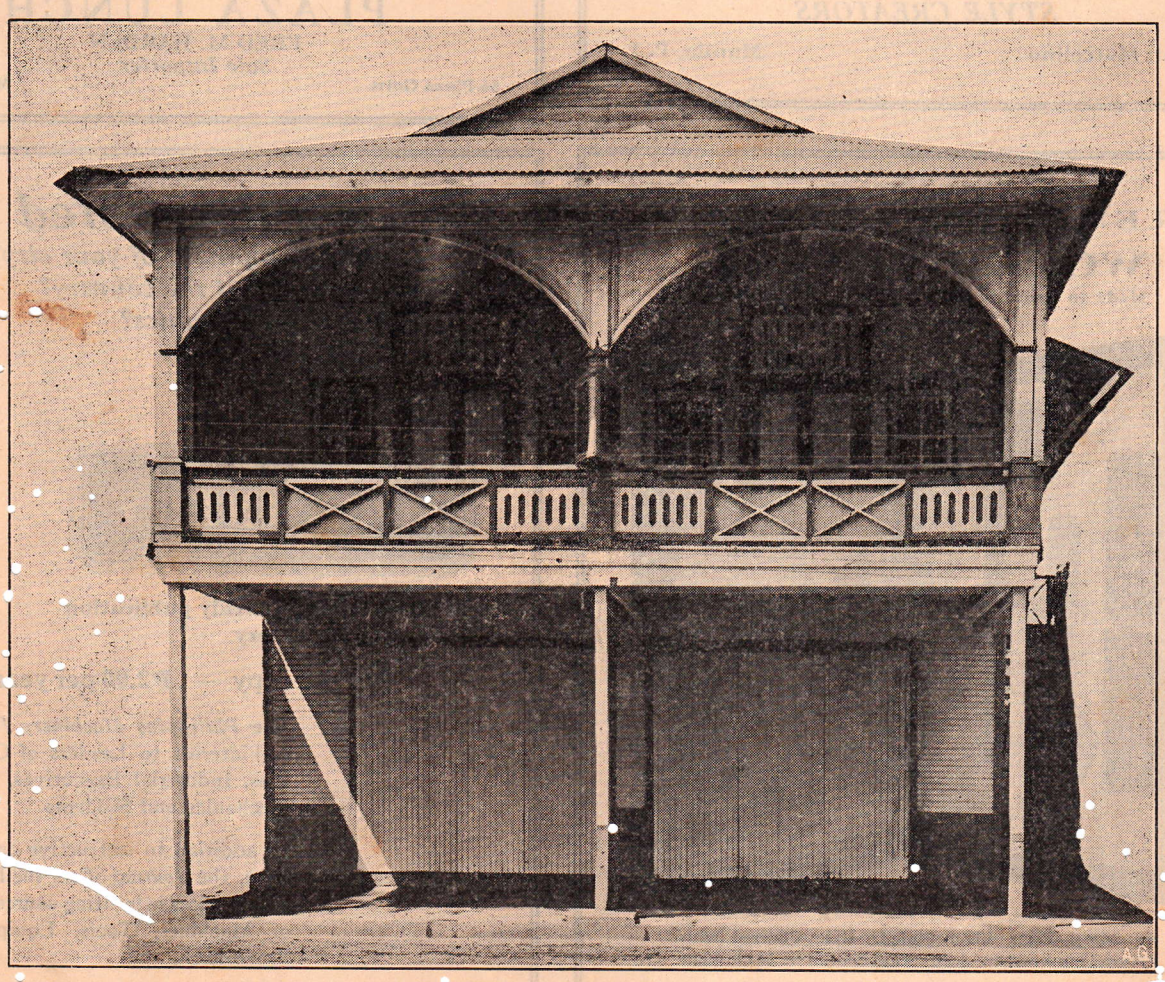
The Cable Tow

Vol. VIII Manila, P. I., May 2, 1931 No. 12

Index Number

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 LODGES OF THIS JURISDICTION



MASONIC TEMPLE, OLONGAPO, P. I., BURNT APRIL 1, 1931

The Hike SHOE

Built by Filipino Craftsmen

THIS handsome, dressy **HIKE** model in all the desirable leathers is waiting for you at a **HIKE** dealer somewhere. If you appreciate a good shoe ask for this model.

HIKE SHOE FACTORY

STYLE CREATORS

286 San Marcelino — Manila, P. I.

PEOPLES MORTGAGE AND INVESTMENT COMPANY

Peoples Bank Building

Loans—Investments—Purchase and Sale of Securities

N. E. MULLEN, President

Smoke

"It's Toasted"

CREAM of the CROP

PLAZA LUNCH

FRED M. HARDEN

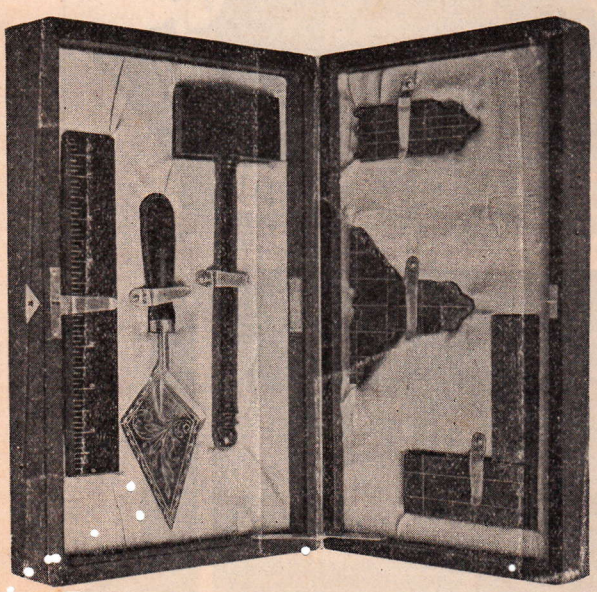
Sole Importer

56 Plaza Goiti — Manila, P. I.

PRESENTATION SETS

WORKING TOOLS

Made to Order of the Finest Philippine Woods



All Metal Parts Silver Plated. Case Covered with Fabricoid or Leather. A Beautiful Set can be Made from

₱60.00 To ₱80.00

Philippine Education Company, Inc.

101 ESCOLTA

Are you interested

in the development of your city?
the products of the country?
Industrial economics?
or Mechanics?

Then read the

PHILIPPINE MACHINERY JOURNAL

an independent monthly publication devoted to Machinery.

20¢ per copy — ₱2.00 per year

The *Philippine Machinery Journal* is of real interest to Leaders of Civic Activities, Industrial Executives, Engineers, Mechanics and Students.

In addition to instructive data in each issue, the *Journal* offers the Public valuable services in locating sources of supply of Machines, Tools, Equipment and Processes.

Room 512, Masonic Temple,
Escolta, Manila,
P.O. Box 1735.

THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Address all communications to THE CABLETOW, P. O. Box 990, Manila, P. I. Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06

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 **May 2, 1931** **No. 12**

Editorial Section

Our May Number

With the May number, we close the eighth volume of the CABLETOW, which means that this is the 96th issue of the official organ of our Grand Lodge. The 100th number will be that of September 1931. We have again prepared an index for this volume, the same as last year, not separately and to be sold, but attached to and forming part of the present number. As a historical record of Freemasonry in these Islands, the eight volumes of the CABLETOW have a greater value than most of our Brethren realize, and we sincerely hope that a large number of Brethren and all the Lodges will have their CABLETOW bound. The practice, initiated last year, of printing the index for the volume in the May number will facilitate the binding considerably. Those who desire to take advantage of the contract which the CABLETOW has with the printer regarding binding, are referred to the announcement in the Official Section of this issue.

In closing this CABLETOW Year, we desire to thank those of our Brethren who have assisted us with contributions to our columns, with constructive criticism, and in other ways. We have of necessity had to step on a few tender corns; but we desire to assure the Brethren concerned that we have never done so except when dire necessity compelled us to do it. The task of an editor is a delicate one and to please all is impossible. Anyway, we shall strive to do our best, as heretofore, and more no man can do.

The Dying Fire of Enthusiasm

The development and progress of Masonic enthusiasm in the young Craftsman reminds us of a camp fire. You start it with plenty of dry kindling and it bursts into a brilliant flame. Then you leave it alone and before you know it, you have a heap of charred sticks with faintly glowing ends which, after a few minutes more of inaction would go out altogether. Off comes your hat, and after some judicious fanning, the fire again bursts into flame, but this time it is not a passing affair, because the heat has dried the mass of the wood and all you have to do is to add fuel from time to time.

With the impression received when the degrees were conferred upon him, the newly-made Master Mason is enthusiastic and full of good resolutions. But things happen to cool his ardor. He meets indifferent Masons or, perhaps, some of the black sheep of Masonry. Something disagreeable occurs in the Lodge where he thought ideal harmony always prevailed. May be his ambitions for office are thwarted and he does not understand why. The fire of enthusiasm dies down and soon nothing will be left but charred, dead sticks unless some event or some good Mason fans the embers and causes the glowing coals to burst forth into that enthusiasm which is real and lasting.

There is constructive work for the older, experienced Mason who sees the younger man lose faith and drift away!—*L. F.*

Labor Day

Honest labor has the esteem of the high and the low, the rich and the poor. It is not now performed with a bowed head as in the ancient times. The laborer need fear no man in our days as he is no longer the beast of burden of the mighty and wealthy. May first has been set aside by the Government as Labor Day—a rather useless and foolish gesture were it not for the symbolism involved. However, the observance of the day hardly comes up to its character and importance, a thing which can be said of other official holidays. To the average man, it is merely another red-letter day on the calendar, a day on which he can take it easy and need not work. Such is Labor Day.

Mother's Day

Mother's Day is a day observed not officially, but unofficially throughout the United States of America. Why set aside one day for doing that which we should do every day of the year? Was the day invented for the neglectful, undutiful son, as a reminder that on that particular day he must not commit the sin of neglect of his mother? Or was it, perhaps, invented and promoted by the designers and sellers of cards, as an addition to the holidays on which these are bought and sent, as if there were not enough of them? We believe in a Mother's Day of 365 calendar days, and of 366 when it is a leap year.

Hospital Day

There is in May a day with a qualifying noun attached to it on which really useful work is done, and that is Hos-

pital Day. On that day, the hospitals throw their doors open to visitors in order to enlighten the general public upon hospitalization. A large portion of the public still needs to be enlightened on that subject, and everybody will admit that hospitals can not very well offer special invitations and inducements to visitors every day of the year. To Masons we earnestly recommend a visit on that day to the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital, 101 Quesada, Tondo. We would like to have more of our Brethren hospital minded, and we are sure that a visit to the Masonic Ward is the best means of making a new friend for the great charity of Freemasonry in the Philippine Islands, the Masonic Hospital for Crippled Children.

Memorial Day

From a day on which the memory of the dead of the American Civil War was honored, Memorial Day has become a day of general homage to the men and women who have rendered patriotic service to their country in time of war. In the Philippines we decorate the graves of the dead without asking for what flag or cause they fought or suffered, or even if they ever bore arms. While largely an American national holiday, there is an important Filipino participation in its celebration and more Filipino graves are decorated on that day in these Islands than American graves. To a certain extent, on Memorial Day we also honor the soldiers, sailors, marines, and nurses who are still with us in the world of the living, as they render homage to those who have passed on. Memorial Day is recognized by many of our Masonic Lodges as on it they send delegations to the cemeteries to decorate the graves of the departed Brethren. We hope it will be observed fittingly this year.

Ten Years Old

We congratulate three Lodges of this Grand Jurisdiction who will complete ten years of chartered existence this month: Tamaraw Lodge No. 65, of Calapan, Mindoro, constituted by Most Wor. Grand Master E. E. Elser on May 13, 1921; Tupas Lodge No. 62, of Cebu, Cebu, constituted by the same Grand Master on May 20, 1921, and Mayon Lodge No. 61, of Legaspi, Albay, likewise constituted by Most Wor. Bro. Elser, on June 2, 1921. The three Lodges mentioned are active and vigorous bodies of Masons and are each a great element for good in its province.

Wor. Bro. James M. Bury Passes Away

We write these lines coming from the death-bed of our Brother James M. Bury, Past Master of Far East Lodge No. 10 and member of Benjamin Franklin Lodge No. 94. He died at his home at 37 Escolastica, Pasay, during the night from the 27th to the 28th of March, from heart trouble. Brother Bury leaves no family but his widow, who was his faithful and loving companion for many years and his devoted nurse in the recurrent attacks of the disease that carried him off. He leaves a host of friends to whom he has endeared himself by

> The best portion of a good man's life,
> His little, nameless, unremembered acts
> Of kindness and of love.

The remains have been cremated and the ashes are to be scattered on the face of the sea. Services in commemoration of our beloved Brother will be held at the Scottish Rite Hall at 5.15 p. m. on Easter Sunday, April 5th.

Wor. Bro. Bury came to the Islands as a soldier in the "Days of the Empire" and was subsequently with the Manila Fire Department, the Manila Electric Company, the Manila Railroad Company, and the Bureau of Customs. He was 54 years of age when he died.

Editorial Comment and Correspondence

Scurrilous Attacks

The German poet was right who said:

> Es liebt die Welt, das Strahlende zu schwärzen
> Und das Erhabne in den Staub zu ziehn,

or, in plain English, The World loves to dim what is brilliant and to drag the sublime into the dust. Bro. Reynold E. Blight, whose fine editorials in *The Masonic Digest* of Los Angeles we have been reading with much interest, administers a scathing rebuke to an iconoclast of this kind when he says what follows under the heading "The Lincoln Myth":

Edgar Lee Masters, a rhymster who caught a fleeting notoriety some years ago by a book of ribald epitaphs, makes another bid for attention by publishing an attack upon the memory of Lincoln. Says Masters: "Abraham Lincoln destroyed the American system. He was the ruin of its character and its primal hope. The Lincoln myth must cease." He pictures the Great Emancipator as mannerless, unkempt, uncouth, vulgar, under-sexed.

America will not take kindly to the Masters onslaught. Those who knew Lincoln forgot the grotesqueness of his clothes, the roughness of his manners. They were conscious only of his sincerity, his sympathy, his quick understanding, his all-embracing humanity. The heart of the homely man throbbed with a divine compassion for suffering and distress, and human need never appealed to him in vain.

Lincoln is not a legend or a myth. He was a man of flesh and blood upon whom shone the light of genius. At a crisis in the nation's history he came as "a man sent from God," and by his calm judgment, indomitable will, unswerving purpose and benevolent character saved the nation from disruption. He stamped the impress of his personality upon this country. The memory, the ideal of Lincoln is a priceless possession and it will take more than the squirt-gun of a sensation-seeking scribbler to destroy the veneration in which he is held.

Professor Einstein

In 1922, the writer had the honor of traveling from Marseilles to Hongkong on the same ship with Professor Einstein, but he confesses that he did not discuss the theory of relativity with the great man nor anything of that kind. A small anecdote related by Wor. Bro. A. Heber Winder, P. M. of Evergreen Lodge No. 259, of Riverside, Calif., in *The Masonic Digest*, brought the massive head, bushy mane, and shrewd eyes of the famous savant back to the writer's memory. Here it is:

When Dr. Einstein was at Palm Springs recently, a Cahuilla Indian woman named Mrs. Gygwentah Big Tree, presented him with gifts and begged him to search the great heavens, up among the distant stars, for the missing heart of Tahquitz.

Years and years ago, even centuries and centuries ago, the Indian God, Tahquitz, lived up on the mountain top. He was a very good God, and worshipped for his many acts of kindness. Then one day, long, long ago, the other gods became angry at him and took him apart. Later on they put him together again but forgot to put in his heart. So now he blows and howls and growls on the night when the big wind sweeps down the canyon and out across the desert.

Generations of Cahuilla Indians have come and gone, always searching for the heart of Tahquitz. Perhaps, they think, the heart may be up there in the heavens, and that Einstein, the "Big Medicine Man of the Stars" may find it. Tahquitz, like many humans, would be a good deity if he only found his heart.

Wise and good though Professor Einstein may be, we fear his is not the right medicine and Tahquitz will have to go on blowing and howling on stormy nights.

Belgium Resuming the Apron

Under the caption *Le Tablier* (The Apron), *La Revue M*, a Masonic journal published in Brussels (Maurice Cock, Rue du Noyer, 28) says:

The foreign Mason visiting Lodges in Belgium is surprised and shocked to see the Belgian Brethren work without wearing their aprons. Only the officers, Apprentices and Fellow Crafts wear that eloquent universal symbol. Here and there, however, some M. M. wears it, generally a foreign Brother or some one who desires to set an example.

Efforts have been made to have the Brethren return to this important tradition regarding Masonic dress. They have not been successful; but ought to be resumed with greater perseverance.

Since we all dream of universality, do not let us neglect anything apt to bring us closer to each other, and nothing can do that better than a similarity of dress, if not of thought.

Moreover, the Grand Orient of Belgium has repeatedly passed resolutions in this sense. Here is the text of one which it adopted on October 24, 1920:

"The Lodges shall be asked to observe the rituals strictly. It shall be recommended to them that they reestablish the wearing of the apron, which constitutes the most expressive symbol of the Mason at work."

In a circular dated November 19th, it insists again, stating that this does not exclude the wearing of the baldric, and pointing out the fact that in England and America, the wearing of the apron is compulsory in all degrees.

This is a good suggestion. In fact, Ye Editor was quite astonished to note, on occasion of his visits to Masonic Lodges in Belgium in 1922, that only the Entered Apprentices and Fellow Crafts wore aprons, while the Master Masons were adorned with baldrics and the distinctive medals of their respective Lodges, with the "badge of a Mason" conspicuous by its absence. It is to be hoped that Belgium will fall into line with the majority of the recognized Masonic Grand Jurisdictions in this and other important respects, because its membership, though small, is composed of a splendid type of Masons, and the efficiency of that contingent of Masonic workers should not be impaired by the abandonment of ancient precepts and traditions of the Craft.

A Good Idea

We have before us the February-March number of *The Trowel*, the monthly bulletin published by Pintong-Bato Lodge No. 51, F. & A. M., of Bacoor, Cavite. The *Bulletin* is well written and well gotten up, but what strikes us most is the last page of it, which we reproduce hereunder:

.....1931

The Master,
Pintong Bato Lodge No. 51, F. & A. M.,
P. O. Box 1592, Manila.

I am furnishing the following information in accordance with your request:

1. Full name.....Age.....
2. Present occupation or position.....
3. Business address.....
4. Residence.....
5. Married or single?
6. Number of children.....
7. Are you insured or not?.....
8. What masonic books do you have and which of them are you willing to lend to other members? (If this space is not sufficient, please write list on separate sheet of paper).....

.....

.....

9. Do you want some masonic books sent to you?

.....

.....

10. Suggestions for good of masonry in general and of our Lodge in particular.....

.....

.....

.....

.....

This is an excellent idea on which we congratulate the Lodge in general and the originator in particular. Properly accomplished, this questionnaire will give the Secretary a check on the addresses of the members and the Lodge an idea of the condition of each member as regards family and insurance. It also shows that the Lodge is interested in the Masonic education of its members and that its watchword is Progress. We hope that each and every member of the Lodge will answer the questionnaire received by him. And we also hope that many other Lodges will follow the initiative of Pintong Bato No. 51.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Arturo G. Cayetano (27), John C. Hart (41) and Augusto Piccio (18), to act as Grand Lodge Committee for Visiting the Sick during the month of May, 1931.

