# The Cable Tow

Vol. IX Manila, P. I., July 1, 1931 No. 2

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

## The Dreamer

The drudge may fret and tinker
Or labor with dusty blows,
But back of him stands the thinker,
The clear-eyed man who knows.

Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust.

But back of them stands the schemer,
The thinker who drives things through;
Back of the job—The dreamer
Who's making the dreams come true!

—*Anon.*

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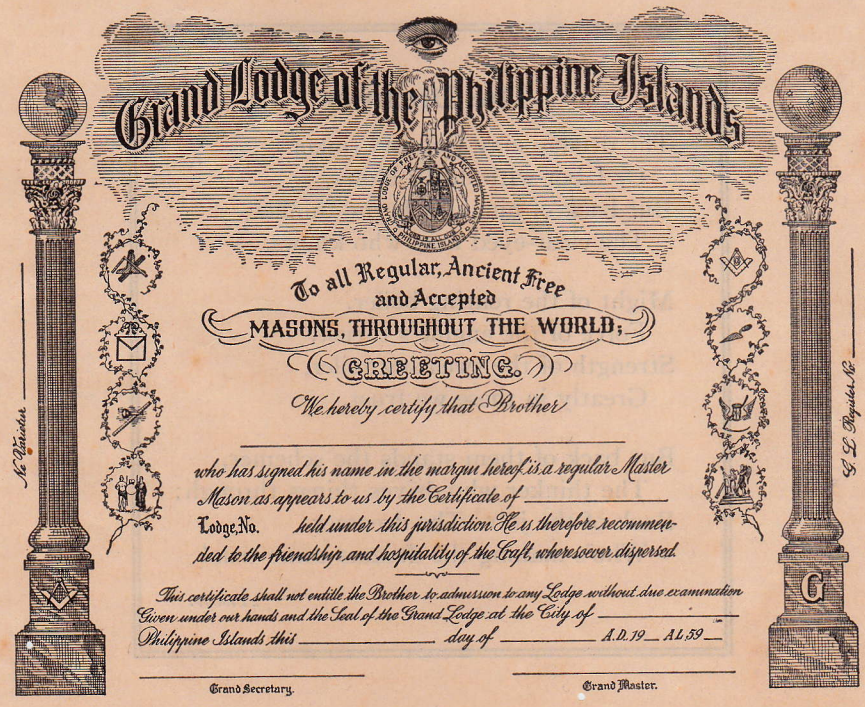
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# THE CABLETOW

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

*Managing Editor:* LEO FISCHER, P. M.

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## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 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. IX** **July 1, 1931** **No. 2**

# Editorial Section

### The Privileges Without The Burdens

Men not in good standing or inactive in Masonry, or not Masons at all, occasionally appeal for special Masonic consideration or Masonic relief, using as argument their past connection with the Craft or the fact of members of their family being Masons. "You know, I am a Mason like you, but I was dropped for nonpayment of dues several years ago," or "I am a Mason, but I took out my demit ten years ago," or "I am not a Mason myself; but I have always had a high opinion of the Order and my father was a Mason," are remarks that we have heard more than once coupled with a petition for favors or relief.

Masons who are active in relief work frequently meet such persons who ask for a share in the privileges of Freemasonry without having shown any willingness to assume its burdens. The naiveté or cool impudence of the applicant is often astounding. We have received requests for aid from persons whom we knew to be enemies of our Institution. But such cases are easily explained. Necessity knows no law and to a certain class of individuals any argument is good enough if it will produce the desired result.

What we understand less is the alleged Mason who constantly clamors for all the rights and benefits of Masonry because of the mere fact that his dues are paid up and who allows all the other burdens of the Lodge and the Fraternity, of which there are many, to be borne by others. No Lodge member insists more upon collecting all that he thinks he is entitled to in consideration, benefits, and assistance of all sorts, than the man who evades all burdens of Masonry not absolutely necessary to retain membership.

The good Mason, the genuine Mason, is the one who bears the burdens of his membership in the Craft and whom the presence in our ranks of an altogether too large number of members of the other sort compels to bear not only his share, but that of others besides.—*L. F.*

### Independence Day

One hundred and fifty-five years ago the corner-stone of the great American Republic was laid. The thirteen original States were not ready for independence, economically or otherwise, nor was the bond of union between them as strong as it might have been. For several decades, the new republic stood on shaky legs. But it emerged triumphant out of all its struggles and adversities, thanks to the wisdom and valor of the leaders which arose and the patriotism and courage of the people. Throughout the mother country, ruin and failure was freely predicted for the United States during those first years of trial; but there was no lack of high-minded men who ardently desired the success of the new nation.

It is a great source of pride to us Masons that the majority of the men who carried on the splendid work of welding the American people into a free and independent nation and of erecting the edifice of the United States of America on a firm and lasting basis were Freemasons. In other parts of the world, the Craft has likewise been a builder of nations and we must not forget that in the Far East, a master builder arose in the person of Sun Yat Sen and laid the foundation of the Republic of China, and that the leading men in the struggle for liberty of the Philippine people were almost all Freemasons.—*L. F.*

### Liberty, Equality, Fraternity

"Liberté, Egalité, Fraternité" is the motto of French Freemasonry and of the French Republic. The National holiday of the French is July 14th, the anniversary of the storming of the Bastille by the people of Paris. The upheaval that followed that historical event was terrific; thousands of innocent victims perished, it is true; but humanity as a whole reaped tremendous benefits. The Rights of Man were clarified and firmly established, and this was a most important stride forward in the progress of Masonry, so that Masons may well consider July 14th as a day to be observed by the Fraternity.—*L. F.*

### Masonic Duty

A well-read Mason is a rare thing, much rarer than it should be. Masonic literature is available at very reasonable prices and many excellent works on the history, traditions, symbolism, jurisprudence, etc., of our Institution have seen the light in the last two decades. There are Masonic libraries, too; many a Lodge has one. But—are

they doing any good? Are the books being circulated or are they catching dust and gathering mildew on some forgotten shelf or in a locked book-case?

Every Mason should read up on Masonry and should know enough of it to prevent his having to confine himself to a few commonplaces, or making a fool of himself, when he is called upon to address the Lodge.—*L. F.*

## That Business Depression

Everywhere we hear complaints that business is at a standstill and that ruin threatens some of our commercial houses. In these trying times the Mason in business looks to his Brethren to do what they can to relieve his distress. Our patronage should go to those who are of the Fraternity at all times and now more than ever. A perusal of the advertisements in the CABLETOW will help. Practically all the advertisements that it contains have been put in by Masons and the few that have been placed by others entitle the advertiser to special consideration because he has done that which many of our Masons in business have failed to do: patronize the official organ of the Craft in the Philippine Islands.—*L. F.*

## Ancient Style

Some of our Brethren who are not familiar with ancient English find it at times difficult to explain the use of certain terms in our ritual. They are especially puzzled by the use of pairs of terms, with which a student of law is familiar and which are often the word of French-Norman origin coupled with the word of Saxon origin, the latter added by way of explanation of the former, in the same manner as the Japanese place *katakana* characters by the side of Chinese ideographs, in order to interpret these to the less learned. Sometimes there is, or used to be, a more or less subtle difference in meaning. As an example of this we have the phrase "stand to and abide by." Mackey says with reference to these terms:

> The covenant of Masonry requires every Mason "to stand to and abide by" the laws an regulations of the Order, whether expressed in the edicts of the Grand Lodge, the by-laws of his Lodge, or the landmarks of the Institution. The terms are not precisely synonymous, although generally considered to be so. *To stand to* has a somewhat active meaning, and signifies to maintain and defend the laws; while *to abide by* is more passive in meaning and signifies to submit to the award made by such laws.

Another group of words each of which means practically the same thing is "hale, conceal, and never reveal." "Hale" is derived from the Saxon word *helan*, meaning to hide or keep secret, and still existing in the modern German form *hehlen*. "Conceal" is the Norman or French counterpart of *helan* or *hale*, which it has replaced in modern English. And, lastly, "never reveal" expresses the same idea in a negative form.—*L. F.*

# Editorial Comment and Correspondence

## What Is The Matter With Cavite Lodge No. 2?

There could not be more generous friends and supporters of the Masonic Hospital for Crippled Children than many of the members of Cavite Lodge No. 2. It touches a man's heart to see the boys of the U. S. Navy give gladly and lavishly when men with twenty times their income refuse or hesitate to help. The number of responses to appeals by the Masonic Hospital for Crippled Children that have come from members of Cavite Lodge is too great to mention all, so we shall select a few outstanding cases to which our attention has been called by the officers of the corporation. Brothers Frank L. Bradshaw and Frank Zeman have taken out life memberships in the Association, at a cost of ₱500.00 each, and the last mail brought a letter from Brother Sam Collins, of the U. S. Submarine *S-18*, stationed at Pearl Harbor, T. H., inclosing ₱120.00 as his donation to the Hospital and expressing his regret at the delay in sending his Christmas donation. We must add that besides these gifts from individual members of Cavite Lodge No. 2, the Masonic Hospital receives every year about Christmas time a donation of ₱100.00 from the Lodge itself.

What is the matter with Cavite Lodge No. 2? IT IS ALL RIGHT!

## United Masonic Relief

We are in receipt of a copy of a small, neat, cloth-bound volume entitled "United Masonic Relief" which has just been published by the Masonic Service Association of the United States for the information of the Craft. It contains an account of the work done by the Freemasons of America for the relief of the distress caused to Masons and their families by five great disasters, the Japanese earthquake of 1923, the Florida hurricane of 1926, the Mississippi flood of 1927, and the Porto Rico and Florida hurricanes of 1928. The sum of $932,244.85 was raised and distributed at an average cost of 1.28 %, an astoundingly low figure! The Association may well be proud of the splendid work done by it. As the little volume went to press, a great loss to Masonry in general and the Association in particular occurred when, on March 14, 1931, Past Grand Master Andrew L. Randell of Texas, who was Executive Secretary of the Association during the relief activities referred to, passed to the Celestial Grand Lodge above.

## Think It Over

In the *El Paso Bulletin* we find the following item which appeals to us as good and timely:

> One of our contemporaries propounds the following pointed questions: "Can a piano be made to operate harmoniously with one-half of its strings or keys missing?
>
> "Can you write a complete and understandable letter on a typewriter if a large percentage of its letters are broken?"
>
> "Can you expect to get anywhere with two or three of the cylinders of your car missing?"
>
> "If 90 per cent of the grains of sand and the same amount of water were taken from the earth, would we still have a planet?"
>
> "Finally, with 95 per cent of the members of a fraternal organization elsewhere than in the lodge room on meeting nights, can said institution grow and thrive, and fill it's preordained position in the world?"
>
> Think it over, brethren!

Members of Lodges that find it difficult to get a quorum for their stated meetings had better follow the advice embodied in the caption of this article.

## Eulogies At The Graveside

Charity covers a multitude of sins and in its name, the most flagrant violations of the truth are daily being committed on cemeteries and in churches. Only good should be said of the dead, the ancients enjoined the living; but there should not be any hypocrisy at the graveside. As regards eulogies when a good man dies, we are inclined to agree with our Brother Reynold E. Blight, of the *Masonic Digest*, Los Angeles, Calif., when he comments as follows upon "*Uneulogized Longworth*":

> There was no eulogy at the funeral of "Nick" Longworth. This was the request of Mrs. Longworth. Perhaps this will be the beginning of a new custom. If so, the change will be most commendable.
>
> When a good man dies the eulogy is unnecessary. No words, no matter how eloquent, can add distinction to a life already ennobled by unselfish deeds and lofty ideals. A clumsy or fulsome panegyric is a pitiful anti-climax. The silent appreciation of love and remembrance is a finer tribute than the pompous periods of inflated oratory.
>
> When a bad man dies the encomiums are hypocritical and affront the dignity with which death invests the meanest and the lowest. The charity that refrains from false praise as well as merited censure should cloak the deceased with discreet silence.
>
> For the most of us, whose lives are drab, commonplace and unheroic, the eulogy takes on a grotesque comedy. Gilding the lily is foolish, but gilding the wayside weed is ridiculous. A hymn, a prayer, a strain of music, a passage from some great scripture celebrating the hope

of immortality, the kind sentiment of a friend, love's tear—these of themselves are ample. They invest the passing with a simple dignity.

Death is too momentous to be cheapened with fustian.

## Eliminating Strangers

Under the above title, the *Masonic News* of Peoria, Ills., makes the following good suggestions which may interest some of our active Masters of Lodges:

Before declaring a recess of his lodge, one Master invites all visiting brethren to the East and there introduces each by name. In another lodge the Master provides the Tiler with a form on which each visitor is asked to write his name, the number and location of his lodge, and the title of the highest office he holds or has held in his lodge. When the opportunity offers, the Master refers to the list, asks the brethren to arise as their names are called, and each is introduced.

Two ways of furthering acquaintance are thus outlined here. Others will readily suggest themselves. One of the greatest difficulties in large cities is to get the brethren acquainted with one another. The very fact that it is difficult should result in a more determined effort to accomplish it. Let every brother help as much as he can.

## Exclusiveness

The above is the title of an editorial in the *Square and Compasses*, of New Orleans, which furnishes food for thought. We believe with the author that there should be no laxness in the admission of new material and that the perpetuity of our Order depends upon the quality of membership and not on mere numbers. Here is the article to which we have reference:

Those who are deploring the recent losses of membership in some jurisdictions and the lack of growth in many others would do well to reflect upon a time, not so far in the past, when Masonry was charged with being exclusive. At that time the charge was, perhaps, well founded, but in the last few years the situation has not justified the assertion. It may be that this falling off in membership will presage a return to a certain exclusiveness. If this is so, Masonry can well afford these losses. Far better that a lodge be limited to a few members, than enjoy numerical distinction through laxness in regulating admissions.

The perpetuity and well-being of our Order depend absolutely upon the quality of membership and not on mere numbers. The strength of a structure does not depend upon its size but upon the character and relation of its component parts. A temple may be erected as high as the heavens, but if the bricks, stone, steel, and concrete have not been selected with due care, and have not been skilfully built into their appointed places, then the temple will fall.

So it is with our Order. If we take into the ranks men whose characters are warped and twisted, we thereby weaken the structure of the whole Order. Let us make fewer Masons if by so doing we make better ones.

## Why Do Men Become Masons?

The reasons which actuate a man to petition for admission into the Masonic Fraternity are, in most cases, according to our Bro. Jos. E. Morcombe, editor of the *Masonic World*, San Francisco, family tradition, force of example, the prevailing good opinion the world has of the Fraternity, its claims of antiquity and great work done in the far past, curiosity, and self-interest. The members coming under the last classification

lower the intellectual, moral and even the material planes of the Craft. We can not stay for the enumeration. The politicians who hope for support; those who imagine they will benefit in business ways; those again who scheme to profit in shady schemes by the standing they believe is in wearing a Masonic emblem. These in their "57 varieties" are "working" the fraternity both from within and without, and always to its grievous hurt.

We might add that the self-seeker is sure to quit the Craft when he has no longer any use for it: he drops off like a leech. When days of adversity or persecution come for Masonry, the members who joined for selfish motives abandon it like rats fleeing from a sinking ship. It is then that the Craft, purged from all dross, is at its best.

## Race Prejudice

We copy the following editorial from the *Masonic Digest* of Los Angeles, California:

Said the Earl of Willingdon, viceroy designate of India: "It is not the race of the man that counts, it is his character." There spoke a wise and noble man.

Long ago the Hebrew prophet declared: "Man looks at the outward appearance but God looks at the heart of man." Not the color of his skin but the substance of his soul, determines the calibre of a man. Twenty centuries have passed since Saint Paul confounded the Athenian philosophers with the whiplash declaration: "He hath made of one blood all nations of men."

Race pride and race prejudice are made up of egotism and moonshine. Therefore they die hard. Like other superstitions, the ignorant man hugs these delusions to his breast. And they breed only cruelty and hate. For a thousand years belief in witchcraft filled Europe with terror and agony. Yet it was a baseless delusion. Race superiority—when it expresses itself in race prejudice and race hatred—is a weird fanaticism.

