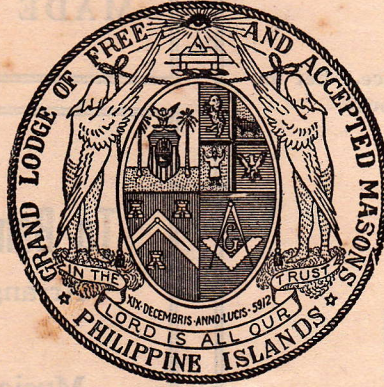


The Cable News

Vol. VIII

Manila, P. I., March 2, 1931

No. 10



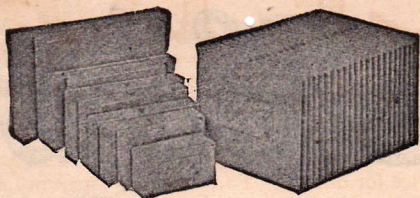
OFFICIAL ORGAN OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

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

GOD, GIVE US MEN!

God give us men, a time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie.
Men who can stand before a demagog
And damn his treacherous flatteries without winking.
Tall men sun crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumbworn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo, freedom weeps;
Wrong rules the land and waiting justice sleeps.

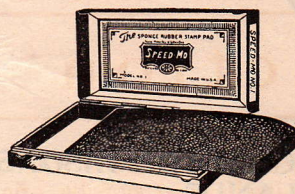
—HOLLAND.



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 - Other Pass Cases from..... 2.50-up
- Fraternal Jewelry, Novelties, Souvenirs, Leather Goods, Books, Bibles, Monitors, Masonic Supplies, etc.

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THE CABLETOW

A Masonic Journal Published Monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

Managing Editor: LEO FISCHER, P. M.

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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: Wm. W. Larkin, Grand Master; Isidro Paredes, Deputy Grand Master; Stanton Youngberg, Senior Grand Warden; Manuel Camus, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Harvey A. Bordner, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. VIII

March 2, 1931

No. 10

Editorial Section

The Closed Temple

The days of Masonic secret-mongering are counted. Masons no longer preserve an owl's silence concerning the nature and aims of the great Fraternity. The Mason who, if he did not foster the belief that Masons possessed or claimed to possess certain occult powers, at least did not exert himself to stamp out that opinion, is now a *rara avis*. In America, the Masonic temple has never been a secret, mysterious place into which none but the initiated could penetrate; but in continental Europe this is still the case, at least to a considerable extent. Of late we have, however, noticed a tendency to break away from this practice. Our Dutch Brethren have recently made what to them must have been a radical innovation in that respect. They invited a number of newspapermen to visit the big temple in Amsterdam and took them through all the rooms, explaining as much of the nature of our Institution and the aims and purposes of the Craft as they could. The result was marvelous. Nearly all the thirty invitations sent out were accepted and the explanatory addresses made by prominent Masons found attentive ears. The journalists asked many questions concerning the part Masonry took in religious and political controversies, its international organization, its work for peace, the exclusion of women from the Institution, etc. The Grand Orient of the Netherlands was much congratulated upon this happy initiative. We hope there will be imitators.—L. F.

Masonic Lectures

We often wonder why not more Masonic lectures are delivered in our Lodges. The knowledge our Brethren possess of the symbolism, history, traditions, and laws of our Institution is too often sketchy, to say the least. A short lecture of, let us say, twenty minutes on some Masonic subject of general interest not only furnishes entertainment but enlightens most of the Brethren on points regarding which they were in the dark. We assemble in Lodge to improve ourselves in Masonry—not merely to make Masons, attend to the administrative business of the Lodge, and then disperse. Annually, the incoming Grand Master appoints a Committee on Study and Research, and that Committee and the Grand Secretary can furnish material for lectures to any Master progressive enough to

make the lecture a feature of the meetings of his Lodge. The lecture itself need not be original, but the lecturer should be sure of his subject and prepared to answer questions after he has completed his talk. Refreshments after labor make a meeting attractive, but before the members partake of them, they should be offered spiritual food in the form of a Masonic address or lecture. We sincerely hope the lecture habit will gain ground in our Lodges.—L. F.

Death of An Eminent German Freemason

On January 3rd, Most Wor. Bro. Karl Kahlert, Grand Master of the Grand Lodge "Zur Eintracht" of Darmstadt, Germany, died after a brief illness and an operation at the age of 63 years. A daughter of the deceased, Dr. Margarete Hasselmann-Kahlert, and her husband, Bro. Dr. Carl M. Hasselmann, are residents of our city, Bro. Hasselmann having been passed and raised by Cosmos Lodge No. 8 as a courtesy to the Lodge "Johannes der Evangelist zur Eintracht" of Darmstadt.

Our sympathy is with the Grand Lodge "Zur Eintracht" and Bro. and Mrs. Hasselmann in their bereavement and sorrow.—L. F.

Promotion for Masons

A few days ago an exceptionally good and conscientious Mason told us that he would have joined Masonry five or six years earlier than he did if he had not gained a wrong impression of it by the conduct of a certain member of the Fraternity. This man, believing him to be a Mason, proposed that he discharge a good and efficient employee and replace him by a man who was inefficient and whose sole claim to consideration was that he belonged to the Craft. This gave our friend an altogether mistaken idea of Masonry and made him abandon his idea of petitioning for the degrees. However, as the years went on, he learned that the average Mason was a different class of being from the man who had approached him and asked him to commit a rank injustice. In due time he sought and obtained admission, and one of the outstanding lessons that he received on his initiation, the one concerning justice, showed him plainly what a deplorable type of Lodge member he had met and how mistaken he had been in his belief that that individual was a fair specimen of a Mason. A man who

expects promotion from a masonic employer or superior for no other reason than that he himself belongs to the Craft is a poor sort of a Mason. In the few cases of Lodge members clamoring for justice against their superiors in office who were Masons which have come to our attention we have, upon investigation, found such complaints absolutely without merit.—L. F.

Masonic Service Clubs

There are a good many Masons in the U. S. Army, Navy, and Marine Corps, and it is quite natural that they seek to establish contact with each other. Not long ago we mentioned the organization of a club consisting of Masons in the U. S. Navy and known as the Asiatic Fleet Masonic Club. Lately there has been a reorganization of this club, which has its rooms on the second floor of the Legaspi Garden. It now takes in not only Masons belonging to the Navy and Marine Corps, but includes also the U. S. Army, and its name has been changed to the Inter-Service Masonic Club. We wish this Club, the present membership of which numbers about one hundred, much prosperity and success.

There is a Masonic Club located at Tsingtao, China, known as the Square Club and composed of members of the crews of the submarines of the Asiatic Fleet. According to latest reports, it had 62 members. This club has been in existence for several years and has been a splendid means of bringing the Masons in the Fleet together, furnishing them with wholesome entertainment and a place to meet.

The Masons in the Asiatic Fleet are much interested in the Order of de Molay, which is another element for good. A large proportion of the men of the Fleet are under 21 years of age which makes them eligible for membership in the Order of de Molay, such membership ceasing automatically when the young man reaches his majority. There is a live and active chapter in the Asiatic Fleet, and we are assured by Bro. Binckley, an enthusiastic friend and promoter of the Order of de Molay, that in April this year a new chapter will be organized at Peiping, China, sponsored by International Lodge (under the jurisdiction of the Grand Lodge of Massachusetts), and that there are already 70 candidates and more view.

It is a source of gratification to us to be able to report these activities. Our sympathy has always gone out to the younger men in the armed services of the United States, who find themselves removed from home influences and connections, in countries thousands of miles from their own. Surrounded by those subtle and powerful temptations with which seaports abound, and lacking restraining influences, they run headlong into dangers and often pay an appalling price for doing so. All Masonry can do to prevent this awful waste of splendid, promising material should be done. One of the first things that it should do is to encourage and foster organizations like those to which we have made reference.—L. F.

Everybody's Doing It

We are glad to report that everybody's doing it. Doing what? Saving tin foil for the crippled children. "Everybody" may be exaggerating it, so we shall make it "almost everybody." Some of the tin foil contributions have passed over our desk; among them we noticed some from the boys on the U. S. S. *Black Hawk* and some from Calauag, Tayabas. A Brother up north sent a small package by mail, spending, perhaps, three times the value of the foil for postage stamps. Anyway, he showed that he had caught the spirit.

In the United States, the tin foil campaign is going over big. We copy the following items from the *American Tyler-Keystone*, edited at Battle Creek, Mich., as samples:

More than eighteen tons of tin foil were collected by the Masons of New England during the year for the work of the crippled children's

hospital.

* * * Behind the walls and bars of Jackson Prison, they are saving their tin foil for the Shriners' Hospital for Crippled Children.

Those poor unfortunate souls who have given up their names for numbers haven't lost all their interest in humanity as is testified by the pounds and pounds of tin foil which they save from their candy bars, chewing gum, shaving cream and what not.

Like our contemporary, we would say to our Brethren that the men in prison are responding and that all good Masons should match their contribution to this splendid work by saving their tin foil.

Bro. Wm. Huse Chapman has not only tin foil, but old lead pipe, toothpaste and shaving-cream tubes, film tubes, and lead and tin junk of all sorts and descriptions in his store of metal of which he will dispose in the near future in order to make room for more. The intrinsic value of his collection may not be great; but think of the spirit that prompted the contributors! Humanity is no doubt richer for every thought for the little cripples that this pile of junk represents!—L. F.

Editorial Comment and Correspondence

An Article by Bro. J. Hugo Tatsch

In *Freemasonry and Eastern Star*, of Los Angeles, our learned Brother J. Hugo Tatsch gives us a short list of Masonic things which "ain't so." We are glad to see another author nail to the counter a few of the foolish claims and tales which have been passing as lawful coin among the unthinking. He calls attention to the fact that we are sure of only sixteen of the signers of the Declaration of Independence and eleven of the Presidents of the United States having been Masons, and he flays the stories of the connection of Cliff Dwellers, other American Indians and Chinese tong members with Freemasonry, based on foolish premises or distant resemblances.

He is rather guarded about the story of Pope Pius IX having been a Mason, saying that "it is possible that the Pope under discussion was made a Mason in Italy prior to 1846, before he was elevated to the Papacy and when he was still a priest by name of Giovanni Mastai, but it is hardly probable." This caution is justified. One of the Editor's relatives by marriage, an English surgeon and Mason who practised in Italy for a number of years, knew Pius IX quite well and told stories of the Pope saying a number of Masons by giving them due and timely warning, through the doctor. He attributed this attitude of the Pope to his past membership in and better understanding of the Masonic Order.

Burying the Hatchet

It is a pleasure to us to read in the December 1930 number of the *Wiener Freimaurer-Zeitung* that the United Grand Lodge of England has recognized the Grand Lodge of Vienna, and we are equally glad to learn that, according to the same paper, this important step will soon be followed by the resumption of fraternal relations between England and the German Grand Lodges. We always considered the suspension of relations between the Grand Lodges of the nations at war in 1914-1918 a failure of Freemasonry in those particular instances, and it is gratifying to learn that the errors of the past are being remedied. May the hatchet remain buried out of sight forever!—L. F.

More Lodges Join the "Bulletin" Class

Several Lodges are giving unmistakable signs of progress by publishing Lodge bulletins. We have before us the first number of *The Trowel*, a monthly bulletin issued by *Pintong-Bato Lodge No. 51*, of Bacoor, Cavite, 12 pages (8 pages text), 5¼ x 8¾ in., printed on blue paper, with

the Lodge seal neatly printed on the cover page. The new paper is published in English and Tagalog and also accepts contributions in Spanish. It is well written and we wish it success. As the editor says, it will "bring the Lodge closer to the brethren, and the brethren, whither-soever dispersed, closer to the Lodge."

Pangasinan Lodge No. 56, of Dagupan, Pangasinan, comes out with a monthly bulletin of six pages, 5 x 7½ in. They expect it to cost them about ₱36.00 per annum. It is proposed to charge members 30 centavos per annum subscription. Why bother with such a small sum instead of letting the Lodge bear the entire burden? We hope the new bulletin will grow, develop and improve and that its life may be a long and useful one.

From Bolivia

From a recent letter from Bro. L. C. Bewsey, now at La Paz, Bolivia, placed at our disposal by Bro. Donald A. Cock, recorder, Far East Commandery No. 1, K. T., we copy the following interesting paragraphs:

Everything is going pretty well with me here even tho we had a "nasty" revolution latter part of June, with between 500 and 600 dead in the streets of La Paz and so much blood on the pavement that my car actually skidded on it. My chief engineer was killed by machine gun fire while driving his auto.

We have a Grand Lodge of Masons in Bolivia now which is under the jurisdiction of Chile as yet and I am one of the founders. I am also founder of the Anglo-Bolivian lodge which is for English-speaking members only. At the moment Masonry is making rapid progress here, due to the members of the revolutionary government practically all being Masons, two of the Junta Militar being past masters.

Our Masons made or formed in the Philippine Islands seem to carry the pioneer spirit with them wherever they go, and we see that Brother Bewsey is no exception.

The Disturber

The *Illinois Freemason*, in one of its recent numbers, flays a type of Lodge member which exists here and there and which should be promptly suppressed wherever it crops up. Here is the description:

The Disturber occasionally manifests himself in our Masonic bodies. We feel sorry for this poor, deluded specimen of humanity and regret that a glass can not be set up that he may see himself as others see him. Nothing suits him unless done by himself, and he continually finds fault with the doings of his lodge and likewise the grand lodge. This egotistical ass is really a dangerous Mason. Sowing, as he does, the seeds of discord they not infrequently bring forth fruit. Young Masons listen to his counsel and form ideas of Freemasonry that are misshapen and revolutionary. Others not well informed lend influence to his schemes and much mischief results. Such a Mason should be dealt with summarily, and severe discipline, if administered, would be most fitting.

Elections

Our politicians are girding their loins for the general elections in June, and soon the turmoil and excitement of the season will begin in earnest. This prompts us to copy here "A Story" published recently by the *Masonic Digest* which reads as follows:

Once upon a time, out by the sunset sea, there was an immense corporation with over three and a half million stockholders. This was a public and personal service corporation and the wellbeing of all the stockholders was inextricably interwoven with its activities. Its income was derived wholly by assessments upon the stockholders.

Every four years the stockholders elected the management by popular vote. And here behold a strange thing. The stockholders got into the habit of making the election a wild riot of frenzied attacks upon the existing administration and with a sinister consistency canned the entire management every four years. This meant a complete new personnel throughout all the departments, new policies, new objectives, new budgets and new experiments. Officials who had learned their jobs at public expense and were doing their work with trained efficiency were ruthlessly and indiscriminately turned out and untrained, inexperienced men were put in charge of the highly complicated machinery of this vast and intricate organization.

There were some electors—no, I mean stockholders, who marvelled at the resultant waste and lost motion, who complained about inefficient service and crabbled about the taxes—no, I mean the assessments, which mounted higher and higher per capita, every year.

That's all there is to the narrative. The tale has no moral; and it's rather a silly story anyway.

Book Review

Some Thoughts on Masonic Symbolism. By Charles Clyde Hunt, Grand Secretary, Grand Lodge of Iowa, A. F. & A. M. New York, 1930. 235 pp., 5 x 8 in. Sold by Macoy Publishing and Masonic Supply Company, 35 West 32nd St., New York, N. Y., \$2.15, U. S. currency, postpaid.

The Iowa Masonic Library of Cedar Rapids is a laboratory where a great deal of excellent work has been and is being done in the field of Masonic literature. It is there where Bro. J. Hugo Tatsch, vice-president of the Macoy Publishing and Masonic Supply Company and noted Masonic writer, learned most of the Masonic lore which he possesses, and there Bro. Charles Clyde Hunt, Grand Secretary of the Grand Lodge of Iowa, is still active as librarian and finds inspiration for the splendid articles which make the Iowa Grand Lodge *Bulletin* a welcome guest on the desk of Masonic students all the world over. The volume before us contains a number of Brother Hunt's best articles on Masonic symbolism. The Mason who has just gone through the degrees usually knows little about them outside of what the ritual tells him. In spite of his Master's diploma, he is still in the dark regarding the mysteries of Masonry. Brother Hunt's articles clear up many of the doubts and elucidate points that have escaped comprehension. "Plucking The Shoe," "The Two Pillars," "The Globes," "Corn," "Wine," "Oil," "Salt," "It Rained Not in the Day Time," "The Perfect Ashlar," "The Wearing of the Apron," are some of the chapter headings. Masonry is not dogmatic, and while giving his interpretation of the Masonic symbols discussed in his book, Bro. Hunt says that he has "no quarrel with any other interpretation which may be offered, provided it is ennobling in its character and inspires man to nobler deeds, to higher thoughts and greater achievements." What we like best about Bro. Hunt's book is that it has nothing "dry as dust" about it. The average Mason does not care to dig deep and does not want the subject that interests him to be hidden by a smoke-screen of learned quotations about which he cares little and the chief purpose of which is to prove the man holding other views in the wrong or—in many cases—to show the author's erudition. Bro. Hunt's "Some Thoughts on Masonic Symbolism" impresses us as a book that will do a great deal of good and make many friends, and we recommend it warmly to our Brethren.



Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Meliton Darvin (15), Estanislao Alfonso (42), and Michael Goldenberg (80), to act as Grand Lodge Committee for Visiting the Sick during the month of March, 1931.

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."

