The Cable Tow

Vol. II, No. 3 **August 1, 1924**

OFFICIAL ORGAN

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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MANILA, P. I.

THE CABLETOW

Published monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands in the interest of its Constituent Lodges.

Entered as second-class matter at the Post Office, Manila, P. I.

In English and Spanish.

Subscription price, ₱3.00 per year to members of Lodges of other jurisdictions.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to the CABLETOW, such subscriptions being paid for by their respective Lodges.

Edited by a Board of Control composed of the Elective Officers of the Grand Lodge.

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The Huguenot-Walloon Tercentenary

The history of the world records a number of instances where, to the loss of one country and the gain of another, a number of progressive and enlightened citizens have emigrated to escape religious or political persecution. Among these movements there is the emigration of large numbers of French and Belgian Huguenots to "New Netherlands" in 1624, which added a most valuable element to the population of what is now the United States. The coming of the good ship "Nieuw Nederland" which carried the doughty Walloon colonists to America, and the settlement of "New Netherlands" are being celebrated throughout the United States and in several European countries this year. In the United States, a special series of stamps has been prepared to commemorate this event, and the Huguenot half dollar has been ordered coined in honor of the Huguenot-Walloon Tercentenary. This coin bears on its obverse the profiles of Admiral Coligny and William the Silent and on the reverse the ship "Nieuw Nederland."

This important event in the history of the development of religious tolerance and democracy on American soil is of peculiar interest to our Institution and is an illustration of how religious persecution will generally defeat its own ends.

A Decennial

On August 18th it will be ten years that the first dispensation to form a Lodge under the auspices of the M. W. Grand Lodge of the Philippine Islands was signed. On that date, M. W. Bro. Newton C. Comfort, our present Grand Secretary, then Grand Master of Masons of the Philippine Islands, issued a dispensation to nineteen Master Masons, of whom fourteen were Filipinos, four Americans, and one a Singhalese, to form what is now Bagumbayan Lodge No. 4. On August 19th, 1914, the new Lodge held its first meeting. On this occasion, M. W. Bro. Comfort pronounced the following prophetic words:

"This new Lodge we expect to be the forerunner of many Lodges composed in part or entirely of Filipinos. This is the first Lodge formed under the Grand Lodge of the Philippines, the three Lodges now subordinate to our Grand Lodge having been formed under the Grand Lodge of California. Bagumbayan Lodge will also have the distinction of being the golden link upon which the chain of Masonic Unity in these Islands will be ultimately forged. . . . May Bagumbayan Lodge meet the special responsibilities which rest upon it to the satisfaction of the entire Fraternity, and may all the other Lodges join in its lofty ideals."

The splendid record of Bagumbayan Lodge No. 4 shows that the members of that Lodge have met those responsibilities to their fullest extent, and our flourishing Grand Lodge, with its Lodges rapidly nearing the hundred mark and enjoying the fraternal recognition, respect, and esteem of all regular Grand Bodies of the world, has grown and prospered as nobody dreamt it could possibly do at

El Aniversario Tricentésimo de la Inmigración de los Hugonotes y Valones

En la historia del mundo se registran varios ejemplos de la emigración de elementos progresivos e ilustrados que deseaban sustraerse a la persecución política o religiosa de que fueron objeto en su patria, y cuya emigración constituía una pérdida sensible para el país de su origen y una ganancia importante para su nueva patria. Entre estos sucesos se halla la emigración de grandes números de hugonotes franceses y belgas a los "Nuevos Países Bajos" en 1624, la cual aumentó un elemento valiosísimo a la población de lo que hoy son los Estados Unidos de América. Y este año se está celebrando en los Estados Unidos y en varios países europeos el aniversario tricentésimo de la llegada del barco "Nieuw Nederland," a bordo del cual los intrépidos valones llegaron en América, y la colonización de los "Nuevos Países Bajos." En los Estados Unidos de América se ha impreso una serie de sellos de correo para conmemorar dicho acontecimiento, y con el mismo fin se está acuñando una moneda de medio dolar que ostenta en su anverso las efigies del almirante Coligny y de Guillermo el Silencioso y en el reverso el barco "Nieuw Nederland."

Este suceso importante en la historia del desarrollo de la tolerancia religiosa y la democracia en el suelo americano es de interés peculiar para la Masonería y demuestra palpablemente que la persecución religiosa es siempre contraproducente.

Un Decenario

El 18 de Agosto hará diez años que se firmó la primera dispensa para formar una Logia bajo los auspicios de la Gran Logia de las Islas Filipinas. En dicha fecha, el Muy Il. Hmno. Newton C. Comfort, nuestro actual Gran Secretario que entonces desempeñaba la Gran Maestría, expidió a diez y nueve Maestros Masones de los cuales catorce eran Filipinos, cuatro americanos y uno cingalés, una dispensa para formar la que hoy es la Logia Bagumbayan No. 4. El 19 de Agosto de 1914, la nueva Logia celebró su primera tenida, y en esta ocasión, el Muy Il. Hmno. Comfort pronunció las siguientes palabras proféticas:

Esperamos que esta nueva Logia ha de ser la precursora de muchas Logias integradas en parte o enteramente por filipinos. Es la primera Logia que se haya formado bajo los auspicios de la Gran Logia de las Islas Filipinas, porque las tres de la obediencia de esta Gran Logia que actualmente existen han sido formadas bajo la Gran Logia de California. La Logia Bagumbayan tendrá también la distinción de ser el eslabón de oro que más tarde ha de completar la cadena de la unión masónica en estas islas. . . . Esperamos que la Logia Bagumbayan ha de cumplir con su misión especial de un modo que la granjeará el aplauso de toda la Institución y que todas las demás Logias seguirán sus elevados ideales.

La historia envidiable de la Logia Bagumbayan No. 4 demuestra que sus miembros han sabido cumplir con su misión, y nuestra Gran Logia, con sus Logias prósperas cuyo

the time when the dispensation to its fourth Lodge was issued.

Indeed, ten years of glorious Masonic achievement lie behind our Grand Lodge!

Proselyting

Recently, one of the officers of a local Lodge complained within our hearing that another of the Lodges of this city, in order to increase its membership, was endeavoring to induce some of the most desirable members of his Lodge to demit and join the other Lodge, and that his Lodge had already lost one candidate and at least two members in this manner. If such efforts have actually been made, the members guilty of proselyting in the manner mentioned are certainly deserving of the severest criticism. It is of the utmost importance that the relations between Lodges should be of the most friendly nature, and proselyting, a practice repugnant to Masonry, is certainly not conducive to peace and harmony within our Order.

A Lodge does not mind losing members when these go to organize new Lodges and spread the gospel of Masonry to other places and among other elements; but the certainty or even suspicion that solicitation is at the bottom of the loss of members to other Lodges cannot but be a source of just indignation and irritation to the losing Lodge.

A Mason is entitled to a demit so long as he is in good standing; but good Masons have ever been slow in leaving their Mother Lodge, and the practice of transferring back and forth between Lodges is not a recommendable one. If a Mason lacks constancy or finds his Lodge incongenial, there is no law preventing him from taking his demit and seeking a new love or more congenial surroundings; but Masonic etiquette and the very spirit of Masonry condemn the practice of soliciting members of other Lodges to change their allegiance.

Specialization

A good many Lodges have some special feature on which they pride themselves and for which they have acquired a reputation. One Lodge, for instance, is famous for the excellent manner in which it puts on the ritualistic work, another distinguishes itself by the solemnity of its funeral services, another takes special pride in its temple or hall, and still another is noted for its lavish entertainments. It is the same with individual Masons who are active in Lodge work. Bro. A delivers the apron lecture better than any other member of the Lodge; Bro. B has made a specialty of the Constitution and Masonic law; Bro. C is the oracle of the Lodge on parliamentary law, and Bro. D is a natural born orator and is always called into service when a fluent impromptu speaker is required.

Of course, we should be all-around Masons and should endeavor to master every phase of the work; but unless it is carried to the extreme, specialization is an excellent thing. At each point of the field, one man should make it a point to dig deeper than the rest and make the others participants in his own special find when the occasion requires it. This does by no means prevent him from covering the rest of the field to such an extent as he can, nor from partaking of the fruits of the labors of others who have delved more deeply elsewhere, each in his own special place.

A Lodge or Mason who specializes shows the rest of the Lodges and members what can be accomplished in the particular field selected for specialization. It shows them the most efficacious, expeditious, and economic way of obtaining results in that line of work, and allows them to draw on the fund of experience and knowledge acquired by such specialization.

What is your specialty?

número ascenderá pronto a ciento, está hoy reconocida y respetada por todas las Potencias regulares del mundo masónico y se ha desarrollado de un modo que nadie habría creído posible en la fecha en que se firmó la dispensa para su cuarta Logia.

En efecto, estos últimos diez años constituyen páginas brillantísimas en la historia de nuestra Gran Logia!

El Proselitismo

Hace poco, oímos a uno de los dignatarios de una Logia de la localidad quejarse de que otra Logia de esta ciudad, con el fin de aumentar el número de sus miembros, estaba tratando de persuadir a algunos de los mejores miembros de la Logia del quejante a pedir plancha de quite e ingresar en la otra Logia, y que como resultado de esto, el Taller del dignatario aludido ya había perdido un candidato y por lo menos dos de sus Obreros. Si los hechos son exactamente como los expuso el Hermano de quien hablamos, entonces no cabe duda de que los que han sido culpables de los actos denunciados son merecedores de la crítica más severa, porque es de importancia trascendental que las relaciones entre las diferentes Logias sean de las más cordiales y el hacer proselitos, además de ser una práctica repugnante para la Masonería, es ciertamente poco favorable a la paz y armonía dentro de nuestra Institución.

Ninguna Logia se queja cuando pierde algunos de sus miembros porque éstos estén deseosos de fundar Logias nuevas para propagar las enseñanzas de la Masonería en otros lugares y entre otros elementos, pero la certitud o sospecha de que la ida de algunos miembros que se han afiliado con otras Logias existentes se debe a haberse invitado a dichos Hermanos, no puede causar otros sentimientos que justa indignación e irritación de parte de la Logia así despojada de sus miembros.

Todo Masón tiene derecho a pedir su plancha de quite si está a plomo con el tesoro de su Logia y no hay cargos pendientes contra él; pero los buenos Masones siempre han procurado permanecer fieles a la Logia en la cual vieron la luz de la Masonería por primera vez, y la práctica de mudar de Logia no es de recomendar. Si un Masón es hombre mudable o le molesta algo en la Logia de que forma parte, no hay ley en Masonería que impida que solicite plancha de quite e ingrese en alguna Logia de su agrado, pero la etiqueta masónica y sobre todo el espíritu de nuestra Institución condenan la práctica de pedir a los miembros de otras Logias que se trasladen a la del solicitante.

Especialidades

Muchas Logias tienen sus especialidades en las que cifran su mayor orgullo y por las cuales tienen cierta fama. Por ejemplo, hay Logias que son célebres por la excelente forma en que confiere los grados, mientras que otras se distinguen por la solemnidad de sus ritos fúnebres, por la belleza de su templo o por la suntuosidad de sus banquetes y fiestas. Lo mismo sucede con los Masones activos de cada Logia. Por ejemplo, el Hmno. A pronuncia mejor las palabras que se dirigen al Aprendíz al entregársele el mandíl; el Hmno. B conoce bien la Constitución y otras leyes masónicas; el Hmno. C es el que sabe más en lo que toca a la ley parlamentaria, y el Hmno. D tiene dotes de orador y se le llama siempre cuando haya necesidad de alguien que pueda decir algunas palabras adecuadas sin preparación previa.

Desde luego, debemos procurar a ser Masones perfectos y familiarizarnos con todas las diferentes fases de la labor masónica; pero a menos que se vaya a un extremo

In The High Places

When a man in his career reaches a place where the eyes of the multitude are upon him, his every word and act are subjected to analysis and criticism, and, unfortunately, envy and jealousy generally prompt most of the comments uttered. Not content with that alone, the habitual slanderer or the man interested in bringing about the downfall of the other who has risen above the heads of the crowd, scrutinizes the past record of him whom he would see brought low, and if he finds something to his discredit, he magnifies and distorts what he has found and then publishes it broadcast. Youthful indiscretions, long atoned for, errors of judgment committed in the dim past, sins of omission or commission forgotten and forgiven by everybody concerned: all these offer an excellent pretext for weaving a web around the rising man that will pull him down from the high pedestal that he has reached or is about to reach. Under the pretext that everything is fair in politics, men who otherwise would not soil their lips with calumny and slander, will use these arms against their political opponents or allow them to be so used. And there are men who from a sheer desire to bring about the downfall of some one who has risen and to besmirch that which is pure, will spread malicious gossip and slander and add to it as they pass it on to the next man.

Masonry does not believe in hushing up and concealing things that should be brought to light, and it is strictly opposed to allowing a guilty Brother to escape without punishment and continue occupying an office in the Fraternity if he is not worthy of it. But until that Brother has been proven guilty, he must be considered innocent, and the rule must be applied that unless a Mason can say something good of a Brother, he must keep silent about him.

But if a Mason be guilty, then even the purple of the Fraternity will be no protection to him. Thus men who had risen to the highest office in Masonry, have been stripped of all their honors, present and past, and have been expelled from the Order. Fortunately, Masonic history registers extremely few cases of this nature.

It is our sacred duty to see that only men of blameless lives and coming under the tongue of good repute are chosen and allowed to occupy the high places in the Order, and these we must protect and defend against all slander and defamation. It does, therefore, not redound to the credit of Masonry that the habit of looking for faults in the men in high places is not unknown in our Order, despite its sublime teachings.

No American Grand Lodge in the Philippines

The clandestine Masons of these Islands and other opponents of the Grand Lodge of Free and Accepted Masons of the Philippine Islands make it a point to speak of our Grand Lodge as the "American Grand Lodge" and to make it appear as if our Grand Body were dependent upon some higher Body in the United States or as if it were managed and ruled by Americans Nothing is farther from the truth than this. As we have said over and over again in these columns, the Grand Lodge of the Philippine Islands is a sovereign Masonic body and owes allegiance to no other Masonic Body, whether this be a General Grand Lodge, Grand Orient, or Supreme Council. It is bound only by obligations voluntarily assumed by it, and the resolutions of international Masonic conferences and assemblies have no binding force upon it unless it subscribes to the same. And as regards the Grand Lodge being managed by Americans, every Mason in the Archipelago knows that the American Masons, upon voting for the chartering by our Grand Lodge of the Lodges of the former District Grand Lodge of the Gran Oriente Español in these Islands, gave their Filipino Brethren an overwhelming majority of votes in regular Masonry in the Philippine Islands and practically surrendered their charters to the Grand Lodge of the Philippine Islands. Not a single American Mason has been admitted to membership in the Grand Lodge of the Philippine Islands, and not a single American Lodge has been chartered by the Grand Lodge of the Philippine Islands. The Grand Lodge of the Philippine Islands is entirely Filipino, and is entirely free from any foreign control.

En la Cumbre

Cuando el hombre, en su carrera, alcanza una posición elevada que atrae las miradas de todos, cada palabra y cada acto suyos son objeto de analisis y críticas, y desgraciadamente la mayoría de los comentarios que se oyen están inspirados por la envidia. Y los calumniadores de oficio o individuos interesados en causar la caída de aquel que ocupa el sitio de honor que ellos apetecen, escudriñan los antecedentes del interesado, y si encuentran algo desfavorable, lo magnifican y tergiversan y luego lo publican por todos los ámbitos del país. Las indiscreciones de la juventud que han sido expiadas, las faltas cometidas que ya están olvidadas y perdonadas por todos los interesados desde hace muchos años: todos éstos brindan una excelente oportunidad para fabricar una red de falsedades y calumnias con qué aprisionar y enmarañar al objeto de tanta envidia hasta hacerle caer desde el sitio elevado que ya ocupa o está por alcanzar. Bajo el pretexto de que todo es lícito en la política, muchos hombres que en otros respectos no mancharían sus labios con la calumnia, hacen uso de esta vil arma contra sus adversarios políticos o permiten a otros que lo hagan. Y también hay individuos perversos que propagan las calumnias, impulsados por nada más que el deseo de arruinar a los cuyos esfuerzos han sido coronados de éxito, o de manchar lo puro y limpio.

El buen Masón está opuesto a que se callen y oculten las cosas malas que deben revelarse, y a que los Hermanos verdaderamente culpables se escapen sin el castigo que merezcan o continúen ocupando cualquier puesto en la Institución que no son dignos de ocupar. Pero hasta que se haya probabo la culpabilidad de un Hermano, es preciso considerarle como inocente y se debe aplicar la regla de que, a menos que el Masón pueda decir algo de bueno con respecto a un Hermano, no debe decir nada acerca de él.

Al Hermano culpable no le puede proteger ningún cargo elevado que ocupe o haya ocupado. Se citan los casos de Masones que han ostentado las dignidades más excelsas que conoce nuestra Institución y que, por haber infringido las leyes de la Masonería y de la sociedad, han sido despojados de todos sus honores, tanto pasados como presentes, y expulsados de la Orden. Afortunadamente se registran muy contados casos de esta índole en la historia de la Masonería.

No cabe duda de que es nuestro deber ver que los a quienes elegimos para los cargos elevados en la Masonería sean hombres de buena fama y conducta intachable, y no es menos verdad que a éstos los debemos defender contra toda calumnia y defamación. No redunda, pues, en crédito de nuestra Orden que no obstante nuestras sublimes enseñanzas, la costumbre de buscar defectos en los que han llegado a la cumbre, no está desconocida entre nosotros.

La Especialización

Cuando un Masón ha llegado a ser Maestro Masón, ha recibido todos los grados que se confieren en la Masonería Simbólica, y ha adquirido un conocimiento general de la Institución, debe procurar especializarse en algún ramo de la Masonería. Esta especialización, como han dado en llamarlo, tiene muchísimas ventajas. Cada individuo debe procurar cavar a mayor profundidad que los demás en cierta parte limitada del campo y luego hacer a los demás partícipes de los tesoros que hubiese descubierto cuando ellos tengan necesidad de los mismos. Esto no impide que él trabaje también en las demás partes del campo ni que aproveche los frutos de los sudores de los demás que han dedicado esfuerzos especiales a otros sitios determinados.