Secretaries, Attention!

Attention is invited to the following points concerning the CABLETOW which some of the Secretaries, being new men, evidently don't know:

1. The CABLETOW management and Grand Lodge have nothing to do with individual accounts for subscription of the Lodge members. In fact, as far as these offices are concerned, there is no such a thing as a "subscription": there is merely a *contribution* for the support of the CABLETOW, ("CABLETOW *Quota*") paid to the Grand Lodge (since December 1, 1929) by each Lodge, at the rate of ₱1.20 for each Master Mason on the rolls of the Lodge on the date of the annual return. A Brother is entitled to the CABLETOW from the date of his initiation, and all initiations should, therefore, be reported immediately, with the address of the new Brother, to the CABLETOW Office. No charge is made for additions to the list of members entitled to the CABLETOW received during the year, nor is any credit given for names dropped during the year; in other words, the only money transactions of the Lodges with the Grand Lodge office as regards the CABLETOW are the payment of the CABLETOW Quota jointly with the Grand Lodge dues, at the time the annual return of the Lodge is made.

2. Payments for periods prior to December 1, 1929 must be made direct to the CABLETOW as this indebtedness accrued under the old arrangement.

3. Send changes of address and notices of names to be added or dropped, punctually, and send twice a year, or oftener, a copy of your mailing list, for checking purposes. The CABLETOW management is often blamed for the non-receipt of papers in cases in which the Secretary has not notified the office of changes of address, initiations, reinstatements, etc. A number of cases of papers being removed from the mails or mail-boxes by enemies of our Institution have also been reported. In all cases, inform the CABLETOW office.

4. In sending material for the columns entitled "Personals" and "Lodge News," follow the instructions generally published at the head of each of these columns. Our space is limited and we often have to omit items on this account; but we always try to give everybody a square deal.

5. The CABLETOW space is expensive and we can for this reason not publish resolutions of condolence, thanks, etc., passed by the Lodges, circular letters issued by Masters of Lodges, etc. What is fit and proper material for a Lodge *Bulletin* or circular is not always suitable for a paper going to nearly 7,000 readers in all parts of the world. The Board of Editors is the judge of what is to be published and what is not to be published.

6. The archives of each Lodge should include a complete file of the CABLETOW. Progressive Lodges are having their CABLETOW bound. Be sure that at the end of the year you have a complete file of the paper to show that you have not neglected this obligation during your term of office. With each May number we now print an index for the CABLETOW year which makes it easy to find things. Notice the index in this number, covering Volume VIII (June 1930 to May 1931).

Stated Meetings of Manila Lodges

May 1 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

May 2 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
May 4 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95; Plaridel Temple.
May 5 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
May 6 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
May 7 (*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.
May 8 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.
May 9 (*Second Saturday*).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
May 11 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
May 12 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
May 13 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.
May 14 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
May 15 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.
May 16 (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.
June 1 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95; Plaridel Temple.
June 2 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
June 3 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
June 4 (*First Thursday*).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
June 5 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
June 6 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
June 8 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
June 9 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
June 10 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.
June 11 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
June 12 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.

Binding *The Cabletow*

Progressive Lodges and progressive Masons throughout the Islands are having their numbers of the CABLETOW bound. The management of the CABLETOW has a contract of many years' standing with the printing company under which the latter binds twelve numbers of any volume of the CABLETOW in neat fabrikoid binding for the sum of three pesos the volume. The CABLETOW management will give the benefit of this rate to any person desiring to have his numbers bound and will in this case donate the index. Missing copies will be supplied at 20 centavos each. If the bound volume is to be sent by mail, remit 64 centavos additional to cover postage and registration fee. Money must be sent in advance; make remittance payable to THE CABLETOW, P. O. Box 990, Manila, P. I.

Loss of Receipt for Dues

Receipt for 1931 dues is reported lost by Bro. Bonifacio A. Tiburcio, of Isabela Lodge No. 60, now at Dumaguete, Or. Negros.

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.*

Pieces of Architecture

Paul Revere—A Yankee Jack-Of-All-Trades

By PROF. GILBERT PATTEN BROWN, Litt. D., L.L. D.
(*Master Mason and Master Biographer*).

The most all-round worker at all trades in his time and generation in the Western Hemisphere was a member of the "Old Scottish Lodge"—the Lodge of St. Andrew, Boston, there made a Master Mason in 1761, and became Worshipful Master of his Mother Lodge and in time was elected Grand Master of the Most Wor. Grand Lodge of Massachusetts. He was twice married, could not sing well, never wrote any poetry; but in most other lines of human endeavor he excelled his contemporaries.

A recent work entitled "Paul Revere," by Emerson Taylor (Illustrated. 237 pp. New York: Edwin Valentine Mitchell and Dodd, Mead & Co. $3.50) is highly worthy of reading; but of course it does not touch Col. Revere's domestic or Masonic life.

History, novelized biography and what-not in current, clashing "one", this first full "study" in twenty-five years of our Revolutionary War patriot, "head-strong" soldier, "master-craftsman and great industrial pioneer," however Yankee-facetious and juvenile Algerlike in small parts, is at bottom intelligent and scholarly.

Paul Revere was born on New Year's Day, 1735, on North Street, Boston, "now Hanover, opposite Clark Street," the grandson of persecuted and exiled Huguenot De Rivoires, "minor nobility" of "old France." First son and second of eight children of Apollos De Rivoire and "a Boston girl," née Deborah Hichborn, he was born "blest" to toil. His father had come over to the Colonies in 1715 as an indentured tinker's lad, aged 13, who had soon changed his name, "on account the Bumpkins could pronounce it easier," to say nothing of "for business and social reasons," to the less "outlandish" one.

Ultimately the son founded what Mr. Taylor tells us was to become, in 1929, "Revere Copper and Brass, Incorporated," producing "a very large and increasing proportion of the whole country's output of manufactured copper, brass and bronze."

Paul Revere traveled a hard road into history. He suffered courtsmartial for three years, for "cowardice" and for whatever else, presumably, the pestiferous smaller politicians of his day could think of. He was disgraced when serving as a Colonel of the Continental Army he did much to set in motion; and throughout a lifetime he had to live this down, but he had the necessary stamina. Also he had to live down numerous little charges of "craft" plagiarism and charges of petty thieving against his "government"—"thieving" that took the form of "overcharges" for his designing, engraving and printing money. Then too, Paul was social "small fry," the butt of snobbery, and the perennial willing tool of politics he never could learn any better than to dabble in. He remained small fry until riches came to him.

Parts of this version of Paul Revere the man (one more human paradox who turns paragon in his last chapter) remove him from the Longfellow poem and set him on feet that are not too far removed from clay. For example, in this biography's first chapter, the thirty-odd-year-old Paul is hailed into court and properly fined for "inducing" a street brawl. This doubtless helped to give him practice for organizing his Boston North End fellow-mechanics, small merchants, brewers, and so on, into those "high Sons of Liberty" who were to be the eyes and the masssinews of the coming Revolution.

Agitator, horse-shoer, teeth-"fixer," "jack-of-all-trades second to none in Yankee history," a rather scurrilous poet, crudely Pieter Brueghel-like caricaturist, extremely versatile, Paul Revere not only contributed variously and

pricelessly to refining our country's blunt senses of the esthetic and the reverent with his countless exquisite silver tankards, teapots, sugar and punch bowls, cream pitchers and golden-throated church bells, but he aided vitally in making us a nation in the first place, by pirating the powder-making formula from a dog-in-the-manger Philadelphia powder-profiteer, and by furnishing powder to the northern Colonies of his Revolution.

Modestly, this book is a reliquary of our deepest American life.

Lieutenant-Colonel Revere died in Boston on May 10, 1818, and is sleeping in the Old Granary Burial Ground beside his fellow patriots and Masonic Brethren Hon. Samuel Adams, Major-General Richard Gridley, Hon. James Otis, Col. Jeremiah Gridley, and Hon. Robert Treat Paine. His grave is near that of "Old Mother Goose," the sweet poetess of colonial days. Many times have I stood by the grave of this peerless rider for human liberty and there with uncovered head thanked the Author of the Universe for the useful life of Paul Revere, the dentist, goldsmith, gun-maker, bed caster, copper worker, and engraver.

Masonic Fiction

The Great Hand

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

(Continued)

The Story so far: Guy Galvin, the 15-year old son of a major surgeon of the U. S. Army stationed at Fort McKinley, P. I., is placed by his father under the care of a Brother Mason, Private Santos of the Philippine Scouts, for physical training. The boy's mental development, which had been arrested for some years by an attack of bubonic plague, is going on apace, but he has not yet caught up. The other boys call him "Goofy Guy" and tease him unmercifully, and Santos, who is a pugilist, prepares the boy to enforce respect among the youngsters with his fists. At a picnic, Guy gives a good thrashing to Bob Garry, a big bully. Subsequently, Guy's father is killed in an automobile accident. Upon reaching majority, Guy, who has been doing very well at school, becomes a Mason. He then starts on a journey to Europe, his final intention being to go to the United States and enter Harvard University. Santos insists upon going with Guy and leaves the Army. Between Manila and Hongkong, Major Storm, a fellow-passenger, who was a close friend of Guy's father, reveals to the boy that his mother did not die, but was divorced by his father after deserting him and her child. Storm also tells Guy that he will find that Masonry, like a great hand, will guide and influence him through life. In Hongkong Guy, who has remained pure-minded and guileless, meets his old enemy, Bob Garry, and another old schoolmate. The two entice Guy, who has already had a few drinks, into a bar-room, with the evident intention of getting him drunk. Thanks to the timely intervention of a British Brother Mason, they do not succeed. Upon returning to the house on the Peak where he is stopping, late that evening, Guy rescues a pretty young woman from being robbed and perhaps murdered. She will not give her name, but slips a beautiful ring into his pocket as they part.

After a short stay in Europe, the two travelers sail for New York on the S.S. *Maasland*, Guy in 2nd class and Santos in steerage. Guy is beginning to get acquainted on board and meets, among others, Berthe Welborn, a beautiful consumptive, and Robert Mellinger, an ex-Austrian naval officer, who are evidently lovers.

Chapter VIII—*Enter Anne de Mézeray.*

Guy went up the stairs holding on to the hand rail. The ship had entered a cross-current and was rolling more heavily than it had been. The English coast was still visible to the North and the dark surges of the Atlantic sweeping past the ship looked hostile to the young man.

He stepped on the second-class promenade deck and looked about. Most of the passengers visible were lying on their steamer-chairs, covered with rugs. At the railing he saw a young woman, looking pale and distressed. A red-headed little boy stood by her side, holding on to her hand.

Guy passed the two and was heading for the companion-way when he happened to look back and saw that the youngster had escaped from the nerveless grasp of the mother. She was evidently too sick to pay attention to the runaway who was toddling along the heaving deck. A sudden lurch of the ship started him going rapidly in the direction of the stairs and disaster seemed imminent.

Guy quickly turned and made a dash towards the boy. A steamer chair stood in the way and the young man would probably have come too late to save the child from a dangerous fall. But just in the nick of time, a young girl had jumped up from a steamer chair nearby, tossing aside her rug. She overtook the boy near the head of the stairs and swept him up into her arms. There she stood, facing Guy, with the cause of all the excitement safely enthroned on her left arm. The young man looked into a rosy, attractive face, surmounted by a wealth of dark hair and lighted up by the most glorious eyes of grayish-blue that he had ever seen.

"You have to be quick with children," the girl said, a little out of breath. "I am glad I won the race; you could hardly have reached the little fellow in time to save him from a tumble to the deck below."

The little boy was looking with astonished eyes into the friendly face of his rescuer. He evidently thought it was all a game and a pleased grin spread over his homely little face. But already his mother had noticed his absence. For a moment she looked frightened, then she saw the runaway and came forward to claim him. She stammered a few words of thanks upon taking the boy from the arms that held him, then she turned to go below. The girl watched mother and child disappear through the cabin entrance, then she turned towards Guy.

"It is hardly safe on deck with all this rolling," she said. "You don't seem to mind it a bit."

Guy was looking admiringly at the trim figure when he noticed a tiny gold square and compass pinned to the girl's breast.

"I don't mind the rolling at all," he said. "By the way, madam, that pin of yours interests me."

"Does it?" asked the girl, looking up into his face with a smile, "Then you probably are a Mason?"

"I am."

"Ah, I am glad to hear it. You know, my father was one, and when I made my first trip from Belgium to England as a small girl, all alone, he made me wear this pin. He died a few years ago; but I remembered this pin when I started out on my present long voyage. My father looked upon a Mason's pin as a regular talisman and I have an idea it will not do me any harm to wear one."

"Indeed it won't! There will be unseen eyes watching over your welfare and you will find hands willing to help and protect you wherever you go. I myself shall count it a pleasure to render you any service. But I must introduce myself: my name is Guy Galvin, I come from Manila, in the Philippine Islands."

The young girl's face beamed. "How interesting! I am Anne de Mézeray, from Brussels. May I take you by your word, Mr. Galvin, and ask a service of you immediately?"

Guy liked the roguish smile with which the pretty Belgian looked up at him. He replied that his offer was unconditional and complimented her on her perfect English.

"I had part of my education in England," she explained, "and am half English myself. The favor I want to ask of you is that you give me the support of your strong arm as we shall walk up and down the deck. I also want a description of life in the beautiful islands from which you come. I love to hear tales of travel, you know. The ship is dancing a regular tango now and the deck is rather slippery, and unless I keep busy and stay in the air, I may succumb to that old enemy of womankind, the *mal de mer*. Are you willing to do all that?"

"I am delighted, Mademoiselle de Mézeray," answered Guy, offering her his arm. "There is not much of a crowd on the promenade deck to pilot you through, and neither of us will feel cold after we have covered the first half-mile."

Guy wrote in his diary that evening that he had had

the most delightful walk of his life with the most charming and interesting girl he had ever met.

Chapter IX.—*"The Five."*

There was one table in the smoking-room of the *Maasland* which was always occupied by the same merry crowd of five persons after the choppy waves of the British Channel and vicinity had been passed and the majority of the passengers had overcome the *mal de mer*. The soul of the party was pretty Anne de Mézeray. Her hearty, silvery laugh was contagious and Guy was constantly to be found in her company. The beautiful, pale face of Berthe Welborn, with the hectic flush and the greenish-blue passionate eyes, attracted many a side-glance from the card-players at the other tables. Mellinger was always near her, anxious to attend to her slightest wants, his honest eyes fastened upon her like those of a faithful spaniel upon his beloved mistress. Guy's handsome boyish face and happy mien rivalled with the Belgian girl's laugh in lighting up the dark corner in which they were sitting, as Mellinger said. The fifth member of the party was Georges St. Clair, an ex-Prussian army officer, light blond, blue-eyed, well-groomed and polished. He had been taken a prisoner in 1914, during one of the first battles on the Western Front, and had been in a prison camp in England after that. St. Clair was a *bon vivant* who liked to speak of his ex-mistresses with whom he had spent his fortune before the World War. It was he who suggested that the five form a club for the duration of the voyage, to be called The Five, with the gentlemen pledged to provide entertainment and refreshment for the ladies. St. Clair set the pace. He had a great predilection for caviar and anchovy sandwiches or biscuits with champagne at all hours of the day and sang students' and folk songs with his beautiful tenor voice when the spirit moved him.

Guy enjoyed himself immensely. He took frequent walks on the promenade deck, which was becoming more and more crowded, with Annie, as the rules of the Five Club compelled him to call his friend. He greatly admired the attractive little Belgian. He had never met her equal in vivacity and *esprit*. Berthe, on the other hand, puzzled him. He occasionally found her sea-green eyes resting on him when he walked or talked with Annie. He knew that she was unhappily married and that she was planning to obtain a divorce and marry Mellinger. He wondered how it all would end.

After a few days, the air became warmer and Annie walked oftener and later on deck with Guy than before. The young man reflected with terror that in a few days the inevitable separation would come. He had for some time imagined himself in love with Peggy Garry and the picture of the beautiful stranger of the Peak of Hongkong had lingered for a while, but now he knew that he had really met his fate and was deeply in love with Annie. One evening, in a dark corner of the deck, while he was helping the girl into her cape, he overcame his timidity and kissed her. To his surprise, after a slight struggle she lay quietly in his arms and allowed him to go on kissing her. But when Guy began to speak of his love for her, she put her fingers on his lips.

"No, dear," she whispered. "I have told you I am going to America to be married. On Tuesday we must separate, you to go your own way and live your own life, and I to keep my promise. You would not have me break my word, dear, would you? Kiss me while you may, but don't urge me to do a thing that would make me lose my self-respect."

Guy pressed the girl passionately to him. "But, Annie," he pleaded, "I know you don't love that man in St. Louis; you will be unhappy with him. Don't you care for me at all?"

"I do care for you, Guy—more than I ought to. I am at fault, dear; I should not have let you see how I care for you."

"But why should you marry that man? Do you or do you not love him?"

"To tell you the truth, I don't really love him. I knew him when we were at school together in Brussels. I hated him then. But half a year ago, when he came back from America, he began to court me. He fascinated me with his tales of adventure and his plans for the future. He has talent and I admire him for that. But love him—I might as well tell you the truth, Guy: I wanted to get away from home; my mother and I cannot get along together and I was profoundly unhappy."

"Annie—"

The girl tore herself loose. "Don't torture me!" she begged. "Good night, Guy!" and she disappeared in the dark.

Next morning at ten o'clock the five were again occupying the table in the corner of the smoking-room. Annie looked pale and Guy noticed that both Mellinger and Mrs. Welborn were silent and preoccupied. Only St. Clair had retained his usual joviality. Looking around him he pounded on the table.

"What is this —a morgue? Let us get some life into this shack! Hey, steward, a magnum of Pommery and sandwiches—caviar, salmon, anchovy. Make it snappy! Come on, Berthe and Annie; smile, smile, smile, as the Britishers used to sing in the war!"

The champagne loosened the tongues and brightened the eyes; but the old spirit was gone never to return.

"I'll tell you what it is, Georges," said the poetic Mellinger. "The cares and worries of the future are again upon us now that we are approaching the land. In any gay company there is always one unbidden guest, 'Mutter Sorge', Mother Care, we call her at home. One by one, the merry-makers see her sitting in the corner, the little gray old woman with the haggard eyes, and once she places her cold hand on a warm heart, the smile disappears from the face, the song is stilled, and all that is left is wormwood and ashes."

Chapter X.—*Enter the Princess.*

The life had gone out of the little party. In the afternoon, a stewardess handed Guy a note from Annie, informing him that she was packing and would be unable to join him on deck. The boy was downcast. He listened a while to Santos entertaining a crowd of admiring steerage passengers with his guitar and singing, then he went to the purser's office to attend to some business. As he passed the entrance to the music room, he looked inside. A lady was sitting at the piano; her white fingers were idly running over the keys. She was tall and slender and was dressed in mourning. Something about her struck the young man as familiar.

The deck steward who was passing caught the direction of Guy's gaze. "That is Princess Vorontsov," he whispered. "Beautiful, rich, and acomplished." Guy was about to continue going towards the second class when the princess turned and looked his way. With a half-stifled cry she bent forward as if she did not believe her eyes. The young man, too, was startled: the woman in black was no other than the lady of the Peak! Guy was undecided whether to give any sign of recognition, but the princess herself solved his doubts. Holding out her hand, she came towards him.

