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# THE CABLETOW

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LEO FISCHER, Associate Editor. Contributing Editors: GEORGE R. HARVEY, TEODORO M. KALAW.

Advertising Advisor: F. J. HERIER.

Business Manager: SAMUEL STICKNEY.

Office, 524 Masonic Temple, Manila, P. I.

P. O. Box 990, Phone 760

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## Hopeful Signs

While on the one hand we see a hard struggle ahead for Masonry in these Islands, a struggle that will test the loyalty and courage of our members, we observe, on the other, numerous signs of activity and constructive work which show that Philippine Masonry is on the right road and that the hopes and dreams of our most enthusiastic and zealous Brethren stand a better chance of being realized than ever before.

Let us consider a few of our present and more recent activities and achievements.

One half of our Lodges have paid in full their ten peso per capita contribution towards the Masonic Home Fund, notwithstanding hard times and lack of money. Our Scottish Rite Bodies are supporting free clinics for children. A Masonic hospital for crippled children is soon to be constructed and operated in Manila. Masonic information is being diffused throughout the Archipelago by our Grand Lodge publication, the CABLETOW, which, though but in its second year of existence, is rapidly gaining recognition as a valuable element in Masonic journalism all the world over. Masonic temples are being built or planned in many places in the Islands. A number of Lodges have started libraries, and a fine library and reading-room is about to be established in the Masonic Temple on the Escolta by the Scottish Rite Bodies. Masonic cinematograph films have been exhibited and open meetings held in support of public causes, such as Law and Order and Education. Support, pecuniary and otherwise, has been granted to various worthy movements and institutions, such as private hospitals, the Boy Scouts, public play-grounds for children, etc. Appeals on behalf of Brethren in distress have met with an especially ready response and relief has been extended in the shape of loans and donations in many cases. In a number of Lodges, an elimination of dead timber and undesirable elements has taken place which cannot but do genuine Masonry much good. In the Grand Lodge as well as in the Blue Lodges, the counsel of the safe and sane and the loyal has always prevailed.

We believe that the next Masonic year will find us, perhaps, fewer in numbers; but a better, purer, fitter body of Masons—like a soldier in perfect training, all muscles and bones, without an ounce of superfluous flesh to hinder the movements and prevent the full development and exercise of power and energy, and full of that courage, zeal, and faith that will remove mountains.

Gold is not riches. One is rich who has mastered the fine art of right living, and who brings sunshine and joy into the lives of others. The index of true riches is what one gives, not what he possesses.—*Masonic News*.

## Indicios Favorables

A la par que la Masonería en estas Islas parece aproximarse a una lucha grave que pondrá a prueba el valor y la lealtad de nuestros miembros, se observan, por el otro lado, numerosos indicios de actividad y trabajo útil que demuestran que la Masonería filipina está caminando hacia el progreso y que las esperanzas y sueños de nuestros Hermanos más celosos y entusiastas tienen más probabilidades que nunca antes, a convertirse en realidades.

Estudiemos, pues, algunas de nuestras actividades y hechos actuales o recientes:

Más de la mitad de nuestras Logias ya han satisfecho el pago completo de su cotización de diez pesos por miembro para el Fondo del Asilo Masónico, no obstante los tiempos críticos por que estamos atravesando. Los Cuerpos del Rito Escocés están manteniendo clínicas gratuitas para niños pobres. Pronto se construirá y explotará en esta capital un hospital masónico para niños lisiados. La revista de la Gran Logia, el CABLETOW, está divulgando informes masónicos a todos los Mases del Archipiélago, y aunque acaba de empezar solamente el segundo año de su existencia, ya se la considera como un elemento valioso en el periodismo masónico en todo el mundo. Se están levantando o proyectando templos masónicos en muchos pueblos en estas Islas. Algunas de las Logias han fundado bibliotecas y se está estableciendo una hermosa biblioteca y gabinete de lectura en el Templo Masónico de la Escolta por los activos Cuerpos del Rito Escocés. Recientemente se han exhibido películas masónicas y se han celebrado tenidas blancas para favorecer y apoyar la Instrucción pública, la causa de la Ley y el Orden, etc. Se ha otorgado ayuda pecuniaria y de otra clase a varias instituciones merecedoras de apoyo, como ciertos hospitales privados, los Boy Scouts, los campos de recreo para niños, etc. Se ha respondido con generosidad a los llamamientos hechos en beneficio de Hermanos necesitados, concediéndose socorros amplios en forma de préstamos y donaciones. En algunas Logias se han eliminado los elementos nocivos e inútiles, lo que no puede menos de redundar en beneficio de la Orden en general. Tanto en la Gran Logia como en los Talleres, siempre se han adoptado criterios sanos y prudentes.

Creemos que el año masónico que viene hallará quizás nuestras Logias con menos miembros, pero que seremos un cuerpo de Mases más escogidos y mejor preparados para la lucha, como soldados perfectamente adiestrados, con músculos duros y cuerpos llenos de vigor y libres de toda carne supérflua que pueda estorbar los movimientos e impedir el desarrollo y ejercicio completos de todas las facultades y energías, y llenos de aquel valor, celo y fe que pueden realizar milagros.

## Give What You Can

Masonry asks nothing of its initiates that is impossible of performance.

It does not demand that a man deprive himself in order to relieve his Brother. It merely enjoins him to help the distressed so far as he can do so without injury to himself or family.

It does not require Masons to give so much time to the activities and concerns of the Institution that their business and their family will suffer thereby.

It does not command us to go beyond the length of our cable-tow.

Hence a man whose limited means and ability prevent him from taking a place among the shining lights of the Lodge, and who gives what he can, need not grieve or worry. The small amount of his gift may involve an infinitely greater sacrifice than the big donation of the wealthy member. If he cannot distinguish himself as a Lodge officer, a social leader in Masonic circles, or a Masonic scholar, author or orator, he can at least be a credit to himself and his Lodge, an inspiration and encouragement to the Lodge officers and members, and a useful element in Masonry by regularly attending the communications of his Lodge. A 100% attendant is all that, and few Brethren who have sat in the East have not at one time or the other felt like rising up and calling that class of Masons blessed.

Give to Masonry what you can—nothing more is demanded of you.

## “Masonic Chaos”

In connection with the recent organization of a so-called “Supreme Council of the 33° for the Philippines” by a number of clandestine Masons, one of the statements made by the organizers of that body caught our eye particularly and made us smile: the statement that this “Supreme Council” was formed to put an end to the “Masonic chaos” in these Islands!

The situation in a nut-shell is this: we have in these Islands a sovereign Grand Lodge, duly formed and recognized by all regular Masonic powers of the world. We also have, outside of Symbolic Masonry, certain so-called “higher” Bodies of the Scottish and York Rites, duly organized under Supreme Bodies in the United States. The legal existence of all these Bodies is not questioned by anybody, and they exercise their powers and attributes without interruption or opposition.

Outside of these Masonic Bodies, we have a number of irregular organizations of clandestine Masons and certain local organizations which have purloined the Masonic insignia, forms, and ceremonies. We do not, and can not, consider the members of any of these organizations as Masons, and no regular Masonic power can and will ever do so. Now, the members of the clandestine organizations foisted upon these Islands by the Grande Oriente Español have been fighting among each other for some time past and the leaders of the various factions have been hurling excommunications at each other, and this situation, termed a “Masonic” chaos, the formation of a so-called “Supreme Council of the 33° for the Philippines” is supposed to have solved most happily and successfully.

We have seen such things before and will see them again, after the clandestine Bodies now holding forth in Manila and vicinity shall have gone the way of all flesh, like their various predecessors. Regular Masonry, however, will prevail and flourish as ever.

## Pikes Needed

The carp is naturally a lazy, sluggish fish. He likes to lie in the mud and ooze at the bottom of his pond till

## Dad lo Que Podáis Dar

La Masonería no pide nada a sus adeptos que sea imposible cumplir.

No exige al hombre que se despoje de lo necesario para ayudar a su Hermano. Sólo le manda socorrer a los necesitados mientras pueda hacerlo sin perjuicio para él mismo y su familia.

No obliga al Masón a dedicar a las actividades y asuntos de la Institución tanto tiempo que su negocio y su familia salgan perjudicados.

Así, pues, el Hermano cuyos recursos y capacidad limitados impiden que ocupe un sitio prominente entre los miembros distinguidos de la Logia y que da lo que pueda buenamente dar, no necesita atormentarse. Lo poco que da, representa a veces un sacrificio mucho más grande que el donativo importante del Hermano rico. Si no puede distinguirse como dignatario de la Logia, como anfitrión en la sociedad masónica o como orador, autor o filósofo masónico, entonces puede por lo menos ser un crédito para su Logia, una inspiración y ejemplo para los dignatarios y miembros de la misma y un elemento útil en la Masonería, asistiendo regularmente en las tenidas de su Logia. Los Hermanos que han ocupado la veneratura saben todos que un Masón de esta clase es un elemento valiosísimo.

Dad a la Masonería lo que podáis dar—no se os pide más.

## El “Caos Masónico”

En relación con la reciente organización del llamado “Supremo Consejo del Grado 33 para Filipinas,” efectuada por algunos Masones clandestinos, no hemos podido menos de sonreirnos al enterarnos de que uno de los organizadores de dicho “Supremo Consejo” ha manifestado que éste fué formado para poner término al “caos masónico” que existe en estas Islas.

En pocas palabras, la situación es como sigue: en estas Islas tenemos una Gran Logia soberana regularmente formada y reconocida por todas las potencias masónicas regulares del mundo. Fuera del Simbolismo tenemos, además, algunos organismos de los llamados “Altos Grados,” tanto del Rito Escocés como del Rito York, todos los cuales funcionan regularmente bajo la obediencia de los cuerpos superiores correspondientes, cuya sede se halla en América. Nadie pone en tela de juicio la legalidad y regularidad de dicha Gran Logia y demás organismos masónicos, los cuales continúan ejerciendo sus facultades y atributos sin interrupción ni oposición.

Pero, al lado de dichos cuerpos masónicos regulares existen en este país varias agrupaciones de Masones clandestinos y ciertas sociedades locales que han copiado las insignias, formas y ceremonias de la Masonería. No podemos considerar como Masones a ninguno de los miembros de dichas agrupaciones y sociedades, y ninguna potencia masónica lo hará ni podrá hacerlo jamás. Hace ya tiempo que los miembros de los organismos establecidos irregular e ilegalmente en estas Islas por el Grande Oriente Español están luchando entre sí y que los cabecillas de las diferentes facciones se están excomulgando mutuamente, y ahora los organizadores del flamante “Supremo Consejo del Grado 33 para Filipinas” nos dicen que la creación de dicho cuerpo constituye una solución feliz de lo que ellos llaman el “caos masónico” en estas Islas.

No es esta la primera vez que presenciamos espectáculos de esta clase en Filipinas, y es muy probable que los hemos de presenciar en el futuro, cuando los cuerpos clandestinos que actualmente pululan por Manila y sus alrededores habrán desaparecido tan completamente como sus antecesores. En cuanto a la Masonería regular, no cabe duda de que ha de continuar a crecer y prosperar, como siempre.

the moss starts growing on his back. This, however, is not to the liking of the owner of the fishpond, because when thus allowed to follow his natural inclination, the carp acquires a mud flavor that is not relished by the palate of man. For this reason, it is customary to place in every well-stocked carp pond a pike, a lively, aggressive fellow with sharp teeth, who keeps Mr. Carp moving and prevents his becoming a prey to sheer laziness.

Some Associations have such a superabundance of carps that they would become stagnant if it were not for a pike keeping the carps on the move: an active, enthusiastic member, with an eye open for the good of the Association and ever on the lookout for some work to do, some distress to relieve, some worthy enterprise to undertake, support, and promote. Like a man's conscience, he will approach one member after the other and remind him adroitly of some duty he has not performed, some charity he ought to support, some work that he might do for the good of the Association. He prevents good books on varied subjects from accumulating coats of dust, keeps the committees from going to sleep and the officers from becoming rusty in their work, and is constantly devising new schemes to keep the organization advancing on the road of progress. The sluggishly inclined officers and members think at times that he is somewhat of a nuisance, but they admire and respect him. Those interested in a constructive activity rise up and call him blessed. And to his Association he is a godsend.

When you see an organization doing especially good work and setting an example to the rest, you can wager that it has some one among its membership to keep the carps a-moving, and, likewise, you can always tell an association where the species pike is conspicuous by its absence.

### Fifty Years Ago

It does Masons good to cast, occasionally, a retrospective look over the events that took place in Masonry at a time when to be a Mason meant something quite different from what it does to-day. Let us turn back the pages of Philippine Masonic history exactly fifty years and see what happened in those days. At that time, two Masonic Grand Bodies had chartered Lodges in these Islands, the Gran Oriente de España and the Gran Oriente Español, but there were also Lodges of the Memphis and Mizraim Rite and one or two of other Grand Bodies. Owing to the intrigues of the friars, a number of these Lodges had to close their doors.

"As a result of these intrigues, Captain General Izquierdo surprised the Lodge at Cebu at work and turned the Masons arrested over to the courts of justice. But the most noteworthy case was that of Jacobo Zobel, in the time of General Malcampo. That general, remembered with gratification as founder of what has been termed the first Lodge in the Philippines, returned to these Islands, as rear admiral, about the middle of the year 1874, to take charge of the government. The liberal elements rejoiced over his coming, as they hoped he would favor them. The Masons saw in him a protector and went even so far as to furnish him with lists of the Lodges and their members.

One of Malcampo's first measures was to keep a watchful eye on the development of Masonry and instruct the delegate of the Gran Oriente de España to eliminate from the Lodges all natives, of whom there were very few. He feared that the Filipinos might be guilty of sedition. He then dissolved the Lodges in order to consolidate them under the Grand Orient last mentioned. This naturally displeased the foreign Masons, who did not recognize the Gran Oriente de España, and the relations between Spanish and foreign Masons again became strained. Of this situation, Zobel became the victim. Here is what happened:

The Lodges had been making progress and among their members were men in high position, including Moscoso, the chief of police of Manila. Moscoso reported one day to General Malcampo that sedition was again rife in Manila and that one of the agitators was Jacobo Zobel. They agreed upon keeping an eye on that Mason. One Cámara, a man in Malcampo's confidence, took charge of this work. Cámara got hold of certain papers which he claimed belonged to Zobel and which were compromising to the latter, and handed them to Moscoso. Moscoso, instead of turning them over to General Malcampo,

### Necesitamos Lucios

La carpa es por naturaleza un pez perezoso e indolente. Le gusta estarse en el lodo y limo al fondo del vivero hasta que el musgo empieza a crecerle en el lomo. Pero esto no place al dueño de la pesquera, porque si se le permite a la carpa a seguir sus instintos, su carne adquiere un sabor desagradable. Para precaver esto, se coloca en el vivero a un lucio, un pez muy vivo y agresivo, con dientes puntiagudas, y este mantiene en movimiento a las carpas e impide que sean víctimas de su propia pereza.

En algunas de las Logias masónicas abundan las carpas, y el Taller se convertiría pronto en un dormitorio si no fuese por algún miembro que, cual lucio, mantiene en movimiento a los Obreros: un Masón activo y entusiasta y siempre en busca de alguna labor que realizar, algún necesitado que socorrer, alguna obra noble que emprender, apoyar y fomentar. Este Hermano es algo como la conciencia del hombre. Se acerca a un miembro tras otro, recordándoles algún deber que deben de cumplir, alguna obra benéfica a la cual deben de contribuir su óbolo, algún trabajo que les incumbe hacer en beneficio de la Institución. Gracias a él, los monitores y libros sobre Masonería no se cubren de polvo, los comités no se quedan dormidos y los dignatarios y oficiales de la Logia no olvidan poco a poco los trabajos ritualísticos. Siempre tiene algún nuevo plan para mantener a la Logia avanzando en el camino del progreso. Los dignatarios y miembros faltos de entusiasmo y energía opinan a veces que él les molesta demasiado, pero le admiran y respetan. Los que están interesados en alguna obra benéfica u otra labor masónica se felicitan por tener un colaborador tan activo. Y para su Logia es una bendición.

