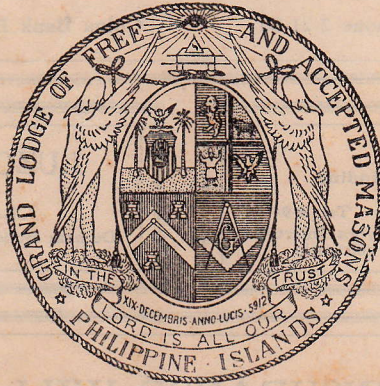


The Cable Tow

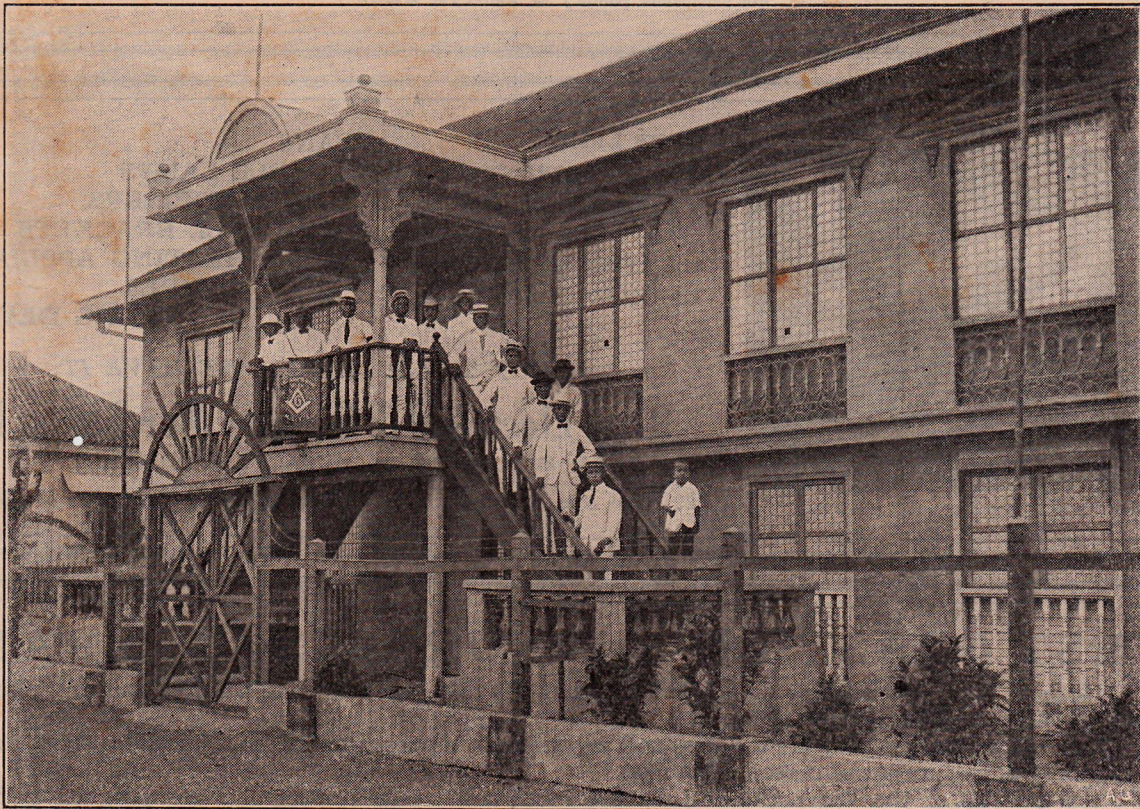
Vol. VI, No. 2

Manila, P. I.

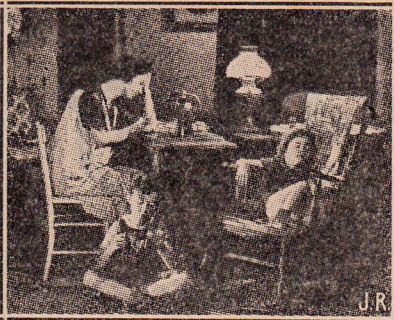
July 2, 1928



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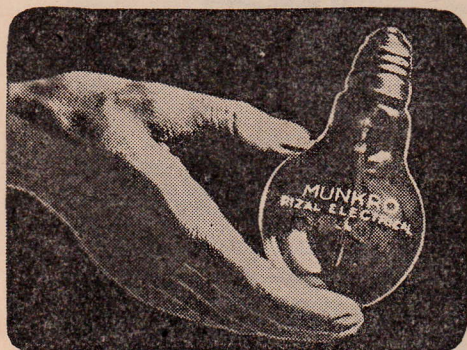
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A Masonic Journal published monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the interest of its Constituent Lodges.

Managing Editor: LEO FISCHER, P.M.

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Vol. VI

July 2, 1928

No. 2

Editorial Section

Behind The Times

Many of our Lodges are behind the times in one respect, as we shall presently explain. When a member dies, leaving his family unprovided for, as is too often the case, they take up a collection to cover the cost of the funeral and the first, most urgent expenses of the widow and orphans of the departed Brother. Later, further collections are taken up from time to time, until a new case absorbs the attention of the Brethren and no further money, or little of it, is forthcoming, for the less recent subject of charity. Previous cases have left the Lodge without funds, so the Lodge cannot help as such. With relief of such a sporadic and irregular nature, the lot of the dependents of the deceased members of the Lodge is an unenviable one. Moreover, the surviving members, unable to stand the constant drain on their pocket books, drop out one after the other.

The progressive Lodge knows better. It realizes the imprudence of accepting new members who have not made provision for their dependents. It will not admit men with dependents who may become a burden to the Lodge a few months later. It requires some guaranty against this contingency. One of the best guaranties is, no doubt, a life insurance policy.

To the petitioner for the degrees or applicant for affiliation who has not made prudent provision for the case of his death, the progressive Lodge says: "Go and do your duty to your family before you knock at the door of a Lodge. We cannot accept the money that you now propose to spend for the degrees of Masonry, as that would be like robbing those dependent upon you."

The backward Lodge practically constitutes itself into an insurance company instead of taking advantage of the services of the institutions, organized on a scientific basis and operated with honesty and efficiency, and splendid financial backing, who stand ready to relieve them of an undertaking which, on the part of a Lodge, is downright foolish and ruinous.—L. F.

Ashes To Ashes

The problem of how to dispose of the bodies of our dead is becoming more serious as the cities grow beyond their present limits and grave upon grave is added to the existing cemeteries. In China, where since times immemorial burial in the ground has been practised, the dead bid fair to crowd the living off the face of the earth, occupying the choicest sites and making a constantly growing vast

area of the best land unavailable for agriculture and human habitation.

In the ancient world, the cremation of human bodies was a general practice, except in Egypt and China. From Egypt, the idea of preserving the outward shape of the human body as long as possible after death was carried by the Jews to Palestine, and, later, the Christian religion, misinterpreting the doctrine of the resurrection of the body, replaced cremation by burial in the ground or vaults wherever it gained a foothold.

In ancient Greece, only suicides, infants, and persons killed by lightning were denied the right to be burned. Later, after the Christian religion had become established throughout Europe, exactly the contrary took place: the priests took special delight in exhuming the remains of persons they considered as heretics, and burning them.

Cremation is the best process known so far for resolving the body into its component elements in a way not offensive to the living and rendering the remains absolutely innocuous.

All over the civilized world, crematoria have been built in the last few decades for the incineration of the remains of the dead. In a number of countries, their establishment has been prevented by the prevalent religion or, rather, by the ministers of the same.

The city of Manila has no crematorium worthy of the name. There is at San Lazaro a crematory that is being used for the incineration of human bodies whenever there is any demand for it. The body is simply put into a big furnace, on an iron plate, and a coal fire is kept burning in the fire-place below part of the night. Next morning, when the furnace has cooled off, the door is opened and the ashes are gathered and put in a receptacle.

Modern crematoria use coke, gas or electricity as fuel and cannot be compared with the crude contrivance used in our city. The need of an establishment of this class in Manila is evident. The number of persons asking that their remains be cremated is growing, and cremation should be encouraged instead of being discouraged as it is now by the continuance of the present unsatisfactory situation.

About ten years ago, if we are not mistaken, our active Senate President, M. W. Bro. Manuel L. Quezon, worked hard to secure the establishment of a crematorium by the Government and succeeded in obtaining the necessary pledges of support; but for some reason or the other, the promised crematorium has not yet materialized and renewed efforts seem to be necessary.

We sincerely hope that this matter will not be allowed to drag along year after year, but that our new legislators

will take it up and provide the capital of the Philippine Islands with a modern crematorium, an institution which no civilized country should lack.—*L. F.*

Be Sure To Attend

As announced in the official section of this number, the Masonic Hospital for Crippled Children, Inc., will hold its fourth annual meeting in the Scottish Rite Hall, on the sixth floor of the Masonic Temple, Escolta, at 4:30 p. m., on Monday, July 16th.

We sincerely hope that there will be a good attendance, were it only to show the appreciation by the membership of the Association of the splendid, unselfish services rendered by the officers. Few of our Brethren realize what a large amount of work has been done by the men upon whom rests the burden of managing the affairs of the Masonic Hospital for Crippled Children, and not many know of the great amount of good that the Association has already done in the ward which it is operating in the Mary J. Johnston Hospital in Tondo.

We ask our readers who are members of the Association to attend the meeting on the 16th, and as regards those who are not members, we would be interested to know just what has kept them from joining, and would whisper good counsel into their ear by telling them that "it is never too late to mend."—*L. F.*

Appreciation and Thanks

Wor. Bro. W. W. Larkin, President of the Masonic Hospital for Crippled Children, Inc., desires us to convey the expression of the appreciation and gratitude of the Hospital Association to each and all the Brethren and other friends who contributed, by their services and patronage, towards making the Benefit of May 30th a success.

Our Wor. Brother announces that the net proceeds of that Benefit amounted to nearly one thousand pesos. This is only the financial part of it. We are convinced that the propaganda for the noble work among the poor cripples, carried on by the exhibition of the film "An Equal Chance," is worth much more than the gain in pesos and centavos, and we sincerely hope that the splendid screen product conceived and carried into execution by genuine Masons and other warm-hearted friends of the poor cripples will continue to do good among the Craft and the public in the Philippines.—*L. F.*

What The Masonic Hospital Is Doing

It will be interesting to the many friends of the Masonic Hospital for Crippled Children to know that the Hospital has recently purchased a Victor Sigmund Galvanic Controller so that electrical treatment can now be given to those of the patients who require it.

The management is also trying to get together special equipment, such as seesaws, swings, etc., as well as individual dressers for the patients.

These are extra expenses which will reduce the funds of the Association, and in order that the upward trend may be maintained, additional revenue would be very welcome.

Donations will therefore be gratefully received, and it is to be hoped that the members of the Hospital Association will not tire in their efforts to bring in new member.—*L. F.*

It Still Holds Good

A year ago we published an editorial in this paper which is as true to-day as when we wrote it, and the body of which was as follows:

Why is THE CABLETOW a first-class advertising medium?

In the first place, authorities on advertising say that a fraternal paper is among the very best advertising mediums extant. This is easily explained. Each member of the fraternity publishing the paper feels that the firm or person advertising in "our" paper shows his friendliness to the fraternity, and he feels that he should reciprocate by

patronizing the advertiser. This is an element entirely lacking in other kinds of publications.

In the case of the CABLETOW, we have the further fact that it is the official organ of a society of men who must have a certain standing in society and an office, profession or trade the returns of which are sufficient to enable them not only to live decently, but to do charity, and who have solemnly pledged themselves to act on the square. Where a non-Mason is bound only by the laws of God and the State, as far as honesty in business dealings and the payment of his bills is concerned, the Mason is bound by the obligations he has taken, in addition to the fear of incurring the penalties for unmasonic conduct for violations of the same. A Mason is, therefore, the best kind of a risk for the business man.

Another fact has, perhaps, escaped the attention of many persons. The CABLETOW is the official organ of our Grand Lodge and contains its official announcements. In many cases, it is not tossed into the waste basket, but complete files of it are formed and consulted from time to time. Advertisers occasionally find that advertisements of two or three years ago, seen by a reader of the paper while he was looking for a Grand Lodge circular or an article on his Lodge, still "work."

An advertisement in THE CABLETOW is, therefore, a most profitable investment and it appears incomprehensible to us that many otherwise intelligent business men seem unable to see this. Of course, many of them are not familiar with the splendid class of men that compose our Order, with its teachings of honesty and integrity, and with the importance and high standing of the official publication of our Grand Lodge.

Moreover, to be an advertiser in the CABLETOW is, in a certain sense, a mark of distinction, because a number of classes of profitable advertisements are excluded from our columns—some because we are not positively sure of our readers getting full value, and others because of our desire to draw the line so fine that even the prejudices of a certain portion of our readers will be respected.

We hope our readers, knowing the high standard of our advertisers, will continue to patronize these whenever possible. By doing so, they will render a service to our publication as well as to themselves.—*L. F.*

Welcome, M. W. Bro. Quezon

We are pleased to learn that Most Wor. Bro. Manuel L. Quezon, Past Grand Master of Masons of the Philippine Islands, will return to the Philippine Islands this month. For a few months, the news of our distinguished Brother's state of health were rather alarming; but it seems that the rest and treatment at the Pottenger Sanatorium have put him on his feet again. The members of the Craft in the Philippines will give Bro. Quezon a hearty welcome, and we hope to see our genial Past Grand Master return to our midst looking hale and well, after a restful and pleasant voyage.—*L. F.*

A Farewell Gift

Again our Most Wor. Brother, Past Grand Master George R. Harvey, has left the Philippine Islands, this time to settle definitively in the United States. But before leaving, our Brother handed us an able article on the Fourth of July which we take great pleasure in publishing under "Pieces of Architecture" in the present issue of our journal. Coming from the pen of an ardent patriot and enthusiastic Mason who has worked with zeal and devotion in the building-up of Freemasonry in these Islands, Most Wor. Bro. Harvey's parting gift is a welcome addition to the gems of Masonic literature with which he has been favoring the CABLETOW since it first entered the arena of Masonic journalism, a lustrum ago. May it not be the last!

We wish Most Wor. Bro. Harvey a pleasant voyage home and success and prosperity in the land of his fathers. We shall certainly miss him here in the Philippine Islands.

—*L. F.*

Parliamentary Law

We recommend to our readers Bro. A. E. Tatton's article on the Parliamentary Law of Freemasonry. Familiarity with that law is necessary for the smooth functioning of the Lodge. Many of our members do not even know the rudiments of parliamentary practice, and unfortunately there is no lack of Masters of Lodges who are at sea when points a little out of the ordinary come up. Bro. Tatton's

article is a very good résumé of the rules that should govern the debates on the floor of the Lodge, and the author deserves great credit for this contribution to our columns, which affords to the Brethren ready reference in case of need.—L. F.

Passing the Hat

In an examination for promotion in the police of a certain big city, an Irish candidate replied to the question "How would you disperse a gathering of people without resorting to violence or intimidation?" by saying "I'd pass around the hat."

