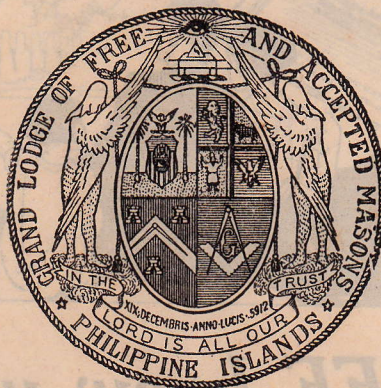


# The Cable Tow

Vol. VI, No. 3

Manila, P. I.

August 1, 1928

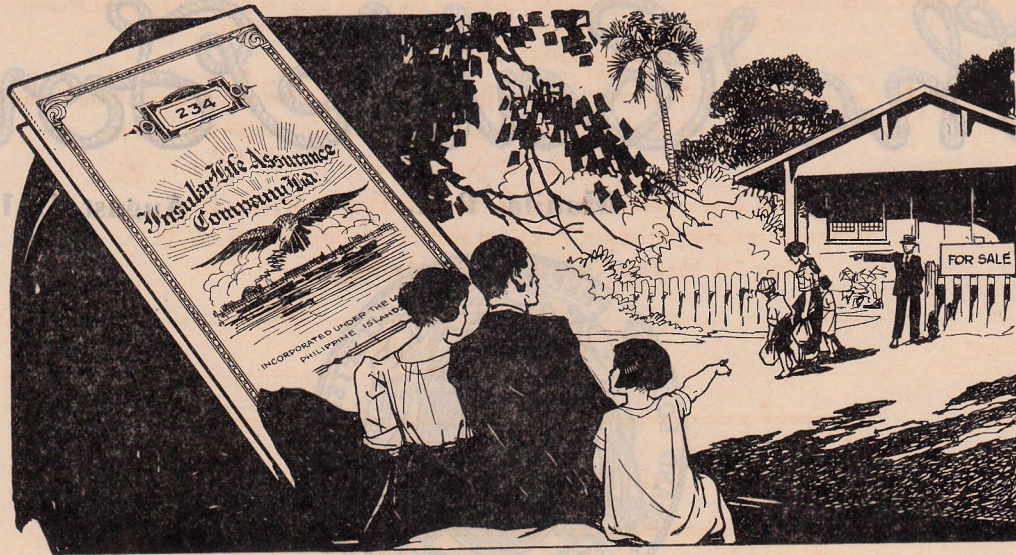


OFFICIAL ORGAN  
OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS  
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS  
OF THE CONSTITUENT LODGES OF  
THIS JURISDICTION

This Number is Dedicated to the Masonic Hospital for  
Crippled Children, and to its Friends and Supporters.



Charity is the greatest of Masonic virtues and all those who are entitled to wear the square and compass should earn the right to wear the emblem of the MASONIC HOSPITAL FOR CRIPPLED CHILDREN by paying for a membership therein.—W. W. LARKIN, *President Masonic Hospital for Crippled Children, Inc.*



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# THE CABLETOW

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

Managing Editor: LEO FISCHER, P.M.

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Vol. VI

August 1, 1928

No. 3

## Editorial Section

### Wars and Rumors of Wars

There seemed to be a general impression, at the close of the World War nearly ten years ago, that humanity was so unspeakably shocked and disgusted by the five years of continuous slaughter of the flower of her leading nations that there would be no more wars nor rumors of wars. We know better now. The world has not been quiet a moment since that 11th day of November, 1918.

Now China, which has been in turmoil for so many years, seems to experience a recrudescence of her troubles and there was for a time some danger of her becoming involved in war with Japan. While we hope that this will be avoided, particularly because it might be the beginning of another world cataclysm, yet we are still unable to see the end of China's troubles. As the opposing forces are warring on her soil, the wheels of progress are standing still, industry and agriculture cease to provide the teeming masses of the country with occupation, food, and raiment, and, as the Chinese poet says,

To the north of my village, to the south of my village the sound of weeping and wailing,  
Children parting from fathers and mothers; husbands parting from wives.

Ten years ago, the initial steps were taken for the organization of a division of troops in the Philippines for service in the World War. When the armistice was signed, nearly fifteen thousand men were training in these Islands to participate in the terrible struggle. The cessation of hostilities returned these men to the field, the shop, the office or the school, and spared them the horrors of war and their families the anguish of a parting and the watching of reports from the front and of casualty lists.

We have reason to be thankful that these fair Islands have been preserved from the suffering and hardships through which so many millions have been passing and are passing now, due to armed conflicts.—L. F.

### Of Our Opinion

We are always pleased to have another Masonic publication second our motions or support our contentions, especially when something we are particularly interested in is concerned. In the last issue of the *Masonic Journal*, of Tacoma, Washington, a publication of excellent standing, the editor takes up one of our many editorials on life insurance, of which he cites a paragraph which he follows up with his own ideas on the subject, setting his foot even farther than we have done. We highly appreciate this and thank

Bro. Case for supporting us. His article, which is headed "Life Insurance," reads as follows:

"Masons or candidates for Masonry who, from a lack of sense of duty have failed to provide for their dependents, should be made to do so or be refused admission, as the case may be. They expose the Lodge to the danger of either having to impoverish itself and tax its members beyond the limit of prudence, or of having unrelieved distress of widows and orphans as a constant reproach and disgrace to the lodge and to Masonry at large."—The CABLETOW, Manila, P. I.

It is no more than reasonable to suppose that a man who has failed to protect his family by life insurance will be slow to recognize the obligations which Masons must assume. There seems no excuse for admitting uninsured petitioners into our ranks. But we should go further and require that every Mason should carry life insurance. Would it be advisable, too, to encourage Masons to insure against accident and sickness?

### Genuine Freemasonry

Freemasonry is not limited to the Lodge and its action is not confined to the members of the Fraternity and those commended to the special care and protection of our Institution. The fear that a narrow-minded view of the scope of our work might gain a foothold among us, and the desire to make fellow-creatures in distress not belonging to our immediate Masonic family participants in our benevolent work, caused some of our most active and enthusiastic Masons to cast about for some form of charity that would be all-embracing, and the result was the organization of the Masonic Hospital for Crippled Children, at Manila, on July 29, 1924.

The Association has been doing wonderful work in the four years of its existence. Its heart and soul has been a very small group of enthusiasts who, with their example, have stirred many others into activity. But we consider that the great mass of the Craft of the Islands has remained inert, untouched by the noble spirit that has urged a few hundred men to sacrifice much of their time and their money on the altar of this wonderful undertaking. There are several thousand Masons in the Islands who have not taken any part whatsoever in the noblest work that Masonry has ever taken up in the Philippines, in a labor of love that is something to which we can point with pride. That such should be the case is hard to understand for those of us who have taken part in the activities of the Association and have followed step by step its growth and the development of its splendid efforts in behalf of a class worthy of our greatest sympathy, the crippled children.

We hope that the spark will be kindled in more hearts and that the number of supporters of our Hospital will grow more rapidly than it has done in the year just past. Every

Master Mason of this Grand Jurisdiction should consider his masonic edifice incomplete if he has not added to it that stone that should not be lacking in it: membership in the Masonic Hospital for Crippled Children.—*L. F.*

### The Filipino and Freemasonry

Before America had had the time to get thoroughly acquainted in the Philippines, much doubt was expressed by American Masons as to whether the right kind of Freemasonry as understood in America, that is, the non-political, non-sectarian kind, founded on the fatherhood of God and the brotherhood of man, would ever prosper in the Islands except among foreigners. Numerous arguments were advanced on the negative side of the question. Those doubts have been dispelled and those arguments refuted by the events that have taken place in Masonry in the Philippines in the last ten or twelve years. We know now that the Filipino makes a good Mason. Why he does is eloquently expressed by Bro. S. W. Stagg in an editorial in the *Philippine Observer* which we shall reproduce *in toto*, without further comment, and which reads as follows:

#### *Why I Respect the Filipino*

Because he respects himself. There is an innate manliness about him. He has a deep-seated personal pride. No one could ever make a Filipino pull a rickshaw. While he is seldom overbearing he insists on fair and respectful treatment. There is nothing that stirs the heart of the Filipino more quickly than disrespect. The present nationalistic movement of the country is an outgrowth of this Filipino trait. Because he respects himself he wishes to govern himself.

I respect the Filipino because he is innately a gentleman. In my travels thruout the archipelago I have yet to be treated disrespectfully by a Filipino. Everywhere I have been received with unflinching courtesy and kindness.

I respect the Filipino because of his hospitality. One day when traveling in Cagayan valley my tire blew out. Fixing it was a hot, dirty, task. I had hardly finished when an old lady beckoned to me from a nearby nipa hut. She had prepared a big bowl of cold water, soap, and a clean towel for me. While I washed she filled a glass of cool coconut milk for me to drink. Why did she do this? I was a perfect stranger to her. I probably would never see her again. Her hospitality was as free as sunlight. I could multiply such instances by a hundred. I can never repay the Filipino for the hospitality he has extended to me.

I respect the Filipino because of his growing capacity. While there is much social immaturity in the land only a blind man could fail to see the development that is here taking place. Even in my four short years I have seen an increasing steadiness of public opinion. I have seen a marked development of executive skill. I have seen a greater sense of social obligation.

I respect the Filipino because he is forward looking. The glory of most oriental thinking lies in the past. The eyes of the Filipino are fixed upon the future. He is always eager for newer and better ways of thinking and doing his work. The Filipino will relinquish the old for the new more quickly than any other oriental. In this trait lies much possibility for harm but it is also the key that unlocks a golden future.

I respect the Filipino because he is instinctively and devoutly reverent. He has capacity for God. The Filipino student is the most reverent student in the world. Just now he is being accused of irreverence by those who see him sluffing off outworn superstitions for the religion of christian daily living. But a deeper study of the situation would show that this very change is a product of the hunger of the Filipino heart for a satisfactory realization of God.

### Father and Son

No special reference is made in the ritual we use in Symbolic Masonry in the Philippine Islands to the relation between father and son. It is different in the English ritual.

In England, the son of a Mason is called a lewis. He is, according to the Prestonian lecture, depicted "as a cramp of metal, by which, when fixed into a stone, great and ponderous weights are raised to a certain height and fixed upon their proper basis, without which Operative Masonry could not so conveniently do."

Then follows the question, "What is the duty of a lewis, the son of a Mason, to his aged parents?" and the answer, "To bear the heavy burden in the heat of the day, and help them in time of need, which, by reason of their great age,

they ought to be exempted from, so as to render the close of their days happy and comfortable."

In the last ten or twenty years there has been a considerable relaxation in the ties between parents and children. Parental authority has decreased and the idea of the duty that, according to the English ritual, the child owes to the parents is looked upon as a relic of the past in many quarters. It would not be a bad idea to restore the lewis to our ritual.

The English still have the lewis on the tracing-board of the Entered Apprentice; but we understand that in America, Pennsylvania is the only Grand Jurisdiction where that ancient symbol has been retained.—*L. F.*

### Freemasonry Not a Secret Society

Freemasonry is often designated as a secret society, though Masonic authorities have always denied its being one, saying that while it is a society that has secrets, it is not a secret society, that is, an association of persons the existence of which and the identity of whose members are kept secret, generally for unlawful purposes.

This matter was discussed by the National Assembly of France in 1848, when the provisions of a law prohibiting secret societies were the subject of the debate before the House. The following excerpt from the record of that session is interesting:

*M. Volette:* I should like to have some one define what is meant by a secret society?

*M. Coquerel:* Those are secret societies which have made none of the declarations prescribed by law.

*M. Paulin Gillon:* I would ask if Freemasonry is also to be suppressed?

*M. Flocon:* I begin by declaring that, under a republican government, every secret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression; but, from a want of precise definition, I would not desire to strike, as secret societies, assemblies that are perfectly innocent. All my life, until the 24th of February, I have lived in secret societies. Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. Today I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

*M. Coquerel:* As to Freemasonry, your Committee has decided that it is not a secret society. A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemason.

*The President:* The thirteenth article has been amended, and decided that a secret society is one which seeks to conceal its existence and its objects.—*L. F.*

### On the Roll of Honor

The lessons of altruism and self-sacrifice taught by Freemasonry were evidently not thrown away on Brother Maxwell Weinstein, a member of Service Lodge No. 95, Manila, who gallantly risked his life to save a woman from perishing in a burning house at Tientsin, China, last February, and whose heroism has just been recognized by the award to him of a soldier's medal. The following extract from General Orders No. 6 of the War Department, dated May 10, 1928, gives the details of this rescue:

"AWARD OF SOLDIER'S MEDAL.—By direction of the President, under the provisions of the act of Congress approved July 2, 1926 (Bulletin No. 8, W. D., 1926), a soldier's medal is awarded by the War Department to the following named enlisted men:

Maxwell Weinstein, Army serial No. R-625515, sergeant, Regimental Band, 15th Infantry, United States Army. For heroism in entering a burning building at the risk of his life during the evening of February 1, 1928, at Tientsin, China, and rescuing a woman, who was in an unconscious condition on the second floor of her home, carrying her down a burning stairway to safety. Residence at enlistment: Brooklyn, N. Y.

Our most cordial congratulations, Brether Weinstein! We are proud of you!—*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. Harold E. Price (6), Melecio Abella (81), and Paulino Uy Lao (87) to act as Grand Lodge Committee for Visiting the Sick during the month of August, 1928.

**Addresses Wanted**

Wor. Bro. August Schipull, secretary, Manila Lodge No. 1, F. & A. M., Manila, P. I., would appreciate information concerning the present address of the following Brethren: Captain Odmund Arnesen, Charles Bushnell, C. W. Ferguson, W. T. Griffith, A. T. Merrill, E. G. Sargeant, Major C. F. Codori, and Captain Werner Tornroth.

**Receipt for Dues Lost**

A receipt for dues for the period from June 1, 1928, to December 31, 1928, issued by the Secretary of Island Lodge No. 5, Corregidor, P. I., to Bro. David Nolan, has been reported lost. Please communicate any information that you may obtain regarding this receipt to the Secretary of the Lodge named, P. O. Box 3, Corregidor, P. I. This receipt having been lost under unusual circumstances, an attempt may be made to use it for unlawful purposes in the Islands or abroad.

**Stated Meetings of Manila Lodges**

- August 1 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal 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; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
- August 6 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

- August 7 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
- August 8 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
- August 9 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
- August 10 (Second Friday).—Dapitan No. 21, Plaridel Temple.
- August 11 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple, Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
- August 13 (Second Monday).—Southern Cross No. 6, Masonic Temple.
- August 14 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
- August 15 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.
- August 16 (Third Thursday).—Solidaridad No. 23, Masonic Temple.
- August 17 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
- September 1 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
- September 3 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
- September 4 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
- September 5 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
- September 6 (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.
- September 7 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

**Wor. Bro. Harvey A. Bordner Junior  
Grand Lecturer**

In view of his prolonged absence from the Islands, Wor. Bro. Stanton Youngberg has resigned as Junior Grand Lecturer and Most Wor. Bro. Teodoro M. Kalaw has appointed Wor. Bro. Harvey A. Bordner to succeed him.