W. W. LARKIN, *Grand Master*.

Addresses Wanted

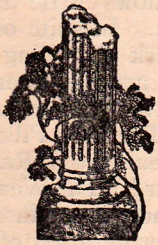
The Secretary of Manila Lodge No. 1, F. & A. M., P. O. Box No. 407, Manila, P. I., would thank any Brother for informing him of the correct addresses of the following-named Brethren, whose mail, addressed as hereinafter mentioned, has been returned:

Capt. Odmund Arensen, c/o Standard Oil Co. of N. Y.
Maj. Seth H. Frear, Langley Field, Va.
Carl C. Long, 10507 Aloayo Ave., Los Angeles, Cal.

Receipts Lost

Bro. M. D. Olavsen, c/o U.S.S. *Parrott*, a member of Cavite Lodge No. 2, F. & A. M., Cavite, P. I., reports the loss of his pocket book with Masonic receipts.

Bro. Jay C. McAhan, of Cavite Lodge No. 2, F. & A. M., Cavite, P. I., reports the loss, on February 16, 1931, of his billfold with receipt for Lodge dues for 1931.



Our Dead

God calls our loved ones, but we lose
 not wholly what He hath given.
 They live on earth, in thought and
 deed as truly as in Heaven.

—Anon.

Brother John Tosto.

Member of Manila Lodge No. 1.
 Died at Bogota, New Jersey, November 27, 1930.

Brother Alejandro Reyes,

Member of Malolos Lodge No. 46.
 Died at Malolos, Bulacan, on February 8, 1931.
 Buried with Masonic honors under the auspices of his Lodge on February 10, 1931, in the municipal cemetery of Malolos.

Brother Teodoro A. Navarro.

Member of Cabanatuan Lodge No. 53.
 Died on January 31, 1931.
 Buried with Masonic honors, under the auspices of his Lodge, in the municipal cemetery of Gapan, Nueva Ecija, on February 1, 1931.

Brother Thomas Hughes.

Member of Corregidor Lodge No. 3.
 Died at Los Angeles, California, on July 17, 1930.

Brother Severo A. Esculto.

Member of Noli-me-Tangere Lodge No. 42.
 Died December 31, 1930.

Brother James Findley Kemp.

Member of Southern Cross Lodge No. 6.
 Died at London, Ohio, November 17, 1930.

Stated Meetings of Manila Lodges

March 2 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95; Plaridel Temple.

March 3 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

March 4 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

March 5 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

March 6 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

March 7 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

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

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

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

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

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

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

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

March 21 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.

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

April 2 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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April 10 (Second Friday).—Dapitan No. 21, Plaridel Temple.

Pieces of Architecture

Of the Universality of Masonry

By Joseph F. Boomer, P. M., St. John's Lodge No. 9, Manila, P. I.

"For in every country and in every clime are Masons to be found", so run the words of the lecture. Whether or not the expression was literally true at the time the old charge from which it is derived was formulated, does not matter, for it was eminently true symbolically. Masonry is implicit in civilization, in a certain and important sense, so that Masons have been found wherever civilization has appeared.

No well-instructed Mason would claim for his fraternity that it originated in some remote antiquity, in somewhat like its present form, and that it has been perpetuated in some mystical and mysterious manner from age to age in an unbroken line of succession down to the present. Such a claim would be ridiculous. But every Mason is safe in saying that the principles, the tenets and methods of the craft broadly speaking are inseparably linked with civilization, being somehow latent in the mind of humanity. Which is another way of saying that civilization repeats itself among all peoples. It runs in a cycle wherever it appears. Every man, no matter what his race or time, is once young, once middle-aged and once old; and for every man of every race or time these stages hold similar characteristics. So with the civilization of every race and of every period of time, so far as recorded; it has its beginning, its zenith and its decline; and always these stages have similar characteristics. These facts have led philosophers to assume the universality of human nature. From them the Greeks deduced that men, everywhere, were essentially alike and their processes of thought as well as the results of their thinking the same. In this connection, Joseph Fort Newton, in his excellent little book *The Builders* says:

"Here is the clue to the striking resemblances between the faiths and philosophies of widely separated peoples, and it makes them intelligible while adding to their picturesqueness and philosophic interest. By the same token, we begin to understand why the same signs, symbols and emblems were used by all peoples to express their earliest aspiration and thought. We need not infer that one people learned them from another, or that there existed a mystic, universal order which had them in keeping."

With this fact in mind it is easy to understand that universality attributed to Masonry. Every civilization of which any record remains was built chiefly upon two arts: *Agriculture* and *Architecture*. By agriculture man is able to maintain himself on the products of the soil in a fixed locality; by architecture he is able to provide himself "convenient shelters from the vicissitudes and inclemencies of the seasons." *Operative Masonry*, therefore, is, in the very nature of man, as universal as agriculture. When one remembers that the materials with which the builder has had to work, have been more or less the same in every age and among every people, it is not difficult to understand why the tools of the builder have been more or less the same in every age and in all parts of the world.

Since the human mind is everywhere the same and its development everywhere and always follows the same order, it is but natural that *Speculative Masonry* should appear everywhere as a complement of *Operative Masonry*. Inquiry into the meaning of the world about him has always characterized the mind of man; an awareness of an invisible counter-part to visible things is universal. This awareness manifests itself in a consideration of moral values and the expression of religious beliefs. It is developed before the arts of agriculture and architecture and characterizes individuals of nomadic tribes as well as those of settled communities. So far as can be ascertained it begins with man's first conscious reaction to the world in a sense different from the reactions of the lower animals.

It is but natural, therefore, that among the first uses of architecture, if not the very first use of the art, with every people and in every age, has been that in connection with religion. Even before the tribal man learned to employ architecture to build himself a permanent home, he invented and invoked it in building images of his god and altars on which to sacrifice to his deity. With the erection of these primitive altars, there began the first crude philosophisings on moral duties and on the consequences of personal behavior. These primal philosophisings naturally expressed themselves in symbols. The image itself was a symbol of the deity which the awakening mind of builder conceived to exist outside his visible world; the altar, too, was a symbol of his subservience to his deity and the offering was a symbolic substitute for himself.

As man's architectural skill increased through the ages, his altars grew into temples and his temples into marvellous structures, always surpassing in grandeur and beauty the home he built for himself. As he built his altars and his temples, the tools which he invented to achieve his art, most naturally assumed great importance in his reflections. By these tools he was enabled to prepare his materials and erect his beautiful structures; without them his art of building was impossible and his materials useless. We must remember that, given the essential sameness of the human mind in every country and in every age; the similarity of his building materials and his two fundamental purposes in building—protection for himself against the "vicissitudes and inclemencies of the seasons", and the construction of altars and temples as a means of giving expression to his religious conceptions—it was inevitable that the tools man would invent for the development of the art of building would be essentially the same in every age and among every people, allowing for the ordinary variations in nature.

The square, the level, the plumb, the compasses, the circle and the other working tools of the builder, appeared as naturally as human speech among all peoples who ever developed an architecture, and were not the inventions of any one people or of any one age.

Considering, the all-importance of his working tools to the builder everywhere, and man's universal tendency to express his conceptions of the immaterial world, in material symbols, it is not strange that those working tools should be made the symbols of spiritual values. His most lofty

spiritual conceptions were symbolized naturally by the most useful and precious of his possessions. Not only was this to be expected in view of man's nature, and the nature of the world in which he was destined to work out his civilization step by step; but it is the thing that actually happened. Everywhere we find the tools, materials and laws of the builder's art used to symbolize moral and spiritual values. Why man chose these rather than the tools, materials and laws of agriculture or those of some other art as figures for the concepts of his spiritual world, it is impossible to say; perhaps it is because it was while using the tools and materials of architecture, in building the altars and temples of his religion, that he thought, and wondered most about the unseen world of whose existence he instinctively conceived. Of course, it may have been the *thinker* observing the *builder* rather than the builder himself, who first applied the tools of the art as emblems of moral truths. At any rate, in the remains of the oldest of earth's civilizations that have come down to us the working tools of the builder are found as emblems of the very truths which they teach today in Masonry. In the oldest of China's books, said to date back to twenty centuries B. C. there is said to be found this exhortation. "Ye officers of the Government, apply the compasses." And in another Chinese book supposed to have been written more than 700 B. C., a man is enjoined to abstain from doing to others what he would not that they should do to him. This the old philosopher says: "is called the principle of acting on the square." Mencius, the great Confucian apostle, taught his followers, to apply the *square*, *compasses*, *level* and *marking line* in their conduct in order to be able to walk in the paths of wisdom and keep within the bounds of honor and virtue. Mr. J. F. Newton quotes from the sixth book of Mencius' philosophy, as translated by Legge, the great scholar in things Chinese, as follows:

"A Master Mason, in teaching apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and square."

The Hebrew Scriptures and the New Testament also are filled with figures drawn from the builder's art. It is said of the famous Egyptian obelisk known as Cleopatra's Needle, taken to Central Park, New York, in 1880, as a gift from the Khedive of Egypt, that when it was taken down in 1879, to be transported to America, at its base was found a deposit of the working tools of a Mason. These included a rough cube, and a polished cube in white limestone, a square in syenite, an iron trowel, a lead plummet, the arc of a circle, the serpent-symbols of wisdom, a stone trestle-board, a stone bearing the Master's mark, and a hieroglyphic word meaning temple. These were all so arranged as to indicate that they had a symbolic meaning. This obelisk originally stood among the obelisks that surrounded the temple of the Sun-god at Heliopolis, and dated back, it is supposed, to the fifteenth century B. C. It was removed to Alexandria and set up there by a Roman engineer in the year 22 B. C. It is not known whether the working tools and symbols were placed under the obelisk by the Egyptian architect who first erected it at Heliopolis or by the Roman engineer, fifteen hundred years later. In any case, this ancient monument of the builder's art bears convincing testimony that in a far off time, among one people or another, far removed in matters of origin from us, the tools of the builder were emblematic of things spiritually discerned.

It is futile to attempt to connect present-day Masonry with vestiges such as these of ancient customs and usages or to claim for it a derivation from them. The vastly more important consideration is that these facts accredited to us by history and archeology teach us that the symbolism of Masonry finds its legitimate origin in structure of the human mind and its universal aspiration; and because this is true the appeal of that symbolism is universal.

Masonic Fiction

The Great Hand

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

CHAPTER I.—*Officer and Private*

"Santos, I hope you understand the situation. You are now a Master Mason. In the Lodge and in masonic matters you are my equal. But don't forget that in matters of the service, your being my Masonic brother does not by any means give you a privileged position. You must obey as before and I must command as before. Or rather, you must be more loyal and conscientious than ever, and I am entitled to make greater demands on you because you have taken upon yourself obligations which bind you to greater obedience and loyalty. But, Santos, if you are ever in trouble or if any injustice should be done to you, you will have the most willing help, the most powerful backing that you could have, because all your Brethren in and out of the service, high and low, will be there like one man."

Private Santos of the Philippine Scouts did not quite stand at attention; but his attitude as he listened to Major Surgeon John Galvin's words was that of the disciplined soldier. His short powerful figure, set off to advantage by a well-fitting khakie uniform, showed years of military training, and the black eyes in the dark, pock-marked face looked intelligent and honest.

"I understand the major," he said, when the officer had finished speaking. "I will be a better soldier for being a Mason. I will not say things but do things to show how I appreciate the great honor that has come to me."

"I believe you, Santos." The major rose from his chair. The two were alone in the small office. Through the open window, the last rays of the sun in one of the glorious sunsets so often seen in the Philippines were casting a ruddy light on the strong, kind face of the old officer, whose grey hair and mustache betrayed his age like the furrows that seamed his brow. Tall, with something of the stoop of the scholar, Dr. Galvin was a man of distinguished bearing and fine appearance.

"Santos," continued the major, laying his hand on the soldier's shoulder. "I have a few more words to say to you. That son of mine has taken a great liking to you. You may have heard it said around the post that he 'is not all there'. The truth of it is this: ten years ago, in Manchuria, Guy, who was then five years old, had the bubonic plague, and for about seven years his mental development was retarded as a result of the disease and of the treatment and he has only recently begun to make headway. I have watched his mind awaken and develop in the last two years and I am sure that a few years more will make him the equal of any man. He is going to surprise everybody, Santos. In the meantime he is not having an easy time of it, and I want you to help me to make a man out of him. Will you do that, Santos?"

"I will, major." The expression of the Filipino's face had not changed, but there was a slight tremor in his voice and he raised his hand as if he were taking an oath. The officer took the private's hand and pressed it.

"Thank you, Brother Santos. Now tell me, how do you intend to proceed?"

"If the major thinks it is all right, I will first of all teach Guy how to use his fists. I have been in the prize ring and have taught boxing to several officers, as the major knows. There are some lads around the post here whom the boy will have to lick."

"All right, Santos; we'll discuss the details to-morrow morning. Let us keep this thing quiet; I want Guy to have one good fight once he is fit to give a lesson to his tormentors, and I want that fight to be the only and last

one. It must come as a surprise to everybody. Brother Santos, I rely upon you. Do you think you can make a fair boxer out of the boy?"

The private nodded. "Yes, sir; I have watched him for that and I think he has all that is needed. In two months he will be able to lick hell—excuse me, sir—to thrash Colonel Garry's big son, who is the worst."

"That is fine, Santos. I'll see you to-morrow. You can go now."

"Good night, sir." Saluting, Private Santos turned and walked out of the office, with a contented look on his face. The major stepped to the window and looked over the green expanse of the parade ground. The leaves of the acacias shading the drives of Fort McKinley had closed for the night and through the crowns of the trees in front of the office, Dr. Galvin was now able to see his quarters. Down the driveway came a lanky, blond boy. He was handsome, with a rather girlish face out of which a pair of large, blue eyes gazed into the world with an almost pathetic look of innocence and candor. Looking up, the boy saw the major at the window. With a few quick bounds he reached the porch and dashed into the office.

"Daddy! Daddy!" The son eagerly grasped his father's hand and looked affectionately into his face. "I have come to get you because I did not see you at noon, Dad. Come on home; you look tired, you know."

The major smiled and reached for his hat. "I am perfectly willing to knock off for the day, son," he said.

"Oh, Daddy, what news have you for me? Santos just passed me and told me he had a long talk with you but he wouldn't tell me what it was all about; he only smiled mysteriously. Won't you tell me, Dad?"

As the two were going up the driveway, the father explained the plan that he had been discussing with Private Santos. The boy listened with shining eyes.

"Oh, Daddy, you understand a fellow! I am tired of being made fun of and called 'Goofy Guy'. I detest being brutal, Dad; but there is a limit to everything. It is not my fault that I have been stupid and slow at school for so many years; I have been doing well enough of late, haven't I, Dad?"

"You have indeed, son. You did two full years' work in one last year, and at that rate it will take you only a few more years to catch up with the rest. Santos will take you in hand physically and it won't be long before you will be able to make yourself respected by the fellows who now call you names."

"That is fine, Daddy! I promise you that I will work hard so that you won't be ashamed of me."

The major smiled. "All right, son, that's the spirit! But mum is the word until the proper moment has come".

CHAPTER II.—*The Picnic*

School had recommenced in Manila. The American youngsters who had but lately returned from the hills of Benguet did not relish the confinement of the school room, and the heat of the lowlands after the glorious time they had had under the pines of Baguio. The heavy rains had not yet set in, and there was great rejoicing among the sons and daughters of the officers of Fort McKinley when invitations were issued by Guy Galvin for a picnic. It was to be held in the spacious house on Parañaque Beach which the major had rented for the season and was about to give up.

Guy had not been in Camp John Hay, China or Japan like the others; but he had spent a very profitable vacation in the house on the beach. Santos was highly elated with the results of his training. He looked with pride upon the muscular shoulders, arms and legs of his pupil and chuckled at the idea of the encounter between Guy and Bob Garry which he knew was coming. For nearly three

months, Guy and Santos had spent every day swimming, boating, riding and boxing. Only the hours which Santos reserved for a siesta had been devoted by Guy to his books. On several occasions, when the conch-shell had summoned the fishermen to the beach at sunset and sturdy Filipinos were carrying their nets and paddles down to the big *bancas* ready to take them out for the night's fishing, Guy and Santos had boarded the *Sumikat*, their neighbor's boat, and had gone out with the fishermen, to stay out all night and return at sunrise with a rich haul of fish. The fisher folk all liked the American boy who had gone to the trouble of learning their language and did not look with disdain upon their native customs and dishes, and Santos was equally popular in the village.

On the afternoon of the picnic, a merry throng filled the house on the beach. Under the mango trees of the compound, several tents had been pitched to serve as dressing-rooms for the girls, and in the wide, lofty space under the house improvised tables had been put up for the "feed" which was to follow the bathing party.

Guy was happy. He was arrayed in his new bathing-suit which showed his perfectly developed limbs and shoulders, burnt to a dark brown by the tropical sun. Guy and Margaret Garry, Bob's sister, were the first to clamber on the fishing boat anchored off the beach and used as a starting place by the swimmers. The girl, with her budding form revealed more than concealed by her swimming suit, stood for a moment on the bamboo outrigger of the boat, a picture of beauty and health. She looked at her companion approvingly. What a change had come over the boy! The almost girlish softness of the face had given way to a firmer and more manly expression and the white and red complexion had become a deep brown, while the lines of the body showed strength and vigor.

"Let us swim out into the blue and leave the gang behind us," said Guy. "There are no jellyfish to bother us to-day, thank goodness. You are a good swimmer and won't mind it if we go as far as that fish-coral out there. I have done it several times before. Are you game, Peggy?"

The girl looked towards the bamboo fish-trap visible against the dark blue of the sea a good distance out, then she tossed her splendid head of dark hair, bobbed boy-fashion, in sign of assent, and the two dived off and clef the glittering water with long, easy strokes for ten or fifteen minutes.

"Isn't it lovely?" the girl exclaimed. "Watch the rabble behind us, Guy; we have beaten them all, haven't we?"

"You bet, Peggy! and I am not tired a bit. I would swim all the way over to Cavite if you said the word."

