada por el gobierno como fiesta oficial, mientras que el aniversario del nacimiento del héroe se observa sólo por algunos elementos determinados entre los cuales están comprendidas las Logias masónicas.

Esperamos que este año se rendirá también el homenaje debido a nuestro insigne Hermano Rizal.—L. F.

Los Aplomadores

Cualquiera que se detenga a reflexionar sobre la forma en que la mayoría de las comisiones de aplomadores desempeñan su delicado cometido, tendrá que confesar forzosamente que la dejadez y falta de cuidado de muchos de dichos aplomadores es una gran fuente de dificultades y disgustos para las Logias y la Masonería en general. En primer lugar hace posible la entrada en nuestra Institución de material poco útil y deseable del cual es preciso deshacerse luego, quedándose la Orden con la mancha que ha dejado el paso por ella de dichos individuos indignos. Luego hay que tener en cuenta que algunos de los buenos que han entrado no debían haber sido admitidos porque su situación económica era tal que no les daba derecho a ingresar en una sociedad cuyo fin es la beneficencia y que exige sacrificios pecuniarios de importancia a sus afiliados. El error más grave es el que cometen los aplomadores que permiten la entrada en la Logia de profanos que, teniendo familia, no se han siquiera ocupado del futuro de los seres que dependen de ellos para su sustento. La muerte nos está acechando constantemente, y el más fuerte y sano puede ser arrollado por un auto o muerto por el rayo o una bala perdida cuando la idea de la muerte está más lejos que nunca de su mente. ¿Qué sucede? La viuda y los huérfanos, hallándose sin medios, acuden a la Logia. Los derrames voluntarios producen poco porque vienen con frecuencia excesiva. Re-

sulta, pues, que la viuda y los huérfanos del Masón fallecido son un reproche continuo para la Francmasonería.

El aplomador que aprueba la solicitud de un profano con familia sin haber éste hecho lo necesario para asegurar el futuro de los que de él dependen en el caso de su muerte, comete una falta muy grave. Con cada solicitud de esta clase se debe exigir la exhibición de una póliza de seguro sobre la vida, porque el que pide ser admitido sin haber cumplido con su deber hacia su familia no es digno de entrar.

Nos hemos propuesto convencer a nuestros Hermanos de la absoluta necesidad de que se insista en todos los casos en el cumplimiento de esa condición indispensable para la admisión. Las pruebas de nuestras afirmaciones las tenemos delante de nuestros ojos, pero es difícil hacer que los Hermanos reflexionen un poco sobre lo que están viendo constantemente y obren de conformidad con lo que aconseja el sentido común.—L. F.

De Plumas Ajenas

¿Quiere Ud. ser Masón? Antes Entérese

Señor:

Usted ha manifestado su deseo de pertenecer a la Sociedad Masónica. Si insiste en ese deseo y, por consecuencia, es propuesto para su admisión entre nosotros, todos a nuestra vez, tenemos la obligación de adquirir datos exactos respecto a Usted, pues tampoco podemos recibir al primero que se presente, por mucha que sea su honorabilidad, de la que hemos de cerciorarnos.

Para evitarle un paso en falso y asegurarnos también de que Usted no ha de reprocharnos nunca, que lo hemos engañado, creemos un deber, antes de proponerlo solemnemente en la Logia, hablarle con franqueza y llamarle la atención sobre los siguientes puntos:

PRIMERO.—La Masonería es la institución orgánica de la Moralidad; son sus principios la Moral Universal y la Ley natural, dictadas por la Razón y definidas por la Ciencia.—Reconoce al Sér supremo y a nadie rechaza por sus creencias u opiniones.

SEGUNDO.—Dada la anterior definición, en extracto del fin que perseguimos, puede usted reflexionar y decidir, si ese fin satisface sus aspiraciones de iniciarse como Masón.

TERCERO.—Si cree Ud. que en la Masonería va a obtener alguna ventaja, ya en lo que se refiera a su posición civil o relaciones personales que puedan servirle para la realización de proyectos ambiciosos, hará bien en desistir, porque nunca se encontrará Ud. satisfecho.

CUARTO.—Si Ud. cree que no se aviene con su convicción, el olvido de toda diferencia que traen consigo en la vida civil entre los hombres la posición social, el capital, la capacidad intelectual, las ideas religiosas, etc., etc., deseche Ud. el deseo de ser masón, pues no tomando esto en consideración en nuestras reuniones, no se hallaría Ud. a gusto en ellas.

QUINTO.—Si por el contrario, creyere Ud. que nosotros trabajamos hacia una destrucción química de las relaciones civiles necesarias, y que nuestras tendencias son hacia una libertad e igualdad, que ni son buenas ni posibles o que rendimos culto a un desconsolador indiferentismo, también hará perfectamente en abandonar su determinación de ingresar a la Masonería, porque tales ideas y esperanzas no convienen a la Asociación.

SEXTO.—Si la petición de Ud. de ser recibido, fuere solamente motivada por la curiosidad o sólo por el deseo de ensanchar un círculo social, le suplicamos que renuncie a ella, pues se equivocaría Ud. en su intención. Curiosidad y manía por los secretos, no serían satisfechas entre nosotros, pues el sólo fin social lo podrá Ud. conseguir en muchas otras asociaciones con mayor facilidad y con menos dificultad que entre nosotros.

