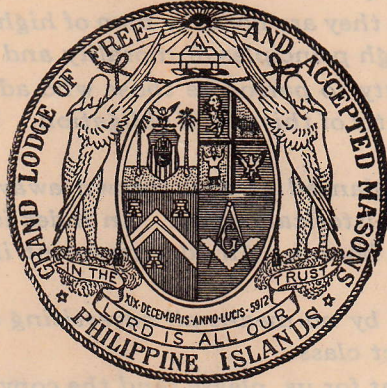


The Cable Cord

Vol. VIII

Manila, P. I., November 1, 1930

No. 6



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

Let Something Good be Said!

When over the fair name of friend or foe
The shadow of disgrace shall fall,
Instead of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head,
Even the cheek of shame with tears, is wet,
If something good be said.

—James Whitcomb Riley.

A SUGGESTION TO ADVERTISERS

Manila, P. I., November 1, 1930.

Gentlemen:

An advertisement in the *CABLETOW*, the official organ of the Grand Lodge of the Philippine Islands, is an exceptionally good investment.

The *CABLETOW* goes to 7,000 subscribers in the Islands, scattered from Aparri to Jolo; the rest of the 7,500 copies printed monthly goes to the United States and other countries.

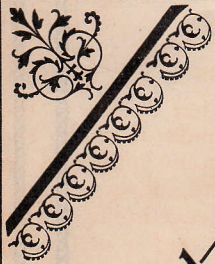
The paper has the following special advantages:

1. Its readers being Masons, they are not only men of high social standing and purchasing power but bound to live up to high principles of morality and honesty.
2. Its readers regard it a duty to patronize those who advertise in *THEIR* paper and we take care to remind them frequently of this moral obligation. This is an advantage the average newspaper does not possess.
3. The *CABLETOW* is not glanced at and thrown away like an ordinary paper. It is preserved for reference and as a historical record. An index is prepared for each volume and many members have their paper bound. An advertisement in the *CABLETOW* will therefore work for an indefinite time.
4. The *CABLETOW* accepts by no means all advertising offered to it. We take pride in having only advertisers of a select class.

If you have any advertisement for us, please send the copy to Room 524, Masonic Temple, Escolta, or drop us a line and we shall call for it.

Yours very truly,

THE MANAGING EDITOR OF "THE CABLETOW,"
P. O. Box 990, Manila, P. I.



*It Is Good—That
Is Why It Is In Demand!!*



Each San Miguel product is a good product—manufactured in a plant that has nothing to hide.—Visitors are given a cordial welcome.

Fruit-Flavored—Carbonated Drinks Are Delicious and Healthful!!

Drink them with your meals and between meals—They are delicious and refreshing. Give them to the children—they love these sweet, sparkling drinks—But be Sure to Insist on Getting

Royal
SOFT DRINKS

Made by

San Miguel Brewery

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.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to THE CABLETOW their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 Lodges (29 in city of Manila), with approximately 6,630 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Vicente Carmona, Grand Master; Wm. W. Larkin, Deputy Grand Master; Isidro Paredes, Senior Grand Warden; Stanton Youngberg, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Manuel Camus, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. VIII

NOVEMBER 1, 1930

No. 6

Editorial Section

Twelve Years Ago

On November 11, 1918, the armistice was signed which ended the most murderous war of modern times—the last! millions exclaimed optimistically, while the pessimists sadly shrugged their shoulders and turned away. Twelve years have passed since that memorable day. In many countries of the earth, hundreds of thousands of mutilated ex-soldiers, mere wrecks of men, still drag out a miserable existence, and hundreds of thousands of families of the glorious dead are leading lives of poverty and privations. Are they an object lesson to those who shape the destinies of the nation? It seems they are not. In Europe, a number of countries are even now like armed camps and the air is rife with rumors of war. Sinister elements are at work stirring up trouble in countries which are not war-minded, and these forces of darkness have been eminently successful in South America and even in Asia. A question occurs to us which a soldier-poet, with the horrors of the war still fresh in his mind, asked twelve years ago: "Is it all going to happen again?"—L. F.

Thanksgiving

Throughout the United States of America and her possessions and dependencies, a certain day of the year, usually the last Thursday in November, is set aside annually as a day of thanksgiving and praise to God for the mercies bestowed by Him upon the nation, and each individual citizen is enjoined to give thanks for the blessings of which he has been the recipient during the year. This custom, initiated by the New England colonists, is followed religiously, and every year the President of the United States, by proclamation, designates the day and exhorts the people to observe it. In the Philippines, the Governor-General publishes the message of the President by proclamation and recommends the observance of the day throughout the Islands.

Even though the year may have been the worst in our experience, yet, upon reflection, we will inevitably come to the conclusion that the Great Architect has not dealt altogether unkindly with us and that we have ample reason to thank him. Let those who feel that they have little motive for being thankful remember the fervent lines of Mrs. Browning in *De Profundis*:

I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank Thee while my days go on.

And having in Thy life-depth thrown
Being and suffering (which are one),
As a child drops his pebble small
Down some deep well, and hears it fall
Smiling—so I. THY DAYS GO ON.

—L.F.

Home Influences

In the Army and Navy of the United States in these Islands and in China there are thousands of young men, mere boys, who are cut off from all home influences and surrounded by temptations powerful and subtle enough to try a man of riper age and greater experience in life. Theirs is the all-important age, the formative period of life. As the twig is bent, so the tree will grow. Home influences have kept many thousands of young men and women from straying from the narrow path, and their absence has been responsible for the moral and physical ruin of just as many. Having no clean entertainment available, the young man will naturally drift into doubtful surroundings, the way to which is made easy for him.

In the Army and Navy as well as in our civilian community, there are a number of persons who are interested in providing clean and wholesome entertainment for these young men, and we Masons should give such workers our unstinted moral and material support, especially as far as Masons and sons of Masons are concerned. Elsewhere in this issue we mention the efforts made by the U. S. Asiatic Fleet Masonic Club and the DeMolay Chapter, and for these we bespeak the generous aid and assistance of our members. The Craftsmen in our Navy and Army are men who are sincere in their Masonry and whose friendship is to be valued very highly, and the DeMolay boys are entitled to all that we can do for them and will be found worthy and responsive.—L. F.

Anonymous Letters

An anonymous letter fills us with contempt and loathing for the writer and creates the presumption that the person

or persons whom it attacks or denounces are the victims of calumny and persecution. The writer would evidently not resort to such a means of attack if he were not too cowardly to come out in the open and face his victim like a man. Generally he adds hypocrisy to cowardice by alleging noble and altruistic motives though spite, malice and envy are in nine cases out of ten at the bottom of it.

Like a poisoned dart, the anonymous letter leaves a festering wound which is just the effect which it is intended to produce. It breeds suspicion and mistrust against which the victim is defenceless. Only the basest will make use of so vile a weapon.—L. F.

The Red Cross Drive

We commend the Annual Roll Call of the Red Cross, from Armistice Day to Thanksgiving Day, to the attention of our Brethren in Freemasonry. Our readers are well acquainted with the splendid work done by the Red Cross in these Islands and are informed of the nature and history of this noble institution the founder of which was a member of the Craft. Masons should take a leading part in the annual campaign of the Red Cross. Relief is one of the principal tenets of Masonry. We are taught that to relieve the distressed is a duty incumbent on all men, but particularly on Masons. And the chief aim and purpose of the Red Cross is the relief of distress.—L. F.

Our Brethren of the U. S. Navy

Again we see anchored in our Bay a number of ships of the Asiatic Fleet, and others will join them in the near future. On most of those ships there are men who belong to the Craft, and to these we extend the hand of good fellowship and assure them that our Lodges will be only too glad to have them come and take a part in our labors and enjoyments. The men of the United States Navy make splendid, earnest Masons and we are more than pleased to have so many of them where they can easily visit our Lodges and test the strength of the masonic tie.

"To say you are welcome, were superfluous."—L. F.

The Still Small Voice of Gratitude

We are delighted to be able to publish in this number a fine article by Most Wor. Bro. Newton C. Comfort, P. G. M. and Grand Secretary of our Grand Lodge. Though a serious student of Freemasonry, our veteran Grand Secretary is such a busy man that he has little time to put the results of his studies and reflections on paper, and it is for this reason not often that we are able to offer to our readers pieces of architecture designed and executed by him. Thanks, Brother Comfort!—L. F.

Tupas Lodge in Mourning

A man much beloved in these Islands passed away in Dr. Arlington Pond, a charter member of Tupas Lodge No. 62, of Cebu. Made a Mason in Cebu Lodge No. 1106, S. C., Brother Pond helped to found Tupas Lodge and was ever a true and enthusiastic Mason. As Wor. Bro. H. de V. Booten says:

He worked so well that he is mourned not only by his Brother Masons, the whole community of Cebu; but also throughout the Philippine Islands, and in many other parts of the world. We have lost a true and trusted friend. His heart was always open to any appeal made: the rich and the poor, the high and the low—all were his friends. He has well and truly built upon his Masonic Trestle Board.

On September 23rd, 1930, at 3 p. m., the members of the Lodge and visitors met at the Masonic Temple of Cebu and from there they proceeded to the Student Christian Center where funeral services were conducted over Bro. Pond's remains. The body was subsequently taken to the steamer for conveyance to Manila.

Editorial Comment and Correspondence

Wor. Bro. Banks' Book Highly Praised

We are pleased to see the local press comment very favorably on the recent work published by Wor. Bro. Charles S. Banks, Past Master of Manila Lodge No. 1, F. & A. M. The professor's new book, entitled "Wary Folk," and distributed by the Philippine Education Company, is a collection of charming stories of small creatures such as ants, flies, moths, spiders, lizards and others, describing their habits and peculiarities in an entertaining and humorous vein. It is of interest not only to children but to their parents and other grown folks as well. Our well-known entomologist has succeeded in proving his talent as an entertainer in his new book which will no doubt become a great favorite among young and old. Congratulations, Brother Banks!

A Good Film By Bro. Galang

Bro. Zoilo M. Galang's sound picture "A Child of Sorrow" has been pronounced the best native film ever produced. Unfortunately, the Editor was unable to see this film which is said to be full of action and local color and to contain masonic philosophies. We hope to have that pleasure later and congratulate Bro. Galang in the meantime upon his success.

Our "Column of Harmony"

Congratulations are also due to Bro. Juan de S. Hernandez, whose compositions entitled *Utila sa Pagibig*, *Halika* and *Amadha* were enthusiastically applauded and encored when sung by Miss Jovita Fuentes, the world-famed soprano, on September 7th, 17th, and 21st. Bro. Hernandez, who deserves being classed among the best living Filipino composers, is professor of harmony and counterpoint in the Conservatory of Music of the University of the Philippines and has been organist of Mount Lebanon Lodge No. 80 since 1922.

The Freemason of Toronto

An addition to our exchange list is *The Freemason*, published in Toronto, Canada, by Harold W. Thompson. We are glad to read this interesting and splendidly printed masonic monthly which was founded in 1881.

The Abiertas House of Friendship

We are in receipt of a letter from Miss Elizabeth M. Grennan, treasurer of the Abiertas House of Friendship, a home for the protection and moral rehabilitation of needy women and girls. Poor and friendless girls from the provinces who come to Manila often fall a prey to panderers to vice or other vicious persons, and to save at least some of these is the purpose for which the Home has been built at an expense of about ₱13,000.00. Funds are needed for the furnishing of the building, but are slow in coming in, due to the present financial depression. We recommend this institution to the Brethren as a worthy charity.

Why So Many Fraternal Bodies?

We read in *The Masonic Analyst*, a very interesting journal published in Portland, Ore., that the Lodges of Everett, Wash., recently dedicated their new temple, purchased for \$42,000 from the Knights of Columbus whom it had cost \$110,000 to build it. The loss of the building mentioned by the K. C. is perhaps—so the *Masonic Analyst* says—another indication that many fraternal organizations are bound for the bone-yard. "Statements have been

made recently by leading fraternalists that within the next ten years we will have in our midst only two fraternal organizations, the Masonic Order and the Elks."

Conditions have changed considerably in the United States in the last few decades. Before the advent of the automobile, the movie, and the radio, the "Lodge" filled a considerable place in the life of the citizen. By "Lodge" we mean here all fraternal organizations more or less patterned on Masonry, such as the Odd Fellows, Elks, Woodmen, Knights of Pythias, etc. No doubt many of these will disappear sooner or later, leaving only the more robust to survive.

In the Philippine Islands, Masonry is much less a social organization than in the United States. Here it owes its existence and growth largely to the religious and political questions that were all-important to the Philippine people in the days of the Spanish rule. It is even now more a bulwark of liberty of thought and conscience and a school for mind and character than a place where to cultivate the social virtues. The automobile, movie, and radio can for this reason not drive Masonry from its position to the same extent as in the United States, for example, because they offer no substitutes for what man seeks in Masonry.

We are curious to know whether the prognostication to which we have made reference will come true.

The Collection of Dues

We were rather astonished to read in the *Illinois Freemason*, a journal every number of which is full of good, sound Masonic comment and advice couched in simple and expressive language, the following paragraph:

The secretary of a rather large lodge said the other day that the method of paying lodge dues had completely changed. Nowadays the men pay little or no attention to the notices that are sent to them. If the secretary gets the dues he must go out and collect them personally. This is simply a change in our methods of doing business and every lodge that expects to retain their membership they will have to meet the new conditions.

Many of our Lodge secretaries make the same complaint, but in these Islands, where people are used to the *cobrador* reminding them of what they owe, this attitude on part of the Lodge members is but a consequence of the local way of doing business. We suppose that the habit of buying things on the installment plan has resulted in the change in the method of paying Lodge dues of which our Illinois Brother complains. In some of the Veterans' organizations in the Philippines, the officer performing the duty of treasurer does the collecting and receives no salary, but a percentage on all dues collected by him. He generally manages to collect all that are collectible.

Masons' Wives in Dutch East India Get Together

The September issue of the *Indisch Maçonniek Tijdschrift*, contains the annual report for 1929 of the Association of Wives of Freemasons of Batavia. This society began the year with 18 members and had 22 at the close of 1929. The average attendance at the meetings, which were held in the building of the Lodge De Ster in het Oosten, was 15. Sister Van Doorninck, the president, states that the chief purpose of the organization, that of making the wives of Freemasons better acquainted with each other, was fully accomplished. Here are the titles of some of the subjects discussed: How men and women differ; Finances and testamentary matters; What a woman should know of financial matters; The dress of woman. Interesting articles were read from books or newspapers and subsequently discussed, and household hints and recipes were presented. The results of these recipes were occasionally offered to the members as proofs of their excellency. In closing, the president says that many sisters expressed their regret that they had not joined sooner.