"I am so glad to see you again," she said. Her rich, clear voice thrilled the young man, and he gazed eagerly into the splendid blue eyes that had fascinated him so powerfully under the electric light at Hongkong. He again felt himself drift under their spell.

"Let us sit in the corner over there, Mr.———"

"Galvin is my name, madam."

"Now I can tell you mine, too, Mr. Galvin. I am Princess Vorontsov. I can not explain my attitude and actions

the last time we met; but I wish to assure you that you have rendered me a service that nothing I could do will ever repay. If you knew—"

The princess stopped and gazed out upon the sea, then she turned again towards the young man.

"I wish there were something I could do for you, some service I could render you."

Guy smiled and raised his left hand, displaying the emerald ring.

"I was surprised when I arrived at my friend's that evening and found this wonderful ring in my pocket, madam. I value it so highly that I am wearing it constantly, though it is not a man's ring."

The princess made a deprecating gesture. "That trifle!" she said. "I was thinking of something worth while. But tell me who you are and where you are going, Mr. Galvin. You have played a most important rôle in my life and I am anxious to know all about you."

"I am alone in the world, madam. My father, an American army officer, died a few years ago in the Philippines and I am on my way to the United States to enter Harvard University."

"I intend to make a stay in the United States myself and shall certainly look you up if you will let me," the princess said, graciously. "If I had only known before that you were on board! Have you been having a pleasant time?"

"Oh, madam! the most wonderful time in my life!" The boyish enthusiasm with which Guy said this made the princess smile.

"It is good to be young and have the best part of life still to live, Mr. Galvin. You must give me your address because I am anxious to keep in touch with you. During the first weeks of my stay in the United States I shall be busy looking after my interests; but after that I hope to see you and become better acquainted with you. I will let you go now, but on the condition that you will have dinner with me this evening."

"I am sorry, very sorry, madam. This is our last night on board and we are five friends in second class who have agreed to dine together. It is good of you to invite me, but I really cannot accept."

The princess looked disappointed. "I understand," she said. "Before you go, I shall give you my address and I want you to give me yours."

The young man watched the princess as she drew a small gold card case from the hand bag by her side and began to scribble a few words on a card. She was very beautiful with her aristocratic profile and perfect figure; but Guy saw that despite her youthful appearance she was a mature woman who had lived and suffered, and not a mere girl as he had thought at first.

He rose and bowed after the princess had handed him the card.

"You will receive my address as soon as I shall have one, madam," he said. As the princess rose, her fan slipped from her lap. Guy stooped down and picked it up.

"What a beautiful fan," he said, admiringly, as he handed it to the princess.

"I have a collection of fans," she explained. "That is about the only hobby I have. There are fans of carved ivory, lace, sandal-wood, anything you please. But you seem impatient to get back to your friends, Mr. Galvin. I shall see you again to-morrow. *Au revoir.*" The slim white hand lingered in the young man's for a few moments, then she gave him a gracious nod and left the music room while Guy hurried back to his own part of the ship.

He found Anne de Mézeray waiting for him. She was slightly pale and looked tired, he thought. The girl's face brightened as she saw him. Eagerly she took his arm.

"Come on, let us take a walk on deck. Make it long; it will probably be the last one we shall take together. What kept you so long in first class?"

The young man explained that he had met Princess Vorontsov, whose acquaintance he had made in China, and had talked over old times with her. The girl was interested.

"You have distinguished friends," she said. "Two years ago the princess was in Brussels for a while, visiting with the royal family. I saw her once or twice at concerts. She is one of the most beautiful women I have ever seen."

An elderly, rather stout man who passed them at that moment, apparently taking his constitutional, gave a friendly nod to them. Annie turned towards the young man. "Do you know him?" she asked, eagerly.

"I do; the first day out he introduced himself as a Mason and we had quite a chat together. He is Mr. Moller, a business man from East St. Louis, of German birth but a staunch American citizen. I noticed that he wears the Victory Medal button."

"He has spoken to me, too. Like you, he noticed my masonic pin. But I am rather disturbed by one discovery I have made: he is acquainted with my fiancé whom he met in Illinois."

"Well?"

"Aren't you unsophisticated, Guy? Don't you see that according to European standards, my conduct on board has not been quite conventional, to say the least? My actions might be misconstrued and misrepresented and the garbled version might reach the man in St. Louis, either before or after our marriage."

"Don't worry, Annie. That man is a Mason and you are a Mason's daughter. No harm will come to you through any word or act of his."

Annie's face lost the worried look. "I believe you, Guy," she said. "To be frank, I am afraid of the future and the idea of that protecting hand of which you spoke the other evening is a great comfort to me. There goes the bugle. I am going down to dress. I'll try to be my old self once more at dinner, Guy."

Chapter XI.—*The Last Evening on Board*

Despite the music and the abundance of champagne at table, dinner that evening was not a gay affair. Berthe had her cup filled rather too frequently; she laughed incessantly but there was a false note to her laugh. Annie's frank, merry laugh was not heard; moreover, a coldness seemed suddenly to have sprung up between her and St. Clair whose questions she answered with monosyllables until he finally subsided into silence. Mellinger looked preoccupied and spoke very little. For a while Berthe talked rapidly in French to Guy who did not understand half she said, then she embarrassed him by seizing his hand under the table and pressing it warmly. He looked questioningly into the handsome, flushed face.

"I understand it all, poor boy," she whispered. "Poor Annie! Why is she so set on ruining her happiness and yours? I shall speak to her to-night in her cabin; I may be able to induce her to change her mind. What does a promise or vow amount to when there is no love?"

After dinner Berthe drew Guy's arm under hers and made him walk up and down the deck with her a few times. At last she said: "Annie has slipped off into her cabin; she is afraid she will give in if she stays on deck with you. Robert and I have had a tiff and I have ordered him off the deck for the evening. Georges has fallen from grace; he is drinking with a fat German general in first class. I am now leaving you, Guy, to have a heart-to-heart talk with that sweetheart of yours. Wouldn't it be fine if I succeeded, dear boy? I would just love to see you two married in New York to-morrow or the day after."

Guy had been waiting about half an hour when Berthe's slender form reappeared at the door of the smoking-room where the young man was absent-mindedly watching two men play chess. Defeat was written on her face.

"Come, dear," she said. "Let us have a bottle of champagne together and talk of something bright and happy. Bad news will keep. I shall tell you everything after a

while, out on deck." Linking her arm into the young man's, she drew him into the corner.

The cork of the bottle popped and the steward filled the glasses. Berthe raised hers. She looked bewitching with her flushed face and shining eyes. "*Vive la joie*!" she exclaimed. "Here is to love and happiness, Guy! Take it where you find it—steal it if you must! Forget what cannot be changed!"

The young man emptied his glass, then he looked affectionately into the hypnotic green eyes under the penciled brows.

"You are awfully good to me, Berthe. I am sure Annie—"

"Sh! dear boy—that is a tabooed subject. Drop it. Tell me about the Philippines, the country you love so much, Guy. I want to think of blue seas, green islands, and shining white beaches, and of happy, care-free people. Let us forget the grave-yards and weeping-willows, shrouded in cold mists, that are awaiting us."

Guy smiled. "All right, Berthe chérie, I am only too willing."

The young man knew how to talk, and the Canadian was an attentive listener. At last the smoking-room began to fill with people and Guy quietly withdrew his arm from Berthe's waist. The young woman rose.

"Thank you for that delightful hour, dear," she said. "Now take me to my deck-chair and tuck me in. I must tell you what Annie said. I wish I had a different report to make, poor boy."

They stepped out of the smoking-room and found the deck almost empty. Berthe's chair was in a remote, dark corner. She laid down on it and Guy covered her carefully with rugs, then he seated himself on the edge of the chair.

Berthe took his hand in hers. "I have nothing to say other than what I have already told you, dear. Annie is obdurate. She did not cry; but she looked like a stricken creature. Twice I thought I had her won over but the final answer was always 'no'. She simply won't cast aside conventions and follow the man she loves. I can't understand her."

The young man gazed out into the dark night. From the ball-room came strains of music and from the steerage deck below the tinkling of Santos' guitar. The noisy young people who had invaded the smoking-room were laughing and chattering. Guy did not feel as downcast as he thought he would. The verdict of fate could not possibly be final, he thought. Something must happen to prevent Annie's sacrifice. The young man forgot the beautiful woman by his side until she reminded him of her presence by drawing him down to her.

"*Mon pauvre chéri*," she murmured. "You are heart-broken, I know. Come, I'll comfort you. Kiss me, dear." Her arms tightened about the young man's neck and her warm lips met his in a clinging kiss. The blood began to pound furiously against Guy's temples. He pressed Berthe to him and returned her caresses with passion. For the moment he imagined he was holding Annie in his arms. At last Berthe sank back, exhausted. Drawing the young man's hand to her breast, she said: "Feel my heart, how it beats. You have nearly killed me, bad boy!"

Guy stammered an apology. He was ashamed of himself. Berthe seized his hands.

"No apologies, dear. If you knew—*Mon Dieu*, dear, if things were only different! What a wonderful lover you would make!" Again she drew his head down. When she released him at last, the exertion was followed by a fit of coughing.

"Take care, Berthe," pleaded the young man. "Robert told me—"

Berthe laughed bitterly. "Forget Robert for the moment, dear. If I could pass out like this, I wouldn't mind if I died now. I know I am doomed, Guy. I also know that I could lengthen my life by foregoing most things that make life worth living. But I am not going to do it! I want all the love and pleasure I can get out of life while it lasts. I am going to empty the cup to the dregs. I am not Annie, dear; if I were in her place, nothing in the world would keep me from you!"

Guy stood at the ship's rail, with the cool night breeze fanning his hot brow, long after he had helped Berthe down the stairs. Her passionate kisses were still burning on his lips. Before they had separated, she had practically offered him her love. He pitied Mellinger who was bound to suffer a cruel deception ere long, because Berthe would certainly leave the impecunious Austrian for the first man able to offer her what she wanted. Indeed, Berthe was not like Annie!—(*To be continued.*)

Our Dead

He is not dead, this friend—not dead,
But in the path we mortals tread
Got some few trifling steps ahead
And nearer to the end.
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead.

—*Anon.*

Brother Vicente Palanca Tan Suy Guan.
Member of Luz Oceánica Lodge No. 85.
Died on February 13, 1931.
Buried under the auspices of his Lodge on February 15, 1931.

Brother Asisclo Castañeda.
Member of Pilar Lodge No. 15, Imus, Cavite.
Died on January 30, 1931.
Buried under the auspices of Pilar Lodge No. 15.

Brother Jao Gui Chuan.
Member of Araw Lodge No. 18.
Died on January 27, 1931.

Wor. Brother Pedro Sarino.
Past Master of Pintong-Bato Lodge No. 51, Bacoor.
Died on March 17, 1931.
Buried under the auspices of his Lodge at Bacoor, on March 29, 1931.

Wor. Bro. Faustino Mañago.
Past Master of Pilar Lodge No. 15, Imus.
Died on March 25, 1931.
Buried under the auspices of his Lodge at Imus, on March 29, 1931.

THE PAROQUET RESTAURANT
LOBBY, MASONIC TEMPLE
BREAKFAST LUNCHEON
HOME-MADE ICE CREAM
TEA—SPECIAL COFFEE

FREE
One 5×7 Enlargement with each and every Roll of Film developed and printed by us.
SEND THEM IN.
PHOTO FINISHING CORP
P. O. BOX 2986 159-161 ESCOLTA PHONE 2-29-27
MANILA, P. I.

Wor. Brother James M. Bury.
Past Master of Far East Lodge No. 10 and member of Benjamin Franklin Lodge No. 94.
Died at Pasay on March 28, 1931.
Remains cremated. Necrological services held over ashes at the Masonic Temple, Manila, on April 5, 1931.

Brother James William Lattin.
Member of Charleston Lodge No. 44, Agaña, Guam, M. I.
Died on November 10, 1930, while en route from California to Seattle, Wash.

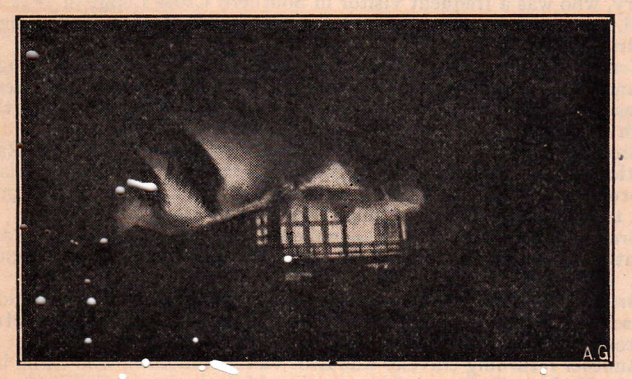
The Death of Sir Alfred Robbins

Sir Alfred Robbins, President of the Board of General Purposes of the United Grand Lodge of England and author of "English-Speaking Freemasonry," passed away on March 10th, last, at his home in London, in his seventy-fifth year. He had been a Mason for forty-three years and was active to the last, attending the Ladies' Festival of his Mother Lodge, Gallery Lodge No. 1928, three days before his death. Sir Alfred was an eminent journalist and had the honor of knighthood conferred upon him in 1917. His four sons are members of the Masonic Order.

Bro. Robbins had many friends in the United States which country he visited in 1924 as Special Envoy of the Grand Master of England to the Grand Bodies of America. With him disappears one of the outstanding figures of modern Freemasonry.

Our English Brethren have the sympathy of the Craft in the Philippine Islands in their bereavement.

Lodge News



Lincoln Lodge Temple in Flames

From Lincoln Lodge No. 34, Olongapo, P. I.

Olongapo Masonry has more than its usual budget of news for this issue of the CABLETOW, and like human life, the chronicle of recent events in Lincoln Lodge is checkered with good and evil.

On March 28, 1931, the Lodge gave a despedida party to Bro. H. R. Taylor at Bro. Gordon's farm, in view of Bro. Taylor's impending departure for Cavite where he will complete his tour of duty with the Asiatic Fleet. Bro. Taylor is a member of Corregidor Lodge No. 3, but has done a great deal for Lincoln Lodge and its members. The members of the Lodge who attended this party and ladies accompanying them were taken to and from Gordon's Farm in Bro. Gordon's bus, and Bro. Gordon also contributed the services of his orchestra to make the party happy. It was an enjoyable occasion which will be remembered with pleasure by all.

On April 1, 1931, at 2:30 a. m., a fire started in a Chinese store in Olongapo and destroyed eleven houses, among them the hall of Lincoln Lodge No. 34. The Lodge lost everything it had, except the secretary's records, desk, filing cabinet, typewriter, etc., the Lodge seal, altar bible, working tools, tyler's sword, master's gavel, water cooler, wall clock, and 6 chairs. The value of the property saved is estimated at ₱455.00 and that of the property destroyed at ₱4,855.00. The charter was also burnt. The reports mention no insurance but we gather from them that the Lodge will either build another temple or purchase a building to replace the one destroyed,

Most Wor. Bro. Larkin, upon receiving the news of the disaster, expressed his sympathy to Wor. Bro. Dr. Doroteo F. Bala, Master of the Lodge, and said he hoped 'that the time may soon come when the Lodge will again be domiciled in a new temple and that the courage and determination of the Brethren may never waiver nor falter until the temple is completed."

We join our M. W. Grand Master in his expressions of sympathy and confidence and hope that our Olongapo Lodge will receive moral and material support from its Sister Lodges in the reconstruction of its home.

From Charleston Lodge No. 44, Agaña, Guam, M. I.

Charleston Lodge recently had the pleasure of listening to an able address upon the origin and early history of Freemasonry, delivered by Bro. M. H. Silverthorn, of John A. LeJeune Lodge No. 350, Quantico, Virginia. Another instructive talk much enjoyed by the members present was one on "Washington the man and the Mason," by Bro. Francis Lee Albert, Chaplain, U. S. Navy, of Osage Lodge No. 102, of Osage, Iowa. The lecture last mentioned was delivered at the stated meeting of the Lodge on March 9th, last, at which the Lodge celebrated the 12th anniversary of its constitution. Wor. Bro. Charles E. Bennett, the Master, gave a résumé of the work of the Lodge in the past and paid tribute to the Brethren who founded the Lodge and to those who have been carrying on the work since that time. Refreshments were served after the meeting which was a very pleasant and interesting one.

From Service Lodge No. 95

Degrees were conferred by the Lodge as follows: March 23rd, Bros. Adams, Holmes and Klein passed; March 30th, Bros. Adams, Holmes, and Dandrew raised; April 6th, Bro. E. A. Wilson, of Dade Lodge No. 14, Key West, Florida, passed, and April 13th, Bros. Brown and Klein raised.

A very interesting talk was delivered at the March 30th meeting by Dr. W. LeRoy Fuller, P. M. of Mt. Olive Lodge No. 506, of Los Angeles, who has in the meantime passed on, death coming suddenly on April 13th.

At the same meeting, Bros. Moorhead and Urquhart were each presented with a silver trowel by the Lodge, as a token of appreciation for their faithful and untiring work among the Brethren of the U. S. Navy. Wor. Bro. Masterson made the presentation. Wor. Bro. Masterson thereupon presented the Lodge with a painting of its seal, which was accepted by Wor. Bro. Pittman and ordered hung in the West.

The Lodge voted to have a recess during the month of May, in order that its busy workers may enjoy a well-earned rest.

TO THE MEDICAL AND DENTAL PROFESSIONS

WE CORDIALLY INVITE YOU TO VISIT OUR OFFICES AT
618 ECHAGUE
FOR A DEMONSTRATION OF THE HIGHEST QUALITY OF OUR SURGICAL AND DENTAL INSTRUMENTS AND EQUIPMENTS—

YOU MAY BE ASSURED THAT THEY WILL GIVE YOU A LONG AND EFFICIENT SERVICE AS ONLY THE BEST MATERIALS WERE USED IN THEIR MANUFACTURE. MAY WE BE OF SERVICE TO YOU?

P. O. BOX 1173 L. MODEL & CO., INC. TEL. 2-33-45
618 ECHAGUE, MANILA

Personals

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

Most Wor. Brother N. C. Comfort

On April 2nd, a few days before his intended departure for the United States there to gather new strength and vigor, Most Wor. Brother Newton C. Comfort, P.G.M. and Grand Secretary, had a cerebral hemorrhage which brought about a paralysis of his left side. He has since somewhat recovered the use of his left arm and leg and will be able to sail for the homeland soon accompanied by Mrs. Comfort. Bro. Comfort's sterling qualities and kindness of heart have won him thousands of friends and his eminent services to Freemasonry are recognized and appreciated not in the Philippines alone, but throughout the Masonic world. The members of the Craft in these Islands have received the news of his illness with deep regret and wish our Brother *bon voyage*, a prompt recovery, and a happy return to our shores.

Manila No. 1.—Wor. Bro. Q. S. Lockart, who was seriously ill at St. Luke's Hospital during March, is recovering at his home in Pasay.

Bro. Geo. H. Hayward has been ill for some time and had to undergo a major operation in March at the Spanish Hospital. He is now well on his way to recovery.

Bro. John L. Irwin left on April 7th for the United States where he expects to undergo an operation on his eyes. He will be gone about five months.

Wor. Bro. Clinton T. Alden left Manila unexpectedly on the U. S. A. T. *Grant*; he does not expect to return to the Islands where he is leaving a host of good friends.