SEPTIMO.—Las obligaciones que como Masón contrae Ud. no están en contraposición ni con sus deberes hacia Dios y la autoridad, ni en contra de su honor, las buenas costumbres, ni en contra de sus deberes domésticos. Con estos últimos podría Ud. tener una colisión; por consiguiente, creemos necesario, antes hacer conocer a Ud. lo más importante de sus deberes. El ligarse a la Logia implica una fiel adhesión, y por esto solamente se entiende que los miembros no se deben separar de ella sino que deben trabajar por su bien, con actividad y ardor. Para este objeto tiene la Logia que ocupar una parte de su tiempo y trabajo: ella quiere que se concurre a sus reuniones con puntualidad y que nadie se elimine cuando todos deben ayudar para una empresa considerada de común utilidad.

OCTAVO.—El ser Masón impone algunos gastos; éstos están perfectamente definidos en nuestras Leyes, o reglamentos. Es por lo tanto necesario que, ante todo, consulte Ud. consigo mismo, si al destinar alguna parte de sus recursos a cumplir los compromisos que contrae, ese desembolso puede resentirlo en el hogar, o lleva un sacrificio a su familia, pues al cerciorarnos de ello, tendríamos que reprenderlo energicamente.

NOVENO.—Compuesta la institución Masónica de hombres de todos los estados y circunstancias, podría muy bien suceder que se

hallare Ud. entre nosotros alguno, con quien estuviere en desacuerdo, o hasta en relaciones enemistosas en la vida civil; se necesita, pues, de un serio examen a fin de que comprenda Ud. si es bastante fuerte para reconocer en dicho hombre un hermano suyo y hasta saber si se podría unir fuertemente a él para un fin común, cuya eficacia sólo depende del mutuo amor.

Deseamos que estos apuntes y observaciones las pese Ud. con madurez. De esta manera preparado y conforme consigo mismo, puede Ud. esperar que le será grato a la Sociedad a la cual solicita pertenecer.

Firma del candidato.

—De "Fenix," México.

Sobre el Milagro

De "El Jardín de Epicuro."—Anatole France.

No se debe decir: "El milagro no existe, porque no ha sido demostrado". Los ortodoxos podrán invocar siempre una instrucción más completa. La verdad es que el milagro no podrá demostrarse ni hoy ni mañana, porque demostrar el milagro siempre equivaldrá a aportar una conclusión prematura. Un profundo instinto nos dice que cuanto la naturaleza encierra en su seno es conforme a las leyes conocidas o misteriosas. Mas, aunque sea preciso acallar el presentimiento, un hombre no podrá decir nunca: "tal hecho excede los límites naturales". Nuestras exploraciones jamás llegarán tan alto. Y si pertenece a la esencia del milagro sustraerse al conocimiento, todo dogma que lo suponga invocará un testimonio intangible por los siglos de los siglos.

El milagro es una concepción infantil que no puede subsistir cuando el espíritu comienza a forjarse una representación sistemática de la naturaleza. La sabiduría griega no omitió tal idea. Decía Hipócrates, hablando de la epilepsia: "Lámase divino este mal; pero todas las enfermedades son divinas y proceden igualmente de los dioses". Hablaba como filósofo naturalista. Hoy es menos firme la razón humana. Lo que sobre todo me preocupa es que se diga: "No creemos en los milagros porque no se ha comprobado ninguno".

Estando en Lourdes, durante el mes de Agosto, visité la gruta donde vi suspensas innumerables muletas en señal de curación. Mi compañero me indicó con el dedo aquellos trofeos de enfermería, murmurándome al oído:

—Una sola pierna de madera diría más que todo eso.

Es una palabra de buen sentido; pero filosóficamente una pierna de madera no vale más que una muleta. Si a un observador de espíritu verdaderamente científico se le llamase para certificar que la pierna cortada de un hombre renació súbitamente en una piscina o fuera de ella, seguramente que no diría: "Es un milagro". Diría: "Una observación hasta hoy única induce a creer que en circunstancias todavía indeterminadas los tejidos de una pierna humana tienen la propiedad de renacer, como las pinzas de las langostas, las patas de los cangrejos o el rabo de los lagartos, pero más rápidamente. Es éste un hecho natural en aparente contradicción con otros muchos hechos naturales. Procede esta contradicción de nuestra ignorancia, y claramente vemos que se debe rehacer la fisiología de los animales, o mejor dicho, que aun no se ha hecho. Apenas si data de doscientos años la idea de la circulación de la sangre. Apenas hace un siglo que sabemos lo que es la respiración".

Reconozco que podría hablarse con alguna seguridad de tal modo. Pero el sabio no debe admirarse de nada. Digamos, por otra parte, que ninguno de ellos ha sido sometido a semejante prueba y que nada hace temer un prodigio de ese género. Las curas milagrosas que los médicos han podido comprobar están íntimamente relacionadas con la fisiología. Hasta aquí los sepulcros de los santos, las fuentes y las grutas sagradas sólo han producido sus efectos sobre enfermos tocados de afecciones curables o susceptibles de instantánea remisión. Pero aun cuando viéramos resucitar un muerto, el milagro no se probaría sin saber antes lo que es la vida y la muerte, y esto no lo sabremos nunca.