La Logia o el Masón que escoja alguna especialidad, demuestra a las Logias y miembros lo que con la mayor suma de esfuerzos se puede conseguir en el campo de actividad a que está dedicando atención especial. Les enseña la forma más eficaz, expedita y económica de obtener los mejores resultados en dicho campo de actividad y pone a su disposición el fondo de experiencia y conocimiento que ha adquirido al dedicarse a dicha especialidad.

¿Qué especialidad ha escogido Vd.?

dered the reins of Masonic government to them. And our Grand Lodge may well be proud of the fact that the Filipino Brethren have shown themselves worthy of absolute trust and confidence thus reposed in them by the Masons of its original Lodges, by their undoubted loyalty to their Brethren of American extraction and to the principles and traditions of Ancient Craft Masonry as handed down to us in an unbroken line from the Grand Lodge of England.

The attempts of our opponents to breed mistrust between the regular Masons and inject race prejudice and politics into our Lodges have hitherto proved a lamentable failure and will, we are confident, always suffer shipwreck on the living rock on which our Fraternity has erected its edifice in these Islands. The advocates of radical changes and modifications in our established policy who, generally prompted by ignoble ambition, arise from time to time and continue for a brief period to work in the dark until stopped, will always find our Brethren both loyal and sensible.

Masonic Obligations

Upon receiving the various degrees of Masonry, we take upon ourselves solemn and binding obligations with which every Mason is thoroughly familiar and which he keeps, or should keep, constantly before him in thought, word, and deed, not in the Lodge alone; but also in the world outside. Some of the obligations imposed upon the Mason with regard to his Brethren in Freemasonry, his Lodge, his Grand Lodge, the Institution in general and those nearest and dearest to his Brethren, are particularly Masonic, and these especially he should strive to observe with the utmost fidelity.

What stand does the true Mason take with regard to the interpretation of these obligations? Does he construe them to embrace as little as possible or does he do the opposite? In cases of doubt, does he give the benefit of the doubt to the Fraternity and those to protect whom these vows are made, or to himself? Will real Masons start to quibble over words and look through dusty tomes of profane law to find a way to avoid and evade their obligations? Indeed they will not.

We are responsible for our thoughts, words, and acts, not to our Brethren alone; but to our conscience and, above all, to the Great Architect of the Universe. Shall we give him full measure or shall we try to cheat him in our dealings with him? Shall we take all the substance and binding force out of our Masonic obligations by constructions surely not intended by the noble minds who framed them, or shall we give double, for fear that we may not give enough?

We believe in keeping our obligations to the hair and in construing them always for the benefit of the institutions and individuals and of our better self, which they were intended to protect. And we believe in swift and unrelenting justice for Brethren guilty of violating the promises they made at the altar of Masonry, because a forsworn Mason is indeed a thing to be despised.

Masonic Jewelry

The great similarity between the rings, watch-charms, and buttons sported by members of certain local labor organizations, and our Masonic jewels, and the fact that there are in the Islands many irregular Masons who are generally very anxious to display Masonic emblems, makes it very advisable for the regular Mason to refuse to take such jewelry at its face value. In fact, Masonry has its own modes of recognition, and we can nowhere find any authority for a display of our insignia in the manner which has now become the rule rather than the exception. In Europe there is no such display of our emblems; but in these Islands we have followed the example of our Brethren in the United States as regards the wearing of Masonic rings,

No Tenemos Gran Logia Americana en Filipinas

Los Masones clandestinos y otros enemigos de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas insisten en hablar de nuestra Gran Logia como Gran Logia o Masonería americana y en hacer creer que nuestra Gran Logia depende de alguna potencia superior en los Estados Unidos o que es dirigida y gobernada por americanos. No hay nada más falso que esto. Como hemos reiterado con harta frecuencia en estas columnas, la Gran Logia de las Islas Filipinas es una potencia masónica soberana e independiente y no está subordinada a ninguna otra potencia masónica, ya fuese ésta una Gran Logia General, Gran Oriente o Supremo Consejo. No hay resoluciones y decisiones de ninguna clase que tengan fuerza obligatoria para nuestra Gran Logia, salvas aquellas que haya asumido voluntariamente, y los acuerdos de las conferencias y asambleas internacionales no pueden obligarla a menos que se haya subscrito a los mismos. En cuanto a la aseveración de que la Gran Logia está dominada y dirigida por americanos, saben bien los Masones de esta obediencia que los Masones americanos, al votar por la concesión de cartas constitutivas a las Logias de la fenecida Gran Logia Regional del Gran Oriente Español en estas Islas, dieron a sus Hermanos filipinos una mayoría absoluta de votos en la Masonería regular de las Islas Filipinas y entregaron las riendas del gobierno masónico a los hijos del país. Y nuestra Gran Logia puede afirmar con orgullo que los Masones filipinos se han mostrado dignos de la confianza depositada en ellos por los miembros de las Logias primitivas de esta Gran Logia, en vista de su lealtad acrisolada a sus Hermanos americanos y a los principios y tradiciones de la Masonería simbólica que nos han sido transmitidos de Gran Logia a Gran Logia desde su fuente, la Gran Logia de Inglaterra.

Las tentativas de nuestros enemigos de crear recelos y desconfianza entre los Masones regulares y de introducir cuestiones de política y prejuicio de raza en nuestros Talleres han fracasado lamentablemente hasta la fecha, y confiamos en que semejantes maquinaciones se estrellarán siempre contra la roca viva en que nuestra Institución ha levantado su templo en estas Islas. Los Hermanos que, descarriados en la mayor parte de los casos por ambiciones innobles, abogan de vez en cuando por cambios y modificaciones radicales en nuestro plan de acción adoptado y continúan haciéndolo por breve tiempo hasta que se vean precisados a abandonar su actitud, siempre han de hallar a nuestros Hermanos leales a la par que dotados de buen juicio.

Los Compromisos del Masón

Al conferirsenos los diferentes grados de la Masonería, asumimos ciertos compromisos solemnes que todo Masón conoce y que debe tener constantemente presentes en sus pensamientos, palabras y actos, no solamente dentro del Taller, sino también en el mundo profano. Algunas de las obligaciones que se impone el Masón con respecto a sus Hermanos Masones, a su Logia, a su Gran Logia, a la Institución en general y a los miembros de la familia inmediata de sus Hermanos, son peculiarmente masónicas y éstas debe de procurar a cumplir con la mayor fidelidad.

¿Qué actitud debe adoptar el verdadero Masón con respecto a la interpretación de dichas obligaciones? ¿Debe interpretarlas de modo que incluyan tan poco como sea posible o debe hacer todo el contrario? En caso de duda, ¿a quién debe él dar el beneficio de la duda: a la Institución y a los para cuya protección se han formulado los compromisos masónicos, o a sí mismo? ¿Es Masón hecho y derecho el que busque en los tomos mustíos de las leyes profanas algún medio de evadir el cumplimiento de lo que ha jurado ante el altar de la Masonería? ¡Claro que no!

Debemos responder de nuestros pensamientos, palabras

charms, pins, and lapel buttons. In a way, the American custom has many advantages; but as conditions are now in the Philippines, we must be very careful in dealing with strangers wearing the square and compass, because they are just as apt to be impostors, clandestine Masons or members of some of the societies that have purloined our emblems, as true and lawful Brethren.

Safety first, Brethren!

"A Brother In Distress"

The appeal published under the above title in the July issue of the CABLETOW touched a responsive chord in the hearts of quite a number of the Brethren, with results that have been very gratifying.

The members of two Manila Lodges, Cosmos No. 8 and Benjamin Franklin, U.D., immediately contended for the privilege of buying the tent for this Brother in distress, Cosmos finally yielding the honor to Benjamin Franklin.

A committee from the latter Lodge called on the unfortunate Brother at San Lazaro Hospital for the purpose of ascertaining just what kind of tent would be required, and the next afternoon a brand-new Tropical Hospital tent, complete with ventilators, etc., and costing approximately two hundred pesos, was presented to the Brother in the name of Benjamin Franklin Lodge.

The presentation committee state that the expression on the old Veteran's face when he saw the tent was such as to well repay them for their efforts in securing it.

Benjamin Franklin Lodge, though only a few months old, is already making a name for itself, and its officers and members are to be commended for this splendid act of charity.

The members of Cosmos Lodge, though well on the way toward securing the amount necessary for the purchase of a suitable tent, have contented themselves with allowing their contribution to be used for clothes, delicacies, tobacco, etc., of which this Brother stands sadly in need, thus again evidencing the fact that this Lodge is composed of those "who best can work and best agree."

In addition to the above, small contributions have been coming in from quite a number of individual Brethren, varying in the amount, and in the nationality of the giver, our Filipino and Chinese Masons being represented. One contribution of ₱5 was anonymous, and one was from Wm. McKinley Lodge No. 1, Knights of Pythias.

This is the sort of thing which warms the heart, and it is hoped that enough money will be forthcoming to materially alleviate the situation of this Brother in distress, possibly to care for him for some time to come.

Then Sit Down

When you're called upon to speak,
On things current and antique,
Please don't try to talk a week,
But, just say your little say,
Then sit down.

Famous men I've listened to,
Hardly start before they're through,
They've won praise and so can you,
If you'll say your little say,
Then sit down.

There's a moral and it's true,
In what I am telling you,
To be found.
You can say your little say,
And be asked another day,
If you'll say it quickly, pray,
Then sit down.

—*Kiwanian Magazine.*

y actos no sólo ante nuestros Hermanos, sino ante nuestra conciencia y sobre todo, ante el Gran Arquitecto del Universo. Y en cuanto a Él, ¿debemos darle medida cabal y justa o debemos procurar a regatear o engañarle? ¿Podemos despojar nuestros compromisos masónicos de toda su substancia y fuerza por medio de interpretaciones que ciertamente no intentaban los nobles hombres que han concebido y redactado nuestros juramentos? ¿No debemos más bien dar el doble por temor de que no damos bastante?

Sostenemos que nuestros compromisos deben cumplirse al pie de la letra e interpretarse siempre en beneficio de las instituciones e individuos para cuya protección están destinados. Y creemos que se debe castigar con rigor a los Hermanos culpables de haber faltado á las promesas que hicieron ante el altar, porque un Masón perjuro es un ser digno de nada más que desprecio.

Joyas Masónicas

En vista de la gran semejanza que tienen con nuestras joyas masónicas los emblemas que se ven en los anillos, dijes de reloj y botones que gastan los miembros de ciertas agrupaciones obreras del país, y visto también que por aquí pululan los Masones clandestinos, los cuales suelen hacer gala de los emblemas de la Masonería regular, nos vemos precisados a aconsejar a los Hermanos que no acepten los emblemas de la Masonería ostentados públicamente como pruebas de que su portador es Masón. La Masonería tiene sus modos de reconocimiento peculiares y no hay nada en nuestros reglamentos que autorice el uso de nuestros insignias en la forma que actualmente es la regla más bien que la excepción. En Europa no se ve toda esta ostentación pública de los emblemas de la Masonería, pero aquí en Filipinas hemos seguido el ejemplo de los Hermanos de los Estados Unidos en cuanto al uso de anillos, alfileres, botones, etc., con los emblemas masónicos. No cabe duda de que esta costumbre tiene ciertas ventajas, pero en vista de las condiciones imperantes en Filipinas debemos proceder con mucho cuidado al tratar con desconocidos que gastan la escuadra y el compás, porque pueden muy bien ser embaucadores, Masones clandestinos o miembros de alguna de las sociedades obreras que han copiado nuestros emblemas.

Pues, ¡cuidado, Hermanos!

SMOKE MILEGUAS CIGARETTES

Tell them you saw it in the Cabletow.

Organizations and Societies Put Under Ban by Grand Lodge Circular No. 46

To the Masters, Wardens and Brethren of the Lodges under this Jurisdiction.

GREETINGS:—In accordance with the provisions of the Resolution adopted by the Grand Lodge January 23rd, 1924, I hereby declare that the following organizations come under the ban promulgated in Circular No. 46, February 1, 1924:

LEGIONARIOS DEL TRABAJO
GRAN MASONERÍA FILIPINA
MARTIRES DE FILIPINAS
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA

I hereby withdraw the organization known as

LOS CABALLEROS LIBRES DEL ORIENTE

from the lists previously published, for the reason that it is not now using our emblems, insignia, etc., and does not at this time come under the ban of Circular No. 46.

W. TRINIDAD, *Grand Master.*

Extract of Grand Lodge Circular No. 46

Circular No. 46, first published in the February, and then in the March, 1924, issue of the CABLETOW, contains a Grand Lodge Resolution forbidding Masons in this Jurisdiction from becoming members of any organization or society which, without due authority, makes use of Masonic emblems, regalia, insignia, or rituals, or any near resemblance thereto, which may tend to deceive or be confused with Masonic emblems, etc. The Resolution provides that Masons already members of such organizations, the names of which shall be published monthly by the Grand Master, shall have ninety days from the first publication of this Resolution in the CABLETOW in which to discontinue such membership. The penalty for joining organizations under this ban, or for failing to discontinue membership therein within the specified time, shall be expulsion from Masonry.

SMOKE MILEGUAS CIGARETTES

Organismos y Sociedades Prohibidas por la Circular de la Gran Logia No. 46

A los Venerables Maestros, Vigilantes y demás Hermanos de las Logias de esta Obediencia.

SALUD:—De acuerdo con lo dispuesto por la Resolución adoptada por la Gran Logia el 32 de Enero de 1924, declaro por la presente incluídos en la prohibición de la Circular No. 46, del 1 de Febrero de 1924, a los organismos siguientes:

LEGIONARIOS DEL TRABAJO
GRAN MASONERÍA FILIPINA
MARTIRES DE FILIPINAS
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA

Por la presente retiro el organismo conocido por el nombre de

LOS CABALLEROS LIBRES DEL ORIENTE

de las listas ya publicadas, por la razón de que actualmente no hace uso de nuestros emblemas, insignias, etc., y por lo tanto no queda prohibido por la Circular No. 46.

W. TRINIDAD, *Gran Maestre.*

Extracto de la Circular No. 46

La Circular de la Gran Logia No. 46, que se ha publicado por primera vez en el número del CABLETOW correspondiente al mes de Febrero y por segunda vez en el de Marzo, contiene una resolución de la Gran Logia en la cual se prohibe a los Masones de esta Jurisdicción afiliarse con cualquier organismo o sociedad que, sin ser debidamente autorizado para ello, haga uso de los emblemas, indumentaria, insignias o rituales de la Masonería, o de cualquiera cosa que tuviese bastante semejanza con los mismos para producir engaño o confusión con los emblemas, etc., masónicos. La resolución dispone que a los Masones que ya forman parte de los referidos organismos se les concederá un plazo de noventa días contados desde la primera publicación de esta resolución en el CABLETOW, para darse de baja en dichos organismos, cuyos nombres se publicarán mensualmente por el Gran Maestre. Cualquier Masón que se afilie con los referidos organismos o deje de darse de baja en los mismos dentro del plazo fijado, será expulsado de la Masonería.

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Doctor Coss No. 92,
Monterrey, N. L., México.

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Grand Master Visits Iloilo No. 11 and Acacia No. 78

During the recent business trip of our Grand Master to the Visayas, M. W. Bro. Trinidad was enabled to visit Iloilo Lodge No. 11, and Acacia Lodge No. 78, both located in the city of Iloilo.

On the occasion of his visit to Iloilo No. 11, June 28, which was a stated meeting, the third degree was conferred; in order that he might also visit Acacia No. 78, a special meeting of this Lodge was called on July 3, at which no work was done.

Grand Master to Visit Cosmos No. 8

Wednesday, August 20, at 8:00 p. m., there will be a special meeting of Cosmos Lodge No. 8 in the Masonic Temple, Escolta, the M. W. Grand Master making an official visit to Cosmos Lodge on this occasion.

The officers and members of Bagumbayan Lodge No. 4 have been invited as the special guests of Cosmos Lodge, in commemoration of the tenth anniversary of the date on which M. W. Bro. Newton C. Comfort, then Grand Master of this Grand Lodge, granted a dispensation to Bagumbayan No. 4, the first to receive a dispensation in this Jurisdiction.

The third degree of Masonry will be exemplified by Cosmos Lodge, and Rt. Wor. Bro. Joseph H. Schmidt, P. M. of Cosmos, will deliver an illustrated lecture on "Presidents of the United States who were Masons."

All Master Masons are cordially invited to be present on this occasion.

Constitution of Hagdang-Bato Lodge No. 87

At a Special Communication of the Grand Lodge of the Philippine Islands held July 9, 1924, in the Masonic Temple, Escolta, Manila, Hagdang-Bato Lodge No. 87 was duly constituted and its officers for the current Masonic year were installed.

Hagdang-Bato Lodge was granted a dispensation on April 14, 1923, its charter was issued on January 23, 1924, and July 9 marked the official constitution.

Following the constitution, with Wor. Bro. Antonio Gonzales, Master of Luz Océanica Lodge No. 85, as Installing Officer, and Bro. Aurelio D. Rosario, Senior Warden of Mt. Lebanon Lodge No. 80, as Master of Ceremonies, these officers were installed: W. M., Tomás M. Molina; S. W., Gregorio Littaua; J. W., Pedro Santos; Treasurer, Alejandro Santos; Secretary, T. P. Lim; Chaplain, Antonio de Quesada; Master of Ceremonies, José Carpio; S. D., Heracleo Mangay; J. D., Elías Ibañez; J. S., Valentin García; Organist, Vicente Perez; Tiler, Guillermo Valido.

Speeches were made by Rt. Wor. Bro. Francisco A. Delgado, Senior Grand Warden, Rt. Wor. Bro. Teodoro M. Kalaw, Past Junior Grand Warden, and Wor. Bro. Tomás M. Molina.

Refreshments were served after the ceremonies.

SMOKE MILEGUAS CIGARETTES

El Gran Maestre Visita Iloilo No. 11 y Acacia No. 78

Hace poco que estuvo nuestro Gran Maestre en Visayas en comisión del servicio, el Muy Il. Hmno. Trinidad pudo visitar la Logia Iloilo No. 11, y la Logia Acacia No. 78, ambas de la ciudad de Iloilo.

En la ocasión de su visita a la Logia Iloilo No. 11, el 28 de Junio, se confirió el tercer grado de la Masonería en una tenida ordinaria; a fin de que también pudiese visitar la Logia Acacia No. 78, se convocó una tenida extraordinaria de dicha Logia el 3 de Julio, en la cual no hubo trabajo.