Three Good Definitions of Masonry

In March, the *American Tyler-Keystone* asked its readers to send in their definitions of Masonry. Here are the three definitions which the judges appointed considered the best of those submitted:

By Bro. J. J. Highsmith, Washington, D.C.:

"Masonry is a fraternal organization, universal in scope, teaching through symbols the garnered wisdom of the ages.

"It has as its purpose the gathering of men from all strata of life that they may meet on a common level and strive to live together for the predominance in the human race of the ideals of Brotherhood, trust, altruism, charity, honesty, morality, and education, that the progress of man be onward and upward."

By Bro. William J. Fountain, of Marquette, Mich.:

"Masonry is a system of morality teaching a man that in order to live a wiser, better, happier life, he must first develop his own mental, moral and physical faculties before he can adequately discharge his duties to God and his fellow man.

"By using the tools and implements of architecture as symbols, it teaches him to utilize his time, to cultivate the cardinal virtues, to develop his intellect by education, to exercise those excellent tenets of Brotherly Love, Relief and Truth, in order to approach more nearly the perfect man, as revealed in the light of the Holy Scriptures."

By Bro. Leonard J. Abraham, of Kalamazoo, Mich.:

"Masonry is the teaching of Brotherly Love among mankind under the common fatherhood of God."

Masonic Work for World Peace

In an article in the *Indisch Maçonniek Tijdschrift*, entitled "Bro. Dr. Gustav Stresemann," Bro. A. M. W. Van Renesse deals extensively with the meritorious work for world peace performed by three Masons, Dr. Gustav Stresemann, Aristide Briand, and Sir Austin Chamberlain. The names of these great statesmen will forever be remembered in connection with the Locarno Pact and other efforts for world peace and the bringing together of nations estranged by the World War. The work of Bro. Stresemann, minister of foreign affairs of Germany, and Aristide Briand, minister of foreign affairs of France, is stressed especially. We translate from the original Dutch:

What Stresemann was for Germany, Briand was for France. Both worked on the policy of reconciliation between France and Germany. It was as if the Great Architect of the Universe had decreed that these two men, these two Brethren should rise to work out the salvation of humanity in one of the most difficult periods of European history as far as the relations between France and Germany are concerned.

These two Brethren became as one unit in politics, and although they belonged to opposing elements, they strove to bring these together and openly told this to the rest of the world.

A person's mind must be twisted to think and say, with these two models of Masonic virtues before him, that German Freemasonry allows Briand, also a Freemason, to misuse Germany, although Briand called Stresemann his friend and was so shocked when he received the news of Stresemann's death that he returned immediately to Paris from Brittany where he was on a vacation.

At international conferences, Stresemann and Briand were always to be seen together, as if they were friends in the causes they were working for and in private life. They esteemed each other and thoroughly understood each other's position and aims; while they did not always work in full agreement, there was always cordiality and mutual confidence.

Notwithstanding these noble efforts for world peace made by outstanding Masons like the three statesmen mentioned in our Dutch Brother's article, and by Masonic bodies all the world over, the detractors of our Institution continue to slander Freemasonry and repeat the calumnious and stupid accusation that the Masons were responsible for the World War. In Germany, Bro. Stresemann's own country, our traducers, headed by Ludendorff and his imperial master, have broadcasted this outrageous lie ever since the decision went against the German Empire, and slanderous tongues are still busy spreading it.



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 "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas."
The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.
The organizations calling themselves "Gran Masonería Filipina," "Gran Oriente Filipino," "Mártires de Filipinas," and "Gran Luz Masonería Filipina."

VICENTE CARMONA, *Grand Master.*

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Vicente Carmona has appointed Wor. Bros. Louis M. Hausman (1), David Guevara (4), and Inigo Ed. Regalado (14) to act as Grand Lodge Committee for Visiting the Sick during the month of November, 1930.

Stated Meetings of Manila Lodges

November 1 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

November 3 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

November 4 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

November 5 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

November 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.

November 7 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

November 8 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

November 10 (Second Monday).—Southern Cross No. 6, Masonic Temple.

November 11 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

November 12 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

November 13 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

November 14 (Second Friday).—Dapitan No. 21, Plaridel Temple.

November 15 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.

November 21 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

December 1 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

December 2 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

December 3 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

December 4 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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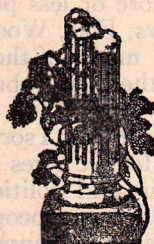
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Addresses Wanted

Any Brother knowing the address of Bro. Godofredo Galindez is kindly requested to send the same to Wor. Bro. Manuel M. Agbulos, P. O. Box No. 2206, Manila, P. I.



Our Dead

There is a reaper, whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

—Longfellow.

Brother Dr. Bartolomé Gella.

Past Master of Hamtik Lodge No. 76, San José, Antique.
Died at the San Juan de Dios Hospital, Manila, on
September 24, 1930.

Brother Captain George W. Stohner.

Member of Manila Lodge No. 1.

Died on August 6, 1930.

Buried in the Masonic Cemetery, El Paso, Texas, under
the auspices of El Paso Lodge No. 130.

Wor. Brother Roman Domantay.

Past Master and Charter Member of Isagani Lodge No. 96.

Died at Paniqui, Tarlac, on September 30, 1930.

Buried under the auspices of his Lodge, in the municipal
cemetery, Paniqui, on October 2, 1930.

Dispensation for Lodge in Shanghai

On October 28th, Most Wor. Bro. Vicente Carmona, Grand Master of F. & A. M. of the Philippine Islands, granted a dispensation for a Lodge to be opened in Shanghai, China, at No. 23 Yuen Ming Yuen Road. The officers under dispensation will be: *W.M.*, James L. Ewing-Chow; *S.D.*, Hua-Chuen Mei, and *J.W.*, Frank Rawlinson. The petition for a dispensation dated October 10th, is signed by 27 Brethren from various Grand Jurisdictions, among them Bro. Chengting Thomas Wang, Minister of Foreign Affairs; Bro. Jui-Heng Liu, Minister of Public Health, and Bro. Way-Sung New, Surgeon-General of the Chinese National Army.

We wish the new Lodge success and prosperity.

Amateur Theatricals

Sponsored by the Manila Scottish Rite Bodies, the "Temple Players" have recently organized for the purpose of staging plays for Masonic benefits. The famous farce "Are you a Mason?" will be the first play that this group of amateur actors intends to put on, probably in March 1931, for the benefit of the Masonic Hospital for Crippled Children. The organizers of the "Temple Players" are Bros. John M. Aaron, Ernest Glenn Hoffman, Wm. Huse Chapman, Verne E. Miller, L. M. Hausman, J. R. H. Mason, H. L. Fischer, and Isadore Cohen.

We wish the "Temple Players" success in their enterprise and are sure that they will receive the unstinted support they deserve.

Masonic Fiction

The Adventures of Dennis Manahan

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

The Story so far: "Isio" Manahan, a bright, sturdy lad of 14, is the son of Pedro Manahan, a Filipino fisherman, descendant of an Itneg chief, and his wife "Binday". The family is living in a hut on the beach in a village on Luzon Island (in 1882). An American clock peddler named Hiram Abberton breaks his leg near their house and is their guest for several months. He teaches Isio English. Abberton is a Mason and so is *comandante* Martinez, a Spaniard, provincial commander of the *Guardia Civil*. After leaving the Manahan home, the American is murdered and robbed by Andoy, a notorious bandit. Martinez lends his carbine to Manahan, his companion on many a hunt, and asks him to go to the mountains and return with Andoy's head. The fisherman leaves for the primeval forests in which the bandit is hiding with Charing, a girl recently kidnaped by him.

The Head-Hunter

Three times the raucous cry of the *kalaw* was heard from the edge of a wide clearing in the dense forest which covered the slopes of the mountain. But it was not a hornbill which had uttered it. Andoy, the *tulisan*, could imitate the cry to perfection and the trembling girl on the other side of the clearing knew that unless she hurried back to the place where the man whom she feared and dreaded had established his temporary shelter, he would soon start in her pursuit. Hastily muttering a prayer, the girl ran along the narrow trail where it entered the tall timber and rank undergrowth. The heat was suffocating and the perspiration was running down her face. The girl ran like a deer, but the path was slippery and once or twice she fell. She quickly rose again and stumbled on, panting with the exertion.

Again she heard the call of the *kalaw*, this time but once. The signal was not as faint as she had expected it to be. The outlaw, vigilant as he was compelled to be, had already suspected her flight and was following her! With a sob, the girl hurried on, looking right and left for a hiding-place. Then, suddenly, she raised her head and uttered a half-stifled scream of terror: on the trail in front of her stood a man bearing a rifle.

The man raised his hand. "You must be Charing, the girl whom Andoy kidnaped. You are fleeing from him—where is he?"

The girl pressed her hands against her bosom.

"Hide," she panted, "he will be here presently. Shoot him from ambush, he is sure to have his gun, and Andoy never misses. Let me run on; I am frightened."

The girl ran on, while the man slipped behind a bush from which he could command some fifty yards of the trail. His rifle was cocked and pointed at the trail where it emerged from the undergrowth. The eye that glanced along the barrel was fierce and steady.

A few minutes passed, then, suddenly, the stocky, gorilla-like figure of the outlaw appeared over the front sight of the carbine. The barrel went up the fraction of an inch until the front sight was immediately below the low forehead and shock of black hair bound with a soiled kerchief.

Then a shot broke the stillness of the forest. For a moment the outlaw stood still in his tracks, then he fell heavily on his face. The fisherman ran towards the prone figure, the smoking gun in his right. In Pedro Manahan, the Christian had given way to the wild head-hunter. With a satisfied grunt, he turned the body over. A bluish hole in the forehead of the *tulisan* showed that the fisherman's aim had been perfect.

Stepping full on the dead man's face, the victor drew his bolo.

Ten minutes later, the fisherman, carrying two guns and a bag of matting, joined the girl who was squatting on the trail, faint and exhausted. When she saw Manahan ap-

proach, she rose with a look of rejoicing on her face. "I heard your shot and I knew that you had come out victorious," she called out. "God be praised, that son of a harlot is dead. He snatched me from my mother's house and robbed me of my honor, the fiend! I fought him tooth and nail but he was too strong for me. One day and one night he left me lying in his hut, tied with rattan thongs, while he went to the village, and when he released me I did not regain the use of my limbs for many hours. But now that he is dead, I feel strong once more."

Silently, the fisherman walked ahead of the girl. From time to time, when the bag with the round object in it bumped against his leg, a grim smile spread over his strong, proud face. When the condition of Charing's limbs made a rest imperative, her companion used the halt to clean and oil the carbine and remove the blood-stains from his keen bolo.

That night, at the *comandancia* to which he had ridden on a borrowed horse, the fisherman handed the Winchester carbine to the *comandante*.

"I have cleaned and oiled your gun, *mi comandante*," he said. "You will find only one cartridge gone."

"And Andoy? did you miss him?"

With a grim smile the fisherman turned the matting bag upside down and out on the floor rolled the severed head of the outlaw. The lips were drawn back from the shining teeth in a ghastly snarl. With a yelp of terror, the *comandante's* dog fled from the room, but the officer's eyes gleamed with satisfaction.

"Well done, my friend," he exclaimed. "You are a man after my heart, Pedro; henceforth you can have my last shirt. But now put that carrion back in the sack, wash your hands, and have something to eat and drink. To-morrow I shall send you back to your pueblo on one of our best horses. I want you to show Andoy's head to those ninnies at the *cuartel* and put them to shame. After that go out to the cemetery and bury it at the foot of our friend's grave. He will rest easier for it."

"Was he given a Christian burial?" asked the fisherman, anxiously.

"No, Pedro, that could not very well be; he was not a catholic. He was buried outside the cemetery wall; but I saw to it that half the pueblo attended the funeral. Oh, I had a fight with your namesake at the *convento* who said a heretic and mason should be buried like a dog; I said perhaps more than I should have, but that is neither here nor there. Now come on and have something to eat."

The Cholera

At Maning's *tienda*, a crowd of curious people was listening to Maning who had just returned from a business trip to Manila. The journey to the capital was a long and weary one by land or by water, and few of the townfolk ever made it. Maning's description of what he had seen and heard in Manila was one that sent shivers down many a spine, especially as he was known to be fairly trustworthy.

"That disease you know of—I won't say the name because one mustn't—is carrying off thousands a day there in the big city. The day I left, the streets leading out to the cemetery were crowded with funerals. There were not enough grave-diggers to bury the dead and hundreds were lying unburied when I went away. And there is nothing to be done: the people are thronging the churches but San Roque seems to have lost his influence with the Blessed Virgin and his intercession does not help a bit. Every night they light bonfires on the public squares to purify the atmosphere and the governor-general himself comes out to inspect these fires; but still the people die. Some claim that the foreigners have poisoned the wells, and others say it is the *salot*, the devil with feet like a cock. The priests say it is a scourge sent by God because we Indios are sinful and won't come to confession and mass and give money to the Holy Church."

Isio, who had listened with much interest to Maning's account of the ravages caused by the cholera, returned home with gloomy forebodings. Sooner or later, the dreadful disease would find its way to their province and would, perhaps, carry off his mother or father, or both. Since the death of his great friend and teacher, a few months before, the boy had a premonition of further disasters to come which he could not shake off.

A few days after Maning's return from Manila, the first cases of cholera began to appear in the pueblo. The disease was of a malignant type and carried off the patient in a few hours. Consternation reigned in the village. The *padre* immediately gave orders for special prayers and processions and informed his parishioners that in times of calamity all human efforts were vain and they, as Christians, must look to the Holy Virgin and the Saints for salvation. But, to the credit of Padre Pedro be it said, he was absolutely fearless and visited the sick day and night.

One morning Binda was not feeling well. "It is nothing—perhaps the crabs we had yesterday noon did not agree with me," she told her husband. But the fisherman looked worried.

"I shall stay with you," he said, finally. "Let Isio take up the nets this morning and bring them in. It may be nothing and again—"

Isio worked with feverish haste that morning and plied the paddle with strong arm coming home. Upon approaching the beach, he noticed that no smoke was rising from their hut, though at that time of the day it should have been. With sinking heart, he placed his *banca* on the rollers lying in the sand and pushed it up the beach, out of reach of the tide, then he hurried towards the hut.

His father met him on the threshold, looking worn and old. He held out both hands to the boy.

"Isio, you are almost a man now," he said, gravely and affectionately at the same time. "Your mother, my boy, your mother—has passed away."

For a moment it seemed to Isio as if the hut, the beach, the sea were whirling around him in a mad dance. Then a cry burst from his lips: "My mother, my mother—oh, father, it cannot be!"

Silently, the fisherman took the boy by the hand and led him into the hut. But his own grief did not last long: that night Pedro Manahan also breathed his last and next morning both he and his wife were buried in the same grave, wrapped in their sleeping mats, without the blessings of the Church, because Padre Pedro had likewise died of the cholera.