Bro. Caspar Alman writes from Pittsburgh, Pa., and Bro. C. Skladal from Fort Leavenworth, Kas. Letters with greetings have also been received from Bro. Thomas K. Collins, Fort Benning, Ga.; Bro. C. S. Burnett, Berkeley, Cal.; Bro. Clayton J. Young, Chicago, Ill.; Bro. W. A. Cristensen, Paanilo, Hawaii, T. H.; Bro. Louis Schapiro, Bangkok, Siam; Bro. Leroy R. Sawyer, Santa Maria, Rep. Colombia; Bro. C. M. Spears, Oakland, Cal.; and Bro. Oliver Z. Stout, Siasi, Sulu, P. I.

Bro. Benson Heale Harvey was raised on March 3rd and Mr. Harry Sally Neumann was initiated on March 17th.

Cavite No. 2.—Three of the members of the Lodge have given their new address as c/o Postmaster, San Francisco, Calif.: W. E. DeFoor and W. W. Willgrube, both on the U. S. S. *Chicago*, and J. C. Miller, U. S. S. *Nevada*.

Two more of the members have joined the San Diego, Calif., contingent; they are Frank Zeman, U. S. S. *Hart*, Destroyer Base, and F. R. Walker, U. S. S. *Holland*, Box 5.

Bro. I. H. Bordihn is at the U. S. Naval Radio Station, Lakehurst, N. J.

Bro. R. F. Curtice may be reached at the U. S. Naval Dispensary, Navy Department, Washington, D. C.

Bro. F. C. Cooley, Ch. Pharm. Mate, is at the Dispensary, Navy Yard, Portsmouth, N. H.

Corregidor No. 3.—Bro. James W. Duckworth, major, M. C., U. S. A., has been transferred from the Sternberg General Hospital, Manila, to Pettit Barracks.

Greetings have been received from the following Brethren: Leilyn M. Cox (Silliman Institute, Dumaguete), S. Guggenheim (Long Beach, Calif.), and Charles C. Connolly (168 W. Chippewa St., Buffalo, N. Y.).

Bro. Henry Atherton Lee was passed at the March stated meeting.

Another member of the Lodge who is about to go to the United States for a vacation is Most Wor. Bro. George R. Harvey. Most Wor. Bro. Larkin has commissioned Bro. Harvey to constitute Amity Lodge upon passing through Shanghai. Mrs. Harvey has left for the United States ahead of her husband.

Bagumbayan No. 4.—Wor. Bro. Charles Gallagher, remitting through Wor. Bro. Fischer his dues and contributions to the Charity and Past Master's Jewel Funds, sends regards and writes as follows from Brooklyn, N. Y.: "I motored to Florida last November, spending Thanksgiving Day with Elmer Jeen and Venancio Adriatico. Elmer appears to be enjoying life on that balmy peninsula. He has built a very nice home for himself with all electric conveniences such as electric refrigerators, electric range and lights of all kinds, in every imaginable place."

Southern Cross No. 6.—Wor. Bro. Irving B. Brown, who was suddenly called to the United States on March 13th, on business of the Radio Corporation of the Philippines, is not expected to return until September. As Bro. J. R. Herdman, the S.W., will not be back until May 7th, the Junior Warden, Bro. A. J. Balls, is acting as Master of the Lodge in the meantime.

Bro. R. E. Holmes unexpectedly returned to Manila on March 12th, and Bros. Edward R. Hyde and C. A. Blue are back from vacations spent in the United States.

Bro. N. E. Mullen and family left for the U. S. on March 21st, for a well earned vacation.

Bro. H. F. Bruggisser was married to Miss Marian Weckherlin at Zurich, Switzerland, on March 19th, and is expected back in Manila soon.

Bro. James R. Lewis sends greetings from New York City.

Bro. Ernest Heybroek reports the passing on of Bro. Peter Perry, his father-in-law, at Fergus, Ontario, Canada, on February 22, 1931. Bro. Perry, who was a frequent visitor in Southern Cross Lodge in 1922 and 1923, was at one time District Deputy Grand Master of Wellington District, Canada.

Cosmos No. 8.—Bro. Claude S. Morton hears the East calling at Maracaibo, Venezuela, while Bro. John W. Ratliff is, for the present at least, not so afflicted, as he likes Los Angeles, Calif., too well for that. Both Brethren report much improvement in their health.

Bro. William M. Thomas has been transferred from the Naval Radio Station at Los Baños to the U. S. S. *Pittsburgh*, which left Manila on February 28th to take Governor-General Davis and party on a good-will tour of ports of Indo-China, Siam, Java, etc.

Bro. and Mrs. Adolf H. Langenheim left on March 12th for a six months vacation in Europe. Bro. Langenheim's home town is Dauenhof, Germany.

Bro. LeRoy W. Huntington returned from his tour of the world on March 1st, bringing with him a charming wife. Bro. and Mrs. Huntington proceeded immediately to Mambulao, Camarines Norte.

Another returning traveler was Bro. Victor Anderson, who came back on the U. S. A. T. *Grant* after an enjoyable vacation in California.

PHONE 2-12-22 **BANNER GARAGE** PHONE 2-12-23
55 ECHAGUE, MANILA

RATES PER HOUR			RATES PER HALF HOUR		
Essex Sedan	5 Pass	₱2.00	Essex Sedan	5 Pass	₱1.00
Chrysler	" "	2.00	Chrysler	" "	1.00
Packard	7 "	4.00	Packard	7 "	2.50

PROVINCIAL TRIPS ON APPLICATION
J. R. KUYKENDALL
Proprietor

For first class shoe repairs mail your shoes to the
INDEPENDENT SHOE SHOP
P. O. BOX 2641, MANILA
All American Materials, American Supervision
Prices reasonable
INDEPENDENT SHOE SHOP
114 Echague
T. G. HENDERSON, *Proprietor*

MR. MANUEL VALENTIN
TAILOR
Formerly Chief Cutter for P. B. Florence & Co.
244 Plaza Sta. Cruz, Manila Phone 2-61-30

LUZON BROKERAGE COMPANY
CUSTOMS BROKERS
LAND TRANSPORTATION AND STORAGE
Derham Building Port Area Manila, P. I.

Bro. Bernard H. Berkenkotter returned to the Masbate gold mines by airplane after our March meeting, covering the distance in 2-1/2 hours.

Bro. Michael J. Hogan sailed from Ireland for New York on February 14th after a brief visit to the "Ould sod".

Bro. Arturo Soler reports a son, born on February 2nd, last, at Zamboanga

St. John's No. 9.—Wor. Pro. Ervin C. Ross' wife returned from a vacation in the United States about the middle of March.

Bro. Walter J. Robb was the commencement speaker at the Annual Closing Exercises of the Ateneo of Manila.

Bro. Walter J. Robb's married son, John, who is living in California, has had to have his foot amputated as result of an accidental gunshot wound.

Bro. Louis Rothenhoefer left for the U. S. on the S.S. *Penrith Castle*, on April 3rd. Shortly before their departure, his daughter Beth was operated on for appendicitis.

Wor. Bro. Charles S. Salmon was in Iloilo and Negros on business from March 7th to 23rd. Upon his return to Manila, he left with his daughters Frances, Emily and Dorothy for a three-week vacation in North Luzon.

Letters have been received from the following Brethren: C. H. Nichols (c/o Armour & Co., 120 Broadway, New York City), Edward J. Oliver (University of Maine, Orono, Maine), Chas. H. Leavitt (P. O. Box 41, Longview, Wash.), John W. Lewis (881 Lafayette St., Bridgeport, Conn.), Merton Best (1909 University Ave., Palo Alto, Calif.), J. Leonard Johnson (5035 Kimberly Ave., Chicago), and Bro. Harry Weinrabe (c/o Islam Shrine, 650 Geary St., San Francisco, Calif.). The Brother last named is now chief steward on the motor ship *City of San Francisco* which runs from San Francisco to Buenaventura, Colombia.

Iloilo No. 11.—Bro. Evaristo Tamonan was granted a recommendatory demit.

Mr. Marcelo Obregon was initiated on February 9th.

Bro. Nicolas Sumayo, formerly with the Radio Corporation, is with the Bureau of Posts since February 13th.

Bro. José L. Zerrudo, on his return from a trip to Cebu, reported meeting a number of Brethren and attending Lodge in Cebu.

Sinukuan No. 16.—Bro. Luciano Ortiz has been appointed vacation judge of Zamboanga.

Pinagsabitan No. 26.—Bro. Apolinar L. Abuel has resumed his duties as municipal president of Magdalena after an operation for tonsilitis.

Bro. Emilio Noriega was undergoing treatment in the Laguna Provincial Hospital in March but is better now.

Bro. Angelo Angeles, provincial auditor, was busy with inspection work throughout the province of Laguna in March.

Bro. José Ambrosio was raised by a special English team headed by Wor. Bro. Fermin D. Buan.

Bro. Gabriel D. Corvissiano, manager of the Red V Coconut Products at Magdalena, who was recently initiated, will soon leave the Islands for a tour around the world. In Switzerland, his home country, he will enter a noted hospital.

Greetings have been received from Bro. Sancho Escueto from Subic, Zambales.

Batong-Buhay No. 27.—Bro. Francisco Z. Reyes has gone to Leyte and Samar for an income and inheritance tax campaign, with station at Tacloban.

Bros. Lao Kien Hun and Uy Ho Po have left for China for a short vacation.

Bro. Angel Montes Sousa, late of Noli-me-Tangere Lodge No. 42, has joined Batong-Buhay Lodge.

Other new acquisitions are Bros. Gregorio Loochiat Po, Ong Ho Tek, and Go Kim Pah, who were initiated in February and March.

Very Wor. Bro. Eduardo del Rosario Tan Kiang's wife recently presented him with a son. On April 12th, the officers and members of this Lodge tendered Bro. Tan Kiang a despedida at the Mignon Hotel, as he was about to leave for a tour of the Orient for the sake of his health.

Bro. Mariano's wife died on April 8th, leaving three children.

Zapote No. 29.—Bro. Eduardo Villafranca, of the U. S. S. *McMicking*, was passed on March 21st.

Bro. Antonio C. Manipis obtained his B. S. degree from the University of the Philippines last March.

Bro. José Tiosejo has lately resigned from the Bureau of Public Works and is now assistant manager of the Philippine Power and Development Company, Nagcarlan, Laguna.

Bro. Raymundo Zamala has opened an automobile business in Cabanatuan, Nueva Ecija.

Bro. Felipe Herrera is no longer connected with the Bureau of Posts; he is now working for the Mackay Radio and Tel. Co.

Maktan No. 30.—Bro. Eufemio Alda's wife died on March 29th. Many members of the Lodge and other Lodges attended the funeral.

Wor. Bro. Valeriano Segura reports the birth of a husky son early in April.

Ibarra No. 31.—Bro. Anastacio Palma has removed from Caridad, Cavite, to Davao, Davao, where his address is No. 75 Claveria and where his Brethren hope he will be successful in business.

Lincoln No. 34.—Bro. Wenceslao de Aro lost four of his best buildings in the fire which destroyed eleven houses, among them the Masonic Temple, in Olongapo early on April 1st. He estimates his losses at ₱15,000. In attempting to save his automobile, Bro. de Aro nearly lost his life, as the building collapsed suddenly.

Bro. Aquilino Arquero's home and bakery narrowly escaped the flames during the fire of April 1st, and to celebrate his luck, he gave to his relatives and friends a party at his fish pond in the barrio of Saluysuy, Olongapo, at which fish and other sea products rivalled with the traditional *lechón* and joy was unconfined.

Charleston No. 44.—Bro. R. C. Gibson, P. M. and Secretary of this Lodge, arrived in San Francisco from Guam on March 14th, to enjoy a well-earned vacation. Two days later, while en route from San Francisco to Los Angeles, he had an automobile accident as a result of which he had to spend a week in the Mills Memorial Hospital at San Mateo, Calif. According to late cablegrams, Bro. Gibson has recovered, while his companions, Mr. and Mrs. Vandenberg, are still patients in the hospital mentioned.

While en route from California to his home at Seattle, Wash., on November 10, 1930, Bro. James William Lattin was unexpectedly overtaken by death. He was a retired chief gunner, U. S. M. C., and was born at Philadelphia, Pa., on September 25, 1878. Bro. Latin demitted to Charleston Lodge from Columbia Lodge No. 3, F. & A. M., of Washington, D. C., on December 13, 1926.

Mt. Apo No. 45.—Bro. H. C. Page, of the Philippine Constabulary, who has been assigned to Headquarters District of Mindanao and Sulu, Zamboanga, as district adjutant, has been appointed marshal of Mount Apo Lodge.

Makabugwas No. 47.—Bro. Dominador Gallardo read a brief outline of the history of Freemasonry at the March stated communication. He traced the genealogy of Makabugwas Lodge, showing that it was a direct descendant of the Grand Lodge of England, founded in 1717.

Bro. Lieut. Humberto Piccio is now stationed in Lanao.

Bro. George Abbott is a patient at St. Luke's Hospital, Manila. He will spend several months in Baguio before going to the United States.

Bro. Gregorio Miras has recently been promoted and is leaving for Manila.

We Cater

To Banquets and Lodge Collations

Arrangement Made on Short Notice

Private Dining Rooms

Music and Dancing Every Evening

We Serve Only the Best

TOM'S ORIENTAL GRILL

Entrance on: 110 Plaza Goiti and 64 Echague

Telephone 2-18-87

ZEISS IKON CAMERAS

Films **Agfa** *Filmpacks*

Plates, Cameras and Supplies

Developing — — — — Printing

Botica Boie

HORATIO SMITH

PUBLIC ACCOUNTANT

111 FLORANTE
SAN JUAN DEL MONTE

P. O. BOX 1488
MANILA

Pintong Bato No. 51.—Bro. T. G. Edurise visited Lincoln Lodge No. 470, of San Francisco, Calif., on January 20th, as reported by the secretary of that Lodge.

Bros. Tomás Eusebio and Teopisto Batungbacal have been promoted recently in the Bureau of Posts, and Bro. Mariano Sy-Quimsiam has been appointed notary public of Orani, Bataan.

Bro. José Arcellana's daughter was seriously ill in February.

Bro. Florentino B. Bautista met with an accident during degree work in Leonard Wood Lodge No. 105, breaking the fibula of his right leg, which resulted in his absence from office since February 10th.

Greetings have been received from Bros. Chua Ke Seng (San Pablo), Leodegario M. Kiambao (Macabebe), Alfredo Suavillo (Hondagua), and Severino Nico (Dumaguete).

Cabanatuan No. 53.—Bro. José Buenaventura, manager of the branch of the Philippine National Bank at Cebu, has completely recovered from the illness which kept him in bed for several days.

Makawiwili No. 55.—Bro. Rito Islao is in the San Lazaro Hospital, Manila, suffering from chronic dysentery.

Bro. Demetrio Arcenas and the wife of Bro. Policarpo de la Fuente are on the convalescent list. The latter spent twenty days at the Mission Hospital of Capiz, suffering from heart trouble.

Bro. Tiu Ta was passed on March 7th.

Isla de Luzon No. 57.—Bro. Nicanor Abelardo has received a first prize (₱100) from the Philippine Carnival Association for his entry in the musical competition, an intermezzo entitled "Batong Buhay", and another first prize, also of ₱100, for a waltz entitled "Araw." Bro. Abelardo sailed on May 3rd for the U. S. to continue his studies at the Chicago Musical College.

Bro. Francisco Santo Domingo's new address is Calumpit, Bulacan, and that of Bro. John Walcyzkowski is P. O. Box No. 673, Manila.

Bro. Bernardino Medina writes from Schofield Barracks, H. T., that his family has arrived safely in Honolulu.

Bro. Alberto C. Donor's family is now residing at No. 93 Calle N. Domingo, San Juan del Monte. He writes from Olongapo that he suffered no loss at the big fire on April 1st.

Mayon No. 61.—Bro. Pedro Hizon was made a Master Mason on March 14th.

Wor. Bro. Lazaro Tani has removed his residence and store to the town of Sorsogon.

Mr. Diosdado Evangelista, elected on March 3rd to receive the degrees of Masonry in this Lodge, was initiated on March 25th.

Bros. Ernest Chilson and David Lynch were raised on March 7th and Bros. Harry L. Cash and Stephen L. Smith were passed on March 20th.

Laoag No. 71.—Bros. Buenaventura Ocampo, Cabanatuan, and Mauricio Datoc, Cottabato, sent letters with dues.

Bro. Ricardo Nostratis has been confined at the Philippine General Hospital since March 23rd, suffering from burns on his legs.

Bro. Andres Sionil's sister Damiana died at Rosales on January 2nd, and Bro. Tan Kaliong's wife at Bulan, Sorsogon, on February 5th.

Bro. Victorio Gavine's son, 7 years of age, is ill at the San Fernando (Pampanga) Hospital.

The youngest Entered Apprentices of this Lodge are Maximo C. Felix, initiated on March 2nd, and Francisco Payumo, initiated on March 24th.

Bro. Teodoro Delizo was initiated on March 2nd, passed on March 13th, and raised on March 23rd.

Hamtik No. 76.—Wor. Bro. José Quisumbing's wife presented her husband with a son—her first—on March 16th.

Kasilawan No. 77.—Bros. Quintin San Miguel, Eufemio Pablo, and Luis de los Santos treated the Brethren to refreshments after their initiation on March 3rd.

Bro. Leopoldo Boquiren has been sent to Davao by the Bureau of Customs, by way of promotion.

Bro. Manuel Ramos is convalescing from an operation for appendicitis.

Wor. Bro. Delfin C. Medel has been elected to honorary membership in his mother Lodge, Pintong-Bato No. 51.

Bro. Quan Kee Cheong has sailed for China on a combined business and pleasure trip, to be gone for about six months.

Acacia No. 78.—A son was born to Mrs. Lorenzo P. Porras at the Mission Hospital in March.

Bro. Conrado Santiago's mother, who died from a lingering illness, was buried on March 15th.

At special meetings held on March 14th and 19th, the Lodge raised Bro. Mariano Basa and initiated Mr. John Francis Dietz.

Wor. Bro. Thos. N. Powell is now president, Bro. Fernando Ramirez, secretary, Bro. Alva J. Hill, treasurer, and Bro. Mariano Caraza a member of the board of directors of the Masonic Temple Association of Iloilo.

Taga-Ilog No. 79—Bro. Modesto Fernandez' wife is back home again after spending 15 days at the Maternity Hospital.

Bro. Gabriel Garduque, staff sergeant, A. C., sends regards and dues from Langley Field.

Bro. José Macaraig, now on the road to recovery at San Lazaro Hospital, recently received the visit of a party of officers and members of this Lodge.

Bros. Mauricio Mercado and Alberto Capule were on the sick list in March.

Bro. Amador B. Macaraig is in Baguio on official business and expects to return when the acting Governor-General leaves that city.

Mt. Lebanon No. 80.—Stella, the talented daughter of Wor. Bro. Michael Goldenberg and a graduate of the Academy of Music, appeared at a graduation recital on March 20th and again at a public concert at the Manila Grand Opera House, on March 31st, where she accompanied the Symphony Orchestra and gave a concerto number.

High-Twelve No. 82.—Bro. Rafael Quidilla, who has been working with Bro. Gellidon in the survey of the Talavera Watershed Reservation in Nueva Ecija, has reported to the Bureau of Forestry in Manila for new assignment.