Defínese el milagro como una derogación de las leyes naturales. Si no conocemos esas leyes ¿cómo sabremos que un suceso las deroga?

—¿Pero no conocemos algunas de esas leyes?

—Sí, hemos sorprendido alguna relación entre las cosas. Pero no pudiendo discernir todas las leyes naturales no es posible discernir ninguna, puesto que están encadenadas.

—También podríamos atestiguar el milagro por esas series de relaciones que hemos sorprendido.

—No podríamos hacerlo con certeza filosófica. Por otra parte, precisamente las series que se nos ofrecen como más fijas y mejor determinadas son las que menos interrumpen el milagro. El milagro no interrumpe jamás el funcionamiento de la mecánica celeste, por ejemplo. No se manifiesta en el curso de los astros y nunca adelanta o retrasa un eclipse previamente calculado. Por el contrario, realizase en las tinieblas de la patología interna y descende sobre las enfermedades nerviosas. Pero no confundamos una cuestión de hecho con la cuestión de principios. En principio, el sabio es inhábil para establecer la certeza de un hecho sobrenatural. Esa confirmación supone un conocimiento total y absoluto de la naturaleza, que no posee ni poseerá, y que nadie poseyó jamás en el mundo. Por lo mismo que no creerá a nuestros más hábiles oculistas si sostuviesen la curación milagrosa de un ciego, con mayor razón no creo tampoco en san Mateo y san Marcos que no eran oculistas. El milagro es por su misma definición desconocible e incognoscible.

El sabio no puede atestiguar en ningún caso que un hecho está en contradicción con el orden universal, es decir, con lo desconocido divino. Dios mismo no podría hacerlo sin establecer una ferzosa distinción entre las manifestaciones generales y las manifestaciones particulares de su actividad, reconociendo así que de tiempo en tiempo son necesarios en

su obra algunos tímidos retoques, dejando también escapar la humillante confesión de que la pesada máquina que ha montado tiene necesidad a cada hora, para marchar tal cual, de un retoque de fabricante.

La ciencia es apta, por el contrario, para asociar a los datos conocidos de la ciencia positiva algunos hechos que parecían alejarse de ella. En ocasiones consigue muy felizmente explicar por causas físicas ciertos fenómenos que pasaron mucho tiempo por maravillosos. Sobre la tumba del diácono París y en otros lugares sagrados se han realizado curas de la médula. Estas curas no admiran desde que se sabe que el histerismo simula a veces las lesiones de la médula espinal.

Que una estrella nueva apareciese a esos misteriosos personajes que el Evangelio denomina Magos (admito que el hecho sea históricamente cierto), podría ser indubitable para los astrólogos de la Edad Media, quienes creían que el firmamento, tachonado de estrellas, no estaba sujeto a ninguna vicisitud. Pero, real o ficticia, la estrella de los Magos ya no es milagrosa para nosotros, pues sabemos que el cielo está incesantemente perturbado por el nacimiento y por la muerte de los universos, y en 1886 vimos súbitamente encenderse una estrella en la Corona boreal, y brillar un mes sin extinguirse.

Esta estrella no anunció al Mesías; sólo atestiguó que a infinita distancia de nosotros una espantosa conflagración devoró a un mundo en pocos días, o mejor aún, que lo había devorado en otro tiempo, pues el rayo que nos traía la noticia de tal desastre estaba en camino desde hacía cinco siglos o quizá mucho más.

Es conocido el milagro de Bolsena, inmortalizado en una *Stanza* de Rafael. Un sacerdote incrédulo celebra misa; al partir la hostia para la comunión, apareció cubierta de sangre. Las Academias aun se hubiesen visto muy apuradas hace diez años para explicar un hecho tan extraño. No lo es desde que se descubrió una microscópica seta cuyas células mezcladas con la harina o la pasta adquieren el aspecto de sangre coagulada. El sabio que la encontró, pensando racionalmente que ella era la causa de las manchas rojas encontradas en la hostia de Bolsena, la llamó seta *micrococcus prodigiosus*.

Siempre habrá una seta, una estrella o una enfermedad que la ciencia no conozca, y por eso mismo deberá negar siempre, en nombre de la eterna ignorancia, cualquier milagro, y decir de las más grandes maravillas, como de la hostia de Bolsena, como de la estrella de los Magos, como del parálitico curado: O eso no es cierto, o lo es; si es cierto existe en la naturaleza, y por consiguiente es natural.

