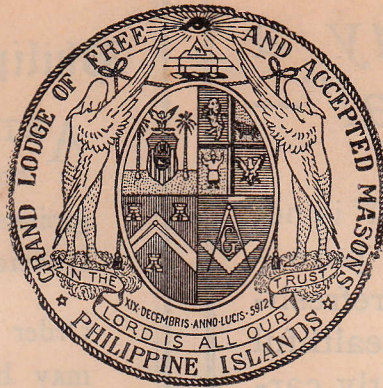


The Cable Tow

Vol. IX

Manila, P. I., November 2, 1931

No. 6



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

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

Let Us Give Thanks

By JOSEPH FORT NEWTON

Let us give thanks! For the old, sweet fashions of Nature, for the ritual of its seasons, for the wonder of seed-time, summer and autumn harvest; for the stores of material good for our use and blessing; for the spur of necessity which impels industry; for the sky over all, deepening as we gaze, and for that other heaven within which widens into strange distances.

Let us give thanks! For the old world-road along which we journey, trodden by so many feet before us. For the flowers of Divine grace and human kindness along the way; for the thorns that require careful handling, and the disciplines and tasks that train us for strength and honor; for the Kindly Light that leads us, for the love that heals our hurts and the mercy that lifts us when we fall.

Let us give thanks! For the organization of life in education, art and character; for the fellowship of man in spiritual faith, moral endeavor, and the quest of truth; for our gentle Craft which unites us in the warmth of companionship and the joy of doing good; for the dream that love will one day everywhere prevail to the confounding of all unkindness, all uncleanness; for God the Father of all—who is the meaning of life, the home of the soul and the hope that "love can never lose its own."

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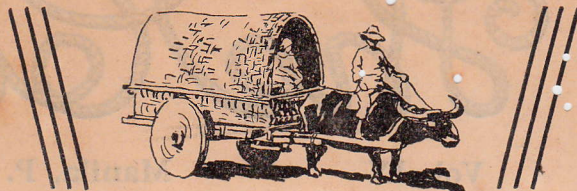
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THE CABLETOW

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

November 2, 1931

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Editorial Section

Suspensions

It may be true that suspensions are indispensable to make the members keep their dues paid up. It may also be true that many of the members suspended for non-payment of their dues are men who do not appreciate their membership in our great Fraternity sufficiently and that the Lodge is well rid of them if they stay out. But, on the other hand, a large percentage of the members suspended for nonpayment of dues feel that they have a grievance against their Lodge, though they have, in the great majority, nobody but themselves to blame. And it is true, furthermore, that there are altogether too many suspensions and that some good hard work on the part of the Lodge officers could prevent a large part of them. In some Lodges, the Secretary is so active that he leaves the Brethren no time to get in arrears, while in others, the duty to keep after members showing a tendency to fall behind in the payment of their dues is entrusted to a committee. In many, however, things are allowed to drift along and these are the ones that register the most suspensions. No attempt is made to ascertain the cause of the arrearage in each case, and when the regulation period has elapsed, the member in arrears is suspended, though either the dues should have been remitted in his case, or a personal visit or reminder might have resulted in the payment of the accumulated indebtedness. The Mason who is suspended for not paying his dues at a time when he is in hard luck and unable to feed and clothe wife and children is not apt to feel kindly towards the Lodge, and the man whose procrastination and forgetfulness have caused his suspension entertains similar feelings, though with less reason.

Let us have more activity on the part of the Lodge officers and there will be a minimum of suspensions, in spite of the hard times.—L. F.

The Red Cross Roll Call

By Proclamation No. 408, dated September eighteenth, nineteen hundred and thirty-one, Governor-General Davis designates the period from Armistice Day, November eleventh, to Thanksgiving Day, November twenty-sixth, as the time for the Annual Roll Call of the Red Cross in the Philippines.

Year after year, we have at this season reminded our

Brethren that the Red Cross is doing work which, if there were no such institution, would in part fall upon the shoulders of Freemasonry; that in its procedure, the Red Cross closely follows Freemasonry, and that it was a member of our Fraternity in whose heart and brain the idea of that noble institution was conceived.

"The Red Cross—our Chief Executive says—is founded upon the principle that charity should never become a cold function of Government, but should remain the free expression of the heart of the people themselves," and, although it has the sanction of the Government, "it stands apart, a living agency of the people, through which their highest impulses can be put into spontaneous and effective operation."

The Red Cross may be called upon to assume particularly heavy responsibilities ere another year shall have passed, and Masons should give their mite and their assistance cheerfully and generously this year.—L. F.

The Belief in a Supreme Being

In this Grand Jurisdiction, we do not require of a petitioner for the Degree of Freemasonry that he believe in "the God of Abraham, Isaac and Jacob," as one or two other Grand Lodges do. All we insist upon as a prerequisite is what Past Grand Master Louis Block of Iowa has expressed very aptly in these words:

Masonry is nothing if not theistic. A theist is one who believes in God. Not one who is indifferent about the matter. Not one who has suspended judgment upon the subject. Not one who has failed as yet to make up his mind about it. Not one who is doubtful about it, or doesn't care a rap whether there is a God or not. But one who believes affirmatively, positively, unquestioningly in God.

Every Mason knows why an atheist is not wanted in Freemasonry; the reasons were made quite plain to him upon his first admission into the Lodge. The name by which the individual Mason or aspirant for the Masonic degrees designates the Supreme Being, the form and manner in which he worships it, and the representatives and prophets whom he considers as true interpreters of the will of that Almighty Spirit, do not matter. Some of us pray to the God of the Old Testament and others to that of the New, and while some worship the Supreme Being as taught by Jesus of Nazareth, others do so in accordance with the commandments and instructions of Moses, Mohammed,

Confucius, Zoroaster or Gautama. To try to force any particular definition or interpretation of God upon a Mason or postulant is a violation of our Ancient Landmarks, not less serious than authorizing or tolerating laxness in the enforcement of the requirement of a belief in a Supreme Being.—L. F.

Attendance

With many of our Brethren, attending or staying away from Lodge meetings is merely a matter of habit. It is just as easy for them to drift into the habit of going to Lodge as to do the opposite thing. Whether they do one thing or the other depends frequently upon the nature of the meetings, but just as often upon other circumstances. A member inclined to stay away is very apt to attend if the Master of the Lodge or some one else asks him personally to attend, if some Brother tells him he is going past his house and will pick him up going to the Lodge, or if the Master gives him some work or duty to perform and asks him to report on it at the next meeting. The matter of transportation is an important one with many of our members who do not happen to own an automobile. The time lost waiting for street cars is an important item and the possibility of being caught in a downpour of rain is another at the present season of the year. Then there is the idea that nobody cares, anyway, whether one attends or not. This idea, this apprehension, this hardship can easily be removed by some officer or member who has the interest of the Lodge at heart and who has the means of doing what is required. If in addition to this, Lodge meetings are opened and closed on time, business is transacted with dispatch, and the meeting is made attractive one way or another, the problem of attendance is solved.—L. F.

The Third Degree

We find that the First and Second Degrees are being neglected and that the Third Degree is crowding them off the boards, especially on occasion of gala nights and Grand Lodge visitations. There seems to be a general belief that the degree exemplified on such occasions must necessarily be the third. We would like to see the other degrees receive their share of attention. During the years 1926, 1927, and 1928, for which we have data available, the degrees exemplified at Grand Lodge visitations figured up as follows: First, 12; Second, 7; Third, 46. Roughly speaking, 70% of the work exemplified was in the Third Degree, 19% in the First, and 11% in the Second. No wonder that we have heard one Grand Master say that he was always thankful to a Lodge when it put on work in either the First or the Second Degree, because they were giving him the Third wherever he went. True, the Third Degree is the most spectacular and is the capstone of the edifice; but this is no reason for neglecting the others.—L. F.

Installations

Another thing of which a Grand Master always gets a surfeit are installations. In December and January he hears night after night the same ritual and sees the same performance. Installation night is made a gala night in most Lodges; only few have the good sense to celebrate it *en famille* and pull off the great annual feast, the gala night of the Lodge and Grand Lodge visit, on some other occasion, during a less busy time of the year, such as the anniversary of the constitution of the Lodge, Rizal's Birthday, Washington's Birthday, St. John's Day, etc. Why crowd all the festivities and Grand Lodge activities into the month of December which is such a busy and expensive month for nearly everybody as it is?—L. F.

The Dead

Twice in the month of November we of the Philippines dedicate thoughts of reverence, affection and gratitude

to those that have gone before. On the first of the month, thousands upon thousands of persons go out to the cemeteries to decorate the graves of their loved ones, and on the eleventh, on Armistice Day, we pay a silent tribute to those who

... laid the world away—poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhopd serene
That men call age; and those who would have been
Their sons they gave, their immortality.

Our dead are deserving of more than a passing reference, and to pay them due homage, we can not do better than reproduce here the thoughts eloquently expressed by a Brother whose learned contributions to our columns in the past have attracted much attention.

On St. John's Day, June 24, 1931, Wor. Bro. Adolph A. Williamson, P.M. of Tupas Lodge No. 62, at a joint celebration of the day of Saint John the Baptist held at the Masonic Temple of Cebu by his Lodge and Maktan Lodge No. 30, pronounced the following oration:

Once more we have assembled to look collectively into the face of Death. Such is our custom. Annually, upon St. John's Day, we meet for a double purpose: to mourn our dead, and to accustom ourselves, by its familiar contemplation, to the inexorable logic of life, that it must end in death.

What lies beyond? What is the nature of "that undiscovered country from whose bourne," they say, "no traveler returns"?

Alas! none can tell. We can but answer as our various faiths have taught us to believe, hoping but never knowing.

Since time immemorial, man has stood beside his respected dead, gazing in awe-stricken silence at this greatest of life's mysteries. So stand we now, in solemn conclave recalling the memory of those who lived and moved among us but who now are no more. For Death has stalked among us; he has called to our brethren and they are gone. What shall we say of them?

Two thousand years ago lived One who, in like case, said to a sorrowing father: She "is not dead, but sleepeth." His followers have spread abroad the good news that Death has been conquered.

Five hundred years before Him, lived one who taught of Nirvana, telling how, at last, the dewdrop slips into the shining sea.

We do not know; these are among the faiths, the beliefs. But this we do know: that here on earth is being built a house not made with hands, a spiritual house whose partial designs are visible everywhere about us, whose tradition is as the breath of our souls. Through countless ages, with pain and toil and suffering, that tradition has been accumulated and preserved out of and with the lives of men. Living, they strove to carry out the design, hoping always to make it more plainly visible, as we do. Now they are gone; the working-tools of life have dropped from their nerveless grasp; and it is ours to carry on the work so long ago begun, so long maintained.

They had their faults, for they were mortals. Yet—such is the nature of things—from each life (aye, even the humblest) goes into that mighty structure we are building something of wisdom, of strength, of beauty. This, too, is a law of life, a greater even than that of death. Slowly, ah so slowly, the gains are made, for they must permeate a mighty temple of the soul destined to cover the whole earth, and great things are not done in a day nor even an age. But they whom now we mourn helped in this work, the greatest upon the face of the earth since time began. That is our debt to them, to our dead as to all the dead. Had those who have gone not done what they have done, man today would be no higher than that brute creation from which he came. This Masons know.

Therefore it is right and proper; therefore it is eminently fitting, that we should both mourn the loss of our dead (for it is a grievous loss to us) and pay with ceremony that respect to their memory which is their due. Such is the privilege which now, following the custom of the Craft, we exercise.

The Return of M. W. Bro. Comfort

One of the most beloved and esteemed Masons of the Philippine Islands, our Past Grand Master and Grand Secretary, M. W. Bro. Newton C. Comfort, is expected to return to Manila on the S.S. *Saarbruecken* on the twelfth of this month. Accompanied by his faithful wife, our Brother left Manila for the United States on May 23rd. Due to excessive work, he had had an attack of paralysis on April 2nd, and he expected the rest and travel would improve his condition. His recovery has been slow; but he expects it to proceed more rapidly upon his return to the Islands. We bid our distinguished Brother a hearty wel-

come and hope that he will regain his health and spend many more happy years in the Islands where he has so many and such warm friends.—L. F.

For Service and Ex-Service Men

All service and ex-service men belonging to the Masonic Fraternity in these Islands will be interested in learning of the splendid headway made recently in the establishment of suitable quarters for the Inter-Service Masonic Club of the Orient. Comfortable club rooms with facilities for reading, writing, playing pool and other indoor games, etc., and with shower baths, lockers, radio, and refreshment and light lunch service, are now ready at 559 Calle Echague (not far from the Suspension Bridge) and will be formally opened on Saturday, October 31st. There is even a ladies' room. The activities of the club will be carried on under the management of two well known Masons, both members of Service Lodge No. 95 which has taken a special interest in the organization. Membership in the Club, which was chartered by the National League of Masonic Clubs in December 1930, is restricted to past and present members of the Armed Forces of the United States who are regular Masons in good standing. The dues are ₱1.00 per month. Applications may be sent or handed either to the Master of Service Lodge No. 95, F. & A. M., Wor. Bro. B. W. Pittman, who can be reached at the Sternberg General Hospital in the forenoon, or to the Secretary of the same Lodge, Bro. Carl G. Heilmann, P. O. Box No. 1378, Manila.

It goes without saying that the new Club fills a long-felt want. It affords our Brethren in the Army, Navy and Marine Corps an opportunity to meet each other and enjoy themselves in a congenial, proper atmosphere, and we wish the Club the prosperity that it deserves.

The Order of DeMolay

On board of the ships of the U. S. Navy there are many members of the Order of DeMolay and the questions of a meeting place for these boys has just been satisfactorily solved. In response to a request by Wor. Bro. B. W. Pittman, Master of Service Lodge No. 95, whom Bro. Byron Clark, the "Dad" of the Asiatic Fleet Chapter of the Order of DeMolay had asked to look after this matter, Most Wor. Bro. Vicente Carmona, President of the Plaridel Temple Association, has offered to the DeMolay organization the use of the Plaridel Masonic Temple, 520 Marcelino, Paco, with its spacious grounds, social halls, tennis courts, bowling alleys, etc. The Chapter will not be required to pay any hall rent. The boys will no doubt appreciate this generosity of the Association and will make extensive use of the splendid facilities to be found at the beautiful Plaridel Temple.

Editorial Comment and Correspondence

Honoring An Honest Opponent

The *Masonic Digest* believes in recognizing ability and honesty of purpose in an enemy and we consider this the only correct attitude to take. Here is an editorial which we clip from the September issue of our Los Angeles contemporary.

For many years Father Thomas K. Gorman was the editor of *The Tidings*, the official organ of the Roman Catholic diocese of Los Angeles and Monterey. As the champion of the Church Father Gorman wielded a trenchant and crusading pen. He did not hesitate to lead in attacks upon interests and institutions that he believed were inimical to the Church. *The Masonic Digest* has had occasion to take serious issue with him when he saw fit to criticize Freemasonry and the policies of the Grand Lodge of California. But it has been all in good spirit and while both sides struck out with vigor and earnest intention, never have bitterness or unfairness been allowed to enter into the controver-

sies. They were good quarrels in a splendid cause and well fought out, leaving no ranking wounds.