Cuando véis alguna Logia que se distingue por su actividad y es un ejemplo para las demás, podéis estar seguros de que en su seno hay algún lucio que mantiene en movimiento a las carpas, y del mismo modo es fácil saber en qué Logia no tienen un ejemplar de la especie lucio.

### Hace Cincuenta Años

Conviene que, de vez en cuando, el Masón eche una mirada retrospectiva sobre los acontecimientos que se desarrollaron en la Masonería en las épocas cuando el ser Masón no era lo que es hoy día. Volvamos, pues, las páginas de la historia de la Masonería en Filipinas exactamente medio siglo atrás, para ver lo que sucedió en aquella fecha. En 1874, hubo dos potencias masónicas que tenían Logias organizadas en Filipinas, el Gran Oriente de España y el Gran Oriente Español, pero hubo también algunas Logias del Rito de Ménsis y Mizraim y una o dos otras que se hallaban bajo los auspicios de otras potencias extranjeras. Con motivo de la intriga de los frailes, algunos de dichas Logias se vieron en la necesidad de abatir columnas.

"Merced a esa intriga, el capitán general Izquierdo sorprendió en trabajos a la Logia de Cebú, entregando a los tribunales a los masones capturados. Mas el suceso más culminante fué el caso de Jacobo Zobel, en tiempo del general Malcampo. Este general, de grata memoria, el que fundó la llamada primera Logia, volvió a Filipinas, ya contra-almirante, a mediados de 1874, para encargarse del mando supremo. Los elementos liberales celebraron su venida en la esperanza de poder contar con él. Los masones llegaron a creerle su protector hasta el punto de facilitarle listas de las Logias y sus miembros.

Una de las primeras medidas de Malcampo fué vigilar el desarrollo de la Masonería e instruir al delegado del Gran Oriente de España para eliminar de las Logias a los hijos del país, que eran muy pocos. Tenía miedo de que los filipinos hicieran filibusterismo. Después disolvió las Logias para fusionarlas bajo dicho Gran Oriente. Esto, naturalmente, disgustó a los masones extranjeros, que no reconocían al Oriente de España, reproduciéndose así la antigua tirantez entre los masones españoles y los extranjeros. De esta tirantez, fué víctima el mencionado Zobel. El caso fué como sigue:

Las Logias habían ido progresando, llegando a contar entre sus adeptos a varios hombres de elevada posición, entre ellos el jefe de policía de Manila, Moscoso. Moscoso refirió un día al general Malcampo que se volvía a hacer filibusterismo en Manila, y que uno de los filibusteros laborantes era Jacobo Zobel. Convinieron en que se vigi-

as agreed, gave them to General Blanco Valderrama, the second in command, said to be another Masonic sympathizer. General Malcampo only learned about those papers a month and a half after their discovery, and indignant beyond measure, he sent for the second in command and ordered him to return immediately to Spain, in disgrace. At the same time, on September 22 (1874), he ordered the arrest of Moscoso and Zobel and the seizure of the few Masonic documents found in the latter's possession.

The personal record of Jacobo Zobel on file with the government was of the worst kind. His correspondence and friendship with the men persecuted in connection with the events of 1872, his important position in the foreign Lodge, his German origin, and the recent seizure by the customs authorities of several Masonic works by Cassard addressed to him: all this conspired against his loyalty. It was also claimed that he had sent funds for the relief of the men deported in 1872 and that he sympathized with the Cavite insurrection, which was secretly aided by "an association of German agents said to be established in Hongkong." In short, it was alleged that Zobel was a Mason in the pay of the German government, and that when Malcampo dissolved the Masonic Lodges, Zobel attributed this measure to intrigues on the part of the friars and wrote to Germany, asking that Bismark demand of the Spanish government the expulsion of the Friars.

All this information against Zobel appeared in the report made by Malcampo when the German government, through its minister plenipotentiary in Spain, interceded in the trial in favor of the accused.

The case against Zobel was naturally dismissed, and so was that against Moscoso. One of the reports current was to the effect that Malcampo had walked into one of the many traps set by the reactionaries; that Moscoso and Blanco Valderrama had kept back Zobel's papers and refrained from turning them over to Malcampo because they considered them as unimportant, for the reason that they had been prepared by enemies of Zobel's and resembled more the work of some person with evil intentions than seditious papers; that the enemies had used this incident for sowing discord between the captain general and the second in command, and that all this was done to bring about the downfall of Masonry, which Malcampo had been chiefly instrumental in importing.

These measures resulted in the practical elimination of the Filipino element, which began to withdraw from all participation in Masonry. The only Lodges or Masonic clubs that succeeded in maintaining themselves alive were those of the Spaniards and foreigners. Beginning with 1884, attempts were made to induce all natives and mestizos able to read and write and occupying a decorous position, to join Masonry, provided they gave assurance that they loved Spain and had some form of religion; but the Filipinos showed no desire to take any part in the organization. At all events, they would have played but a secondary part, if any at all.

So far our learned Brother Teodoro M. Kalaw in his excellent work "La Masonería Filipina." We see from the paragraphs quoted that half a century ago, a period was ushered in during which the native element withdrew from all participation in Masonry within the Philippine Islands. It lasted at least fifteen years, because, according to Grand Master Morayta, the local Lodges did not throw open their doors to the native element until 1889. As regards Jacobo Zobel y Zangronis, whose arrest fifty years ago this article is intended to bring back to memory, we might add that he was the first Filipino Mason ever initiated in this country and saw the light of Masonry in a foreign Lodge founded in Manila, of which he was subsequently the secretary. Bro. Zobel was a very learned man and a member of the Royal Academy of History of Madrid.

This happened half a century ago!

laría a este masón. Un tal Cámara, hombre de confianza de Malcampo, se encargó de esta vigilancia. Cámara se apoderó de unos papeles que, según él, pertenecían a Zóbel y que podían comprometer a éste, y los entregó a Moscoso. Moscoso, en vez de entregarlos al general Malcampo, según estaba convenido, los entregó al general Blanco Valderrama, segundo cabo, otro simpatizador—dicen—de la Masonería. El general Malcampo solo se enteró de los papeles descubiertos después de un mes y medio, y, lleno de indignación, mandó llamar al segundo cabo y le ordenó su vuelta inmediata a la Metrópoli, bajo partida de registro. Al mismo tiempo, ordenó en la noche del 22 de Septiembre el arresto de Moscoso y de Zóbel y la incautación de los pocos documentos masónicos que se encontraron en poder de éstos.

Los antecedentes personales de Jacobo Zóbel que obraban en el gobierno eran de los peores. Su correspondencia y amistad con los perseguidos con motivo de los sucesos del 72, su importancia en la Logia extranjera, su origen alemán, la incautación reciente en Aduanas de algunas obras masónicas de Cassard destinadas a él, todo conspiraba contra su lealtad. Se dijo, además, que enviaba socorros pecuniarios a los desterrados del 72 y que simpatizó con la insurrección de Cavite, que estaba ayudada secretamente "por una sociedad de agentes alemanes que se suponía establecida en Hongkong." En breves palabras, se dijo que Zóbel era un masón agente del gobierno alemán y que, cuando Malcampo disolvió las Logias masónicas, atribuyó esta medida a maniobras de los frailes y escribió a Alemania para que Bismark exigiese del gobierno español la expulsión de éstos.

Todos estos datos contra Zóbel se trasladaron en el informe que dió Malcampo cuando el gobierno alemán, por medio de su Ministro Plenipotenciario en España, intercedió, en el procesamiento, en favor de dicho acusado.

La causa de Zóbel fué, naturalmente, sobreseída, lo mismo que la de Moscoso. Una de las versiones que corrian era que Malcampo cayó en la red de una de tantas intrigas preparadas por los reaccionarios, que Moscoso y Blanco Valderrama retuvieron los papeles de Zóbel sin entregarlos a Malcampo porque no les daban importancia, pues habían sido preparados por enemigos de Zóbel y parecían más bien obra de algún mal intencionado, que documentos filibusteros, que los enemigos se aprovecharon de esta coyuntura para sembrar cizaña entre el capitán general y el general segundo cabo y que todo esto se hizo para hundir de un golpe a la Masonería, de la cual Malcampo era el principal importador.

Estas medidas hicieron retraer mucho al elemento filipino, que empezó a eliminarse de toda participación masónica. Las únicas Logias o Club-Logias que consiguieron vivir eran las de los peninsulares y extranjeros. Hubo tentativas posteriores desde 1884, ya con una invitación franca a todos los indios y mestizos que supiesen leer y escribir y tuviesen una posición decorosa, siempre que asegurasen amar a España y tener una religión determinada, pero los filipinos no quisieron tomar parte en la organización. De todos modos hubieran sido sólo un elemento nulo o, a lo más, secundario.

Hasta aquí nuestro Hmno. Teodoro M. Kalaw en su obra magistral "La Masonería Filipina." De los párrafos citados vemos que hace medio siglo, empezó un período durante el cual el elemento indígena se retiró de toda participación en la labor masónica dentro de Filipinas. Dicho período duró unos quince años, porque según nos asegura el Gran Maestre Morayta, las Logias de la localidad no abrieron sus puertas a los hijos del país hasta 1889. En cuanto a Jacobo Zóbel y Zangronis, cuya detención hace cincuenta años recordamos por medio de este artículo, deseamos añadir que dicho hermano fué el primer filipino iniciado en la Masonería en este país, y que vió la luz masónica en una Logia extranjera fundada en Manila, de la cual fué posteriormente secretario. El Hmno. Zóbel era un hombre muy erudito y miembro de la Real Academia de Historia de Madrid.

Todo esto sucedió hace medio siglo!

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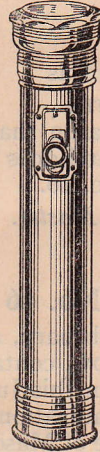
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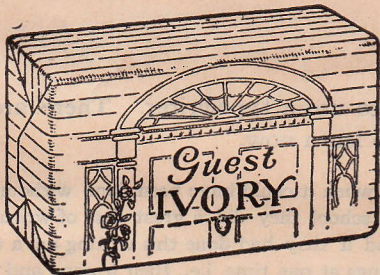
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## Organizations and Societies Put Under Ban by Grand Lodge Circular No. 46

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 incluidos 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 Maestro.*

### 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 prohíbe 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 Maestro. 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.

## Lost opportunities—

You will often hear men and women say: "I wish I knew how to use a typewriter. There are so many times that I could save both time and money, but I haven't time to learn now."



They lost their opportunity to learn when it could have been done without any special effort or time. When they were in school they did a great deal of writing in preparing lessons just as you are doing and if they had done this writing on a typewriter they would have accomplished two things at one time, i.e., their lessons and skill in typing.

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## Cavite Masonic Temple Destroyed by Fire

Wednesday, August 13, at five p. m., the fine Masonic Temple at Cavite, Cavite, was completely destroyed by fire of accidental origin. Owned by the Cavite Masonic Temple Association, this was a three-story building, the finest in Cavite, and containing one of the finest lodge rooms in the Islands. Only the walls remain, but fortunately these can be used in the construction of a new Temple, which will be begun immediately. A few changes will be made in the original design, which will result in marked improvements over the old building.

Cavite Lodge No. 2, which had quarters in the Temple, lost absolutely everything—records, furniture, paraphernalia, jewels, etc. Bagong-Buhay Lodge No. 17, at San Roque, has kindly offered their Temple for the use of Cavite No. 2, and here the regular meetings of this Lodge will be held for the time being. Notices of such meetings will be published in the papers as before.

The Cavite Masonic Club, which occupied one of the wings of the top floor, also suffered a complete loss. The Club has taken temporary quarters at 19 Calle Colon, where members and guests are welcome.

We extend our sympathy to the Brethren of Cavite in their loss, and are glad to note that a new and finer Temple is to rise from the ashes of the old.

## The Bagumbayan Lodge Decennial

On August 13th, on occasion of its stated meeting, Bagumbayan Lodge No. 4 cast a look backward over its glorious history. Remembering that it was approximately ten years ago, on August 18, 1914, that the Lodge held its first meeting under dispensation. Wor. Bros. C. W. Rosenstock and Leo Fischer, both past masters and charter members of Bagumbayan Lodge, spoke on the organization of the Lodge and its mission. Wor. Bro. Conrado Benitez, the first Master Mason made in the Lodge and also its first Filipino Master, and Bro. José Escaler, the second Master Mason raised in the Lodge, also made addresses and renewed their allegiance to old Bagumbayan. Bro. Camilo Osias spoke on work that the Lodge should take up.

Bagumbayan Lodge No. 4 further showed that the old spirit was still alive by taking out a sustaining membership in the corporation organized for the construction of a Masonic Hospital for Crippled Children.

After the meeting, refreshments were served by the High Twelve Club.

## News Wanted

The Secretary of Iloilo Lodge No. 11 (P. O. Box 204, Iloilo, P. I.) would appreciate any news concerning the following Brethren whose present whereabouts are not known to the Lodge:

*Vicente A. Grivas*, said to be somewhere in Cebu.

*R. P. Mahraj*, last heard of from Hongkong, where he seems to have been endeavoring to secure the necessary documents for his return to the Philippines, this Brother being an East Indian.

*James B. Secor*, from whom not the slightest news has been received by his Lodge since a long time past.

## Unemployed Brethren Seeking Employment

*Applicant No. 33.*—Graduate of the Philippine School of Arts and Trades in carpentry. Several years' experience as teacher of carpentry in trade schools. Two years as shop manager with a firm manufacturing furniture. Head carpenter for an engineering firm which later went out of business. Employed temporarily at present, but desires permanent position in which his training and experience may be used to advantage.

## THE PARENTS' DUTY TO THE CHILD

Parents that allow their children to leave the classroom in an unprepared condition,—without an effort to remedy it, fail in a proper appreciation of their parental duty. They should study their children, learn their weaknesses and likewise their strength; learn for what particular fields of employment they are by nature best adapted. They can easily do this. These facts ascertained they should endeavor to influence and guide them into the professions in which they may best develop the natural talents with which they are endowed.

The majority of failures are due to the wrong start that in many cases leads the child in the wrong direction—in a direction where he never meets an opportunity to use his real self. Thousands, yes, millions, are occupying subordinate positions in all walks of life that might have doubled or trebled their incomes and improved their conditions of employment generally had their energies been turned in the right direction.

Time was when parents were hampered in their efforts to further the education of their children beyond the public school on account of inability to send them to colleges and universities or other educational institutions, and thus supplement their public-school studies by technical or practical instruction fitting them for definite employment; and since there was no other means to accomplish that end, the children were obliged to accept whatever employment was offered them. They had no choice of a profession, because they were specially fitted for none.

### THE I. C. S. BEGIN WHERE THE PUBLIC SCHOOL STOPS

Correspondence instruction, however, has wrought a mighty change; a change that opens the door of learning to the poor, as well as to the rich; that gives your boy, whom circumstances deny the benefit of a college or university training, an opportunity to compete, under favorable conditions, with his more fortunate brother having the benefit of a technical education. The International Correspondence Schools step in where the Public School stops, supplementing the general education of the public school with practical instruction that qualifies your boy for work along definite lines of employment, and affords him an opportunity to rise above environment through the magic touch of practical education.

Your boy's future is in your hands. See to it that he goes right.

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..... Mechanical Engineer	..... Contractor and Builder
..... Gas Engine Operating	..... Architectural Draftsman
..... Civil Engineer	..... Chemistry
..... Surveying and Mapping	..... Automobile Work
..... Radio	..... Agriculture and Poultry
..... Architect	..... Business Management

### BUSINESS TRAINING DEPARTMENT

..... Business Law	..... Salesmanship
..... Banking and Banking Law	..... Advertising
..... Accountancy (including C. P. A.)	..... Better Letters
..... Nicholson Cost Accounting	..... Foreign Trade
..... Bookkeeping	..... Stenography and Typing
	..... Business English
	..... Civil Service
	..... High School Subjects

Name..... Age.....

Address..... Occupation.....

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## Special Night at Cosmos No. 8

August 20 was special night at Cosmos Lodge No. 8, and on this occasion one of the prettiest and most pleasing Masonic functions of the year was staged.