We understand that Wor. Bro. Bordner will soon start a school of instruction in the ritualistic work, for the benefit of the officers of the constituent Lodges, a number of whom are in need of having their memory refreshed and errors and deficiencies in their work corrected.

**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.

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## Pieces of Architecture

### The Outlaw

(A Masonic Story by LEO FISCHER, P.M.)

Murray Marner did not know himself what he was looking for in the wilderness through which he was tramping, a knapsack on his back and a rifle over his shoulder. He was interested in geology, in orchids and butterflies; he loved to sketch from nature, and he had hunted considerably in his life. But it was the spirit of the explorer that urged him to go where others would not travel and made him prefer the jungle trail and the solitude of the tropical forest to smoother roads and the company of mankind.

With the money he had made in business in South America, he might have enjoyed life and might now be driving around the Bois de Boulogne or the Tiergarten in charming company instead of roughing it in the wilds of the island of Luzon.

The narrow trails that traverse the Philippine forests do not afford comfortable traveling. Marner had just emerged from one of the sunken roads one frequently finds in those woods, with the viscous mud ankle-deep, and the perspiration was streaming down his face. On the right and left of the trail there were huge narra and lauan trees, with vines hanging between them like festoons, and smaller trees and luxuriant underbrush filling the rest of the space, the whole forming a huge green vault. There was not a breath of air and the temperature was like that of a Turkish bath.

Marner plodded on. In the Philippines the same as in Cuba, where he had explored forest and jungle, no large carnivora had to be feared; but he gave a start when, with a grunt and a squeal, a young wild pig darted across the trail and disappeared in the dense underbrush. Following the track of the animal, from curiosity rather than with a desire to pursue it, Marner found a well-defined narrow trail which had evidently been used by human beings. Great pains had been taken to conceal it from the eyes of travelers on the main trail, and this excited Marner's curiosity still further. Resolutely, he followed the narrow path.

To his great astonishment, after advancing three or four hundred yards through the dense underbrush, he suddenly found himself in the open, on the edge of a kettle-like depression which he judged to be about a mile in diameter. It was almost circular in shape and several hundred feet deep. The steep sides were formed by limestone cliffs.

Marner examined the strange valley with interest. There were trees at the bottom and the water of a small stream glistened in the sun. A few patches of green near the water looked very much like a garden plot. This and the concealment of the way of approach to the valley appealed to Marner's natural curiosity. Cautiously he followed the path, which led down the exceedingly steep slope of the hill. Presently he lost it. The limestone had preserved no tracks, and carefully feeling his way, Marner

descended farther, using projecting ledges and roots to assist him.

When he least expected it, a root which looked solid gave way, and with a crash and a rattle of falling stones and pebbles, the climber half slid, half fell down the cliff and landed on a heap of earth below. One of the falling stones struck him on the head and for a few moments he lay there, dazed by the shock.

When he opened his eyes again, he was looking into those of a tall, lean Filipino who stood in front of him, an unsheathed bolo in his hand. The long, keen blade shone like silver, and the deep-set, glowing eyes of the native bored into those of the American searchingly and malevolently. The grim expression of the deeply lined, weather-beaten, strong face boded ill to the intruder.

At last the Filipino broke the silence.

"So you have found me at last?" he said, with a deep, hollow voice. "You people have hounded me like a wild beast and will not even let me die in peace in my mountain retreat. Now you must take the consequences. I will not go to prison and your dirty hangman shall not lay hands on me! There is one higher than you and me, and he has placed you in my power, though you came well armed."

The American saw that the Filipino had put his foot on the rifle which had fallen with him. He tried to rise; but with a groan of pain he subsided. He had broken his left leg above the knee!

Marner knew that the other man meant to kill him. Life was precious to him; but he felt little fear. With a smile he looked up at the man in front of him and said, in as good Spanish as the other had been using:

"I have never met you before, my friend, and I have not been looking for you. In fact, I found the trail leading to this valley by accident and followed it from curiosity. My being an intruder is my only offence. I have broken my leg and that should entitle me to consideration instead of threats."

The Filipino shook his head.

"I do not believe you," he replied. "Anyway, you know too much to return to the outside world. It is a law that spies must die, and you shall pay the forfeit."

The eyes of the Filipino were traveling down to the breast of the American, perhaps preparatory to thrusting the sharp bolo into his heart. Then, suddenly, he bent forward. A jagged root had torn Marner's shirt and under-shirt and the triangle that had been ripped into the fabric exposed a liberal expanse of skin. In 1898, when Marner, then a young man of 22, was about to sail for Cuba with Roosevelt's Rough Riders, he had had the square and compasses tattooed on his breast, and the emblem had caught the eye of the man who was about to send him to his last accounting.

Marner noticed a sudden change in the attitude of the Filipino. The fierce expression, the determination to slay, had gone out of the man's eyes. The muscles of his right arm had relaxed. Without taking his gaze off the American

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he drew a few figures with the point of his bolo on the slab of lime-stone by his side.

"Can you explain those figures?" he asked.

Then things were suddenly clear to Marner. With a smile, he explained the symbolic meaning of the square and the level, and when the Filipino asked him for a sign, he gave it.

"I am Arturo Maclaran, the outlaw," said the Filipino, solemnly. "The world believes I died many years ago; but some of my enemies still fear I may come back, and one of them is the governor of this province. I have lost faith in most things; but I still cling to the Royal Art. I am leading a hermit's life in this valley, the only entrance to which you have found. Your life is sacred to me now, as that of a Brother; and my life is in your hands—"

"And in safe keeping," continued Marner.

With deft hands, the outlaw examined Marner's leg.

"A simple fracture," he said, "but it will be some time before you will leave this valley again. Trust me, my friend. I was a *practicante* (hospital corps man) in the Spanish army in my young days and know exactly what to do."

In an incredibly short time, he had improvised splints and bandages, then, with infinite precautions and a strength which Marner would never have suspected in the gaunt body, he carried his patient several hundred yards to his hut. This was a small cabin of wood and bamboo, skilfully put together and fitted into a cave in the side of a cliff. The floor consisted of split bamboo, and the front of the hut was a curtain of native cloth, of the same color as the cliff. The place was scrupulously clean.

After making his guest comfortable on the floor of the hut, Maclaran said: "I have not much to offer you, my friend. There are the camotes, eggplant, tomatoes, and roasting ears which I grow near my hut, the mangoes, guavas, papayas, and other fruit that the woods yield in abundance, the doves and other birds which I snare, and an occasional wild pig or deer which I hunt with this weapon." He pointed at an enormous bow and a bundle of arrows of Negrito manufacture that stood in a corner. "All I can offer you now is jerked venison, roast corn, roast camotes, and fruit. I also have bee's honey if you care for it."

Marner asked his host to unpack his knapsack and smiled inwardly at the childlike curiosity and eagerness with which the outlaw examined the compact provisions contained in various tins and boxes. The Filipino's eyes sparkled at the sight of luxuries such as coffee and tea. The latter, which he had often taken with Chinese friends many years ago, he replaced by an aromatic leaf that grew in abundance in the valley; but the former he missed sadly.

He pointed out to Marner the location of his tobacco patch and was much pleased when the American sampled some of his leaf in his pipe and pronounced it excellent. As a novelty, Maclaran greatly enjoyed some of the tobacco that Marner was carrying; but he went back to his own product.

"How long have you been living in this valley?" asked Marner, while Maclaran was busy preparing a pot of tea.

The outlaw reflected a few moments. Finally he said: "It will soon be twelve years. After I had been desperately wounded in a fight with the Constabulary, my old lieutenant, Molina, hid me several weeks in his house. But he learned that his mistress was planning to betray us both to our enemies, who had offered a reward for my capture. So he cut her throat before I could prevent it, and then he took me to this place, the *Valle Escondido* (hidden valley), the existence of which was known to him alone. Daniel, my old servant, supplied us periodically with provisions, which he left in a cleft of the rocks near the main trail, on the day of the full moon, and that is what he is still doing now, the faithful old fellow. I have some money and he uses that to buy my provisions. Molina died a year after we came to this valley."

"And you have been living alone ever since?" asked Marner.

"Not entirely," replied the outlaw. "Five years ago a leper, trying to make his escape from the Government, which was going to send him to Culion, the Leper Island, found his way into this valley. He was starving. I fed him, built a hut for him at the other side of the valley, and nursed him the best I could; but he died three years ago. He was grateful, though he sometimes cursed me for keeping him alive."

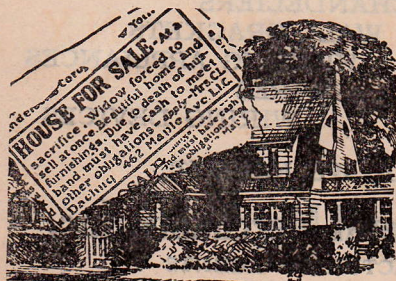
Marner looked over the silent little valley. Abruptly, he pointed to the other side. "What is that column of smoke over there? I have seen it for the last few minutes."

The outlaw smiled. "Smoke? No, my friend, those are bats. There is a big bat-cave over there, and it takes its inhabitants about forty minutes to come out in the evening and the same time to return in the morning. They move with the precision of an army. You will see that cloud of smoke for another half hour."

In the evening, the two new friends smoked their pipes together and discussed Freemasonry. Maclaran had been Venerable Master of his Lodge and was ardent and sincere in his Masonry. He showed Marner deep scars on his body, left by ropes and implements of torture in 1896, when he was arrested and tortured by the Spaniards for no other reason than that he was a member of the Craft. He had steadfastly refused to betray his Brethren and had escaped from his prison in Cavite with the connivance of an old comrade in arms, also a Mason, who belonged to the *Guardia Civil*. Then he had joined Aguinaldo and taken part in many battles, first against the Spaniards and then against the Americans.

"He is a man, Don Emilio!" said the outlaw, speaking of Aguinaldo. "My great grief is that I shall die without having seen him again. And he is a member of our great Order, and so was Mabini, the Sublime Paralytic, and Rizal, our great martyr. And so is Manuel Quezon, a firebrand, but as shrewd a politician and statesman as there ever was."

The outlaw pointed to a shelf in the corner of the hut. There, carefully preserved and guarded against insects and dust, were a few books, his companions during many weary



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hours of solitude when the rainy season was on and it poured incessantly for days and weeks.

"Now I have you to talk to," he said, "a man of education and refinement who has seen the world and has the heart of a Mason, besides. This is like an oasis in the desert, like a ray of light in a dark night, my friend."

Marner spent a fairly comfortable night. Early the next morning, the outlaw made him a cup of tea, then he asked to be excused, as he must do something to provide better food for his guest. Taking his bow and arrows, he crossed over to the little trail and soon disappeared over the rim of the valley.

An hour later he returned, with a young deer hanging over his shoulder, covered with mud and the blood of the dead animal, but happy. "To-night you shall have the finest venison broth you ever tasted," he assured Marner, "and my *tapa de venado* (jerked venison) is something that you will surely enjoy."

In the evening, after partaking of the famous venison broth, which was certainly delicious, the two friends were enjoying the cool night air and smoking their pipes. The outlaw pointed at the moon.

"To-morrow we shall have full moon," he said, "and if you have any message to send concerning your safety, you must give it to me. I shall meet Daniel, my old servant, myself at the appointed place, when he brings the provisions. This is a thing I seldom do. Write a message and I shall give him instructions how to post it. I am not over-anxious to put my neck in a halter, and we must be careful about it."

Fortunately, Marner never went on a trip without carrying a few postcards in his knapsack. He wrote on one of these a simple message to the friend in Manila on whose invitation he had come to the Islands, telling him not to worry, as he was not dead, but laid up with a broken leg and stopping with a friend in the mountains.

During the next few days, Marner learned to admire and esteem his new friend. He concluded that the outlaw had been much sinned against. The murders which were the principal charges against him had been acts of legitimate self-defence. He was blamed for many misdoings of his companions and especially of Molina, his lieutenant, who, though brave and devoted to his chief, was a precious scoundrel. Maclaran had exercised a restraining, beneficent influence over the lawless men that surrounded him, in times when deeds of violence were the rule rather than the exception. But his enemies had slandered him and had twisted and distorted facts until the authorities looked upon him as a bloodthirsty villain who must be hunted down and exterminated.

As a youth, Maclaran had studied medicine, but had been unable to complete his course because one of his professors at the Santo Tomas University, an arrogant Spanish priest, had taken a dislike to him and had worked against the young man until he got him expelled. He subsequently

served in several campaigns as *practicante* in the Spanish army in the Islands, and had established himself in business and was prosperous when he took up Masonry. When the great Masonic persecution of 1896 began, he was one of the first men arrested and lost everything he had. He distinguished himself by his bravery as an officer in the Filipino army, and as he refused to surrender to the Americans, he was finally declared to be an outlaw.

After supper, when the *Valle Escondido* looked like a scene from fairyland in the bright moonlight, the outlaw would entertain his companion by reciting entire chapters of "Don Quijote" or some other Spanish classic he had in his little library; but he preferred to listen to Marner's experiences in the Spanish-American War and his description of his travels in Cuba and South-America. The Latin American republics interested him exceedingly.

"Ah, if my country were free and independent, the world would soon see that we are better equipped to govern ourselves than the people of many of those countries!" he exclaimed. "We have been a revelation to your people in many ways, and I am sure your country would never regret giving us that which I consider we are entitled to."

For a few moments there was silence. On general principles, Marner agreed with the outlaw; but he did not consider himself sufficiently familiar with the situation to follow his impulses which generally made him disregard economic and practical considerations for the benefit of the great ideals that he cherished as an American and a Mason.

In daytime, the chief delight of the outlaw during their leisure hours was to play chess with his new friend. He was a chess player of great ability and Marner, who played a good game himself, lost oftener than he won. The chessmen had been carved by Maclaran himself, and they played on a thin slab of rock fashioned into a chess board.

Maclaran had great success as a hunter. Meat was never lacking at the table of the outlaw and his guest. The big black bow was as effective as any shotgun, and Marner's rifle stood unused in the corner.

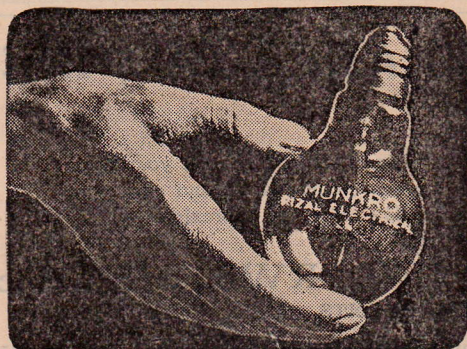
As the days went on, the outlaw became gloomy.

