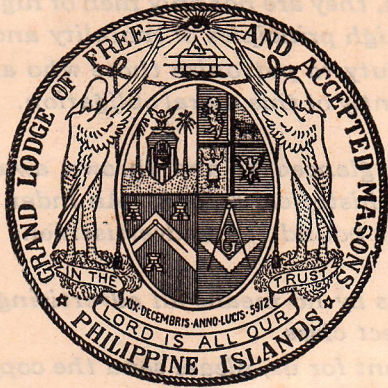


The Cable Tow

Vol. VIII

Manila, P. I., December 1, 1930

No. 7



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



JOSÉ RIZAL
† December 30, 1896

On the field of battle, 'mid the frenzy of fight,
Others have given their lives, without doubt or heed;
The place matters not—cypress or laurel or lily white,
Scaffold or open plain, combat or martyrdom's plight,
'T is ever the same, to serve our home and country's need.

—RIZAL'S "LAST FAREWELL."

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.

BETTER SAFE THAN SORRY!



Watch for the Sign that assures you of a delicious, wholesome refreshment—a refreshment that is also Safe and Pure—

Remember—you take no risk to your health when you ask for and insist on getting



Royal

SOFT DRINKS

Made by

SAN MIGUEL BREWERY

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

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 103 Lodges (29 in city of Manila), with approximately 6,650 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

DECEMBER 1, 1930

No. 7

Editorial Section

The Spell of the Christmas Season

There is something irresistible in the sound of the Christmas bells, something which urges, nay coaxes us to think noble thoughts and do good deeds. It brings back to us days when the world's rough hand had not yet brushed away our innocent beliefs and illusions and when to us the Christmas bells rang out tidings of good cheer, happy times, and beautiful presents. It makes us wish in every heart the same happy feeling that fills ours and on every face the same smile that dwells on ours.

Don't let us allow anything to interfere with these feelings and impulses. Let us forget our thoughts of thrift and other things that stand in the way of generous giving. Let us think only of those who are in need of being cheered, those who are suffering and in want!—L. F.

December Thirtieth

Thirty-four years ago on December 30th, a tragedy was consummated on the field of Bagumbayan none of the actors in which can have foreseen that only a few years later the victim of tyranny who fell on that fateful day would be revered and honored as a national hero and that his remains would repose in a splendid monument near the spot where he made the supreme sacrifice.

José Rizal lived and died a Mason, and just as Masonic principles and teachings inspired his actions in mature life, so will his faithfulness to his trust serve forever as an inspiration to every man upon whom the degrees of Masonry are worthily conferred in these Islands.—L. F.

Masonic Lodges in China

In a recent talk, Bro. Pettus mentioned the fact that the better classes in China, and especially those whose minds are open to western ideas as being essential to a settlement of conditions, have found in the Craft a bond of union and an inspiration for their work and are encouraged and sustained in service to their fellows by the knowledge that the Europeans and Americans in the Masonic Lodges are appreciative of their difficulties, sympathetic, and actively helpful whenever possible. The Grand Lodge of the Philippine Islands has reasons to be gratified and proud of being given a chance to participate in the Masonic work in China

and of uniting under its aegis so many eminent men of the big republic. It is to be hoped that "Amity" Lodge will be of assistance in bringing about improved conditions in China and that it will, in due time, become the corner stone of an independent Grand Lodge, of China, which will be the second sovereign Grand Lodge in Asia.—L. F.

Masonic Research

A great deal of Masonic research work remains to be done in these Islands. We are still in the dark concerning numerous aspects of the history of Freemasonry prior to the dark days of 1896 and 1897, and a great deal is still to be brought to light and made of record regarding the events of those years of Masonic persecution. No authentic data have ever been produced with reference to the English field lodge which worked in Manila during the two years of occupation by the English in the 18th century. There seem to have been Lodges in the Islands before Malcampo and Mendez Nuñez founded theirs in 1856, but no definite information has yet been published concerning them. What we know of the early Lodges of which there is a record presents many lacunae. Somewhere in the world there must be documents containing the information that is lacking.

The introduction to "Freemasonry in the Thirteen Colonies," by our learned Bro. J. Hugo Tatsch, gives us an idea how, with researches being carried on in various countries, the history of a formerly dependent country can be cleared up. Grand Lodge and Lodge records and private correspondence were consulted in America, the British Isles and Germany and yielded invaluable data. Similar research work in Spain, Portugal, Great Britain, Germany, and, perhaps, India, might be accompanied by splendid results as far as the history of Philippine Masonry is concerned. Let us hope that some effort will be made in this direction soon!—L. F.

The Widows and Orphans

In every Lodge—or nearly every Lodge—some Brother has died and left a widow and orphans. Frequently, the departed Brother had been improvident and the Lodge is contributing to the support of these dependents. Sometimes this is done wholeheartedly, but more often, perhaps,

the obligation is considered as a burden rather than a duty. But, however low the state of the finances of the Lodge and of the Brethren may be, the widows and orphans of those who have gone to the Celestial Lodge should never be forgotten and neglected altogether, not even those who require no help. A visit, an occasional letter, a remembrance at Christmas should show them that the memory of the deceased is kept green in the hearts of his Brethren.—L. F.

Masonic Charity

Some time ago some one sent us for publication a subscription list: the wife of a Mason had died and a dozen or fifteen Lodge members had "chipped in" to help pay the funeral expenses. We could not publish such a list because it would not be of general interest; but that is not the chief reason. Freemasonry, in performing acts of charity, follows the biblical command of not letting the left hand know what the right is doing, consequently it does not publish every contribution for relief purposes. What is more, we do not humiliate those to whom relief is extended by publishing that fact in the Masonic press. True Masonic charity is that which leaves a supply of groceries on the widow's doorstep or sends her money anonymously so that she never knows from where the gift came. The alleged philanthropist who must have a dollar's worth of publicity and thanks for every quarter he gives is not a Mason.—L. F.

Masonic Sketches

In our next few numbers we intend to publish some more of the "Masonic Sketches" which Wor. Bro. Joseph F. Boomer, P. M. of St. John's Lodge No. 9, has been publishing in the monthly bulletin of his Lodge and which certainly deserve a wider circulation than that afforded by a Lodge publication. The first of these articles, entitled "Of Symbolic Masonry," we publish in this issue. We thank Wor. Bro. Boomer for kindly permitting us to use his interesting contributions to our Masonic literature in the CABLETOW.—L. F.

Letting Down the Bars

Freemasonry should under no consideration lower its standards for admission. It is a select institution and must remain so if it would retain its power and influence. We need men of the highest type morally and intellectually, men that will be a credit to the institution and will help it to progress and improve instead of being a drag and hindrance to it. We know of no better way of fatally impairing the strength and usefulness of Freemasonry than closing our eyes to blemishes, weaknesses and defects in the applicants for admission. The title of Mason must remain a mark of distinction and evidence that he who bears it measures up to a high standard and is a man to be looked up to.—L. F.

Violating the Law of the Land

One of the worst tendencies of our age is that of making light of violations of the law of the land governing prohibition, smuggling, gambling, and similar offences. To transgress these laws is considered "smart" and expressions of sympathy are not lacking when an offender is caught and made to feel the weight of the law. There is a mistaken impression among unthinking Masons that violations of the law of the land not especially provided for in Masonic law are not unmasonic conduct. Such Brethren forget that Masons are enjoined to pay due obedience to the laws under whose protection they live and to refrain from doing anything that might bring the Craft into disrepute. We have heard a violation of the law against gambling mentioned as a joke, although several centuries ago, in the ancient charges to the Craft, our Brethren were admonished as follows: "No Masson shall be comon player at hassard or

at dyce, nor at non other unlawful playes whereby the Craft might be slandered." Respect for the law and uncompromising obedience to it is the attitude which the Mason should and must adopt as his own.—L. F.

Editorial Comment and Correspondence

Our Brethren in Business

Under "Impressions by the Way" in the *Illinois Freemason*, where gems of thought are not rare, we find the following paragraph:

No man should use his Masonry to further his business enterprises. There is no obligation which requires one man to do business with another simply because of Masonic ties. I have known several newly made Masons to become very much disgruntled because all the members of their lodge did not fall over one another in an effort to patronize them. It is evident that the motives of such men in entering Masonry was purely mercenary. If it had helped them in a business way they would have sounded its praise forever more. But when they found that it did not they became sorely displeased. Such men are not a benefit to the institution and their presence among good Masons is not to be desired.

You are right, Bro. Darrah. But we are sure that you agree with us that a Mason should patronize his Brother Mason in business whenever possible. The Masonic tie is like the tie of friendship. A man who is our friend only because of the business we give him is not our friend in the true, noble sense of the word. But when we desire to make a purchase, we do not pass by the business establishment of a real friend or Masonic brother and buy from his competitor if we can get as good, or nearly as good service and merchandise from the former as from the latter.

Signing Petitions

Unsuitable material is sometimes introduced into our Lodges through the carelessness and negligence of Brethren who recommend petitioners for the degrees of Masonry without being fully informed regarding their character and qualifications. We remember the case of an unworthy petitioner who came recommended by a prominent physician and a leading business man of this city. The report on this candidate was so unfavorable that the Master of the Lodge inquired from the sponsors why they had recommended the man. The physician said he could not refuse because the applicant was his patient, and the business man explained that he did not want to lose one of his best customers by refusing to sign the petition. Here is what Bro. Jos. E. Morcombe, editor of the *Masonic World*, has to say on this subject in the *Masonic World* (September, 1930) under the heading of "The First Point for Scrutiny":

Almost any Mason of experience can recall cases of men undesirable and even unworthy finding entrance into a Lodge possible and comparatively easy because brothers of repute and held in high regard have thoughtlessly attached their names to petitions. The easy-going, good-natured fellow, approached by some friend of the prospective candidate, will affix his signature as a recommender, without any knowledge of the aspirant's character or mental or moral qualifications. The scrutiny of any man who seeks to join a Masonic Lodge should begin farther back than the committee on investigation; the first judgment as to worth and ability should be passed by any who are urged or requested to recommend the seeker for Masonic affiliation. If these fail in such scrutiny it is possible for one unworthy to slip in despite the conscientious efforts of official investigators. It is well known that the names of active and respected members as recommenders will carry weight in the investigation and exert an influence at the ballot-box. And these complaisant brothers, having by their own laxity allowed poor material to lower the moral and intellectual level of the Lodge, will be among the first in loud complaint because of a falling off in Masonic quality.

Dress in Lodge

We are rather free and easy in the Philippine Grand Jurisdiction as far as dress in Lodge is concerned. It has even been found difficult in our Lodges to insist upon evening dress for the officers on special occasions. While we believe in making a Lodge meeting as solemn and decorous

as possible, we have always considered that Masonry is not a wealthy man's organization and, further, that allowance must be made for climatic conditions. To what extent they go to the other extreme in the British Isles is illustrated by the following item published in the *South Australian Freemason* under the caption "Uniform not recognized":

Wor. Bro. T. E. Davies, W.M. of Semaphore Lewis Lodge, was a captain in the English Mercantile Marine during the Great War, and can tell some interesting seafaring reminiscences. He mentioned one at the social board of Adelaide Lewis Lodge on August 26th. He said he was in Glasgow and had been there invited to attend a Masonic lodge meeting. He did so dressed in the attire of an officer of the Mercantile Marine which sea captains were compelled to wear when on shore. He was not so cordially received as he had been at Masonic functions here. He was notified that he must appear in evening dress to gain admittance. He heard the lodge closed down and then the Worshipful Master explained to him that evening dress was paramount. The Worshipful Master apologised to him when informed that he could not appear in other than His Majesty's Mercantile Marine uniform but pointed out that he had been guided by a by-law which said no one should be admitted unless in evening dress.

Little Old Chicago

We know Chicago is a big city; but we never realized how big it really is until we read the following Masonic statistics in *Temple Topics*, a welcome guest at our desk:

There are 240 Masonic lodges in Chicago with a membership of 143,983 Masons. Pleiades Lodge No. 478 has 2,015 members and is the largest in the city. Normal Lodge, with 1,610, is next and Humboldt Park Lodge is third, with 1,475 members. There are 38 lodges in the immediate suburbs with a membership of 15,837 Masons, making the total number of Masons in Chicago and vicinity 159,820. This is larger than any state in the Union except New York, Ohio and Pennsylvania. It is also a respectable majority of the state of Illinois which is 294,209.

This makes us feel quite small with but 103 Lodges and less than 7,000 members in our whole Grand Jurisdiction!

The Secrecy of the Ballot

From "Impressions by the Way" in the *Illinois Freemason*, a department of the journal mentioned which we always read from beginning to end, we copy the following

A little incident was related in my presence not long ago which carries with it a very important lesson. A young man of an excellent family had applied for the degrees and the ballot was being spread. The first time around it was declared dark and it was again spread, with a threatening admonition from the master. The result was that the ballot was again dark. This precipitated a general discussion, during which the one who cast the black ball was roundly abused. So many unkind things were said that a gray-haired physician arose and said: "Brethren, by your actions you have compelled me to expose my ballot as well as betray a professional secret. I cast that black ball, and my reasons for so doing are that that young man has betrayed the daughter of a Master Mason, the Worshipful Master of this lodge." The result of this declaration can better be imagined than described. The knowledge that a candidate has been rejected ought to be sufficient, and the reasons for the act should be left to the Masonic honor of the one who is responsible.

In our opinion, the "gray-haired physician" committed a threefold offence when he made the revelation alluded to in open Lodge: against Masonic law, which insists upon the secrecy and sanctity of the ballot, against his profession and the State law, and against the young woman whose shame he openly exposed, and, of course, her father. In such cases, a man of honor and especially a Mason must keep silent. The case related was one in which a black ball could be legitimately cast and no excuse, defence, or explanation was necessary if it had not been.

What Makes A Mason?

This question is answered by *The Freemason's Chronicle*, of London, in an excellent editorial from which we copy the following paragraphs:

Some think that after going through certain forms and ceremonies they are full-fledged Masons; they believe that such is the case when their names are affixed to the Lodge roll. But it requires a great deal more than this to make a man a Mason. He may become a member of a Lodge; he may attend the meetings and even take part in the work,

and yet be no more of a Mason than if he had never joined the Fraternity. It is not membership that makes a man a Mason any more than the mere attendance at a church will make a person religious.