Now Father Gorman's ability and high character are recognized in his appointment as Bishop of Reno. Incidentally he is the youngest Roman Catholic bishop in the world.

The Masonic Digest asks the privilege of adding its felicitations to the good wishes that go with Bishop Gorman to his new diocese. He goes to an exceedingly difficult field of labor. Unique and deeply involved problems confront him. If newspaper accounts are correct, license and raw paganism hold hard carnival in Reno and Bishop Gorman will stand, by virtue of the prestige of his high office, as a defender of civic decency and Christian morality against the menace of debauchery, promiscuity and a cynical philistinism.

May his arm be strengthened, his heart encouraged; may he be blessed with happiness and long life and see a glorious reward to his labors.

Masonry Does Not Crusade

Brother Reynold E. Blight, of *The Masonic Digest* (Los Angeles), very aptly calls, under this heading, certain Brethren to order who are forever trying to inject extraneous matters and agitations into Masonry. Let Freemasonry and its Lodges attend strictly to their own concerns and let the members aid and support individually such movements, political, religious or otherwise, as their conscience and the tenets of our ancient Craft may command or suggest. Freemasonry was not created, nor does it exist, to put down graft, drunkenness, and vice in general, to lobby in congress or legislature, to foster any particular religion, or to glorify flag or country; but it lays upon its votaries the duty to do many of these things individually.

Here is Bro. Blight's editorial:

About once every so often a super-heated reformer, from the pulpit, over the radio or in the press, spectacularly calls upon Freemasonry to save the nation by espousing prohibition, or law enforcement or vice suppression. It is all very thrilling, but futile.

Freemasonry is not a crusading organization. If the country must be saved from the demon rum, corrupt politicians or murderer bandits, or if the citizenship must be propagated out of its ignorance or alarmed out of its apathy, there are leagues adequately equipped to do it, but Freemasonry cannot, does not and will not assume that responsibility.

Freemasonry has its own work to do which, in this country, can best be done by holding aloof from all agitations and movements. It passes no resolutions, breaks into no headlines. Quietly, unobtrusively, persistently, it labors to serve humanity, but in its own way. The day it preaches a jihad, it is lost. Freemasonry is a leaven in the soul of the nation. It is not a militant organization.

Masonic Customs in Europe

We copy the following paragraphs from the splendid monthly bulletin of Cosmos Lodge No. 8, Manila, P. I., as being of general interest:

Masonic customs in European countries differ considerably from those to which we are accustomed, and some of them we might follow to our advantage.

The wearing of lapel badges on the coat, or Masonic charms upon the watch chain is not at all common in Europe. Visitors from abroad continue to wear over there the jewelry they wore at home, but the Europeans do not. About as far as they go is to wear a small sphere or cube hanging to the watch chain, and this has nothing on the surface to indicate that it is Masonic. On lifting a small catch the whole thing opens out in the form of a cross, or star, and the inner surface is engraved with the emblems of the Fraternity.

But this lack of decoration in the outer world is compensated by what is worn in the various Masonic bodies. Aprons and clothing are not only elaborate but sometimes two sets are required for undress and full dress occasions. An officer of rank wears the jewel suspended from a broad collar. He can also wear in the Lodge the jewels that are peculiar to the several Masonic Bodies of which he is a member, and very often he does this.

In England there is very little examining of visitors. In the first place, a brother visiting a foreign Lodge usually does so by invitation extended to him personally, and the brother who is acting as host is supposed to be in a position to masonically vouch for every one he introduces.

And here is an idea. Lodges in foreign countries as a rule have a limited membership, and no new applicant is admitted until a vacancy occurs. In some of them it is customary at each meeting to call the roll and note the absentees, and it is not unusual to have all the brethren accounted for. Such a personal interest makes each member feel that he is an important part of the Lodge, that his absence might detract from its success, and that to be present is not only a duty but a real pleasure.

Etymology

We believe in keeping the tenets and teachings of Freemasonry clear and plain as they have been handed down to us, and we are therefore utterly opposed to the practice of certain "Masonic students" of broadcasting their own versions of them, befuddling and beclouding that which is clear as the day and confusing the novice into whose hands their writings fall. We have just run across a specimen of what such students are capable of in endeavoring to give the etymology of Masonic terms. We read in a contemporary article on the origin of the English word "God" as unraveled by "a student of etymology" after a thirty-year search. Here is an excerpt from it which will be amply sufficient to illustrate our point:

GOD is the universal Beauty, Strength and Wisdom of His own endless Universes. The extraordinary philological origin of this wondrous English word confirms this glorious fact.

G. O. D., the initials of three Hebrew words, to wit:

Initials	Hebrew Words	English Meaning
G—	GOMER,	meaning BEAUTY
O—	OZ,	meaning STRENGTH
D—	DABAR,	meaning WISDOM

These initials united give the Sacred Word—GOD—the greatest word in the English Language. The word is thus, in itself, a full definition of the illimitable characteristics of the Almighty, namely: Omnipresent Beauty, Omnipotent Strength, and Omniscient Wisdom.

New Masonic Publication in Arkansas

Bro. Claude A. Rankin, member of the Arkansas Senate, has launched at Murfreesboro, Arkansas, a Masonic periodical to be published quarterly under the name of *The Masonic Mentor*, for the upbuilding of Freemasonry in the State mentioned. We have placed the new publication on our exchange list and have received the first number of it, dated July 15, 1931. The paper looks promising to us and we wish it success and prosperity and heartily congratulate our illustrious Brother upon his initiative.

Book Review

The Facts about George Washington as a Freemason.—By Major J. Hugo Tatsch, Fin-Res. Macoy Publishing and Masonic Supply Company, 35 W. 32nd Street. New York, N. Y. 9 × 6 in., 94 pages, 4 illustrations. Price, postpaid, \$1.25 (paper) or \$1.75 (cloth).

To his "Freemasonry in the Thirteen Colonies," "Short Readings in Masonic History," "A Reader's Guide in Masonic Literature," and other instructive works on Masonic subject, Wor. Bro. Tatsch, whose latest Masonic office is that of Historian of the National Sojourners, has added a book which is just what many of our Lodges and Brethren will be looking for. The Facts about George Washington as a Freemason, gathered into a handy volume by a painstaking, careful writer and student like Brother Tatsch, are a splendid piece of work. The author was commissioned by the 1931 New England Conference of Grand Masters to prepare this volume and he made a good job of it. He separated the grain from the chaff—and there is quite a lot of that!—in going through the voluminous material on hand and our Brethren can read his book and depend on the correctness of the information it contains. In the appendix Bro. Tatsch gives a list of Masonic books about George Washington as well as other works on the "Father of His Country", to be obtained from the Macoy Company of which Bro. Tatsch is vice-president, and there is an index.

Bro. Tatsch's new book will be a splendid addition to any Masonic library and we are sure that the first edition of his work will not last long, in spite of the depression.



Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Daniel Limbo (4), Charles Birsh (91), and Agapito Yulac (93), to act as Grand Lodge Committee for Visiting the Sick during the month of November, 1931.

Addresses Wanted

Bro. J. L. Schmitt, Secretary, Tupas Lodge No. 62, F. & A. M., Box 136, Cebu, P. I., is in need of the addresses of the following-named members of his Lodge, whose old addresses are given in each case: (1) William Crooks, Cebu; (2) John Thomas Bootes, c/o Philippine Railway Co., Cebu, and (3) Alfredo J. Granados, c/o Singer Sewing Machine Co., Iloilo. Please accommodate this Brother Secretary if you can.

Stated Meetings of Manila Lodges

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

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

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

November 12 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 72, 527 Alvarado.

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

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

November 19 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.

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

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

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

December 2 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

December 3 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

December 4 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

December 5 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

December 7 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

December 8 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

December 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

December 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

December 11 (Second Friday).—Dapitan No. 21, Plaridel Temple.

December 12 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.



Our Dead

☉ Death, what art thou? an husbandman that reapeth always,

☉ Out of season, as in season, with the sickle in his hand.

—Tupper.

Brother Vicente Griñon.

Member of Maktan Lodge No. 130, Cebu.

Died at Iloilo, September 17, 1931.

Buried at Iloilo on September 20, 1931, under the auspices of Iloilo Lodge No. 11, F. & A. M.

Masonic Fiction

The Island

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

(Conclusion)

Synopsis of the preceding installment.—Stuart Lee, an archaeologist and cryptographer, is visiting John Sterling, his former schoolmate and Lodge brother, at the old Sterling homestead on Owl Creek in Michigan. On the farm are also Gretchen, John's German girl wife, and Olaf, a Swedish farm hand. John has been gassed during the war and Gretchen also has delicate lungs; but John hesitates to sell the old homestead and settle in the Southwest as advised by his physicians. Stuart has just deciphered family documents showing that Ulysses Sterling, one of John's ancestors, has buried a treasure on an island the location of which is unexplained. He has been examining all papers in the house for a clue to the location of the treasure island, but so far without success.

VI.—*The Island more elusive than ever.*

The weather was ideal for the spring plowing. One morning, Stuart joined John and Olaf in the field and plowed two or three furrows; but then John took the reins and plow-handles from the perspiration-covered archaeologist and advised him to go fishing or join Gretchen on the porch. As John plowed a furrow straight as an arrow by the side of the crooked trail left by the plow in Stuart's hands, the archaeologist laughed and said to Olaf, who had arrived at the end of the field and was looking at Stuart with a twinkle in his eyes:

"I had better go back to digging up ancient cities over there in Asia and leave the plowing to people who know how. Perhaps, though, I shall have more success helping Mrs. Sterling peel potatoes on the back porch."

Olaf ponderously nodded his head: "Yah, ay tank so!" he ventured, then he spat in his hands and took hold of the plow-handles again, while Stuart went back to the house.

Gretchen accepted his offer of help joyfully and soon the two were sitting opposite each other on the back porch, peeling potatoes and engaged in conversation. The young woman had a charming, simple way of telling stories of her girlhood back on the Rhine and was happy to find Stuart an attentive listener. The young man glanced at her more and more frequently, while she looked up rarely, being intent upon her work and the stories she was telling. At last she raised her head and her eyes met his.

"Why, Stuart," she asked, innocently, "have you not been listening? You look so . . . so . . . I don't know how!"

The expression on Stuart's face which Gretchen had tried in vain to describe changed to one of confusion. The thought had suddenly flashed through the young man's mind that there was danger in the situation. He felt that with her charm and beauty and her childlike affection and admiration for him, the young woman was unconsciously weaving a net around him and herself from the meshes of which it might later prove difficult for them to escape. He knew that he must act promptly and decisively, because the young woman was blind to the peril.

"I suppose I was not looking happy," he said, at last. "You know, as I was enjoying your story, it suddenly struck me that this cannot last. I must leave the day after tomorrow. I have so many things to attend to before I return to my work, and I also want to visit my friend, Professor Roberts at Ann Arbor. He has gathered a lot of material for the history of Michigan which he intends to write, and he may have documents of importance for our search for the treasure island. Anyway, there are important reasons why I must go, much as I regret it."

Gretchen looked at him with consternation written upon her face. The sunshine, the happiness seemed to have gone out of it. The knife she held in her hand slipped from her grasp and slid slowly down her apron, into the dish-pan with the peeled potatoes.

"Oh, Stuart," she gasped, "I had hoped you would stay a few weeks longer with us and now you tell me that! Please, don't go; we are so happy to have you with us! Am I going to be alone again in this house all day long, alone with my recollections, my cares and worries? Oh, dear, I can't stand it, I can't!"

Stuart had to stifle an impulse to draw the sobbing girl into his arms. Instead he took her hand and soothed her as he would a child, by promises of better days for her and John, under brighter, sunnier skies. His glowing description of life in New Mexico had the desired effect. Gretchen wiped away the tears that trembled on her long silken lashes.

"All right, Stuart," she sighed; "I'll be brave. But, how I shall miss you! I don't think I loved my brothers more than I love you, and God knows I thought the world of both of them and nearly died when they told me they had been killed. You will come to see us, though, as soon as you can, won't you? Promise!"

Stuart promised and Gretchen looked happy again. Then she rose and cast a look at the sky.

"Look at the clouds over there, will you?" she exclaimed. "Don't they look threatening? And how oppressive the air is! I am sure we shall have a tremendous thunderstorm this afternoon and shall not be able to take that automobile ride we had planned."

Stuart nodded. "It does not look much like it," he commented. "Anyway, I must leave you for the moment; I have to write an urgent letter. I shall be through by the time luncheon is ready."

At table at noon, John received the news of his friend's coming departure with dismay.

"I had counted on a longer stay, Stuart," he said. "Your presence here has done both of us a world of good. Gretchen has been so much happier; I have never heard her sing and laugh so much in my life. But I understand your being tired of sitting around doing nothing; I would feel the same way. I hoped you would stay here until the island was found."

"It seems farther away than ever," replied Stuart. "Don't let us give up all hope, though. Are you really going to plow this afternoon, John? Look at those clouds, will you?"

John rose slowly.

"Clouds or no clouds; that plowing must be done. Olaf has already left for the barn and I must get a move on myself. I would like to stay with you this afternoon, John, seeing that it is the last afternoon but one we shall have you with us; but we must get that work done. You can talk German with Gretchen all afternoon; the poor kid will miss you awfully when you are gone."

At that moment, the young wife stepped into the room. She had braided her beautiful hair which hung down her back in two heavy tresses, making her look more girlish than ever. Casting a look at the sky through the open door, she turned towards John who was about to step out on the porch.

"John, you must not go with the sky looking that way," she said, anxiously. "That bank of black clouds over there terrifies me—I am sure something awful is going to break loose this afternoon."

John shook his head. "I've got to go, Gretchen; if it rains too hard, we shall simply unhitch and take shelter under the roof that I put up for the new cultivator we have ordered, on the other side of the grove. Be reasonable, dear."

The young woman pouted. "Dearest, you know how afraid I am during a thunderstorm. Please, stay with me. Please!"

Stepping outside, John said, over his shoulder: "A farmer belongs to his farm, sweetheart. Stuart is here to protect you, and I won't be killed by storm or lightning after coming unscathed out of all that fighting in France."

VII.—*The Storm.*

An hour after John had gone, the storm had not broken loose yet; but the sky looked ominous. From the bank

of dark clouds that was rising rapidly in the south-west, a continuous roll of thunder was heard and the livid flashes of lightning behind the black curtain seemed to make even the animals uneasy.

"My poor little chipmunks are scared to death," said Gretchen, who had just come in from the barn. "I am glad you have fastened all the shutters; you too seem to be expecting a very bad storm!"

"That is just a precaution. I have been battening down the hatches and making everything snug, as they say at sea. Ah, here she comes!

A cold blast of wind caused the dust and leaves to whirl up in a mad dance outside. The grove and the fields were hidden by thick clouds of dust. Heavy drops of rain began to patter on the shingles of the roof. Just as the two were entering the door of the living room, there was a blinding flash of lightning, followed by a terrific crash that shook the house to its foundations. Gretchen turned around; she was pale with fright.