Peggy laughed and turned over on her back, floating lazily on the smooth sea. "They have already given up," she said, moving close to Guy. "Don't move away, I am not going to duck you, Guy. I just want to tell you that you had better look out for Bob when we get back. He has no use for you, and my going away out here with you alone won't improve his temper."

Guy pretended to be afraid. "Oh Lordy; I think I had better swim back and beg his pardon for taking you out. Do you want me to ask him to give me a spanking and be merciful?"

The girl pouted. "I am serious, Guy. Bob is my brother and all that, but he is mean and I just wish you were big enough to give him a good licking. He has been horrid to you, I think."

Guy nodded. His face had become serious. He did not relish the idea of a fight but the thought of what he had suffered at the hands of Bob and his gang filled him with a determination to have it out with the bully.

"Let us swim around the fish-coral and then turn back, Peggy," he said. "I am glad you feel that way about Bob and me; you are an awfully nice girl, you know, and I don't want to lose your friendship."

When Guy and Peggy stepped on the sand of the beach,

they were immediately surrounded by half a dozen boys and girls. Jenny Carter, an impish-looking brunette of thirteen, seized Guy by the arm.

"And what were you doing behind the fish-coral, you two?" she asked, teasingly. "Fancy you and Peggy swimming out there, just the two of you, and then disappearing from sight! Come on inside, Guy, and have some salted peanuts after those salty kisses Peggy gave you."

Guy blushed furiously. He tried to dodge Jenny, but she held him tight. "Watch him blush, girls. Guilty! guilty! guilty!"

Giggling and pointing an accusing finger at Guy, the girl danced around him until she was almost upset by Bob Garry. The big boy brushed her roughly aside and walked up to Guy with his face flushed with anger.

"What do you mean by going out there alone with my sister and making her ridiculous before everybody, you damned sissy you?" he shouted, furiously, "I'll knock . . ."

"No, you won't" Guy's eyes flashed as he spat these words at the other. "We can settle this afterwards like gentlemen instead of making fools of ourselves before the girls."

Before Bob could answer, Peggy had jumped in front of her brother. Her face was aflame and her dark eyes were blazing.

"Shut up, Bob!" she hissed. "It is you who make me ridiculous and I hope Guy will teach you the lesson that you have coming." Turning about, she took Guy's arm.

"Come on, Guy, let us lead the procession to the chow table. Fools will caper and magpies will chatter, you know, and we wise people must not mind them." With laughs and shouts, the merry crowd surged into the compound and towards the tables. Bob, being hungry and having nothing else to do, followed the crowd.

If the picnic was a great success, much of the credit for it was due to Santos. He took the youthful guests out and taught them how to locate and spear crabs in their burrows in the sand. He built cunning little wind-mills and cricket-cages. He swung hammocks and swings from the mango trees and sang and played the guitar for the crowd. And he taught them the proper use of the paddle and of the various fishing-devices of the natives.

Towards dusk, when the cars from the fort had already come for most of the girls, a group of boys disappeared mysteriously. With them went Santos, carrying a bundle which proved to contain two pairs of boxing-gloves. Night comes rapidly in the tropics and it was already dark when Santos and the boys reappeared. As they approached the house, Santos called out to the cook: "Tai Hong, let me have those raw beefsteaks; we need both of them." And while the steaks were being applied to Bob Garry's eyes, the select few who had witnessed the scene in the pandan thicket were impatiently waiting for the operation to be finished. They were anxious to get home. Were not the kids at the fort going to open their ears when they heard the story of the brief but hot fight between Bob and Guy, and their eyes when they saw the elegant shiners which the bully of the post had acquired in those hectic five minutes!

The combat on Parañaque Beach was the last fistic fight in which Guy Galvin ever engaged in the Islands; there was no need of further demonstrations of his skill.

CHAPTER III. — *Death on the Baguio Road*

Along the deep rocky gorge in which the Bued River wends its way towards the China Sea, on the road that skirts the gorge, high above the stream, a touring car was speeding towards the lowlands, coming from Baguio, the famous Philippine summer resort, five thousand feet above sea-level. The young man at the wheel was driving recklessly, taking the sharp turns of the road with no other precaution than an occasional blast of the horn. The pretty girl by his side was evidently ill at ease.

"Oh, Jim," she begged her companion. "I wish you would slow up; first thing we know there will be an accident. It takes all the enjoyment out of the trip for me."

The young man laughed. "Don't worry, Peggy," he answered. "The road is free, or supposed to be free, you know, and even if it wasn't, isn't it a great and glorious feeling to be gambling with death? Now watch me take that curve, will you?"

As the car shot around the curve, the girl looked with a shudder into the gorge below where the tops of trees were visible. As she raised her eyes, her face suddenly froze into an expression of horror. The whole thing came and went like a flash: the car, a sedan, that was just about to run head on into their own, the swerving of that car towards the abyss, the crash as it tore through the stone wall by the side of the road, then a rattle of stones, the screeching of brakes, and the final thud as the ill-fated car hit the boulders many hundreds of feet below.

The touring car stopped ten or fifteen feet beyond the place where the sedan had swerved. Pale as death, the young man jumped out and stepped to the brink of the precipice.

"I can't see anything," he said, in a toneless voice, to his companion. "I recognized the man; it was Major Galvin from Fort McKinley. He is dead now."

The eyes of the girl were blazing as she faced him. "And you have killed him, you have murdered him, Jim Carter! He deliberately ran his car over the precipice to save your worthless life and mine! Major Galvin, a man as good and noble as any who ever lived! Oh, it will break poor Guy's heart." The girl hid her face in her hands, then, leaning against the side of the car, she gave way to an uncontrolled storm of tears and sobbing.

The young man, with trembling hands, busied himself with the brakes, then, after helping the girl into the car, he took the wheel again and drove on to the next station to report the accident and organize a rescue party.

At Camp John Hay, a boy was waiting eagerly for his father who had wired that he was coming from Manila in his own car and would arrive about sunset. Guy Galvin had been doing splendidly at Brent's School during the school period that had just closed, and, as a reward, his father was going to take him for a journey through the beautiful highlands of North Luzon. The faithful Santos had arrived two days before to make arrangements for the horses they would need, and was with Guy.

"Don't worry, Guy," he said, as he left the boy at the entrance of the Officers' Mess. "I am going to the office to see if there is any news from down the road. May be the major had blow-outs on the way up, or the road is blocked by a landslide."

Half an hour later the boy stepped again to the door and looked out. His heart was heavy. He waited in silence, how long he did not know. At last he saw Santos approach through the dense fog which enveloped the post. Somehow, it did not seem to be the soldierly Santos that he knew. The Filipino walked like an old man, and as Guy sprang towards him, he looked into a pale, grief-stricken face. Despairingly, the boy asked: "Is he dead, Santos?"

Santos' stoicism left him. Covering his eyes with his arm, he nodded. Then, jumping forward, he caught the boy in his arms before he could fall and carried him inside, in a deep swoon.

CHAPTER IV.—Major Storm's Revelations

The *President McKinley*, of the Dollar line, was plowing bravely through the choppy waves of the South China Sea on her way from Manila to Hongkong in the early spring of 1923. There was a small list of passengers, and many of these were otherwise occupied, judging from the empty look of the lounge at the afternoon tea hour.

At last two passengers entered: a stocky, erect, military-looking man with a grizzly mustache, and a slender, well set-up young man, rather handsome, blond and blue-eyed.

The elderly man ordered tea for two and leaned back comfortably in the wicker chair which the steward had pushed forward.

"Move your chair close to mine, Guy," he said. "That attack of malaria has certainly played havoc with my hearing. I am hopeful, of course; but down at the bottom of my heart I fear that there will be no more reveille and retreat for me and pretty soon it will be John R. Storm, major, U. S. Army, retired. That is hell for an old war-horse, my boy!" The major looked fixedly at the rug for a moment or two, then he raised his eyes.

"What is the matter with me?" he growled. "Here I am, spoiling the day for a young fellow whose heart is singing with youth, strength and joy to come! Let us talk happiness, as our good lady friend at Camp John Hay used to say. What did your sweetheart say when you left?"

The young man blushed, then he laughed. "Whom in the world do you mean, major? I have been fighting shy of the fair sex, you know."

"I mean Peggy, young prevaricator. Aren't you sweet on her?"

"No, major; she is a dear friend and that is all. Everybody has been teasing me about her because I have been taking her out and they know I am almost girl-shy. Having grown up without a mother, you know—"

The young man did not finish the sentence. The subject was evidently painful to him. It was the major who broke the silence which had ensued.

"Listen, Guy: you are of age now and we may not meet again. I was a close friend of your father's, as you know, and he told me in confidence certain things about your life and your mother which you ought to know. He intended to tell them to you himself, but death came between. You think your mother is dead, don't you, Guy? Well, it is quite probable that she is still living and is, perhaps, eating her heart out for you though she deserted you when you were a baby."

"My mother living—oh, major!"

"Patience, my boy; let me tell you what little I learned about it from your father. Your father, Ivan Galvin, came to the United States in 1895, after a quarrel with his family in Russia. He had studied medicine in England and practised for a while in the West. In 1898 he became a contract surgeon in the U. S. army and went to Cuba where he did good work during and after the Spanish-American war. On his return to the United States he became naturalized as John Galvin. In 1900, I believe, he came into a fortune in Russia and returned there, resuming his old name, and in 1901 he married a beautiful Russian girl, a mere child, whom he had met in Paris. You were born in London the year after. When the war between Japan and Russia broke out in 1904, your father went to Manchuria as a surgeon in the Russian army. He returned to Russia in 1905 and found that your mother had plunged into the whirl of social life, leaving you to your nurse. There were recriminations and quarrels, and finally your mother, being young, proud and impetuous, deserted husband and child. Your father divorced her, resumed his American name and nationality, and went to China with you. He was practising medicine there when you, then about five years of age, had the attack of bubonic plague from the consequences of which you have suffered for so many years. Your father then returned to the United States and entered the army, being ordered to the Philippines in 1912. This, my boy, is all your father revealed to me. But before you condemn your mother, remember that your father told me he had forgiven her because she was a victim of circumstances and was urged on by her mother. Moreover, he took part of the blame upon himself."

Guy's stricken face showed how deeply the news had affected him. For a few moments there was silence, then the boy raised his head.

"Major, what is my mother's name and where is she? Did she never try to see me or inquire about me? Somehow, I can't believe that she was so completely devoid of a mother's love. My father never spoke to me of her; he only told me to think of her with love and affection."

"Your mother married a Russian prince who, as your father learned, is very jealous and despotic. I don't know his name. They had no children and your mother was reported to be profoundly unhappy about it. We found no letters or notes in your father's papers and I can't give you any names or addresses."

Again there was silence. Then Major Storm rose. "Come on, son," he said. "Let us take a walk around the deck and talk of something different. I want to know all about your plans for the future, and when and where I can meet you again in the United States."

As the two were walking along the promenade deck, the young man told the major that he was on his way to Europe for a short visit to France, Germany, England, and Belgium, and that he intended to enter Harvard University after completing his European tour. His father had left him enough money to do this.

"I am glad, boy, you are that well fixed," said the major. "I was afraid Judge Deacon had gotten away with your money, too. Your father made a great mistake when he appointed that crook executor of his last will."

"Judge Deacon has dealt honestly with me, major. Father had quite a sum invested in Liberty Loan Bonds, and the Judge purchased Caledonia Copper Company shares for twenty-five thousand dollars, a sound investment, I am told. I shall have to begin selling these during my first year at the university."

"Well, if that is so, I am glad Deacon treated at least one person honestly," growled the major. "It must have hurt him to do it, though. I suppose they have caught him by this time somewhere in the States and he is doing a long stretch."

As the two arrived at the companion-way, a robust-looking Filipino arrayed in a neat sweater and cap approached them, coming from the steerage, and gave a military salute.

"Well, I'll be damned if that isn't Sergeant Santos! What are you doing here? following this young man, I suppose."

"Yes, sir. I did not want him to go to the United States all alone and I did not re-enlist when my term of enlistment expired. I have quite a bit of money saved up. Major Galvin asked me to look after him, sir, and he was a Brother Mason and so is his son now, and I could not let him go alone."

The major turned towards his young friend. "What, you have become one of us, Guy? Since when?"

"Since last Saturday," the boy said, smiling. "Santos

was there. I am sorry you were in Baguio at the time. It was a hurried meeting.—All right, Santos, all I wanted you to do is to ask my cabin boy for the big package of cigarettes which I want you to distribute among those poor Filipinos between decks. You will attend to that for me, won't you?"

Santos saluted. "You will hear them all shout 'mabuhay' in about ten minutes," he replied, chuckling. "They are poor as church mice, but they expect to make a fortune in Hawaii where they are going."

When Santos had gone below, the major turned to the young man.

"I am glad you have become a Mason," he said, earnestly. "You have done well in joining the Fraternity so young. Throughout life, wherever you may go you will find it guiding you and protecting you, like a great hand extending over the whole world. You will always feel that the eyes of the Fraternity are upon you and that you must live up to what you have been taught in the Lodge. Your father was a good Mason and if he were alive he would be happy to see you follow in his footsteps. There is Santos; he honestly believes that having been entrusted with the care of you by a Brother Mason whom he loved, he must follow you to the other end of the world. Hasn't he given up his beloved army service to do so?"

Guy nodded. "He has, major," he said, deeply moved. "And I shall see that the faithful fellow never regrets it.—There comes Father McMahon, major; I think we had better quit talking Masonry for the present."

CHAPTER V.—"Frustrating their knavish Tricks."

Guy Galvin was walking down Queen's Road in Hongkong in a happy frame of mind. He had just attended a Lodge meeting. The British Brethren had been very courteous and attentive and the work interesting. After labor, there had been the usual sandwiches and liquid refreshments in the ante-room and Guy had taken several whiskey-sodas pressed upon him by his new friends. He was now on his way to the home of a former school-mate on the Peak where he had been invited to stay during the few days that he had to remain in Hongkong, waiting for the French steamer that would take him to Marseilles.

The young man was about to hail two Chinese coolies who came trotting along with a sedan chair, when he suddenly found himself facing two young men who were coming from the opposite direction.

"By George, if that ain't Guy Galvin, big as life! Hello, old fellow!"

"Well, Jim Dugan and Bob Garry, of all people! What are you doing here?"

"Going back to the Islands, what d'you think? Glad to 'scape from United States and that damned prohibish-bish'n." Young Dugan had evidently been imbibing freely. Bob Garry, on the other hand, did not show any

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effects of having drunk. He held out a limp hand to his erstwhile enemy who shook it cordially. A twisted smile flashed over Bob's face. "Come on, you two," he called out, cheerily. "See that sign 'Private Bar' over there? That's where we are bound now. I am lousy with money, Guy; I am a wizard at fan tan and poker, you know. What, you don't want to come? Still sore at me? No? Well then, come on, another whiskey soda won't do you any harm."

Guy was not precisely weak, but he disliked refusing an invitation. Moreover, he did not wish Bob to think that he harbored any resentment against him. He felt at peace with all the world that evening and then, wasn't Bob the brother of the finest girl he had ever met? Against his better judgment, Guy followed the pair into the bar-room. The trio sat down at a table and Bob turned to the waiter.

"Ginger-beer and Whyte and Mackay for the three of us," he said to the Chinese waiter who had come gliding up to the table. "Excuse me for ordering your drink, Guy; but I am sure you have never sampled the ginger beer they serve here. It is fine and a dash of Scotch makes it only more palatable."

(To be continued)

News from the Lodges

From Manila Lodge No. 1

At a special meeting held on December sixteenth the officers elect and appointed were installed. Rt. Worshipful Brother Bellis as Installing Officer and Worshipful Brother Benton as Master of Ceremonies conducted the Installation Ceremony most impressively to the officers and those present.

After the new Worshipful Master's address, Very Worshipful Brother W. W. Larkin, Deputy Grand Master, who honored us by an unofficial visit, congratulated the officers, spoke of Manila No. 1, being the mother Lodge of this jurisdiction, of its wealth, of its membership and of its accomplishments. The Senior and Junior Wardens responded.

Worshipful Brother Hausman in a very appropriate manner then presented Worshipful Bro. Christman with a Past Master's Jewel. Worshipful Brother Christman replied that although he had stepped down from the Master's chair, he was ever ready and willing to assist the new officers in carrying on the good work. After the lodge had closed, the brethren adjourned to the Banquet Hall where refreshments were served under the direction of Mrs. Hedrick.

Cavite Lodge No. 2, Cavite

On Saturday, January 17th, the officers elect and appointed to serve Cavite Lodge No. 2 in 1931 were installed by Most Wor. Bro. Joseph H. Schmidt, P.G.M., assisted by Wor. Bro. Joachim W. Schilling. The Brother last named presented the Past Master's jewel to the outgoing and incoming Master, Wor. Bro. Lawson, while to Wor. Bro. Henry D. Riley was assigned the honor of presenting a P.M. diploma to Wor. Bro. Geo. E. Williams. The ceremony was private. Refreshments were served after labor. The new Master, Wor. Bro. Edwin Webster Lawson, is serving his second term. The membership of Cavite Lodge on November 30, 1930, consisted of 365 Master Masons, which is 412 less than last year's figure. The large loss of members during the year was due to suspension for non-payment of dues, there having been a general clean-up of members in arrears for several years. The net worth of the Lodge on November 30, 1930, was P29,560.98. That the Lodge had plenty of work during the year is shown by the fact that there were 31 raisings in the twelve months.