August 18 having been the decennial of the first meeting under dispensation of Bagumbayan Lodge No. 4, the members of this Lodge were invited by Cosmos to be the guests of honor on the 20th.

This special function given by Cosmos was also the occasion of an official visitation by the M. W. Grand Master and officers of the Grand Lodge.

After the officers and members of Bagumbayan Lodge No. 4 had been received and escorted to seats, the M. W. Grand Master and members of the Grand Lodge were received with the Grand Honors.

The third degree of Masonry was then conferred on Bro. John Nevins, a Fellowcraft of Cosmos Lodge, the work being uniformly excellent.

Very Wor. Bro. Eugene A. Perkins presented the Bible to the newly raised Brother.

Following this came the feature of the evening, an illustrated lecture by Rt. Wor. Joseph H. Schmidt, P. M. of Cosmos, on "Presidents of the United States who were Masons." In the selection and preparation of the illustrations, and in the compilation of the data for, and the presentation of the lecture itself, excellent taste and discrimination were shown by Bro. Schmidt. It was extremely interesting throughout.

Wor. Bro. Fred M. Holmes of Cosmos Lodge then gave a short history of Bagumbayan Lodge, also illustrated, and felicitated its members for the excellent record shown.

Bro. Daniel Limbo, S. W. and acting Master of Bagumbayan Lodge, responded.

Bro. Eduardo L. Claudio of Bagumbayan Lodge paid a short tribute to, and read the names of, the deceased members of Bagumbayan Lodge.

Rt. Wor. Bro. Joseph H. Schmidt then made a stirring appeal for the Hospital for Crippled Children, graphically illustrated with slides showing results obtained in work along this line.

Wor. Bro. W. W. Larkin, P. M. of Southern Cross Lodge No. 6, President of the Masonic Hospital for Crippled Children, presented M. W. Bro. W. Trinidad with Honorary Membership Certificate No. 1, as a token of appreciation of M. W. Bro. Trinidad's great interest in this movement.

Bro. Trinidad expressed his appreciation therefor, and then presented Cosmos Lodge No. 8 with Certificate No. 1 of Life Membership, and Bagumbayan Lodge No. 4 with Certificate No. 1 of Sustaining Membership, these two Lodges having been the first to take out such memberships.

The program closed with a short address by the Grand Master, in which he spoke of the large number of "secret" societies which are springing up throughout the Philippines, many of which are using our emblems and insignia. He stated that while the idea may have become prevalent that Masonry is antagonistic to such societies, such is far from being the case. The ideals and purposes of some of these organizations are only too praiseworthy, and in this respect they are to be encouraged. However, when such entities make use of emblems and insignia which have for ages been distinctive of our Institution, then Masonry has just cause for strenuous objection to the adoption by non-

## Décimo Aniversario de la Logia Batong-Buhay No. 27

El día 13 de Agosto 1924, fué un día de gran júbilo y satisfacción para la Logia Batong-Buhay No. 27 M. L. y A., antes Bagumbayan, de la Jurisdicción de la Gran Logia de las Islas Filipinas, por su DÉCIMO ANIVERSARIO. Esta Logia se constituyó oficialmente con Carta Constitutiva en la noche del día 13 de Agosto de 1914, bajo la Obediencia del Grande Oriente Español, en la calle Ilaya, Tondo. Durante diez años de sacrificios y constancia en la labor masónica, esta Logia ha venido practicando las doctrinas y principios proclamados por la Institución Masónica. No obstante los grandes obstáculos que encontraba siguió su curso progresivo y consiguió abrirse paso al través de muchas dificultades para cumplir con su misión.

El cambio de su nombre obedeció al deseo de depositar en el osario del olvido muchos hechos que amenazaban producir el derrumbamiento de sus Columnas.

Con motivo de este Décimo Aniversario, la Logia celebró una fiesta masónica muy animada en la cual muchos miembros de otras Logias Hermanas de Manila y provincias estuvieron presentes representando sus respectivas Logias. Nuestro Muy Ilustre Gran Maestre Wenceslao Trinidad también estuvo presente en esta fiesta masónica.

Se confirió el primer Grado de la Masonería a tres candidatos debidamente aprobados, y al terminarse estos trabajos masónicos, el Muy Ilustre Gran Maestre pronunció un brillante y elocuente discurso sobre la calidad y la condición moral del Masón, sus deberes y obligaciones para con la humanidad y su labor educativa dentro y fuera de la Institución.

Amenizó la fiesta una bien afinada orquesta. Como intermedio hubo una exposición de prestidigitación y magia por el Profesor Sr. Alfredo Torrente, uno de los hijos del malogrado Herm. Gonzalo Torrente, Ex-Venerable Maestro de la Logia Batong-Buhay No. 27. Hubo un semi-banquete en la siesta y una merienda típica por la tarde.

Las 4:00 p. m. se dió por terminada la fiesta.

## De la Logia Taga-Ilog No. 79

En la tenida extraordinaria celebrada el Viernes, 8 de Agosto, se confirieron en español los grados 2.º y 3.º de la Masonería, a los Hermanos Florentino de Guzman y Pelagio P. Hermosura. El Hermano Clemente Bernabé, 2.º Vigilante de esta Logia, confirió dichos grados como Venerable Maestro, con la cooperación de los oficiales y Dignatarios de la misma; especialmente de los Hermanos José Ma. de Leon (57), Carbonilla, Intal, Rivera (83) y San Miguel (21).

Entre los visitantes que honraron esta tenida se encontraban dos distinguidos miembros de la Gran Logia, los Hermanos Quintin Paredes, Ex-Gran Maestro, y José Arpal, P. M. de la Logia Batangas, quien felicitó fraternalmente a la Logia Taga-Ilog. Por un urgente e inesperado compromiso, el Hmno. Quintin Paredes no pudo esperar la conclusión de los trabajos.

La trulla fué presentada al candidato Pelagio P. Hermosura por el Hmno. José Arpal, y la instrucción fué dada por el Hmno. José Ma. de Leon.

El Hmno. Pelagio P. Hermosura ofreció a todos los presentes una cena fraternal en la panadería Asia.

# I. DE LEON

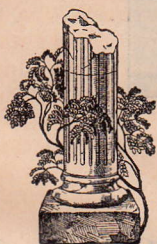
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masonic societies of things purely Masonic. On this account, and on this account alone, Grand Lodge Resolution No. 46 was passed, a resolution which prohibits Masons from becoming members of such organizations, or members of the latter from being admitted to our Order. M. W. Bro. Trinidad also emphasized the fact that while these societies pose as Masonic or semi-Masonic in character, thus giving rise to confusion and misunderstanding, we best can show who are Masons by the uprightness of our conduct and by our good deeds, in conformity with the beautiful teachings of our great Institution. As an opportunity for Masonic endeavor to this end, Bro. Trinidad cited the present movement for the establishment of a Masonic Hospital for Crippled Children, which should receive the enthusiastic support of all Masons.

Something over five hundred Brethren were present at this special function given by Cosmos Lodge, which was noteworthy for the sustained interest and the smoothness with which the program was carried out.



Brief be the twilight as I pass  
From light to dark, from dark to light.

Bro. Isabelo Montano.  
Member of Solidaridad No. 23.  
Died Aug. 11, 1924, in Manila.  
Buried Aug. 17, 1924, at Manila.

Bro. Will C. Davis.  
Member of South Pueblo Lodge No. 31, Pueblo,  
Colorado.  
Died Aug. 14, 1924, at Manila, P. I.  
Buried Aug. 31, at Manila, by Manila Lodge  
No. 1.

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## Gran Tenida Fúnebre

En la tarde del Domingo, Agosto 3, 1924, a las 2:30 en punto, se llevó a cabo la Gran Tenida Fúnebre celebrada por la Logia Dalisay No. 14 M. L. y A., por la muerte del Venerable Hermano Toribio Z. Cordero, Ex-Venerable Maestro de dicha Logia. El cadaver se hallaba de cuerpo presente en el salón de actos oficiales de la referida Logia, Calle Governor Forbes. En el acto estuvieron presentes un gran número de Hermanos de diferentes Logias hermanas de Manila y provincias. Los Dignatarios de la Gran Logia, encabezados por el Muy Ilustre Gran Maestre Hermano Wenceslao Trinidad, estuvieron también presentes en las ceremonias. El acto de la conducción del cadaver al Cementerio del Norte fué una verdadera manifestación de duelo, y no obstante la inclemencia del tiempo, los Dignatarios de la Gran Logia y demás Masones acompañaron al cadaver del amigo y Hermano hasta el lugar de su último reposo.

En el Templo se pronunciaron Oraciones fúnebres por miembros de la Logia Dalisay No. 14 y por algunos Hermanos visitantes. Las ceremonias masónicas estuvieron a cargo de los Oficiales de la Logia Biak-na-Bato No. 7 y la música estuvo bajo la dirección del Hermano Juan S. Hernandez.

The CABLETOW envía su más sentida condolencia por esta pérdida irreparable a la atribulada familia, a la Logia Dalisay No. 14 y a la Fraternidad en general.

## SMOKE MILEGUAS CIGARETTES

### *A Home-made Bachelor of Arts*

H. C. Witwer, the author, was asked the name of his alma mater and he answered: "A hall bedroom, a student lamp and a five-foot shelf of books."

The questioner was surprised to say the least. Where, if not in the lecture room and the college library, did he get the distinctly classical flavor and vivid background for his work?

Mr. Witwer explained that the

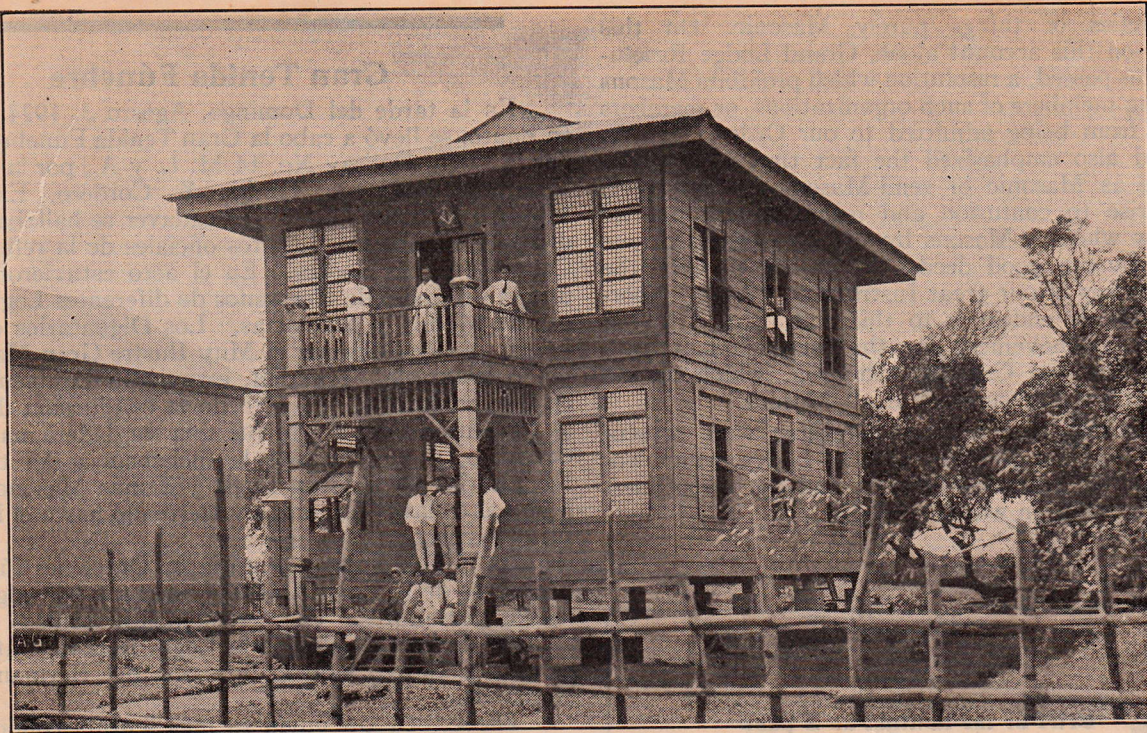
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### Home of Zapote Lodge No. 29

*Templo de la Logia Zapote No. 29, Rosario, Cavite*

The above building is the modest home of Zapote Lodge No. 29, in Rosario, Cavite, situated on a lot about a hundred meters from the railroad station in that town. For several years after the organization of this Lodge under the Gran Oriente Español the construction of a Temple was contemplated. It was not until the beginning of 1921, however, that the plans materialized. Construction was begun in March of that year under the supervision of Wor. Bro. Miguel Bonifacio, P. M., then the energetic Secretary of this Lodge. It was formally dedicated on December 18, 1921.

The first floor of the Temple is utilized as class-rooms by the Rosario Elementary School free of charge, and for social functions whether Masonic or not. In thus giving one-half of the building free of charge for educational purposes, this Lodge has no aim but to help in an effective and practical way the dissemination of elementary instruction in the community. The second floor is used exclusively for Masonic purposes.

Zapote Lodge No. 29 had its humble beginnings away back in 1913 when a group of Masons residing in and near the municipality of Rosario joined together and formed what was formerly known as a "Triangulo." In 1915 they secured a charter from the Gran Oriente Español and Zapote Lodge was inaugurated as a duly constituted lodge with W. Bro. Santiago M. Salazar as first Master. When the fusion of the Gran Oriente Español's Lodges with the Grand Lodge of the Philippine Islands was effected in 1917, this Lodge was granted a charter by the latter Body on February 17, 1917.

El edificio arriba retratado es el humilde templo de la Logia Zapote No. 29, en Rosario, Cavite. Se halla en un solar a unos cien metros de distancia de la estación del ferrocarril de dicho pueblo. La construcción de un templo se proyectaba ya por varios años después de levantar columnas esta Logia bajo el Gran Oriente Español. Sin embargo, dicho proyecto no se convirtió en realidad hasta el principio del año 1921. En el mes de Marzo de dicho año se empezó a levantar el edificio bajo la dirección del energético Ven. Hmno. Miguel Bonifacio, V. M. P., quien era entonces secretario de la Logia Zapote. Fué dedicado el 18 de Diciembre de 1921.

El primer piso del templo se está utilizando gratuitamente para las clases de la Rosario Elementary School y para funciones sociales, ya sean éstas masónicas o no. Al ceder así el uso de la mitad del edificio para fines educativos sin cobrar nada por ello, esta Logia no persigue otro fin que el de cooperar de un modo práctico en la obra de la instrucción elemental en la comunidad. El segundo piso se dedica exclusivamente a fines masónicos.

La Logia Zapote No. 29 levantó columnas allá por 1913 cuando algunos Masones residentes en el municipio de Rosario o cerca del mismo se reunieron, formando lo que entonces se llamaba un "triángulo." En 1915, obtuvieron carta constitutiva del Gran Oriente Español, inaugurándose la nueva Logia con el Ven. Hmno. Santiago M. Salazar como primer venerable. Al efectuarse la fusión de las Logias del Gran Oriente Español con la Gran Logia de las Islas Filipinas, en 1917, la Logia Zapote recibió su carta constitutiva bajo la Gran Logia de las Islas Filipinas con fecha 17 de Febrero de 1917.



## "NESTLÉ'S" MALTED MILK

A FOOD TONIC FOR PEOPLE OF ALL AGES



## From Our "Brother in Distress"

The associate editor of the CABLETOW, who has taken special interest in the case of the American Mason confined in the Leper Department of San Lazaro Hospital at Manila, has received from the latter the following communication dated July 26th:

DEAR BRO. F.:—

I would have answered your most kind and cheering letter of the 14th sooner than this; but I have been expecting the doctor to make a test to determine my condition, and hoped to be able to say something absolutely definite by this time.

However, my doctor will not order me up for the test till he is absolutely sure of his results, and much as I would like to, I can't hurry him any on that point.

A few days after my calling you on the phone, a number of American Brethren came to visit me and also to have a look at the tent I spoke to you about. They went away and, two days later, two more of the Brethren came back with a brand-new tent and also a fly. I slept in my new tent that same evening and I wonder if you can guess how thankful I felt to know that I would not have to keep awake to dodge the leaks all night.