If it were a general custom to take up collections for some purpose or the other at every meeting of the Lodge or for the widow and orphans at every funeral, even the "faithful few" would soon be conspicuous by their absence. We could really think of no better way of decreasing the attendance at meetings and funerals than such promiscuous "passing the hat." Every good Mason makes in his budget a liberal allowance for charity and fraternal relief. He knows, however, that in practising these virtues, he must observe the rule of avoiding serious injury to himself and family. A subscription list circulated at a Masonic gathering is something in the nature of a holdup. It takes a man unaware. Some one who can afford to contribute a large sum heads the list, with a goodly sum, and those who follow, from *amour propre*, set down greater amounts than they can really afford to give. In this manner, generous relief is often extended where none is really necessary, and on subsequent occasions, the source of beneficence flows but scantily, though the case may have infinitely more merits, because the drain in the past has been too severe and the supply is exhausted.

An impromptu passing of the hat on every conceivable occasion may look fine and generous at the first glance; but on close examination we find that it often results in charity being wasted. There is nothing productive of better results than relief extended after careful investigation, and the serious mistake of constantly taxing a few faithful workers, simply because they are handy, and disregarding the eighty or ninety per cent of habitual absentees, must be avoided, for reasons which we need not state because common sense suffices to suggest them.—L. F.

Unanimity

Unanimity is not an easy thing to obtain. Diversity of opinion is the rule rather than the exception. What is made to appear as unanimity is often nothing but an overwhelming majority, with the dissenting elements siding with the rest for the sake of presenting a harmonious appearance or united front.

Freemasonry—at least that of the Philippine Islands and the United States—insists upon unanimity of the ballot on petitioners for the degrees and applicants for affiliation. There must be unanimous consent to the admission of the petitioner. Not a single member of the Lodge must consider him unworthy or liable to prove a disturbing factor. He must be acceptable to all. One negative vote will reject him.

In insisting upon unanimity in this respect, our Lodges follow the ancient practice. Here as well as in the United States, this rule is strictly enforced as a safeguard against the admission of individuals whose entry into Masonry is liable to result in harm to our Institution, to the petitioner himself or to others worthy of consideration.

In England, unanimity is not insisted upon and the provision of the General Regulations of 1721 that "no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of the Lodge then present . . .", was, two centuries ago, amended in the sense that Lodges may admit a man where there are not more than three ballots

against him. This is optional, however, and many English Lodges still follow the ancient practice.

We consider our rule the wiser. We know of several cases where a member of an investigating committee, yielding to pressure, changed his report on a candidate from unfavorable to favorable. In every one of these cases, the member who changed his report, and the Brethren who induced him to change it, subsequently expressed their regret at having thus forced unanimity, because subsequent events proved the admission of the new member to have been unwise and harmful.

The safest rule is to give Freemasonry the benefit of the doubt. It is quality we need and not quantity, and any individual petitioning for admission into our ancient Fraternity must know that he runs the risk of being rejected and need not feel aggrieved if his petition does not prosper.

—L. F.

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.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Teodoro M. Kalaw has appointed Wor. Bros. Lino Gutierrez (7), Isidore Reich (80), and Abilio de Altonaga (85) to act as Grand Lodge Committee for Visiting the Sick during the month of July, 1928.

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.

Dollar Masonic Library

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.

Annual Meeting of the Masonic Hospital for Crippled Children

The annual meeting of the members of the Masonic Hospital for Crippled Children, Inc., will be held on Monday, July 16th, 1928, at 4:30 p. m., in the Scottish Rite Hall, on the sixth floor of the Masonic Temple, (Escolta), Manila. All members are cordially invited to attend.

Brethren Seeking Employment

No. 133.—Filipino, 43 years old, Methodist Minister for twenty years, former school teacher, able to operate typewriter. Wife graduate of Harris Memorial School, has had experience managing dormitory. Two children. But husband and wife seek employment to enable husband to go back to Union Seminary to take new course of instruction there.

Please address Managing Editor, THE CABLETOW, P. O. Box 990, Manila, P. I. (Room 524, Masonic Temple.)

Stated Meetings of Manila Lodges

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; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

July 9 (Second Monday).—Southern Cross No. 6, Masonic Temple.

July 10 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

July 11 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

July 12 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

July 13 (Second Friday).—Dapitan No. 21, Plaridel Temple.

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

July 18 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.

July 19 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

July 20 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

Riza August 1 (First Wednesday).—Cosmos No. 8, Masonic Temple; 1 No. 22, Plaridel Temple.

August 2 (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.

August 3 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

August 4 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

Official Price List

The following Official Price List of Blanks, Supplies, etc., for sale at the offices of the Grand Secretary and the CABLETOW, Room No. 524, Masonic Temple, Escolta, Manila, P. I., is hereby published for the information and guidance of all concerned.

Attention is invited to the fact that with regard to the sale of these documents and forms, paragraph 47 of our Grand Lodge Constitution provides that "In no case shall any of the foregoing documents be issued until the fees therefor shall have been paid to the Grand Secretary":

GRAND SECRETARY'S OFFICE

Receipts for dues, per book of 200.....	₱ 5.00
Dimits, per book of 20.....	2.00
Receipts of Treasurer to Secretary, per book of 100.....	1.50
Orders on Treasurer, per book of 100.....	1.50
Lodge Ledger, each.....	16.00
Secretary's Cash Book, each.....	16.00
Extra pages for Ledger and Cash Book, per sheet.....	0.05
Tyler's Register, each.....	20.00
Blank petitions (degrees or affiliation), each.....	0.03
Blank forms, reference of petition for degrees, each (English or Spanish).....	0.06
Master Mason's diploma (large size), each.....	10.00
Traveling certificate for M. M., with leather case.....	10.00

Past Master's diploma, each.....	20.00
Lambskin Apron, each.....	4.50
Monitor, English or Spanish, each.....	1.00
Funeral Services, each.....	0.05
Memorial Services (Lodge of Sorrow), each.....	0.50
Ceremony of Constituting a new Lodge, each.....	0.50
Ritual, Installation of Officers, English, each.....	4.00
Ritual, Installation of Officers, Spanish, each.....	3.00
Grand Lodge Directory (issued annually), each.....	0.50
Proceedings, Grand Lodge, per copy (₱0.20 extra for postage).....	2.00
Constitution, Grand Lodge, English or Spanish, per copy (₱0.20 extra for postage).....	2.00
Presentation Bibles, each.....	7.00
"La Masonería Filipina," by Teodoro M. Kalaw (₱0.20 extra for postage), each.....	3.00
"Derecho Parlamentario Filipino," by Teodoro M. Kalaw, per copy.....	1.00
Elementary Course of Masonic Study, English and Spanish, per copy.....	0.15

CABLETOW

Extra numbers, each.....	0.20
Binding one volume of CABLETOW (index gratis).....	3.00
(Plus cost of numbers furnished, if any, and postage, if mailed)	
CABLETOW Index, per copy.....	0.50
Dollar Masonic Library, purchased at or ordered through office, per set.....	2.50

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.)

412.—Is it true that there were female Masons in the Philippines before 1897 or 1898? Was not Miss Rosario Villarruel a Mason?

Answer.—In Spanish, the word *masona* (female Mason) is often used to designate a member of the so-called "Rite of Adoption". Miss Rosario Villarruel was initiated into this Rite on July 18, 1893, being 18 years old at the time. The "Venerable Grand Mistress" of the Lodge of Adoption of which she was "Sister Inspectress" was Purificación Leyva. The Lodge of Adoption mentioned was held under the auspices of the Lodge Walana No. 158.

413.—In voting in my Lodge the other day, I put a black cube into the ballot box instead of a white ball, being nervous and confused at the time. After noticing my mistake, I did not inform the Master, as I was under the impression that it would be un-masonic to state how I voted. There being only one black cube, another ballot was had and this time I voted properly and the candidate was declared elected. Would it have been proper for me to tell the Master, after voting the first time, that I put in a black cube by mistake?

Answer.—It was not only legal, but your duty to report your error to the Master at the earliest possible opportunity. Paragraph 162 of the Constitution provides that "no member of a Lodge shall be * * * allowed to divulge his vote upon a ballot for affiliation or for the degrees of Masonry * * * except to the Master, for the purpose of correcting a mistake."

414.—What does the word "stand to" mean as used in our obligation in conjunction with the verb "abide by" (the laws and regulations, etc.)?

Answer.—One authority says that "the terms are not precisely synonymous, although generally considered to be so. To stand to has a somewhat active meaning, and signifies to maintain and defend the laws; while to abide by is more passive in meaning and signifies to submit to the award made by such laws."

415.—Must every member of the Lodge present vote on a petition?

Answer.—Certainly he must. Paragraph 159 of our Grand Lodge Constitution expressly provides that "No member of the Lodge, when present, shall be excused or permitted to refrain from voting upon a ballot for affiliation or for the degrees of Masonry."



Pieces of Architecture

The Fourth of July and Freemasonry

By GEORGE R. HARVEY, *Past Grand Master*

No history can be more interesting than that of the growth and development of the United States of America. The thirteen colonies along the Atlantic coast proclaimed their independence on July 4, 1776, and became the original thirteen States of the American Union under the Constitution adopted in 1787. With that small beginning, the United States has grown to be the greatest, strongest, and most influential nation on the face of the earth.

Most Americans, with patriotic pride in the history of their country, celebrate the Fourth of July as the anniversary of the adoption of the Declaration of Independence. It is the birthday of the Nation and is preeminently an American holiday. It is a part of the history of America, and of mankind, and it has a close relation to the history of many famous men who were members of the Masonic Fraternity.

The growth of the United States is not the achievement of one race. Never in the history of mankind has there been such a mingling of races. The greatness of the American Union has been something in the nature of a fraternal achievement in which many peoples and forces and influences have commingled in forming and maintaining a government for the welfare and protection of its own citizens and for the largest possible measure of liberty and prosperity to the stranger within its gates.

Among the influences which have made America great, none has been more benign and effective than that of Freemasonry. It did not exert that influence through organization or by any concerted participation in politics, but through the silent, constructive, active and ever-present power of its individual members who helped to lay the foundations of the Republic in accordance with Masonic principles and in helping to develop a nation "conceived in liberty and dedicated to the proposition that all men are created equal", which is one of its basic truths.

It is far from the truth to assert that Freemasonry as an institution had anything to do with obtaining the independence of the United States. St. Andrews Lodge met in the Green Dragon Tavern in Boston, and its members were active in the Revolution, but there is no authentic history of that lodge or of any other lodge having taken any action as a body in relation to the Boston Tea Party or any other matter connected with the Revolution. However, there is abundant evidence to show that the individual members of that Lodge and of other lodges took an active part in the Boston Tea Party and in organizing the colonists for defense and in conducting the war against the forces of King George the Third. General George Washington, Commander-in-Chief, and other leaders of the Revolution were Masons, and membership in the Fraternity may have been a point in their favor in the selection of

revolutionary officers. It was not by chance that so many of the generals and other high officers of the Revolutionary Army were members of the Craft. It was certainly not accidental that so many of the signers of the Declaration of Independence were Masons. After the close of the war it was only natural that George Washington should have been selected as Chairman of the Constitutional Convention at Philadelphia, and that Benjamin Franklin, Alexander Hamilton, and other prominent members of the Craft should have been among the leaders who labored with George Washington in that convention. It is significant that Washington, the first President of the United States, was sworn into office on a Masonic Bible taken from the altar of St. John's Lodge in New York City, and that the oath was administered by Chancellor Robert R. Livingston, of New York, who was the Grand Master of Masons of that State. These facts are symbols of deeper facts, indicating the influence of individual Masons in laying the foundation of our national development.

To avoid any misunderstanding, it may be well to state in this connection that one of the fundamental laws of Freemasonry is that no subject of a sectarian or political nature may be discussed in a Masonic lodge. In some jurisdictions this rule is regarded as an ancient landmark. All grand lodge jurisdictions recognize that there are landmarks which are fundamental and unrepeatable, and they are usually referred to as "ancient landmarks". All grand jurisdictions do not have prescribed landmarks, but many have. For instance, Minnesota has a list of twenty-six, and the last is as follows:

"26. That no subjects of a sectarian or political character can be discussed in a lodge, and any Mason proposing such a subject renders himself liable to the disciplinary action of the lodge."

The Committee on Foreign Relations of the Grand Lodge of New Brunswick, in 1925, in the course of its report, said:

"Freemasonry as it exists in Southern Europe is cut off from us by political activities, and still more so by its rejection of one of the three Great Lights; nevertheless, we may regret to see that it is now more than usually disturbed by political unrest, notably in Italy and Portugal, where it is in open conflict with the national authorities."

The Grand Master of New Jersey, in 1925, expressed himself upon this subject as follows:

"From time immemorial it has been our proud boast that no subject of race, creed or partisan politics is or may be permitted to enter our tiled doors; that around our altar all good men may gather in harmony and that brother may meet brother without fear of partisan disputes and controversy. The discussion of religious and partisan questions in our lodges is unmasonic and prohibited."

Other citations of similar import, and even in stronger terms, might be given, but considerations of space forbid further quotation. The reason for keeping such questions out of Masonic lodges is apparent. The discussion of them would cause dissension among the brethren, and the willful causing of dissension in a lodge, or the willful disruption of the peace and harmony of a lodge, is a flagrant breach of good morals, and is such a wrong to the lodge that it would constitute a positive and serious violation of Masonic obligations. For this reason, doubtless, no authentic record can be found showing that any Masonic lodge, during the American Revolution, ever took official action upon any political subject, even though the members may have acted in unison as soldiers of the Revolution.

The Masonic leaders during the stirring times of the American Revolution were individually active in the cause of independence without involving their lodges in any political action. History is repeating itself in the Philippine Islands. Among the leaders in the cause of Philippine independence are many prominent Masons, but they will not bring that question into the Masonic lodges of the Philippine Islands, because such action would reflect upon

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our good standing as Masons, and would doubtless cause a revulsion of feeling against us in the United States. Moreover, it would probably injure the cause of Philippine Independence among the very men who might otherwise espouse it, because the great majority of the members of the United States Congress are Freemasons, and they would resent the discussion of this political question in a Masonic lodge or in Grand Lodge.

As Freemasons, we believe that the very thing which has made our Republic great in the past will make it still greater in the future. An English editor recently asked the question, "What has made America great?" In discussing the subject and answering his own question he said that what has made America great is its form of government. If it can be said of any body of men that they were divinely guided in their labors, it can certainly be said of our forefathers who prescribed the form of government under which we live to-day, "in which individual initiative is united with social responsibility—liberty under law, liberty founded in right and reason, modified by public duty, public obligation, and a sense of the common good."