La dicha es un beso que nos da la vida tan de ligero, que, apenas suena su chasquido, cuando perdemos su sensación.—*Partenón, Mérida.*

El Hombre Superior

Se conoce en las señales siguientes:

- 1.a—Suceda lo que quiera, se mantiene inquebrantable.
- 2.a—No desprecia nada en el mundo excepto la falsedad y la bajeza.
- 3.a—No siente por los grandes y poderosos ni envidia, ni admiración, ni miedo.
- 4.a—No huye del peligro, ni lo busca sin necesidad.
- 5.a—No ofende ni hace mal a nadie voluntariamente.
- 6.a—No desea lo de otros, ni ostenta lo que tiene y vive con sencillez.
- 7.a—Es humilde en la grandeza como es fuerte en la adversidad.
- 8.a—Es pronto y firme en sus resoluciones y exacto en sus compromisos.
- 9.a—No cree nada precipitadamente, considera primero cuál es el propósito del que habla.
- 10.a—Hace el bien sin fijarse ni acordarse a quién se lo hace. No le conserva rencor a nadie.—*Partenón.*

Una Donación Generosísima

El Supremo Consejo del Rito Escocés de la Jurisdicción Sur de los Estados Unidos ha votado la cantidad de un millón de dólares como donación para la Universidad de Jorge Washington, dedicada a la memoria del más grande americano y uno de los Masones más preclaros de América.

Se dice que esta donación generosísima es una de las más importantes que se han realizado en beneficio de la educación en la capital de la nación. La institución beneficiada representa la realización de los ideales sostenidos por Washington el cual fué amigo constante y fiel de la educación e ilustración universal. La universidad nacional fué uno de los ensueños de Washington, y el Soberano Gran Comendador John H. Cowles, al comentar dicha resolución del Supremo Consejo encabezado por él, dijo lo que sigue:

“Esta donación es un paso adelante hacia la realización del sueño acariciado por Jorge Washington de una institución nacional que ayude a completar la educación de los jóvenes en todos los ramos de las artes, ciencias y letras y en ‘adquirir conocimientos en los principios de la política y del buen gobierno.’ Para realizar esa idea, Washington destinó en su testamento una parte de sus bienes para dicho fin, pero antes de poder llevarse a cabo la fundación de la institución, los valores destinados para dicho objeto sufrieron una baja tan importante que no se pudo llevar a cabo el plan.”—*Kansas City Freemason.*

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Dios

I

Nada en el mundo es estable:
 Todo nace y todo muere. . .
 Todo la muerte lo hiere
 Con su mano formidable! . . .
 Solo hay un Ser inmutable,
 Prodigio de perfección
 Que domina la Creación
 Con su poder sobrehumano,
 Enfrenando al vasto Océano
 Y deteniendo al ciclón! . . .

II

Dios! . . . Supremo Creador
 Del Universo infinito! . . .
 Ser cuyo nombre escrito
 Nos dá el sol en su fulgor; . . .
 Nombre que alaba la flor
 Al abrir su casto broche
 Cuando en su regio coche
 De oro y de perlas bellas,
 La aurora borra las huellas
 Que nos dejara la noche! . . .

III

Oh Señor! . . . Aquí en el suelo
 Proclama tu nombre santo,
 El mortal que en su quebranto
 Soporta profundo duelo.
 En su curso el arroyuelo
 Te bendice, rumuroso,
 Y el susurro cadencioso
 De las selvas solitarias,
 Son las sublimes plegarias
 Del desierto silencioso. . . .

IV

Retumba por el espacio
 A tu voz el trueno fiero,
 Y el rayo audaz y ligero
 Desmorona un gran palacio. . .
 Nada se muestra rehacio

A tu voluntad sagrada:
 Fuerza das a la cascada,
 Su aroma a las flores bellas,
 A la noche sus estrellas
 Y el íris a la alborada. . .

V

Rey eterno y cariñoso
 Que al Universo domina! . . .
 Vuestra presencia divina
 Presiente el poeta afanosol. . .
 El niño te vé amoroso
 Al través de su inocencia;
 Y alaba tu omnipotencia
 El pobre que te ama tanto,
 Pues tu nombre puro y santo
 Está escrito en su conciencia. . .!

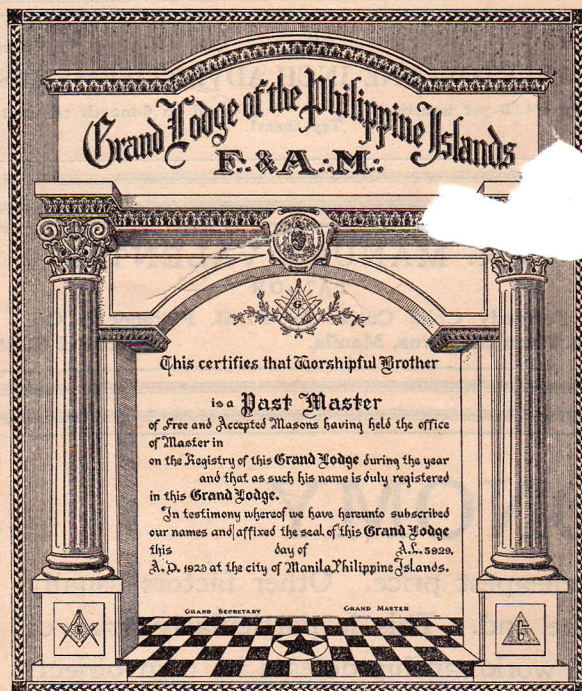
—J. M. Tobias Rosa (en "Partenón").