"This is dreadful, Stuart," she stammered.

Another flash tore the darkness of the room and the concussion of the thunder almost seemed to lift Stuart off his feet. With a cry of terror, Gretchen threw herself into Stuart's arms and clung to him, trembling.

"We're in for it," said the young man, "but there is nothing to be afraid of."

"Oh, Stuart," moaned the terror-stricken young woman; "take me on your knees as John does when there is a thunderstorm. I am sure to faint if you don't."

Stuart sat down on the easy chair in the middle of the room and lifted Gretchen, who refused to release her hold on him, to his knees. There she sat, with her arms about him, hiding her face against his breast like a frightened bird, while one clap of thunder after the other shook the house and made window-panes and dishes rattle.

At last the violence of the storm seemed to grow less, and still the young woman nestled closely against Stuart's breast. He felt reluctant to speak or act; but suddenly he unclasped the girl's arms and pushed her from him, holding her hand to keep her from falling.

"Gretchen," he asked abruptly, "don't you smell something burning? Is there a fire in the kitchen?"

"No," stammered the young woman, "I put it out. You don't think—"

"Girl, the house is on fire!" said Stuart. "Lightning must have struck the roof. Keep cool now; fill some buckets with water while I go outside to look."

Gretchen, who a few moments before had been clinging to Stuart with wildly throbbing heart, like a frightened child, seemed to forget her fear when action was required. She rushed into the kitchen, while Stuart ran outside and looked at the roof. It had almost ceased raining, and over the south end of the roof a barely perceptible haze was visible, just enough to tell the tale.

"The fire is in the garret," he informed Gretchen, whom he found at the foot of the stairs, with two pails of water. Taking these, he added: "Come up with another bucket, quickly; we must put the fire out before it gets too big for us to handle."

On opening the garret door, Stuart was met by a cloud of acrid wood smoke. In the dark, two or three feet above the floor, something glowed like the baleful eye of a wild beast waiting to spring upon him. It grew in size as he was looking. With a quick movement, Stuart dashed the contents of the big bucket at it. There was a hissing noise and a cloud of steam; the glow had disappeared. The young man threw the water in the other bucket into the corner and waited until Gretchen appeared behind him with another bucket full of water.

"Stay here, dear," he said, "and douse any fire that may appear. I am going out on the roof to see if it is burning anywhere else."

As Stuart emerged through the dormer window, he saw

John, mounted on one of the horses, come galloping through the rain, with Olaf following some distance behind on another horse.

"Is she all right?" gasped the young farmer, stopping his horse in front of the house.

"She couldn't be finer," answered Stuart, reassuringly.

"As you see, we are playing fire department. Gretchen is standing by with a pail of water inside and I am here to look for more fire to put out; but I guess we have made a good job of it."

John slid off his horse.

"Thank God," he panted; "I feared the worst when I saw the smoke. The lightning has killed Sam and Jack, the horses I was using." He rushed up the stairs and a moment later Stuart, who was about to enter through the window, heard Gretchen gasp, half laughing:

"Darling, you are hurting me. Do you think my ribs are made of steel? I am all right, dear. But next time I ask you to stay home you must do so, you understand, bad boy?"

Half an hour later, the rain having ceased, John and Olaf went back to the grove to bury the two horses. Stuart was in the garret, examining the damage with a flash-light, while Gretchen was busy straightening out things in the living room. Some of the water they had used to put out the fire had seeped through the ceiling and the conscientious little housewife was restoring the room to its usual tidy look. Suddenly she heard Stuart upstairs call her name, in an excited tone of voice.

Quickly the girl rushed up the stairs, calling out "I am coming" as she approached the garret. At the door she was met by Stuart, who came towards her holding a black box, measuring about a foot and a half in each direction.

"Look what I found, jammed in between the roof and the floor. It looked like a part of the building and that is why we overlooked it in our search. Perhaps it contains what we have been looking for. The lid is nailed down; but I bet there are papers in it."

In the living room, Stuart opened the box with the meticulous care that had become second nature with him in his work as an archaeologist. As he lifted the stout paper on top of the contents of the box, Gretchen exclaimed, jubilantly:

"Oh, Stuart, it is books and letters, and such a lot of them! Now you cannot leave day after to-morrow; you must stay longer. Oh, I am so glad, so glad!"

VIII.—*The Island found.*

After supper on the eventful day that had cost the owner of the Sterling Farm two valuable horses and had almost seen the end of the century-old farm house, a studious group, composed of the young couple and the archaeologist, sat around the old oak table in the living room. Stuart Lee was carefully unfolding and examining one sheet of thin paper after another. They were letters, or rather copies of letters, written to a lady in Toronto by Mathilda Sterling, John's aunt, the cripple who had died at the age of sixteen years. Written in 1869 and 1870, they described Mathilda's life on the farm. They were charming letters, showing a great love and careful study of nature and giving an account of the books the writer was reading and the impression they had produced upon her. Occasionally there was some humorous comment upon the tantrums of her grandfather, Oliver Sterling, and mention of the ruses and tricks which the writer had used to restore peace between the irascible old man and her brother, Murray Sterling. Evidently the lady in Canada had visited the Sterling Farm and was well acquainted with the characters in the little drama. She kept sending books to the child who, in one of her first letters, had confessed that she almost knew her brother Murray's discarded arithmetic and geometry books by heart and had little to read besides the Bible.

Stuart looked up from his letters and found John Sterling's eyes upon him. "Any luck, Stuart?" the young farmer asked. The answer being a shake of the head and a smile, he leaned back and removed his empty pipe from between his teeth.

"Stuart, I can't see where that find of yours has advanced us very much. I have been going through all these copy-books and find them to be problems in geometry and arithmetic, French exercises, Bible lessons, and occasional essays. Not a one of them contains sailing directions to Uncle Ulysses' mysterious island. How about you, Gretchen?"

The young wife looked up from the copy-book before her and laid a small hand on John's arm.

"Oh, John, these books are so interesting!" she replied. "That aunt of yours must have been a lovely girl. She writes about the stories her grandfather told her during the long winter evenings and I can almost see them, the lanky, rough farmer with the weather-beaten old face and fierce black eyes, as John's father has described him, and the delicate, sweet-faced cripple with the large, wistful blue eyes. There are stories about fights with the Indians and references to hunting and fishing excursions; but no island is ever mentioned. I still have two books to examine but hadn't we better take a rest? Johnny dear, bring some of that apple cider up from the cellar, while I make a few sandwiches in the kitchen, then we can go on reading till eleven o'clock or midnight. You won't do any plowing to-morrow, anyway, now that there are only two horses."

A furrow appeared between John's eyebrows as she mentioned the horses.

"I guess you are right, kid," he said, rising heavily. "I am going to get the cider. I reckon it won't be any use calling Olaf; his window is dark. I did not hear his guitar this evening, either."

"Of course you didn't," said Gretchen. "The poor fellow is grieving over the horses. You ought to have seen his face when you two came back from burying them. He is a good old Swede, our Olaf."

The cider and Gretchen's ham sandwiches put the whole company into better humor. A fine cold rain was falling outside, but it was warm and cozy inside.

"Now that we have rested and refreshed ourselves, let us resume our labors, the search for that which was lost," said John, with a twinkle in his eyes as he looked at Stuart. A few minutes later there was silence again.

The letters that had fallen to Stuart's share, though interesting, were becoming monotonous, perhaps because the clue he was looking for seemed farther away than ever. He stole a glance at the lovely face of the young wife, bent over a copy-book yellow with age. She was intent upon her work and was reading eagerly, with the rosy nether lip caught between her fine white teeth. Suddenly her expression changed. Her lips parted. A look of incredulous joy spread over her face and her hands went up in a gesture of astonishment and rejoicing.

"The island! the island! I have found it. Johnny dear, Stuart dear, I have found it!" she exclaimed, half laughing, half crying, then she threw her arms about her husband and began to sob hysterically.

John looked alarmed. "What is it, kid? What has happened?" he asked, anxiously. "What have you found?"

Like Stuart, he thought Gretchen's overwrought nerves were playing her a trick.

Gretchen, shaking with sobs, pushed the book across to Stuart and said: "You read, Stuart, I ca—ca—can't."

Stuart looked at the title of the book. "This is a description of the Sterling Farm, Owl Creek, Michigan, by Mathilda Sterling. What has that to do with the island?" His eye wandered down the first page, then he suddenly exclaimed:

"Ah, here it is! Haven't I been blind, though, not to guess that! Listen to what she says, John: 'When you stand at the foot of the small eminence on which the house lies, the fields and pastures, especially on a day when the mist hangs low on them, make the effect of a lake, with a wooded island in the middle. Father told Murray that old Uncle Ulysses used to call the grove the Island.'"

IX.—*The Treasure.*

John rose abruptly and turned to Stuart.

"I can't wait till to-morrow, Stuart. I know just where the stuff is buried. It is under that big flat rock at the edge of the grove. The depression by the side of it marks the location of the old oak. Come on, let us get a spade, a crowbar and a couple of lanterns."

"I am going with you!" cried Gretchen excitedly. "I can hold the lantern, can't I, John? I shall put on my mac-kintosh and rubbers."

John nodded. "All right, kid," he answered. "You would die with the suspense of it if we left you here."

They were a ghostly, mysterious looking group when they arrived at the grove. A fine rain was still falling and the light of the lantern which Gretchen held high to light up the flat rock was surrounded by a halo. An owl kept hooting, with another answering from the barn near the house.

The young farmer pushed the crowbar under the rock after Stuart had cleared the earth away. The rock finally moved.

"Gee, that is heavy!" exclaimed John. "But with both of us heaving, I guess we can up-end it and turn it over."

Slowly, ponderously, the stone slab rose, yielding to the strenuous efforts of the two men. At last it stood on one end and with a quick shove they pushed it over. The dull thud the heavy mass made was almost drowned by a shriek from Gretchen who dropped the lantern. While Stuart picked it up, John asked, anxiously:

"What is the matter, kid? Burnt yourself?"

"No, John; look there, the horrid beasts!" By the light of the lantern in Stuart's hands they saw a number of worms, small snakes, and other animals wiggle away. But the two friends even forgot to laugh. Stuart examined the earth.

"It must be under this flat stone," he suggested, then he carefully removed the stone to which he had alluded. The light of the lantern and of John's electric torch revealed an opening, lined with stone, on which the small slab had fitted, and the lid of a big butter jar. Gretchen, who had overcome her terror of creeping things and was peeping curiously into the hole, exclaimed:

"That looks like a twin of the old plum-butter jar at the house, John."

Stuart lifted the heavy vessel out of the hole. "My goodness, that has some weight," he said. "Let us open it at

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the house."

"I could not wait." John's voice was firm. "I must know now. You must realize what it means to us, Stuart, and you can't blame me for being so anxious to know what it contains, do you?"

Stuart pulled out his strong, serviceable knife to remove the wax which sealed the tight-fitting lid of the jar, then he lifted the lid and John turned the light of his electric torch on the contents. Carefully, Stuart withdrew from the jar a corded package and put it on his raincoat which he had spread on the ground. The wrapping gave way very quickly and Stuart seized a small object and held it up against the light.

"An emerald!" he exclaimed. "And it is a beauty."

He passed the gem to Gretchen who took it almost reverently. Carefully wiping it on the hem of her skirt, she held it up against the light of the lantern.

"It is wonderful!" she said, with bated breath. "Like green fire—I have never seen the like."

At last all the twenty-four emeralds were lying on the raincoat. John looked at them with shining eyes, then he took Gretchen in his arms and kissed her.

"We are sitting on top of the world now, kid," he said. "Olaf will only be too glad to run the farm for us, and we two shall enjoy life and love in the glorious Southwest without that constant worry over our health and money."

He tightened his embrace as she settled happily in his arms.

Sruart's hand had been exploring the depth of the jar. He carefully withdrew a deerskin bag which came apart easily. The electric torch went into action.

"Just look at all those gold coins!" he exclaimed. "There are *louis d'or* and Spanish doubloons, and the Lord knows what else."

But the two were too busy to pay any attention. Slowly, with a deep sigh, the archaeologist turned away.

"Thank God, those two are happy," he murmured.

THE END

Pieces of Architecture

Of Masonic Elections

(By Wor. Bro. Joseph F. Boomer, P.M., St. John's Lodge No. 9, F. & A. M., Manila, P. I.)

The election of the officers of a subordinate Masonic Lodge, in the Philippine Islands, is carried out annually. The ceremony must take place at the Stated Meeting next preceding the anniversary of St. John the Evangelist. All voting in such elections is by ballot and all members in good standing may participate. No nominations for any office are made and no special qualifications are required for election. Any member in good standing is eligible to any elective office in the Lodge. A majority vote of members present is required in each case to constitute election. No member is permitted to solicit any office in the Lodge, elective or appointive, for himself or for any other member, and members are forbidden by the By-Laws to electioneer or otherwise solicit votes for any office, for themselves or for each other. In order to stress the inhibition against electioneering and to impress upon all Masons the importance of guarding against unseemly office-seeking and the formation of cliques and cabals within the Lodge to control the offices and advance the interests of the self-seeking, the By-Laws ordain that the provision against electioneering shall be read in open Lodge at three consecutive Stated Meetings just preceding the annual election.

Not all officers of a Lodge are elective. In this jurisdiction the constitution of the Grand Lodge provides that a subordinate Lodge shall consist of a Master, a Senior Warden, a Junior Warden, a Treasurer, a Secretary, a Senior

Deacon, a Junior Deacon, a Tyler and such other officers as its By-Laws may provide; together with as many members as it may find convenient. The By-Laws adopted by all subordinate Lodges in the Philippines provide, in addition to the officers enumerated above, for two Stewards and a Marshal and such other officers as the Lodge may deem proper to appoint. Under the general provision last mentioned, the Lodges usually provide for a Chaplain. Of the officers mentioned, the Master, Senior and Junior Wardens, Treasurer and Secretary are elected by ballot, in the Philippine Jurisdiction and in American Jurisdictions. In England only the Master and Treasurer are elected; all other officers are appointive. Under procedure in the Philippines, all of the non-elective officers are appointed by the Master, except the Junior Deacon who may be appointed by the Senior Warden, if the latter official claims the right to make the appointment. While the By-Laws of local Lodges have no express provision requiring that officers elected or appointed must be members of the Lodge to whose officers they are elected or appointed such a rule is implied by various provisions of the Constitution of the Grand Lodge, and general practice conforms to it. An exception to the foregoing statement must be noted in the case of the Tyler. The standard By-Laws for subordinate Lodges in the Philippines contain the following statement:

"Any Master Mason in good standing, whether or not a member of the Lodge, may be appointed Tyler."

Such an express provision regarding the Tyler implies that the non-requirement of membership in his case, is an exception to a general rule to the contrary with respect to other officers. The same thing may be implied from the following provision in the Constitution of the Grand Lodge concerning elections in subordinate Lodges:

"None but members in good standing, whose dues are paid, shall be entitled to vote at an election; and every voter shall be eligible to any office in the Lodge."