There is only one legitimate race superiority—the superiority of noblesse oblige: nobility of race requires nobility of conduct.

Well spoken!

## Religious And Political Opinions

The *Masonic Tribune* of Seattle, Wash., does not believe—and rightly so—that a man should be required to state his religion and that of his parents in his petition for the degrees, as required by the Grand Lodge of Oregon, which latter the editor of the *Tribune* takes to task for this "violation of the principles of Masonry." Here is the editorial to which we refer:

The Grand Lodge of Oregon has adopted a new form of petition for the degrees of Masonry. It is wonderfully made containing twenty-nine questions some of which do not pertain to the principles taught in Ancient Craft Masonry, and some that are in violation of those principles. Among the twenty-nine are the following: "22. Are you a member of a church?" "23. In what faith are you baptized?" "24. What religious belief did your father and mother adhere to?"

If these are proper questions to ask a candidate for the degree of Masonry, our long study of the principles of our institution has been in vain, and we cover our head in sack-cloth and ashes and mourn for the lost strength of craft Masonry caused by modern innovators.

The Grand Lodge of Oregon is a sovereign body and we have no right to interfere with its enactments, except the right of opinion in regard to its actions, and this we mildly express in the interest of the craft. We cannot concur in this action of our Oregon brethren, because we think that it is in violation of the principles of Masonry.

About fifty years ago the writer was made a Mason in a lodge in Oregon. We had conceived a favorable opinion of the ancient institution, for we had learned before petitioning for the degrees that Masonry did not interfere with a man's religious or political opinions. We found this to be true. This pleased us and we have constantly maintained this doctrine since.

Had this "new" form of petition been in vogue in Oregon when we applied for the degrees, we would not have been able to qualify for we would have lost our good opinion of the ancient institution.

# Official Section

## Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Norberto C. Asinas (13), Federico D. Suabillo (51), and M. L. Gordon (95), to act as Grand Lodge Committee for Visiting the Sick during the month of July, 1931.

## Masonic Hospital For Crippled Children To Meet on 20th

All members of the Masonic Hospital for Crippled Children, Inc., are urged to attend the Annual Meeting of the Corporation which will be held at the Scottish Rite Hall, Masonic Temple, Escolta (6th floor), on Monday, July 20, 1931, at 4:30 p. m.

### Stated Meetings of Manila Lodges

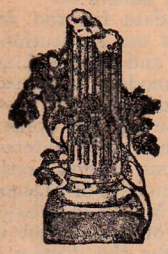
*July 6 (First Monday).*—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

*July 7 (First Tuesday).*—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

*July 8 (Second Wednesday).*—Bagumbayan No. 4, Masonic Temple.

*July 9 (Second Thursday).*—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

*July 10* (*Second Friday*).—Dapitan No. 21, Plaridel Temple.
*July 11* (*Second Saturday*).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
*July 13* (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
*July 14* (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
*July 16* (*Third Thursday*).—Solidaridad No. 23, Plaridel Temple.
*July 17* (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.
*July 18* (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.
*August 1* (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
*August 3* (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
*August 4* (*First Tuesday*).— Manila No. 1, Masonic Temple; Kasi-lawan No. 77, Masonic Temple.
*August 5* (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
*August 6* (*First Thursday*).— Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
*August 7* (*First Friday*).— St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
*August 8* (*Second Saturday*).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
*August 10* (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
*August 11* (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
*August 12* (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.
*August 13* (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
*August 14* (*Second Friday*).—Dapitan No. 21, Plaridel Temple.
*August 15* (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.



## Our Dead

First our pleasures die—and then
Our hopes and then our fears—and when
These are dead, the debt is due
Dust claims dust—and we die too.

—*Anon.*

Brother Pablo Alma.
Member of Batangas Lodge No. 35, Batangas.
Died at Lucena, Tayabas, on May 28, 1931.
Buried under the auspices of Ibarra Lodge No. 31 at Kawit, Cavite.

---

Brother Abundio Lontoc.
Member of Taga-Ilog Lodge No. 79.
Died on June 12, 1931.
Buried in the Cementerio del Norte, Manila, under the auspices of his Lodge, on June 21, 1931.

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Brother Constancio R. Rieta.
Member of Ibarra Lodge No. 31, Kawit, Cavite.
Died on June 13, 1931.
Buried under the auspices of Ibarra Lodge No. 31, at Kawit, on June 21, 1931.

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Wor. Bro. Nicanor Yñiguez.
Past Master of Makabugwas Lodge No 47.
Died at Manila, May 28, 1931.
Buried at Maasin, Leyte.

---

There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine for evermore.

# Masonic Fiction

## The Great Hand

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

(Continued)

*The Story so far:* On the s.s. *Maasland*, en route from Europe to New York, five passengers have formed what they call the Club of the Five to have a good time. They are Guy Galvin, 22, on his way from the Philippines to the United States, to enter Harvard University; Anne de Mézeray, an attractive Belgian girl who is going to the U. S. to marry a man whom she does not love; Berthe Welborn, a beautiful Canadian woman, unhappily married, consumptive, pleasure-loving, but not all bad; Robert Mellinger, an Austrian, who intends to marry Berthe after she has secured a divorce; and Georges St. Clair, a Prussian, ex-army officer, handsome, dissipated, ruined, but about to inherit a fortune. Guy Galvin is the son of an American army officer who has died in the Philippines. Deserted by his mother in his infancy, an attack of bubonic plague at the age of 6 years retarded his mental development for several years. He has caught up, but has remained pure and guileless like a child. Guy is traveling with Santos, an ex-Philippine Scout who considers it his duty to accompany Guy because many years ago Major Galvin asked him, as a Brother Mason, to look after his son. Guy has also become a Mason and has been told by Major Storm, his father's friend, that Masonry will guide and protect him through life like a great hand. He has already been saved from harm by a Brother Mason in Hongkong and has been attracted to Anne de Mézeray by a Masonic pin she wore. On board the *Maasland* Guy has again met beautiful Princess Vorontsov, whom he rescued from thugs in Hongkong. Guy's aims in life are now to find his mother and to marry Anne de Mézeray, who is, however, about to wed another man.

Upon arrival of the ship in New York, the Five disperse. Berthe deserts Mellinger, her lover, to follow St. Clair, now flush with money. Anne de Mézeray, though in love with Guy, goes to St. Louis to keep her word; but a Masonic friend prevents the marriage, unmasking her fiancé as a scoundrel. Princess Vorontsov has gone to a seaside hotel in Maryland.

### CHAPTER XVII.—*A fan from the Philippines*

"Nanette?"

"*Madame?*" The efficient-looking little French maid came in through the side-door and looked questioningly at her mistress who had just entered, dressed in very becoming riding togs. Princess Vorontsov did not even look thirty. The maid gazed at the smiling face with the large blue eyes.

"*Mon Dieu, madame!*" she faltered, bringing her hands together in an eloquent imploring gesture. "No veil again! Your beautiful complexion, *madame!*"

The princess laughed. "*N'importe*, Nanushka. Undress me and have them send me up a cup of chocolate."

Again the maid's hands went up. "Chocolate? But *Madame* will get fat! That slender young body—"

"Never mind, then; give me a glass of water. Look at that pile of mail—I shall have to get a secretary, Nanette!" The princess went to the bay-window which overlooked the pine-woods that reminded her vaguely of her native country, and sat down at a rosewood writing desk.

"Three weeks' mail and it looks like a year's," she sighed, looking at the stacks of letters under which the table by the side of the desk nearly disappeared. "Give, give, give, all the time, but thank God I am able to give now! I wonder if there is anything from my young knight? He promised so faithfully he would write, the dear boy. No, there is nothing."

Again the princess sighed. Nanette approached with a glass of water on a silver tray.

"*Madame* is disappointed?" she asked. "But Madame has not yet looked at the parcels; there are several registered packages that look promising."

The princess took a sip of water, then she glanced indifferently at the array of parcels, big and small. Her eye fell on a neat, small package. She took it and, womanlike, she began to examine it on the outside before opening it. With an exclamation of joy she reacned for the paper-cutter.

"He has kept his promise after all, the dear boy! What can he be sending me?" She turned the little parcel over to open it when her attention was attracted by the seals on it. The dark blue eyes opened wide and all color left the charming face, which was innocent of rouge.

"The Galovin coat of arms! Why, that is Ivan's seal! How can Guy have come into possession of that seal?" With trembling hands, the princess opened the parcel and found a fan with a tropical landscape painted by a master hand. Almost dropping the fan in her haste, the princess unfolded the sheet of letter paper that came with it. It was a message from Guy:

My dear friend:—This fan was painted by one of the foremost artists of the Philippines. I won it at a charity fair and kept it for just such an opportunity. Please accept it as a souvenir from a young man who will always be proud of your friendship.

Upon my arrival here I found that the mining shares on which I depended for my education were not worth a cent. I had to abandon my plans and do not know yet which way to turn. For this reason I can not write you my address. If I make good, you will receive a letter, if not, good-bye.

Sincerely yours,

G. GALVIN.

"The poor boy!" With swimming eyes the princess read the tragic little note. Through her tears the signature looked blurred and she read "Galovin" instead of "Galvin." Like a flash, the idea came to her that the initial "G" might stand for "Guido", the name of her lost son, and, then, that Guy was the English equivalent for Guido.

All that and the seal—it was as if a veil had been torn from Vera Vorontsov's eyes and the truth stood revealed to her in dazzling brightness: Guy Galvin, the young man who had saved her life and her honor and to whom she had felt so strangely attracted was her own son for whom she had been grieving so deeply since, sixteen years ago, she had been told that he had died of the plague in Manchuria!

The princess did not faint. Rising from the desk, she stepped to the window and looked out over the Maryland pine-woods. Her thoughts traveled swiftly and far. Life had not been kind to her. Prince Vorontsov had been a jealous, despotic husband, the opposite of the broad-minded, gentle Galovin. Spoiled by her first husband, she had submitted to Prince Vorontsov's tyranny as if she wished to atone for her desertion of Galovin and their child. At last, on the China Coast where Vorontsov had gone to attend to important business, the princess found that she had suffered enough. At Hongkong an Englishman who was madly in love with the beautiful woman had asked her to elope with him. She had rejected his proposal with indignation; but the next day the prince had shamed her before their servants in a way that had caused her to change her mind. On the evening when she met Guy, she was on her way to the house of the man whose offer of love she had spurned the day before. She had slipped away from a dance at a residence on the Peak with a plausible excuse. The adventure on the Peak Road had brought her to her senses. Luckily, her husband did not discover anything, and when four weeks later he was killed by a fall with his horse at polo, his widow found herself in possession of the millions which the prince had amassed.

Vera Vorontsov had learned much in the last eighteen years. From a frivolous, pleasure-loving girl she had evolved into a serious, good woman whose expenses for charity had been her husband's despair. Upon his death she had resolved to give her entire time to her charitable activities; but now a new interest had come into her life: the son whom she had mourned as dead for so many years had been found and lost and must be found again!

## CHAPTER XVIII—*Re-enter Major Storm*

A few days after her discovery of the identity of Guy Galvin with her long-lost son, Princess Vorontsov left the beach resort in Maryland where she had gone for a rest and took a suite of rooms in a hotel in Washington. Indolent to a certain degree, she was wont to act quickly and with decision when she considered it necessary or proper. Her beauty and title obtained quick action for her in the office of the Adjutant General of the Army. The officer who handed her the copies of the records for which she had asked was very courteous. The princess had not revealed the exact nature of her connection with the late Major John Galvin, but the officer was positive that she was his daughter. There was no doubt that she resembled Guy Galvin whom he had seen frequently when he served in the Philippines.

"I would suggest, madam," he said, as the princess was about to leave, "that you see Major Storm, who happens to be in Washington now, and whom you will find at the Army & Navy Club. He was the closest friend your fa— Major Galvin had, as far as I know. He also told me that he met young Galvin a few months ago on his way to Europe. He can tell you much that you won't find in the records."

The interview with Major Storm was a long one. When the visitor revealed her identity the major's face darkened. The beautiful woman before him had made his dearest friend suffer too much to be forgiven readily. But the soldier saw the big eyes fill with tears and the proud head with the wealth of golden hair bow in grief when he told her of his friendship with her former husband and her son, and before their conversation was finished he had understood and forgiven. Though the princess did not spare herself, the old officer saw that she was not half as guilty as he had believed her to be. Her determination to find her son and be a faithful mother to him was firm and sincere and he promised her to help her all he could. He even parted with a small photograph of Guy which the young man had given him on board and which the princess promised to return after having an enlargement made. When the princess suggested an advertisement in the newspapers, the major shook his head.

"He may be anywhere from Maine to California, madam; you would have to cover an enormous field. But I have an idea: your son, as you may know, has recently become a Mason and is quite enthusiastic about it. He was with another Mason, a Filipino by the name of Santos who will stick to him if I know the faithful fellow. The two are sure to visit Lodges wherever they go. What I shall do is this: insert an advertisement in all the leading masonic papers in the United States asking either Guy or Santos to communicate with me immediately. If they don't see the advertisement themselves, some other Mason will remember the names when they visit a Lodge and sign the register, and will call their attention to it."

"That is a splendid idea, major. Please do that for me, will you? Guy may be in distress! I shall not know a happy moment until I see him again. But there is the work and expense involved."

The major raised his hand. "Madam, I am on furlough now and am not a poor man. Let me do that for the boy. But don't expect immediate results."

The princess returned to the hotel in a happier frame of mind, though the talk with Major Storm had moved her deeply. During the following days she was too agitated to do much. Her correspondence piled up and she spent part of the day in bed as she used to do in Russia when the snow covered the steppe. She was greatly discouraged by the prospect of having to wait for months for news from her son. The enlarged picture of Guy which she had ordered was an excellent piece of work and its arrival changed the entire atmosphere in the suite which the princess occupied. Nanette was delighted when the princess asked

her to unpack her water-colors.

"Taking interest in things again," she said. "*Mon Dieu*, if we could find that boy—*quel bonheur!*"

### Chapter XIX.—*The new Secretary.*

Princess Vorontsov was busy with a little sketch she had begun weeks ago when the maid brought her a card. The princess had found that she had to have a secretary and companion and had advertised for one. The newspaper office had sent her a large number of replies, one of which sounded quite satisfactory, and the princess had telephoned to the number indicated in the reply and had asked the young lady to call on her.

The applicant looked prepossessing. She was dressed simply but with taste and refinement, and her attractive face and intelligent eyes made a good impression. The princess asked questions in French and finally made her read a few paragraphs in English from a book that was lying on her desk.

"You know, you will have to read a great deal to me," she explained, "and as the enjoyment I would get out of that depends largely on the accent and voice of the reader, I wanted to make sure you would do. I am quite satisfied. Your experience in secretarial work is shown by your papers and you write an excellent letter. Are you ready to start immediately?"

"I am, madam; I have even brought my typewriter with me."

The princess nodded approvingly. The young girl looked pleased when she was told that she was engaged at a very liberal salary. Her face glowed with delight as she removed her hat and seated herself at the desk in the corner.

The princess reached for the stack of letters and in doing so she brushed a picture off the table.

"Oh, my boy!" she exclaimed. Quickly the young girl had stooped down to pick up the photograph. As she took it, she uttered an exclamation of surprise. Holding the picture at a convenient distance, she exclaimed: "Why that is Guy Galvin!"

The princess raised both hands in an expressive gesture.

"Then you know him, *mademoiselle?*" she asked, eagerly. "Do you know where he is? Please, answer; the young man is my son and I am anxious to find him. I met him on board the *Maasland*, but neither of us knew at the time that we were mother and son."

The young girl looked troubled. "I knew that you were a friend of Mr. Galvin's," she said, "and I intended to ask you the same questions which you have just asked me. I have not heard from him since we separated on the *Maasland* in New York, five weeks ago. There were then reasons why we should have no further correspondence with each other, and he did not give me his address nor did I give him mine. Has anything happened to him, madam? He told me he was going to Harvard University and I wrote him there three weeks ago when—when I found myself free to write, but the letter was returned."

