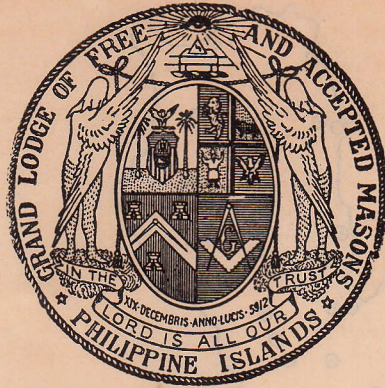


The Cable Tow

Vol. IX

Manila, P. I., December 1, 1931

No. 7



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

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



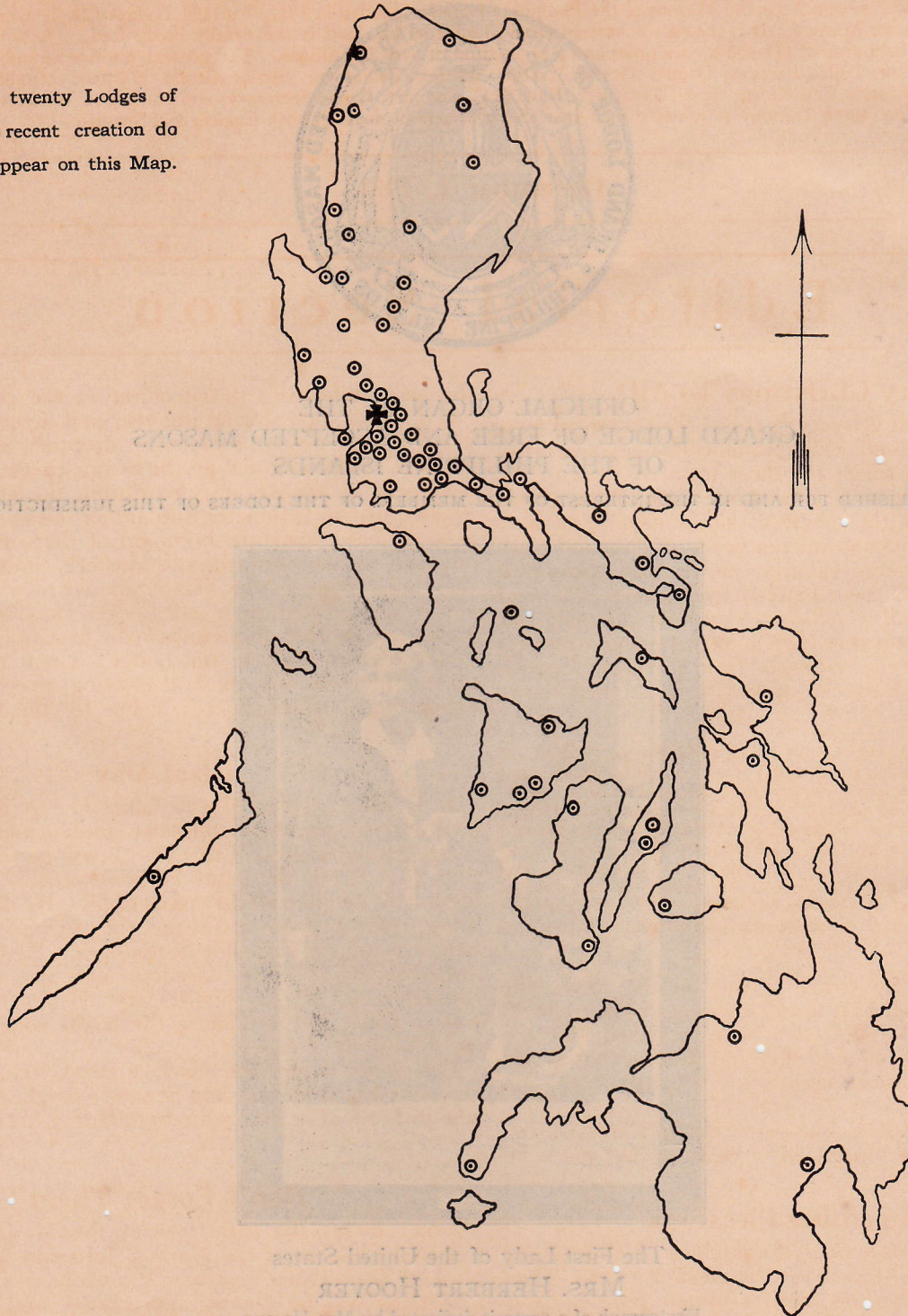
The First Lady of the United States
MRS. HERBERT HOOVER

Photograph of a portrait dedicated by Mrs. Hoover
to the Masonic Hospital for Crippled Children of
Manila

THE CABLETOW

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

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



DISTRIBUTION OF MASONIC LODGES IN THE PHILIPPINES

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

December 1, 1931

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Editorial Section

A Merry Christmas To All!

Charles Dickens—it is a pity that he is so little read now, though he has created most immortal figures in literature—knew how to touch the most intimate fiber of the human heart, and we shall now quote some of the things which he said about the magic of Christmas. You may consider the sentiments and references out of date and place in this age of the radio, cabaret, movie, and sex-appeal story; but words like those uttered by Dickens still send a thrill through some of us old-fashioned folks and make our hearts glow with feelings that have almost become strangers to them. Here are some sentences from the great English author which have a special appeal to us at the present season:

Christmas time! That man must be a misanthrope, indeed, in whose breast something like a jovial spirit is not roused, in whose mind some pleasant association is not awakened by the recurrence of Christmas. There are people who will tell you that Christmas is not what it used to be. Do not select the merriest day of the year for your sad and doleful memories, but draw up your chair nearer to the blazing fire, fill the glass and send 'round the song. Who can be insensible to the outpouring of good feeling, and the honest interchange of affectionate attachment which abound at this season of the year? A Christmas party—we know nothing in that nature more delightful. There seems a magic in the very name of Christmas.

Christmas has become chiefly a feast for the young, the very young; but to the old it is still a season of fond remembrance of times and faces that have vanished and the memory of which is becoming dim and dimmer but is apt to grow bright and warm again on a propitious occasion such as Christmas.

We wish all our readers, young and old, a Merry Christmas, one to be remembered with pleasure in years to come!—L. F.

The December Elections

In the month of December the Lodges of this Grand Jurisdiction will elect officers for the ensuing year. They must choose carefully and well. Fitness for the post and not popularity must be the guiding consideration. There must be no electioneering; but this does not prevent a discussion among the members interested in the welfare of the Lodge of the merits and qualifications of the Brethren in view. The Master and Senior Warden offer, as a rule,

the least difficulties if the officer in the post next below has done his duty during the year and deserves promotion. The Junior Warden promoted or dropped, as the case may be, is generally followed by the Senior Deacon if that officer has come up to expectations during the year. The new Master usually promotes the Junior Deacon unless there is some reason why the occupant of that office should not advance one step towards the Master's chair. In selecting the Junior Deacon, the Master should remember that it is almost a tradition with our Lodges that in doing so, he places the Brother chosen upon the first rung of the ladder to the highest office in the Lodge. Great care should be taken, therefore, not only in electing officers, but also in appointing those considered in line for the ascent towards the East.—L. F.

Rizal Day

It is idle—a great Mason has said—to lament for our dead and eulogize them, unless we emulate and imitate them.

On December 30th of this year it will be thirty-five years that José Rizal, the great Filipino patriot, laid down his life for his people and his convictions. He did not face the firing squad because Spain put the stigma of traitor upon him and ordered him shot in the back. As he awaited the death-dealing volley, he faced the entrance of Manila Bay through which sixteen months later the American squadron was to come and annihilate the naval power of Spain in the Philippine Islands.

Let us not mourn the death of Rizal, let us not eulogize him; but let us imitate him as we are taught to emulate him who rather laid down his life than betray his trust.—L. F.

Don't Forget Them

Don't forget the little tots at the Masonic Ward for Crippled Children of the Mary J. Johnston Memorial Hospital in Tondo this month. A contribution towards their Christmas will be greatly appreciated, and it would not be a bad idea at all to pay your dues to the Hospital for the year 1932—and of course your arrears, if there are any—in order to get them off your mind. Make the check payable to the Masonic Hospital for Crippled Children, Inc., and send it to the Secretary, P. O. Box No. 34, Manila, P. I.

A Good Secretary

At this season of the year, the words of Bro. H. H. Moore, of the *Masonic Home Journal*, contained in the article we copy below sound like good and timely advice to us. A good secretary is a blessing, nay, a necessity, and is almost more necessary than a good Master. Poor excuses for secretaries as there are some, should not be tolerated, and if the Lodge is foolish enough to elect or re-elect such a Brother, the Master should at the first opportunity make use of his right to get rid of the encumbrance. Unfortunately more than one Master, from ignorance or a desire to travel along the line of least resistance, allows the secretary to run not only him, but the Lodge as well. Here is what our Kentucky colleague says of a good secretary:

The Lodge with a good secretary is fortunate enough to be envied by other lodges. The qualifications of a good secretary are numerous. He should be a good scribe, a good reader, quick at understanding the master's orders and prompt to obey them, a good collector, a good accountant, and a faithful paymaster to transfer promptly to the treasurer all funds in his hands. He is patient, kind and accommodating to the members, and regards his position as an office of trust which he is in duty bound to fill to the best of his ability. There are many good secretaries and many more not so good.

Clean House Now

"New brooms sweep clean" is an adage, known all the world over, which comes to our mind as we see the new officers take charge in the several Lodges, full of enthusiasm and the sincere purpose to do their duty. The passivity and obstruction encountered, the urge of outside business and occupations, and indolence and discouragement will wear out a number of these new brooms before their time. But while the enthusiasm is upon them, let them give it free rein, because a good beginning is half the battle won. Let them follow the advice of the Masonic sage of Illinois, our Brother Delmar D. Darrah, given last year in the *Illinois Freemason* to the "new brooms" to which we refer:

Every Lodge should clean house once each year. The proper time to renovate is immediately following the ceremonies of installation. An attempt should be made at this time to collect the dues of all members. Those who are too poor to pay should be excused, while those who can and won't pay should be brought to time through the proper proceedings. It is no use to carry delinquents from year to year, with the hope that they will some day pay up, for they will not. They constitute a class of drones, whose membership is but a menace. A lodge of fifty active members is better than one of a hundred, half of whom are delinquent and inactive. Members should be educated to comply with their Masonic duties in a cheerful and prompt manner. If this were done, even though a little discipline is sometimes necessary, we would have better lodges of Masons.

—L. F.

Dual Membership

Dual membership is a winning cause, Bro. Morcombe, editor of the *Masonic World* of San Francisco, tells us. It is Masonic law in eighteen or twenty Grand Jurisdictions of the United States now and it will probably not take many years before every other Grand Lodge will swing into line. The "one Mason one Lodge" contingent is losing ground rapidly of late, judging by the Proceedings of the Grand Lodges that have been reaching us. As Bro. Morcombe says, "the evils that were imagined as certain to follow dual, or even plural membership, have failed to materialize. There has been no confusion in the records, nor have conflicts of authority developed, as was so confidently predicted by opponents of such privilege." Bro. Wm. C. Rapp, of the *Masonic Chronicler* (Chicago), merely admits that dual membership is "worthy of a fair trial." Bro. Alfred H. Moorhouse, editor of the *Masonic Craftsman* (Boston), considers it desirable. He asks this question: "What are the arguments against dual membership? If they are based on a liberal interpretation of the practice of the Masonic virtues and are not the narrow pleadings of selfish interest

we have yet to hear them." Bro. J. A. Fetterly, editor of the *Masonic Tidings* (Milwaukee), gives as his conclusion that "dual membership is a privilege, neither costly nor complicated, which may be graciously extended by a Grand Lodge to those of its membership who desire to avail themselves of the opportunity thus courteously afforded."

We are pleased to see dual membership make such progress in the United States and are sorry this movement did not occur thirty years ago. The prohibition of dual membership in practically all of the United States has in the course of the last three decades prevented hundreds of splendid, active Masons from joining Lodges in this Grand Jurisdiction during their sojourn in the Philippine Islands, especially at a time when all experienced and active Craftsmen we could get hold of were needed to put Freemasonry on its feet here.—L. F.

Our Title-Page Picture

The picture of Mrs. Herbert Hoover, wife of the President of the United States of America, which graces the title-page of this issue, is a photograph of the large framed picture donated by Service Lodge No. 95, of Manila, to the Masonic Hospital for Crippled Children on November 9th, last, as described on page 134 of this number of the CABLETOW. The presentation picture itself is an enlargement of a photograph dedicated "To the Children of Mary Johnston Hospital, of Manila, with friendly greetings," by the distinguished and charming lady whom it represents. This photograph was donated by Mrs. Hoover at the request of Wor. Bro. B. W. Pittman, Master of Service Lodge. Mrs. Hoover's beauty of countenance is equalled, if not surpassed, by her splendid qualities of heart and soul. She is, and always has been, very active in charity and relief work and the presence of her portrait in the Crippled Children's Ward will be an inspiration to all those who have been and are working so faithfully for the poor little tots in whom our Fraternity is taking a special interest in these Islands.—L. F.

Christmas For The Lepers

Bro. H. H. Steinmetz, President of the Philippine Anti-Leprosy Society, has sent out a call on behalf of the Lepers. He desires all charitably inclined persons to know that in Culion, Cebu, Iloilo, Legaspi, and San Lazaro there are eight thousand men, women and children who, in virtual isolation from the immediate members of their families because of their physical malady, are so spiritually depressed that others must give them the interpretation of the Christmas tide. For the children, our Brethren and their families can give toys, clothing, candies or groceries; for the adults, wearing apparel, magazines, shoes, slippers, soap, foodstuffs, etc. Any donation of money sent will be used to buy special gifts for special needs. The Society will receive or call for any gifts. Notify it at 308 Fernandez Bldg., Calle T. Pinpin or Tel. 2-74-29. There is nothing that will be considered too small for a donation. Act quickly; the gifts must be arranged and packed, so that it is necessary to have all donations in by the twelfth of December.

Most Worshipful Grand Master Going South

We are informed that Most Wor. Bro. W. W. Larkin, our Grand Master, accompanied by Mrs. Larkin, is leaving for the South on the S.S. *Mayon*, for the round trip on that beautiful ship of the Dollar Steamship Line. He will arrive on November 26th at Cebu, where a joint meeting of the Lodges Maktan No. 30 and Tupas No. 62 is to be arranged in his honor. On the 27th, the ship will stop at Zamboanga, where the Brethren of Mount Apo Lodge have been notified of the Grand Master's coming. On the 28th, the *Mayon* will call at Iloilo, where the Brethren of Iloilo Lodge No. 11 and Acacia Lodge No. 78, who had the honor of a visitation from M.W. Bro. Larkin in August, will no doubt be glad to welcome him again. We hope this trip will do our distinguished Brother, whose health has not been of the best lately, a great deal of good.

Editorial Comment and Correspondence

Religious Scruple No Cause for Expulsion

Reviewing the Proceedings of foreign Grand Jurisdictions is a most interesting and fascinating occupation. It has fallen to our lot this year to do this work for the Most Wor. Grand Lodge of the Philippine Islands and we feel that reviewing the fifty odd volumes that we have dispatched so far has been a wonderful experience as it has taught us a great many things that we did not know and has broadened our views in more than one respect.

A few days ago, in reviewing the interesting volume published by the Grand Lodge of F. & A. M. of Florida this year, we ran across a decision rendered by M. W. Bro. Wallace R. Cheves, Grand Master, and approved by the Grand Lodge. Cases like the one covered by this decision are apt to arise from time to time in a country like the Philippine Islands where the majority of the people are of a religion the priesthood of which is hostile to the Masonic Order, and for this reason we thought the decision mentioned, which to us seems to breathe a lofty Masonic spirit, would be interesting to our readers, and we copy it here—under in full, without further comment, in the language in which the Grand Master of Florida reported it to the Grand Lodge:

Question No. 12.—By the Worshipful Master of Brown Lodge No. 51: Please note the enclosed letter and advise me what to do.