Constitución de la Logia Hagdang-Bato No. 87

En una Reunión extraordinaria de la Gran Logia de las Islas Filipinas que se celebró el día 9 de Julio de 1924 en el Templo Masónico, Escolta, Manila, la Logia Hagdang-Bato No. 87 fué debidamente constituída e instalados sus dignatarios para el año masónico en curso.

La Logia Hagdang-Bato recibió su dispensa en 14 de Abril de 1923 y su carta constitutiva en 23 de Enero de 1924 y fué constituída regularmente el 9 de Julio.

Terminada la constitución, se verificó la instalación de los dignatarios de la Logia, actuando de instalador el Hmno. Antonio Gonzales, Venerable Maestro de la Logia Luz Océanica No. 85, y de Maestro de Ceremonias el Hmno. Aurelio D. Rosario, Primer Vigilante de la Logia Mt. Lebanon No. 80. Los dignatarios y oficiales instalados fueron los siguientes: V. M., Tomás Molina; P. V., Gregorio Littaua; S. V., Pedro Santos; Tesorero, Alejandro Santos; Secretario, T. P. Lim; Capellán, Antonio de Quesada; Maestro de Ceremonias, José Carpio; P. D., Heracleo Mangay; S. D., Elías Ibañez; S. M., Valentí n García; Organista, Vicente Perez; Guard. Ext., Guillermo Valido.

Se pronunciaron discursos por el Ilustre Hmno. Francisco A. Delgado, Primer Gran Vigilante; el Il. Hmno. Teodoro M. Kalaw, Segundo Gran Vigilante pasado, y el Ven. Hmno. Tomás M. Molina.

Después de las ceremonias se sirvieron refrescos.

De la Logia Labong No. 59

El Secretario de la Logia Labong No. 59, Hmno. Pío P. Ignacio, ofreció un banquete fraternal a los miembros de la misma el Domingo 29 de Junio, en su residencia en Malabon, con motivo del bautizo de su tercer niño. Fué bautizado y confirmado por el muy Ilustre Obispo Irineo de Vega, de la Iglesia Filipina Independiente, y Primer Vigilante actual de esta Logia. Estuvieron presentes los Hmnos. J. H. Marsman de la Logia Southern Cross No. 6, y José F. Dos Remedios de la Logia Cosmos No. 8, Manager y Cajero, respectivamente, de la Malabon Sugar Co.

El 4 de Julio, a las 12 del día, los miembros de la Logia celebraron en Manila una reunión fraternal, con una concurrencia de 15, con motivo de la conmemoración del cuarto aniversario de la fundación de la Logia. Pronunciaron discursos los Hmnos. Eugenio Gozon, Capellán, en el lenguaje vernacular, Dr. Clemente Banzon, Segundo Vigilante, Angel C. Lázaro, Amado Jacinto, y, por último, el Ven. Maestro Julian Sogueco. El Hmno. Irineo de Vega, Primer Vigilante, actuó de *toastmaster*.

"LACTOGEN" FOR BABIES AND NURSING MOTHERS

Home, School and Dormitory Fund

In addition to the Lodges already announced as having completed their quotas to the Home, School and Dormitory Fund, Nos. 8, 80, 67, Franklin, 77, 82, 44, 85, 45, 60, 4, 33, 71, 63, 40, 48, 55, 50, 78, 39, 20, 35, 53, 90, 64, 74, 47, 76, 11 and 66, the following are now to be added: Liwayway No. 81, Dagohoy No. 84, Maktan No. 30, Corregidor No. 3, St. John's No. 9, Pinatubo No. 52, Primera Luz Filipina No. 69, Union No. 70, Abra No. 86, and Hiram No. 88.

Two Lodges more should have appeared in previous lists: Tupas No. 62, which completed its quota on May 27, and Southern Cross No. 6, which paid in full on June 23. These two Lodges were omitted from our lists through a clerical error.

Some have asked now that the time has elapsed for the payment of the quota, what shall be done? We would say, "Pay the sum due to the Grand Lodge as soon as possible. Increase your efforts to raise the amount and as soon as any funds are on hand send them at once to the Grand Secretary." The quota is based on the membership as it was January 28, 1923, at ten pesos per Master Mason. The ₱5.00 collected for each degree conferred from each candidate should be collected promptly and forwarded at once to the Grand Secretary. That provision is permanent and does not terminate until the same is changed by the Grand Lodge. It is not likely to change as that will be future means of augmenting the Home Fund, for it is not expected that any other drive for the purpose would be right at least for quite a while.

Voluntary contributions to this fund are, of course, very acceptable, and some have already been received.

To Secretaries of Lodges

It should be noted by Secretaries of Lodges that after the original payment of the CABLETOW quota has been made, on the basis of the list of members submitted, all additions to the original list must be paid for at the regular rate, or ₱0.60 per member. If a member demits or is expelled, his copy may be transferred to a new member, or, at the request of the Secretary, may be sent to the Lodge itself.

Fondo del Asilo, Colegio y Dormitorio Masónicos

Además de las Logias ya mencionadas, Nos. 8, 80, 67, Benjamin Franklin, 77, 82, 44, 85, 45, 60, 44, 33, 71, 63, 40, 48, 55, 50, 78, 39, 20, 35, 53, 90, 64, 74, 47, 76, 11, y 66, las siguientes han completado el pago de sus cuotas: Liwayway No. 81, Dagohoy No. 84, Maktan No. 30, Corregidor No. 3, St. John's No. 9, Pinatubo No. 52, Primera Luz Filipina No. 69, Union No. 70, Abra No. 86, y Hiram No. 88.

Dos Logias más debíamos de haber mencionado en las listas anteriores: Tupas No. 62, por haber completado su cuota el 27 de Mayo, y Southern Cross No. 6, por haber pagado su cuota entera el 23 de Junio. Por un error se omitieron estas dos.

Algunos han preguntado: ahora que ya ha pasado el plazo para el pago de la cuota, ¿qué debe hacerse? A éstos diríamos: "Pagad lo más antes posible lo que debéis a la Gran Logia. Doblad vuestros esfuerzos para reunir la cantidad necesaria y cuando tengaís fondos, remitidlos inmediatamente a la Gran Secretaría." La cuota se calcula sobre el número de miembros que tenía la Logia el día 28 de Enero de 1923, al tipo de diez pesos por Maestro Masón. Es preciso que los cinco pesos que deben cobrarse a los candidatos por cada grado conferido después de dicha fecha, se cobren con prontitud y se remitan en seguida a la Gran Secretaría. Esta disposición es permanente y subsistirá hasta que la Gran Logia tenga por conveniente derogarla. No hay probabilidad de que se derogue la disposición aludida, porque es un medio para aumentar el Fondo del Asilo y no se espera que haya otra campaña como la última, por lo menos hasta que no haya transcurrido un período de tiempo razonable.

Desde luego, las contribuciones voluntarias para el Fondo se recibirán con el mayor placer y ya se han recibido algunas.

La labor de la Francmasonería no terminará hasta que la humanidad se halle libre de superstición e ignorancia.

SMOKE MILEGUAS CIGARETTES

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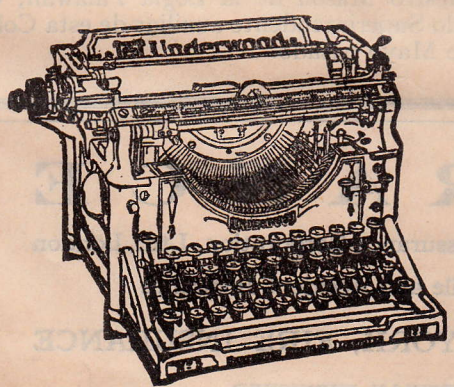

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Education Night at Southern Cross

An open meeting on the subject of education was held at the Masonic Temple, Escolta, the evening of July 28, under the auspices of Southern Cross Lodge No. 6.

Vice-Governor-General Eugene A. Gilmore delivered a very able address, emphasizing the necessity of a highly centralized public school system arbitrarily controlled, and stressed the fact that a common language is absolutely essential.

Bro. W. B. Zimmerman, Chaplain, U.S.A., gave a very interesting talk on his impressions of things educational in the Philippines, and made some valuable suggestions which had occurred to him as a result of his observations.

A very fine Masonic Service Association film was shown, depicting school conditions in a small community in the United States, and showing how these conditions were remedied. Though the scene of the film was laid in another country, and under a vastly different environment, yet much was applicable to the Philippines, and the lessons to be learned were obvious.

Wor. Bro. Eugene A. Perkins, Master of Southern Cross, presided.

Music and refreshments were a part of the evening's entertainment.

Notes from Mayon Lodge No. 61

On Saturday afternoon, July 5th, at the home of Bro. Manuel Calleja, the members of Mayon Lodge No. 61 gave a most enjoyable Tea-Dansant in honor of G. L. Instructor Bro. Pedro Rodriguez. Practically all the Masons of the province, with their families and a few friends, were present and enjoyed the occasion. After dancing, a delicious lunch was served and later a delightful program of piano and vocal music was rendered. Not a little pleasure was added to the afternoon by the exuberance and good cheer of Bro. San Agustin. It was not till a late hour that the guests dispersed, thanking their host and hostess, Mr. and Mrs. Calleja, for an exceedingly pleasant time.

Positions Open

In connection with a short article under this title appearing in the June, 1924, issue of this publication, and repeated in the July number, a noteworthy feature in respect to the applications received from our readers was the fact that a large number came from men who do not belong to our Institution—which would indicate that the CABLETOW is read by many non-Masons.

SMOKE MILEGUAS CIGARETTES

De la Logia Pinagsabitan No. 26

El día 21 de Junio, un "Spanish Team" especial de la Logia Pinagsabitan No. 26 confirió el primer grado de la Francmasonería a Victorio Covar. El *Team* especial se componía de los siguientes Hermanos: V. M., Pedro Resurrección; P. V., Juan Calcetas; S. V., Bernardo M. Gonzales; P. D., Fausto Dila; S. D., Marcial Valbuena.

Los trabajos ritualísticos se ejecutaron con acierto y habilidad, habiendo dado las instrucciones del grado el Rev. Hmno. Anastacio Olivares.

Estuvieron presentes algunos Hermanos de la Logia Mártires del '96 No. 32.

Después de las ceremonias los Hermanos asistentes fueron obsequiados por el hoy Hermano Victorio Covar con un espléndido tentempie en el restaurant del Hmno. Locson.

La Hija de Un Maestro Masón

Hace poco, se supo por la Logia Maktan No. 30 que la hija de un Maestro Masón quien en vida pertenecía a una Logia de Manila, se hallaba sola en el mundo. En vista de la situación crítica de la joven y para impedir que ésta cayera en manos de algún desalmado, los Hermanos reunieron la cantidad necesaria para adquirir el equipo conveniente y colocarla en un colegio. Desde luego, ésta no es la primera vez que la Logia Maktan tienda su mano protectora a las viudas y huérfanos, pero el caso a que nos referimos sobresale por la espontaneidad con que tanto los miembros de dicha Logia como los demás Masones de Cebú contribuyeron a tan noble empresa.

Fotografías de los Templos Masónicos en esta Jurisdicción

Es nuestro deseo publicar en los números siguientes grabados de todos los Templos Masónicos en esta jurisdicción que son propiedad (no alquilados) de las Logias que los ocupan y se dedican a fines Masónicos.

Por lo tanto, suplicamos a las Logias que son dueñas de sus Templos, nos manden fotografías de dichos Templos, con una breve historia y descripción del edificio. Las fotografías deben de ser buenas y mostrar el Templo desde el mejor punto de vista. Mandaremos hacer los clichés y iremos insertando dichos grabados en los números venideros del CABLETOW.

El Hmno. Valentin Macasaet, instructor de agricultura de la Colonia Penal de Iwahig, Puerto Princesa, Palawan, y el primer Maestro Masón de la Logia Palawan, U.D., ha sido nombrado Superintendente auxiliar de esta Colonia, efectivo el 15 de Mayo pasado.

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Notes from Minerva No. 41

A special meeting of Minerva Lodge No. 41 was held the evening of July 10 for the purpose of initiating Frank H. Goulette into this Lodge.

A special team was organized for the occasion, the work being done in English. The offices were filled by the following Brethren: W. M., Rt. Wor. Bro. Joseph H. Schmidt, P. M. of Cosmos Lodge No. 8 and Junior Grand Warden; S. W., Bro. Potenciano Bautista, S. W. of Minerva No. 41; J. W., Bro. J. Pardo de Tavera, S. W. of Bagumbayan Lodge No. 4; Treasurer, Bro. Mariano Floresta of Kasilawan No. 77; Secretary, Wor. Bro. Juan Atayde, P. M. and Secretary of Minerva Lodge; S. D., Wor. Bro. Pedro V. Asunción, Wor. Master of Kasilawan Lodge; J. D., Bro. L. Miranda of Minerva Lodge; Master of Ceremonies, Bro. Dominador Escosa of High-Twelve Lodge No. 82; S. S., Bro. Crispin Jeturian of Minerva Lodge; J. S., John W. Jones of Minerva Lodge.

The working tools were presented by Bro. S. Stickney of Shepherds River Lodge No. 169, Brownfield, Maine.

The apron was presented by Wor. Bro. Edwin E. Calvin, P. M. of Minerva Lodge.

The charge was delivered by Bro. Lawrence Benton of Mount Apo Lodge No. 45.

The lecture was given by Wor. Bro. Fred M. Holmes, Wor. Master of Cosmos Lodge No. 8.

In all, the work was finely done, and was enjoyed by everyone present.

Notes from Mt. Kaladias Lodge No. 91

St. John's Day, June 24, was celebrated by Mt. Kaladias Lodge No. 91, Dumaguete, Oriental Negros, with a special program, open to the public.

Mrs. Henry Roy Bell, accompanied by Mrs. James W. Chapmann, rendered a vocal selection appropriate for the occasion. Bros. H. R. Bell and J. W. Chapmann, professors in Silliman Institute, are active members of this Lodge.

Bro. Clive V. Powers, Senior Warden, gave a most impressive talk on the life of John the Baptist, the eminent patron of Masonry.

Bro. Pelagio G. Villarin read an interesting article on John the Baptist and his relation to Masonry.

Bro. Zacarias Laviña, accompanied by Mrs. J. W. Chapmann at the organ, favored those present with a violin selection.

Due to the illness of Wor. Bro. Gregorio Almazan, Bro. Powers occupied the East during the ceremony.

The attendance was good, including almost all the members of this Lodge, their wives and friends. Professors Paul Doltz, Hanlin, Carlos Smith and Bernardez of Silliman were also present. Wor. Bro. Almazan, though unable to take an active part, attended the ceremonies. Bro. and Mrs. King W. Chapmann were among the visitors, Bro. Chapmann having just arrived from La Union to assume his duties as principal of the Provincial High School at Dumaguete.

Light refreshments were served after the program.

A Gift to A Mother Lodge

M. W. Bro. Frederic H. Stevens, P.G.M., has received advices from M. W. Bro. George M. Moulton, Past Grand Master of the Grand Lodge of Illinois, that on May 12 of this year Bro. Moulton, on behalf of Bro. Stevens, presented to Lawn Lodge No. 815 of Chicago Lawn a gavel made from a beautiful piece of black and white camagon coming from the farm of Bro. Emilio Aguinaldo. Lawn Lodge was the Mother Lodge of Bro. Stevens, from which he demitted to become one of the founders of Southern Cross Lodge No. 6 of this Jurisdiction.

M. W. Bro. Moulton visited Manila in March of last year.

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Two New Officers Elected in Corregidor No. 3

At the Stated Meeting of Corregidor Lodge No. 3, on July 10, two vacant chairs were filled by the election of Bro. Harvey A. Bordner as Wor. Master, and Bro. J. A. Thomas as Senior Warden.

Photographs of Masonic Temples in this Jurisdiction

It is our desire to publish illustrations of all Masonic Temples in this jurisdiction which are owned (not rented) by the Lodges occupying them and which are devoted to Masonic purposes.

To this end, we would request that Lodges owning their own buildings forward us photographs thereof, together with a short history and description of the edifice. The photographs should be clear and sharp, and should show the temple from its best point of view. As time and space permit, these will be published in future issues of the CABLETOW.

A Master Mason's Daughter

In order to save the daughter of a Master Mason who had died, from the snares and pitfalls that beset the road of a young girl left alone in the world, the members of Maktan Lodge No. 30, F. & A. M., took up a collection among themselves and other Masons of Cebu and raised the money necessary to send the girl, fully equipped, to one of the local boarding schools. This is, of course, not the first time that Maktan Lodge comes to the rescue of the widows and orphans of Brother Masons; but this case deserves special mention because of the enthusiasm shown by the Brethren and of the fact that the father of the girl did not belong to Maktan Lodge, but to one of the Manila Lodges before he was transferred to the Celestial Lodge above.

A Compliment

Lux, the official organ of the Supreme Council of the Thirty-third Degree for the Italian Jurisdiction, upon publishing a full translation in Italian of our editorial entitled "Wanted—Masters with Backbone," (Vol. I, page 227), has the following to say under the heading "In the Philippines:"

And let us now hear a message from much farther, from those countries where, as Leopardi says,

* * * si ritrova il raggio
Del sol caduto, e il giorno
Che nasce allor che ai nostri e giunto in fondo.

It comes from the CABLETOW, a review published in Manila under the auspices of the Grand Lodge of the Philippine Islands, which has under its obedience 93 Lodges and 6,500 Brethren. And this message informs us that there in the antipodes they cultivate the same principles as we do and fight under the same signs the same noble battles, and in their efforts for the betterment of humanity they cherish the same hopes and suffer the same disappointments as we do. And that page shows us that certain evils which we deplore exist also in other Masonic families, because we are but human and nothing that is human can strip itself entirely of human nature, regardless of the meridian under which lies its abode. In the Philippines, too, they experience difficulties in finding "Masters with Backbone," and the review, in a manner which to us would perhaps seem ingenuous, uses an apologue which I take pleasure in translating, together with the moral attached to it, in the security that after reading it, more than one Brother will exclaim: The world is nothing but one big country after all!

And after inserting the translation of our article, our colleague concludes:

Worshipful Masters of Italy, you have understood. Be all . . . *Masters with backbone.*

Masonry is service, and a Brother who serves his Brothers is a good Mason.