"Ere long your bone will be thoroughly knitted and you will be able to leave the valley," he sighed. "I have never before dreaded solitude, but now I do. I must be getting old. I have neither wife nor child, brother nor sister left in the world; but a friend like you would replace all these."

Marner looked up from his sketch-book. He had been putting the finishing touches to the sketch of a *puñalada* pigeon which, tamed by Maclaran, was sitting on a limb of a tree near the hut.

"Look here, Arturo," he said, "I have been thinking things over quite a bit and I have an idea that I can secure your pardon. One of the greatest Americans who ever lived is now governor-general of these Islands. He is a man who is as just and true as he is warm-hearted and

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ready to ride over conventions and opposition when his heart tells him to. Moreover, he was colonel of my regiment in 1898 and is a good friend of mine. I am sure that I can make him see things the right way. He, too, belongs to our great Institution, as I have told you."

Maclaran shook his head. "My friend," he said, "the man who sits in Malacañan cannot always do what he pleases, and the governor of my province and his henchmen and political friends will see that I do not get executive clemency. Your friend may not be like Pontius Pilate; but I do not think he will endanger the success of his administration for the sake of a man without friends, whose enemies are as numerous as the bats in the cave over yonder."

"I am sure I shall succeed," Marner said. "I understand that the situation of your great enemy, the provincial governor, is rather precarious, and that he will not oppose Malacañan, from fear of reprisals."

Marner was now able to walk with the aid of a stick, and the outlaw was confident that in two weeks he would be able to climb to the rim of the valley. If he did this on a Saturday, he would be sure of meeting people on the trail, that being the day of the weekly market in the pueblo in the big valley below, and he would then be able to hire a horse.

The days were passing quickly now, too quickly for the outlaw.

"To-day is Friday," he said, regretfully, "and tomorrow will be the best day for you to leave. Early in the morning, I shall take you to the rim of the valley and leave you there. But you must go down the trail a good distance in order not to give away the location of this valley."

The American was silent. Though he was anxious to return to civilization, his friends, and his work, he felt an almost insane longing to stay in the *Valle Escondido* and continue to share the fate of his Filipino friend.

"Arturo," he finally said, "you will not stay here very long. I am certain I shall be able to convince the Governor-General and he will crush the opposition the importance of which I think you overestimate. But as I must go tomorrow, let us make a tour of the valley. I have not been in the east part of it, where the leper lies buried."

"I hardly ever go there," replied Maclaran. "Somehow, I have always felt as if death were hovering about me over there, beyond the leper's hut. You know, human beings often have strange forebodings, and who knows—"

He stopped, then he continued: "All right, let us forget our worries and spend our last day like school-boys on a vacation. Take your rifle along; I have not fired one for many years, and a shot or two won't give away the location of the *Valle Escondido*."

They traversed the valley. Near the remains of the hut that had housed the leper, a cross marked the last resting-place of that unfortunate.

"Did he die here?" asked Marner. "Would it not have been the safest if you had set fire to the hut?"

The outlaw smiled. "My friend, that poor fellow was a faithful follower of the Church of Rome and did not believe in cremation. I found his dead body about two hundred yards from where he lies buried, at the foot of a rock.

"It was swollen, as if a snake had bitten the man. I dragged the body all this distance because I could not dig a grave where I had found it, the soil being rocky there."

Continuing on his way, with the American following a short distance behind, the Filipino stopped near a large rock.

"This is where I found the body," he said. He stepped to one side, intending to go around the rock. Suddenly Marner uttered a cry of warning. There was a fierce hiss. From the rank grass rose a dread apparition: the spreading hood, the darting tongue, and the vicious small eyes spelled death. Before the Filipino could jump aside, the cobra had struck him in the calf of the leg. As the serpent was gliding across the space in front of the rock, Marner struck it with his rifle and killed it.

The outlaw had sunk down. With his body propped up against the rock, he was gazing across the valley towards his cabin.

"Don't bother," he said to Marner; "I am doomed. It will be a matter of a few minutes. Bury me by the side of that poor leper, and, if you find the time, put a cross on my grave and carve a square and compass on it. I am glad to have known you, my Brother. The Great Architect was good to me when he sent you to this valley, and I am now content to die."

The struggle was brief. Kneeling by the side of the outlaw, whose right hand grasped his own in a death grip, Marner saw his friend gasp his last not fifteen minutes after the cobra had struck him.

The American slowly rose, looked at the inanimate body for a few moments and then walked over to the leper's grave. All afternoon he toiled, and when the evening came, another mound rose by the side of that of the leper, with a rude cross on it. Tied to this cross was the slab of stone that had served the dead man as a chess-board, with a square and compass carved on it.

Early next morning, Marner stood on the rim of the *Valle Escondido*. Through his field-glasses he could plainly see the new cross with what he knew to be the emblem of the greatest and noblest Institution the world has ever known.

"Farewell, my Brother," he murmured. Then, returning his field-glasses to their case and adjusting his knapsack, he picked up his rifle. Casting a last look at the silent valley, he turned about and followed the trail that was to lead him back to the world he had left months since.

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## The Fickleness of Justice

By JUAN NABONG, Hiram Lodge No. 88

Justice has been pictured as a blindfolded woman, with a balance in her left hand and a sword in her right. While she is a leveler of human rights, she is at the same time a terrible avenger of human wrongs. In her presence, monarch and peasant, rich and poor, high and low, weak and powerful, are the same and must suffer alike for wrongs committed.

Justice is the most merciless and heartless of human institutions. She has no remedy in her hand except the sword of punishment. There is no hope in her presence, only revenge for every iota of wrong committed. Not until the sword which Justice is carrying in her hand is taken and the cover of her eyes removed, will the prisons of the world be destitute of human beings who are at present sentenced to isolation from the world at large.

Justice is not the same the world over and not the same for all men. What is justice for the Russian is injustice for the Englishman, and vice versa, what is justice for the Englishman is injustice for the Russian. The Filipino believes that America will do him justice by making his country independent, while America believes that it will be an act of injustice, a betrayal of her trust, to leave the Filipino alone and unprotected.

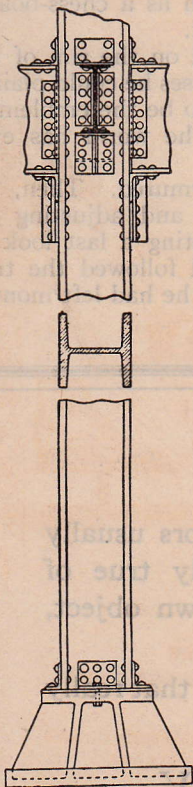
Where then is the fountain of pure justice? If a person is sentenced to fourteen years in prison after an affray resulting in the death of another, why should another be put to death because he deliberately planned a killing? Did not both persons kill? Was not a life lost, though different methods were used? Why should a person who steals an article worth seventy centavos and who happens to be a recidivist, be sentenced to thirty-one years in prison, when an unscrupulous lawyer, who embezzles thousands of pesos belonging to his client, is sentenced to only a few years in

prison?

Justice is not eternal. What is justice to-day was injustice yesterday, and what is injustice to-day may be justice to-morrow. Horse-racing was at one time unlawful; to-day, horse-racing is one of the forms of legalized gambling. Formerly, a man could have a hundred wives and be called great and wise, as King Solomon, and be just in the sight of men. Now, it is unlawful to have more than one wife. Formerly, there was no divorce in Christian countries; to-day divorce is rampant in most of them. The changes are rapid and revolutionary. What we consider an innocent pastime to-day may be deemed a crime to-morrow. Justice is as changeable and voluble as a woman whose favor is sought by fickle men. Not until mankind unites in demolishing this false goddess called Justice, who has a deceitful balance in one hand and a cruel sword in the other, shall we find a remedy for the ills that afflict us to-day.

Human justice as administered at present is revenge inflicted through the law. Our Penal Code provides punishment for offences from the most trivial and pardonable errors to the most heinous crimes. The principle pervading human justice as applied to present-day affairs, is an eye for an eye and a tooth for a tooth. Our judges and officers of justice, good and honorable as they may be, are made the lawful instruments of the inhuman revenge of others.

If a man has wronged you, should that man be punished for his wrongdoing by being segregated from the rest of society like a wild beast, when in our midst we encounter daily men who, though walking about free and unrestrained, are worse than the wild beasts of the jungle? We are too prone to run to the prosecuting officer of the government for every fancied wrong. Complaints without number are being filed that should never have been written. Our courts are working overtime to handle the constantly increasing number of complaints. If a man fails to pay what he owes us, we sue him without our conscience repro-



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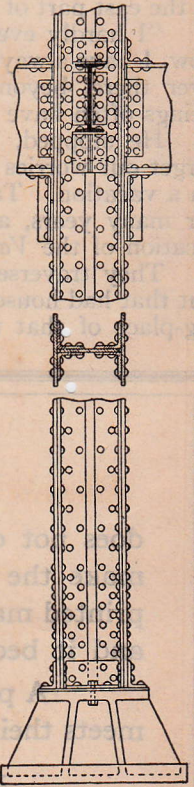
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ing us in the least for it. Like Shylock, we demand our pound of flesh. If a man deprives us of an eye, we demand an eye in return. If he causes us to lose a tooth, we demand that he, also, shall lose one. If a man slays another, we demand that he die in the electric chair.

Speak of mercy and forbearance and you will be called sentimental and womanish. Hardness of heart is one of the outstanding characteristics of our materialistic modern civilization.

But, the more we punish, the more numerous are crimes. The more murderers we put to death in the electric chair, the more murders are committed. We speak of reforming criminals; but our methods of reform are such that they harden them instead.

Laws are made every day and so-called justice is administered without cessation; but lovingkindness and mercy are cast aside. We demand our rights, regardless of the suffering that we may cause. Like the Pharisees, we strain at a gnat and swallow a camel. Modern education has taught us to refrain from acts of violence against our fellowmen; but we hale those who have offended us into court, to be dealt with in accordance with our antiquated methods of dealing with lawbreakers. Instead of healing the wound that the other man has struck us, more suffering is inflicted, this time upon the offender and, perhaps, his family. A spirit of revenge is engendered which drives love and charity from our hearts and breeds hatred and mistrust.

According to Giovanni Papini, the celebrated author of the Life of Christ, there are three methods of dealing with a person who has struck you. One is to strike back and return twice the evil which he gave you. This is our present method of dealing with our enemies, but we do it legally, through our fiscals, judges, and executioners. The other method is to run away. This increases the aggressiveness of your enemy who, emboldened, may pursue you and knock you down. This is the attitude of the weak, who thus becomes an accomplice to the lawlessness of others.

The third method, which nobody follows, but which is the most effective of all, is to turn the other cheek, as taught in the Great Light of Masonry, the Volume of the Sacred Law. It requires a degree of self-control which is very rare in these days. To strike back, when a person has struck you, means that there will be more blows and violence, and someone may finally be killed over a trivial thing. To run away when a person has struck you is cowardice of the meanest sort. But to turn the other cheek is to cut the chain of wrongdoing at the start. Your enemy cannot accuse you of cowardice as you show him where to strike next. Courage is admired by all, especially moral courage, that rare quality possessed only by the superior man.

Man is a fighting animal and exults in the anticipated resistance of the angry blow. But with no resistance offered, his zest for a fight is lost. The sight of a man as strong as he, but acting like a god in his presence, throws him off his balance and he has not the strength nor the heart to strike another blow.

To the Mason has been given the task of bringing closer the day when strangers shall be brothers, when the moral law shall reign supreme, when men's actions shall be circumscribed as by a circle.

Let those who have taken the solemn vow to lead a life in perfect accord with the moral and spiritual law lead in ushering in that day when swords shall be turned into plowshares and spears into pruning hooks, when there shall be no more tears, and anguish shall be felt no more. Such an age will come only when men shall practice the principles of the Man of Galilee and act with faith, hope, and charity towards all. That age will also be the age of Universal Masonry, as it is upon such principles and actions that our noble and ancient institution is founded.

Let us help bring in that age. As Masons, it is our duty to help make this world a better world, "to turn beasts into men, men into saints, and saints into angels".

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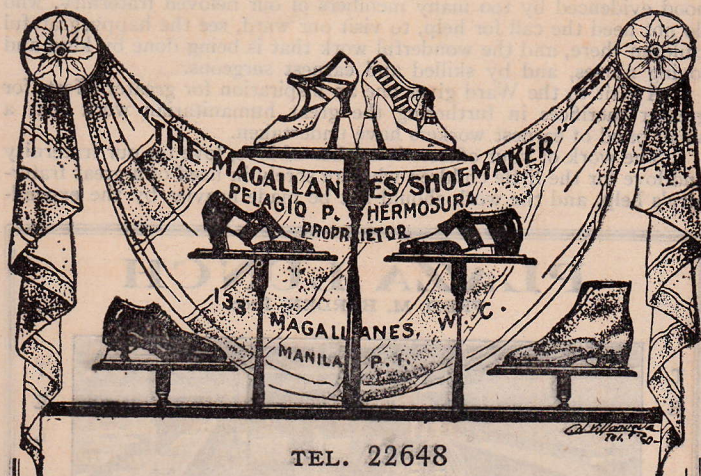
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### Annual Meeting of the Masonic Hospital for Crippled Children, Inc.

On Monday, July 16, 1928, at 4:30 p. m., the Masonic Hospital for Crippled Children, Inc., held its fourth annual meeting in the Scottish Rite Hall of the Masonic Temple, Escolta. The attendance was small; only the enthusiasts had turned out. A quorum being present, the meeting was called to order. The president, Right Wor. Bro. W. W. Larkin, read his report which was as follows:

To the Members of the  
Masonic Hospital for Crippled Children  
Manila, P. I.

**Fraternal Greetings:**

Since we last assembled in this room a year has past, and our infant hospital is a year older. On the part of your officers and directors, it has been a year of earnest endeavor. There have been days of joy and days of sadness. The days of joy were those on which kindly hearts responded to the tragic wail of helpless children, the days on which grateful and happy parents received in their arms the child that was once a cripple. The days of sadness were those on which fond parents from distant towns brought their sick and crippled children to your officers and with tears in their eyes pleaded in vain for a place in our overcrowded ward, the days on which the mail brought no money to replace or augment our funds on which there is so great demand.



Rt. Wor. Bro. W. W. LARKIN, *President*

Your President recommends to those who think the effort is not worth while, who feel discouraged at the indifference to suffering childhood evidenced by too many members of our beloved fraternity, who do not heed the call for help, to visit our ward, see the happy, grateful children there, and the wonderful work that is being done by kind and loving nurses, and by skilled and earnest surgeons.

A visit to the Ward gives one an inspiration for greater effort, for greater sacrifices in furthering the great humanitarian work that a small band of earnest workers have undertaken.

The work of your officers is a labor of love, love for our fraternity and love for the little children who are sorely in need of a great fraternity's help, and the work should not be made heavier by the expend-

iture of so much time, energy and money in connection with the constant and repeated drives for members.

Charity is the greatest of masonic virtues and all those who are entitled to wear the square and compass should earn the right to wear the emblem of the Masonic Hospital for Crippled Children by paying for a membership therein.