How Isio became Dennis

Isio was strolling along the wharf on the Pasig River, looking wistfully at a neat, beautiful clinker-built boat that was tied near the landing steps. It looked splendid to the boy with its white paint and polished brass, and he wondered how long it would take him to learn to handle the long ashwood oars as expertly as those American sailors. The fine three-masted ship out there on Manila Bay, with her clipper-bow and elegant lines, had awakened in Isio a great longing to board her some dark night and ship as a stowaway. Now the long boat of the *King David*, on which his eyes were resting so fondly, suggested a more lawful way of reaching that ship.

Perched on an old iron cannon which, with its muzzle buried in the river wall, served as a tie-post, Isio contemplated the boat. The two sailors in the bow, who were both chewing tobacco at a furious rate, were at that particular moment having target practice at a floating *quiapo*, and the younger of the two shouted with glee when he nearly sank the plant with a well-aimed discharge of tobacco juice.

"I just couldn't do it," said the other. "The darn thing looks too much like a head of lettuce and it makes my

mouth water to think of the fine lettuce salad my sister puts on the table when I visit the old place at Cape Cod. I wonder what they call this stuff?"

"Ask the boy over there," suggested the champion spitter.

"And have him sling some Tegarlic or whatever they call their lingo at me?" retorted the lover of lettuce.

"We call it *quiapo*," spoke up the boy on the cannon. "It is a plant that comes floating down from the—the—the lake, but you cannot eat it."

The two Americans looked at each other, amazed, then the champion spitter let out an oath.

"I'll be blowed if he doesn't talk American as well as we do, Jack," he shouted. "And blast my eyes if he ain't as good-looking and husky a lad as they make 'em. What are you doing for a living, kid? You don't look like a loafer and I guess you are big enough to work."

"I am a fisherman when I am working, but now I want to be a sailor."

These words, delivered with a serious mien and careful enunciation, excited the hilarity of the champion spitter.

"A sailor—listen to the kid! What do you know about sailing?"

"I know nothing much but I can learn, sir."

"Like you learned American, you mean?"

"Yes, sir."

"Well, my lad, seeing that you want to have a try at sailing, and seeing, furthermore, that you can talk civilized and look like a handy and upstanding youngster, I advise you to wait till the old man—suffering Jerusalem, there he comes!"

An angular, tall man in a blue serge suit, wearing a black silk handkerchief loosely tied about his neck and sporting a tall hat, had appeared from behind the pile of bales of Manila hemp which had been hiding his approach. The boy looked into a pair of kindly grey eyes that seemed to gaze clear through him. The weather-beaten face and grey beard of the mariner reminded Isio of the friend who was now lying in his grave outside the cemetery wall at home. He made up his mind that he would sail with that man.

"Sir," he said, removing his straw hat, "I would like to go on your ship. I will serve you well."

The captain and the sailors who had come with him looked at the boy, amazed to hear him use such good English. A smile flitted over the bronzed face of the captain.

"Where did you learn to speak English?" he asked.

"From my dear friend, the American who died."

"You speak it remarkably well, my lad. And what about your parents—will they consent to your going with me?"

"They are both dead, sir; they died of the cholera three weeks ago." Isio's voice sounded husky.

"What is your name?"

"Dionisio Manahan, sir, or Dennis, as my friend used to call me."

"Dennis Manahan! A good Irish name or I'm a Dutchman! Dennis, I shall sign you on, because ye are short-handed and I am sure you will come in handy. But I won't ship any one, man or boy, who isn't God-fearing. You have had a Christian upbringing, haven't you?"

"Yes, sir."

"I guess you will do, my lad. How about your dunnage?"

"My dunnage, sir?" Dennis, as we must now call him, looked bewildered.

"Your things, I mean."

"My books and my clothes are in a house in Tondo, not far away," answered the boy, eagerly. "I will get them; I can be back in very little time."

"All right; I have to go to the captain of the port's office anyway and won't leave for another half hour or so. Get your dunnage and we'll arrange the details on board."

The sailors looked after the boy who had started off on a run.

"I bet the skipper won't ever be sorry to have hired that lad," said one of the newcomers, an elderly man. "He goes at things as if he meant them."

Dennis' Adventure in Macassar

The first few months on board the *King David* were not an easy time for Dennis. His job was by no means a sinecure: from early morning till late at night, the boy was on his feet, cleaning and polishing, carrying things back and forth, washing and scrubbing. But Dennis was both tireless and efficient. The brass work, from the capstan and binnacle to the ports, curtain rods and rings, and other articles in the cabin, was always bright and shining, the glasses in the swinging trays over the cuddy table were kept immaculately clean, and the steward admitted that Dennis was by far the best boy who had ever been on board.

Whenever Dennis got a chance, he went aloft with the men. Jan, the boatswain, who had taken a liking to the bright lad, went to some trouble teaching him, and so did the sailmaker. Both found the young Filipino an apt pupil. The boy mastered the most difficult knots and marlin-spike work in a way which excited the admiration of the old shellbacks, and aloft he was absolutely fearless and nimble and handy besides.

Two or three of the men did not like Dennis and among these was Frank Bellairs, a young New Englander who had been at Harvard. Dennis was sorry to note this attitude on the part of Bellairs. He liked the reckless, jolly young fellow who was an athlete of no mean order. But he soon won the friendship of Bellairs and all the rest by his quick and determined action in an emergency. The thing happened as follows:

The first port of call of the *King David* was Macassar, on the island of Celebes, where the ship picked up a large consignment of coffee. Dennis had a few hours of liberty on shore which he used to walk along the waterfront and through the streets of the town. The boy was very observing and eager to learn and put in his time on shore to good advantage.

On his way back to the ship he was passing a drinking-shop when he heard angry voices and saw that a fight was in progress inside. He would have walked on if he had not noticed that three of the men engaged in the brawl were from the *King David*.

Dennis approached the place and was about to enter when Bellairs, who was laying about him most effectively, saw him and angrily shouted to him to keep out of the fight and mind his own business. However, the assailants soon proved too many for Bellairs. A sailor from an Italian ship in the harbor rushed towards the American, but a swinging blow in the jaw sent the Italian reeling against the partition. For a moment the man stood still, with his blazing eyes fastened furiously on the face of the American, then he fumbled at his belt and pulled out a wicked-looking knife. With a savage bound he threw himself upon Bellairs. The young man stepped backward, but in doing so, he stumbled over the form of Jim the champion spitter, Dennis' oldest acquaintance on board, who had just been knocked down by a burly Javanese. Bellairs hit the floor heavily, and as he fell, the Italian raised his knife to strike. For an agonized moment, Bellairs could almost feel the glittering weapon pierce his throat.

But the knife did not descend. As the Italian raised his arm, Dennis, crouching low, threw himself between the would-be murderer and his intended victim. With a strength nobody would have expected in the boy, he grasped the Italian by both hips and, still crouching, he threw the man head first, over his own head, into the corner. The Italian fell with a heavy thud and lay still. Bellairs rose; he was pale as death.

"Let us get out of here," he panted. "Don't run, boys, otherwise they will surely stop us. Act as if nothing had

happened. Through between those carts—that's it. Now let us make for that boat."

Thanks to the cleverness of Bellairs, the four men from the *King David* escaped arrest at the hands of the police and were rowed back to the ship by the native boatman whom Bellairs had espied.

"That was neatly done, Dennis," Bellairs said as they sat under the protection of the matting roof of the boat. "Your right shoulder struck that dago a terrific blow in the stomach and the way you threw him over your head was a caution. Shake, old man! If you ever need a friend, call on me. You have certainly saved my life to-day."

The account of the fight, given with numerous details and embellishments by Jim, the champion spitter, and Dirk, the other sailor who had been a participant in the affray, raised the young Filipino enormously in the estimation of the men on the *King David*. Captain Masterson, after giving Dennis a sermon on the wickedness of engaging in tavern brawls, patted him on the shoulder and told him: "You are a good shipmate, Dennis, and a handy lad in an emergency. You'll make a first-class sailor-man if you will keep away from rum and women."

Dennis Meets More Masons

In spite of Captain Masterson's objection to fighting, there were occasional fist-fights on board the *King David*. What puzzled Dennis the most was that after pummeling each other, the men would be as good shipmates as before. They did not seem to bear a grudge for the black eye or bloody nose they had received. Dennis was used to quite a different code.

There was on board an able seaman who hailed from London and was known as the "Cockney." Fred Falconer—this was his real name—was a good fellow in many ways and had had considerable schooling. He was rather quick-tempered, especially when he had been drinking, and it was on one of these occasions that Dennis ran afoul of him. The young Filipino had just exchanged some badinage with the cook and the smile was still on his face when he stepped out of the galley and found himself in front of Falconer.

"So you are laughing at me, are ye? I'll wipe that laugh off your bally face!" A vicious swing of Falconer's arm followed these words, but his fist did not land on Dennis' jaw where the Cockney had intended it to land. Dennis, seeing the blow coming, remembered the instructions that his old friend had given him.

"You are very nimble, my boy," the peddler had said; "if some one is about to hit you and you can dodge the blow, dodge it, then strike while the man is off his balance, and hit hard."

Quick as a flash, Dennis dodged, and as he did so, his fist shot up and took the Cockney under the chin. The young Filipino struck with all his might, but he was nevertheless surprised to see his assailant fall and remain lying on the deck.

Two or three of the sailors who had witnessed the scene came up running.

"By George," one of them shouted. "That Manila kid has actually knocked out the Cockney. Knocked him cold, fellers! Dodged the Cockney's blow and then let him have it under the chin!"

A bucket of cold seawater quickly revived the Englishman who sat up and looked about him with a rather foolish expression on his face until he saw Dennis.

"Did you 'it me, kid?" he asked. "Blast your eyes, you did, and it was a good job, too! I 'ad no business to 'it you. No 'arm done, kid, no 'arm done."

The Cockney was rather friendlier to Dennis after the fight than before, and one day he drew the boy aside. Dropping his habitual slang, as he used to do occasionally, he said:

"I want to have a talk with you, Dennis. You look as if you would make a top-notch in the prize-ring, and I am

going to teach you the rudiments of the noble art of self-defence. I made quite a record in the fives-courts when I was at Eton, and I had some training after that. What do you say—do you want me to teach you how to box scientifically?"

Dennis' eyes sparkled. "I do, Mr. Falconer, very much!"

"All right, Dennis, we'll meet between decks after the second dog watch; you can pretend to go there for the sand for the fowls and we'll go together."

Day after day, the Englishman and the Filipino met between decks under the main hatch and had their twenty minutes of boxing by the dim light of a lantern, without gloves or other paraphernalia. Dennis proved an apt pupil and Falconer was enthusiastic over his success.

"Blimee, that kid is a wonder," he said to Bellairs who was asking Falconer what progress Dennis was making. "And he is a 'ard 'itter. I pity the bloke who runs afoul of 'im. 'e is going to trim some of those chaps in White-chapel, I promise you!"

Captain Masterson, who had learned of the daily lessons between decks, called the Cockney on the carpet but yielded to his arguments and took no action. Dennis noticed, in fact, that there was some sort of understanding between the captain and Falconer. The captain treated the Englishman exactly like the rest as far as discipline was concerned, but occasionally the two would have private talks about the nature of which Dennis was rather curious. One day he asked the Cockney concerning the matter.

"So you have noticed something?" Falconer asked, sarcastically. "Now, Dennis boy, if anybody asks you about it, just tell them you know nothing of it."

When about four months after leaving Macassar, the *King David* arrived in the River Thames, the mystery was cleared up. On the second day after their arrival, the Cockney disappeared in the captain's spare cabin. Dennis, whose curiosity was aroused, was close by, awaiting developments, when the captain appeared, arrayed in an old-fashioned full dress suit, and sent him ashore for a cab. Upon his return to the ship, Dennis, to his great amazement, saw a distinguished-looking gentleman in faultless evening dress issue from the spare cabin and recognized the Cockney. Drawing on his gloves, the apparition measured Dennis with a facetious smile.

"Will you please tell Captain Masterson that I shall be up in a minute? Run along—there's a good boy."

Open-mouthed, Dennis watched the two step ashore and board the cab.

Bellairs, who was smoking his pipe on deck, also looked after the vehicle as it disappeared in the fog, then he turned to Dennis.

"You are wondering why, aren't you, Dennis?" he asked. "You see, both the Cockney and the Captain are Freemasons and they are going to visit the Cockney's Lodge. They will be in distinguished company; even the Prince of Wales is one of them! And it beats anything how those fellows stick together. I know all about it, Dennis; my father was a Mason, and I am going to be one, too."

Dennis' astonishment grew when he heard the stories that Bellairs told him about the mysterious Fraternity whose members in the Philippines had the reputation of being conspirators and devil worshippers. He remembered what the old peddler had told him, and he now began to understand many things he had not understood before.

"I shall be a Mason myself some day," he said to himself, as he climbed shivering into his bunk and rolled himself up in his blanket. "It seems to bring out the good that is in man, and what a tremendous power for good such a body of picked men working for noble purposes must be! There cannot be anything wrong with a society to which men like my teacher, Captain Masterson, and Fred Falconer belong."

(To be continued)

Pieces of Architecture

Symbols in Masonry

By M. W. Bro. Newton C. Comfort, P.G.M.

There are many different definitions of Masonry, and you may have noticed in all of them the mention or hint of Symbolism. One writer on emblematic representations stated that the Ritual of Freemasonry was doubtless the finest development known of applied symbolism.

All of us, whether or not we are students, have been in some manner or other impressed by the wealth and profoundness of the hidden meaning of certain terms in the ritual, some tool or implement, a piece of clothing, a movement, a position, and even a letter, and on up to a magnificent tragedy or legend scarcely equalled in all literature.

In order that we may have a little more light thrown on the symbols of our Fraternity, let me throw out a few hints on the classes of symbols made use of in the Institution of which we are members, not only those particularly mentioned and defined or applied but those as well whose meaning is hidden from us for a time and perhaps later is flashed upon the receptive mind as a new revealing, may be as an afterthought, as one ponders over the vast scope of such type of teaching by parables or symbols.

How many times we have heard certain expressions such as—it emblematically teaches, it symbolizes, it is represented by. In the Second Degree we heard that "tools and implements most expressive, have been selected by the Fraternity to impress upon the mind wise and serious truths." Here is the crux of the system, that is, that this symbolism has a purpose, and the purpose is to teach wise and serious truths, yea, Wisdom and Truth. The most powerful of all the invisible forces in our knowledge are those two, Wisdom and Truth. Wisdom which is Truth is an attribute of the divine and may be ours as well, and it is that Truth we are seeking.