Vivir es Laborar

Hombres hay que pasan la infecunda vida, en fangosa quietud, mirando deslizarse tardamente los hastiados días de su vida, con ese mirar lánguido y triste de los camellos envejecidos.

Ante el ajeteo vital, ante el rápido desenvolvimiento de los acontecimientos que se suceden, ante el ruido ensordecedor de poleas, de dínamos y de engranajes, que cantan su himno gigante y extraño al "Dios actividad", parecen esos pobres seres estúpidamente anestesiados. Con mirada de sandios miran atónitos la pujante actividad que los rodea, la fecunda lucha que ante sus lacrimosos ojos se desenvuelve, con una pasividad lancinante y con una mansedumbre de desenterrados acetas. No se sienten espoleados por la fogosidad de los hombres de acción, que adueñados de los factores de la vida, se desposan con la felicidad que es su conquista. Son los perezosos: los adoradores del nohacer, los inactivos, los abúlicos, los inertes; los que viven porque la laboriosidad de unos, da misericordiosamente para muchos; como la laboriosa abeja elabora su miel, benéfica hasta para el mismo zángano, y los perezosos no son, sino los zánganos de la colmena social. Sí, zánganos; parásitos succionadores de la laboriosidad ajena; gangrenas propicias sólo a la desintegración del cuerpo social; lastre el más pesado, para el mejoramiento colectivo y para el progreso humano.

¡Pobre humanidad, si la pereza imperara sobre la tierra! Muy más pobre aún, si oyerá la funesta voz de los que la propalan con esa inconciencia del pollino campero, que paze la hierba, cuyo cultivo ignora.



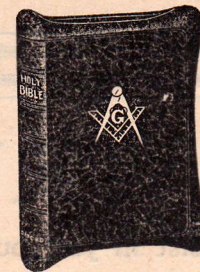
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¿Qué será de tí, pobre sociedad, cuando oyendo la voz de esos imbéciles, veas, enmohecidas las rejas del arado, envarejónado el plantel, envanado el maíz, abandonados los aperos, paralizado el que debiera ser rápido convoy, clausurada la fábrica, enmudecida la garlopa, cerrado y sucio el laboratorio, polvoriento el gabinete de estudio, inundadas las minas, inmovilizada la dinamo, agonizante el trabajo en todas sus múltiples formas? ¿Qué será de tí, si oyes esas funestas prédicas? Un silencio de muerte sucedería a esta fecunda actividad que es fuente de vida, manantial de rebosante juventud.

Sigue el ejemplo mil veces mejor, de los que sienten el placer de la lucha, de los que buscan los obstáculos por el placer de vencerlos, esos verdaderos hombres, para los que el valladar es el estímulo mismo que los impulsa a franquearlo; esos que miden la magnitud de la gloria, por el esfuerzo de su conquista; los que provocan envidias, los que con turban el espíritu de los hombres vacuos que los vientos elevan por su propia huecura o su ningún peso; sigue el ejemplo de esos hombres, que mojan el pan con el santo sudor que de sus frentes brota; admira a esos hombres activos, a los que aman la lucha, a los que saben triunfar por el esfuerzo pujante de su brazo; a los que transforman en energías bienhechoras la dinamia de sus músculos, la dinamia de su inteligencia y de su pensamiento; rinde parias a los verdaderos obreros, a los genuinos, a los que hacen, a los enemigos dé toda pereza, porque ellos te honran y te dignifican; rinde pleitesía a los hombres que aman el Trabajo que es fecundo; al que rotura la tierra y pone la semilla; al que hace surgir de su cerebro el pensamiento que se transforma en bien, al que vuelca sobre tí, el ánfora de todas sus noblezas, sin medida y sin tasa. Esos son los activos, los laborantes, no los confundas, que tu confusión sería horriblemente desquiciante, acarrearía tu muerte: Aquél casi desnudo que bajo la sombra de ese árbol corpulento dormita, con su botella a un lado, la labor sin terminar y el alma sin aspiraciones, ese . . . no es; aquel grasiento dependiente, codos al mostrador, de movimientos tortugantes y sin empeño en su labor, ese . . . no es; aquel pobre diablo que febrilmente da vueltas a la prosaica noria de su trampa de leguleyo, ese . . . no es; aquel otro de finchado aspecto y sórdido mirar, que mueve aparatos mil y formula cual versos decadentes, en sánscrito o hebreo, tóxicos para matar una débil lombriz, ese . . . no es; y aquel castrado que predica ante aquella multitud, que unas veces loa a la Santísima y otras a Belcebú, aún cuando oigas opiniones de que es bueno y hasta santo, escucha bien lo que dice y verás que ese . . . no es; no, no es; aquel empleadillo, que entra en esa gran casa, con la lengua preparada para la lisonja y el pensamiento para la adulación, ese . . . no es; aquel arrellenado en cómoda poltrona que espera muellemente la fácil ganancia para su exclusivo provecho, ese . . . tampoco es; aquél que pasa con aire de pavo real y que adorna su cuerpo con instrumentos de muerte, que no usan sino los que siembran desolación y llanto, ese . . . no es; aquel engañagantes encaramado en esa tribuna que dice cosas buenas o malas...

pregunta cómo vive, cuál es su moral y sabrás que ese . . . no, mil veces no; aquél que defraudó tus esperanzas, porque confiaste demasiado en él, no lo dudes, ese . . . no es, no. Has de encontrar a los que buscas, a aquellos de que has menester, no hurgando en la charca miserable, en el pantano tranquilo, sino en los lugares donde reina en dulce maridaje, la Santa Actividad y el Vigoroso Trabajo, ya que en los bajos lugares, no saben anidar, ni las águilas altaneras, ni los cóndores gigantes.—Prof. ARTEMIO ALPIZAR RUIZ, en *Fraternidad*.