On more than one occasion every member of the craft has been solicited, and it is discouraging, to say the least, that so many still hold aloof and let the generous few carry all the load. Nevertheless, the few generous souls whose hearts have responded to the cry of the little cripples intend to carry on until all their brethren have seen the light, the light that shines in the eyes of grateful children.

Brethren, our hospital is a fact, it is a growing institution, an institution that is making Philippine Masonic History, and strong and healthy children of those that once were helpless cripples.

Due to the lack of support of which we have complained, it became necessary, in order to carry on the work, for your directors to appeal to the general public for financial support. This appeal took the form of benefit performances.

The first was a dancing recital given by Mrs. Lucy Clark and her pupils at the Grand Opera House on September twenty-third, nineteen hundred and twenty-seven, and the second a Cine Benefit at the Ideal Theater on May thirtieth, nineteen hundred and twenty-eight. The former netted the association ₱2,276.92 and the latter ₱902.10. Both these benefits were given a great deal of publicity and it would be but a repetition to go into details here. I desire, however, to again thank all those who contributed of their time and means and thus made possible the success achieved.

The Association is grateful to and appreciates the courtesy of the Ancient Arabic Order Nobles of the Mystic Shrine, the Metro-Goldwyn-Mayer Company, the Ideal Cine and Mr. Allen H. Ratterree for the opportunity of screening the great Shrine picture entitled "An Equal Chance". This film together with "The Bugle Call" was run at the "Ideal" on May thirtieth from eleven a. m. to eleven p. m. for the benefit of the Hospital, and tho the attendance was far short of what it should have been, still the net proceeds were approximately ₱1,000.00. The management of the Ideal Cine cooperated in every way and worked hard to make the benefit a great success, and are entitled to our appreciation and gratitude.

The auditor's report, which is submitted herewith, speaks for itself and I will not burden you with a repetition of financial data.

Owing to the lack of specialists in orthopedic surgery in the Philippine Islands, the Association arranged with the University to permit Dr. José I. Abuel to take a special course in orthopedic work in Vienna at our expense, with the understanding that upon his return to Manila, he would devote a portion of his time to the treatment of crippled children for which the hospital was willing to pay, but upon his arrival he would accept no compensation other than transportation expenses. Dr. Abuel has been visiting our Ward three times a week and in addition has made many special trips when he had operations to perform. He has also treated numerous out-patients. Dr. Abuel's work has been very successful and all who have come in contact with him speak highly of his skill as a surgeon.

The hospital has been very fortunate in being able to secure his services.

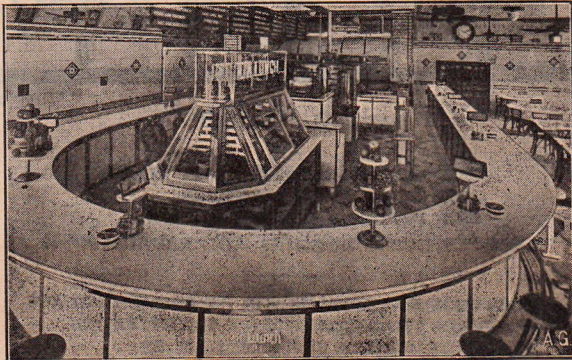
Since the opening of our ward, sixty-four patients have been admitted and treated in the ward and in addition a number of out-patients have been treated.

The following is a list of patients admitted during the year ended June 30, 1928:

[We have left out these lists. The first is a list of the 20 patients admitted to the ward during the year covered by the report. They represented the following provinces: Albay, 1; Batangas, 2; Cagayan, 1; Camarines Norte, 1; Cavite, 2; Isabela, 1; Manila, 9; Nueva Ecija,

**PLAZA LUNCH**  
FRED. M. HARDEN, Prop.

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SUPPLIES FOR  
SECRETARY'S OFFICE**

*Catalogs on Request*

1; Pampanga, 1; Romblon, 1. Next follows a list of 12 other patients treated by the orthopedics department, and then one of 2 outside patients.—*Note of Editor.*]

The following patients were in the hospital on June 30, 1928:

1. Oscar Alfon, of Cebu, Cebu.
2. Pelagio Yolara, of Manila.
3. Antonio de Guzman, of 1069 Padre Ortega, Tondo.
4. Juan Juste, of Cavite, Cavite.
5. Julita Duran, of Guinobatan, Albay.
6. Romeo Cabrera, of 354 Isabel, Sampaloc, Manila.
7. Tomás Sarte, of Paracale, Camarines Norte.
8. Francisco Ocampo, of 19 Lealtad, Sampaloc, Manila.

Before closing this report, I wish to pay tribute to all those who in various ways have supported the Association during the past year.

The CABLETOW and *Far Eastern Freemason* have both been very generous in the space and publicity which they have given to the Hospital.

To Bro. Leo Fischer the officers feel very grateful for the excellent publicity which he has carried on throughout the year. His articles in the above mentioned publications have been prime factors in preventing interest in the Hospital from waning.

In connection with Dr. Darby, of the Mary J. Johnston Memorial Hospital, who is loved and esteemed by all who have had the pleasure of knowing her, I wish to quote the following from a tribute of appreciation by Bro. Leo Fischer.

"The Ward for Crippled Children is extremely fortunate in having the constant attention and care of a lady who is not only a most competent surgeon, but is endowed with the most admirable enthusiasm and love of her work. It is this specialist in children's diseases whose skilful hands, keen mental faculties, splendid training and big generous heart have been a source of blessing to the many children who have passed through the Masonic Ward for Crippled Children, and we desire to pay a grateful tribute to her fine work with the little patients and her wonderful devotion to duty.

"We have no decorations to pin on Dr. Darby's breast; all we can do is to say, with the multitude of grateful little boys and girls who have been benefited by her skill and zeal: 'God Bless Dr. Darby!'"

The devotion and tender care of the nurses soon win the hearts of the little children in their charge, and the only tears shed by some of the little tots are those shed when they are discharged and go away to make room for others who have been waiting to take the vacant beds.

The Association closes the year with a cash balance of ₱33,943.98 which is ₱1,113.10 more than at the beginning of the year. This result is encouraging when we consider that our expenditures were ₱7,452.79 and that during the year Plaridel Trust Agreement Certificates to the amount of ₱2,123.00 were accepted in payment of dues and fees.

Our gross income for the year was ₱16,170.89, and our expenses ₱7,428.79, leaving a net income of ₱8,742.10.

Our assets at the close of the year as shown by the auditor's report consist of—

Cash on hand and in bank.....	₱33,943.98
Stocks and Bonds.....	25,450.00
Furniture and Equipment.....	499.07
or a total of.....	₱58,893.05

Our energetic and enthusiastic Secretary deserves most of the credit for the success achieved and his optimism has been a great source of inspiration for all who have had the pleasure of working with him.

I close this report with full confidence in the Masonic sentiments of our members, and bespeak for the new directors the same confidence and support which you have given those who now report their stewardship.

Fraternally submitted,  
W. W. LARKIN.

The Auditor's report shows, among other things, that the expenses of the Hospital during the year were as follows:

*Hospital Expenses:*

Ward Maintenance, Mary Johnston Hospital.....	₱5,490.00
Maintenance of Extra Patients.....	537.50
X-ray and Clinical expenses.....	291.50
Hospital supplies and materials.....	247.10
Transportation Allowance of Dr. J. Abuel..	540.00
	<hr/>
	₱7,106.10

*General Expenses:*

Publicity—Photos, Slides, Circulars.....	₱ 147.90
Stationery and Printing.....	80.34
Postage Stamps and Box rental.....	76.00
Sundry Incidental Expenses.....	18.45
	<hr/>
Total Expenses.....	₱7,428.79

In the certificate of the public accountant, Bro. F. Dalupan, at the end of this report, there are, under "Comments," among others, the following significant remarks:

It has been noted that no salaries were paid by the institution to any of the officers who rendered services to the institution nor was any payment for clerical assistance borne by the association. In this connection I have been informed that all services rendered and to be rendered were and will be without charge to the association.

The treasurer, Wor. Bro. Fred M. Holmes, and the secretary, M. W. Bro. Joseph H. Schmidt, likewise submitted reports which were accepted like that of the president. The members present stood a minute in silence, with bowed heads, as a tribute to the memory of the departed members of the Association.



Most Wor. Bro. JOSEPH H. SCHMIDT, Secretary

The Secretary's report was as follows:

July 14th, 1928.

To the  
President, Directors and Members  
of the Masonic Hospital for Crippled Children.

Greetings:

In accordance with article six, section five, of the By-Laws of the Masonic Hospital for Crippled Children, I have the honor to make the following report of the work performed by me, as Secretary of this Association, during the period from July 1, 1927, to June 30, 1928:

The Association had on June 30th, 1928, the following members:

2	Honorary
30	Life
19	Sustaining
1507	Regular
<hr/>	
1558	Total Membership

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On June 30th, 1927, our Association had 1454 members, and during the past 12 months, it gained 104 members, making a total of 1558 members.

The Secretary issued the following receipts during the past 12 months:

- 13 Sustaining Membership at..... ₱ 100.00 each
- 48 Regular Membership at..... 12.00 each
- 603 Dues Receipts at..... 2.00 each
- 80 Donation receipts.
- 150 Special receipts for Plaridel Temple Certificates.

Donations of Plaridel Temple Agreement certificates were in each case acknowledged by a personal letter.

Over five thousand letters were mailed by your Secretary during the past year, including campaign letters for the purpose of increasing our membership.

The Secretary deeply regrets to report that during the past year we lost, by death, the following members:

- Bro. Leonard Wood, Anglo-Saxon Lodge No. 137, Brooklyn, N.Y.
- Bro. C. H. King, Lodge No. 231.
- Bro. William G. Carter, Batangas Lodge No. 35, Batangas.
- Bro. Pedro V. Asunción, Kasilawan Lodge No. 77, Manila.

Bro. Leonard Wood being the Honorary Vice-President of our Association and Governor-General of the Philippine Islands at the time of his death, the undersigned recommends that the Association adopt the following resolution:

RESOLVED, That the death of Bro. Leonard Wood, Honorary Vice-President of the Masonic Hospital for Crippled Children, who departed this life on August 7, 1927, has deprived this Association of a member who enjoyed the love and esteem of everybody in a singularly high degree. Warm-hearted, sincere, and endowed with a love of suffering humanity rarely paralleled in this world, this great American will ever be remembered with affection and reverence by our Association, each and every member of which deems it an honor and a privilege to have been associated with him in the great work undertaken by the Masonic Hospital for Crippled Children.

So when a good man dies,  
For years beyond our ken,  
The light he leaves behind him lies  
Upon the path of men.

I gratefully acknowledge the most valued support given the Masonic Hospital for Crippled Children by Messrs. Clark & Larkin who placed their staff of clerks at my disposal, keeping the accounts and records of the Association up to date.

The efficient work of Mr. Francisco Dalupan, Certified Public Accountant, in auditing the accounts of the Association and giving us

a most comprehensive statement of the same, free of charge, is duly appreciated.

Special thanks are also due my very able assistant, Bro. Lazaro Carmona, who has been helping me write the letters, certificates, etc., and do other clerical work for the Masonic Hospital for Crippled Children, without remuneration of any kind.

Yours fraternally,

J. H. SCHMIDT,  
Secretary.

The resolution proposed in this report was adopted unanimously.

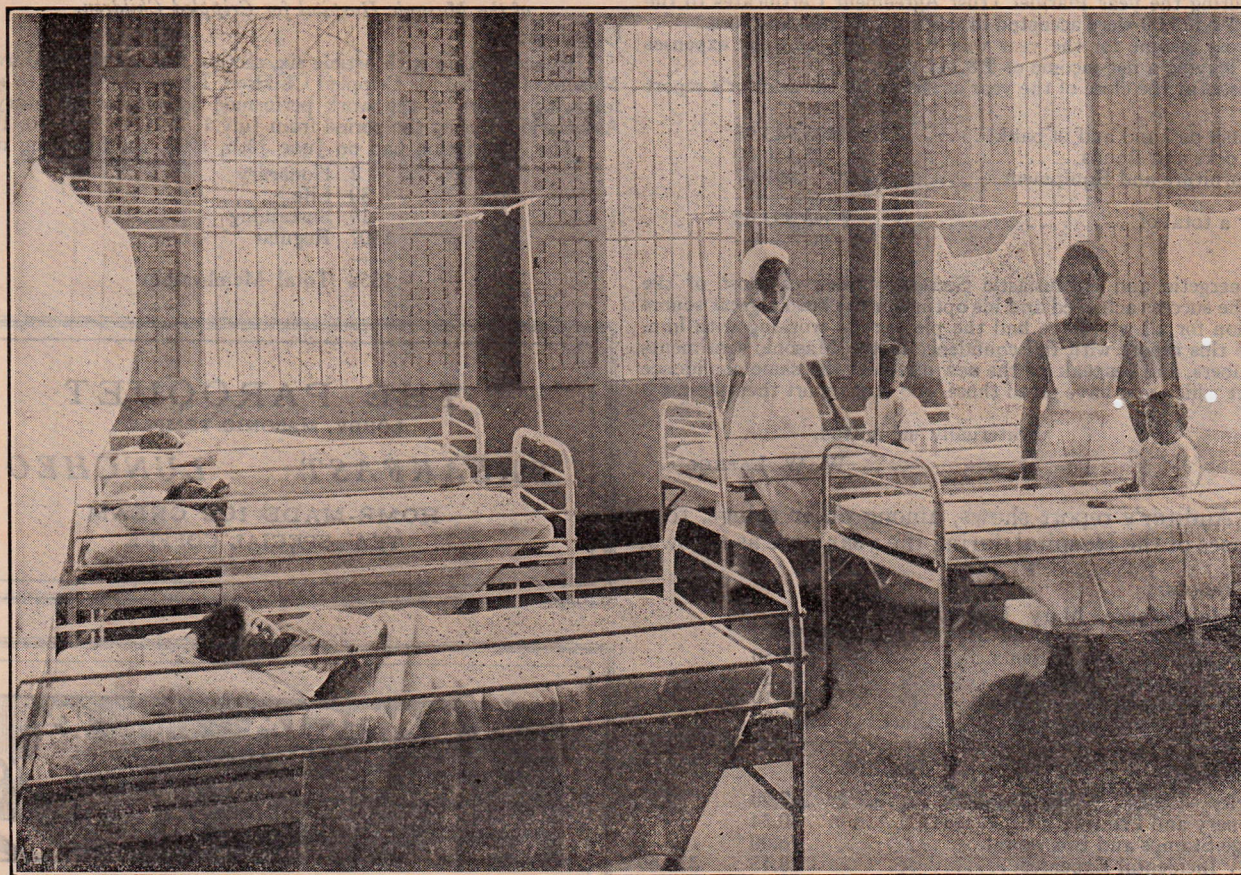
The election of directors of the Association was held and the entire board was reelected, so that the Association will, during the ensuing year, be governed by Bros. W. W. Larkin, Wenceslao Trinidad, Joseph H. Schmidt, Frederic H. Stevens, Fred M. Holmes, Senator Manuel Camus, G. C. Go Quiolay, Wm. Huse Chapman, and José C. Velo.