While the paragraph last quoted does not say that none but voters shall be eligible to office it carries a reasonable implication to that effect.

The tenure of office in this jurisdiction and in most, if not all, others, is one year, or until the successor in office is elected or appointed, and duly installed. During the interim between the election or appointment of an officer and his installation, the old officer is said to "hold over". The installation of an officer may be either public or private, but every officer must be present in order to be installed or duly qualified and authorized to take possession of the office to which he is elected or appointed. And before a Master, or Warden can be installed, he must produce to the installing officer a certificate of the Grand Lecturer or of the Inspector of the Grand Lodge for the district in which his Lodge is situated, showing that he has passed a satisfactory examination in the duties required by the office in which he is to be installed.

In the case that a Lodge fails for any reason to hold its election at the time required by the Constitution, upon showing a good and sufficient cause for such failure, it may obtain from the Grand Master a dispensation for holding its election at another time. Application for such a dispensation must be approved by two-thirds of the members present at a stated meeting, and properly certified by the Secretary. All members of the Lodge must have due notice of such special election after it has been ordered.

The ballot as used in all elections is required to be secret. It may be by the use of the ballot box with balls or by the use of slips of paper written upon by the individual members voting.



The Last Word on Andrew Jackson, A Most Unique American Soldier

By PROFESSOR GILBERT PATTEN BROWN, D.C., L.L.D.

Of all the men ever to draw a sword at the head of a body of military men in the entire Western Hemisphere, the seventh President of the United States of America was the most unique. He served in the American Revolutionary Army when but thirteen years of age and wanted to become a Mason at the time but his youth would not permit it. He was ushered into mortality at rural Waxhaw in Union Country, in North Carolina, then under the British flag, on March 15, 1767. Journeymen historians, hackwriters and other literary fakers often try to tell the world just who Andrew Jackson was but his real history will never be written.

The last word on Andrew Jackson is one of marked literary value and should have more than passing notice at the hand of the world student of biography today. It is one of the most welcome works to my study in a long time. So it is that in the fifth volume of the "Correspondence of Andrew Jackson," published by the Carnegie Institution of Washington, D. C., it is remarked by Dr. Jameson in the preface that it is the family letters—clearly the "products of the President's unaided pen"—that represent the actual "quality, furnishings and functioning of his mind." The literary gifts and powers of expression of his advisers, manifest in some of his correspondence in matters of State, did not touch these letters, some sixty or seventy in number. No secretary revised their spelling and punctuation. They are as he wrote them with his own hand, and give us "attractive and affecting glimpses" of the weary, harassed President, of impaired health and lonely, "seeking consolation in the love of a family to whom he had endeared himself by every evidence of paternal consideration, gentleness and warm affection."

The volume begins with a letter dated Jan. 2, 1833, to "My dear Sarah" (the wife of his adopted son) which finds him "left alone," for everybody had gone to hear Mr. Benton replying to (Bro.) Henry Clay in the Senate and Colonel Polk to Mr. McDuffie in the House. He sends a "Breast Pin" as a New Year's gift, having nothing better that could be conveyed by mail, with a kiss for his "dear little Rachel," his infant granddaughter whom no succeeding letter fails to mention in an affectionate manner. On one occasion, ill himself—too ill to go to church—and seeking to get rid of his trouble by putting on a "medicated Hare skin" for such complaints as "Asthma * * * dyspepsia, etc.," he forgets his own pain in his delight that little Rachel is in improved health and has cut two teeth. But, he adds,

Whilst we are thankful for the gift of this charming child let us not forget how thankful we ought to be to him who gave her, and how earnest we ought to supplicate a throne of grace for her preservation and that she may live to become an ornament to society, and a true deciple of her blessed saviour.

In every letter to his son, the father of Rachel, there is also the concern about practical affairs at Hermitage; the proper caring for the slaves, the planting, the saving of seed for the next year, the selling of cotton, the breeding of horses, and above all the meeting of obligations. In the midst of his second term, being painfully ill and his life "uncer-

tain," Jackson urges the son to shun "dissipation" and especially "intoxication which reduces the human being below that of a brute." But "nothing can be more disgraceful * * * than the charge truly made that he has promised to pay money at a day certain, and violating his promise." "Buy nothing on credit" was also a frequent injunction.

For the burning of Hermitage he imputed neglect to no one and met it as "an act of providence." "It was he that gave me the means to build it, and he has the right to destroy it and blessed be his name." And Jackson straightway sends orders for "Scantlin and Brick" with which to begin the repairs. But most striking of all is his "hasty and laconic reply" to give peace of mind to the grandmother of the writer of a letter:

I was brought up a Presbyterian to which I have always adhered [though he did not join the church till his retirement to the "shades of private life," knowing that scoffers would say that he had done it for political effect]. * * * Charity is the real basis of all religion. * * * We ought to consider all good Christians whose walks correspond with their profession, be him Presbyterian, Episcopalian, Baptist, Methodist or Roman Catholic. Let it be remembered by your grandmother that no established religion can exist under our glorious constitution.

He was too weak to copy the last letter that he wrote before the day that ended his "official career forever" and the next letter, written a few days later, makes clear that he has for the time being forgotten all else in his concern for his very sick little granddaughter, pretty Miss Rachel Jackson.

He always won his battles and his duels, too, were many and honorable. He fought the battle of New Orleans after peace was officially declared with the Mother Country and then defied the would-be statesmen of his nation to punish him for it. The political experts sought his ruin but he "worsted" them at their best. He was Grand Master of Masons of the State of Tennessee. The exact date when he was made a Mason is not clear; but the fact that he was a Master Mason is good enough for all time. He was never Master of a Lodge; but his zeal and zest made him worthy of any and all Masonic honors he received.

"Old Hickory Jackson," as his friends and enemies called him, died at his modest and much visited home, "The Hermitage," near Nashville, Tennessee, on June 8, 1845. His was the genius of worth. All foreign nations feared and respected him while he was president of the world's most unique republic. The last word on Andrew Jackson has never been spoken.—*Englewood Cliffs, New Jersey, U. S. A.*

Questions and Answers

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

513. A member of my Lodge recently published an article in a local daily denying the existence of God. Is he guilty of unmasonic conduct?

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Answer. He is. Declaring unbelief in God has been held unmasonic conduct by the Grand Lodge of California (1900, pp. 644,942) and renders the person guilty of it liable to Masonic trial.

514.—My Lodge desires to do something on occasion of the 200th anniversary of the birth of Wor. Bro. George Washington, as recommended by M. W. Grand Master Carmona in his Annual Message last January. Could you give us an idea of how to proceed?

Answer.—Write to the United States George Washington Bicentennial Commission, Washington Building, Washington, D. C. They have issued, for free distribution, a 32-page brochure entitled "Programs for the Nation-Wide Celebration in 1932 of the Two Hundredth Anniversary of the Birth of George Washington." You might also ask them for the model sermons they have prepared for that occasion, which would furnish good material for your speakers. Also note in this issue our review of Wor. Bro. Tatsch's fine book entitled "The Facts about George Washington as a Freemason" which you may obtain post-paid by sending the price (\$1.25, paper covers, \$1.75, cloth bound) to the Macoy Publishing and Masonic Supply Company, 35 West 32nd Street, New York, N. Y. This book will give you all the Masonic material your speakers will require.

515. In our town a woman has appeared who is giving evidence of powers which are baffling to most of us. She seems to be susceptible to supernatural agencies; in other words, she appears to be a spiritualistic medium. Some of our Brethren have shown much interest in this case and are firm believers in the powers of this woman. It has been suggested that to sustain such beliefs constitutes unmasonic conduct. Will you please inform us if it does?

Answer.—With the exception of the belief in a Supreme Being which Freemasonry requires of petitioners for the degrees, our Order allows its affiliates to believe what they see fit regarding religion and spiritual and psychic matters. Many of our members believe and take an active part in theosophism, spiritualism, occultism, etc., while others don't; but as good Masons, they do not permit this conflict of opinion to interfere with their brotherly love and esteem for each other. It therefore goes without saying that to believe and be active in spiritualism does not constitute unmasonic conduct.

Borrowed

Why Don't You Help?

"If," said the brother, "the lodge meetings were a little more lively; if the officers did the ritual with a little more oratorical ability; if we had a better choir and a few more evenings devoted to entertainment, we would have better attendance and I would try to be one of the regulars. As it is, it does not intrigue me."

"And whose duty is it to bring all these things about?" he was asked.

"Darned if I know. The Master, I suppose."

"Would you do your part towards making the meeting lively? Would you take a place in the official line and make the ritualistic work a bit higher in grade? Would you help in the choir or take a committee chairmanship on music? Would you act as the head of an entertainment committee to secure this high-class entertainment of which you speak?"

"Goodness, no! I've got too many things on my hands to do it!"

"Then, why do you expect other people to do for you the things you are not willing to do for them? Who are you that other Masons should do all these things for you?"

—The Outlook.

Solomon's Misspent Wisdom

By JAMES J. MONTAGUE

Of Solomon's vast wisdom
There isn't any doubt,
Most everything that ancient king
Appeared to know about.
His knowledge was extensive,
His reasoning was true;
When subjects came their trails to name
He knows just what to do.

But it is little wonder
That Solomon the Great
Possessed the wit all day to sit
And troubles dissipate.
He told the cares and worries
Of other people's lives,
Which made them sad or drove them mad—
To his abundant wives.

And woman's intuition,
Compounded manifold,
Could answers find to every kind
Of griefs in days of old.
When he faced any problem
That plunged his mind in doubt,
His spouses sat and had a chat
And swiftly worked it out.

Men are not so sagacious
In these benighted days,
Man's mind alone is often prone
To function in a haze.
Old Solomon's keen judgment
Infrequently went bad,
But that is due, past question, to
The many wives he had.

The Measure of a Man

Not—
"How did he die?"
But—
"How did he live?"
Not—
"What did he gain?"
But—
"What did he give?"
These are the units to measure the worth
Of a man, as a man, regardless of birth.
Not—
"What was his station?"
But—
"Had he a heart?"
And—
"How did he play
His God-given part?
Was he ever ready with a word of good cheer,
To bring back a smile, to banish a tear?"
Not—
"What was his church?"
Nor—
"What was his creed?"
But—
"Had he befriended
Those really in need?"
Not—
"What did the sketch
In the newspaper say?"
But—
"How many were sorry
When he passed away?"

—Yeoman Shield.

Have A Plan

You'll never get far along the road of life if you don't have a plan of some kind. Successful men have an object at which they aim and towards which they work day in and day out. Nothing of any value can be accomplished by meandering through the days and weeks without an aim. A man may be capable, he may even be a genius, but if he cannot apply himself to working for some end he'll be a failure.

There is another side to this business of having a plan. It makes work a 100 per cent more interesting. If we are artisans at something, whether it be the painting of a picture or the making of a tool, don't we have a real end in view—the perfect completion of the job? That end sustains and interests us tremendously.

Reaching a point is a great incentive. We think more and think harder. We do more, and therefore we are utilizing our forces and time more efficiently.—*G. H. G. in Answers.*

Public Schools

In a free nation the public school is the earliest, the truest teacher of equality. It levels all ranks, and through its doors troop the children of the rich and the poor, to be armed for the battle of life and gather the knowledge that will fit them for the daily struggle of existence, and make them good citizens.—*Masonic Tribune.*

Unselfishness

"In ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness only for themselves."—*Exchange.*

Time Flies

Sometimes we are so utterly dull and out of touch with the stimulus of life that we complain how time hangs upon our hands. The truth is, time neither flies nor remains still. It moves onward at exactly the same rate to-day as it did a million years ago. What is happening is an alteration in our reaction to time. All these points of view arise out of a changed state of our mind. One moment we see things one way; the next the same things have an entirely different colour. That is why, one day, time seems to be fleeting, and on another to drag.

Time is always with us, and all we have to do is to occupy ourselves in a way that will produce the best and greatest results. This means thinking on a constructive basis, so that every moment of life is spent in such a manner as to have in it but a minimum of waste.—*Tit-Bits.*

The Inconspicuous

The greatness of service for the sake of service and not because of personal recognition and honour which is involved cannot be too strongly impressed upon us all, because most of us are of that type, and upon that type many

of the great achievements of the world depend.

You plan to take a journey. All the circulars which you receive and study about your plans bear the names of various gentlemen with outstanding titles, all of whom are willing and anxious to assist you on your way. But the fellow upon whom your comfort and safety really depends is the track builder, the switchman, the mechanic, the engineer, none of whom you can ever see or hear of personally. You plan confidently feeling that they have been and will be in place from time to time, each doing his part however small, in the plans which make your trip possible, safe, and pleasant.

The world is full of inconspicuous workers, men and women, whose deeds go unheralded in any way; but the world is safe only because of their faithfulness. Let us be glad that we are privileged to contribute our part, no matter how inconspicuously we labour.

"The true Mason," says a well remembered lecture, "will not be mindful that his name should be engraved upon the mite which he casts into the treasury of God."—*Masonic Tribune.*

Lodge News

From Manila Lodge No. 1

Manila Lodge No. 1 had a gala night on September 22, 1931, when the third Degree of Masonry was conferred upon Bro. Emmet Gordon Gauper as a courtesy to Kelly Lodge No. 1131, of the Grand Lodge of Texas. The work was put on by two complete teams composed of Past Masters of various Lodges, among whom were no less than four Past Grand Masters, these being Most Wor. Bros. H. E. Stafford, E. E. Elser, C. W. Rosenstock, and S. W. O'Brien. Bro. N. Richmond Baugh presided at the organ. Among the speakers of the evening were M. W. Bros. Rosenstock and O'Brien. The hall was full to its capacity. After labor, the Brethren partook of an excellent buffet supper and enjoyed a pleasant social half hour together before dispersing to their respective homes.

From Corregidor Lodge No. 3

A Special Meeting was held on September 30th, at 5:00 p. m., for the purpose of conferring the First Degree upon Mr. Henry Easton McFarland. The Lodge on this occasion was honored by the official visitation of Most Wor. Bro. Wm. W. Larkin, Grand Master of Masons of the Philippine Islands. A pleasing feature of this meeting was that all elected and appointive officers at the Lodge were at their respective stations. After labor, the Grand Master addressed the Lodge and the newly initiated Brother.

From Pangasinan Lodge No. 56, Dagupan

On October 19th, at a special meeting of Pangasinan Lodge No. 56, Mr. Gerardo Evangelista was initiated and Bro. Mariano Ereso was raised to the degree of Master Mason. Wor. Bro. E. de los Santos was in the East during the work in the First Degree, while Wor. Bro. Clark James occupied the Oriental Chair in both sections of the Third Degree. It was Past Masters' Night and the Lodge was honored by the visit of the Deputy Grand Master, Rt. Wor. Bro. Isidro Paredes, and of the District Inspector, Wor. Bro. William H. Reese. Unfortunately, illness compelled Rt. Wor. Bro. Paredes to retire after the First Degree work was completed. Wor. Bro. Reese and party, however, stayed to the end and then started immediately upon their return trip to Baguio. Forty-six names appeared on the Tyler's Register and no less than ten Lodges were represented at this meeting.

