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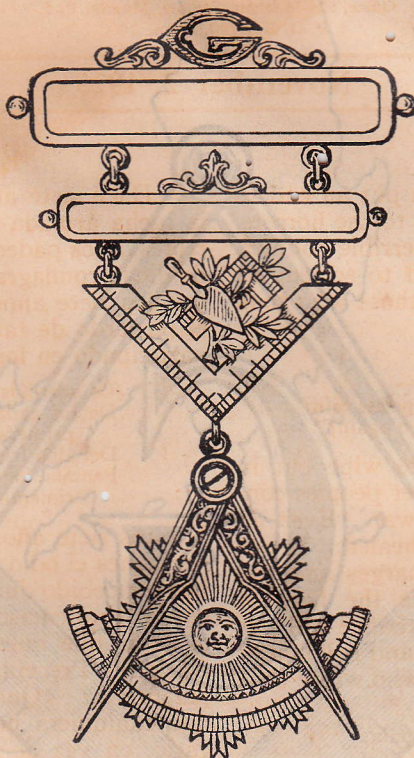
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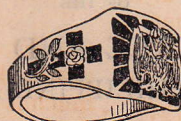
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Vol. III

November 2, 1925

No. 6

Armistice Day

Seven years ago, the hour struck which put an end to actual hostilities in the World War; but not to the horrors, to the suffering, to the aftermath of that terrible conflict. Seven years have, we are sure, not sufficed to soften the recollection of dreadful scenes and sights in those who took a direct part in the armed struggle.

Do you remember the rats; and the stench
Of corpses rotting in front of the front-line trench,—
And dawn coming, dirty-white, and chill with a hopeless rain?
Do you ever stop and ask, "Is it all going to happen again?"

And these seven years have not sufficed to wipe out in many hearts the fierce hatred of certain other peoples conceived during the dreadful years of the war. Even in Freemasonry, the breach has not yet been healed. Is our Institution a failure? Are the Ancient Charges and the tenets of the Craft mere declamation? Is the flame of brotherly love so weak that a political disturbance will put it out instead of fanning it into greater glow and brilliancy? Was the English soldier-poet over-sanguine who wrote that

Grown more loving-kind and warm
We'll grasp firm hands and laugh at the old pain,
When it is peace?

Peace has existed for a number of years and yet the majority of the members of the United Grand Lodge of England, the Mother Grand Lodge of the World, voted down the proposition of a small minority that the bann on Masons of the former enemy countries be lifted. Since there has been an armistice and a treaty of peace for the world outside of Masonry, why should we not reestablish within Masonry that peace which should not have been disturbed by the clash of the big powers of the earth?

Thanksgiving

A feeling of gratitude towards the Great Architect of the Universe for the manifold blessings he has bestowed on us should fill our hearts at all times; but the human mind is so constituted that blessings are little appreciated until they are lost or disappear. Who knows better what a wonderful blessing pure, cool water is than the wanderer in the desert, the shipwrecked mariner, the soldier lying wounded on the field of battle, with parched lips muttering despairingly for that upon which we put so little value when it is plentiful and within easy reach?

However, from time to time, every rational human being feels that he owes a debt of gratitude to God, Allah, Jehovah, Manitou, or whatever he may call the Supreme Being, and this inclination, which we might even term an instinct, has found expression in the setting aside of certain days on which thanks are given for the blessings received. For this, the period is usually chosen when the harvest

El Día del Armisticio

Hace siete años que sonó la hora en que se dió fin a la lucha armada en la guerra mundial, pero no a los horrores, a los padecimientos y demás consecuencias funestas de dicha conflagración tremenda, y no vacilamos en afirmar que los siete años transcurridos no han bastado a mitigar el recuerdo de tantos espectáculos terribles en los que han participado en los combates.

¿Os acordáis de las ratas; del hedor
De los cadáveres pudriéndose en frente de la trinchera de
primera línea;
Del alba fría, sucia, lluviosa, sin esperanza?
Pensáis alguna vez en preguntar: "¿Volveremos a experimentar
todo?"