Bro. and Mrs. Quintin Gellidon report a second son, born on March 23rd.

Wor. Bro. Eugenio de la Cruz was called to the bedside of his father at Sta. Maria, Pangasinan, last month, but was able to return two days later. The patient has now fully recovered.

Benjamin Franklin No. 94.—Bro. J. W. Lucas, Jr., wife and baby, and Mrs. Lucas' sister, Molly Whitacre, sailed for the U. S. on the transport *Grant* on March 2nd. They will spend some time at Bro. Lucas' home in Mississippi before proceeding to his new station in Newport, R. I.

Letters with dues have been received from Bros. Buckner Bolton (Seattle), Edward R. Rogers (Fort Lewis, Wash.), and Forrest L. Regan (Roxbury, Mass.).

Bro. Frederick L. Smith is now at 4629 Bayard St., Pittsburgh, Penna., and Bro. Capt. Robert A. Barth at 1561 East 34th St., Oakland, Calif.

Bro. Preston B. Moyer and family are now comfortably installed at Fort Lewis, Washington, enjoying the bracing climate, good fishing and other advantages of the new station, but missing their Manila friends.

Mt. Huraw No. 98.—Bro. Candido Fornillos' father died in February at Palo, Leyte.

Walter M. A. Roeder was passed on March 10th and Bro. Marciano Lim on March 18th, and Bro. Jesus de la Cruz was initiated on March 19th.

Wor. Bro. Severino D. Gonzales and Bros. Venancio Trinidad and Gonzalo Villarin were busy in the towns of East Samar in the latter half of March.

Palawan No. 99.—Bro. Z. B. Gatchalian and family have left for Manila, Bro. Gatchalian having taken a month's vacation in order to attend to private interests in the capital city and Camarines Sur.

Bro. Gregorio Solis has been a member of this Lodge since March 7th, having affiliated from Pampanga Lodge No. 48. He is at present on inspection in North Palawan, as provincial treasurer.

Bro. Frederick Fexer received his Master's degree on March 28th. He treated the Brethren to light refreshments after the meeting.

Identify Yourself Quickly—anywhere!

MACOY'S *New Dollar Pass Case, Bright Finish Goatskin, Gold Corners—FREE*

Soft black leather; also made in Lizard and Ostrich Finish. Case is lined, well made in every way; edges turned and stitched; two pockets for business cards, tickets, etc. Any emblem FREE. Gold stamping 35c. per line extra (for name and address). Clip this adv. and enclose $1 bill.

4 Window Pass Case..... $1.00
8 Window Pass Case..... 1.50
12 Window Pass Case..... 2.00
Other Pass Cases from..... 2.50 up

Fraternal Jewelry, Novelties, Souvenirs, Leather Goods, Books, Bibles, Monitors, Masonic Supplies, etc.

FREE Catalogs (check one wanted)—Masonic Supplies—Lodge Room Furniture —Masonic Books—Astrological and Occult Books—Jewelry and Novelties.

MACOY Publishing and Masonic Supply Co.
35 West 32nd Street, New York

CRISWELL TRAVEL SERVICE

Agents all steamship lines, tour and cruise companies, railroads, bus and air-lines, hotels, etc.

Come In and Let Us Talk It Over

WM. F. GALLIN, Philippine Representative
P. O. Box 688, Manila — 6th floor, Masonic Temple

PERSONAL INTERESTED SERVICE, gratis

L. D. LOCKWOOD
ATTORNEY-AT-LAW

Telephone 2-25-17
P. O. Box 1169

424 Kneedler Building
Manila, P. I.

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 Maestre; Isidro Paredes, Gran Maestre 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

La Fiesta del Trabajo

Los pensamientos que expresamos en este artículo sobre la Fiesta del Trabajo—que en estas Islas se celebra el 1.o de Mayo—no son nuestros sino de nuestro Muy Ilustre Hermano Joseph M. Taylor, Gran Maestre Pasado de la Gran Logia del Estado de Washington, editorialista de nuestro colega *The Masonic Tribune*, de Seattle. Dicho escritor habla del trabajo en los Estados Unidos, pero el trabajo, lo mismo que la Francmasonería, es universal, y así como la grandeza del pueblo de los Estados Unidos es debida al trabajo, así también el porvenir de la nación filipina se ha de labrar por los trabajadores. Aquí y allá, el trabajador es el autor de toda la grandeza y riqueza, y aquí y allá, el trabajador pertenece a la única verdadera nobleza del país.

Al trabajo se le ha llamado la maldición original, pero, en realidad, es más bien la primera bendición que ha recibido el hombre.

Nada le es negado al trabajo bien dirigido, y nada se puede lograr sin él. Sin el trabajo, nada prospera.

El trabajo es ley divina de la existencia. Dios quiere que ningún hombre viva en este mundo sin trabajar, y quiere también que los hombres sean felices en su trabajo.

Raras veces mueren los hombres por exceso de trabajo, y la actividad es la medicina de Dios. El genio supremo consiste en la capacidad y voluntad de ejecutar trabajo árduo.

El trabajo nos libra de tres grandes males: el aburrimiento, el vicio y la pobreza.

El trabajo produce salud, y la salud proporciona contento.

El trabajo y el capital dependen de sí mutuamente. Si divorciáis el capital del trabajo, aquel se acumulará y éste perecerá de inanición.

Ya que todos debemos trabajar en este mundo, bienaventurado sea el hombre que halle su trabajo.

Siempre ha sido verdad la antigua sentencia latina *Labor omnia vincit.*

Los mejores amigos del hombre son un cerebro activo y sus diez dedos.—*L. F.*

Un Centenario

Cuando hubo sido derribado el gobierno constitucional en España en 1823, Fernando VII, uno de los monarcas más crueles y viles que han deshonrado un trono, emprendió una sistemática persecución contra los liberales y masones españoles que sembró el espanto, la aflicción y el luto en todo el reino por espacio de muchos años. Muchos masones fueron ejecutados por no haber denunciado a otros masones que les eran conocidos. Nada influía en favor de los perseguidos la nobleza de la cuna, la posición elevada ni el sexo. Las víctimas del gobierno reaccionario se contaban por millares.

Una de las figuras más gloriosas de tan calamitoso período fué María Pineda, dama perteneciente a la aristocracia granadina. Habiendo quedado viuda con dos hijos, esta bella e inteligente mujer dedicó sus esfuerzos a la defensa de los liberales, sin preocuparse por la suerte que les estaba reservada a los partidarios del liberalismo sobre los cuales pudiesen clavar sus garras los esbirros del gobierno. La ejecución de siete eminentes masones en su propia ciudad de Granada en 1825, ni la prisión, tortura y asesinato de otros muchos masones y liberales en otras partes de España le atemorizaron ni le retrajeron de la obra a que se había consagrado. Más, al fin, el gobierno reaccionario consiguió atribuirle el horrendo crimen de haber bordado una bandera para los liberales refugiados en Gibraltar, con la leyenda "Derecho, Libertad e Igualdad". El 7 de Mayo de 1831, esta noble dama española fué conducida al patíbulo, cuando sólo tenía veintisiete años de edad. Su juventud, belleza y resuelta determinación en negarse a comprar su indulto a cambio de traicionar a otros liberales, y la serenidad con que sufrió su triste suerte le granjearon el amor y la admiración del pueblo, y después de habérsele negado sepultura en sagrado, años después, en 1856 toda Granada concurrió a unos solemnísimos funerales de carácter oficial que se tributaron a su memoria. María Pineda es hoy una de las heroinas nacionales de España.

El Día de los Difuntos

El día 30 de Mayo de cada año es el día en que los habitantes de la gran República Americana y de sus extensos dominios adornan las sepulturas de aquellos que hicieron el supremo sacrificio o empuñaron las armas en defensa de la patria, y en todas partes de los Estados Unidos y sus dependencias se celebran actos fúnebres para conmemorar los sacrificios y los hechos heróicos de los que ofrecieron su vida ante el altar del patriotismo.

Nosotros, los Masones de Filipinas, volveremos este año a recordar a los bravos, no solamente a aquellos que en vida empuñaron las armas de la guerra, sino también a los que sirvieron bajo la bandera de la Masonería y cuyas tumbas sus agradecidos hermanos se han obligado a adornar el Día de la Conmemoración, el cual es para nosotros lo que para los fieles de la Iglesia Católica Romana de todo el orbe el Día de los Difuntos.

"Memento Mori"

Sucede frecuentemente que cuando nos enteramos de que ha muerto un Hermano Masón, nos informan al mismo

tiempo que la muerte le cogió desprevenido, que se han perdido documentos importantes y que sus papeles y asuntos están en el mayor desorden, y que, debido a esto, su viuda perderá mucho dinero: en suma, que es evidente que el difunto no pensó ni previó la posibilidad de ser sacado de este mundo sin previo y oportuno aviso.

Entre los deberes que tenemos contraídos con la familia figura el de proveer para el caso de muerte. La Intrusa viene como un ladrón de noche, y no debemos esperar que nos avisen para que preparemos los bártulos, ya que es posible que no nos concedan semejante gracia. Debemos poner en orden nuestras cosas mientras sea tiempo. Lo exige nuestro deber para con los que dependen de nosotros, nuestros amigos y aquellos con quienes sostenemos relaciones mercantiles.

La Masonería del Rito Escocés inculca este deber en suo iniciados cuando les exige que hagan su testamento coms si se dispusiesen a entrar en batalla donde podrían morir. Se han dado muchos casos en que el testamento hecho por un Masón al recibir los grados del Rito Escocés, ha sido el único que se ha encontrado, y nosotros mismos hemos sido testigos en algunos de esos testamentos, los cuales fueron luego legalizados en el juzgado competente.

Debemos recordar constantemente que el "Angel de la Bebida Negra" nos puede ofrecer su copa cuando menos lo esperemos. No debemos dejar nunca a los seres queridos con resentimiento al salir de la casa, porque ¿Quién sabe si se nos ha de presentar la oportunidad para la reconciliación? Nuestros papeles y libros de cuentas, nuestros asuntos pecuniarios, así como todas las cosas que sean de importancia para nuestros parientes cercanos debemos tenerlos constantemente ordenados y en tal forma que si aconteciese algún accidente que fuese causa de nuestra muerte, no sobreviniese la confusión ni resultasen dificultades económicas ni quebrantos a las personas que viven bajo nuestro amparo ni a los amigos.—*L. F.*

Bases de Reconocimiento

Las reglas adoptadas recientemente por la Gran Logia Unida de Inglaterra para el reconocimiento de los Grandes Cuerpos Masónicos son consideradas como un modelo por la mayoría de las Potencias Masónicas regulares de todo el mundo, y, por esta razón, hemos creído conveniente traducirlas al español, pues algunos de nuestros Hermanos profesan ideas erróneas con respecto a los principios fundamentales de la Orden que deben ser respetados cuando se organiza una Gran Logia o Gran Oriente.

La ley fundamental adoptada por nuestros Hermanos ingleses es del tenor siguiente:

Principios Fundamentales del Reconocimiento de una Gran Logia

1. Regularidad de origen, es decir, cada Gran Logia debe haberse establecido legalmente por una Gran Logia debidamente reconocida o por tres o más Logias regularmente constituídas.

2. Es condición indispensable para ser admitido el creer en el Gran Arquitecto del Universo y en su voluntad revelada.

3. Todos los iniciados deben recibir su obligación sobre el Volumen de la Ley Sagrada abierto o teniéndolo completamente a la vista, lo cual significa la revelación de lo alto que es obligatoria en la conciencia de cada individuo que se inicia.

4. La comunidad de miembros de la Gran Logia y de cada una de las Logias en particular se compondrá exclusivamente de varones; y ninguna Gran Logia sostendrá relación alguna con logias o cuerpos mixtos que admiten mujeres en su seno.

5. Toda Gran Logia ejercerá soberanía sobre las logias de su jurisdicción; es decir: será un organismo responsable, independiente y autónomo, con autoridad exclusiva e indiscutible sobre los Grados Simbólicos (Aprendiz, Compañero y Maestro Masón) dentro de su Obediencia, y no está de ninguna manera sujeta dicha autoridad a un Supremo Consejo u otra Potencia que pretenda poseer autoridad o dominio sobre dichos grados, ni la compartirá con dichas entidades.

6. Las tres Grandes Luces de la Masonería, (a saber, el Volumen de la Ley Sagrada, la Escuadra y el Compás) estarán expuestos siempre que la Gran Logia o sus logias subordinadas estén trabajando, siendo la principal el Volumen de la Ley Sacra.

7. Está rigurosamente prohibido el discutir sobre religión y política dentro de la logia.

8. Deben observarse estrictamente los antiguos principios, costumbres y prácticas de la Orden.—*L. F.*

Traducciones

El Día de las Madres

Todo lo que soy, a mi madre se lo debo.—JOHN QUINCY ADAMS.

Una madre lo da todo, y nada pide en recompensa. Pero, en ese dar, según expresión del sexto Presidente de los Estados Unidos, ella moldea la vida de los hombres y basta historia de los pueblos. Su fuerza compulsiva es superior a la de los ejércitos y de los gobiernos. Su fuerza va rectamente al fondo del corazón de sus hijos e hijas y gobierna en virtud de su propio poder persuasivo. ¿Dónde, en los dominios terrenales, puede ser superado?

Si; la madre lo da todo: cuidado, protección, guía, amor infinito. Ella es el modelo del mundo en ternura, el modelo del mundo en bravura. Ella personifica las más sublimes virtudes humanas. Saquémosla del hogar, ¿y qué nos quedará? Suprimamos su influencia del mundo, ¿y cuánto tiempo tardará este en mantener las normas que hoy día posee? ¿Cuándo podrá llegar más alto?

En cambio, la madre nada pide en recompensa. Aún cuando quisiéramos, no podríamos pagarla, en dinero ni en poder, toda una vida consagrada a nuestro servicio. El servicio sólo desea una recompensa: felicidad. Haced a vuestra madre feliz, y ella no deseará otra cosa.

La celebración del Día de las Madres en toda la nación—que en este año cumple su segunda década—tiene por fundamento este deseo de hacer felices a las madres. Una nación de madres sonrientes constituye nuestro más noble testimonio de civilización. Es que tras de esas sonrisas deben hallarse todas las cosas buenas de la vida, sin una sola omisión.

Ahora le devolvemos todos los cuidados que ella nos dedicó en nuestra infancia. Las flores que ella cogió para nosotros en la primavera son hoy substituídas por las que le enviamos—si todavía vive—o le consagramos, si sólo estuviese entre nosotros en esencia. Sus desvelos nocturnos son ahora reemplazados por nuestros desvelos del día porque no quede olvidada nuestra carta, si nos encontramos lejos de ella; para que sepa que continúa invitada a compartir las alegrías de la familia; para que nada le falte, para que sepa que nos es tan necesaria hoy como lo fué cuando eramos niños, porque nunca hemos sabido vivir sin ella. (Traducido del *Milwaukee Daily Journal* para el CABLETOW.)

La Masonería en Tiempo de Guerra

Hace algún tiempo, el teniente coronel británico A. H. Buchanan-Dunlap contó al Supremo Gran Capítulo de Escocia (Masones del Real Arco) una linda anécdota que demuestra cómo, durante la guerra del Transvaal, en 1900, los ingleses y los boers trabajaron juntos en el terreno masónico, como si no estuviesen en guerra. He aquí el episodio referido:

"Mis recuerdos me llevan a muchos años atrás, a la Guerra Boer, en Diciembre de 1900, el período denominado la Semana Negra. Era nuestra Tercera División, mandada por el general Sir W. Gatacre. Habíamos sufrido sucesivamente tres derrotas: Stormberg, Rensburg y Reddersburg. Voy a contaros lo que ocurrió en Stormberg. La derrota de Stormberg no fué por culpa nuestra ni del soldado británico. Fué culpa de los guías, que nos llevaron por donde no debían, dando ello por resultado la captura de 500 hombres nuestros, entre rifleros de Ulster y fusileros de Northumberland. Después nos enteramos de que los condujeron prisioneros a Pretoria. Mientras tanto, nosotros nos dirigimos al norte, y una vez allí, comenzaron a llegar cartas de dichos prisioneros. Con respecto a esto, nuestros enemigos eran muy buenos. Dieron toda clase de facilidades a los prisioneros para escribir, y una carta dirigida a nuestro coronel por uno de los oficiales decía: 'Hemos tenido, realmente, un viaje extraordinario al norte. Viajábamos en vagones abiertos de ganado. El sol del mediodía era terrible. No sabíamos qué hacer. Mas, cuando llegabamos a una estación, siempre encontrabamos un grupo de hombres y mujeres que nos servían aguas gaseosas, bebidas heladas y frutas, únicas cosas que hacían soportable nuestra jornada.' En aquella ocasión este detalle me causó profunda impresión, y cuando llegamos a Bloemfontein, donde Lord Roberts estaba concentrando tropas en su marcha al norte, mencioné este hecho a un amigo mío, el cual me dijo: 'Ah, sí, aquellos eran masones!' Yo le dije: 'Masones! Pero ¿qué es Masonería?' Mi amigo me contestó: 'Pues Masonería significa sencillamente que si vuestro enemigo tiene hambre, dadle de comer; si tiene sed, dadle de beber.' Entonces exclamé: 'Me parece que esa es una hermandad muy bueno. ¿Podría yo afiliarme?' Y él me replicó: 'Desde luego.' Así, pues, compañeros, me afilié a una Logia Boer. En aquella Logia sólo había uno que no fuese enemigo. Cada uno de los miembros era hermano mío. El Maestro era alemán, y la mayoría de los Hermanos habían hecho armas contra nosotros y habían sido capturados y enviados a sus casas bajo palabra de honor o habían dejado las armas. No solamente me recibieron con los brazos abiertos, sino que, además, y en virtud de las circunstancias, obtuvieron una dispensa especial para iniciarme, pasarme y exaltarme en una semana con la intención de darme cuanto pudieran antes de que tuviera que marcharme. Sucedieron las cosas a gusto de todos, permaneciendo yo allí cerca de un año, gozando de su grata compañía. Tuve también la oportunidad de hacer cuanto pude por corresponder a sus bondades, pues por ser una logia compuestra de enemigos, era mirada con recelo por nuestro coronel, el cual vigilaba constantemente por si se preparaba algo malo, y como yo era de categoría superior a la suya, podía recibirle cuando allí se presentaba para que viera lo que allí se hacía. Esto lo cuento para mostrarles cuánto interesa la Masonería al ejército. La Masonería es muy apreciada por los militares. En la Marina hay también muchos Masones, y en Londres, centro principal de la Masonería inglesa, la Logia Naval es un lugar digno de ser visitado."

De Fuentes Extranjeras

Breve Bosquejo Sobre La Historia de la Francmasonería

SU ORIGEN, SU DESARROLLO Y SUS VICISITUDES HASTA EL AÑO DE LA REFORMA FILOSÓFICA, EN 1717

(Por el Hmno. J. C. G., en la Revista Masónica de Chile)

(Conclusión)

MANERA DE SER DE UNA LOGIA DE CONSTRUCTORES ALEMANES.—A la cabeza de un Taller o Logia, según práctica remota, estaba un Jefe o *Maestro de silla*, elegido libremente una vez cada año entre los de más méritos, el cual tenía el derecho de juzgar y dirimir todas las contiendas. Los demás Hermanos disfrutaban indistintamente de todos los privilegios comunes. Tenía lugar cada mes una reunión, en la que se discutían los negocios de la Asociación, que eran el día de San Juan el Precursor y el de los Cuatro Santos Coronados, patronos especiales de la Asociación. Además de las sesiones mensuales, se verificaba anualmente en cada logia principal una reunión magna, que comenzaba a medió día en punto y terminaba en punto a la media noche, reunión en la que se verificaban las exaltaciones y los reconocimientos de los Maestros.