La Conciencia

La conciencia es la única virtud, que norma y arregla nuestras acciones a la más sana moral y recta razón.

Conciencia es la fuente del conocimiento interior o inmediato en que el espíritu reconoce su propia personalidad y se afirma como agente de sus pensamientos y deseos.

La conciencia puede ser a la vez sujeto y objeto del conocimiento y en este último caso, se efectúa el fenómeno psicológico, que llamamos reflexión.

Conciencia, es el íntimo conocimiento de las cosas.

Conciencia es la propiedad del espíritu humano de reconocerse en sus atributos esenciales y en todas las modificaciones que en sí mismo experimenta.

Conciencia, es el amplio conocimiento interior del bien que debemos hacer y del mal que debemos evitar.

Conciencia, es el conocimiento exacto y reflexivo de las cosas.

Y por este tenor, queridos hermanos, podría extenderme sin acabar nunca de aportar axiomas del dogma de esta virtud, tan rara por desgracia y tan poco entendida.

La conciencia, es de una vez para todas, la voz suprema de nuestro yo subjetivo y al mismo tiempo objetivo, por ser la lente dirigida por la reflexión hacia los objetos que nos rodean y que hace que elevemos la voz pura de nuestra justicia, en el detenido análisis de los hechos, ya sean propios o extraños a nosotros.

En el discernimiento concluyente y razonable de las acciones, es nuestra conciencia la acaparadora de nuestros juicios y tamiza a través de los filtros de la verdad, la luz del bien que debemos procurar para nuestros semejantes y el que debemos evitar a todo trance para mantener inmaculada la virtud más arrogante y más verdadera, pues ella nos conduce al templo de la legalidad y en él aprendemos la satisfacción que produce el bien ejecutado.

Escuchar la voz de la conciencia, es escuchar la voz del Ser Supremo e intangible que aletea a nuestro alrededor e ilumina nuestras almas con la preciosa luz de la sabiduría.

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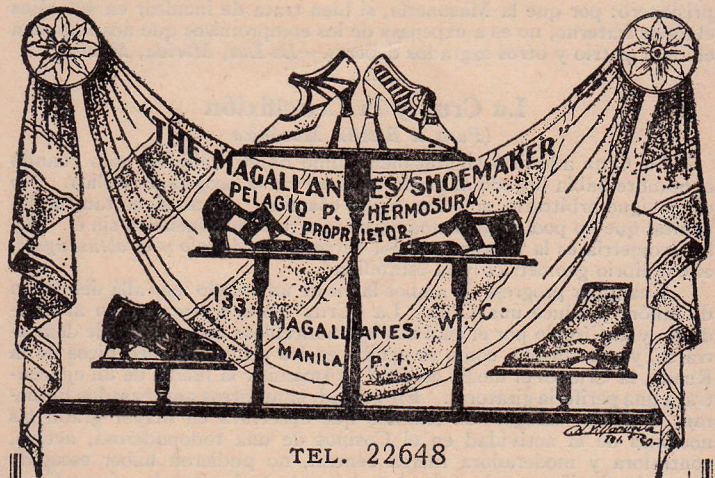
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Ojalá, antes de llevar a cabo una acción o un juicio, tuviéramos presente el grito de nuestra conciencia y ella nos detendría al borde del precipicio del eterno mal y de la más asquerosa bajeza, estigma denigrante que mancha nuestros pechos y mancha la pureza de nuestras frentes, que como justo castigo a su ignorancia, las obliga a bajarlas ante los que ofendimos con la malevolencia de nuestros sentimientos impuros y rastroso.

La voz sublime de la conciencia, es el dique milagroso que nos aporta un eslabón de maravilla, para ir ascendiendo por la cadena de los superhombres y alcanzar los planos superiores, digno sólo de los dioses que han purificado sus defectos y malquerencias en el crisol de sus tendencias infames, para salir transformadas en Ave Fénix, de la Justicia, e impartir ésta por el solo dictado de su conciencia purificada de orgullosos necios y criminales.

La conciencia es el vehículo de que se vale el Gran Arquitecto del Universo, para consolidar la bondad y cristalizar en lazos irrompibles la razón del bien.

Difícil es a los osados, egoístas, embusteros, poseer en toda su magnitud la virtud de la conciencia, pues sus oídos sordos, sus sentimientos bastardos, la doblez de su corazón, la lepra de sus pensamientos que carcome su chata inteligencia y corroe su estulta mente, los coloca para ignominia eterna en el plano inferior, donde se corrompen y pudren, para que conociéndolos, huyamos de ellos por la peste que despiden sus cuerpos y que no pueden cubrir con el sudario de su hipocresía, pobre y ridícula careta de su vileza y falsedad.