Y estos siete años no han bastado para borrar en muchos corazones el odio profundo hacia ciertas otras naciones que han concebido durante los años terribles de la guerra. Aun en la Francmasonería subsiste la división. ¿Hemos de concluir que nuestra Institución ha fracasado? ¿Qué los Antiguos Preceptos y los principios masónicos son mera palabrería? ¿Qué el fuego del amor fraternal es tan débil que cualquiera perturbación de orden político puede apagarlo, en vez de avivarlo? ¿Ha sido excesivamente optimista el poeta inglés que dijo que

Ya más cariñosos y bondadosos
Nos abrazaremos y nos reiremos de los dolores del pasado,
Cuando tengamos paz?

Hace muchos años que se ha firmado la paz y esto no obstante, una mayoría de los miembros de la Gran Logia Unida de Inglaterra, Gran Logia madre del mundo, votó en contra de la proposición de una pequeña minoría al efecto de que se rescinda el reglamento cerrando las puertas de las Logias inglesas a los Masones de los antiguos países enemigos. Ya que ha habido armisticio y tratado de paz, ¿por qué no se restablece en el seno de la Masonería aquella paz que el conflicto de las grandes potencias del mundo no debía haber estorbado?

Acción de Gracias

El corazón humano debía rebosar constantemente de gratitud hacia el Gran Arquitecto del Universo por las muchas mercedes que Él nos dispensa, pero, generalmente, no apreciamos lo que a diario recibimos mientras no nos haga falta. ¿Quién se da más cuenta del precioso don divino, que es el agua fresca y cristalina, que el viajero en el desierto, el marino naufragado o el herido abandonado en el campo de batalla? Con labios secos piden en tono desesperado lo que tan poco apreciaban cuando lo tenían en abundancia y dentro de su alcance. Sin embargo, hay momentos en la vida de todo ser humano racional en que siente cuanta gratitud debe a Dios, Alá, Jehová, Manitou,

has been brought in, and the day is made an occasion for festivity and merriment, and rightly so, because nothing can be more pleasing to the Creator than a happy creature. In the United States of America, the day designated for this purpose is Thanksgiving Day, the last Thursday of November. On that day many of our Brethren will probably attend divine service, while others will be satisfied with directing a grateful thought to Heaven, the most perfect prayer known, as our Bro. Lessing has said so wisely. But thoughts and words alone are not an acceptable sacrifice. We cannot show our gratitude for blessings received better than by bestowing them ourselves. Charity so bestowed is "twice blest; it blesses him that gives and him that takes." Remember the widows and orphans! Remember the crippled children! Remember those that are in distress! Let that be your Thanksgiving.

The Red Cross

In 1864, a European Convention was signed in the Swiss city of Geneva by the terms of which wounded soldiers and the official staff of ambulances and hospitals and their equipment were declared neutral and placed under the protection of a special flag, showing a red cross in a white field, which is the flag of the city of Geneva, with the colors reversed. The work and record of the Red Cross in the many wars that the world has seen in the last sixty years are too well known to necessitate our enlarging upon them. But not in war alone, but in peace also, the Red Cross has been and is doing noble and meritorious work. Where floods and fires have spread ruin and desolation, where famine stalks through the land, where pestilence slays thousands, where volcanic eruptions and earthquakes have caused suffering and distress, and where storms have destroyed dwellings and crops and maimed and killed human beings: there the Red Cross flies to the relief of those who suffer and are in peril, and there the funds contributed by thousands upon thousands of members, a mite from each, save lives, heal wounds, and dry tears. A noble work, indeed!

This month will bring us the annual Red Cross Drive. The same as in past years, our Brethren will each be asked to contribute his mite, and again, we trust, they will cheerfully reach down into their pockets and give. The Red Cross is not a Masonic institution, but it might well be. It is universal like Masonry, and its purpose is Masonic. It deserves our aid and support and we hope there will be a generous response to its annual call on the part of the Craft throughout the Islands.