The princess explained what had happened to her son. Then the young girl, in a frank and open way which charmed the elder woman, told her how she had met Guy and what had taken place on the voyage across the Atlantic and afterwards. When the girl had finished her story, the princess impulsively embraced and kissed her.

"You are a dear girl," she said, "and I am sure that it was God who sent you to me. We shall find Guy, *ma chérie*, and all will be well. A girl who acts like you have done deserves to be happy. Don't you think we two shall become good friends?"

The young girl nodded; she was too happy to speak. She had come to Washington because she had heard of a splendid opening in a big jewelry firm for which her knowledge of gems qualified her. But she found the position taken, and the outlook for employment did not seem bright at all until she chanced to see the advertisement for a secretary and companion which ended by bringing her in contact with the mother of the young man whom she loved.

"There are two magnets now to attract my boy," said the princess. "Sooner or later he will come, just as you came to me without knowing whither you were bound. We must be patient, dear!"

### Chapter XX.—*Exit Berthe and St. Clair*

An elegant Buick was traveling along one of the scenic roads which make Colorado so attractive to tourists. The man who was driving the car and the woman by his side were dressed in costly furs but neither of the two looked as if they were particularly happy. The prominent blue eyes of the man looked slightly watery and his handsome, rather dissipated-looking face was flushed. The face of the woman, though beautiful, showed the ravages of the dread white plague which sends so many sufferers to the dry pure air of the Rockies for relief. The woman looked angry.

"I won't stand it, Georges," she said. "The guests at the hotel are laughing at me. You carry on too shamelessly with that woman from Denver. I don't want you to ruin her; she has a child and isn't bad, just silly."

The man sat back and laughed.

"Well, what about it? They laugh at you because they think we are husband and wife. If that woman likes me, that is her own lookout. I flirt with whom I please, Berthe, and if you don't like it—" The man made an expressive gesture.

For a few moments there was silence. Berthe Welborn bit her lips in impotent fury. Her mirror told her that she was but a wreck of what she had been a few months ago and she knew that St. Clair was getting tired of her.

"I knew you would not stick to me to the end," she said, bitterly. "You have no heart, Georges."

St. Clair laughed. "Sweep in front of your own door, Berthe," he said. "What did you do to that poor fool Mellinger? Do you think he felt like laughing when you ditched him the third day after we had landed in New York? I know that you went with me for the money that I had; you told me yourself the other day that you never loved me. You were drunk when you said it, but the ancients said *in vino veritas*, and by Jove, they were right! I did not know what to make of you on board and in New York; your holding back the way you did was, perhaps, more responsible for my falling for you than anything else. You showed little love for me on the boat. *Entre nous*, I want to tell you that I know women and that I could see that you were tired of Mellinger."

"I felt sorry for him, Georges. He was so sincere in his love for me. I have never been able to kick a faithful, loving dog, and that is what he always reminded me of. I don't think I ever really loved him."

The man laughed again. "And how about that baby-eyed youngster? Did you love him?"

Berthe blushed. Incredulous, St. Clair stared into her face, then he burst into mocking laughter.

"*Sapristi!* do you know that you actually blushed, a thing which you probably have not done for many years? Let us hear all about your amours with your pretty boy friend, Berthe, or better yet, when we get back to the hotel, let us send for the stenographer so that you can dictate everything to her. 'Confessions of a beautiful soul'—the book would be the best seller of the season."

Berthe looked at him with smouldering eyes. "Perhaps I did love him," she said. "His soul was just as beautiful and pure as yours is vile and low. He would have been a splendid mate for Anne de Mézeray, the girl whom you asked to become your mistress and who gave you the answer you deserved, you cur you!"

Furious, St. Clair seized the delicate hand which Berthe had raised as if she were going to strike him, and crushed

it till she cried out in pain.

"You brute," she sobbed.

The man laughed again; it was an ugly, cruel laugh. "Listen, you damned vixen you, I have enough of you. When we get back to the hotel I shall pack my trunk and trek, leaving you to your own devices. You can return to that husband of yours in Toronto, if he will have you. Or, perhaps, you had better look for that blue-eyed boy from the Philippines. I am through with you, do you understand? You can go to hell as far as I am concerned!"

Berthe stared in front of her and did not answer. St. Clair, whom the scene had unnerved, tried to light a cigar but was not successful. The woman gave him a contemptuous look.

"Bah! your hand shakes like that of an old woman, Georges. Let me take the wheel, then you can light your cigar."

The man relinquished the steering-wheel to her and began to busy himself with his cigar. The woman looked ahead. They were approaching a sharp curve where the road was skirting a precipitous ravine. Stepping on the accelerator, Berthe, with set, pale face and determined eyes, turned towards St. Clair. "I am going to hell," she hissed, with a look of unquenchable hatred; "but I am taking you with me, Georges St. Clair. You shall not ruin any more women!"

The terror-stricken man tried in vain to wrest the wheel from her grasp. The car shot straight ahead, left the road and plowed its way through the low bushes until it crashed with full force into a big tree at the edge of the precipice.

Two men who were passing in a car had witnessed the accident and the struggle that had preceded it. They immediately stopped their car, jumped out and made their way through the bushes towards the wreck of the Buick. The impact of the car against the tree had been terrific. The body of the man, caught in the wreck, was mangled beyond recognition. The woman had been pitched through the side door and was lying in a bush. Her face and body were not mutilated, but blood flecked the face around the pale lips.

The younger of the two men bent over the woman. "She is breathing, Jim," he said to the other. "I know her; she is stopping down at the hotel. She is a Canadian. I fixed their car for them yesterday. They were in for a surprise on their return to the hotel; old man Johnson found out that the two were not married. He won't stand for any such business in his place, you know, and he was going to put them out. I am sorry for the woman; you can see that she is a lunger and near the end of her tether. Lend me a hand, we'll put her in my car and rush her to the hospital. The guy in the car there is a job for the undertaker."

A few moments later, all was silent again on the brink of the ravine, except the drip-drip of the water from the crushed radiator of the wrecked Buick and the distant chugging of the other car as it rushed towards town on its race with death.

*(To be concluded)*

# Pieces of Architecture

## Of The Masonic Drama

By Wor. Bro. Joseph Francis Boomer
*Past Master, St. John's Lodge No. 9, Manila, P. I.*

Few who have taken part in the symbolic rites of the Third Degree of Masonry will not see in them a deeper and broader significance, even, than that given them by Masonic tradition. The lecture accounts for the outline and details of the drama by the incidents attending the building of King Solomon's Temple. But even those incidents, constituting, as they do, a drama of honor, do not fully satisfy the spirit of the ceremony. Involuntarily the participant feels himself upon a larger stage than the ritual has set and sees, in the Widow's Son, not an individual, however historical he may have been, but the personification of mankind. It is this appeal to universal human nature that gives to the first three degrees of Masonry a culmination that renders all other degrees mere ornaments to a structure essentially complete.

Masonry expresses itself by symbols. This is an axiom among the craft. But, in a larger sense, Masonry is itself a symbol, even more comprehensive than the symbolism of its tools and implements. It is the symbol of the age-old allegation of man that his soul is immortal; of the immemorial struggle to eliminate death. Man comes out of the morning twilight of recorded time with all of his spiritual powers concentrated on this battle with death; constantly defeated, yet constantly refusing to admit defeat; conscious of immortality yet pathetically mortal; conqueror of the earth, yet conquered by death; monarch of the world, yet the subject of death; perishing like the beast of the field, yet defiantly asserting on the edge of the grave, that though a man dies he shall live again. Ages before the days of King Solomon, this epic conflict had raged. Perhaps, the emergence of a new day out of the blackness of night; the triumph of nature, in the life of spring, over the sealed death in the gray of winter, gave man courage to assert that he, too, would at length command the elements of a similar victory.

At any rate, in the earliest recorded mythology of the race, man, in a drama of hope, sets his unconquerable optimism over against all the evil of the world captained by death. When the builders of King Solomon's Temple met in their lodges, of whatever sort they were, they undoubtedly knew of the myth of Osiris, Isis, and Horus, which was then the center of that religious cult that dominated the ancient Egyptian mind for 3,000 years. This myth constitutes the oldest known effort of man to dramatize his struggle with death. Space forbids the repetition of even a sketch of it, exept to recall the fact that Osiris, the Ruler of Eternity, who with his wife Isis, labored for the good of man, teaching him the use of plants; the location of the metals; how to fashion tools and weapons; to discern good from evil; and to aspire to be as gods through ethics, religion, the dance, the rhythm of music and the dream of eternal life: Osiris, even though a god, was overcome by the forces of evil epitomized in death, and descended to the grave. Omitting mention of all of the efforts of Isis, his faithful wife, and of Horus, his loyal son, to raise Osiris from the grave, it is enough to show the spirit of the ancient drama, to recall that, in the end, Osiris rose from the grave assisted by the strong grip of the lion-god and thereby passed from death to life and by this victory over the enemy of gods and men, became Lord of the Land of Death.

This story appears in other dress among all peoples of antiquity. In phrase, fable, allegory and drama it permeates the literature and the mythology of mankind everywhere. One finds it echoed in the letter of St. Paul to the Corinthians, in the phrase, "the last enemy that shall be destroyed is Death". It is the theme of Paradise Lost and of Paradise Regained; but why mention scattered allusions when the theme is apotheosized in the supreme drama of civilization, recorded in the New Testament, wherein triumphant man exclaims: "Oh Death, where is thy sting? oh Grave, where is thy victory?"

One needs but fix his attention on the prayer of the Third Degree to understand the larger import of the drama being portrayed; to find himself a spectator of that world-wide stage, witnessing a representation of that universal hope that "springs eternal in the human breast," that man shall not forever sleep on Mount Moriah where his arch-enemies have buried him.

There is another allegorical aspect to the drama of the Third Degree, that is worthy of note. Not only does its climatic incident illustrate the great human longing for triumph over death and of fellowship with God: that "longing to be so" that "helps make the soul immortal," as Lowell says; that unquenchable hope of man that Good shall finally triumph over Ill; but it also typifies the rise of man from the grave of his primordial animal instincts and characteristics, through all the gradations of human development, to intellectual and spiritual life; from the grave of superstition, and fear to the life of knowledge, enlightened faith and clear-eyed courage.

## The Washingtoniana To Be Shown—Relics That Made History

By Professor Gilbert Patten Brown, L.L.D.

As each year passes into the history of the Republic of the United States of America, the name of the "Father of his country" grows brighter in the minds and hearts of a grateful people. This fearless Virginian, like such other Presidents of popular esteem as Thomas Jefferson, James Monroe, Andrew Jackson, James K, Polk, James Buchanan, Andrew Johnson, James A. Garfield, William McKinley, Theodore Roosevelt, William H. Taft, and Warren G. Harding, was a member of the great historic and universal brotherhood of Freemasonry. So as an impressive feature of the George Washington bicentennial celebration next year there will be displayed prominently the famed buff and blue uniform habitually worn by the peerless soldier, as well as many other articles of his clothing. This particular uniform is the one he donned for the occasion of his historic resignation as commander-in-chief of the great American Continental army, and is the one portrayed in many of his portraits.

These relics, among others, will be taken from a more or less obscure setting in the Smithsonian Institution in Washington, D.C., and given show space in a more prominent position and one that will accommodate larger crowds.

In this out-of-the-way place in the museum today may be seen the china that once graced General George Washington's dinner table, his Sheraton and Heppelwhite dining chairs, the extra-faced watch that he presented to his wife, Martha, and all that the Smithsonian Institution possesses that once was intimately associated with the first President.

Here also may be seen the flag of Washington's time as represented in this one of his ownership, consisting of the usual bars of red and white, but with the thirteen stars in a circle in the blue of the "Union Jack." Also here are a gold-headed, black-thorn cane, Washington's service sword, the sleeping tent he used during the revolutionary war (presented to the institution by George Washington Parke Curtis), a larger field tent and the poles, pegs and ropes that held them in position.

But of an importance and an interest greater even than that of these strictly personal mementoes of Washington is a document that confronts the visitor to the Smithsonian Institution as he enters the door. This is Washington's commission as General-in-Chief of the Revolutionary forces, awarded him by the Continental Congress and signed with the flourish of John Hancock, (his brother mason) its President, and other officials. That not overlarge slip of engraved paper is almost as priceless as the Declaration of Independence itself.

Another important relic is the white brocade robe in which the infant George Washington was christened not long after his birth in 1732. Along with these two outstanding articles are the compass used by Washington as a surveyor in laying out his lands about Mount Vernon, his shaving mirror and razor case, his medicine scales, his leather writing case (used during the Revolutionary War and looking very much like a modern lawyer's brief case), trays of Sheffield silver from Washington's dining table, and various portraits, miniatures and medals.

Here also are the spy glass and the larger field glass used by Gen. Washington in his battles and his reconnoitering, the brass of both of them now battered and tarnished. With them is an object sure to attract especially the feminine eye, a piece of embroidered velvet that once was the ornamented sleeve of one of Martha Washington's gowns.

Near by is an array of the china service used by Washington and Martha and by the unending line of guests entertained at their table. And with the dining chairs from the shops of Sheraton and Heppelwhite are tables and a large wing chair that attendants at the Smithsonian Institution will tell you the Mount Vernon Ladies Association would give much money to possess and restore to their former places in Washington's historic home beside the Potomac.

So, anew is George Washington to appear before his people of this day and generation this fall, round-shouldered, stuttering, freckle-faced and red-headed defender of "the Rights of Man" as a surveyor of lands in "ye King's Woods," where he "wrote poetry to Maidens, supped wine" with the Royalty of the motherland; but later on forgot those Maidens and married a widow; he also fought against the troops of the flag of his fathers.

He sleeps at Mount Vernon, in the State of his birth, where many thousands yearly visit his last resting-place.

*Englewood Cliffs, N. J., U. S. A., May 10, 1931.*

## Rushing Through The Degrees

An interesting address made the other night in Manila Lodge by Bro. C. M. Hasselmann, member of a Lodge in Darmstadt, Germany, reminded us of the period of waiting required in certain European Grand Jurisdictions between the degrees. Here is what the speaker had to say on the subject:

In my Mother Grand Jurisdiction, an Entered Apprentice must have worked as such for a year before he can be passed. The Fellow Craft must wait half a year before he can be raised. During these periods of waiting, the candidate is required to make an address of some length on a Masonic theme. Necessarily, he has to make himself acquainted with the principles and aims of Freemasonry in order to do so. The time of waiting also gives the members of the Lodge ample time to observe and judge the candidate. He is not rushed through the degrees as it is sometimes done over here. I do not want to imply, of course, that they are better Masons in Continental Europe than in these Islands; but I know, and you all know, that such careful procedure is well calculated to eliminate weak and undesirable material, men who are liable to be not an asset, but a burden to the Lodge. I also cannot emphasize enough the beneficent effect of the custom of requiring the candidate for promotion to make a serious study of the principles of Freemasonry and present the results of his work to the Lodge in the form of a lecture. These Masonic addresses are usually delivered in a Lodge of Entered Apprentices, in order that the largest possible number of Brethren may be benefited. Thus the requirement mentioned works out to the great advantage not only of the candidate, but also of the other members of the Lodge. As you all know, through constant repetition, the ritualistic work is apt to lose its savor if it is not freshened up and improved by the individual note. After a communication of the Lodge where such a Masonic discourse has been pronounced, the Brethren go home richer than before, having actually learned something and improved themselves in Masonry."

## Don't Drop Out

There are a good many men who get into Masonry and make an enthusiastic start toward becoming useful members of a craft, then make some little mistake and because they are criticized by perhaps some Masonic "know nothing" they become discouraged and drop out of the work. There never has been a human being who did not make some mistake. The best we can do is to go ahead and try not to do the same thing again. It is the best discipline in the world.—*Illinois Freemason.*

# Lodge News

## The Constitution of Amity Lodge No. 106, Shanghai

Amity Lodge No. 106, F. & A. M., under the jurisdiction of the M. W. Grand Lodge of the Philippine Islands, was constituted at Shanghai, China, on May 25, 1931, by Most Wor. Bro. George R. Harvey, Past Grand Master of Masons of the Philippine Islands, assisted by the following Past Masters of Philippine Lodges: Wor. Bro. Edwin W. Lawson, of Cavite Lodge No. 2, District Inspector; Wor. Bro. Reuben J. Christman, of Manila Lodge No. 1, and Wor. Bro. George C. Dankwerth, of Southern Cross Lodge No. 6.