Dear Bro. F., I can't find words to express what I felt, and won't try to do anything else but live up to it and make myself worthy of the kindness I have received, so that the Brethren may never have cause to regard their kind efforts as wasted, and if God in his infinite mercy grants me the opportunity to pass it on, I shall most certainly avail myself of the chance.

Please reiterate my thanks for the kindly thought expressed in your letter regarding my wife and daughter which consideration has made my load so much lighter. The thought that I had become a punishment to them instead of otherwise tortured me day and night far more than my sickness or anything else. Just the bare idea that they had stuck and stood by at all times without murmur or complaint made things so much harder to bear.

Now, Bro. F., I will not take up too much of your valuable time, so I will ask that you will please express my sincere gratitude to all concerned for what has been done for me and mine. Give my kindest regards to your wife and children and please accept the heartfelt thanks of myself and family for yourself.

From yours sincerely and fraternally,  
W. E. F.

Our Brother is comfortably installed in a splendid new tent, and a small ice-box has been purchased for him. The fund in the hands of the Grand Secretary is at his disposal to draw upon whenever he needs extras for his table. However, he is anxious to have it kept intact as much as possible, as he wishes to be a few pesos ahead when he will finally be discharged as cured and allowed to emerge again into the outside world from which he has been banned and barred since 1918.

We hope further contributions will bring the fund up to a snug little sum, capable of tiding our Brother over the first few months after his discharge from the Leper Hospital. We have seldom heard of a more worthy and more pathetic case than his and hope the good work on his behalf will continue.

The receipt of an anonymous contribution of ten pesos (P10) for "A Brother in Distress" is hereby acknowledged.

## TONI-QUINA BOIE

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Es un gran tónico reconstituyente muy recomendado para la palidez del rostro, anemia y debilidad general. Cada botella lleva un vasito.

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## La Tolerancia

Estoy muy opuesto a las tentativas que se están haciendo de vez en cuando por católicos, de crear un estado de hostilidad entre la Iglesia Católica y la Institución masónica en este país. Es cierto que un católico no puede ser Masón, pero también es cierto que un católico no puede ser protestante, y no tenemos a los protestantes por hombres que tratan de despojarnos de nuestros derechos civiles. Al contrario, en tanto cuanto lo permita la diferencia entre las religiones, nos tratan amistosamente y nosotros hacemos lo mismo con ellos. No puedo hablar de la Masonería, sino solamente de los Masones que conocemos aquí, y puedo afirmar que estos y sus jefes no son enemigos de los católicos. No hay sacerdote que no tenga muchos amigos que ostentan los emblemas de la Masonería. Durante la guerra hallamos que podíamos trabajar al lado de los protestantes. Los sacerdotes católicos descubrieron que podían cooperar íntimamente con los del clero protestante, tanto en este país como en el teatro de la guerra, como capellanes. No hubo sacrificio de principios; cada uno mantenía sus propias creencias religiosas. En el ejército, los capellanes cooperaban los unos con los otros para velar por que a los soldados de las diferentes religiones se les proporcionaba una oportunidad para asistir a los cultos de su propia religión.—Comandante Francis Duffy, capellán de guerra del 165 de Infantería del Ejército de los EE. UU. (un sacerdote católico).

La Francmasonería nos manda vivir teniendo en cuenta que nos espera la vida eterna y que las palabras y actos de hoy tienen significado y resultados eternos.

## SMOKE MILEGUAS CIGARETTES

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# Present!

¡Presente!

This is what every Masonic Body or Lodge and every regular Mason within the confines of the Philippines should be able to answer when the roll of the Masonic Hospital for Crippled Children will be called.

Life membership may be secured by the payment of an entrance fee of ₱500, without any annual dues to pay.

Sustaining membership requires no entrance fee, but the annual dues are ₱100.

And regular membership can be had by paying an entrance fee of ₱10 and dues at the rate of ₱2 per annum.

All regular Master Masons and their wives, mothers, sisters, daughters, and widows are eligible for membership, likewise all regular Masonic Lodges and such organizations composed exclusively of eligibles as may be designated by the Corporation.

Applications for membership can be had from the Secretary, P. O. Box 34, Manila, P. I. No recommendation is required, as the Masonic standing of the applicant can be ascertained by the Corporation.

At last the foundation for a strictly Masonic charity that will be for the benefit of a class of beings deserving of our sympathy, without distinction of creed, race or nationality, has been laid. For years generous Masons, Filipinos, Americans, and others alike, have been advocating this sort of an institution. For years we have had it constantly dinned into our ears that, so far, Masonry in the Philippines had done nothing constructive, nothing tangible, nothing really big. Now we have two magnificent aims in view, two wonderful charities in sight, almost within our grasp, that will put Philippine Masonry on the map: the Masonic Home, School, and Dormitory, for the benefit of the Craft, and the Masonic Hospital for Crippled Children, for the benefit of deformed children, regardless of creed and race, whom Masonry plans to convert from burdens and drags to society, into useful members of it.

Could you imagine a more noble and glorious work done under the square and compass for the benefit of the world at large?

We consider it not the duty, but the privilege of every Mason to become a member of the corporation and to see that his Lodge take out such membership in it as it can afford. Knowing our Brethren as we do, we have no doubt that there will be a rousing response to this appeal; that the Masons of the Philippines will again show that they are not of the ring and button or knife and fork type; and that the Masonic Hospital for Crippled Children will materialize in the very near future and stand forever a monument to the Masonic Heart.

SMOKE MILEGUAS CIGACETTES

¡Presente! Esto es que debe poder contestar toda Logia masónica de las Islas Filipinas cuando se pase la lista a los miembros del Hospital Masónico para Niños Lisiados.

La calidad de miembro vitalicio se puede obtener mediante el pago de una cuota de entrada de ₱500, sin cotización anual.

Para ser miembro sostenedor, no es necesario satisfacer cuota de entrada, pero se paga una cotización anual de ₱100.

Para ser miembro de número, se paga una cuota de entrada de ₱10 y cotizaciones anuales al tipo de ₱2 al año.

Pueden ser miembros todos Maestros Masones regulares, sus esposas, madres, hermanas, hijas y viudas, y todas las Logias de Masones regulares, y también los organismos compuestos de dichos elegibles que de vez en cuando designe la corporación.

Las solicitudes en blanco se pueden obtener pidiéndolos al Secretario, P. O. Box 34, Manila, I. F. No se necesita recomendación, porque la corporación tiene medios de averiguar la condición del solicitante.

Se ve, pues, que ya se han echado los cimientos de una obra benéfica estrictamente masónica en beneficio de una clase de seres merecedores de nuestra simpatía, sin distinción de religión, raza o nacionalidad. Hace muchos años que Masones generosos, tanto filipinos como americanos y otros, han pedido que se establezca una institución de esta clase. Siempre se nos ha dicho que hasta la fecha, la Masonería en Filipinas no ha hecho nada de útil y provechoso ni nada que fuese verdaderamente grande, pero ya tenemos dos objetivos magníficos que darán a conocer el espíritu y poder de la Masonería filipina: el Asilo, Colegio y Dormitorio, en beneficio de la misma Masonería, y el Hospital Masónico para Niños Lisiados, en beneficio de los pobres pequeñuelos deformados, sin distinción de religión ni raza, a los cuales la Masonería se propone convertir en miembros útiles de la sociedad en vez de permitir que sean una carga a ésta.

¿Puede haber labor más noble y gloriosa realizada bajo el amparo de la escuadra y el compás en beneficio del pueblo en general?

Opinamos que no es deber, sino privilegio para todo Masón el hacerse miembro de la corporación y procurar, además, que su Logia se afilie con la misma. Conociendo a nuestros Hermanos como los conocemos, no vacilamos en afirmar que los Masones de Filipinas darán otra prueba más de que no son meros Masones de número e indumentaria o de cuchillo y tenedor y que el Hospital Masónico para Niños Lisiados se convertirá en realidad dentro de muy poco tiempo y constituirá para siempre un monumento al Corazón Masónico.

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M. W. BRO. FREDERIC HARPER STEVENS  
*Grand Master, Grand Lodge of the Philippine Islands  
1923-1924*

Most Wor. Bro. Frederic Harper Stevens was raised to the degree of Master Mason by Lawn Lodge No. 815, F. & A. M., Chicago, Illinois, but demitted from his Mother Lodge in 1915 to help organize Southern Cross Lodge No. 6 in the Philippine Islands, of which he was the first Master under charter. Ever since coming to the Philippine Islands he has been active in Blue Lodge Work.

He was made a Royal Arch Mason in Luzon Chapter No. 1 and is a Past High Priest of that Body. He is now Sopher of the Mizrah Sanhedrin of the Order of the High Priesthood. On the formation of Oriental Council No. 1, R. & S. M., he became a charter member and is a Past Illustrious Master. He was Commander of Far East Commandery No. 1 in 1921.

He joined the Manila Bodies of the Scottish Rite and is a Past Venerable Master and Past Wise Master, as well as Past Master of Kadosh. He was appointed Deputy of the Supreme Council of the 33° for the Southern Jurisdiction of the United States and is still serving. He was elected a Knight Commander of the Court of Honor on August 15, 1917, and was coronated a 33° Honorary Inspector General on October 24, 1919, by the Sovereign Grand Commander in Washington, D. C. He is the Deputy Grand Master of the Provincial Grand Lodge of the Royal Order of Scotland for the Philippine Islands.

He was created a Noble of the Mystic Shrine by Nile Temple in 1914 when that Temple made its first pilgrimage to the Philippine Islands. He was very active in Shrine work for a number of years serving on the Board of Directors and as Secretary and High Shereef of Bamboo Oasis, the famous club composed of Shriners in the Philippine Islands.

## About "CASTMAC"

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*(Sgd.) FRANK H. GOULETTE,  
157 Escolta, Manila.*

# CASTMAC POWDER

# Freemasonry's Appeal to Men

Lo Que La Francmasonería Brinda a Los Hombres

By M. W. BRO. GEORGE R. HARVEY, P. G. M.

Freemasonry avoids sectarianism. Every Mason is free to choose his creed and Masonry draws no sword to compel him to accept any religious doctrine. It inculcates moral and philosophical truths through symbols and ceremonies, and every Mason is at liberty to make such application of the symbols and ceremonies to his own faith as to him may seem proper. The degrees inculcate toleration and the union of men of all faiths, and each degree erects a platform on which Mohammedan, Israelite, Brahman and Christian may stand together as true Brethren.

## THE HOLY BIBLE IS THE GREAT LIGHT

Freemasonry is a system of ethical teaching. It does not present a mere code of ethics, but by means of allegories and symbols it impresses fundamental truths upon the minds of its votaries, and points to the Holy Bible as the Great Light for moral and spiritual guidance. The Bible rests upon the altar in every Masonic Lodge. This Book, beloved by many races and generations, is known among us as the Volume of the Sacred Law. The history of the Bible, in the life and symbolism of the Fraternity, is a long story. No one knows when its teachings were wrought into Freemasonry. In a Christian land the Holy Bible is known as the Volume of the Sacred Law, but Masonry teaches reverence for every Book of Faith in which men find help for to-day and hope for to-morrow. In a lodge of Jews, the Old Testament alone may be placed upon the altar, and in the land of Mohammed the Koran may be used, and everywhere the Volume of the Sacred Law symbolizes the will of God revealed to man. While Masons honor every Book of Faith in which the way and will of God have been recorded, yet, generally speaking, the Holy Bible is supreme, the first book of our literature, the one indispensable book of the Lodge. It is a part of the ritual of the Lodge and is the ritual of life.

Freemasonry stresses the Brotherhood of Man based upon the Fatherhood of God. A belief in the Supreme Being is essential to initiation into the Fraternity. The words of Jesus of Nazareth, "Our Father Which art in Heaven," express the relationship recognized by Masons between God and man.

## MUTUAL RESPECT AND TOLERATION

Within the Lodge every Mason is taught to treat with respect and reverence that which is sacred to his Brother, be he Christian, Mohammedan, Brahman or Jew. The mystic tie by which our Craft is united is strong, but, as we have seen, it allows the utmost liberty of faith and freedom of thought and conscience. Religious teachers differ in their doctrines, but in the Lodge they meet with mutual respect and good will. About the Masonic altar they learn toleration and appreciation, and there they discover that the things which men have in common are greater than the things which divide them. Masonry teaches unity in essentials, liberty in details, and charity in all things, but with creeds and sects and parties and factions it can have nothing to do.

La Francmasonería evita toda tendencia de secta. Todo Masón es libre de escoger la religión que prefiera, porque la Masonería no le obliga a aceptar ninguna religión determinada. Ella inculca verdades morales y filosóficas por medio de símbolos y ceremonias, y todo Masón está libre a aplicar dichos símbolos y ceremonias a su propia religión según le parezca más conveniente. Los grados inculcan la tolerancia y la unión de los hombres de todas las religiones, y cada grado define un campo en el cual pueden reunirse como verdaderos Hermanos los mahometanos, israelitas, bracmanes, cristianos y otros.


## LA SANTA BIBLIA ES LA GRAN LUZ

La Francmasonería es un sistema de enseñanzas morales. No presenta meramente un código moral, sino que inculca por medio de alegorías y símbolos verdades fundamentales en las mentes de sus adeptos y les señala la Gran Luz como guía moral y espiritual. La Biblia se halla en el altar de toda Logia masónica. Este libro tan querido de muchas razas y generaciones se conoce en Masonería por Tomo de la Ley Sagrada. La historia de la Biblia en la vida y simbolismo de la Fraternidad es una historia larga. Nadie sabe cuándo sus enseñanzas fueron incorporadas en la Francmasonería. Bien que la Santa Biblia se conoce por Tomo de la Ley Sagrada en los países cristianos, sin embargo la Masonería nos enseña a reverenciar todo libro religioso en el cual los hombres encuentren ayuda para hoy y esperanza para mañana. En una Logia de judíos se puede poner el Viejo Testamento sin el nuevo, y en los países mahometanos se puede emplear en su lugar el Alcorán, porque en todo país, el Tomo de la Ley Sagrada simboliza la voluntad de Dios revelada al hombre. Bien que los Masones honran todo libro religioso en el cual consten las vías y la voluntad de Dios, sin embargo, hablando generalmente, la Santa Biblia es suprema y constituye el libro principal de nuestra literatura y el único libro indispensable de las Logias. Es parte del ritual de la Logia y es el ritual de la vida.

La Francmasonería hace hincapie en la Fraternidad entre los Hombres basada en la Paternidad de Dios. Para ser iniciado en la Masonería, es condición esencial la creencia en un Sér Supremo. Las palabras "Nuestro Padre que estás en el Cielo," pronunciadas por Jesus de Nazaret, expresan la relación entre Dios y el hombre que reconocen los Masones.

## RESPECTO Y TOLERANCIA MUTUOS

Dentro de la Logia se enseña al Masón a tratar con respeto y reverencia lo que fuese sagrado para su Hermano, ya sea éste cristiano, mahometano, bracmán o judío. El vínculo místico que une a nuestros Hermanos entre sí es fuerte, pero según hemos visto, deja a todos la mayor libertad de religión, pensamiento y conciencia. Los que enseñan las diferentes religiones se diferencian en sus doctrinas, pero en la Logia todos se tratan con respeto y buena voluntad mútuos. Alrededor del altar masónico, ellos aprenden la tolerancia y descubren que las cosas que los



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## A FRATERNITY OF BUILDERS

Freemasonry was originally a fraternity of practical builders—architects and artificers. Its history and traditions are largely founded upon the story of the building of King Solomon's Temple on Mount Moriah, which story is contained in sacred and secular history. Much that has been written about Masonry's antiquity and early history is mythical, but we are certain that for many centuries after the building of King Solomon's Temple the craft continued to be an operative fraternity, and it produced in England and continental Europe many grand specimens of the builder's art which are to-day the pride of the Old World and the admiration of the traveler from the New World. But the Fraternity is no longer an operative association. The Freemasons of this day make no pretensions to extraordinary skill in architecture. Very few of them would now attempt to build cathedrals or temples as in ancient times. Some time prior to the establishment of the Grand Lodge of England (Mother Grand Lodge of the World), in 1717, Freemasonry laid aside its operative character; its adherents no longer claimed extraordinary skill as cathedral builders, and Freemasonry became a purely moral and benevolent institution. But in the fact of our origin and in the symbolism of our degrees we are still builders—builders of human character—in the development and refinement of the moral sentiment, the social principle, the benevolent affections, a higher reverence for God, and a warmer love for man. New laws and regulations were made for Masonry's government, adapted to the changed conditions of the Institution. There was a revolution in its policies and purposes, and England became the Masonic center for the whole world. From this source Lodges and Grand Lodges have been established wherever civilization has obtained a standpoint. Within the memory of men now living Freemasonry has become firmly established in these Islands of the Pacific where in former times it did not flourish because of intolerance and persecution.