The letter enclosed was a letter reciting the writer's religious conviction that Masonry was in opposition to God; and to the language and teachings of the Bible; that the writer could not conscientiously remain affiliated with same; that he was not any longer a Mason in his heart; cited portions of the Bible which he claimed sustained his present belief; and requested that he be expelled from the Lodge in order that he might thereby be separated from Masonry. An exact copy of the letter will be read in connection with this report and will be transmitted to the Committee on Masonic Jurisprudence.

Answer:—This man was laboring under a strong religious conviction—almost, if not quite, an obsession.

He affiliated with a religious sect which proscribes Freemasonry as an institution not in harmony with the tenets of the Bible, and the Christian religion, and therefore in error.

He did not want a dimit, because that would still leave him a Mason, though unaffiliated—he had made a public confession, renouncing and abjuring all sin, including his Masonic sin, and he wanted to wipe off all old scores—he was willing to suffer the stigma of expulsion from the Masonic Fraternity to cleanse himself—he did not indict Masonry as being immoral or iniquitous, but in religious error.

His was a religious scruple, and Masonry respects religious scruples, in men of whatever country, sect or opinion—that is one of our most potential Landmarks!

To have expelled him, as he requested, yea! demanded, would have been cruel and intolerant, and unworthy of the best Masonic thought and practice.

I therefore ordered the Worshipful Master to have this man's letter read in open Lodge, and spread upon the minutes, and to enter the following order on the minutes of the Lodge:

"Brethren, you have heard Brother Bill Thrift's demand that he be expelled from Masonry, citing a religious conviction as the cause prompting the demand.

"Our Most Worshipful Grand Master rules that there is no law, of this Grand Jurisdiction, to expel a member for a religious scruple, and directs that the following order, dismissing the said Bill Thrift from Masonry, be entered on the minutes of our Lodge, to-wit:

"By order of Most Worshipful Wallace R. Cheves, Grand Master of Masons in Florida, one Bill Thrift, at his own request, is hereby dismissed from Masonry, without standing, and without recourse, and his name is ordered stricken from the roll of membership of Brown Lodge No. 51, and the Grand Secretary be notified of this action."

A Great Gain

Under the title "Profession and Practice Far Apart," Bro. Jos. E. Morcombe, in the August number of *The Masonic World* (San Francisco, Calif.), compares the modern and past generations as follows:

I do not think that men and women of today put profession and practice farther apart, whether of carelessness or set purpose, than did

those of a generation, a century or a millennium ago. Even in the "good old days" respectability was largely a matter of holding to the conventions; the people were kept back from open wickedness by pressure of public opinion. Then, as now, "there were some who feared the Lord, but more feared Mrs. Grundy."

One might be convinced by wailings heard that the generation is headed for perdition, without hope of stay or turning. We are told the morality of a recent past is forgotten or spurned outright; that the imperatives of law and gospel lost their force, and that the fate of Sodom and Gomorrah looms above the horizon of time. But if, as a corrective, one reads with care the pages of the past, he finds that the sins of the fathers differed little from those of the children. Even in the vaunted "ages of faith," and at such time as the high idealism of chivalry flourished and was given ardent lip-service by the good and great, there was about the same acquiescence with orthodox preaching, and ascant attention to pious practice in the daily life. The gallant knights who vowed their swords to the extirpation of heathendom, succor of the distressed and protection of womanhood, would in reality match to poor advantage alongside the plain men we know. We read in the chronicles that at a gathering of those doughty old champions of virtue, 'there were three who loved their neighbors' wives and one who loved his own.' A modern weekend party would not be likely to show a larger proportion of offenders against the primary social moralities.

We are sure the accusation that "the modern generation is going to the dogs" was already voiced in the good old days when humanity inhabited caves and used implements of flint and bone. There is one good thing that we can say of our modern youths: there is much less hypocrisy among them than there was among those of the past. And to us that is a wonderful gain!

Getting Out of Freemasonry

We think there is a great deal of truth in what our good Brother Delmar D. Darrah, of the *Illinois Freemason*, has to say on the present exodus of men from Freemasonry:

It is true that there are a lot of men going out of Freemasonry at the present time. Many are dimitting, and many are being suspended, and the reason that all of these individuals are leaving the fraternity is that they went into it looking for something that wasn't there. Now it is a proven fact that Masonry has no appeal to the great majority. Men who like ethical and cultural things, men who seek a high idealism in life are going to stay in the fraternity, but the man who wants to be amused and entertained and who wants other benefits to himself is going to withdraw simply because he finds himself out of place in the fraternity.

Christmas Bells

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men.

Then pealed the bells more loud and deep,
"God is not dead; nor does he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

—Longfellow.

Arts, Parts and Points

In Masonic phrase, "arts, parts, and points of the mysteries of Freemasonry," "arts," means the knowledge of things made known, "parts," the degrees into which Masonry is divided, and "points," the rules and usages. Oliver explains the meaning of the word "parts" by telling us that it was "an old word for degrees or lectures." Phillips' "New World of Words" defines "points" as "a head or chief matter." It is in this case that we speak of points of Masonry.—*Virginia Masonic Journal*.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Rafael Araujo (13), Heraclio T. Mangay (16), and Robert Key (80) to act as Grand Lodge Committee for Visiting the Sick during the month of December, 1931.

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

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 26, 1932, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary.*

Manila, P. I., Dec. 1, 1931.

Voting at the Grand Lodge Communication

On January 26, 1932, the Grand Lodge of the Philippine Islands will meet in Manila to hold its 20th Annual Communication, and one of the important duties of the representatives of the Lodges of this Grand Jurisdiction gathered on that occasion will be to elect seven officers for the ensuing Masonic Year, namely, the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, and Senior Grand Lecturer. Before the election paragraph 20-A of the Grand Lodge Constitution, prohibiting electioneering for office in the Grand Lodge, is read, and also the regulations governing voting. As many members are unfamiliar with these regulations and may not grasp all the provisions they contain at the first reading, there is liable to be confusion, and in order to minimize this, we shall reproduce the regulations governing voting in Grand Lodge, recommending a careful reading of the same. They are as follows:

Regulations Governing Voting for the Elective Grand Officers

Each Lodge has three votes, one for the Master, one for the Senior Warden, and one for the Junior Warden. If one of these officers be absent, the ranking officer present shall vote two votes, his own and one for the absent officer. If two of these officers be absent, the officer present shall vote all three votes. If no officers be present, a duly qualified representative may cast the three votes. In all cases separate slips of paper should be used, one name only on each slip.

Each member present entitled to a vote or votes, must cast this vote or votes himself; voting cannot be done by proxy.

Past Masters of a Lodge who are not holding office in the Grand Lodge, or voting otherwise, have collectively one vote.

Each Grand Lodge officer present, whether elected or appointed, and each past Grand Lodge officer present has one vote as such, but can vote only one vote, unless he be a present Master or Warden of a Lodge. The only exception to this is the Grand Tyler, who has no vote as such.

Examples:

Two officers of a Lodge, Senior and Junior Wardens, are present; the Senior Warden casts two votes, one for the Master and one for himself; the Junior Warden votes for himself. Similarly, the Master and one of the

Wardens are present; the Master votes for himself and the absent Warden; the Warden present votes for himself. The Master, or one Warden, only, is present; he casts all three votes for the Lodge. No officers attend the Communication, but there is present a duly qualified representative; he casts all three votes for the Lodge.

One Past Master, not a present or past Grand Lodge officer, is present; he has one vote. Two or more Past Masters of a Lodge, no one of whom is a Grand Lodge officer, are present; they have only one vote altogether. Four Past Masters are present, one of whom is a Grand Lodge officer; the latter may vote only as a Grand Lodge officer, the other three voting the collective Past-Master's vote of one vote.

A Grand Lodge officer, who is at the same time a Master or a Warden of a Lodge, is present; he may cast one vote as a Grand Lodge officer, and a second vote as a Master or Warden.

A Past Master, who is at the same time an officer or past officer of the Grand Lodge, is present; he has only one vote.

A Past Master, who is at the same time a Master or Warden of a Lodge, as well as a Grand Lodge officer, is the only officer of his Lodge present; he may cast one vote as a Grand Lodge officer, and the three votes to which his Lodge is entitled, but can not vote as a Past Master.

An officer of the Grand Lodge is present, who is also the duly qualified representative of a Lodge; he may cast one vote as a Grand Lodge officer, and also the three votes to which the Lodge he represents is entitled.

A representative can not cast the Past-Master vote.

Stated Meetings of Manila Lodges

December 7 (Second Monday).—Southern Cross No. 6, Masonic 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.

December 17 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.

December 18 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

December 19 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High-Twelve No. 82, Masonic Temple.

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

January 2 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

January 4 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

January 5 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

January 6 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

January 7 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Menciús No. 93, Masonic Temple.

January 8 (Second Friday).—Dapitan No. 21, Plaridel Temple.

January 9 (Second Saturday).—Biak-Na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

Freemasonry is based on the spiritual and is only developed as the mind expands, strengthens and becomes fully ripe for new and enlarged enjoyments to be found in the hidden recesses and intricacies of thought. It appeals to and captivates the inner man, furnishes food for reflection and study, charms and enriches men to attach themselves to it in all climes and countries, and among people of all nations where there exists that advanced sentiment which we term civilization.—*Henry Willis, Grand Master, Quebec.*

Pieces of Architecture

A Mason's Sixth Sense

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

We may see God in the glory of the firmament unfurled
When the night has wrapped the sable of her soul about
the world;

We may see Him when the sunrise folds the firmament
away,
Re-creating earth and earth things in the miracle of day.

We may hear God in the thunders when the angry seas
awake
At the challenge of the tempest and their rocky margins
quake;

We may hear Him in the whisp'rings that pervade the leafy
wood;

We may hear Him in the silence of the sandy solitude.

We may feel God in the firmness of the everlasting hills;
We may feel Him in the softest dew the ev'ning air distils;
We may feel Him in the rapture rare that lures life's hap-
piest breath;

We feel Him in the sentry pain that guards the rim of death.

We may smell God when the plumbtree breathes her wel-
come to the spring;
And the wildrose bush and lilac tree their brimming censers
swing;

We may smell Him in the pungent herbs down where the
garden ends;

We may smell Him in the savor of the food we eat with
friends.

We may taste God in the relish of the goodly fruits that
grow

Down the green, familiar valleys where the friendly rivers
flow;

We may taste Him in the sweetness that the dripping hives
let fall;

We may taste him in the bitter draught of wormwood and
of gall.

But we know God by that subtle sense that stirs in human
hearts

At the healing of a hand-clasp, at the hope a smile imparts;
We discern Him by the witness of the spirit which we read
With unerring inspiration in the friendly word and deed.

Arise Ye Sons of God!

By Arthur Davidson, Lincoln Lodge No. 34, F. & A. M.

Arise ye sons of God! Break away the fetters that have
held man in utter darkness throughout the ages. We are
brothers of HIM who died on Calvary,—that the Souls of
men might be free.

His life was a life of giving and forgiving, and the ful-
fillment of the Divine Law. Every child that enters this
life, enters it as free as the Christ Child. "God made man
in his own image", and in His Image and likeness does man
enter this life on earth. It is after birth through his obser-
vation and experiences of the unreal, greed, selfishness,
jealousy, prejudice, fear, cowardice, and hatred that he
begins to reflect the unreal and becomes a victim of the
bondage that enslaves all mankind. All are man-made,
abnormal, worldly expressions which are so much in evi-
dence everywhere, and have caused man great suffering

and grief throughout these perilous ages.

The challenge is:—Why do we permit these conditions
to exist when we know they are the cause of all our suffer-
ing? Are we content to drift along through life on a level
with the common beast, or are we going to give the Christ
Child within ourselves a chance of unfoldment and ex-
pression?

To what lofty heights, I wonder, would we be elevated
if all the vast amount of energy and time that is thrown
away in utter waste should be utilized and devoted to the
higher realm of thought, with unity of expression for greater
good and perfection? Is it not worthy of our serious con-
sideration?

It has been wisely said by the ancients that man must
first pass through the lower elements or channels of life
before he can pass into that higher realm of being; that he
must first pass through darkness before he will be able to
appreciate or understand light.

In other words, life is that slow process of development,
growth, or progression toward perfection. But what is
progress? There is an old adage, "The darkest night the
world has ever known did not put out the stars." There is
a tremendous philosophy in that single sentence. In it is
the essence of all the progress which mankind has made,—
and it is a brave line. It speaks the faith of the almost
futile hope of those Souls who stumble and fall, and get
up again and go on leading the world forward. We cannot
help despair at times, but we can remember the promise of
the stars and arise and wade out of the bog. The race
must rise together or together it will inevitably fall to
oblivion. It is claimed by many of the learned of our
present age that never before in the spread of time have
such uptodate and progressive people existed upon the
globe. If this be true, there is pity, then, for the ancients
who knew nothing of the marvels of the twentieth century,—
this ultra modern age.

We should not consider progress as being in the world,
but as being in man. Growth should not be considered as
in the time that passes, but in the man that improves during
that time. How many of the great problems that confront
humanity have we really solved? We only progress to the
degree that we increase in integrity, constructiveness, and
well-being. The well-being of one individual depends
entirely upon the well-being of all of God's children, and
that which is the greatest good to the greatest number must
always be accepted as the greatest good. True progress is
measured by the development of the heart and the mind.
We all know when true progress has been achieved for with
it comes complete understanding. Progress, then, should
not be measured by worldly power or wealth, but should be
considered as man's advancement along those vital phases
that promote greater good among men; greater well-
being and happiness, and life eternal.

The keywords are:—Wholeness, completeness, and per-
fection since we know that all of man's achievements and
true progress is toward perfection. What a vast power
there is to be found in those three words! Let us seek the
chamber of reflection and meditate upon the harmony
and greatness that these three words possess. Then let us
give wings to our thoughts and express ourselves with all
our resources for the things that will bring greater good to
all mankind. In those three words can be found new stand-
ards of human relationship, devoid of oppression in any
form, with real cooperation of all the parts of society to
the service of the common good and welfare of all. In those
three words we find temperance, self-control, and unselfish-
ness and forces and resources which will promote the beau-
tification of the world and the perfection of man.

These concepts, or visions of progress, have come to us
from those ancient times which we call barbaric. Then, as
now, men longed for and sought after better things and a
fuller degree of accomplishment. Progress, then, is but an
empty word until it is manifested in the world of affairs.

through a system of honest weights and measures, and unselfish service for the common good.

Indeed, we are living in a marvelous age! We have advanced far into the field of art, literature, the sciences, music, drama, industry, and government, but all this we have and hold, and enjoy, is but a faint expression and showing compared to what lies beyond. Many of the finer forces of life whose shores we are just skimming, give us but faint expression just now of their unfathomed possibilities. Wonderful, and vast unexplored fields of endeavor lie beyond in the far reaches of the universe. Vast regions that have not as yet been traversed by the thoughts of man. We are emerging in our evolution from a stage of crude-creating into an age of Divine Expression and Creating.

Man has searched everywhere in his quest for the answer of the true expression of life,—except within his own Temple. He will find the answer within. The answer is so simple that a babe in its mother's arms recognizes and expresses it. LOVE! Divine Love! Due reverence to Deity and all living creatures, and, adherence to the Divine Law which is over all and which none can escape. It is supreme. It is the will and Divine Providence of the Great Architect. When we come to recognize this law, and obey it, we shall have found the answer, and, truly, then, we will be treading on the fringe of a NEW AGE, with peace among men on earth, and the whole universe glorified.