In studying for a theme, I wanted first to speak of a certain symbol and in trying to find one was impressed with the fact that I had available no classification of symbols, and it occurred to me that it might be profitable, if I classified some of the symbols and gave you in a few minutes some of the findings, to promote discussion and start our thoughts in one or another direction along the classes outlined. The following are a few of the things used as symbols:

Letters: G	Legends
Figures: 1, 2, 3, 5, 7	Rituals
Characters: St. John	Ceremonials
Names: Boaz	Structures
Colors: Blue	Clothing: apron
Tools	Tangible articles
Implements	Intangible things, thought
Jewels	Plants: acacia
Destitutions	Temple
Restitutions	Titles
Motions	Confessions: faith
Positions	Professions: promise

There may be classes of value into which each symbol may fall with precision, but I have not come across them. There can be made two great divisions:

The Visible (things)
The Invisible (thought and spirit effects)

Then we might divide the Visible into a number of groups such as:

Small things, large things	Letters
Tools and implements	Plants
Numbers	Positions
Clothing	Motions
Lights	Colors
Jewels	Books
Structures	Names

and the Invisible into

Rituals	Titles
Destitutions	Historical references
Restitutions	Confessions
Ceremonials	Professions
Temples	Legends
Tragedies	

Small things are the Point of a Sharp Instrument, the Points of the Compass, a Word, the Letter G, and many others which will flash into your mind, but you will concede that no finer symbolism has yet been presented to you than the reference to the one single Letter G suspended in the East. It will ever be clear in the mind of the Mason who thinks or remembers.

Large things are the Temple of Solomon, the Life, the Lodge representing the Universe, the sublime Tragedy embracing as it does years of history, and demonstrations of purpose, the forces of the wicked, and the punishment, justice, and finally the outspoken emphasis upon our great fundamental symbol which overshadows all others in value, that is, Immortality.

If one were to consider the symbols as they come to us in the degrees one is startled with the symbolism in the anteroom, long before the Lodge door is opened. Here we note the *profession* and promise, which placed the candidate in a mood to receive serious things and take his mind from any idea of improprieties which may have been suggested to him by the foolishness of the initiations of many societies which are intended to be a source of fun. At this place we have the symbol of Destitution, not only of all minerals and clothing but even of light and for the time personal freedom, concentrating all attention upon the seeking for the unattained, sometimes called *lost*. Here we also have manner of dress with a meaning; there are *notes* sounded out upon the air, they are not those of a trumpet, but are distinctly alarming; there is an unfolding, and methinks we hear in the ears of thought:

Open the doors of the Temple! With zeal we would enter in!

Thus we cross the threshold, and with proof of our having plucked one shoe and given it to our neighbor, as a pledge of our fidelity, one of the small points of our symbolism is in evidence. The North is a place of darkness, and as we pass through it the thought comes, as we pause on the threshold of this worthy undertaking to seek divine guidance: we hope that the darkness may become lighter. It reminds us of the darkness of the outside world and that until we have reached the Raising we are still in the dark. Arriving at every destiny corner be it N, E, S, or W, we are confronted with a new type of symbol. Not all of the symbolism can be taught us, just enough to make us think is the aim, and the truth is often only hinted at (says Pike) the fullness of the hidden meanings are often delayed to us for a longer or shorter period as we study the system or revelations are given to us as the work progresses. In this manner I want you to imagine that I have continued through the ritual. Time will not permit their individual enlargement and development. The long apron lecture is an example of the extended symbolism in one instance only.

The ritual of the degrees is a method of teaching by emblems and symbols. Our ceremonials are full of the use of articles and spiritual means to emphasize TRUTH.

We all remember the lessons taught by the tools of architecture—the Setting Maul, Square, Compass, Plumb and Level, 24-inch Gauge, Gavel, and Plumb.

Implements. How deep are also the lessons suggested by the Sharp Pointed Instrument, the Sword, the Ladder of Seven Rounds, each with a name, Temperance, Fortitude, Prudence and Justice, Faith, Hope and Charity or Love, the Trestle Board.

Clothing. How delightful appears the symbolism of the Apron, the Gloves, the restoration of that of which we were divested, and the vestments of the novice as the differences

in passing and raising are noted from initiation. Then the "honor in being commanded to approach the East and receive your bejeweled clothing." The Gloves may need a little attention: anciently all novices received two pairs of Gloves with their Apron, one pair for themselves and one pair for the wife or sweetheart of the initiated. This has been continued only in a few Grand Jurisdictions, but the use of gloves with their symbolism "Come ye into the temple with clean hands and a pure heart" is continued in all our public ceremonies, when it is usual if not mandatory, that white gloves be worn, as an emblem of the purity of our intentions.

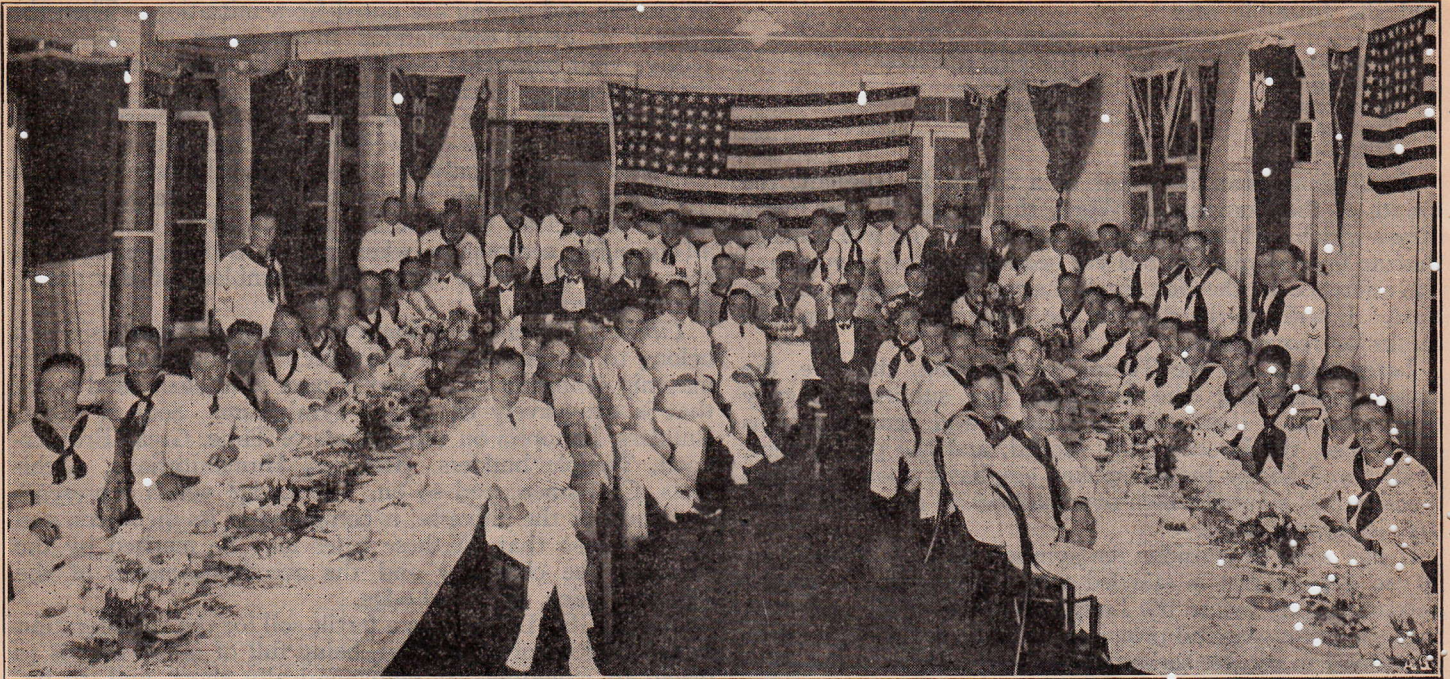
Titles: I will just mention a few of the many titles which belong to our Institution and which have woven into their masonic definition much that is pure symbolism, and much that is extensively developed symbolism. Sons of Light, Builders, Laborers on the Temple of Time, Great Brotherhood, Temple builders, Brothers, Humanitarians, Architects, Craftsmen, and so on. The Lodge which represents the world or the universe, is composed of its members, and may it be so that all these titles may be merited by the conduct, the character and the accomplishments of the Masons which are the Lodge.

Our LEGENDS are also a fertile soil for the consideration of the student of symbolism, being full of much that is to teach, to enlighten, to emblematically show, and to figuratively represent. I would call attention that not all of our symbolism is absolutely and only a part of Masonry. Much has come to us from the dim past beyond the written or even legendary history, yet there is one Legend that is truly masonic and came to the Fraternity at the time of the building of the Temple of Solomon, and that is the legend of the death of the Builder. The characters are certainly only modern Masonry, and its history bears all signs of authenticity. Sacred and profane history record that two great kings employed Hiram Abiff to work on the Temple of Solomon. He was of such high standing that AB was attached to his name, meaning Father, a title of the highest possible nobility in the Jewish system. As to his *death* we can say, that it being under such peculiar circumstances, perhaps, masonic, its occurrence, instead of being broadcasted and recorded, was symbolically buried beneath the beautiful monument.

I want to talk of many other symbols, the Acacia, the positions in the work, the symbolism of the opening and closing, the motions, the why of many numbers, the Corn, Wine and Oil, and the 5 Senses of Human Nature, the Columns, the Pillars, the Winding Stairs, the Lily Work, Pomegranates, and the Network, emblematic of the brotherly love which exists among us and which we cherish as the greatest *masonic possession here*.

There is one other symbol of *position* which is truly masonic and no one of the great students of Masonry has so far attributed it to other ancient mysteries or ceremonials. It is the North East Corner, or in other words the Corner Stone. It is called the Foundation Stone, the Capstone, the Keystone, the basis of all masonic truth. It is emblematic of man who must be *four square* in all his attributes, and as the corner stone must outlast all of the other parts of the building and support it until the end, so the Mason must be the support of the whole fabric of civilization and when all else has passed away he must still be the foundation stone of purpose and truth for another structure more glorious than the former.

Thus you will see we have hinted at the symbolism of our Masonry, and that it is worthy of our consideration. I submit to you that the symbolism of so small a thing as the letter G demands our adoration and worship. And that the symbolism of the Tragedy of Hiram Abiff in so *large* a temple erected for the Glory of the Great Architect of the Universe in its confirmation of our immortality, must be to each of us an aid to our happiness here and hereafter.



Doing Things for the Navy Boys

We are glad to be able to report much activity among the men interested in the welfare and comfort of the young men of the Asiatic Fleet. The *United States Asiatic Fleet Masonic Club*, organized in June 1930, and affiliated with the National League of Masonic Clubs, is the body which unites the Craftsmen in the Fleet, while the *Asiatic Fleet Chapter of the Order of DeMolay* makes life more interesting for the boys under 21, of whom there is a larger number in the Navy than many persons realize. The "Dad" of the Chapter, Bro. Geo. P. Binckley, C.Y., U.S.N., is certainly a live wire and most enthusiastic. He informs us that on February 22, 1931, the Chapter will exemplify the 1st and 2nd degrees of DeMolay for the benefit of the Masons of Manila and vicinity. He is also busy looking for accommodations for the Club.

Bro. Oscar G. Urquhart, secretary of the United States

Asiatic Fleet Club, writes us from Chefoo, China, that on the evening of September 13th, the Club held its annual banquet in the club rooms at the Astor House Hotel in Chefoo, Bro. C. B. Searle, the president, presiding, and Bro. D.G. Culwell acting as master of ceremonies. Among the guests were the Master and Secretary of St. Andrews Lodge No. 924, S. C.; Bro. C. C. Sundell, the American vice-consul; Bro. J. W. Moore, of the Baptist Mission, and fifteen candidates for Freemasonry who are to receive their degrees upon the arrival of the fleet in Manila waters. Among the speakers were Wor. Bro. Philips, and Bros. Binckley and Searle. Bro. Culwell was presented with a gold-plated chipping hammer. His ready wit—Bro. Urquhart assures us—made one of the portly guests break thru his chair and crash the deck on any thing but the usual three points of a happy landing.

The above is a picture of the happy crowd that attended the banquet.

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The Gavel Club at Legion, Texas

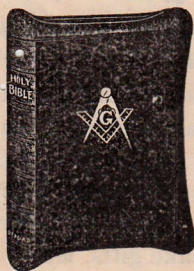
Adjoining the Veterans Bureau Hospital at Legion, Texas, is the building of the Gavel Club, an attractive place of native stone built by the Club and dedicated on September 26, 1924. The Legion Hospital is an institution for the treatment of ex-service men suffering from tuberculosis, and the Master Masons among the patients organized the Club early in 1924. The purpose of the Club is "To aid and assist all members of the Masonic Fraternity and any other person in time of need whom the Club may deem worthy; to become better acquainted and keep in touch with each and every member of the Fraternity attached to the Legion hospital and those brethren sojourning in this vicinity for the benefit of their health; to study Masonic history and become better informed in Masonic law." In December, 1924, Bro. J. J. Klein, the president of the Club, offered the deed to the Club's property to the Grand Lodge of F. & A. M. of Texas, which voted not only to accept the gift but to sponsor the Club in its work as a welfare organization and place it under the supervision of the Committee on Masonic Service and Education with a liberal appropriation for its relief work. The club building has a large reception room, a ladies' rest room, two bath rooms, and a kitchenette, and is open at all times to both patients and members of the hospital personnel as well as visitors to the hospital. The main features of the Club's activities are its entertainment program and its welfare and relief work. The entertainment program provides for two motion picture shows and one open house social each month during the winter and open air entertainments during the summer.

Bro. V. J. Fugler has been welfare secretary of the Club practically since its organization. He is assisted in his work by a visiting sick committee whose members visit the bed-ridden patients each week to look after their personal needs and cheer them up. He keeps the Lodges informed of the entry in the hospital and progress made by their members and directs the relief work of the Club. In Kerr County, where the Hospital is situated, a survey of tubercular Masons showed 127 Masons sojourning in the county for the benefit of their health and 66 confined in the Veterans Bureau Hospital.

The CABLETOW is a regular guest on the reading-room table of the Gavel Club.

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Oxford Bibles, beautifully bound in blue leather, with gold edges and square and compass, containing presentation pages, Bible concordance for Masonic use, and other Masonic texts, may be obtained at the Grand Secretary's Office at ₱7.00 each. The clear print and stiff covers, together with the Masonic texts, make them especially attractive to the Masonic student.



Could you think of a more fitting and useful present to the newly raised Master Mason, the member whose meritorious service to the Lodge is to be recognized by a not over-expensive present, the Brother who coached you in the work while you were an E.A. and F.C., or the man who helped you make good as Master, than one of these Bibles, suitably inscribed?

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Questions and Answers

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

485.—Why is the third degree of Masonry called the "Sublime Degree"? Is this its ancient appellation?

Answer.—The third degree is called "sublime" because of the sublime lessons and teachings which it conveys. In the 18th century, the Master's degree was called "the most respectable" and it has also been called "high and honorable," but the epithet "sublime" is first attached to it in a book published in Boston in 1801. It was probably introduced into our work by the famous Masonic lecturer Jeremy Cross, over a century ago, and is now used throughout the United States.