A vote of thanks was tendered to the outgoing officers and directors, whose official acts were approved and ratified by resolution of the meeting.

No further business appearing, the meeting adjourned.

The Masonic Hospital for Crippled Children, Inc., is a non-stock corporation founded on July 29, 1924, for the purpose of building, equipping, maintaining, and operating a hospital for the care and treatment of crippled children of parents unable to have their children treated at their own expense, regardless of race, nationality, and religion. Only regular Master Masons, the wives, widows, daughters, mothers, and sisters of regular Master Masons, and associations of Masons or of persons entitled to membership in the Association are eligible to membership. While the Association aims to have a hospital of its own, it is now operating a ward, inaugurated on September 27, 1925, in the Mary J. Johnston Hospital, Tondo, which is doing excellent work.

The present officers of the Association, Right Wor. Bro. W. W. Larkin, president, M. W. Bro. Joseph H. Schmidt, secretary, and Wor. Bro. Fred M. Holmes, treasurer, have been serving the Association in these capacities since its



MASONIC WARD FOR CRIPPLED CHILDREN, MARY J. JOHNSTON HOSPITAL, MANILA, P. I.

foundation, without compensation, with a zeal and enthusiasm worthy of the highest traditions of Freemasonry. Few men realize the burdens these Brethren, especially Bros. Larkin and Schmidt, have borne so cheerfully during all these years. A number of other Brethren have also given much of their time and money in the service of this noble cause.—L. F.

### What the Masonic Ward Is Doing

What kind of work is the Masonic Ward for Crippled Children doing? What treatment do the patients receive? Who are the children being treated there? These are no doubt questions that occur to many of our readers who take an interest in the splendid work carried on in the ward that has been remodelled and equipped and is now being maintained at the expense of the Masonic Hospital Association in the Mary J. Johnston Memorial Hospital in Tondo.

Thanks to the kindness of Dr. Darby, we are able to give here a few extracts from a neat little typewritten book prepared by her which contains notes on the many patients who have passed through the ward. We note that in the beginning, before an expert orthopaedist was available, many cases of rickets, malnutrition, ulcers, etc., were treated in the ward. A number of children disfigured by harelips left the ward wonderfully improved in looks, one of these being little Pilar Langara, whose case we have mentioned in a previous issue of our paper.

Of quite a different nature are the real cases of crippled children. Some of these require treatment for many months. There is, for instance, the case of little Choan Goan Yap, a victim of infantile paralysis. Greatly improved, on

September 25th (1926), after 169 days in the hospital, our Choan went home, happy and pleased, but wept a bit at leaving his friends

and the familiar place; it is hoped that he will grow into a strong healthy man, and overcome the handicap which might have been his through a long lifetime.

The Masonic Ward has done another worthy deed.

Of Bernardo Miranda, a five year old boy, we read that on October 3, after 236 days in the Hospital, Bernardo went home to his own fishing village, happy and without those awful abscesses and bandages on his neck; it is to be hoped that some day a strong, healthy man will again attest the virtue of the splendid Masonic Ward for Crippled Children.

Little Oscar Alfon, the little tot on the Christmas tree picture which we published in our December issue and reproduce here, is still a patient; he was received on May 11, 1926.



Christmas at the Masonic Hospital

The following are extracts from Dr. Darby's little book, referring to recent cases:

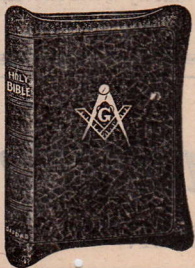
Patient No. LIX.

Julita Duran, 9 years old, brought here April 12, 1928, by her father, José E. Duran, from 503-A. San Andrés, Malate, a temporary residence, permanent residence Guinobatan, Albay.

This child has a lame leg, a result of infantile paralysis.

She was given galvano-faradic electric treatment at the Philippine General Hospital. It cost ₱6.00 a treatment and many were necessary, so the Masons decided to purchase a machine for our use, much to our delight.

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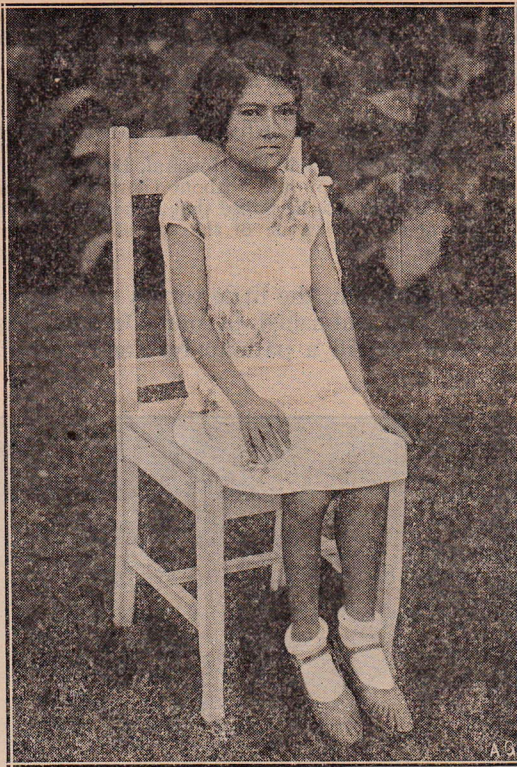
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JULITA DURAN, Age 9 years

The muscles of her leg have improved in tone and her leg was put up in a plaster cast. Now a brace is being ordered so she can go to school.

She has been such a lovable child we will all miss her when she goes home.

Patient No. LXII.

On May 18, 1928, Tomas Sarete, six years old, was brought in by Mr. J. R. Reed, his father's employer, with a recommendation from the Masons. He was from Paracale, Camarines Norte. We had no room, but since he came from such a distance and the Masons were willing to pay for these extra cases, we put him in our general ward.

Tomas had a bad "club foot." He walked on the outside of his left foot.



TOMAS SARETE, Age 6 years

On May 24th, Dr. Abuel operated on this club foot. A tenotomy of the Tendon Achilles and plantar fascia was performed and a plaster cast applied. He suffered quite a little pain but it subsided.

Thirteen days after the operation, the cast was removed and another one applied.

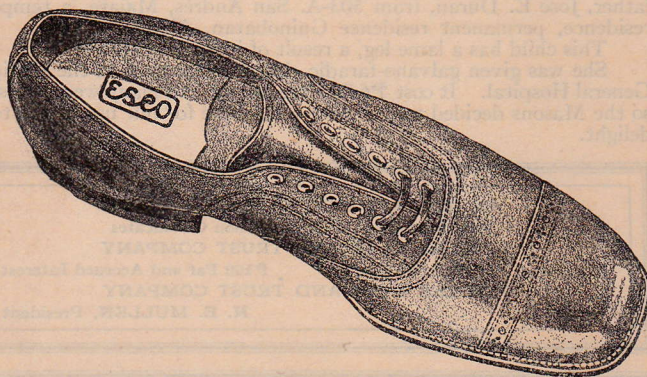
Now he is still walking with his foot in a cast, but it is straight and we think he will have a very straight foot now.

Patient No. LXIV.

Francisco Ocampo, age 13 years, was brought in by his father, Manuel Ocampo, on May 23, 1928, from Lealtad, Sampaloc. He was walking on crutches; but was such a bright nice boy we hoped he could be helped. An X ray was taken immediately with the diagnosis of osteopriostitis of the right knee.

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to

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FRANCISCO OCAMPO, Age 13 years

The next day ether was given and tenotomy of right tendon of hamstring muscles and fascia performed. This straightened the leg from its acute right angular position. He could use his right leg more and more and in doing so it developed quite a little. Many times in a game he did not need his crutch as before.

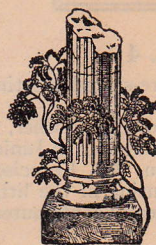
Almost a month later, on July 3, 1928, a second operation was performed. This time the lower articulating surfaces of the femur were cut off, new articulating surfaces made by transplanting fascia and patella made movable. There had been ankylosis of patella to anterior aspect of femur. He had high fever and acidosis after operation and suffered much pain. We hope he may recover and be in good condition with a leg which can be used.

There is the pathetic case of Pelagio Yolara, 11 years old, injured by a carabao three years ago, with the third, fourth, fifth, and sixth vertebrae destroyed. This boy would place his hand under his chin to hold up his head. He is much improved, his tubercular process having been arrested.

Why should we go on? Go to the hospital and see for yourself what is being done there and then do what your heart commands you to do. You will come back convinced that Masonry in the Philippines is there doing something worth while for suffering humanity at large, and that each and every Mason should get back of the pride, the glory of our Institution in these Islands: the Masonic Hospital for Crippled Children!—L. F.

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### Our Bead

Say not their work is done;  
No deed of love or goodness ever dies,  
But in the lives of others multiplies;  
Say it is just begun.

Brother Marcelo Cuenca y Francisco.  
Charter Member and P. S. W., Pintong-Bato  
Lodge No. 51.  
Died July 11, 1928.  
Buried with Masonic honors at Bacoor, Cavite,  
July 15, 1928.

### Play It On The Square

Play the game for all you're worth,  
Play the game to win;  
Dig your toes into the earth  
Stick, through thick and thin.  
Hit the line with all your might  
But when you hit, be fair,  
Play the game, but day and night,  
Play it on the square.

Play for wealth or fun or fame,  
Never lose your grit,  
Stand right up and play the game,  
Don't be quick to quit.  
You've a right to want to win,  
Blows you needn't spare;  
But whatever game you're in  
Play it on the square.


—Eastern Star World.

### Friendship

"Promises may get friends, but 'tis performances that keep them." To be honest, to be kind, to earn a little, to spend a little less, to renounce whatever shall be necessary and not be embittered, to make a family happier for his presence, to keep a few friends and these without capitulation, and, above all, to keep friends with one's self—here is a task for all that a man has of fortitude and delicacy. A mountain is made up of atoms, and friendship of little matters; and if atoms hold not together the mountain is crumpled into dust.—"Texas Freemason."

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## LODGE NEWS

### From Bagumbayan Lodge No. 4

Bagumbayan Lodge No. 4 continues to hold pre-stated meeting banquets.

The history of the Lodge, compiled by Wor. Bro. Leo Fischer, is being printed by the "Loyal Press", under the watchful eye of the Junior Warden, Bro. Herminio Talusan. The Senior Warden, Bro. Francisco Santiago, is securing the necessary funds for the printing of the little volume, and a number of prominent members have already contributed.

### From Cosmos Lodge No. 8

Cosmos Lodge has always been a fervent supporter of the Masonic Hospital for Crippled Children; in fact, if we are not mistaken, it heads the list in that respect. Lately, several Brethren who desire to have their names withheld, donated six exercise rings to the playground equipment of the Masonic Hospital for Crippled Children, as a gift from Cosmos Lodge.

The Lodge is publishing a very interesting bulletin.

### From St. John's Lodge No. 9

After performing the duties of secretary of St. John's Lodge himself for a number of weeks after the sudden death of Bro. Cecil Drew, Wor. Bro. C. S. Salmon appointed Bro. Ralph J. Titus to take charge of the work of the secretary's office.

A group of ladies, wives and mothers of members of the Lodge, have earned the gratitude of the membership by making a set of beautiful collars and aprons for its officers.

The Lodge is issuing a neatly gotten-up bulletin which keeps the members posted on its activities. Its meetings are made attractive by the serving of refreshments in which the present Master of the Lodge, Wor. Bro. Salmon, is certainly a past master.

### From Araw Lodge No. 18

On July 4th, last, the members of Araw Lodge No. 18 gave a fraternal banquet to Bro. Gregorio Anonas, Senior Warden of this Lodge, to celebrate his election to the office of member of the House of Representatives for the Province of Zambales. Addresses were made by Bros. Diego Locsin, Cu Uy Gam, and Arsenio Gomez, who congratulated the guest of honor, and by Bro. Anonas, who thanked the members of the Lodge for the tribute they had rendered him.

### From Dapitan Lodge No. 21

On the evening of July 3, 1928, Dapitan Lodge No. 21 held a very well attended Past Masters' Night at the Plaridel Temple, on which occasion the Sublime Degree of Master Mason was conferred on Bro. Felix Z. Ledda, by a team of Past Masters of Sister Lodges, composed as follows:

Wor. Bros. Abundio del Rosario (42) Worshipful Master; José C. Velo (4) Senior Warden; Gregorio Sales (88) Junior Warden; Juan Atayde (41) Treasurer; Felipe Carbonilla (82) Secretary; José L. Intal (82) Chaplain; Joaquin Garcia (12) Marshal; Manuel Dario (82) Senior Deacon; José J. Guzman (77) Junior Deacon; Perfecto Feliciano (16) Senior Steward; and Miguel Bonifacio (29) Junior Steward; Wor. Bros. Manuel Dario (82), José J. Guzman (77), and Marciano Guevara (22), Fellow Crafts; Wor. Bros. Nemesio Reyes (82), Miguel Bonifacio (29), and Adriano Rivera (82) Men of Tyre.

The working tools were presented by Wor. Bro. Francisco J. Olizon (21); the charge was delivered by Wor. Bro. J. M. Sampson, of Cambian Lodge No. 656, of Sydney, Australia; Wor. Bro. Aurelio D. Rosario (88), Grand Inspector, congratulated the candidate; and Bro. Juan Avelino (77) presided at the organ.

Most Worshipful Bro. Teodoro M. Kalaw, Grand Master, paid an official visit on this occasion, Right Wor. Bro. Antonio Gonzalez, Grand Senior Warden, being among the visitors.

Remarks were made by Wor. Bro. Abundio del Rosario (42); Wor. Bro. J. M. Sampson, of Cambian Lodge No. 656, of Sydney, Australia; Bro. Aldred Staples, Marchmont Lodge No. 614, Los Angeles, California; and Wor. Bro. Enrique Hernandez, Master of Dapitan Lodge No. 21.

The most impressive and instructive speech of the evening was that delivered by Most Worshipful Brother Teodoro M. Kalaw, Grand Master, expressing his ideas on the betterment of the Institution in general. The Grand Master intimated that a general assemblage of Masons will be held in the very near future with this end in view.

### From Isarog Lodge No. 33

Isarog Lodge held a get-together meeting on St. John's Day, June 24, 1928. The afternoon was devoted to ritualistic practice; the Brethren received instruction in the work of the Order for three hours from Wor. Bro. Zeferino Arroyo. After labor, a lunch was served to the Brethren in Wor. Bro. Mariano Dy Liacco's residence, Wor. Bro. Arroyo and Bro. Severino Ly Wee Hong being the hosts.