What then makes a Mason? It is the following out of the principles taught by Freemasonry. It is the throwing off of those selfish instincts which actuate the man of the world, and becoming one of a society of friends and Brothers. It is to set aside self-interest and to devote the heart and soul to the true teachings of the Order. It is to pay a proper reverence to The Great Architect of the Universe, and never mention His Name except in a reverential manner. It is to be charitable to all, not only in action, but in word and thought. It is to take care not to hurt the feelings of others by action or word. It is to do unto others as would be wished for from them. It is to avoid all intemperance and excess, so as to keep the mind and body unimpaired, and fit to perform the necessary duties of life. It is to deal justly with all, and to walk uprightly before God and man. It is to preserve a spotless reputation, and so to demean oneself as to be beyond censure and reproach.

A Mistaken Idea

Bro. Delmar D. Darrah, of *The Illinois Freemason*, one of the most widely quoted Masonic editors because of his terse, clear way of expressing Masonic thoughts and ideas, again hits the nail on the head when he makes the following remark:

It is a mistaken idea that any tolerably good man of whom no ill is known has a right to be made a Mason. Many consider it an outrage that men whom they considered good men are not permitted to enter our lodge. It is a serious mistake to elect weak men or men of mediocre mental or moral qualifications, hoping to elevate them through the associations of the lodge. A Masonic lodge is not a reformatory, never was, and never will be.

A conscientious Master of a Lodge will not accept a "favorable" report on a candidate based on the statement that the investigator was unable to find anything against the candidate. Negative reports are not wanted. A petitioner must not come into the Lodge merely with nothing on the debit side, but he must have something worth while to show on the credit side. As prospective partner in the great enterprise of Masonry, he must bring capital and qualifications of a spiritual nature and must prove the possession of certain assets of a material kind in order to gain admission.

Secret Signs

The signs imparted to Masons in the several degrees are to be kept secret and must not be revealed in any form or manner. We were, therefore, rather astonished to see a writer in the *Queensland Freemason* cite a large number of works of sculpture and books, etc., with mention of title and page, where the second degree sign, the sign of distress and other signs can be found depicted. Guided by this article, any profane can find out what these signs are by consulting the work quoted or going to the place where the font, picture, bracket, etc., described can be seen. More care should be taken in identifying such signs in Masonic reviews which are frequently read by outsiders.

Miscellaneous Correspondence

Bro. Roy Thompson Lile, of Cavite Lodge No. 2, writes that he will soon return to the United States and that he is happy that his stay in the Philippines brought him the realization of a dream long cherished by him, his admission into the Masonic Fraternity. He hopes that he will be able to show to the world that, by becoming a Mason, he has become a better man.

Bro. S. G. Chapman, of Pearl Harbor, T. H., writes us of his Masonic activities and mentions the fact that Bro. Philip Holliday, of Minerva Lodge No. 41, was working under his orders shortly before his death and was at that time suffering from cancer of the stomach. Bro. Chapman was able to be helpful to Bro. Holliday whom he liked very much. He tells of the preparations being made for the dedication of the wonderful new hospital for crippled children in Honolulu, for which close to \$100,000 had to be raised. It is planned to have a special meeting of the Grand Lodge of California to lay the corner stone and at a later

date to hold the dedication. Bro. Chapman says that the only thing not provided at present is the equipment for the beautiful play grounds that have been set aside for the little cripples and that he is trying to raise this amongst the service personnel.

Bro. Ralph G. Martin, First Vice-President and Field Manager of the Maclub of America, Inc., of Boston, Mass., writes that the Club members appreciate the CABLETOW. He promises to resume sending us the Club magazine which we have been missing very much.

Greetings from Bro. Frank H. Zappala

The Editor recently learned in a letter from his wife, at present residing at Elsinore, California, that she had the visit of Bro. Frank H. Zappala, of Manila Lodge No. 1, who is manager of the Alpha Beta bakery at Corona, some 35 miles from Elsinore. Having learned of the presence of the Editor's wife in Elsinore through the CABLETOW, this Brother looked her up, though a stranger to her, in order to offer her his services. Brother Zappala also sends his Lodge Brethren hearty greetings and offers his services to any who may come his way. It is pleasing to hear of such instances of Masonic helpfulness and chivalry which contribute towards giving Masonry its peculiar charm and attraction.

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.*

Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 27, 1931, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary.*

Manila, P. I., Dec. 1, 1930.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Vicente Carmona has appointed Wor. Bros. Macario Peralta (21), John R. McFie, Jr. (6), and Ty Engan (81), to act as Grand Lodge Committee for Visiting the Sick during the month of December, 1930.

Stated Meetings of Manila Lodges

- 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.
- December 5 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

December 6 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

December 8 (Second Monday).—Southern Cross No. 6, Masonic Temple.

December 9 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple

December 10 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

December 11 (Second Thursday).—Corregido No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

December 12 (Second Friday).—Dapitan No. 21, Plaridel Temple.

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

December 19 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

December 20 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.

January 1 (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.

January 2 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

January 3 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

January 5 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

January 6 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

January 7 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

January 8 (Second Thursday).—Corregido No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

January 9 (Second Friday).—Dapitan No. 21, Plaridel Temple.

January 10 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

January 12 (Second Monday).—Southern Cross No. 6, Masonic Temple.

Addresses Wanted

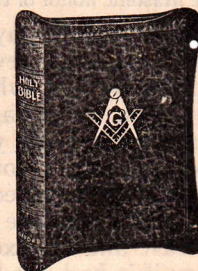
Bro. Tirso Bautista, Secretary of Pintong-Bato Lodge No. 51, P. O. Box No. 990, Manila, requests any Brother who knows the address of Bro. Pedro R. Salvador to kindly communicate the same to him.

District Inspector Changes Address

Wor. Bro. Joseph Ramos, Inspector of the Second District (Lodges 17 and 31), has removed to 718 San Marcelino, Manila.

Presentation Bibles

Oxford Bibles, beautifully bound in blue leather, with gold edges and square and compass, containing presentation pages, Bible concordance for Masonic use, and other Masonic texts, may be obtained at the Grand Secretary's Office at ₱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?

Send ₱7.00 to the Grand Secretary, P. O. Box No. 990, Manila, P. I., and you will receive one of these Bibles by registered mail, postage free.

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.

He kills the outlaw and rescues the girl. Upon his return to town, he buries the outlaw's severed head at the foot of Abberton's grave. Shortly after this, Isio's parents die of the cholera. Isio drifts into Manila and there ships on an American sailing vessel. Known henceforth as Dennis Manahan, the young Filipino is well liked by the crew and wins even the friendship of Frank Bellairs, who at first does not like him and whose life he saves in a tavern brawl at Macassar. He hears a great deal about the Masonic fraternity, of which the captain and Fred Falconer, who teaches him boxing, are members, and he makes up his mind to become a Mason himself.

The Black Ball

"Brethren, you are about to vote on the petition for the degrees of Dennis Manahan. The petitioner states that he is 21 years of age, a native of the Philippine Islands, by occupation a master mariner and shipowner, and so forth. He is recommended by Brothers Bellairs and Moller. Remember that a white ball elects and a black ball rejects. Look well to your ballot."

The Master of Emulation Lodge looked expectantly at the twenty-five or thirty members present, then, suddenly he held up his hand:

"Hold on there a minute, Brethren," he said. "Brother Bellairs, you have something to offer?"

A fine-looking young man with bronzed face rose.

"Worshipful Master," he said, "may I say a few words regarding this candidate?"

"Go ahead."

"Worshipful Master, Brethren: before you vote on this petitioner, let me say a few words about him. I have known Manahan intimately for seven years. Part of that time we were shipmates. Twice he saved my life, risking his own. I still have to meet a more devoted and loyal friend and better man than Dennis Manahan. His reputation in the island trade, in which he cleaned up a tidy bit of money, is that of an honest, trustworthy man. He was made a Mason in his heart and it has for many years been his greatest ambition to become one of us. Manahan is not of our race and color, but a man like him would be a credit to any race and I shall be proud to sit in Lodge with him. I ask those of you, my Brethren, who may have any prejudices, to lay them aside and think only of the qualities of mind and character which this man possesses. Give him a fair and square deal as Americans and Masons should."

Bellairs sat down. For a moment there was a murmur of voices, then the Master's gavel came down.

"Proceed with the ballot."

Anxiously Bellairs watched the members of Emulation Lodge as they stepped up and cast their ballots. He caught his breath when a tall, stern-faced man approached the altar. After a short search in the ballot-box, the bearded man found what he had been looking for and was about to deposit his ballot when his hand stopped midway and he looked up. His eye sought Bellairs, then, with a sudden movement, he dropped the ballot which rolled on the floor. It was a black ball.

"I beg your pardon," murmured the man at the altar. "It was not the right kind." Again he took up a ballot, but this time he dropped it in the proper place.

The ballot-box having been displayed in the South, West, and East, the Master declared Dennis Manahan duly elected to receive the degrees of Masonry in Emulation Lodge.

After the meeting, Bellairs stepped up to the man who had dropped the black ball at the altar.

"Brother Abberton," he said, "Let me shake hands with you."

Abberton looked at the young man whose eyes were gleaming with enthusiasm.

"What is the occasion, Brother Bellairs?"

"You know what I mean, Brother Abberton."

Abberton shrugged his shoulders. The furrow between his bushy eye-brows deepened.

"I am glad you spoke this evening, Brother Bellairs," he said, finally. "Very glad."

"Brother Bellairs?"

Bellairs faced about and looked into the smiling, ruddy face of Carman, the Secretary.

"Brother Secretary?"

"Brother Bellairs, will you notify the candidate of his election and tell him to appear for initiation next Monday evening?"

Bellairs face was wreathed in smiles.

"I surely will, Brother Secretary, and Captain Manahan will be especially pleased to receive the good news from his old shipmate."

Dennis, now a tall, broad-shouldered, fine-looking young man, beamed with gratification when Bellairs arrived with the news of his election.

"George, it will be a great thing for me to be a Mason in the same Lodge as you," he said. "I have to-day made up my mind to sell my schooner; the offer is too tempting. I shall now be able to stay here in San Francisco until I have received all three degrees, and after that—well, the future will take care of itself. In the meantime I shall read up on a few things that I have always wanted to know, and go hunting and fishing in the sierra. Won't that be fine?"

After Bellairs had gone, Dennis sat at the window, musing. The noise of Market Street reached him but confusedly in his room in the top story of the house. His face glowed with pride when he reviewed what he had accomplished in seven years. He had travelled in the Seven Seas and had mastered his chosen profession thoroughly. Thanks to thrift and shrewd investments, he had become owner of a schooner in the South Sea Island trade and had prospered exceedingly. He had made many friends; Bellairs and his family treated him as if he were a member of the clan and he was welcome in a number of good American homes. Now, after all these years of hard, continuous work he was entitled to take a vacation, wasn't he?

Dennis' Vacation

"Well, Dennis, how do you like your vacation?" Bellairs looked with a smile at the young Filipino who sat opposite him at table at Luigi's, the little Italian restaurant which the two friends used to frequent.

Dennis slowly raised his glass of Chianti. "Fine, George; so much so that I shall not go back to sea for another four or five months but shall endeavor to see a little more of the United States and Canada. I shall wait for your wedding, though; but after that you won't see me for some time to come. Anyway, here is to your happiness, George."

Bellairs raised his glass.

"Thanks, old man; I shall certainly be happy. And I hope you, too, will meet the woman of your dreams soon."

"I am not dreaming of any woman, George; but I suppose my time will come. Now that you have helped to confer the degree of Master Mason on me you want to initiate me into the Order of Benedicts, too, don't you?"

"Ah, that reminds me that I have a copy of our little year-book here which the secretary has given me. It has just come off the press and the roster shows your name. Here you are—Dennis Manahan."

Dennis fingered the little book absent-mindedly, then he looked up.

"Abberton, Anthony," he read. "Who is that Abberton? I have not met any Brother by that name and I would like to meet him. He bears the same name as the American peddler who taught me English and who was such a good friend to me."

Bellairs hesitated a moment, then he answered: "That is right, Abberton has not been around lately. I wonder what is the matter? Is it because——"

"Because of what?"

"Look here, Dennis, I might as well tell you that we thought Abberton might stop you. He had made a remark that seemed to indicate such an intention; but he was there the night you were elected and the ballot was clear. I have heard rumors to the effect that Abberton has been having trouble with his business, though."

"What you say about his ill-will makes me want to meet the man, George. I like nothing better than winning the approbation and affection of a person who dislikes me."

"You certainly succeeded in my case, old fellow. Do you remember that I had no use for you until you showed us what stuff you were made of in that row at Macassar?"

"I remember how glad I was to take your hand when you held it out to me there in that boat, George. I felt that I had made a conquest."

"And now you are going to leave us, Dennis? When are you going away?"

"On Saturday."

"The day after our wedding! Aren't two mountain lions and a grizzly enough for you that you must go to the sierra again?"

Dennis did not answer, but looked past Bellairs at a young woman who had just entered. Well dressed and beautifully built, she had the grace of a panther in her movements as she glided through between the chairs and went towards a small table in a corner. She was an Oriental; her face, the chief beauty of which was a pair of large, expressive eyes, was of light brown color and rather attractive. The young woman was followed by another woman, a blonde of generous proportions who was dressed richly but in poor taste.

"That must be a woman from my country," remarked Dennis. "She may be a Malay from some other country, of course, but somehow I believe I am not mistaken."

"Did you notice her walk?" asked Bellairs. "I used to be sweet on Lulu, one of Barnum's acrobats, and she had a walk just like that."

The young woman and her companion had taken seats and the blonde was giving her order to the waiter, stabbing the menu emphatically with her ring-covered finger each time she mentioned an item. The young girl was gazing dreamily at the flowers in the vase that stood in the middle of the table. Suddenly she raised her eyes and looked straight at Dennis who was at that particular moment admiring the fine lines of her neck and cheek. Caught in the act, the young man was so confused that he did not even look away. The girl blushed, then, with a half-angry toss of her head, she turned to her companion.

Bellairs was chuckling. "Dennis, Dennis," he teased; "I can see your finish, old man. This was the prettiest little byplay I ever saw. Didn't she blush, though?"

Dennis looked embarrassed.

"Come on, George, let us go home," he said. "I can't deny that the girl attracted me; but if she is a Filipina, that is not astonishing, is it?"