The new officers are: Edwin Webster Lawson, W.M.; John Lawrence Palmer, S.W.; Harry Herman Fennerty, J.W.; Francis Victor Guittard, Treas.; Henry David Riley, Sec.; John Arthur Cropper, Chaplain; George Ernest Williams, Marshal; George William Wilson, S.D.; Elmer Ellsworth Watkins, J.D.; George Neubauer, S.S.; Harry Homer Wagle, J.S.; Joseph Cerny, Tyler.

From Island Lodge No. 5, Corregidor Island

With Wor. Bro. George R. Wingate acting as installing officer and Wor. Bro. Samuel Rubin, the retiring Master, assisting him as master of ceremonies, the new officers of Island Lodge No. 5 were inducted into office on January 26, 1930. They were: Lonnie Basil Wimberley, W.M.; Aex James Connor, S.W.; Joseph Coolidge Kilbourne, J.W.; James William Brennan, Treas.; James Moses Covington, Sec.; Samuel Weinstein, Chapl.; Arthur Rutherford Dayman, Mar.; Howard Orville Douglas, S.D.; James Gayle, J.D.; Frederick William Voss, S.S.; William Henry Kendall, J.S.; Enrique Romero Martinez, Tyler.

From Silaňanan Lodge No. 19, Pasig, Rizal

The installation of officers of Silaňanan Lodge No. 19 was held on January 14th. Wor. Bros. Jose Fetalvero, of Kasilawan Lodge No. 77,

and Mariano Gonzales, of Nilad Lodge No. 12, acted as installing officer and master of ceremonies, respectively. The officers for 1931 are: W.M., Castor P. Cruz; S.W., Elpidio L. Cruz; J.W., Leona Quiogue; Treasurer, Pedro C. Jabson; Secretary, David S. Santos; Chaplain; Francisco Kintos; Marshal, Vicente Victorio; S.D., Perfecto Cruz, J.D., Antonio Ponce; S.S., Ramon Peralta; J.S., Felix Sanvictores; and Tyler, Máximo Espiritu.

Speeches were made by Wor. Bros. Castor P. Cruz, the new Master; Irineo C. Vega, Inspector of the 1st Masonic District; Ramon Mendoza, Asst. Grand Secretary; Aurelio D. Rosario, Delfin C. Medel, Mariano Gonzales, and Quijano. Refreshments were served.

From Pinagsabitan Lodge No. 26, Santa Cruz, Laguna

The installation of officers for 1931 took place on January 3rd. Wor. Bro. Vicente C. Reventar acted as Installing Officer, and Wor. Bro. Vicente O. Garcia, P. M. (72) as Master of Ceremonies.

The list of officers for 1931 is as follows: Fermin D. Buan, W.M.; Zosimo Fernandez, S.W.; Angelo Angeles, J.W.; Hilario Zalameda, Treasurer; Marciano A. Diaz, Secretary; Augusto P. Arenas, Chaplain; Rufino de Ramos, M. of C.; Narciso C. Tobias, S.D.; Pastor Maceda, J.D.; Sergio Dimalanta, S.S.; Severino Fuentes, J.S.; Ignacio V. Noble, Organist, and Raymundo Elchico, Tyler.

After the installation ceremonies, Wor. Bro. Fermin D. Buan, the new Master, delivered a good speech, followed by the presentation of a Past Master's Jewel to Wor. Bro. Juan Calceza, the retiring Master. The Jewel was presented by Wor. Bro. Balbino Kabigting, Inspector, Fourth Masonic District. The ceremonies were public and were followed by dancing and refreshments.

From Zapote Lodge No. 29, Rosario, Cavite

The official visitation by the Grand Lodge and public installation of officers of this Lodge took place on December 24, 1930. Past Deputy Grand Master Antonio Gonzalez acted as installing officer and Worshipful Brother Joaquin Garcia as Master of Ceremonies. The following Brethren were installed: Pablo Ilagan, W.M.; Maximino Beltran, S.W.; Raymundo Samala, J.W.; Jacinto Beltran, Treas.; Miguel Bonifacio, Sec.; Ambrosio Salud, Mar.; Regino U. sua, Chap.; Vicente Poblete, S.D.; Antonio Manipis, J.D.; Felipe Herrera, S.S.; Faustino Padua, J.S.; Sabas Alcud, Org., and Cenon Araw, Tyler.

After the installation, remarks were made by Wor. Bro. Ilagan, the newly elected Master, Wor. Bro. Emilio Virata and Right Worshipful Bro. W. W. Larkin, Deputy Grand Master.

From Maktan Lodge No. 30, Cebu

Maktan Lodge No. 30 installed its officers for 1931 on Thursday, January 29th, Wor. Bro. J. H. Alley, of Tupas Lodge No. 62, acting as installing officer and Wor. Bro. Valeriano Segura as Master of Ceremonies. Wor. Bro. M. Rodriguez presented the jewel to Wor. Bro. Damaso Leyson, the outgoing Master. Light refreshments were served after the installation. The new officers of Maktan Lodge are as follows: Henry Gasser, W.M.; Sofronio Savellon, S.W.; V. S. Ysidro, J.W.; Go Chan, Treas.; R. Ponce, Sec.; Go Siang Mit, Mar.; A. P. Villa, Chapl.; L. Maribao, S.D.; A. S. Fuentes, J.D.; F. R. Barben, S.S.; P. Manlunas, J.S., and S. M. Ramirez, Tyler.

From Malolos Lodge No. 46, Malolos, Bulacan

On January 17, 1931, the elective and appointive officers of Malolos Lodge No. 46 were publicly installed by Most Worshipful Brother Francisco A. Delgado, P. G. M., with Wor. Bro. Ambrosio Pablo, P. M. of Nilad Lodge No. 12, as Master of Ceremonies. The following are the officers installed: Juan L. Reyes, W.M.; Meliton Cruz, S.W.; Felix Tiongson, J.W.; Honorato Carlos, Treasurer; Hermenegildo Pascual, Secretary; V. Gatmaitan, Chaplain; F. Tanchanco, Marshal; Juan Velasquez, S.D.; Ciriaco Calalang, J.D.; I. Wenceslao, S.S.; T. Sto. Domingo, J.S.; José Tablan, Organist; Esteban Samaniego, Tyler.

The public installation was held in conjunction with the official visitation of the Most Worshipful Grand Master and members of the Grand Lodge. Speeches were delivered by Bro. Juan L. Reyes, Bro. Alberto Pastor, a member of a Lodge in Spain, and by Grand Master Vicente Carmona. Wor. Bro. Fermin Samson presented the P. M. jewel to Wor. Bro. R. V. Bernabe, the outgoing master. Refreshments and dancing formed the last number of the program.

From Mayon Lodge No. 61, Legaspi, Albay

On the 14th of January, last, the following newly elected and appointed officers were duly installed: K. P. MacDonald, W.M.; Manuel M. Calleja, S.W.; Pablo Buňag, J.W.; Dy Uy, Treas.; A. J. Berlanga, Sec.; José Flores, Mar.; Lazaro Tani, S.D.; Florencio Dyfia, J.D.; Teotimo Pigon, S.S.; Silvino Orcullo, J.S., and Yap Chuan Hin, Tyler.

Worshipful Brother Lot D. Lockwood, P. M. of this Lodge, and Wor. Bro. Ceferino Diño, of Gonzaga Lodge No. 66, acted as installing officer and marshal, respectively.

Speeches were delivered by Worshipful Brothers Lot D. Lockwood, Lazaro Tani, and K. P. MacDonald.

From Gonzaga Lodge No. 66, Tuguegarao

The installation of officers of Gonzaga Lodge No. 66 took place

Saturday evening, January 10, 1931. The affair was private and simple, but impressive.

The officers elect who were installed were W.M., W. Bro. Lorenzo de Leon; S.W., W. Bro. Cornelio Balangué; J.W., W. Bro. David Romero; Treasurer, W. Bro. Pedro R. Perez; and Secretary, W. Bro. Bernardino Pagalilauan.

W. Bro. A. Llanes, P. M. of Maktan Lodge No. 30, was the installing officer, and W. Bro. Hipolito Garma, of Pilar Lodge No. 15, acted as Master of Ceremonies. Bro. Cornelio Balangué, Senior Warden, made an address of welcome and thanks in the name of the officers.

After the ceremonies, all the Brethren repaired to the restaurant of Bro. José Pallagao, an E. A. of Mabini Lodge No. 39, for refreshments.

From Mount Lebanon Lodge No. 80

Mount Lebanon Lodge No. 80 met at its hall on 1132 California St., Manila, on January 22, 1931, for the purpose of installing its officers for the masonic year. Wor. Bro. Michael Goldenberg acted as installing officer and Wor. Bro. Samuel N. Schechter as master of ceremonies. Refreshments were served after the meeting. The tableau of officers of the Lodge is now as follows: Robert Key, W.M.; Alfred Dowaliby, S.W.; Walter Ruebe, J.W.; Motel Goldstein, Treas.; Samuel E. Awad, Sec.; Isidore Reich, Chap.; Simon Salamy, Mar.; Ogden Eugene Bishop, S.D.; Frederick Vogt, J.D.; Alfons M. Musry, S.S.; Samuel E. Lizer, J.S.; Erick W. Mannberg, Tyler.

In all probability, however, Bro. Walter Ruebe will have to act as Senior Warden to the close of the Masonic year, as Bro. Dowaliby has left for the United States for an extended sojourn there.

From Mabuti Lodge No. 92, Masbate

The officers who are to serve Mabuti Lodge No. 92 during the year 1931 were publicly installed on the evening of January 17th in the hall of the Heath Building, Masbate. In the absence of Wor. Bro. Pio Olbes, who had been designated as installing officer, Wor. Bro. Pedro R. Almonte, district inspector of this Lodge, did the installing. All Masons in town attended the ceremony and the dance which followed it, and a large number of non-Masons was present. The Brethren installed were Sixto B. Ortiz, W.M.; Andrés F. Navarro, S.W.; Enrique Legaspi, J.W.; Lee Lang, Treasurer, and Ciriaco L. Latonero, Secretary.

From Palawan Lodge No. 99, Puerto Princesa

The installation of officers of Palawan Lodge for this year took place on January 3rd, with Bro. G. Solis as Master of Ceremonies and Wor. Bro. F. Santos presiding, in his capacity as acting Inspector.

The following are the officers of the Lodge for this year: W.M., Bro. Gaudencio E. Abordo; S.W., Bro. P. D. Dellosa; J.W., Bro. Tan Geok Poey; Secretary, Bro. Zacarias B. Gatchalian; Treasurer, Bro. Y. Minakawa; S. D., Bro. José Dabuit; J. D., Bro. Pay Kay Seng; S. S., Bro. Baltazar Oaman; J. S., Bro. Arcadio Arzaga; Marshal, Bro. Francisco M. Perez; Chaplain, Bro. Angel Casteñeda, and Tyler, Bro. Felipe Danao.

After the installation of officers, refreshments were served by the Brethren of Puerto Princesa to all those present at the Temple.

From Keystone Lodge No. 100, Corregidor, Cavite, P. I.

The installation of officers of Keystone Lodge No. 100 was held privately at the hall of Island Lodge No. 5 on January 29th, Wor. Bro. George A. Holt acted as installing officer and Wor. Bro. Alejandro N. Dinglas, the retiring Master, as master of ceremonies. The following Brethren were installed: Federico E. Palma, W.M.; Amado Esleta, S.W.; Juan Banaga, J.W.; Macario Odiamar, Treas.; Narciso A. Villapando, Sec.; Cecilio Munar, Chaplain; Esteban Castillo, Marshal; Porfirio Tijing, S.D.; Rosendo Baron, J.D.; Luis A. Sevilla, S. S.; Modesto Mendoza, J.S.; Agustín Sanchez, Tyler.

Wor. Bro. James Moses Covington, of Island Lodge No. 5, presented the Past Master's Jewel to the Retiring Master. Short speeches were made by the outgoing and incoming Masters, also by Wor. Bros. George A. Holt, Cornelio M. Aguirre, and Bro. Barr, of Stailacoomb Lodge No. 2, Stailacoomb, Washington.

After the ceremonies, the Brethren proceeded to Kim's Oriental Grill, where dancing and refreshments were indulged in until about 11:30 p. m.

Personals

Manila No. 1—On January 6th, the second degree was conferred on Bro. Jack Senior, an E.A. of Ketchikan Lodge No. 159, of Ketchikan, Alaska, and on February 3rd the same Brother was raised to the degree of M.M.

On January 20th, Mr. Benson Heale Harvey was initiated.

Bro. Frank D. Yost has been sick throughout the month of December at his station in Ilagan, Isabela.

The Secretary has heard from the following-named Brethren outside of Manila: Alfred Ballin, Fort Hayes, Columbus, Ohio; Gottlieb T. Wuertz, Los Angeles, Cal.; G. C. Kinney, Fort F. E. Warren, Wyo.; J. H. Spengler, St. Augustine, Fla.; E. R. Wilson, Philadelphia, Penn.; David H. Beverley, Long Beach, Cal.; M. C. Regan, Califon, N. J.; Wm. Barker, U. S. Pittsburgh; Frank Pittman, Los Angeles, Cal.; Chester H. Ober, Glennbrook, Conn.; Geo. N. Hurd,

Los Angeles, Cal.; Geo. W. Vilain, Norfolk, Va.; H. F. T. England, Brooklyn, N. Y.; Richard B. Patterson, Los Angeles, Cal.; C. F. Codori, San Francisco, Cal.; Anderson A. Werner, Del Carmen, Pampanga; A. B. Zerns, Bogota, N. J.; Geo. H. Bathey, Riverside, Cal.; E. O. Clayton, San Francisco, Cal.; F. G. Alexander, San Francisco, Cal.

Cavite No. 2.—Wor. Bro. Mason E. Mitchell having completed two years of duty at the U. S. Naval Station at Guantanamo Bay, Cuba, he has been transferred to the United States. He gives his new address as No. 5 Thompson Street, Murray Hill, Annapolis, Maryland. At Guantanamo Bay, Wor. Bro. Mitchell was very active in behalf of the National Sojourners; he was also commodore of the Guantanamo Bay Yacht Club.

Quite a few new addresses are reported from San Diego, Calif.; they are: F. R. Walker, U. S. S. V-3; D. E. Eaves, same address; E. T. Hammond, U. S. S. *Pinola*; C. A. Quarnstrom, U. S. S. *Medusa*; D. A. Bradshaw, U. S. S. *Hulbert*, and W. W. Love, 1511 Fern Street, San Diego, Calif.

For San Francisco and vicinity, the following addresses have been given lately: A. J. Clarke and C. L. Robinson, both c/o U. S. S. *Chau-mont*, Postmaster, San Francisco, and A. M. Mischke, U. S. S. *Tahoe*, C. G., Oakland, Calif.

Lieut. S. E. McCarty is now at the U. S. Naval Training Station, Naval Operating Base, Hampton Roads, Norfolk, Va.

Our contingent in Hawaii has been increased by F. J. Spencer, now at the Submarine Base, Pearl Harbor, T. H.

There is now another Brother of this Lodge at Coco-Solo, Canal Zone, namely, Bro. E. Anderson.

Bro. H. J. Lamb is with the U. S. S. *Panay*, c/o U. S. Navy Purchasing Office, Shanghai, China.

Bro. Jay C. McAnhan left for the United States on the transport *Chau-mont*, on February 19th.

Corregidor No. 3.—Captain Albertinus Anderson passed through Manila on his good ship but was unable to attend Lodge.

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Brother Stephen H. Robinson is again at Walker Mine Spring Garden, California.

Dues and greetings were received from Brothers B. L. Carroll, Louisiana; G. W. Richardson, Sipac, Camarines Sur; G. O. Risinger, Rosemead, Calif.; S. H. Edwards, Oakland, Calif.; Eugene M. Barton, San Diego, Calif.; Ralph C. Tilley, Mill Valley, Calif.; Harry R. Taylor, Glongapo; C. J. Rosenberg, Canal Zone; E. E. Marsh, Chicago, Illinois; E. F. Pimley, Hongkong.

Brother Charles C. DeSelms asked for a dimit so he could join a Lodge in California. He is now located in San Francisco.

Brother L. E. Williams, Denver, Colorado, sends greetings with his dues.

Sgt. C. S. Schmidt asks to be remembered to all who knew him while here.

Past Master Edwin L. Driggs, now with the East Bay Water Co., Oakland, Cal., sends best wishes to all the members.

Bro. G. W. Mayo is reported as having visited Yosemite Lodge No. 99, at Merced, Calif.

Brother John H. Kirby sends from San Diego, Calif., best wishes and greetings to all the brethren.

From Cebu comes a word of greeting with dues from Brother R. S. Frush.

Maurice Toby moved again and gives his new address as 219 Bronx River Road, Yonkers, New York.

Bagumbayan No. 4.—Wor. Bro. Jose C. Velo writes from Capiz that he had a very pleasant visit there with Bro. Antonio Viterbo and his family. He talks about a picnic on the beach, with swimming and ice cream and cakes under the coconut trees, in pleasant company. On the date of his letter (January 10th), Bro. Velo was planning to go to the Aklan region; he expected to meet Bro. Abiera at Calivo. After that he was going to Iloilo, by way of Antique. He expected to be gone from Manila about three months, traveling for the Philippine Education Co.

Bro. J. Juliano writes from 5648 Newport Avenue, Chicago. He has bought a home for his little family. He describes the serious crisis through which Chicago and the United States in general are now passing and says that there is a lot of misery at present in the "Land of Plenty."

Bro. Paulino Vytiaco writes from Bulan, Sorsogon, sending regards. He says that Bro. Luis Duka is recovering fast from his illness, according to recent news from Sorsogon.

Bro. V. S. K. Monteiro left for Europe on the S. S. *Trier* on January 13th.