Un Cumplido

Al publicar integralmente una traducción al italiano de nuestro artículo "Necesitamos Venerables Maestros que sean Hombres de Verdad," *Lux*, el órgano oficial del Supremo Consejo del Grado 33 por la Jurisdicción Italiana, dice lo que sigue bajo el epígrafe: "En las Islas Filipinas:"

Y escuchemos ahora una palabra que nos viene de mucho más lejos, de los países donde, como dice Leopardi,

* * * si ritrova il raggio
Del sol caduto, e il giorno
Che nasce allor che ai nostri e giunto in fondo.

Procede de THE CABLETOW, revista que se publica en Manila bajo los auspicios de la Gran Logia de las Islas Filipinas la cual tiene bajo su obediencia 93 Logias y 6,500 Hermanos. Y esta voz nos dice que también entre nuestros antípodas se cultivan nuestros principios y se dedican, bajo los mismos signos, a la noble lucha, y en sus esfuerzos en pro de una humanidad mejor, acarician las mismas esperanzas y también sufren los mismos desengaños. Ahí tenéis una página que nos enseña que ciertos males que nosotros deploramos son también comunes a otras familias, porque somos seres humanos y nada que sea humano, sea lo que fuese el meridiano bajo el cual se halle, puede despojarse enteramente de nuestra naturaleza. Pues, también en Filipinas tropiezan con la dificultad de hallar buenos Venerables, Venerables que sean hombres de verdad (*Masters with Backbone*); y la revista, en forma que nos parecería tal vez algo ingénua, para amonestar a los Hermanos, se sirve de un apólogo que traduzco con placer, juntamente con la moral aneja al mismo, en la seguridad de que después de leerlo, más de uno exclamará: ¡A la verdad, todo el mundo es nada más que un país!

Y después de insertar la versión italiana de nuestro artículo, el colega termina como sigue:

Venerables de Italia, habéis entendido. Sed todos . . . *Masters with backbone.*

En la promulgación de las bases de la Constitución de 1876, decía así Federico de Prusia, el creador del grado 33 y sus Supremos Consejos: "Esta Institución Universal, cuyo origen se remonta a la cuna de la sociedad humana, es pura en su dogma y en su doctrina; es sabia, prudente y moral en sus lecciones, prácticas, propósitos y medidas, recomendándola especialmente el fin filosófico, social y humanitario que se propone. Tiene por objeto la armonía, ventura, progreso y bienestar de la familia humana en general y del individuo en particular. Es en tal concepto su deber trabajar sin descanso y con firme resolución hasta tocar ese fin, único que reconoce digno de ella."

Laurent dice: "Si el género humano es uno, sus facultades son idénticas e igualmente perfectibles, sólo que el progreso puede ser detenido y perturbado por influencias accidentales, que irán desapareciendo. En la gran familia humana habrá siempre primogénitos, pero no superiores e inferiores, amos y esclavos. El primogénito debe proteger a sus demás hermanos en el trabajo de su perfeccionamiento tales la misión de los pueblos más adelantados en el camino de la civilización; estos no son los amos ni los señores del mundo; no tienen un privilegio, sino una carga, la de presidir la educación de sus hermanos más atrasados."

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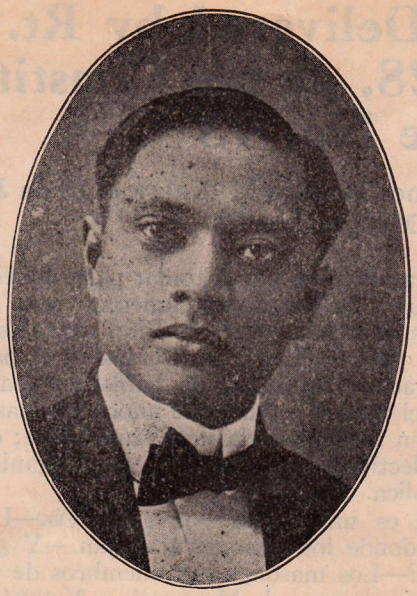

M. W. Bro. Quintin Paredes
Grand Master, Grand Lodge of the Philippine Islands
1922–1923

M. W. Bro. Paredes was initiated in Sinukuan Lodge No. 16, Manila, on February 12, 1913, passed to the degree of Fellowcraft November 29 of the same year, and raised a Master Mason on the same date.

Bro. Paredes was Wor. Master of Sinukuan Lodge in 1920-1921.

In January, 1923, Bro. Paredes demitted from Sinukuan to become one of the founders of Abra Lodge No. 86, Bangued, Abra, and is still a member of this Lodge.

In the Ancient and Accepted Scottish Rite, Bro. Paredes is a member of Lakandola Lodge of Perfection, Manila, Burgos Chapter of Rose Croix, Manila, Malcampo Council Knights Kadosh, Manila, being Commander of this body in 1919, and Rizal Consistory, Manila.

In 1921 he was created a Knight Commander of the Court of Honor.

In the Grand Lodge of the Philippine Islands, Bro. Paredes has held office as Senior Grand Warden (1920-1921), Deputy Grand Master (1921-1922), and Grand Master.

A Remarkable Ritual

The ritual of Masonry is truly a wonderful thing. Simple in its dignity and with no striving for dramatic effect, its power is so intense that when fairly rendered, levity is impossible and the initiate is conscientiously impressed with a serious grandeur. So distinctive is it in its character that ten consecutive words from it cannot be used in the press, on the rostrum or in conversation without practically every Mason recognizing them; so quaint in its antiquity it is constantly impressed on the hearer; so tuneful in its rythm that it rivals the stately measure of poetry; so natural in its movements and so devoid of restraint that its force is felt at first unconsciously but the words often spoken always convey a new idea; and withal, so lofty in its principles and so true its precepts that it is not a wonder some men make Masonry their religion.—*Masonic Home Journal.*

"A brother who could so far forget himself as to solicit, influence, or urge anyone to become a member of our Order, is recreant to the trust reposed in him. Friendship, high position or wealth can form no excuse for solicitation to our mysteries."—*Anon.*

¿Qué Cosa Es Dios?

De noche si contemplo
el cielo tachonado
de mundos que relucen
con argentina luz,
mi espíritu se eleva
en alas del deseo,
preguntando medroso:
¿Sabéis qué cosa es Dios?
Y esas lindas estrellas
que pueblan el espacio,
respóndenme al oído:
con misteriosa voz:
Dios es: el *Infinito*
que el hombre en su ignorancia
luchando con constancia
no alcanza a descifrar.

Si en tarde de verano,
paseando por el monte,
contemplo ensimismado
del sol el luminar,
al ir hacia el ocaso
envuelto en arreboles,
son más lindas las flores
cogidas al azar. . . .
Mirando una violeta
modesta en su hermosura,
pregúntole curioso,
dime: ¿qué cosa es Dios?
y la violeta alegre,
oyendo la pregunta,
respóndeme olorosa:
Belleza, eso es Dios.

—*Alberto Andreu,*
Boletín Oficial de la Gran Logia Española.

A los Secretarios de las Logias

Los Secretarios de las Logias deben tener en cuenta que, después de efectuado el pago de la cuota para el Cable-tow sobre la base de la lista de miembros presentada, se debe pagar la cantidad reglamentaria de ₱0.60 por cada nombre nuevo que se añade a dicha lista. Si algún miembro se separa de la Logia por plancha de quite o expulsión, se puede transferir el número correspondiente al mismo a algún miembro nuevo o enviarse a la Logia, a instancia del Secretario.

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Why does she want to see him?

Why are some men always welcome, while others are regarded as bores?

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If you would be popular

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Tell them you saw it in the Cable-tow

Outline of An Address in Spanish Delivered by Rt. Wor. Bro. Teodoro M. Kalaw, June 28, at the Constitution of Mencius Lodge No. 93

Esbozo del Discurso en Castellano Pronunciado por el Ilustre Hmno. Teodoro M. Kalaw el 28 de Junio en la Ocasión de la Constitución de la Logia Mencius No. 93

It is certainly an honor to take part in this ceremony, which constitutes one of the most noteworthy events in the annals of Masonry in the Philippine Islands. This is, I understand, the first Lodge composed exclusively of Chinese to be constituted in this country, and, according to the illustrious speaker who preceded me, probably the first in the world. Hitherto such Chinese as were admitted to our Order entered the Institution as individuals; today they enter Masonry collectively as an organized body, a constituent Lodge.

And what is a Lodge?—you will ask.—A Lodge is a place where Masons work.—And who are Masons?—Masons are members of a very ancient fraternity, called Masonry.—And what is Masonry?—Masonry is an association of free men who have banded together for concerted effort, laying aside differences of religion, race, politics, and nationality, in order the better to promote charity, the progress of civilization, and the welfare of man.—You may say that other institutions of this nature might well be, but I say, no. Masonry is in a class alone, particularly with respect to its fundamental principles, component membership, and the character of its good deeds. It avoids the commonplace, abhors strife among men, wars against hate and persecution, and establishes, on the basis of fraternal love, the fellowship of man, under the Fatherhood of God.

It is said that Masonry is a secret organization, yet secrets, in the strict sense of the word, have no place in our Order. True we practice secrecy, but only for the purpose of preventing idle and malicious talk. We prefer that what we do be done quietly, without vulgar display, without conceit, because charity, brotherly love, and good deeds are things which are seen and not heard, and are never made of public acclaim.

In the great work of our Order I trust that Mencius Lodge may play an important part. To the Chinese, not only the Filipino, but the human race itself, owes a great part of the civilization which we now enjoy. That of China antedates all others existent today. It saw the birth and death of many that could not survive the vicissitudes of the centuries. Chinese philosophy, too, is very, very old, and in it many of the doctrines and teachings of modern religions had their origin. Masonry, like philosophy, came from the Orient, and today it returns to the Orient, after covering the globe in an apostleship of Fellowship and Brotherly Love. What the poet said, "East is East and West is West," is not true: the Orient and the Occident are one and the same, with identical ideals and the self-same philosophy. Over them both a Mighty Institution extends the hand of peace, as if covering them with the mantle of Brotherly Love.

I recall, in this connection, something which I have read, I do not remember where. Two philosophers met, one an Oriental, the other an Occidental. The Occidental, seeking to mock the Oriental, asked: "Why do you Orientals

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Es ciertamente un honor tomar parte en este acto que constituye uno de los acontecimientos más memorables en los anales de la Masonería en Filipinas. Esta es, según entiendo, la primera Logia de Chinos en el país, y según el ilustre orador que acaba de hablar, probablemente la primera en el mundo. Antes de ahora los masones chinos ingresaban en la Masonería individualmente; desde ahora ingresan colectivamente como cuerpo organizado, como Logia simbólica.

Y ¿qué es una Logia?—preguntaréis.—La Logia es el lugar en donde los masones trabajan.—Y ¿quiénes son los masones?—Los masones son miembros de una institución antiquísima, que es la Masonería.—Y ¿qué es la Masonería?—La Masonería es una asociación de hombres libres que han convenido unirse en esfuerzo coordinado, dejando a un lado sus diferencias de religión, de raza, de política, de nacionalidad, para contribuir mejor al ejercicio de la caridad, al progreso de la civilización y al bienestar de los hombres.—Me diréis que podrá haber otras instituciones de la misma índole, y yo os contesto que no. La Masonería es única en su género, en su naturaleza, en la composición de sus miembros, y en la manera como practica el bien. Ella huye de los convencionalismos humanos, detesta la rivalidad entre los hombres, combate el odio y la persecución y establece sobre la base del amor fraternal la unidad de la raza humana, bajo la paternidad de Dios.

Se dice que tenemos secretos en la Masonería, y digo yo que esos secretos, en rigor, no existen. Practicamos el sigilo, es verdad; pero solamente para combatir la fanfarronería y la maledicencia. Queremos que nuestras obras se realicen silenciosamente, sin ostentación, sin vanidad, porque la caridad, el amor al prójimo, y toda obra de bien, son cosas que se ven y no se oyen, se hacen y no se divulgan.

Espero que esta Logia sea un factor importante en esta gran obra. A los chinos debemos los filipinos una gran parte de nuestra civilización. La humanidad misma debe a los chinos una gran parte de su civilización. La civilización china es la más antigua de las existentes. Ella vió nacer y morir muchas civilizaciones que no pudieron resistir el embate de los siglos. Su filosofía es también muy antigua y de ella han tomado algunas de sus doctrinas y enseñanzas muchas de las modernas religiones. La Masonería, al igual que la filosofía, ha venido del Oriente, y hoy vuelve al Oriente, después de recorrer el mundo en un apostolado de unión y de fraternidad humana. No es verdad lo que dijo el poeta de que el Oriente es Oriente y el Occidente es Occidente. El Oriente y el Occidente son una misma cosa. Sus ideales humanos son los mismos. Su filosofía es la misma. Una gran institución extiende sobre ellos sus brazos de paz para cubrirlos con el manto del amor fraternal.

Recuerdo, a este respecto, algo que he leído no sé dónde. Dos filósofos se encontraron. Uno oriental y otro occidental. El filósofo occidental, queriendo mofarse del oriental, le preguntó:—¿Porqué Vds. los orientales ofrecen comidas a los muertos? ¿Acaso los muertos comen?—Entonces el filósofo oriental contestó:—Ustedes los occidentales ofrecen, en cambio, flores a los muertos: ¿Acaso los muertos huelen?—Esto os demuestra que las diferencias son sólo de forma y que en lo esencial, en lo fundamental, el género humano es uno solo, y está movido por los mismos impulsos y los mismos ideales.

El culto a los muertos existe en todas partes, en Oriente como en Occidente. Solamente que sus modos de expresión

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make offerings of food to your dead? Do they, perchance, eat?" The philosopher from the East then retorted: "You from the West give *flowers* to your dead: have they the sense of smell?" Which goes to show that the human race is the same throughout, and is governed by the same impulses and actuated by the same ideals.

Respect for the dead obtains everywhere, in the Orient as in the Occident, varying only in modes of expression. It is found in all civilizations, from the most primitive to the most complex. We have it, too, in Masonry, where it is something deeper, more impressive, if possible. Each time that our Grand Lodge convenes it is incumbent upon us to devote one minute to our Brethren who have passed into the Unseen, and during this minute we all offer a silent prayer for the souls of those who were, but are not. A Masonic funeral is one of the most beautiful and pleasing ceremonies of our ritual.

And all this is symbolism, which is to say, the elaborate expression of an idea, of a sentiment. Symbolism is the language of Masonry, because it is a universal language. Take heed of our words, of the objects which we here use, of the adornments which embellish our temples. All these symbolize an idea, a lesson, a sublime and ennobling doctrine. Note, for instance, this open book: the Holy Bible. It is not here for the purpose of forcing everyone to believe in the Christian religion. It is here simply to symbolize a man, a great man, who established his doctrines of love and knew how to suffer and die for them.

And our dead, our illustrious dead, are to us, with the passing of time, real men—symbols. Washington, the symbol of pure, disinterested patriotism; Lincoln, the symbol of national unity; Morayta, the symbol of our fraternal relations with Spanish Masonry; Rizal, the symbol of a patriot, philosopher, and martyr; Mabini, the symbol of patriotic integrity, of loyalty to an ideal; Del Pilar, the symbol of the most intelligent and conscientious Masonic effort along political lines to combat oppression; and Mencius, whose name gives lustre to this Lodge, after Confucius the greatest Chinese philosopher, the symbol of the philosophy of charity, of brotherly love, of benevolent generosity.

We deem the institution of this new Lodge a happy event, and on the occasion of this fraternal assemblage we render honor to its Worshipful Master and members.

varían. Existe en todas las sociedades desde las más primitivas hasta las más complicadas. En la Masonería tenemos esa misma práctica pero más arraígada, más conmovedora, si cabe. Cada vez que se reune nuestra Gran Logia tenemos el deber de consagrar un minuto a nuestros hermanos idos, y cuando ese minuto llega, todos nos ponemos mentalmente a orar en memoria de los que fueron. Los funerales masónicos constituyen una de las más hermosas y más delicadas ceremonias de nuestra liturgia.

Y todo eso es simbolismo, es decir, expresión elaborada de una idea, de un sentimiento. El simbolismo es el lenguaje de la Masonería, porque es el lenguaje universal. Prestad atención a nuestras palabras. Observad los objetos que aquí usamos. Mirad los adornos que embellecen nuestros templos. Todos ellos simbolizan una idea, una enseñanza, una sublime y enaltecedora doctrina. Fijaos, por ejemplo, en ese libro abierto: la Biblia. No lo tenemos aquí porque queramos obligar a todos a creer en la religión cristiana. Lo tenemos simplemente como el simbolismo de un hombre, de un gran hombre, que estableció sus doctrinas de amor y supo padecer y morir por ellas.

Y nuestros muertos, nuestros ilustres muertos, son también para nosotros, al correr de los tiempos, verdaderos hombres—símbolos. Así tenemos a Washington, el símbolo del patriotismo más puro, más desinteresado; a Lincoln, el símbolo de la unidad nacional; a Morayta, el símbolo de la fraternidad española; a Rizal, el símbolo del patriota, del sabio y del mártir; a Mabini, el símbolo de la integridad patriótica, de la obstinación por una idea; a Del Pilar, el símbolo del laborantismo político y masónico más inteligente y concienzudo; y a Mencio, el hombre que da honor a esta Logia, el más grande filósofo chino después de Confucio, el símbolo de su filosofía de caridad, de amor al pueblo, de generosa benevolencia.

Felicitémonos por la institución de esta nueva Logia y honremos a su Venerable Maestro y a sus miembros en esta noche de nuestra hermandad.

Nuestra ley es obedecer los principios de la naturaleza y los dictados de nuestra conciencia; nuestro objeto hacer el bien por el bien mismo y nuestra bandera es la Humanidad necesitada.—*R. S. Viriato P. de Mallorca.*

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Middle row—Paulino Santos, Antonio Gonzalez, Aurelio D. Rosario.
Front row—Salustiano Reyes, Vicente Fernandez.

Plaridel Temple Association Does Honor to Its Champion Bowling Team

Una Efemeride Gloriosa en la "Plaridel Temple Association"

A splendid function was that given by the Masonic Club of Manila the evening of July 5 in honor of its champion bowling team, again victorious, for having added to its growing collection of trophies the magnificent cup offered by the Tiro al Blanco of Manila.

Before the hour set, the halls of Plaridel Temple had been invaded by a large number of visitors, including many high in the counsels of our Order. The presence of a charming group of ladies made it possible to continue the function without an off moment until the early morning hours.