### FREEMASONRY'S GLORIOUS HISTORY

Freemasonry is indeed a universal institution. History does not furnish its parallel. Among all civilized peoples its existence is recognized. It came from England to America in an auspicious period of American history, and through the work and influence of men like George Washington, Benjamin Franklin, John Hancock, Paul Revere and Joseph Warren, civil and religious liberties were established as inalienable rights of man upon American soil. In more recent years, through the help of the American people, these liberties have been enjoyed by the Filipino people as never before during the four centuries of Philippine history.

Through all its struggles for the uplift of mankind Freemasonry has had its trials and tribulations. It has been misunderstood and maligned. It has dealt with ignorance, prejudice, intolerance and superstition, and it has worked unceasingly for the advancement of justice,

hombres tienen en común son más importantes que las que los dividen. La Masonería enseña la unidad en lo esencial, la libertad en los detalles y la caridad en todas cosas, pero no puede ocuparse de credos, sectas y partidos.

### ES UNA HERMANDAD DE CONSTRUCTORES

En los principios, la Francmasonería era una hermandad de constructores prácticos, es decir, de arquitectos y artífices. Su historia y tradiciones están basadas en gran parte en la historia de la construcción del Templo del Rey Salomón en el Monte Moria, según se saca de fuentes sagradas y laicas. Mucho de lo que se ha escrito sobre la antigüedad y la historia de los principios de la Masonería debe calificarse de místico, pero sabemos que por muchos siglos después de la edificación del Templo del Rey Salomón, la Francmasonería formaba una sociedad de constructores que levantó en Inglaterra y el continente europeo muchos hermosos templos que hoy constituyen el orgullo del mundo antiguo y la admiración del viajante del mundo nuevo. Actualmente, la Francmasonería ha dejado de ser una sociedad de constructores de edificios y los Masones ya no pretenden poseer pericia extraordinaria en el arte arquitectónico. Muy contados son los Masones que hoy tratarían de levantar catedrales o templos como los de la antigüedad. Poco antes del establecimiento de la Gran Logia de Inglaterra (la Gran Logia Madre del mundo), en 1717, la Francmasonería abandonó su carácter operativo. Sus adeptos ya no pretendían poseer en sumo grado el arte de construir catedrales, y la Francmasonería se convirtió en una institución puramente moral y benéfica. Pero por el hecho de nuestro origen y el simbolismo de nuestros grados somos aun constructores, es decir, constructores del carácter humano, ocupados en desarrollar y refinar el sentimiento moral, el principio social, la benevolencia, una reverencia más elevada para Dios y un amor más caluroso para con los hombres. Se hicieron para el gobierno de la Masonería nuevas leyes y reglamentos, más en consonancia con las condiciones cambiadas de la Institución. Hubo una revolución en sus fines y propósitos e Inglaterra se convirtió en el centro masónico del mundo. De su Gran Logia emanaron las Logias y Grandes Logias que actualmente existen en todas partes donde la civilización haya sentado sus reales. En el seno de nuestras Logias tenemos aun muchos Masones que han presenciado el establecimiento permanente de la Francmasonería en estas Islas, donde la Institución no pudo desarrollarse en los tiempos anteriores, con motivo de la intolerancia y persecución.

### LA HISTORIA GLORIOSA DE LA FRANCMASONERÍA

La Francmasonería es, en efecto, una institución universal. No se registra otra semejante en la historia. Su existencia se reconoce en todos los pueblos civilizados. Vino de Inglaterra en América en un período propicio de la historia americana, y mediante la labor e influencia de hombres como George Washington, Benjamin Franklin, John Hancock, Paul Revere y Joseph Warren, se establecieron las libertades civiles y religiosas como derechos

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virtue, right and liberty. Its antiquity, continuity, and growth attest the value of its principles and the wisdom of its government. Its potentialities in the general uplift of mankind are not realized. Nearly four million Masons are scattered over the earth; three and a half millions of these are English-speaking, and about three millions of them are in North America. These are picked men in their several communities. They are not united on political or religious questions, but they constitute a powerful force in favor of right living and good government. Aside from limited religious opposition, there is now comparatively little prejudice against the Fraternity in the civilized world. Its greatest stronghold is North America, and American literature is singularly free from criticism of it.

OUR MASONIC HERITAGE

The Masons of the earlier days of American history accomplished great things for the happiness of the succeeding generations. They planted the seeds of Brotherhood in fallow ground, and we are to-day reaping the reward, even in these far-away isles of the sea. It is our task to maintain the freedom of speech and conscience which they established for us, and to see that we stand four-square for law and order, for right against wrong, and for the perpetuation of all the priceless privileges which our forefathers in Masonry wrought out in their needs and conditions, because they had the Masonic vision, the Masonic fervency, and the Masonic zeal to build after the Masonic pattern.

“Cabletow” Quota for 1924-1925

The majority of the Lodges have been very prompt in paying the CABLETOW quota for the year 1924-1925, and, from present indications, in the very near future practically all will have complied with their duty in this respect.

In connection with the CABLETOW quota for the year 1923-1924, we are sorry to state that there are still three Lodges which have not remitted the ₱24.00 due, although reminders in the way of bills and letters have been sent to the officers concerned. We regret the necessity of this action, but, beginning with the present issue, no more copies of the CABLETOW will be sent to the members of these three Lodges until the quota is paid.

inajenables del hombre en el suelo americano. En los años recientes, gracias a la ayuda del pueblo americano, el pueblo filipino ha podido disfrutar de estas libertades como nunca antes en los cuatro siglos de la historia de Filipinas.

En sus luchas por la elevación de la humanidad, la Francmasonería ha sufrido muchas penas y tribulaciones. Ha sido mal entendida y calumniada. Ha luchado contra la ignorancia, el prejuicio, la intolerancia y la superstición y ha trabajado incesantemente en favor del adelanto de la justicia, la virtud, el derecho y la libertad. Su antigüedad, permanencia y desarrollo prueban el valor de sus principios y lo acertado que es su gobierno. Pocos se dan cuenta de sus potencialidades en la elevación general del género humano. Existen esparcidos por el mundo casi cuatro millones de Masones, de los cuales aproximadamente tres millones y medio son de habla inglesa y tres millones se hallan en América del Norte. Ellos son los hombres escogidos de sus respectivas comunidades. No están unidos en cuanto a las cuestiones políticas o religiosas, pero constituyen un elemento poderoso en favor de la vida recta y el buen gobierno. Aparte de cierta oposición religiosa, hay en la actualidad relativamente poco prejuicio contra la Institución en el mundo civilizado. Su mayor baluarte es América del Norte, y la literatura americana es extrañamente libre de críticas de la Masonería.

NUESTRA HERENCIA MASÓNICA

En los principios de la historia americana, los Masones realizaron hermosas hazañas en beneficio de la felicidad de las generaciones venideras. Ellos echaron los simientos de la Fraternidad en terreno baldío y hoy estamos cosechando los frutos hasta en estas Islas remotas. Es nuestro deber mantener la libertad de palabra y conciencia que ellos han establecido en beneficio nuestro, y debemos ser campeones de la ley y el orden y defender la razón contra la sinrazón y tratar de perpetuar todos los privilegios inapreciables que nuestros antepasados en Masonería han conquistado porque tenían la visión masónica, el ardor masónico y el celo masónico al obrar según las enseñanzas del Arte Real.

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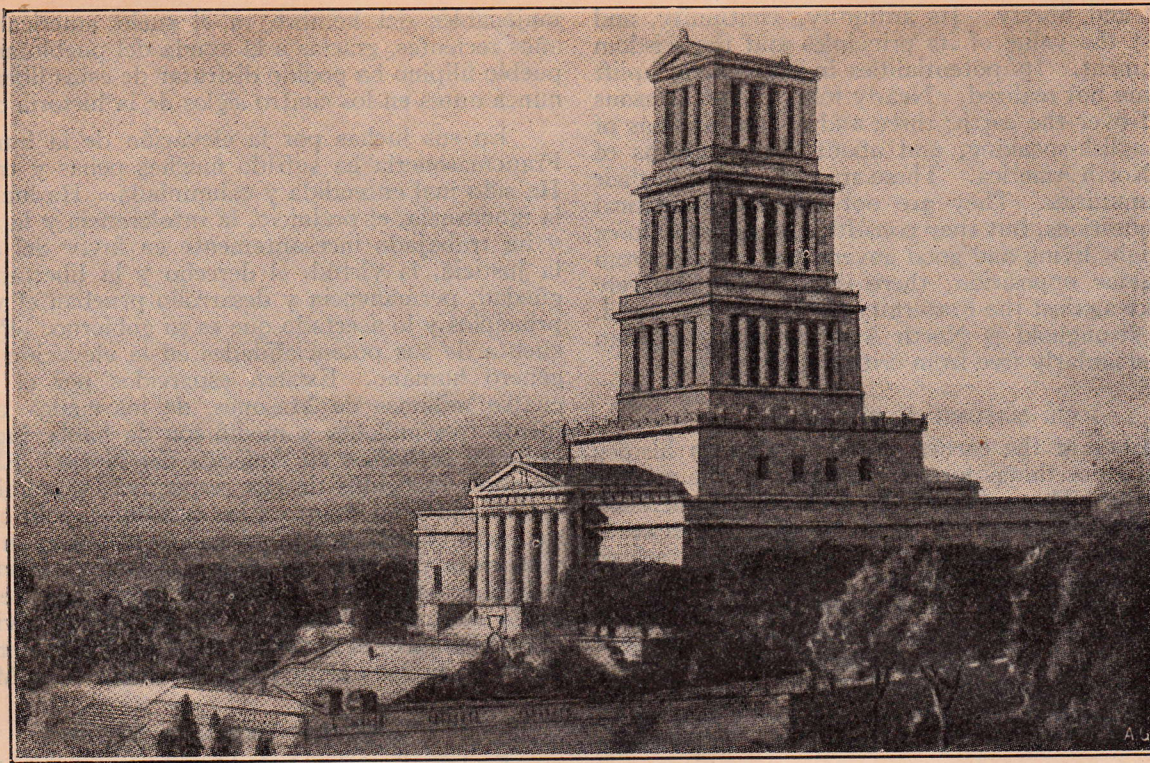
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## The George Washington National Masonic Memorial

Templo Nacional Masónico Conmemorativo de Jorge Washington

This edifice, the greatest and most important ever dedicated to the memory of any one man, is primarily a memorial to George Washington, the man and the Mason. It is being erected on Shooters Hill, at Alexandria, which commands a view of the city of Washington, and is on the direct route from the National Capitol to Mount Vernon, Washington's home. The site is a part of Washington's old farm. From the base of the hill to the top of the tower, the memorial will be 279 feet (85 meters) in height. The base structure will be 240 by 168 feet, and will contain the great Washington Memorial Hall, as well as Lodge rooms, anterooms, an auditorium, a museum, a library, etc. The monument will stand in an environment replete with memories of the Father of his Country, a beacon to all the world of the love and veneration which the Brethren hold for his memory. When complete, it will cost about six million pesos, contributed by the Masons of the United States. Philippine Masonry also gave its mite towards this noble enterprise.

At the laying of the cornerstone of this memorial, November 1, 1923, the Grand Lodge of the Philippine Islands was represented by M. W. Bro. George R. Harvey, P.G.M., and Very Wor. Bro. Eugene A. Perkins, Junior Grand Lecturer.

Este edificio que es el más grandioso e importante que se haya jamás dedicado a la memoria de un solo hombre, es en primer lugar un monumento a Jorge Washington como hombre y Masón. Se está levantando en la colina de Shooter, en Alexandria, desde la cual se disfruta una magnífica vista de la ciudad de Washington, y se encuentra en el camino directo desde el Capitolio nacional a Mount Vernon, la residencia de Washington. El solar forma parte de la hacienda que poseía Washington. Medido desde la base de la colina a la cumbre de la torre, el templo medirá 279 pies (85 metros). La base medirá 248 por 168 pies y contendrá el gran Washington Memorial Hall y salones para tenidas, salas de pasos perdidos, un salón de actos, un museo, una biblioteca, etc. El monumento se levantará en un sitio que abunda en recuerdos del Padre de la Patria y demostrará al mundo el amor y la reverencia que hacia su memoria sienten los Hermanos. El costo completo de su construcción ascenderá a unos seis millones de pesos, cantidad esta que ha sido reunida por los Masones de los Estados Unidos y a la cual la Masonería filipina ha también aportado su grano de arena.

Al colocarse la piedra angular de este monumento el día 1.º de Noviembre de 1923, la Gran Logia de las Islas Filipinas estaba representada por el Muy Il. Hmno. George R. Harvey, G.M.P., y el Muy Ven. Hmno. Eugene A. Perkins, Segundo Gran Instructor.



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## Finding a Master

By O. F. PINZKE, *Corregidor No. 3*

Finding a master is something that every man is not capable of doing, until he has passed through some crisis that cleared his obscured vision, thus making it possible for him to discern ideas and principles heretofore unknown.

Dr. Crane writes in one of his articles: "Happy any man who has found a real master. For a true master does not cramp you, reduce you to slavish imitation, dominate, absorb, so that your personality is lost in his. A real master helps you to find yourself. A true master sets you free."

An employer is in a great measure the master of his employees with regard to his standard of living. A true master employer is one that commands the respect of his employees by his actions and squareness, one who recognizes ability, thereby helping an employee to find himself and setting him free by making living worth while.

An employee should make it his aim to find a true master. In doing so he will soon be a true master himself. But the majority of employees do not recognize a true master until some shock awakens a sense of reasoning which has been dormant.

Christ as the Perfect Master in his teachings shows that the most interesting relations, spiritual and otherwise, exist between master and pupil.

Every civilized man is born under the protecting shadow of some religion which teaches the existence of a Supreme Master. Some of us live according to such teachings, but the vast majority forget those teachings and the existence of a Supreme Master until some severe shock or impending disaster arouses that dormant sense of reasoning.

## Grand Lodge of France Keeps Open House

During the recent International Olympic Games and Art Competition at Paris, France, the Grand Lodge of France kept open house at its headquarters, 8 Rue de Puteaux, Paris XVII, for visiting Masons from all corners of the world. Here they received a hearty welcome, and were furnished with such information and assistance as were required by the visiting Brethren.

## Los Chinos y la Masonería

En relación con la constitución reciente bajo la obediencia de la Gran Logia de las Islas Filipinas de una Logia cuyos miembros son todos chinos, es interesante la noticia de que en una averiguación que se hizo en 1899 con el fin de saber si Chang, el gigante chino, que había visitado la Logia Scoon and Perth en 1868, era verdaderamente Masón, el secretario de distrito A. O'D. Gourdin, de Hongkong, dijo lo que sigue en su carta oficial que se publica en la obra de Gratton titulada "Freemasonry in Shanghai and Northern China."

La Gran Logia (según Vd. sabe, desde luego), está muy opuesta a la admisión de los chinos a la Francmasonería, y aunque por infortunio nuestro tenemos actualmente a uno o dos de dicha nacionalidad en una de nuestras Logias, no es probable que vaya creciendo su número.

En Filipinas no se considera "infortunio" el tener Hermanos chinos en las Logias, porque se ha visto que los chinos son material excelente y muchos de ellos militan hoy en las filas de la Francmasonería en las Islas.