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From Magat Lodge No. 68, Bayombong, Nueva Vizcaya

Magat Lodge No. 68 has been quite active this year, as illustrated by the fact that it has been averaging five meetings a month. The construction of a hall suitable for Masonic purposes and the organization of a fraternal club are among the outstanding achievements of the administration of Wor. Bro. Sisenando Silvestre, the present Master of the Lodge. The club is provided with billiard and pingpong tables and other equipment for games and affords the members, sojourning Brethren and members' families an opportunity to get acquainted and have a good social time. Nearly every Sunday some Brother or group of Brethren are wont to offer a lunch in the Club and the wives of many of the Brethren are taking great interest in these social affairs. Among recent purely Masonic activities of the Lodge is to be mentioned the creation of a local relief fund, managed by five Brethren elected annually.

From Keystone Lodge No. 100, F. & A. M., Corregidor
At a special meeting of this Lodge held on October 8th, last, Mr.

Victor Cabacab was initiated by a special team composed of Brethren in the military service and headed by Bro. J. Banaga, who occupied the East. There were short speeches by prominent members and visitors. After labor, refreshments were served, offered by the youngest Entered Apprentice of the Lodge.

From Amity Lodge No. 106, Shanghai, China

Bro. Hua-Chuen Mei, the active Senior Warden of Amity Lodge No. 106, has taken full charge of the affairs of the Lodge on account of the illness of Wor. Bro. James L. E. Chow. Bro. Mei and six other members of the Lodge recently attended the consecration of the new Masonic temple, the fourth, erected in Shanghai, the corner-stone of which was laid by the Deputy District Grand Master of the English Jurisdiction, assisted by representatives of the Irish and English constitutions, a number of months ago.

A number of Chinese Brethren in Nanking have expressed a desire to form a new Lodge under the M. W. Grand Lodge of the Philippine Islands; but for various reasons action on this project is still pending.

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Attention is invited to the fact that with regard to the sale of these documents and forms, paragraph 47 of our Grand Lodge Constitution provides that "In no case shall any of the foregoing documents be issued until the fees therefor shall have been paid to the Grand Secretary":

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Personals

News for this column must be received on or before the 20th of the month.

Manila No. 1.—The wife of Bro. August Rommel, now at 453 Spruce Street, San Francisco, Calif., reports her husband in a grave state of health.

Bro. Richard B. DeMallie writes from Japan, his present address being Kodak Japan, Ltd., Kyobashi, P. O. Box 28, Tokyo. He stopped off there last year and stayed in the Land of the Chrysanthemums instead of continuing his voyage to the United States.

Bro. Z. C. Mitchell, now at Statesville, N. C., writes that he is married and has purchased a ranch in the Piedmont section.

Bro. W. H. Howard, of 88 Cambridge Ave., Garden City, N. Y., writes of visiting Lodges in New Jersey, Long Island, and other parts of the States.

Bro. John W. Shannon left last month for the United States on the S. S. *President Hoover* for an extended vacation. He expects to be gone about six months.

Bro. Samuel R. Hawthorne returned from the States on the S. S. *President McKinley*, on October 26th.

Bro. Charles Grether is back at home again, after eight weeks in the Santiago Hospital.

Bro. Norris A. Miles was incapacitated in September by a painful sprain of his left arm.

Cavite No. 2.—The Secretary reports the following new addresses: C. B. Boquet, U. S. S. *Arizona*, San Pedro, Calif.; G. C. Ecendof, 95-21-243 St., Bellese, Long Island, N. Y.; F. F. Ingram, Lieut. U. S. N. (Retired), 2621 Grove St., Berkeley, Calif.; Walter Wilkerson, U. S. S. *Marblehead*, New Port, R. I.; C. E. Johnston, 117 Amherst Circle, West Esterbrook, Norfolk, Va.; A. V. Pieler, U. S. S. *Simpson*, c/o Postmaster, Manila, P. I.; P. R. Zimmermann, c/o Radio Material Officer, Naval Station, Pearl Harbor, T. H.

Corregidor No. 3.—Bro. George I. Devor, of 916 Pacific Southwest Bank Building, requests aid in locating the relatives and heirs of our late Bro. Thomas Hughes.

Letters with dues have been received from Bro. Herbert E. Leonard, Arcadia, Florida; Charles S. Brobeck, Fort Benning, Georgia; Bro. Mark D. Munn, Cincinnati, Ohio, and Bro. H. B. Brush, Santa Monica, Calif.

Bagumbayan No. 4.—Bro. P. Elisan, Secretary of Isarog Lodge No. 33, reported Bro. Luis Duka's son Luis seriously ill, but on the way to recovery, at the end of September. Bro. Duka is stationed at Naga, C. S., as industrial supervisor.

Southern Cross No. 6.—Bro. A. J. Balls, writing from Clarens—Montreux, Switzerland, on August 10th, stated that his wife was ill and had to return to Switzerland while he went on to London to attend to urgent business there. Mrs. Balls' health having improved, he expected to be able to return to London soon.

Bro. R. E. Holmes has returned to Manila from Davao.

Cosmos No. 8.—Bro. Morris Finkelstein received the Third Degree at a Special Meeting held on September 16th, the first section being conferred by a team of Past Masters of the Lodge.

Bro. John R. Kuykendall was a patient in St. Luke's Hospital with bronchial trouble in September.

Miss Laura Huffmaster, daughter of our Bro. Clarence G. Huffmaster, was seriously ill with typhoid fever in September and October at their home in Cavite.

Bro. Samuel C. Hunter has removed from Tipton, Calif., to Windsor, Ills.

Bro. Ludwig C. Wienke has booked passage for himself and family

on the transport leaving in December. He expects to settle in California.

Bro. William H. Hastings returned to Manila on the S. S. *President Jefferson*, on September 28th, from a well-earned vacation in the U. S. Bro. and Mrs. David Naftaly announce the engagement of their daughter Lillian who will be married in San Francisco on October 18th.

St. John's No. 9.—Bro. Henry Belden has resigned as manager of the Mercantile Bank of China to accept a position as treasurer of the Atlantic, Gulf and Pacific Co.

At the September Stated Meeting, the Lodge was reduced to the First Degree for the purpose of initiating Mr. Glenn Perry Leonard. Bro. Iram P. Short, 514 Central Bank Building, Oakland, Calif., is preparing a lecture on Philippine Masonry.

Bro. Allen H. Huber gives his address as c/o United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Bro. Louis F. Rothenhoefer returned to Manila on October 6th; he left his son Bill in Cincinnati where he will attend school.

Bro. William Yost gives his address as 133 East 35th Street, New York, N. Y.

Nilad No. 12.—Bro. Buenaventura Doliente y Castillo is now residing at Bolbok, Batangas.

Walana No. 13.—Messrs. Apolonio Bamba and Segundo David, both of the Manila Railroad Co., were initiated on October 10, 1931.

Silañagan No. 19.—At a special meeting held on October 17th, the Master's Degree was conferred upon Bro. Martin Peglowski, about thirty visitors being present. Excellent refreshments were served after labor.

Batong-Buhay No. 27.—Bro. Francisco Hernandez has lost a child, the second in a short space of time. This time it was his youngest boy who died.

Bro. Francisco Z. Reyes had a week's visit with his family in Pagsanjan, after which he returned to Tacloban where he is stationed as income tax examiner.

Bro. Enrique Ant. Gaerlan's wife was in bed for several days in September and October, with heart trouble.

Isarog No. 33.—Miss Herminia Arroyo, eldest daughter of Wor. Bro. Zeferino Arroyo, has been selected as Miss Camarines Sur of the *Free Press Beauty Contest*.

Lincoln No. 34.—Bro. Bonifacio Supatan writes that he has been transferred from the U. S. Receiving Ship, Cavite, to the U. S. S. *Houston*, Asiatic Station, Shanghai, China.

Kalilayan No. 37.—Bro. Pet. I. Vallejo returned to Naga, C. S., in September, after a pleasure trip in various southern provinces. He also brought with him the remains of his mother, Doña Adriana Iraola, who died in Zamboanga in 1925.

Minerva No. 41.—Bro. Charles T. Klein, writing from M. S. *Moncove*, Portland, Oregon, gives his address as P. O. Box No. 869, 25 South Street, New York, N. Y. He sends good wishes and expressions of loyalty to the old Lodge which he remembers with great affection.

Wor. Bro. Karl D. Krebs gave the officers and members of the Lodge a luncheon on board the S. S. *Salvager* on Sunday, September 27th, at noon, at which fourteen Brethren had an enjoyable time.

Bro. Walter L. Carman was passed to the Degree of Fellow Craft on September 24th.

A letter with dues and regards to all the Brethren has been received from Bro. Francisco Diaz, San Francisco, Calif.

Makawiwili No. 55.—Wor. Bro. Ceferino Sevilla has been ordered to Occidental Negros for a campaign against defrauders of the internal revenues.

Bro. Jesus de los Reyes was in Capiz to testify as witness in an election case.

Bro. and Mrs. Manuel Pador were in Capiz and in the city of Iloilo in October on account of Mrs. Pador's illness.

Bro. Kiong Cheng Eng made a business trip to Manila in September.

Isla de Luzon No. 57.—Wor. Bro. Sisenando Palarca's car collided with a truck at Bamban, Tarlac; Bro. Palarca was able to continue on his way to Manila, though injured by flying glass.

Bro. Simon C. Burdeos married Miss Filomena Lopez, Bro. José A. Varcas' sister-in-law, on October 11th.

It is reported that Bro. Bruno P. Baguio will also become a benedict upon his return from New York next February.

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The wives of Bros. Vicente Badillo and Juan G. Cortes have been ill but are better now. Bro. Ambrosio Telesforo reports two of his children sick at home.

Bro. Ricardo S. Santos has been elected president of the "Sociedad Cervantina" of the National University.

Bro. Dr. Maximo M. de Ocampo writes from the Inez Hotel, Kansas City, Mo., that he has done much Masonic visiting and received many courtesies. He will return to the Islands soon.

Bros. Baguio, Burdeos, Ejidang, Frias, Dalman, Cortes, and Varcas arrived on October 3rd on the U. S. A. T. *Grant* and sailed again for New York on the 13th of the same month.

Bro. Cayetano Gutierrez has moved his ice cream factory to Calle Bermuda, Sta. Cruz.

Marble No. 58.—Among absentees from the provincial capital in September were Bro. Alejandro A. Magante, who was on Tablas Island on tax collecting duty; Bro. Vicente F. Mayor, who was on the same island on official business, and Wor. Bro. Manuel T. Albergo, who was visiting his hacienda at Corcuera, on Simara Island.

Mrs. Angel Valdellón left in September for Jones to join her husband there.

Tamaraw No. 65.—Bro. Chua Ching was initiated on July 11th.

Bro. P. Rabulan reports visiting Bro. Pedro Mantaring at Bongabon, Bro. Daniel Llave at Quinabigan, and Bro. Gorgonio Jacob at Pinalayanan.

Bro. Leoncio Casanas visited Manila in August with his daughter Josefa, who had to undergo medical treatment.

Makiling No. 72.—Bro. Paulino Kanlas has been promoted to station master of the M. R. R. Co. at San Fernando, Pampanga.

Bro. Flor. M. Cartesiano reports an addition to his family, a son having been born to him and Mrs. Cartesiano.

Kasilawan No. 77.—Bro. Francisco Anchetta is campaigning for members for the Y. M. C. A. in Central Luzon.

Bro. Zacarias de Guzman is with the band on the U. S. S. *Pennsylvania* (c/o Postmaster, San Diego, Calif.)

Bro. Quintin reports courteous treatment by the Brethren on his recent trip south.

Bro. F. V. Peñalosa's daughter Epifania, age 3 years, died on September 23rd.

Bro. Pablo C. Cortes is a grandfather since September 11th, when his daughter Ester, now Mrs. San Antonio, had a son.

Acacia No. 78.—Bro. Ralph Pauli, who now resides at Victorias, Occ. Negros, received his second degree by courtesy from Elisha Ward Wilbur Lodge No. 101, of that town, on October 17th.

Benjamin Franklin No. 94.—Messrs. James Cyril Mahoney and Howard Sorsogon Whitacre, the son of Wor. Bro. Paul F. Whitacre, were initiated on September 8th. A goodly number of Brethren were present to see the Master of the Lodge initiate his own son.

Bro. A. H. Tanguay left unexpectedly for the U. S. in September. Bro. George Milne also left the Islands, going to his home in Scotland for a short visit. He expects to be back by the first of next year.

Bro. George H. Searle and family likewise sailed for the homeland.

Bro. Harold Wilson, J. W., will act as Senior Warden during the unexpired portion of the term of Bro. Milne.

Bro. W. H. Schoening will act as Secretary for the balance of the year.

Letters have been received from Bro. Wm. C. Conner, Beason, Illinois, and Bro. Wm. J. Davidson, 111 Oak St., East Orange, N. J.

Bro. Robert A. Barth is now stationed at Fort Benning, Georgia.

Service No. 95.—New addresses reported by the Secretary are as follows: Conrad O. Krogstad, 910 Nebraska, Manila, P. I.; B. O. Seale, Co. C, 31st Inf., Manila, P. I.; R. C. Winfield, Q. M. Detach., Fort Thomas, Ky., and H. Schmidt, Tech. Sgt., Ord. Dept., Fort Worden, Wash.

Isagani No. 96.—On October 3rd, Mr. Francisco C. Domingo was initiated by a team working in English and Bro. Anacleto Obillo received the Fellow Craft Degree at the hands of a team using the Spanish language. There was a good attendance.

Elisha Ward Wilbur No. 101.—Bro. A. O. Baigrie, a life member of St. Servanus Lodge No. 771, of Alva, Scotland, has become a member of this Lodge by affiliation.

Bud Daho No. 102.—Mr. Filario de la Cruz, the father-in-law of Bros. Arturo and Pacifico Villanueva, has died recently. He was very successful in the cattle business.

Bro. Francisco R. Escudero reports the birth of a daughter.

Zambales No. 103.—Wor. Bro. Eugenio Encarnacion's father passed away in August after a long period of illness. The Lodge sent a resolution of condolence to the family.

Wor. Bro. Tirso Coronel has been heard of from La Union Province where he is stationed as district health officer.

Bro. Potenciano Alop, of the Zambales Lumber Co., was in Iba a few days in September.

Bro. Agustin N. Medina made a trip to Manila lately. He will assume office as provincial governor of Zambales on October 16th.

Leonard Wood No. 105.—The October transport took away two of the best workers of this Lodge, Capt. Geo. H. Millholland and Capt. P. R. Upton.

Mrs. James L. Blakeney, wife of the Senior Warden of this Lodge, was seriously ill in the Sternberg General Hospital in Manila in September.

Bro. Antonio Concepción had the misfortune of losing his wife who passed away in September.