When we reflect upon our national history and the influence which the great American Republic has exerted in the betterment of mankind, we must feel a profound sense of the responsibilities of our Nation as a world power. We have before us and behind us the history of the great nations of the world and their influences for good and evil. These influences have been revealed to us in unsealed books which tell of the struggles of mankind in the cause of liberty and good government. America's original settlers brought with them across the Atlantic those sturdy qualities of mind and body and those traditions of free government which have been so conspicuous in pushing civilization westward, step by step, and turning a wilderness into a garden. They had an inherited reverence and respect for law. They brought with them and developed in their experience the ideas and principles of government which after two or three centuries ultimiated in the Declaration of Independence and the Constitution of the United States. In these times of doubt and speculation about the Con-

stitution, when some men are expressing dissatisfaction as to American institutions, it is well for us to renew our faith in the great works which our forefathers wrought. They were wise men, statesmen, students of history, and well versed in the science of government. They were zealous of the freedom which they had won through a long and destructive war, and at the same time appreciative of the necessity of erecting a government which could maintain itself against internal and external foes. That government has stood the test of time, and many of its fundamental principles, and in some cases the actual forms embodied in its Constitution, have been adopted by peoples of diverse races and varied political experiences. It would seem that these results should give us pause and cause us to hesitate and consider whether such a remarkable consensus of human opinion should be disregarded, or whether by indifference and inaction we should permit our Constitution to be overthrown, disregarded, ignored or repudiated.

In honor of our Nation's birthday, let us all, Americans of every race, creed or condition, renew our vows of love, honor and loyalty to the Constitution, to our President, and to our Flag, the immortal symbol of all that is sacred in American life and law and history. Even more, let all Americans join hands and hearts in behalf of a greater America to-morrow, worthy of the mighty America of the past, to which, like the men who signed the Declaration of Independence, "we mutually pledge to each other our lives, our fortunes, and our sacred honor."

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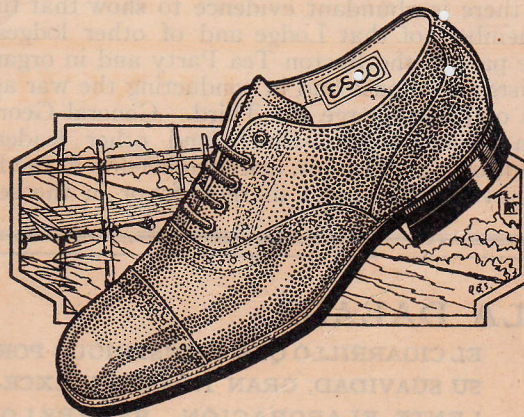
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THE PARLIAMENTARY LAW OF FREEMASONRY

By Bro. A. E. Tatton.

II*

The former paper on this subject was devoted chiefly to a discussion of principal motions, or, as they are technically called, "main questions".

Before proceeding, however, to the discussion of subsidiary motions, a further consideration of the manner in which the vote is taken may be of benefit. In discussing this point Dr. Mackey says: "As a general rule in parliamentary bodies, the question is put in this form: 'So many as are in favor of the motion will say *aye*'; and then, 'So many as are of a contrary opinion will say *no*'. But in Masonry it is a well-established rule—although often neglected—to take the opinion of the Lodge, not by a vocal utterance of *aye* or *no*, but by a *show of hands*. In the 'General Regulations of the Free and Accepted Masons, revised, approved of, and ordered to be published by the Grand Lodge (of England), January 28, 1767', a part of Article XIII is in the following words: 'The opinions or votes of the members are always to be signified by each holding up *one of his hands*: which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted on such occasions'".

This was a very ancient mode of voting. In the popular assemblies of the Greeks, voting was called *cheirotomia*, or "hand-extending", and a voter was a *cheirotometes*, or a "hand-extender".

Simons' Standard Monitor, which is in strict conformity with the standard work of the Grand Lodge of the State of New York, has this to say on the subject: "Yeas and nays should not be called for in a Masonic Lodge. Voting, for or against, should be done only by the usual sign known to a Mason".

Subsidiary motions are those motions which are made use of to dispose of the principal motion, either temporarily or permanently, without coming to a direct vote on it.

As it is a general principle of parliamentary law, that two independent propositions cannot be at the same time before the assembly, and as these subsidiary motions have the especial privilege of being presented at any time, notwithstanding the pendency of another proposition and during its consideration, they are also called "privileged questions".

According to parliamentary law, when a question is under debate, no motion can be received except:

1. To adjourn;
2. To lie on the table;
3. For the previous question;
4. To postpone to a day certain;
5. To commit (refer to a committee);
6. To amend;
7. To postpone indefinitely;

and these several motions have precedence in the order in which they are arranged.

As mentioned in the former paper, the motions "to adjourn" and "for the previous question" are not admissible in the business of a subordinate Lodge. This leaves five subsidiary motions to be used in a Masonic Lodge and, according to Dr. Mackey, they have precedence in the following order:

1. To lie on the table;
2. To postpone indefinitely;
3. To postpone to a day certain;
4. To commit;
5. To amend.

The main question being before the Lodge, a motion may be made to amend it. It may then be moved to commit the motion and the amend-

ment to a committee for report. While this question is pending, a motion may be made to postpone the question to the next communication, or to any other specified time. This may be replaced by another motion, to postpone the further consideration of the motion indefinitely; and, lastly, before any one of these privileged questions has been put to the Lodge, a motion may be made to let the whole subject lie on the table; and this, if adopted, puts an end to all further discussion.

Or, a principal motion being before the Lodge, a motion to amend it may be offered; and immediately all four privileged questions may be presented at the same time by four different members. Each of these questions must be put in the order of its precedence. The presiding officer will first put the motion to lie on the table; this being rejected, he will put that for indefinite postponement; if that is rejected he will then put the motion for postponement to a day certain; on its rejection he will put the motion to commit; that being lost, he will put the amendment; and, if that is rejected, he will conclude by proposing the main question or principal motion.

Amendments, like the original motion, must be seconded. This rule does not apply, however, to the first four subsidiary motions already mentioned.

When a motion is pending before a Lodge, it is competent for any member to propose an amendment thereto, which amendment having been seconded, takes precedence of the original motion, that is to say, it must be considered and adopted or rejected before the question can be put on the original motion. If the amendment be lost, then the question must be put on the original motion. If the amendment be adopted, the question must then be put on the original question as so amended; and then, if this question be lost, the motion falls to the ground. This is a point that is often overlooked by some presiding officers. The adoption of an amendment does not adopt the motion which it amends, but instead brings a new motion before the Lodge. In other words, the amendment has given a different form to the original proposition.

An amendment can only be made in one of three ways, namely: by striking out certain words; by adding or inserting certain words; or, by striking out certain words and inserting others.

There are certain rules to be observed in making amendments in the three ways mentioned. These rules may be found in Robert's Rules of Order or any other treatise on parliamentary law.

An amendment having been offered it may be found necessary to change the wording thereof, in which case an amendment to the amendment may be made. In order to avoid the great confusion and embarrassment that would ensue on proposing an amendment to an amendment without limits, a rule has been made that the amendment in the second degree only will be allowed, that is to say, an amendment having been proposed to the original motion only one more amendment may be made, or the amendment to the amendment as it is termed.

All rules which affect an amendment in the first degree are equally applicable to one in the second, except that the latter cannot be amended.

The motion to lie on the table takes precedence of all other motions, and when made the question must be immediately put without debate. This motion is not debatable.

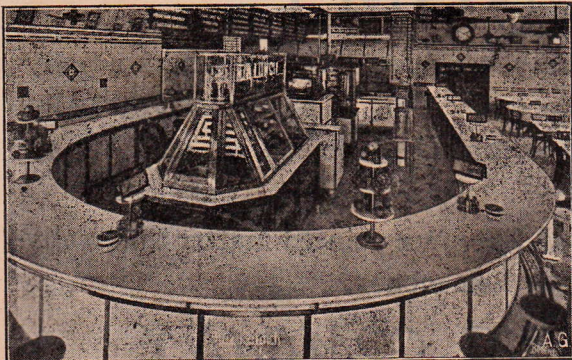
When a motion to lie on the table has been rejected, it cannot be renewed unless some new matter shall have been introduced, such as a new amendment to the original proposition.

The adoption of the motion to lie on the table not only carries with it the immediate subject to which it has been directed, but also every thing that, in parliamentary phrase, adheres to it. A principal motion being before the Lodge, to which an amendment has been offered, and then an amendment is moved to that amendment, a motion that the amendment to the amendment lie on the table being made, not only the amendment to the amendment, but the first amendment also, as well as the original proposition, go to the table.

This rule, although very general, is not universal. In the business

*For the first part of this article see Vol. V, page 219.

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of legislative bodies there are a few exceptions to it. Only one of these exceptions has any reference to the government of a Masonic Lodge; that is, that, on the reading of the minutes, a motion to lay a proposed amendment to the minutes on the table will not if adopted affect the minutes, which will remain as if no motion to amend had been made.

A motion to lie on the table may, like all other motions, if adopted, be reconsidered.

A motion to postpone indefinitely is equivalent to a rejection of the proposition to which it is directed.

A motion for indefinite postponement is debatable, and under it any question pending when it is moved may be discussed.

In Lodges the motion to postpone to a day certain is seldom if ever used. It is sometimes made and properly entertained to postpone the consideration until a later hour in the evening, the word "hour" being substituted for the word "day".

The debate on this motion is exceedingly limited, being confined to argument for and against the expediency of postponement, without any reference to the merits of the original proposition.

The usual form of the motion to commit is that the subject be referred to a committee. If it be a standing committee, the committee is named by the mover; and, if to a special committee, it is so stated, and the number of the committee is usually designated.

A motion to commit may be amended, as, for instance, by adding "with instructions to report".

The debate on a motion to commit is limited, it must be on the propriety or expediency of committing it and not on the merits of the original question.

There are certain universal rules of order, sanctioned by uninterrupted usage and approved by all authorities which may be enumerated under the following distinct heads, as applied to a Masonic body:

1. Two independent original motions cannot be presented at the same time to the meeting.

2. A subsidiary motion cannot be offered out of its rank of precedence.

3. When a brother intends to speak, he is required to stand up in his place,—a custom derived from the usages of very early antiquity—and to address himself to the presiding officer. It is a breach of order to address any other member or brother during the debate.

4. When two or more brethren rise nearly at the same time, the presiding officer will indicate, by mentioning his name, the one who, in his opinion, is entitled to the floor.

5. A brother is not to be interrupted by any other member, except for the purpose of calling him to order, nor while he is on the floor can any motion be made or question put.

6. No brother can speak oftener than the rules permit, but this rule may be dispensed with by the Master, if he sees good reasons for doing so.

7. No one is to disturb the speaker by hissing, unnecessary coughing, loud whispering, or other unseemly noise, nor shall he pass between the speaker and the presiding officer. All these are breaches of decorum, for which the offender may be called to order.

8. No personality, abusive remarks, or other improper language, should be used by any brother in debate. If used, the speaker should be immediately called to order by the presiding officer or any other member. In Dr. Mackey's opinion, the Master of a Lodge has the power to direct that a disorderly brother be excluded from the meeting if he persists in his misbehavior.

9. If the presiding officer rises to speak while a brother is on the floor, that brother should immediately sit down, that the presiding officer may be heard.

10. Every one who speaks should speak to the question. To speak to points not pertinent and relevant to the subject under discussion is always viewed as a gross violation of the rules of order. However, it is entirely within the discretion of the Master of the Lodge to decide

how far a member should be indulged in a line of argument not precisely within the scope of the question under discussion.

11. As a sequence to this last rule, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

While parliamentary courtesy permits a member, who is about to make a motion, to speak in its favor before he actually proposes it, but always with the understanding that he will speak to the question, and that he will conclude by formally proposing his motion, it is always better that the member should first make his motion and secure a second, before he speaks to it.

Although the duty of maintaining these rules of order belongs in a peculiar manner to the presiding officer, who should ever be on the alert to detect and check any breach of them, it is also the privilege as well as the duty of every member to exercise the same vigilance. It is always in order, therefore, for any member to rise to a point of order.

A member desiring to call the attention of the presiding officer to a violation of the rule, will rise from his seat and say, "I rise to a point of order"; upon which the Master will request him to state his point, the speaker objected to having taken his seat, where he remains until the point of order is decided. If the Master decides there has been no violation of the specified rule of order, he says: "The point is not well taken", and directs the speaker to resume his argument. In case the Master decides that there has been a violation of the specified rule, he says: "The point is well taken", and either prevents the speaker from further discussion, or directs him to resume his argument with the necessary caution; the discussion itself being objected to as out of order in the first case, and the manner or scope of speech in the second.

It has already been shown that there is no appeal from the decision of the Master on a point of order. That decision is therefore conclusive.

It is not competent for a subordinate Lodge, even by unanimous consent, to suspend any of its by-laws. Should such a proposition be made, it would be the duty of the presiding officer to rule it out of order, and to refuse to entertain the question. The Lodge can touch no regulation after the decree of the Grand Lodge for its confirmation has been passed.

In all parliamentary or legislative bodies there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are designated as "questions of privilege". So far as they refer to a Lodge, they may be embraced under three heads, as follows:

1. Any matter which affects the character of a member.

2. Matters that affect the character of the Lodge, such as false and scandalous reports of its proceedings.

3. Matters affecting the secrecy or safety of the Lodge, where a brother deems it necessary to give the proper precautions.

A question of privilege is always in order. Whenever a member rises and says, "I rise to a question of privilege", the question must first be stated. If the presiding officer decides that it is such a question, then the consideration of any other business whatsoever that may at that time be before the Lodge must be suspended until the question of privilege is disposed of.

Questions of privilege are entitled to presentation at any time, for in this consists their privilege; but that does not extend to their consideration. Having been once presented, they become, as to time and manner of their consideration, subject to the rules which affect all other questions.

When the question of privilege has been disposed of in such a manner as may be deemed proper or expedient, the subject of discussion or proposition which had been interrupted and suspended by its introduction, is at once resumed at the precise point at which the interruption had intervened.

There is another class of questions, called "privileged questions", which must not be confounded with the class first discussed; for al-

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though *questions of privilege* are *privileged questions*, it does not follow that all *privileged questions* are *questions of privilege*. As has already been stated, questions of privilege relate to the Lodge or its members, while *privileged questions* relate to matters of business. Subsidiary questions have already been referred to as "privileged questions".

In a Lodge, a motion for reconsideration of a motion or resolution must be made at the same communication at any time before the Lodge is closed.

No one who voted in the minority on any question can move a reconsideration. The right of doing so is restricted to those who voted in the majority, that is, on the winning side.

A motion which requires a two-thirds or three-fourths vote may be voted for by a majority of the members present but still lack the required constitutional majority of two-thirds or three-fourths. Here the minority are evidently the winners, and a motion to reconsider must be made by one of them.

The motion for reconsideration can only be made in reference to matters that remain within the control of the meeting.