Most Wor. Grand Master W. W. Larkin has received the following letter from M. W. Bro. Harvey written on board of the ship that was taking him to the States, which contains interesting details regarding the constitution of Amity Lodge No. 106:

Aboard the *Empress of Japan*, May 28, 1931.

Mr. William Wiley Larkin,
Grand Master of F. & A. M.,
Manila, Philippine Islands.

Dear Sir and M. W. Brother:

It is with pleasure that I report to you upon my commission from you to act as your representative in the constitution of Amity Lodge No. 106 at Shanghai, China, on Monday, May 25, 1931.

The day was well nigh perfect,—clear, cool and comfortable. I was received on board the *Empress of Japan* at 10:20 a. m., by a committee consisting of Wor. Bro. James L. E. Chow, Master of Amity Lodge, and Bro. Hua-Chuen Mei, Senior Warden of said Lodge, and Wor. Bro. Edwin W. Lawson, Past Master of Cavite Lodge No. 2, Inspector of Amity Lodge. The Brethren of Amity Lodge provided for my comfort and convenience at the Hotel Cathay during my stay in Shanghai. The officers of the new Lodge gave a luncheon for Bro. Lawson and myself at the Hotel Cathay, where we discussed many points by way of preparation for the consecration of Amity Lodge in the evening. After the luncheon we went out to the American Masonic Temple, No. 178 Route Dufour, Shanghai, and arranged some details of the ceremonies. While it was deemed advisable to do this, as a precaution, I am pleased to say that everything was already well prepared and arranged by the Brethren with the invaluable assistance of Wor. Bro. Lawson whose services in the work of preparation were greatly appreciated by the officers and other members of Amity Lodge. Attention had apparently been given to every detail, and only as to very few matters had decision been reserved for further conference after my arrival.

The ceremonies of consecration took place between 6:00 and 8:30 o'clock P. M. Through some miscarriage of the mail from Manila to Shanghai the invitations issued by our Right Worshipful Grand Secretary had not been received by the District Deputy Grand Masters of the English, Scotch and Irish Constitutions in China, and this was not discovered by the officers of Amity Lodge until the week before the consecration meeting. Certified copies were made of the invitation to the District Deputy Grand Master of the Grand Lodge of Massachusetts and sent to the other District Deputy Grand Masters with invitations to attend the consecration meeting, and with explanations of the delay. The Brethren of the Sister Constitutions graciously accepted the invitations as official and agreed to attend the ceremonies, although some were unable to attend the banquet later in the evening owing to previous engagements.

I was very much gratified upon my arrival at the Lodge-room to find such a large attendance of the Brethren of our Sister Constitutions in China, with practically a full attendance of the members of Amity Lodge. There was a spirit of union and coöperation in the air, and it so continued throughout the ceremonies and during the banquet later in the evening. There were many expressions from all sides as to the beauty and solemnity of the ceremonies.

I am pleased to report that we had the assistance of Wor. Bro. Christman of Manila Lodge No. 1, who was in Shanghai on his way to the United States, and of Wor. Bro. George C. Dankwerth, of Southern Cross Lodge No. 6, who is a passenger on this steamer. Wor. Bro. Christman acted as Grand Marshal and Wor. Bro. Dankwerth acted as Grand Secretary, and Wor. Bro. Edwin W. Lawson, of Cavite Lodge No. 2, acted as Deputy Grand Master in the consecration ceremonies and as Master of Ceremonies in the installation of the officers of Amity Lodge No. 106. Thus we had four Past Masters of our own Grand Jurisdiction to take the active parts in the ceremonies. I am greatly indebted to these Brethren for the interest taken by them in their work and here record my appreciation of their very valuable assistance.

After the consecration ceremonies were concluded, and the officers of Amity Lodge had been installed, brief addresses were made by your representative and by the District Deputy Grand Masters of the Sister Constitutions in China. There was not a discordant note in the whole proceedings. Every word of the speakers indicated the true Masonic spirit, and it is believed that unity and coöperation will be the watchwords of the Masonic Brethren in China without regard to the constitution under which they serve the cause.

A banquet was held in the American Masonic Temple following the consecration of Amity Lodge No. 106. The officers of Amity Lodge voiced their gratitude to all who had attended the ceremonies and the banquet. The response by the representatives of the different Grand Jurisdictions in China showed their heart-felt interest in the welfare of Masonry in general and of Amity Lodge in particular.

Most Worshipful Grand Master, I trust that we may in the future look back with pride upon our work in the chartering and constitution of Amity Lodge No. 106 in Shanghai, China. It seems to me that Monday, May 25, 1931, may well be a red letter day in the history of Masonry in China, and I trust that we may never have any cause whatever to regret what we have done in constituting this new Lodge in the Republic of China.

I feel that I must express to you my great satisfaction with the officers of Amity Lodge No. 106, and knowing these men as I have come to know them, and having observed their interest in the Fraternity, and the care and caution with which they are proceeding, I have no fears as to the future of this new Lodge under our banner.

Sincerely and fraternally,
GEO. R. HARVEY,
*Past Grand Master.*

The principal officers of the newly constituted Lodge are: Wor. Bro. James H. Ewing Chow, Master; Bro. H. C. Mei, Senior Warden; Bro. Frank Rawlinson, Junior Warden; Bro. Luther M. Jee, Treasurer, and Bro. Y. S. Wan, Secretary.

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## Lodge of Sorrow in Iloilo

On June 24th, the day of Saint John the Baptist, a joint meeting was held in the Masonic Temple of Iloilo by Iloilo Lodge No. 11 and Acacia Lodge No. 78, to pay tribute to the memory of their departed Brethren. Lodge was opened at 8:00 p.m., with Wor. Bro. Wm. Campbell in the East, Wor. Bro. Santiago Bernardo in the West, and Bro. Alva J. Hill in the South. The principal speakers at the memorial services which followed were Wor. Bro. Campbell, in English, and Wor. Bro. Pablo Nava, in Spanish. Mrs. Alva J. Hill and Bros. Lewis, Al-

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tura, and Garcia, with Mr. H. A. Courtney acting as organist, rendered the musical program which was excellent. Among those present was the Grand Lodge inspector, Wor. Bro. Thos. N. Powell. Refreshments were served after the ceremonies, which were well attended by Macons and members of their families.

### From Isarog Lodge No. 33, Naga, Camarines Sur

On June 5, 1931, Isarog Lodge No. 33 had the honor of a visitation by the Grand Master of Masons of the Philippine Islands, M. W. Bro. Wm. W. Larkin, accompanied by the Acting Grand Secretary, Wor. Bro. Ramon Mendoza, the district inspector, Wor. Bro. Lot Dean Lockwood, and the secretary of Bulusan Lodge No. 38, Wor. Bro. José E. de Vera.

Lodge was opened in the Third Degree at 8:00 p.m. After receiving the Grand Master and party, the Lodge was reduced to the First Degree and the work of that degree was exemplified in excellent manner. Then Wor. Bro. Ramon Mendoza, on behalf of Isarog Lodge, presented a P. M. jewel to Wor. Bro. Ernest Shaffner. Addresses were delivered by Wor. Bro. Lockwood, who mentioned the small attendance, and by Most Wor. Bro. Larkin, who spoke eloquently and instructively. Substantial refreshments were served in the spacious hall of the Lodge.

### From Bulusan Lodge No. 38, Sorsogon

From Legaspi, where they had been the guests of Wor. Bro. K. P. McDonald and of Mayon Lodge No. 61, Most Wor. Grand Master Wm. W. Larkin and Wor. Bro. Ramon Mendoza, Acting Grand Secretary, accompanied by Wor. Bro. K. P. McDonald and another Brother, proceeded on June 4th to Sorsogon, to visit Bulusan Lodge No. 38. Near the Cauayan River, about 5 kilometers from the town of Sorsogon, they were met by twelve members of that Lodge, headed by Wor. Bro. Pedro Almonte, its Master. The first number of the program arranged for the distinguished visitors was a banquet at the International Hotel, at 6:30 p.m., which was attended by numerous Masons. At 8 p.m. the Lodge was opened on the third degree but there was no degree work as the candidate was out of town. There were speeches by Wor. Bro. Zeferino Arroyo, the district inspector; Wor. Bro. Bernabe Flores, P.M. of Bulusan Lodge; Wor. Bro. Pedro R. Almonte, and Most Wor. Bro. Wm. W. Larkin. After labor, the Brethren enjoyed a well-attended dance at the International Hotel which lasted until 1:00 a.m.

### From Mayon Lodge No. 61, Legaspi, Albay

June 3, 1931, will go down as a red-letter day in the history of Mayon Lodge No. 61. The Lodge having been constituted by Most Wor. Grand Master Edwin E. Elser on June 2, 1921, it celebrated on that day the tenth anniversary of its birth as a constituted Lodge of this Grand Jurisdiction, and the solemnity of the occasion was enhanced by the official visit of Most Wor. Bro. William Wiley Larkin, Grand Master of Masons of the Philippine Islands, who was accompanied by Wor. Bro. Ramon Mendoza, Acting Grand Secretary, and Wor. Bro. Lot D. Lockwood, Masonic District Inspector. A banquet tendered to these distinguished visitors was attended by numerous Brethren of the Lodge and of Isarog Lodge No. 33 (Naga, Camarines Sur) and Bulusan Lodge No. 38 (Sorsogon). Among the speakers were Most Wor. Bro. Larkin, Wor. Bro. Lockwood, Wor. Bro. Manuel M. Calleja, Wor. Bro. José E. De Vera (P.M., Bulusan No. 38). and Wor. Bro. Pedro R. Almonte (Master, Bulusan No. 38).

Bro. Harry L. Cash was raised to the sublime degree of Master Mason in the presence of the M. W. Grand Master and his party.

### From Makiling Lodge No. 72, Calamba

Most Worshipful William W. Larkin, Grand Master, accompanied by Wor. Bro. Ramon Mendoza, Asst. Grand Secretary; Wor. Bro. L. M. Hausman, Senior Grand Deacon; and Wor. Bro. C. S. Salmon, P.M. and Secretary of St. John Lodge No. 9, made an official visit to this Lodge on May 2, 1931, when the first degree was conferred upon Bros. Andres Taccad and Antonio P. Racelis. Officers and members of Pinagsabitan Lodge No. 26 initiated one of the candidates and the English Team of Makiling Lodge No. 72 the other, with Wor. Bro. Fermin D. Buan and Wor. Bro. Juan O. Chioco in the East, respectively. After the ceremonies, the Grand Master made a brief address on Masonry in general which was very interesting, and praised the members of both teams. Bro. Dado, of Pinagsabitan Lodge No. 26, gave the lecture in a very creditable manner, and Bro. Dia, of Makiling Lodge No. 72, gave the charge to both candidates.

At a special meeting on June 20th, Bros. Macario Abad and Enrique Hemedes were raised, the former by the Spanish team of Makiling Lodge No. 72, headed by Wor. Bro. Juan Muñoz, and the latter by an English team from Noli-me-Tangere Lodge No. 42, headed by Wor Bro. Abundio del Rosario.

### From Mt. Lebanon Lodge No. 80, Manila

Mount Lebanon Lodge No. 80 was visited by the Grand Master, Most Wor. Bro. Wm. W. Larkin, and other officers and members of the Grand Lodge on June 18, 1931, at 8:00 p.m. The Sublime Degree of M. M. was conferred upon two Fellow Crafts of the Lodge. After the newly-raised Master Masons had had their say, the Master of the Lodge, Wor. Bro. R. Key, introduced Wor. Bro. Ramon Mendoza, Acting Grand Secretary, who spoke of the splendid work done by Mount Lebanon Lodge since its advent in the field of Masonry. Most Wor. Bro. Larkin made a fine closing speech. All the speakers were warmly applauded by the fifty odd Master Masons present. At 11:00 p.m. Lodge was closed and refreshments were served.

### From Leonard Wood Lodge No. 105, Fort Stotsenburg, Pampanga

Most Wor. Grand Master Wm. W. Larkin, accompanied by Rt. Wor. Junior Grand Warden Dr. Stanton Youngberg, Acting Grand Secretary Ramon Mendoza, Wor. Bro. J. R. H. Mason (3), and Pro. Geo. Caldwell, made an official visit to Leonard Wood Lodge No. 105 on June 15, 1931. Lodge was opened in the Third Degree at 8:00 p.m., the Grand Master and party were received with due honors, and the Third Degree was conferred upon a Fellow Craft of the Lodge. Speeches were made by the Master of the Lodge, Wor. Bro. Captain J. D. Cook, and by the Grand Master.

Before attending Lodge, Most Wor. Bro. Larkin and party dined at Wor. Bro. Cook's quarters. They started back to Manila at 11:30p.m.

## Our Brethren Afloat

### The Masonic Club of Chefoo

Bro. Oscar Urquhart, secretary-treasurer of the Masonic Club of Chefoo, writes us a letter dated June 10, 1931, concerning the organization of this local club. On June 6th, some of the members of the Inter-Service Masonic Club of the Orient, No. 876, met at the Astor House Hotel, Chefoo, for this purpose. There was a good meeting followed by an enjoyable banquet. Quarters were secured in the Astor House Hotel for the club, which will be composed of members of the Masonic Fraternity in the fleet present in Chefoo waters and will be financed by local assessment, a system used last year with great success. The club meets every Saturday to talk over things of interest, and plans to hold meetings for instruction in degree work and to coach Brethren for examination in the degrees. At least two or three degree teams are to be formed and trained, as many of the Brethren hold membership in Philippine Lodges.

Of course, refreshment and entertainment will not be neglected, and the club contemplates organizing picnics, excursions, luncheons, and banquets during the Chefoo season. Memberships for the Inter-Service Masonic Club will be solicited at the same time, and it is hoped that there will be a goodly sized organization when the Feet arrives in Manila this fall. If possible, permanent quarters will be established in this city, with the help of the Brethren in the Army who are working for the Inter-Service Masonic Club. The National League of Masonic Clubs, with which that club is affiliated, is very well pleased with the progress made, and with a little support and coöperation by the several Masonic bodies in the Orient, the Inter-Service Masonic Club should grow and prosper.

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# 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 immediately family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the* CABLETOW *immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer and send it to the* CABLETOW.—*L.F. Editor.*

*Manila No. 1.*—Wor. Bro. Reuben J. Christman acted as Grand Marshal at the constitution of Amity Lodge No. 106, of Shanghai, China, on May 25th; he happened to be in Shanghai at the time on his way to the United States. States address: c/o U. S. Coast and Geodetic Survey, Washington, D. C.

Bro. and Mrs. David Leonard Branch report everything well from their home at 922-58th St., Oakland, Calif.

Bros. Irvin Stanley Crum and Harry S. Neumann were passed on May 19th.

Bro. John H. Judd writes from Jefferson Barracks, Mo.; Bro. Joseph C. Thomas from Helena, Montana; Bro. Harry R. Chadwick from Chicago, Ill.; Bro. Howard Ingram from Battle Creek, Mich.; Bro. Jesse H. Mael from Ottumwa, Iowa; Bro. John W. Peairs from Thibodaux, La.; Bro. Chas. B. Spruit from Carlisle, Penna.; Bro. Otto Wallfisch from San Francisco, Cal.; and Bro. Charles E. Wright from Chino, Cal.

Wor. Bro. Bernard H. Brown was ill at his home early in June.

News has been received that the earthly remains of the wife of Bro. Samuel R. Hawthorne were laid to rest at Richmond, California, on June 8th. Mrs. Hawthorne died in Manila on May 11th and Bro. Hawthorne accompanied the remains to her old home in California.

Wor. Bro. Charles S. Banks had a severe attack of influenza in May but has fully recovered.

*Cavite No. 2.*—C/o Postmaster, New York, N.Y., is the latest address of two of our Brethren, D. J. Coffman, U. S. S. *Whitney*, Div. 7. and W. W. Love, U.S.S. *Badger* No. 126.