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 Maestro; Isidro Paredes, Gran Maestro delegado; Stanton Youngberg, Primer Gran Vigilante; Manuel Camus, Segundo Gran Vigilante; E. del Rosario Tan Kiang, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Página Editorial**La Cruz Roja**

El diez y ocho del mes de Septiembre de este año, el Gobernador General de las Islas Filipinas promulgó la Proclama siguiente:

Yo, Dwight F. Davis, Gobernador General de las Islas Filipinas, por la presente señalo el período que media entre el Día del Armisticio, once de Noviembre, y el Día de Acción de Gracias, veintiséis de Noviembre, para el Alistamiento Anual de la Cruz Roja en Filipinas.

La Cruz Roja representa en Filipinas, lo mismo que en otros países, el esfuerzo voluntario colectivo del pueblo por sostener un medio eficaz mediante el cual pueda expresar su deseo de acudir al clamor de los que sufren. Está sostenida enteramente por el pueblo. Se mueve con precisión y disciplina en momentos de crisis.

La Cruz Roja se funda en el principio de que la caridad nunca debe ser una función rígida del Estado, sino que debe continuar siendo la libre expresión del corazón del mismo pueblo. Aunque la Cruz Roja tiene la sanción del Gobierno, permanece aparte, como institución viviente del pueblo, mediante la cual se puedan poner en práctica espontánea y efectiva sus más nobles impulsos.

La Cruz Roja no reconoce parcialidad alguna, ni fronteras nacionales, ni diferencias de raza, credo ni de política. Las divergencias de opinión que pueda haber entre nosotros no impiden nuestro común apoyo a sus ministerios como un solo pueblo.

El espléndido desarrollo de la Cruz Roja en Filipinas es bien conocido. Recomendando que continúe conservándose este desarrollo de una manera ferviente y generosa porque estos tiempos no carecen de señales de que la Cruz Roja ha de ser llamada a hacer frente a graves responsabilidades. Su capacidad en esto se funda en el apoyo moral y pecuniario del pueblo. A pesar de la crisis económica y de que recientemente ha tenido que efectuar grandes desembolsos para acudir en socorro de las víctimas de desastres, el Capítulo Filipino de la Cruz Roja continúa prestando sus servicios ordinarios sin grandes reducciones y sin déficit en sus presupuestos, en los que se consignan desembolsos que montan a ₱424,000.00 en el año económico de 1931-1932.

Por tanto, pido a todos nuestros ciudadanos, a nuestras entidades mercantiles, a todos los funcionarios insulares, provinciales y municipales, al clero, a todos los maestros de las escuelas públicas y privadas y a todos los demás individuos y organismos públicos de levantado espíritu cívico presten toda la ayuda que les sea posible en la organización y ejecución de un alistamiento fructuoso de miembros de la Cruz Roja.

Repetimos lo que decimos todos los años al abrirse la campaña en favor de la Cruz Roja: que dicha institución está llevando a cabo una obra meritoria de la cual, si no hubiese Cruz Roja, tendría que encargarse la Francmasonería. Es más, en su manera de proceder, a saber, sin hacer distinción de creencia religiosa o raza, la Cruz Roja se asemeja mucho a nuestra Orden. Es preciso, pues, que apoyemos a la Cruz Roja en su noble labor y la prestemos plena cooperación a fin de que su alistamiento anual sea un éxito completo.—L. F.

Elecciones Otra Vez

Diciembre es un mes muy importante en el calendario masónico de las Islas Filipinas, por ser la época en que son elegidos e instalados los nuevos oficiales de los distintos cuerpos para el año venidero. De la prudencia demostrada durante este mes depende en gran parte el

buen éxito futuro de las logias, y de ahí que no pueda hacerse caso omiso de la importancia de estas elecciones.

La elección anual desempeña otra función importantísima en la vida masónica. El deseo de servir en un cargo por sí o por nuestros amigos constituye una parte muy humana de nuestro modo de ser, y que es muy digna de aplauso, si no se lleva muy lejos. Así, pues, las elecciones conservan vivo y estimulan el interés en la labor de la Masonería. Algunos parecen creer que esto constituye uno de los defectos de las elecciones, pero nosotros no podemos estudiar este punto bajo dicho aspecto. A nosotros nos parece digno de aplauso todo aquello que mueve a nuestros Hermanos a trabajar activa y celosamente por el bien y progreso de todo el organismo.

Sin embargo, abrigamos la esperanza de que aquellos de nuestros Hermanos que han recibido algún desengaño del resultado de las elecciones no permitirán que este sentimiento sea en mengua de la buena labor de los que han sido elegidos. Que aquellos que no hayan sido escogidos por jefes ocupen un lugar en el frente de los subalternos, y demuestren que se hallan tan cerca de los caudillos que no tardarán también en ser dignos de figurar entre ellos.

Aunque la práctica seguida de ascenso que se ha adoptado en las elecciones masónicas en estos últimos años es acertada, no debe seguirse ciega o rígidamente. Cuando un Hermano ha desempeñado fielmente sus deberes en un cargo más modesto y ha demostrado su competencia para un puesto superior, debe ser elegido para el mismo. Pero si ha demostrado ser incompetente y no digno de la confianza depositada en él, los Hermanos todos tienen el deber de elegir a otro Hermano sin temores ni preferencias. La eliminación de un Hermano de la promoción no es tarea agradable, pero, no obstante, es de las que deben algunas veces ejecutarse por el bien de toda la Orden.

Los oficiales electos, cuando hagan los nombramientos, deben a su vez observar la mayor cautela con el fin de no elegir a nadie que no sea capaz de desempeñar el cargo supremo en lo futuro. Esta es una previsión raras veces ejercida, no obstante ser uno de los medios mejores de evitar dificultades futuras.

Por consiguiente, procuremos todos los Hermanos votar en la forma que mayor favorezca los intereses de toda la logia, más bien que inspirados por la amistad o por motivos particulares. Sólo de este modo se promoverá el bienestar y la prosperidad de la Masonería.—L.F.

Día de Acción de Gracias

El pueblo de los Estados Unidos señala un Día de Acción de Gracias—fiesta típicamente americana—con el fin de dar gracias al Gran Autor del Universo por las mercedes

y bendiciones del año. La observancia más antigua de este día se verificó por los Padres Peregrinos en Plymouth, en 1621, y se ha repetido con frecuencia durante la centuria siguiente. El Congreso recomendó el señalamiento de un día de acción de gracias anualmente durante la Revolución, y en 1784 por el restablecimiento de la paz. El 3 de Octubre de 1789, Washington expidió la primera proclama de Acción de Gracias después de haberse aprobado la Constitución, y en cumplimiento de una resolución conjunta de ambas Cámaras del Congreso, en la cual se le pedía "que recomendase al pueblo de los *Estados Unidos* un día de *Acción de Gracias y Oración Públicas*, que se ha de observar por medio del reconocimiento con corazón agradecido de los muchos señalados favores de Dios Todopoderoso, y, en especial, por haberle concedido una oportunidad de establecer pacíficamente una forma de gobierno para su seguridad y felicidad."

Entonces Washington señaló el 26 de Noviembre como el día "que se ha de dedicar por el pueblo de estos Estados al servicio de aquel Grande y Glorioso Ser que es el benéfico autor de todo el bien que ha sido, es y será: Para que nosotros podamos entonces unirnos para rendirle nuestras sinceras y humildes gracias por su bondadosa asistencia y protección del pueblo de este país antes de convertirse en una nación; por las señaladas y múltiples mercedes, y por la favorable intervención de su Providencia en el curso y término de la última guerra; por el alto grado de tranquilidad, unión y abundancia que desde entonces hemos gozado; por la tranquila y racional manera en que nos ha sido posible establecer constituciones de gobierno para nuestra seguridad y felicidad, y especialmente la Constitución nacional, instituída final y definitivamente; por la libertad civil y religiosa que se nos ha concedido, y por los medios que poseemos de adquirir y difundir conocimientos útiles, y, en general, por todos los grandes y diversos favores con que Él se ha servido conferirnos.

"Asimismo, para que podamos reunirnos y ofrecer de la manera más humilde nuestras alabanzas y súplicas al Gran Señor y Soberano de las Naciones, y pedirle nos perdone nuestras transgresiones nacionales y de otra clase; para que todos nosotros podamos, así en cargos públicos como en privados, desempeñar nuestros diversos y relativos deberes debida y puntualmente; para que convierta a nuestro Gobierno Nacional en una bendición para el pueblo entero, haciendo que sea constantemente un gobierno de leyes sabias, justas y constitucionales, obedecidas directa y fielmente; . . . para promover el conocimiento y práctica de la verdadera religión y de la virtud, y el aumento de la ciencia . . . y, en general, para que conceda a todo el género humano aquel grado de prosperidad temporal que Él sólo sabe haya de ser el mejor."

En 1863 el Congreso aprobó una ley que estableció el Día Nacional de Acción de Gracias, y en virtud de sus disposiciones, el Presidente Lincoln expidió una proclama que respiraba el mismo espíritu de gratitud, y la misma sumisión a Dios. Ciertamente, en todas las proclamas expedidas por todos los presidentes desde aquel día hasta el presente se destaca ese mismo tono reverente.

En Filipinas, el Jefe Ejecutivo publica cada año la proclama expedida desde la Casa Blanca, y así, el Día de Acción de Gracias se celebra en estas Islas como día de fiesta oficial, lo mismo que en los Estados Unidos.—L.F.

En el Momento de Comprar

Cuando tengamos que comprar alguna cosa debemos acordarnos de nuestros Hermanos dedicados al comercio y de nuestros amigos. Entre estos últimos contamos a los individuos y entidades que contribuyen al sostenimiento del órgano oficial de nuestra Gran Logia por medio de sus anuncios. Que éstos anuncien al mismo tiempo en un

periódico publicado por entidades contrarias a la Masonería no altera el caso en lo más mínimo. El anunciarse en el CABLETOW no es ninguna obra de caridad ni una donación, por la sencilla razón de que los anunciantes obtienen de sus anuncios más de lo que emplean en ellos. Es el caso que el anunciante que no es de los nuestros demuestra por lo menos que no es hostil a nosotros y considera a los masones como clientes ventajosos. Las Logias, cuando organicen funciones sociales, hagan trabajos fotográficos, ofrezcan banquetes, etc., en la próxima época de movimiento y actividades sociales, son las llamadas particularmente a favorecer los negocios de nuestros hermanos, así como a los que se anuncian en el órgano oficial de la Masonería filipina, el CABLETOW.—L. F.

Piezas de Arquitectura

El Pasado y el Presente

Por el MUY IL. HMNO. TEODORO M. KALAW

Nota explicativa de la Redacción: Entre los mejores discursos masonicos que se hayan pronunciado en lengua castellana en Filipinas se halla el que copiamos a continuación, pronunciado por el Gran Orador, Hmno. Teodoro M. Kalaw, en la Reunión Anual de nuestra Gran Logia del año 1920. A instancia de un Hermano, lo ofrecemos a los lectores del CABLETOW, en la seguridad de que han de saborear con deleite esta obra maestra.

Ilustre Gran Maestre, Hermanos de la Gran Logia:

Hace más de sesenta y dos años, un país virgen, casi olvidado, sumido en la desgracia y el fanatismo, secuestrado de las luchas de la libertad, percibió los primeros albores de la luz divina. Todo, hasta entonces, era para él obscuro. El cielo estaba encapotado. Parece como que una sombra larga, muy larga, se extendiese sin obstáculo sobre sus poblados y montañas. Un gobierno tiránico esterilizaba las mejores iniciativas; el despotismo ahogaba los corazones más valerosos; la intolerancia perseguía a los que no pensaban como ella; la vida era una muerte prematura y el día era una noche sin luna ni estrellas. Si me permitiérais una descripción más gráfica, os diría que se trataba de un pedazo de la antigua humanidad metido en el puño de una mano despiadada.

¿Conocéis qué país es ese? ¿Sabéis qué luz era aquella que brilló por primera vez? Ese país es Filipinas, y aquella luz es nuestra primera logia masónica del año 56.

Aquellos hombres que implantaron en estas lejanas tierras la sacrosanta Institución merecen nuestros más gratos recuerdos. Esta gran Asamblea faltaría a su deber sin esta elemental evocación. Ellos fueron, de alguna manera, nuestros progenitores. Ellos iniciaron con tristeza y audacia la labor que nosotros continuamos con fervor y alegría. Es verdad que solamente empezaron, y podemos decir que empezaron mal. Sus primeros círculos eran de peninsulares y extranjeros. Los indígenas no tenían entrada en sus logias. No practicaron, en los comienzos, verdadera Masonería tal como nosotros la entendemos y practicamos hoy. Pero habían hecho bastante con haber importado la semilla. Ellos la arrojaron al surco; otros la fecundaron con largueza.

Pero ¡cómo padeció esa organización naciente hasta que llegó a nuestras manos! Muchas veces la veréis despedazada y aniquilada, o bien raquítica y enferma, cual si estuviese en la agonía, o bien muerta a ratos, sin dejar rastro ni gloria, para luego renacer, transformarse, cobrar aliento y vivir, como ahora vive. Sus temporales caídas se debían al poder destructor de la Tiranía; sus levantamientos y perpetuidad obedecen a que su espíritu inmortal es más fuerte que la fuerza de todos sus perseguidores juntos.

No estaban, sin embargo, entre ellos los verdaderos progenitores de la Masonería filipina. ¿Dónde estaban? En los filipinos de España del año 90. Muchos de ellos mar-

charon a la Madre Patria huyendo de las persecuciones de su país natal; así es que, al igual que los peregrinos del *Mayflower* que huían de las persecuciones religiosas para fundar un país de libertad, ellos, al escaparse de su país, llevaban consigo, sin saberlo quizás, el germen y fundamento de nuestra Institución. Se hicieron, pues, masones. Se afiliaron a la Logia *Revolución*, de Barcelona. Después fundaron la Logia *Solidaridad*, de Madrid. Un gran hombre les protegía, el más grande masón de España: Don Miguel Morayta. ¿Sabéis qué fin perseguían? Echar los verdaderos cimientos de la Masonería de Filipinas. Queremos—decía uno de ellos—que la Logia *Solidaridad* “sea el semillero de masones filipinos, que, aprestados a la lucha, vayan llevando allá la buena nueva, asentada ya en tierra fértil.” Sabed—decían a los masones de Europa—que “allá en la Oceanía, en un rincón de la Malasia, existe un pueblo joven, ávido de libertad y progreso, que cifra su porvenir en los trabajos de la Masonería Universal.” En efecto, masones de la *Solidaridad* vinieron a fundar la Logia madre *Nilad*; masones de la *Nilad* fundaron la *Balagtás*; y así sucesivamente. La Institución rebasó los límites de la ciudad; se fué a provincias; se propagó rápidamente. Mabini, nuestro gran Mabini, lleno de entusiasmo, pintó la situación gráficamente cuando dijo el año 93:—“El paladar indígena empezó a saborear el mané exquisito de la Masonería.” Y a fe que le ha gustado.