Memorable Dates in November

On November 2, 1795, James K. Polk, President of the United States, was born. Bro. Polk was a member of Columbia Lodge No. 31, Columbia, Tenn. On November 4, 1752, our illustrious Brother George Washington was raised to the sublime degree of Master Mason. On November 7, 1823, General Rafael del Riego, the famous Spanish patriot, was hanged at Madrid and his body was drawn and quartered. This martyr to Liberty was Grand Master of the National Grand Orient of Spain from 1821 to 1823. On November 13, 1833, the famous tragedian Edwin Booth was born. He was a member of New York Masonic Lodge No. 330. November 15, 1806, is the date of the discovery of Pike's Peak by Zebulon Pike, the explorer, who was a member of Lodge No. 3 of Philadelphia, Pa. On November 19, 1831, President James A. Garfield was born. He was raised to the sublime degree in Magnolia Masonic Lodge, at Columbus, Ohio, on November 22, 1861. On November 24, 1836, Dr. Frederick Dalcho died; he was one of the founders of the Scottish Rite, in 1801, at Charleston, S. C. On November 25, 1813, the articles of union between the two English Grand Lodges were

y este sentimiento que casi se puede llamar instintivo se ha expresado por muchos pueblos mediante la selección de algún día del año en que se dan las gracias al Sér Supremo por las muchas mercedes recibidas de Él. Para este fin se escoge preferentemente el tiempo que sigue a la recolección de las cosechas y se dedica el día a regocijos, lo que es perfectamente lógico, porque no hay nada que pueda dar más gusto al Creador que una criatura feliz. En los Estados Unidos se ha designado para este fin el último día del mes de Noviembre que se observa como *Thanksgiving Day* en todo el país. En dicho día, muchos de nuestros Hermanos asistirán a los cultos divinos en sus respectivas iglesias mientras que otros se contentarán con dedicar un pensamiento de gratitud al cielo, lo que, como dice muy bien el Hmno. Lessing, es la oración más perfecta que pueda haber. Pero no bastan los pensamientos y las palabras: no podemos dar prueba más fehaciente de nuestra gratitud por los favores de que nos ha colmado el Gran Arquitecto que realizando obras de caridad. ¡Acordáos de las viudas y los huérfanos! ¡Acordáos de los niños lisiados! ¡Acordáos de los necesitados! Así celebraréis dignamente y como verdaderos Masónes el día de la Acción de Gracias.

La Cruz Roja

En 1864, se firmó en la ciudad suiza de Ginebra una convención europea mediante la cual los soldados heridos y el personal oficial de las ambulancias y hospitales de sangre fueron declarados neutrales y colocados bajo la protección de una bandera especial, con una cruz roja en campo blanco, o sea, la bandera de la ciudad de Ginebra con los colores invertidos. Huelga exponer la labor y historia gloriosas de la Cruz Roja en las muchas guerras que ha habido en el mundo en estos últimos sesenta años, porque todos las conocen. Pero no solamente en el campo de batalla, sino también en tiempo de paz, la Cruz Roja ha realizado trabajos nobles y meritorios. Cuando las inundaciones o los incendios devastan los pueblos, cuando el hambre o la peste infunde terror en los ánimos, cuando las erupciones de volcanes o los terremotos han dejado numerosos heridos, hambrientos y desnudos, cuando las tempestades han desfogado en las regiones pobladas, dejando en su estela campos desolados, viviendas destruidas y seres humanos muertos y estropeados, la Cruz Roja acude para socorrer a los necesitados, y con los fondos contribuidos por muchos miles de personas caritativas, enjuga los llantos y cura las heridas. ¡Qué labor admirable y altruista!

Este mes tendremos en Filipinas la campaña anual de la Cruz Roja, y como en los años pasados, se pedirá a nuestros Hermanos que contribuyan a la obra de dicha Institución. Esperamos que, lo mismo que en los años anteriores, los Masónes de Filipinas darán su óbolo y contribuirán al éxito de la campaña de la Cruz Roja. Ésta no es institución masónica, pero podría serlo, porque es universal como la Masonería y los fines que persigue caben completamente dentro de los principios de nuestra Orden. Merece nuestra simpatía y ayuda, y por esto esperamos que los Masónes de Filipinas responderán con generosidad al llamamiento de la Cruz Roja.