Of Past Masters

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

Every symbolic Lodge has a right to expect much from its Past Masters and that expectation is not usually disappointed. The honor which a Lodge confers on a brother when it permits him to serve it as Master is one that merits from him a continuing obligation to give the Lodge the benefit of all experience gained from presiding the East. The term "Past Master" is commonly taken to mean merely a brother who has served a term as a Master of a Lodge. As a matter of Masonic tradition and practice, however, the term means a Brother on whom the degree of Past Master has been conferred. In some jurisdictions the degree is conferred upon every brother elected Master of his Lodge at the time of his election, for the first time. The practice in this connection is, or, at any rate was formerly in England, to convene a Lodge of Past Masters consisting of not less than three, whereupon all except the Past Masters retired while the degree was conferred upon the newly elected Master. This degree included instructions in the duties of a Master of a Lodge, such as the manner of conducting various Masonic ceremonies such as installations, processions, laying of corner stones, the conducting of funerals and similar duties which fall to the lot of a Master. It seems that the degree evolved from a very early practice of employing an esoteric ceremony at the installation of a Master. This practice is said to date from soon after the Masonic revival marked by the forming of the first Grand Lodge of England in 1717. Some traces of it are discerned from records as far back as 1723. A part of that ancient ceremony seems to have been for the outgoing Master to communicate to his successor various matters relating to the Master's office, including certain modes of recognition. In the course of time there grew out of the practice a separate degree which, Dr. Mackey says, in his Masonic Encyclopedia, is still conferred by some symbolic Lodges.

At the present time this degree forms a part of Royal Arch Masonry as practiced under the American Rite. Some writers point out the fact that the degree of Past Master has no historical relation to the other degrees of the Royal Arch Chapter and explain this rather incongruous circumstance by the fact that the degree of Past Master is properly

a part of Symbolic Masonry and does not belong to Capitular Masonry. These writers maintain that the degree formerly was not conferred upon any Brother who had not been elected to preside over a Lodge. The present practice of Capitular Masonry under the American Rite of conferring the Past Master degree grew out of a practice observed by Capitular Masonry, when it was under the government of Symbolic Lodges in which the degree of Past Master was always conferred, of allowing no one to be exalted to the Royal Arch degree who had not actually presided in a Lodge as Master. That meant, of course, that such a one had also received the degree of Past Master, as that was conferred on him at the time of his election to preside over his Lodge. When the time came that Royal Arch Masonry was separated from Symbolic Masonry, it was not deemed advisable to abolish the requirement that every candidate exalted should first be a Past Master. To obviate a discontinuance of the requirement, the practice was devised of conferring the degree of Past Master on every candidate for the degree of Royal Arch whether he had actually presided in a Lodge or not. This expedient was abolished by the English Constitution of 1826, but it has continued in vogue under the American Rite. The English Chapters seem to have discontinued the practice, also, of requiring that all who are exalted to the Royal Arch degree must first be Past Masters.

In the United States, in many quarters there is much debate on the question as to whether the degree of Past Master properly belongs under the jurisdiction of Symbolic Masonry or under that of the Royal Arch. Historically and logically the degree seems to belong in the Symbolic Lodges and it seems to have got over to Capitular Masonry as a matter of expediency. Whether or not the degree has added anything to Royal Arch Masonry, there is a fairly general feeling that its transfer has left Symbolic Masonry poorer. In Capitular Masonry, the Past Master degree can never be more than an appendage. It certainly adds less to the Chapter degrees than it takes away from the Symbolic degrees. In the Blue Lodges, the Past Masters form a distinct group. In Capitular Masonry the fact that a Brother is a Past Master means no more than that he is an Entered Apprentice. In the Blue Lodges something like the Past Master's degree is needed to tie up more compactly to each other and to the Lodge, that group which represents a definite and distinctive administrative experience.

The feeling that the Past Masters of a Lodge should have recognition as a group is manifested in a variety of ways since the practice of uniting them in a degree has faded into disuse in Symbolic Masonry, to give rise to a less substantial counterpart in Royal Arch Masonry. For one thing, Past Masters are admitted to seats in many Grand Lodges. In some jurisdictions the privilege is claimed as a right inherent in Past Masters, but in most Grand Jurisdictions it is held that Past Masters obtain their seats merely by courtesy. In practically all jurisdictions, however, the Past Master has a distinctive jewel. Under the American Rite, that jewel consists of a pair of compasses extended to sixty degrees on a fourth part of a circle, with a sun in the center. In England, at present, the Past Master's jewel is represented by the square with the forty-seventh problem of Euclid cut on a silver plate suspended within the square.

No Master of a Lodge has discharged his duty by merely pointing out the way to the initiate. Unless he has traveled that road himself and is a living example of its precepts, his influence for moral and spiritual development, to a great extent, is nullified. When it can be said of a Past Master that he has exercised a function and fulfilled a mission, it is the highest tribute that can be paid a man.—*Committee on Condition of Masonry, Saskatchewan.*

Masonic Fiction

The Message

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

I met the "Three Musketeers" first in 1903, when they were initiated together in old Manila Lodge, housed at that time in rather cramped quarters in the Walled City. Like many of us, they had served in the United States army during the strenuous days of the Philippine Insurrection and had, after the pacification of the Islands, remained in the country as civilians. We had fastened the sobriquet of the "Three Musketeers" on them because they were inseparable and there was no mistaking them for "carpet-baggers," as we ex-soldiers used to call civilian employees who came to the Islands after the fighting was over.

John Arndt, the most striking of the trio, was above medium height. His fine, intellectual face was made particularly fascinating by a pair of large blue eyes which seemed always fixed on some point in the distance. Most women felt greatly attracted towards the quiet man with the ascetic features; but he was not known ever to have had a love affair and treated the ladies whom he met with exquisite, but somewhat cool and distant courtesy.

Harold Bennington was a different type of man. Not quite so tall as Arndt, he was athletic, with dark hair and gray eyes, handsome and admirably built. He looked more like a man of action than Arndt, who gave the impression of being a visionary and dreamer. More disposed to associate with the fair sex, he was, like Arndt, not known ever to have had any kind of love affair.

Ericsson, the third, was a tall man, with red hair and brown eyes and a freckled, rather plain face. He was an ardent admirer of Arndt whom, like Bennington, he attempted to emulate, though with less success. There was a rumor of a *liaison* of Ericsson's with a pretty *mestiza* during an absence of Arndt and Bennington in Tibet, some time before Arndt's death.

The three friends died within a year. First Arndt succumbed to an attack of pneumonia, then Bennington was killed by an automobile, and shortly after that, Ericsson committed suicide.

I was Master of the Lodge at the time of Ericsson's death and immediately upon receiving the news, I went to his room in the Walled City to take charge of his effects. As I entered, the Spanish landlord handed me a thick envelope addressed to me which he had found on the dead man's writing desk.

Ericsson had not attended Lodge for some time, and as we lived in different parts of the city and moved in different circles, I had not seen much of him during the months preceding his death. His suicide had come as a great shock to me, and I opened the envelope he had left for me with eager hands as I was sure its contents would clear up many points regarding which I was in the dark. But I was not prepared for the revelations made by my friend in the documents which the envelope contained.

I read the papers over twice or three times, and after reflecting for a while, I determined that Ericsson's remains should be buried with masonic honors although he had died by his own hands.

I shall now reproduce the letter and papers left by Percy Ericsson, with certain omissions and alterations that I consider necessary to protect the good name and peace of mind of certain persons who are still living. Over twenty years have passed since Ericsson's death and the principal actors in the drama have all died.

The papers contained in the envelope of which I have spoken consisted of a letter in Ericsson's cramped handwriting, and a number of sheets of different size and texture

the writing on which was in a firm, though at time almost illegible hand that was not Ericsson's.

Ericsson's letter read as follows:

Manila, P. I.,.....

Dear Friend and Brother:

When you read these lines I shall be in that undiscovered country from whose bourn no traveler returns. It matters little to me what becomes of the empty husk that I leave behind; but since you, as Master of the Lodge, will have to decide whether or not my body may be consigned to Mother Earth with Masonic honors, I am writing you this letter. I have always admired you for the great charity with which you judge your fellow-beings; but I am sure that the record of treachery which I shall now unfold to you will fill you with such horror that you would consign my remains to the potter's field if you could, like those of the man who betrayed his master with a kiss.

You knew and loved John Arndt and Harold Bennington. I remember that you acted as senior deacon the night we three were initiated, and you might have become the d'Arctagnan of our aggregation if your marriage to that splendid woman, your wife, had not disqualified you. I shall now relate to you how we three became such close friends:

Arndt and Bennington were telegraph operators in a town in the Middle West in the spring of 1898, and I was clerk in a bank in the same place. When war with Spain was imminent, we three enlisted in the 22nd U. S. Infantry. We went to Cuba with the regiment and took part in the battle of Santiago. Early in the fight I was wounded seriously. It was Bennington who, braving the Spanish shells and bullets, carried me to safety. At the hospital that night the surgeons had about given me up when Arndt came in to see me. I shall never forget the great boon that his presence was to me. They told me afterwards that in my delirium I took him for Christ and kept gazing at him with happiness written on my face. My convalescence was astonishingly rapid, and the men who were with me in the hospital ascribed this entirely to Arndt's visits. He was even then reputed to have supernatural gifts and powers.

The old 22nd wrote a glorious page of history in Cuba. We three stayed with the regiment after the Cuban campaign and went to the Philippines with it when the Insurrection broke out there in February 1899. We marched north with Lawton, and it was there that a Signal Corps sergeant, two privates of the 22nd, and we three, while busy repairing a provisional telegraph line in the brush, ran into a big swarm of bees. The vicious insects were about our ears like a black cloud, and in our agony we ran towards the river, throwing away our arms and equipment. When we arrived at the river bank, we jumped into the cooling water and drifted downstream, clouds of angry bees still swarming above us. At last our tormentors left us and we crawled out on the opposite bank. Our faces and bare arms were swollen and painful. To add to our distress, a small party of insurgents appeared on the other side of the river. They were evidently looking for us, but had lost our trail. As they were preparing to cross the river and we were practically unarmed, having only one revolver left between us, we slipped into the bushes and went towards the hills, following the course of one of the tributaries of the river. Bennington's eyes were swollen shut and I had to lead him. Night came. The moon was very bright and we found a good camping place near where the river, or rather creek, formed a deep, wide pool. We were hungry and tired. About midnight, the Signal Corps sergeant, who was delirious, plunged into the pool for relief. He had not been in the water five minutes when we heard an agonized scream. We rushed to the bank and found the sergeant gone. Bennington was about to dive into the water when Arndt stopped him.

"Don't, Harry, if you value your life. There is blood on the water. A crocodile has pulled the sergeant under and he is beyond mortal aid now."

We turned away and lay down again, shivering in spite of our swollen, burning faces and arms.

At dawn we held a council of war. We were only four now. One of the privates was also missing. We learned later that he had become separated from the party at the beginning and had been stung to death by the bees. His body was found in a ravine by the Macabebe scouts who were sent out to look for the missing detail. The remaining private was Johnson, a boastful, profane Bowery product who had a knack for getting into trouble.

Arndt's proposal that we continue on our way towards the mountains until we were sure that we were rid of our pursuers did not find favor with Johnson. He protested that he must get something to eat before he was going on, and that he intended to look for "chow" where the dog was that we then heard bark somewhere in the distance. Arndt shook his head.

"Look here, Johnson," he said, quietly. "Our pursuers are still on our trail and we must get rid of them before we can do any foraging. I am sure we shall find guavas or other fruit as we go on. Our safety is in the mountains for the present; in a few days, when the rest of the troops have come up from the south and American detachments will be marching up and down the wagon road, we can venture out into the open."

The New Yorker demurred; he wanted his breakfast, he said. Then Bennington rose; he had just been applying wet, cooling clay to his swollen face.

"Arndt," Bennington said; "I want you to take command. I may rank you; but you are the proper man to lead in a scrape like this. You have the brains and something more, I don't know what, and are best able to get us out of this mess. I can't see very well yet, but, Private Johnson, I can see well enough to pound your ugly mug to pieces if you don't close that trap of yours! Remember that Corporal Arndt is in command, and don't forget, either, that Sergeant Bennington, though he is on sick report, still has two good strong fists."

This was the only kind of language Johnson could understand. Without uttering another word, he followed us along the narrow trail on which we traveled towards the mountains. This path, alternately dipping into ravines and ascending ridges, took us through the foot-hills towards the majestic ranges before us.

For a while the barking of the dog continued; evidently he was with some one who was following the same trail as we were. I kept listening anxiously and was much relieved when, after some time, the barking became fainter. Panting from the exertion, we gladly welcomed the signal to halt, given by Arndt, who was in the lead, by raising his right hand.

"It was about time, John," I said. "I am exhausted. A forced march on an empty stomach isn't what it is cracked up to be."

Johnson, mopping his forehead, turned to Arndt and snarled: "Well, where are your guavas?"

Arndt smiled indulgently. "Look about you," he said. In fact, we had stopped close to two or three trees laden with luscious ripe guavas. We ate and filled our pockets. Arndt was listening intently; he hardly ate at all.

"The pursuit has ceased," he said, finally; "evidently the insurgents are afraid to go too far from their base of operations and supply. But we must be on the guard against enemies ahead of us; there are people in these forests whose hand is against all men."

"How in the h— do you know?" growled Johnson, "most of those mountain people are harmless—that's what that Macabebe sergeant said, anyway."

"Most of them, but not all," Arndt replied, unruffled. He was about to turn away when, suddenly, he seemed to see something beyond the New Yorker. His luminous blue eyes became fixed and he continued to gaze into the distance. Johnson, unable to stand the tension, uttered a curse.

"Why don't you speak, corporal? What are you staring at? D— it, say something or I'll take a poke at you!"

Arndt smiled, sadly. "I won't take this up, Johnson," he said. "You are near the end of your trail now while we other three still have some way to travel on this earth. Keep your peace, man, keep your peace. And now let us be going; we are fairly high up in the mountains, but we must go still farther."

Johnson had become quite pale when Arndt was speaking to him, then he shrugged his shoulders. "Crazy as a loon," he muttered. "That guy gives me the shivers. I guess I'll shake the whole outfit of you as soon as I can. I ain't going to starve to death."

A threatening look from Bennington made him keep his peace.

In a small ravine we quit the trail, because Arndt said it was safer to do so. We followed the bed of a water-course; it was rough traveling for a while. The perspiration was pouring down from our faces, thorns were tugging at our clothes and tearing them, and horrid land leeches fastened themselves to our faces and hands. Johnson kept cursing under his breath. I felt like it, too, but followed the example of my friends, who bore these hardships serenely.

At noon we rested in a place where there was an abundance of fruit of a kind which Johnson pronounced good to eat. After a short rest we continued our climb. We now observed that there was much more game: several times deer bounded across our path, wild pigs scuttled away, and there was an abundance of wood doves and other birds. Bennington killed several doves with stones; he was a wonder. We were now high up in the mountains and the air was quite cool. Stands of pines were visible ahead of us.

It must have been about 5 o'clock when we reached a clearing and stopped. In front of us smoke was rising. We cautiously approached and saw a dark object like a chimney, with smoke coming out of it, sticking out of the ground. I was puzzled. Bennington, who had crept forward, returned, with a laugh on his face.

"Do you know what it is?" he said. "Evidently lightning has struck one of these pines and set it on fire, and the stump is still smouldering, with all the resin that is in it. Now we have fire and can roast our doves. Fill your canteens over there at that creek, fellows, and pluck those birds; I am going to get us some more chow."

True to his promise, Bennington returned half an hour later with a young pig. Johnson was elated.

"I used to be a barbecue artist and I'll show you guys what a fellow who knows can do with a young pig," he said. "D— the luck to h—, there is no salt and no pepper and no nothing; but it 'll taste good just the same."