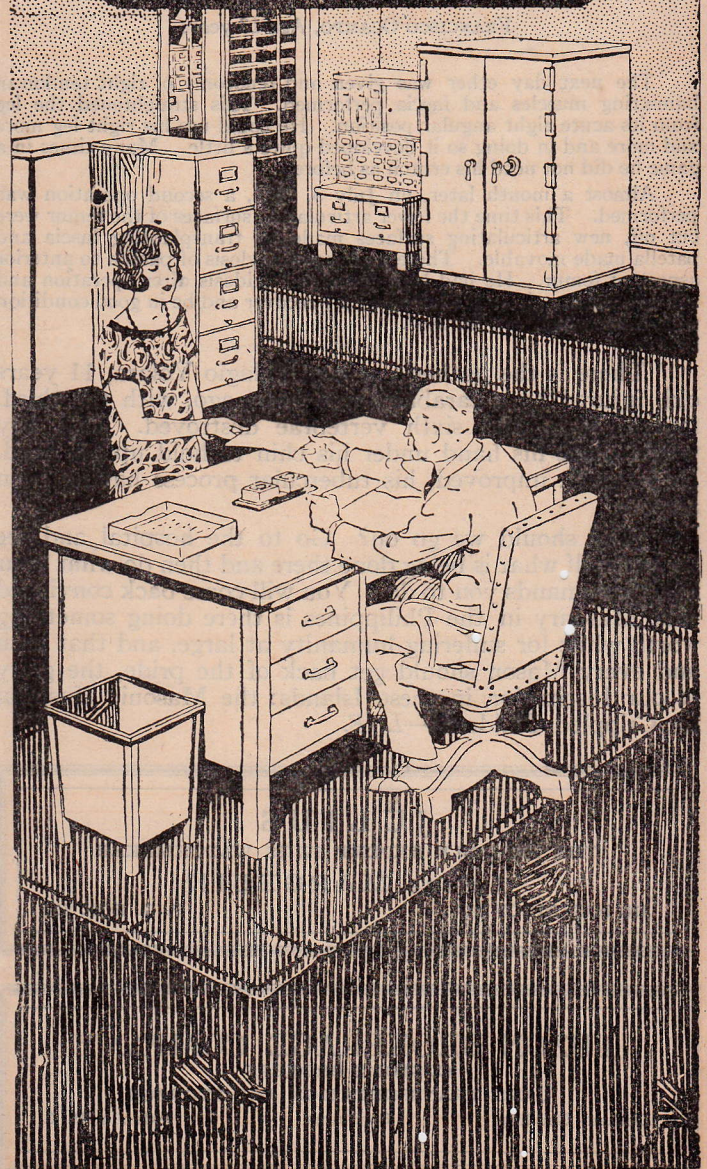
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**From Pampanga Lodge No. 48**

The Masons stationed at Camp Stotsenburg seem to be the mainstay of this Lodge, judging by a letter addressed by Bro. Ruperto Monte to Wor. Bro. A. Joco, of Mt. Mainam Lodge No. 49. At the July stated meeting, on July 14th, the United States Army was represented by 5 captains, 1 lieutenant, 2 staff sergeants, 1 technical sergeant, 3 master sergeants, 1 sergeant, and 2 civilian employees. The technical sergeant, a P.M. of a Lodge in the United States, gave an interesting lecture. The Stotsenburg Brethren plan to organize another team which will help the Lodge with the conferring of degrees.

**From Tupas Lodge No. 62 and Maktan Lodge No. 30**

St. John's Day was celebrated by the Masons of Cebu under the auspices of Tupas Lodge No. 62, assisted by the members of Maktan Lodge No. 30, on the evening of June 24th, last. The dead of the Fraternity received a tribute on this occasion, Bro. Vicente A. Racaza, orator of Maktan Lodge, delivering an eloquent oration in their memory.

**From Mount Huraw Lodge No. 98**

At one of the past stated meetings of Mount Huraw Lodge No. 98, a proposition was carried to organize a Masonic Study Club under the auspices of the Lodge, for the purpose of giving every member an opportunity to familiarize himself with the allegoric and symbolic meaning of the Masonic Ritual and become a useful and intelligent Freemason. Every Sunday morning the members meet in the Lodge to read books and magazines in a library maintained by the Lodge. The first Sunday of the month is set aside for the rehearsal of the ritualistic work. Bro. Candido Fornillos, the Director of the Club and librarian, states that the Club has not only become a place where the members learn the great teachings of Freemasonry, but a means of spreading the cement of brotherly love and affection. The Lodge has recently sent an order for more books for the Library and has subscribed to Manila Sunday papers and several masonic magazines.

**PERSONALS**

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

**Manila No. 1.**—Bro. E. M. Clarke writes from Long Beach, Calif., that he is trying to organize a small band of music for the Searchlight Lodge, F. & A. M., at Long Beach. He is employed in the Oil Fields on Signal Hill, where he has met many Masons.

Bro. Louis M. Hausman, S.W. of this Lodge, sailed for the U. S. on June 16th on the S. S. *President Pierce*, for a combined business and recreation trip of 4 or 5 months duration. This places Bro. R. J. Christman, the J.W., into the Chair as acting Master of the Lodge, Wor. Bro. Clinton T. Alden, the W.M., being absent in the United States.

Bro. Charles F. Gebhart, who was raised on June 19th, promises to make the meetings more enjoyable and the work more impressive by presiding at the organ.

Wor. Bro. August Schipull, the secretary of Manila Lodge, is doing good work in connection with the instruction of degree teams and of members desiring to perfect themselves in the catechism of the Master Mason. For the benefit of the latter, he holds a class at the Temple every Sunday from 9 to 10 a. m.

Wor. Bro. Fred Damman has been doing excellent work in connection with the celebration of the Glorious Fourth this year. Our Brother has recently joined the grass widowers' class, Mrs. Damman having left for a vacation in the United States.

The secretary has received letters from the following Brethren in the United States: F. F. Becker, Ft. Moultrie, S. C.; W. H. Howard, Yonker, N.Y.; Adolph Kopp, Brooklyn, N.Y., and F. Pittman, Los Angeles, Calif.

After an absence of over two years from the Islands, Bro. F. E. Hedrick has returned to Manila, with the intention to settle again in this country. Part of his family is expected to follow in the next few months.

**Cavite No. 2.**—Bro. D. E. Schreiber writes from Watsonville, Calif. (Rte. 5, Box 311), that he is getting a lot of enjoyment out of the CABLETOW, which keeps him in touch with Masonry in the Islands.

**Corregidor No. 3.**—Most Wor. Bro. Newton C. Comfort was seriously ill in June and spent some time at the hospital. He is recovering slowly. His many friends were much alarmed when they learned that he had been taken to the hospital, as it was reported that he had a serious attack of pneumonia. It seems that pneumonia was narrowly avoided.

Bro. Gunnell received minor injuries in the United States in a train accident.

Communications have been received from Bros. G. W. Brown, T. D. Aitken, F. J. Brown, R. H. Steffens, S. W. Hulse, Chas. Farnel, and D. H. Klinefelter, who all send greetings.

Most Wor. Bro. George R. Harvey has retired from the Bench and has gone into partnership with Rt. Wor. Bro. Seldon W. O'Brien, Deputy Grand Master. The law office of the new firm is in the Masonic Temple, on the fifth floor, opposite the Grand Lodge and CABLETOW offices. The CABLETOW reported last month that M. W. Bro. Harvey had left the Islands. The fact of the matter is that our distinguished Brother intended to leave; but finally concluded he would stay. The Grand Lodge and the Fraternity in general are glad he changed his mind.

**Bagumbayan No. 4.**—Bro. Francisco Santiago, S.W. of this Lodge, left for Escalante, Oriental Negros, on July 11th, on business of his firm.

**Island No. 5.**—Bro. Julian Principe, Pettit Barracks, Zamboanga, had the misfortune of losing his house and personal effects by fire on June 15th.

Bro. D. P. Surber has returned from a two-months tour of China and Japan.

Letters with fraternal greetings have been received from Bros. Frank Goss, P. O. Box 1292, San Francisco, Cal.; Ernest L. Harrison, 7742 N. W. Little River Sta., Miami, Florida; John E. Robinson, 376 Preble St., South Portland, Maine; and Edmond P. Hall, 803 Crittenden St., Owensboro, Kentucky. Bro. Hall is slowly recovering after an illness of nearly six years, the greater part of which he was a bed patient. He sends fraternal greetings to ALL MASONS in the Philippine Islands.

**Cosmos No. 8.**—Wor. Bro. Manuel Camus has been appointed a member of the Philippine Senate by Governor-General Stimson, which is a well-deserved recognition of his valuable services to the government and people of the Philippine Islands.

Bro. Henry W. Pahl writes from his plantation at Malita, Mindanao, and Wor. Bro. Fred A. Gathercole from San Francisco, Cal.

Bro. F. de la Cantera left for a vacation in the United States on July 20th and expects to return to Manila about the first of the year, fully recovered.

Bro. Friederich Haase was removed to St. Luke's Hospital in June, suffering from a chronic case of sprue.

Bro. John Meyer is reported seriously ill in New York. He left Manila last February on a vacation, traveling through part of Europe, and arrived in New York about May 12th.

**St. John's No. 9.**—Brother Otto Wyss has left for a vacation. While away he will visit the U.S.A. and Europe, where he will meet his wife, who preceded him. Brother and Mrs. Wyss plan to return to Manila about the end of the year.

Brother H. C. Heald, an Entered Apprentice of this lodge, has been ill during the past month. He was obliged to return from Paete to his home in Baguio to recuperate. We are informed that he is now well on the road to recovery.

Brother Walter C. Brune has left for Mindanao on a buying trip and will probably not return till the middle of August.

Brother Brooke D. Cadwallader was in town for a few days about the middle of June.

Brother Ray Whitfield together with a number of the leading hacenderos of Cadiz, Negros Occidental, have just laid out a fine golf course

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PROVINCIAL TRIPS ON APPLICATION

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Prop.

VICENTE S. SIAT  
Manager

and erected a club house near the town. This makes the second course laid out in Occidental Negros.

Brother W. R. L. Best has joined the staff of E. E. Elser and Co.

*Dapitan No. 21.*—Bro. José M. Tapia visited Manila recently and attended the past master's night of the Lodge on July 3rd. He left again for Legaspi on July 10th, accompanied by Mrs. Tapia and their children.

The Secretary has received letters from Bros. José Alindogan Yap and Vicente Piñon.

*Banahaw No. 24.*—Bro. Cipriano Estrada has been transferred from Infanta to Macalelon, Tayabas, as supervising teacher.

*Isarog No. 33.*—Bro. Ernest Schaffner, S.W. of this Lodge and division superintendent of schools of Camarines Sur, left for Manila on June 29th, for medical treatment. Bro. Schaffner is suffering from intestinal trouble.

*Batangas No. 35.*—Most Wor. Bro. Wenceslao Trinidad has resigned as general manager of the Philippine National Bank in order to accept the position of general manager of the Pampanga Sugar Development Company. The National Bank has prospered exceedingly under the efficient and honest management of Bro. Trinidad, who has risen to these eminent positions step by step, thanks to his great ability and merits.

*Charleston No. 44.*—Bro. Arlie G. Paden, C. Ph. M., U. S. Navy, is now in the Yard Medical Office, Navy Yard, Pearl Harbor, T. H. He writes that for a number of years his CABLETOW has followed him around via the *Arrostook* and other ships and stations and he is anxious not to miss a copy of it.

*Makabugwas No. 47.*—Wor. Bro. and Mrs. W. S. Price have returned to Tacloban after a vacation of two months in Manila and Baguio.

Bro. Heriberto G. Vila, of High-Twelve Lodge, was confined in the Leyte Provincial Hospital for a week.

The wardens of this Lodge are doing considerable inspecting: the J.W., Bro. Mauro G. Rodriguez, left recently for the west coast of the island for an inspection trip, and the S.W., Bro. José F. Nano, district forester for Leyte, Samar, and Surigao, has recently returned from an extensive inspection trip of the northern towns of Samar.

After nine years of service as resident physician of the Leyte Provincial Hospital, Wor. Bro. Victoriano A. Benitez has left Tacloban to take station in Manila. During his stay here he won the esteem and affection of everybody with whom he came in contact, and his departure is much regretted by everybody. Numerous parties were tendered to him by his friends and Brethren. Makabugwas Lodge gave him a banquet in its hall on June 16th; Bro. T. T. Suya gave him a dinner on June 18th, and the staff of the Leyte Hospital gave him an ice-cream party. Wor. Bro. Benitez will be greatly missed by everybody in Tacloban.

*Mt. Mainam Lodge No. 49.*—Bros. Monte, Garabato, and Calantuas attended the monthly stated meeting of Pampanga Lodge No. 48, of San Fernando, Pampanga, on July 14th, last. Bro. Monte acted as J.W. and Bro. Calantuas as J.S. in the first section of the third degree which was on that occasion conferred on Bro. Adriano Malonzo, station master of the M. R. R. Co. at Camp Stotsenburg.

*Pintong Bato No. 51.*—Bro. Pablo O. Varias, U. S. S. *Simpson* (221), writes us from Chefoo, China, concerning the Annual Masonic Picnic held on June 23rd, last, at Cat's Eye Beach, Chefoo, by the Brethren serving on board the vessels of the United States Asiatic Fleet at the time in Chefoo Harbor. He sends pictures of the picnic, which must have been a most enjoyable affair.

*Filipinas No. 54.*—Bro. Leon Pelaez was elected provincial governor of Marinduque in June and expresses the desire of having the support and good wishes of all the Brethren, for the success of his administration.

*Marble No. 58.*—During the election on June 5th, last, Wor. Bro. Leonardo Festin was reelected to represent Romblon in the Lower House of the Philippine Legislature, Bro. Manuel T. Alberto to be governor and Severino B. Murphy member of the provincial board of Romblon, and Bro. José Gutierrez to be municipal president of Badajoz.

Bro. Andrés Mortel has been transferred from Looc to Odiongan, and Bro. Sotero Dario from Badajoz to Looc, both as supervising teachers.

Bro. Vicente F. Mayor had the misfortune of losing his only son by death on June 6th, last. The body was buried in the municipal cemetery the next day.

*Labong No. 59.*—Bro. Guillermo Romero has been appointed secretary of the provincial board of Rizal, effective July 5, 1928.

*Mayon No. 61.*—Wor. Bro. L. D. Lockwood returned from the United States on July 18th, accompanied by Mrs. Lockwood. Bro. Lockwood left the Islands a few months ago a bachelor, for the purpose of attending the Democratic Convention as delegate from the Philippine Islands.

*Kasilawan No. 77.*—Bro. Delfin Medel is mourning the death of his father who passed away on June 20th.

Bro. José Fetalvero, J.W. of this Lodge, has lost his brother Escólastico, who died of cerebral hemorrhage at the Philippine General Hospital on July 3rd.

Bro. Elias Ibañez has been heard of from Zamboanga, where he is stationed as district surveyor of the Bureau of Lands.