To the harmonious strains of the Constabulary Band, so kindly furnished by Major Paulino Santos, and conducted by Lieutenant Fresnido, the ball was opened at the appointed hour.

Following this came the presentation of the champion team. Amid great applause, and to the strains of an inspiring musical number by the well known composer Gambardella, instrumentation by Hernandez, and dedicated to Plaridel, the members of the team were received standing by those present.

Suntuosa resultó la fiesta dada en la noche del 5 de Julio último por el Club Masónico de Manila en honor a su equipo de bolos, campeón una vez más, por haber sumado a su ya creciente colección de trofeos la inmensa copa del Tiro al Blanco de Manila.

Antes de la hora anunciada, los salones del Plaridel eran invadidos por una selecta concurrencia con nuestras prominentes autoridades a la cabeza. Un mujerío encantador hizo posible que la fiesta continuase sin decaimiento hasta las primeras horas de la madrugada.

A la hora indicada dióse comienzo al baile a los armoniosos acordes de la Banda de la Constabularia amablemente cedida por el Comandante Paulino Santos y dirigida por su gallardo Teniente Fresnido.

Luego vino la presentación del equipo campeón. A los sones de la inspiradísima composición del Maestro Gambardella, instrumentada por el Maestro Hernandez, y dedicada a Plaridel, los campeones fueron recibidos de pie y entre atronadores aplausos por la nutrida concurrencia.

La copa ganada es sencillamente una preciosidad de

The cup won is a beautiful trophy, and as it was exhibited, nothing was heard on all sides but praise for the Tiro al Blanco.

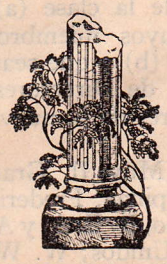
Each member of the team was then presented by his respective orator. This was the hit of the evening, and those present were simply convulsed with laughter. In a delightful manner, the vices and virtues of each bowler were set forth—with nothing but praise for the former, and censure for the latter.

Through President Antonio Gonzalez of the Club, and manager of the team, Plaridel wishes to extend its sincere thanks to all who contributed so largely toward making this function a marked success.

trofeo y al ser exhibida no oímos más que plácemes para el aristocrático club de "Tiro al Blanco de Manila."

Seguidamente, cada miembro del equipo fué presentado por su orador respectivo. Aquello fué el descuaje. Fué una hora de delirante reir y carcajear. Los oradores estuvieren felices y oportunos en la presentación de sus respectivos "boleros" de quienes se habló bien de sus vicios y mal de sus virtudes.

Por encargo especial del Sr. Antonio Gonzalez, Presidente de la Casa-Club y Manager del equipo, la Plaridel Temple envía las más rendidas gracias a todos aquellos que han cooperado y que hicieron que la fiesta resultase un verdadero éxito.



Spirits from bondage thus set free
Vanish amidst immensity,
Where human thought, like human sight,
Fails to pursue their trackless flight.

Bro. Carl Henry Klemme.
Member of Nilad No. 12.
Died Feb. 29, 1924, at Blumenthal, Germany.
Buried March 5, in Hamburg-Alslohe Cemetery, Germany.

Bro. Alfredo Lanuza.
Member of Pinagsabitan No. 26.
Died July 17, 1924, at the Philippine General Hospital, Manila.
Buried July 18, at Manila.

Bro. Milton Charles Alvarez.
Member of Mount Apo No. 45.
Died July 21, 1924, at Zamboanga, Mindanao.
Buried July 22, at Zamboanga, by Mt. Apo Lodge.

Wor. Bro. Toribio Z. Cordero, M.D.
P. M. of Dalisay Lodge No. 14.
Died July 30, 1924, at the Philippine General Hospital, Manila.

"The Road's Last Turn"

Let me but live my life from day to day
With forward face and unreluctant soul,
Not hastening toward or turning from the goal,
Not mourning for the things that disappear
In the dead past, or holding back in fear
From the future veils; but with a whole
And happy heart that pays its toll
To youth and age and journeys on with cheer.
So, let the path wind up the hill or down,
O'er rough or smooth, the journey will be joy,
Still seeking what I sought when but a boy—
New friendships, high endeavor and a crown.
And thus my heart will keep with courage to the quest,
Knowing the road's last turn will be the best.

—*Will H. Fischer, California.*

"The greatest monument to Masonry is the individual Mason who lives Masonry."

Los honores que se confieren al Venerable Maestro de la Logia no terminan con la veneratura, porque conserva el trato de "Venerable." Como Venerable pasado, se le rinde tributo por la dignidad que ha ocupado. Si ha cumplido bien su deber, gobernando a los Hermanos con bondad y celo abnegado más bien que con rigor autocrático, se habrá conquistado su respeto y amor y estos sentimientos serán permanentes. Siempre gozará del cariño de los Hermanos y constituirá constantemente un elemento para el bien de la Logia. Así, el Venerable pasado caminará en la senda de la paz y el bienestar y su Logia le honrará por toda la vida.

La Logia más próspera no es siempre la que tiene el mayor número de miembros, sino la que tenga los mejores; que se componga de hombres deseosos de servir a la humanidad que hayan encontrado en la Logia un campo de acción a propósito para el espíritu de fraternidad que les anima; aquella fuerza que labra la buena ciudadanía, la virilidad y el buen gobierno.—*Fraternal Record.*

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Masonic Hospital for Crippled Children

Hospital Masónico para Niños Lisiados

A number of active Masons met in the Masonic Temple July 29 and organized a corporation for the purpose of building, equipping and maintaining in the City of Manila a Masonic Hospital for Crippled Children.

Membership in the corporation is limited to:

(*a*) Master Masons owing allegiance to the Grand Lodge of the Philippine Islands, or to some other Grand Lodge recognized as regular by the said Grand Lodge of the Philippine Islands.

(*b*) The wives, daughters, sisters, mothers and widows of Master Masons within class (a).

(*c*) Such organizations and associations the membership of which consists of individuals within classes (a) and (b) above, as the Board of Directors may from time to time determine.

The incorporators, directors and officers are as follows:

Incorporators:—Wenceslao Trinidad, M. W. Grand Master of the M. W. Grand Lodge of the Philippine Islands; Frederic H. Stevens, Ill. Deputy of the Supreme Council, A. and A. S. R., of the Southern Jurisdiction of the United States; W. W. Larkin, Venerable Master of Mt. Arayat Lodge of Perfection; Teodoro M. Kalaw, Venerable Master of Lakandola Lodge of Perfection; Major-General James H. McRae, Pres. Far East Chapter No. 15, Masonic Sojourners' Club; F. E. Hedrick, Treasurer, Manila Bodies, A. and A. S. R.; Joseph H. Schmidt, Junior Grand Warden; E. A. Perkins, W. M. of Southern Cross Lodge No. 6; Fred A. Holmes, W. M. of Cosmos Lodge No. 8; Miguel Bonifacio, P. M. of Zapote Lodge No. 29; Vicente Carmona, W. M. of Rizal Lodge No. 22; Rafael Alunan, Kanlaon Lodge No. 64; Gonzalo C. Go Quiolay, Treasurer, Mencius Lodge No. 93; Manuel Camus, P. M. of Cosmos Lodge No. 8; and Mrs. F. H. Stevens.

Directors:—Wenceslao Trinidad, W. W. Larkin, Teodoro M. Kalaw, Major-General James H. McRae, F. E. Hedrick, Joseph H. Schmidt, Eugene A. Perkins, Fred M. Holmes and Miguel Bonifacio.

Officers.—Honorary President—The M. W. Grand Master of the M. W. Grand Lodge of the Philippine Islands.

Honorary Vice-Presidents—The Ill. Deputy of the Supreme Council, A. and A. S. R., of the Southern Jurisdiction of the United States, and Major-General Leonard Wood.

President—W. W. Larkin.

First Vice-President—Teodoro M. Kalaw.

Second Vice-President—Major-General James H. McRae.

Treasurer—F. E. Hedrick.

Secretary—Joseph H. Schmidt.

The great enthusiasm which was shown at the meeting indicates that this most worthy project will soon be carried to a successful fruition, and that a "Temple of Babies' Smiles" will soon open its doors to gladden the hearts and bring sunshine and laughter into the homes of the little who are now gnarled and twisted and sad. There is worthy charity than that of bringing health, happi- joy to suffering little children by making over med little bodies and restoring them to the right- to which all of God's children are entitled.

Varios Masones activos se reunieron en el Templo Masónico el 29 de Julio y formaron una corporación con el fin de construir, equipar y mantener en la ciudad de Manila un Hospital Masónico para Niños Lisiados.

Los siguientes podrán formar parte de dicha corporación:

(*a*) Maestros Masones de la obediencia de la Gran Logia de las Islas Filipinas o alguna otra Gran Logia reconocida como regular por dicha Gran Logia de las Islas Filipinas.

(*b*) Las esposas, hijas, hermanas, madres y viudas de Maestros Masones comprendidos dentro de la clase (a).

(*c*) Los organismos y sociedades cuyos miembros sean individuos de las referidas clases (a) y (b) y que sean de vez en cuando designados por la Junta de Directores.

Los incorporadores, directores y gestores de la nueva corporación son los siguientes:

Incorporadores.—Wenceslao Trinidad, Muy Il. Gran Maestre de la Gran Logia de las Islas Filipinas; Frederic H. Stevens, Il. Delegado del Consejo Supremo, R. E. A. y A. de la Jurisdicción del Sur de los Estados Unidos; W. W. Larkin, V. M de la Logia de Perfección Mt. Arayat; Teodoro M. Kalaw, V. M. de la Logia de Perfección Lakandola; Major-General James H. McRae, Pres. Far East Chapter No. 15, Masonic Sojourners' Club; F. E. Hedrick, Tesorero, Manila Bodies, R. E. A. y A.; Joseph H. Schmidt, Segundo Gran Vigilante; Eugene A. Perkins, V. M. de la Logia Southern Cross No. 6; Fred M. Holmes, V. M. de la Logia Cosmos No. 8; Miguel Bonifacio, V. M. P. de la Logia Zapote No. 29; Vicente Carmona, V. M. de la Logia Rizal No. 22; Rafael Alunan, Logia Kanlaon No. 64; Gonzalo C. Go Quiolay, Tesorero de la Logia Mencius No. 93; Manuel Camus, V. M. P. de la Logia Cosmos No. 8; y Sra. Doña F. H. Stevens.

Directores.—Wenceslao Trinidad, W. W. Larkin, Teodoro M. Kalaw, Major-General James H. McRae, F. E. Hedrick, Joseph H. Schmidt, Eugene A. Perkins, Fred M. Holmes y Miguel Bonifacio.

Gestores.—Presidente honorario—El Muy Il. Gran Maestre de la Gran Logia de las Islas Filipinas.

Vice-presidentes honorarios—El Il. Delegado del Consejo Supremo, R. E. A. y A. de la Jurisdicción del Sur de los Estados Unidos y Major-General Leonard Wood.

Presidente—W. W. Larkin.

Primer Vice-presidente—Teodoro M. Kalaw.

Segundo Vice-presidente—Major-General James H. McRae.

Tesorero—F. E. Hedrick.

Secretario.—Joseph H. Schmidt.

El gran entusiasmo que se observó en la reunión de que se trata indica que este hermoso proyecto se llevará pronto al terreno de la práctica. Estamos seguros, pues, de que en un futuro no lejano abrirá sus puertas este templo dedicado a la infancia dolente y que luego habrá alegría y regocijo en los hogares donde hoy se llora la deformidad de algún ser pequeño. No puede haber obra más noble que la de dar salud y felicidad a los pobres niños lisiados, corrigiendo los defectos de sus cuerpecitos deformados y restituyéndoles aquello a que tienen derecho todos los hijos de Dios.

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Charity of this kind appeals to every human being that loves his fellows, that feels the tender touch of a little child's love and gratitude, that can feel sympathy for a baby bearing the burden of neglect and disease; to everyone that recognizes that he has been placed on earth for a purpose, and that a great part of that purpose is the radiation of hope and happiness among the helpless children, who, through disease, poverty, heredity or neglect, have become crippled and deformed and who can only look forward to a life of pain, humiliation and dependence.

"Unto the Least of These"

I am only a poor little cripple,
Crooked, gnarled, twisted and knotted,
I tugged at a starved, flaccid nipple,
The spawn of a father, besotted.

Born contorted and warped in this fashion
I live, because live I must;
The fruit of a drunken passion,
The result of a whirlwind of lust.

Yet somehow, within this poor framework,
From some source, God only knows where;
As if to rebuke this vile shamework,
Has entered a spirit most fair.

While I lie here so helpless and quiet,
Unable to turn or to move,
My thoughts in wild fancies run riot
In fields that my eyes can not prove.

Can you, who are born better sired
Who could do, if only you would,
Dream the Hell in which I am mired,
Who would do, if only I could?

Can you feel the wild, passionate longing?
Can you hear that which doth to me talk?
Every moment my tired brain thronging,
Dear God! If I only could walk.

God grant that unto you never,
May come such a thought, in a dream,
It would haunt you forever and ever;
And murder your sleep, with a scream.

There's one hope, but for me a grim specter
Bars even that one tiny door,
I have no one to aid—No protector,
Dear Christ! I am frightfully poor.

Had I Gold, then perhaps I could hire
The help of a great surgeon's knife
To fashion my clay from this mire
And fit me for something in life.

Yet though a great surgeon be ready
To save me, without charge or fee;
Though my soul and my nerve be both steady,
There is nowhere a home built for me.

My spirit cries out with wild yearning—
The saving knife beckons me—Come—
Oh Man, spare enough of your earning,
For Christ's sake; to build me a home.

—*The Builder.*

Masonic education does not end with the third degree; that is where it begins.

Una obra benéfica de esta clase tiene la simpatía de todo hombre que ame al prójimo, que sepa apreciar en todo su valor el amor y la gratitud de los pequeños y que sienta compasión por los seres tiernos que gimen bajo el peso del abandono y la enfermedad, y no puede menos que aplaudirla todo aquel que reconozca que ha sido enviado al mundo para un fin determinado y que una gran parte de dicho fin y propósito consiste en traer esperanza y felicidad a los niños que a consecuencia de alguna enfermedad o defecto congenito o por la pobreza o el abandono se han quedado tullidos y deformados y no pueden esperar más que una vida de dolor, humillación y dependencia.

Gastos

En esta época de precios elevados se debe ejercer mucho cuidado para mantener los gastos de la Masonería dentro de los límites prudentes. Desde luego, hay muchas cosas que se deben hacer y muchas otras que, sin ser indispensables, son agradables y provechosas. El dinero que se gaste para estos fines está bien gastado.

Sin embargo, hay muchas oportunidades para economizar fondos sin menoscabo para la eficiencia de la Institución, y éstas debemos aprovechar. Si la Masonería se convierte en un artículo de lujo, entonces sólo los ricos podrán pertenecer a la Institución y el que tenga pocos recursos se verá privado de este privilegio, lo que sería muy triste para la Orden.—*Masonic Tribune.*

Uno de los mayores obstáculos a la obra de mantener el interés de los Hermanos en los trabajos de la Logia es la frecuencia con que las tenidas se abren con demora. Cuando se anuncia que la Logia se abrirá a las ocho, entonces debe abrirse a las ocho en punto. Si no fuese presente el Venerable Maestro, el Primer o Segundo Vigilante debe abrir la Logia. Si los Hermanos desean permanecer y pasar el rato después de terminados los trabajos de la Logia, está muy bien, pero a los que han venido para despachar los asuntos de la Logia y desean retirarse luego, se les debe dar una oportunidad para hacerlo.—*Masonic Tribune.*

Hay Masones especulativos y Masones operativos, pero la distinción entre estas dos clases dista mucho de ser tan grande y tan importante como lo es la diferencia entre el Masón que toma los grados a fin de que pueda decir que es Masón y el que estudia seria y simpáticamente las sublimes enseñanzas que se comunican por conducto del hermoso ritual de nuestra Orden.

La ambición de ocupar algún cargo es plausible, porque en todo organismo debe haber alguien quien gobierne, pero los que tratan de obtener dignidades en Masonería valiéndose de prácticas políticas más bien que demostrando su lealtad a la Institución, deben mirarse con sospecha. El ascenso de semejantes individuos no redunda nunca en beneficio de la Orden.

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Unemployed Brethren Seeking Employment

Wor. Bro. Luis R. Yangco, chairman of the committee on employment, has given us for publication the qualifications of the following Brethren who are out of work and are seeking positions. Any Brother who can place any of the applicants should communicate with Wor. Bro. Yangco, P. O. Box 1343, Manila.

Applicant No. 23.—Employed at present at an inadequate salary. Has had three years' experience as record clerk. High school graduate, 1919. Has B. of L. degree. Filipino—29 years of age, married, with two children.

Applicant No. 24.—Teaching in the public schools from 1908 to 1920. Member of the Faculty of the University of Manila, June, 1920, to March, 1924. Filipino.

Applicant No. 25.—Second year High School. Has passed second-grade Civil Service. Has been clerk in provincial treasurer's office and post-master-operator of the Bureau of Posts. Filipino.

Applicant No. 26.—Has been employed as municipal teacher and assistant bookkeeper with a commercial firm. Filipino—28 years of age, married with two children.

Applicant No. 27.—College graduate, Military Technical Academy graduate. Has been employed as chief draftsman with a railroad company in China, Philippine Railway Co., Asst. Chief Computor, Bureau of Lands, computor in classified Civil Service, Bureau of Public Works. From 1912 to date, architect, certified, and has certificate of authorization as surveyor. German—52 years of age.

Applicant No. 28.—Has been a deck officer on various inter-island steamers for more than eight years. Has a Master's certificate. Filipino.

Applicant No. 29.—A construction man by occupation. Can furnish good references.

Applicant No. 30.—Steno-typist; with a commercial firm in Shanghai for two years; also with the United States Court for China, but was obliged to leave on account of ill health; has also been a salesman for a firm in China. Filipino—28 years old, married, with one child.

Applicant No. 31.—Knows bookkeeping and has been employed in a branch of the P. N. B. for five years. Wishes employment in any commercial firm, preferably in a bank. Filipino—38 years old.

Applicant No. 32.—One year's experience as principal teacher; three years as municipal treasurer's clerk; five years as municipal treasurer; three years as property clerk of provincial treasurer; and five years as district auditor's clerk. Has passed following examinations in Civil Service: Third grade, second grade, Internal Revenue Agent's assistant, and assistant provincial treasurer. Filipino—married, with five children.