486.—The other night, while attending a special meeting, I was astonished to see a number of Brethren rise, one after the other, and communicate to the Lodge greetings from their respective Lodges. I hesitated to do this for my Lodge because I had not been delegated by it. Was I right or wrong?

Answer.—You were right. The custom of which you speak is observed in English Lodges. Only a Brother from a foreign Grand Jurisdiction or one especially delegated to visit should rise and present greetings. There are some times over thirty Lodges represented at a meeting, and if everybody rose and presented greetings from his Lodge the thing would be meaningless and monotonous. Such a practice would to many a member be the straw that breaks the camel's back, because after the obligatory speeches have been delivered, the Brethren do not like to have the closing of the Lodge delayed by useless and tedious performances.

487.—I have seen the name "Abiff" spelled three different ways: Abiff, Abif, and Abi. Which is correct?

Answer.—In English, either Abiff or Abif are correct.

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In Spanish it is Abi. According to the *Masonic Outlook*, "the word is a transliteration from an ancient Hebrew term, of which the noun root 'abi' means 'father,' the pronominal suffix 'v' meaning 'his,' the compound having the meaning of 'his father.' The suffix may be written 'v', 't', or 'ff'. 'Abif' may have been a title signifying 'father' in the general, patriarchal sense (as in our phrase 'Father of his Country'), or 'leader', 'chief', 'counsellor'; it may also have been used as a surname, just as the English 'brother', or 'brothers', is sometimes a surname. The evidence indicates that in the cognomen, 'Hiram Abif', the 'Abif' was a surname."

488.—Has the expression "to get one's goat" anything to do with the goat said to be part of the stage properties of Masonry?

Answer.—Not that we know of. Some time ago, *The Prism* published something on this subject which we copy hereunder, though we cannot vouch for the correctness of the information. Here it is:

The familiar expression, "getting your goat," so it is said, came from the old custom of placing a goat in the same stall with a race horse. Horsemen found that the companionship of the goat soothed, rather than irritated a temperamental thoroughbred. To steal the goat from the stable over night often fretted a horse so that he would be worthless in a race the following day.

Hence, when anyone "gets your goat," it means that they have done or said something to cause you to lose your poise.

Poise is essential to happiness and success. It is mastership of the mind. Without mental control, things are bound to go wrong.

Our Reading Table

Cagliostro and his Egyptian Rite of Freemasonry.—By Henry Ridgely Evans. Published by The Masonic Bibliophiles, New York, 1930. 90 pages, 8×11 in. *De luxe* edition limited to 202 numbered copies. Listed by Macoy

Publishing and Supply Company, New York, at \$5.00.

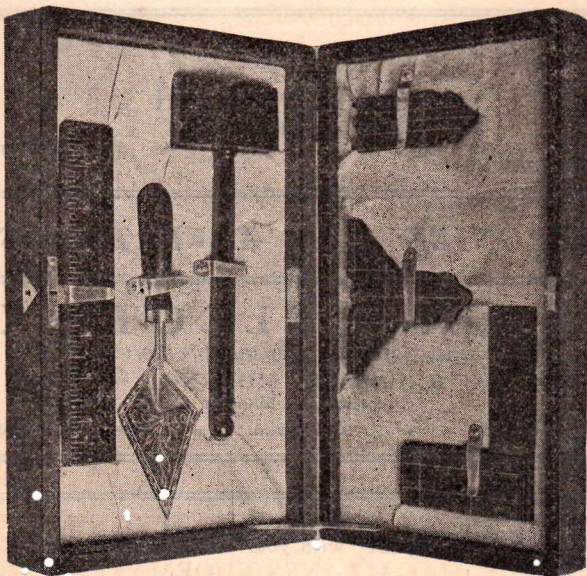
The Encyclopaedia Britannica calls Cagliostro an impostor and criminal and identifies him with the notorious crook Giuseppe Balsamo, while the author of this book proves to his own satisfaction that the "Master of Magic" was a much maligned man and a masonic martyr. He attributes "Count Cagliostro's" bad reputation to ill-will on the part of the French government and the Inquisition, and affirms that Cagliostro, the occultist, and Giuseppe Balsamo, the blackmailer and forger, were two separate and distinct men. Count Alessandro Cagliostro was certainly one of the most fascinating figures of the 18th century and has inspired many works of fiction and biography. Among the former we need only cite Dumas' novel "Memoirs of a physician" and Goethe's comedy "Der Gross-Cophta." Thomas Carlyle dedicated two of his critical and miscellaneous essays to Cagliostro. The author of the work here under discussion gives an account of the famous diamond necklace affair in which Queen Marie Antoinette was involved and in which Madame de la Motte-Valois, the swindler, tried to implicate Cagliostro. An interesting chapter of the book is devoted to the Egyptian Rite founded by Cagliostro, and in part III we find an account of a visit to the house of the great occultist which still stands, little changed, at No. 1 Rue Saint Claude in Paris. Appended to the biography are a bibliography, a translation of the ritual (or part of the ritual) for the reception of an apprentice into an Egyptian Lodge, a statement regarding Cagliostro's masonic affiliation, and an index.

"Cagliostro and his Egyptian Rite of Freemasonry" is of more than passing interest to the student of Freemasonry. Its author has written a "History of the York and the Scottish Rite of Freemasonry," he being a 33rd degree Mason in the latter, and other works, among them "The Napoleon Myth" and a "History of Conjuring and Magic." "Cagliostro" is dedicated to Albert Pike; it is adorned with several plates and is beautifully printed and bound.

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Making Up Your Christmas Budget

We clip this from the Bulletin of Baguio Lodge No. 67

Did you read the annual report of the Crippled Children's Hospital, published in the September CABLETOW? The financial condition continues to improve even with the apathy complained of. Now that the season of the year is approaching when it is customary to make gifts, let us all look over our budgets and see if we can't arrange ₱12.00 for membership in this worthy organization. The ₱12.00 covers dues for one year, plus initiation fee of ₱10.00. Who will be the first one? You can send in your amount to your Lodge Secretary who will be glad to take care of the matter and send you your receipt.

This Is Good Advice!

History of the Star Points, Order of the Eastern Star—By John Kennedy Lacock, Boston, 1930.—5×7¼ in.—78 pages.—Sold by Macoy Publishing & Masonic Supply Co., 35 West 32nd St., New York, N. Y.; paper, \$0.75; cloth, \$1.25.

The Order of the Eastern Star is greatly indebted to the author for bringing out this attractive little volume. In it, the five points of the Star are thoroughly discussed in five individual chapters, and poetical selections suitable to each point follow the chapters. Pictures of each of the characters are also shown.

Bro. Lacock is at work upon a "History of the O. E. S." which will be ready early in 1931 and promises to be a scholarly volume. In view of the dearth of authentic literature on the O. E. S., the work in preparation as well as the booklet here discussed will find ready acceptance.

When to Recommend a Candidate

There are six considerations which should justify a Mason in endorsing an applicant's petition for Freemasonry.

1. The readiness and suitability of the candidate for Masonic teaching. Is he likely to be suitable material for the principles of Masonry to work upon?

2. The candidate's attitude towards Benevolence. Is he stingy, miserly and mean or has he a generous disposition (apart from the means of benevolence) towards his fellow men?

3. His capacity to keep up with the Lodge's demands and responsibilities. Will his family and business suffer?

4. His general social position. Will he adjust himself to the social side of the Craft?

5. What effect will his admission have upon the members? Will they welcome him or ignore him or make him feel that he is not wanted?

6. Will his admission raise or maintain the standard and tone of the Lodge? Would the Lodge be better off without his influence working among the brethren? Will he uphold the traditions of the Lodge?

Can a Lodge afford to admit any one who does not come up to all these requirements?—*Monthly Summons of St. Andrew's Lodge, Halifax, N. S.*

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.—Lt. Col. Fred Damman, former member and P. M. of this Lodge, left for the United States on the U. S. A. T. *Grant* on October 10th, to retire from the service. Prior to his departure, Wor. Bro. Damman was stationed at Fort Stotsenburg, Pampanga, where he rendered very efficient service as quartermaster. Practically all of the colonel's service was in the Philippine Islands and he leaves numerous friends here in all walks of life.

Bro. Albert Jessen Foyt was raised at a special meeting held on September 16th.

Bro. Harry N. Fuller, of Henry A. Greene Lodge No. 250, Fort Lewis, Wash., who had been raised in Manila Lodge No. 342, was a visitor in September and spoke reminiscently of days of long ago.

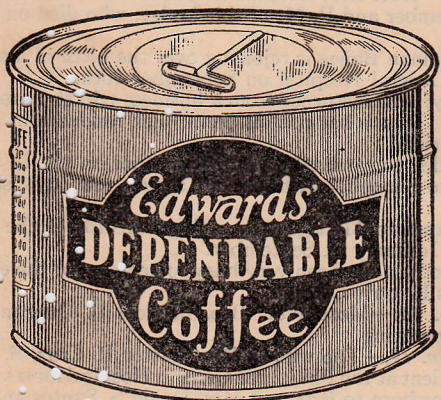
Wor. Bro. Clinton T. Alden attended the special meeting on September 16th and received from the Lodge a Past Master's jewel, the presentation being made by Most Wor. Bro. Joseph H. Schmidt.

Cavite No. 2.—New U. S. addresses reported lately are: F. Kane, c/o Headquarters, U. S. M. C., Washington, D. C.; L. F. Honea, U. S. S. *Colorado*, Div. M., c/o Postmaster, San Francisco, Calif.; B. H. Bowling, U. S. Navy Recruiting Station, Nashville, Tenn.; D. R. Cheek, Machinist, U. S. N., U. S. S. *Argonne*, c/o Postmaster, San Diego, Calif.; G. J. Russell, U. S. S. *Sacramento*, c/o Postmaster, New York, N. Y., and W. J. Daugherty, Pharmacist Mate School, Portsmouth, Va.

Wor. Bro. Edward W. Lawson is on duty on the U. S. S. *Pittsburgh*, the flag ship of the Asiatic Fleet, which is still in Chinese waters. It is understood, however, that he has applied for a month's leave and will soon arrive and resume the government of Cavite Lodge. Wor. Bro. George E. Williams, P.M., has worked faithfully and efficiently to keep the Lodge up to its usual high standard under the adverse conditions of the last few months.

Bros. F. D. Jones and T. Nelson are ill at the Cañacao Hospital. Mr. Jay C. MacAhan, of the U. S. S. *S-38*, was initiated at a special meeting held on October 21st. The Editor attended the meeting and presented the Working Tools to the candidate who is a good friend of his.

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Corregidor No. 3.—Bro. Clarence F. King has left the Airport Inn where he was employed as day clerk for eight months; his present address is Hq. Troop 11th Cav., Monterey, Calif.

Bro. Carter D. Johnston of Cebu left recently for the United States for a brief vacation.

Col. James R. Shand, formerly a member of Corregidor Lodge who has been on duty in Manila during the past two years, is now at Fort Lewis, Wash.

Bro. A. D. Williams is in the United States, attending the International Congress on Roads. He also intends to visit his old home in Culpepper, Va.

Bro. John R. H. Mason is a member of the team of expert golfers which expects to go to Hongkong to meet and beat the celebrated golfers of that colony.

Bagumbayan No. 4.—Bro. Pedro de Mesa came to Manila for a visit, he returned to Lubang Island on October 11th.

On October 18th, Bro. and Mrs. José Fabella and Bro. and Mrs. Vicente Fabella returned to Manila on the S. S. *Coblentz*, after an extended tour of Europe. Dr. Fabella was suffering from kidney trouble upon his arrival but is reported to be improving.

Bro. I. Barza has been appointed by the Governor-General as member of the bill-board committee.

Island No. 5.—Wor. Bro. John F. Connolly's new address is Mr. John F. Connolly, Constructing Quartermaster Office, Maxwell Field, Alabama.

Our Brother Sgt. William Rookers writes from Chilkoot Barracks, Alaska, where he is with Company "E" of the 7th U. S. Infantry.

Southern Cross No. 6.—Among recently returned travelers are Bro. H. L. Fisher, Bro. and Mrs. E. Finley Johnson, and Bro. W. Maxwell Thebaut. Bro. Thebaut has reopened his dental office in the Masonic Temple and has returned with glowing accounts of an invention in which he is much interested and from which big things are expected.

In a recent issue, the *Manila Daily Bulletin* carried an interesting account of the wedding of Bro. Donald Maclean to Miss Lois Thomas, in San Francisco, on September 16th.

Cosmos No. 8.—Wor. Bro. Manuel Camus was ill in September.

Bro. Leroy W. Huntington left on September 10th on a trip around the world on which he will visit his home in California.

Bro. Claude S. Morton writes from Maracaibo, Venezuela, where he is with the Lago Petroleum Corporation and reports that his health has improved considerably.

Bro. Samuel C. Hunter has returned to California after a brief stay in Detroit.

Bro. Victor Anderson sailed for the United States on the transport *Grant* on October 10th, for a six months' vacation in Nebraska.

St. John's No. 9.—Mr. Benton Holmes was initiated at the September stated meeting.

Bro. Stedman sends greetings from Alexandria, Egypt.

Wor. Bro. W. R. L. Best was ill for some time in Ontario, which delayed his departure for California. Bro. Merton Best, his son, expects to leave St. Louis, where he was when he wrote, for California to join his father there.

Bro. Paul Gulick, of Baguio, was in town for a few days during the early part of September.

Mrs. Leo Schurmacher and son, together with her mother, have gone to Hongkong for a short vacation.

Miss Frances Bruckert, sister-in-law of Wor. Bro. Worthen, has arrived in Manila and expects to remain with her sister, Mrs. Worthen, for some time.

Bro. Fred Harden will not return to Manila until some time in December.

Pilar No. 15.—Wor. Bro. Lorenzo B. Paredes is in mourning for his father, an ex-member and P. M. of this Lodge, who died on September 19th.

Bro. Lieut. Roman Bañez is rejoicing over the birth of a son born at the Philippine General Hospital on September 16th.

Bro. Felipe Dytoc has returned from a business trip to Comarines Sur.

Bro. Tiburcio Gayo is back at his permanent residence in Imus, after a sojourn at Caridad.

Bro. Manuel de Leon arrived early in September on the U. S. S. *Pecos* and proceeded to Shanghai with his ship after a few days' stay in Manila Bay.

Wor. Bro. Faustino Mañaga was acting Director of the Bureau of Commerce and Industry in September.

Bro. Felino Goduco has been very busy to arrange for the early operation of the Imus Electric Co.

Sinukuan No. 16.—Most Wor. Bro. Manuel L. Quezon is still in California, recuperating.