In California we have E. Burns, 1057-48 Street, Oakland; Joseph Colaianni, Jr., U.S.S. *California*, c/o Postmaster, San Francisco; J. H. Hunter (C.P.M.), U.S.S. *Detroit*, c/o Postmaster, San Diego, and Hugh R. Topping, 234-N. Catalina Street, Burbank.

Bro. Albert S. Greene is at the U. S. Air Station, Lakehurst, N. J.

C/o Postmaster, Manila, P. I., will reach the following members of Cavite Lodge: L. P. Spiller, U.S.S. *Houston;* C. W. M. Aiton, U.S.S. *Bittern*, and R. E. Zannoni, U.S.S. *533.*

Bro. E. L. Bradshaw is on the U.S.S. *Genesee*, Cavite, P. I.

Grand Lodge officers and the officers of Amity Lodge No. 106, of Shanghai, China, are unanimous in their praise of Wor. Bro. Edwin W. Lawson for the excellent work which he did in connection with the Constitution of that Lodge, of which he is the Grand Lodge inspector.

Bro. J. C. McAhan writes from the U. S. Receiving Station, Puget Sound, that he has shipped over again after spending 30 days at home, and that he is about to take a 4-month course in the Battle Fleet Torpedo School at North Island, San Diego. He writes about visiting Lodges in Kansas City and other places.

Bro. George P. Binckley has been transferred from the Cañacao hospital to the U. S. Naval Hospital at Mare Island, Calif., for further treatment; he left on the U.S.N. Transport *Henderson* on June 23rd. Bro. Binckley has been very active in behalf of the Order of DeMolay and of the Asiatic Fleet Masonic Club during his stay in Asiatic waters.

*Corregidor No. 3.*—Wor. Bro. James H. E. Chow, Master of Amity Lodge No. 106, of Shanghai, China, reports that when Most Wor. Bro. Newton C. Comfort passed through Shanghai, he and Mrs. Comfort were taken ashore for lunch and shown around the city by the Shanghai Brethren, who did all they could to make their brief stay enjoyable.

Most Wor. Bro. George R. Harvey, en route to the United States, stopped at Shanghai to constitute Amity Lodge No. 106, an account of which historical event will be found elsewhere in this number of the CABLETOW.

Messrs. Ed. Leslie Dayton and Vernon J. Snapp were initiated on May 13th, and Bros. James Glen and Reuben Levy were passed on May 14th.

*Bagumbayan No. 4.*—Bro. Samuel M. David writes from Washington, D. C. (P. O. Box 1907) that he spent the entire winter in Tampa, Florida, and will be in Washington all summer.

Wor. Bro. José de Kastro had an attack of influenza towards the end of May.

Bro. Luis Duka has returned to Sorsogon after several months' stay in Manila.

Bro. V. S. K. Monteiro sends a postcard with "saluti" from Venice, Italy, which city he visited early in April.

Bro. Dr. Louis Ottofy, 175 Vernon Terrace, Oakland, Calif., sends the first number of the *International Dental Review* of which he is the editor and which looks promising. In an editorial he confesses having "lived twenty-two charming years in the Orient."

Most Wor. Bro. Francisco A. Delgado was elected to the House of Representatives at the general election on June 2nd; he will represent one of the districts of the Province of Bulacan.

*Southern Cross No. 6.*—While en route for the United States on board the S.S. *Empress of Japan*, Wor. Bro. Geo. C. Dankwerth attended the constitution of Amity Lodge No. 106 at Shanghai, China, on May 25th, acting as Grand Secretary.

Bro. Robert Chas. Caldwell has joined Southern Cross Lodge by affiliation.

Bro. James R. Herdman was installed as Senior Warden on May 28th.

Most Wor. Bro. W. W. Larkin was elected President of the Philippine Institute of Certified Public Accountants on May 20th. He visited Lodges in the Bikol region early in June and reports a splendid time.

Wor. Bro. Omar Shuman was elected secretary of the newly organized Philippine Motor Association on May 27th.

Bro. H. F. W. Bruggisser and bride arrived in Manila early in June.

Bro. A. J. Balls and wife left on May 30th for England, on a vacation, to be gone six months.

*Cosmos No. 8.*—Bro. Herman E. A. Ruething left on May 19th for Hongkong and returned on May 25th with his daughters who had been vacationing in Honolulu and the United States.

Mrs. Martin Lauritzen sailed on May 19th for the United States, on business. She will probably stay until the end of the year.

Bro. Bernard H. Berkenkotter was a visitor in Manila from Masbate, early in May, and Bro. Charles P. Neuffer came up from Surigao and stayed in Manila from May 18th to 28th.

Bro. Segundo Ferriols sailed for Europe on the S.S. *Trier* on June 2nd; he expects to be back before the end of the year.

Bro. Arnold E. Pfeiffer, until recently with the U. S. Shoe Co., returned to the United States on May 9th.

Wor. Bro. and Mrs. J. W. Schilling are expected back in Manila early in July, after a pleasant vacation in the United States.

Wor. Bro. George A. Mayhew, after suffering from an attack of bronchitis, had his appendix removed at the Mary Chiles Hospital on May 27th.

Bro. John Fitzgerald, in charge of the maintenance of the Lissner Building at Los Angeles, Cal., reports his wife recovering from the after effects of the flu.

Bro. Samuel C. Hunter writes from Tipton, Calif., and Bro. John Sinn from Honolulu, T. H.

Bro. Henry Pahl is recovering from a severe case of blood poisoning owing to which he had to spend several months in the Davao Mission Hospital.

After an extended sojourn in Camp John Hay, Bro. Albert E. Tatton returned to Manila on June 22nd, considerably improved in health.

*St. John's No. 9.*—At the May Stated Meeting, the petitions for reaffiliation of Wor. Bro. Victor Curtiss Hall and Wor. Bro. William Frederick Gallin were voted upon and both petitioners were declared elected.

Letters have been received from the following Brethren: E. M. Mark, Grand Theater, 216 Bubbling Well Road, Shanghai; Dr. John W. Lewis, Bridgeport, Conn.; Major E. J. Oliver, Orono, Maine; Chas. J. Nicholas, P. O. Box 75, Wyncote, Penna.; "Johnie" Johnson, Chicago; Merton V. Best, 4659 San Sebastian, Oakland, Cal.; Harry Weinrabe,

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Canal Zone; Harry W. Coonradt, and J. S. Camplong, Sacramento. The Brother last named asks for a demit in order that he may affiliate with Union Lodge No. 58, of Sacramento.

Bro. Walter J. Robb has had an attack of the flu.

The wife and daughter of Bro. "Ben" Blaisdell sailed on May 27th on the *Siamese Prince*, via Suez, to spend a year visiting in the States.

Wor. Bro. Joseph F. Boomer's wife has been in the hospital with the flu.

Bro. Howard M. Cavender made an inspection trip of the southern agencies of the Dollar Line in May.

*Walana No. 13.*—Bro. Leon Cabarroguis was elected provincial governor of Nueva Vizcaya on June 2nd, last.

Bro. Leopoldo R. Echavarria was elected a member of the municipal council of Pasig, Rizal, at the general election on June 2nd.

Messrs. Cayetano de Borja and Segundo Sta. Maria were initiated on May 9th, and on June 13th, both these Entered Apprentices were passed to the degree of Fellow Craft.

Bro. Hermenigildo B. Estrella is another new member of Walana Lodge, having joined by affiliation in June.

*Pilar Lodge No. 15.*—To be born an orphan was the tragic fate of the daughter of our late Wor. Bro. Faustino Mañago, born at the Philippine General Hospital on June 4th.

Wor. Bro. Marciano Sayoc was re-elected as councilor of the municipality of Imus on June 2nd.

Wor. Bro. Lorenzo B. Paredes has been transferred from the Bacolod High School to the Cebu Normal School.

Wor. Bro. Candido Sayoc is taking his vacation in his home town, Imus.

Wor. Bro. Meliton Darvin has applied for retirement after teaching twenty-one years in the public schools. He will reside permanently in Imus.

Bro. Romualdo Samano, of the U.S.S. *Canopus*, has sailed for the U.S.

Letters with dues and greetings have been received from Bros. Vicente Jeciel and Jacinto Legaspi.

*Sinukuan No. 16.*—Bro. Felipe Buencamino, Jr., has been elected to the House of Representatives by one of the districts of the Province of Nueva Ecija.

Wor. Bro. Juan Nolasco was elected to the Philippine Senate on June 2nd.

*Silañganan No. 19.*—Bro. Ramon Peralta, of the School of Fine Arts of the University of the Philippines, will be sent to Europeto specialize in landscape.

Bro. David S. Santos has returned to San Felipe to resume his duties as supervising teacher for that district.

Bros. Juan Frisnedy and Simeon Medina have again become active in the Lodge.

The youngest Mason in the Lodge is Bro. José M. Santos, teacher in the Paco Elementary School, who was initiated on May 23rd.

Greetings and dues have been received from Bro. Filomeno Reynes, who now resides in San Francisco, Calif.

*Batong Buhay No. 27.*—Bro. San Juan was on June 2nd elected to serve the people of Pasay as municipal president for three years.

Bros. Sum Kim Kia and Hoc Lai Gaw have both had the misfortune of losing children recently.

Bro. John L. Cockerham has returned to the Islands after spending several years in Los Angeles, California. He is now residing at 716 Arlegui, Manila.

Bros. Narciso Valencia and Aquilino Santos arrived in Manila on the U. S. A. T. *Grant*, on June 18th.

Letters with dues have been received from Bros. Lorenzo Ohero and Pastor G. Malabanan (California).

*Maktan No. 30.*—The latest occupant of the North-East corner of the Lodge is Bro. Remigio Murillo, who was initiated on May 20th.

On May 25th, Bro. Felix Yap was raised to the sublime degree.

*Batangas No. 35.*—A despedida banquet was given on June 7th to Bro. Celedonio Salvador, division superintendent of schools of Batangas, who has been ordered to Rizal Province, and Bro. Emilio Cabrera, the postmaster of Batangas, who has been transferred to Davao.

Bro. Pablo Alma, who died at the provincial hospital in Lucena, Tayabas, on May 28th, was buried under the auspices of Ibarra Lodge No. 31 at Kawit, Cavite.

*Mabini No. 39.*—Bro. Bernardo R. Yolores has been transferred from Aparri to Cabanatuan, N.E., as ranger in the Bureau of Forestry.

*Makabugwas No. 47.*—Wor. Bro. José F. Nano, P.M., who has been transferred to Manila, called at the Grand Lodge office on May 26th. He is now at the central office of the Bureau of Forestry.

Bro. Yu Liong Suy was passed on April 7th.

The Goat Club celebrated Wor. Bro. Nano's promotion by a party at Bro. Sulpicio Siozon's residence in April, and on May 8th, an excursion to Tolosa was enjoyed by the Club, under the auspices of Bro. Donato Pesado, who gave the excursionists a splendid time.

Bro. Ye Boo Mann's daughter Juanita died on April 25th at the Southern Islands Hospital, Cebu, of influenza.

Wor. Bro. Nicanor Iñiguez has died of diabetes.

Wor. Bro. Mauro de G. Rodriguez has left with his family for Pangasinan to spend his leave there.

Bro. Gregorio Miras has left for his new station.

*Sarangani No. 50.*—Wor. Bro. Alfredo Zamora reports the birth of a daughter.


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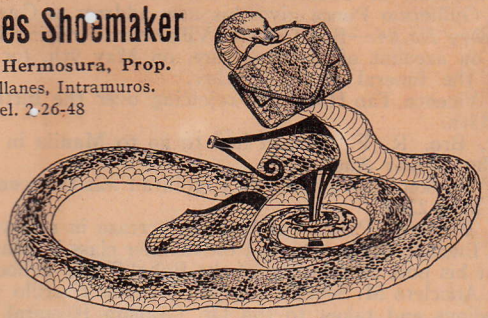
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Wor. Bro. Bruno Gempesaw has been re-elected municipal president of Davao.

Bro. Geronimo Arguna is acting postmaster of Davao.

Wor. Bro. Rafael S. Castillo is in Manila on business.

Bro. Pastor Escano was recently married to Miss Guadalupe Basa.

Wor. Bro. Victoriano de Guzman and Bro. Bartolome J. Cuadra have gone to Manila to enroll their children in various schools there.

Wor. Bro. Juan M. Ramos and Bro. Roman Joaquin were on the sick list in May.

*Pintong-Bato No. 51.*—Wor. Bro. Honorio R. Cuevas has been absent from his desk in the Grand Lodge office for some time, owing to lung trouble.

*Cabanatuan No. 53.*—Bro. Doroteo M. Joson is mourning the death of his wife, Rufina L. Joson, which occurred on May 1st.

Bro. Graciano Fajardo, bookkeeper of the branch of the Philippine National Bank at Cabanatuan, has been transferred to Iloilo in the same capacity, with a raise of salary.

*Makawiwili No. 55.*—Wor. Bro. Manuel Roxas was on June 2nd re-elected to the House of Rrepresentatives of which he has been a prominent member and Speaker for a number of years.

On May 5th, Mr. Cesar Froilan Cabasaan was initiated in this Lodge, and on May 18th, Bro. Tiu Ta was raised.

Bro. Robert Clausson sends greetings from Highland, Calif.

Bro. Frederick W. Meyer and family are expected back in Capiz in June, after a vacation in America and Europe.

*Isla de Luzon No. 57.*—Bro. Ricardo S. Santos is recovering from an attack of influenza.

Bro. Leonardo Fajardo has removed to 1740 Calle Kalimbas, San Lazaro.

Mrs. A. S. Telesforo had a daughter on June 1st, the ninth child in the family of our Senior Warden.

A son of Wor. Bro. Alberto C. Donor died recently and was buried in the plot of the Lodge in the Del Norte Cemetery.

Bro. Honorio Fajardo is now in Lingayen, fixing "talkies."

The U. S. A. T. *Grant* arrived in Manila on June 18th, with Bros. Bruno P. Baguio, Simon C. Burdeos, Juan G. Cortes, Primitivo Dalman, Bernabe Ejidang, Vicente Frias, Max Ed. Heane, and José A. Varcas on board.

*Marble No. 58.*—Bro. Marcelino Buyco, who is stationed at Sara, Iloilo, as lieutenant in the Constabulary, had the misfortune of losing his wife, Mrs. Lilia Anna Hankins Buyco, who died at the Mission Hospital, Capiz, on May 21st. The body, after laying in state in the Masonic Temple at Capiz, was shipped to Odiongan, Romblon, Mrs. Buyco's native town, for burial there.

*Mayon No. 61.*—Bro. Stephen L. Smith was raised to the sublime degree on May 16th, last.

On June 3rd, Bro. Harry L. Cash was raised, in the presence of Most Wor. Grand Master Larkin and other distinguished Masons.

*Tamaraw No. 65.*—Bro. Doroteo Jacob called at the Grand Lodge Office on June 5th and left a ball of tin foil for the Masonic Hospital for Crippled Children.

*Baguio No. 67.*—Bro. Manuel Liwanag has left Baguio for Zamboanga, his new station.

*Makiling No. 72.*—Wor. Bro. C. Dalmacio's father died on April 22nd. In May, our Brother himself was taken to the C.S.E. hospital with a bad case of *trancazo* from which he has since recovered.

Wor. Bro. Juan O. Chioco enjoyed a well-earned vacation in the hills of Lupao and San José, Nueva Ecija, after the strenuous milling season at the Calamba Sugar Estate.

Bro. Bernardo Miclat and wife spent a 2-week vacation in Baguio.

Wor. Bro. Juan Muñoz, the "grand old man" of the Lodge, is back again.

*Taga-Ilog No. 79.*—Bro. Romualdo Sator's infant daughter died of meningitis on May 30th.

Wor. Bro. Julian Gimenez' entire family is suffering from the flu, and so are Bros. Segundo Ochoa, Vicente Santos, Pelagio Hermosura, and Engracio Abasolo.

Bro. Go Kawe's wife and children have recently arrived from China, for a stay in the Islands.