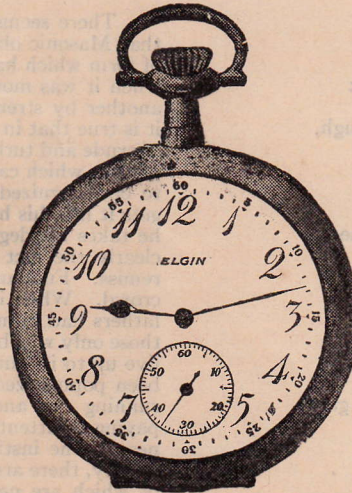
A motion for reconsideration is not debatable and requires only a majority vote to carry. If decided either in the affirmative or the negative, or while it is still pending, no second motion for reconsideration of the same proposition can be made. But if, on reconsideration, the proposition has been altered in form by new amendments, a motion for reconsideration will then be in order.

A motion for reconsideration may be postponed definitely or indefinitely, or laid upon the table. When made within the proper limit of time, and the consideration of it postponed to a day beyond that time, if then it is withdrawn by the mover, it cannot be renewed: the time for making such a motion has passed. If no action is taken on the date set by the postponement, the motion fails and the original proposition remains in force. If postponed indefinitely or laid upon the table, the effect is to kill it, and to leave the original proposition in force.

During the pendency of a motion for reconsideration, the operation of the original motion is suspended, when carried, the original proposition to be reconsidered comes up immediately for action.

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Business

Business is business, but men are men,
Working and loving and dreaming;
Toiling with hammer, or brush, or pen,
Roistering, planning, and scheming.

Business is business, but he's a fool
Whose business has grown to smother
His faith in men and the golden rule,
His love for a friend and brother.

Business is business, but life is life,
Though we're all in the game to win it,
Let's rest sometimes from heat and strife
And try to be friends a minute.

Let's seek to be comrades now and then,
And slip from our golden tether;
Business is business, but men are men,
And we're all good pals together.

—National Mason.

Selfishness

By Edgar A. Guest

Think of yourself from first to last:
Guard yourself from the wintry blast;
Feed your stomach and quench your thirst:
Feather your nest and feather it first;
Fly to your pleasures and dance them through,
There is nobody else in this world but you.

Think of yourself—and right or wrong,
Give no thought to the passing throng.
What if your conduct should bring to shame
Those who honor and share your name?
What if they're hurt by the things you do?
Why should their sufferings trouble you?

Live for yourself, but don't complain
When you have come to the world's disdain.
Don't return when the night comes on
And wonder where all of your friends have gone,
Carry no burden except your own,
But always be ready to weep alone.

But if you wish for the happy years
And the love of a friend who sees your tears,
And the world's respect and an honored name,
And all the joys which the gentle claim,
You must think of others in all you do—
You must think of them first, and last of you.

Hard Luck Celebrities

Have you ever had hard luck? Real, honest-to-goodness jolts that took the heart out of you?

Have you ever felt like throwing up the sponge because things were not breaking right?

The next time you feel that way glance over this list of real unfortunates who made good in spite of everything.

Perhaps you will stop feeling sorry for yourself.

Heber, one of the greatest naturalists who ever lived, was blind.

Beethoven, the famous composer, was deaf. He could not hear his own melodies.

Alexander Pope, the most eminent poet of his time, was a frail hunchback.

Demosthenes, the most famous orator of Ancient Greece, was a stutterer in his youth.

Julius Caesar, the Roman conqueror, was an epileptic.

Charles Steinmetz, who recently died, the greatest mathematical and electrical wizard of his time, was deformed in body.

Richard Green wrote his "History of the English People" from an invalid's bed.

Nellie Revell, New York dramatic writer, with a shattered spine in a plaster cast for four years, kept up her work with marvelous optimism and cheer.

Lee Cook, of Louisville, Ky., has won fame and wealth from his inventions, yet he has never been able to walk a step.

Herbert Spencer, one of the master minds of the nineteenth century, scarcely knew a well day.

Not a bad record for hard luck victims, is it?

They made good even though nature did not give them a square deal. They had to work harder to overcome their handicaps, and they won out because they had unconquerable souls in their weak hodies.

You have a sound body and good health, thank God! That's all the luck you need.—Behymer in *American Tyler-Keystone*.

Masonic Obligations

There seems to be a growing conviction in a good many quarters that Masonic obligations are valueless; that they are merely a matter of form which have been handed down to us from a very remote period when it was more or less necessary for men to bind themselves to one another by strenuous oaths as a matter of mutual protection. While it is true that in the obligations of Masonry there is much which savors of crude and turbulent periods of the world, yet underlying all are moral pledges which cannot be disregarded even in this late day if Masonry is to be recognized as a potential force in human affairs. The man who gets it into his head that the ceremonies which he passes through when he takes his degrees are simply a matter of form, demonstrates very clearly the fact that some investigating committee has been entirely remiss. Fundamentally, Freemasonry was never intended for the crowd. When it was originally launched two hundred years ago, its fathers had in mind a select society and contemplated the admission of those only who by reason of intellect and moral qualifications were able to live up to its concepts, but within the last five years, Freemasonry has been popularized. Today it caters to the many. Open solicitation is running riot and, as a result, lodges are grinding out candidates and paying no attention whatsoever to impressing them with the real seriousness of the institution and the fact that, when once a member of the society, there are imposed certain duties and obligations, the observance of which are necessary to make Freemasonry a vital force. The re-

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quirements as imposed by the obligations of Freemasonry are simply the natural outgrowth of that dependence upon one another which grows out of a complex state of society such as the world has lately entered into. The man who regards the obligations of the society as of a light and trivial character should at once take his dimit and not embarrass his brethren by assuming an attitude showing a lack of confidence. At the present time Masonry is in somewhat of a chaotic condition due to the tremendous influx of membership. Doubtless this will right itself in due time because the higher essentials are bound to claim attention when the true value of the society is once understood.—*Illinois Freemason.*

Action and Reaction

In all this talk right now about Masonry being quiet, let it be remembered that Masonry is going to come back. There is an old law in physics that action and reaction are equal, and when the pendulum swings back Masonic interest will be equal to the present depression. Masonry moves in cycles. Ever so often Masonic interest lags for a while, and there comes a new awakening and things move lively for a period. The present Masonic quietness is not to be deplored because it gives lodges a chance to take stock.—*Illinois Freemason.*

Elect Only the Fit

Every little while somebody is elected presiding officer of a Masonic lodge who is wholly unfitted for the job and everybody commences to ask how in the world did he get there. It all happened because he was started in the line somewhere probably because he was a good fellow. Not all good fellows make good presiding officers of Masonic bodies. If Masonic organizations are to prosper it is up to the membership to select those for the line who are fitted for the duties that will devolve upon them when they reach the top.—*Illinois Freemason.*

My Wage

I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store.

For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.

—*Jessie B. Rittenhouse.*

Punctuality

One of the greatest drawbacks today to a successful Masonic lodge is the dilatory manner in which the affairs of the organization are usually handled. In a good many lodges officers seem to think that they can come when they please, open up when it suits their convenience, and that so far as the lodge itself is concerned, its affairs should be made a matter of their convenience. There is nothing in the world so valuable as being on time, and there is nothing which gives the element of success to any business or organization so quickly as punctuality and effective methods of combating time. A lodge which opens at any hour will soon find itself with empty seats, a waning interest, and in a very short time, an absolute lack of cooperation among the members.—*Illinois Freemason.*

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Catholic Priest Rescuer of Mason

Story of How Portland Masons Rewarded Joseph Cataldo for Bravery Is Published

A story of how the Rev. Father Joseph Cataldo, pioneer Catholic missionary and founder of Gonzaga university, once saved a Mason from lynching by infuriated men, is told in the April *America*, Catholic review of the week, published at New York. The article says:

"The death on April 9 of Father Joseph M. Cataldo, the veteran missionary of the northwest, shortly after celebrating his 75th anniversary as a Jesuit, recalls an interesting event in his long life, recounted by J. F. Carrere of San Francisco," says *America*.

"Before the fact that the northern Idaho mountains contained silver was known, an explorer from Portland, Ore., discovered galena (lead and silver combined) in that section and so reported to friends in Portland. An expedition was made up to visit and develop the discovery, but when they reached the location the original discoverer could not locate his find.

Talked of Hanging Priest

"Angry with what they believed to be a fraud, his companions decided to hang the prospector, and announced that scheme for the following morning. Father Cataldo heard of the plan, and during the night, with the help of Indians, enabled the man to escape. In the morning, when his departure was discovered by his companions, they were furious and talked of hanging Father Cataldo instead. An Irishman in the crowd, however, objected to hanging a priest, so the missionary escaped.

Masons Reward Priest

"Some months later Father Cataldo went to Portland to purchase a lamp to hang before the altar in his mission church. While walking along the streets of the Oregon town he was approached by a man who asked if he were the missionary from the Coeur d'Alene. On his replying that he was, his questioner informed him that the man he had rescued was a Mason, who had explained to his brother Masons how he had escaped being hanged, thanks to the father. As a result the Masons desired to show their appreciation by doing something for the priest. Father Cataldo informed them that, while he appreciated their kindness, he wanted nothing. However, when the Masons found out that he had come to purchase the lamp they insisted upon buying it for him, and it hangs, with an inscription relating the name of the donor, in the church at Coeur d'Alene, probably unique among all the altar lamps in the world."—*Masonic Tribune* (Seattle).

Masons for Fifty Years

What Cheer Lodge, in Providence, Rhode Island, presents its members with a gold medal after fifty years of affiliation with the Lodge. Each year a bar is added showing the total number of years the member has belonged. Twenty-four members now have gold medals, one showing a record of sixty-three years.

The Dollar Masonic Library

For two pesos and fifty centavos (₱2.50) we will mail you the Dollar Masonic Library, a set of ten books on Masonic subjects prepared and sponsored by the Educational Commissions of the Grand Lodge of New York and the Grand Lodge of Michigan. Well printed, strongly bound in paper, and packed in a neat container.

These booklets are just the right size to slip into your pocket and read on the train, in the car, in the waiting-room, or while taking a rest on a walk or ride.

A list of the titles and authors alone is convincing. Here it is:

- An Introduction to Freemasonry (Haywood),
- Songs of the Craft (Wilbur D. Nesbit and Douglas Malloch),
- Freemasonry and the Drums of '75 (Sidney Morse),
- Our Lodge Portrait Gallery (Roe Fulkerson),
- Twice Two is Four (M. W. Bingay),
- The Man Who Would be King (Kipling),
- Facts and Fables of the Craft (Haywood),
- The Soul of the Craft (Newton),
- The Walrus and the Carpenter (Haywood),
- The Little Masonic Dictionary (Boyden).

This is not a money-making proposition; but a plan, promoted by our Grand Lodge Committee on Masonic Study and Research, to spread the teachings of Masonry and encourage Masonic study and reading.

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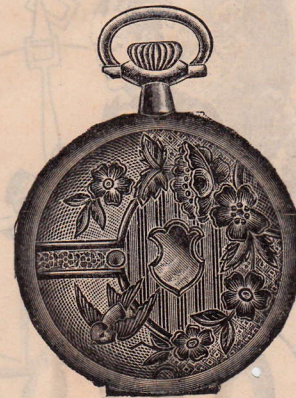
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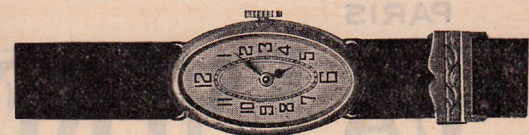
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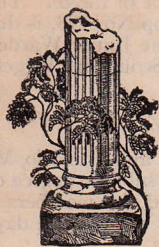
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Our Dead



In the bright morning of the world's resurrection, though thy mortal frame be now laid in the dust by the chilling blast of Death, thy spirit shall spring into newness of life, and expand, in immortal beauty, in realms beyond the skies.

Brother Leandro Riel.

Member of Mt. Mainam Lodge No. 49.

Died June 1, 1928.

Buried under the auspices of his Lodge, June 3, 1928.

Brother Beato Castillo.

Member of Dalisay Lodge No. 14.

Died June 7, 1928.

Buried under the auspices of his Lodge, June 10, 1928.

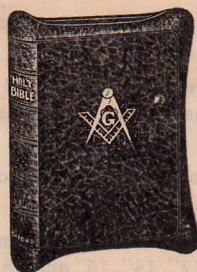
The Bible in Masonry

We Masons may well believe it to be the perfect symbol of the mind and will of God. We do not permit ourselves to be carried to that extreme of fetichistic bibliolatry that has been such a serious obstacle to the spread of knowledge and to the progress of the race and is just now beginning to be set aside by scientific research and sound criticism, yet we may reasonably hold it to be mankind's divinest Book to date. The Bible was not written to be a textbook in history, or science, or philosophy, and as such it should not be judged.

It was written to show us what manner of god GOD is, and what is the way of the SOUL.—*Bro. H. L. Haywood.*

Presentation Bibles

Oxford Bibles, beautifully bound in blue leather, with gold edges and square and compass, containing presentation pages, Bible concordance for Masonic use, and other Masonic texts, may be obtained at the Grand Secretary's Office at P7.00 each. The clear print and stiff covers, together with the Masonic texts, make them especially attractive to the Masonic student.



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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 Corregidor Lodge No. 3

On May 30th, at 10:30 a. m., Bro. Charles Armstead Darneille died suddenly of a disease of the heart, and on Sunday, June 3rd, in the afternoon, Corregidor Lodge No. 3, of which he was a member, held funeral services over his ashes, the remains having been cremated, in accordance with the wishes of the deceased. The Masonic ceremony, which was very well attended, was preceded by the ritual of the United Spanish War Veterans, of which Bro. Darneille was a member.

Born at Chatham, Ill., on March 26, 1870, Bro. Darneille came to the Philippine Islands with the 19th U. S. Infantry in 1899. Upon his discharge from the U. S. Army in 1904, he entered the Manila Police, in which he served ten years. He returned twice to the United States, each time for three years, and had been back in Manila five months when Death overtook him.

Bro. Darneille was a sturdy, upright Mason and had a large circle of friends. He is survived by his widow, who is well known among the Craft for her active participation in the charitable work of the Fraternity and appendant organizations.

From Bagumbayan Lodge No. 4

On Tuesday, June 19th, at 8 p. m., Bagumbayan Lodge No. 4 convened at the Scottish Rite Hall of the Masonic Temple on the Escolta, Manila, for the purpose of observing the sixty-seventh anniversary of the birth of our Brother Dr. José Rizal, the great Filipino patriot and martyr. Lodge was opened in the third degree by Wor. Bro. José A. de Castro, who thereupon read a fine message on Bro. Rizal, written by Most Wor. Bro. Teodoro M. Kalaw, Grand Master of Masons of the Philippine Islands, which will be found in the Spanish section of this issue of the CABLETOW. After a selection on the piano by our talented

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Wor. Bro. Feliciano, of Sinukuan Lodge No. 16, Bro. Maximo M. Kalaw, Dean of the College of Liberal Arts of the University of the Philippines and member of Bagumbayan Lodge, made an interesting address on José Rizal. The speaker explained how, after studying the works of the Great Martyr and the books written on his life and works by Retana, Craig, and others, he had come to the conclusion that Rizal was not a political leader and organizer like Del Pilar and others of his contemporaries; but that his best work for the cause of his people was done in the field of literature and that he was great as a man, a patriot, and an intellect, a combination rarely found in this world. Bro. Kalaw's address was much applauded. After another selection on the piano by Wor. Bro. Florentino, Wor. Bro. de Kastro pronounced a few brief words of thanks and closed the Lodge.