La enseñanza secreta no se daba jamás a los nuevos, sino después de su admisión en la Fraternidad. Además de las tradicionales costumbres, se les trasmitían doctrinas peculiares sobre Arquitectura y ciencia mística de los números. Tenían por sagrados los números 3-5-7 y 9, así como el oro, el blanco y el azul, colores que como el mármol, estaban relacionados con su arte y eran emblema de la Asociación siendo también uno de sus símbolos la cuerda anudada que adorna los pórticos, y no la cadena que recorre los frisos en algunas logias modernas.

Como símbolo de particular expresión aparecen el compás, la escuadra, el plomo y la regla, que en Logia tenían su significado propio. Y así como en la iglesia el sacerdote, poníase el Maestro a la izquierda del ara en logia, y colocándose a la derecha y mirando a la izquierda, los Presidentes de la Asociación, como en el templo los obispos. Este Maestro era el de la obra que se construía, y por lo tanto, el de la Logia que se congregaba, y este Presidente el de la Guilda, Cofradía, Comunidad o Asociación a que pertenecían, tanto el Maestro como todos los que componían la Logia, y simbolizaban ambos la Fraternidad y la Actividad en su acción.

La representación emblemática de los útiles arquitectónicos, no era sólo la consecuencia natural del carácter de la época, sino que el ejemplo desarrollaba aquellas costumbres, ya que no fueron los canteros los primeros que simbolizaron los instrumentos, por más que fueron los que dieron carácter simbólico a la enseñanza de su profesión y en atribuir verdadera importancia a esos emblemas, estableciendo relaciones directas entre ellos y el edificio espiritual, sentando como principio, que al edificar un Templo, el Maestro Cantero, no sólo perpetuaba su nombre, sino que contribuía a la glorificación del Ser Supremo, a la propagación de la doctrina religiosa, a la práctica de las virtudes y al ejercicio de la piedad.

LA FRANCMASONERÍA EN INGLATERRA

Bajo la dominación de los romanos, la isla de Bretaña poseía un gran número de colegios de Arquitectos, unos en las ciudades, otros agregados a las legiones. Estos colegios dejaron de existir en la época de las guerras entre los pictos, escoceses y sajones. Habiendo triunfado los sajones y una vez afirmada su autoridad, se dedicaron a reedificar los monumentos que habían sido destruídos y a reconstruir los colegios.

Ya se hizo mención al principio de las curiosas noticias suministradas por el documento que encabeza esta breve disertación sobre historia de la Francmasonería *que fué*. Recordemos que Althelstan, nieto de Alfredo el Grande, aprovechando la época de paz que se disfrutó en su reinado, hizo edificar grandes edificios y dispensó una protección especial a la sociedad de los masones (siglo X). Trajo a Inglaterra a muchos miembros de las corporaciones de Francia a quienes les dió el cargo de vigilantes de los trabajos en construcción; les recomendó reunieran los estatutos, reglamentos y obligaciones que regían a los colegios romanos, a fin de formar un código de leyes para los masones de Inglaterra. Este importante trabajo se llevó a cabo en una asamblea general que celebró la sociedad en la ciudad de *York, en el mes de Junio del año 926*, presidida por el G.: M.: Edwin, hijo menor del rey, recientemente iniciado en la masonería.

Bajo los reinados que siguieron al de Althelstan, la sociedad fué igualmente protegida y alentada. Personajes de gran categoría, como prelados, príncipes y aun reyes, se hicieron inscribir entre sus miembros, figurando en el catálogo de los Grandes Maestros. En el año 1155 se ve ya a las logias administradas por la orden del Temple, que conservó su dirección hasta 1199. Tres siglos después se colocó a su cabeza la orden de Malta, devolviéndola el brillo y prosperidad que había perdido durante las sangrientas escisiones habidas entre las casas de *York* y de *Lancashire.*

La sociedad masónica no fué siempre protegida en Inglaterra, como lo había sido bajo el reinado de Althestan y en tiempo de Eduardo III. Hubo un período en que estuvo sujeta a la inspección de la policía, y no se le otorgaba otro derecho que el de reunirse, cobrar el salario de los miembros, elegir sus Maestros y Presidentes y celebrar reuniones que terminaban con banquetes.

Había reuniones regulares donde quiera que estaba construyéndose un edificio. Reuníanse antes de salir el sol, colocándose el Maestro al lado del Oriente y a su alrededor y en semicírculo los miembros. Después de orar, se señalaba a cada uno la tarea del día y el modo de ejecutarla. Al ponerse el sol, volvían a juntarse para recibir el jornal y volver a orar. No había lugar fijo para estas reuniones, sirviendo cualquiera parte para el caso; en general al aire libre y sobre una colina, para evitar en lo posible los oyera algún extraño. Antes de abrir la reunión o Logia, situábanse centinelas para evitar la aproximación de curiosos e impedir se deslizasen profanos entre los iniciados, cosa más difícil, cuando el tiempo obligaba a tener las reuniones bajo techado, en alguna sala del edificio en construcción. En caso de sorpresa, el curioso era colocado debajo de un canalón hasta que el agua le saliera por los zapatos, de donde viene la frase *llueve*, para designar la presencia de un profano, que sólo podía ser posible cuando la lluvia obligaba a los iniciados a reunirse en un aposento.

En 1350, (siglo XIV), se publicó un decreto del Parlamento Británico, fijando el salario de los obreros de los diversos oficios, llamando *free-stone-masons*, francmasones de piedra, a los Canteros, y en 1435 se titula en documento público Francmasón, Guillermo Hozwode.

Ya se ha dicho que la sociedad masónica no fué siempre protegida en Inglaterra. Sea que el espíritu independiente, del que hacía alarde, inspirase algún temor al gobierno, sea porque el clero se disgustase por la indiferencia que manifestaba en materia de herejías, estando compuesta de miembros de todas las comuniones cristianas, o porque se hubiese hecho culpable de actos de insubordinación y rebeldía, es el caso que el Parlamento Británico, a instancias del obispo de Winchester, tutor de Enrique VI, expidió un edicto contra la asociación, prohibiendo los capítulos y reuniones de los masones y castigando a los contraventores con pena de prisión y multa, al arbitrio del soberano.

El 27 de Diciembre de 1561, cuando la asociación celebraba su asamblea general en York, bajo la presidencia de Tomás Sackville, se supo que la reina Isabel enviaba un destacamento de tropas para disolverla. El gran maestre y sus inspectores salieron a encontrarse con la fuerza armada y consiguieron de los oficiales que la mandaban la suspensión de tales órdenes hasta que se cerciorara por sí mismos de si la asamblea era tan criminal como la reina suponía. Voluntariamente fueron sometidos a las pruebas prescritas e iniciados en los misterios de la masonería. Se les hizo asistir a las deliberaciones de la Gran Logia. Convencidos de todo cuanto efectuaban los masones, se apresuraron a comunicárselo a la reina en términos tan favorables que Isabel no sólo renunció a perseguir a los masones, sino que desde ese momento tomó a su cargo y bajo su especial protección, a la sociedad, derogando el edicto de 1425 dictado por Enrique VI.

La asociación masónica llegó a organizarse en Escocia de la misma manera que lo estaba en Inglaterra y en Alemania.

ALHAMBRA CIGARS

Imitated but Never Equalled!

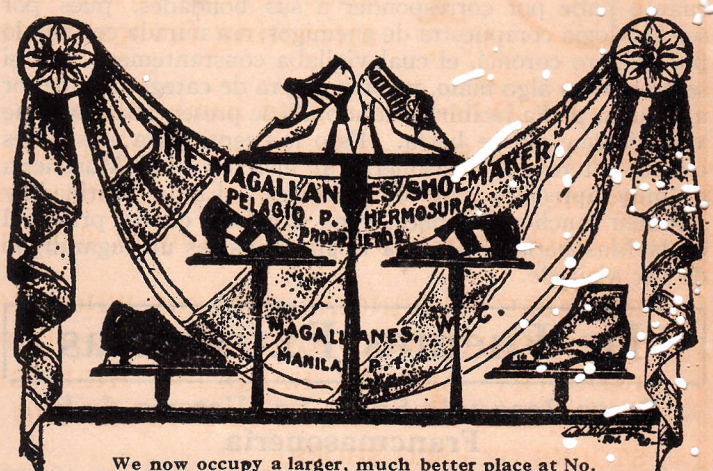
CORONAS de la ALHAMBRA
ESPECIALES—EXCELENTES

Individually Wrapped in Hygienic
Cellophane Pouches

Provincial Distributors

KUENZLE & STREIFF, INC. - - - - Cebu
P. OLIVER - - - - - - - - - - - Dagupan
V. MONTOJO - - - - - - - - - - - Davao
HOSKYN & CO., INC. - - - - - - - - Iloilo
J. R. HERMOGENES - - - - - - - Legaspi
BAZAR GRAN CAPITAN - - - - Tacloban
KUENZLE & STREIFF, INC. - Zamboanga

Alhambra Cigar & Gigarette Mfg. Co.
913, Tayuman — MANILA — P. O. Box 20



We now occupy a larger, much better place at No. 127 Magallanes, Walled City, near the old store

The location has changed, but not the quality of the service. As heretofore

Our materials are first class—Our work is guaranteed to be good

Our prices are reasonable

We Make Boots and Leggings and Repair Shoes

127 Magallanes, Intramuros Manila, P. I.

Desde el año de 1150 se la vió formar un establecimiento en la ciudad de Kilwinning, y, poco después, otros en varios puntos del país. La Logia denominada la *Capilla de María* de Edimburgo, posee un antiguo registro donde se hallan consignadas, partiendo del año 1398, las elecciones de sus maestros, inspectores y demás oficiales. A principios del siglo XV, los hermanos tenían el derecho de elegir su Gran Maestre, quien estaba autorizado para exigir a cada masón un impuesto de cuatro libras, moneda escocesa y percibir cierto derecho por la recepción de los nuevos miembros. En 1437, Jacobo II retiró a los masones la facultad de elegir Gran Maestre y confirió este cargo a William Saint Clair, barón de Rosslyn, por dos actas sucesivas contenidas en el manuscrito de Hay, que se encuentra en la biblioteca de los abogados de Edimburgo.

Aunque todos los miembros de la asociación eran masones prácticos, esto es, artesanos (Operative masons) iniciaban, sin embargo, en sus misterios, a personas de diferentes profesiones, cuya cooperación podía darles alguna utilidad. En 1641 la Logia Capilla de María, ya mencionada, inició a Roberto Moray, cuartel maestre general del ejército escocés, al sabio anticuario Elías Ashmole y al coronel Mainwaring, de Kerthingham. El título de mason que recibían las personas extrañas al oficio, era tan sólo honorífico. Designábasele particularmente con el nombre de *accepted masons*, masones aceptados o agregados; pero, los deberes de fidelidad, sumisión, trabajo y discreción, incumbían a todos igualmente, no pudiendo dar nunca preferencia alguna en Logia, ni el nacimiento, ni la posición social, ni la fortuna.

La afiliación de *masones aceptados* fué beneficiosa a la fraternidad por más de un concepto, pues aunque no tomaban parte en los trabajos materiales de la Asociación, la daban importancia por su influencia, por su riqueza, por su ilustración y por su posición social, siendo el ingreso de estos nuevos miembros la causa determinante de infinidad de adiciones que aparecen en los antiguos reglamentos, como ser: "*cualquiera que pueda favorecer el arte bajo algún concepto, puede ser admitido francmasón* aunque no sea Arquitecto". "Ninguna persona podrá ser recibida entre los Francmasones sino en una Logia compuesta de cinco de éstos, uno de los cuales sea Maestro o Inspector para el distrito y otro pertenezca al gremio de libres Arquitectos". "No será admitido al que no sea sano de cuerpo, bien nacido, de buena reputación y obediente a las leyes del país"

Los disturbios que desolaron a Inglaterra a fines del reinado de Carlos II y en los años sucesivos, causaron grandes perjuicios a la sociedad. Los *accepted masons* que pertenecían al partido realista procuraron inclinar a la sociedad a que tomara parte en los disturbios, intrigas y cuestiones políticas y contribuyera a la restauración de la monarquía de los Estuardos. Mas, aún cuando Carlos II, que había sido recibido masón durante el destierro, dispensó, a su subida al trono, una protección especial a la sociedad masónica, es el caso que las intrigas de sus partidarios alejaron de las asambleas a muchos masones y que a pesar del celo que desplegó el Gran Maestre Cristóbal Wren por espacio de algunos años, el número de las logias fué siempre en disminución y las pocas que quedaron se hallaban casi desiertas en 1703.

Los Francmasones que durante los últimos siglos no gozaban, excepto en épocas de grandes construcciones, del favor que gozaron en tiempos remotos, se dispersaron en Inglaterra a principios del siglo XVIII tratando cada uno de ganarse la vida trabajando aisladamente y por su cuenta. Se procuró dar forma al nuevo punto de apoyo que en el siglo anterior ganara la Fraternidad, nutriendo sus filas con el mayor número de masones aceptados, pero éstos manifestaron en general tendencia decidida a ocuparse de *Rosacruz*, esto es, de alquimia y teosofía; y siendo tan opuestas estas pretendidas ciencias, concluyeron por dispersarse también.

Como durante el siglo XVII la inteligencia de la nación

a good name

ESCO

"A GOOD NAME is rather to be chosen than great riches"; but a good appearance is the most important factor in attracting favorable attention.

The Shoe of Quality

The ESCO has won a good name—the right to be called *The Shoe of Quality;* but it is the smart, stylish lines of ESCOS that have attracted the favorable attention of a vast army of shoe buyers.

RELIABLE PROVINCIAL DEALERS WHO REALIZE THE IMPORTANCE OF ENCOURAGING PHILIPPINE INDUSTRY, AND OF HANDLING HIGH GRADE FOOTWEAR, ARE REGULARLY RECEIVING NEW STOCKS OF ESCO SHOES.

THE ESCO STORES

615—ESCOLTA—615

233-339 Legarda (Sampaloc) Manila

Imitators !!
Yes, There Are Many Imitators of

Royal
SOFT DRINKS

Because Royal is Good—Because Royal is acknowledged and accepted by the public as good....

Because Royal is made from the best cane sugar, wholesome fruit flavorings, and purest Artesian Water...

Because Royal is made in a modern sanitary plant under capable technical supervision....

Because Royal preserves all its delicious goodness for you in sterilized bottles that are sealed.

When You Buy Soft Drinks be Sure to Get the Genuine

Royal
SOFT DRINKS

Made by

SAN MIGUEL BREWERY

inglesa se había lanzado por nuevas vías, que desechando viejas supersticiones, cultivaba con ardor el terreno fecundo de las ciencias naturales, introduciéndose en la vida social las reformas legislativas que distinguieron el reinado de Carlos II, las que fueron consecuencia necesaria del espíritu reformista e investigador que se había apoderado de la teología, de la política y de la ciencia, asegurándose la libertad individual y la libertad de imprenta, y promulgándose en 1689 el decreto de tolerancia religiosa.

Aquel formidable movimiento intelectual no podía pasar sin dejar hondas huellas en la Sociedad Francmasónica, y contribuyó poderosamente a convertirla en una alianza que abrazara a la humanidad entera; ya que, como se ha dicho, muchos elementos totalmente extraños a su origen ingresaron en la Fraternidad, trayendo consigo muchas costumbres y símbolos que nada tenían que ver con el arte de construir.

A principios del siglo XVIII, los grandes secretos de la Francmasonería dejaron de revelarse regularmente, quedando como patrimonio exclusivo de algunos escogidos que los han transmitido por vía de sucesión hasta nuestros días. Por otra parte, la falta de estímulo que este monopolio ocasionó y las causas disgregadoras que quedan apuntadas, hicieron arrastrar a la Francmasonería inglesa tan miserable existencia, que en 1714 sólo existían cuatro logias en el seno de Inglaterra; en Londres, las que se reunían en las tabernas cuyas insignias eran el *Ganso* y la *Parrilla*, en San Pablo's Church-yard; la *Corona*, en Parker's Lane; el *Manzano*, en Charles Street, Convent-Garden; y el *Cubilete y los Racimos*, en Channel-Row, Westminster.

Estas cuatro logias se reunieron el día 7 de Febrero de 1717 en la taberna el *Manzano*, (según otro autor, el Soberano Gran Inspector General del Grado 33, E. C. de Puga, esta reunión se verificó en la taberna la *Corona*). Su primer cuidado fué constituirse en Gran Logia *pro tempore*, que se compondría de los miembros de las citadas cuatro logias allí congregadas, decidiéndose que las sesiones de trimestre y las fiestas anuales de *San Juan*, volverían a su curso regular, trabajando mientras tanto bajo la presidencia del Maestro más antiguo, interín no se encontrara un personaje de alta importancia y significación a quien confiar el desempeño de esta presidencia. En efecto, el *24 de Junio de 1717*, tuvo lugar en la taberna *del Ganso y la Parrilla*, en el local de la *Logia San Pablo*, la más antigua de las cuatro, la primera reunión de la Gran Logia; se formó una lista de candidatos para el cargo del Gran Maestrazgo y verificada la votación, resultó elegido Gran Maestro, Antonio Sayer, quien se rodeó del capitán Elliot y del carpintero Lamball, como Grandes Inspectores o sean Vigilantes. Decidióse entre otras cosas, que el derecho de constituirse en logia que hasta entonces había sido ilimitado, no correspondería en adelante sino a aquellas reuniones de masones que obtuvieran la confirmación de la Gran Logia, a las que se les expediría la correspondiente patente de constitución; que no podrían conferir las nuevas logias sino el grado de aprendiz, reservándose expresamente la Gran Logia el nombramiento de los de Compañeros y Maestros; que todas las logias constituídas debían hacerse representar en las asambleas trimestrales por sus Venerables e Inspectores y que en vista de los antiguos estatutos y usos tradicionales de la asociación se formara un cuerpo de leyes generales, que sirviesen de norma y modelo a las demás logias.

De aquí data el nacimiento de lo que hoy entendemos por Francmasonería, el acto más importante de la vida de la Institución, pues quedó definido que, respetando firmemente el espíritu que animaba a la antigua Cofradía, sus principios constitucionales y los usos transmitidos por la tradición, se dejaría definitiva y exclusivamente para los hombres del oficio y arte de edificar, propiamente dicho, suprimiendo completamente la enseñanza del arte gótico, a excepción de algunas figuras que se conservaron en el sentido

y acepción alegórica, así como los términos técnicos en uso y los signos que en todo se adaptaban a la construcción de los Templos simbólicos, y que la Institución Francmasónica sería una Institución esencialmente distinta de la de los obreros constructores de edificios.

Desde entonces la Francmasonería se consagró a trabajar en un fin único, el más alto y el más moral posible; en la construcción de un edificio moral destinado a aumentar el bienestar general, espiritual, material e intelectual de la sociedad humana; por el perfeccionamiento de los miembros de la Institución, por el mejor conocimiento de su ser, por el mayor imperio sobre sí mismo, por la mayor espontaneidad y por la constante práctica de todas las virtudes.