Fechas Memorables en Noviembre

El 2 de Noviembre de 1795 nació James K. Polk, undécimo presidente de los Estados Unidos; perteneció a la Logia Columbia No. 31, de Columbia, Tenn. El 4 de Noviembre de 1752 es la fecha en que nuestro ilustre Hmno. Jorge Washington fué exaltado al sublime grado de Maestro Masón. El 7 de Noviembre de 1823 fué ahorcado en Madrid el General Rafael del Riego, célebre patriota español, descuartizándose luego su cadáver. Ese mártir de la Libertad fué Gran Maestro del Gran Oriente Nacional de España en los años 1821-1823. El 13 de No-

signed. On November 30, 1835, Samuel Langhorne Clemens, the famous American humorist, better known as Mark Twain, was born; he was a member of Polar Star Masonic Lodge No. 79, of St. Louis, Mo. On November 30, 1863, King Kamehameha IV of Hawaii died; he was a member of Lodge Le Progrès de l'Océanie No. 124.

On November 30, 1863, Andrés Bonifacio y de Castro, the well-known Filipino patriot and founder of the Katipunan, was born in a humble home at Tondo, Manila. He was a Mason and made use of the external forms of our Institution in organizing the revolutionary society mentioned.

Activity and Inactivity

Would you consider him to be a good Mason who neglects his Lodge, does not attend meetings, and, perhaps, even drops behind with his dues, and who suddenly becomes active, attends meetings, and pays up his dues, because the Lodge can be useful to him in some way or the other, in politics or business, or because he is getting ready to apply for relief?

Is he a good Mason who takes a dimit from his Lodge to escape the payment of dues and the sacrifices which a good Mason must always be ready to make; but who expects to be considered a Mason and as such entitled to all the honor due one and to all the privileges and rights incidental to membership in our Order, without bearing any of its burdens?

The dormant Mason is an institution that we do not know or approve of in our Lodges. There may have been an excuse for it in the Lodges under the Grand Orient of Spain when failure to attend the meetings was a Masonic offence and when Masonic activity was compulsory. Our Grand Lodge constitution demands from a Mason membership in a Lodge and denies to the dormant Mason the rights and privileges of Masonry; but it contains no provision making Lodge attendance obligatory and no member is forced to take a dimit because he is unable to attend meetings regularly.

The man who dodges the burdens and responsibilities of Masonry and at the same time takes full advantages of all its benefits and privileges cheats, wrongs, and defrauds his Lodge and Masonry and is not worthy of being a Mason.

Equal Opportunities for All

Equal opportunities for all is one of the slogans of our Institution on which special stress is being laid at present. Masonry believes in the elimination of caste and class distinctions and has, for this reason, always been one of the foremost champions of a free public school system, of laws regulating child labor, and of similar legislation, to the end that the son of the poor may not be compelled to start in life with the handicap of a deficient education. The idea of condemning individuals to remain in an inferior, down-trodden class is abhorrent to Masonry, and Liberty, Fraternity and Equality are therefore inscribed upon the banners of our Order.

Birth is still a powerful factor in a number of highly civilized countries. Idiots, drunken sots, and even dangerous maniacs have been placed on thrones and permitted to rule, while numerous men of genius and talent have been barred by their origin from the place to which their brilliant achievements entitled them. Under a democracy like that which rules our destinies, these prejudices and injustices have to a great extent been wiped out and there is no doubt that Masonry has had its share in bringing this about. But there is still room for improvement and, what is more, from time to time tendencies to revert to the old order of things are noticeable, and these we must guard against and suppress whenever they appear.

viembre de 1833 nació el eminente trágico Edwin Booth; fué miembro de la Logia Nueva York No. 330. El 15 de Noviembre de 1806 se descubrió el Pico de Pike, en Colorado, por el explorador Teniente Zebulon Pike, quien perteneció a la Logia No. 3, de Filadelfia. El 19 de Noviembre de 1831 nació James A. Garfield, vigésimo presidente de los Estados Unidos. Fué exaltado al grado sublime de M. M. en la Logia Magnolia, de Columbus, Ohio, el 22 de Noviembre de 1861. El 24 de Noviembre de 1836 falleció el Dr. Frederick Dalcho, uno de los fundadores del Rito Escocés en Charleston, S.C., en 1801. El 25 de Noviembre de 1813 se firmó el pacto de unión entre las dos Grandes Logias que entonces existían en Inglaterra. El 30 de Noviembre de 1835 nació Samuel Langhorne Clemens, el célebre autor americano, mejor conocido por su seudónimo Mark Twain. Perteneció a la Logia Polar Star No. 79, de San Luis, Misuri. El 30 de Noviembre de 1863 falleció el rey Kamehameha IV, de Hawaii; perteneció a la Logia Le Progrès de l'Océanie No. 124. El 30 de Noviembre de 1863 nació en Tondo, Manila, de padres humildes, Andrés Bonifacio y de Castro, el gran patriota filipino mejor conocido como fundador del Katipunan. Bonifacio formaba parte de la Masonería y se valió de las formas exteriores al organizar el Katipunan.