"How about mounting guard to-night?" I asked Arndt, after we had finished two thirds of our roast pork, though Arndt had not touched a morsel.

"There will not be any need of that," said Arndt. "These mountain people don't move around after dark, and from the abundance of game in this vicinity I conclude that they avoid this place. We are tired and in need of all the sleep we can get."

It was a cold night, but we slept well in spite of all.

At dawn the next morning I woke up with a start; Bennington had hold of my arm and was shaking me. There was an expression of excitement and anger on his haggard, unshaven face.

"Johnson is gone!" he informed me. "And the cuss took my revolver and belt which were lying by my side. We are weaponless now."

Arndt had awoke and was sitting up, rubbing his eyes. "So Johnson is gone," he mused. "I expected him to do it."

Bennington exclaimed, disgustedly: "He has not only stolen my pistol, but also our little store of pork and guavas. May it . . ."

He did not complete his imprecation. From somewhere down the mountain, a piercing shriek rang out, then there was silence.

Our faces looked ghastly as we stared at each other in the gray, chill light of the morning. Again our nerves were shaken by the death cry of a man, a comrade, worthless though he might have been. At last Arndt said, gently:

"It was his *kharma* to die by violence. He is out of all trouble now, while we are evidently cut off from retreat. This place, this hillside here, is probably *taboo*. We are safe as long as we remain here; but beyond the limits of this place death lurks for us. All we can do is wait patiently for our chance to escape, which will come."

Bennington got up. "Look here, John," he said, "Johnson was a bad egg and all that, but just the same I am going down to see what has become of him. You two stay here."

I was about to protest, but Arndt raised his hand.

"Never mind, Ericsson," he said; "Bennington can take care of himself."

With the stealthy movements of an Indian on the war-path, Bennington crept along the bushes on the side of the clearing and soon disappeared from sight. An hour later he suddenly stepped out of the thicket near where we two were sitting, as noiselessly as he had gone. He looked pale and dishevelled. Without saying a word, he sat down on a stone and stared in front of him.

"Did you find him?" I asked, finally.

Bennington looked at me with dull eyes, then he said: "I did, but his head was gone. And I saw them who got it, though they did not see me. They have spears, bows and arrows and are camped there, evidently waiting for us."

Arnold nodded. "It is just as I thought," he said. "This hillside here is either sacred or accursed to those headhunters and we are safe as long as we don't pass the dead line. We shall do so, however, when the time comes. Until then I propose that we make the best of the situation."

Arndt had not thrown away his haversack when we were running away from the bees, and that afternoon he painstakingly dried the pages of a water-soaked book which he had taken from it. While he was thus engaged, Bennington stalked a young deer higher up on the hill and killed it with a stone. I gathered a supply of fruit and firewood in the meantime.

Arndt acted as if we did not exist. He read most of the afternoon or sat motionless, with his legs crossed, looking into the distance. It was uncanny to watch him sit there for hours without moving an eyelid.

To pass away the time, Bennington and I practised sending messages by the Morse alphabet which I had learned

as a boy. We stationed ourselves on the hillside, some distance away from each other, and tapped out the messages on dry, hollow canes which stood there. I was very poor at receiving to begin with, but I was an apt student and later I became quite proficient.

The night was not so cold, perhaps because we slept under covers we had made of tree-bark and did not feel it. We did not light a fire, on account of the watchers at the bottom of the hill.

Next morning I asked Arndt what the program was for the day.

"The same as yesterday," he said, with his inscrutable smile. "We must be patient. As soon as conditions are favorable for making our escape, we shall go. All I ask of you is to trust me implicitly. Will you do that?"

I told him I would and did not ask any more questions after that. Bennington and I spent part of that day sending and receiving messages, while Arndt read and sat in silence. At the foot of the hill we could see a spiral of smoke curl up; it came from near the place where Johnson had met his doom. Bennington looked at it gloomily.

"They are still waiting for us, the fellows who cut off a man's head," he said. "As far as I can see, that path there is the only way to get out of here. There are precipices and impenetrable forest on all sides of us. Come on, Percy, let us hunt birds' eggs."

We had the life scared out of us twice by huge pythons that day. In the evening we heard the booming of a gong at the foot of the mountain where our enemies were waiting. It made me shiver.

"Won't they get tired of waiting for us and come up and get us?" I asked Arndt.

He shook his head.

"Don't fear, Ericsson," he said. "They are probably 'making medicine' as the Indians of the Plains call it. They know that sooner or later we shall try to make our escape and they expect to take three heads when we do."

Several days passed in this manner. We lived on edible roots, fruit, and the roasted flesh of game of all sorts. Arndt abandoned his studies of Buddhism and his attitude of silence and contemplation, and for hours we lay at his feet in the shadow of a giant tree, while he expounded to us the beauties of the Noble Eightfold Path which leads to peace, to insight, to the higher wisdom, to Nirvana.

In the trenches before Santiago, Arndt used to read in one of Rhys Davids' works which he had somehow smuggled through, with his back propped against the parapet, while the Mauser bullets were zipping and whining overhead. On that lonely hill-side in Luzon he was talking of the origin of suffering and the passing away of pain to two ragged soldiers, while a mile away a band of blood-thirsty pagans was waiting to cut off our heads.

But I fear I am going into details that don't interest you. To make a long story short, we stayed on that mountain-side over a week. Then, one afternoon, after having sat as if in a trance for hours, Arndt rose.

(To be concluded in the next number)



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By Our Grand Master

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From a recent speech by M. W. Bro. W. W. Larkin, Grand Master

During the past few months my heart has been full of sadness and sorrow as a result of the many cases of distressed widows and orphans which have been brought to my attention, and tonight I am going to speak very frankly about Masonry and Masons, even tho what I may say may not be applicable to any of the Brethren that are here present. Some of my statements may appear to be harsh and brutal, but if so, they are only intended for those who may feel the justice of my criticisms. If the feelings of any Brother are hurt by anything which I may say, it only indicates that the criticism is deserved, and that the Brother so hurt has been negligent in his duty as a man and as a mason.

I am going to preface my remarks by reminding you that one important duty which you owe to the fraternity is to be careful how you vote, and to vote for the good of the order.

Statistics show that for every hundred men who are physically sound at the age of twenty-five, at sixty-five—

- 36 are dead
- 54 are dependent
- 5 are working for a living
- 4 are living on incomes
- 1 is rich

Now if Masonry is to be considered as a benevolent organization, these figures tell us that we may be called upon to support more than fifty per cent of our members when they shall have reached the age of sixty-five, and in addition as many more widows and orphans, who will be left dependent upon our charity.

If we are expected to look after so many dependents, how are we going to do it from the small annual dues which we are collecting from our members? If you think we can, ask any insurance agent for his rates, and learn something from the experience of the insurance companies.

My Brethren, what are we going to do with the ever increasing numbers that are asking for aid? Most of such Brethren and practically all of such widows have been led to believe that in asking for assistance, they are within their rights, and that the dues that have been paid into the Lodge, are in the nature of insurance premiums.

My advice is to look carefully into the financial condition of every applicant for membership.

If a man has not acquired the habit of thrift by the time

he is old enough to be received into our fraternity, the probability is, that he will never acquire such a habit, nor make adequate provision for his old age and for those dependent upon him for support.

If the ballot-box is properly guarded and the investigating committee does its work properly, your Lodge will be saved from much trouble in the years to come and the good name of our fraternity will not suffer from so many unkind remarks by disappointed applicants for charity.

Now you may accuse me of being cold-blooded and uncharitable, but, my Brethren, if we are expected to pay out pesos from our treasury, we must first pay them in. We can't pay out when we have no funds. If we are to take care of our dependent Brethren, their widows and orphans, we must raise our dues to the level and even above the rates charged by the insurance companies.

If we are to live up to our charitable reputation, we must organize on a more businesslike basis. We must provide the funds wherewith to meet the ever increasing demand for aid from those who seem to be under the impression that benevolence is our principal aim.

It is usually those who do the least for Masonry that demand the most. Many of our applicants are selfish and mercenary and join the fraternity for what they think they may be able to get out of it in the way of financial, social or political aid. The black cubes in our ballot boxes are there for a purpose and the Mason who has the good of the fraternity at heart, should not hesitate to use them when the good of the order is at stake. If the investigating committee feel that an applicant is likely to become a financial burden on the Lodge, they should hesitate in recommending him. If a man does not pay the merchants' bills he is not likely to keep up his Lodge dues.

If greater care is given in the investigation of our applicants, less care will be necessary in later years in the care of their dependents.

If, under normal circumstances, a man is unable to bear his share of the burdens of the Lodge, he has no right to apply for membership, and, likewise, if a Lodge is unable to bear its share of the burdens of the Grand Lodge, it should surrender its Charter and let its members affiliate with other Lodges. A Brother able to do so who does not pay his Lodge dues, is not a good Mason and has no right to take any credit for the charitable work that Masonry is doing.

Thruout the Masonic world our Grand Lodge is praised for its work in helping crippled children, and thruout the Islands Masons speak with pride when talking of the Masonic Hospital for Crippled Children, notwithstanding the fact that our Grand Lodge, some of our subordinate Lodges, and about 90% of the Craft are not even members of the

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MANILA, P. I.

association, and that only about one sixth of the income of the Masonic Hospital for Crippled Children is derived from membership fees and dues.

It is a sad state of affairs when more than five thousand Masons of this jurisdiction are unable or unwilling to contribute the small sum of two pesos a year to so worthy a charity as the Masonic Hospital for Crippled Children, and yet spend hundreds of pesos for dances and banquets.

A Mason is known by his work, and when I use the word work, I do not use it in the ritualistic sense, but refer to the Masonic work outside of the tiled Lodge.

My Brethren, are you doing your share of such work, or are you drones? Are you carrying your share of Masonry's burdens, or are you content to bask in reflected glory?

When you were congratulated upon becoming a Master Mason, you were told that upon signing the By-Laws of your Lodge you would be subjected to your share of its duties and responsibilities as well as be entitled to its benefits and privileges.

The duties and responsibilities of Masonry demand much of our time, and energy as well as of our purse, so let these facts be made clear to every applicant, lest he assume burdens which he can not bear.

For while it is true that Masonry is not a benevolent organization in the sense that it guarantees to any man material benefits, yet it is probably the greatest benevolent organization in the world today and is doing more for the uplifting of the human race, and for the amelioration of mankind than any other human agency or institution. Tho our archives are rich in the history of our glorious achievements of the past, we should ever remember that we are living in the present and that our acts and deeds are judged by a practical and critical world.

This Is My Belief

I have no sympathy with Masons who continually look mournfully into the past, deprecate the present and doubt the future. I believe in the progress of good. I believe in the present century, in its breadth of intellect, its conscience and morality. I champion this day as the brightest and best since the world began.

Every yesterday was but the dawn of a grander today, and each today will pale in the sublime splendor of tomorrow. There is more refinement, more learning, more gentleness and genius, more truth, more homely honesty, more simplicity, more virtue, more unflinching faith, more affection, more love and charity in the world today than ever blessed humanity in any yesterday in all the tide of time.—*Masonic Home Journal.*

Lodge News

From Manila Lodge No. 1

On October 10, 1901, the M. W. Grand Lodge of Free and Accepted Masons of the State of California, in annual communication assembled in the city of San Francisco, granted a charter to Manila Lodge No. 342, F. & A. M., in the city of Manila, Philippine Islands, which had been working under a dispensation granted on July 4, 1901. On December 19, 1912, the Grand Lodge of the Philippine Islands was founded by the three California Lodges then operating in the Islands, and Manila Lodge changed its number from 342 to 1, it being the senior Lodge of the three. To commemorate the granting of its charter by California thirty years ago, Manila Lodge No. 1 held a special meeting on November 17, 1931, which will go down in history as one of the outstanding events in its career.

The Riverside Hall on the sixth floor of the Masonic Temple on the Escolta was filled to its capacity. The largest number of "Old Timers" that had ever been seen together for years was present. At half past eight o'clock, M. W. Bro. W. W. Larkin, Grand Master, and an especially large contingent of officers and members of the Grand Lodge, were introduced and accorded the usual honors. Wor. Bro. Bernard H. Brown, Master of the Lodge, then relinquished the gavel a second time, handing it to M. W. Past Grand Master H. Eugene Stafford, first Master of the Lodge and first Grand Master of Masons of the Philippine Islands. After a brief address, M. W. Bro. Stafford introduced successively a number of Past Grand Masters who were asked to tell the gathering the chief accomplishments of their administrations. M. W. Bro. Newton C. Comfort, who had come contrary to the advice of his physician, spoke briefly of the outstanding events of his year in the Grand East, in 1913. M. W. Bro. Frederic H. Stevens delivered a splendid address on the Institution in general. M. W. Bro. Joseph H. Schmidt gave an entertaining account of what he did and what he failed to do and related how in one town in the provinces he was acclaimed as "the Pope of the Masons." M. W. Bro. S. W. O'Brien delivered a stirring discourse on Fidelity to the Principles of Freemasonry. The keynote of M. W. Bro. V. Carmona was friendship and brotherhood between the several nationalities and races represented in these Islands. Wor. Bro. Charles S. Banks, Keeper of the Archives of the Lodge, then paid a fine tribute to a number of members of Manila Lodge who had dimitted in order to help organize other Lodges in the Islands or abroad. The members of Manila Lodge who had held membership in it for 25, 20, and 10 years, respectively, were then successively asked to rise.

The last speech was a splendid oration by Grand Master W. W. Larkin, on Masonic symbolism. Between speeches, Bro. Jacobo, of Nilad Lodge No. 12, executed masterful violin solos. Bro. N. R. Baugh presided at the organ. Finally Old Lang Syne was sung, and then members and visitors adjourned to the hall outside, where excellent refreshments were served by Mrs. Hedrick, while the regular officers closed the Lodge.

From Bagong-Buhay Lodge No. 17, Cavite

Approximately two hundred Master Masons filled the Temple of Bagong-Buhay Lodge No. 17 at San Roque to its capacity on the evening of November 14, 1931, on occasion of the Joint Meeting of all Lodges of the Province of Cavite. After Lodge had been opened on the Third Degree, Right Wor. Bro. Manuel Camus, Junior Grand Warden, was received with the honors due him as Representative of the M. W. Grand Master. A brief business meeting followed, this being the Stated Meeting night of Bagong-Buhay Lodge, after which the First Degree of Masonry was conferred by the officers of the Lodge, with the assistance

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of the visiting Masters of Lodges. Matters for the benefit of the Lodges of Cavite Province and of Freemasonry in general were then discussed and a number of addresses were made, the last being by Right Wor. Bro. Manuel Camus.

From Bulusan Lodge No. 38, Sorsogon

On November 1, 1931, the Lodge, with Wor. Bro. Pedro R. Almonte presiding and Bro. Cleto Arnedo assisting as chaplain, conducted the Masonic funeral services over the body of Brother Liao Sing Lay, one of its members, who had died in the Sorsogon Provincial Hospital on October 28th, after a brief illness. The service was well attended by Masons and other friends of the deceased. Wor. Bro. Zeferino Arroyo and Bro. Luis Duka came from Naga, Camarines Sur, for the funeral, and Wor. Bro. Ceferino Diño, of Legaspi, Albay, attended likewise. The deceased leaves a widow and three children, the oldest of whom is scarcely six years of age.

From Malolos Lodge No. 46, Malolos

On October 25th, Wor. Bro. and Mrs. Juan L. Reyes, and Secretary and Mrs. Hermenegildo Pascual gave a party to the members of the Lodge and their families in the Temple. Dancing was indulged in from eleven in the morning till four in the afternoon, with an intermission for luncheon. The affair was much enjoyed and well attended.