## Séptimo Aniversario de la Logia Noli-Me-Tangere No. 42

Copiamos del número del día 14 de Agosto de *La Vanguardia*, la siguiente información:

Anoche celebró su séptimo aniversario la Logia Noli-Me-Tangere No. 42, M. L. y A., con la concurrencia de todos los miembros y sus respectivas familias y prominentes representaciones de las varias logias masónicas de Filipinas.

Durante la recepción, que resultó brillante y solemne, se hizo la entrega de la joya de Past Master al Ven. Hmno. Dionisio San Agustin, actuando de oradores el Hmno. Gregorio Mercado, que habló en nombre de la Logia, el Hmno. José Ma. Rivera, el Hmno. Adam D. Tanner, el Ven. Hmno. Dionisio San Agustin, el Hmno. Ciriaco Gaspar, el Hmno. Domingo C. Torres y el Hmno. Filoteo.

Se hizo también la adopción como lowetones de varios hijos de masones.

El baile, que constituyó la segunda parte de la fiesta, duró con invencible animación hasta altas horas de la noche.

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# Masonic Bowling Association

Plaridel Temple, 520 San Marcelino, Manila

As a result of the meeting held at Plaridel Temple on August 10, 1924, by various representatives of Lodges of Manila and nearby towns, which was called by the House Committee of the Masonic Club of Manila, there has been formed an Association by the name of MASONIC BOWLING ASSOCIATION, the aim of which is to hold an inter-lodge Annual Duck Pin Tournament, in which all Lodges under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands are invited to take part. The first officers elected of this Association are:

Hon. President, the M. W. Grand Master of the Grand Lodge of the Philippine Islands; Hon. Vice-Pres., the President of the Plaridel Temple Association, Inc.; Hon. member, Rt. Wor. Bro. Joseph H. Schmidt (8); President, Wor. Bro. Iñigo Ed. Regalado (14); Vice-Pres., Bro. A. Ymson (77); Secy-Treas., Bro. A. D. Rosario (80).

A line referee and umpire will be appointed before the commencement of the tournament. Only Master Masons in good standing can be admitted as players to represent their respective Lodges in this tournament.

The rules of the American Bowling Congress as adopted by the Philippine Bowling Association will be followed with the exception of the special rules listed below.

The entrance fee is ₱15.00, to be paid on or before September 15th, 1924, to Bro. A. D. Rosario, c/o Plaridel Temple, 520 San Marcelino. This fee entitles a Lodge to enter five regular players and three substitutes only. Additional substitutes must pay a fee of ₱2.00 each before taking part in the tournament.

The annual championship will be decided on total pinfall. M. W. Bro. Wenceslao Trinidad, Grand Master, will award a trophy to the Association. This trophy will become the permanent possession of the Lodge winning three tournaments. The trophy will be retained each year by the winning Lodge.

The following individual and team prizes will be given: 1st High Individual Average, Gold Medal, by Wor. Bro. A. Gonzalez.

2nd High Individual Average, Silver Medal, by Bro. José M. Tapia.

3rd High Individual Average, Bronze Medal, by Bro. Gregorio Sales.

High Individual Triple Games, Silver Medal, by Bro. Arsenio Tenmatay.

High Single Game, Bronze Medal, by Bro. I. Ed. Regalado, Each member of winning team (not over 6), Bronze Medal, by Rt. Wor. Bro. J. H. Schmidt.

High Team Triple Games, Trophy, by Phil. Phonograph Co.

High Team Single Game, Trophy, by H. E. Heacock Co.

High Team Average based by number of players, Cup, by M. W. Bro. E. E. Elser, Pres. Plaridel Temple Association, Inc.

Como resultado de la reunión celebrada en el Templo Plaridel el día 10 de Agosto de 1924 por varios representantes de Logias de Manila y pueblos vecinos, mediante convocatoria del Comité Ejecutivo del Club Masónico de Manila, se ha formado bajo el nombre de MASONIC BOWLING ASSOCIATION, una sociedad cuyo objeto es celebrar un "Inter-Lodge Annual Duck Pin Tournament" para el cual quedan invitadas todas las Logias de la obediencia de la Venerabilísima Gran Logia de las Islas Filipinas. Los primeros oficiales elegidos de esta sociedad son los siguientes: Presidente honorario: El M. I. Gran Maestre de la Gran Logia de las Islas Filipinas; Vicepresidente honorario: El Presidente de la Plaridel Temple Association, Inc.; Vocal honorario: El Muy Ven. Hmno. Joseph H. Schmidt (8); Presidente: Ven. Hmno. Iñigo Ed. Regalado (14); Vicepresidente: Hmno. A. Ymson (77); Secretario-Tesorero: Hmno. A. D. Rosario (80).

Se nombrará a un "line referee and umpire" antes de empezar el torneo. Solamente se admitirá a Maestros Masones en pleno goce de sus derechos como participantes en este torneo en representación de sus respectivas Logias.

Se observarán los reglamentos del American Bowling Congress según han sido adoptados por la Philippine Bowling Association, con excepción de las reglas especiales expuestas más adelante.

Los derechos de admisión importan ₱15.00 y tienen que pagarse el 15 de Septiembre de 1924 o antes al Hmno. A. D. Rosario, c/o Plaridel Temple, 520 San Marcelino, Manila. El pago de estos derechos faculta a la Logia correspondiente para presentar a cinco jugadores regulares y sólo tres substitutos. Para substitutos adicionales se debe satisfacer la cantidad de ₱2.00 por cada uno antes de participar en el torneo.

El campeonato anual se anunciará en vista del resultado total. El M. I. Hmno. Wenceslao Trinidad, Gran Maestre, entregará a la sociedad un trofeo, el cual se adjudicará en propiedad permanente a la Logia que gane tres torneos. El trofeo lo guardará cada año la Logia vencedora.

Se darán los siguientes premios para individuos y equipos:

- 1.0 promedio individual más elevado: Medalla de oro, por el Ven. Hmno. A. Gonzalez
- 2.0 promedio individual más elevado: Medalla de plata, por el Hmno. José M. Tapia.
- 3.0 promedio individual más elevado: Medalla de bronce, por el Hmno. Gregorio Sales.
- Mayor promedio individual, juegos triples: Medalla de plata, por el Hmno. Arsenio Tenmatay.
- Mayor promedio individual, juego sencillo: Medalla de bronce, por el Hmno. I. Ed. Regalado.
- Cada miembro del equipo triunfante (no más de 6): Medalla de bronce, por el M. V. Hmno. J. H. Schmidt.

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September, 1924  
Players to be eligible for High Average Medals must bowl two-thirds of all scheduled games. The teams will be allowed 15 minutes practice before games are called. Score sheets must be signed by the captains of each team.

Schedule of games will be announced later, i. e., just as soon as it is determined how many Lodges will take part in the tournament. So far, the following Lodges have signified their intention of entering the tourney: Dalisay, Dapitan, Kasilawan, Cosmos, Hiram, Noli-Me-Tangere, Nilad, Mount Lebanon and probably Isla de Luzon.

Entries for the tourney will be closed at 5:00 p. m. September 15, 1924.

### Chinese and Masonry

In connection with the recent organization of a Lodge whose membership is made up entirely of Chinese, under the obedience of the Grand Lodge of the Philippine Islands, it will be interesting to note that in the course of an investigation made in 1899 in order to establish whether Chang, the Chinese giant, who visited the Lodge Scoon and Perth in 1868, was really a Mason, District Secretary A. O'D. Gourdin, Hongkong, made this statement in an official letter published in Gratton, Freemasonry in Shanghai and Northern China:

Grand Lodge is (as you are of course aware) strongly opposed to the admission of Chinese into Freemasonry, and though we have the misfortune to have two or more of such nationality attached to one of our Lodges, their number is not likely to increase.

In the Philippines, it is not considered "a misfortune" to have Chinese attached to the Lodges; on the contrary, the Chinese have been found to form excellent material and large numbers of them militate in the ranks of Freemasonry in the Islands.

### My Temple

"Build me a temple," the Master said,  
"Fashion each block with care;  
Stones for my house I have placed at hand,  
More will be furnished at your demand,  
See that you build it as I have planned—  
Build it surpassing fair."

Tools for my task He has given me—  
Tools for my every need;  
Gavel and trowel and plumb and square,  
Level and gauge, an equipment rare,  
Implements perfect beyond compare,  
Meet for my work indeed.

Plans He has drawn on my trestleboard—  
Worthy designs and plain;  
Foundation firm, based on faith secure,  
Sanctum sanctorum, a heart kept pure,  
Dome, seat of reason, a fortress sure—  
Plans for a noble fane.

How am I doing my Master's work—  
What of my zeal and skill?  
How will my shrine with His plans compare?  
Will it prove true by His perfect square—  
Fitting abode for His presence fair—  
How do I work God's will?

Freemasonry is by far the oldest of all secret fraternities.

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Mejor Equipo, Juegos triples: Trofeo, por la Phil. Phonograph Co.

Mejor Equipo, Juego sencillo: Trofeo, por H. E. Heacock Co.

Promedio más alto de equipo, Copa basado en número de jugadores, por M. I. Hmno E. E. Elser, Pres. Plaridel Temple Association, Inc.

A fin de ser elegibles para las medallas concedidas por los promedios más elevados, los participantes deben tomar parte en las dos terceras partes de todos los juegos anunciados. Se concederán a los equipos 15 minutos de práctica antes de empezar los juegos. Las *score sheets* deben ir firmadas por el capitán del equipo correspondiente.

La lista de los juegos se anunciará tan pronto como se haya averiguado el número de Logias que participarán en el torneo. Hasta ahora, las Logias siguientes han anunciado su intención de participar en el torneo: Dalisay, Dapitan, Kasilawan, Cosmos, Hiram, Noli-me-Tangere, Nilad, Mount Lebanon y probablemente Isla de Luzon.

Las solicitudes de admisión al torneo se aceptarán hasta las 5 de la tarde del 15 de Septiembre de 1924.

### De la Logia Noli-Me-Tangere No. 42

El equipo de boleros de esta Logia está demostrando superioridad al de las otras logias, habiendo derrotado en los juegos celebrados en el Club Plaridel los equipos de las Logias "Kasilawan" y "Dalisay." Los que forman el equipo de la Logia de Pasay y sus substitutos son los hermanos siguientes: Gregorio Mercado, primer vigilante; Marcelo Almario, Tranquilino Torres, Isaac E. Dizon, Salvador Gloria, Andres Luarca, Pablo N. Celestino, Lauro M. Velasquez, Abundio C. del Rosario, Venerable; y José Valenzuela.

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## The Home Fund

There have been a number of inquiries about the Home Fund and the success of the effort to raise ₱100,000.00. The fund stands at present as follows:

Funds on hand December 31, 1923.....	₱24,605.88
Collected up to July 31, 1924.....	34,092.74
Total.....	₱58,698.62

The money, pending more permanent investment, is held as follows:

Liberty Bonds, U. S. Government.....	₱ 4,539.58
New Masonic Temple Assn. Bonds.....	8,050.00
Masonic Cemetery, real estate loan.....	12,000.00
Masonic Temple Assn. demand loan....	20,000.00
Corregidor Lodge, demand loan.....	2,460.00
Mt. Arayat Lodge of Perfection loan....	7,300.00
Cash in Bank:	
Savings Fund.....	1,880.00
Current deposit account.....	2,469.04
Total.....	₱58,698.62

Those Lodges which have not completed their quota should make strenuous efforts to pay the full amount still due at the earliest possible moment.

## International Masonic Association

Universal Masonry is interested in the Triennial Congress of the International Masonic Association to be held in Brussels the last week of September of this year. Our Grand Lodge is a member of that organization. We joined to have a part in the efforts to make universal Masonry a reality. The ideals of the organization are worthy of the aid and encouragement of every regular Grand Lodge or Grand Orient. Unfortunately when some bodies try to get together to correct wrongs, and get back to the original plan and demands of Masonry, the regular Grand Lodges stay out and allow the active Grand Bodies to control the meetings, and instead of encouraging the efforts to get right, those efforts are discountenanced, and the word failure is usually written on the page of an honest effort to meet the demands of regular Masonry, because without a proper guiding hand the meetings adopt measures which make for wider separation and irregularities.

Grand Lodges of Masonry must adhere to the demands of true Masonry for a belief in one God and the use of the Sacred Law as the great basic fundamentals of the Craft. The Congress this year will discuss legitimacy, territorial rights, and regularity. We hope for a successful meeting. Regular masonry here has an opportunity to stress upon the members of the Congress the observance of the unalterable requirements which have made, and will maintain, Masonry an Universal Fraternity.

SMOKE MILEGUAS CIGARETTES



## Carta del Il. Hmno. Teodoro M. Kalaw Respecto a Nuestro Hospital para Niños Inválidos

QUERIDOS HERMANOS:—El establecimiento de un Hospital para Niños Inválidos es una nueva oportunidad que se presenta a los masones de Filipinas para hacer el bien y para practicar la caridad, dos grandes objetivos de nuestra institución. El hospital se establecerá en Manila tan pronto como se reúna dinero suficiente. Facilitará cama, comida y asistencia médica gratuitas a los niños pobres, sin distinción de religión ni de nacionalidad, que acudan en demanda de auxilio.

En uno de los almuerzos que se dan en el Templo Masónico de la calle Escolta todos los martes, un masón conspicuo dijo que la Masonería debiera ser una verdadera institución militante para que su labor sea eficaz. La declaración fué acogida con general aprobación, por lo mismo que proclamaba un hecho ya evidente en Filipinas: nuestra Masonería siempre ha sido militante.—Y ¿qué es una Masonería militante?—se preguntará.—Una Masonería militante es aquella que está dirigida y organizada para el trabajo, como una sola entidad, como un solo cuerpo, portando en su bandera un propósito, un ideal, con el objeto de realizarlo.

Siempre hemos comprendido que para la realización de una empresa, grande o pequeña, las Logias y los masones debieran sentirse unos y coaligados, no importa de quién venga la idea, con tal que esté de acuerdo con nuestros principios de bien y con nuestros sentimientos humanitarios.

Nuestro mundo está lleno de imperfecciones. Las dolencias morales y las dolencias físicas están minando poco a poco las bases fundamentales de esta humanidad. Precisa una acción colectiva para impedir tanto daño y para proteger la raza humana contra la extinción y la muerte. Si no hubiese en la tierra hombres dispuestos a luchar contra el mal, a hacer un poco de sacrificio por el bien de los demás, a desprenderse de lo que les sobra para dárselo a los que necesitan, la humanidad iría a un irremediable aniquilamiento.

Veamos ahora lo que pasa en nuestro redor. Vemos a un niño inútil, inservible para el trabajo y para la vida, pero sabemos que podemos remediar su mal y reintegrarlo al trabajo y a la vida. ¿No es justo que hagamos algo por él? ¿No nos dicen nuestros sentimientos de piedad que socorramos al enfermo, si está en nuestras manos el hacerlo? Vemos a un infante con los piés torcidos o los brazos anquilosados, una pequeña vida naciente que la muerte ha de segar muy pronto, si no llega nuestro auxilio; ¿por qué dudar? ¿por qué detenernos? Hacen falta, en nuestro país, brazos, corazones, voluntades, inteligencias, vidas, en fin, que hagan progresar a esta patria, en donde tenemos nuestros intereses y en donde crecerán y vivirán nuestros hijos.—¿Por qué detenernos?

La Masonería en Filipinas está actualmente prestando ayuda y concurso a muchas instituciones de beneficencia, pero dudo que haya un objetivo inmediato que esté más en armonía con nuestros principios masónicos y nacionales como un hospital para niños inválidos. Siendo una institución de iniciativa masónica, de organización masónica y de realización masónica, sería, sin duda, uno de los monumentos vivientes de la Masonería práctica, una ejecutoria honrosa para nuestra Fraternidad y una bendición para tantos niños filipinos o extranjeros que puedan aprovecharse de sus benéficos resultados.

Apelamos al corazón y a los sentimientos de caridad de todos los hermanos en esta obra de magnanimidad y humanitarismo. Que no haya ni abandono ni indiferencia. Que haya solamente amor, amor a los niños, amor a los pobres, y caridad para los desgraciados.