Bro. Modesto Fernandez has been transferred away from the Philippines, for duty on a destroyer.

Bro. Mauricio Mercado has recently returned froom Iloilo, on business.

Bro. Chua Ketai has opened another silk store on Calle Santo Cristo.

Bro. Alberto Capule's wife is convalescing from a long siege of heart trouble.

Bro. Ong Kanghay has returned from China.

Bro. Cua Gay has been in the provinces, on business.

Bro. Ong Sihan is father of a fine girl, born on May 1st.

*Mount Lebanon No. 80.*—Bro. Walter Ruebe has extended his business and is now selling radios at his store at No. 49 Plaza McKinley.

*High-Twelve No. 82.*—Bro. Jesus Alvarez is the proud father of a baby girl now.

Wor. Bro. Nemesio Reyes and family spent a short vacation in their home town.

In May, the flu visited some of our Brethren, among them Gregorio Labitag, Lazaro Macanas, Rafael Quidilla, and Gregorio Cariaga.

Bro. G. W. Lewis de Silva's youngest child died of broncho-pneumonia on May 30th.

The secretary of Batangas Lodge No. 35, Bro. Daniel Blay, reports Bro. Atanasio de la Vega sick at the Batangas Provincial Hospital.

Bro. Quintin Gellidon has been appointed a member of the teaching

## Binding *The Cabletow*

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staff of the Forest School at Los Baños.

Bro. Juan Fontanoza has returned to Manila after a field trip to the mountains of Bataan and Zambales.

Bro. Guillermo Ponce gives his new address as Gumaca, Tayabas.

*Dagohoy No. 84.*—Bro. Ceferino Villanueva's raising had to be postponed on account of his departure, on May 9th, for Zambales, to attend the funeral of his brother.

Bro. Vicente Tan Hockan is rejoicing over the birth of a son, on April 15th.

Wor. Bro. R. F. Tuazon had to go to Manila in May to confer with the Insular Auditor.

Bro. Yap Son Leon's house at Tagbiliran was the scene of a christening on May 23rd.

Bro. Bernardo Palma has had an increase in salary.

Bro. Luciano Borja attended the summer class in Manila and is now back at his post as principal of the Bohol Trade School.

Bro. Anacleto M. Sevilla and Mr. Catalino Castillo were picked up unconscious and taken to the Dr. Graham Hospital after a motorcycle accident on the road to the wharf, on June 2nd.

*Abra No. 86.*—Most Wor. Bro. Quintin Paredes was re-elected, on June 2nd, to sit in the House of Representatives another three years as member for the Province of Abra.

*Muog No. 89.*—Wor. Bro. Sabas de Guzman was elected municipal president of Parañaque at the general election on June 2, 1931.

*Ma-Bu-Ti No. 92.*—Bro. Montano Iligan's youngest son died of pneumonia on May 9th, at Capiz, and was buried in the Masonic Cemetery there.

*Benjamin Franklin No. 94*—Bro. F. C. Rutherford, secretary, has gone to North Borneo to accept a position there, and Bro. Geo. H. Searle has been appointed to act as secretary for the rest of the year.

Recent work by the Lodge includes the following: Bro. George Henry Searle was raised and Messrs. Walter P. Schoening and Edward Bernard Mullaney were initiated.

Letters with greetings have been received from Bro. H. H. Bailey, Fort George G. Meade, Maryland; Bro. B. E. Nowland, Brooks Field, Texas; Bro. Joel R. Conrad, Gainesville, Florida, and Bro. J. B. Finley, Poplar, Montana.

*Service No. 95.*—Bro. Wm. D. Cartwright, for some time secretary of Service Lodge, writes from the office of the Division Commander, Fort Hamilton, N.Y., that he, Bros. Roth and Weinstein, and half a dozen other members of Service Lodge are stationed in the vicinity of New York. Bro. Cartwright has remained a staunch friend of the CABLETOW and sends from time to time clippings of interest.

*Mount Huraw No. 98.*—Bro. Walter Roeder, plantation manager of the Buad Development Company, was raised on May 16th. Wor. Bro. Gabler-Gumbert, of Cosmos Lodge No. 8, who was visiting the Lodge, occupied the East during the second section of the degree. After the ceremonies, Bro. Roeder offered a splendid dinner to the members, with Mrs. Fischer, Wor. Bro. Gabler-Gumbert's sister, as special guest of honor.

Bro. Marciano Lim, supervising teacher at Oras, was raised on May 20th. Dinner was served after Lodge, attended also by the wives of the Masons, who had been invited by Mrs. Lim.

Wor. Bro. Gonzales is enjoying a five months vacation in Tacloban, his home town.

Wor. Bro. Cervero has recently arrived from Estancia.

Bro. Eutiquio Titong has been transferred back to Capiz as Red Cross dentist.

*Palawan No. 99.*—Mr. and Mrs. Yaezo Minakawa are on a vacation in Japan; they expect to return to the Philippines some time next year.

Bro. Valentin Macasaet and family are now residing in Puerto Princesa.

Bro. Francisco Perez' wife and children were in the Puerto Princesa hospital with influenza in June.

Bros. Solis and Gatchalian are back from an extensive tour of North Palawan.

The Hon. Bro. Geronimo Paredes, judge of the Court of First Instance of Palawan, was given a party by Palawan Lodge on June 10th which was attended by a big crowd, including Col. Paulino Santos and party who were in Palawan on inspection. There was dancing and refreshments were served.

*Keystone No. 100.*—Bro. Porfirio Tijing was a sufferer from influenza in May, and Bro. Rosendo Baron was still ill with it at the Post Hospital on June 18th.

Bro. Luis del Rosario's youngest daughter died on May 21st at their home in Manila.

A son was born to Bro. and Mrs. Esteban Castillo in May at the San Juan de Dios Hospital.

*Elisha Ward Wilbur No. 101.*—Bros. Ricardo C. Jesena, of Manapla, Occ. Negros, and H. P. Warren, of Damortis, La Union, are awaiting the Second Degree, otherwise the trestle-board of the Lodge is blank.

*Bud Daho No. 102.*—Bros. Liberato Littaua, Felix G. Mendoza, Benigno S. Viray, and Simeon Obsequio report additions to their families.

Bro. Felix G. Mendoza has recently had his appendix removed at the Sulu Public Hospital.

Bro. R. B. Alcala, who is now stationed at Zamboanga, has recently lost his wife through death.

Bro. Benigno S. Viray's daughter Felipa presided over the Jolo Carnival, which was held from June 6th to 14th, last, having been elected "sultana" of the festival.

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 104 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

### Dejar Trabajar a los Demás

No se deben extrañar los miembros de una Logia cuando el Venerable deja la dirección de los trabajos ritualísticos en gran parte a los Vigilantes y otros dignatarios y se contenta con dar instrucciones y corregir errores. El Venerable que confiere todos los grados personalmente y hace que los demás dignatarios se queden en sus puestos, obra mal. Por otra parte, el que divide sus trabajos con los demás y los prepara para el ascenso, no sólo mantiene el interés en la Logia sino que obra como buen ejecutivo. Lo mismo se puede decir de la parte administrativa. Conviene preparar un substituto para todos los puestos a fin de que no haya estorbo ni dificultades en casos de ausencia o enfermedad.—*L. F.*

### Simbolismo Masónico

Entre nuestros hermanos menos instruídos en lo relativo a los símbolos, existe la tendencia de interpretar literalmente el Ritual Masónico. Esto se descubre en las comunicaciones que recibimos y en las preguntas que de vez en cuando se nos dirigen. Nuestros aludidos hermanos consideran como hechos históricos la leyenda de Hiram y un gran número de cosas que se dicen con respecto a la edificación del Templo del Rey Salomón, y estos hermanos suelen con frecuencia dejar de percibir el sentido simbólico en parte, cuando no en su totalidad. Los lectores de la Biblia no están tan dispuestos a cometer este error, porque la riqueza de alegorías y de símbolos que contiene la Gran Luz de la Masonería les han preparado para ver, comprender y apreciar el sentido simbólico del Ritual.

Se han escrito muchos excelentes libros que explican el sentido de los símbolos de la Francmasonería. Hace mucho tiempo que pasaron aquellos días en que estaba prohibida y penada en estas Islas la importación de libros masónicos, y hoy varias empresas editoriales masónicas de los Estados Unidos han puesto a la venta dichos libros a precios muy módicos. Habiendo todas estas facilidades, ya no cabe excusar ignorancia de parte de nuestros hermanos en lo que toca al simbolismo masónico.—*L. F.*

### Los Fundamentos de la Francmasonería

En el cuerpo de la Francmasonería no debe haber innovaciones. Los Antiguos Preceptos no deben infringirse y se deben cumplir estrictamente los principios fundamentales de nuestra Institución. El desviarse de estos principios y máximas esenciales sería la ruina del edificio que ha permanecido en pié por espacio de tantos años y que ha resistido a tantas tempestades.

Entre estos principios fundamentales se destaca el que se refiere a la misión de la Francmasonería. Las funciones que a nuestra Institución corresponde desempeñar en la sociedad están claramente establecidas en nuestras leyes y reglamentos e ilustradas en nuestro Ritual. Sería prostituir y corromper la Masonería el injertar en ella otras funciones, otros objetos y fines. En muchas diversas épocas y en muchos países se han hecho semejantes tentativas. Se encuentran fácilmente pretextos para poner a la Orden al servicio de un partido o causa política o de una determinada religión. Pero siempre ha habido animosos masones para quienes la Masonería era más fuerte que las parcialidades políticas y la influencia religiosa, y éstos son los que han evitado que la nave de la Institución fuese desviada de su ruta por falaces luces de la playa y arrojada contra peligrosos bajos y arrecifes.

Desde luego, debemos marchar al compás de los tiempos e interesarnos de un modo activo en la solución de los problemas que surjan ante la sociedad y la nación. Debemos cumplir nuestros deberes de ciudadanía. Debemos ayudar al mundo a adelantar y progresar; pero al hacerlo, debemos procurar celosamente cumplir las máximas fundamentales y los principios esenciales que son como las seculares piedras miliares de nuestro Instituto.—*L. F.*

### La Logia Camarines Norte, U. D.

Saludamos con íntima satisfacción el advenimiento en esta Obediencia de una Logia nueva. El 4 de Mayo de 1931, el Muy Ilustre Gran Maestre Hmno. William W. Larkin firmó una dispensa para la organización de un Taller en Daet, en la provincia de Camarines Norte, el cual, bajo el título de Logia Camarines Norte, esparcirá la luz masónica en la comarca cuyo nombre ostenta. Los dignatarios y demás fundadores de la nueva agrupación masónica son los siguientes: José Muniain, Ven. Maestro; Felipe Fernando, Primer Vigilante; José Santos Selping, Segundo Vigilante; Gan Bok, Tesorero; Elmer O. Worrick, Secretario; T. V. Natera, Primer Diácono; Basilio Peña, Segundo Diácono; Clemente Bernabe (P.M.) Maestro de Ceremonias; Alfredo Suavillo, Primer Experto; Antonio Baltazar, Segundo Experto; Luis Miguel, Capellán; Mariano Santa Romana, Guarda Templo.

Deseamos un porvenir brillante a la nueva Logia y mucho éxito a los Masones que con tanto valor y tanta abnegación acaban de echar los cimientos del nuevo templo dedicado al Gran Arquitecto del Universo.—*L. F.*

### Reunión Anual del Hospital Masónico

Se ruega a todos los miembros del Hospital Masónico para Niños Lisiados asistan a la Reunión Anual de dicha corporación que se celebrará en el Salón del Rito Escocés, Templo Masónico, Escolta (sexto piso), el Lunes, 20 de Julio de 1931, a las cuatro y media de la tarde.

# Traducciones

## ¿Para Qué Ser Masón?

Algunas veces nos preguntamos por qué algunos hombres se han hecho masones y continúan siendo miembros de la Institución Masónica si muestran interesarse tan poco en ella, no toman ninguna parte activa en sus obras y se les ve tan pocas veces en su Logia, que cuando acuden a la misma se les toma por forasteros. Tal vez sea porque no encuentran en la Logia las cosas que esperaban; acaso sea porque se figuran que verán allí ceremonias grotescas u horribles o alguna ridícula payasada, broma pesada u otra cosa semejante, y que sufrieron un triste desengaño al no encontrar nada de eso. Es posible que el conferimiento de los grados se hizo de manera tan descuidada e informal, que no les causó la impresión debida. Quizás sea por resentimiento hacia otro miembro. Sea lo que fuere, es el caso que es demasiado grande el tanto por ciento de los candidatos que no toman muy en serio a la Masonería.

No estaría de más que nos detuviéramos un momento para considerar si acaso no tengamos nosotros alguna culpa de ello. Por exactas que sean las ceremonias rituales que se celebren, si los que en ella toman parte no consiguen expresar el verdadero sentido del trabajo, los candidatos ningún fruto sacarán de estos actos. Sucede también que en esta activa y movida labor, se nos figura que no queda tiempo para cultivar el trato y la afabilidad. Esto es un error lamentable, porque la fraternidad es tan necesaria a la vida como el alimento que comemos y el aire que respiramos.

Un miembro de una asociación no obtiene ningún beneficio material de serlo si no asiste a sus reuniones con razonable regularidad. Si lo hace y oye los trabajos ritualísticos, hallará en ellos nuevas bellezas cada vez—nuevas lecciones que puede aplicar en sus diarios paseos y conversaciones. No hay ningún lugar para que los hombres puedan conocerse mutuamente como la Logia, y cuando usted no conoce a su vecino, él y usted pierden de consuno. El hombre es un ser gregario y cuando más cultiva el trato de sus semejantes, consigue formar mejor carácter.

Vosotros, los hermanos que no acudís a la Logia, ¿qué beneficios lográis de ser miembros de nuestra Orden? Poseéis el privilegio de ayudar a sostener una asociación que defiende cosas nobles, pero si vuestro apoyo ha de ser meramente pecuniario, resulta de ello que no recogéis los dividendos a que tenéis derecho.

Se dice que el promedio de asistencia a las tenidas de Logia es de diez por ciento, aproximadamente, de los miembros de ella. Esta asistencia es en gran parte un hábito que se debe cultivar. Si caéis en el hábito de olvidaros de cuándo se celebran las tenidas y dejáis de asistir, perdéis más de lo que suponéis.

Tal vez se dé el caso de que os disguste algún miembro, pero podéis estar seguros de que si llegáis a conocerle bien, hallaréis que posee muchas características admirables y adquiriréis ideas de las que sacaréis provecho particular.

Otro elemento que se halla en este estado de cosas consiste en que muchos hombres no comprenden que en la Masonería existen otras cosas que no son las formalidades de ritual. Son como cierta anciana señora que se quejaba de que su hijo nunca le ayudó a mantenerse, no obstante la precaria situación en que ella se encontraba. Decía ella que lo único que le enviaba eran, de vez en cuando, unos papelitos, pero cuando un amigo suyo le pidió que se los mostrase, se vió que ella recibía con regularidad letras de cambio, cuyo valor ella no comprendía.

Algo semejante ocurre con nuestras ceremonias. Mientras uno no procure comprenderlas y estudie lo que estas cosas significan, nada sacará de ellas. La Masonería posee una literatura maravillosa que le es privativa, y debéis leerla. No seáis superficiales: romped el hielo y descubrid por vosotros mismos la riqueza que se oculta debajo de la superficie.

El primer paso que se ha de dar para esto consiste en asistir a las tenidas de la Logia, prestar atención a la labor ritual y meditar acerca de su sentido. Reuníos con vuestros vecinos y amigos en la Logia y cultivad su trato. Cuando hayáis hecho esto por algún tiempo, comenzaréis a comprender que entráis en una mina de gran riqueza que hasta entonces no habíais advertido.—*Scottish Rite Sun* (Traducción de THE CABLETOW).

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## Masonería y Ciudadanía

Cada día estamos más persuadidos de que es necesario que los miembros de la Orden Masónica se dispongan para la defensa, como individuos más bien, quizas, que como componentes de un organismo, con respecto a ciertos asuntos que, no obstante tener algún aspecto político, no tienen relación con el proselitismo político, y no están comprendidos entre aquellos cuya consideración está prohibida a los Masones.