From Agno Lodge No. 75, Tayug, Pangasinan

On November 7th, last, Agno Lodge No. 75 conferred the Second Degree of Masonry upon Bro. Crispin Fernandez, the work being put on by a special team. Wor. Bro. José G. Polotan occupied the East, Bro. Catalino Fernandez the West, and Bro. Tomás Marfori the South, while Bro. Eusebio Medina acted as Senior Deacon. After the conferring of the degree, Masonic talks were made by several of the Brethren present. On this occasion, the Lodge was honored by the official visit of Rt. Wor. Bro. Isidro Paredes, Deputy Grand Master, in whose honor a banquet was served in the residence of Wor. Bro. Anastacio N. Abad. Wor. Bro. Emilio Naraval, Master of the Lodge, was unable to attend, as he is still at the Philippine General Hospital in Manila, where another operation will have to be performed on his right arm.

From Kasilawan Lodge No. 77, Manila

On November 14th, last, before the Stated Meeting of Kasilawan Lodge No. 77 was called to order, the Degrees of Master and Fellow Craft were conferred, the latter on Bros. Apolonio Bamba and Segundo David, of Kasilawan Lodge, and Bro. Leocadio Hizon, of Minerva Lodge No. 41. The three teams which conferred the F.C. Degree were headed by Wor. Bro. Orestes Hermosura, P.M. of Kasilawan Lodge; Bro. Dionisio F. Alejandro, Secretary of the same Lodge, and Wor. Bro. Andrés Filoteo, Master of Luz Oceanica Lodge No. 85, respectively. The Master's Degree was conferred upon Bro. Juan Mercado by a team working in Spanish and headed by Wor. Bro. Andrés Filoteo (85), and upon Bro. Gerónimo Gatmaitan by an English team headed by Wor. Bro. Nemesio Reyes, P.M. of High-Twelve Lodge No. 82 (1st section), and Wor. Bro. Fidel T. Manalo, Master of the Lodge last named (2nd section). Labor was followed by refreshments.

From Dagohoy Lodge No. 84, Tagbilaran, Bohol

The Committee on Masonic Cemetery of Dagohoy Lodge No. 84 having found a suitable piece of land, it has been authorized to continue the negotiations for the acquisition of the same. The land is to have an area of not less than one hectare and to cost not more than ₱500.

From Benjamin Franklin Lodge No. 94, Manila

Most Worshipful Grand Master W. W. Larkin, accompanied by officers and members of the Grand Lodge, visited Benjamin Franklin Lodge on November 10th. After the Grand Master had been received, a short recess was declared during which a complete third degree team consisting of "Fathers of Sons" took over the stations. The Master of the Lodge, Wor. Bro. Paul F. Whitacre, then raised his son Howard to the Sublime Degree of Master Mason. The Working Tools were presented by Wor. Bro. B. H. Brown of Manila Lodge No. 1, and Wor. Bro. Birch read the Charge. Wor. Bro. Harvey A. Bordner, Junior Grand Lecturer, presented the Bible to the newly raised Brother. An interesting address by the Grand Master was appreciated. There was a large attendance of members and visitors. This is the last degree work of the year and Wor. Bro. Whitacre practically finished his fifth year as Master with this long-looked-forward-to event.

From Service Lodge No. 95, Manila

The Special Meeting held by Service Lodge No. 95 at the Plaridel Temple on November 9, 1931, was one of the outstanding events of the year. The Lodge convened at 7 p. m. and initiated Mr. Higgins, elected at the October Stated Meeting to receive the degrees of Masonry in Service Lodge. At 8 p. m., M. W. Bro. W. W. Larkin, Grand Master of Masons of the Philippine Islands, accompanied by officers and members of the Grand Lodge, was announced and received in due and ancient form. Mr. Westwick was thereupon introduced and initiated, the work being done by the regular officers of the Lodge. The Grand Master

presented the Apron and Wor. Bro. Wm. F. Gallin (9) the Working Tools. The Lecture was delivered by Bro. George Roundy.

After completion of the degree work, addresses were made by Wor. Bros. Charles A. Massell, L. M. Hausman, and Miller, and then came the surprise of the evening, consisting in the presentation to M. W. Bro. Larkin, as President of the Masonic Hospital for Crippled Children, by Wor. Bro. B. W. Pittman, as Master of the Lodge, of a large, framed picture of Mrs. Herbert Hoover, wife of the President of the United States. With it, M. W. Bro. Pittman handed to M. W. Bro. Larkin a check representing a generous cash donation by Service Lodge to the Masonic Hospital. The M. W. Grand Master expressed his deep appreciation of the gift and said that he himself would hang the picture in the Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital.

After labor, the Brethren present greatly enjoyed a social gathering during which excellent refreshments were served by Mrs. Hedrick.

From Isagani Lodge No. 96, Moncada, Tarlac

Rt. Wor. Bro. Isidro Paredes, Deputy Grand Master, accompanied by several Brethren, made an official visit to Isagani Lodge No. 96 on November 12th. After an address of welcome by Wor. Bro. Silvino Isla, a recess was declared and the Deputy Grand Master inspected the books and records of the Lodge and found them in good order. Addresses were made by Wor. Bro. Sisenando Palarca, Wor. Bro. Macario Peralta (21), and Bros. Tesoro (75), Seril (56), and Sy Peng (85). After the visitation, simple refreshments were served.

From Amity Lodge No. 106, Shanghai, China

Under date of October 24th, last, Bro. Hua-Chuen Mei, S.W. and acting Master of Amity Lodge No. 106, writes us that at a recent special meeting of the Lodge they were delighted to receive the visit of Past Grand Master Rafael Palma who was at the time in Shanghai attending the conference of the Institute of Pacific Relations as chairman of the Philippine delegation. "He gave us some very valuable suggestions and advice—our Brother says—It is a real pleasure as well as a privilege to have had three Past Grand Masters visit us within a period of five months!" We also learn that they are enjoying a visit from Bro. Albino Z. Sycip of Manila, who has been elected one of the representatives of Amity Lodge at the Annual Communication of the Grand Lodge, and that Bro. James L. E. Chow, Master of the Lodge, is resting in Kuling, a mountain resort near the city of Kiukiang, being still confined to bed. Bro. Hua-Chuen Mei is attending to the affairs of the Lodge in the most efficient and conscientious manner during Wor. Bro. Chow's illness.

Personals

Manila No. 1.—Bros. Edmund A. Schwesinger and Werner Tornroth have taken out life memberships.

Bro. Jesse M. Maxwell gives his future address as 2201 Durango Street, San Antonio, Texas. He made a farewell visit to the Lodge at the October Stated Meeting.

Bro. R. E. Hall writes from Ceylon that his future address will be P. O. Box 278, Kerrville, Texas.

Bro. M. H. Rooker sends good wishes from 63 Wall Street, New York City.

Bro. A. B. Cresap has left recently for a six-month trip to the United States.

Bro. Frank Tillotson returned to the Islands in September after a long sojourn in the United States and is now stationed at Fort McKinley.

Bro. Malcolm F. Lindsey sends dues and greetings from Fort Leavenworth.

Among changes of address communicated to us by the active secretary of No. 1, Wor. Bro. Schipull, are the following: Sgt. Major Albert G. Hewitt, Hdqrs., Selfridge Field, Mt. Clements, Mich.; William H. Howard, 88 Cambridge Ave., Garden City, N. Y.; August Rommel, 453 Spruce Street, San Francisco, Calif.; F. W. Spoor, Hq. Sqdrn., A.C., Primary Flying School, Randolph Field, Texas, and W. W. Weston, Gen. Delivery, Los Angeles, Calif.

Cavite No. 2.—Bro. M. R. Roberts, formerly with the U. S. S. *Penguin* in Guam, M. I., gives his new address as 1600 N. Jackson St., Wilmington, Delaware, and says that he is going to continue his membership in old Cavite Lodge No. 2.

New addresses reported are as follows: J. H. Walls, 2833 N-20th Street, St. Louis, Mo.; W. H. Theisen, U.S.S. *Nichez*, c/o Postmaster, San Francisco, Cal.; R. C. Tanner, U. S. Naval Air Station, Hampton Roads, Va.; R. M. St. Martin, Naval Research Laboratory, Anacosta, D.C.; H. A. Johanna, U.S.S. *Pensacola*, c/o Postmaster, New York, N.Y., and R. J. Bushnell, 2521 Washington Ave., Kansas City, Kansas.

Corregidor Ho. 3.—The members of this Lodge were happy to welcome M. W. Bro. N. C. Comfort back to Manila upon his return from his world tour on the S.S. *Saarbruecken*, on November 13th, and to notice the great improvement in his health. Bro. Comfort, his wife and mother-in-law are residing at 604 Vermont, Malate.

Bro. Frank Parker has left with Mrs. Parker for the United States on vacation; he expects to return to the Islands next April.

Bro. A. B. Tyre, perhaps the oldest Master Mason in this Grand

Jurisdiction, having been raised forty-five years ago, spent a few weeks at the Hospital Español de Santiago in November.

Bro. Henry Easton McFarland was raised by a team of Past Masters, headed by Past Grand Master E. E. Elser, on October 15th. A few days after receiving the degree, he was sent to Singapore by the Western Electric Co. (Asia) Ltd. He expects to return to Manila some time.

Bagumbayan No. 4.—Wor. Bro. Gervasio Eraña will remove his dental office to the Roxas Building on January 1, 1932.

Bro. Francisco Benitez, who was in Shanghai in October as one of the members of the Philippine delegation to the 1931 Institute of Pacific Relations conference held on the days from October 12th to 20th, has been requested to address various bodies on the conference mentioned since his return from China.

Southern Cross No. 6.—Wor. Bro. Irving B. Brown writes from San Francisco that he has been advised that he will not return to Manila for the present.

Mrs. C. M. Cotterman is in the hospital with a fractured leg. On October 12th, Bro. Whipple S. Hall's daughter Anne became the bride of Mr. John Hudson Manning.

Cosmos No. 8.—Bro. Charles P. Neuffer spent several days in Manila in October, logging operations having been suspended in part in Dapa, Surigao. Bro. Thorbjorn M. Holmsen was a Manila visitor for a similar reason: the lumber business has been curtailed in Palawan, too.

Bro. Earl M. Cousart returned from the United States on October 3rd. He spent seven months travelling continuously and found the economic situation very serious in the homeland.

Bro. Francis Seeckts came in from Bataan in October for a few days' visit.

Wor. Bro. Fritz A. Kretzschmar has returned to Cebu to engage in business there.

Mrs. J. W. Schilling, who has been spending a vacation in Japan, is expected to return to Manila on November 14th.

Bro. Alfred F. Kelly is back in Manila, due to the closing of the Shanghai office of the Oriente Cigar Factory. He has been in Shanghai for the past two years.

Bro. Paul Grossman has been transferred from Fort Sill to Brook's Field, San Antonio, Texas, with the 88th Observation Squadron, U.S.A. Air Corps. He has been promoted to hangar chief.

Most Wor. Bro. Joseph H. Schmidt was installed as commander of Lawton Post No. 27, Veterans of Foreign Wars, on November 9th.

St. John's No. 9.—New addresses reported by the Secretary are as follows: Merton V. Best, Hotel Oakland Travel Bureau, Oakland, Calif.; Harold J. Folsom, c/o Rixman Company, 41 Frelinghuysen Ave., Newark, N.J.; Cecil W. Squier, Mitchell, Indiana.

Pilar No. 15.—Bro. Manuel de Leon, S.W., has returned to the Philippines from China where he stayed nearly six months.

Bro. Deogracias Esguerra writes from China giving his new address: U.S.S. *Black Hawk*, Asiatic Fleet, c/o P.M. Manila.

Bro. Capt. Pio P. Rosas writes from Bontoc, Mt. Province, asking for a dimit as he desires to affiliate with Union Lodge No. 70, located in his own town.

Letters with dues and greetings have been received from Bro. Oh—Ma—Lim, Davao; Bro. Simeon Toribio, Malolos, Bulacan; Wor. Bro. L. B. Paredes, Cebu Normal School.

Bro. Gregorio Tiburcio was raised by a special degree team from Kasilawan Lodge No. 77 on September 26th.

Bro. Manuel de Leon, at present in China, has lost his 4-day old son who died on October 10th.

Bro. Felino Goduco has been elected secretary-treasurer of the Imus Electric Company.

Bro. Leopoldo C. Ramos writes from Tacloban where he is stationed as assistant manager of the Singer Sewing Machine Company.

Wor. Bro. Marciano Sayoc, Bro. Teodorico Sarosario, and Bro. Doro-teo Mangubat were inducted into office as municipal officials on October 16th.

Sinukuan No. 16.—Most Wor. Bro. Rafael Palma has returned from Shanghai where he attended the conference of the Institute of Pacific Relations which was held in that city from the 12th to the 20th of the month mentioned.

Silañaganan No. 19.—Bro. José M. Santos' wife has lost a baby, which was born prematurely at the Philippine General Hospital on November 11th.

Balong Buhay No. 27.—Bro. John E. Cockerham was confined to his home with malaria in October.

Bro. Francisco Hernandez, who recently lost two children, has had two additional deaths in his family: his mother and father-in-law died in October.

Bro. Teh Le Kim is suing the Philippine Aerial Taxi Company for P100,000 for the loss of his arm which occurred recently in Iloilo.

Mabini No. 39.—Wor. Bro. Salvador Torra spent several weeks in Manila during the months of October and November.

Bro. Leonor Lizardo, ranger in the Bureau of Forestry, has been transferred from Claveria, Cagayan, to Puerto Princesa, Palawan.

Bro. Blas Villanueva was raised at a special meeting, held on October 10th, which was well attended, eleven Lodges being represented. A banquet was served at the Selecta Hotel after labor, with the usual speech-making.

Maguindanaw No. 40.—Bros. Maximo F. Jimenez, principal of the Oriental Misamis Provincial High School, and Nicolas Caballero, branch manager of the Photo Materials Co., were raised at a well-attended meeting on November 7th.

Bro. Pedro Lim, recently transferred to the Iwahig Penal Colony as general overseer, sent greetings and spoke of the cordial reception accorded to him by the Brethren at his new station.

Bros. Fermin M. Villar, of Iligan, Federico Caños, of Lanao, and Clemente Hipe, of Occidental Misamis, were recent visitors in Cagayan.

The wife of Bro. Vicente Hipona made a rapid recovery from an operation for appendicitis at the Mission Hospital. Mrs. Hipona, who was married but recently, is a registered nurse.

Wor. Bro. Antonio T. Cosin, municipal president of Tagoloan, makes frequent visits to Cagayan to look after the improvement of the Lodge hall and grounds and the Masonic cemetery.

Bro. Alfredo P. Shapit has recently returned from an inspection trip to Occidental Misamis in his capacity as division academic supervisor.

Minerva No. 41.—Bro. Vicente Uy was raised on October 20th and Bro. Walter Lee Parman on October 22nd.

On October 27th, Bro. Chester A. Yoder was passed to the Degree of Fellow Craft. This Brother is stationed at Luisiana, Laguna, as engineer at the Hydro-Electric Plant of the Manila Electric Light Company.

A daughter, Olive Angela, was born to Bro. and Mrs. Ira M. Threet on November 1st, last.

Malolos No. 46.—Bro. Albert C. Martin, 1316 Arch Street, Philadelphia, Pa., c/o Dist. Supt., W. E. Co., says he expects to stay in Pittsburgh, Pa., during the whole winter, but will retain the address above given.

Bro. Ariston Morelos is convalescing at home in Malolos, after a siege at the Philippine General Hospital during the latter half of October.

A special team, composed mostly of Bureau of Education men stationed in Bulacan Province, initiated Messrs. Urbano Lopez and Anselmo C. Marcelino, principal of the Malolos Elementary School and high-school teacher, respectively.