Si tú, lector hermano, estás convencido de que esta obra va a ser una obra de bien, acójela gustosamente. Hazte miembro de nuestra asociación, o contribuye con alguna donación. Los pobres te lo agradecerán.

TEODORO M. KALAW.

Agosto 29, 1924.



## Society's

many demands will have no ill effect if you keep in health by taking Lydia E. Pinkham's Vegetable Compound.

Lydia E. Pinkham's Vegetable Compound will keep your system in perfect working order. It will tone you up, and if afflicted—relieve you of weakness or disorders from which you are suffering.

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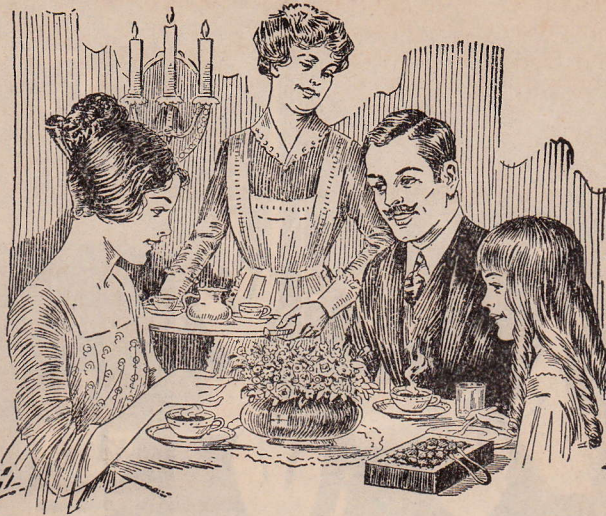
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Agua q. s. flat a. d.	30.0	cc.



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LA adoración del esposo amante—la dicha de tener niños en el apogeo de su salud—las bendiciones todas del hogar feliz corresponden a la madre sana y robusta.

Si Ud. está nerviosa e irritable; si sufre dolores de cintura y su menstruación es irregular, o si padece cualquiera de las dolencias propias de la mujer, tome el Compuesto Vegetal De Lydia E. Pinkham.

Reciba la sensación máxima de la alegría de vivir, y la felicidad incomparable de la ausencia de todo dolor, tomando —e!



12

### Lea lo que dice esta mujer

"Soy admiradora entusiasta del Compuesto. Sufrí durante un año y tomé tres botellas de él. Ahora me siento bien. Pueden publicar esta carta."

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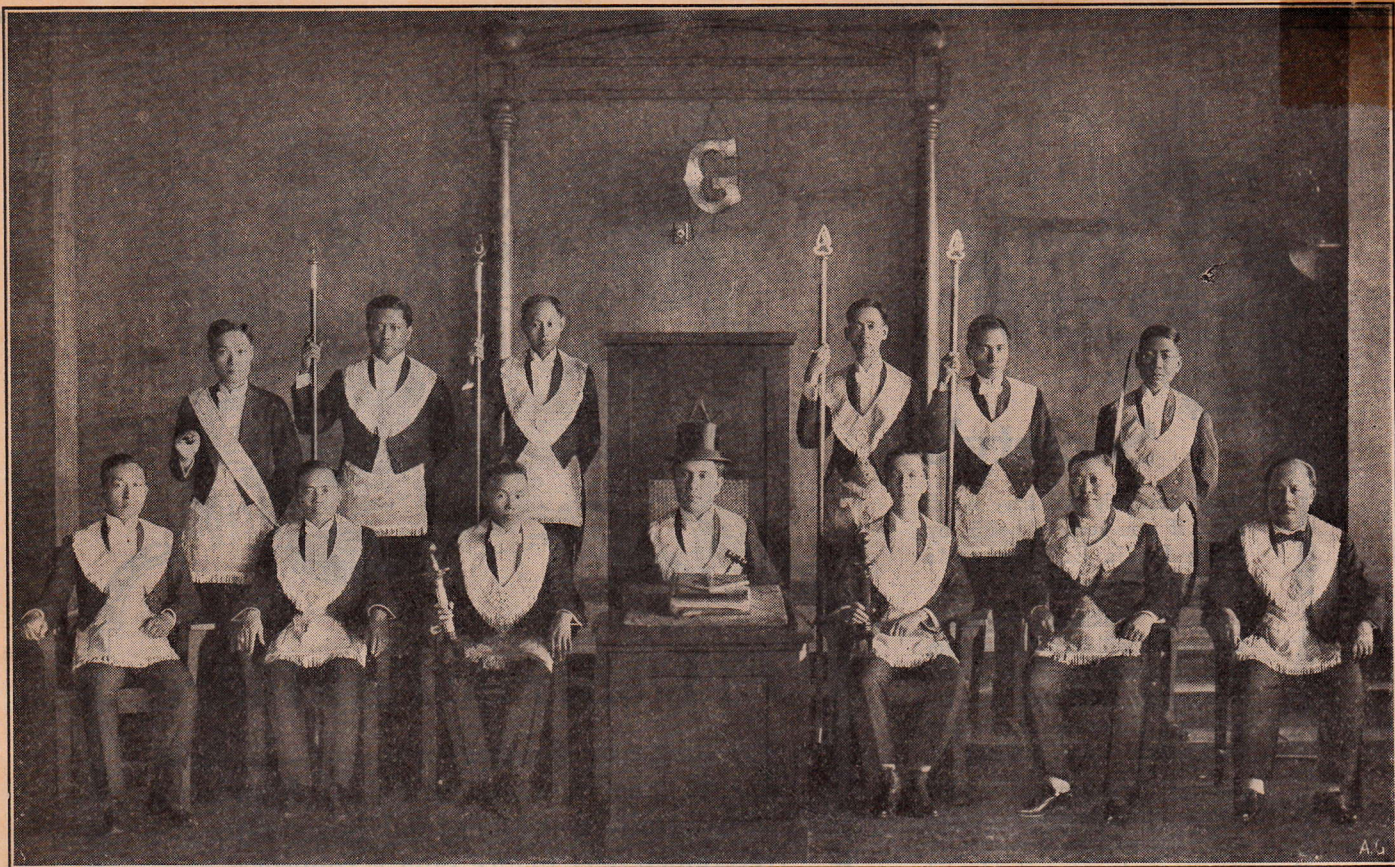
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OFFICERS FOR THE YEAR 1924

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*Sitting, from left to right:*—Bro. Say Koc, Bro. Gonzalo C. Go Quiolay, Bro. Y. C. Teck, Wor. Bro. Luis Lim Billan, Bro. O Hway Pek, Bro. Marciano Ong and Bro. Siao Yao Nam.

*Standing, from left to right:*—Bro. Chan Lin Cuon, Bro. Manuel Govantes, Bro. Leandro Fua Guiocji, Bro. Chua Chin Sian, Bro. Lim Su An and Bro. Gaw Punso.

**What the "Master Mason," San Diego, California, Says of the "Cabletow"**

In the first installment of a review of Masonic publications which appears in the *Master Mason*, San Diego, California, entitled "Among Our Exchanges," more than twenty Masonic periodicals are discussed from the point of view of both good qualities and defects.

In the opinion of the writer of the above article the leading Masonic journal and educator of the world is *The Builder*, St. Louis, Mo., followed by the *National Trestle-board*, San Francisco, and the *Masonic Digest*, Los Angeles.

Following the above statements, the writer has this to say of the **CABLETOW**:

One of the newest ventures and worthy of emulation by every Grand Lodge of Masons in the world is **THE CABLETOW**, which is well edited and published by the Grand Lodge of the Philippine Islands and sent to every one of the 7,000 members of the constituent lodges of that jurisdiction. It has two parallel columns, one in English and the other in Spanish, and if the high standard of excellence is maintained every member will know more about Masonry than the average member in the continental United States.

We thank you, Brother, and shall make every effort to maintain this standard.

SMOKE MILEGUAS CIGARETTES

**El Gran Oriente Español y la Asociación Masónica Internacional**

Acabamos de recibir una protesta presentada por Potencias masónicas europeas contra la manifestación del Canciller de la Asociación Masónica Internacional, hecha en una circular, al efecto de que la admisión del Gran Oriente Español no era más que una formalidad, siendo el hecho que el referido Gran Oriente Español fué echado de dicha sociedad, negándose a sus delegados la admisión en las conferencias celebradas por la Asociación Masónica Internacional en estos últimos dos años. También se acordarán nuestros lectores que al Supremo Consejo de España se le negó la admisión a la Conferencia de Supremos Consejos en Lausana hasta que el referido Supremo Consejo se comprometió solemnemente a hacer que abatiesen columnas sus Logias ilegales tanto en Filipinas y Puerto Rico como en los Estados Unidos. Las potencias masónicas de España tienen mucha necesidad de un Morayta o Pi Margall.

**La Gran Logia de Francia Abre de Par en Par sus Puertas**

Durante los recientes Juegos Olímpicos y Concurso de Artes en Paris, Francia, la Gran Logia de Francia abrió de par en par las puertas de su domicilio en el número 8 Rue de Puteaux, Paris XVIII, a los Masones visitantes de todas partes del mundo, dándoles bienvenida cordial y proporcionándoles los informes y ayuda que necesitaban.

## Plaridel Temple Trust Agreement

The success of the Plaridel Temple Trust Agreement has been a great satisfaction. Already three payments have become due and the fourth will be payable at the end of September. Its final consumation depends upon the members of the several groups and the individual subscribers. It is urged upon all that payments be made very promptly each month so that none may get into arrears and feel the sums harder to pay. Those who can should pay in full as soon as possible.

## Chain Letters

At the present time there are a number of chain letters being circulated in our land. Masons should at once throw all such in the waste basket, or return them to the sender. There can be no more foolish thing than the forwarding such letters with unmeaning prayers, with threats of harm if you break the chain and untold blessings if you bother nine friends with the nine copies. For the sake of decency and common sense break the chain every time you can and do all you can to stop such nonsense.

## Membership of the Gran Oriente Español in the International Masonic Association

We are just in receipt of a protest made by Grand Bodies in Europe against the Chancellor of the International Masonic Association who in a circular stated that the admission of the Gran Oriente Español was a mere formality, whereas, the facts are that the said Gran Oriente Español was ejected from said association, and its delegates were not allowed admission to any of the conferences held during the last two years by the said International Masonic Association. It will also be remembered that the Supreme Council of Spain was also denied admission to the Conference of Supreme Councils at Lausanne until after the said Supreme Council of Spain solemnly promised to discontinue its illegal Lodges in the Philippines and Porto Rico as well as the United States. There is great need of a Morayta or a Pi Margall in the Grand Bodies of Spain.

## Notes from Kasilawan No. 77

Saturday, Aug. 23, a special team from Kasilawan Lodge No. 77, composed of Wor. Bro. Pedro V. Asunción, Bros. Manuel M. Agbulos, Diosdado Nerit, Catalino Tinio, José J. Guzman, Bernardino Abesamis, Vicente Rodriguez, Enrique Pelegrin and Joaquin Lectura, went to San Pablo, Laguna, at the invitation of Malinaw Lodge No. 25, for the purpose of conferring the third degree of Masonry upon Bro. Juan Cordero of Malinaw Lodge. Bro. Juan A. del Rosario of Solidaridad Lodge No. 23 accompanied the above team and assisted in the work.

Remarks were made by Wor. Bro. Telesforo Reyes, P. M. of Malinaw Lodge, and Wor. Bro. Ricardo P. Ticson of Malinaw. Wor. Bro. Pedro V. Asunción and Bro. Joaquin Lectura spoke for Kasilawan.

The attendance was very good.

Special mention should be made of the hospitality of Wor. Bro. Ticson, who entertained the visiting Brethren in his home.

### STAMPS FOR COLLECTIONS

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## El Fondo del Ásilo

Ha habido varias consultas respecto a la condición del Fondo del Ásilo Masónico y el éxito de la campaña cuyo objeto era reunir ₱100,000. La condición actual del fondo es como sigue:

Existencia en caja el 31 de Diciembre de 1923.....	₱24,605.88
Reunido hasta el 31 de Julio de 1923....	34,092.74
Total.....	₱58,698.62

Por de pronto y en espera de una inversión más permanente, dicha cantidad está colocada del modo siguiente:

Bonos de la Libertad del Gobierno de los Estados Unidos.....	₱ 4,539.58
Bonos de la New Masonic Temple Association.....	8,050.00
Cementerio Masónico, préstamo sobre inmuebles.....	12,000.00
Masonic Temple Association, préstamo a demanda.....	20,000.00
Logia Corregidor, préstamo a demanda..	2,460.00
Logia de Perfección Mt. Arayat, préstamo.....	7,300.00
Efectivo en el banco:	
Fondo de ahorros.....	1,880.00
Cuenta de depósito corriente.....	2,469.04
Total.....	₱58,698.62

Las Logias que aún no han pagado sus cuotas deben hacer todo lo que esté dentro de su poder para pagar a la mayor brevedad todo lo que deban al Fondo.

## Un Masón "Especulativo" de los más Antiguos

La nota más antigua relativa a la admisión de un Masón "especulativo" en una Logia se encuentra en el acta de la Logia de Edimburgo de fecha 8 de Junio de 1600, cuando John Boswell, señor de Auchenleck, hizo constar su presencia mediante su señal o marca.

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# Questions and Answers

## Consultas

125.—Is it true that some of the Popes were Freemasons?

*Answer.*—It is established beyond doubt that Pius IX was a Freemason. According to Bro. Dudley Wright ("Roman Catholicism and Freemasonry"), Giovanni Ferretti Mastai, who later became Pope Pius IX, was initiated in the Lodge Eterna Catena, of Palermo, Sicily, on August 15, 1839, and visited a Lodge in Montevideo, Uruguay, while Apostolic Delegate there. The mother-in-law of the editor of this column related that her father, Dr. John Perkins, a Freemason who was private surgeon and a close friend of Pius IX, was instrumental a number of times in saving the lives of Masons whom the cardinals had singled out for destruction, thanks to the Pope, who in each case warned the doctor to advise "his friend" to leave the Church State without delay, with a safe conduct issued by the Pope, before the papal police had a chance to lay their hands on him.

126.—In February this year, D. N. was initiated, passed, and raised in spite of his being master of a lodge of the Legionarios del Trabajo. He says he intends to stick to the "Legionarios." He was passed and raised without passing the required examination. Is this not a violation of the Constitution?

*Answer.*—The Lodge that conferred the degrees upon this Brother violated both Grand Lodge Circular No. 46 and the Constitution. Your communication has been indorsed to the Grand Secretary's office, for investigation and action. If the facts are as you state them, the Lodge is subject to disciplinary action, and the Brother concerned should be tried and expelled, unless he has already severed connections with the "Legionarios del Trabajo."

127.—The Master of my Lodge insists upon giving 32nd degree Masons a seat in the East. I maintain that only masters or past masters are entitled to a seat there. Who is right?

*Answer.*—You are. Symbolic Masonry recognizes no degree above the third, and the so-called higher degrees must be ignored by our Blue Lodges. The necessity of keeping the two apart has been emphasized more than once in the column of the CABLETOW.

128.—In connection with recent activities on the part of the clandestine Masons, could you inform me whether Timoteo Paez, who seems to be at the head of the movement, has not been expelled by Spanish Masonry as well as by the regular Grand Lodge of the Philippine Islands?

*Answer.*—It seems that way. In a complaint filed in the Court of First Instance against Timoteo Paez by the spurious "Gran Logia del Archipiélago Filipino," which, by the way, is falsely claimed to be "universally recognized," the counsel for plaintiffs alleges:

Mr. Walter Bruggmann, acting as Sovereign Grand Inspector General and Deputy of the Grand Commander and by virtue of the powers conferred upon him by the statutes of the Supreme Council of the 33rd Degree for Spain and her Dependencies, for cause given by the

125.—¿Es verdad que uno de los papas ha sido Francmasón?