Bro. Wenceslao Pascual has recently arrived from the United States where he took a post graduate course in physiology as a government student.

*Service No. 95.*—It is regretted to announce the death of Brother John F. Greene, which occurred at Fitzsimmons General Hospital, U. S. Army, Denver, Colorado on May 3, 1928. Funeral services were kindly conducted by Englewood Lodge No. 166, A. F. & A. M., Englewood, Colorado.

New Yorkers in the Craft serving with the military and naval forces in the Philippines are elated at the action of the Grand Lodge of the State of New York in amending the Constitution so as to permit dual membership. This enables New York Masons living in the Philippines to affiliate with lodges under the Grand Lodge of the Philippine Islands, without forfeiting membership in their mother lodges.

The following brethren left on the U. S. *Grant*, July 7th, for duty in the States: Phillip J. Delp, Wiley D. Griffith, Will Harper, Samuel Robinovitz and Jarvis L. Cummings.

Our junior warden, Brother Harrison H. Perkins, left Fort Wm. McKinley for Fort Mills with the 60th Coast Artillery. Brother Perkins reports that since arriving at Corregidor he has been ill in the hospital with rheumatism. The members of Island Lodge No. 5 have kindly visited Brother Perkins.

The following brethren have written during the past month: Charles J. Anderson, Hq. Eighth Corps Area, Ft. Sam Houston, Texas; Lee S. Estes, U. S. S. *New York*, who has visited in Pearl Harbor, T.H.; Jacob J. Handelsman, c/o Nile Temple, A.A.O.N.M.S., Seattle, Wash.; Charles W. Howard, 612 N. Virgil Ave., Los Angeles, Calif.; Robert A. Koning, 373 10th Ave., San Francisco, Calif.; Stanley F. White, P. O. Box 891, San Diego, Calif.; Robert C. Winfield, Fort Clark, Texas.

An interesting communication was received from Brothers Luther E. Crenshaw and Hector V. Leroux of this Lodge and C. E. Burnett of Charleston Lodge No. 44, Guam, all of whom are serving on the U. S. S. *Pittsburgh*. They state they will be happy to return to Manila about November of this year.

It is regretted that Brother James J. Hendershott is a patient in the U. S. Veterans Bureau Hospital, Sawtelle, California, having been discharged from the Service on a surgeon's certificate of disability.

Orders received at Fort Santiago announce the early return of Brother James K. Henize to the Philippines.

*Mt. Huraw No. 98.*—Bro. Dalmacio Ramos, district auditor, has recently been transferred to Albay. The Lodge gave a dinner in his honor shortly before he left this province.

Bro. and Mrs. José Mortejo report the birth of a baby boy.

Bro. Manuel Japzon has been retired from the service after having been a teacher for twenty years. He expects to engage in farming.

Wor. Bro. Gonzales is out of town on a tour of inspection and land tax collection.

Bro. Francisco Tan has been called to Manila by the Director of Health, probably in connection with his appointment as sanitary president of the Villareal district, Samar, for which he has been recommended.

Bro. Leandro Ty has been elected municipal president of Calbiga and Bro. Ceferino Japzon municipal president of Dolores.

The wife of Wor. Bro. Froilan, our secretary, is recovering after two stays at San Juan de Dios Hospital.

*Keystone No. 100.*—Bro. L. A. Sevilla has returned to duty after a long vacation in his home province, Albay.

Bros. I. G. Sigua and J. Paguio announce additions to their families.

By executive order of President Coolidge, Bros. E. Castillo, J. Paguio, S. Fajardo and J. Marquez were made classified federal employees.

Bro. I. G. Sigua relieved Bro. F. Gregorio as Band-Master of the 91st C. A. (P. S.), at Fort Mills, Corregidor.

Brother and Mrs. F. Gregorio are leaving for Hawaii where Bro. Gregorio will enlist in the regular army of the United States and become a member of the 3rd Engineers Band.

Bros. F. Carreon and F. E. Palma are both mourning the death of their youngest children.

A gold wrist watch was presented as a remembrance to the wife of Bro. F. Gregorio by the wives of the members of this Lodge because of her departure for Hawaii. Bro. and Mrs. Gregorio are very grateful to the Brethren of this Lodge and other Lodges and their wives and daughters for the farewell reception and ball given in their honor on July 4th, and state that they will never forget the cordial treatment they received from everybody.

*Bataan No. 104.*—A letter with fraternal greetings was received by the Secretary from Wor. Bro. V. J. Villafior, stationed at Gingoog, Misamis.

Bro. Patricio Mistal was hurriedly sent to St. Paul Hospital on Bro. Hill's car, suffering from acute appendicitis. He was accompanied by Bro. Dr. Guanzon and Bro. Castañeda.

Bro. Dr. Salvador Martinez has been promoted and transferred from Balanga, Bataan, to Ilagan, Isabela, as district health officer.

The Secretary has received a letter from Bro. Baltazar Karganilla, of Baguio Lodge No. 67, thanking the members of Bataan and Keystone Lodges Nos. 104 and 100, respectively, for relief extended to him while he was sick at Sisiman.

Bros. Vicente Garcia, of Cabanatuan Lodge No. 53, and Toribio David made an inspection trip to neighboring towns in connection with their duties as superintendent of schools and academic supervisor, respectively.

Bros. Hill, Ditan, Pakingan, and Guanzon visited all the Brethren living in Dinalupihan and Orani. The party had dinner at the house of Bro. Tomás Sobreviñas.

# Seccion Castellana

## Página Editorial

### Crecimiento de la Gran Logia Unida de Inglaterra

Del conocido periódico masónico *Freemason's Chronicle* que se publica en Londres, sacamos los siguientes datos relativos al crecimiento de la Masonería de la obediencia de la Gran Logia Unida de Inglaterra, correspondientes a los últimos catorce años: El número de Logias de la obediencia de dicha Gran Logia, que en 1913 fué 3,155, era 4,295 al finalizar el año 1927, lo que acusa un aumento de 1,140. En los cinco años desde 1914 hasta 1918, se concedieron cartas constitutivas a 184 Logias, o sea, un promedio de aproximadamente 37 al año, debiéndose parte de este aumento a la guerra mundial. En los nueve años desde 1919 a 1927, el número de nuevas Logias fué 956, pero en 1921 ocurrió el caso poco común de perder la Gran Logia Unida de un golpe no menos de 95 Logias, debido a la formación en dicho año de la Gran Logia Unida de Queensland, Australia. El número de certificados expedidos a nuevos miembros, que en 1915 fué 12,258, empezó a crecer en 1917, debido también a la guerra mundial, importando, en 1917, 15,328, en 1918, 18,453, en 1919, 24,476, en 1920, 27,856, y en 1921, 30,983, siendo este último número el mayor jamás alcanzado. Desde 1922 (27,722), el número de admisiones ha ido bajando, siendo 20,192 el correspondiente al año 1927. El número total de miembros activos de la obediencia se calcula en 325,000 y el de los miembros no activos en la mitad de dicho número, tal vez menos.

La Gran Logia Unida de Inglaterra tiene Talleres en todas partes del mundo.—L. F.

### De Plumas Extranjeras

#### De Occidente a Oriente

*Traducido del "Boletín de Pláticas Breves" de los Servicios Masónicos de los Estados Unidos, por el Hmno. Alberto V. Girard Myers, y leído por éste en la Resp. Log. "Excelsior 17" No. 3 de San Salvador, C. A.*

Para algunos no hay nada más impresionante en la Masonería que su primer ceremonial, después que un iniciado contesta en quien ha depositado su fe. Fácilmente puede ser desatendido, pero no presenciarlo es perder una parte de esa belleza que hemos sido enviados a buscar.

Seguramente, raro es aquel que puede presenciarlo sin sentirse profundamente conmovido. Se le dice al iniciado que él no puede ni prever ni evitar el peligro, pero que está en manos de un fiel y verdadero amigo de cuyo fidelidad puede estar seguro. Esto es tan cierto por lo que se refiere al candidato, como por lo que respecta a todos nosotros.

Como simple ceremonial, puede que no signifique nada; como símbolo, su significado es de lo más amplio, si consideramos la iniciación como se debe, es decir, como la imagen de un hombre que recorre a tientas el oscuro y tortuoso sendero de la vida, y que de pronto sale del error para hallar la verdad, sale de la obscuridad a la luz, de la sombra de la mortalidad al camino de la vida perpetua.

Yendo así, a tientas, guiado y protegido, sin embargo, el hombre se lanza a un viaje místico por un camino invisible, dirigiéndose de Occidente a Oriente y en seguida de Oriente a Occidente, pasando por el sur, buscando el destino final del alma humana donde se conozca la verdad completa y donde la vida revele a la vez, su significado y su misterio. ¡Qué absolutamente cierto es que así caminamos todos en el mundo!

Desde el momento de nuestro nacimiento hasta el de nuestra muerte vamos a tientas en la obscuridad y nadie hallaría ni osaría conservar sin guía la senda segura. ¡De cuántos males, de cuántos peligros, de

cuántos abismos se nos protege en el curso de los años! A pesar de toda la sabiduría, de toda la previsión de que nos jactamos; aún cuando más seguros creemos estar, podemos tener por delante el más grave de los peligros, y a veces la misma muerte, sin que lo sospechemos.

Ciertamente no está en el hombre el poder de hacerse su destino, por sí solo, y sin la ayuda de un fiel y verdadero amigo a quien confiarse, ninguno de nosotros hallaría el sendero de la eternidad. Por eso la Masonería nos enseña desde el principio hasta el fin, con simplicidad y certeza, que vivimos y caminamos guiados por la Fe y no por nuestra vista propia; y reconocer esa verdad es el principio de la sabiduría. Puesto que esto es así, puesto que ningún hombre puede guiarse por sí mismo, en la vida como en la Logia debemos confiar en nuestro guía, aprender sus modales, seguirlo y no temer al peligro. Dichoso es el hombre que haya aprendido ese secreto.

No estraña pues que este simple ritual sea uno de los más antiguos y más universalmente conocidos entre los hombres. Lo encontramos en todos los países, en todas las edades, aún las de más remota antigüedad, y aún remontándonos a los días en que el hombre pensaba que el sol era Dios o por lo menos su reflejo visible, cuyo recorrido diario a través del firmamento de oriente a occidente pasando por el sur, siguió, en su fe y veneración, tratando de merecer los beneficios del Eterno imitando sus acciones y cumpliendo su voluntad en la tierra.

Así fué en Egipto, así en la India y en la antigua Grecia fué así. En el Asia, entre los magos, el sacerdote rodeaba por tres veces el altar conservando siempre su derecha, cantando himnos, así como recitamos en Logia las palabras del Libro Sagrado. Algunos piensan que los Druidas practicaban la misma ceremonia, lo que nos explicaría por qué las piedras que se encuentran aún en el centro de Inglaterra y conocidas bajo el nombre de "Stonehenge", únicos restos de los monumentos de estos antiguos sacerdotes, están en forma circular alrededor de un inmenso altar.

¿Qué se proponía el hombre con el antiguo y elocuente ceremonial? Todos los primitivos pensamientos del hombre se encuentran ligados con la magia y no se ha librado aún de su influencia perversa. Se encuentran sus huellas aún en nuestros días. Por la magia se entiende la creencia que, imitando los modales de Dios podemos realmente controlar sus actos y obligarle que haga lo que deseamos. Es una creencia errónea, pero aún subsiste en gran parte en nuestra religión de hoy, como se ve por la creencia que, rezando se obtiene mérito a los ojos de Dios o que con ofrecimientos y promesas se logra un fin deseado.

La Masonería no es magia; es una ciencia moral. En la Logia se nos enseña que debemos aprender a cumplir la voluntad divina, no con el fin de lograr nuestros propósitos, sino para que seamos más útiles para cumplir sus altos designios. Puede que la diferencia parezca insignificante juzgando superficialmente, pero es en realidad la diferencia que existe entre una verdadera fe y una creencia errónea—es la diferencia entre la religión y la superstición. Hay mucho en la religión de nuestros días que es pura superstición, donde la magia reemplaza la moral. En la Masonería se concede el primer lugar a la moral, y no hay religión válida sin ella.

Como puede comprenderse se han leído muchos significados de este ceremonial tan simple en sí, tan antiguo y tan universalmente conocido. Mientras más significados se hayan dado, como dijo un gran maestro refiriéndose a la Biblia, mientras más variados y distintos significados hallamos en él, mayor es nuestra riqueza filosófica, más amplio nuestro conocimiento. Algunos encuentran en este antiguo y simple ceremonial la parábola de la historia de la misma Masonería, que tuvo su origen en el Oriente y viajó hacia el Occidente, trayendo consigo la sabiduría más antigua del mundo a bendecir y guiar los países más nuevos.

Otros ven en él un símbolo de la historia de la humanidad, en su marcha lenta y experimental de la obscuridad del salvajismo a la luz de la civilización; y cierto es que se presta a esta interpretación. Nos parece con frecuencia que la humanidad no adelanta, que gira en un círculo vicioso; pero eso es sólo al parecer. La raza humana progresa y se adelanta a pesar de las dificultades y de los tropiezos. Se mueve como una espiral en sentido de ascensión a semejanza del sistema que se mueve sobre una espiral inmensa ascendiendo en velocidad inconcebible, comprensible sólo para el ojo del astrónomo, desconocido para los profanos: pero ascendiendo siempre, por toda la eternidad, hacia una constelación determinada, a la que se acerca sin cesar.

Así la humanidad progresa hacia su destino.

Hay aún otros que lo comparan con la vida, la vida de cada individuo, simbolizando nuestro adelanto de la mocedad con sus esperanzas nacientes en el Oriente, llega al esplendor de su apogeo en el meridiano del medio día y declina como el día en el ocaso de la vejez en el Occidente. Así vemos que es alegórico de la vida del hombre en la tierra, con sus adelantos y sus caídas lastimosas, y es conforme a la verdad.

Todos estos significados son apropiados; empero hay un significado más profundo y más sublime que se nos enseña más claramente en los antiguos ceremoniales ingleses que en los nuestros propios. Nos ofrece una contestación a la pertinente pregunta. ¿Qué soy? ¿De dónde vengo? ¿A dónde voy? Nos dice que el Occidente representa este mundo, el Oriente representa el más allá. De allí se desprende el coloco del primer grado:

“¿Como Masón, de dónde venís?”

“Del Occidente”.

“¿A dónde viajáis?”

“Al Oriente”.

“¿Qué os induce?”

“Voy en busca de la luz”.

Es decir, el hombre supone que su vida tuvo su origen en este mundo, y contesta de conformidad. Pero eso es porque no es debidamente instruido: no ha aprendido aún el gran secreto que el alma, astro o estrella de nuestras vidas, tuvo su origen en otra parte y viene de más allá del mundo de los sentidos y del tiempo. Sólo ha venido a este mundo de sentidos y de sombras para disciplinarse y desarrollarse—ha sido enviado a buscarse a sí mismo.