Low Twelve

In all the rich and expressive lexicon of Freemasonry, there are no words fraught with greater meaning, more solemn portent, more vivid admonition, than the simple words—Low Twelve. The drama of the Hiramic legend flashes through the mind with an intensity and completeness that re-enacts that sublime tragedy in the perceptive powers of all who have seen the Light. Low Twelve—a sermon in two words on the mortality of the body, the inexorable decree of death, the unquenchable thirst of the spirit for immortality; a promise of rest to the weary and faithful; a menace to the unbeliever and evildoer; a warning to the sluggard and the thoughtless.—*Trestle Board.*

Philip Sze, the Chinese Consul General in Washington, D.C., is an ardent Mason.—*Masonic News.*

SMOKE MILEGUAS CIGARETTES

¡Guerra A La Ignorancia!

En Calcutta, India, quedaron interrumpidos 800 teléfonos al golpe de un hacha manejada por un jornalero ignorante, el cual, estando trabajando en una excavación, confundió el haz de alambres telefónicos con la raíz de un árbol.

Desde luego, se procedió inmediatamente a la reparación de las líneas telefónicas. Para ello fué necesario que muchos operarios periciales estuviesen durante muchas horas escogiendo con gran paciencia los alambres para conectarlos cada cual, con el que le correspondía. Mientras tanto, 800 abonados al servicio telefónico quedaron privados del fácil medio de comunicación que ofrece el teléfono. ¡Cuántas tragedias como éstas pasan inadvertidas! Todo lo que se llega a saber es que alguna vez la ignorancia deshizo la obra de muchas horas y que fueron necesarias otras muchas horas más para reparar el daño.

Al fin y al cabo, la ignorancia nunca vence al saber, pero es lo cierto que la ignorancia es el arma más grande que puede inferir golpes certeros y causar muchos daños en poco tiempo. Un legislador ignorante puede parar las ruedas del progreso durante meses; un maestro de escuela ignorante puede retardar durante años el desarrollo de la inteligencia de cincuenta alumnos; una acción ignorante puede malograr los maduros planes de la filantropía.

Si el obrero de que se trata hubiese sabido lo que era un cable telefónico, seguramente no lo hubiese cortado. Si el maestro ignorante lo hubiese sabido mejor, no hubiera perjudicado las jóvenes inteligencias de sus discípulos. Si el legislador ignorante se hubiese educado, o si en las elecciones hubiese sido elegido un hombre más instruído, no se hubiera retrasado la legislación necesaria.

Lo que necesitamos es educación, cultura, ilustración, la facultad de comprender, pero, sobre todo, educación. Los niños de hoy serán los ciudadanos de mañana. La ilustración que adquieran hoy la emplearán en gobernarse por sí mismos mañana. Procuremos todos los que pretendemos poseer alguna sabiduría como parte de nuestras conquistas en la vida, que se proporcione, bien depurado, el más precioso don que puede ofrecer un hombre a otro hombre, un padre a su hijo, el gobierno a los ciudadanos; demos a nuestros hijos *lo mejor* de las escuelas, *lo mejor* de los maestros, *lo mejor* de la instrucción, para que cuando sean hombres y mujeres, se hallen también entre los que reparen los teléfonos, y no entre los que interrumpen la comunicación.—*Editorial, Bulletin of Scottish Rite News Bureau.*

Haga que sus amigos que cree serían buen material para la Masonería lean libros masónicos, de suerte que formen una opinión favorable de nuestra Institución y soliciten su admisión "sin ser influenciados por amigos ni impulsados por miras egoistas." Esto no es práctica prohibida, porque no es otra cosa más que proporcionar al profano los medios para enterarse de los fines y propósitos de la Masonería.

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Throws Lodge Records Out of the Window

From some interesting notes furnished us by Bro. Rufino Limcolioc, of Labong Lodge No. 59, of Malabon, Rizal, P. I., we take the following incident in the history of Labong Lodge, a Lodge with Spanish charter which existed during the critical period of Masonry in these Islands and after which Labong Lodge No. 59 was named:

In 1894 and 1895, when the Spanish government, instigated by the priests, persecuted Masonry in the Philippines, the dead body of a man who had evidently been murdered was found in a coach of the Manila and Dagupan Railway upon the arrival of the train from Manila in the station of Tarlac, late one evening. A woman from Malabon who had been a passenger in the same coach was suspected, and in order to find evidence of her guilt, the Guardia Civil was directed to search her house in Malabon, which order was complied with late at night. The woman's house was near the dwelling of Pantaleon Cristobal, then assistant secretary of the Lodge. Being awakened from his slumbers by the noise made by the agents of the Guardia Civil, of whom the whole population was in terror, and believing that his house was to be searched for Masonic papers, Bro. Cristobal, seized the bundle of Lodge records in his possession and keeping and threw them out of the window in order to be rid of such incriminating documents. The Guardia Civil picked up the bundle and no doubt passed it to the parish priest who used it for the black list which the friars used to keep in those days.

This incident caused a great deal of trouble for the Malabon Brethren.

That Bro. Cristobal had reason to be alarmed is shown by the fact that another Brother of Labong Lodge, Balbino Gimenez, was arrested at San Isidro, Nueva Ecija, and shot without trial, together with Pantaleon Valmonte, Mamerto Natividad, Marcos Ventus, and several other Brethren belonging to the Masonic Lodge at San Isidro. Another Brother of Labong Lodge, Apolinario Airoso, was deported and treated in the most inhumane manner while in exile. The other members of the Lodge were required to report every morning to the commanding officer of the Guardia Civil.

Bro. Limcolioc relates that when the rebellion against Spain broke out, in 1896, he himself, Bro. Cristobal, and other Malabon Masons joined the patriots in the field, doing their full duty towards their country and the cause of Masonry and enlightenment.

The Washington Monument

It is not generally known that the stately shaft which proudly raises its head 500 feet at the Capitol of the United States as a monument of George Washington had its inception among the Masons as a tribute to the only Mason who was W. M. of his Lodge at the same time he was inaugurated as President of the United States.

An inquiring traveler came upon three men engaged in cutting stone.

"What are you doing?" he asked the first.
"Cutting stone," answered the man.
"What are *you* doing?" he inquired of the second.
"I am earning five dollars a day," the man replied.
"And what are *you* doing?" the third was asked.
"I am building a Temple," was the answer.

It is exceedingly difficult to become a Freemason in Holland. The candidates have to be approved by all the Lodges, even in the colonies. . . . Only one degree may be conferred in one year.—*New Age.*

SMOKE MILEGUAS CIGARETTES

Un Incidente en la Historia de la Logia Labong

De unas notas interesantes que nos ha facilitado el Hmno. Rufino Limcolioc, de la Logia Labong No. 59, de Malabon, Rizal, sacamos el siguiente incidente de la historia de la Logia Labong, del Gran Oriente Español, la cual funcionaba durante la época más crítica de la Masonería en estas Islas y cuyo nombre ha sido adoptado por la Logia Labong No. 59:

En 1894 o 1895, cuando el gobierno español, instigado por los frailes, perseguía con saña a la Masonería en las Islas Filipinas, se encontró una noche en el tren ascendiente del ferrocarril, en la estación de Tarlac, el cadaver de un asesinado. Se sospechaba que una mujer de Malabon que viajaba en el mismo tren tenía algo que ver con el asesinato, y para ver si se podía hallar alguna prueba de su culpabilidad, la Guardia Civil de Malabon recibió la orden de registrar la casa de dicha mujer en el mismo pueblo. Dicho registro se practicó en altas horas de la noche. Al lado de la casa de la referida mujer se encontraba la vivienda de Pantaleon Cristobal, quien entonces era sub-secretario de la Logia Labong. Al ser despertado de su sueño por el ruido que hacían los agentes de la Guardia Civil, el Hmno. Cristobal creía que trataban de registrar su propia casa por documentos masónicos, y para deshacerse de los que tenía en su posesión y que eran precisamente los archivos de la Logia Labong, él tiró el legajo por la ventana. Los guardias lo hallaron y no cabe duda de que lo enseñaron al cura párroco, el cual utilizó dichos documentos para la formación de la "lista verde" de Masones y "filibusteros" que entonces solían llevar los frailes.

Este incidente resultó en muchos disgustos para los Masones de Malabon.

No se debe pensar que el temor del Hmno. Cristobal era infundado. El Hmno. Balbino Gimenez, de la misma Logia Labong, fué detenido en San Isidro, Nueva Ecija, y fusilado sin formársele causa, juntamente con Pantaleon Valmonte, Mamerto Natividad, Marcos Ventus y varios otros, todos Masones de la Logia de San Isidro. Otro Maestro Masón de la Logia Labong, el Hmno. Apolinario Airoso, fué deportado e inhumanamente maltratado en el destierro. A los demás miembros de la Logia se les obligó a presentarse todas las mañanas en el cuartel de la Guardia Civil, ante el comandante de dicha fuerza.

El Hmno. Limcolioc relata que al estallar la revolución contra España en 1896, él mismo, el Hmno. Cristobal y muchos otros Hermanos se unieron a los patriotas en el campo cumpliendo con su deber hacia la patria y la causa de la Masonería y la humanidad.

La ambición, el odio, las rivalidades y el egoísmo se desconocen en nuestros templos. El masón debe ser un limpio espejo en todos sus actos y sus facultades todas deben concentrarse para buscar la verdadera luz.—*R. S. Viriato, P. de Mallorca.*

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Questions and Answers

Consultas

114.—In the Philippine Masonic Directory, edition for 1918, I find included "Mayon Chapter, O.E.S." Is the Order of the Eastern Star a branch of our Institution?

Answer.—The Order of the Eastern Star, to which the wives, daughters, widows, mothers, and sisters of Master Masons, as well as Master Masons themselves, are eligible, is not, and has never claimed to be, a part or branch of our Institution. It is, however, a very valuable auxiliary to Masonry, especially in the United States, and has always had the support of our Institution in that country. Mayon Chapter No. 1, the only O. E. S. chapter existing in the Philippines, has since its foundation in 1904 done valuable and noble work and is still continuing to do so.

115.—Where can I secure a 1924 edition of the Philippine Masonic Directory?

Answer.—No such directory is being published now. A roster of Master Masons was published by the Grand Lodge in 1922. A list of the Lodges in this Grand Jurisdiction, with their officers, etc., is being published from time to time in the CABLETOW.

116.—Can you tell me something about the fraternal organization known as "Red Rovers of the World?" Are Masons prohibited from joining it? Would it be advisable for me to join this order?

Answer.—The order you mention, branches of which exist in the Philippines, is an unimportant organization whose standards seem to be quite different from those of Masonry, and while Masons are not prohibited from joining it, yet we would counsel much investigation and reflection before affiliating with it.

117.—The other day I heard a Brother argue that the Grand Lodge had no right to prohibit Masons from joining certain labor organizations, as they were entitled to do so as free men, under the protection of the Constitution of the United States. This sounds plausible, don't you think so?

Answer.—A similar question was answered by the Grand Master of Pennsylvania (Proceedings, 1921) as follows:

> Some of our Brethren may say that Masonry has no right to interfere with the right of its members to join any other organization whether fraternal, or otherwise, and that their right to do so as citizens is guaranteed by the Constitution.
>
> These seem to forget that they have no inborn or inherent right to become Masons, and the Federal Constitution does not guarantee this privilege. The privilege of becoming a Mason emanates from the Grand Lodge operating through its subordinate Lodges.
>
> Therefore it naturally follows that since they are Masons under and by virtue of the Grand Lodge, they must be obedient to its mandates, and any Brother who cannot cheerfully submit to all the Rules, Regulations and Edicts as promulgated by the Grand Lodge should sever his Masonic relations, or be compelled to do so.

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114.—Veo incluído en el "Philippine Masonic Directory," edición de 1918, el capítulo de la Orden de la Estrella Oriental Mayon No. 1. ¿Es dicha orden un ramo de nuestra Institución?

Contestación.—La Orden de la Estrella Oriental, a la cual se admite a las esposas, hijas, viudas, madres y hermanas de Maestros Masones y a Maestros Masones, no es ramo de nuestra Institución ni pretende serlo. Sin embargo, es una auxiliar muy importante de la Masonería, sobre todo en los Estados Unidos, y siempre ha disfrutado del apoyo y simpatía de los Masones de la metrópoli. El capítulo Mayon es el único de su clase que existe en Filipinas, y desde su fundación en 1904, ha realizado una labor muy valiosa y noble y continúa a hacerlo.

115.—¿Dónde podría yo conseguir un ejemplar del "Philippine Masonic Directory" correspondiente al año 1924?

Contestación.—No se publica ya dicho directorio. La Gran Logia publicó un *roster* de los Maestros Masones de esta Gran Jurisdicción en 1922. Actualmente se está publicando de vez en cuando, en el CABLETOW, una lista completa de las Logias de la obediencia de nuestra Gran Logia, con los nombres de sus dignatarios principales y otros datos.

116.—¿Puede Vd. facilitarme algunos informes acerca de la sociedad llamada "Red Rovers of the World?" ¿Es sociedad prohibida para los Masones? ¿Cree Vd. que yo debía de afiliarme con esa orden?

Contestación.—La orden de que Vd. habla y que tiene algunos de sus organismos en Filipinas, es una agrupación de poca importancia cuyas normas y principios parecen diferenciarse bastante de los de la Masonería, y bien que no haya prohibición para los Masones de afiliarse con dicha sociedad, le aconsejamos a Vd. que reflexione e investigue mucho antes de hacerlo.

117.—Hace poco oí decir a un Hermano que la Gran Logia no tenía derecho a prohibir que un Masón ingrese en ciertas sociedades obreristas, porque puede hacerlo como ciudadano libre, bajo la protección de la Constitución de los Estados Unidos. Creo que este argumento tiene algún peso, ¿qué le parece a Vd.?

Contestación.—Una pregunta casi idéntica a la de Vd. se contestó por el Gran Maestre de Pensilvania como sigue:

> Algunos de nuestros Hermanos dirán que la Masonería no tiene derecho a impedir que sus miembros ejerzan su derecho de ingresar en cualquier otro organismo, ya fuese fraternal o no, y que su derecho de hacerlo está garantido por la Constitución federal.
>
> Parece que estos Hermanos olvidan que ellos no tienen derecho inherente de hacerse Masón y que la Constitución federal no garantiza este privilegio. El privilegio de hacerse Masón emana de la Gran Logia la cual funciona por conducto de sus Logias subordinadas.
>
> Sigue, pues, que, siendo ellos Masones por virtud de la autoridad de la Gran Logia, deben obedecer los mandatos de ésta, y cualquier Hermano que no pueda conformarse gustoso a todas las reglas, reglamentos y edictos promulgados por la Gran Logia, debe darse de baja en la Masonería o se le debe expulsar de la misma.

118.—Cuando en nuestra Constitución se habla de una votación "by ballot," ¿qué significa esto—una votación con bolas blancas y cubos negros o con papeletas con las palabras "sí" o "no" u otra cosa?

Contestación.—Entre las decisiones aprobadas de los Grandes Maestres de las Islas Filipinas se halla una que fué publicada en las Actuaciones correspondientes al año 1915 y que es del tenor siguiente:

> Se decide que una votación "by ballot" según se emplea el término en nuestra Constitución significa una votación por medio de urna y

118.—When our Constitution speaks of a "vote by ballot," does this mean a vote by means of white balls and black cubes or one by means of papers with "aye" or "no" or other writing upon them?

Answer.—Among the approved decisions in the appendix to our Constitution, edition of 1923, p. 165, we find the following:

> A "vote by ballot" as per our constitution is decided to mean a vote with the ballot box with balls, or with pieces of paper written upon by the individual members voting, both of which shall be secret.—(Proceedings 1915, page 22.)

119.—Is there such a thing as an independent Blue Lodge, I mean, a Lodge not subordinate to any Grand Lodge, Grand Orient or Supreme Council, or whatever you may call it?

Answer.—In Germany there are no less than five Lodges which, according to Gould, "owe allegiance to no Grand Lodge and are acknowledged as regular Masonic bodies by the whole fraternity." According to the same author, they do excellent work, and possess an aggregate of 118 Benevolent Institutions and a total membership of 1,521. These Lodges are: Minerva of the Three Palms, Leipsic; Baldwin of the Linden, Leipsic; Archimedes of the Three Tracing Boards, Altenburg; Archimedes of the Eternal Union, Gera, and Karl of the Wreath of Rue, Hildburgshausen.

120.—A Brother with a demit nearly a year old is not entitled to visit, is he? The Brother I have in mind was rejected two months ago when he applied for affiliation with a local Lodge; but he claims that one of the members of the latter bears him a grudge.

Answer.—Under the circumstances cited, he is entitled to visit. Under paragraph 262 of our Constitution, his having applied for affiliation, though he was rejected, and the payment of six months' dues to the Lodge to which he applied, as required by said paragraph, maintain him in good standing. If he had not applied as stated, he would, according to the paragraph quoted, be deemed unworthy of Masonic consideration and would not be entitled to nor be the recipient of any of the rights, privileges or charities of the Order.

bolas, o con papeletas en las cuales escriben sus votos los miembros que participen en la votación. En este caso como en aquél, la votación es secreta.

119.—¿Hay Logias independientes, o sea, Logias que no estén gobernadas por ningún Gran Oriente, Gran Logia o Gran Consejo?

Contestación.—En Alemania hay cinco Logias las cuales, según Gould, son completamente independientes y son reconocidas como potencias masónicas regulares por toda la Masonería. Según el mismo autor, dichas Logias desempeñan una labor admirable: mantienen 119 instituciones benéficas y tienen juntas unos 1,521 miembros. Estas Logias son: Minerva de las Tres Palmas, en Leipsic; Balduino de los Tilos, en Leipsic; Arquimedes de las Tres Planchas de Trazar, en Altenburgo; Arquimedes de la Unión Eterna, en Gera, y Carlos de la Corona de Ruda, en Hildburgshausen.

120.—Un Hermano con plancha de quite, expedida hace casi un año, no tiene derecho a visitar una Logia, ¿verdad? El Hermano de quien se trata fué rechazado por una Logia de la localidad hace dos meses, cuando solicitó su afiliación con la misma, pero dice que el motivo es que uno de los miembros de dicha Logia es enemigo suyo.