Bro. Hilario Sansano sends dues and regards.

The members of the Lodge were pleased to learn that Bro. José Abad Santos, Secretary of Justice, will be one of the new Associate Justices of the Supreme Court of the Philippine Islands.

Bro. Isaac Barza has been elected President of the Chamber of Commerce of the Philippine Islands.

Bro. Wm. E. Fawcett is delighted with a fine ship's clock, the present of Bro. Samuel Gaches, which reminds him of his seafaring days in his dreary hospital room.

Bro. Rafael L. Garcia writes from Fort Monmouth, N. J., where he is attending the Signal School. The major is delving into the mysteries of the radio, common, local, and automatic telephones, telegraphy and allied subjects, but hopes to be sent back to the Tank School at Fort George Meade, Md., in order to take the full tank course. While in Washington, D. C., he had a chance to participate in the Army Tennis Tournament and the Tennis Tournament sponsored by the Filipino Community of Washington. In the latter the major won a cup and had as his partner Mariano Eraña, a brother of Wor. Bro. Gervasio Eraña.

Bro. Domingo Onrubia has been sent to Legaspi, Albay, by the Manila R. R. Company.

Island No. 5.—Wor. Brother George R. Wingate spent several days in the hospital during January. He is much improved and has returned to his home.

Brother Howard O. Douglas has been suffering from the effects of a severe attack of infantile paralysis since early January.

The officers of Island Lodge for 1931 were installed on Monday evening, January 26th. Wor. Bro. George R. Wingate acted as installing officer, and Wor. Bro. Samuel Rubin as master of ceremonies.

Brother Harry R. Mickel returned from the United States in December, for another tour of duty in the Philippines.

Southern Cross No. 6.—Wor. Bro. William A. Weidmann visited Manila in February after a long absence. He is now stationed at Dagupan, after having been at Vigan for a number of months, as representative of the Pacific Commercial Company.

Bro. N. E. Mullen was re-elected as President of the Peoples Bank and Trust Company on February 3rd.

Bro. R. G. France, formerly a member of this Lodge, who left Manila to reside in Kobe, Japan, several years ago, has died recently.

Biak-na-Pato No. 7.—Bro. Catalino Navarro was buried on December 31, 1930, in the Pasay Cemetery. Brothers José, Gutierrez, Ventura, De Tobar, Navarro, Abordo, and Bugarin were present as delegates of the Lodge.

Cosmos No. 8.—After an absence from Manila of over two years, Bro. Clinton F. Carison came up from Iloilo on board the S. S. *Mayon* on February 1st, for a few weeks' stay in the capital city.

Bro. A. D. Tatton left for Camp John Hay on February 16th; he expects to stay several months there to enjoy the health-giving air of the mountains and undergo treatment at the Station Hospital.

Letters with greetings have been received from Bro. Samuel C. Hunter (Tipton, Calif.), Shelby M. Yount (Naval Radio Station, Mare Island, Calif.), John Fitzgerald (Los Angeles, Calif.), Alfred F. Kelly (7 Central Road, Shanghai, China), Joseph Urbanski (Ft. Leavenworth, Kas.), John Sinn (Honolulu), Paul Grossmann (88th Observation Squadron, Air Corps, Fort Sill, Okla.), Victor Anderson (San Francisco, Calif.), Ludwig C. Wienke (Cebu), Edward F. Jones (Cabibihan, Tayabas), B. H. Berkenkotter (Masbate), and José A. Reyna (Aora).

Bro. LeRoy W. Huntington is headed back towards Manila after visiting many countries of the world; he sailed from England for New York on December 8th. In the U. S. he visited his home in Ojai, Ventura County, Calif.

Bro. John W. Ratliff, who is under treatment at Sawtelle, Calif., is much improved in health; he attended a meeting of Veteran Lodge No. 373, F. & A. M., at West Los Angeles, on December 10th.

St. John's No. 9.—Union Lodge No. 58, of Sacramento, Calif., advises that Bro. Joseph S. Camplong visited there.

Bro. Stanton wrote from Colombo, on December 29th, that they were having a wonderful trip.

Bro. Walter Dencker, 1st Lieut., U. S. Army, sends regards from Chicago, where he is now stationed.

Greetings were also received from Bro. J. R. Johnson (137 Broad St., San Francisco, Calif.), and Bro. Francis S. Gates (206 Harvard North, Seattle, Wash.).

Mrs. E. A. Rodier, wife of the Master, has been suffering from asthma for some time.

Bro. and Mrs. George Verrill report the arrival of an 8-lb. baby girl on December 28th.

Mrs. E. W. Schedler passed away at the Hospital de Santiago on the morning of February 3rd, after an illness of ten days. Funeral services were held at the Union Church at 5:00 o'clock the same afternoon.

Iloilo No. 11.—Mrs. José L. Zerrudo had a son on January 22nd, and on January 17th, a son was also born to Mrs. Felipe Carbonilla at Calinog, Iloilo. In both cases, mother and child are doing splendidly.

Wor. Bro. Antonio Yson was appointed to represent the Lodge at the Annual Communication of the Grand Lodge in January.

Wor. Bro. Evelio Zaldivar gave evidence of his continued love for the Lodge when he sent a telegram from Escalante with best wishes for the Lodge for the new Masonic year.

Bro. José Suguitan, of Cagayan, Or. Misamis, visited Manila in February on official business.

Nilad No. 12.—Most Wor. Bro. Teodoro M. Kalaw, whose wife was Queen of the first Carnival ever held in Manila, has this year had the pleasure of seeing his charming daughter Maria follow in her mother's footsteps, the grace, beauty and popularity of the young lady having won her the election as Queen of the Carnival by an overwhelming majority of votes.

Walana No. 13.—Bro. Elino Rodriguez' mother died last December and was buried at San Pedro Makati.

Bro. Hermenegildo de Claro entered the station hospital at Corregidor on January 28th, as reported by Bro. Isidoro Medina, but was recovering rapidly.

Bro. Nemesio Fernando received many expressions of sympathy on occasion of the death of his brother on February 14th.

Silanġanan No. 19.—Wor. Bro. Silvino Gallardo did not receive his P. M. jewel on occasion of the installation of officers, as he was busy looking after the colorem situation at Tayug at the time.

Wor. Bro. Pedro C. Jabson lost his mother, who died on January 19th.

It is reported that Bro. Ramon Peralta will soon leave for the United States as a *pensionado* of the School of Fine Arts of the University of the Philippines.

Greetings and dues have been received from Major Gatusiao (Cebu), Lt. Dizon (Gamaca), Lt. Sison (Mati), and Bro. Felipe M. Alfonso (Biñang).

Rizal No. 20.—While at Manila on February 12th, Bro. Eustacio A. Escobar, secretary of the Lodge, visited the Grand Lodge office and secured from the editor of the *CABLETOW* a number of Masonic periodicals for material for Masonic lectures to be delivered in Lodge in the course of the year.

Pinagsabitan No. 26.—Rt. Wor. Bro. Isidro Paredes has resumed his work as judge of the Court of First Instance of Pangasinan after a few weeks illness.

Bro. Geronimo Sainz, formerly of Angalo Lodge No. 63, has affiliated with Pinagsabitan Lodge.

Bro. Justo Ongkiko, municipal president of Sta. Cruz, is still ill in the Laguna Provincial Hospital.

Bro. Juan Evangelista is the proud father of a boy born on February 12th.

Batong-Buhay No. 27.—Bro. Simplicio Lizaso has retired after 30 years service with the U. S. Navy, with the grade of bandmaster. He is now residing at 37 Real, San Mateo, Rizal.

Bro. Telesforo P. Luna has returned to the Islands after several years residence in Chicago and is now at Sta. Cruz, Davao.

Bro. Antonio H. Pagsibigan, of Cabanatuan, N. E., sends dues and regards.

Bro. Uy Kay, of 237 Rosario, Binondo, was one of the losers at the recent fire there.

Maktan No. 30.—A young son of Bro. Vicente S. Ysidro, S. W. of this Lodge, died recently of acute dysentery.

The wife of Bro. Law Kieng Siong died on February 10th of puerperal fever.

Isarog No. 33.—Bro. Cheng Yit was raised to the sublime degree at special meeting held on December 9, 1930.

Bro. Victorino H. Perez is mourning the death of his mother who died recently at Naga, C. S.

Bro. Paulo Elisan is mourning the death of his father-in-law, Mr. Mariano Siguenza, who died on January 17th, at the General Hospital, Manila.

Bro. José Dy-Liacco T. left for a year's vacation at his home, Anhui Road J-43, Kulangsu, Amoy, China.

Bro. Tranquilino V. Natera has been transferred from Iriga, Camarines Sur, to Daet, Camarines Norte, in charge of the A. L. Ammen Transportation Co. service.

Bro. Damaso T. Esteban is very ill with rheumatism at the barrio of Macabari, Bulusan, Sorsogon.

Demits were granted to Bro. Luis Miguel who is going to Spain, and Bro. Peter Elias, who plans to affiliate with Maguindanao Lodge No. 40.

Charleston No. 44.—Bro. George B. Binckley, C. Y., U. S. N., U. S. S. *Banker*, on duty in China and the Philippines, has been and is very active in behalf of Masonic clubs for service men and of the Order of De Molay.

Malolos No. 46.—Wor. Bro. Mariano Salud, P. M. of Union Lodge No. 70, has joined Malolos Lodge by affiliation.

Bro. Felix Tiongson, J. W., sailed for Mindanao on January 27th, on business, to be gone about a month.

Bro. Diego Tolentino has been transferred from Cabanatuan, N. E., to Lingayen, as internal-revenue agent.

Bro. Meliton Cruz had the misfortune to lose his wife by death on January 6th.

Bro. Nicasio Marin, formerly of the provincial auditor's office, is now chief clerk of the provincial auditor of Cavite.

Mount Mainam No. 49.—Wor. Bro. Eugenio Yuvienco was in Manila during the Carnival, in charge of the Bohol exhibit. After the Carnival was over, he came to Naic for a vacation.

Bro. G. Velasco and family went to Manila for the Carnival.

Bros. B. Yuvienco (U. S. S. *Saratoga*) and Emilio Pilpil send greetings.

Bro. Daniel Arenas, of Naga, C. S., writes that his wife is ill.

Sarangani No. 50.—On the evening of February 15th, a fraternal banquet was given by the Masons of Davao, at Tom's Kitchen, in honor of Wor. Bro. Alfredo Zamora and Bro. José Elayda who have recently been favored with appointments as provincial governor and provincial treasurer of Davao Province. The speakers were the guests of honor and our Masonic District Inspector, Wor. Bro. Feliciano Iñigo, Wor. Bro. Celestino Chaves, Wor. Bro. Rafael S. Castillo, Wor. Bro. Bruno Gempesaw, and Bro. Vicente Kasilag.

The 2-month old child of Bro. Sergio Salvaleon has been ill in the Davao Mission Hospital this month.

Bro. Roman Joaquin is in Manila on professional business.

Bro. Adolfo Cascolan sends greetings from his present station in Ilagan, Isabela. He reports that five of his children have been recently ill.

Wor. Bro. Celestino Chaves has recently returned to Davao to resume his post as attorney for the Philippine National Bank in Davao. He reports that his two sons are now studying law and medicine in the University of Santo Tomas.

Pintong-Bato No. 51.—Bro. José Y. Roxas was raised on January 3rd.

Letters with greetings have been received from Bros. Eulalio Evangelista and Tito G. Edurise, both on the Receiving Ship, U. S. N., San Francisco, Calif.

Bro. Mariano Sy-Quimsiam, of Orani, has been ill.

Wor. Bros. Balmaseda, Gaudier, Cuevas and De Guía attended the installation of officers of Bataan Lodge No. 104 at Balanga, on January 17th.

Promotions and increases of salary have come to the following Brethren in the Bureau of Posts who are members of this Lodge: José Arcellana, Severo Barrios, Tirso Bautista, Gregorio Dolojan, Teopisto C. Batungbacal, and Florentino B. Bautista. Bro. Eugenio Padua was, on January 19th, elected president of the Postal and Telegraph Association, Inc.

Wor. Bro. Rufino G. Tolentino was ill in January but returned to duty on the 19th of the month.

On January 11th, a number of Brethren gathered at the Masonic Temple and went to the home of Wor. Bro. and Mrs. Julian Cruz Balmaseda to congratulate them on their Silver Wedding and present them with a gift.

Wor. Bro. Pedro Sarino has been ill at his home in Barrio Mabulo, Bacoor, for some time.

Filipinas No. 54.—Bro. Leon Pelaez, provincial governor of Marinduque, visited Manila in February on official business, on account of which he did not see much of the Carnival.

Makawiwili No. 55.—Bros. Jesus de los Reyes, Wenceslao Quimpo, and Dioscoro Coching spent two weeks at Capiz to attend to the closing of their accounts as municipal treasurers of Calivo, Navas, and Numanzia, respectively.

Bro. Felix G. Martinez, S.W., was entertained by Bros. Bartolome Venus and Antonio Militar, of New Washington, on January 14th.

Bro. Tiu Ta, of Dao, was initiated on January 23rd.

Bro. José Ignacio was elected as delegate of this Lodge for the Annual Communication of the Grand Lodge.

Pangasinan No. 56.—Two of Bro. Ignacio S. Bernabe's children are ill at Baguio which prevents our Brother's family from joining him until April.

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Bro. Tomas de Guzman returned to Echague, Isabela, after spending a vacation at Lingayen, his home town. 11 days after his return to his station, Mrs. de Guzman gave birth to a son.

The wife of Bro. Bonifacio Torio has been ill with rheumatism, though not seriously.

Wor. Bros. Clark James, Rafael M. Llorente, and José V. Sison made a trip to Baguio on January 17th in connection with the installation of officers of Baguio Lodge No. 67.

Letters with greetings have been received from Bros. Dr. Adriano T. Cruz (Legaspi, Albay), and Ambrosio Flores (Manila).

Isla de Luzon No. 57.—Wor. Bro. Ramon Mendoza's collection of documents regarding the foundation of Isla de Luzon Lodge is favorably commented upon in the March issue of the CABLETOW.

Marble No. 58.—Bro. Sotero Dario, of Looc, came to Romblon during the Christmas holidays to visit friends and attend the supervisors' convention.

In January, Bros. Alfredo Y. Perez, Juan R. Rovira, and Cayetano Mayuga visited the provincial capital of Romblon.

Labong No. 59.—Among the Brethren who were on the sick list but have improved or recovered are Wor. Bro. Amado Jacinto and Bernardo Ignacio.

In mourning are, Bro. Buenaventura whose wife has died, leaving six children, and Bro. Quijano, whose son died in November.

Wor. Bro. Tan Torres has removed his law office to the Insular Life Building.

Wor. Bro. I. Lapuz is being congratulated, one of his daughters having passed the last Bar examination.

Wor. Bro. Julian Sogueco has returned to Malabon from Nueva Ecija and Wor. Bro. de Vega from Manila. The latter has given up his auto supply store in the capital.

Mayon No. 61.—The youngest Entered Apprentices of this Lodge are Bros. David Lynch and Harry I. Cash, who were initiated on January 24th and 31st, respectively.

Bro. Pedro Hizon received the wages of a F.C. on February 7th.

Gonzaga No. 66.—The following brethren of this Lodge who are stationed as municipal treasurers in the various municipalities of this province were again at the capital during the first week of this month to close their accounts and be present at the installation of the newly elected and appointed officers of this Lodge: Simeon Sorita, Florentino Battung, M. C. Arlante, Pio Matammu, Rodrigo T. Pagurayan, Antonino P. Galano, and G. Bayuga.

On January 15th Bro. Pio Matammu was passed to the degree of F.C. *Magat No. 68.*—The wife of Wor. Bro. Vicente Lumicao and the sister of Bro. Mateo Tottoc have been ill but have fully recovered.

Bro. Jovito Tottoc is now a clerk in the office of the municipal treasurer at Solano, N. V.

Bro. Joaquin Villanueva reports the birth of a son.

Bro. Thos. C. Santiago has been visiting Mt. Moriah Lodge No. 40 in St. Louis, Mo., as the secretary of that Lodge has written.

Bro. Luis J. Dangilan, instructor at the Trinidad Rural High School in the Mountain Province, expects to visit his family in Bayombong soon.

Makiling No. 72.—Bro. M. T. Peng has left for China on a combined business and pleasure trip.

Bro. Agapito Admana was granted a demit at his request. He now resides in Manila.

Bro. José Hemedes entertained a number of friends at his home in Cabuyao, Laguna, on occasion of the recent town fiesta.

Bro. C. Dalmacio is a proud father of an infant son.

Bro. Anacleto Uy Almeda is reported to be doing very well in business in Biñan, Laguna.

Kasilawan.—Bro. Manuel Lauchengco writes of visiting Mayon Lodge No. 61 at Legaspi, Albay, where he is stationed temporarily as salesman of the Athletic Supply Co. of Manila.

Bros. Leopoldo Boquieren and Filemon Asuncion, the youngest Entered Apprentices of this Lodge, treated the Brethren to refreshments after their initiation on February 3rd.

Acacia No. 78.—From Lingayen, Pangasinan, Bro. Oscar H. Charles sends greetings and dues.

A letter has been received from Bro. F. Kress, Manila, sending dues and good wishes. The letter states that Bro. Kress, beginning February, will be back again in Iloilo and hopes to be of more use to the Lodge.

Bro. Cecilio Y. Ylmido is the father of a healthy baby born January 17th.

Bro. Leodegario Celis reports that the typhoon which occurred on January 3rd, the night of our installation, destroyed his fish-corral, his house, and several hundreds of his coconut trees.

Wor. Bro. William Campbell left for Manila to represent the Lodge at the Grand Lodge Annual Communication.