Ciertamente, el mandato que requiere que los Masones sean buenos ciudadanos les impone el deber de interesarse en los asuntos que se relacionan con el verdadero bienestar del municipio, estado y nación, así como de hacerse oir sobre los problemas en que estén envueltas las necesidades vitales del pais.

Creemos que todos reconocerán el interés que la Masonería pone en la instrucción pública, especialmente en las escuelas públicas, a las cuales parece amenazar la posibilidad de un ataque de carácter más o menos insidioso, pero que perciben bien las personas que estudian atentamente la situación.

Ahí está también el problema denominado "comunista", respecto al cual acaba de emitir informe un cómite de la Cámara de Representantes de la nación, después de practicar una investigación que descubrió algunas cosas interesantes, por no decir alarmantes, para aquellos que comprenden de un modo efectivo la importancia de prevenir los ataques, sean disimulados o al descubierto, contra este pais libre, cuyo gobierno tratan de derrocar.

Es posible que nuestro gobierno no sea perfecto—y probablemente no lo es—,pues nada humano es perfecto ni podemos esperar que llegue a serlo antes del advenimiento del milenio. A la verdad, ahora mismo podríamos criticar con fundamento a los legisladores de nuestras ciudades, estados y nación, pues existen motivos para creer que algunos de los ciudadanos a quienes se ha confiado la solución de los problemas nacionales se ocupan actualmente más en las posibles candidaturas de la campaña presidencial de 1931 que en las necesidades más apremiantes del país. No podemos creer que los programas y actos de gobierno que no tengan relación alguna con las luchas de partido deban servir de juguete a los partidos, y somos de parecer que los Masones, como genuinos ciudadanos del pais, deben condenar, sin la menor vacilación, aquellos actos cuyo principal fin sea servir los intereses de partido. En semejantes circunstancias, creemos que ningún Masón tendrá en cuenta su filiación política ordinaria, sino que analizará en conjunto y con serenidad los problemas que se susciten y adoptará la actitud que, a su juicio, sirva mejor los intereses del pais y del pueblo, en general.

Existen otros asuntos más de los referidos y con respecto a los cuales los buenos ciudadanos pueden y deben inclinarse hacia el lado de la equidad y de la justicia, haciendo abstracción de los intereses de partido, pero no es necesario citarlos en particular. Existen bastantes problemas graves de carácter nacional que reclaman la profunda atención de toda la comunidad y que imponen terminantemente a los encargados de hacer las leyes el deber de obrar por el bien del pais, sobreponiéndolo a los intereses de partido.

El languidecimiento del comercio en el último año y medio ha revelado indudablemente muchas quejas que re-

claman atención, pero es necesario separar lo importante de lo superfluo y también acordar planes de gobierno y administración en virtud de los cuales se trate por igual a todas las clases. No cabe duda de que aquellos en cuyas manos se han acumulado grandes riquezas han sido más o menos indiferentes hacia los menos afortunados en lo que respecta a los bienes materiales, pero ahora hasta esos comienzan a comprender que les trae más cuenta ejercer la verdadera caridad con todos aquellos elementos de la sociedad y amparar a los que lo merecen contra los malos tratos y los abusos.

No debe haber vacilación con respecto al trato que se debe dar definitivamente a aquellos que abrigan ideas revolucionarias y con cuyos procedimientos, si se ejecutasen hasta el extremo que pretenden los agitadores comunistas, se crearía una situación caótica que creemos nunca tolerará este ilustrado pais. Hay al mismo tiempo el peligro formado por las gentes que no piensan por sí mismas o ven torcidamente una situación resultante del progreso personal.

Es, en verdad, difícil distinguir entre los que han sufrido verdaderos agravios y los que son simplemente agitadores con el fin de crear inquietud, pero creemos que los miembros de la Orden Masónica, en su carácter de ciudadanos, tienen el deber de apoyar con todas sus energías a la autoridad constituida y, al mismo tiempo, poner a raya a los que están dispuestos a aprovechar en beneficio de su partido o de sí propios circunstancias que deben ser examinadas y aplicadas a la luz de las necesidades de la patria.—*Missouri Freemason* (Traducido por THE CABLETOW.)

## Lealtad En La Masonería

En la esfera de los negocios humanos no existe factor más importante que la lealtad. Es el baluarte de la sociedad, la protección de todos los países, el contrafuerte de todos los gobiernos. En la lealtad están comprendidas la honradez, la fidelidad, la justicia, el amor y todos los principios de la bondad. La lealtad es una virtud. La lealtad es la verdad. La lealtad no está limitada a la defensa patriótica del pais y gobierno propios, sino que se extiende a los principios, a los amigos y a la moral. Ningún hombre que sea falso para con sus amigos o desleal a los principios de la justicia y del derecho puede ser leal a su gobierno. El patriotismo es como el afecto a la familia, sencillo y confiado. La lealtad de los hombres a sus amigos constituye un lazo de afecto que no reconoce soberano. La prosperidad no hará más que reforzarla, y la adversidad no puede quebrantarla. Todo el que es amigo cuando brilla el sol de la prosperidad, pero que deja de serlo cuando sobreviene la contrariedad o asalta la adversidad, no abriga en su pecho ni una chispa de lealtad. La lealtad es la misma en todas las situaciones. No la conmueven los nubarrones ni las tempestades, y es tan firme en la tormenta como en la calma.

La lealtad es un gran elemento de fuerza en la logia masónica. El hombre que ajusta su conducta a las doctrinas enseñadas en la logia será leal a su país y a sus amigos. Debemos ser leales a la logia; apoyar al Maestro y los dignatarios, y en todas las circunstancias y en todas las ocasiones defender el buen nombre de la logia.

Todo el que es leal a los dogmas de la Masonería defiende la fama y reputación de sus hermanos, y nunca los denigrará. La lealtad respeta los derechos ajenos, es justa en todos sus actos y valiente en la defensa de la razón. La lealtad es caritativa hacia los defectos ajenos, y por medio de la palabra y la acción se afana por corregirlos.

La lealtad trae el éxito, la armonía y la unión... Debemos ser leales a los principios de la Masonería, leales a la Gran Logia, y leales los unos para con los otros. Lealtad significa obediencia, y, por tanto, debemos ser obedientes a las leyes de la Gran Logia y a los edictos del Gran Maestre, si queremos lograr y conservar el éxito.—*New South Wales Freemason* (Traducción de THE CABLETOW)


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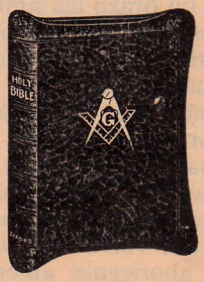
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## Tres Masones Eminentes

En la vida de George Washington, Joseph Brant y Arthur St. Clair, tres hombres ilustres y buenos, se ha manifestado el misterioso influjo que la Masonería ejerce en el ánimo de los hombres, haciendo que los enemigos se conviertan en amigos.

Siendo bien conocida la vida masónica de Washington, no haremos mención de ella aquí sino en relación con la de los otros dos.

José Brant era un indio de pura raza de la tribu mohawk, nacido a orillas del Ohio hacia el año 1742, cuando sus padres se hallaban en una expedición en los terrenos de caza del Oeste. Su nombre indio era Thayendanegea, que en la lengua mohawk significa haz de palos, símbolo de la fuerza, nombre muy apropiado, pues Brant era notable por su extraordinaria resistencia física y su gran inteligencia. Su hermana Mollie Brant se había casado con Sir William Johnson, y a la edad de trece años Brant asistió a la batalla de Lake George contra los franceses a las órdenes de su cuñado. Se educó en la escuela del Dr. Wheelock y se ilustró mucho, llegando a hablar y escribir el idioma inglés con soltura. Tradujo algunos trozos de los Evangelios a la lengua mohawk, y se interesó mucho por la educación de los de su raza.

Poco antes de estallar la Revolución Americana, visitó a sus amigos en Inglaterra, y allí se hizo Masón, ingresando en una logia de Londres. Durante aquella guerra sirvió en el ejército británico con la categoría de capitán, mandando mohawks y otros indios contra los americanos. Su campo de operaciones estaba en el valle de Mohawk, donde, en combinación con Sir John Johnson, los Butlers y otros *torys*, causó grandes daños a la causa americana, pero por su fidelidad a los principios de la Masonería, salvó la vida a muchos prisioneros, y de esta conducta cita la historia varios casos, de los cuales mencionaremos uno para cumplir nuestro propósito.

Jonathan Maynard, que servía como soldado americano, fué hecho prisionero en la parte occidental de Nueva York por una columna enemiga, compuesta principalmente de indios, mandados por Brant. Los indios, ajustándose a la acostumbrada práctica de guerra de exterminio seguida en aquella comarca del pais por los aliados *torys* e indios, acordaron dar muerte a Maynard, y cuando le estaban desnudando, Brant descubrió que el prisionero llevaba marcados en un brazo los símbolos de la Masonería. Entonces se interpuso y salvó la vida a éste.

Brant era fiel cristiano y pertenecía a la Iglesia Episcopal. Cuando Jemima Wilkinson, en la parte occidental de Nueva York, pretendió ser la encarnación del Salvador, la visitó Brant, el cual la habló en la lengua mohawk, y cuando hubo terminado de hablarla, ella le manifestó que no entendía el idoma en que se había expresado. Hablóla luego en otro dialecto indio, que ella también rechazó. Después de una pausa, volvió él a dirigirle la palabra en otra lengua de los aborigenes americanos, a lo cual ella mostró su desagrado ante el empeño de Brant en conversar en unos términos que ella no comprendía. Entonces Brant le dijo en inglés llano: "Señora, usted no es lo que pretende ser; Jesucristo entendía unas lenguas lo mismo que otras." Y se marchó.

El poeta Campbell, en su poema "Gertrude of Wyoming" infirió una grave injusticia a José Brant. Después de la muerte de su padre, John Brant partió para Inglaterra con pruebas documentales para demostrar a Campbell que José Brant no estuvo presente en la matanza de Wyoming sino que se encontraba entonces a muchas millas del lugar en que ocurrió este suceso. El poeta publicó una apología, pero el daño ya estaba hecho y aún continúa en aquella hermosa composición poética.

Brant visitó a Washington en Filadelfía después de la Revolución, recorriendo la distancia que media entre su domicilio, a la orilla del río Grand, en el Canadá Superior, para ver a su ilustre hermano masón, el Presidente de los Estados Unidos. Washington habló de José Brant en términos de admiración.

Tan pronto como Arthur St. Clair se dirigió a Marietta, Ohio, como Gobernador del Territorio Noroeste, se encontró con Brant, quien en aquella ocasión se hallaba en Duncan Fall, cabe el río Muskingum. Allí se reconocieron mutuamente como masones, y pronto se hicieron buenos amigos.

Brant estaba con los indios en la desastrosa derrota que St. Clair sufrió en el Ohio Occidental, y mandó a sus guerreros que disparasen contra el caballo que éste montaba, pero que no hiciesen daño al caudillo de cabellos blancos. En aquella batalla, St. Clair perdió los tres caballos que montó, pero las balas que mataron a éstos no le hicieron el menor daño. Esto se debió a la Masonería. Y cuando se levantó contra St. Clair el clamor pidiendo a Washington que le destituyera, Brant se colocó resueltamente al lado de su hermano, sabiendo como sabía que aquella derrota no se debió a incompetencia sino a la mala fortuna. El suave influjo del Vínculo Místico ató a estos tres eminentes Masones en los lazos de la fraternidad, no obstante ser uno enemigo de los otros dos.—*Masonic Tribune.* (Traducción de THE CABLETOW.)

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## El Desempleo

Cada uno de los millones de Maestros Masones que hay en el mundo ha jurado en alguna ocasión de su vida socorrer a todo hermano Masón digno que se halle en situación apurada. En la circunstancias actuales en todo el mundo, es más que probable que haya millares de miembros de la Orden Masónica que carecen de trabajo o que buscan alguna ocupación. También es más que probable que, en contraste con esta situación, haya incontables individuos prósperos en sus negocios y profesiones que son Masones y que podrían ayudar, siquiera temporalmente.

Aumentando los esfuerzos del gobierno por remediar una situación que ya ha durado más de un año, nos enteramos por muchos de los periódicos que recibimos que en todas partes surgen Comités de Socorros Masónicos. Aplaudimos este ejemplo como prueba que es de la aplicación práctica de lo que se nos enseña como miembros de la Orden: una indicación de que la Masonería significa algo más que mera farfulla sentimental.

Hombres buenos y honrados que tienen que haber sido para ser introducidos en el vestíbulo sagrado de la Masonería, y unidos por fraternales lazos, los Maestros Masones, desde hace muchos años, vienen colocándose resueltamente al lado de lo mejor y más noble en cada pais.

No es desgracia sufrir la adversidad, a menos que esa situación haya provenido de un acto evidente del doliente. Es posible que muchos hombres sean víctimas de circunstancias imprevistas.

Porque podemos ver lo que a cada uno de nosotros puede suceder es por lo que aconsejamos a los más afortunados en la vida que piensen en aquellos de nuestros hermanos que se hallen necesitados. Una palabra de aliento no dejaría de ser un estímulo para cambiar una vida entera, un rayo de sol en las tinieblas, una nueva esperanza para aquellos que ven al través de un velo lóbrego.

La Fraternidad tiene suma trascendencia en tiempos como estos.—*New Hampshire Masonic Bulletin.* (Traducción de THE CABLETOW.)

# De Fuentes Extranjeras

## Un Episodio En La Revolución Francesa

Se puede tener entereza, conservar la serenidad y aún sufrir una agonia, como condenado a muerte, sublime y redentora, si una causa religiosa, política, patriótica,

lleva al condenado a sufrir esta pena.

Pero tener, no el estoicismo resignado, sino el entusiasmo que dan las grandes causas, en los momentos que preceden el viaje al patíbulo, eso la historia lo consigna sólo en raros casos, y en la forma en que se refiere al sacrificio de los Girondinos, creo que no lo repite.

Constituyeron los Girondinos en la Asamblea Legislativa de 1791, en Francia, en el período más intenso de gestación de una nueva forma de gobierno, un partido, el primero que en los conciliábulos de Mad. Roland, dió a la Revolución Francesa, una orientación bien definida y avanzada: el establecimiento de la República.

Fué por esto que imprimieron a la Revolución un impulso que después no fueron capaces de detener, y fué también, que por no perder su popularidad y ascendiente sobre el pueblo, llevaron al cadalso a Luis XVI, pudiendo haberlo salvado, ya que contaban en la Asamblea con los votos suficientes para ello, y estimaban que la proscripción era suficiente para librarse de un Rey, pusilánime y cobarde, que debió haber defendido su cetro con las energías propias del que cree defender una causa justa.

Después los propios Girondinos cayeron arrastrados por la vorágine, y ellos, que fueron los primeros en orientar las actividades de la Revolución Francesa, hacia el establecimiento de la república, pagaron con su cabeza, el delito de amenazar a París con las provincias; acusados de haber conspirado contra la unidad e indivisibilidad de la república, fueron condenados a muerte, a las 8 de la noche del 30 de Octubre en una sesión histórica verificada en el Picadero.

Y empieza lo sublime de la tragedia. Uno de los acusados, el diputado Valazé, hace un gesto imperceptible con la mano hacia el pecho como para desgarrar sus vestidos: "Pues qué, Valazé, ¿tiemblas?" le dijo Brissot, otro acusado. "¡Nó, que muero!", respondió, y expiró con la mano en el puñal con que acababa de herirse.

"Hoy es el día más feliz de mi vida" exclamó otro girondino, Sillery, levantando en alto sus muletas, era inválido.

Todos los condenados rodean el cadáver de Valazé, lo tocan y gritan a una voz: "Morimos inocentes; ¡viva la República!"

Fueron llevados a la Conserjería, la prisión. Con ironía dice Ducós a Confrède: "Amigo mío, no veo más que un medio para salvarnos: y es el declarar la *unidad* de nuestras vidas y la *Indivisibilidad* de nuestras cabezas."