"Not at all, old man; and she is certainly a peach. What form and what eyes! I bet you will be hot on her trail before we know it."

Dennis shook his head. "That is where you are mistaken. I am going to keep out of her way. I am not like a moth that dances about the flame until it gets its wings singed."

As they stepped out of the restaurant into the foggy night, Bellairs turned towards his companion who was buttoning his overcoat.

"It is a pity, Dennis; you two would make an admirable couple, lithe, strong and good to look at, both of you, and evidently of the same race."

Dennis laughed. "Nothing doing, George. I know when I am well off."

At the Rancho del Oso

The Rancho del Oso lay at the foot of the sierra, in the golden California sunshine, a picture of peace and contentment. The old-fashioned adobe *casa hacienda*, however, looked neglected. The quarters of the peones were in a ruinous condition, a fact mercifully concealed and at the same time revealed by the luxuriant vines that hid them. There were no vast herds of lowing cattle as there used to be, and the corral contained only two horses. A girl was unsaddling one of these; evidently she had just returned from a long ride. The animal, released from saddle and bridle, laid down and began to roll in the dust of the corral, snorting and kicking.

The girl, wiping the perspiration from her tanned face, tossed her golden hair back from the forehead and threw her sombrero on the veranda. Pushing open one of the shutters, she looked into the living room of the *casa hacienda*.

"I hope you had better luck than I had, Daddy," she said, speaking to some one inside the room, trying to make her voice sound cheerful but failing sadly in the attempt.

"No, my girl; I have neither money nor credit and Jenkins will get my ranch after all. Five hundred dollars would save it but it looks as if I could not even raise fifty."

The large blue eyes of the girl filled with tears. Opening the door, she slipped into the cool, half-dark room. Her father was seated on an old oak chair with a rawhide bottom. His arms were crossed over his broad chest and the massive head was bowed. The girl laid her right arm caressingly over his shoulder and kissed him lightly on the forehead.

"Poor old Dad," she said. "I reckon we shall both find work somewhere and make a fair living; but it hurts to lose so much money just because we can't raise the five hundred necessary to complete that payment on the mortgage. Old Jenkins is a Shylock, father; he warned the bank and others not to lend you any money, I'm sure."

"Quite likely, Bess; he is capable of anything, that man Jenkins. They are all afraid of him in this neighborhood. But, listen, there is somebody coming. Go and see who it is."

The girl stepped to the window and looked out between the shutters.

"An Indian, father," she announced. "A fine-looking young fellow, well dressed and well mounted."

"Hullo, folks," called a clear voice outside. "Is the latch-string out for me in this ranch or must I ride on? I am tired and hungry and very thirsty, and so is my horse."

The rancher stepped out on the porch. He sized up the stranger and the examination seemed to satisfy him.

"We are not in the habit of turning strangers away at the Rancho del Oso, poor though we may be," he answered. "I have often enjoyed the hospitality of your people and it is, perhaps, fate that the last guest we shall entertain on this ranch is an Indian."

The young man smiled as he swung himself out of the saddle.

"You are wrong, sir," he said. "I am a native of the Philippine Islands, not an Indian. My name is Manahan."

"Manahan? then you are the youngest Master Mason of my Lodge. I am Anthony Abberton, of Emulation Lodge."

"Are you? I am glad to meet you, Brother Abberton, more than glad!" The two shook hands.

"Bess," Abberton called out to the girl who had stayed in the room, "see what kind of a meal you and old Juana can scare up while I make our friend at home. Come on, captain; throw that saddle and Winchester on the porch and attend to your horse while I get a cold drink ready for us. My peones have all walked out on me except the old cook; somebody offered them higher wages and rats always desert a sinking ship, you know." The voice sounded bitter.

Twenty minutes later, the two men sat in the living room of the ranch with a cool drink in front of them. The younger man slowly stirred the sugar in his glass as he looked up at Abberton.

"You said something about losing this ranch, didn't you? What is the trouble?"

"I have to pay twelve hundred dollars to Jenkins, the man who holds the mortgage on this ranch, by to-morrow or lose the place. I have succeeded in raising seven hundred dollars but I can't raise a cent more. And the ranch is easily worth ten thousand and I expect a Mexican friend who owes me five thousand to pay up the moment he comes back from Old Mexico. Jenkins has his plans well laid, captain; he has the whole county under this thumb and he wants my ranch."

"Five hundred dollars, you say? All right, give me pen and ink and I shall write you a check for five hundred."

The rancher jumped up, pale with excitement. "But what, why——" he stammered.

"Why?" the young man said as he drew a check book from his pocket. "In the first place, because you are a Brother Mason in distress, and, in the second place, are you not the son of Hiram Abberton who died in the Philippines in 1882?"

"Yes, I am; but——"

"All right, I shall tell you the whole story."

The Hindoo Princess

The Rancho del Oso was saved. Jenkins did not look pleased when Abberton handed him a check for the full amount of the mortgage. And four days after paying the mortgage, the rancher had the visit of his Mexican friend who paid him the five thousand dollars which he owed him. He had been kept back in the mountains where his mine was located by a foray of Yaqui Indians and was profuse in his apologies for the delay which had come very near having such serious results.

Better days were in sight for Anthony Abberton and his daughter Bess. The rancher had received a good offer for part of his land, and was now thinking of sending Bess, who was only fourteen, to a boarding school and go into business again.

The story of his father's last days and death had made a profound impression on Abberton. The thought that his father had died before a reconciliation could take place had been a great source of unhappiness to him; but Dennis' assurance that shortly before his death, Hiram Abberton had said he was expecting to surprise his son by a visit some time and that he had forgiven him, caused him great happiness.

"Stubbornness on my part is all that kept us apart," he said. "And it was my stubbornness that nearly kept you out of the Lodge, Dennis. I had once said that a Lodge must consist of men of one race and one nationality and that I was opposed to the admission of others to my Lodge, not so much from race prejudice as for the sake of peace and harmony. I was determined to be consistent; but when I realized that I had a black ball in my hand the first time in my life and that my motive for casting it was unworthy of a Mason, I dropped it like a hot coal."

At that moment, Bess burst into the room. The girl's cheeks were glowing with health and her blue eyes were warm with the joy of living.

"Daddy! Dennis!" she cried, "which of you is going to take me to that circus in Brandon? Peggy has seen it and says it is just wonderful! There is a strong woman who weighs four hundred pounds, and a sword-swallower, and a snake-charmer, and a Hindu princess who is a lion-tamer, and clowns and contortionists and I don't know what else."

Abberton smiled. "Well, Bess, you have been a good girl and I shall take both you and Dennis down to Brandon. Will that be all right?"

The girl made a rush at her father which nearly knocked him off his feet, and kissed him stormily.

"You are the best Daddy ever and I love you and my big brother Dennis more than life," she said. "We must start in an hour, Dad; we want to see the parade, you know. I am going to wear my corduroy dress and a flaming red tie, Dennis. Oh, you'll be proud of me!"

But Bess was in for a disappointment as far as the parade was concerned. A broken cinch delayed the party. Luckily, they arrived at the big circus tent in time for the first number. Bess was wild with delight throughout the performance and applauded man and beast alike. When the trained elephants had done their bit, the girl turned excitedly to Dennis.

"Now comes the greatest thing of all, Dennis: the Hindu princess is going to enter the cage of the royal tiger from Bengal. Peggy says one of the circus men told her the tiger was going to get that girl some day and that she wouldn't be the first one, either."

Dennis had a distinctly uncomfortable feeling when a huge cage with a tiger was wheeled into the arena. He did not like to see a human life put in jeopardy for the amusement of a crowd. The tiger looked like an ugly customer and did not seem to be in good humor. Their seats being nearest to that part of the ring, the party from the Rancho del Oso had an excellent view of the fierce animal.

From behind a curtain, a slender, shapely figure appeared, dressed in a phantastical oriental dress. Slowly she approached the cage while the attendants withdrew. The tiger stretched himself lazily; but as the girl came closer, he greeted her with an ominous growl. Dennis gasped with astonishment: the Hindu princess was the girl whom he had seen a few weeks ago at Luigi's in San Francisco!

It was evident that the girl hesitated to enter the cage. Whether it was imagination or not, Dennis thought she had become pale. Others evidently had also noticed something. From the seats in the rear, a coarse voice shouted: "Gitting scared, sister? Jest let me git another drink inside o' me and I'll go in there meself."

The girl shrank like a spirited horse when it feels the touch of the whip, then she tossed up her head the way Dennis had seen her do it at Luigi's. A second later, the door of the cage slid open and the girl slipped inside. The tiger half raised his head, while his long tail began to twitch nervously.

"Get up and salute your princess, Rajah!" commanded the girl.

The tiger did not budge, only his tail continued to move back and forth.

"Up with you!" The voice of the girl rang out clear and compelling but again the animal failed to respond.

Slowly, the girl raised her whip and with a growl, the tiger rose. But instead of rising completely, he remained in a crouching position. Dennis shuddered when he saw the play of the muscles under the tawny skin: the tiger was about to spring! In a second, the beautiful girlish form would lie in the sawdust at the bottom of the cage, mangled, torn, covered with blood! Panting with excitement, Dennis gripped the railing in front of him, ready to vault over it and tear the tiger away from the girl with the hook that one of the attendants was fingering nervously.

But the "princess" did not wait for the tiger to spring. Instead of that she sprang forward herself and spat an angry

command into the very face of the brute. For a moment the tiger's eyes blinked, then his head drooped like that of a dog caught in a fault. Backing up, he subsided slowly in the corner of the cage from which he watched the girl, sullen and defiant.

"I have shown you that I am still mistress here; but you are no gentleman to day, so I bid you good day."

The words were pronounced clearly and plainly, but with a foreign accent.

Salamat Po!

With a quick movement, the girl backed out of the cage, opening and closing the small door with dexterous hand. She had not yet cleared the bottom step of the ladder when, with a snarl, the tiger threw himself against the side of the cage as if he were going to break through the iron bars. Some of the women in the audience shrieked.

The girl d'd not turn her head. Passing through between the attendants as if she were bereft of sight, she walked a few steps further, then, extending both arms in front of her, she fell to the ground in a swoon.

She had hardly struck the earth when Dennis vaulted over the railing and stooped over her. He lifted the slight figure as if she were a feather.

"Where shall I take her?"

The owner of the circus, a nervous little Frenchman, motioned towards the curtain through which the performers had entered: "Zere, zere, s'il vous plait, monsieur. And quick, quick, for ze show it mus' go on as if nozing 'ad 'appened. Livelee, August, your stunt! Hurree!"

Dennis had hardly deposited the girl on a cot when she opened her eyes. Looking about her and then into the eyes that were gazing anxiously into her own, she gasped: "Ah, I fainted. But I shall be all right soon." Then, with the ghost of a smile, she added: "Salamat po."

Dennis gave no sign of surprise when he heard the girl thank him in his mother tongue. Earnestly, as if he were a father speaking to his daughter, he said, also in Tagalog: "You must never again step into that tiger's cage, you hear? The next time he will kill you."

The girl looked at him, then a spasm of pain crossed her face.

"Don't I know it? I was never in my life closer to death than a few minutes ago in that cage. I——"

"Vell, *ma princesse*, you feel bettaire now? You have tamed 'im and 'e vill now obey like a lamb, zat Rajah, and next Friday, at Sacramento——." Monsieur Joseph Guiéral, the owner of the "Mammoth Circus of the Two Worlds," who had stepped in, stopped because the girl had raised her hand.

"Monsieur Guiéral, I shall never step into that cage again. Rajah would tear me to pieces if I did. This is final."

The circus owner protested, storming and begging in turn, but the girl would not yield. At last Guiéral, with an ugly sneer, hissed: "Zen I vill put you out on ze road, you hussee, and you vill have to sell your body like ze painted *putains* zat follow the cirque——"

He did not finish because a pair of sinewy hands had closed around his neck. The unhappy Frenchman tried hard to escape from his tormentor; but all his efforts were in vain. Dennis carried the struggling little man out into the ring and, having to dispose of him some way, he threw him into the tank into which Barney, the "champion high diver of the world," was about to plunge.

Pandemonium ensued. The spectators applauded and roared with laughter as the circus owner, looking like a drowning black spider, was being fished out of the tank. Dennis, shaking off two circus attendants who made a half-hearted attempt to stop him, stepped outside and walked right into the arms of the sheriff.

"Here, young falow, not so fast," the sheriff shouted. "It is you who caused all that rumpus. Come on, the

calaboose. . . . By George, that emblem there looks familiar. Where do you belong?"

"Emulation Lodge in San Francisco."

"Now te'l me, pardner, what was all the row about?"

"That damned little cuss insulted the lion tamer; he told her she would have to sell herself like those painted prostitutes that follow the circus. I did not hurt him; I just shook him and threw him into the tank to cool off."

"And you did a fine job, pardner. That Guiéral has the most disgusting lot of trailers following his circus you ever heard of: confidence men, gamblers, dips, and worse, and he splits with them, the dirty skunk. Just let him holler; I'll shut him up. Where are you hanging out?"

"At the Rancho del Oso."

"Ah, Abberton's place. Then you are that Captain Manahan who saved it for him! There is Abberton himself with his daughter, looking for you. Now you three take my advice and ride straight home; I don't want those circus folks to make any trouble for you."

"But the girl, sheriff . . ."

"I'll see that nothing happens to her, captain. We are good, law-abiding people here in Brandon, so don't worry!"

"Thank you, sheriff. Give her my address, will you, and tell her not to hesitate to appeal to a countryman if she needs help or protection. All right, Bess, I am coming. I reckon we have had enough excitement for to-day."

"You bet!" answered Bess. "Here is your horse, Dennis." And as the young man vaulted into the saddle, the girl shook her blond curls and looked at him affectionately. "You are a good sport, Dennis! I was certainly proud of you there at the circus. Come on, I'll race you down to the railroad track."

And off the two galloped, disappearing in a cloud of dust, while Abberton cantered on behind them, with a smile on his face.

Guiéral's "Bravo"

It was on the day after the adventure at the circus. Again Bess and Dennis were out riding, this time without Abberton.

"This is one of the last rides we shall take together," mused Dennis, "at least for some time to come. I have abused of your father's hospitality long enough, Bess."

The girl looked thoughtful. Letting the reins slip through her gauntleted hand, she turned towards her companion, her right hand resting on the pommel of the saddle.