Silañaganan No. 19.—The wife of Bro. Castor P. Cruz, S. W. of this Lodge, was a patient at the Philippine General Hospital for several weeks. A daughter was born to Bro. and Mrs. David S. Santos at the Philippine General Hospital on September 23rd.

Wor. Bro. Pedro C. Jabson was ill during the month of October.

Pinagsabitan No. 26.—Bro. Justo Ongkiko, municipal president of Santa Cruz, is in the provincial hospital suffering from a cerebral attack.

Bro. Zosimo Fernandez has also been ill.

Wor. Bro. Balbino Kabigting was recently in Manila and appeared before the Legislature in connection with the General Pension Bill.

Bro. Antonio Guevara had the misfortune of losing at the same time his wife and son.

Bros. Rufino de Ramos and Sergio Dimalanta were raised by a special

team headed by Bros. F. D. Buan and Vicente O. Garcia (P. M., 72).

Batong-Buhay No. 27.—The condition of our Brethren on the sick list was as follows on October 17th: Bro. Enrique Chion, Joco, recovered; Bro. Chiong Siu Ang, still ill at Hongkong, as reported by Bro. A. Y. Chip; Bro. Chua Han Tic, in a serious condition at the Chinese General Hospital (Room 18) as result of an assault by unknown parties.

The latest addition to the membership of the Lodge is Bro. Pedro G. Almazan, who was initiated on October 15th. The youngest Master Mason is Bro. Pua Liok, raised on September 24th.

Bro. José Medina has been reinstated.

Balintawal No. 28.—The youngest Master Mason of this Lodge is Lr. Gabriel Viduya, of the Constabulary, who was initiated on August 9th, passed on September 11th, and raised on October 11th.

Bro. Sotero Olea was raised upon his arrival from Manila, on October 11th, and went to Torrijos, Marinduque, where he has a store, on the following day.

Bro. Juan Sangco made the journey from Kabibihan, Aloneros, to Gumac, to attend the October stated meeting.

Magwindanaw No. 40.—Bro. Julio V. Pacana's eldest daughter died on September 13th. A number of Masons residing in Cagayan attended the funeral.

Wor. Bros. Antonio T. Cosin and Manuel C. Fernandez and Bro. Timoteo Guimpo report additions to their families.

Bro. Pedro M. Lim, supervising lineman for the Province of Lanao, writes that he has been busy with the extension of telephone lines to the Kapavagan section along Panguil Bay.

Bro. José Quiroigco, J. W. of this Lodge, is at present acting municipal treasurer of Mambajao.

Charleston No. 44.—Bro. William O. Orr is no longer in Guam, his present address being Red Lodge, Montana.

Bro. George C. Gentry is now on the U. S. S. *Rathburne*, c/o Postmaster, San Diego, Calif.

Bro. G. A. Binckley has been as active as usual in both China and the Philippines in behalf of the Order of DeMolay and the Asiatic Fleet Masonic Club.

Makabugwas No. 47.—Bro. Fidel Fernandez announces the birth of a son, on September 11th, and Bro. Francisco Tantuico does likewise, as of September 23rd.

Bro. Eduardo Ignacio has requested a dimit as he desires to affiliate with a Lodge in Manila where he is now working.

Bro. Mauro Rodriguez has joined his family at La Castellana, Occ. Negros.

Bro. Hilarion Herrera and wife have gone to Cebu where Mrs. Herrera is to undergo medical treatment.

Wor. Bro. Emilio Araneta complains of failing health.

Sarangani No. 50.—Wor. Bro. Alfredo Zamora resumed his duties as provincial treasurer of Davao on September 16th, after having been laid up at the Mission Hospital for several months with a fractured leg.

Bro. Pedro R. Santos and family are vacationing in Bulacan Province and Manila.

Bro. Duy Su, a prominent merchant of Santa Cruz, Davao, was captured by bandits in one of the suburbs of Amoy, China, for which city he had left a few months ago with his family for a vacation.

Bro. Victor C. Bustamante, who is stationed in Mati as surveyor, came to Davao about the end of September to confer with the district engineer.

Pintong-Bato No. 51.—A son was born to Bro. and Mrs. Celestino R. Convento at the General Hospital, on September 17th.

Bro. Benito P. Genoso writes from Balboa, Canal Zone, sending greetings.

Bro. Gregorio Alcaraz has lost his wife who died at Boston, Mass., on September 7th, leaving three children.

Makawiwili No. 55.—Bro. Vicente Hidalgo writes from Naga, Camarines Sur, that he is now living on a farm at the foot of Mount Isarog, having left his position as superintendent of the cattle and carabaos of the stock farm at Dumarao, Capiz, after ten years' service because there was too much property responsibility and no raise in sight. Bro. Hidalgo may try for the position of teacher in the Pili Farm School, which is 15 kilometers distant from Naga.

Bro. Adolfo Morales, of the provincial treasurer's office, is back from Mindanao where he went to get his wife and daughter.

Bro. Pacifico B. Mantong, of Iloilo, visited the secretary's office to pay his dues.

Wor. Bro. Ceferino Sevilla is in the Province of Iloilo on official business.

Pangasinan No. 55.—Bro. Tomas de Guzman was raised and Mr. Vicente Macasieb initiated on October 11th. After labor, the candidates invited the Brethren to refreshments at the Dagupan Hotel. Bro. Guzman and wife had come down from Isabela Province by automobile, accompanied by Bro. Primo Paggao, of Isabela Lodge No. 60.

Bro. Gregorio P. Domagas was in the Dagupan Hospital for treatment in October.

Rafael, the son of Bro. I. Guzman, was reported at the Philippine General Hospital with typhoid fever.

Wor. Bro. Rafael M. Llorente is in Lingayen on business.

Wor. Bro. Clark James had to go to Manila on official business in October.

Isla de Luzon No. 57.—Wor. Bro. Ramon Mendoza gave a party in celebration of Mrs. Mendoza's birthday at their home, 222 Lope de Vega, on August 24th. A number of Brethren, including Grand Master Carmona, attended.

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Wor Bro. Antonio de las Alas reports the birth of a son on August 25th. On the same day, a daughter was born to Bro. Ponciano Buenaventura.

Wor. Bro. Ladislao José had an operation performed on his eye on August 26th.

Bro. Bernardino Medina was raised by High-Twelve Lodge No. 82, as a courtesy to Isla de Luzon Lodge.

Bro. Ramon Sanchez' 2-year old child is at the hospital with pneumonia.

Bros. Ricardo S. Santos and Chua To were raised on September 27th by a team composed of Kasilawan Lodge and High-Twelve Lodge officers.

Bro. Bernardino Medina sailed on October 10th on the *Grant* for Honolulu, where he will be stationed in Schofield Barracks with the 27th Infantry Band.

Wor. Bro. Emeterio C. Yalong invited a number of Brethren to the christening of his youngest child, on October 7th. Wor. Bro. José P. Paterno's wife was godmother.

Bros. Bruno P. Baguio, Simon C. Burdeos, Juan G. Cortes, Primitivo Dalman, Vicente Frias, Max Ed. Heane, and José A. Varcas were on board of the U. S. army transport *Grant* when she sailed for San Francisco on October 10th.

Bro. Honorio Fajardo is introducing the "talkies" at Cagayan, Oriental Misamis.

Marble No. 58.—Bro. Nemesio G. Gutierrez visited Romblon in August, on his way from Cajidiocan to Badajoz.

Bro. Sih Toc Keng reports the birth of a son and heir on August 29th.

Baguio No. 67.—Mr. Roots was initiated on September 13th. Letters with greetings have been received from Bro. Juan Medina, Kayan, Mountain Province, and Bro. Andrew H. Forrester, who wrote from Constantinople.

Bro. Manning Dawkins was under the weather in September. Bro. Amos is back from the United States.

Primera Luz Filipina No. 69.—Bro. M. I. Solis has been transferred to the U. S. S. *Arkansas*.

Kasilawan No. 77.—A son was born to Bro. and Mrs. Primo I. Guzman at St. Luke's Hospital on September 16th.

The wife of Bro. José S. Velasquez is recovering from kidney trouble.

Bro. Manuel Lauchengco y Medel entertained the Brethren at the Gas Kitchen after his initiation on October 7th.

The tenth anniversary of the Lodge was commemorated by an excursion to Ipo, Bulacan, on September 14th, with Bro. Santiago Salvador and Wor. Bro. Manuel M. Agbulos acting as managers. Many members and their families were present and enjoyed the occasion.

Acacia No. 78.—Wor. Bro. H. H. Sherrard was left Iloilo last June

has returned from the United States in better health. While away, he sent the Lodge several pictures of Masonic temples in America.

Bro. Aljo Aquino, district engineer of Iloilo, has been appointed provincial governor of Iloilo by Governor-General Davis.

High-Twelve No. 82.—Bro. Juan Fontanoza was ill at the Philippine General Hospital for several days in October.

Bros. Alejandro de Mesa, Los Baños; Eugenio A. Columbretes, Fort Frank, and Guillermo Ponce, Tayabas, attend meetings in spite of the travel involved. Bro. Ponce was raised on September 20th.

The Lodge gained two members by affiliation on September 20th, these being Leon Borrego, formerly of Noli-me-tangere, and Martin Carreon, of Baguio.

On October 6th, Bro. Ong Siong Ya gave a party to the players who are to take part in the Inter-Lodge Bowling Tournament, and the officers of the Lodge.

Bro. Heriberto G. Vila is now stationed in the town of Tarlac as income tax examiner.

Hagdang-Bato No. 87.—Bro. Zoilo M. Galang sailed on September 13th for Iloilo, for a special exhibition of his sculd picture "A Child of Sorrow."

Mencius No. 93.—Bro. Benjamin Yee See left Tacloban for Manila, where he booked passage for Hongkong to accompany his sick brother.

Isagani No. 96.—Bro. Alfonso Pablo's wife was ill in the Tarlac provincial hospital in October.

Bro. Arcadio Evangelista's eldest son, who is studying medicine in Santo Tomás University, is seriously ill.

Bro. Timoteo Agustin was raised on October 4th.

Bataan No. 104.—Bro. J. F. Ditan, formerly of the Radio Corporation of the Philippines, is now with the Bureau of Posts at Pasay.

Bro. Marcelo de la Cruz and family came home from Catabangan, Camarines Sur, on October 2nd, for medical treatment.

Letters have been received from Bros. Vicente J. Villaflo, P. M., Casiguran, Tayabas; J. C. Hill, W. M., Sipaco, Camarines Sur, and Candido Alvarez, Sipaco.

Perla del Oriente No. 1034, S. C.—Bros. Joseph Mullins, William Allen Harrison, Charles Joseph Noronha, and Chin Siao In were raised on July 30th, and Bros. William John Senn and Herman Wenger on August 16th.

Of our Brethren abroad, the following have been heard from: Lee Hutchings, U. S. S. *Stodart*, San Diego, Calif.; Edward Emberger, Pago Pago, American Samoa; Ralph D. Brownwell, 1661—82nd Ave., Oakland, Calif.; C. F. Grover, U. S. S. *Cincinnati*, Newport, R. I., and Adolph J. Badeaux, U. S. S. *Crowninshield*, Charleston, S. C.

Bro. J. A. Lance visited Hanford Lodge No. 256, at Hanford, Wash., as reported by that Lodge.



Grand Lodge of the Philippine Islands

To all Regular, Ancient Free and Accepted
MASONS, THROUGHOUT THE WORLD,
(GREETING.)

We hereby certify that Brother _____
who has signed his name in the margin hereof is a regular Master
Mason as appears to us by the Certificate of _____
Lodge No. _____ held under this jurisdiction. He is therefore recom-
mended to the friendship and hospitality of the Craft, wherever dispersed.

This certificate shall not entitle the Brother to admission to any Lodge without due examination
Given under our hands and the Seal of the Grand Lodge of the City of _____
Philippine Islands this _____ day of _____ A. D. 19__ A. L. 59__

Grand Secretary. _____ Grand Master. _____

HAVE YOU A TRAVELING CERTIFICATE?

Neat traveling certificates, same size as above, printed on stout parchment paper and inserted in a handy leather case which fits the coat pocket, can be obtained from the Grand Secretary's Office, thru your Lodge Secretary (who must issue a certificate of good standing). Price ten pesos, to be remitted with order.

Sección Castellana

THE CABLETOW

Órgano Oficial de la Gran Logia de M. L. y A. de las Islas Filipinas

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 102 Logias (29 en la ciudad de Manila) con 6,650 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios electivos son: Vicente Carmona, Gran Maestre; William W. Larkin, Gran Maestre delegado; Isidro Paredes, Primer Gran Vigilante, Stanton Youngberg, Segundo Gran Vigilante; E. del Rosario Tan Kiang, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Página Editorial

Cooperación con la Cruz Roja

El 1.º de Septiembre de este año, el Gobernador General de las Islas Filipinas promulgó la proclama No. 332 que designa el tiempo que media entre el Día del Armisticio, once de Noviembre, y el Día de Acción de Gracias, veintisiete de Noviembre, como período dedicado al Alistamiento Anual de la Cruz Roja en Filipinas. Para dar una idea del progreso de la Cruz Roja en los últimos dos años, se expone que desde el alistamiento de 1928, la Cruz Roja ha gastado, en números redondos, trescientos mil pesos para el socorro y restablecimiento de las víctimas de los desastres; quinientos mil pesos para el funcionamiento de las clínicas odontológicas de las escuelas públicas; y doscientos cincuenta mil pesos en la asistencia de enfermos y otros servicios, formando todo ello un total de más de un millón de pesos. En vista de la labor constructiva realizada por la Cruz Roja, el Jefe Ejecutivo pide a todos contribuyan a los gastos de la misma y presten el auxilio que les sea posible en la organización y por el buen éxito del alistamiento anual.

Encarecemos a los Hermanos cooperen con la Cruz Roja por desempeñar ésta una labor humanitaria que se puede llamar masónica y, como dice acertadamente el Gobernador General, ya no es posible exagerar la importancia de la Cruz Roja en el fomento de estas Islas.—L. F.

Las Conversaciones

Más de una vez hemos oído a Masones hablar de asuntos de que no convenía se enterasen los profanos, en presencia de individuos que no formaban parte de nuestra sociedad. Toda conversación sobre asuntos masónicos debe llevarse con la misma prudencia y circunspección con que celebramos nuestras tenidas. Ya lo dijeron nuestros antiguos hermanos ingleses en los Antiguos Cargos: "Debéis ser cautos en vuestras palabras y vuestro porte, para que el profano más avisado no sea capaz de descubrir o encontrar lo que no es propio de ser comunicado; y algunas veces deberéis apartar la conversación y dirigirla prudentemente para el honor de la honorable Fraternidad."—L. F.