Actividad e Inactividad

¿Se puede llamar buen Masón a quien no se acuerda de la Logia, dejando de asistir a las tenidas y de pagar las cotizaciones, y que de repente se vuelve activo, concurriendo a las reuniones y satisfaciendo lo que debe, porque la Logia puede serle útil en la política o en los negocios o porque él se está disponiendo a solicitar socorro?

¿Es buen Masón el hombre que saca plancha de quite con el fin de evadir el pago de cotizaciones y los demás sacrificios que todo buen Masón debe estar dispuesto a hacer, pero que cree que esto no obstante se le debe tratar como Masón y que tiene derecho a todos los privilegios del Masón activo sin soportar ninguna de las cargas y obligaciones de la Masonería?

El Masón en sueños o durmiente es una institución que no conocemos ni aprobamos en nuestros Talleres. Puede haber habido justificación para ello en las Logias de la obediencia del Gran Oriente Español cuando se castigaba la falta de asistencia, pero hoy nos rige una constitución que deniega al Masón durmiente los derechos y privilegios de la Institución y que no contiene disposición alguna que haga obligatoria la asistencia a las tenidas, por lo cual ningún miembro nuestro se ve en la necesidad de dimitir porque le resulta imposible asistir a todas las tenidas.

No es digno de ser Masón el hombre que elude todas las cargas y obligaciones de la Masonería y que al mismo tiempo aprovecha todos los beneficios y privilegios de la misma, porque engaña y defrauda a su Logia y a la Institución de que inmercidamente forma parte.

La Igualdad de Oportunidades para Todos

La igualdad de oportunidades para todos es uno de los principios de nuestra Institución en que se hace más hincapié actualmente. La Masonería aboga por la supresión de todas las distinciones y prejuicios de casta y clase, y por esto mismo siempre ha sido partidaria acérrima de la escuela pública gratuita, de las leyes contra el empleo de los niños en las industrias y de leyes semejantes, encaminadas a impedir que el hijo del pobre se vea en la necesidad de entrar en la lucha por la vida bajo condiciones desfavorables. La idea de condenar a un individuo a permanecer dentro de una clase inferior y oprimida es repugnante para el Masón y por esta razón hemos inscrito en nuestra bandera las palabras Libertad, Igualdad y Fraternidad.

En muchos países altamente civilizados, el nacimiento aun es un factor muy importante. En algunos de ellos se

The Man with New Ideas

The average human being has a constant desire to hear, see, and experience something new, and while Ben Akiba made the famous statement that there was nothing new under the sun, yet the man who has something new to offer is, and always has been, the successful man, the man of the day. That was true even in Ben Akiba's days. Mankind unfortunately is apt to go to extremes and throw away something solid and reliable that has stood the test of time and adversity, for something shoddy, but flashy with newness.

Masons are but human beings, after all, and while the antiquity and immovability of our Institution are one of its chief attractions and innovations are banned and barred in it, yet the officers of a Lodge will do well if they bear in mind the tendency of humankind to be attracted and held by new things. New ideas and new arguments may mean success where old ideas and arguments spell failure. The Master who has always something new to offer to the members of his Lodge is seldom one whom you hear complain of poor attendance at the meetings. The Masonic benefit, brimful of new ideas and "stunts," draws a crowd and nets thousands, while the same affair conducted along time-worn, well-known lines would be the despair of the unfortunates charged with the duty of selling tickets.

Lodge officers, entertainment committees, and others who are called upon to get up programs and provide for attractions are too prone to follow closely in the footsteps of their predecessors and copy what has become stale and insipid through constant repetition. Men with new ideas are as useful and necessary in Masonry as they are in the world at large!