"Won't I miss you, though!" she said. "And father will, too. You are a lot of company, you know, Dennis? And we have so much to thank you for."

"Don't mention that, Bess. I haven't done anything to speak of. If you only knew what your grandfather did for me—nothing in the world will ever begin to wipe out that debt."

"Let us turn back to the ranch, Dennis, I have a lot of work to do around the house."

"All right, Bess. And, going back, look if you can't see that coyote. I got a bullet marked with his name in my forty-five here. I bet you I won't miss him, if he comes within pistol range."

The two entered a sunken road, with Dennis slightly in advance.

"I'm not going to eat your dust," shouted the girl, with a laugh, digging her heels into her horse's sides. "Gang-way there, Dennis; don't be rude, it is ladies first."

Dennis pulled up his horse, leaning back in the saddle. As he drew back, something whined past his face and he heard, almost at the same time, a thud on his right, where Bess was trying to crowd past him, and the sharp crack of a pistol from the chaparral higher up on the hillside, some thirty yards to his left.

It was a matter of seconds for the young man to draw his revolver and scan the bushes. A flash showed him where the enemy was concealed, and a tug at his sombrero warned

him that he must shoot quickly. Twice his gun spat a streak of flame, then he smiled with grim satisfaction as the body of a man, apparently a Mexican of the lower classes, rolled down the hillside until a laurel bush stopped its progress.

A strange noise to his right reminded Dennis of his companion. Turning in the saddle, he saw, to his horror, that the girl was slowly slumping forward. She had dropped her reins and was pressing her right hand against her bosom. Through the extended fingers blood welled up and stained her white bodice a bright crimson.

"Bess, poor girl!"

Vaulting out of the saddle, Dennis caught the girl's horse by the bridle and received Bess' in his arms as she slid to the ground. He carried the unconscious girl to the shade of a blue oak and knelt down by her side. Quickly he tore the bodice, but he hesitated to open the chemise. Just as he was about to do it and expose the wound in the breast, he heard the approach of a horse.

Dennis reached for his pistol, but he dropped his hand when he saw a horsewoman appear at the bend of the road. It was the young Filipina!

With a cry of dismay, the circus girl jumped from her horse.

"Too late," she moaned. "I came to warn you that one of Guíeral's thugs had stayed behind. That Frenchman is the most vindictive man I have ever seen and I feared for your life the moment I saw you handle him the way you did. Where is the assassin?"

Dennis pointed to the huddled heap on the hillside.

"Now, please, see how badly this girl is hurt, Miss . . ."

"Liuanag, Socorro Liuanag, Captain Manahan—the sheriff has told me your name," replied the girl as she knelt down by the side of the unconscious Bess. With deft hands she cut the chemise while Dennis busied himself with the three horses. Then she turned the girl over on her face and examined her back.

"Will she live?" Dennis asked, anxiously.

"I think so," replied Miss Liuanag.

"I have taken a course in nursing, and though I am not a graduate nurse, I have had a lot of experience in caring for wounds and injuries. But we must have a doctor as quickly as possible. The bullet has passed clear through the body; I found it in the girl's chemise. Here it is."

Dennis took the bullet.

"A thirty-two caliber bullet. How did it enter and leave?"

"It entered between the breasts and came out on the opposite side, a bit lower. The hemorrhage has practically stopped, but she may be bleeding internally. I will see her through this. How far is the ranch from here?"

"A little over a mile, Miss Liuanag; right beyond that rise there."

"Very well. I shall take the girl there; I am quite at home on a horse, I assure you. And you, captain, will you ride for a doctor? If you can't find one, bring desinfectants and bandages. But we must act quickly."

Miss Liuanag mounted and Dennis, with infinite care, lifted the unconscious Bess from the ground and placed her in the arms of the circus girl. "Don't you think your strength may give out?" he asked.

The girl smiled. "Don't worry, captain," she said, in Tagalog, "if you had seen some of the stunts which I pulled off on horseback before I inherited the care of Rajah! *Hasta luego!*"

Dennis looked after her as she rode off. "What a girl!" he said, admiringly, then, in a cloud of dust, he galloped towards the little town.

The Circus Girl

Dennis transacted his business in town in an incredibly short time. He had not arrived twenty minutes when Dr. Turner, an old army surgeon who knew Bess well,

was on his way to the Rancho del Oso, going as fast as his horse would gallop. Half an hour later Dennis, the sheriff, the coroner and a peon were jogging towards the scene of the ambush.

"If I can connect that d— Frenchman with this attempted murder, I'll do it," said the sheriff. "That is why we must observe all the formalities of the law, captain. That Guíeral is no d— good. He deserted from the French army when the Germans invaded France in 1870, and no self-respecting Frenchman will have anything to do with him. The circus people told me he was forever after the women of the circus and that the Manila girl knocked him cold once when he got too fresh. She was too good to be with that circus gang, one of the clowns said to me."

The dead man was in fact Guíeral's "bravo", as the *Juniper County Banner* put it the next day, a man by the name of James Halloran, with half a dozen aliases and a prison record. The body was taken to town and identified, after which it was interred by the side of Reckless Bob, who had met his death trying to hold up the stage.

On his return to the ranch, Dennis met Abberton on the veranda. In answer to his anxious inquiry, the rancher told him that the girl was doing well.

"That countrywoman of yours is a wonder," he added. "Dr. Turner says we are lucky to have her. She is going to help pull Bess through her illness."

That evening, Dennis and the circus girl sat on the veranda in the gathering twilight. Abberton had relieved Miss Liuanag at the bedside of his daughter.

Clad in a dressing gown that had belonged to Bess' mother, the Filipina looked lovely as she sat opposite Dennis in one of the two rocking chairs of which the household boasted. With low, melodious voice she told Dennis the story of her life. Her parents were poor and ignorant people, and there were several brothers and sisters. Socorro had always distinguished herself by her daring and her supple strength, and a relative who had been with a circus as acrobat gave her her first training. She then entered a foreign circus which was giving performances in Manila, to replace an acrobat who had had an accident. The girl did such good work that when the circus sailed for America, she went with it. She conscientiously sent most of her earnings to her parents. In the United States, the circus had poor success until it finally went out of business. The best performers, including Socorro, were engaged by Guíeral. That worthy always belittled Socorro's ability as an acrobat and equestrienne, but he discovered one day that she had a great knack of handling animals. On several occasions he made her assist Aristide, the lion-tamer, in his work with the lions and with Rajah, the Bengal tiger, and when Aristide left the circus, Guíeral told the girl he would double her pay if she would go into Rajah's cage regularly. If not, he said, her services would be no longer required as there were several good acrobats on the waiting list.

At that time, Socorro was receiving letters from her mother urging her to send more money, and afraid of losing her position she accepted Guíeral's proposition. For a few weeks, things ran fairly smoothly, then the circus man began to molest Socorro with his attentions and, at the same time, the tiger commenced to get ugly. Socorro knew that sooner or later, the treacherous brute would turn on her, and the scene which Dennis had witnessed convinced her that her power over the animal was gone.

"Now I have no work and not much money saved up, and there are the letters from my parents, urging me to send more money. They have been having trouble, first one thing and then the other, and it always seems to require money to save the situation. I can't explain these continual demands—it is not like my parents at all."

With a sigh, the girl leaned back in her chair. For a moment no noise was audible but that of the crickets outside, then Dennis asked:

"You told me your parents cannot write nor read. Who is writing those letters, and how do you send the money?"

"A friend, a Chinese mestizo, writes the letters and I send the money in bank drafts in his name."

Dennis looked dubious.

"Are you quite sure of that friend, Miss Liuanag? Isn't there something wrong?"

"Well, I have had some doubts of late. I don't know the man myself; but he must have the confidence of my parents. Captain Manahan, you are my countryman and a good man, won't you advise me?"

The girl laid her hand on Dennis' whose heart began to function at an abnormal rate when he felt the cool small hand on his.

"Certainly, Miss Liuanag. Here is what I shall do: I shall write a letter to the American consul in Manila whom I did several favors when he was not yet a consul, and ask him to investigate. If you desire to send any money, send it to the consul to give it to your parents or to withhold it, according to the result of his inquiries. Is that all right?"

"Yes, captain, and thank you for your advice and offer. I shall give you a note with all the information you need. And now I think I must bid you good night and see my patient."

Bess The Match-Maker

"He is gone, and the Lord knows if we shall ever see him again," said Bess, tearfully. "Mightn't he have waited till I had completely recovered?"

Socorro caressed the golden curls. "Bess, Bess, you must not be selfish," she said, reprovingly. "Captain Manahan was tired of being idle and he has been informed of an excellent chance to invest his money and has gone to investigate. Anyway, he has promised to write."

Bess remained quiet for a few moments, then she spoke up again.

"Listen, Socorro, it must be nice to be a Filipina."

"What makes you say that, Bessie dear?"

"Just because. Do you want me to tell you? Because being a Filipina, you can love Dennis, you know."

Socorro blushed, then she laughed. Bending over Bess, she looked fondly into the blue eyes.

"What a strange girl you are, Bessie dear."

Bess pulled Socorro's face close to hers and kissed her. "Socorro, I love you awfully and I want you to marry Captain Manahan and make him very happy. Won't you do that for me?"

Again Socorro blushed. "It takes two to make a bargain, dear, and a poor ignorant circus girl can not expect to marry a man of Captain Manahan's standing."

"Oh, I don't know, I don't know," sang Bess. "I have eyes to see and ears to hear, and—"

"Please drop the subject, Bess," said Socorro, "Pablo is out on the veranda with the mail."

"Give me my scandal sheet, please," cried out Bess, reaching for the *Juniper County Banner* which Socorro handed her. "Let us see: President comments on Mexican situation—oh pshaw. Vessel in distress off Mendocino—mighty sorry. Tiger kills—oh, Socorro! Socorro! Look, they found somebody to take your place and Rajah killed the man the first time he ever entered the cage, and some cowboys riddled the brute with bullets! God, Socorro, if it had been you! And then they mobbed the show and rocé Guéral out of town on a fence rail, and he stabbed somebody and the mob strung him up! Isn't it awful?"

Socorro took the paper eagerly and read it. Handing it back to Bess, she said: "There is an evil man gone, Bess; but perhaps God will forgive him."

"I wouldn't, Socorro. He was mean to you and he ordered Dennis murdered. I wonder when we shall get the first letter from that dear old Dennis?"

Bess was doomed to disappointment as far as a letter from Dennis was concerned. But one afternoon, while

a thunderstorm was in progress and Socorro was sitting at her patient's bedside, calming the girl whom a thunderstorm always made nervous, there was a step on the veranda. The door was opened and on the threshold, clad in a yellow "slicker" shining with the rain, stood Dennis.

"Dennis!" Socorro had sprung to her feet, her face flushed with joy.

"I just couldn't stay away," the young man exclaimed. "I had to come back after arranging my money matters. I am quite well off now, Bess—"

The girl on the bed had taken Dennis' hand in both of hers. "Oh, we've been missing you, Dennis dear. I, of course, but especially Socorro. Isn't that so, Socorro?"

The two young people, separated by the wounded girl's cot, were facing each other. Both blushed and Bess laughed, roguishly.

"Watch them blush, will you? Must I tell you people that you love each other because neither of you will break the ice? Come on, Dennis! come on, Socorro! Kiss each other right over my bed and say the sacramental words 'I love you'."

And they did.

(To be concluded in next number)

Pieces of Architecture

Of Symbolic Masonry

(By JOSEPH F. BOOMER, P. M., St. John's Lodge No. 9, Manila, P. I.)

The expression "symbolic Masonry" strikes one, on first sight, as tautology. It is true that Masonry, without its symbolism, would not be Masonry; it is also true that, while Masonry may be described as a "progressive moral science, divided into different degrees," the "morality" of Masonry is taught nearly altogether by symbols. But, nevertheless, certain degrees of Freemasonry are known as the *symbolic degrees* to distinguish them from others, designated, usually, as the *legendary* or *traditional* degrees, although they have other specific names.

The first three degrees constitute what is known as "symbolic Masonry", and are generally referred to as the "symbolic degrees." It is known to Masonic students that all of the so-called higher degrees of Masonry are of more recent origin, with the exception of the Royal Arch degrees which were anciently associated with symbolic Masonry and practiced by the Craft and, so, with it, are included in "Ancient Craft Masonry to differentiate them from the degrees of more modern origin."

The reason for the use of the term "symbolic degrees" is found in the nature of the degrees. To say that instruction in the three primitive degrees is by symbolism, does not imply that these degrees have no traditions. It means to say merely, that the use of symbolism is the predominant characteristic of these degrees. On the other hand, the "higher degrees" are not without symbolism, but tradition and legend are their predominating characteristic. In this comparison is to be found the essential purpose of each of these two divisions of Masonry. Briefly, the first three degrees have lessons to teach and character to build through instruction and this work is done through symbolism. Legend has no part in the plan except in so far as the legend may be itself a symbol of some abstruse and significant truth. Even the legend involved in the drama of the Third Degree is swept into the current of its symbolism to convey the cargo of faith in the immortality of the soul. On the other hand, the "higher degrees" lay set for themselves the task of retaining in the memory of Masons certain traditions and legends which adorn and beautify the structure of Masonry rather than form an essential part of the edifice. An exception here should be

made of the Royal Arch which was originally a part of Ancient Craft Masonry and completed the arc of the Third Degree.

No one may presume to say with authority why Masonry began and continued to impart its lessons through symbolism. However, several partial explanations suggest themselves to the mind of even the casual student of Masonic things. Figures and symbols were very largely employed to convey ideas and impressions in the Orient where Masonic tradition began, whether by reason of the age, or the geography; even the literature of the ancient Orient is characterized by pictures and images and is less addicted to abstract ideas than is that of the modern and the Occidental. Again, Masonry began as an operative art. Its tools and implements were first employed in the daily vocations of their owners; then, as men learned to reflect and to conceive in thought, a world not perceived by the senses, these useful implements were employed as outward and visible symbols of equally useful inward and spiritual graces. The use of symbolism was induced and perpetuated, also, by the fact that under the egis of the symbolism of Ancient Craft Masonry there flourished, in secret, forms of science, philosophy and religion that were, at times, under the ban of power.