La independencia moral en cada uno de sus miembros era una condición expresamente exigida para ser admitido y con razón, porque sólo es susceptible de recibir más elevada cultura y de asegurar su constante progreso, quien está exento de grandes vicios, de grandes pasiones.

Y para hacer más patente que la fuente de la Francmasonería se halla en el destino mismo del hombre, y que su idea es tan grande y tan noble como esencialmente verdadera, es de oportunidad transcribir a continuación el importante párrafo de las antiguas leyes fundamentales de aquella Gran Logia de Inglaterra, que dice así:

"El Francmasón está por su carácter, obligado a observar la ley moral, y, si comprende bien sus deberes, jamás se trocará ni en estúpido ateo ni en hombre irreligioso y libertino. Aunque en otros tiempos estaban los francmasones obligados a practicar la religión de su país, cualquiera que fuese la forma de ésta, hase estimado más conveniente en nuestros días no imponer otra religión que aquella en que se hallan de acuerdo todos los hombres indistintamente, dejando a cada uno la plenitud de sus convicciones personales. Deben los francmasones ser hombres buenos y leales y hombres de honor, y respetar en todos casos la justicia, sea cual fuere en lo demás la divergencia de los partidos políticos o de sus ideas religiosas. De este modo se hará que la Francmasonería sea el centro de unión y el medio de establecer una sólida amistad entre gentes que, fuera de ella, hubieran vivido constantemente separadas."

Así comprendida y planteada, la Francmasonería se hizo necesaria y continúa siendo indispensable al bien de la Humanidad, pues ella sola es la agrupación que reune, como una misma familia, a todos los hombres de buena voluntad, bajo la bandera de la igualdad y de la amistad fraternal; se propone de este modo conseguir que sobre todas las asociaciones que se basan en la conformidad de vocación, de posición, de convicciones políticas, de creencias religiosas, de nacionalidad, se alce una Asociación de Asociaciones, cuyos amplísimos principios, basados tan sólo en las cualidades internas del hombre y en su manera de ser, abracen y dominen todas esas agrupaciones aisladas, reparen cuanto en ellas pueda ser defectuoso, impidiendo se erijan esos defectos en causas de odio, desprecios o persecuciones.

La voluntad de la unión y no la identidad de creencias; la unión para el bien de todos y no la agrupación del exclusivismo, son los verdaderos medios que la Francmasonería emplea, la base inquebrantable sobre que se apoya, y ante la cual se desvanece toda divergencia ocasionada por los distintos criterios adoptados en el punto de partida al buscar lo verdadero; al rendir culto a lo bello y al practicar el bien; y a la Francmasonería, que une todo lo que está separado y reconcilia cuanto está dividido, debe la Humanidad el haber podido cumplir con su deber para con todas las religiones.

El Picapedrero

Cuento por Roger Levy

Había, hace muchos años, en el Japón, un pobre coolíe que se llamaba Mogo.

Desde que salía el sol hasta que se ocultaba, con vientos, lluvias y nieves en invierno, o bajo los ardientes rayos del sol en verano, partía piedra en los caminos.

Pero Mogo no era de los que se resignan con su suerte. Hubiera querido nacer daimio y diariamente elevaba sus súplicas y sus quejas a los Mathis, los genios tutelares.

WEST COAST LIFE INSURANCE COMPANY

Nothing is more consistent with Masonic principles and practices than Life Insurance, which means primarily, protection of home and family.

Life Insurance also protects business and investments, assures the existence of educational funds and affords an unparalleled means of personal savings.

The policies of the WEST COAST LIFE are modern in every respect and are designed to fit every insurance need.

PHILIPPINE BRANCH OFFICE
R. P. FLOOD, Manager

PHONE 2-36-74 KNEEDLER BUILDING, MANILA

Correct Proofreading Eliminates Costly and Serious Mistakes

Can you afford to depend upon your staff to catch serious and costly errors when they are not experienced in that kind of work? It is also a loss of valuable time and patience *trying* to do work our experienced proofreaders can and will do for you. Send your next printing order to us and notice the improvement.

McCULLOUGH PRINTING COMPANY
(A DIVISION OF THE PHILIPPINE EDUCATION CO., INC.)
101 ESCOLTA *TELEPHONE 2-18-01* *MANILA, P. I.*

Una mañana, cubierto de polvo y de sudor, partía Mogo grandes trozos de piedra, cuando vió venir por el camino una suntuosa comitiva.

En un palanquín, un rico daimio, tendido con indolencia, se abanicaba lentamente. Los criados formaban escolta, llevando en los brazos ricos presentes con destino a la casa de su señor.

Mogo los vió pasar, suspirando.

—¡Oh, Mathi!—exclamó.—¿Por qué no seré yo un daimio?

—Lo serás—dijo una voz a su oído.

Y antes de que el picapedrero, estupefacto, hubiera tenido tiempo de darse cuenta, se vió convertido en un daimio de primera clase, con un palacio suntuoso, numerosos criados y grandes tesoros.

Pero después de cierto tiempo, empezó a fatigarse Mogo de aquella vida en la que todos sus caprichos se cumplían.

Un día, paseándose, aburrido, por la terraza del palacio, miró el sol que iba ya a ocultarse, y suspiró, con amargura.

—¡Ah, Mathi! ¿Por qué, en lugar de hacerme daimio, no me hiciste sol?

—Lo serás—volvió a murmurar la voz a su oído.

Y Mogo se vió transformado en sol, y se embriagó con su gloria de astro rey y su potencia de dispensador supremo de la fecundidad de la tierra.

Los días pasaban y Mogo gozaba con su poderío, cuando de pronto empezaron a formarse inmensas nubes obscuras que cubrieron todo el firmamento y envolvieron al sol en espesos cendales.

—¡Mathi!—gritó Mogo, loco de ira.—La nube es más poderosa que el sol. ¡Quiero ser nube!

—Lo serás—dijo la voz desconocida.

Y Mogo se convirtió en nube y se complació en ocultar el sol a la vista de los mortales y en desencadenar copiosas lluvias, granizo y nieve, destruyendo todos los campos y bosques.

—Soy poderoso—decía—nada me resiste.

Pero un día vió una roca que se alzaba inaccesible y que resistía, sin conmoverse, vientos, lluvias y nevadas. En vano Mogo desataba sus furias sobre ella. La roca lo desafiaba como diciéndole:

—Nada puedes contra mí.

Esta actitud irritó a Mogo, y gritó fuera de sí:

—¡Mathi! La roca es más fuerte que la nube. ¡Quiero ser roca!

—Lo serás—contestó la voz.

Y Mogo se convirtió en la roca que azotaba tempestades y que permanecía inquebrantable.

¿Quién sería más fuerte que él? Nadie.

Y lleno de orgullo miró al sol y a la nube

Pero una mañana se despertó con la impresión de una picadura; luego un desgarramiento, como si una porción de su carne de granito se hubiera separado de él.

Sintió luego golpes sordos y rodar de piedras....

—¡Alguien me ataca!—exclamó enfurecido.—¡Mathi! Yo quiero ser ése que puede desgarrar las rocas

—Lo serás—dijo la voz.

Y Mogo se encontró convertido en picapedrero

—De "Ave Fénix," Torreón, México.

¡ANUNCIADORES!

Los anuncios más económicos en el *Cabletow*, del tamaño del presente (1 por 3¾ pulgadas), cuestan solamente 4 pesos por inserción o ₱21.60 al semestre si hay contrato por seis meses. No hay medio anunciador mejor que

THE CABLETOW

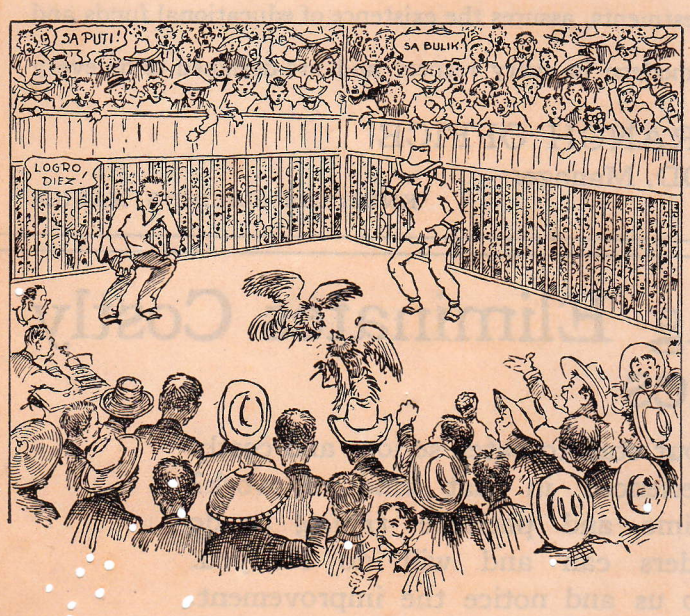
Neat Effective Cheap

CABLETOW ONE-INCH ADVERTISEMENTS

Only ₱4.00 per insertion 10% off on 6 month contracts

Try them!

SA BULIK . . . SA PUTI!



A CROWDED cockpit . . . . the roosters are matched . . . . . bets are made—and then the battle! But until the *soltada* is finished, one is never sure in a cockfight as to which rooster is the winner. At best it is a gamble—a guess.

You do not gamble when you use Mobiloil. There is no doubt in the least as to the beneficial results you may expect from this Specialty Product.

Carefully refined from the highest grade crudes through the famous Vacuum Process, the correct grade of Mobiloil meets with scientific exactness the lubrication requirements of your particular make of engine. Try Mobiloil the next time you drain the crankcase of your car or truck, and notice how smoothly the engine runs.

VACUUM OIL COMPANY

THE OLDEST AND LARGEST LUBRICATING OIL COMPANY IN THE WORLD

INDEX

The Cabletow

Vol. VIII

(June, 1930 to May, 1931)

(Names of individual Lodges under "Lodge News". Digest of Questions and Answers under "Questions and Answers".)

Abiertas House of Friendship, The ... 110
"Acacia" (Montevideo) Quoted ... 20, 104
"Acacia" (San Juan Porto Rico.) Quoted ... 20, 21, 40, 43, 86, 171
Addresses Wanted ... 3, 25, 47, 69, 89, 112, 134, 200, 219
Adventures of Dennis Manahan, The (Story by Leo Fischer) ... 90, 113, 135, 157
Always Conceal and Never Reveal (Edit.) ... 67
American Tyler-Keystone. Quoted ... 78, 111, 156
Anonymous Letters El Puñal del Cobarde (Editorials) ... 109, 125

Antarctic Expedition, Byrd's
- A Letter from Bro. Benjamin Roth ... 2
- Our Youngest Rear Admiral ... 11
- Rear Admiral Richard Byrd, U. S. N. ... 177

"Archimedes zu den drei Reisbretern" (Lodge) ... 88
Armistice Day: Twelve Years Ago (Edit.) ... 109
As Seen by London ... 96
"Ave Fenix", Torreón. Quoted ... 170, 257
Bajo las Dictaduras ... 169
Ballot, The Secrecy of the ... 133
Bandido, El (Story by Leo Fischer) ... 61
Banks, Bro. Chas S. ... 110
Bases de Reconocimiento ... 252
Beauties of Nature, The (Edit.) ...
Belgium Resuming the Apron (C. & C.), ... 241
Best, Dr. W. R. L., Death of ... 177
Bewsey, L. C. ("From Bolivia") ... 199
Bible: La Biblia ... 231
Binding (*see* CABLETOW) ...
Binckley, George P. (Doing Things for the Navy Boys) ... 118
Blotting our History ... 155
Boer War (La Masonería en Tiempo de Guerra) ... 252
"Boletín de la Gran Logia Española." Quoted ... 147, 170

Book Reviews:
- Year Book of the World's Freemasonry, 1930 ... 52
- English-Speaking Freemasonry ... 52
- An American—George Freifeld ... 95
- La Franc-Maçonnerie Écossaise en France ... 95
- Cagliostro and his Egyptian Rite of Freemasonry ... 120
- History of the Star Points ... 121
- Some Thoughts on Masonic Symbolism ... 199

Boomer, Joseph F.
- Masonic Sketches (Edit.) ... 132

Boomer, Joseph F., Articles by
- Of Symbolic Masonry ... 140
- Of Masonic Sources ... 158
- Of the Entry of Masonry into Europe ... 181
- Of the Universality of Masonry ... 200
- The Cathedral-Builders ... 222

Boy Scouts (Edit.) ... 125
Brother W. W. (Edit.) ... 154
Brown, Professor Gilbert Patten ... 2, 11, 242
Brussels Agreement (El Pacto de Bruselas) ... 147
Buen Consejo ... 40
Buen Cuestionario Masónico, Un ... 233
Builder's Creed, The (Davidson) ... 94
Burying the Hatchet (C. & C.) ... 198
Bury, James M., Death of ... 240
Business Masonry and Our Brethren in Business ... 132
- La Crisis (Edit.) ... 169

Byrd, Admiral Richard (*see* Antarctic Expedition)

CABLETOW, THE:
- Volume VIII ... 1
- Our May Number ... 239
- Secretaries, attention! ... 241
- Binding ... 89, 242
- Index Vol. VIII ... 259

CABLETOW Our (Poem) ... Title Page, Jan.
"Cadena de Unión". Quoted ... 86, 107
Cagliostro and his Egyptian Rite of Freemasonry (Book Review) ... 120
Calavera, A Una (Poem) ... 65
Calidad *vs.* Cantidad (Edit.) ... 83
Calo, Pedro V., A book by ... 2
Camarines Norte, Lodge for ... 1
Camus, Manuel, G. I. (Picture) ... 41

Candidates:
- When to Recommend a Candidate ... 121
- Signing Petitions ... 132
- A Mistaken Idea ... 133

Carmona, Vicente
- Picture ... 41, 191 Title Page Jan.
- El Muy Ilustre Hmno. Vicente Carmona ... 191
- El Mensaje del Muy Ilustre Hmno. Vicente Carmona ... 191, 211

Cathedral-Builders, The Art. by J. F. Boomer ... 222

"Chain Letters":
- Chain Letter Nuisance, The ... 45
- Las Cartas Encadenadas ... 103

Chapman, S. G. ... 68, 133, 176
Charity, Masonic (Edit.) ... 132
Chicago, Little Old ... 133
China, Masonic Lodges in (Edit.) ... 131
(*See* also Amity Lodge, U. D.)

Christmas and New Year:
- The Spell of the Christmas Season (Edit.) ... 131
- A Happy New Year to All ... 153

Civic Spirit (Edit.) ... 87
Clandestine Lodges (Announcement) ... 47, 69, 134, 199, 242
Closed Temple, The (Edit.) ... 197
Comfort, Newton C., P. G. M., G. S.
- Picture ... 41
- The Still Small Voice of Gratitude (Edit.) ... 110
- "Symbols in Masonry" (Art. by N. C. C.) ... 116
- M. W. Bro. N. C. Comfort ... 248

Cómo Hacen Justicia los Masones ... 43

Conduct:
- La Solemnidad de Nuestras Ceremonias (Del Mensaje) ... 212

Constitution, Grand Lodge
- La Constitución (Edit.) ... 103
- The Constitution ... 155

Conversaciones, Las (Edit.) ... 125
Credit and Publicity ... 73
Crippled Children (*see* Masonic Hospital)
Cuba:
- Redentores de Pueblos (Edit.) ... 147

Cultura Masónica ... 106
Danger in Sincerity ... 177

Davidson, Arthur
- Correspondence ... 88
- "The Builder's Creed" (Art.) ... 94

Debíamos Hacer Mejores Masones ... 105
De lo Inmanente ... 107
De Molay, Service Lodge and Bro. M. I. Lapp ... 24
Dempsey, Jack, a Mason? (Edit.) ... 89
Diot, E. E. ... 176
Directory of Constituent Lodges ... 237
Disappointed (Edit.) ... 154
Disciplina, La ... 194
Disturber, The (C. & C.) ... 199
Don't Be Too Sensitive ... 146
Dos Grupos ... 107

Dress, Masonic
- Dress in Lodge ... 132
- Actos Públicos (Mensaje) ... 212

Dues, The Collection of ... 111
Dying Fire of Enthusiasm, The (Edit.) ... 239
Dynamite and Shrapnel (Edit.) ... 176
Eastern Star (History of the Star Points) ... 121
Edict No. 16 (CABLETOW) ... 69, 83
Educación Masónica (Mensaje) ... 211
Einstein, Professor (C. & C.) ... 240

Elections:
- Oportuna Insistencia ... 125
- Officers Elected by Our Lodges in December 1930 ... 163
- Elections (C. & C.) ... 199

Employment, Brethren Seeking ... 3, 156

England:
- Primera Piedra de Escuela Superior Masónica ... 172
- Bases de Reconocimiento ... 252