Bro. Francisco N. Mendoza, now with the Bureau of Posts in Manila, was on the sick list in July and August.

Greetings have been received from Bros. Diego Tolentino, Toribio Ortega, José H. Iletto, and Antonio Ligon.

Makabugwas No. 47.—Bro. Benito Monthermoso traveled 108 kilometers and Bro. José Mendoza 64 to attend the October Stated Meeting of the Lodge.

Pampanga No. 48.—Bro. V. Castro, assistant provincial treasurer of Romblon, has been informed that he will be transferred in the same capacity to the Province of Albay.

Sarangani No. 50.—Wor. Bro. Feliciano Iñigo spent several weeks in Manila on business in September.

Wor. Bros. Juan M. Ramos and Celestino Chavez were absent in Manila, on business, in October.

Bro. Vicente Mitra has lost his father who died on October 7th. The youngest Entered Apprentice of this Lodge is Bro. Vicente Guinoo who was initiated on October 17th.

Makawiwili No. 55.—Wor. Bro. José Altavas inspected Marble Lodge No. 58, of Romblon, on November 12th. On the 13th, the Romblon Brethren entertained him and Wor. Bro. Leonardo Garduño at a fraternal banquet in the house of Bro. Uy Eng Sio, Treasurer of the Lodge.

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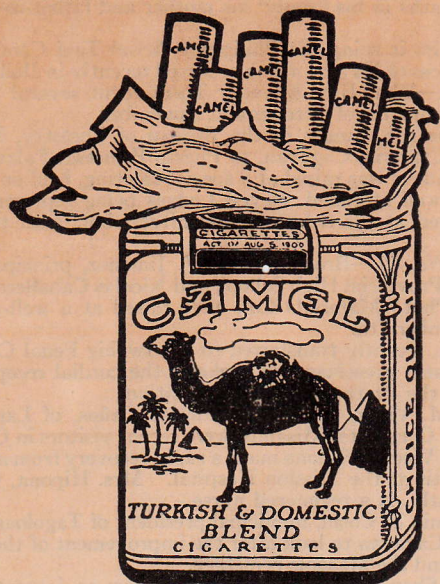
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Try them!

Isla de Luzon No. 57.—Bro. Nicanor Abelardo, now at the Chicago Musical College in Chicago, Ills., has been awarded a \$400 scholarship for his overture "Cinderella." This piece is now being played by the Symphonic Orchestra of the Conservatory. Bro. Abelardo is preparing to compete for the \$5,000 prize of the World Contest in Music.

Bro. Honorio Fajardo returned from Surigao on December 2nd.

Bro. Dalmacio Mattondo, who was passed on October 25th by a special team from High Twelve Lodge No. 82, sailed a few days later for the United States on the S.S. *Golden Star*.

Wor. Bro. and Mrs. Vicente Badillo made a short visit to Baguio in November.

Marble No. 58.—Wor. Bro. Filomeno Piczon went to Tablas in September for an inspection of the roads there.

Wor. Bro. Matias S. Martinez continued as provincial secretary under the new administration when the officers thereof took charge on October 16th.

Gonzaga No. 66.—Wor. Bro. Lorenzo de Leon, after many years of service to the Government, resigned as clerk-bookkeeper in the office of the provincial treasurer of Cagayan, to take effect on October 1st.

Bro. Romualdo Naval's youngest son died on October 19th. Several Brethren attended the funeral.

Bro. Florentino Oliver sent greetings and dues from Zamboanga.

Bros. Hermogenes Tamaray and Felino Cepeda have been appointed bookkeeper and cashier, respectively, of the Tuguegarao agency of the Philippine National Bank. The agent is Wor. Bro. Angel Llaner (30) and his assistant Bro. Federico David (84).

High Twelve No. 82.—Bro. Ong Siong Ya has gone to China to visit his mother who is ill. His Brethren, who deeply appreciate his efficient services as lodge treasurer and manager of the bowling team, gave him a despedida dinner at the Far Eastern Pancreteria.

Bro. Eugenio Columbetes arrived recently from a visit to his home town. He retired from military life shortly after his return, on November 28th, after thirty years of honest and faithful service to Uncle Sam.

Bro. Dalmacio Reyes is in Baguio, doing some timber cruising for a company.

Wor. Bro. Eugenio de la Cruz returned on October 31st from an inspection trip in Tayabas.

Dagohoy No. 84.—Bro. Ceferino Villanueva, of Bilar, was raised to the degree of M.M. on June 13th, and Bro. Catalino Castillo, of Tagbilaran, was passed to the degree of F.C. on October 24th.

Bro. Ceferino Villanueva has been granted a dimit as he desires to join a Lodge in Manila of which city he is now a permanent resident.

Benjamin Franklin No. 94.—Bro. A. P. Mustard's application for affiliation was approved by the Lodge at the October Stated Meeting.

Bros. James C. Mahoney and Howard S. Whitacre were passed to the degree of F.C. on October 13th.

On October 29th, Bro. James C. Mahoney was raised to the degree of M.M.

Bro. Edward E. Neumann will be stationed at March Field, Riverside, California.

Isagani No. 96.—Bro. Anacleto Obillo was raised to the degree of M.M. on November 7th, with Bro. Fruto Garcia (73) occupying the East during the second section of the work.

Elisha Ward Wilbur No. 101.—The Third Degree was conferred upon Bro. Ricardo C. Jesena on November 21st, last, after the Stated Meeting.

Bud Daho No. 102.—Bros. Pacifico Villanueva and Santiago Arceño, both lieutenants in the Philippine Constabulary, have been transferred to the Province of Sulu.

Bro. Manuel Escudero's wife died recently at the Sulu Public Hospital, after an operation.

Bro. Calixto de Leon's wife, and children of Bros. Arturo Villanueva and Francisco R. Escudero were on the sick list in October but have fully recovered.

Mr. Eduardo Escudero, the father of Bros. Manuel, Emilio, and Francisco Escudero, and a veteran of the Revolution, died suddenly on November 10th, at the age of 77 years.

Bataan No. 104.—Greetings and dues have been received from the following brethren: Bernabe Ribo, Mackay Radio, Manila; Marcelo de la Cruz, Catabangan, Camarines Sur; Salvador Banzon, Balanga, Bataan; Cecilio M. Bituin, San José, Antique; Felipe Padolina, Lamao Exp. Station, Lamao, Limay; José F. Ditan, Bureau of Posts, Manila; Patricio Mistal, Gingoog, Misamis; Candido Alvarez, Sipaco, Camarines Sur; Leoncio Blanas, Port Lamun Lumber Co., Surigao, Surigao; Valeriano V. Soriano, Orion, Bataan, and Wor. Bro. J. C. Hill, Sipaco.

Bro. Angel Simpao was passed on October 17th, last.

Mr. Mariano Bundok, assistant civil engineer, who was elected to receive the degrees on September 19th, was initiated on November 14th.

Bro. Dr. Salvador Martinez writes from Tuguegarao, Cagayan, sending greetings and dues. He says he met Bro. José A. Cruz, now stationed at Aparri, Cagayan, who married a young lady of the province.

The wife of Bro. Valeriano V. Soriano left for the States on account of her mother being seriously ill.

Bros. Norberto Gallardo, Salvador Banzon, and Tomas Fernando gave a fraternal dinner at the Lodge Hall after the Stated Meeting on October 17th.

Bro. Fabian Santiago was raised to the degree of M.M. on November 14th.

Amity No. 106.—Bro. C. T. Wang, Minister of Foreign Affairs of China, who was assaulted and severely beaten by a mob at Nanking, some time ago, is recovering from the injuries he received.

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

Actitud Errónea

De vez en cuando es exaltado a la silla oriental algún Hermano que, una vez dueño del mallete, comienza a perder el amor y afecto de la Orden por adoptar la actitud errónea de convertirse en déspota de la Logia. El poder y autoridad de que le han investido sus hermanos cuando le confiaron el mallete le llenan de soberbia. La menor desviación de la letra de la ley o de los reglamentos constituye para él causa suficiente de censura o reprensión. Usa del mallete a la menor provocación para impedir que se aleguen argumentos que no son de su agrado. Para un Venerable de este tipo es apropiado el lema de Guillermo II de Alemania, enemigo conocido de la Masonería, "*Sic volo, sic jubeo*", "Ordeno lo que yo quiero".

Cuando a un Masón se le confiere el cargo más alto en la Logia, debe siempre recordar que fué exaltado a ese puesto por sus Hermanos, y que ningún hombre libre, y menos un Masón, confiere a sabiendas a una persona autoridad para mandarle, si no está convencido de que esa persona sabrá apreciar la confianza que se ha depositado en él y usar de la autoridad que se le ha conferido de un modo prudente y conservador. Cualquier abuso de autoridad de parte del Venerable Maestro constituye una frustración de esa confianza.

Una Logia de Masones no es una compañía de reclutas ni una clase de chiquillos díscolos, y la abrumadora autoridad que se confiere al Maestro de la Logia y que rara vez se ejerce por un Hermano prudente y avisado, es un instrumento peligroso en las manos de un individuo de temperamento impetuoso y dominante.—L. F.

Columnas Truncadas

Todos los meses registramos en la sección de nuestro periódico encabezada por un dibujo que representa una columna truncada cierto número de defunciones de Hermanos nuestros que durante una estación han trabajado con nosotros en el Templo Invisible y a quienes el Gran Arquitecto ha llamado a comparecer ante su Trono.

Cuando se leen estos nombres acude a nuestra memoria frecuentemente el hecho de que en alguna parte de estas Islas o quizás en algún pueblo o aldea del otro lado de los mares se encuentra alguna viuda y huérfanos o una madre anciana llorando la muerte de uno de esos Hermanos que pasaron a mejor vida. Y no podemos menos de pensar que, además de la pena causada por la separación, es posible que los que han quedado sufran inquietudes con respecto al porvenir porque el que traía el pan al hogar ha partido y todo se presenta sombrío ante aquellos que el finado mantenía con su trabajo.

¿Cuáles han debido ser los últimos pensamientos de nuestros difuntos Hermanos al partir sin haber provisto

de antemano a su familia de medios de sustento? Su paso a lo Desconocido debió haber sido muy penoso por la idea de que aquellos a quienes amaban en la tierra habían de quedar, por culpa de dichos Hermanos, en la mayor miseria.

Para evitar que ocurran estas cosas tan frecuentes se ha emprendido la campaña en favor del seguro de vida que desde hace algún tiempo estamos sosteniendo en estas columnas y para la cual solicitamos el apoyo de nuestros hermanos, para la protección de las familias de los Masones y de las Logias.—L. F.

Servicio por Servicio

Cuando estéis a punto de comprar una cosa, acordaos de nuestros anunciantes. Favorecedles con vuestro patrocinio, tratándoles con equidad—proceder que nos consta habéis de seguir por ser Masones—y decidles que habéis visto su anuncio en el *Cabletow*. De esta suerte, prestaréis un servicio a vosotros mismos y a vuestro órgano, ayudando a aquellos que con sus anuncios nos ayudan a costear la publicación de esta revista.

Otra cosa: Cuando leáis vuestro órgano, no dejéis de echar una ojeada a los anuncios. Tened presente que nosotros somos muy escrupulosos en recibir cada anuncio antes de publicarlo, con respecto al crédito y reputación del anunciante y la calidad de los efectos que ofrece.

La Masonería Simbólica y El Rito Escocés

Nosotros creíamos que todas y cada una de las Logias y que todos y cada uno de los masones de esta Gran Jurisdicción sabían que la Logia Simbólica o Azul no acepta ningún grado superior al tercero, y que los grados que se denominan "Superiores" del Rito Escocés Antiguo y Aceptado, el cual así en los Estados Unidos como en Filipinas trabaja independientemente de las Grandes Logias y no está oficialmente reconocida por ellas, no están reconocidos en la Masonería Simbólica. Pero es el caso que una invitación para la instalación pública de los oficiales de cierta Logia de provincia, que hemos recibido hace poco, demuestra que varios de los oficiales y miembros poseen grados del Rito Escocés. Esto demuestra que ya ha llegado el momento de recordar a nuestros lectores la existencia de la regla mencionada, que nos es forzoso cumplir.

Así, pues, debemos repetir que en las invitaciones y documentos oficiales de nuestras Logias no se debe hacer mención de grados superiores al tercero, o de categorías del Rito Escocés, ni es procedente en un Masón el poner dicho grado después de su nombre cuando firme el registro de su Logia.—L. F.

Parte Oficial

Manera de Votar en las Elecciones de Grandes Dignatarios

El día 26 de Enero de 1932, la Gran Logia de las Islas Filipinas se reunirá en la ciudad de Manila para celebrar su Vigésima Asamblea Anual. Una de las funciones más importantes de los representantes de las Logias de la Gran Jurisdicción reunidos en dicha asamblea será la elección de los siete dignatarios electivos de la Gran Logia para el año masónico entrante. Antes de procederse a la votación, se acostumbra leer el párrafo 20-A de la Constitución que prohíbe el muñimiento en las elecciones, y luego el reglamento que dispone la manera de votar por los Grandes Dignatarios. No cabe duda de que muchos de los presentes no estarán enterados de dicho reglamento y no podrán comprender todas sus disposiciones al leerse éstas, y a fin de evitar en lo posible la confusión consiguiente, copiamos más abajo dicho reglamento, con la recomendación de que los Hermanos lo lean atentamente. Es como sigue:

Reglamento que Dispone la Manera de Votar por los Grandes Dignatarios

Cada Logia tiene derecho a tres votos, uno que corresponde al Venerable Maestro, otro al Primer Vigilante y otro al Segundo. Hallándose ausente uno de dichos dignatarios, el de más categoría que estuviese presente puede depositar dos votos, el suyo propio y el del dignatario ausente. Estando ausentes dos de dichos dignatarios, el que se hallase presente debe depositar los tres votos. No hallándose presente ninguno de dichos dignatarios, los tres votos pueden ser depositados por un representante debidamente habilitado. En todos estos casos se debe hacer uso de papeletas separadas, escribiéndose solamente un nombre en cada papeleta.

Todos los presentes deben depositar sus votos personalmente. Votos por poderes no se admiten.

Los ex-Venerables de una Logia que no desempeñasen algún cargo en la Gran Logia o votasen por otro motivo, tienen colectivamente un voto.

Todo dignatario u oficial de la Gran Logia que se hallase presente y todo ex-dignatario de la Gran Logia presente tiene un voto como tal, pero no puede depositar más que un voto a menos que fuese Venerable o Vigilante presente de una Logia. La única excepción la constituye el Gran Guardatemplo externo, el cual no tiene voto como tal.

Vamos a citar algunos ejemplos:

Estando presentes dos dignatarios de una Logia, o sea, los dos Vigilantes, el Primer Vigilante deposita dos votos, a saber, el que corresponde al Venerable y el que corresponde a dicho Primer Vigilante, y el Segundo Vigilante deposita el voto que le corresponde como tal. Estando presentes el Venerable y uno de los Vigilantes, el Venerable deposita su propio voto y el del Vigilante ausente y el Vigilante presente deposita su propio voto. Estando presente solamente o el Venerable o uno de los Vigilantes, dicho dignatario presente debe depositar todos los tres votos de la Logia. Si no estuviese presente en la Reunión ninguna de las Grandes Luces sino solamente un representante debidamente habilitado, entonces le corresponde a éste último depositar los tres votos de la Logia.

Un ex-Venerable que no fuese dignatario u oficial presente o ex-dignatario de la Gran Logia, estando presente, tiene derecho a un voto. Dos o más Venerables pasados de una Logia ninguno de los cuales fuese dignatario u oficial de la Gran Logia estando presentes,

tienen un solo voto conjuntamente. Estando presentes cuatro ex-Venerables, uno de los cuales es dignatario u oficial de la Gran Logia, este último puede votar solamente como tal dignatario u oficial, depositándose el voto colectivo correspondiente a los ex-Venerables por uno de los otros.