El ciclo se ha cerrado para ellos. Su obra y sus actuaciones pertenecen al juicio de la Historia. ¿Cumplieron con su deber? ¿Cómo lo cumplieron? Hermanos: yo no sé si podría encontrarse entre las innumerables páginas de la Historia de la Masonería Universal, una que pudiera superar en brillantez e intensidad, en tan corto tiempo, a la página filipina que acaba de cerrarse. Muchos de sus documentos permanecen todavía ignorados, pero ¡qué amor, qué espíritu de caridad, qué espíritu de generosa benevolencia, aún para sus perseguidores, respiraban sus escritos y alentaban sus corazones! ¡qué grandeza moral palpataba en el fondo de sus ansiedades y reivindicaciones, mientras el pueblo, que querían salvar, sufría! ¡Cómo el odio, que es tan humano, sobre todo para la víctima, había sido desterrado y aniquilado, para no existir más que el alto ideal, la abnegación sin límites y la piadosa tolerancia! No es verdad que la Masonería filipina estuvo manchada en sangre de sus perseguidores, no; ella no fué partidaria de la violencia sino de la paz; ella no sacrificó a nadie, fué sacrificada. En los mismos momentos de la adversidad, admitía en sus templos a los españoles y por medio de ellos procuraba evitar el golpe de sus adversarios. Y cuando la persecución se hacía más sañuda, cuando la espada se blandía más amenazadora, entonces cerraba sus templos, dispersaba a sus huéspedes y bajaba la cabeza, en vez de prepararse para la batalla y para la venganza!

Marcelo H. del Pilar, nuestra más alta autoridad masónica de entonces, les decía:—“Respetemos las diferentes creencias religiosas, no turbemos la paz de las conciencias honradas, miremos con piedad a los que, apegados al rigorismo de la intolerancia, se hacen incompatibles, no solo con los masones, sino con todos los individuos de cualquiera comunidad.”—“No debe ser origen de mutuas odiosidades nuestro Dios del Amor.”

Mabini, enfermo de parálisis, preso en el Hospital de San Juan de Dios, acusado de cargos de que era inocente, decía al gobernador general español:—“No registro, señor, en mi vida pasada, cuya limpidez y diafanidad constituyen mi consuelo supremo, otra falta más que la audacia de luchar con la miseria en que he nacido por medio del trabajo y la constancia.”—“¿Qué he hecho yo para que así me traten los hombres?”

Y Rizal, nuestro héroe por excelencia, en los últimos momentos de su vida, estando en capilla, exclamaba:—“¡Soy inocente del crimen!” “¡Muero con la conciencia tranquila!” “Perdono a todos de todo corazón!” Y luego, dirigiéndose a su Patria:

Mi patria idolatrada, dolor de mis dolores,
Querida Filipinas, oye mi postrer adiós.
Ahí te dejo todo: mis padres, mis amores:
Voy a do no hay esclavos, verdugos ni opresores,
Donde la fe no mata, donde el que reina es Dios.

¿Habéis encontrado en estas palabras una sombra de odio, de rencor, de soberbia? Todo es perdón para el ofensor, generosidad para el adversario, olvido para la calumnia, paz para el pueblo, Masonería, Masonería pura.

Mis queridos hermanos: La Masonería actual está llena de vigor y de prometedoras esperanzas. Hace dos años que hemos realizado uno de nuestros más acariciados ideales: la unión, la armonía, la verdadera fraternidad. Veo a americanos, extranjeros y filipinos marchar juntos y acordes por la senda común. Veo las pruebas de vuestra actuación en el progreso de nuestras logias y en el número y calidad de sus miembros. Veo vuestra fuerza en esta Asamblea brillante y selecta, representativa de las glorias más legítimas de nuestra anciana Fraternidad. Columbro en lontananza que masones americanos, extranjeros y filipinos, bajo el nombre único de *Masones de Filipinas*, se unirán cada vez más en la dirección de los destinos morales de este querido pueblo, para hacer de él un lugar seguro para la libertad, la justicia y la verdad, y para el ejercicio del amor y de la caridad; pero, amigos míos, tendremos que aprender de nuestros predecesores los altos ejemplos de su brillante ejecutoria, su sacrificio sin límites, su grandeza moral jamás superada, su piedad sobrehumana, su levantado espíritu masónico, todo el beneficio de su pueblo y para la mayor gloria y encumbramiento de la Humanidad ansiosa y regenerada.

Traducciones

La Esperanza del Premio

Los que han viajado por Italia habrán probablemente oído las verdaderamente exactas palabras que el P. Whittingham dijo al que esto escribe: “Aquellos de vosotros que están aquí unos cuantos días ven probablemente más de Florencia que nosotros, que pasamos aquí meses enteros, por la sencilla razón de que dejamos para otro día que nunca llega, lo que podríamos hacer hoy.” Estas palabras son ciertas, no solamente en cuanto a viajar, sino, en general, también en todos los días de la vida. Hablando en términos masónicos, también son verdad.

Es inútil esperar la oportunidad, pues acaso nunca llegue, o se deje de aprovechar cuando verdaderamente se presente. La Masonería, como todas las demás empresas de la vida, requiere iniciativa y energía, porque lo que un hombre hace puede hacerlo otro tan bien, y acaso mejor.

Es sorprendente descubrir que tanto impera el espíritu de la frase “¿Qué ganamos con ello?”. Nunca se ha hecho nada sin iniciativa y perseverancia. ¡Cuántas grandes obras de este mundo se han comenzado y llevado a cabo por un hombre cuyos compañeros y amigos le habían dicho que sus esfuerzos serían vanos y que su obra nada valía, y que, sin embargo, al fin ésta resultó una obra maestra y en beneficio universal! Todos sabemos que es la esperanza del premio la que endulza el trabajo y sabemos también que frecuentemente se abandona la esperanza a consecuencia de desengaños constantes y de contrariedades. Mas el mundo necesita hoy día hombres dispuestos a trabajar en una empresa o en un tema, y que haciendo frente a todos los obstáculos, han logrado buen éxito en sus esfuerzos. En otras palabras, todos debemos procurar disipar ese terrible espíritu que cada vez impera más y que va envuelto en estas frases “¿Qué se gana con ello?” o “¿Para qué?”

Frecuentemente oímos decir a algún masón joven que no espera hacer lo que Fulano ha hecho, pero la verdad es que

está al alcance de todo un Hermano el superar a otro, si se empeña en ello. Desde luego es absurdo que un iniciado se imagine que puede exceder a un Hermano que ha estado trabajando en nuestro gremio durante varios años.

Mediante una labor persistente, concienzuda, reflexiva y diligente no hay nada imposible, así en la Masonería como en todas las manifestaciones de la vida cotidiana.—*Freemason's Chronicle*, Londres. (Traducido para THE CABLETOW.)

La Masonería en Marcha

Mientras, por una parte, otras sociedades se han organizado y hacen esfuerzos extraordinarios para aumentar el número de sus miembros, empleando para ello cuantos medios de persuasión y de atracción se hallan a su alcance, el venerable Instituto de la Masonería ha seguido con paso mesurado su camino, cumpliendo estrictamente las antiguas máximas fundamentales, aceptando únicamente a los que se presentan de su libre y espontánea voluntad, exentos de la influencia de los amigos y de todo motivo venal, y contando simplemente con su fe las buenas obras realizadas por la Orden en todos los ámbitos del globo. Entre nuestros miembros figuran el noble y el villano, el rico y el pobre, reuniéndose todos y todos trabajando como iguales, deseando cada Hermano hacer el bien en el mundo y logrando de este modo el prestigio y la buena reputación de nuestra amada fraternidad. Y en este respecto podríamos decir que donde se cultivan más las relaciones sociales entre los miembros, allí nuestra Orden más resplandece y las Logias han alcanzado su mayor florecimiento.

Nosotros recomendaríamos que cada Logia, dentro de su respectiva obediencia, se esfuerce, especialmente durante el año que viene, por celebrar funciones sociales con la mayor frecuencia posible, siquiera una vez al mes, con el objeto de despertar un nuevo interés entre los miembros que se han hecho negligentes y que no acuden con regularidad a las tenidas reglamentarias de su logia, como debieran. El programa de estas funciones debe tener por objeto el que nuestra adhesión a los principios masónicos sea más honda y fervorosa. Se debe conceder a cada Hermano un turno para preparar y pronunciar un discurso ante los miembros de la Logia, debiendo, asimismo, invitar a que le oigan a profanos estimables. De esta manera se lograría excitar a solicitar su admisión por su propia iniciativa, a muchas personas que, de lo contrario, continuarían ignorando los fines y objetos de la Masonería. De esta manera se podrían pasar grata y provechosamente muchas tardes.—*Masonic Journal* (Traducido para THE CABLETOW.)

Cosas Que Se Deben Aprender

Existen en la vida seis cosas que debemos aprender. Helas aquí:

1.a Aprender a reír. Una buena carcajada es mejor que una medicina. Cuando sonreís o reís, la mente queda por un momento libre del peso de las cotidianas preocupaciones.

2.a Aprender a contar un cuento oportuno. Un cuento bien contado es siempre tan bien acogido como un rayo de sol en la estancia de un enfermo.

3.a Aprender a ocultar las propias penas. El mundo está demasiado ocupado para pensar en vuestras enfermedades y disgustos.

4.a Aprender a no refunfuñar. Si en el mundo no encontráis ningún bien, guardad para vosotros lo que sea malo.

5.a Aprender a recibir a los amigos con una sonrisa. Los amigos llevan ya en sí muchos motivos de enfado para ser molestados con los enfados ajenos.

6.a Aprender a ayudar en la parte que nos corresponde a todo aquello a que debemos lealtad. Esto quiere decir el hogar, la iglesia y la logia de cada uno; todas aquellas obras que seguramente han de prosperar si nosotros contribuimos en la parte que nos corresponde.—*Canje*. (Traducido para THE CABLETOW.)

De Fuentes Extranjeras

Orientación Espiritual

Hay ciertos acontecimientos en la existencia del hombre que, al impresionar hondamente su espíritu, ya sea por consecuencia de un gran dolor, de una felicidad inesperada o de la brusca visión de un nuevo horizonte, cambian de súbito el rumbo de sus aspiraciones y el proceso de sus ideas. De esta naturaleza es el acontecimiento que celebramos esta noche al iniciar en una vida nueva a dos profanos.

Como los ríos más torrentosos, al llegar al amplio seno de algún lago se tornan serenos y transparentes, así el hombre, al ingresar a la Masonería, que es un lago apacible en donde las corrientes de la existencia suspenden su agitación y su tumulto, detiene su vida, que se hace de improviso tranquila y contemplativa, y se dispone a cultivar su inteligencia para más nobles fines.

La Masonería cuenta muchos siglos de existencia, y su origen se pierde más allá de las fuentes de la historia. En donde quiera que haya hombres buenos ha habido masones, y a la sombra de sus nobles ideales, se han reunido en todos los rincones del mundo para defenderse de la ola avasalladora de las ambiciones, de las maldades y de los vicios; se han separado de la sociedad profana para hacerse perfectos y se han unido entre sí para hacerse fuertes. Y si la humanidad los vió al comienzo formar un pequeño grupo en cada lugar en que la civilización levantaba su bandera de progreso, hoy ya es una vasta corporación tan admirablemente organizada, que por un medio pacífico y un proceso silencioso, pero constante, va llevando a cabo las grandes obras y beneficios que forman el norte y objeto de sus aspiraciones.

La Masonería tiende esencialmente a desarrollar la personalidad; terminar con la servidumbre de la inteligencia para que cada uno convierta en obra sus propias creaciones. El hombre está hecho para triunfar de las miserias terrenas. Su organización y su inteligencia dan la posibilidad de que esto suceda cuando ya se haya posesionado de su personalidad propia y pueda, de esta manera, aprovechar al máximo su inteligencia en la satisfacción de sus necesidades y en ayuda de sus semejantes; que el día en que la mayoría de los hombres civilizados que pueblan la tierra se eleven hasta este nivel, no se hablará ya más del sentido complicado de nuestra existencia porque todos lo habrán comprendido. Arma a los hombres, contra los prejuicios mezquinos que levantan entre los pueblos barreras infranqueables, y hace primar sobre todos ellos las ideas de armonía y de fraternidad, llamando a los hermanos que a ella engresan, a un estudio profundo de la vida.

Los hombres de carácter forman las épocas, y son como jalones que las señalan y las distinguen unas de otras. Mientras que la humanidad se agita y se transforma incesantemente, ellos son el músculo y el cerebro que la hacen progresar. La vida es una lucha interminable entre la verdad y el error, el bien y el mal, el espíritu y la materia, y en esta interminable batalla, la Masonería no descansa ni descansará nunca, formando hombres y organizando pueblos. Con un esfuerzo lento, pero continuo, va ganando terreno al mal y al vicio, y aunque labora en el silencio tranquilo y oculto de sus talleres, su obra, como el perfume de un jardín, trasciende afuera y va obteniendo cada día un nuevo triunfo sobre la naturaleza, convirtiéndose de este modo en una especie de falange conquistadora tras de cuyas banderas victoriosas marcha la humanidad a su perfeccionamiento.

Mas, es verdad que no logrará suprimir, ni siquiera reemplazar o modificar las pasiones humanas; ellas son inherentes a su temperamento, le dan el entusiasmo necesario a la realización de todas las empresas, y le proporcionan la fuerza de carácter para sobreponerse a la mayoría de las vicisitudes de la existencia. Pero, en cambio, puede

hacer primar sobre ellas el dictado de la razón que las subordina a un fin moral y útil, y las convierte en la fuerza propulsora que transforma en obras los productos de la inteligencia.

La Masonería es una institución esencialmente generosa. Sólo un siglo tardó en extenderse por todo el mundo sembrando los gérmenes de la civilización y del progreso por sobre los más grandes errores. Todas las nobles ideas que se llevaron entonces a la práctica en los países civilizados, tuvieron su principal origen en los trabajos misteriosos de la Masonería y en los frutos de sus lecciones, esparcidos fuera de los talleres. Y es por esta razón que los partidarios y adictos del antiguo régimen, cuya transformación hacia el ideal de fraternidad iban pacífica y silenciosamente realizando, se opusieron a ella y combatieron por todos los medios posibles su organización y su desarrollo.

El hombre es como un árbol al que azotan los vientos de las pasiones y que, aislado y sin apoyo, incapaz de resistirlos, sucumbe la mayoría de las veces sin fructificar. Mas, la Masonería, uniéndolo a sus propias fuerzas que tienen la solidez de muchos siglos, lo convierte en sembrador de la verdad y del bien; hace de él un paladín de las nuevas doctrinas de armonía y, estimulándolo al estudio y al trabajo, lo prepara para la lucha contra las debilidades y flaquezas de sus semejantes.

Mas, las miserias humanas son como una plaga que no puede ser combatida por individuos aislados; necesitamos la fuerza de muchas voluntades y el trabajo de muchos cerebros para ir al encuentro de las injusticias y de las desgracias. Adquirir cada día mayores elementos para ensayarlos en la honrosa tarea de esparcir por la tierra los gérmenes de la armonía, de la verdad y del bien; y es por eso que cada vez que se abren nuestras puertas para recibir a un profano, nuestros templos se visten de gala y parece que flota de improviso sobre nuestras cabezas como un hálito de esperanza.—*Revista Masónica de Chile.*

Inmunidad

Hace algunos meses, el periódico masónico *New Age*, publicó un editorial exponiendo la falacia o superstición generalmente mantenida por algunas personas que simpatizan

poco con la Masonería.