Wor. Bro. Thos. N. Powell was officially received as Grand Inspector by Iloilo Lodge No. 11 on the night of the Installation of its new officers.

Congratulations from the brethren have been received by Wor. Bro. Fernando Ramirez for his initiative in preparing *The Bulletin* for the Lodge.

Taga-Ilog No. 79.—Wor. Bro. Julian Gimenez is sick with the mumps at his home, 431 Fajardo. Bros. Segundo Ochoa and Vicente Santos are also on the sick list. Bro. José Macaraig, who has been ill at San Lazaro for three years, expects to be released in the course of the year.

Bro. Pio C. C. Velasco and family have left for China for a short vacation.

Bro. Vicente Santos has lost his sister, who died of cancer of the

stomach, and Bro. Romualdo Sator lost his only brother as result of an automobile accident.

Bro. Modesto Fernandez will return to America shortly, though he has but recently come back from China.

Bro. Gabriel Garduque writes and sends photographs from Langley Field where he is stationed with the U. S. Army.

Josefina, Wor. Bro. José Timbol's eldest daughter, is at St. Luke's Hospital with the malaria.

Wor. Bro. Gelacio Villegas and family came from Bayombong to take in the Manila Carnival.

Bro. Restituto Carpio will deliver a Masonic lecture in March.

Bro. and Mrs. Anselmo Masiglat gave a dinner and dance on occasion of the christening of their youngest son on January 22nd.

Mt. Lebanon No. 80.—Wor. Bro. Anthony Simkus, who has been suffering from stomach trouble for some time, went in February to Klondike's Place, at the entrance of the Bued River Cañon, where he hopes the medicinal water will do him good.

The following new States addresses have been reported: Jack Kovitz, Medical Dept., Naval Training Station, Great Lakes, Ill., and Jerome M. Goldberg, 5000-15th Ave., Brooklyn, N. Y.

Wor. Bro. Wm. Merz left on the S. S. *President Wilson* on February 25th for a trip to the United States by way of Europe. It is uncertain when he will return to the Islands.

Benjamin Franklin No. 94.—At the January Stated Meeting, demits were granted to Bros. Seth O. Craft and Roy L. Bodine. The installation of officers was held at this meeting, Wor. Bro. Lawrence Bentor acting as installing officer and Wor. Bro. Q. S. Lockhart as M. of C. Wor. Bro. Paul F. Whitacre was presented with a P. M. Jewel by the Lodge.

Bro. Giles wrote from Shanghai, where he spent two weeks on his way to the States. He expects to stay some time in San Francisco.

Bro. Wyllie sent dues from Calumpit, Bulacan.

Bro. Henry F. Coblentz (Windsor Hotel) is acting as secretary during the absence in Negros of Bro. F. B. Rutherford.

Service No. 95.—Herbert Prichard, of the U. S. S. *Pittsburgh*, was initiated on February 2nd, with four past masters, Wor. Bros. Masterson, Screen, Beshier, and Gordon occupying the chairs and station of the S. D. Wor. Bro. Scott, P.M. of Yelm Lodge No. 244, Washington, presented the apron. There were 42 Brethren present.

Wor. Bro. Screen is leaving for the United States in March.

Bro. Edward H. Cull was passed to the degree of F. C. on February 2nd.

Wor. Bro. Clyde E. Weeks writes from Fort Douglas, Utah, announcing the birth of a daughter.

Bro. A. T. Stone broke his arm while cranking his car, but the fracture is mending rapidly.

Bro. Cartwright is now at Headquarters, 2nd Division, Fort Hamilton, N. Y., from where he sends greetings.

Wor. Bro. Bryan W. Pittman and his officers have quite a bit of work ahead of them; there were fourteen names on the trestle board, awaiting degrees, early in February.

Mount Huraw No. 98.—The Lodge was honored by a visit of Wor. Bro. Gabler-Gumbert of Cosmos Lodge No. 8 last January, who was officially received as representative of the Grand Master. Wor. Bro. Gumbert gave the working tools to Bro. Gregorio Abellera at his raising on January 3rd.

Bros. Venancio Trinidad, of Batangas Lodge No. 35, Dr. Gilberto C. Rosales, and Delfin Zamar, who accompanied the Samar Athletes to the East Visayan Meet in Bohol, report that they were hospitably received by the brethren in Tagbilaran.

Bro. Capt. José P. Rosales has been transferred to Lanao in his capacity as Constabulary surgeon. On his way thither, he joined the Benedict Order by contracting marriage with Miss Preciosa Alcantara in Cebu.

Wor. Bro. Manuel Acuña celebrated his birthday on January 1st with an enjoyable dinner and dance.

Bro. Gilberto C. Rosales was "assaulted" last Feb. 4th by the Brethren on occasion of his birthday.

Bros. Julio Amores and Norberto Tizon were raised to the degree of Master Mason this month (February).

A new acquisition of the Lodge is Bro. Walter M. A. Roeder who was initiated on February 7th.

Bro. Eufracio Salazar is in the towns in Northern Samar on land tax work.

Bataan No. 104.—Bros. J. C. Hill, P.M., from Sipaco, Marcelo de la Cruz, Catabangan, Camarines Sur, and Ciriaco de la Cruz, Tanauan, Batangas, came to Bataan to attend the installation of officers of this Lodge.

Bro. Salvador Banzon is the proud father of a robust baby boy.

Bro. Catalino Razon came from Sipaco, Camarines Sur, to look after his wife who is seriously ill at the San Lazaro Hospital.

Bro. Gabriel Velasco was raised to the sublime degree of M. M. and Valeriano V. Soriano and Angel Simpao were initiated on January 19th, last.

Bro. Secretary went to Sumagui, Mindoro, on February 5th on business. On his way back visited Bro. L. Gansico, Secretary of Tamaraw Lodge No. 65, at Calapan.

Leonard Wood No. 105.—Bro. Nicolas Garabato reports the birth of a son.

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 103 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 principales son: William W. Larkin, Gran Maestro; Isidro Paredes, Gran Maestro delegado; Stanton Youngberg, Primer Gran Vigilante; Manuel Camus, 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**El Mensaje del Muy Ilustre Gran Maestro Vicente Carmona**

En la sesión inaugural de la Reunión Anual de la Gran Logia de las Islas Filipinas, celebrada el 27 de Enero de 1931, el Muy Ilustre Hermano Vicente Carmona leyó un hermoso Mensaje Anual que nuestros Hermanos podrán leer en el Anuario de la Gran Logia que se ha de publicar en breve.

En estos últimos cinco años el Anuario de la Gran Logia se ha publicado exclusivamente en inglés, y siendo indudable que nuestros lectores de lengua española gustarán de conocer el texto del citado Mensaje, publicamos a continuación, en lengua castellana, los capítulos más importantes del mismo que, a no dudar, ofrecen a nuestros hermanos lectura instructiva y amena. Hemos escogido los capítulos que, a nuestro juicio, deben ser leídos por todos los miembros de esta Obediencia.

Helos aquí:

Suspensiones por Morosidad en el Pago de las Cotizaciones

Bajo este mismo epígrafe, el M. I. Hermano Vicente Carmona dice lo siguiente sobre esta materia de vital importancia que preocupa tan hondamente a algunas de nuestras Logias:

Con sentimiento se ha notado que en esta Obediencia hay más suspensiones por no haberse pagado las cotizaciones de las que debiera haber. En casi todas las Obediencias se han estudiado atentamente las causas de tal morosidad. No quisiéramos culpar, como hacen algunos, al Secretario de lenidad en la gestión del cobro de estos derechos, pero es lo cierto que recae sobre el Secretario cierto elemento de responsabilidad. En vista de nuestra experiencia en la labor de restaurar a la mayoría de los suspendidos, creemos que los dignatarios de las Logias deben adoptar todas las medidas que sean posibles para evitar muchas de estas suspensiones. En algunas de nuestras Logias hay comités que se ocupan en ayudar al Secretario, y se propone que todas nuestras Logias adopten individualmente algún método que tenga por objeto prevenir la suspensión de miembros por razón de morosidad en el pago de las cotizaciones. Yo no soy partidario de la opinión que se oye frecuentemente: "Conviene desprenderse de personal que está suspendido por no pagar las cotizaciones." Esto puede ser cierto en algunos contados casos, pero la impresión que hemos sacado del examen de los nombres de los miembros suspendidos nos ha convencido de que es todo lo contrario, y que frecuentemente existe algún motivo, y no una mera excusa, para la aparente falta de interés, o la demora, intencional o involuntaria, del pago de las cotizaciones. Recomendamos a nuestros Hermanos que en el año o años venideros se esfuercen tanto por evitar di. has suspensiones, que este fracaso de nuestra parte no se vuelva a repetir y pase al olvido. Cuando se observe que un Hermano no puede satisfacer las cuotas, tenemos el deber de condonarlas al finar el año.

Bibliotecas Masónicas

Este mismo título encabeza el capítulo del Mensaje en el cual se expone lo que se ha hecho por la formación de una biblioteca de la Gran Logia, y también lo que se está haciendo con respecto a bibliotecas por las Logias y demás Cuerpos Masónicos. El referido capítulo dice lo siguiente:

No quedarían ustedes satisfechos si yo no dijese algo del desarrollo de nuestras bibliotecas masónicas. De intento he dicho "bibliotecas" en vista de que el interés en la materia de educación masónica, que es cada vez mayor, acude primeramente a la fuente de los conocimientos, o sea, los libros de historia y tradiciones. La biblioteca de la Gran Logia cuenta ya ahora con todos los medios para guardar y conservar libros y publicaciones. Los cambios recibidos por el CABLETOW comprenden casi todas las revistas y periódicos masónicos. Todas estas publicaciones están disponibles para la biblioteca. Se han adquirido muchos libros nuevos y unos cuantos libros viejos. Se han recibido algunas donaciones, y, además, abrigamos la esperanza de que otros muchos Hermanos que han reunido obras masónicas en sus bibliotecas particulares, con el tiempo legarán o donarán esas colecciones a la Biblioteca de la Gran Logia.

La Gran Logia de Pennsylvania donó este año varios libros interesantes. Se han comprado algunos libros, y además, se han hecho otros pedidos. A medida que salgan a luz, se adquirirán las nuevas publicaciones de mérito. Se han instalado nuevos estantes para los libros, y la biblioteca está abierta todo el día, y por la noche hasta las 7 y aun hasta más tarde, cuando se solicita.

Otras bibliotecas se están desarrollando. Algunas de nuestras Logias poseen colecciones muy valiosas, las cuales se enriquecen de año en año. La biblioteca del Rito Escocés, instalada en el segundo piso del Templo Masónico en la Escolta, es digna de cualquier organismo.

Se está perfeccionando el plan de establecer varias bibliotecas móviles destinadas a servir a las Logias distantes, y se están adquiriendo paulatinamente los libros destinados a este servicio. Se está formando un catálogo de los libros existentes en las distintas bibliotecas con el objeto de que, tratándose de libros costosos y de poco uso, se evite cuanto sea posible la adquisición de otros ejemplares, ensanchándose de esta suerte la esfera de acción de todas las bibliotecas de Manila tanto cuanto sea posible con los fondos que estén a nuestra disposición. Nuestro Gran Maestro elogia la labor realizada en las bibliotecas de la Orden.

Educación Masónica

El M. I. Hmno. Carmona hace sobre esta materia algunas pertinentes observaciones, con las cuales, indudablemente, estarán plenamente de acuerdo muchos de nuestros lectores. El tema de la educación masónica es de aquellos sobre los cuales se profesan las más diversas opiniones; pero las ideas de dicho M. I. Hmno. son de las más sanas y prácticas. He aquí lo que dice sobre el particular:

No estoy completamente de acuerdo con la aseveración de que todas nuestras dificultades desaparecerían con sólo añadir a nuestro gremio un conocimiento perfecto de todo lo que representa el bien y la verdad en la historia, en la leyenda, en la tradición y en los principios de nuestra antigua y venerable Hermandad. Con todo, cierto es que mucho tiene que ganar una asociación ilustrada. La ilustración en cosas masónicas es sumamente útil y se encamina a aumentar positivamente nuestro interés en todo aquello que la Orden defiende y se esfuerza por lograr. Hasta podría llenar nuestras Logias con aquellas personas que actualmente no asisten a las tenidas, y puede producir el trascendental resultado de convertir a nuestros iniciados, de simples miembros en verdaderos masones. Se reconoce que constituye un medio digno de ser sometido a todas las pruebas y de ser adoptado. Por consiguiente, adhiriéndome a la opinión del Gran Maestro que me ha precedido, debo hacer hincapié en la necesidad de proporcionar a nuestros iniciados toda la educación masónica que sea posible, y darles mucho más de lo que les hemos dado hasta ahora.

Nuestro Gran Maestro solo puede formular proposiciones. En el despacho del Gran Secretario hemos podido, mediante la biblioteca, prestar nuestro auxilio a los que se dedican a trabajos de investigación,

o en redactar discursos o en escribir conferencias históricas. Tenemos en venta libros para ayudar a los que están lejos, y también los tenemos para darlos en calidad de préstamo. Se han formado oradores y se han adquirido conferencias ilustradas y películas, las cuales se han facilitado a las Logias. Hemos suministrado música y procurado preparar cuartetos y fomentado el arte musical para las ocasiones oportunas. Hemos ayudado a las Logias a organizar su labor ejecutiva e impreso un plan para estudios masónicos intensos por medio de conferencias y debates. Hemos hecho redactar conferencias conceptuosas e informativas, las cuales hemos enviado a las Logias que han pedido materiales de que carecen. También hemos suministrado programas y oradores para ocasiones extraordinarias. Hemos procurado constituirnos en centro de información para todas las personas que busquen datos históricos, para los dedicados a investigaciones masónicas y para los que escriben artículos o discursos. Estamos ocupados en establecer un museo y en constituirnos en curadores de las reliquias preciosas y documentos históricos y demás trabajos que deben conservarse para la posteridad. Estamos dedicados con entusiasmo a la obra de educación masónica, y nuestros esfuerzos se encaminan a acrecentar de año en año nuestra utilidad en la grata esperanza de que en estas Islas exista de hoy y para siempre una Orden masónica ilustrada. El hecho de que coloquemos el CABLETOW en los hogares de los Aprendices, Compañeros y Maestros Masones es quizá el desideratum de nuestras empresas educativas. Nos consta que hay hogares donde nuestra revista es la única publicación que se recibe con regularidad y que todos los que allí moran la leen con gran interés, hasta el punto de que esperan con profunda ansiedad su llegada.

Creo de mi deber recomendar a todos los miembros y dignatarios de nuestras Logias que aprovechen toda oportunidad favorable para proporcionar algún nuevo conocimiento a los miembros de las mismas, fomenten los clubs de estudio, las conferencias, lecturas, programas culturales; en suma, todo plan de reunir a los Hermanos para su ilustración y proporcionarles una comprensión más inteligente de lo que es la Masonería y de lo que debe ser la vida masónica.

También es verdad que el deseo y el empeño íntimos de lograr el mayor beneficio de nuestra institución producirán los mejores resultados y que es laudable todo medio encaminado a este fin. Los proyectos que tienen por objeto educar a los jóvenes de nuestra Orden merecen nuestros mejores esfuerzos, porque todo se dirige al desarrollo de la mente y el espíritu, "que son los que persisten".

Templos Masónicos

Este es otro tema tratado en el Mensaje del Gran Maestro. Allí constan los adelantos alcanzados y se contienen prudentes consejos. El capítulo titulado "Templos Masónicos" es del tenor siguiente:

Nos es grato poder ahora consignar los renovados esfuerzos realizados por muchas de nuestras Logias pobremente alojadas por adquirir locales más dignos de nuestra Institución. Hemos notado el efecto de las recomendaciones de los Grandes Maestros anteriores y nos es grato observar que en lo que toca a la edificación y adquisición de fondos se manifiesta un procedimiento sumamente directo y escrupuloso. Recomendamos para las ciudades más pequeñas un edificio adecuado y separado de los otros, en solar amplio, y que el edificio sea proporcionado a la importancia y recursos de la Logia. Es mucho mejor que una Logia posea propio suyo un edificio modesto y de aspecto agradable que contentarse con alquilar un cuarto en un edificio poco apropiado, porque esto último no acredita a ningún gremio, sino, por el contrario, casi siempre inspira comentarios desfavorables y mengua el prestigio de la Orden por la pobreza de los locales que ocupa. A la verdad, los edificios de nuestras Logias deben honrar a la Masonería, y por esta razón, el Comité de Edificios está ocupado en el estudio de algunos proyectos. Esperamos que serán suficientemente dignos del buen nombre y del prestigio de la respectiva Logia, en particular, y de toda la Orden, en conjunto, y que así se infundirá en el ánimo de los vecinos de la localidad mayor respeto hacia la residencia social decente y adecuada, aunque sea de proporciones y aspecto modestos. No somos partidarios de los templos costosos, pero sí esperamos ver más y mejores edificios para las sesiones y la labor de nuestras Logias.

En todos los hombres es natural el deseo de poseer hermosas y cómodas casas, y es lógico y plausible que las Logias abriguen la misma ambición.

Nuestra Gran Logia ha tomado el acuerdo de exigir que todos los planes de los templos y domicilios sociales de las Logias, así como los planes referentes a la administración de los fondos destinados a dichos proyectos sean sometidos a la aprobación del Gran Maestro. Esta disposición ha sido acertada y ha dado hasta ahora muy buenos resultados. Actualmente se están construyendo varios edificios para Logias, y lo que toca a la administración de los fondos está bien atendido, en cada caso, que es como debe ser para que la erección de un templo o domicilio social no constituya una carga demasiado pesada hasta el punto de malograr muchas actividades normales de las Logias.