On this point of the reasons for the use of symbolism in its teaching, by Masonry, one writer has said:

In the simpler stages of society, mankind can be instructed in the abstract knowledge of truths only by symbols and parables. Hence we find most heathen religions becoming mythic, or explaining their mysteries by allegories, or instructive incidents. Nay, God himself, knowing the nature of the creatures formed by him, has condescended, in the earlier revelations that he made of himself, to teach by symbols; and the greatest of all teachers instructed the multitude by parables. The great exemplar of the ancient philosophy and the grand archetype of modern philosophy were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes.

Still another has said:

Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths, or which it was, for so many years, the sole conservator. And it is for this reason that I have remarked, that any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution.

In what has been said, there is no intention of implying much less saying that the capitular and cryptic degrees of Freemasonry are not highly symbolical in substance and method; or that the information communicated by these degrees, tho historical in character, is not, at the same time, of symbolic significance. The purpose of this brief note is to point out to the neophyte that, technically speaking, the term, "symbolic Masonry," refers to the first three degrees, the *sine qua non* of Freemasonry.—J. F. B.

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.)

489.—In connection with attached article which appeared in the profane newspaper *El Tiempo*, of Iloilo, on September 27, 1930 (cut of an alleged "carta patente" of the Scottish Rite Supreme Council of Spain, and "decreto" declaring the "Gran Logia del Archipiélago Filipino" independent), please inform me of the facts of the case.

Answer.—The facts, briefly stated, are as follows: The Grand Lodge of the Philippine Islands, organized in 1912 by three California Lodges, is the only regular sovereign Masonic Grand Body that has ever existed in these Islands.

In 1917, it absorbed all the Lodges then existing in the Philippine Islands under the Gran Oriente Español. Several years after this, the Gran Oriente Español began to charter new Lodges in the Islands which pretended to be revivals of former Lodges but were evidently irregular and clandestine. In 1922, at a Congress of the Scottish Rite Supreme Councils of the world at Lausanne, the delegates of the Supreme Council of Spain, in order to be seated, signed an agreement "not to tolerate or encourage any action or attitude contrary to the wishes of the Brethren of the United States of America relative to the Bodies under the obedience of organized Masonic authority in Spain, in the Island of Porto Rico and the Philippines." Instead of carrying out this agreement in spirit and letter, the Supreme Council of Spain gave the spurious "Gran Logia del Archipiélago Filipino", which had, in the meantime, been formed by the clandestine Lodges in the Philippines, its independence by means of the "carta patente" copied in *El Tiempo*. As regards the statement made in the "decreto" published with the "carta patente", that the delegates from the United States at the Lausanne Congress in 1922 acceded to the claim alleged to have been made by the delegates of the Supreme Council of Spain that they had the indisputable right to maintain territoriality in the Philippines and Porto Rico, the Sovereign Grand Commander of the Supreme Council of the 33rd Degree for the Southern Jurisdiction of the United States, in a letter to the Supreme Council of Spain, denies that such was the case (see FAR EASTERN FREEMASON, January 1923, p. 2.) We might add that the petition for membership in the International Masonic Association of the so-called "Gran Logia Soberana del Archipiélago Filipino" was recently rejected because of the irregular origin of the applicant, and that the Grand Lodge of F. & A. M. of the Philippine Islands is universally recognized as being the only sovereign Masonic Grand Body in these Islands and is independent from any Scottish Rite affiliation or control.

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.—On October 7th, Bro. Harry W. Gibson was elected to membership by affiliation. He signed the By-Laws at the special meeting of October 21st.

Mr. Burton Whitney Guysi was initiated on October 21st.

Bro. Stephan wrote from Seoul, Chosen, that he was to be married on October 17th to Miss Marion Almira Morris, of Berkeley, Calif., whom he was to meet at Yokohama.

Bro. Earl Logan wrote from Washington, D. C., and Bro. Thomas J. May from Highland Park, Mich.

Mrs. J. W. B. Manion reports her husband seriously ill at the Veterans' Hospital at Sawtelle, Calif. Bro. Manion demitted from Manila Lodge No. 1 in 1916, to help form a new Lodge.

Among recent arrivals in Manila was Most Wor. B. o. H. E. Stafford, who returned after a stay in the United States, glad to be back in Old Manila. He confesses that the "Call of the East" is very powerful and that he began to hear it after a brief sojourn in the homeland.

Cavite No. 2.—New States addresses reported are the following: H. E. Tuckett, Route 1, Box 35, Troutdale, Oregon; W. R. Andry, U. S. S. Badger, San Diego, Calif.; R. J. Bushnell, 1227 Cleveland Avenue, Kansas City, Kas.; F. O. Smith, Hortonville, Wis.; E. M. Hilliard, U. S. S. Dobbins, c/o Postmaster, New York, N. Y., and R. R. Colyer, 1383 Pawlson Ave., Pittsburgh, Pa. Bro. S. K. Light is on the U. S. S. Pigeon, Pearl Harbor, T. H.

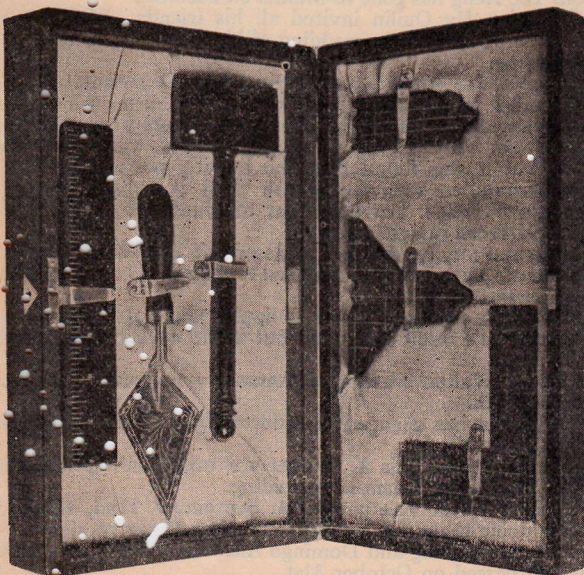
Bro. S. G. Chapman is very active in Honolulu in behalf of the Shribe, Sojourners, Heroes of '76, and Scottish Rite. The lieutenant and Mrs.

Bro. Jesse W. Palmer writes from Lamit Bay, Camarines Sur.
 Bro. Henderson reports Bro. Ratliff wonderfully improved; he visited him at the Sawtelle Veterans' hospital in California.
St. John's No. 9.—Bro. Benton Holmes was passed at the October stated meeting, Wor. Bro. Worthen presiding.
 Letters have been received from Bro. Elmer Jeen, Orlando, Florida; Wor. Bro. W. R. L. Best, Toronto, Canada; and Bros. J. B. Armstrong and S. S. Taylor.
 Most Wor. Bro. O'Brien, addressing the Lodge at the October stated meeting, said that during his sojourn in the United States he had lunch with Wor. Bro. Victor C. Hall in San Francisco and spent pleasant hours with Wor. Bro. "Bill" Gallin who boosts Manila Masonry wherever he goes.
 Bro. E. M. Mark has been heard of from Harbin, Manchuria. Mrs. Mark, who is in Shanghai, had the misfortune of breaking her arm some time ago.
 Bro. Fred Harden returned to Manila on the S. S. *President Fillmore* on October 21st, from a six months' vacation in the United States.
 Among the November weddings was that of Miss Jean Tyre, the charming daughter of Bro. A. B. Tyre, on November 8th, to Bro. George H. Evans, a member of St. John's Lodge.
Niña No. 12.—Wor. Bro. Manuel B. Santos' wife left San Juan de Dios Hospital on October 27th; she was operated on for appendicitis and spent a month in the hospital.
 Bro. Patricio del Rosario's 18-year old son spent two weeks in the Philippine General Hospital.
 Bro. H. A. Slonski was on the sick list with indigestion.
 Greetings have been received from Bros. Victor Mañgapit (Laoag, I. N.), P. Maglaqui, and G. Caliangá.
 Bro. Gregorio Garcia left for Tayabas Province on November 19th, on official business.
 Bro. Juan Ruiz' appointment as Director of Posts has been confirmed by the Senate.
 Bro. Tranquilino Ocampo spent a short vacation in Guagua, his home town.
Banahaw No. 24.—Bro. Fausto Lavides, recently operated on by Bro. Dr. José Abuel, has fully recovered.
 Bro. Ambrosio Velasco is improving his placer mining claims at Malusak and Pinili, Sapaan, Atimonan.
 Bro. Antonino Marquez sends greetings from Washington, D. C., where he is taking a post graduate course in commerce, and Bro. Yap Seng Song from Amoy, China, where he is vacationing and from where he and his family will return in December.
 Bro. Melecio C. Altamira has been appointed principal of the Atimonan elementary school, with a substantial increase of salary.
 Bros. Cipriano Estrada, Juan Amparo, and Melecio Altamira are

busy preparing for the Unit IV Athletic Meet, to be held at Atimonan on November 27th and 28th.
 Bro. Isabelo Manalo has returned from an extended inspection trip of the schools in the Visayas.
 Bro. Manuel Pica has been elected president of the local Chinese Merchants' Association for 1930-1931.
 Wor. Bro. Alfredo Bautista, accompanied by Bro. Enrique Epino, inspected Balintawak Lodge No. 28 and Plaridel Lodge No. 74.
Pinagsabitan No. 26.—Bros. Ceferino Fuentes and Go T. Ye were raised on October 30th. Dinner was served after the meeting.
 At the same meeting, a past master's jewel was presented to Wor. Bro. Julio Sulit, Wor. Bro. Balbino Kabigting making the presentation.
 Bro. Angelo Angeles, provincial auditor for Laguna, has demitted from Silañangan Lodge No. 19 and affiliated with Pinagsabitan Lodge.
 Wor. Bro. Balbino Kabigting, accompanied by Wor. Bro. Vicente C. Reventar and Bros. Hilario Zalameda and Marcial Valbuena, visited Malinaw Lodge No. 25 and Mártires del 96 No. 32 in his capacity as inspector for the 4th Masonic District.
 Wor. Bro. Juan Calcetas had to go to Manila for medical treatment, leaving the Senior Warden, Bro. Fermin D. Buan, in charge of the Lodge.
 Bro. Zósimo Fernandez' wife has been operated on for appendicitis.
Isarog No. 33.—Mr. Chen Yit was initiated on November 10th, with Bro. Ceferino Ramos, of Mayon Lodge No. 61, acting as Master.
Maguindanaw No. 40.—Bro. Pablo V. Dulanas was initiated on October 4th, passed on October 13th, and raised on October 23rd, and Bros. Federico B. Caños and Florencio P. Cruz were initiated on October 25th and passed on October 27th. Bro. Daniel Z. Sicyp, an E. A. of long standing, was passed on October 11th.
 Bro. V. C. Hipona is recovering from an operation for appendicitis, performed at the Mission Hospital on October 10th by Bro. Dr. M. J. White.
 Bro. G. R. Monsod speaks very highly of the courtesies shown him by the Brethren at Cadiz, Occ. Negros, to which place he was recently transferred from Iloilo.
 Bro. Pedro M. Lim sends greetings from Dansalan, Lanao.
 Bro. Miguel Cosca, who is teaching in an isolated district in Bukidnon, visited Cagayan in October.
Charleston No. 44.—After a short stay in Manila, Bro. Geo. P. Binkley, C. Y., U. S. N., had to leave for China again on November 24th.
Makabugwas No. 47.—Bro. Adriano Valdez has left for Manila, his new station.
 Bro. Mauro G. Rodriguez, S. W., has returned from a visit to Negros, Manila, and Pangasinan.
 Bro. Francisco Tantuico has returned to his office at Cagayan, Misamis, after spending his accrued leave with his relatives in Tacloban.

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MANILA

Wor. Bro. Gregorio Mariano, P. M., has been assigned to Leyte again as chief clerk of the district engineer's office.

Bro. Donato Pesado reports an addition to his family—a daughter. Bro. Ho Wing Choy, who was raised on November 3rd, last, is leaving for China to be married.

Wor. Bro. José F. Nano did himself proud at the monthly reunion of the Goat Club at Colon Beach on October 19th, which happened to be Mrs. Nano's birthday. There were the best of eats and lots of fun.

Sarangani No. 50.—Bros. Constancio Sasedor and Roman Joaquin were on the sick list in October.

Wor. Bro. Rafael S. Castillo was in Manila on professional business in October and Wor. Bro. Alfredo Zamora visited the capital early in November to confer with the Director of the Bureau of Non-Christian Tribes.

Bro. Gervasio Serapio's son, four years of age, died on October 18th and was buried in the municipal cemetery on the 19th.

Bro. Sergio Salvaleon's youngest daughter was a patient in the Mission Hospital of Davao for some time, suffering from malaria.

Pintong-Bato No. 51.—Bro. Tito G. Edurise sends regards from his new address.

Bro. Felix Ocava is convalescing from a recent illness at his home.

Wor. Bro. Felix Cajulis visited Pintong-Bato Lodge at the Stated Meeting on November 1st and made an interesting speech after inspecting the affairs of the Lodge. He appeared to be well satisfied with the result of his inspection.

Filipinas No. 54.—Bro. Leon Pelaez, provincial governor of Mindanao, visited Manila in November to attend to official business and witness the closing session of the Philippine Legislature.

Makawiwili No. 55.—Bro. Braulio M. Patricio's daughter Olga has recovered from a severe attack of dysentery.

Bro. Francisco J. Mijares was operated on for anthrax in the Calivo hospital and is convalescent.

Bro. Marciano M. Patricio went to Manila late in October on official business.

Bro. Luis Sirilan, whose permanent station is Kolambugan, Lanao, is temporarily on duty at Lanao as government engineer.

Isla de Luzon No. 57.—Wor. Bro. Felisberto Z. Soriano and his son, Bro. Hilario M. Soriano, were on the sick list in October.

Bro. René Paul Deschamps sailed for Cebu and Iloilo on November 8th and expects to return by December 15th.

Wor. Bro. Ramon Mendoza invited his Brethren and friends on November 9th, on occasion of the town fiesta of San Roque and many attended. Other Brethren of the Lodge enjoyed the Cavite fiesta together.

Bro. Juan G. Cortes' sister, Miss Filomena Cortes, died on November 15th and was buried in the plot of the Lodge in the Del Norte Cemetery.

The U. S. Army transport *Grant*, which is expected to arrive in Manila on December 11th, has on board Bros. Bruno P. Baguio, Simon C. Burdeos, Juan G. Cortes, P. Dalman, V. Frias, Ed. Max Heane, and José A. Varcas.