Contestación.—Bajo las circunstancias que Vd. cita, puede visitar. Según el párrafo 262 de la Constitución de la Gran Logia, el hecho de haber este Hermano solicitado su afiliación, bien que hubiese sido rechazado, y el pago de cotizaciones por seis meses que debía hacer a la Logia por haber residido más de seis meses en esta Gran Jurisdicción sin solicitar la afiliación, conservan a dicho Hermano *in good standing*. Según el párrafo que se cita,

> cualquier Masón no afiliado que, habiendo residido seis meses dentro de esta jurisdicción, rehuse o descuide solicitar ser miembro de alguna Logia dentro de aquella será juzgado indigno de consideración masónica y no tendrá derecho a ninguno de los derechos, privilegios o socorros de la Orden, ni podrá recibirlos.

121.—En relación con la Masonic Service Association de los Estados Unidos, se ha hablado mucho acerca del peligro de que dicha sociedad pudiera constituirse en Gran Logia General para los Estados Unidos. ¿Existe este "peligro"? ¿Se ha propuesto alguna vez tal Gran Logia General? ¿Qué objeción hay contra un organismo de esta

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121.—In connection with the Masonic Service Association, a great deal was written about the danger of it becoming a General Grand Lodge for the United States. Is there any such "danger"? Has such a General Grand Lodge ever been proposed? What is the objection to such an organization?

Answer.—There is absolutely no danger of the Masonic Service Association endeavoring to organize itself into a General Grand Lodge. A Federal Grand Lodge for the United States was proposed in 1780, but did not materialize. The several Grand Lodges of the United States are so jealous of their sovereignty and independence that it is not very probable that a proposition of this nature will ever be entertained.

122.—Is there any chance of the Gran Logia del Archipiélago Filipino ever being recognized by any of the foreign Grand Lodges and other Masonic powers?

Answer.—Absolutely none. In the first place, all foreign Grand Bodies worthy of consideration have recognized the *Grand Lodge of Free and Accepted Masons of the Philippine Islands* as the sovereign Grand Masonic Body of this territory and could not and would not recognize any other alleged Masonic body as having jurisdiction over the same territory, especially in view of the repeated protests sent out by our Grand Lodge. In the second place, the irregularity of the formation of the spurious *Gran Logia del Archipiélago Filipino* is so evident that no regular Grand Body would even think of considering that organization worthy of Masonic recognition.

123.—A member of my Lodge has been convicted of a crime and sentenced to imprisonment. The Lodge hesitates to take action, as many members prefer to see him dropped for nonpayment of dues to having the Lodge go to the trouble of trying him. I consider the man concerned unfit to be a Mason, owing to the nature of the crime he committed. Should or must he be prosecuted?

Answer.—As you state the facts, yes. Paragraph 289 of our Constitution provides that—

* * * in the event of a final judgment of conviction against a Mason in the courts of a crime involving moral turpitude, it shall be the duty of the Junior Warden of any Lodge having jurisdiction of such Mason to prefer charges against the Mason so convicted on account of the matters involved in said conviction, provided that such charges have not already been preferred, and to press to conclusion a trial on account thereof. * * *

124.—Where may I find the rules governing debates in the Lodge? I am told the Grand Lodge has prescribed such rules.

Answer.—Outside of Rules of Order governing its own proceedings exclusively, the Grand Lodge has prescribed no rules governing debates. For the government of the constituent Lodges, all we can find is the regular order of business for stated meetings (in the Uniform Code of By-Laws), but no rules governing debates. I might add that Rt. Wor. Bro. Teodoro M. Kalaw has written an excellent booklet entitled "Derecho Parlamentario Masónico" (1918).

The honors which come to a Master of a Lodge do not terminate with his service. The title of "Worshipful" remains with him. As a Past Master he is honored for the place he has filled. If he has measured up to its requirements, ruling the Brethren with kindness and unselfish zeal, rather than with autocratic sternness, he will have earned their respect and love, and these sentiments will be permanent. He will always have a warm place in their affections and a lasting influence for good. So will the onward journey of the Past Master be through ways of pleasantness and paths of peace, and he will not be without honor in his own Lodge.

clase?

Contestación.—No hay ningún peligro de que la Masonic Service Association pudiera constituirse en Gran Logia General para los Estados Unidos. En 1780 se propuso la organización de una Gran Logia Federal para los Estados Unidos, pero dicho proyecto fracasó. Las diferentes Grandes Logias de los Estados Unidos de América son tan celosas de su soberanía e independencia que no es probable que prospere jamás una proposición de esta índole.

122.—¿Hay alguna probabilidad de que cualquiera potencia masónica del extranjero reconozca a la Gran Logia del Archipiélago Filipino como regular y legítimo?

Contestación.—Ninguna. En primer lugar, todas las potencias masónicas que merezcan consideración ya han reconocido a la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas como cuerpo masónico soberano de estas Islas y no podrían reconocer a otra supuesta potencia masónica con derecho a ejercer jurisdicción sobre nuestro territorio, sobre todo en vista de las protestas formuladas por nuestra Gran Logia. En segundo lugar, es tan evidente la irregularidad de la formación de la llamada Gran Logia del Archipiélago Filipino que ninguna potencia masónica regular pensaría jamás en conceptuarla digna de consideración masónica.

123.—Un miembro de mi Logia acaba de ser convicto de un delito y condenado a la pena de prisión. La Logia vacila en procesarle masónicamente, porque muchos de los Hermanos prefieren permitir que dicho miembro sea suspendido por falta de pago de sus cotizaciones cuando llegue el momento, para evitarse la molestia de un juicio masónico. Yo opino que se le debe procesar, en vista de la naturaleza del delito que ha cometido. ¿Debe la Logia enjuiciarle?

Contestación.—Bajo las circunstacias que Vd. relata, sí. El párrafo 289 de la Constitución dispone lo que sigue:

* * * en el caso de que recaiga una sentencia definitiva contra un Masón en los tribunales, condenándole por un delito que envuelva torpeza moral, será deber del Segundo Vigilante de cualquiera Logia que tenga jurisdicción sobre dicho Masón formular cargos contra el Masón así convicto por razón de la materia envuelta en dicha convicción, siempre que dichos cargos no hayan sido ya formulados, y entablar y llevar hasta su conclusión un proceso con motivo de ello. * * *

124.—¿Dónde puedo yo encontrar las reglas sobre debates en la Logia? Me dicen que la Gran Logia ha promulgado un reglamento de esta índole.

Contestación.—Fuera de "Reglas de Orden" adoptadas exclusivamente para su propio gobierno, la Gran Logia no ha promulgado nada respecto a los debates. En cuanto a las Logias subordinadas, todo que hay de oficial es el orden regular de negocios para las tenidas ordinarias que se contiene en el Código Uniforme de Reglamentos interiores, pero no hay reglas sobre los debates. Puedo recordarle que el Il. Hmno. Teodoro M. Kalaw ha escrito un librito excelente titulado "Derecho Parlamentario Masónico" (1918).

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Personals

Personales

SOJOURNING BRETHREN

Bro. Willis T. Beardsley, President and General Manager of Isuan, Inc., who has been ill for some time and recently underwent a serious operation, left July 26 for a vacation in the United States.

Bro. Lucien R. Sweet, Col., P. C., and Aide to the Governor-General, left July 30 for a vacation trip to the States.

Bro. John Northcott sailed for the United States, for a vacation, on the *Empress of Russia* on July 26th.

Bro. Archibald M. Mixson, Captain, U.S.A., of Ft. Wm. McKinley, became the father of a fine boy on July 23rd. The young soldier has the distincion of being grandson of General James H. McRae, president of the newly-formed Masonic Sojourners Club at Ft. McKinley.

Bro. O. C. Hansen, formerly of Manila Lodge No. 1, now located in Shanghai, was a recent visitor to Manila on his way to the United States via Suez.

Bro. Harry J. Morgan, formerly of Far East No. 10, left for the homeland July 26.

Mrs. Drakeford (née Crossfield), wife of Bro. A. P. Drakeford, and infant left for vacation in the United States on July 26.

Bro. Frank P. Thornton and daughter arrived July 8 from the United States where Miss Thornton had been attending school.

The family of Bro. W. A. Heppell arrived July 8 from the homeland.

Manila No. 1.—Bro. John C. Howe left July 26 for a vacation in the States.

Bro. Frank Brezina, Major, U. S. A., has been transferred to the Q. M. School at Philadelphia as instructor.

Bagumbayan No. 4.—To the wife of Bro. A. S. Argüelles was born on July 12 an eight-pound baby girl.

The mother of Bro. Argüelles died recently.

Bro. Catalino Gonzales and Bro. Victorino L. Salvador have dimitted from the Legionarios del Trabajo in accordance with resolution of the Grand Lodge adopted at its last annual communication.

Bro. and Mrs. Rufino Martinez sailed recently for Hongkong. Bro. Martinez is on a business trip, and Mrs. Martinez is spending her vacation.

Bro. Manuel S. Manongdo, until recently stationed at Cabanatuan as Division Academic Supervisor of Schools, has been transferred to Iba, Zambales.

Bro. Gregorio de Leon, a Fellowcraft of Pampanga Lodge No. 48, was raised to the sublime degree of Master Mason, by our Lodge at the stated meeting for June.

Southern Cross No. 6.—Bro. Clive Percy Master, S.W., left for Seattle the latter part of July.

Bro. L. B. Bewley leaves Aug. 3 for the States.

Cosmos No. 8.—The mother of Bro. William F. Daland died very suddenly on July 25.

Bro. O. O. Hansen, who is now in Iloilo, expects to return to Manila in the near future, and make his permanent residence in this city.

Bro. Paul L. Lambert, a member of Manila Lodge No. 1 and a frequent visitor to Cosmos Lodge, has written from Phoenix, Arizona, sending greetings and best wishes to the Brethren. Bro. Lambert states that his health is very much improved since his arrival in America.

The Secretary has received a letter from Bro. Ludwig A. A. Wienke, informing us that he has had the pleasure of visiting with the lodges in Iloilo, and commending them very highly.

Bro. Karl F. Muller, who is now travelling through

Iloilo No. 11.—Se ha expedido una plancha de quite sin recomendación al Hmno. George K. Berden, quien no ha determinado aún a qué Logia se afiliará. El Hmno. Espiridión Villegas también ha sido concedido una plancha de quite recomendatoria. Se afiliará a la Logia Mt. Kaladias, de la cual es uno de los fundadores.

La Logia se asocia al dolor del Hmno. Ramón C. Matti por la muerte de su querida madre.

Pilar No. 15.—El Hmno. Hipólito Garma, de la Policía Insular, escribe de su nuevo destino en Laoag, Ilocos Norte, que se encuentra bien.

El Hmno. Máximo Pacífico ha aprobado el último examen de maestro auxiliar de la Oficina del Servicio Civil. Está empleado en una de las escuelas de la ciudad.

El Hmno. Mariano Concepción se ha separado de la Oficina de Comercio e Industria para dedicarse a la enseñanza en la Universidad de las Islas Filipinas. Acaba de ser nombrado profesor auxiliar en el Colegio de Artes Liberales.

La Oficina de Rentas Internas acaba de trasladar al Hmno. Cándido Sayoc, V. P. de la Logia Pilar No. 15, a Daet, Camarines Norte, como examinador del impuesto sobre la renta.

El "Pilar Club" ofreció un "tea party" al Hmno. Luis Gaerlan el día 13 de Julio, en el Templo Masónico de Imus, por su nombramiento como juez de paz de Imus, Cavite. Había una asistencia muy numerosa. Entre los Masones de otras Logias quienes estaban presentes se hallaban el capitán Federico Oboza y el teniente Panopio, de la Policía Insular, que pertenecen a las Logias Malolos No. 46 y Silañganan No. 19, respectivamente.

Sinukuan No. 16.—El Muy Il. Manuel L. Quezon, G.M.P., salió de Nueva York el día 26 de Julio para Europa. Volverá a los Estados Unidos en Septiembre.

Rizal No. 22.—El Hmno. Arsenio N. Luz salió de Manila para Shanghai el día 26 de Julio, y quizás seguirá a los Estados Unidos.

Noli-Me-Tangere No. 42.—El Hermano Menandang Piang ha sido designado recientemente por el Buró de Tribus no Cristianas delegado de dicho Buró para estudiar la situación de algunas de las provincias de Mindanao y Sulú. El Hmno. Piang es el primer moro que ha sido honrado con semejante nombramiento.

El Hmno. Nicanor Roxas ha sido nombrado por el Gobernador General juez de paz de Caloocan, Rizal.

Isla de Luzon No. 57.—Los Hermanos de la Logia Isla de Luzon desean expresar sus gracias a los que han tomado parte en los trabajos ritualísticos de la exaltación del Hmno. Chua Chu Pit, comerciante de esta plaza, al cual se confirió el tercer grado en la tenida extraordinaria celebrada el día 8 de Julio.

LITOGRAFÍA DE LA CONCEPCIÓN

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Europe, has written from Genoa sending his greetings to all the Brethren. Bro. Muller left Manila on May 8th for a vacation in Europe and the United States.

Bro. William C. Mead has written the Secretary that he is now attached to Submarine Division Three, which is expected to make a cruise to the Asiatic Station next year, and he is looking forward with pleasure to a visit to his Mother Lodge and a reunion with his friends and Brothers.

The Wor. Master is in receipt of a letter from Bro. Clell M. Hanson, who is now located in Murphy, Idaho. Brother Hanson reports that he has a very good position and is pleased with his new location.

Our Junior Warden, Bro. John Meyer, has written from Redwood, Pas., California, sending his best regards to all the Brethren. Bro. Meyer is enjoying a vacation in the States, and is expected to return to Manila the latter part of the year.

Bro. Henry W. Pahl, who left for a visit to his home in America last month, informs the Wor. Master that Bro. Jacques Schlittler has returned from Australia and is now at his former place of residence, Zamboanga, Mindanao. Bro. Schlittler has been on a vacation in Ellymose, New South Wales, for the past year.

Bro. James W. Davis underwent a major operation at the Sternberg Hospital on July 20th. We are pleased to report that Brother Davis is now well on the road to recovery, and he will be glad to have the Brethren visit him. Visiting hours are from 2 to 4, and from 6 to 8 p. m.

Bro. Fred A. Gathercole, who has been confined to his home in Pasay, with a painfully inflamed arm, is very much improved, and expects to be back to duty in a few days.

The Secretary has received a letter from Bro. Oscar F. Johnson, 3207 W. 25th Ave., Omaha, Nebraska, in which he says in part:

> "I certainly enjoy reading the little pamphlet I receive every month. It makes me long to be with you again."

St. John's No. 9.—Bro. Brune has been confined in St. Paul's Hospital, but is now fully recovered and has returned to his home.

Letters have been received from Bros. William T. Nelson and Harold J. Folsom. Brother Nelson is Chief Clerk for the Federal Service Bureau, 4th floor, Dearborn Bldg., Chicago, Ill., and Brother Folsom is in business for himself at Elmhurst, Long Island, New York.

Letters and circulars sent to the following Brethren have been returned unclaimed. Any information which would help the Secretary to locate these Brethren would be appreciated:

Robert F. Barr, San Francisco; Abraham G. Behrman, Chicago, Ill.; Stanley C. Beverly, Hongkong, China; Llewellyn C. Houston, San Francisco; Albert K. Miller, Philadelphia, Pa.; Floyd Q. Youle, Seattle, Wash.; Raymond Trigger, New York, N. Y.

Walana No. 13.—Bro. Norberto C. Asinas has returned to Manila after a three months' inspection trip to the provinces of Samar, Leyte and Surigao in connection with Internal Revenue work.

Pilar No. 15.—Bro. Hipólito Garma, Captain, P.C., has been heard from at his new station in Laoag, Ilocos Norte, where he reports he is getting along fine.

Bro. Máximo Pacífico passed the last junior teacher examination given by the Bureau of Civil Service. Bro. Pacífico is teaching in one of the city schools.

Bro. Mariano Concepción has severed his connections with the Bureau of Commerce and Industry to devote his time to teaching in the University of the Philippines. He was recently appointed Assistant Professor in the College of Liberal Arts.

Labong No. 59.—El Hmno. Filemón de Guzman ha sido trasladado al pueblo de Binañgonan, Rizal, como maestro de la escuela primaria de dicho pueblo.

La esposa del Hmno. Felix S. Lopez ha salido para Hongkong el 26 de Julio para unirse con su marido que reside en dicha colonia.

El Venerable Maestro, Hmno. Julian Sogueco, ha pedido algunos meses de licencia para ocuparse de sus asuntos profanos, petición que fué concedida por la Logia, encargándose el Hmno. Irineo de Vega, Primer Vigilante, de la veneratura durante la ausencia del Ven. Hmno. Sogueco.

La Logia expresa su profundo sentimiento por la muerte del padre y la abuela del Hmno. Pío P. Ignacio, secretario de la Logia Labong.

El Hmno. José M. Raymundo, V. P., el cual se encuentra actualmente en Butuan, Agusan, como médico provincial, es padre de una robusta niña.

Gracias a la desinteresada labor del Hmno. J. H. Marsman, de la Logia Southern Cross No. 6, y manager de la Malabon Sugar and Refining Co., y a la cooperación de muchos residentes de Malabón, se ha organizado en dicho pueblo una sociedad denominada "Bienestar público del Pueblo de Malabon," cuyos directores son los siguientes: Hmno. J. H. Marsman, presidente; Hmno. Irineo de Vega, Logia Labong No. 59, vice-presidente: Hmno. Manuel Camus, Logia Rizal No. 22, tesorero; Hmno. Julian Sogueco, Logia Labong No. 59, secretario; Hmno. Genero Tan Torres, Logia Labong, miembro; Hmno. Florentino Cayco, Logia Bagumbayan No. 4, miembro; Sra. Elisa de Cayco, Sra. Alejandra de Tablante, Srta. Alejandra Aquino, Arsenio Paez, José Geuqueco y Simeón Blasa, miembros.

La Logia desea dar las gracias a la Logia Charleston No. 44, de Agaña, Guam, I. M., por su cordial invitación para la fiesta de San Juan Bautista.

Hamtik No. 76.—El Hmno. Pe Teng Siu y su familia lamentan la muerte de su última hija que ocurrió el 4 de Julio de 1924 en San José, Antique.

Wor. Bro. Cándido Sayoc, P. M., of Pilar Lodge No. 15, has been transferred by the Bureau of Internal Revenue to Daet, Camarines Norte, as Income-Tax Examiner.