*Contestación.*—Es un hecho establecido que Pío IX fué Francmasón. Según el Hmno. Dudley Wright ("Roman Catholicism and Freemasonry"), Giovanni Ferretti Mastai, quien posteriormente llegó a ser papa bajo el nombre de Pío IX, fué iniciado en la Logia Eterna Catena, de Palermo, Sicilia, el 15 de Agosto de 1839, y consta que visitó una Logia en Montevideo (Uruguay) cuando estuvo destinado en dicho punto como delegado apostólico. La suegra del editor de esta columna contó que su padre, el Dr. John Perkins, quien era Francmasón al mismo tiempo que cirujano privado y amigo de Pío IX, pudo salvar varios Masones que los cardinales habían designado para "desaparecer" en las prisiones de Sant' Angelo, gracias al papa, el cual, en cada caso, hizo saber al doctor que convenía que "su amigo" saliera de los Estados pontificios lo más antes posible, con un salvoconducto del papa, antes de poder prenderle la policía pontificia.

126.—En el mes de Febrero del año en curso, D. N. fué iniciado, pasado y exaltado no obstante el hecho de que es venerable de una logia de los "Legionarios del Trabajo." Es más, fué pasado y exaltado sin haber aprobado el examen de rigor. ¿No constituye esto una infracción de las disposiciones de nuestra Constitución?

*Contestación.*—La Logia que ha conferido los grados al Hermano aludido en la forma en que Vd. dice, ha infringido tanto las disposiciones de la Orden Circular No. 46 como las de la Constitución de la Gran Logia. Se ha dado traslado de su comunicación de Vd. a la Gran Secretaría para la investigación y resolución consiguientes. Si los hechos son según Vd. los relata, la Logia es susceptible a las medidas disciplinarias que adopte el Gran Maestro, y al Hermano interesado se le debe procesar y expulsar, a menos que se hubiese ya dado de baja en los "Legionarios del Trabajo."

127.—El Venerable de mi Logia insiste en que los Masones del grado 32 tienen derecho a ocupar un asiento en el Oriente. Yo sostengo que sólo los venerables presentes y pasados tienen dicho privilegio. ¿Quién tiene razón?

*Contestación.*—Vd. la tiene. La Masonería Simbólica no reconoce ningún grado superior al grado de Maestro Masón, y las Logias azules deben obrar como si no hubiese tales grados. Hemos tratado más de una vez en las columnas de esta revista de la necesidad imprescindible de no mezclar la Masonería simbólica y la Masonería de los llamados altos grados.

128.—Con respecto a las recientes actividades de la Masonería irregular en estos Valles, ¿puede Vd. decirme si el Sr. Timoteo Paez, quien parece ser el jefe de dicho movimiento, ha sido expulsado de la Masonería española, además de ser expulsado por nuestra Gran Logia?

*Contestación.*—Parece que sí. En una demanda presentada en el Juzgado de Primera Instancia de la Ciudad de Manila por "La Gran Logia del Archipiélago Filipino y Patricio Mariano, Ilustre Gran Maestro de dicha Gran Logia, demandantes, contra Timoteo Paez, demandado, sobre restitución de una carta patente y cantidad de pesos," el abogado de la Gran Logia espuria, que falsamente se alega ser "universalmente reconocida," dice lo que sigue:

El Sr. Walter Bruggmann, obrando como Soberano Gran Inspector General y como Diputado del Gran Comendador y en virtud de las facultades que le conceden los Estatutos del "Supremo Consejo del Grado 33 para España y sus Dependencias," y por haber dado el demandado motivos para ello, expidió en 10 de Abril de 1924 un decreto en virtud del cual el demandado quedó suspendido en todas sus funciones

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September, 1924  
defendant, issued on April 10, 1924, a decree by virtue of which the defendant was suspended from all Masonic functions and was therefore disqualified from acting as M. W. Grand Master of the Gran Logia del Archipiélago Filipino, which decree was duly communicated to the defendant, who was, on the 20th of the same month, expelled as member of the Spanish Masonic family.

The expulsion of the defendant as member of the Masonry of the Spanish family was confirmed and ratified by the Supreme Council of the 33rd Degree for Spain and her Dependencies and by the unanimous vote of all the members of the Gran Logia del Archipiélago Filipino, of which the defendant was duly notified, said expulsion being also published in various periodicals of Manila.

129.—Is there any difference between the Bible used by our Lodges and that used by the Roman Catholic Church?

*Answer.*—The Roman Catholic Bible (or “Douay version”) differs from the Protestant versions in that it contains certain additional matter, besides footnotes giving the interpretations of the Roman Catholic Church of the various important passages. Our Lodges here use the so-called King James version of the Bible.

130.—At a big meeting the other night, while the second section of the third degree was being put on, I lit a cigar. One or two of my neighbors seemed to look at me disapprovingly; but did not say anything. Being a new Mason, I wonder whether I violated any law by smoking. I noticed only one or two others with cigars, in a crowd of several hundred.

*Answer.*—Edict No. 1, issued by M. W. Grand Master Frederic H. Stevens and published in the *CABLETOW*, Vol. I, p. 34 (July, 1923), prohibits all smoking within the Lodge Room during the opening and closing ceremonies as well as during degree work. The fact that you noticed only one or two others with cigars out of a crowd of several hundred ought to have been sufficient for you to guess that you were breaking some rule or law.

### Tolerance and Intolerance

I am bitterly opposed to the attempt made occasionally by Catholics to create a state of friction between the Catholic Church and the Order of Masonry in this country. It is true that a Catholic can not be a Mason, but it is equally true that a Catholic can not be an Episcopalian; and we do not look upon Episcopalians as men who are trying to deprive us of our civil rights. On the contrary, in so far as difference in religion permits, they are friendly to us and we to them. The Masons—I can not speak concerning the Order—but the Masons themselves that we know here, and the leaders of them, are not anti-Catholic. There is no priest who has not a large number of friends who wear the insignia of Masonry. We found during the war that we could work with Protestants. Catholic clergy discovered that they could get to be on intimate terms of cooperation with Protestant clergy, either here in this country or as chaplains in the field. There was no sacrifice of principle; each still maintained his own particular religious beliefs. In the army, the chaplains cooperated with one another to see that men of different religions got the opportunity to attend their own religious exercises.—*Major Francis Duffy, war chaplain of the 165th Infantry, U. S. Army (a catholic priest).*

All that there is of Freemasonry is contained in the three degrees. It doesn't make any difference how many degrees he received a man will never be any more of a Mason than he was on the night he received his Sublime degree. His understanding and appreciation of Masonry will be greatly enhanced when he receives the so-called higher degrees but his standing as a Mason remains the same.

masónicas y por tanto no podía actuar como Ilustre Gran Maestro de la Gran Logia del Archipiélago Filipino, cuyo decreto fué debidamente comunicado al demandado y con fecha 20 del mismo mes éste fué separado como miembro de la familia masónica española.

La separación del demandado como miembro de la masonería de la familia española fué confirmada y ratificada por el “Supremo Consejo del Grado 33 para España y sus Dependencias” y el voto unánime de todos los miembros de la Gran Logia del Archipiélago Filipino, de todo lo cual fué debidamente notificado el demandado, habiéndose también publicado dicha separación en varios periódicos editados en Manila.

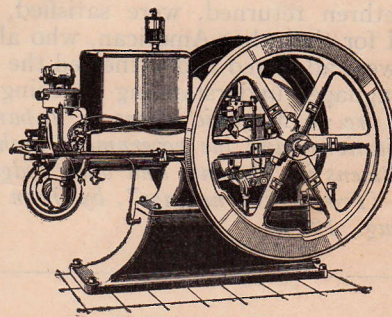
129.—¿Es diferente la Biblia que empleamos en nuestras Logias de la que usa la Iglesia Católica Romana?

*Contestación.*—La Biblia católica romana (la llamada “Versión Douay”) se diferencia de las versiones protestantes del mismo libro en que contiene materia que no se contiene en aquéllas, además de notas demostrativas de las interpretaciones que la Iglesia Católica Romana da a las partes más importantes. Nuestras Logias emplean la llamada “Versión del Rey Jaime” de la Biblia.

130.—En una tenida muy importante, mientras estaban trabajando la segunda sección del grado de Maestro, encendí un tabaco. Creí observar que algunos de mis vecinos me miraban con desaprobación, pero nadie me dijo nada. Soy nuevo Masón y por tanto ignoro si hice mal en fumar. Hubo uno o dos otros que fumaban también entre una asistencia de 400 o 500.

*Contestación.*—En su Edicto No. 1, que se publicó en el *CABLETOW*, Tómo 1, pág. 34 (Julio, 1923), el M. I. Gran Maestre Frederic H. Stevens prohibió “el fumar dentro del salón de la Logia durante las ceremonias de apertura y cierre y los trabajos ritualísticos.” El hecho de que de tantos presentes, sólo dos o tres fumaban, debía ser suficiente para que éstos se apercibieron de que estaban infringiendo alguna regla o ley.

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## Lodge Libraries

It is the duty as well as the interest of Lodges to facilitate the efforts of the members in the acquisition of Masonic knowledge, and no method is more appropriate than the formation of Masonic libraries. The establishment of a Grand Lodge library is of course not objectionable, but it is of far less value than a Lodge library. The original outlay of a few dollars in the beginning for its establishment, and a few more annually for its maintenance and increase would secure to every Lodge in the land a rich treasury of Masonic reading for the information and improvement of its members. The very fact that Masonic books were within their reach, showing themselves on the well filled shelves at every meeting, and ready at their hands for the mere asking or the trouble of taking them down, would induce many Brethren to read who never yet have read a page or even a line upon the subject of Masonic history and science. \* \* \* The Lodge which spends fifty dollars more or less, upon a banquet, and yet does without a library, commits a grave Masonic offence; for it refuses, or at least neglects, to diffuse that light among its children which its obligation requires it to do.—*Dr. Albert G. Mackey.*

## A Masonic Fish Story

One hardy-looking man who had prospected all over Alaska, many places in the United States and also Mexico and other parts of the world, told of his experiences, narrow escapes and exciting incidents. He wore a small square and compasses in coat lapel, but his greatest story was of two American Masons, finding themselves in Japan, decided to visit a Masonic lodge. Locating one after some difficulty, they presented themselves with credentials, but as they neither spoke Japanese and none of the Japanese could speak English, they maneuvered for a time without getting anywhere. Finally the Japanese brethren excused themselves for several minutes, and then one of the Americans was invited into the lodge room, where he saw all the columns, chairs, altars, etc., piled indiscriminately in center of room. By signs, he was directed to set the lodge in order, and was left alone to accomplish his task. In half an hour, he had arranged everything correctly. The Japanese brethren returned, were satisfied, and the act was repeated for the other American, who also succeeded, and so they were admitted and witnessed the degree in the Japanese language, understanding nothing, of course. *Even if there are no Masonic lodges in Japan except under foreign constitutions, and the government prohibits membership of its citizens in Masonic and other lodges, still it's a good story.—(From "Journeys", by John H. Cowles, in New Age, Aug., 1924.)*

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## Convenio de Depósito Relativo al Templo Plaridel

Con íntima satisfacción podemos afirmar que el convenio de depósito relativo al Templo Plaridel es un éxito. Ya han vencido tres plazos y el cuarto vencerá a fines del mes de Septiembre. Su consumación final depende de los miembros de los diferentes grupos y los subscriptores individuales. Se encarece, pues, a todos efectúen los pagos mensuales con puntualidad a fin de que nadie incurra en mora y encuentre luego difícil el pago de las crecidas cantidades resultantes. Los que pueden buenamente pagar la totalidad de sus subscripciones, deben hacerlo lo más antes posible.

## Pago para el "Cabletow" Correspondiente a 1924-1925

La mayoría de las Logias han pagado la cuota para el CABLETOW correspondiente al año 1924-1925 con prontitud y, según los indicios, casi todas habrán cumplido su obligación en este respecto dentro de poco tiempo.

Sentimos decir, sin embargo, que quedan tres Logias que aun no han pagado la cuota correspondiente al año 1923-1924, que importa 24 pesos. Se han enviado cuentas y cartas a los dignatarios de dichas Logias, pero éstas no han cumplido, y la administración del CABLETOW se ve en la triste necesidad de suspender el envío de la revista a los miembros de dichas Logias, empezando con el presente número, mientras no se pague dicha cuota.

## El Hombre

Secreta voz al porvenir le lleva  
Y a impulsos de su anhelo soberano,  
Buscando luz para el dolor humano,  
Hacia la luz el pensamiento eleva.

Hoy, visionario del ideal, renueva  
Su excelsa marcha al porvenir lejano,  
Presintiendo en la noche del arcano,  
La augusta gloria de la vida nueva.

Y eterno peregrino del futuro,  
Navegará hacia el porvenir oscuro,  
Preñado de quimeras redentoras.

Viendo, tras de los piélagos profundos,  
Surgir del occidente nuevos mundos,  
Y del oriente azul, ¡nuevas auroras!

—Ricardo Rojas.

## Silencio y Circunspección

Una de las cosas más importantes que pueda aprender el nuevo Masón es que los actos de una Logia masónica no son del dominio público. Hay Masones que no parecen aprenderlo jamás. Es muy probable que el precepto que les exige "silencio y circunspección" no les ha entrado en el alma. No son poco frecuentes los casos en que se oye a algún profano referir algo que ha ocurrido en el seno de una Logia de Masones, y si resulta que dice la verdad, no se puede menos de concluir que alguno de los Masones presentes en la tenida ha olvidado su compromiso y sus instrucciones hasta el punto de revelar lo que debe callarse. Semejante indiscreción puede fácilmente resultar en críticas para la Logia o ser motivo de molestias para otros. La chismografía es indigna del Masón y los Venerables deben amonestar a los miembros que se dediquen a esa práctica reprehensible y formular los cargos correspondientes si persisten en ella.—*Masonic Analyst.*

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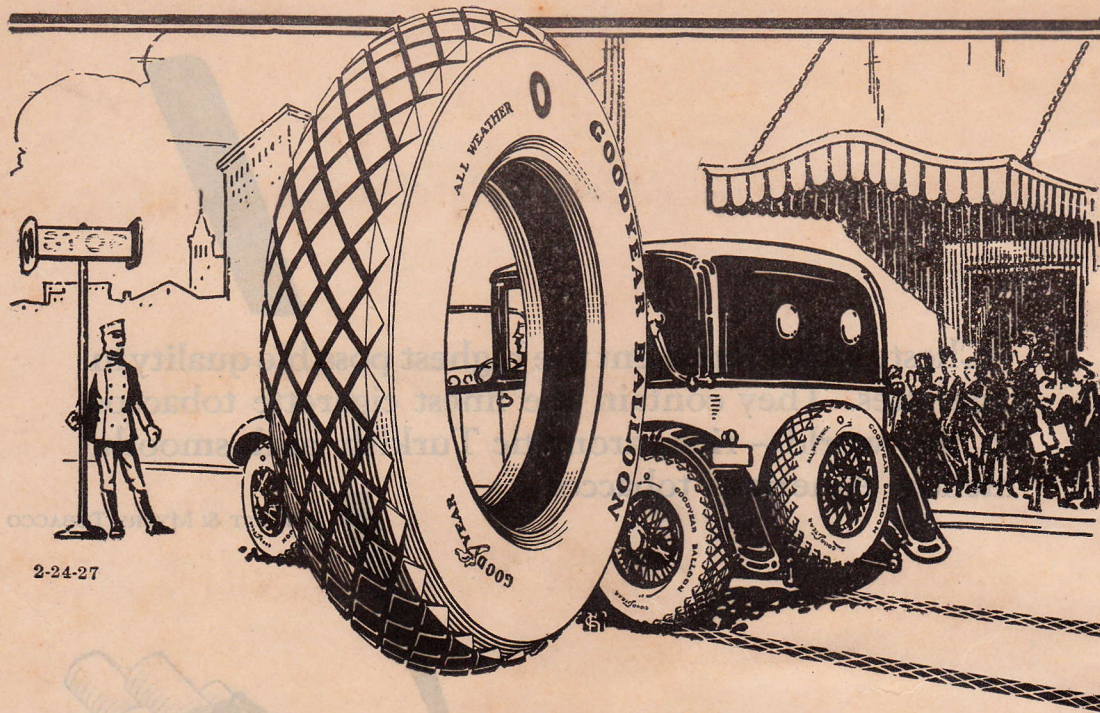


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