The meeting was well attended. A bust of Bro. Rizal, surrounded by a wreath and electric lights, had been placed in the East and conveyed the idea of the spiritual presence of our great Brother.

From Island Lodge No. 5

The By-Laws of Island Lodge No. 5 have been amended as follows:
 Stated Meetings, on the first Monday of each month;
 Fees for the degrees, ₱115.00.
 Dues, ₱15.00 per annum;
 Fee for affiliation, ₱20.00

From St. John's Lodge No. 9

Bro. Cecil Drew, secretary of St. John's Lodge No. 9, died suddenly of a heart attack in the early hours of the morning of May 22nd. Born in Truro, Cornwall, England, on May 9, 1881, he received the degrees of Freemasonry in Fortitude Lodge No. 131, of Truro, in 1921. He came to the Philippine Islands in 1924 and affiliated with St. John's Lodge in 1927. At the time of his death, he was cashier and chief accountant of the General Agency of the Insular Life Assurance Co., Ltd. He had never missed a day from his work and on the day previous to his death left the office at the usual closing hour, smiling and in apparent good health.

Bro. Drew took great interest in the ritualistic work and devoted great care to his duties as secretary. Masonic services were held over his remains at the Temple on Sunday afternoon, May 27th, followed by a simple church service at the Union Church. The body was conveyed to the crematory after the final Masonic rites had been held.

Wor. Bro. C. S. Salmon has for the present taken personal charge of the duties of the secretary's office.

From Makabugwas Lodge No. 47

Makabugwas Lodge No. 47, of Tacloban, is the sponsor of the first body of Boy Scouts ever organized in the Province of Leyte. The organization of this new unit, which is known as Troop No. 193, is due to the untiring efforts of Bro. Mauro G. Rodriguez, the Junior Warden of this Lodge. The Lodge has ceded to the Boy Scouts its biggest room for use as headquarters.

From Kasilawan Lodge No. 77

Bros. Vicente Poblete, of Zapote Lodge No. 29, and Honorio M. Saycon, of this Lodge, who were both raised to the sublime degree of Master Mason in the afternoon of May 30th, offered the members a dinner at the Gas Kitchen at 8 o'clock in the evening of the same day. About forty Brethren enjoyed this fraternal banquet.

Wanted—Self Respect

I have to live with myself, and so
 I want to be fit for myself to know,
 I want to be able, as days go by,
 Always to look myself straight in the eye;
 I don't want to stand, with the setting sun,
 And hate myself for the things I have done.

I don't want to keep on a closet shelf
 A lot of secrets about myself,
 And fool myself, as I come and go,
 Into thinking that nobody else will know
 The kind of man I really am;
 I don't want to dress up myself in sham.

I want to go out with my head erect,
 I want to deserve all men's respect;
 And here in the struggle for fame and pelf
 I want to be able to like myself.
 I don't want to look at myself and know
 That I'm bluster and bluff and empty show.

I never can hide myself from me;
 I see what others may never see;
 I know what other may never know;
 I never can fool myself, and so,
 Whatever happens, I want to be
 Self-respecting and conscience-free.

—Rev. G. S. Beckwith.

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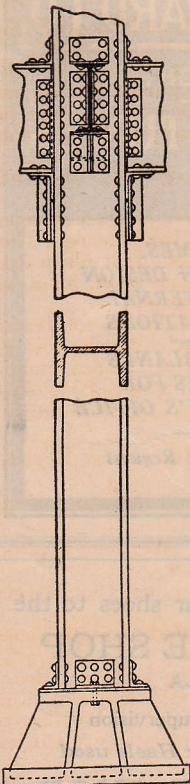
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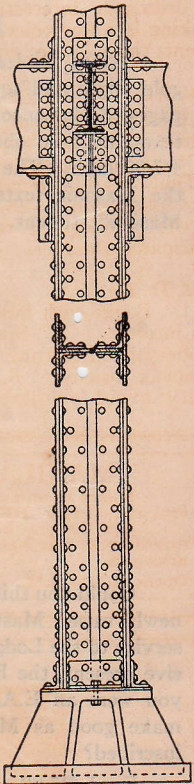
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Etiquette for Toastmaster and Speaker

By EDITH E. GATTIS, Past Grand Matron, O. E. S. (Washington)

Reprinted from "The Masonic Analyst," Portland, Ore.

The success or failure of an occasion depends upon the skill of presiding officer or toastmaster in directing and introducing the speakers. It is he who weaves, as it were, the web between different speakers and blends the whole into a unity. He must be careful of the composition of his program. He must plan it. He must choose the most suitable speaker to begin it, and another most effective speaker for the climax. He must make the program a unit, with items arranged for increasing interest. He must tastefully arrange it; as a decoration for a window. The presiding officer or toastmaster must be alert. He must be tactful. He must handle embarrassing moments with masterful hand.

Response

It is a grave offense not to properly respond to a speaker. We observe too frequently toastmasters and presiding officers who seem to have little knowledge of public ethics. Should monetary donations, or anything of intrinsic value be solicited, the most illiterate person would express thanks. A gift of words—ideas—advice—messages or toasts—should be recognized by appropriate response. When a speaker has finished his talk, the toastmaster must respond and has the privilege of referring to it, in commendatory manner, but not the privilege of discussing it. Do not correct or add to the speech given.

The toastmaster must be very careful in his remarks not to "steal the thunder" of the speaker of the evening. This is a grave offense, and must be guarded against. Do not be too elaborate when introducing a speaker. He may not rise to the ideal you have created in the minds of the audience. Refer to your acquaintance with him, or to his reputation. Do not tell a number of anecdotes to begin with, nor at any time for that matter. One good anecdote, appropriately placed, is generally sufficient.

Always recognize the chairman when you rise to speak. In speaking always avoid unseemly mannerisms, for example: Fumbling the spoon or glass in front of you while speaking; adjusting your clothing when you stand up; scratching your head or rubbing your nose; holding the lapels of your coat with your hands; putting your hands on your hips; putting either or both of your hands in your pockets; slapping your hands together for emphasis; leaning upon the desk, table or chair. When speaking on a serious subject it is often wise to introduce a bit of humor of the proper sort. It tends to relieve the tension of the audience, and you are then better able to hold their attention.

After-Dinner Speech Suggestions

A peculiar characteristic of human nature makes people listen to a speaker whom they can hear. A person who has almost nothing to say can hold an audience by speaking clearly and loudly. A very learned and ordinarily interesting speaker may lose his hearers' attention by speaking in a low voice. Remember, you are speaking to every person present; those in the farthest part of the room should be considered.

What NOT To Do

1. Don't talk at length.
2. Don't make jokes at your own expense.
3. Don't talk utter nonsense.
4. Don't be dull.
5. Don't say you are not prepared.
6. Don't say you are not an orator.
7. Don't read from notes.
8. Don't say better speakers, or orators, are to follow you. (The audience will judge this, and only the chairman has the privilege of referring to other speakers.)
9. Don't steal Chairman's thunder.

What To Do

1. Begin with humorous anecdote.
2. Speak on topic of general interest.
3. Speak optimistically.
4. Be interesting.
5. Prophecy good fortune to come.
6. Keep everyone in good spirits.
7. Speak briefly.
8. End your speech with impressiveness and dignity; avoid foolishness.

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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.

Corregidor No. 3.—Bro. E. K. Higdon has returned from a journey to the Holy Land where he attended a very interesting convention.

Bro. Tyre is back from a pleasant vacation which he spent in Australia.

Bro. J. T. Maxwell has left for a trip to Europe and the United States. He will attend the Olympic Games at Amsterdam.

One of the small daughters of Bro. John M. Aaron was seriously injured in an automobile accident on the return of Bro. Aaron's family from Baguio last month. The child broke a leg and received two severe gashes in the face from splinters of the broken windshield. Bro. Aaron's car was badly damaged; but Mrs. Aaron and the other children fortunately escaped serious injury.

Shortly after his return from a trip to China, our hard-working Grand Secretary and P.G.M., Most Wor. Bro. Newton C. Comfort, caught a serious cold and, after a few days of illness at home, had to be conveyed to St. Paul's Hospital, where he is now convalescing.

Bagumbayan No. 4.—Wor. Bro. José C. Velo, now with the Philippine Education Company, is absent from Manila a good deal taking orders for books and other school supplies.

Bro. Luis Meneses is back in Manila after a busy season in Baguio, where he was treasurer of the Teachers' Mess.

Bro. Herminio Talusan, part owner of the "Loyal Press," has begun printing the history of Bagumbayan Lodge compiled by Wor. Bro. Leo Fischer. A number of the most active members of the Lodge have pledged their financial support.

Island No. 5.—Letters of fraternal greetings and dues were received from Bros. Stanley D. Embick, Washington, D. C., (C. A. C., General Staff); and George W. Helper, Fort Washington, Maryland.

Cosmos No. 8.—Bro. Fernando de la Cantera is in St. Luke's Hospital with an attack of jaundice.

Bros. Lothar von Giese, F. E. Pfannenschmidt, and Friedrich Haase were also on the sick list for some time; but have fully recovered.

M. W. Bro. Joseph H. Schmidt has received a postcard from Bro. A. G. Moody, dated Paris, France, May 8th, and saying: "Feeling much better now. Going up thru Germany and Austria with my sister next month. Wonderful country is France and still more wonderful is Paris. Best wishes."

Bro. Arnold E. Pfeiffer returned to Manila on May 10th and is now with the United States Shoe Company.

Word has been received from Wor. Bro. Fred A. Gathercole reporting a pleasant trip back to the United States on the transport *Grant*.

Bro. Frank J. Schick writes from San Francisco that his health is much improved. He hopes to return to the Islands soon, for a visit only, his intention being to make his home in Chicago.

Bro. William J. Odom has secured the contracts for the construction of a number of important buildings in Manila, including the José Fernandez building, the Lyric Theatre, and the Carlos Palanca building, altogether representing an investment of approximately ₱350,000.00.

St. John's No. 9.—Bro. George Bray writes he expects to return to the Philippines for another tour of duty.

A son was born on April 26th to Bro. and Mrs. Grover Heyler, of Los Angeles.

Bros. H. M. Cavender, Clyde DeWitt, and A. L. Ryan are on vacation in the United States.

Mrs. Worthen, wife of Wor. Bro. "Tommy" Worthen, is also on vacation in the United States.

Bro. E. M. Mark left for Shanghai early in May and is not expecting to return.

Bro. H. W. Coonradt, of Jolo, has been promoted to division superintendent and been assigned to the division of Jolo.

Letters have been received from the following brethren: Bro. C. H. Nichols, Armour & Co., Union Stock Yard, Chicago; Bro. Elmer Jeen, Box 1174, Orlando, Fla.; Bro. Jean R. Harner, 707 Asheboro St., Greensboro, N. C.; Bro. George Bray, Presidio of Monterey, California; Bro. Charles C. Reese, Aiea, Oahu, T. H.

Pilar No. 15.—Bro. B. Samson celebrated his birthday last May 20th at his residence in Imus, Cavite. A splendid dinner was served. Many Brethren, ladies, and gentlemen attended and enjoyed the celebration.

Wor. Bro. Lorenzo B. Paredes, our present Master, had been sick for a week. He has now recovered and is attending to the opening of his classes in the Imus Central Academy.

The Secretary has received letters from Bros. R. Jara, J. Yabut, and D. Quiterio, advising him that they are in good health and doing fine in their respective stations.

Bro. Juan Ti Changki sailed for China last May.

Bro. W. R. Barnes has the sincere gratitude of the Brethren for donating the Working Tools to the Lodge.

Sinukuan No. 16.—A simple but beautiful wedding took place at the Sta. Cruz Church last May 20th. The bride was Miss Salvación Papa of Sta. Cruz, Manila, and the bridegroom was none other than our active Senior Deacon, Bro. Felixberto Matibag. After the ceremonies the newlyweds repaired to the home of the bridegroom where luncheon was served and dancing indulged in until late in the afternoon.

Bro. Florencio Gavino, our Junior Steward, is recovering from a recent illness. He is under the care of his own brother, Bro. Catalino Gavino, Director of San Lazaro Hospital.

Bro. Generoso Dayaw mourns the death of his wife who passed the Great Beyond on May 18th.

Occupying sixth place in the general elections for councilor for the City of Manila, Bro. Mateo Herrera is the recipient of numerous congratulations from his brothers and friends.

Araw No. 18.—Bro. Estanislao Feliciano and his three children returned at the end of May from Japan and China where Bro. Feliciano was on business and a vacation.

Wor. Bro. Manuel Tiaoqui left for Europe on June 5th, on a vacation and business trip.

Dapitan No. 21.—Bro. Edilberto M. Dayao, Secretary of the Lodge, was successfully operated for appendicitis by Dr. Antonio Vasquez at the Philippine General Hospital on June 19, 1928. Bro. Dayao expects to leave the Hospital after fifteen days.

Makabugwas No. 47.—Bro. and Mrs. Sulpicio Siozon are mourning the death of their youngest child, who died on June 12, 1928.

Bro. Heriberto G. Vila, a sojourning brother in this valley, is confined in the Leyte Provincial Hospital. He is being attended by Wor. Bro. Victoriano A. Benitez.

Wor. Bro. Victoriano A. Benitez will be leaving for Manila in the near future, as he has been transferred to the San Lazaro Hospital.

Bro. Irineo V. Austria, deputy auditor, has made a rush trip to the municipality of Abuyog to audit the accounts of the postmaster of that municipality.

Bro. Nicanor Yñiguez, deputy provincial fiscal, has recently arrived in Tacloban, Leyte, to resume his duties as deputy fiscal.

Pintong-Bato No. 51.—Bro. Antonino F. Obero writes from Mare Island, California, that he expects to stay there until February, 1930, and that his wife will join him at his present station by the first available transportation. He is with the Navy Yard Band at Mare Island.

Isla de Luzon No. 57.—Bro. Primitivo Daman, who is employed on the U. S. A. T. *Grant*, was presented with a bouncing baby boy by Mrs. Daman in May. Both mother and child are doing well.

Labong No. 59.—Bros. Sinforsoso Pascual and Filomeno Santiago were elected president and vice-president, respectively, of the municipality of Malabon, Rizal, at the general election held on June 5th.

Bro. José M. Raymundo, P.M., has been called by the central office of the Bureau of Health to Manila after having been stationed for long time in the city of Iloilo as medical inspector. He will take a course in hygiene in the Philippine University.

Gonzaga No. 66.—Bro. Aurelio N. Cobangbang has been transferred from Baguio to the Bureau of Public Works central office in Manila.