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ha permitido que ocupen el trono de la nación borrachos, idiotas y locos violentos, mientras que los individuos más talentosos y brillantes del país se han visto postergados por no ser "bien nacidos." Afortunadamente nos rige una democracia bajo la cual han desaparecido casi completamente todos estos prejuicios e injusticias, y no cabe duda de que la Masonería ha desempeñado un papel importante en conseguir esto. Sin embargo, aun queda mucho por hacer, y de vez en cuando se observa la tendencia de volver al antiguo régimen. Es menester, pues, que se ejerza la mayor vigilancia para conservar lo conquistado y tratar de restar aun más terreno al enemigo.

Se Pide Algo de Nuevo

La humanidad desea constantemente ver, oír o experimentar algo de nuevo, y no obstante la afirmación del sabio Ben Akiba de que nada hay de nuevo bajo el sol, debemos todos admitir que el hombre que tiene algo de nuevo a ofrecer al mundo, es el que tiene más éxito en esta pícara tierra. No cabe duda de que así fué también en tiempos del erudito rabino. Desgraciadamente, los hombres frecuentemente echan como si fuese inútil lo bueno que tienen y cogen en su lugar algo que no tiene más cualidades que la de ser nuevo.

Los Masones son seres humanos, y aunque no cabe duda de que la antigüedad e inamovilidad de nuestra Institución es uno de sus mayores atractivos, sin embargo conviene que los dignatarios de las Logias tengan presente la tendencia humana de sentirse atraído por lo nuevo. Muchas veces, las ideas y argumentos nuevos son motivos de éxito donde lo antiguo habría resultado en fracaso. El Venerable Maestro que siempre tiene algo de nuevo que ofrecer a los obreros de su Taller, no se queja jamás de falta de asistencia en las tenidas, y una función benéfica repleta de nuevas ideas y atractivos suele ser un éxito económico de primera, mientras que los ingresos habrían sido poco más que nulos si la misma función se hubiese dado con un programa rutinario y de poca novedad.

Los dignatarios de Logia, los comités y otros que tienen que preparar los programas y hacer lo más atractivas posible las reuniones, suelen con demasiada frecuencia repetir lo que se hizo en otras ocasiones y ofrecen programas que carecen de toda originalidad y novedad. Los hombres con nuevas ideas son tan útiles y necesarios en la Masonería como lo son en el mundo profano.

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Organizations and Societies Put Under Ban by Grand Lodge Circular No. 46 **Organismos y Sociedades Prohibidas por la Circular de la Gran Logia No. 46**

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 GRAN LOGIA NACIONAL DE FILIPINAS

C. W. ROSENSTOCK, *Grand Master.*

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

C. W. ROSENSTOCK, *Gran Maestro.*

Masters and Secretaries

Please do not forget that CABLETOW quotas for 1925-1926, at ₱1.00 per member, including Entered Apprentices and Fellowcrafts, are now due and should be paid at once.

Occupations and Professions

Lists of the occupations and professions in which the members are engaged have not yet been received from the Secretaries of the following Lodges:

Lodges Nos. 5, 7, 8, 9, 13, 19, 24, 31, 37, 38, 42, 50, 51, 59, 68, 69, 87, 88, 93 and 95.

The names and addresses are not desired, only the total number engaged in each occupation or profession—so many Doctors, so many Lawyers, etc.

The Secretaries of the above Lodges are requested to furnish the CABLETOW with this information, as these data are of great value in obtaining advertising.

Grand Master to Visit Corregidor No. 3

Saturday, November 21, 1925, M. W. Bro. Christian W. Rosenstock, Grand Master, accompanied by officers of the Grand Lodge, will make an official visitation of Corregidor Lodge No. 3.

Official Visitations by the Grand Master

Owing to the fact that during the next two months a large number of official visitations will be made by M. W. Bro. Christian W. Rosenstock, Grand Master, the Grand Secretary suggests that Lodges desiring a visitation by the Grand Master should communicate their wishes to the Grand Secretary as soon as possible, in order to facilitate the arrangement of convenient dates.

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A los Venerables Maestros y Secretarios

Sírvanse acordarse de que ya son pagaderas las cotizaciones anuales para el CABLETOW correspondientes al año masónico 1925-1926 (Tomo III), al tipo de ₱1.00 por cada miembro, incluyéndose tanto los Aprendices y Compañeros como los Maestros Masones.