Tales personas se imaginan que la Gran Fraternidad nuestra, valiéndose de grandes influencias o poder misterioso, consigue arrancar de la silla eléctrica o del cadalso a muchos HH.: infortunados que han cometido alguna ofensa capital.

Refutando estas creencias ridículas, podemos decir que ningún masón en los Estados Unidos ha tenido que pagar con la pena capital delito alguno, ésto es, que ningún masón ha cometido delito alguno que por su gravedad haya habido necesidad de aplicarle tan severa pena. Lo que demuestra claramente el alto grado de moral que existe en la Fraternidad, entre sus miembros.

Deseamos expresar enfáticamente, que los jueces de Cortes que son masones cumplen estrictamente con sus deberes judiciales, administrando justicia al que es masón y al que no lo es.

Se nos ha llamado la atención hacia un caso específico que ocurrió en una Corte inglesa allá por el 14 de Marzo del 1912 en un juicio de asesinato en primer grado.

El juez, Bucknill, un masón prominente. El acusado, Frederick Henry, masón también, fué condenado a muerte por dicho juez. Cuando el juez pronunció la sentencia, una gran tristeza embargaba su espíritu y grandes lágrimas descendían de sus casi cerrados ojos.

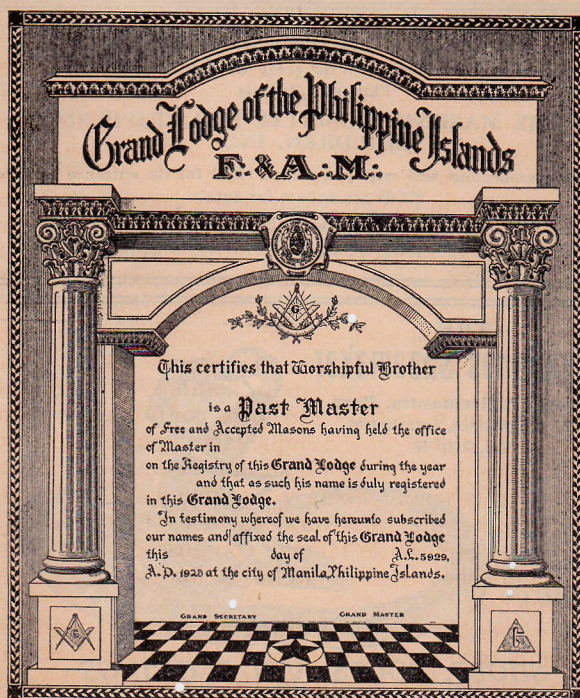
Hubo un diálogo doloroso entre el juez y el acusado que causó una gran consternación en toda la Corte.

"Señor juez, dijo el acusado, vos y yo pertenecemos a la misma hermandad cuyos miembros se juran protección mutua, especialmente en aquellos casos muy críticos. Declaro en el nombre del G.: A.: del U.: que soy inocente."

Estas palabras hicieron desmayar al juez de manera que el secretario tuvo que enderezarlo en su asiento y un silencio sepulcral reinaba en todo el recinto de la Corte. Se oía sólo el monótono tic tac del reloj de la Corte y grandes suspiros que salían del inervado juez. El juez no hablaba. Pasaron algunos largos momentos. Al fin una voz temblorosa, llena de emoción, salía de los labios del juez, amonestando al acusado por su crimen bárbaro.

"Está plenamente probada vuestra culpabilidad. No es mi intención herir vuestros sentimientos, acusado."

"Eso no me hiere, señor juez, soy completamente inocente."

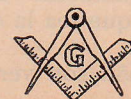


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Hágase el pedido con la debida anticipación, enviando el importe al Gran Secretario, P. O. Box 990, Manila, P. I.



"Trate de ponerse en paz con el Gran Creador, acusado."

"Estoy en paz, señor juez."

"Usted y yo sabemos que pertenecemos a la misma hermandad, dijo el juez, y es muy penoso para mí tener que decir lo que estoy diciendo. Pero nuestra hermandad no alienta el crimen, por el contrario, lo condena. Os ruego de nuevo que os pongáis en paz espiritual con el G. A. del U., por Dios, rogad por ello, pedidlo. Y ahora tengo que sentenciaros a que seáis conducido a una prisión y desde allí seréis llevado a un sitio para ser ejecutado. Os habrán de colgar por el cuello hasta que vuestro cuerpo quede inerte y vuestros restos mortales serán enterrados dentro del recinto de la prisión y que el Señor tenga piedad de vuestra alma."

Este juicio duró diez días solamente. El juez Bucknill cumplió con su deber.—(De "Acacia" San Juan, P. R.)

Se Quedaron en Casa

"Esta noche hay tenida", dijo el hermano Andrés,
"Pero a mí me parece que esta noche no iré;
Iré el próximo martes si me siento mejor,
Hoy estoy muy cansado y hace mucho calor."
Se sentó. Leyó "El Mundo". A Margarita llama
Y le pide café. . . lo toma. . . y a la cama.
Y SE QUEDÓ EN LA CASA.

"Esta noche hay tenida", dice el hermano Antonio,
"Pero esta noche hace un frío del demonio;
En la Logia hay hermanos que hablan sin contador
Y a cosas baladíes le dan mucho valor;
Quizás saldremos tarde, y eso de aguardar
Hasta las diez y media no puedo soportar.
No, no voy esta noche, porque de todos modos
Trabajarán sin mí; seguro que habrá quorum."
Y SE QUEDÓ EN LA CASA.

Y unos y otros hermanos a la Logia faltaron;
Y con varias razones sus faltas excusaron;
Que si ellos puntualmente cotizaban, y en tanto
No veían en la Logia muy grandes adelantos;
Que si no había interés, si estaba decayendo
El entusiasmo, entonces no faltaban no yendo.
Y SE QUEDARON EN CASA.

Y los muy cumplidores y fieles oficiales,
Y los pocos hermanos que quedaban leales
A la labor masónica, tuvieron que llevar
El peso del trabajo; lo hicieron sin chistar;
Pero de estar tan solos al tiempo se enfriaron. . . .
Cansados y sin ánimo la logia abandonaron. . . .
Y TAMBIÉN SE QUEDARON EN CASA.

La Gran Logia ante esto les hace una visita
Y con pesar de todos la Patente les quita. . . .
TODO POR QUEDARSE EN CASA. . . .

—(Adaptado del Inglés por P. H. Hernández,
en "Acacia," San Juan, P. R.)

Importancia del Secreto

El buen éxito en las empresas de la vida depende en gran parte del secreto. El hombre que cuenta todo lo que sabe nunca prospera. Ejercitad vuestros oídos constantemente, pero poned freno a vuestra lengua. La gente es inclinada a hablar demasiado, y con frecuencia la conversación es vana, y algunas veces escandalosa. La murmuración nunca es oportuna, cualquiera que sea la ocasión en que se presente.

El silencio y la circunspección son verdaderas virtudes masónicas.

Pensar mucho, y hablar poco.—*Masonic Tribune* (Traducido para THE CABLETOW.)

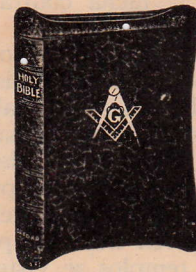
La Masonería Perseguida en Australia en 1803

Es un hecho bien conocido que en 1803 tuvo lugar en Sidney una reunión de francmasones. Consta que se dirigió una instancia al gobernador, declarando que "varios oficiales de los buques de S. M., juntamente con algunos respetables vecinos de Sidney, deseaban establecer una logia masónica."

La instancia fué denegada y la cabeza directiva de aquel movimiento fué deportada a Tasmania. Se prohibieron las tenidas masónicas y el gobernador declaró que, "a no haber sido por las rigurosísimas medidas que se adoptaron para impedirlo, se hubieran hecho masones todos los soldados y demás personas."—*Proceedings, Western Australia.* (Traducido para THE CABLETOW.)

Presentation Bibles

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



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

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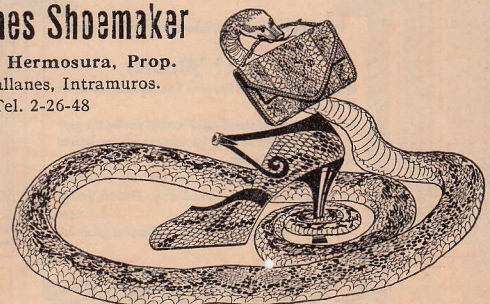
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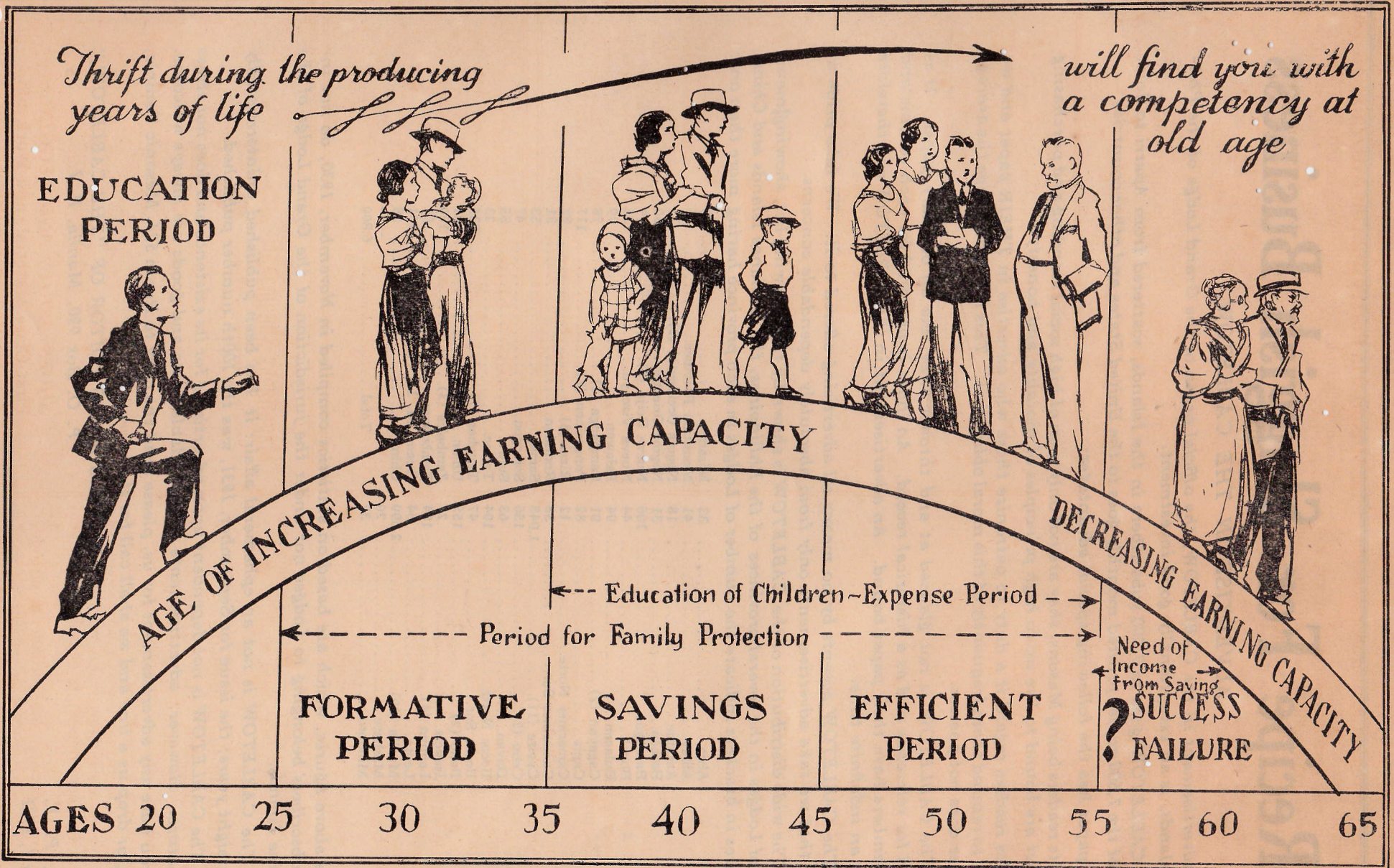
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An advertisement in the *CABLETOW*, the official organ of the Grand Lodge of the Philippine Islands, is an exceptionally good investment.

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

The paper has the following special advantages:

1. Its readers being Masons, they are not only men of high social standing and purchasing power, but are bound to live up to high principles of morality and honesty.
2. Its readers regard it a duty to patronize those who advertise in *THEIR* paper and we take care to remind them frequently of this moral obligation. This is an advantage the average newspaper does not possess.
3. The *CABLETOW* is not glanced at and thrown away like an ordinary paper. It is preserved for reference and as a historical record. An index is prepared for each volume and many members have their paper bound. An advertisement in the *CABLETOW* will therefore work for an indefinite time.
4. The *CABLETOW* accepts by no means all advertising offered to it. We take pride in the fact that we take advertisements only from absolutely dependable concerns.
5. The wide distribution of the *CABLETOW* is shown by the following list, showing membership of Lodges in the several provinces of the Philippines, the Marianas Islands and China. The figures in brackets indicate the number of Lodges in each province having more than one:

Abra.....	33	Misamis.....	50
Albay.....	41	Mountain Province.....	56
Antique.....	18	Negros Occidental (2).....	73
Bataan.....	31	Negros Oriental.....	30
Batangas.....	106	Nueva Ecija (3).....	214
Bohol.....	44	Nueva Vizcaya.....	36
Bulacan.....	94	Palawan.....	29
Cagayan (2).....	91	Pampanga (2).....	78
Capiz.....	82	Pangasinan (2).....	117
Camarines Norte.....	12	Rizal (3).....	88
Camarines Sur.....	38	Romblon.....	31
Cavite (11).....	1,048	Samar.....	53
Cebu (2).....	156	Sorsogon.....	47
Davao.....	63	Sulu.....	35
Ilocos Norte.....	104	Tarlac.....	23
Ilocos Sur.....	47	Tayabas (7).....	235
Iloilo (2).....	155	Union.....	81
Isabela.....	27	Zambales (3).....	120
Laguna (4).....	184	Zamboanga.....	91
Leyte.....	54	Guam, M. I.	101
Manila (30).....	2,699	China.....	28
Masbate.....	20		
Mindoro.....	37	Total.....	6,800

The above figures, which are based on statistics compiled in November, 1930, do not include subscribers belonging to Lodges not under the jurisdiction of the Grand Lodge of the Philippine Islands.

6. The *CABLETOW* is not an ephemeral affair: it has been published uninterruptedly for over eight years; the issue for September, 1931, was the 100th number published.

7. The *CABLETOW* is not dependent upon advertising for its existence and does not stress that feature. However, advertisements of dependable firms and goods are always welcome.

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

THE MANAGING EDITOR OF "THE CABLETOW,"

P. O. Box 990, Manila, P. I.

Manila, P. I.,
October 1, 1931