Abrigamos la esperanza de que todas las Logias tengan la seguridad de contar con el apoyo de la Gran Logia en la adquisición de casas adecuadas para las reuniones y la labor masónica.

También queremos hacer constar nuestro aplauso por el uso de los edificios de las Logias, y especialmente la planta baja de los edificios de la propiedad de las Logias, para los actos de comunidad del público en general. Alguno de esos locales se utilizan para escuelas; otros para centros de pre-cultura; otros para el servicio de dispensario para

niños, y algunos como biblioteca pública y salón de lectura durante el día. Esto hace que la hermandad masónica sea útil en la vida social de las comunidades y aumenta la simpatía del pueblo hacia los hombres, fines y principios de la Masonería y de un modo práctico contrarresta eficazmente gran parte del antagonismo creado y fomentado por las personas que no comprenden la misión y el ministerio de nuestra Orden.

Actos Públicos

Una de las recomendaciones más importantes del Muy Ilustre Gran Maestro Carmona se contiene en el capítulo de su mensaje que lleva este título. Son de suma necesidad las reglas que propone. En más de una ocasión la Masonería ha hecho un papel poco airoso en los actos públicos, y estas cosas no deben suceder. A continuación se transcribe íntegramente el capítulo referido:

Los actos públicos de instalación de dignatarios a que he asistido durante el año en varias Logias me han persuadido de la necesidad de promulgar y aplicar reglas por las que se hayan de regir aquellos actos públicos a que asisten los Masones como tales.

Soy de la opinión de que mientras los Masones no puedan presentarse de un modo absolutamente intachable, no deben asistir a ningún acto público con carácter de tales. Los dignatarios que se presentan en los actos públicos de instalación en trajes abigarrados, o que concurren a los funerales de una manera desaliñada, no honran a ningún instituto y producen un efecto deplorable en el ánimo público. No me cabe duda de que mis predecesores en el cargo han recibido la misma impresión que yo en esas ocasiones, y en vista de ello, recomiendo que ya que son peculiarmente competentes, por su experiencia y por la confianza en ellos depositada por la Orden, la Gran Logia encomiende a los Grandes Maestros pasados el estudio y redacción de unas reglas de carácter general para la presentación en público de los Masones como tales en esta Obediencia. Estas reglas podrían tener efecto en cuanto fuesen aprobadas en una reunión de los Grandes Maestros Pasados y se publicasen en el CABLETOW, y sin ninguna otra intervención de parte de la Gran Logia.

La Solemnidad de Nuestras Ceremonias

Traducimos a continuación sin ningún comentario la inspirada admonición que se contiene en el Mensaje Anual del Muy Ilustre Hmno. Carmona:

Todos hemos oído decir: "En vuestro cargo actual es de esperar que en todas nuestras asambleas observaréis las solemnidades de nuestras ceremonias". Nos alegramos de que esta advertencia esté comprendida en nuestras antiguas normas de conducta dentro de la Logia porque únicamente por virtud de ese respeto al Ritual y a nuestras enseñanzas podremos conservar la consideración debida para las lecciones que enseñan y dejar la adecuada impresión en el ánimo del que es introducido por la primera vez en las bellezas de nuestra labor simbólica y sublime del Ritual. A la verdad, ha sido grato observar en muchas de nuestras Logias la profunda atención de los presentes y el silencio que guardan todos los Hermanos. Aplaudo el respeto que se muestra hacia los dignatarios por los Hermanos que escuchan con la debida reverencia las instrucciones de los mismos y asisten con el debido recogimiento a las ceremonias. Cuando dentro de la Logia y durante los trabajos ritualísticos algunos Hermanos indiscretos se olvidan de la urbanidad hasta el punto de hablar y hasta reírse durante cierta parte importante y sublime del Ritual bien pronto se escandalizan los demás asistentes. Encargo a todos el estricto cumplimiento de aquel antiguo mandato que dice que "el decoro y el buen comportamiento deben siempre reinar" dentro del recinto de nuestras Logias, especialmente cuando las ceremonias de los grados se llevan a cabo en beneficio del candidato y de los fieles miembros de la Logia. De esta manera, con vuestro ejemplo, excitaréis a los demás a guardar la debida veneración a las ceremonias y al Ritual de nuestra Antigua y Honorable Institución.

El Secretario de la Logia

Otro de los capítulos más notables del Mensaje es el que se refiere al Secretario de la Logia, importante dignatario respecto al cual se dice lo siguiente:

Es cosa generalmente aceptada que el Secretario de la Logia es, después del Venerable Maestro, el dignatario más importante. Puede ser un factor lo mismo para un gran bien que para un gran mal en el seno de la Logia. En este año, en varias ocasiones, me he visto precisado, por razón de mi cargo, a ordenar al Maestro de la Logia que declarase vacante el puesto de Secretario para nombrar a otro. Advertí que el Secretario no formulaba las memorias ni presentaba los informes que exigía la Gran Logia; que no contestaba a cartas que se le remitían por correo ordinario o por correspondencia certificada, y algunos miembros se quejaron de que habiendo pagado sus cotizaciones, no se les había acusado recibo de dichos pagos. Practicada una averiguación en la administración de correos, resultó que el Secretario había hecho efectivos los giros postales enviados por algunos miembros para el pago de cotizaciones. Una Logia de esta Obediencia había perdido muchos de sus miembros domiciliados fuera de Filipinas por efecto de la tardanza del Secretario en enviar los recibos correspondientes a las cotizaciones.

pagadas y esto fué causa de que los interesados no pudiesen visitar las Logias en los pueblos donde se hallaban.

Un Secretario podría a menudo causar, con su negligencia y descuido, con frecuencia involuntario, la ruina de cualquier Logia, por lo menos en lo que respecta a los miembros residentes fuera de la localidad. Esto ocurre más a menudo en aquellas Logias que más necesitan de las cotizaciones del gran número de miembros que viven fuera de los pueblos en que están establecidas.

Cito este hecho, no con el fin de censurar ni para revelar faltas, sino para ilustrar a los Venerables y Vigilantes en lo que toca a sus deberes sobre este particular. En virtud de nuestra Constitución, el Venerable Maestro tiene el deber de velar porque cada dignatario cumpla debidamente los suyos, pues en el caso de que no los cumpliera, el Venerable tiene la estricta obligación, cuando se trate de un cargo inferior al de Vigilante, de declarar vacante dicho cargo y proveerlo inmediatamente, con el objeto de que no se perjudiquen la Logia ni los miembros que la componen. Es absolutamente legal que el Venerable exija al Secretario su dimisión cuando no cumpla debida y oportunamente los deberes del cargo. No es justo que se permita que un Secretario negligente sea perjudicial a la Logia y a su bienestar. Cuando el Secretario esté enfermo y no pueda cumplir sus deberes, se debe nombrar un auxiliar que le reemplace temporalmente. Cuando esté vacante el cargo de Secretario o el de Tesorero, no es necesario celebrar una elección, estando facultado el Venerable para proveer dichos cargos, después de declararlos vacantes. El así nombrado deberá desempeñar el cargo hasta la próxima elección anual, y en propiedad, y no simplemente como Secretario o Tesorero interino. Cuando un Hermano esté actuando provisionalmente de Secretario o Tesorero en caso de ausencia o enfermedad del propietario del cargo, en tal caso será Secretario o Tesorero interino.

Si se descubriese negligencia en el desempeño del cargo, el Venerable tiene el deber de resolver prontamente, y sin esperar que el Gran Maestro se vea precisado, en virtud de quejas recibidas, a rogar al Venerable que intervenga.

—L. F.

Piezas de Arquitectura

Oración

Pronunciada por el Ex-Gran Maestro, Muy Ilustre Hmno. Rafael Palma, como Gran Orador, en la Reunión de la Gran Logia de las Islas Filipinas en Manila, el 27 de Enero de 1931

Muy Ilustre Gran Maestro y Miembros de la Gran Logia:

Desde el crepúsculo de las edades el hombre se ha preguntado siempre cuál es su destino y misión sobre la tierra que habita. Su facultad de razonar en todo tiempo le ha impedido a desentrañar el misterio de su existencia y a hacer suposiciones e hipótesis sobre cuanto le rodea. El Universo debió parecerle un enorme enigma al hombre primitivo. Las fuerzas de las tempestades, los torrentes, las lavas de los volcanes, las rocas que se desprendían de lo alto parecían estar animadas en su contra. En su natural sencillez adoró al Sol, los astros, los fenómenos de la naturaleza que ejercían favorable influencia sobre su vida y propició a los espíritus de sus antepasados muertos, a los fantasmas del bosque, a todo cuanto le inspiraba terror y miedo, para evitar que le hicieran algún daño o maleficio. Creó divinidades en cuyo honor hacía grandes fiestas y libaciones cada vez que se aproximaba la estación de la primavera o la estación de las frutas viendo en ellas la resurrección de la tierra y su fecundación a las que debería su sustento y manutención. Multiplicó estas divinidades para cada necesidad que tenía propicias las unas y malélicas las otras, cuyas mercedes y favores imploraba o cuya ira y enemistad temía y aplacaba con sacrificios.

Más tarde se simplificó en su mente la idea de la divinidad y creyó en un solo Dios a quien atribuyó el poder de haber sacado el Universo de la nada y de haber formado al hombre como la más perfecta de entre sus criaturas, llamada a gobernar a los demás seres de la tierra. Porque el hombre era el predilecto de Dios, le puso un Edén para que gozase de todas las cosas de la naturaleza y se hartase de cuantas maravillas encerraba con una sola condición, que no comiese del árbol que se erguía en medio del Edén.

Pero el hombre se rebeló contra esta orden y las páginas del Génesis nos cuentan lo que ocurrió después que el primer hombre y la primera mujer hubieron comido del árbol prohibido.

“Y entonces los ojos de ambos fueron abiertos y comprendieron que estaban desnudos y entretejieron hojas de higuera y se cubrieron.

“Y oyeron la voz del Señor Dios paseando en el jardín en la frescura del día y Adán y su esposa se ocultaron de la presencia de Dios entre los árboles del jardín.

“Y el Señor Dios le llamó a Adán y le dijo: ¿Dónde estás, Adán?

“Y él dijo, Oí vuestra voz en el jardín y tuve miedo, porque estaba desnudo y me oculté.

“Y el Señor Dios le dijo: ¿Quién te dijo que estabas desnudo? ¿Has comido del árbol que te mandé no comieras?

“Y el hombre dijo: La mujer que me diste de compañera me dió de la fruta y comí.

“Y el Señor Dios dijo a la mujer: ¿Qué es lo que has hecho? Y la mujer dijo: La serpiente me tentó y comí.

“Y el Señor Dios dijo a la serpiente: ¿Por qué has hecho eso, maldito serás entre todos los animales y bestias del campo, te arrastrarás y comerás polvo en todos los días de tu vida.

“Y dijo a la mujer: Yo multiplicaré en gran manera tu tristeza y tu concepción; en dolor concebirás y desearás a tu esposo y estarás bajo su dominio.

“Y dijo a Adán: Porque tu has dado oídos a la voz de tu esposa y has comido del árbol que te he mandado que no comieras cuando te dije: No comerás de él; maldita sea la tierra por tu causa; en dolor comerás en todos los días de tu vida.

“Espinas también y cardos producirá para tí y te alimentarás de la yerba del campo.

“Ganarás el pan con el sudor de tu rostro hasta que vuelvas a la tierra porque fuiste sacado de ella; polvo eres y en polvo te has de convertir.

“Y Adán dió a su esposa el nombre de Eva, porque es la madre de todo ser viviente.

“Y el Señor Dios dijo: Cuidado, el hombre ha llegado a ser uno de nosotros, conoce el bien y el mal; no vaya que extienda su mano y tome también del árbol de la vida y coma y viva para siempre.

“Entonces el Señor Dios le hizo salir del jardín del Edén para trabajar la tierra de donde fué sacado. De este modo, el hombre fué arrojado de él y Dios colocó al Oriente del Edén querubines con espadas flamíferas que iban a todas direcciones para guardar el secreto del camino del árbol de la vida.”

Tomando literalmente el sentido de este pasaje bíblico, parece inferirse que Dios había creado al hombre en un estado de inocencia tal que no conocía siquiera su propia desnudez y le eximió de trabajar la tierra para disfrutar de todos sus dones. La tierra no producía entonces espinas ni cardos, todo era abundancia, fertilidad, lozanía. La naturaleza era amiga; no había cierto ni nevada que le aterriera de frío ni zona tórrida que le hiciera sudar de calor. Todos los animales estaban a su servicio y aun las mismas fieras se volvían mansas a su voz. Pero con el pecado todo cambió; empezó a conocer que estaba desnudo y se avergonzó de su desnudez. Sintió frío y tuvo que vestirse. La tierra produjo espinas y cardos, los animales se volvieron terribles enemigos suyos. Desde entonces el hombre nació entre dolores del vientre de la mujer y tuvo que ganar su alimento mediante el sudor de su rostro. Sus días se acortaron y su cuerpo quedó destinado a convertirse en polvo.

Tenemos, pues, que si el primer hombre no hubiera desobedecido el mandato de Dios, su descendencia se hubiera librado de toda pena y trabajo y vivido en perpetuo estado de gracia e inocencia. La criatura humana hubiera obrado el bien de un modo natural e inconsciente y el mal, el dolor y el sufrimiento serían ignorados. Por desdicha nuestra la debilidad del primer hombre trajo consigo todos los males que afligen a la humanidad sobre la tierra y nosotros, en consecuencia, expiamos el castigo que ha sido impuesto sobre él.

Cualquiera que sea el crédito que nos merezca este pasaje del Génesis, difícilmente se encontraría una explicación más plausible de las contradicciones que existen en el alma humana como esa que aparece en el Libro Sagrado. Porque a la verdad el ser humano es el ser más contradictorio que existe; luchan dentro de él pasiones nobles y tendencias bajas; es solicitado muchas veces por altísimas aspiraciones, por impulsos elevados, otras veces le atraen los más rastroeros sentimientos, los afectos más impuros y se puede decir con verdad que aun tratando de obrar con toda perfección hay siempre algún tinte de imperfección lo mismo que en el colmo de la más refinada maldad se encuentra a veces un destello de bondad. No parece, ciertamente, sino que el alma humana siendo en su origen de naturaleza superior ha sufrido de algún modo y en algún tiempo una especie de degeneración.

Cierta escuela de filosofía pretende que la naturaleza humana ha quedado tan deformada y debilitada por el pecado original que abandonada a sí misma tendería inevitablemente al mal. De aquí que a su juicio, es necesario imponer una estrecha vigilancia y disciplina en todos los momentos de la vida sin permitir la menor expresión de la personalidad, restringiéndola y cohibiéndola, hasta el punto de convertir al hombre en ser autómatas e irresponsable, sujeto permanentemente a dirección externa e incapaz de dirigirse por sí mismo desde el momento que le falte esa dirección.

La filosofía masónica no ha perdido la fe en la bondad de la naturaleza humana y considera la libertad como el don más propicio, el derecho de nacimiento de todo hombre. Procura, pues, inculcar la doctrina de que el hombre debe ser educado para la libertad y buscarse y conocerse a sí mismo para dar libre expansión a sus facultades y disposiciones innatas. Esta educación supone el libre ejercicio de la razón no sólo para pensar y razonar por propia cuenta, sin sujeción a dogmas o criterios hechos y establecidos consagrados por la tradición o por el uso, sino también para seguir una pauta de conducta que el crea más conforme con la prudencia y sabiduría no obstante que vaya en contra de la generalmente aceptada y admitida. La razón es la más noble facultad de que Dios ha dotado al hombre y no es merecedor de ese don quien renuncia a pensar por sí mismo y se contenta con aceptar sin discusión aun los más grandes absurdos, simplemente porque le han sido enseñados o transmitidos. Cada uno de nosotros tiene el derecho, aun más, la obligación de añadir algo, siquiera sea una pequeña pieza al edificio del progreso y no es renunciando al libre uso de la razón como podemos llevar a cabo la construcción de ese edificio sino aportando algún nuevo pensamiento, alguna nueva idea, algún nuevo proceso de acción o de norma de conducta. El que se contenta con tomar de la sabiduría de los siglos todo lo que necesita para su bienestar sin dar nada en cambio es un derrochador, no un colaborador.

Fero muchos confunden la idea de la libertad con la ausencia de toda disciplina, sea interna o externa. La Masonería no interpreta la libertad en ese sentido. Entiende, por contrario, que desde los primeros pasos de su vida, el hombre debe desenvolver dentro de sí mismo tales inhibiciones de modo que su conducta como su pensamiento estén sujetos a límites geométricos. La mayor parte del simbolismo moral de la Masonería está tomada de la geometría y de la arquitectura precisamente porque cree en los frenos inhibitorios para la conducta moral del individuo.

El que no tiene nociones de la geometría no puede construir un edificio. El nivel, la plomada y el compás son instrumentos absolutamente necesarios si queremos levantar un edificio que ostente simetría, belleza y fuerza. En sentido moral esto quiere decir que no podemos ser ingobernables e intemperantes en nuestros apetitos y deseos; por el contrario, éstos deben estar sometidos completamente al imperio de la ley y de la razón. Pero más que la disciplina de la ley lo que pide la Masonería es la

disciplina interna; la disciplina voluntaria impuesta a sí mismo, no la disciplina forzada impuesta de fuera. Esto es más necesario en una democracia que en cualquiera otra forma de gobierno. Porque en la democracia el individuo tiene menos trabas exteriores y las facilidades para el mal son más ilimitadas. Por mucho tiempo nuestra disciplina moral ha obedecido a la creencia de que las buenas obras se premiaban en la otra vida con una bienaventuranza eterna y las malas se castigaban con el fuego eterno. Esta idea de la disciplina se parece mucho a la idea del criminal que deja de cometer el crimen sólo por miedo a la cárcel. No debemos dejar de delinquir precisamente por temor al castigo sino obrar el bien por la idea del bien mismo. La idea de obrar por consideración al premio o al castigo produce una moral hipócrita, que induce al hombre a infringir la ley si cree que pueda ocultar la infracción y evadir el castigo, mientras que la idea de la disciplina interna imbuye en nosotros la práctica de hacer el bien porque es bien y no hacer el mal porque es mal, sin ninguna consideración a si nuestro acto ha de obtener recompensa o castigo.