Baguio No. 67.—Bro. Dr. Baltazar Karganilla, veterinarian, Bureau of Agriculture, has been transferred from Iloilo to Sisiman, near Mariveles, Bataan. In Iloilo he had the pleasure of serving with four colleagues who were all "on the square," while his present station has the advantage of being in the same province in which his family is living.

Kasilawan No. 77.—Wor. Bro. M. M. Agbulos and wife were robbed of jewelry worth approximately seven hundred pesos on June 4th. The theft was reported to the Secret Service.

Bagong-Ilaw No. 97.—Bro. Pedro V. Calo left Manila on June 5th for Tacloban, Leyte, to teach in the Trade School there. He writes that, thanks to his Masonic affiliation, he found himself among friends instead of strangers upon his arrival at Tacloban, and that the Brethren there vied with each other to assist him in getting settled and make him feel at home in his new station.

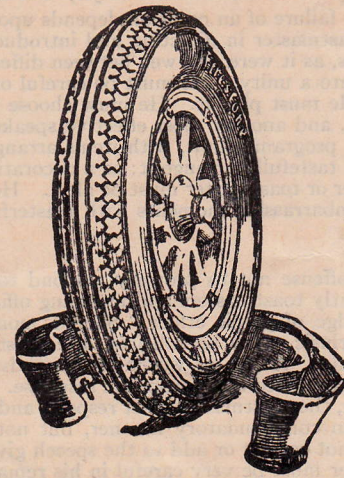
Mt. Huraw No. 98.—Bro. Manuel I. Japzon, supervising teacher of the Gandara district, Samar, retired under the Teachers' Pension Law, on June 23, last, after serving twenty years as a teacher under the Bureau of Education.

Unique Altar Light in Maritime Lodge

Seattle, Wash.—Maritime Lodge No. 239 has a membership composed almost entirely of men connected with the sea or shipping interests. In fact, about 65 per cent of its members are actually seafaring men, and they include ship's officers of every rank and department of the service.

A perfect model of a lighthouse lights the altar. The mahogany base, carved to represent courses of Masonry, supports a platform enclosed by a brass railing, within which is a brass lantern showing a fixed white light.

When the charter was granted in 1921 the lodge had 86 members and at present has a membership of nearly 300.—S. R. N. S.



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Página Editorial

La Gran Logia de Viena

Nos alegramos poder anunciar que la Gran Logia de Viena cuyo desarrollo hemos seguido con mucho interés, está progresando y realiza una labor masónica muy fructífera. Desde la constitución de la Logia "Plato," dicha Gran Logia cuenta con 22 Logias y un círculo masónico y pronto se fundará una Logia más en la capital de Viena. Dentro de pocos meses celebrará la Gran Logia el décimo aniversario de su constitución y publicará en dicha fecha un libro recordatorio el cual será reflejo fiel de la vida espiritual de los Hermanos austriacos y contendrá también artículos contribuídos por conocidos autores de la Masonería del extranjero.

¡Deseamos toda felicidad y prosperidad a la joven y pujante Gran Logia de Viena!—L. F.

Una Logia Alemana en Barcelona

Los Masones de Filipinas continúan siguiendo con mucho interés el desarrollo de la Masonería en España. Tenemos pocas noticias de dicho país, pero de entre las mismas escogimos una que se refiere al establecimiento de una Logia alemana en Barcelona. Unos cuantos Hermanos alemanes residentes en la ciudad condal, deseosos de practicar el Arte Real, han levantado columnas bajo los auspicios de la Gran Logia del Noroeste de España. No pudieron hacerlo bajo ninguna Gran Logia alemana porque las Grandes Logias españolas insisten en que se respete su jurisdicción territorial. La nueva Logia, la cual trabaja bajo el nombre de Hansa No. 13, tiene por objeto fomentar y cultivar la amistad y relaciones estrechas con las Logias alemanas y el estudio de la literatura masónica. Su ritual es el oficial de las Grandes Logias españolas, traducido al alemán. Tiene actualmente pocos miembros pero espera contar con muchos más dentro de algunos años.—L. F.

La Cremación

Todos sabemos que al morir el hombre se descompone su cadáver y las partículas que lo forman se esparcen en el aire, en el agua y en la tierra, en donde producen numerosas nuevas combinaciones químicas. Si se inhuma el cadáver, dicho proceso se verifica con suma lentitud y con gran perjuicio, peligro y molestia para los vivos. No hay nada más repugnante que el aspecto de un cadáver humano en estado avanzado de putrefacción. Además hay que tener en cuenta que los restos humanos ocupan cierto espacio y que en algunos países, como por ejemplo en China, el problema de la tierra restada a la agricultura por las sepulturas es uno de los más graves.

Para resolver todas estas dificultades se ha propuesto volver a la práctica de muchos de los pueblos de la antigüedad de reducir a cenizas los restos humanos. Tanto se ha difundido ya dicha práctica que todos los países de tendencias modernas tienen sus crematorios en que la cremación de los cadáveres se lleva a cabo en condiciones higiénicas. Hay hornos crematorios con calefacción de gas pobre, gas de alumbrado, coque y electricidad, y algunas ciudades, como por ejemplo Dresde y Leipzig, cuentan con verdaderos palacios, con capillas y columbarios.

El objeto de la cremación es realizar en un par de horas el mismo proceso químico que la naturaleza tarda varios años en llevar a cabo incompletamente. Al cabo de una o

dos horas de incineración no queda más que un kilo o dos de ceniza blanca.

Hace unos diez años, se creía que la ciudad de Manila iba a tener un crematorio decente, porque nuestro activo Hmno. Quezon había conseguido la votación de la cantidad necesaria para dicho fin. Pero por algún motivo que desconocemos no se realizó dicho proyecto y hoy nuestra ciudad no tiene otro horno crematorio que el de San Lázaro en que se verifica de vez en cuando la incineración de algún cadáver bajo condiciones que dejan mucho que desear. Ya es tiempo que la ciudad de Manila se ponga al nivel de las ciudades modernas, construyendo un crematorio moderno. ¿Qué es lo que retarda tanto la realización de este proyecto? La explicación no es difícil.

La Iglesia Católica se opone fuertemente a la cremación y prohíbe a los fieles el ordenar la cremación tanto para sí como para otro. Por decreto de 27 de Julio de 1892, la Congregación del Santo Oficio dispone que no se pueden dar los últimos sacramentos a aquellos fieles que, avisados de la prohibición de la Iglesia, no quieren retractar la disposición en que mandaren que sus cadáveres fueren quemados, y esto aunque al mandar tal cosa no lo hubieren hecho por los principios masónicos. Tampoco es lícito para un fiel cooperar formalmente a la cremación del cadáver, ni con el mandato ni con el consejo. Se puede tolerar la cooperación material con tal que la cremación no sea señal alguna de que se aprueban las sectas masónicas, ni que se reprueba la doctrina católica, ni los oficiales sean forzados a cooperar con desprecio de la religión católica. Dichos decretos disciplinares no son absolutos y para todas las circunstancias, pues las hay como los casos de epidemia y en tiempo de guerra, en que la misma Iglesia, ya de un modo explícito, ya implícito, autoriza la cremación de los cadáveres, cuando ésta se juzga necesaria para el bien común.

No cabe duda de que temprano o tarde tendremos nuestro crematorio, pero conviene apresurar lo más posible la realización de dicha mejora indispensable.—L. F.

La Masonería en China

Bajo este epígrafe vimos en *Acacia*, una revista mensual masónica que se publica en Montevideo, Uruguay, algunos datos sobre la Masonería en China suministrados por el Il. Hmno. Ting Tung Ling, Gran Delegado y Representante del Gran Oriente de Cuba en Pekin. Los copiamos sin comentarios, salvo que las ceremonias que se describen tienen alguna semejanza con las que presenciamos en una llamada "Logia" china en Manila en 1904.

Entre otros particulares, el Hmno. Ting Tung Ling dice lo que sigue:

La Francmasonería en China se presenta bajo dos aspectos perfectamente definidos: el exclusivamente filosófico humanitario, y el político revolucionario. Se ignora qué puntos de identidad pueden existir entre esas dos clases de masones, pero se cree que los últimos son más numerosos y que han prestado poderoso concurso a la obra de la restauración del Gobierno nacional, conocido bajo el nombre de Tai-ping (llamados actualmente rebeldes de Nan-King).

Es la sociedad secreta más grande del mundo; sus adeptos pasan hoy de 30,000,000 a pesar de castigarse la pertenencia a ella con la pena capital. Su fin es político. Su mayor desarrollo en China es de 1674, treinta años después de la invasión de los tártaros. La originó la ingratitud del emperador por haber decapitado a los principales jefes que lo defendieron durante una irrupción de los tártaros elucos que pensaban destramarlo; un sacerdote budista formó un ejército; mandados por

monjes, rechazaron a los invasores y aseguraron en el trono al emperador, quien les pagó mandando cortar la cabeza a los principales. Cinco se salvaron, sin embargo, los que fundaron la célebre asociación Tien-ti, o sea Cielo y Tierra, jurando el exterminio de la dinastía descendiente de los tártaros manchues y la reposición de la verdadera dinastía de China.

La célebre insurrección de los Tai Pings en 1860 casi les hubiera dado la victoria a no ser por el general inglés Gordon, quien organizó y dirigió las fuerzas del imperio. El día no está distante empero, de que los masones chinos salgan con su gusto.

“Los masones chinos no dejan nunca caer naturalmente su trenza detrás de la espalda como los otros habitantes del país: la traen hacia adelante, del lado derecho, y cuelgan de ella tres monedas que representan la cifra sagrada presente constantemente en su espíritu y que suponen siempre pronunciada cuando para reconocerse verbalmente hacen multiplicaciones de cifra.—Por ejemplo cuando un masón chino os pregunta cuánto son 3 multiplicado por 8, si sois masón, responderéis 21 (esto es, 21, más 3, número sagrado que no pronuncian jamás), si sois profano, contestaréis 24.

“Cuando un masón chino encuentra a un hermano en compañía de una persona desconocida, antes de entablar conversación, mira al extraño y dirigiéndose al hermano le dice: ‘Hao pou hao’, lo que para los profanos quiere decir: ‘¿Cómo está usted?’, pero para el hermano interrogado significa ‘Es masón?’ La respuesta ‘Pan hao’, ‘no estoy bien’, quiere decir: ‘no es masón’.

Si aun le quedaren dudas sobre el carácter masónico del individuo encontrado por azar, el masón pregunta al hermano si tiene tres sapeques que prestarle. El hermano contestará que no los tiene, y entonces si el desconocido es profano se apresurará probablemente a ofrecer la modesta suma, cosa que no haría siendo masón por respeto al número 3.

La organización de la sociedad es puramente fraternal. Se reúnen en logias cuyas caras miran al Norte, Sur, Este, y Oeste. La puerta del Este es la sagrada; sobre ella hay dos inscripciones simbólicas que dicen: “Cuando una se abre, a millares entran por ella” y “En los bosques del Este es difícil andar de prisa; pero el Sol sale por el Este.” Al abrir la Logia pregunta el Presidente ¿De dónde venís? Vengo de Oriente. ¿Cuándo venísteis? Al amanecer cuando había mucha luz en Oriente.

La ceremonia de iniciación es curiosísima. El candidato vestido de blanco se llega a la puerta del Este acompañado por su conductor. Se toma nota de su nombre, y naturalidad y paga los derechos que son tan solo cuatro pesos. Pide admisión por medio del conductor quien en su nombre entra y de rodillas ante el Presidente responde a un interrogatorio de 333 preguntas: se le da entonces una llave y una espada, la primera para abrir la puerta de entrada al digno, y la segunda para castigar al indigno. El candidato penetra bajo la bóveda de acero y se arrodilla lo mismo que todos los presentes, cada uno con una vela encendida: de esa manera presta el juramento que consta de 36 artículos terminando con “Si faltó a mis compromisos que se acabe mi vida como esta candelá” y todos apagan contra el suelo las velas.

Otras ceremonias tienen lugar en seguida en distintas partes de la Logia denominadas Templo de la Verdad, la Justicia y la Virtud. Ocho consejeros apoyan las puntas de sus espadas en el pecho desnudo del candidato y le someten a otro nuevo interrogatorio simbólico. A la pregunta ¿Dónde está vuestra familia?, tiene que contestar: “Muerta,” para significar que nada ni nadie le impedirá cumplir con los mandatos y deberes de la Asociación. La ceremonia concluye bebiendo el iniciado varias gotas de su propia sangre. Su palabra de pase es: “Obedece al cielo y cumple tu deber.”

Los toques se hacen como en el rito escocés antiguo y aceptado pero en la palma de la mano.

Cuando un masón chino vá sin sombrero en vez de envolverse la trenza de izquierda a derecha, introduciendo la extremidad, por entre las vueltas, de arriba abajo, la envuelve en dirección contraria, es decir, de derecha a izquierda; e introduce la punta de la trenza de abajo a arriba, para sostenerla. Si lleva una paragua en la mano, tiene cuidado de volverlo para que el puño vaya siempre dirigido al suelo.

“En el lenguaje familiar los masones chinos emplean palabras convencionales que no son conocidas de los otros chinos profanos. Dicen por ejemplo: *tien* (perro) en vez de *kaeon*. Escriben su nombre añadiendo a los tres signos que lo componen la raíz china de la palabra *agua*, porque se compone de tres tragos, y lo hacen aunque los signos empleados para escribir el nombre, contengan ya dicha raíz.

El origen de la doctrina Francmasónica en China, se remonta a más de 5,000 años.

Hoy es la Institución más importante del mundo, cuenta cien millones de adeptos, (es decir, un número considerable) de discípulos que se aman unos a otros, que son los derechos y los deberes de los masones. “No conocen fronteras ni naciones; no conocen tampoco (es decir, no prefieren) la doctrina Fouh (Bouddha), ni la de Koungtsze (Confucio), ni la de Laotzse, ni la de Yé sou (Jesús), ni la de Wei-tsze (Mahoma). Todos creen en la existencia del Tien-chu (Dios).

Tal es la organización que en su forma ya que no en su fondo, podemos llamar masónica. Su jefe principal no lo conocen los adeptos, muy pocos saben quién es, pero el que de todos modos, es casi tan potente como el mismo emperador. Su tesoro encierra una riqueza increíble.

Se cree que suba a más de 100,000,000 de pesos.

La nación está convencida que la próxima vez que los masones chinos se lancen al campo los tártaros manchues dejarán de reinar en China, como sucedió.

Rizal Como Masón

(Escrito para la Logia Makabugwas No. 4)

El más grande de los héroes filipinos es también el más grande de los Masones filipinos. Es verdad que de la actuación masónica propiamente dicha de JOSÉ RIZAL sólo sabemos muy poco y que esta parte de su vida apenas está investigada. No está comprobado conclusivamente en qué Logia se inició el patriota, y si fué en Paris o en Madrid. Hay algunos que afirman que fué iniciado en Madrid en tiempo de Del Pilar. Cuando vivía Gregorio Aguilera Solís, de Lipa, Batangas, contemporáneo de Rizal en Europa, me decía que él fué exaltado al grado de Maestro en la Logia Solidaridad de Madrid, en la misma noche memorable y en la misma Logia en donde fué exaltado Rizal al mismo grado. Poseo, en cambio, una carta de Marcelo H. del Pilar, fechada en Febrero de 1890, en donde se habla de la iniciación de Rizal en un Triángulo Masónico que él (Del Pilar) y Ponce acababan de visitar en Paris.