Bro. Luis Gaerlan was honored with a tea party by the "Pilar Club" at the Imus Masonic Temple on July 13, on account of his appointment as Justice of the Peace of Imus, Cavite. There was quite a crowd present including a number of Masons from other Lodges among whom were Captain Federico Oboza and Lieutenant Panopio of the Philippine Constabulary, members of Malolos Lodge No. 46 and Silañganan Lodge No. 19, respectively.

Sinukuan No. 16.—M. W. Bro. Manuel L. Quezon, P.G.M., left the United States July 26 for a trip to Europe. He will return to the United States in September.

Dapitan No. 21.—Bro. Tomás T. Cruz is now in China on vacation, recovering from a long illness.

Bro. Cayetano Adriano, who was taken suddenly ill last May, is now in Calumpit, his home town, where he is being attended by his physician.

Bro. Juan A. Duque is fast recovering from the sudden illness he has been suffering from since the earlier part of June.

Bro. Melecio Labalan is now in Boac, Marinduque, where he intends to stay for a while.

Rizal No. 22.—Bro. Arsenio N. Luz left July 26 for a combined pleasure and business trip and may go to the United States.

Pinagsabitan No. 26.—Wor. Bro. V. Rivera Sayo was on July 12th given a party by the Santa Cruz Tennis Club composed mostly of Masons. Short talks were delivered by Bros. B. Kabigting, V. Rivera Sayo and R. de los Reyes.

The members of Pinagsabitan Lodge No. 21 wish to extend to Bro. and Mrs. E. Llerena their heartfelt condolence for the untimely death of their son Patrocinio. Members of the Lodge took part in the funeral service.

Bro. Amado Cruz wishes to let his Brethren know that he has a branch studio in Malolos, Bulacan. His establishment in Santa Cruz, Laguna, is in charge of his brother.

Bro. Antonio Guevara was passed to the degree of Fellowcraft on July 12. Several visiting Brethren witnessed the work.

Zapote No. 29.—Bro. Emilio Bernardo was married to Miss Emilia Sta. Maria at Noveleta, Cavite.

Bro. Donato S. Conti passed the law clerk's examination held recently by the Bureau of Civil Service.

Bro. Pedro Medina was a patient in San Lazaro Hospital for several days last month.

Bro. Máximo G. Cruz, vice-president of Parañaque, Rizal, has resigned from the Legionarios del Trabajo.

Bro. Donato B. Ciriaco is now located at Opon, Cebu, where he expects to stay for some time.

Maktan No. 30.—Fifty-three members of this Lodge have resigned from the Legionarios del Trabajo, within the time limit set by the Grand Lodge resolution.

Batangas No. 35.—M. W. Bro. W. Trinidad returned to Manila from the Visayas on July 7.

Filipinas No. 54.—Bro. Geruncio Javier has resigned from the Legionarios del Trabajo.

Makawiwili No. 55.—Bro. Manuel Roxas, Speaker of the House of Representatives, returned to Manila from the States July 19.

Angalo No. 63.—Bro. Felicismo Torres is mourning the death of his infant son.

Laoag No. 71.—Before the time limit set by Grand Lodge Resolution, the following members of this Lodge resigned from the Legionarios del Trabajo: Bros. Mariano H. Madamba, Cu Unchiao, Esteban Mina, Go Chuco, Rufino S. Roque, Mauricio Hernaes, Antonio P. Cid, Francisco Reyes, Francisco Guerrero, Nicasio Layaoen, Pedro Agbayani, Agustin Cajigal, Modesto Lagasca, Juan Ranjo, Guillermo Urbi, Asisclo Braceros, Mariano R. Marcos and Vicente Romero.

Bro. Buenaventura Ocampo and family have returned after a month's vacation in their home province, and Bro. Ocampo has resumed his duties as Provincial Fiscal.

Bro. Modesto Lagasca, Municipal President of Piddig, and Bro. Pedro Agbayani, Justice of the Peace of Pasuquin, are at present in Manila.

Special meetings of this Lodge were held on May 22 and 28, and June 9 and 23, for the purpose of conferring the first degree of Masonry on Cleto N. Andrés, teacher at Currimao, Ciriaco Lopes, lawyer, Francisco G. Castro and Marcelo V. Fariñas. Among those who attended these meetings were Bro. Anastacio R. Teodoro, Judge of the Court of First Instance of La Union, and Bro. Fred C. Castro, prominent attorney of Manila.

Nueva Ecija No. 73.—Bro. Casimiro Panajon has been granted a dimit; he proposes to join Mabini Lodge at Aparri, where he is stationed as District Land Officer.

Nueva Ecija Lodge was present at, and took part in, the funeral of the late Bro. Manuel Tinio.

The Lodge was honored by a visit from Wor. Bro. José Amon on April 14. Wor. Bro. Amon is Master of Walana Lodge No. 13 and a Grand Lodge Instructor. The Lodge is grateful also for the presence of Wor. Bro. Marceliano Hidalgo, Master, and Bro. Enrique Locsin, of Memorial Lodge No. 90, on the same evening. At this meeting Bro. Felix Mateo was raised to the sublime degree of Master Mason.

Bro. Fruto García has recently joined the Order of Jolly Benedicts.

We sympathize with Bro. and Mrs. Nilo for the loss of a baby daughter.

Bros. Andrés Claudio and Feliciano S. Ayroso from Cabanatuan Lodge No. 53 are now on our rolls.

Mount Lebanon No. 80.—Bro. José de los Reyes, Assistant Chief of Constabulary, is sick in the Philippine General Hospital. Bro. Basilio J. Valdés is his attending physician.

Bro. Ricardo C. Santos is now back from a business trip to the Visayan Islands. He visited Iloilo Lodge No. 11 and was present when the third degree was exemplified on one of their candidates. He appreciates very much the courtesies tendered him by the Brethren in Iloilo.

While in Cebu, he attended the stated meeting of Maktan Lodge No. 30 for the month of July. He states that Maktan Lodge is doing wonderful work for the benefit of the community, and that true Masonic charity is being shown by the Brethren of Cebu, not only to their own members but also to the sojourning Masons in Cebu.

Bro. Santos is very highly impressed with Masonic hospitality in the Visayan Islands. He mentions the fact that Bro. Severo E. Lo took the trouble to travel seventy-two kilometers merely to accommodate him and make him feel at home while in Cebu.

Bro. William S. Flavin has presented Mt. Lebanon Lodge with a big brass sign for the door, a set of Warden's Columns, a set of rod stands and an artistic gong. The Brethren surely appreciate the kindness and good will of Bro. Flavin.

Bro. Samuel D. Charlop writes from his home city, New London, Connecticut, and sends his regards to the Brethren.

The wife of Brother Santiago Guisandi gave birth at the Philippine General Hospital to a baby boy. Both mother and baby are in the best of health.

Our Junior Warden, Bro. Ricardo C. Santos, is also the happy father of a baby boy, born at the Philippine General Hospital on Sunday night, July 20.

Mount Kaladias No. 91.—Dr. José Valero y Vergel de Dios, President of Tanjay Sanitary Division of the province of Oriental Negros, was one of those initiated in this Lodge during June. A special Spanish team was organized for the occasion and the Lodge for the first time performed the work in the language of Cervantes.

Wor. Bro. Frederick G. Roth of Abra Lodge No. 86 and Wor. Bro. Eulalio Tañedo of Dagohoy Lodge No. 84 are at present in this valley. Wor. Bro. Roth is Division Superintendent of Schools, and Wor. Bro. Tañedo is Provincial Commander, P. C. With the help of the two Brethren we hope to make Dumaguete a fertile field for our labor.

De la Logia Iloilo No 11

No hay un solo miembro de la Logia Iloilo No. 11 que pertenezca a las sociedades prohibidas por la Circular No. 46 de la Gran Logia, ni tampoco a las logias ilegales y clandestinas. No ha habido necesidad de ningún enjuiciamiento por cuanto que los que antes eran Legionarios del Trabajo, se separaron en masa de dicha sociedad el 14 de Marzo del presente año, después de haber agotado todos los medios para conseguir el cambio de las insignias usadas por la citada agrupación.

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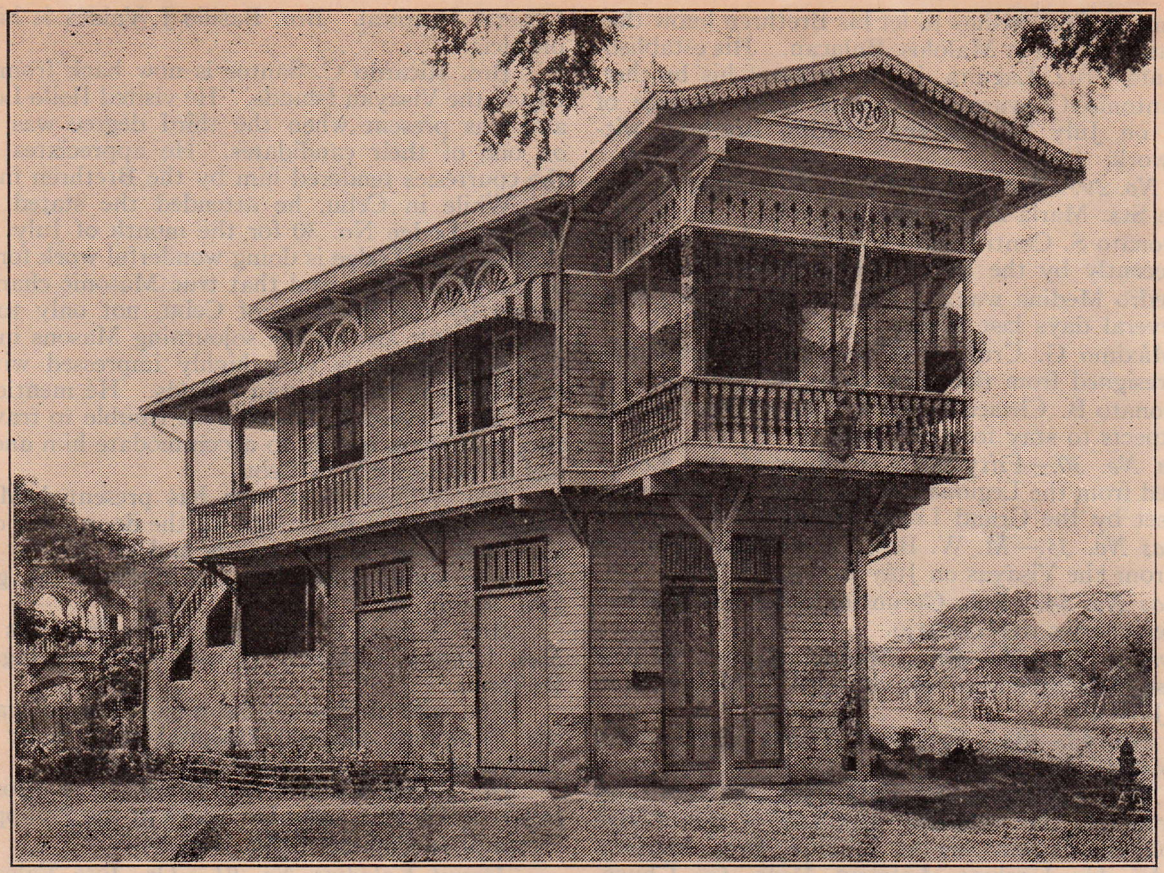

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110 Escolta, Manila

MASONIC TEMPLE—*Templo Masónico*
1037 Governor Forbes, Manila

This building is situated at the intersection of Tayuman Street and Governor Forbes Street, very near the San Lazaro Race Track. As shown in the illustration, it has two stories, the lower being used for rooms, and the upper as a Lodge room. Besides Dalisay Lodge No. 14, Solidaridad No. 23 and Modestia No. 83 also hold their meetings in this Temple.

The building is owned by the Dalisay Corporation, founded by and exclusively for the members of Dalisay Lodge. It is understood that as soon as financial conditions permit, the lower floor will be converted into a recreation hall.

Este edificio se halla enclavado en la intersección de las Calles Tayuman y Governor Forbes, muy cerca del Hipódromo de San Lázaro. Como se ve en el cliché, es de dos pisos, los bajos sirviendo actualmente para habitaciones y los altos como Taller para trabajos masónicos. Además de la Logia Dalisay No. 14, también trabajan en este Templo las Logias Solidaridad No. 23 y Modestia No. 83.

La propiedad pertenece a la Corporación Dalisay, fundada por y exclusivamente para los miembros de la Logia Dalisay. Tenemos entendido que tan pronto como el fondo lo permita se hará una reforma en los bajos, convertiéndolos en un centro de recreo.

Black Balls in England

Although it has long been the law in England, it is not generally known that in English Lodges two black balls are required to reject an applicant for Masonic degrees. In the English Lodges the ballot is worked by giving each member two balls, one black and the other white, and the member entitled to vote puts whichever of the two he desires into the box. Incidentally, this information comes forward through the presentation of a case to the English Grand Lodge in which a candidate was declared admitted by the presiding officer and it was later found that two members of the Lodge declared that they had each cast a black ball. An interesting feature of this case was the fact that these two members mentioned to each other their action, and afterwards permitted their statement to be used in the appeal from the Lodge. Their action, it was decided, did not constitute a violation of the secrecy of the ballot, upon which point English Lodges in particular are very exacting.

—*New England Craftsman.*

SMOKE MILEGUAS CIGARETTES

Venerable de 27 Logias

Charles E. Keyser, recientemente elegido Gran Maestre provincial de Hertfordshire, tiene una hoja de servicios como Masón que se dice no tiene precedente en la historia de la Institución en cualquier país. Ha sido Venerable de por lo menos 27 Logias y es miembro activo de Logias en siete provincias. Fué iniciado en la Logia Isaac Newton University Lodge, No. 859, en Cambridge, en el año 1868.

En Inglaterra hay algo más de tres mil Logias, con un total de aproximadamente 365,000 miembros. Allí no son partidarios de las Logias de muchos miembros porque sostienen que los principios de la Institución masónica se ejemplifican y practican mejor en una Logia poco numerosa que en una que tenga muchos miembros. Esto explica el número crecido de Talleres en dicha Gran Jurisdicción.

Ama a los hombres con amor verdadero. Contra la ingratitud la naturaleza ha dado la dulzura. . . . Si puedes, corrígelos, y si no, recuerda que para ejercerla con ellos se te ha dado la benevolencia, y que hacer bien a los demás es hacérselo a sí mismo.—*Marco Aurelio.*

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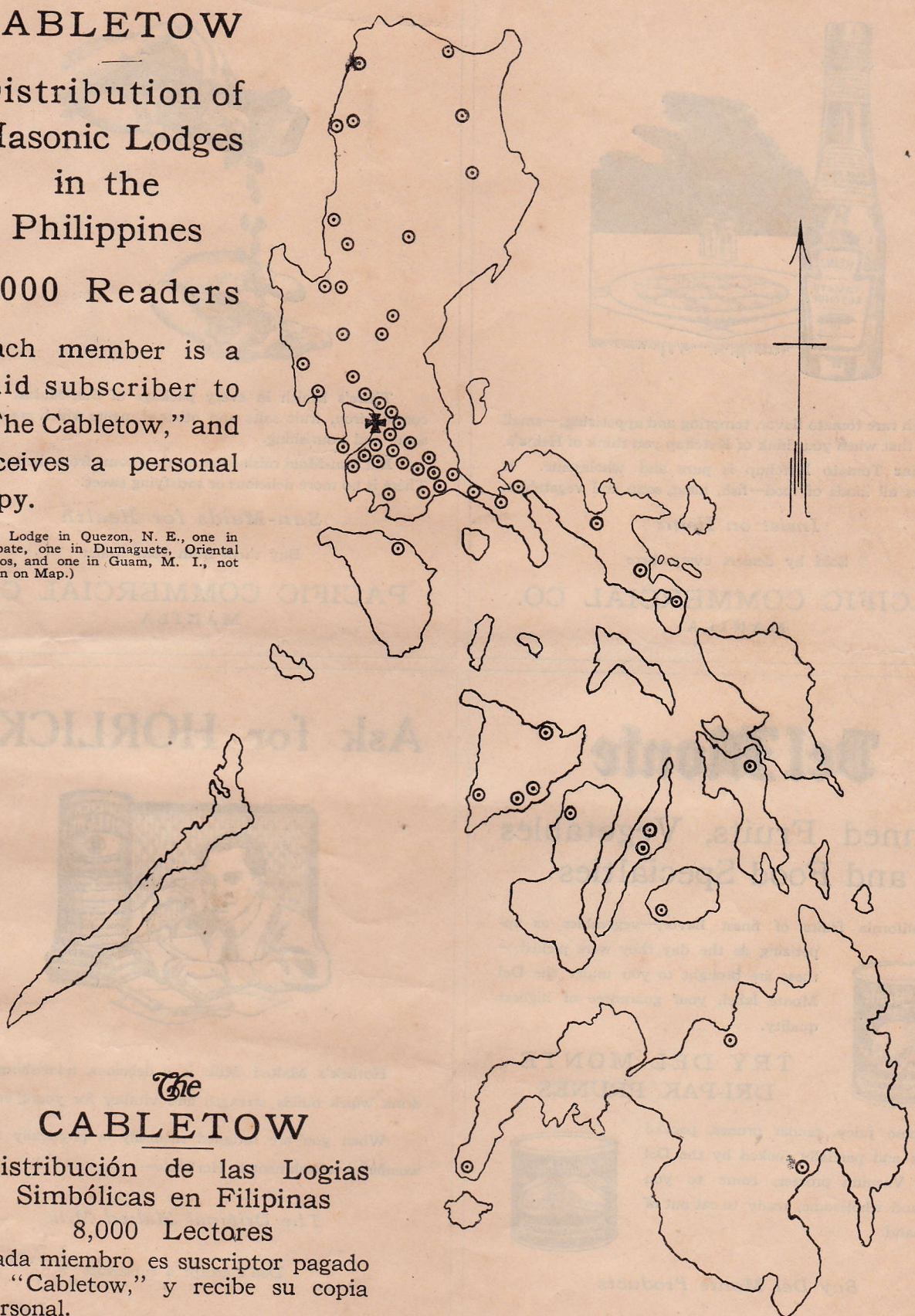
(One Lodge in Quezon, N. E., one in Masbate, one in Dumaguete, Oriental Negros, and one in Guam, M. I., not shown on Map.)



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