Hallándose presente un dignatario u oficial de la Gran Logia quien es al mismo tiempo Venerable o Vigilante de una Logia, podrá depositar un voto como dignatario u oficial de la Gran Logia y otro como Venerable o Vigilante.

Un ex-Venerable quien es al mismo tiempo dignatario u oficial o ex-dignatario de la Gran Logia tiene derecho a un solo voto.

Un ex-Venerable quien es también Venerable o Vigilante de una Logia y dignatario u oficial de la Gran Logia, hallándose presente como único dignatario de su Logia puede depositar los votos siguientes: Uno como dignatario u oficial de la Gran Logia y los tres correspondientes a su Logia, pero no puede votar como ex-Venerable.

Hallándose presente un dignatario u oficial de la Gran Logia quien es al mismo tiempo representante debidamente habilitado de su Logia, podrá depositar un voto como dignatario u oficial de la Gran Logia además de los tres votos a que tiene derecho la Logia cuya representación ostenta.

El voto correspondiente a los ex-Venerables de una Logia no lo puede depositar el representante de la misma.

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

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p. m. del Martes, 26 de Enero de 1932 para elegir a cinco Directores y despachar los demás asuntos que puedan presentarse legalmente.

NEWTON C. COMFORT, *Secretario*.

Manila, I. F., 1.º de Diciembre de 1931.

Traducciones

Manifestación al Candidato

Para ser leída y aceptada antes de firmar el aspirante.

La Gran Logia del Distrito de Columbia ha autorizado la siguiente manifestación que toda persona que solicite su admisión en la Orden debe oír y aceptar antes de firmar su solicitud:

Habiendo usted expresado su deseo de ser masón, suponemos que usted habrá considerado bien el paso que se propone dar. Desconociendo usted la verdadera índole de nuestro Instituto, consideramos conveniente informarle a usted respecto a ciertos puntos que podrían influir en su decisión de solicitar su admisión.

La Masonería ha insistido en todos los tiempos en que los hombres llamen a sus puertas inducidos completamente por su propia y libre voluntad, y no a consecuencia de indicaciones, ni por curiosidad, sino porque abriga una opinión favorable de este Instituto y desea figurar entre sus miembros.

El principio fundamental, grande, permanente e inalterable al cual debe usted adherirse incondicionalmente y que usted debe defender es la existencia de Dios. La Masonería tiene por cimientos los grandes principios fundamentales de la Paternidad de Dios y la Fraternidad de los hombres. Así, pues, ningún ateo puede ser masón. La Masonería procura enseñar a los hombres el deber que tienen para con Dios, para con su prójimo y para consigo mismo. Inculca la práctica de todas las virtudes y hace mucho uso del simbolismo en sus enseñanzas. No se entromete en la religión ni en la política, suprimiendo en absoluto los argumentos o contenciones que tengan relación con una u otra.

No es posible hacer constar de un modo excesivamente enfático que en la Masonería no se ha de entrar con la esperanza de beneficio o ven-

taja particular. No se ha de procurar la admisión por motivos venales u otros propósitos indignos. Todo aquel que obre así sufrirá un amargo desengaño. El objetivo de todo verdadero Masón es cultivar el sentimiento fraternal entre los hombres y ayudar cuando pueda.

La Masonería no es una asociación benéfica. No es posible exagerar la importancia de este hecho. Nosotros no nos suscribimos por una determinada cantidad al año para que se nos pague un socorro por enfermedad o para sacar otros beneficios, ni para proveer al sustento de los que dejemos atrás. Para este objeto se han fundado otras excelentes asociaciones. Ningún hombre debe ingresar en la Masonería si no está razonablemente seguro, hablando humanamente, de que no necesitará nunca un socorro de los fondos de la Orden. La caridad masónica se destina a aquellos que, en virtud de circunstancias imprevisitas, y sin culpa suya, han caído en el infortunio.—*Canje*. (Traducido para THE CABLETOW.)

Tres Hábitos Buenos

Existen tres hábitos que, añadiéndoseles una sola condición, os darán todo lo que en el mundo merece poseerse y fuera de los cuales la fantasía del hombre no podría añadir ni mejorar nada. Estos hábitos son el Hábito del Trabajo, el Hábito de la Salud y el Hábito del Estudio.

Todo el que sea hombre y cultive estos hábitos, y que además, posea el amor de una mujer que tenga los mismos hábitos, vivirá como en el paraíso, y ella también.

La salud, los libros y el trabajo, más el amor, constituyen un alivio para todos los males del infortunio: un abrigo contra todas las tormentas que soplen, porque, mediante su uso, trocáis la tristeza en alegría, las penas en baladas, el dolor en gozo.

El trabajo representa seguridad para el individuo y servicio para el género humano. La salud significa mucha felicidad y energía potencial. El estudio significa conocimientos, ecuanimidad y despliegue de la inteligencia. El amor representa todo lo demás.

La vida se ha de fortificar con muchas amistades. Amar y ser amado constituye la suprema felicidad de la existencia.—*Queensland Mason*. (Traducido para THE CABLETOW.)

Todos Son Felices Cuando Están Ocupados

La Logia que es verdaderamente activa, fuera del grupo oficial y de los pocos que se hallan dentro del círculo interior y directivo, es aquella en que todos los miembros trabajan y, por tanto, están interesados y contentos. Tal vez sea trivial la labor encomendada a algún Hermano joven y entusiasta, pero a sus propios ojos esa labor tiene importancia. Da seguridades de que ese joven es verdaderamente "de los nuestros", y su amor y entusiasmo se convierten en una cualidad probada. Todo Maestro prudente puede hallar algún trabajo que encomendar a cada mano afanosa, aun cuando no exista para ello una determinada necesidad. Rompería ese círculo afanoso de los silenciosos, hallando medios y ocasiones para emplear a los miembros en algún trabajo. También conseguirá que sea menos conspicuo ese consejo interior que ha fijado todas las cosas por anticipado, convocando para ello a todos con el fin de considerar los asuntos y requerir su dictamen y decisión. De esta manera se animará a los tímidos a hablar, aun cuando las palabras que pronuncien revelen sólo ignorancia. Con la confianza crece el saber, y éste se manifiesta mediante la expresión.—*The Masonic World* (Traducido para THE CABLETOW.)

El secreto de la Masonería es inviolable por su misma naturaleza, ya que el masón que lo conoce, no puede más que haberlo adivinado. Lo descubrió frecuentando las Logias instruídas, observando, comparando y juzgando. Una vez llegado al descubrimiento del secreto, lo guardará hasta para él mismo y no lo comunicará ni al Hermano en que tuviera más confianza, ya que desde el momento que éste no ha sabido descubrirlo es incapaz de sacar partido del secreto si lo recibiera oralmente.—*J. M. Ragón*.

De Fuentes Extranjeras

El Problema Social y el Oro

El oro, el rey de los metales, tan apreciado, anhelado y adorado por toda la raza humana, en realidad no vale nada. La materia más despreciada, el metal más vil, ya sea el plomo, el zinc, etc., valen muchísimo más que el oro, puesto que sirven más.

Con cuanto ardor no arrancamos el oro del seno de la tierra, para luego enterrarlo en los subterráneos de los bancos; gastamos energías enormes para alcanzarlo, y no satisfechos con este trabajo, más trabajo y fuerzas aún gastamos, sólo para que el oro siga durmiendo tranquilo y seguramente, símbolo de energía humana inutilizada e inutilizable casi en los depósitos inaccesibles de unas cuantas instituciones usureras.

Todos los demás elementos o productos que nos ofrece la naturaleza, los aprovechamos, pero el oro, no.

Coinciden las estadísticas en que alrededor del 80 por ciento del oro que hay en el mundo actualmente, yace estérilmente en los bancos; casi el total del resto se emplea en artículos de lujo, como joyas, etc., y nada casi, tiene usos de bien general.

Cuando, en el siglo pasado, comenzaron a trabajar las minas de platino en el Ural, el Gobierno ruso, intentó emplear el platino como materia prima para algunas de sus monedas. Pero a los pocos años se vió que esta idea era un fracaso. Ante todo, la producción del metal en las minas, y, desde luego, su valor en los mercados variaba mucho. Pero de importancia mucho mayor era el hecho de que entonces comenzaban a desarrollarse algunas industrias, como la electrotécnica, la producción de ácido sulfúrico, etc., que necesitaban el platino, y sin él jamás hubieran podido alcanzar esta evolución grandiosa, de la cual hoy gozamos—industrias que en vista de sus necesidades, buscaban el platino a todo costo. En cambio, del oro no depende vitalmente ninguna industria. Las maniobras y especulaciones funestas que suelen ejecutar, en bien del bolsillo propio, algunos capitanes de industria y reyes del comercio, no son excusa para que sufra todo el resto del mundo por el oro.

El oro no trabaja, y por eso no tiene valor.

La maldición que sobre él pesa (y que, en fin, también pesa sobre nosotros mismos) a pesar del adelanto de cultura del que nos gusta tanto vanagloriarnos—ningún hombre todavía ha osado señalarla, y mucho menos, combatirla.

La Biblia dice, que Dios creó al hombre a su imagen y semejanza.

Dios, para nosotros es el G.:A.:D.:U.:., el gran creador del mundo, el gran hacedor. Y el hombre, hecho a su imagen y semejanza, también debe ser creador; y en efecto, también el hombre crea: crea familia, hijos, obras de artes, de ciencias, crea pueblos, países y continentes enteros.

Pero, ¿qué ha hecho el hombre con el oro? ¿Lo ha creado? ¿Le ha dado vida?

No. Lo ha matado, y sigue todavía matándolo.

La Vida es el movimiento incesante y eterno, es aquel famoso *Panta Rhei* de Heráclitos, la Vida es el perpetuo flujo y reflujo de fuerzas que a la vez son constructoras y destructoras. La Vida es aquella potente corriente de creación, en la que Dios se manifiesta en el Universo, corriente que aún no ha terminado, y que jamás se secará o terminará, mientras que en ella siempre seguirán apareciendo y desapareciendo las olas—los hombres.

La muerte, el reposo absoluto, la falta absoluta de movimiento, en realidad no existe, o no debía existir. La Cábala lo conoce, pero no lo admite. En la mitología antigua de los pueblos del Norte está simbolizado en el reino de Hel, la diosa de un infierno glacial y helado que sólo la estupidez humana ha podido confundir con el infierno católico.

Si la falta absoluta de movimiento existiera, o pudiera producirse, pronto se expandiría a través de todo el universo, y ya no existiría nada.

El oro muerto por el hombre, está muy cerca de no existir, y el hombre por la ley de causa y efecto—o si se prefiere la palabra, por la ley del Karma—debe dar su vida por él, debe sufrir por el oro que ha hecho sufrir.

El dios de oro, cuyo ídolo destruyó Moisés y cuyo recuerdo no desaparece entre los hombres—he aquí el símbolo del pecado original, del pecado de Adán y Eva. No es el acto sexual, por el cual engendraron a sus hijos, porque si fuera así, Dios mismo habría pecado, cuando creó el Mundo. El pecado original es el ideal de la estabilidad, del reposo, del placer egoísta continuado, el pecado es la muerte, es, para decirlo así, la invención del tiempo. Es el *Dolce far niente* que, en una u otra forma, perseguimos todos. No es el acto sexual, la creación del hombre por el hombre (como lo pretende una moral hipócrita de burgueses impotentes o fanáticos desequilibrados) porque un acto creador del hombre, que está hecho a imagen y semejanza del mismo Dios, del CREADOR del Mundo, no puede ser pecado. Goethe, aquel gran iniciado, hace caer a su Fausto en manos de Mefistófeles—cuando Fausto quiere hacer durar el momento, cuando le diga: *Demón, que eres tan hermoso*.

¿Cómo podemos salvar la situación perniciosa, en la cual actualmente está hundida la humanidad?

¿Cuál será el remedio para subsanar fundamental y universalmente los males?

Semejante remedio no existe, no puede existir.

La Verdad, en el momento de verificarse, se vuelve mentira: el pasado es lo único que realmente existe, es el suelo espiritual en que vivimos.

El estudiante de la Verdad entra en un embudo; a cada paso que da hacia adelante, el horizonte se extiende por todos los lados, detrás de cada obstáculo que ha sabido superar, de cada éxito que ha alcanzado se levantan nuevos enigmas delante de él, esfinges de nuevos misterios, prontas a aniquilarlo.

Igual cosa pasa con la Humanidad: ella avanza para caer en un peligro; apenas se ha libertado vuelve a enredarse en uno más terrible. A medida que se levanta, las caídas son más graves.

Abandonad, hermanos, el sueño ideal de la felicidad posible y duradera de los hombres, dejad el ensueño diabólico del paraíso, sabed, que todo ideal que os anima, y por el que trabajáis y habéis de trabajar, al que dáis vida de vuestra vida, si un día llegara a realizarse, siempre tendría que desaparecer, pues, como nosotros mismos, es una sola ola en la eterna y grande corriente de la creación cósmica.

Solucionad el problema actual como os convenga mejor; distribuid el oro del modo más imparcial, estableced el orden social de los soviets o el más reaccionario, reemplazad el oro como standard por otro, sea vuestro lema vencer el mal siempre, y jamás intentad, fatídicamente establecer el bien. Esta es la más grande decepción del espíritu humano. Siempre habrá quejas e iniquidad, y jamás la humanidad se dará por satisfecha; pero no desmayéis; no desesperéis: el único remedio del mal es el mismo mal.

Hay astrónomos y sabios modernos, que, valiéndose de tantísimos datos científicos, tratan de demostrar, que, de todos los globos celestes, sólo nuestra Tierra reúne las condiciones necesarias, para que sobre ella pueda vivir y desarrollarse satisfactoriamente el hombre: ¡qué megalomanía!

Por el contrario, figuraos que este globo, si en él cabe el paraíso de seres, cualesquiera que sean, lo es o lo será, pero no del hombre; sino quizás de los insectos o de los microbios. El hombre encontrará su paraíso más allá de la tierra, pero jamás lo tocará: Dios siempre huye del hombre.

A las almas infantiles o cándidas, como a los hombres animales se les dice, a los unos, para que no se asusten de la verdad tan asombrosa y atroz, a los otros, para que se do-

mestiquen algo, que la ley divina que rige el Universo, es: *Amaos los unos a los otros*.

Pero esta no es la ley.

La ley es cruel, exige la entrega incondicional de la propia persona en bien del progreso universal, la ley es *Avanzar a todo costo y hacer avanzar*, la ley es: *¡Adelante!*

Allí no cabe el disparate que la perfección personal está relacionado íntimamente con el estado de evolución general; todo lo que somos, todo lo que tenemos, lo hemos recibido de otros, y, tal, como lo hemos recibido, un día tendremos que entregarlo todo y dar cuenta del uso que hemos hecho de él. Somos portadores temporales del progreso, somos su medio, pero no somos el progreso.

La ley es el Adelante: esta ley anula toda ambición personal, todas las preocupaciones y cuidados personales y temporales; esta ley, según la interpretación cabalística de la palabra *Adelante* significa poder o magnetismo universal, significa Luz.

Trabajemos, pues, para que nazca la luz, veámosla nosotros o nó.

Agrego algunas explicaciones.

El ideal de la Masonería como institución iniciadora se expresa muy bien en la *Kallogagathia* de Platón, como lo dice el adagio latino: *Mens sana in corpore sano*. El desarrollo, el grado de perfección alcanzado por el hombre debe ser armónico tanto en lo material, como en lo espiritual, tanto en lo individual, como en lo colectivo; todo ésto, para no violar la ley de unión estrecha, de unidad en la naturaleza. La perfección espiritual del individuo no es otra cosa que egoísmo, aún cuando sea un egoísmo espiritual; más todavía, es algo peor, por ser un egoísmo clandestino—hasta hipócrita.