Wor. Bro. Cayetano A. Donor, of Olongapo, sends greetings.

Marble No. 58.—Wor. Bros. Manuel T. Albero and Angel S. Tadeo, governor and provincial treasurer, respectively, of Romblon, returned on November 12th from Manila where they had been on official business.

Bro. Emilio Montojo reports the birth of a son on November 8th.

Bro. Sih Toc Keng has gone to Manila on business.

Bro. Sebastian Uy Quilin invited all his friends and Brethren on November 8th, to attend the wedding of his daughter Adelaida to Mr. Dominador Juan.

Tamaraw No. 65.—Bro. Leoncio Casanas, J. W., visited the Grand Secretary's office on November 21st, on occasion of a business visit to the capital city, and reported that several members were not receiving their CABLETOW. Bro. Eladio Castro, of Lubang, was among the unfortunates; but it was found that the Lubang postmaster had been returning his numbers with the remark "Not at Lubang."

Baguio No. 67.—Bro. Dawkins went to Manila on September 27th to see Dr. Waterous professionally.

Bro. Amos and family returned to Baguio on September 25th.

Bro. Bernardo Diaz has been assigned temporarily to the office of the Governor-General for duty.

Bro. Floresca is a patient in the Philippine General Hospital; he has lost his hearing as a result of malaria but would nevertheless appreciate a visit.

Mr. Richard Walter Waters, of Antamok, Benguet, was initiated on November 15th.

Bro. Karganilla has changed his address from Cabanatuan, N. E., to Box 32, Tarlac, Tarlac.

Laoag No. 71.—Bro. Luis A. Chavez was raised on September 19th, with Wor. Bro. Zoilo Tolentino presiding.

Bro. Luciano Favia was passed on September 22nd, the Spanish degree team doing the work and Bro. Francisco Reyes presiding.

Messrs. Rufino Galang and Domingo Alcaraz were initiated on October 20th and passed on October 31st.

Kasilawan No. 77.—Bro. Ricardo H. Guzman sends regards from Rizal, Nueva Ecija, where he will stay till December 20th, enjoying a vacation.

Bro. Dionisio Lintag's children have been ill at their home at San Pedro Macati.

Wor. Bro. José S. Velasquez was unable to attend the November stated meeting, owing to the sudden illness of his wife.

High-Twelve No. 82.—Bro. Dominador R. Escosa is now connected with the firm C. M. Hoskins & Co., Manila.

On November 15th, Mr. Rafael Cabiling was initiated, Bro. Chua Eng Chong was passed, and Bro. Dominador R. Ambrosio was raised.

A daughter was born to Bro. and Mrs. José B. Logan on September 18th.

Bulusan Lodge No. 38, of Sorsogon, raised Bro. Dalmacio Reyes, a F. C. of High-Twelve, on November 8th, as a courtesy to this Lodge.

The High-Twelve Bowling team is composed of Bros. Fidel Manalo, captain; Ong Sicag Ya, manager, Dominador R. Escosa, Emilio Marquez, Gregorio Alcabao, and Wor. Bro. Adriano Rivera.

Letters with greetings have been received from Bros. Atanacio de la Vega, Batangas; Juan V. Cunanan, Masantol; Felix Jucaban, Calauag, Tayabas; José B. Logan, Echague, Isabela; Antonio Quiaoit, Sorsogon; Eugenio Plata, Baguio, and Heriberto Vila, Tarlac.

Dagohoy No. 84.—Bro. Bernardo Palma, formerly of Bagumbayan Lodge No. 4, is now a member of this Lodge, having been elected to membership by affiliation on September 13th.

Bro. Deo. Tenzas, now station commander of the Constabulary at Borongan, spent two days at Tacloban in October.

Ma-ñu-Ti No. 92.—Bro. Sixto B. Ortiz, formerly of Iloilo Lodge No. 11, joined this Lodge by affiliation on November 8th and showed his appreciation by inviting the Brethren present to dinner.

Bro. and Mrs. Andrés F. Navarro made a business trip to Manila in November, and Bro. Lee Lang returned from the capital city, where he had also been for business purposes.

Benjamin Franklin No. 94.—Bro. Preston B. Moyer, the Secretary of this Lodge, was relieved from duty in the office of the Department Quartermaster of the Philippines and ordered to report to Fort Lewis, Washington, for permanent duty with the quartermaster there. Bro. Moyer and his family, who expect to sail from Manila on or about December 20th, will be missed by their many friends in the Islands.

Mr. Arthur Homer Tangray was initiated after business at the October Stated Meeting, Bro. George Milne conferring the degree.

Bro. Casper H. Conrad, Jr., is back from the United States and is now stationed at Fort McKinley.

Wor. Bro. Charles Birsh has returned to the United States where his address is 2 Devonia, Mt. Vernon, New York.

Wor. Bro. H. S. Townsend is back in the Islands, looking younger and more robust than ever.

Bro. Seth O. Craft has written from Denver, where he is now stationed at the Fitzsimmons General Hospital, and Bro. Robert E. Urban sends greetings from Fort Francis E. Warren, Wyo.

Service No. 95.—Wor. Bro. M. L. Gordon, Master of Service Lodge, was married to Miss Nellie Huet, of Manila, at the Union Church, on November 1st, Rev. F. Gordon Hart officiating. After a wedding supper at Tom's Oriental Grill, the happy couple, evading the usual shower of rice and old shoes, slipped off and were reported neither present nor accounted for during the next few days.

Bro. J. J. Handlesman, whose present address is c/o Henningson Produce Co., Shanghai, sends dues and regards.

Bro. Leroux also sends regards and asks the Brethren to write to him. His address is c/o U. S. S. *Kingfisher*, San Diego, Calif. He says he is very grateful to Service Lodge for the honor it conferred on his good friend Bro. Burnette.

Bro. Howard writes from Los Angeles, Calif., where he is connected with the Wiltshire Protective Service.

Mt. Huraw No. 98.—Bro. Candido Fornillos visited Tacloban in October to see his father, who was ill but is recovering.

Ead Daho No. 102.—Bros. Emilio Escudero and Melecio Fabros, provincial assessor and collector of customs, respectively, are now full-fledged Master Masons.

Bro. Pedro Orllino has recovered from an attack of dysentery and Bro. José Ma. Paredes, who was at the time chief of a survey party of the Bureau of Lands stationed at Talisay, Cebu, from an attack of typhoid fever.

Bataan No. 104.—Almost all the Brethren of the Lodge attended the funeral of Bro. Gervasio Banzon on October 28th.

Bro. Stanley S. Tongko has visited Larchmont Lodge No. 614, of Los Angeles, as reported by the Secretary of that Lodge.

Bro. Marcos Jorge reports an addition to his family.

Bro. Leo San Pedro, of the Anakan Lumber Co., Gingoog, Misamis, came home on November 15th for a visit to his family.

Bro. Silvestre R. Ganzon's brother died on November 5th.

Greetings and dues have been received from Wor. Bro. J. C. Hill, Sipaco, Cantarines Sur, and Bro. José A. Cruz, Aparri.

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Liars Breed Liars

The man who is untrue himself is always willing to listen to untruths about others. A liar breeds liars. The man who encourages falsehood will beget a following of liars. What folly for a man to look for truth in those about him when his whole life is a tissue of deception. You might as well hope for barley from thistles as expect honest clerks from crooked proprietors, or faithful servants from deceitful masters. When the head of an establishment puts a premium on falsehood, he should not be surprised when his till is tapped. "If a ruler hearkeneth falsehood, all his servants are wicked." An honest employer makes an honest employee. There are cases, of course, where dishonesty crops up in spite of good surroundings, but these are the exception rather than the rule. Looseness in morals at the head of an institution is fatal.—*Fiery Cross*.

Don't Be Too Sensitive

There are any number of people always looking out for slights. They cannot carry on the daily intercourse of the family or business without finding where some offense is designed or intended. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his abstraction in some manner personal to themselves and take umbrage accordingly. They lay on others the fruit of their utter irritability. Indigestion makes them see impertinence in every one with whom they come in contact. Innocent persons who never dreamed of giving offense are astonished to find some unfortunate word or momentary taciturnity mistaken for insult. To say the least the habit is unfortunate. It is far wiser to take the more charitable view of our fellow beings and not suppose a slight is intended unless the neglect is open and direct. After all, life takes its hues in a great degree from the colour of our own thoughts. If we are frank and generous, the world treats us kindly; if on the contrary we are suspicious, men learn to be cold and cautious towards us. Let a person get the reputation of being "touchy" and everybody is under restraint, and in this way the chances of an imaginary offense are greatly increased.—*Masonic Home Journal*.

An Ideal Epitaph

"In memory of Brother Joe Ellis. A man who lived well, laughed often, and loved much; who gained the respect of intelligent men and the love of little children; who filled his niche and accomplished his task, and left this world better than he found it." This was the inscription on a wreath sent by his brother Masons at the funeral of J. J. Ellis, who was manager of the Southern Railway works at Brighton, England, and president of the Sussex County Amateur Athletic Association. More than two thousand people, representative of all classes, were at the graveside.—*Mas. World*.

Three Steps

Our great Fraternity is like every other enterprise which has made its place in the world. It is built on three steps—a past, a present, and a future. The past is history. The present, the realm of trial and achievement. The future, the unexplored territory of dreams and ideals. Our past history has been written and can be made neither better nor worse; but the present is with us. It is our domain of achievement and it rests solely with you, with me, and with each individual Mason to make it what it should be.—*Exchange*.

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 Maestro; William W. Larkin, Gran Maestro 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

Redentores de Pueblos

Como redentores de pueblos, los Masones no tenemos igual. Tanto en Filipinas como en los Estados Unidos de América y muchos otros países del mundo, la Masonería ha luchado con valor por la libertad. Lean lo que dice el Gran Maestro de los Masones de Cuba, Ilmo. Hmno. Antonio Iraizoz, en su primer mensaje a la Gran Logia de dicha isla:

El esfuerzo de varias generaciones cubanas, durante un siglo de tristes, tuvo siempre la ayuda y valimiento de la Masonería. Diversos aspectos de la lucha separatista acreditan su influencia en las actitudes y trabajos de significados próceres. Ella preparó los hombres para su redención política. Y si recordamos la intervención de centenares de masones en aquella contienda, la persecución que hubo de sufrir de las autoridades coloniales, el sacrificio de nuestro Gran Maestro Andrés de la Puente, fusilado en las cercanías de Santiago de Cuba y el expresivo detalle de que figurase nuestro simbólico triángulo en la divisa de la Patria—inspiración y obra de dos masones: Narciso López y Teurbe Tolón—permítenos afirmar que la historia de la masonería de Cuba está unida a la historia de este pueblo en su demanda viril por la Libertad.

Estimo la emancipadora ideología revolucionaria que ilumina—y deberá siempre iluminar—a los directores de la República como una floración magnífica de las doctrinas masónicas. Así fué para Washington, para los convencionales franceses del 89, para San Martín en la América del Sur, para Garibaldi en Italia, para Céspedes y Martí en Cuba. Todos redentores de pueblos, afiliados con la Masonería universal.

Respetuosos con los gobiernos legalmente constituidos, le prestamos desinteresado concurso para todo empeño patriótico y noble; lejos de los enconos partidistas, cumplimos nuestra misión educadora bajo la égida de la Verdad, el Bien y la Belleza.

En Filipinas, también, el triángulo masónico figura en la bandera nacional como recordatorio de la parte que tuvo la Masonería en la lucha por la libertad.—L. F.

El Pacto de Bruselas

Del *Boletín Oficial de la Gran Logia Española* sacamos el siguiente extracto del acta de la sesión del Comité Consultivo de la Asociación Masónica Internacional celebrada el 21 de Marzo de este año:

La ruptura del pacto que unía el Gran Oriente Español y la Gran Logia Española, ha sido objeto de un "rapport" del Gran Canciller. La discusión que hubo sobre el asunto permitió a la Gran Logia Española declararse conforme con que las condiciones creadas por la denuncia de dicho Pacto por el Gran Oriente Español sean pura y simplemente anotadas, sin recurrir al arbitraje de la A. M. I. Ella continuará a vivir en buena armonía con el G. O. E.

Propuesto por el H. Engel, el Comité Consultivo tomó el siguiente acuerdo, que será comunicado al Gran Oriente Español:

"El Comité Consultivo de la A. M. I. toma nota de la denuncia del Pacto de Bruselas, pero recuerda que la firma del mismo fué la condición para la admisión del Gran Oriente Español en el seno de la Asociación Masónica Internacional. Si tal ruptura ocasionase en cualquier momento la menor dificultad a la A. M. I., ésta se reserva el adoptar todas las medidas que creyese oportunas.

Se invitará al Gran Oriente Español a que rectifique las inexactitudes publicadas en su *Boletín Oficial* del 1.º de Enero de 1929, referentes a esta cuestión.—El Gr. Canciller."

El Gran Oriente Español fué admitido en la Asociación Masónica Internacional no obstante la enérgica protesta de la Gran Logia de las Islas Filipinas y consiguió entrar mediante promesas que no cumplió. Tampoco cumplió las promesas que hizo para conseguir su representación en la Conferencia Internacional de Supremos Consejos en Lausana, en 1922. No nos sorprende, pues, que haya obrado como lo hizo en lo que se refiere al pacto de Bruselas. ¿Dónde se puede esperar que haya buena fé si no la hay entre Masones?—L. F.

De Interés para los Filatélicos

Por conducto de nuestro querido amigo y compañero, el conocido escritor y periodista de Madrid, D. Eduardo Navarro Salvador, acabamos de recibir ciertos ejemplares de los 35 nuevos sellos artísticos dedicados a Cristóbal Colón y sus acompañantes en el primer viaje a América, del año 1492. Los grabados son perfecta obra de reputados artistas y la estampación y producción se han realizado en la famosa casa Waterlow & Sons, de Londres. Los sellos de Colón se han puesto en circulación en la histórica ciudad de Sevilla el 29 de septiembre y representan, además de Colón, los Pinzones, etc., el embarco de los descubridores en Palos de Moguer; su desembarco en el Nuevo Mundo; las tres históricas carabelas, y el monasterio de la Rábida. La nueva emisión constituirá un recuerdo de la grandiosa Exposición Íbero-Americana, de Sevilla.