¡Ah! he aquí la verdadera perspicacia y la sabiduría; reconocerlo es tener la clave de mucho de lo que hacemos y sufrimos en nuestra vida terrenal; mucho de lo que de otro modo fuera un enigma. Nuestra vida temporal y carnal en este mundo es una transformación, un despertar, un desarrollo, una oportunidad para buscarnos y encontrarnos a nosotros mismos. Es, como dijo Keats, un valle de transformación para las almas, y lo que nos hiera y nos duele debe ser necesario para nuestro desarrollo, de lo contrario no existirían.

Tampoco puede decirse que nuestros pasos errantes no nos conducen a ninguna finalidad como aseguran los ingeniosos filósofos de nuestros días. No es una vana pesquisa la que nos ocupa y la Masonería nos asegura que nos guía y nos protege una mano amiga que conoce el camino y en la que podemos confiar hasta el fin. Nos promete que caerán las vendas que nos ciegan y que se nos revelará la verdad cuando estemos preparados y dignos de recibirla. Pero sólo hasta entonces.

Es una sana enseñanza probada durante largos años y que estamos seguros, es sabia y verdadera. Desgraciadamente la perdemos de vista y la olvidamos fácilmente y nos es necesario volver a recorrer el penoso camino repetidas veces, cada vez con más tristeza pero seguramente más sabios por la experiencia adquirida. En esto también la Masonería es una sabia maestra; repite línea por línea, precepto por precepto. En cada grado nos enseña la marcha del alma alrededor del altar, y después más allá por la escalera de forma de caracol y aún más allá de ella hasta la luz y el goce de la vida eterna.

Sin seguir el antiguo sendero nadie puede alcanzar el nuevo. Sólo desde las cimas de las montañas podemos ampliar nuestro horizonte visual.

### Testimonio de Lalande

Fué este célebre astrónomo francés, el que escribió el artículo “Franc-Masonería” de la Enciclopedia Francesa y el cual en extracto dice:

“La sociedad u Orden Franc-Masónica, dice, se compone de individuos unidos por obligaciones que son mutuas entre ellos: tales como las de amarse todos como hermanos, la de socorrerse en caso de necesidad y la de guardar, de un modo inviolable, el secreto de todo cuanto hace relación a la sociedad.

“Toda institución cuyo objeto sea ligar a los hombres en obsequio de su bienestar, no puede menos que ser útil a la humanidad: siendo este un motivo más de aprecio a que es acreedora la Masonería. El secreto que en ella se observa, no es más que el medio de unir de un modo más cordial e íntimo a sus miembros.

“Mientras más distantes nos encontramos de la multitud, mayor es el afecto que profesamos a aquellos que viven con nosotros. La unión entre los individuos de un mismo país, de la misma provincia, de la misma ciudad y aún de la misma familia, suele sólo desarrollarse muy lentamente: en tanto que la unión que practicamos, según los preceptos de nuestra Orden, ha sido siempre útil a aquellos que han invocado su ayuda; debiendo muchos masones a ese mismo espíritu de unión, su fortuna y su existencia.

“Las obligaciones que contraen los masones tienen todas por objeto la virtud, su país y la Orden. Los informes que preceden a la admisión de candidatos, aseguran en general el acierto necesario en este caso y las pruebas que se practican en el curso de la recepción, son medios que se emplean para probar la constancia y valor que exige la inviolabilidad del secreto y la práctica no interrumpida que la Orden prescribe a sus adeptos, consiguiéndose de este modo formar una sociedad cuidadosamente preparada, firmemente establecida y cuyos miembros son todos escogidos.”—Boletín Masónico, San Salvador.

### Palabras de Un Maestro

Abel-Ain, antes de partir, instruyó a siete obreros entregándoles el plano de una torre que debía dominar una extensa llanura. Todos prometieron al Maestro que a su vuelta encontraría la obra en las condiciones por él solicitadas. A tal efecto, eligieron Compañeros y Aprendices, empezando la construcción de acuerdo con la plancha trazada. Pero a poco de empezada la construcción, surgieron las divergencias, y, cada uno por su parte se propuso edificar de acuerdo con su criterio personal creyendo que llegarían a la finalidad deseada. Algunos, para hacer progresar su parte, prometían a los inexpertos honores y aumento de salario a fin de verse ayudados.—Otros, los más, ponían en discordia a los obreros de otras obras para retardar su ejecución aprovechando esas disidencias en provecho propio.—Hubo quien intentó, en vano, reconciliar a todos predicando las bondades de la Paz. Dicho ensueño fué obstruido.

La esterilidad del amor propio abatió la ternura de los Aprendices que lamentaban tanta contrariedad.—De siete torres empezadas ninguna fué concluida.

Cuando Abel-Ain, soñador y bueno, volvió y se compenetró de lo que había sucedido, sufrió la desilusión de ciertas realidades.—Luego llamó a todos los obreros y arengándolos les demostró como siete forman una; como el antropoide que duerme en el hombre no debe ser nunca despertado, convenciéndolos de las ventajas que reportaría la cooperación de todos a la realización de la obra por él proyectada; el signo de aprobación fué la respuesta;—y de entusiasmo, parecía desencarnarse el espíritu de aquellos seres, quien sabe hacia qué regiones misteriosas—

Imitemos al Maestro del cuento, y cuando notemos alguna paralización en los trabajos busquemos inmediatamente las causas a fin de poderlas subsanar.—De Acacia, Uruguay.

### La Muerte

Tuvieron razón los grandes pensadores versados en las doctrinas racionalistas, cuando afirmaban que la muerte es sólo un momento de transición en la vida humana, en virtud del cual se da término a la jornada emprendida, desde la cuna hasta el sepulcro, para recomenzar el camino, trazado por leyes inmutables a la perfectibilidad humana. Es sólo un cambio de ropaje; pero la vida del hombre continuará en la escala de un progreso constante de su espiritualidad, de su alma inmortal que no sucumbe, que no perece nunca, sino que ella guarda y conserva su individualidad en la ruta ascendente porque marcha en una sucesión de siglos, hasta escalar las cumbres de la perfección relativa a que ha de llegar, y que ha de acercarle a Dios, nuestro Gran Arquitecto del Universo. Por eso, y de acuerdo con esa doctrina, la obra del verdadero masón, no se pierde, no acaba ni desaparece como la frágil materia de su autor. Al caer éste en la tumba, su obra entonces resurge en un campo todavía más amplio, de más luminosa comprensión. que aquél en que fué conocida y juzgada por todos, durante la vida terrenal. Sus hechos, que gozan de la inmortalidad como su espíritu, que no muere nunca, porque él mismo tiene que hacer su obra de perfección y de acercamiento, son entonces mejor apreciados y aquilatados en su verdadero valor moral e intelectual. Cuando la muerte ha destruido el principio vital que nos sostiene en la vida; cuando se ha apagado la luz del cerebro y han cesado los latidos vitales del corazón, toda obra bienhechora se agiganta en la conciencia de los que quedamos, y ella sirve mejor a toda causa redentora, y sus enseñanzas, como que arraigan más en la mente y en el corazón, y la huella de luz que marcara el incesante caminar de su autor, será el norte y guía con que hemos de llegar a la meta.—Pedro Manzano Aviño, en “Acacia” (Puerto Rico).

### La Razón

Nosotros los masones somos poseedores de esa razón, pero no para lucirla vanamente, caprichosamente, no para satisfacer nuestras propias vanidades, frivolidades y vanas ilusiones, que al fin y al cabo se disipan, desaparecen, como desaparecen nuestras propias vidas; no para lucirla como el avaro luce sus oros, sus joyas, sus prendas, para satisfacción propia, hija de su propio y malsano egoísmo, sin fijarse en los sufrimientos y miserias, en los dolores y amarguras de los demás, desprovistos de toda suerte. La necesitamos para hacer una obra en bien del prójimo, en bien de los futuros habitantes de esta tierra, y para dejar tras nosotros una estela luminosa de gratos recuerdos, que se labran con la inmortalidad de nuestros nombres en la piedra eterna de los destinos humanos. Obrar en sentido contrario, es destruir la razón misma.

El hombre nace imperfecto y necesita la luz de su propia razón aumentada con la de otros, para ir mejorando cada día más y más, tanto en el orden físico, moral como intelectual.—J. B. Crescioni, Jr., en Acacia (Puerto Rico).



**Palabras de Un Emperador Masón**

No faltan voces ajenas a la Orden que se esfuerzan en denigrarla y calumniarla. No concedo a los que desconocen nuestra asociación el derecho de juzgarla; así fundándome en el conocimiento adquirido por mi mismo, no prestaré jamás oído a semejantes voces. De aquí en adelante procura con recto e ilustrado criterio distinguir y defender la Orden. Si eres un firme protector suyo no solamente afirmarás tu porvenir, sino que poseerás también la sublime satisfacción interna de haber tratado de esparcir a tu alrededor lo Verdadero y lo Bueno.—  
(Guillermo I, emperador de Alemania el día de la iniciación de su hijo.)

**Acción**

Un hombre quiso aprender a nadar. Estudiaba en los libros la natación y cuando consideraba que ya sabía lo suficiente, se acercaba al agua; pero al ir a sumergirse le asaltaba el temor de que quizá no sabía bien la lección, y volvía a estudiar de nuevo. Así estuvo mucho tiempo, tanto, que murió antes de haber nadado.

Son muchos los que como el hombre del cuento no pasan de lo mismo por no decidirse a aplicar lo que ya saben. La pura teoría no les servirá gran cosa. ¿Puede hacerse un hombre atleta sabiéndose únicamente de memoria los tratados de gimnasia, sin ejercitar sus músculos? Muchos estudiantes dejan pasar el tiempo solo "oyendo" sin "hacer". El conocimiento que adquieren es puramente intelectual, superficial, y por lo tanto deleznable. La teoría es sólo una guía para la acción, y la acción es la que realmente da el conocimiento por la convicción. Un montón de libros o de enseñanzas orales no dan muchas veces el conocimiento que se obtiene en una experiencia. Aunque eminentes hombres de ciencia digan a una persona que el agua que bebemos contiene muchos microorganismos, puede dudar de ello, pero si busca cerciorarse viéndola a través de un microscopio, la experiencia que tiene, eliminará toda duda, y su conocimiento sobre el particular será más firme.

La apatía es el lastre más pesado de los que le abundan a la personalidad. El aeronauta que no arroje el lastre no podrá ascender mucho. El hombre apático siempre encuentra pretexto para dejar de hacer, para posponer para "mañana" lo que debe y puede hacer hoy, quiere ahorrarse el "trabajo"; que otros lo hagan por él. Pero hay trabajos que nadie puede hacer por otro.

El control de la personalidad sólo se logra por el propio esfuerzo. La modificación de nuestro ambiente sólo se consigue con la modificación de nuestro propio pensar. El hallazgo de la Verdad sólo se alcanza en la búsqueda dentro de nosotros mismos en la meditación. ¿Qué pueden hacer los demás para ayudarnos en estas labores que son exclu-

sivamente nuestras? Solamente indicarnos el camino. Si no "quemos" andar ese camino, es inútil que veinte mil veces leamos el letrero que dice "este es el camino".

La Vida impersonal es la vida de la acción, no de la contemplación. La Vida en sí misma es la actividad consciente-inteligente-volente del Ser, por la que toda fuerza, impulso o movimiento, puede manifestarse; y Vida Impersonal es por eso la Vida del Espíritu. Vivir la Vida Impersonal es expresar conscientemente los atributos del Espíritu, es obrar de acuerdo con sus dictados, es ser consciente de la Unidad con Dios.

Así pues, es absolutamente indispensable la aplicación inmediata de cada enseñanza que se recibe, para poder asimilarla completamente y para que el avance en el camino de la realización sea efectiva. De otra manera nuestra vida seguirá siendo perfectamente personal y mediocre, aunque nos sepamos de memoria el Mensaje de la Vida Impersonal.

—Boletín Masónico, San Salvador.

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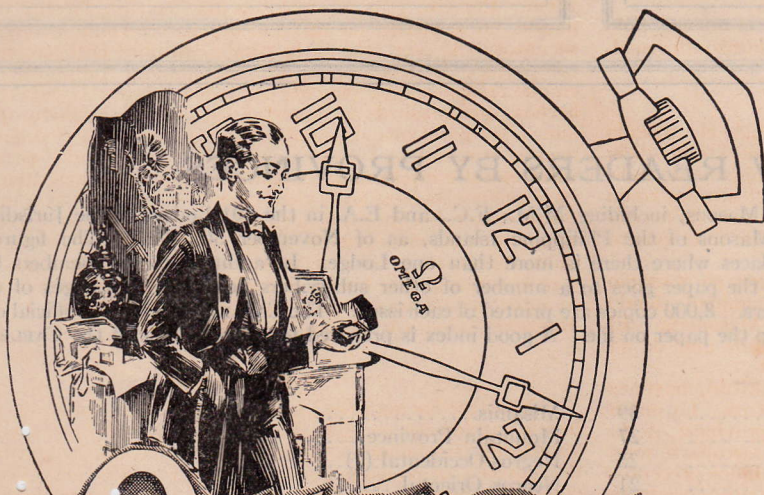
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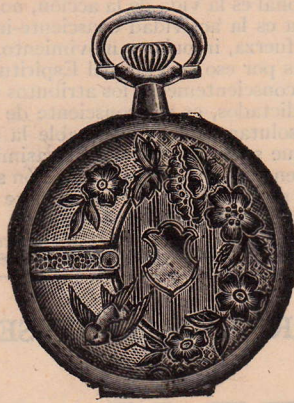
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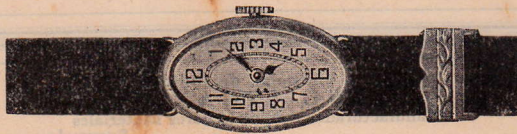
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Abra.....	39	Misamis.....	49
Albay.....	27	Mountain Province.....	54
Antique.....	25	Negros Occidental (2)...	87
Bataan.....	21	Negros Oriental.....	28
Batangas.....	119	Nueva Ecija (3).....	208
Bohol.....	46	Nueva Vizcaya.....	54
Bulacan.....	115	Palawan.....	29
Cagayan (2).....	128	Pampanga.....	70
Capiz.....	82	Pangasinan (2).....	103
Camarines Sur.....	42	Rizal (5).....	236
Cavite (11).....	1,138	Romblon.....	38
Cebu (2).....	177	Samar.....	34
Davao.....	49	Sorsogon.....	47
Ilocos Norte.....	111	Sulu.....	20
Ilocos Sur.....	45	Tarlac.....	29
Iloilo (2).....	149	Tayabas (7).....	297
Isabela.....	71	Union.....	68
Laguna (4).....	212	Zambales (3).....	127
Leyte.....	56	Zamboanga.....	96
Manila (28).....	2,629	Guam, M. I.....	92
Masbate.....	26		
Mindoro.....	45	Total.....	7,118