La Masonería es una escuela de la voluntad. La voluntad es un atributo del espíritu, y es precisamente aquél por el cual actúa en la materia y sobre ella; por eso todas las prácticas Masónicas, ritualísticas, etc., tienden a desarrollar y fortificar la voluntad, obligando al hombre, a someterse a las leyes y enseñanzas de la institución.

Si en Logia tratamos un tema, ya sea Masónico o no, basta que nos llamemos Masones, que nos pongamos el disfraz del mandil, que nos constituycamos en tal o cual grado, que uno que otro Hermano más o menos enterado del asunto nos presente las ideas profanas al respecto, ya sean las más sabias o las más disparatadas.

Tenemos que estudiar el asunto mediante la filosofía oculta de la Masonería para saber cómo debemos comportarnos frente a él: las bases de la Masonería son tan elevadas y amplias, que dentro de ellas cabe todo. El precepto que recibimos en todo caso, es, que podamos actuar como queramos, siempre que intentemos vencer los males, siempre que no tengamos pretensiones personales.

Exagerar un ideal, por elevado que sea, no quiere decir que lo exaltemos, que lo idealicemos, lo realicemos, y tampoco que así nos exaltemos e idealicemos a nosotros mismos, que nos pongamos en condiciones de poder realizar nuestro ideal.

El simbolismo de las DOS columnas del Templo salomónico es la unión armónica en la natura, y nuestro deber de Masones libres, el de coadyuvar al G. A. del U. en la construcción de su obra.—*Revista Masónica de Chile*.

De Colombia

Del primer número de la *Revista Masónica*, órgano de la Gran Logia de la República de Colombia, cuya sede está en Bogotá, copiamos el relato siguiente que es inspirador a la vez que interesante:

INCIDENTE EN CARTAGENA (COLOMBIA)

Un hermano que ha permanecido algún tiempo en aquella ciudad, puede responder por la certeza de la importante anécdota que pasamos a referir. No estándonos permitido dar los nombres de los hermanos que figuraron en ella, nos limitaremos a hacer una relación muy breve

de las circunstancias principales sobre lo ocurrido en dicha ciudad. Como esta ciudad (Cartagena) fué testigo del hecho que nos ocupa, fácil sería tomar en ella los informes oportunos para comprobación de nuestro aserto.

Había en dicha ciudad dos comerciantes que eran miembros también de nuestra Orden. Uno de ellos hubo de comprar al otro oro en polvo por valor de una cantidad respetable, el cual expidió inmediatamente a su corresponsal de Londres. Había pasado el tiempo necesario para llegar dicho efecto a Inglaterra y tener contestación. El comerciante de Cartagena, no sólo recibió aviso de que el oro en polvo era cobre, sino también el artículo en las mismas cajas en que lo había remitido, con excepción de una que había sido abierta para reconocer el metal.

Es de suponer cuál sería su indignación al creerse vilmente engañado por el vendedor. Procedió inmediatamente por la vía de los tribunales para tratar de recobrar la suma que había entregado por el supuesto oro; intentó una causa criminal contra el vendedor, por suponerle capaz de dolo en dicho asunto. Imposible era todo arreglo, pues las partes contratantes desconfiaban mutuamente una de otra, estando de buena fe el vendedor, abandonando a la justicia un asunto en que sólo ella podía poner término y aclarar la verdad. Inútil sería dar una idea de los esfuerzos que se hicieron por los amigos de uno y otro para zanjar las dificultades y conciliar los intereses de dichos hermanos, porque fueron tantos cuantos las circunstancias exigían.

Toda esperanza se había perdido ya. Iban los tribunales a dar su fallo y quizá la justicia humana a equivocarse una vez más; porque si bien el uno aparecía como una víctima, el otro en realidad no era culpable. Se había dado principio a las actuaciones que requiere un caso semejante, cuando el comprador y vendedor, ambos masones, fueron citados ante una Logia de aquella ciudad.

Lo que pasó en ella nadie lo sabe; pero juzgando por las apariencias de que fueron testigos los vecinos de aquella ciudad, podemos asegurar que los dos enemigos irreconciliables salieron de dicha Logia transformados en los mejores amigos y que, el más encarrizado de ellos, que era el comprador, no sólo mandó disponer en seguida una cena espléndida en prueba de la satisfacción de que estaba poseído, sino que en ella y en medio de la efusión de todos manifestó "que aquel era el momento más hermoso de su vida, porque en él se le presentaba la ocasión de repetir que era el amigo verdadero del que horas antes miraba como a su mayor enemigo". Se sabe que el pleito no siguió más adelante y que nadie volvió allí a oír hablar más de este asunto. Pudo trasladarse que hubo arreglo entre ellos, que el vendedor había sido también engañado y que había obrado de la mejor buena fe con el comprador. La Masonería, una vez más, acalló las pasiones; la verdad pudo hacerse oír, y la amistad que tanto recomienda aquella Institución, logró reemplazar al odio y malas pasiones que nacen del amor propio ofendido en casos semejantes.

¡Cuántos litigios inútiles y cuántas luchas fratricidas podrían evitarse en este mundo si cada vez la Francmasonería se pusiese en acción oportunamente!

Publicidad

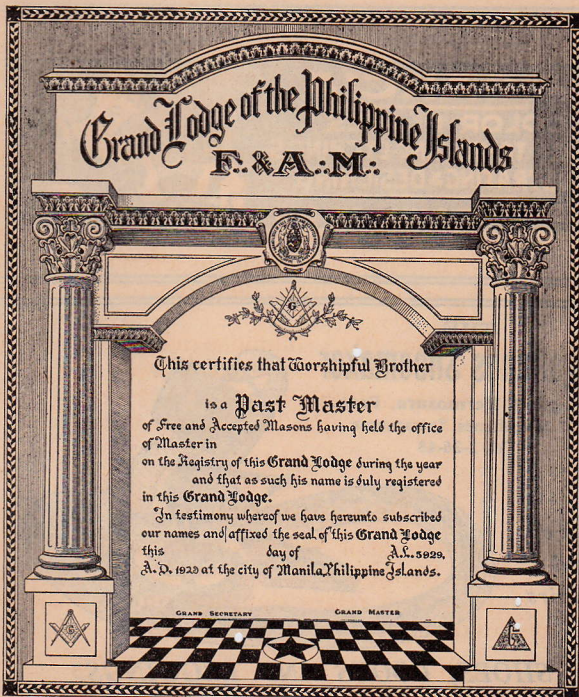
Nunca, como en la presente época, se ha dado tanto vuelo a los métodos de publicidad. Se habla y escribe de todo, con profusión. El pensamiento no reconoce límites, ni fronteras. Esto se debe a que existe mayor espíritu de tolerancia, a que se lee y estudia más que ayer, y a que la ciencia ha puesto a disposición del hombre múltiples elementos de difusión para cultivo y recreo de su espíritu.

Bajo este aspecto de la cultura, revisten hoy considerable importancia aquellas ideas que son del dominio espiritual y que tienden a establecer firmes lazos de comunicación fraternal entre unos hombres y otros. La literatura acerca de estas materias es variada y abundante, y entre las obras que se publican ocupan un preeminente lugar, por su calidad y su número, las que se refieren a la Masonería.

Desde luego, marchan a vanguardia, en esta propaganda, las naciones más productoras, tales como Alemania, Estados Unidos, Inglaterra y Francia. En Italia, el régimen político actual, contrario a la libre conciencia, impone serias cortapisas al movimiento masónico, en todas sus manifestaciones. En España—y esto es del más vivo interés para nosotros, por nuestro idioma vernáculo—ya hay casas editoriales que publican con frecuente periodicidad libros y panfletos masónicos, aunque casi todos vertidos de idiomas extranjeros.

Lo que ocurre en este punto con nuestra madre histórica nos muestra, elocuentemente, señales de renovación. El masón que sólo habla y escribe su español puede abreviarse hoy, ampliamente, en las claras fuentes de la Masonería, porque está en condiciones de adquirir a un mínimo precio los libros que desee, apropiados a estas lecturas. Ya no puede alegarse, por indiferencia o apatía, ignorancia sobre el particular.

El masón debe leer. No solamente lo suyo—lo referente a la poderosa fraternidad de que forma parte,—sino también lo extraño, siempre que sean lecturas provechosas y buenas. Tampoco debe excusarse de conocer aquellas cuestiones de controversia que tiendan a poner en tela de juicio los principios de la filosofía masónica, porque conociendo las ideas de nuestros adversarios estamos mejor



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preparados para refutarlas y esto nos afirma de manera más sólida en las convicciones que sostenemos.

Esta edad determina el apogeo del ejercicio intelectual y hay que mostrarse a la altura de los tiempos. No basta ser sincero, entusiasta y laborioso. Es necesario, además, ser culto. La ignorancia es una rémora que nos impide caminar, un obstáculo que nos cierra el camino. Y el resultado es una deficiencia incomprensiva para ponernos a tono con la gente culta del mismo campo en que se levantan nuestras tiendas, y una absoluta falta de comprensión para todo lo que constituye la esencia y el alma del altísimo ideal que sustentamos.—*Acacia, San Juan, P. R.*

El Trabajo Constante

Nuestra vida, es acción.

Ella surge como resultado de la actividad constante de los órganos que componen nuestro cuerpo.

Nuestro corazón late en su continua labor de enviar y recibir sangre á los pulmones.

Nuestros nervios reciben impresiones por medio de los órganos de los sentidos.

Nuestro cerebro, centro nervioso, gobierna todo nuestro ser, por ordenar a los nervios y músculos que actúen.

Así es que todo en nosotros es actividad y movimiento.

Como consecuencia de ese constante movimiento, disfrutamos de la vida. Hasta el día que la muerte haga cesar toda actividad en nuestros miembros y órganos.

Así es que por la actividad de los órganos que forman nuestro cuerpo, tenemos vida.

Cuando ellos se detienen, es decir, dejan de trabajar, dejamos también de existir en la tierra.

Pero, no sólo los miembros de nuestro cuerpo, sino que la naturaleza entera nos presenta un inmenso laboratorio, donde todo es actividad y movimiento.

Se mueven en vertiginosa carrera los astros en el espacio infinito que nos rodea; y luchan por su existencia en la tierra, todos los seres vivos de la Creación.

Vivir, es luchar. Sin lucha, no hay vida digna y útil.

Muy equivocado se halla aquel que pretenda vivir en la ociosidad, pensando que se puede pasar sin luchar ni trabajar.

Los que por su carácter indolente no luchan ni trabajan, están violando la ley universal, que es actividad y movimiento.

El hombre vale en este mundo, por sus obras.

Es obrando como se hace uno grande y digno en esta vida.

Obrar, debe ser la divisa de todo ser humano.

Sin obrar, no es posible triunfo en carrera o empresa alguna.

Las personas indolentes, inclinadas a vivir ociosamente, en la mayoría de los casos pierden las mejores oportunidades que podrían llevarlas a la cima del éxito.

Hay que obrar, y no dejarse dominar por la indolencia.

El que por indolente, no lucha ni trabaja, cava su propia ruina.

El éxito en la vida del hombre, es fruto del trabajo constante.

La indolencia ha sido la causa del fracaso de muchos que pudieron ser hoy grandes hombres, y viven en la obscuridad como insignificantes medianías.

Sin energía y sin disposición para el trabajo, es imposible alcanzar una posición elevada en este mundo.

El que siempre está buscando una disculpa para no trabajar, jamás llegará a gran cosa en esta vida.

La planta de la "acción" es fecunda; es la que produce el fruto del triunfo.

La indolencia, es una "mata" estéril. Aun cuando tenga hojas y flores, no produce fruto alguno.

La indolencia y el éxito se excluyen.

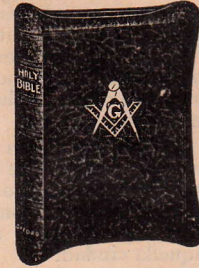
El triunfo y la indolencia son adversarios irreconciliables. Ellos no pueden marchar juntos a parte alguna.

Si no decides, lector, a obrar, jamás triunfaréis en esta vida.

El triunfo, es hijo del trabajo constante. Trabajad, si queréis triunfar.—*A. Pereira Alves, en la "Plancha Mensual" Barranquilla, Colombia.*

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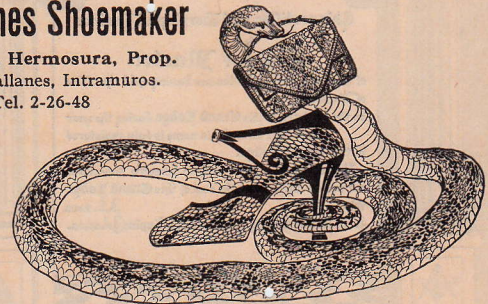
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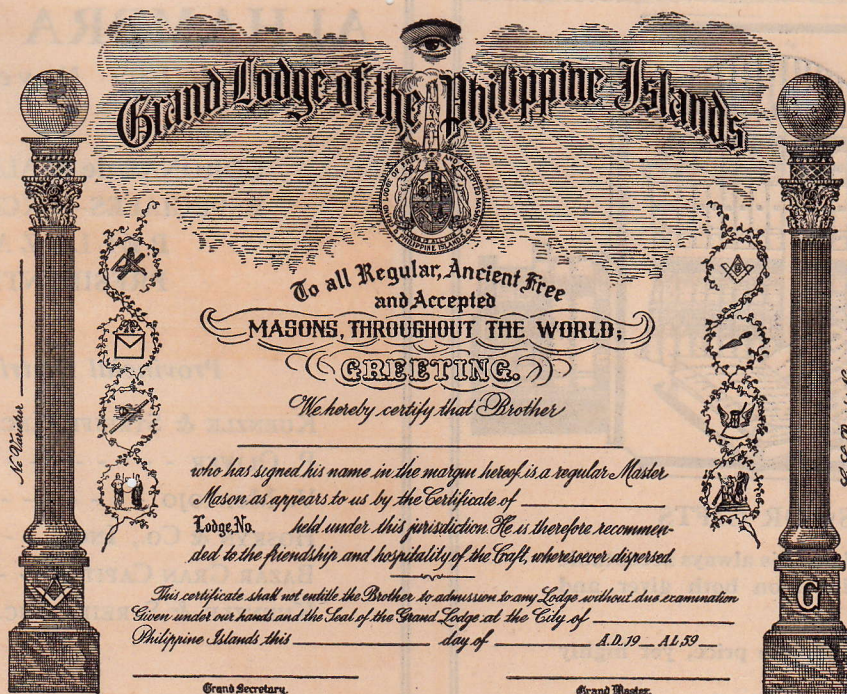
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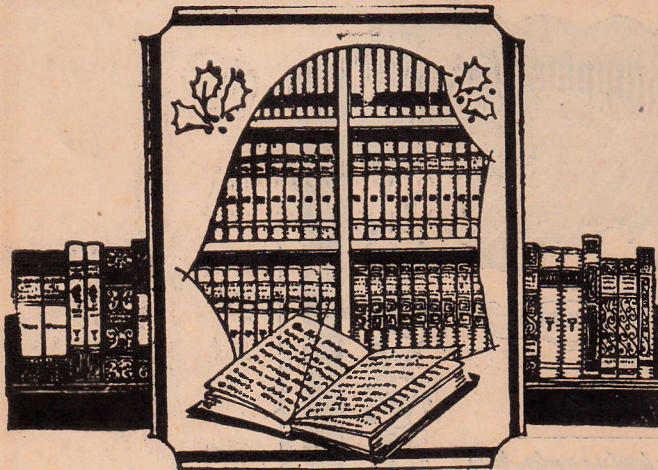
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