Saber oír los dictados de la conciencia, aunque de ellos resulten heridos nuestro orgullo y amor propio, es sólo digno de los que se acercan a los mundos siderales, gobernados por el Todo, que esparce sus luces de infinita sabiduría por todos los hemisferios en que están divididos y subdivididos.

La conciencia recta, atrae para su poseedor, los bienes del amor y la estimación de los humanos que ven en ella el reflejo intenso de una bondad inmarcesible y bajo su manto de virtud, se acojen con aleteos de almas vírgenes al ejemplo benefactor que se desprende como perfume inigualado de sus justicieros fallos y acciones.

Sepamos oír a nuestra conciencia y escucharla en sus juicios y habremos dado un paso gigante ante la opinión de los que nos observan y buscan los resquicios de nuestra debilidad para atacarnos y vencernos en nuestros defectos y lograremos la victoria sobre ellos, siempre que mantengamos incólumes los principios de una severa conciencia para condenar el mal y una conciencia todo bondad y pureza para dar al bien el lugar que se merece y practicarlo como la única creencia santa que nos abre las puertas del Templo de la Sabiduría del Yo.—*Enrique Caminos, en "La Luz," Mérida, México.*

El Dragón y su Prisionero

En la batalla de Dettingen, un soldado francés a quien habían herido el caballo, cayó debajo de éste y se encontraba en una posición que le era imposible salir, agobiado bajo el peso del animal. Un dragón inglés que le había visto y se dirigió hacia él, le hubiera muerto sin duda, cuando el soldado francés, aunque con mucha dificultad, por los sufrimientos, pudo hacer la señal masónica de socorro. Reconocido por el dragón inglés como hermano, no sólo le perdonó la vida, sino que le ayudó a salir de la posición en que estaba, haciéndole, no obstante, su prisionero: por que la Masonería, si bien trata de inculcar en sus hijos el amor fraterno, no es a expensas de los compromisos que nos imponen el amor patrio y otros sagrados deberes.—*La Luz, Mérida, México.*

La Cruz y la Crucifixión

(Para el Boletín Masónico)

La Cruz adquirió significancia como objeto religioso sólo cuando el hombre había llegado al grado de observar la progresión cíclica. No es un signo arbitrario, sino una figura cósmica. Es un signo tan fundamental que no podía haber una segunda o tercera dimensión sin él. En la Geometría es la balanza precisa entre el *acutángulo* y el *obtusángulo*, el equilibrio geométrico y la estabilidad.

Cualquier progreso de ambos lados de un ángulo más allá del punto de unión, produce una Cruz. La "Cruz" es el factor común al Cuadrado y al Círculo por el cual solo su maravillosa relación puede demostrarse, y por último, como se exhibe en los principios mecánicos de la Rueda, la Cruz es el medio esencial de transmitir la fuerza de un eje central a una periferia giratoria. En verdad, si nuestros antepasados hubieran decidido escoger un símbolo que encerrara en mayor grado las nociones de la actividad en el Cosmos de una todopoderosa, activa, contralora y moderadora fuerza central, no pudieron haber escogido otro más significante de todos los atributos varios que la misma Cruz.

Que tal concepto era en verdad sostenido, lo atestiguan las siguientes palabras de Platón quien, varios siglos antes de la era Cristiana escribió lo que sigue: "Dios, el Hacedor del Universo, lo moldeó en forma esférica, en la cual los radios están todos equidistantes del centro a la circunferencia, como ésta es la más perfecta de todas las figuras, y casi parecida a El mismo. Colocó el alma en el centro del mundo y la extendió por todas sus partes, la puso alrededor e hizo girar círculo dentro de círculo, para poder así conversar consigo mismo, sin faltarle nada, y así hizo del mundo un dios bendecido. Lo hizo mover con movimiento circular.

"Cuando, por consiguiente, ese Dios que es una Divinidad de racionio perpétuo, recapacitó en aquel Dios que está obligado a subsistir en alguna porción del Tiempo, produjo su cuerpo liso y parejo y entero del centro y lo hizo perfecto. Este círculo perfecto del Dios

creado lo cruzó en la forma de la letra X". Nótese la palabra china para "Cruz" es *Che Tse Kia*, lo que quiere decir: "Máquina en la forma del número diez".

Esta concepción de la Deidad como el centro de una rueda cruciforme enrayada o ciclocósmico, colocó necesariamente el Dios inmediato de nuestro Universo en el Sol, y lo hizo un dios subsistiendo en el Tiempo, que se determina por su revolución. Los círculos concéntricos son las órbitas planetarias; la suficiencia propia e intimidad conversacional son indicios de las influencias mutuas de una sobre otra de cada parte y el hecho que este dios central o *Logos*, en el Sol, fué creado por la "Divinidad que perpétuamente razona", confiere sobre el último el *statu* secundario comúnmente descrito como filiación.