Piezas de Arquitectura

Para El Día de Rizal

Por el HMNO. DR. ALFONSO LECAROS,
De la Logia Maktan No. 30, Cebu

En una disertación para el Día de Rizal destinada para Masones, se tendrá necesariamente que tratar de la vida y las virtudes masónicas de nuestro héroe nacional. He escogido, pues, para mi presente disertación las dos cualidades de carácter que, para mi humilde juicio, Rizal más ha demostrado en el curso de su vida y que pudieramos extender en nuestro horizonte masónico como ejemplos vivientes dignos de estudio e imitación: su laboriosidad y el dominio de sus pasiones.

Desde estudiante en Manila se ocupaba en sus horas de ocio en trabajos que en las luchas que más tarde tuvo que afrontar le resultaron útiles. Fuera de los libros de texto leía y absorbía otros que se le ofrecían las oportunidades. Aprendió la pintura y escultura por las que tenía una inclinación y facilidades naturales.

Más tarde le vemos en Europa ocuparse, además de estudiar las carreras que había escogido de medicina y de

letras, en la ampliación del dibujo, pintura y escultura, en lenguas y en el estudio de las costumbres de los países en que se encontraba, su historia y la vida de sus habitantes. Aprovechó su estancia en Londres para indagar el contenido de documentos que se hallaban en el Museo Británico refiriéndose a nuestro país, entre los cuales se hallaba la obra de Morga, de la cual sacó sus propias conclusiones, anotándola y publicándola después.

Este estudio y observación de la vida y costumbres de diferentes países que entonces no estaba aun tan desarrollado como hoy, con las presentes facilidades de transportación y comunicación y con los recientes progresos en cuestión de publicaciones, constituían para él no una mera distracción al estilo de muchos viajeros y turistas, sino un medio para usos prácticos, sobre todo en cuanto pudieran ser de aplicación en Filipinas, su patria que jamás olvidaba. Leemos en el *Noli* aquel consejo de D. Rafael Ibarra a su hijo: "Debes aprender la ciencia de la vida lo que tu patria no puede darte". Lo cual no indica tampoco que sin salir del patrio suelo no se la podrá adquirir.

Aun en el destierro donde otros se hubieran vuelto pesimistas y ociosos, el Hermano Rizal desprendió sus actividades para el beneficio de los de Dapitán y de los pueblos cercanos, ejerciendo su profesión de médico no por lucro, abriendo una escuela gratuita de niños y con su ejemplo de laboriosidad y con sus hábitos de estudio constituyéndose en un faro luminoso en medio de aquellas regiones. Se fueron allí personas de diferentes puntos para someterse a tratamiento médico; dirigiéronse allí correspondencias de varios centros científicos consultándole sobre asuntos que pudieran ser aclarados por él y desde Dapitán pudo contribuir descubrimientos de especies nuevas para la historia natural. Todavía existen partes del dique de su traida de aguas que, con el mapa reconstruido de Mindanao que hoy se ve en la plaza frente a la iglesia, nos dan una idea de los productos palpables de su industria.

Pasemos a la segunda cualidad de su carácter de que hice mención: su dominio de sus propias pasiones. Uno de los medios con que la Masonería se propone conseguir sus ideales trata de inculcarnos la lección importantísima y la más dura, la de vencer nuestras pasiones. El hombre más sabio y más listo con toda su sabiduría y con toda su destreza podrá fallar en sus propósitos si no ha aprendido a amoldar su carácter dentro de los límites debidos para que con su habilidad consiga demostrar mejor los destellos de su ciencia y de su inteligencia; y para que con la cooperación y ayuda de los demás obtenga los resultados deseados y beneficiosos para toda una sociedad o una nación. Acordémonos de que apreciamos más a los que puedan trabajar mejor y estar en armonía con los demás.

Poseyendo un alma de poeta y artista como demostraba al Hermano Rizal desde su adolescencia, ¡qué luchas habrá experimentado en dominar sus propias pasiones para que pudiera seguir la senda que se había trazado! Así como su viajero experimentaba, así también habrá experimentado aquel espíritu.

"impelido por mano invisible
vagará de confín en confín."

Oigámonos como confesándonos el estado en que se hablaba:

"Mientras en la infancia mía
Puede a su sol sonreír,
Dentro de mi pecho hervir
Volcán de fuego centía".

Mas en su virilidad, nos cuenta D. Antonio M. Regidor, que "aunque de natural taciturno, no era refractario a las distracciones y placeres de la juventud; acudía al teatro, a los bailes y a las diversiones honestas, sin embriagarse con ellas."

También cuenta D. Antonio que en Londres vivía con una familia con tres solteras, una de las cuales le demostraba un cariño muy afectuoso y que él mismo empezaba

ya a tener un afecto correspondiente hacia ella. Un día apareció en la casa de los señores Regidor para despedirse porque se había decidido salir de Londres temiendo un desenlace comprometedor. Dice D. Antonio: "Recuerdo muy bien sus palabras, 'Yo no puedo engañarla; no puedo casarme con ella, porque tengo otras afecciones que recordar de nuestra tierra y que no me lo permiten; yo no he de cometer la indignidad de cambiar la seducción por un cariño puro y virginal, como es el que pueda ofrecerme.'" Y en efecto salió de Londres para trasladarse a Paris.

Se podrían citar aquí más ocasiones en que ha demostrado su laboriosidad y su dominio del carácter, la mayor parte de las cuales les son ya muy familiares. Él a su vez trató de inculcar dichas virtudes entre los suyos y entre los que fueron un tiempo sus discípulos. Esto se ve muy bien en algunas de sus cartas familiares, especialmente en aquellas dirigidas a sus sobrinos. En el fragmento del Himno de Talisay que nos queda incitaba el Hermano Rizal para que sus chicos supiesen portarse virilmente en todas las ocasiones:

"Somos niños que nada intimida,
Ni las olas ni el baguio ni el trueno,
Pronto el brazo y el rostro sereno,
En el trance sabremos luchar.
Nuestros brazos manejan a turno
El cuchillo, la pluma, la azada,
Compañeros de la fuerte razón".

¡Y que himno para dignificar al trabajo!

Hermanos, meditemos para nuestro provecho sobre sus virtudes masónicas.

¡Laboriosidad y dominio de las pasiones! He ahí las claves de su éxito. Porque con sus aptitudes naturales solamente y sin haberse refrenado en las ocasiones más críticas de su vida, tal vez no habría podido conseguir el triunfo que alcanzó con sus obras. En estos días en que muchos creen poder llegar a la cima de sus ambiciones sin una aplicación constante y sin esfuerzos arduos; en que creen muchos que los diplomas universitarios constituyen por sí solos el sésame de las puertas de caudales materiales y espirituales, en que únicamente con recomendaciones de personajes y con compadrazgos se podrán obtener mejoras permanentes en situaciones y bienes eternos, nos presenta oportunamente el estudio del carácter de Rizal, modelo de virtudes personales y cívicas.

Y cuando ya se preparaba para el viaje final hacia aquella región desconocida, desde cuyos lindes ningún viajero retorna, dejando aquí todo: "sus padres, sus amores", se acordaba de todo digno de ser acordado. Se despidió de sus deudos y amigos, redactó su documento político y arregló lo que iba a dejar, que materialmente era casi nada, porque se le había impuesto además de la pena de muerte una gruesa suma de "indemnización".

En nuestras oraciones hoy al Dios eterno, roguémosle le sea compasivo, le conceda los dones de su Divina bondad para que nuestro hermano ido pudiera estar frente al Juez Supremo—

"alta la tersa frente,

Sin ceños, sin arrugas, sin manchas de rubor".

Aviso de la Junta Anual de los Miembros de la Gran Logia de las Islas Filipinas

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p. m. del Martes, 27 de Enero de 1931 para elegir a cinco Directores y deparar los demás asuntos que puedan presentarse legalmente.

NEWTON C. COMFORT, *Secretario*.
Manila, I. F., 1.º de Diciembre de 1930.

De Fuentes Extranjeras

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

(Tomado de la Revista *Mosónica de Chile*)

(Conclusión)

Estas apariciones y visiones sucedían en ciertos lugares. Junto al santuario de Betel se encuentra la encina de Bokim o de los que lloran; Siquem no está lejos de la encina de Moreh; en Hebrón, Jehová, se manifiesta por los terebintos de Mambré; en Bersabée hay una fuente, y Abraham planta allí un tamarisco. La vista de un oasis les indicaba una acción especial de la divinidad, y eran convertidos en lugares sagrados en donde luego erigían templos y estelas que consagraban por la unción y la libación, y en donde se ofrecían sacrificios cuyas víctimas eran ovejas, cabras, tórtolas o pichones.

Fuera de los ritos del sacrificio, tenían otros como la circuncisión, las alianzas, juramentos, purificaciones, votos, bendiciones, ritos matrimoniales y funerarios. Se practicaba la poligamia.

La divinidad de Israel no admitía imágenes y sólo el Arca Santa, que estaba bajo una tienda y en donde se guardaban las Tablas de la Ley, era la señal de su presencia real. El alma era distinta del cuerpo. El hombre había sido creado feliz en el Paraíso; mas, pecó, y fué maldito por Jehová.

Los profetas fueron los orientadores del pueblo y afirmaban la autoridad divina sobre las naciones; anunciaron al Mesías que había de rescatar a la humanidad y que saldría del mismo pueblo judío. En sus templos se cantaron los primeros salmos.

Cristianismo.—El estado autónomo que formaba la nación judía fué absorbido en el inmenso imperio de Roma, que se extendía por todos los países que rodeaban el Mediterráneo. Pompeyo tomó a Jerusalén el año 63 y Antonio reemplazó los últimos gobernadores de ésta por Herodes el Grande, durante cuyo gobierno nació el cristianismo.

Los primeros síntomas de decadencia comenzaron a revelarse en las civilizaciones de la Grecia y de Roma; a los grandes poetas, oradores y escritores sucedían los gramáticos; los filósofos abandonaban la metafísica; a la especulación teosófica, seguía la meditación sobre la moral.

Las clases superiores eran escépticas; no quedaban más que las ceremonias oficiales de los antiguos cultos romanos. El instinto filosófico, no pudiendo extraer de las divinidades abstractas de Roma una teología seria, fijó su atención en los misterios, pretendiendo libertar el alma de las miserias de la vida. Las conquistas de Oriente y de Egipto, introdujeron luego cultos brillantes, excitantes e inmorales.

Sobre este estado de cosas marchó el cristianismo, pretendiendo la conquista de aquel inmenso imperio corrompido, puesta su fe en el dios de Israel, su esperanza en el Mesías prometido y su moral en la observancia de su Ley.

El cristianismo fué el evangelio del amor y de la caridad, el anuncio de un sentimiento nuevo. Su historia contó ciento veinte años de paz relativa y ciento veintinueve de persecución, hasta que en la época de Constantino fué protegido por el Emperador.

El dios de los Cristianos era el padre de todos los hombres; mas, los pequeños y los desheredados eran los preferidos de su reino. El evangelio de esa doctrina de los humildes se compendia en estas palabras: "Tuve hambre y me disteis de comer; era peregrino y me hospedasteis; estaba desnudo y me vestisteis; tuve sed y me la aplacasteis; era peregrino y me disteis hospedaje; estaba desnudo y me cubristeis con vuestra capa; me hallaba enfermo y me aliviasteis; estaba preso y vinisteis a visitarme".

Mas, sólo los fieles de los siglos II y III quisieron realizar este ideal que parecía quimérico.

La doctrina de Cristo elevaba el rango de la mujer declarándola inseparable compañera del hombre por mandato divino.

Luego aparecieron el monaquismo y el ascetismo, entre quienes, más tarde, iba a quedar subsistiendo aquella doctrina cuando el catolicismo de la iglesia romana vino a reemplazarla.

Doctrina Ortodoxa.—La iglesia de Roma, al transformar la doctrina de Jesucristo, sembró el germen de la división entre los distintos continuadores de éste; además entre Roma y el Oriente existía una gran diferencia de costumbres y de temperamentos. Roma tenía la supremacía del gobierno; los pueblos orientales, la de la cultura helénica.

El Emperador Constantino unió el poder civil al poder eclesiástico y fundó una nueva capital, Constantinopla, la que vino a ser un segundo centro religioso. En él, Eusebio de Nicomedia, abrió camino a los cismas.

El llamado cisma griego abarcó aquellas regiones de mayor antigüedad eclesiástica, y, con una marcha lenta pero constante, echó raíces profundas en la vida y en las instituciones de estos pueblos.

En el siglo IX, Focio se erigió jefe de los Ortodoxos, contra el Pontífice de Roma, y en el siglo XI, Miguel Cerulario rompió los últimos lazos con Roma, los cuales ya no habían de volverse a atar.

Al cisma griego siguieron el armenio, el persa, el sirio y el copto en que se subdividió después.

La Iglesia de Oriente abarca ciento cincuenta millones de ortodoxos. Tienen entre ellos gran importancia el culto, los oficios litúrgicos y la administración de los sacramentos. El pueblo es muy piadoso y se paga mucho de la práctica de los ritos que a menudo degenera en superstición.

Doctrina Católica.—Desde el siglo IV se ve levantarse por sobre los emperadores la figura del Papa, jefe de la iglesia romana. El espíritu del catolicismo desarrolló en el corazón de la sociedad medieval las tristes mezquindades y egoísmos que la historia recuerda, hasta que en el siglo X los Pontífices parecieron hundir de pronto el crédito que el culto difundido e impuesto por la Iglesia al mundo había adquirido.

La doctrina católica, en realidad, no fué culto en sus comienzos; fué una suplantación del cristianismo que, disfrazándose con sus bellas doctrinas, ocultaba los apetitos de los papas, de los reyes y de las clases privilegiadas.

A partir de León III, los Papas se constituyen en repartidores de coronas y de imperios. Bonifacio VIII, que en el jubileo del año 1300 se presentó en público revestido de las insignias con que representaba a Cristo y a San Pedro, escribía en 1301: "El Pontífice Romano, constituido por Dios sobre los Reyes y los reinos en la Iglesia militante, es el jefe supremo de la jerarquía y tiene el principado sobre todos los mortales". He aquí cómo el Papa había llegado a disponer del Imperio y de todas las coronas.