Se habla de las asistencias de Rizal a la Logia Solidaridad de Madrid, hacia el año de 1890, no sabemos si como miembro o como mero visitante, y de cierta conferencia muy interesante y hermosamente escrita que pronunció en esta Logia sobre la Masonería y la virtud masónica. Por esta conferencia el nombre de Rizal fué inscrito en el LIBRO DE ORO del Taller, en señal de distinción. En 31 de Enero de 1892, la Logia Nilad, de Manila, nombró a Rizal *Venerable de Honor* en atención a sus trabajos por el país.

Esta es casi toda la referencia que tenemos de la actuación masónica propiamente dicha de JOSÉ RIZAL. Como se verá, es muy pobre, si se la compara con la labor intensa de Del Pilar y aun de Mabini realizada en el seno de las Logias y revelada en multitud de correspondencias que han pasado a la Historia.

Esto no quiere decir que Rizal como Masón es inferior a Del Pilar o a Mabini, nó. Todos saben que las doctrinas masónicas no se circunscriben a su lado esotérico, a su aspecto interno de Logia, sino a la totalidad de la conducta humana. La Masonería es una guía de la totalidad de la acción, de la vida toda. Y es, juzgando bajo este aspecto, como el nombre y el ejemplo de Rizal en Masonería suben a un grado de sublimidad incomparable. Dificilmente se podría en la Historia de la Humanidad encontrar un hombre cuya vida fuese la aplicación sintética de los principios e ideales masónicos, como la vida de Rizal. Cultivó su inteligencia y su cuerpo, armónicamente, en persecución de un ideal de perfección. Se entregó a la causa de la Ciencia y de la Humanidad con fervoroso cuidado y en espíritu de sacrificio. Se consagró al bien de su país sin pensar en la recompensa. Siempre defendió lo que creía justo; condenó lo que reputaba abominable. Señaló errores en el gobierno y en los hombres, sin odio, sin rencor personal, y también sin miedo a la persecución. El amor a su Patria y a sus compatriotas no fué en él ni tan mezquino ni tan ciego que le impidiera ver las faltas de sus paisanos, denunciarlas públicamente y corregirlas. Tuvo adversarios, enemigos, ¿quien que haya llevado una vida rígida de principios y de batalla, en la forma como la llevó Rizal, no los iba a tener?. Pero el timbre más honroso y noble de su conducta fué el haber sabido perdonar a los que le perseguían sañudamente, y perdonarles en el mismo momento en que por causa de esa injusta persecución, iba a someterse al sacrificio final.

Cuando en aquella mañana de Diciembre, rodeado de sus enemigos, custodiado por sus guardias, atado codo a codo, marchó hacia la Luneta majestuoso y sereno, saludó al Sol que despuntaba con una sonrisa, perdonó a sus perseguidores y difamadores y, puesto en el trance de morir, rogó a sus verdugos que no le fusilaran por la espalda “por— que no era traidor”, rubricó con un último maravilloso gesto masónico toda una vida de la más alta conformidad con nuestros altos principios.

TEODORO M. KALAW.

Humareda

(Diálogo)

—Ebáno Suliaga: Yo esita buscando con usité pala piligunta cosa usíte jabala en esta la Bilo-bilo. Poqué usíte lice la ebáno no anta tenila de Logia. Sigulo usíte no sabe nisoto tienne guigosio y no puele leja.

—Yo sé, hermano Siong Ong Kong, que siempre están ustedes ocupados porque ustedes los chinos son muy activos, muy trabajadores, muy industriosos y no quieren desperdiciar ni un minuto de las 24 horas del día, pero... convendría que en obsequio a la Institución a que habéis querido pertenecer, sacrificarais algunas horas asistiendo en los días de tenida. Esto os será también muy provechoso porque os acostumaríais a ser más tolerantes y se estrecharían más los lazos de la Hermandad, aun entre vosotros mismos.

—Si, pelo esta guigosio va pielde. Los paloquianos va anta en otlo tienda y nisoto piele muchio, y...

—Eso lo sabía V. antes de que solicitara su ingreso en la Institución, si bien yo creo que V. ha exagerado la cosa.

—Ale más, ebáno Suliaga, nisoto lo chienno está cansalo pala anta, anta y no saca nala. Solo ligusto. Vela usíte los ebános Luis Lim Kang y Yu Pang Say está pelealo y ahola no palece Mason, si no oto cosa.

—Bueno. Eso no es nada. Luis y Yu son humanos y adolecen de todos los defectos morales que heredamos de nuestros primeros padres. Pero no por eso, hemos de imitarlos y menos dejar que perduren en tal estado. Es nuestro deber hacer que la cuerda de nudos los vuelva a estrechar en amor fraternal, que olviden agravios, y los devuelva al redil de donde en mal hora se separaron. En el seno de la Institución no puede ni debe haber hermanos desavenidos que se repelen, que se odien y que como fieras atisben a su víctima para devorarla. No, señor. Esos hermanos, si no pueden remediarlo, deben pedir su plancha de quite y acostarse a dormir. Creo que ellos están dispuestos a remediarlo y por esto, es nuestro deber ayudarlos. Estas nebulosidades que se presentan en el horizonte masónico, no sólo ocurren entre ustedes, si no también entre nosotros. Ahí tiene V. el ejemplo de los Herm. T. y de M., si bien esto, está en vías de arreglo.

—Mueno, ebáno Suliaga, voy a lice con los ebáno chienno, puluba oto vez y alegala mueno la talabajo y los tenila. Esta la basagulo quitalo póque ésta no mueno pala Masón. Los masón son ebáno y cuanno pelealo igual con pelo y gato, masi mas malo tolobia.

—Tiene V. mucha razón. Esos hermanos no se percatan de que los detractores de la masonería les están observando y toman nota de esas desavenencias para servirse de ellas para sus argumentos.

—Ebáno Suliaga, pasa usíte ben.

—Adios, Siong Ong Kong, hasta otra.—*Del Boletín de la Logia Biak-na-Bató No. 7.*

¿Cuándo Una Logia es Verdaderamente Masónica?

Una Logia está sometida a la ley de la Gran Logia de que depende, y ninguna autoridad masónica tiene poder sobre las Grandes Logias. No hay, pues, ley escrita a la cual estén sujetas las Grandes Logias, y según la cual podamos juzgarlas.

Las Grandes Logias están, pues, ligadas únicamente por las leyes del Estado en que viven, por la ley moral y por la ley de la razón. En lugar de la ley de la razón, algunos hermanos prefieren decir los usos masónicos; pero esto no es justo sino a medias. No hay consecuencia en la frase: "Mi padre y mi abuelo han obrado así, y por eso yo debo obrar del mismo modo." Según las leyes del Estado y de la moral, la sola razón prescribe lo que una Gran Logia debe hacer o no hacer, y hasta qué punto se encuentra, así, ligada por las decisiones y las acciones de los siglos precedentes.

Hay ciertas prescripciones y ciertos usos que limitan la manera de ser, y la razón nos dice que, modificándolos de un modo substancial, hacemos de la Masonería una cosa diferente de lo que es. Una sociedad de música que reemplazara el estudio de la música por el de los grandes filósofos, no sería ya una sociedad de música, sino de filosofía. Del mismo modo, una Gran Logia cesaría de ser masónica si modificara de una manera importante los usos, porque ellos constituyen la esencia misma de la Masonería.

Todo se reduce, pues, a la cuestión de saber si una modificación cambiaría la naturaleza de la Franc-Masonería o nó. Un hombre es siempre hombre, sea joven o viejo o se vista en forma estraña; igualmente, una Gran Logia sigue siendo lo que es cuando todas las innovaciones que introduce *no conciernen sino a las formas.*

Los numerosos hermanos que han hecho listas de Landmarks masónicos nos han inducido a error. Una Gran Logia que cambiara de naturaleza, guardando las mismas formas, sería siempre masónica según los Landmarks de estos hermanos; mientras que otra cuya naturaleza permaneciera igual, cesaría de ser auténtica si cambiara sus formas. Dar tan poca importancia al fondo y atenerse tanto a las formas, no puede sino perjudicar a los Masones y la Masonería.

Un ejemplo nos proporcionan las iglesias que han sacrificado las ideas a las formas, lo que las ha conducido a la inmovilidad, "a la única fe que salva" y a acusar de herejía a sus antiguos correligionarios. En menor escala, buen número de las Grandes Logias ha seguido el mismo camino. Se han atenido a la forma: Han colocado como primera regla la fe en Dios y en la inmortalidad del alma, como si sólo la fe pudiera producir Francmasones, y han tratado de heréticos a otras Grandes Logias y otros hermanos. Todo lo cual prueba que la historia se repite sin cesar.

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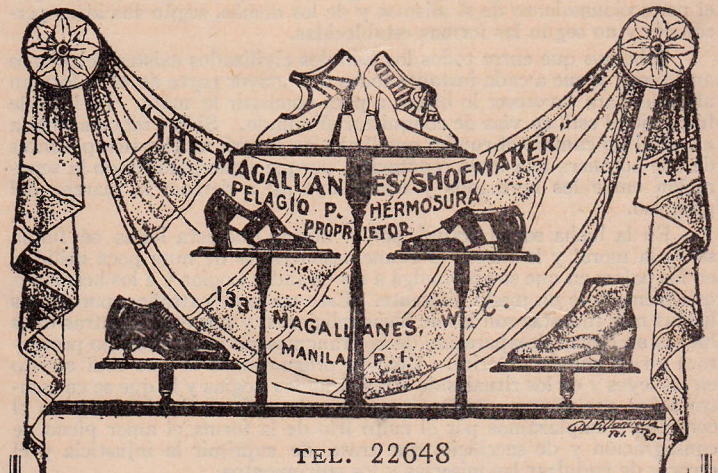
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La historia de la humanidad prueba abundantemente que las formas provocan siempre escisiones, mientras que los principios unen. Toda nuestra premática y nuestras escisiones son la consecuencia natural de nuestra preocupación exclusiva por las formas. Si buscáramos el fondo de las cosas, y nada más que el fondo, las divergencias harían lugar a un deseo de unión. Veríamos entonces que el desenvolvimiento de cada hombre debe hacerse según su *propia* naturaleza, y que, por consecuencia, serán necesarios para uno otros medios y otras formas que para otro; entonces cesaríamos de declarar obligatorias para todos los Francmasones ciertas doctrinas y ciertas formas, y nuestro clericalismo desaparecerá. La esencia de la Francmasonería se compone ante todo del amor fraternal y de la consagración a toda la humanidad. Los Francmasones se han conformado a estos principios durante un período bastante largo; pero hoy día parece que se les abandona más y más, precisamente en una época en que, en el mundo profano, la idea de fraternidad gana más y más terreno. Si todos los hombres son hermanos y la Francmasonería ha admitido esta idea desde los tiempos más antiguos, se podría esperar, en primer lugar, que no preguntara a qué nación, a qué raza, a qué vocación pertenece alguno, ni tampoco qué fe posee o no posee.

Hace ya dos siglos que decía Anderson: "Aunque en tiempos pasados los Masones fueron obligados a practicar la religión del país en que se encontraban, cualquiera que ella fuera, se ha juzgado oportuno hoy día no imponerles otra religión que aquella sobre la cual todos los hombres están de acuerdo, y dejarles toda libertad en cuanto a sus opiniones personales. Esta religión consiste en ser hombres buenos y leales, es decir, hombres de honor y probidad".

A este hermoso principio por medio del cual se determina el carácter masónico, se opone muy netamente el procedimiento de una Gran Logia que exige que una Logia reclame de sus candidatos la creencia en Dios y en la inmortalidad del alma, que examina que estas ideas figuren en sus leyes y en sus rituales y que impone el deber de colocar la Biblia u otro libro sagrado sobre los altares. No se mantienen así los Landmarks, sino que se les deroga. Se elevan barreras entre quienes deberían estar unidos por el lazo fraternal, y así, "la cadena de hermanos que envuelve toda la tierra llega a ser una mentira".

Un hombre que no cree lo que yo creo, tiene tanta necesidad de amor fraternal como yo, pues el corazón humano no puede latir sin amor. Encuentro en la Francmasonería la luz, un estimulante y un apoyo, porque soy débil y me extravió fácilmente; y estos socorros no deberán ser rechazados al que no cree como yo, porque como yo es débil y está sujeto a extraviarse. Apesar de mi propio egoísmo y del de este hombre, hay en cada uno de nosotros amor para nuestro prójimo y piedad para todos los sufrimientos de la humanidad, y por consecuencia, la Francmasonería no puede ser para él menos que para mí. Mientras más trabajamos en común, mayor influencia tenemos sobre los demás. No es, pues, masónico, sino cruel, contrariar, excluir y hacer sospechosas a otras personas, por causa de religión. Hay hombres cuyo estado moral e intelectual está tan poco desenvuelto, que no pueden encontrar ningún provecho en frecuentar nuestras Logias y que no pueden o no quieren asociarse a nuestro trabajo. Si excluimos a estos hombres por esa razón, los consideramos cuando menos nuestros prójimos. Pero en la Francmasonería se rechaza la mano fraternal y se trata de clandestinos, de falsos, de ilegales y de irregulares a aquellos que trabajan por el perfeccionamiento de sí mismos y de los demás, según sus ideas personales y no según las formas establecidas.

Sabemos que entre todos los Estados civilizados existen relaciones amistosas, y que a cada instante todos o la mayor parte de ellos forman alianzas para favorecer lo bueno o para combatir lo malo. La idea de fraternidad está en vías de conquistar el mundo. Si la Francmasonería mundial no cambia el rumbo que lleva, no pasará mucho tiempo antes de que adquiriera una mala reputación, porque sigue predicando la separación entre los hermanos y contribuye así a detener la marcha del progreso.

En la lucha social actual, por lo mismo que esta lucha se funda sobre la moral y la razón, la Francmasonería es de muy poca utilidad en los países en que se excomulga a las Grandes Logias y a los hermanos que piensan de un modo diferente. Esto no es de extrañar, porque las luchas más funestas son las de ideas religiosas; y por eso, mientras tales luchas no hayan desaparecido de la Francmasonería, su obra no prosperará en el mundo exterior. Cuando preguntamos lo que está escrito en las leyes y en los rituales de otras Grandes Logias y lo que se encuentra sobre sus altares, preguntamos lo que confiesan los labios y no el corazón; reemplazamos por el culto frío de la forma el amor pleno de consagración y de sacrificio, que trata de suprimir la injusticia y el error y de endulzar las miserias y los sufrimientos.