Por consiguiente vemos de una sola mirada, el porqué el cristianismo primitivo ha sido tan a menudo caracterizado como Neo-platonismo, y que el objeto original de este culto particular fuera el "Dios de la Cruz" y no un dios que acaba de ser puesto en una cruz material en un sentido histórico, aunque el hecho haya sido glorificado como el cumplimiento de numerosas profecías.

Que esto es un acontecimiento cósmico y no histórico lo confirma el misticismo peculiar de la Iglesia Católica Romana respecto a la alegada conexión entre la histórica crucifixión de Jesús y la celebración de la misa. Se dice que ésta literal e idénticamente es la misma como el sacrificio divino del Calvario; y se le dice al adorador que asiste a la misa que está en *presencia real* al acontecimiento que históricamente ocurrió hace dos mil años. Y si pone en duda la posibilidad física de tal anacronismo, se le contesta que es también un "incomprensible misterio".

El "Misterio" de toda la hipótesis es que la Crucifixión es exactamente lo que la Iglesia la llama: "un sacrificio perpétuo": que la crucifixión solar se verifica no solo en el "Tiempo", sino también es una presumida "Eternidad", continúa, como siempre ha continuado, mientras nuestro sistema solar exista.

El carácter del dios sacrificado como un errante cargando su Cruz, un juez o legislador, un Médico o Sanador, un arquitecto, compasivo, que da su vida por la humanidad, un Cordero (la exaltación del Sol es en Aries) un León de la Tribu de Juda (Leo es la "Casa astrológica del Sol") en verdad todos los atributos de Jesús son tales que podían aplicarse poéticamente al Astro del Día.

La concepción del dios solar como un mártir, o víctima de algún modo, es también muy antiguo.

Izdubar, el épico héroe solar de los babilonios fué afligido de lepra. *Shamash-On* (Sansón), su contraparte Hebreo fué tormentado con ceguera, encarcelado a trabajo forzado, *Prometeo* fué encadenado a una roca, *Ixion* amarrado a una rueda y muchos otros dioses solares de varias edades y razas, perseguidos e inmolados como tipos del período improductivo del año. De manera que los últimos días de Jesús y las persecuciones se refieren de cien maneras a la más intensa esterilidad del Invierno. Esta ilación dramática de hechos pseudo-históricos ha variado con los tiempos y los lugares y deben haber tenido un largo desarrollo progresivo.

El mundo ha perdido, tiempo ha, las huellas de la infinidad de fuentes de donde se derivan los varios atributos del dios crucificado. Los más antiguos fueron probablemente astronómicos, seguidos de cerca de Astrológicos, Cabalísticos, Aritméticos y Acrósticos, figuras todas que en la infancia de la humanidad fueron tomadas de una manera seria.

Las crucifixiones antropomórficas fueron las últimas, en que figuraron imparcialmente tanto imágenes masculinas como femeninas. La base física de todos fueron casi el plano o el polo de la Eclíptica. La famosa "Diana" de los efesios fué una figura cruciforme con brazos extendidos. Los egipcios presentaron con frecuencia su dios *Bes* con esa postura; mientras los aztecas tenían una diosa crucificada y los Tibetanos un dios crucificado.

Uno de los grandes errores en que cayó la teología Cristiana fué la asunción de que Jehová es el Dios-padre y Jesús el Dios-hijo. Al principio *Jehová* y *Jesus* eran *uno y el mismo*. El Padre-Dios era el *no manifestado Ain Suph*, el Hijo el *Logos* o "Verbo" *revelado*. Este "Verbo" fué al principio JHVH, pero la inserción de la letra *Shin* en el centro la cambió en JESHUH y con el tiempo *Jesous* y *Jesús*: que en hebreo es "Ishu".—*Ruperto H. Banderas, en El Boletín Masónico, San Salvación.*

La Masonería y la Partida Doble

Afortunadamente, son pocos pero hay HH. que estando en buenas condiciones económicas y teniendo tiempo disponible no cooperan con su dinero ni con su labor a la gran obra de la Masonería. Si contribuyen para alguna convivialidad fraternal procuran comer más del importe de lo que dieron; si dan su óbolo para alguna fiesta en la que se distribuyan objetos siempre quieren llevarse lo más que puedan; si son comerciantes quieren siempre sacar sus ventajas y andan molestando a los hh. que trabajan en las oficinas públicas, y si se les pide aunque sea un pequeño anuncio para nuestro periódico se niegan siempre. ¿Verdad, Hermano lector, que estos hh. que aplican la contabilidad mercantil, que llevan la cuenta del Debe y del Haber, de lo que dan y de lo que cogen, no son en realidad masones?—*Partenón.*

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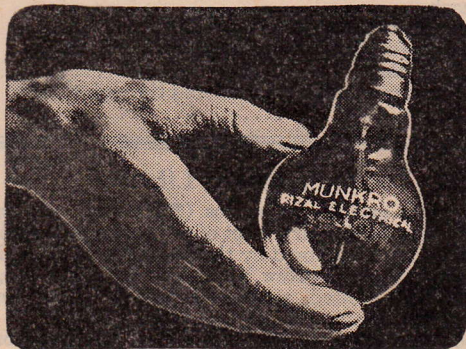
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