Los Boy Scouts

Los *Boy Scouts*, como sociedad cuyo fin es formar el carácter de nuestros niños y contribuir a convertirlos en hombres rectos, útiles y fuertes, siempre han merecido la simpatía de los Masones. En muchos países han sido objeto de una especial solicitud de las Logias y en Filipinas hay varias Logias que se interesan por el progreso y bienestar de la brigada de su pueblo. Toda ayuda moral y material que como individuos podemos prestar a los *Boy Scouts* ha de producir buenos resultados y recomendamos a los Hermanos se tomen algún interés en la obra realizada por dicha institución cuyo fundador fué el célebre general y masón inglés Baden-Powell.—L. F.

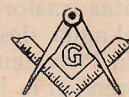
El Puñal del Cobarde

Cierto Masón, al hablar de la bola negra, dijo que no es un puñal con que el cobarde pueda llevar a cabo un acto de venganza, ni tampoco una brocha con que se pueda manchar la buena fama de otro hombre que tenga opiniones diferentes de las del individuo que hace uso de la bola negra. Ha sido creada para servir de escudo que proteja a la sociedad contra la admisión de material nocivo. Desde luego, el abuso de la bola negra la convierte a veces en arma traidora. Pero el verdadero puñal del cobarde lo es la carta anónima. Su autor tira la piedra y esconde la mano porque no tiene valor suficiente para acusar abiertamente. Hipócrita, casi siempre alega motivos altruistas y elevados que cuadran mal con la infamia de su proceder. Hace poco aconsejamos a nuestros Hermanos tirar al cesto de papeles inútiles las estúpidas cartas encadenadas. En cuanto a las anónimas—porque aun existen individuos que se valen de arma tan vil—quemarlas, lavarse las manos y olvidarlas.

—L. F.

Suspensiones

En esta época del año suelen abundar las suspensiones por falta de pago de las cotizaciones. Este año es posible que haya un número más crecido que en los años anteriores porque el país está atravesando una crisis. Es preciso, pues, que los dignatarios de las Logias hagan un esfuerzo serio para cobrar lo que se puede cobrar. No cabe duda de que de nuevo, muchos de los que se suspenderán este año habrían pagado si hubiese habido un poco de actividad de parte del secretario y demás dignatarios de la Logia. Es lástima ver tantas pérdidas innecesarias y darse cuenta de que el setenta y cinco por ciento por lo menos se debe a la falta de atención y energía del venerable maestro y secretario de la Logia.—L. F.



Oportuna Insistencia

Aproximándose el período regular de las elecciones de Dignatarios en todas las Logias subordinadas de nuestra Jurisdicción, no creo fuera de orden ni lugar, antes al contrario lo estimo oportuno, insistir una vez más en estas columnas de THE CABLETOW con las siguientes observaciones y advertencias:

Si bien es cierto que el muñir nos está prohibido bajo pena severa, no debemos tampoco sustraernos de estar preparados e instruidos para el acto de la elección. El Masón debe estar siempre pertrechado para todas sus actividades, así en lo material e intelectual como en lo moral y concienzudo. Nada tan pecaminoso para todo ser racional

y en especial para el hermano masón, como la imperdonable apatía e inconcebible ignorancia, circunstancias que indefectiblemente conducen al enquistamiento de todas las cosas, entre ellas y en relación con las elecciones nuestras, a votar solamente inducidos cual carneros, por miras sectarias y partidistas o aun peor, por el antidemocrático y funesto caciquismo.

Así, pues, y en consecuencia de la necesitada preparación antes expresada, repasado y preparaos por de pronto, saturados de un puro idealismo masónico para las próximas elecciones, con los siguientes recortes extractados de la Antiquísima *LEY MASÓNICA* "The Ancient Charges" que constituyen en parte la base del Derecho Masónico, pero no son inmutables como los "Antiguos Linderos," cuyo conocimiento, según ha dicho nuestro Muy Ilustre ex-Gran Maestro, Teodoro M. Kalaw, es la primera obligación de todo joven masón en sus tres fuentes principales: 1.a—Los Antiguos Linderos o la Ley no escrita; 2.a—Los Reglamentos y leyes generales recopilados desde tiempos antiguos para uso de la Fraternidad; y 3.a—Las Leyes y Reglamentos locales." (Vease *THE CABLETOW*, Vol. I, No. 2 y Pág. 38 al 43, así como sus extractos que siguen:

De las Logias:—Lugar donde se reúnen los Francmasones para trabajar, instruirse e ilustrarse en los Misterios de la Antigua Ciencia. Todo hermano debe pertenecer a una Logia y está sujeto a su reglamento y a las Regulaciones Generales de la Fraternidad. Desde los antiguos tiempos, ningún Maestro podía estar ausente de su Logia, especialmente si era llamado a comparecer en ella, sin incurrir en una censura severa, a no ser que al Ven. Maestro y Vigilantes pareciere que sólo la necesidad lo había impedido.—Las personas admitidas como miembros de una Logia deben ser "hombres"; buenos y leales, de edad madura y discreta; de sano juicio, no escandalosos ni de mala reputación e inmorales.

De los Maestros, Vigilantes y Compañeros:—Toda promoción entre los Masones está basada solamente en el valor real y el mérito personal, de modo que los Jefes son bien atendidos, los hermanos no son avergonzados ni es desestimado el Real Arte; así es que ningún Maestro o Vigilante es elegido por su rango sino por su mérito. Es imposible describir estas cosas por escrito, y por esta razón todo hermano debe estar en su puesto y aprenderlas por el medio peculiar de la Fraternidad.

Y para terminar con estos de suyo eficientes y substanciosos dictados, no creo tampoco fuera de ocasión ni lugar ahora, añadir por mi parte que desde los más remotos tiempos a los presentes, "Todo Progreso e Idealismo, así sea masónico que religioso, como social o político, ha llevado y llevará siempre una gloriosa existencia humana, llena de sacrificios y abnegaciones hasta en casos extremos la pavorosa persecución y el martirio."

Fraternalmente,
UN ABNEGADO HERMANO.

De Fuentes Extranjeras

Libertad

En diminutas gotas trasformada
baja a la tierra el agua desde el cielo,
y respondiendo al Providente anhelo
mil arroyos emprenden la jornada;

A su paso se opone, ensimismada,
la escoria que se encumbra sobre el suelo;
pero unidos invaden la hondonada
y su avance se torna en ráudo vuelo.

Es ya río potente y asombroso,
Que, por lograr el triunfo más hermoso,
ruje, salta o destroza valladares;

Mas renovando todo cuanto toca,
por fin al mar inmenso desemboca,
de Libertad en los augustos lares!

—Fraternidad, Panamá.

Algunas Consideraciones Sobre la Historia de las Creencias y de los Cultos

(Tomado de la *Revista Masónica de Chile*)

Hace poco tiempo que en medio de las ardorosas e inquietas tareas de la vida, robando horas a la tranquilidad y al reposo, convirtiendo en fecunda vigilia los momentos que otros dedican al sueño, me he venido preocupando de la historia de la humanidad en sus más importantes fases: la moral y la artística; y he podido apreciar cuán amplio y sincero, cuán desapasionado y tranquilo debe ser el criterio del historiador para poder apreciar en su justo medio el valor de los acontecimientos y de sus causas, la vida de los pueblos y su idiosincrasia particular, la evolución de las civilizaciones y, en fin, el inmenso panorama que presenta la vida en sus distintos aspectos sobre el Universo.

Siendo la historia la exposición y la ciencia de los hechos que forman la vida de los pueblos y la apreciación de sus causas y de sus consecuencias, y encontrándose en sus páginas reunidas, como en un haz de luz los colores, la genealogía de las razas; debiendo no sólo presentar los acontecimientos encadenados los unos a los otros, fijándoles su lugar correspondiente en el tiempo y el espacio, sino también juzgarlos y apreciar por ellos la marcha de las diferentes culturas; abarcando por este motivo todas las ciencias y todas las artes, debe también tener una concepción determinada de los conocimientos humanos.

Es por estas razones que al emprender un trabajo de naturaleza histórica sobre cualquier asunto determinado, por más que nos creamos seguros de poder abordar el tema con alguna facilidad, ya porque sea materia de nuestros estudios predilectos o porque hayamos tenido ocasión de sondearlo, debemos antes que nada despojarnos de prevenciones y apasionamientos que podrían torcer nuestros juicios, y hacernos el propósito de presentar los hechos y las ideas conforme el curso de los acontecimientos nos los vaya exponiendo.

En la lucha tenaz de la inteligencia humana que estudia y que investiga, la historia de las creencias y de los cultos es la historia moral de los pueblos, porque ella considera a los seres humanos por todo lo que tienen de imperecedero y de divino: por la inteligencia y por el corazón. Aquélla, que busca la verdad; éste, que aspira al bien absoluto.

Es así cómo la historia de las creencias se remonta a la época de hombre cuaternario, al troglodita de las cavernas, que ya en su estado primitivo nos dejó vestigios de ellas en los monumentos megalíticos, los dólmenes, los menhires, los cromlech, testimonios inmortales de sus antiguos cultos, lo cual nos indica, según lo ha comprobado M. de Quatrefages en su obra "L'Espèce Humaine" que la concepción de fuerzas superiores que rigen los destinos del hombre, nació con la humanidad. De igual parecer son Reinach, Reville, Stendhal y Thiele.

Vemos, pues, que una tendencia avasaliadora, ha llevado al hombre desde su más remota antigüedad a considerar su vida propia y la de los seres que lo rodean como subordinadas a fuerzas misteriosas, a las cuales teme y rinde culto, y que, en todos los pueblos de la tierra, encontraremos siempre la exteriorización de las mismas manifestaciones y de los mismos anhelos.

Mas, he aquí que al estudiar en conjunto estas manifestaciones, al abarcar de una sola ojeada las costumbres de los pueblos en cualquiera época de la historia del mundo, nos sorprenderemos al considerar que, la misma inquietud y el mismo temor del hombre hacia lo desconocido, se ha exteriorizado en cada pueblo, en cada lugar y en cada raza, por medio de los más diferentes cultos y de las más antagónicas prácticas, y justo es preguntarnos entonces de dónde parten esas diferencias.

Hasta el siglo pasado, los filólogos dividían las lenguas de Europa y de Asia en tres grandes grupos que parecían descender de fuentes completamente diversas, hasta que el estudio del sánscrito vino a arrojar un haz de luz sobre esta materia, demostrando el mismo origen de la gran familia

indo-europea cuyo eslabón perdido formaba aquél.

Así las diferentes creencias de todos los países de los cuatro puntos del globo han partido de una sola. Todo hombre lleva en su corazón escrita esta ley divina: ¡Amor al hombre, amor a la vida, amor a la verdad, amor a la belleza! He aquí en qué consiste la felicidad del linaje humano. He aquí cómo, de la falsa interpretación de este sentimiento innato, nacieron también las diversas creencias que han separado y separan todavía a los hombres; he aquí cómo en su falsa comprensión han tenido origen las miserias humanas. Estas distintas interpretaciones son las que vamos a estudiar en compendio, únicamente para deducir de su estudio las influencias que tuvieron sobre la civilización y formarnos un criterio de las que puedan tener aún las que han sobrevivido al empuje avasallador de la cultura y de la ciencia.

Los Pueblos Primitivos.—Pueden éstos dividirse en dos grupos: los primitivos con respecto a la época en que han vivido y de los cuales la prehistoria nos ha conservado sólo algunos rastros, y los primitivos actuales, pueblos salvajes que nos dar la medida para juzgar el grado de civilización de los primeros.

Comenzaremos por éstos.

El hombre nace durante el período cuaternario, y de él nos habla la paleología y la arqueología. En sus grutas se han hallado esqueletos que, por su forma de enterramiento y los objetos que los rodeaban, se deduce que fueron sepultados con ritos fúnebres indicadores de creencias en una vida ulterior. En las tumbas y hogares trogloditas que se conservan, se han hallado las primeras manifestaciones del viejo culto de las divinidades domésticas, llamado a constituir más tarde, en los pueblos de la antigüedad clásica, la base fundamental de las familias y de las instituciones sociales. Al igual de ellos, los salvajes actuales que no conocen el hierro ni el metal y que se alimentan exclusivamente de la pesca y de la caza, adoran el sol, los espíritus de la naturaleza, creen en la supervivencia del alma, y tienen, aunque imperfectas, prescripciones morales y sociales.

En la época neolítica o de la piedra pulimentada, cuando el hombre ya cultivaba los cereales y las plantas textiles, poseía una cerámica abundante, y construía no sólo chozas en la tierra sino también verdaderas poblaciones lacustres, se revelan los ritos sagrados, fuera del mobiliario funeral, en las estatuas de tierra cocida o de madera, decoradas con figuras geométricas que revelan la existencia del tatuaje usado por los salvajes para protegerse de los espíritus. Los collares de huesos, de hachas vótivas, de fragmentos de cráneos trepanados debían tener virtudes mágicas y servir de amuletos; la trepanación después de la muerte, hecha a veces en vida, sería efectuada con el objeto de extraer el espíritu del difunto o para dar salida a algún genio maléfico. Hay, además, representaciones talladas de ídolos; dólmenes y piedras destinadas a la ofrenda y el sacrificio, cuyo carácter simbólico está fuera de duda; hay los monumentos megalíticos, los menhires dispuestos en variadísimas formas, los grandes bloques de piedras superpuestas, centros de leyendas fantásticas, restos del culto de la piedra; los cromlechs, templos solares o lugares de sacrificios y las grutas fúnebres artificiales. Todo indica que aquellas gentes se pueden asimilar a los actuales primitivos, australianos, dayaks y bantus.

El hombre primitivo es animista; ve espíritus en toda la naturaleza, tiende a la magia y es tabuista, es decir, tiene consagrados ciertos objetos, personas o palabras de los que cree prohibido servirse; es totemista, es decir, cree en un grupo de seres, protector del grupo con quien le unen a él lazos de sangre, creencia que da origen a muchos ritos individuales y sociales, y se funda en el anhelo de atraer sobre la colectividad fuerzas ocultas, mágicas y divinas. Tiene noción de los dioses; adora los astros, las piedras y las montañas, ciertas plantas y animales; representa en ídolos los espíritus que vagan errantes por el Universo, les dirige plegarias y les ofrece sacrificios. Tiene muchas ceremonias

y prácticas de culto; leyes religiosas de donde se derivan leyes sociales; creencia en la vida de ultratumba, en premios y en castigos.

En el conjunto de todas estas manifestaciones, no hallamos más que la idea difusa del anhelo del hombre que busca constantemente lazos de unión con el cielo, con la tierra, con los animales, con los espíritus, con los muertos, con los ídolos, con los dioses; no se trasluce en la práctica de todos sus cultos más que su deseo innato de encontrar una compensación a las miserias de la vida.

Los Pueblos de la India.—Comenzamos ahora el examen de las grandes creencias politeístas que fueron los núcleos de la civilización de las más remotas edades, y que comienzan con el fetichismo.