Bradlaugh, libre pensador, ha dicho que su vida de pesados trabajos estaría bien empleada si su cuerpo pudiera llenar un hueco de manera que los que vinieran detrás de él, pudieran continuar sin tropiezos su camino. Toda Gran Logia a la cual estas palabras pueden ser aplicadas, es masónica.

El principio de fraternidad en virtud del cual tenemos el deseo de trabajar por la evolución de la humanidad, no es el único Landmark, aunque sea, con mucho, el más importante. Hay un cierto peligro en precisar los otros Landmarks. Una Gran Logia que pisa con el pie nuestro Landmark más importante—y la mayor parte de las Grandes Logias lo hacen—podría tener la audacia de exigir de otras Grandes Logias la sumisión a estos otros Landmarks y de condenarlas si no se sometieran en absoluto a ellos. Vería la paja en el ojo ajeno y no la viga en el propio (Math. 7, 3).

El segundo Landmark reposa sobre el primero. Si examinamos el modo muy característico con que procedemos a la admisión de los candidatos, vemos ya en este hecho que deseamos prepararnos para trabajar en el mundo exterior, volviéndonos primero hacia nosotros mismos y buscando el saber. El verdadero trabajo masónico en la sociedad es, en consecuencia, una acción directiva; el Francmasón verdaderamente preparado es como una luz sobre el sendero de los que viajan en la obscuridad. Con esta luz que comunica la Masonería, cada uno puede encontrar el camino de su propia evolución.

Nuestro segundo Landmark es, pues, el trabajo en nosotros mismos, a fin de poder cumplir nuestra tarea de ayuda y dirección.

Esto se relaciona con nuestro tercer y último Landmark, a menos que se quiera subdividirlo en varios. La Masonería ofrece algunos medios para realizar el trabajo sobre nosotros mismos, y entre estos medios es necesario mencionar, sobre todo, la ceremonia de iniciación, el estudio de los simbolismos masónicos y, como consecuencia natural, el sistema de los grados. Este tercero y último Landmark perdería su carácter si se le redujera a subdivisiones; por ejemplo, si se quisiera hacerlo decir que los Ritos actuales deben estar de acuerdo con los Ritos más antiguos. No olvidemos que las formas no son sino medios de alcanzar un objeto determinado, y que la única cosa esencial es alcanzar este objeto. Un ritual nuevo, completamente renovado y que fuera más eficaz que el antiguo, haría de nosotros mejores Masones que los que produjo el anterior.

Este nuevo Rito no sería antimasonónico, y obraríamos contra el interés masónico si no lo adoptáramos. Lo mismo puede decirse de todos los otros medios masónicos. El honor corresponderá, entre todas las Grandes Logias, a aquella que logre, en mejor forma, hacer de sus miembros hombres nobles y sabios, capaces de servir a sus hermanos en la vía difícil de su evolución: será esta Gran Logia la más verdaderamente masónica, y servirá de modelo a todas las otras.—A. DENIER VAN DER GON. (Traducido del "Bulletin de la Association Maçonique Internationale" por la Revista Masónica de Chile.)

Como es el Hombre Superior

(Por FRANK CRANE)

Las personas superiores gustan de la sencillez. El vulgo gusta de la ostentación. ¿Qué le produce a Vd. mayor goce, el ver una columna griega limpia y desnuda, o el dorado esculpido de un teatro de Nueva York o de un hotel de París?

Sócrates, Budha y Jesus son, según opinión común de la Humanidad, superiores. No todos nosotros podemos alcanzar su grandeza de alma; pero podemos gustar de lo que ellos gustaron, de la sencillez de la vida, de pensamiento y de deseo. Y si no, perteneceremos al "ignoble vulgus".

A las personas superiores les gusta servir. El vulgo gusta de ser servido. La dama que debe llamar a la doncella para que cruce la habitación y le traiga un abrigo; el caballero cuya alma se ensancha cuando el sirviente le entrega su sombrero y su bastón, no son raros; sus gustos son los de las masas, son gustos ordinarios.

Atún al rústico más zafio le gusta que le laven los pies; el Cristo lavó los pies de sus discípulos.

La persona superior está por encima de los placeres. Tiene placeres, como los tiene todo el mundo. Gusta de comer, y distingue entre un biftec bien cocinado y otro que no lo está; gusta de beber, aprecia el sabor de una buena leche y del excelente café, gusta de jugar a la raqueta, de pasear en automóvil y del teatro, y de la música y del arte. Pero lo importante está en que, por intenso que sea su placer en cualquiera de estas diversiones humanas, ninguna de ellas es más grande que él mismo.

El hace uso de ellas. No se deja conducir por ellas de la nariz. Si el amor al dinero, la pasión del amor, el incentivo del juego o el placer de cualquier clase de diversión, lo arrebatan a usted y lo dominan, en vez de ser usted quien dirige, pertenece Vd. a las masas, es usted vulgar.

Las personas superiores no son nunca pesimistas. Si usted cree que es fracasado, que el mundo va derecho a su perdición, que todos los hombres son embusteros, y que no hay mujeres buenas, todo esto es enteramente humano, esa es la tendencia, la inclinación general de la mente vulgar y ordinaria.

El pesimismo es la filosofía del vulgo. Equivale a vestir con bellas frases la cobardía del espíritu.

Maeterlinck dice que para el héroe no hay tragedia. No importa cómo el mundo y los sucesos conspiran contra él; él surge por encima de ellos. Los amigos pueden traicionar, las autoridades tiranizar y los malos triunfar, pero nada de esto puede afectarlo.

Consideremos, por ejemplo, la muerte de Sócrates. Si leemos en la historia acerca de cómo fue envenenado, como rata en su agujero, y acerca de su conversación con sus amigos en sus últimos momentos, y nos penetramos del espíritu del antiguo héroe, nos sorprenderá ver que no nos inspira compasión; más bien lo envidiamos; y compadecemos a los malvados que le causaron la muerte.

Tampoco compadecemos a Jesús en el Calvario. Su sacrificio nos causa admiración y asombro. Mientras más es objeto de la ferocidad, la ingratitud y la injusticia de los hombres, más intensamente brilla la llama de su espíritu imperial. No lo miramos con compasión; lo admiramos y lo adoramos.

La persona superior es limpia. Puede estar sucia, pero no le gusta el desaseo. Puede verse obligada a ensuciar sus manos en la mina y a manchar sus trajes en la máquina, pero aprovecha la primera oportunidad para limpiarse.

Ama la limpieza del espíritu tanto como la del cuerpo; la sangre no se le pega.

El hombre superior es benévolo: la benevolencia no es el atributo de la debilidad, sino de la fuerza. Es el nene quien grita; es la conciencia de la debilidad la que amenaza; es el hombre de vocabulario defectuoso el que blasfema. Siempre, y en todas partes, la rudeza, la brutalidad, el tono dominante, el abuso, la violencia y la austeridad, son la máscara de cierta impotencia.

Los superiores son humildes: mucho puede decirse en elogio del orgullo. No niego que tiene sus usos. Pero sí diré aquí una cosa de él: es vulgar. El noventa y nueve por ciento lo tienen.

En un pequeño cementerio de Eclefechán yace la tumba de Thomas Carlyle, un gran hombre de letras, y sobre la lápida está inscrita esta sola palabra: "Humilitate". Bajo esta noble protesta de humanidad, yacen los restos mortales de una de las más grandes almas de la tierra.—Partenón (Mérida, Yucatán).

El Masón, y su Obra Sublime

Mucho, y bueno, se ha escrito sobre el verdadero masón, pero pocos pensamientos pareceme encerrar concepto tan profundo como el que al respecto emitiera el que fué en vida nuestro hermano Lessing, quien pone en boca de uno de sus personajes las siguientes palabras: "Creo ser masón, no solamente porque haya sido iniciado por viejos hermanos en una logia regular, justa y perfecta, sino porque siento, y comprendo, y reconozco; que es, y porque es la Masonería, donde, y desde cuando existe, quienes la practican, y quienes impiden su desarrollo: porque he deducido, después de profundas reflexiones, que la Orden Masónica no es hija del capricho, ni del interés, sino algo indispensable, que nace y está fundado en el ser racional y en la sociedad civil". La Masonería está pues, en efecto, en la naturaleza humana, y es por ello que ha existido siempre, y existirá mientras haya hombres sobre el planeta. La esencia misma de la Masonería es, sin embargo, un secreto, de tal naturaleza, que, aun los mismos que lo penetran y saben, no pudieran expresarlo con palabras, mismo en el caso, si fuere esto posible, de que alguien quisiera hacerlo.

Y es realmente así, queridos hermanos, porque existen en efecto verdades que, por juzgarlas cada cual según la situación en que se encuentre colocado, pueden ser falsamente interpretadas, siendo por esto mejor que permanezcan sentidas y calladas. Acordémonos, que es sabio, el que no dice lo que es mejor para silenciado.

Por lo tanto, la positiva labor de la Masonería no es, ni ha de ser, de palabras, sino de hechos, que bien podemos reducir a tres:—Someterse al plan universal decretado por el Ser Supremo.—Escudriñar tal concierto para coadyuvar por nuestra parte a su armonía, considerando a todos los hombres, de cualquier clase, condición o color, como creaturas de un mismo Dios, y, acreedoras por lo tanto, a los mismos derechos de vida.—Trabajar constantemente en el propio conocimiento, procurando que el espíritu obtenga los mayores triunfos posibles en la perenne lucha que sostiene con la materia.

No se crea por un momento que sean las "tenidas", las festividades, los honores, ni aún mismo los actos filantrópicos, el sublime fin de la Masonería. Su obra, hermanos míos, es tan grandiosa, tan perdurable que han de llegar días, aunque lejanos todavía, en que las generaciones que los vivan, confiesen y proclamen que toda la felicidad social de que disfrutan emana exclusivamente de los masones. Yo me imagino que entonces, lo que hoy llamamos buenas acciones, ha de ser indispensable elemento de vida a la naturaleza humana.

Quien estudie reflexivamente los afanes del hombre actual, verá a poco con claridad, que el móvil de todos sus actos es el egoísmo y la consecución de riquezas. Quiere que su existencia se deslice agena a toda contrariedad y privación, aspira a poseer los medios que le permitan satisfacer todos los deleites y caprichos de que se siente capaz, más aún, cada día busca y crea nuevas fuentes en que bañar sus sentidos y crear las capacidades de que se siente movido. Todo lo que se oponga a la realización de su egoísmo, provoca su mala voluntad, su odio, su ira, su desesperación, y vé enemigos en quienes supone que son obstáculos para el logro de sus ansias. Parece como si quisiera, poseerlo todo, gozarlo todo, dominarlo todo. "Todo para mí, nada para los otros" es su divisa. De este modo pretende constituirse en centro regulador de todo lo que abarca su horizonte, desespera por regularlo todo en provecho de sus intereses, lo pequeño y cercano, como lo que es grande, y está lejos. Por estas causas, el tremendo Egoísmo, traza fronteras separatistas entre hombre y hombre, en las cuales florecen espontáneas: la Ambición, la Avaricia, el Orgullo, el Odio, la Envidia y el Dolo.—Compañero inseparable del Egoísmo, es el Odio, en el corazón del hombre. El Odio engendra: la vulgar curiosidad, la calumnia, la traición, la alegría por el mal ajeno, la venganza, el crimen!—Horrible son los daños que estos dos vicios han hecho y hacen a la Humanidad.

El nobilísimo objetivo de la Masonería, es, pues, domeñar estos tremendos enemigos de la felicidad del Hombre. Y, cuando no pueda vencerlos del todo; arrancarlos del corazón de los humanos; impedir, por lo menos, que ellos culminen en las sociedades, y con las sociedades, en el planeta. Es por esto que la Masonería, institución universal, hermana a todos los hombres de cualquier latitud, idioma, color, condición y concepto religioso, que estudian, aprenden y ejercitan la dulce satisfacción que procura la bienaventurada Fraternidad.

Y, la Fraternidad Universal, brega por abolir la violencia, los recursos de fuerza bruta; porque los individuos se respeten y honren, porque los pueblos se acerquen; porque se extingan los odios de razas y religiones.

Así como el cantero conforma y talla la piedra bruta para que se acomode, cuadrada y justa en el edificio que se levanta, así debe el masón trabajar con constancia diaria, en unión de los que acaricien tan noble aspiración, por corregir sus debilidades y faltas, para alcanzar la mayor perfección humana.

La práctica de virtudes como el reconocimiento y respeto del Supremo Artífice, amor al prójimo, conciencia de responsabilidad por nuestros actos, y contribución a la dicha general, con pequeño sacrificio de parte de la propia, deberes son de todo buen masón, quien debe, además buscar la senda de la Sabiduría, cultivar la Belleza y llenarse de Fortaleza para afrontar todos los problemas y embates de la vida, en bien propio, y en bien de los demás. De este modo apresuraremos el día de la coronación de nuestra *Obra sublime*, haciendo que vengan, convenidos, a nosotros, los hombres que aún faltan, invitados con este significativo reclamo, que esculpíramos en las puertas de nuestros templos:

"Introite, nam et hic dii sunt!"

(Entrad, que aquí también hay Dioses.)

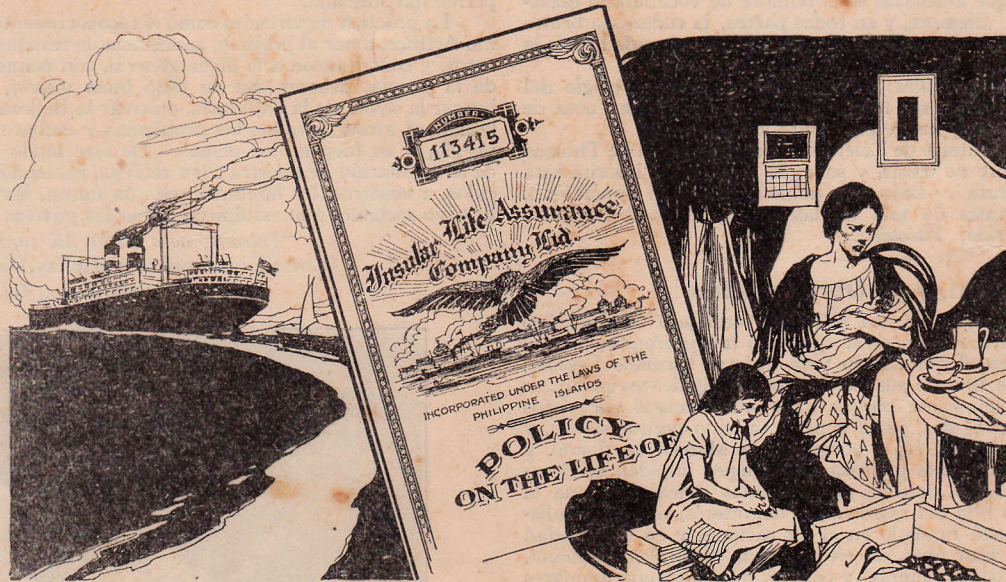
—GABRIEL PINO ROCA, De "El Nivel" No. 17.



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