Epitaph, An Ideal ... 146
Ernst und Falk ... 154
Espíritu Masónico ... 18
Europe, Of the Entry of Masonry into By J. F. Boomer ... 181
Fairbanks, Douglas (A noted Masonic Visitor) ... 218
Far Eastern Freemason. Quoted ... 96, 105
Fascists:
Blotting Out History ... 155
Fascist Persecution ... 155
Fear ... 154
Filatélicos, De Interés para los ... 86, 147
Finish the Tasks Begun (Edit.) ... 67
Fischer, Leo (Articles by)
The Treasure in the Desk (Story) ... 4
Virginia Reel (Story) ... 26, 48, 70
The Adventures of Dennis Manahan (Story) ... 90, 113, 135, 157
Masonry in the Philippine Islands ... 159
Bandido, El (Story) ... 61
Spain: Why There Was no Fusion ... 182
The Great Hand (Story) ... 202, 220, 243
Flag Day ... 1
Forgotten Till in Need ... 96
Fourteenth of July, The (Edit.) ... 23
Fourth of July (Independence Day) ... 23
Francmasonería, La (Poem) ... 43
Franklin, Benjamin, the Mason. By Edmond W. Schedler ... 179
Fraternal Bodies, Why so Many ... 110
"Fraternidad" (Panama). Quoted ... 106, 107, 171
Fraternidad ... 42
"Freemasonry and Eastern Star." Quoted ... 177, 198
"Freemason's Chronicle" (London). Quoted ... 52, 133
"Freemason" Toronto, Canada. Quoted ... 110, 233
Galang, Bro. Zoilo M., A Good Film by ... 110
Gavel Club at Legion, The ... 119
Gentlemen (Edit.) ... 217
Germinando. By Salvador Torra ... 40, 83, 104
Good Idea, A (C. & C.) ... 241
Granadas, Las ... 19
Grand Lodge of the Philippine Islands:
Communication, Jan. 1931 ... 184
Notice ... 148, 134, 156, 172
Jurisdictional Territory of (Edit.) ... 88
Officers 1930-1931 ... 41
Brethren, Read Your Proceedings ... 88
The Grand Lodge Communication (Edit.) ... 153
The Grand Lodge Visiting Committee (Edit.) ... 217
The Work of Eighteen Years (Edit.) ... 175
Grand Oration, 1931, by R. Palma ... 213
Great Hand, The Story by L. F. ... 202, 220, 243
Hacia la Luz ... 106
Halsey, Admiral Sir Lionel (Goes Into Action in Maori Costume) ... 52
Hase, Justizrat Rudolf, Death of ... 88
Hasselmann, Dr. C. M. ... 197, 219
Hedrick, Franklin Edison ... 46
Hernández, Juan de S. (Our "Column of Harmony") ... 110
Hillsman, J. R. ... 88
Hiram, King of Tyre, A Statue of ... 53
Histories:
El Cargo de Historiador Oficial (Edit.) ... 83
A Lodge Historian (Ed.) ... 87
Breve Bosquejo Sobre la Historia de la Francmasonería ... 234, 253
Masonry in the Philippine Islands ... 159
Holliday, Philip (Edit.) ... 88
Home Influences (Edit.) ... 109
Honradez y Sinceridad ... 106
Hospital Day (Edit.) ... 239
How Old is Freemasonry? By A. A. Williamson ... 31
Hunt, Chas. C. (Book reviewed) ... 199
Idealismo ... 64
"Illinois Freemason." Quoted ... 53, 73, 88, 96, 111, 132, 133, 199
Independence Day (Edit.) ... 23
Index (*see* CABLETOW)
"Indisch Maconniek Tijdschrift." Quoted ... 111
Individualidad (Edit.) ... 231
Influence of Masonry, The ... 96
Insurance
Los Cuidados Matan (Edit.) ... 17
Echoing Our Sentiments (Edit.) ... 23
A Just Requirement (Edit.) ... 45
Don't Wait Till It Is Too Late (Edit.) ... 68
Reasons Enough ... 156
Need of Insurance (C. & C.) ... 219
Insurrección en Filipinas, La ... 19
Investigating Committees (Los Aplomadores) ... 17
Kahlert, Karl, Grand Master (Death) ... 197
Labor and Labor Day:
Los Cinco Mandamientos del Masón como Patrono ... 21
Suprema Virtud Masónica El Trabajo ... 104
Labor Day (Edit.) ... 239
La Fiesta del Trabajo (Edit.) ... 251
"Lambskin", Quoted ... 97
Larkin, W. W.
Picture ... 41, 75, 184
Admirable Work and Its Proper Reward ... 46
Masonic Hospital Meeting on July 21st ... 75
The New Grand Master ... 184
Lebanon (Los Últimos Cedros del Líbano) ... 233
Lecaros, Dr. Alfonso:
Para el Día de Rizal (Art.) ... 147
Lectures, Masonic (Edit.) ... 197
Let Something Good be Said (Poem) ... Title Page, Nov.
Letting Down the Bars (Edit.) ... 132
Liars Breed Liars ... 146
Libertad:
La Libertad de Pensamiento ... 84
Libertad (Poem) ... 126
Libraries (Bibliotecas Masónicas) ... 211
Light-House, The (Edit.) ... 2
Lile, Roy Thompson ... 123
Littaua, Gregorio ("A Pastime") ... 64
Lodges (Directory) ... 23
Lodges, News from—
Acacia No. 78 ... 12
Agno No. 75 ... 12
Amity, U. D.
Dispensation for Lodge in China ... 112
Masonic Lodges in China ... 191
La Logia "Amity" de Shanghai ... 191
Añgalo No. 63 ... 186, 224
Araw No. 18 ... 185
Bagumbayan No. 4 ... 53, 97, 185
Balintawak No. 28 ... 33, 186
Banahaw No. 24 ... 12
Bataan No. 104 ... 225
Batong-Buhay No. 27 ... 77, 97, 185
Benjamin Franklin No. 94 ... 98
Cavite No. 2 ... 163, 206
Charleston No. 44 ... 2, 67, 77, 247
Corregidor No. 3 ... 11, 97
Cosmos No. 8 ... 12, 96, 97, 185
Dagohoy No. 84 ... 55, 187, 225
Dapitan No. 21 ... 54
Gonzaga No. 66 ... 206, 224
Hagdang-Bato No. 87 ... 187
High-Twelve Lodge No. 82 ... 187
Isabela No. 60 ... 224
Isla de Luzón No. 57 ... 172, 216
Island No. 5 ... 206
Kasilawan No. 77 ... 33, 186
Keystone No. 100 ... 206
Leonard Wood No. 105 ... 13, 187, 224
Lincoln No. 34 ... Title Page, May, 247
Ma-Bu-Ti No. 92 ... 77, 206
Magat No. 68 ... 224, 225
Maguindanaw No. 40 ... 12
Makabugwas No. 47 ... 33, 46, 96, 98, 163, 186
Makawiwili No. 55 ... 40, 186, 2[illegible]
Maktan No. 30 ... 33, 206, 236
Malinaw No. 25 ... 33
Malolos No. 46 ... 206, 218
Manila No. 1 ... 206
Marble No. 58 ... 17
Mártires del 96 No. 32 ... 12
Mayon No. 61 ... 206, 240
Mount Lebanon No. 80 ... 206
Nilad No. 12 ... 97, 185
Palawan No. 99 ... 206
Pampanga No. 48 ... 54
Pangasinán No. 56 ... 198
Perla del Oriente No. 1034, S. C. ... 77
Pilar No. 15 ... 12, 185
Pinagsabitan No. 26 ... 12, 206
Pintong-Bato No. 51 ... 77, 186, 199, 241
Sarangani No. 50 ... 12, 54, 186
Service No. 95 ... 13, 24, 247
Silañganan No. 19 ... 206
Southern Cross No. 6 ... 11, 225
St. John's No. 9 ... 135
Taga-Ilog No. 79 ... 186
Tamaraw No. 65 ... 241
Tupas No. 62 ... 110, 240
Union No. 70 ... 33, 225
Walana No. 13 ... 185
Zapote No. 29 ... 206
Lombardo, Frank ... 68
Long-winded Speakers (C. & C.) ... 219
Los Deberes del Maestro ... 194
Maclub of America, Inc., The ... 134

Making Enemies Without Purpose (Edit.) ... 67
Mañago, Wor. Bro. Faustino ... 236
Masón, El ... 171
Masones Que Duermen ... 40
"Masonic Analyst". Quoted ... 20, 45, 110, 219
Masonic Club of Manila (A Reminder) ... 1
"Masonic Craftsman". Quoted ... 233
"Masonic Digest." Quoted ... 154, 199, 240 (twice)

Masonic Home:
- Finish the Tasks Begun (Edit.) ... 67
- Una Gran Institución ... 172

"Masonic Home Journal." Quoted ... 96, 146
Masonic Honors (Edit.) ... 87
Masonic Hospital for Crippled Children:
- Advertisements ... 7, 34, 56, 79, 99
- Don't Throw It Away! (Edit.) ... 24
- New York Children and Philippine Cripples ... 29
- Notice, Annual Meeting ... 32, 40
- A Visit to the Masonic Ward (Edit.) ... 46
- Admirable Work and Its Proper Reward ... 46
- Cut Tomas Sorbe, Title page, September
- Finish The Tasks Begun (Edit.) ... 67
- Masonic Hospital Meeting on July 21st ... 75
- An Example ... 96
- Tin Foil Returns ... 96
- From Leyte ... 96
- The Fourth Degree of Philippine Masonry ... 97
- The Crippled Children Benefit ... 177
- El 27 de Febrero de 1927 ... 195
- Everybody's Doing It (Edit.) ... 198
- Masonic Hospital Benefit a Success (Edit.) ... 217
- Pictures of Dancers at Benefit ... 230, 232
- Worthy of Emulation ... 224

Masonic Mystery ... 16
"Masonic Outlook". Quoted ... 67, 155
Masonic Sources, Of By J. F. Boomer ... 158
"Masonic Sun." Quoted ... 155
Masonic Temple (August 14th) ... 45
"Masonic Tribune." Quoted ... 16, 96
"Masonic World" (San Francisco). Quoted ... 132, 146, 155, 219

Masonry:
- Masonry Does not Pay Some, Others it Does ... 53
- Three Good Definitions of Masonry ... 111

Masonry, Philippine
- La Insurrección en Filipinas ... 18
- Masonry in the Philippine Islands ... 159

Meeting on the Level (Edit.) ... 153
Mellon, El Secretario ... 151
Memento Mori (Edit.) ... 251

Memorial Day:
- Memorial Day (Edit.) ... 240
- El Día de los Difuntos (Edit.) ... 251

Mendoza, Ramón (Un Trabajo Meritorio) ... 216
Merz, Wm. (Calling on a Sick Brother) ... 68
Moral y la Escuela, La ... 86
Morcombe, Joseph E.
- Quoted ... 88, 89, 132, 155, 219
- Bro. Jos. E. Morcombe's recovery ... 156

Mother's Day (Edit.) ... 239, 252
Mujer Culpable, La (Poem) ... 86
National Sojourners ... 77

Navy, U. S.
- From the Brethren on the U. S. S. *Henderson* ... 24
- Home Influences (Edit.) ... 109
- Our Brethren of the U. S. Navy ... 110
- Doing Things for the Navy Boys ... 118

North Carolina Lodge of Research (C. & C.) ... 219
Nuestra Divisa ... 151
Nunca Estaremos Contentos (Edit.) ... 231
Orientaciones Temperamentales y Evolutivas ... 21
Oyendo al Maestro ... 193
Palabras de un Maestro ... 20
Palma, Rafael. Gran Oración ... 213
"Palmer Templegram." Quoted ... 23
Paredes, Isidro (Picture) ... 41
World Peace, Masonic Work for ... 111
Perkins, E. A. ... 68
Petitions for Reinstatement (Edit.) ... 153
Philippine Islands, Masonry in the ... 159
Piccio, Augusto (Quoted) ... 216
Pilar, Marcelo H. del (August 29th) ... 45
Pineda, María (Un Centenario) ... 251
Pond, Dr. Arlington (Tupas Lodge in Mourning) ... 110
Por qué soy Masón ... 193
Promotion for Masons (Edit.) ... 197
Pulsifer, George ... 46
Put Your Heart into It (Ed.) ... 87
Qualified Officers ... 155
"Queensland Freemason." Quoted ... 133

Questions and Answers ... 32, 95, 119, 162, 183, 223
- Abif or Abiff both correct. Origin of word.—No. 487 ... 120
- Ballot, vote by, means voting with ballot box or slips of paper.—No. 484 ... 96
- Begging letters sent by foreign Lodges to be disregarded.—No. 481 ... 95
- Burial: M. M. in good standing entitled to it. Expenses incurred by Lodge burying him to be refunded by Lodge of deceased.—No. 479 ... 32
- Clandestine Lodges in P. I.; their origin.—No. 489 ... 141
- Clandestine-made Mason cannot be "healed".—No. 493 ... 183
- Constitution amendments not effective at Grand Lodge Communication at which adopted.—No. 498 ... 224
- Dual membership legislation in P. I.—No. 490 ... 162
- Entered Apprentices and Fellow Crafts entitled to CABLETOW —No. 478 ... 33
- Goat, To get one's origin of expression.—No. 488 ... 120
- Grand Lodge dues may be paid in advance, in installments—No. 483 ... 96
- Greetings from other Lodges at meetings, when presented.—No. 486 ... 119
- Lily of Old Testament and Two Pillars is the lotus.—No. 482 ... 96
- Loans from Lodge funds may be made as investments.—No. 495 ... 223
- MacDuff, a Scottish salute, explained.—No. 499 ... 224
- Minority committee reports accepted as a courtesy.—No. 496 ... 223
- Past Master must have been elected Master and have served full term. A Warden made Master upon death of incumbent does not take past rank.—No. 497 ... 224
- Saber salute, military, not of Masonic origin.—No. 480 ... 33
- Scottish Rite Bodies in P. I., which are regular and which not.—No. 491 ... 183
- Secretary of Lodge—what he must put in the minutes; who may inspect his books; when he must turn funds over to treasurer.—No. 494 ... 183
- Spanish body "Grand Logia Unida" irregular.—No. 492 ... 183
- Stated meeting MUST be convened on date and hour fixed by By-Laws.—No. 477 ... 32
- "Sublime degree," why so called.—No. 485 ... 119
- Sunday degree work absolutely prohibited.—No. 500 ... 224
- Two Thirty-Three Club; its name and nature.—No. 501 ... 224

Quezon, Manuel L., P. G. M. (Edit.) ... 68
Rabindranath Tagore, De ... 170
Ramos, Joseph ... 134
Real and the Ideal, The (C. & C.) ... 219
Receipts for Dues Lost ... 200, 242

Red Cross:
- The Red Cross Drive ... 110
- Cooperación con la Cruz Roja ... 125

Redentores de Pueblos ... 147

Religión:
- La Religión de la Vida ... 107
- Algunas Consideraciones sobre la Historia de las Creencias y de los Cultos ... 127

Research, Masonic (Edit.) ... 131
Respeto a la Ley ... 195
Responsibility (Edit.) ... 175
Picapedrero, El (Cuento) ... 257
Revere, Paul, A Yankee Jack of all Trades ... 242
"Revista Masónica de Chile."
- Quoted ... 17, 43, 65, 105, 106, 107, 126, 149, 151, 194, 195, 216, 234, 253

"Revue M." Quoted ... 240

Rizal, José:
- Rizal's Birthday (Edit.) ... 1
- December Thirtieth (Edit.) ... 131
- Para el Día de Rizal. Art. by A. Lecaros ... 147

Robbins, Sir Alfred ... 52, 247
Roll of Honor: Bro. Benjamin Roth ... 67
Roster of Constituent Lodges ... 237
Roth, Benjamin ... 2, 67
Ruling Thought of Freemasonry, The ... 13
St. John the Baptist:
- La Fiesta de San Juan ... 17
- Solsticio de Verano (Poem) ... 20
- The Two Saints John (Williamson) ... 93

Sarino, Wor. Bro. Pedro ... 236
Schedler, Edmund W. Article by ... 179
Schmidt, Joceph H., P. G. M.
- Admirable Work and Its Proper Reward ... 46
- Masonic Hospital Meeting on July 21st (cut) ... 75

Schou, Charles (C. & C.) ... 88
Scurrilous Attacks (C. & C.) ... 240

Secrecy:
- Secrecy ... 96
- Secrecy of the Ballot, The ... 133
- Secret Signs ... 133

Secretaries of Lodges

Los Secretarios (Edit.) 169
El Secretario de la Logia (Mensaje) 212
Secretaries, Attention! 241
Service Clubs and Men:
Masonic Service Clubs (Edit.) 198
(*See* also Navy, U. S.)
Shute, I. Ray (C. & C.) 219
Simbolismo, El 192
"Simbolismo" (Veracruz, Méx.) Quoted 65
Si Una Espina Me Hiere (Poem) 192
Smutty Story, The 53
Social Unrest (Edit.) 175
Solomon, A Letter to 177
Solsticio de Verano (Poem) 20
Son's Letter to his Dead Father, A 24
"South Australian Freemason." Quoted 53, 133
Spain:
Gran Logia Unida de España 103, 176
El Pacto de Bruselas (Edit.) 147
Spain: Why There was No Fusion. By Leo Fischer 182
Spanish Language (La Sección Castellana) 191
Stafford, M. W. Bro. Harry E. (Thirty-three years ago) 218
Strange Meeting Places (Edit.) 67
Suficiencia, La 105
Suspensions:
Las Suspensiones (Edit.) 125, 169
"Suspensiones, etc." (Mensaje) 211
Symbolic Masonry, Of. By Jos. F. Boomer 141
Symbolism, Some Thoughts on Masonic (Book reviewed) 199
Symbols in Masonry. Art. by N. C. Comfort 116
Tatsch, J. Hugo 131, 198
Tan Kiang, Eduardo del Rosario
Picture 41
La Logia "Amity" de Shanghai 191
Temple Players (Amateur Theatricals) 112
"Temple Topics." Quoted 133
Temples, Masonic:
Templos Masónicos (Mensaje) 212
Another Manila Landmark Disappears (Edit.) 218
Olongapo Temple (cuts) Title Page, May, 247
Thanksgiving (Edit.) 109
Theatricals, Amateur 112
Three Steps 146
Too Busy (Edit.) 45
Torra, Salvador (Germinal):
Germinando 40, 83, 104
Treasure in the Desk, The (Story by Leo Fischer) 4
Twelve Years Ago (Edit.) 109
United States of Europe, The (Edit.) 218
Universality of Masonry, Of the By J. F. Boomer 200
Vasto Campo de Actividades 216
Venid al Templo (Poem) 170
Vida Masónica 171
Vienna, Grand Lodge of (Burying the Hatchet) 198
Villar, R. A. 176
Violating the Law of the Land (Edit.) 132
"Virginia Masonic Herald." Quoted 177
Virginia Reel (Story by Leo Fischer) 26, 48, 70
Visiting the Sick:
Visiting the Sick, an Art (Edit.) 23
Calling on a Sick Brother (Edit.) 68
Washington, George:
Impressed by Washington Memorial 88
George Washington Belongs to the World (Edit.) 123
George Washington the Immortal. By Prof. A.B. Watrous 178
Page from G.W.'s Expense Book. Title page April.
Watrous, Prof. A. B. Article by 178
What Makes a Mason? 133
Why do Masons go to Lodge? (Edit.) 154
Widows and Orphans, The (Edit.) 121
"Wiener Freimaurer-Zeitung." Quoted 151, 198
Williamson, Adolph A.
Bon Voyage, Bro. Williamson! 1
Thanks, Wor. Bro. Williamson! 38
Williamson, Adolph A. (Articles by)
The Lost Word 8
How Old is Freemasonry? 31
Tubal Cain 51
Ashlars Three 74
The two Saints John 93
Wise Men Say 73
Women:
Masons' Wives in Dutch East India get Together 111
Word, The Lost. By Adolph A. Williamson 8
Youngberg, Stanton, S. G. W.
Picture 41
December Visits by 183
Zappala, Frank H. 134

A SUGGESTION TO ADVERTISERS

Manila, P. I., March 31, 1931.

Gentlemen:

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

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

The paper has the following special advantages:

1. Its readers being Masons, they are not only men of high social standing and purchasing power but bound to live up to high principles of morality and honesty.

2. Its readers regard it a duty to patronize those who advertise in THEIR paper and we take care to remind them frequently of this moral obligation. This is an advantage the average newspaper does not possess.

3. The CABLETOW is not glanced at and thrown away like an ordinary paper. It is preserved for reference and as a historical record. An index is prepared for each volume and many members have their paper bound. An advertisement in the CABLETOW will therefore work for an indefinite time.

4. The CABLETOW accepts by no means all advertising offered to it. We take pride in having only advertisers of a select class.

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

Yours very truly,

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

THE CABLETOW

Offers class advertising of a distinctive nature at rates which compare favorably with those of other publications of the Philippine Islands. It has the three important qualifications of a good advertising medium—large circulation (7,500 monthly), reaches a select class of readers who represent great buying power, and has a very wide distribution throughout the Archipelago. Every Master Mason, Fellowcraft and Entered Apprentice of this Jurisdiction is a paid subscriber to the CABLETOW. It is the fraternal publication par excellence of the Philippines and the only Ancient Craft Masonry publication in the Orient.

Some twenty Lodges of more recent creation do not appear on this Map.

DISTRIBUTION OF MASONIC LODGES IN THE PHILIPPINES

C. S. Salmon, Insular Life Bldg.
Box 754, Manila, P. I. (C—5-2-31)

I desire to inspect a Family Income Proposal for myself.

Name.....

Address.....

My age is..... *Amount desired*..... *monthly*

C.S. SALMON ~ General Agent, Insular Life Building

THE INSULAR LIFE ASSURANCE CO. LTD.

HOME OFFICE MA