El problema del bien y del mal ha sido uno de los más fundamentales que ha tenido presente la humanidad en todo tiempo. Desde el principio del mundo, el esfuerzo de todas las religiones y de todos los gobiernos ha sido siempre la extirpación del mal por todos los medios. Si no lo dijera tan claro el Génesis, afirmaríamos que el mal es ciertamente una herencia y patrimonio de la especie humana, porque no ha podido ser eliminado. Todo el proceso de la civilización ha propendido en lo material a aliviar al hombre del dolor y sufrimiento que provoca el trabajo pero en lo moral, ha consistido en mejorar y refinar los sentimientos bajos de la naturaleza humana. Pero el problema está siempre en pie y el hombre moderno no es superior al primitivo en cuanto a algunos instintos que le caracterizan.

Observad, por ejemplo, algunos casos de observación práctica. El primer instinto que aparece en el niño es el de la dominación. El niño principia por pedir las cosas que le gustan y llora y patalea hasta conseguirlas. En noventa por ciento de los casos, su madre o nodriza le da lo que pide con el fin de aquietarle.

El instinto luchador viene en segundo lugar a tomar su puesto en el alma del niño. Es uno de los instintos que más han sobrevivido. En la escuela el niño busca siempre una ocasión para pelear. Por el motivo más fútil, los niños empiezan a disputar, luego se agarran y se pelean hasta que ruedan por el suelo. Nada se hace para poner a raya este sentimiento, por el contrario nuestro sistema de educación le favorece y estimula por medio de los juegos y ejercicios atléticos con la idea de preparar al hombre para la lucha dura por la existencia.

El instinto de explotación es otro de los más dominantes en el hombre. Éste explota a su semejante, siempre que pueda, el educado al ineducado, el fuerte al débil, el capitalista al obrero o vice-versa. En las relaciones de pueblo a pueblo y de nación a nación, el instinto de explotación se manifiesta más todavía.

El instinto sexual es tan pronunciado ahora como en los tiempos pasados si hemos de creer al clamor público que trina contra las licenciosas maneras de las jararas de nuestros días. Las orgías romanas palidecen ante las crudas pinturas que exhiben las escenas de nuestros clubs nocturnos.

No hay duda que nuestro siglo ha avanzado en los dominios de la naturaleza y del pensamiento y los descubrimientos científicos de nuestra era nos permiten esperar ulteriores desenvolvimientos que superan los calculos de nuestra imaginación.

Pero cuando se considera que al lado de estas maravillosas conquistas que han cimentado el dominio del hombre sobre la tierra en que vive y han aumentado su comodidad y bienestar, el mal y el crimen se presentan también más audaces y no parece sino que toda la obra de la educación ha fracasado porque no ha logrado mejorar y refinar los sentimientos brutales del hombre, surge la pregunta de si el

mal es realmente incorregible y el hombre nunca podrá librarse de él por lo mismo que es la herencia y patrimonio de la especie humana.

No creo que debemos desalentarnos en lo más mínimo. Si se abarca en conjunto la marcha de las instituciones y de los pueblos, se puede ver que en general el sentimiento humano se ha dulcificado y que aun en los actos más brutales del hombre como en la guerra y en la esclavitud se ha humanizado el trato de los vencidos, prisioneros y esclavos. Experimentos hechos con los presos y criminales mediante la libertad bajo la palabra de honor o el trabajo industrial y agrícola en las penitenciarias modernas han proporcionado evidencias de que la naturaleza humana, aun en medio de su degradación, guarda un destello de esa chispa divina de inteligencia y bondad con la que sabe corresponder a toda muestra de humanidad o de confianza puesta en ella. La idea fundamental de toda religión y moralidad se resuelve prácticamente en caridad. ¿Cuándo ha habido más caridad y filantropía que en nuestros tiempos? ¿Cuándo han existido más organizaciones caritativas e institutos de beneficencia superiores en cantidad y calidad a las de cualquier época? ¿Cuándo se han destinado más sumas por los gobiernos para aliviar las miserias públicas y los padecimientos humanos que en esta época llamada despectivamente materialista?

Mi propia concepción es que el mal es inseparable del bien y que los dos no son más que el anverso y reverso de una medalla. Los mismos beneficios que nos ha traído la civilización han servido con frecuencia para realizar el mal. De hecho el aeroplano, los grandes barcos mercantes, los progresos de la química se han empleado durante la última guerra para los fines de destrucción. El robo y el asesinato se han considerado siempre detestables, pero cuando se roba a un ladrón o se asesina a un déspota o tirano la conciencia pública aplaude. La bribonería, la astucia en ciertos casos se consideran como justificadas cuando están acompañadas

de éxito. Al lado del bien ha existido siempre y existirá el mal quizás según el plan de Dios para estimular nuestra diligencia y constancia en convertir el mundo en lugar cada vez más habitable y cómodo para la vida de seres inteligentes y gregarios destinados a vivir en paz y armonía y no a devorarse como alimañas en un bosque.

No puede simbolizar mejor la vida humana como en el pavimento mosaico que tapiza nuestro suelo y que indica cuan asociados y entremezclados se hallan el mal y el bien, el dolor y la alegría, la pena y la satisfacción en toda la trama de nuestra existencia. No puede simbolizarse mejor la obra del masón que en la construcción de un templo que está siempre por acabar porque en realidad, por mucha sabiduría que tengamos, por mucha destreza que poseamos, por mucha caridad que sintamos hacia nuestros hermanos y nuestros semejantes nunca lograremos alcanzar la perfección. El templo que tratamos de edificar somos nosotros mismos. Los materiales que tenemos que pulir, ordenar y apilar son nuestras pasiones y vicios. Hay, desgraciadamente, demasiados prejuicios y preocupaciones de raza, de religión, de política que ciegan la inteligencia y no enaltecen el corazón para reconocer la verdad, cimentar el amor fraternal y socorrer al necesitado. Tenemos que despegarnos de estos prejuicios y preocupaciones. Lo que la Masonería pide es que cada individuo tenga mente abierta, simpatía viva y caridad desinteresada porque es solamente con esas piedras y sillares podamos levantar el templo dedicado a la Paternidad de Dios y a la Fraternidad de los Hombres en que consiste la fuerza y secreto de nuestra Unión.

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Un Trabajo Meritorio

Más de una vez hemos hablado en estas columnas de la necesidad y conveniencia de que cada Logia dé los pasos necesarios para la confección de una historia o por lo menos para la recopilación de todos los datos necesarios a fin de que algún Hermano pueda más tarde redactar una crónica o historia adecuada. Entre las Logias que ya han hecho algo en la materia se halla la Isla de Luzon No. 57 que tiene la buena suerte de contar con un hermano de mucha experiencia y buena voluntad, nuestro Gran Secretario auxiliar, Ven. Hmno. Ramón Mendoza. Este Hermano ha reunido las copias de los documentos históricos de su Taller en un tomo primorosamente encuadernado, enriquecido con comentarios suyos, y al hacerlo, ha colocado la piedra angular o más bien los cimientos para una historia de su querida Logia.

En la introducción a su obra, el Ven. Hmno. Mendoza relata como ciertos Hermanos se reunieron en la casa No. 115 de la Calle Villalobos, Quiapo, con el fin de fundar una nueva Logia, como la solicitud de dispensa se perfeccionó en la residencia de un Hermano muy activo y emprendedor, No. 1045 Calle Arlegui, también en Quiapo, y como a las 12:40 de la tarde del 13 de Febrero de 1920, el Muy Ilustre Gran Maestro Rafael Palma estampó su firma en la carta dispensa que dió vida al nuevo Taller. De los 28 firmantes de la solicitud de dispensa, 27 procedieron de la Logia Biakna-Bato y uno de la Araw No. 18, según consta en la copia de dicha solicitud que forma parte de la recopilación.

Un año después de firmada la carta dispensa, o sea, el 10 de Febrero de 1921, la nueva Logia fué constituida bajo carta constitutiva y sus dignatarios y oficiales fueron instalados por el Gran Maestro, Muy Ilustre Hermano Edwin E. Elser, actuando de Maestro de Ceremonias el Muy Ilustre Hmno. Newton C. Comfort, ex-Gran Maestro y Gran Secretario. La instalación se verificó en tenida blanca, en el salón del Rito Escocés del Templo Masónico en la Escolta, y fué seguida por un concierto musical, baile y banquete, siendo muy numerosa la concurrencia.

El autor no dice nada de la historia de la nueva Logia después de su constitución, porque se limita a exponer "la causa de la organización, fundación y constitución de la Logia Isla de Luzon No. 57, M. L. y A., de acuerdo con los datos recopilados de los archivos de la Gran Logia de M. L. y A. de las Islas Filipinas." Sin embargo, la colección nutrida de documentos que presenta, abarca algunos que son de mucho valor para algún historiador futuro y también una cantidad de boletines publicados por la Logia en 1920 y años siguientes, programas de fiestas, etc., que forman un archivo histórico de importancia.

El trabajo del Ven. Hmno. Mendoza, verificado "sin otra recompensa que la satisfacción de hacer algo útil," puede muy bien servir de modelo a otros Hermanos dis-

puestos a emprender la tarea de echar las bases para una historia de su Logia. Es muy de esperar que vendrá el día en que algún Hermano abnegado y trabajador construya sobre los cimientos establecidos por nuestro celoso Gran Secretario auxiliar el edificio de una historia de la Logia Isla de Luzón que constituya el orgullo de ésta y forme una contribución valiosa a la historia de la Francmasonería en el Oriente de Filipinas.—L. F.

Algunos Pensamientos Sobre la Maçonería

Al tomar posesión de su cargo como Venerable de la Logia Araw No. 18, el Ven. Hmno. Augusto Piccio expresó algunos pensamientos que, aunque no sean nuevos, tienen el mérito de ser bien escogidos. Dijo entre otras cosas lo que sigue:

La Maçonería es pureza de conciencia y nobleza de espíritu.

El mayor anhelo de la Maçonería es obrar con justicia, su lema es amar a la patria; su distintivo es el heroísmo; la tolerancia es su dignidad; su talismán es la lealtad; la benevolencia es uno de sus esfuerzos y la caridad su emblema universal.

La Maçonería es fe en el Supremo Creador, es esperanza en la inmortalidad y caridad para todos.

Los que no comprenden la Maçonería no aprecian el bien que contribuyen los masones a la comunidad, al orden público y a la civilización, porque los masones, doquiera esparcidos alrededor del globo, hacen el bien y practican la virtud no con bombos y platillos sino en silencio.

Vasto Campo de Actividades

El campo de actividades y estudios que nos ofrece la Maçonería simbólica es tan inmenso, que el Maestro masón tiene material suficiente para muchísimos años; en efecto, hay bastante para toda una vida. No hay necesidad de buscar nuevos campos de actividades si deseamos completar nuestra educación masónica; podemos hacerla desempeñando una tras otra las dignidades de la Logia; y estudiando la maçonería en todos sus aspectos, encontraremos una fuente de luz inagotable, llena de atractivos que vigorizarán nuestra mentalidad masónica.—*Revista Masónica de Chile.*

Instalación de la Logia Makawiwili No. 55, Capiz

En la noche del día 23 de Enero, a las 8:00, se celebró la tenida de INSTALACIÓN PÚBLICA de los dignatarios y oficiales de esta Logia para el año masónico 1931, siendo el oficial instalador el Ven. Her. Guillermo I. Jimenez, P. M. de esta Logia, y el maestró de ceremonias, el Her. Montano Iligan, miembro de la Respetable Logia Ma-Bu-Ti No. 92. Los oficiales que fueron instalados son los siguientes: Salvador Villarruz, Venerable Maestro; Felix G. Martinez, Primer Vigilante; Rufo Arcenas, Segundo Vigilante; Gregorio Orosco, Tesorero; Carlos Quimpo, Secretario; Ricardo Alba, Capellán; Leopoldo Azcarraga, Maestro de Ceremonias; Restituto Santillana, Primer Diácono; Kong Chong Eng, Segundo Diácono; Yu Tik Tiong, Primer Experto; Adelfo Morales, Segundo Experto, y José M. Becares, Guarda-Templo.

Después de instalados los oficiales, el Ven. Her. Leonardo Garduño, P. M. de la Logia Sinukuan No. 16, presentó la jura de Past Master al Venerable saliente, Hmno. Ceferino Sevilla. Se pronunciaron discursos por los Venerables Hermanos Garduño, Sevilla y Villarruz.

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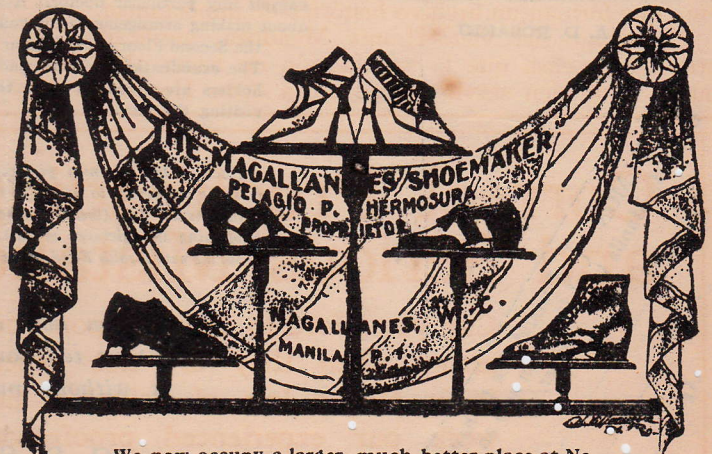
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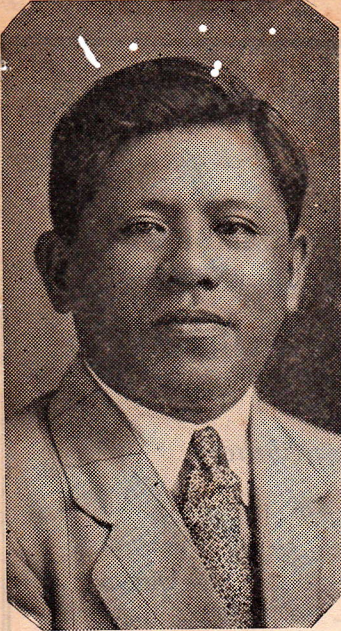
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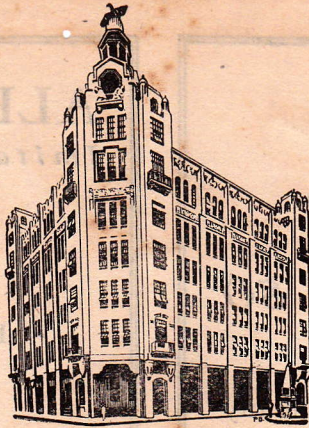
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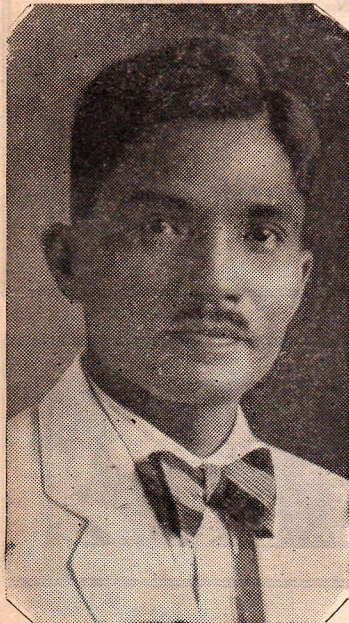
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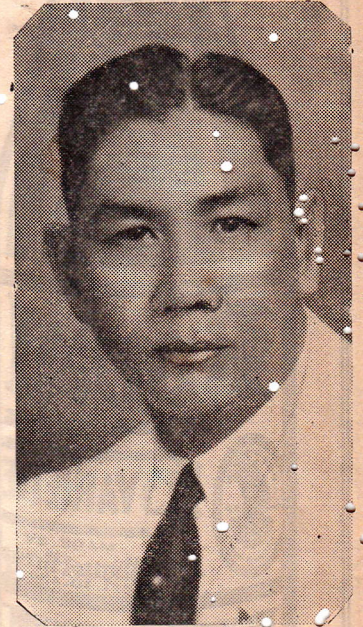
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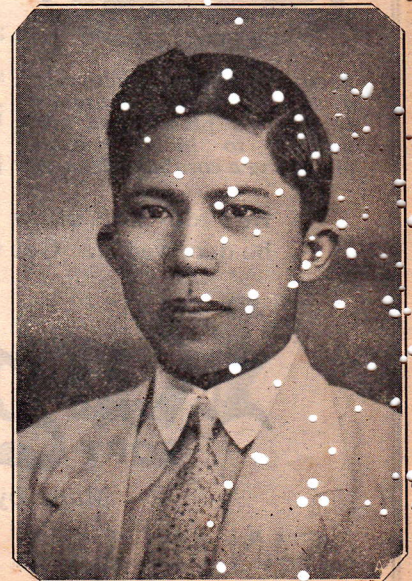
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