Este culto extraño se encuentra ya mezclado a una noción panteísta en la filosofía india en los más antiguos himnos védicos. Todos los objetos que servían para efectuar los sacrificios eran divinidades; las fuerzas naturales eran genios benéficos o maléficos. También estos espíritus de la tierra y del cielo se convirtieron en dioses y fueron objeto de culto; los espíritus de los antepasados muertos se convirtieron en divinidades de cada familia, protectoras del hogar. Luego vino la división de la humanidad en naciones, y cada pueblo tuvo entonces su dios que le protegía en la guerra. Más tarde, y por último, se divinizaron hasta los aspectos de un mismo fenómeno de la naturaleza.

Más de dos mil años antes de nuestra era aparecieron por el norte de la India los arias, tribus de raza blanca que adoraban a Deva, y los pobladores del Irán, procedentes del interior del Asia, étnicamente análogos a los primeros, conocidos ambos con el nombre de Indo-Iranios.

De los arias se deriva la literatura védica: el Rigveda, redactado en viejo sánscrito, era la biblia de los pastores de la Edad de Oro.

A la doctrina védica sucedió el bramanismo índico, con caracteres teosóficos. Brama es el ser divino personal.

Tras el bramanismo, surgió el budismo.

Las sectas se tornaron luego innumerables, y las costumbres de la India fueron un verdadero océano de creencias cuyo estudio llenaría muchos volúmenes.

Los ario-indios miraban con más veneración su libro sagrado, el Veda, que los cristianos su Biblia. Creían que, no sólo procedía de la divinidad, sino que era la divinidad misma. Sus palabras, entendidas sólo por los iluminados, eran palabras de vida eterna. Sus cantos sagrados eran de un candor infinito, de una poesía delicada e ingenua, de una efusión candorosa, en donde aparecían como en limpio cristal retratados, todos los afectos, las ternuras, las ansias, los temores. La doctrina que rezuma de estos viejos himnos es el naturalismo. Mas, los dioses aún no tienen una personalidad bien marcada; tampoco tienen aún templos ni culto público.

Nacida de esta primera fase cierta especulación filosófica, se cambió en un panteísmo idealista, admitiendo la metempsicosis. Este es el bramanismo. Tiene ahora del mundo la idea de que es una magia, un torbellino de móviles quimeras y apariencias y lo llama Maya. Ahora la teosofía especulativa y la devoción práctica conducen a la perfección. Este dios tiene manifestaciones politeístas en los *avatares*. En este panteísmo se muestran la gnosis filosófica y el ascetismo, frutos de la sabiduría bramánica, y las supersticiones con sus penitencias.

Hacia el siglo VI antes de nuestra era, el bramanismo se vió radicalmente modificado por *Sakiamuni* (el solitario de Sakia), llamado también Buda, es decir, el Sabio.

Este puso la perfección, no en la especulación del ser absoluto, sino en la práctica del bien. Y, como el mal nace del deseo de vivir, el bien consiste en la extinción gradual de todo apetito, pasión y deseo del corazón. Así el hombre llegará a sumirse en el *nirvana*, estado de inmovilidad, análogo al aniquilamiento.

El budismo, conceptualizado en tal forma se propagó no sólo por la India, sino también por la China y el Japón.

Primitivas Creencias de los Chinos y Japoneses.—Antes de propagarse el budismo entre estos pueblos, existía el *confucianismo* en la China y el *sinto* en el Japón. El primero, cuyo fundador fué Confucio, es la doctrina de un moralista. Pero no tiene originalidad, no se remonta de la estricta justicia; prevé todos los casos y las circunstancias en que se han de aplicar sus teorías, y tomando por base la piedad moral, la extiende a toda la nación, de la que quiere hacer una gran familia. Dios es ahora la *potestad moral*.

El *sinto*, en cambio, es una religión de extraordinaria mitología y de múltiples divinidades, en que se rinde un culto vago a los antepasados, héroes, guerreros, etc. De los cinco grandes dioses que rigen la humanidad, proceden las dinastías imperiales.

Los Medos y los Persas.—Entre los persas existía el *magdelismo*, fundado por Zoroastro o Zaratustra, y su libro sagrado principal era el Zend-Avesta. Su doctrina es dualista, con tendencia al politeísmo y con alguna semejanza con el judaísmo. Promete el premio de un paraíso y el castigo en un reino de tinieblas, y prohíbe la idolatría.

Los templos están sin imágenes, pero en ellos arde perennemente el fuego sagrado en una cámara que nadie puede tocar. Como hemos dicho, por su sencillez, su aversión al ascetismo y a la contemplación estéril se parece a la doctrina mosaica.

Babilonios, Asirios y Fenicios.—Los babilonios y asirios divinizaron los astros y las fuerzas de la naturaleza. En su culto figuraban procesiones, himnos sagrados, instrumentos músicos. Mas, creían que los premios y castigos eran en esta vida, pues en la otra no había diferencia entre lo justo y lo injusto. Sus creencias y sus prácticas religiosas trascendían a toda la sociedad; el rey era el representante de Dios. También abundaban entre ellos las prácticas de magia. Las creencias de los arameos, palmirenos, cananeos y cartagineses, eran semejantes.

Los fenicios, en cambio, fueron el verdadero lazo de unión entre el mundo semítico y el mundo griego. Su culto más notable fué el de Tammuz Adonis, de quien celebraban la muerte y resurrección con lúgubres cantos seguidos de locas orgías.

Los Egipcios.—La civilización egipcia fué como una inmensa corriente que arrastró a su paso los elementos religiosos más diversos, procedentes de todos los orígenes. Sus cultos principales fueron los del Ibis, del Buey Apis, el culto solar de Heliópolis y, por último, el de los dioses muertos, Osiris, Isis y Serapis.

El sacerdocio era prepotente; los templos colosales y suntuosos. Tenían bibliotecas sagradas copiosas, y han llegado hasta nosotros sus rituales, sus himnos, sus fórmulas de magia, sus mitologías y sus calendarios. Creían que los muertos eran juzgados por el tribunal de Osiris y cuarenta y dos jueces, para merecer el paraíso o el infierno.

La mayor preocupación de los egipcios fué la de sus muertos; sus necrópolis subterráneas son enormes y suntuosas, y había en ellas laboratorios completos para embalsamar los cadáveres, ciencia que llevaron a la más alta perfección. Las inmortales pirámides fueron sus enormes mausoleos.

Los Griegos.—Este pueblo practicaba ritos antiquísimos; adoraban los fenómenos naturales, el cielo y la tierra; el mar, los ríos y los montes; los árboles y los animales.

Más tarde, estos últimos fueron poco a poco convirtiéndose en los dioses antropomorfos de los tiempos homéricos. Los griegos eran artistas por naturaleza; las teogonías de estas épocas fueron copiosísimas.

Los dioses adquirieron pronto una vida propia con todas las pasiones humanas. Estos eran doce principales que regían los destinos de los hombres, y fuera de ellos, había las Musas, las Ninfas, las Dríadas y los Héroes. Los muertos vagaban como sombras por el Hades; mas, sólo los malvados eran atormentados con crueldad. El mundo había sido formado por el Caos, la Tierra y el Amor.

Más tarde todavía, en el último período, la tendencia racionalista fué purificando las creencias y éstas se dividieron en tres corrientes, a saber: la filosófica científica, que explicaba los mitos en sentido alegórico; la moral representada por Píndaro, Esquilo, Sófocles, Sócrates y Platón y la mística, por la que se buscaba más íntima comunicación con la divinidad, como en las asociaciones órficas.

Los Romanos.—Las creencias y cultos de este pueblo pueden dividirse en dos épocas: la propiamente romana y la segunda en cuyo período se encuentra la influencia de todo el conjunto de elementos extraños que afluyeron a Roma.

La primera tiene caracteres que la diferencian de la griega poética, pintoresca y simbólica, y de las creencias etruscas, sombrías e impregnadas de orientalismo.

El romano todo lo divinizaba. De espíritu práctico, observador, propenso al análisis, se había formado un politeísmo multiplicado hasta lo infinito. El hombre estaba bajo la protección de diferentes divinidades desde su nacimiento: todo tenía su genio, los actos del hombre y los movimientos de la naturaleza; pero en el fondo de esta multiplicación de dioses había una tendencia panteísta. El supremo dios era Jano al cual seguían nueve grandes divinidades masculinas y seis grandes divinidades femeninas.

Las prácticas del culto constituían el derecho pontifical. Mas, no dan la importancia que los griegos asignaban a los dogmas, a la teología y a la leyenda. La magia y los auspicios por la inspección de las entrañas de las víctimas forman parte de su culto. Sin embargo no tienen un concepto definido sobre la otra vida.

El culto público se ejercía por los cuatro Colegios de pontífices, de augures, de quinceviri y de septemviri

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pulones. Para los sacrificios y oblacones se levantaban templos y santuarios fastuosos.

Más tarde vino el sincretismo religioso; numerosos extranjeros convirtieron a Roma en refugio cosmopolita de todos los cultos de sus respectivos países. Esto comenzó a socavar la base del paganismo, preparando el camino a las creencias y doctrinas monoteístas, constituyendo en sí, tanto en Oriente como en Occidente, las grandes etapas de esta transformación. Los dioses fueron fundiéndose unos en otros, identificándose y disminuyendo hasta dejar el camino expedito a las nuevas tendencias.

Celtas, Germanos y Eslavos.—Extendidos los celtas por todo el corazón de Europa desde dos mil años antes de nuestra era, habiendo salido del centro de la Austria-Hungría, se hallaban diseminados por Escandinavia, Inglaterra, Alemania, Galia y España. Escasos son los rastros que nos han quedado para construir el edificio de sus creencias. Rendían culto al sol, a las fuentes, a los ríos, a las montañas, a los árboles sagrados, a los animales, a las aguas termales por sus virtudes curativas. Era un naturismo sencillo y primitivo que no tenía casi representaciones plásticas. Sus eclogías drúidicas conservaban y trasmitían las tradiciones, las cosmogonías, los preceptos morales y las recetas mágicas. Las antiguas tradiciones germánicas, llenas de un poético romanticismo, estaban contenidas en los Nibelungos y en los poemas de Sigfredo, Hilda y Kudrun y Beowulf, y en los cantos sagrados de los Eddas. Oddino y Thor eran los dioses supremos, juntamente con las Walkirias, vírgenes guerreras y victoriosas. Su mitología poblaba el mundo de demonios, gigantes, enanos, dragones, espíritus de las aguas, de las montañas y de los bosques. Tenían cantos, danzas, procesiones litúrgicas con imágenes sagradas y fiestas célebres. Las prácticas de magia completaban, en fin, este mundo de fantasía y de ensueños.

Esos misteriosos vínculos que el politeísmo tradicional tendía entre el hombre y las cosas y entre todas las cosas y la divinidad creadora y ordenadora del universo, tendían

poco a poco a fundirse en un solo vínculo. El hombre, habiendo reconocido al principio su parentesco con algunos objetos, con algunas fuerzas y fenómenos, había llegado por fin al reconocimiento del parentesco universal. El número de dioses, restringiéndose paulatinamente, preparaba el advenimiento del monoteísmo.

Tres solamente fueron en un comienzo estas doctrinas, las cuales tuvieron su origen en el seno de la raza semítica: el judaísmo, el cristianismo y el mahometismo.

Judaísmo.—Abarca la historia de él desde los comienzos de la familia israelita en tiempo de Abraham, hasta Jesucristo. Lo primero que resalta al exponer la historia del judaísmo es el encontrar en el mismo pueblo dos tendencias diferentes que luchaban la una con la otra.

En efecto, los israelitas guiados por Moisés, que estableció prácticamente el monoteísmo, tendían, sin embargo, al paganismo arrastrados por los instintos de su raza.

El pueblo se desviaba frecuentemente de su dios de culto austero por la seducción de losuntuosos cultos de los pueblos vecinos también semitas. A pesar de los esfuerzos de los profetas, llegaban a entronizarse al lado de Jehová, el Baal y el Astarté de Fenicia, el Camos de Moab o el Moloc de los hijos de Ammón. Mas, una clase selecta conservaba el monoteísmo, penetrándolo y meditándolo, descubriendo cada vez más lontananzas en los horizontes que se le habían descubierto.

Emigraron los israelitas desde la tierra de Ur Kasdim, situada en Caldea, hacia el Asia Mediterránea, buscando pacíficamente los fértiles valles de aquella región y acamparon en Canaán. El dios de los Patriarcas, Jehová, los protegía y velaba sólo por ellos; se manifestaba a los israelitas en apariciones sensibles y a veces en sueños.

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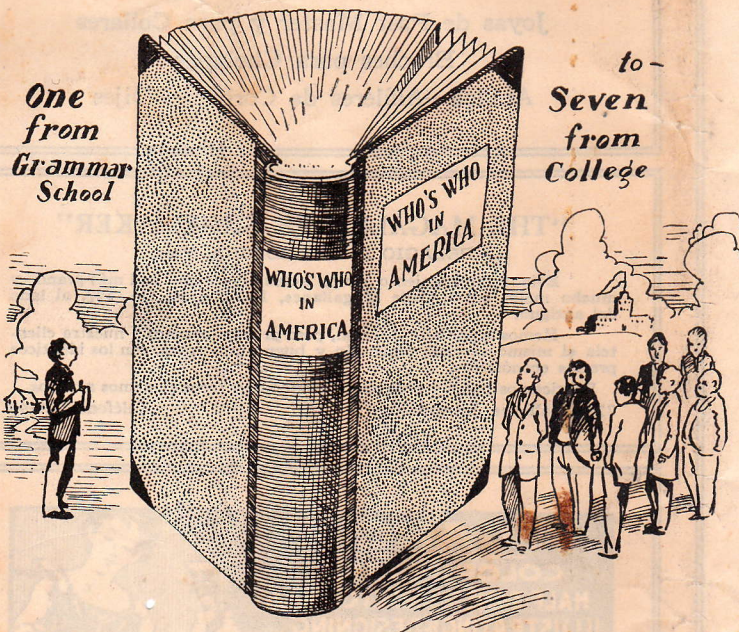


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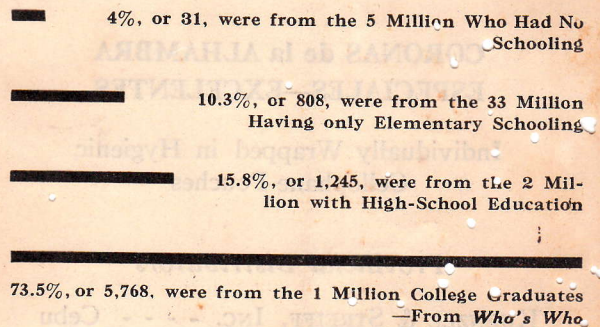
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