Al llegar a la Conserjería y fieles a lo que habían prometido a los otros presos, entonaron con voz cálida y sonora, haciendo retemblar las bóvedas de la cárcel y para que estos supieran el fin del proceso, la Marsellesa.

¡Allons, enfants de la patrie
Le jour de gloire est arrivé!

Depositaron el cadáver de Valazé en uno de los calabozos, le cubrieron con su capa, besaron y le dijeron, "hasta luego".

Sigamos con Lamartine:

El diputado Bailleul, su colega en la Asamblea, su cómplice de opinión, proscripto como ellos, pero libre de la proscripción y oculto en París, les había prometido hacerles servir el día de su juicio su última cena, triunfal o fúnebre, según el resultado del juico, en señal de alegría por su libertad o en conmemoración de su muerte. Bailleul, aunque invisible, había cumplido su promesa por la intermediación de un amigo. La cena fúnebre estaba dispuesta en el gran calabozo. Los platos escogidos, los vinos más raros y las flores más caras cubrían la mesa de encina de la cárcel; gran número de bujías la alumbraban. Lujo del supremo adiós, prodigalidad del moribundo que nada tiene que economizar para el día siguiente. Los condenados se sentaron a este último banquete, desde luego, para restaurar en silencio sus agotadas fuerzas, y también para esperar con paciencia y distracción la llegada del día: ¿Dormir? ¿Para qué?

La cena duró hasta el crepúsculo del nuevo día. Verguiaud, sentado en el centro de la mesa, la presidía con la misma dignidad tranquila con que había presidido la Convención.

Nada podía indicar durante la primera parte de la cena, ni en las fisionomías, ni en las palabras, que fuese el preludio del suplicio. Se hubiera podido decir que era un encuentro casual de viajeros en una posada, saboreando las delicias de una comida que la próxima marcha va a interrumpir. Comieron y bebieron con apetito, pero sobriamente. Se oía desde la puerta el ruido de los platos y el chocar de los vasos, interrumpido por ligeras conversaciones: silencio de convidados que satisfacen el primer apetito.

Cuando no quedaron ya sobre la mesa las frutas, las botellas y las flores, se animó la conversación, ruidosa y grave, como la conversación de ciertos hombres a quienes el vino desata la lengua y aviva los pensamientos. Mauvielle, Antiboul, du Chastel, Confrède, Ducós, es decir todos aquellos jóvenes que no se creían lo bastante viejos para morir al día siguiente, evaporáronse en palabras ligeras y frases joviales.

Desde el amanecer la conversación tenía un giro más serio y un acento más solemne. Brissot habló proféticamente de los males de la república, privada de sus más virtuosos y sus más elocuentes ciudadanos. "Cuanta sangre se necesitará para lavar la nuestra", dijo al terminar.

—¿Qué haremos mañana a esta hora? preguntó Ducós, que mezclaba simpre las cosas alegres a los sucesos más graves.


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Cada uno respondió según sus creencias. "Dormiremos después de la jornada", dijeron algunos.

La inmortalidad del alma y las sublimes conjeturas de la vida futura, a la que estaban ya tocando, ocuparon más dignamente los instantes que les quedaban de conversación. Las voces bajaron de tono; el acento se solemnizó; las sonrisas desaparecieron y la palabra se hizo grave y sorda, como el ruido del martillo al golpear una tumba. Confrède, Gensonné, Carra, Fauchet y Brissot pronunciaron discursos en los que se respiraba toda la divinidad de la raza humana y toda la certeza de la conciencia sobre los misteriosos problemas del destino inmaterial del espíritu humano. Vergniaud, que había callado hasta entonces, reasumió el debate.

—"Creamos lo que queremos, dijo, pero muramos seguros de nuestra vida y del precio de nuestra muerte. ¡Demos cada uno en sacrificio lo que tengamos, uno su duda, otro su fe y todos nuestra sangre por la libertad! Cuando el hombre se ha dado el mismo como víctima a Dios, ¿qué debe ya?"

Llegó el día, llegó la mañana.....

A las diez llegaron los encargados de ejecutarlos a preparar el cuello que debía recibir la cuchilla. Todos se dejaron cortar sus cabelleras.

Gensonné tomó uno de sus bucles y se lo entregó al abate Lambert para que lo llevara donde su mujer. "Decidle que es todo lo que puedo enviarle de mis restos, pero que moriré pensando en ella."

Todos enviaron algún recuerdo, alguna frase, a un ser querido. Vergniaud envió su reloj con algunas iniciales en la tapa de oro que hizo con un alfiler a una joven que amaba y con la cual pensaba desposarse.

Y partieron al cadalso.

El viaje fué un solo himno; la inmortal Marsellesa resonó cantada por los Girondinos en todo el trayecto hasta las Tullerías; el único pensamiento que les animaba era morir como republicanos.

Salieron uno a uno al cadalso, los que quedaban continuaban entonando el himno inmortal, las voces disminuían así como las filas raleaban; el último fué Vergniaud, el gran orador de la Gironda. Su frase postrera, la última vibración de su garganta que otrora hiciera retumbar el Picadero y las Tullerías, haciendo tambalear los tronos, fueron estos dos versos de la Marsellesa, que continuaron vibrando, por mucho tiempo de un ámbito a otro, de la Francia y del mundo.

Contre nous de la tyrannie
L'étandart sanglant est levé.—*Revista Masónica de Chile.*

## Garibaldi

No débil llanto, no clamor de duelo
turben la paz de tu gigante sombra
que hoy tiene la estrella por alfombra
y por áureo dosel de Italia el cielo.

El ensueño mortal de Maquiavelo
realizaste en tu patria a quien asombra
la ínclita hazaña y con amor te nombra
¡hijo! al ceñirse el funerario velo.

Apóstol, cid, cultor fué tu destino
amar la libertad, lidiar por ella,
ser de virtud, de fortaleza ejemplo

¡Oh claro ejemplo del valor latino!
dejaste al mundo tu imborrable huella
y en cada pecho generoso un templo.

—*Carlos Guido SPANO.*

NOTA.—El célebre patriota y general italiano José Garibaldi nació en Nizza el 4 de Julio de 1807. Fué masón muy activo, desempeñando los cargos de Gran Maestre y Gran Comendador en Italia. Hace poco, el gobierno fascista mandó quitar de su monumento en Roma las insignias masónicas.

## Ideas Básicas

Desde el momento en que un hombre ingresa en la Masonería y empieza a cumplir sus deberes como masón, su vida adquiere un relieve y una significación completamente nuevos. Es como si, trepando por una pendiente donde sólo percibía aspectos fragmentarios del paisaje, al llegar a la cumbre de la montaña lo abarcase al este, al oeste, al norte, al sur, íntegramente, de una sola ojeada, a modo de una síntesis.

La Masonería es como un foco central de tolerancia, fraternidad y armonía que esparce sus rayos en todas direcciones, y el que se sitúa dentro de ella participa en forma plena de la luz de ese foco, porque los horizontes de su conciencia se amplían, universalizando sus conceptos sobre la vida y el mundo.

El masón se siente incorporado entonces, espiritualmente, a una tradición que se ha transmitido de modo incesante, de generación en generación, desde los tiempos más remotos; no se siente una nota aislada, como antes, en el concierto de la humanidad, y toma de manera consciente, una participación solidaria en sus dolores y sus luchas, en sus esfuerzos y sus trabajos.

¿Quién le habla? Una voz de siglos.

¿Qué le dice esa voz? Que por arriba de las artificiales diferencias establecidas por los hombres, existe y les liga a todos una identidad natural, que les hace sentirse como hermanos, fundamentalmente, sean cualesquiera las opiniones que abriguen, las posiciones que asuman en el agregado social, el color de su piel, el idioma que hablen, la nación o pueblo a que pertenezcan.

Por esa voz habla la concepción deista de la Masonería, dirigiéndose a todos los seres humanos, porque todos son de un origen divino, cada uno muestra en su espíritu la paternidad espiritual del Gran Arquitecto del Universo, cuya vida fluye, como fuente inagotable, al través de sus criaturas, y cuando esa idea llega a infundirse, en nosotros, a penetrar todo nuestro sér, entonces nos damos plena cuenta de que nadie vive para sí mismo sino para los demás. Así, masónicamente, el egoismo es casi un crimen. Y el primer deber de un masón, deber que abarca y sintetiza los deberes restantes, es hacer de su vida una ofrenda de servicio, cooperar conscientemente al imperio de la paz y el amor sobre la tierra.

Escribimos la palabra conscientemente, porque el hombre, aun en sus faltas y errores, sin darse cuenta de ello, ayuda por efecto del contraste a estimular las fuerzas del bien, y aunque vanamente pretenda acumular bienes de diverso carácter para sí mismo, lo corto de su existencia le obliga a dejar para otros aquello en que tanto se afanaba para sí. Nada permanece en las mismas manos, porque todo se transmite. Y, filosóficamente, en una forma abstracta, todos los términos de dominio carecen de una racional significación.

Un masón debe comprender el profundo e íntimo significado de estas cosas, y aplicarlas en su verdadero carácter.

Y así aprende a ver en cada hombre un hermano.

—*Acacia, San Juan, P. R.*

## *El Oriente* de Lima, Perú

Saludamos a la publicación quincenal masónica *El Oriente* que acaba de nacer en Lima, Perú, y cuyo primer número acabamos de recibir. "Lo que contendrá esta publicación—nos dicen—será la viviente manifestación de nuestro inmenso amor a la Orden, porque estamos plenamente convencidos de que es el 'maximum optimus' entre lo grande, lo bello, lo sublime y lo divino que puede haber producido el cerebro del Hombre en un supremo momento de felicidad. Somos masones por la gracia de Dios."

Le deseamos al colega mucho éxito. ¡Bienvenido sea!

# "CALL THE LIFE INSURANCE AGENT"



*an irate tenant's dagger—*

***is the last request of mortally wounded Pastor Cabral, as he lay dying in the Provincial Hospital of Pampanga.***



*and the bereaved family, Elena Gomez Vda. de Cabral, and children.*

This heartbreaking story of the misfortune of the Pastor Cabral family of Pampanga, will bring forth the sympathy of every family man in the Philippine Islands. Pastor Cabral, of Pampanga, an industrious hacendero, law abiding and loved by his family and his neighbors, reprimanded a tenant who had allowed his carabao to stray on to the Cabral land and destroy crops there.

Several hours later the tenant returned to the house of Cabral, stabbed him, and fled.



*a father wounded unto death—*

Cabral was rushed to the Pampanga Provincial Hospital by a tenant and every effort was made to prevent further loss of blood, and save his life. But all effort was in vain, for he died in three hours.

## ASKS FOR INSULAR LIFE AGENT!

Before he died, his wife reached his side and he requested that she send for Mr. Romulo David, who had taken care of Cabral's Life Insurance, in order that David could explain to the good wife what the Insular Life would do for her.

## THE LETTER OF THE WIDOW

Mr. David gladly helped this family, without any fee or payment, as the letter of Mrs. Cabral states:

*.....I wish to convey to you in behalf of my children and myself our sincere gratitude and appreciation for the promptness of the payment of the DEATH CLAIM of my husband, thru your efficient services and your Agent, Mr. Romulo M. David, who has rendered me personal assistance and services without cost or expense on our part.*

*Three days after the tragic death of my husband, who died almost instantly upon his arrival at the portal of the Provincial Hospital of Pampanga for medical treatment, Mr. Romulo M. David handed me a check in full payment of the Death Claim. Before my husband breathed his last, the last message I received from him was his Life Insurance Policy .....*

So favorably impressed were the people of Pampanga by the way this case was handled, that agent David has sold about ₱200,000.00 of new life insurance since Mrs. Cabral received her check.

Every thinking man in the Philippines often wonders—"am I protected? Have I the proper insurance for my family? —for my own old age?" You can have the benefit of free advisory service relative to a Personal Program for yourself by sending in the coupon.

**C. S. SALMON**
*General Agent*

**Box 734** **Manila, P. I.**

**INSULAR LIFE ASSURANCE CO.**

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**C. S. Salmon, Box 734, Manila.**
**General Agent, Insular Life.**

**Please Suggest Personal Program of Insurance for myself—no obligation, of course.**

*Name* .....

*Address* .....

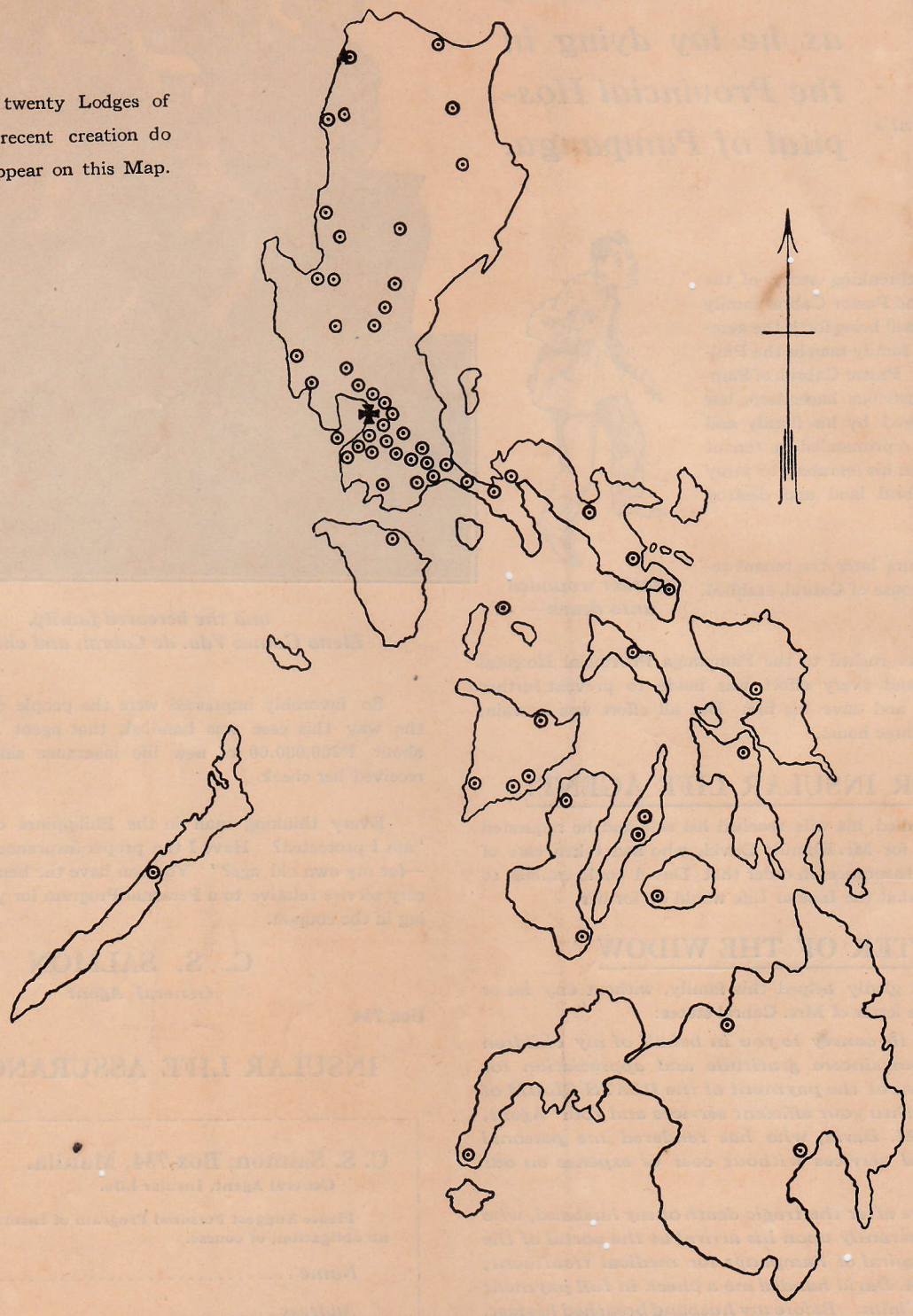
*Age*.....*Monthly Savings*.....

(CT-7-1-31)

# 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