En 1095, Urbano II inició las inútiles cruzadas para apoderarse de Jerusalén, lo que fué llamado por los pontífices "el rescate de los Santos Lugares", en donde había vivido y muerto un hombre cuya doctrina de amor y de humildad fué radicalmente antagónica a la concupiscencia de los Papas y a la suntuosidad de sus iglesias y de sus palacios.

Bajo Inocencio III, que emprendió la cuarta cruzada, se levantó la primera hoguera de la Inquisición en la cual los cátaros y los valdenses fueron las primeras víctimas. De esta noble suerte se iba a extender el imperio de la doctrina de la Iglesia sobre la tierra.

En aquella época de decadencia, el sacerdocio católico había adquirido un gran prestigio, y, deseando conservarlo, se unió a los monarcas que participaban de las mismas ideas, y concibieron el proyecto de suprimir de raíz el progreso que a su alrededor se levantaba. Prendieron entonces hogueras por toda Europa en donde millones de hombres expiaron en las llamas el delito de no pensar como ellos. Más aun, la liga del Altar y del Trono que en un comienzo se dirigió sólo contra la vida del hombre, se hizo extensiva

muy pronto a su honor y a su fortuna. Confiscáronse los bienes de los desgraciados que caían en sus manos, y a sus familias, que quedaban infamadas, semejantes a los parias, se les huía y se les negaba la caridad y el hospedaje.

Para formarse una idea todavía pálida de las proporciones de esta persecución, baste saber que en los veinte años que los frailes de Torquemada y Desá regentaron la Inquisición española, fueron quemados vivos trece mil; cadáveres de infelices que habían perecido en otros tormentos, ocho mil; castigados con confiscación, infamia, cárcel perpetua, etc., ciento cincuenta mil; y agregando a estas sumas los miembros de sus familias que quedaron afrentados y en la indigencia, el número de víctimas sacrificadas sólo en España, en veinte años, no bajó de un millón.

Mas, observaron los católicos que, por cada centenar de hombres que morían en las llamas, se levantaba un millar protestando de tan terribles atrocidades; y esto les sugirió otros procedimientos nuevos que, al parecer eficaces, no por eso resultaron menos inútiles.

Decretó el Santísimo Padre varias cruzadas contra los pretendidos herejes, concediendo indulgencias plenarias y muchas licencias y regalías a los vagos que quisieran alistarse en ellas. Formáronse de esta manera hordas de forajidos que esparcían a su paso el terror y la muerte. En Julio de 1209, uno de estos ejércitos puso sitio a Bezières, en donde se habían refugiado los albigenses en número de sesenta mil y tantos. Cuando se trataba de dar el asalto, cuyo feliz éxito no era dudoso para los cruzados, el jefe militar, preguntó al abad delegado del Santo Padre Inocencio III, cómo había de distinguir a los católicos para matar sólo a los herejes. El piadoso abad le contestó estas memorables palabras: "Matadlos a todos y Dios conocerá a los suyos".

Después de la persecución de los albigenses se siguieron otras contra los judíos, gnósticos, iconoclastas, valdenses, templarios, brujes, flagelantes, etc.

Los asesinatos de la noche de San Bartolomé (24 de Agosto de 1572), fueron celebrados en Roma por el Santísimo Padre Gregorio XIII, con salvas de artillería y repiques de campanas; se publicó un jubileo y se acuñó una medalla en recuerdo de tan gran suceso. En aquella noche fueron sacrificados en París, por los católicos, más de diez mil hugonotes, y siguieron las matanzas en esta ciudad y en varias otras del reino, durante cuatro días.

Mas, no es esta la historia de la inquisición para seguir relatando tales escenas. Estudiemos el catolicismo bajo otro de los aspectos que tuvo.

Ya hemos visto cómo el cristianismo elevó el rango de la mujer y la hizo igual y tan respetada y considerada como el hombre. Esta feliz situación duró los primeros tres y medio siglos de nuestra era en todos aquellos pueblos que abrazaron las doctrinas de Cristo. Mas, el catolicismo que las había desvirtuado, puso también en tela de juicio la racionalidad de la mujer; y esta tesis fué discutida por más de doscientos obispos y abades en un concilio que se reunió en el siglo VI en la ciudad de Macon, en Francia.

Trabajó el sacerdocio católico sin tregua ni descanso en la noble tarea de rebajar a la mujer a los ojos del hombre, y ya la esposa no fué su compañera inseparable, su confidente, su íntima amiga; sino la sierva de antes. Para mejor dominar al sexo débil, comprendieron que debían sumirlo en la ignorancia, y, al efecto, se le enseñó que las ciencias humanas sólo servían para conducir almas al infierno y que las mujeres no debían aprenderlas, bastándoles con que supiesen las labores de su casa, y que, si querían una instrucción más completa, estudiaran el catecismo.

El desprecio por la mujer llegó a su colmo. Algunos decían que ésta sólo era una criatura humana que charlaba, comía, dormía, se vestía y se desnudaba, y nada más. Cierta duquesa de Wurtemberg contestó a los consejos que se atreviera darle su mujer: "Señora, he tomado a Ud. para tener hijos y no para que me dé consejos".

Desde el púlpito, en fin, se aconsejaba a la mujer el celi-

bato y el hastío de los hombres, de quienes debían huir como del demonio; separarse de un mundo tan falaz y encerrarse entre los muros de un convento.

Esta doctrina, que tuvo su apogeo, como era natural, en la Edad Media, aun subsiste en los países en que el atraso moral no ha permitido el avance de la civilización.

Doctrina Protestante.—El primero que se opuso a la su-plantación del cristianismo por la Iglesia romana, fué Lutero, quien trató al Papa de anticristiano. Fué excomulgado, y ante la dieta de Worms, declaró que sólo le convertiría la Escritura o la razón. En el castillo de Wartburg tradujo la Biblia en alemán, y difundió por todas partes sus nuevas doctrinas revolucionarias. Lutero reconocía como única autoridad la Sagrada Escritura; suprimía la distinción entre clérigos y laicos; combatía el celibato, el culto de los santos, la misa y el purgatorio.

Después de la guerra de los treinta años, el congreso de Westfalia (1648) reconoció a los luteranos y calvinistas: los Estados alemanes constituyeron el gran imperio protestante.

Por su parte Calvino, pretendía restaurar en Ginebra la doctrina y la constitución de la Iglesia primitiva; de Suiza pasó el luteranismo a Francia infiltrándose en la Universidad de París y en la Corte. Siguieron guerras terribles y matanzas sangrientas, hasta que por fin el edicto de Nantes proclamó la tolerancia en 1598.

A la muerte de Calvino había en Francia más de dos mil iglesias calvinistas. Los esfuerzos de Luis XVI y la revocación del edicto de Nantes, no lograron hacer desaparecer el protestantismo francés.

El anglicanismo siguió el mismo camino en Inglaterra, estableciéndose con Enrique VIII y organizándose bajo el reinado de Isabel en 1562. Varió la liturgia y el dogma, conservando la jerarquía. La Irlanda permaneció católica.

Doctrina Mahometana.—Vamos a terminar exponiendo someramente esta doctrina.

Fué fundada en Arabia por Mahoma a principios del siglo VII de nuestra era. Predicaba éste una especie de judeo-cristianismo que estimaba conforme con la Biblia. Mas, perseguido en la Meca, emigró a Medina, lo que se conoce con el nombre de la Hégira, principio de la era mahometana (16 de Julio de 622). Predicó allí hasta su muerte en 632, haciendo centro de sus doctrinas al Islam; fomentó las peregrinaciones, conservó los ritos paganos, mas, abolió la idolatría. Sus dogmas fueron el monoteísmo, el profetismo y la retribución de obras en la otra vida. Sus preceptos morales, la plegaria, la limosna, el ayuno, la peregrinación y la guerra santa. Admitía la poligamia y el divorcio. Su dios era Alah y su libro sagrado, el Corán. Se extendió esta doctrina por Arabia, Siria, Mesopotamia, Persia, Egipto, Serbia, Bulgaria y Constantinopla, y aún llegó a España y Francia. En los siglos XVIII y XIX, sin embargo, el imperio otomano se redujo notablemente.

En la sencillez del monoteísmo mahometano, que actualmente está en evolución hacia tendencias más liberales, florecieron la fraternidad, la hospitalidad y la democracia.

Teóricamente, no existe clase sacerdotal, pues no hay sacrificios ni sacramentos; sólo hay plegaria, oración repetida varias horas al día. Forman su clero, en la práctica, los guardianes de mezquitas, los imanes, que dirigen las plegarias públicas, los teólogos, jefes de monasterios y cofradías y los descendientes de fundadores.

El Califa es el jefe temporal y espiritual; el Corán reguía la vida civil, política y religiosa de la nación que no es otra cosa que una comunidad de creyentes.

He aquí el cuadro total de las creencias y cultos de los pueblos que más significación han tenido en la historia del mundo. Aún nos quedaría por exponer las nuevas tendencias y los nuevos sistemas teológicos; mas, éstos, invadiendo el campo de la filosofía, deben necesariamente ser objeto de un estudio más amplio.

Henos, pues, al final de la jornada. Tal que el viajero al encontrarse en las puertas de la ciudad de sus desvelos y de

sus esperanzas vuelve su vista atrás y, al contemplar el camino recorrido, siente en su corazón el alivio y la satisfacción de haber cumplido su tarea y puede apreciar de una sola ojeada su pasado, así nosotros abarcamos toda la historia moral de la humanidad para arrancar de ella las lecciones amargas con que nos regala la experiencia de todos los pueblos.

Después de las ingenuas y poéticas concepciones de las antiguas creencias, ¡cuánta hipocresía y cuánta miseria presidiendo el desenvolvimiento de las civilizaciones, que a pesar de todo sigue avanzando siempre! Mas, el error no puede perpetuarse. Estamos en un siglo en que la aspiración a la perfección moral ha reemplazado a la inútil teosofía especulativa. La grande aurora deslumbradora de todas las creencias y de todos los cultos se ha levantado en los cuatro horizontes de nuestra generación. Y nosotros los masones, somos la mañana que traemos la luz entre tanta tiniebla, somos la primavera que traemos la vida entre tanto derrumbe, somos la juventud que traemos la verdad entre tanta mentira. Heraldos del porvenir llevaremos en triunfo la antorcha de nuestro pensamiento para iluminar con ella la civilización de todos los pueblos y de todas las razas. Depositarios del germen que sembraron en nuestros cerebros los sabios del pasado, derramaremos sobre el mundo sus frutos como rayos de luz. Es necesario combatir ahora, no las creencias que son sinceridad, sino la hipocresía del sectarismo; mas, combatirla con la propia perfección. Que nuestra obra sea una ola que vaya invadiendo la árida playa para fecundarla con los más bellos frutos del corazón y del cerebro. Así, al menos, iremos abriendo camino para que puedan avanzar sin tropiezo hacia el porvenir los que vengan en pos de nosotros.

Así sea.

Nuestra Divisa

El Maestro debe ser un obrero infatigable en nuestra institución. Trabajo es nuestra divisa, pues la historia, los símbolos y los emblemas de la Orden nos demuestran desde la iniciación, al principiar a cubicar la piedra bruta para los cimientos de nuestro templo simbólico, que vamos a formar parte de un cúmulo de obreros dedicados al trabajo perseverante cuyos frutos son más halagüeños y más dulces que la miel de la colmena. El trabajo es el primordial deber del masón y la Constitución en sus disposiciones preliminares, lo enaltece. No seamos los zánganos de la colmena universal.

El trabajo, que es manantial de dicha cuando se hace con voluntad y alegría, lleva consigo la más grande de las satisfacciones; que es ver terminada nuestra obra por insignificante que ella sea. Y más, si este trabajo va a dar un bienestar material o espiritual a aquellos que nos han

solicitado nuestro esfuerzo, esta satisfacción, que es el fruto de nuestro trabajo y esmero, llenará nuestra alma con el espíritu de la laboriosidad, que comunica perseverancia al obrero y le dará nuevos bríos para proseguir en el desarrollo de una nueva empresa. Hombres de ese temple ejercen sobre su generación una influencia poderosa y su carrera no será sino una marcha no interrumpida de triunfos. Una bella acción no muere con aquel que la ha ejecutado, sino que subsiste y produce otras acciones parecidas entre aquellas que sobreviven a su autor.
—*Revista Masónica de Chile.*

El Secretario Mellón

Uno de los masones más ricos del mundo es seguramente Mr. Andrew W. Mellón, Secretario del Tesoro—Ministro de Hacienda decimos por aquí—de los Estados Unidos, bajo sus tres últimos Presidentes, Harding, Coolidge y Hoover. Nació en Pittsburg (Estado de Pennsylvania), en 1854. Se le calcula una fortuna de unos 500 millones de dólares.—*Boletín Oficial de la Gran Logia Española.*

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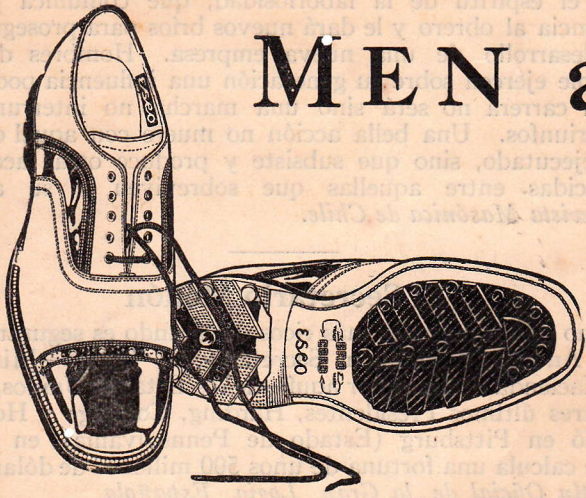
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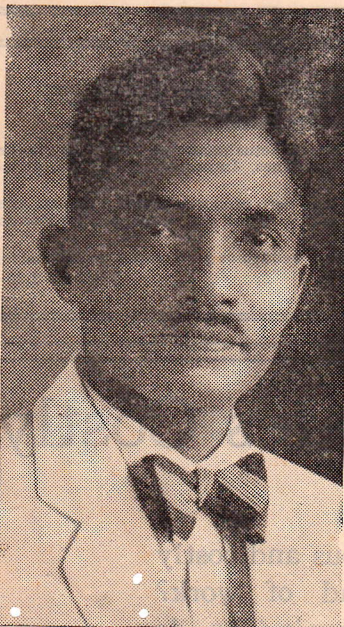
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