Ocupaciones y Profesiones

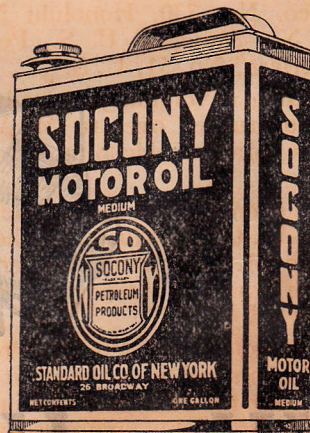
Los Secretarios de las siguientes Logias todavía no nos han mandado los datos relativos a las profesiones y ocupaciones a que se dedican los miembros de sus respectivas Logias:

Logias Nos. 5, 7, 8, 9, 13, 19, 24, 31, 37, 38, 42, 50, 51, 59, 68, 69, 87, 88, 93 y 95.

No se desean los nombres y direcciones, solamente el número correspondiente a cada clase o grupo, a saber, tantos médicos, tantos abogados, etc.

Suplicamos a los Secretarios de las Logias mencionadas envíen al CABLETOW los datos correspondientes a sus Logias, porque son de mucho valor al buscar anuncios para este periódico.

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Official Visitation of Kanlaon No. 64, Bacolod, Occidental Negros

Saturday, Sept. 19, 1925, M. W. Bro. Christian W. Rosenstock, Grand Master of the Grand Lodge, made an official visit to Kanlaon Lodge No. 64, at Bacolod, Occ. Negros.

The Grand Master entered the lodge rooms at 6:30 p. m., accompanied by W. B. Arville, P. M. of Perla del Oriente Lodge No. 1034, S. C.; W. B. Luis R. Yangco, P. M. of Bagumbayan Lodge No. 4; W. B. Rito Islao, P. M. of Makawiwili Lodge No. 55, and W. B. F. de la Rosa, P. M. of Isarog Lodge No. 33, and was received with grand honors, W. B. Manuel Garcia, P. M. of Kanlaon Lodge No. 64, acting as Marshal.

The third degree of Masonry was then conferred upon Bro. Segundo Labayen, in English, by a team composed of the following Brethren:

First Section:—W. M., Ildefonso Coscolluela, present W. M. of Kanlaon No. 64; S. W., Angel Padilla, P. M. of Mabini No. 39; J. W., José R. Cuadra of Kanlaon No. 64; S. D., Ernesto Salas of Kanlaon No. 64; J. D., Ramón Hinojales of Kanlaon No. 64; S. S., Domingo G. Vallesteros of Kanlaon No. 64; and J. S., Pablo Perocho of Kanlaon No. 64.

Second Section:—K. S., Ildefonso Coscolluela; H. of T., Angel Padilla.

Fellowcrafts:—Ernesto Salas, Alfredo Garcia and Angel Salas, all of Kanlaon No. 64.

Men of Tyre:—J. Estandarte of Iloilo No. 11, Benito Patricio and Irineo Ferraris of Kanlaon No. 64.

Secretary:—Rodolfo Medel of Kanlaon No. 64.

The working tools were presented by M. W. Bro. C. W. Rosenstock and the Charge by W. B. Arville, P. M. of Perla del Oriente Lodge No. 1034; Lecture: W. M. Ildefonso Coscolluela.

After the ritualistic work an interesting speech was made by M. W. Bro. C. W. Rosenstock.

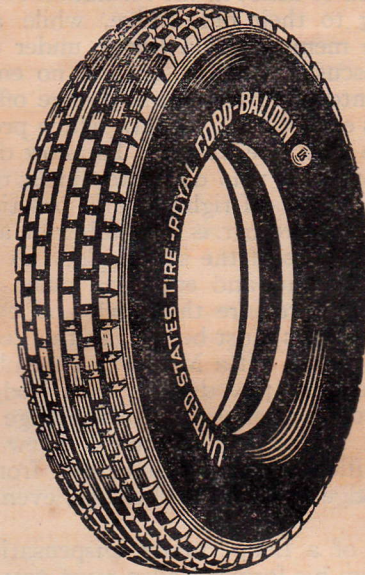
The special feature of the gathering, which highly impressed the M. W. Grand Master, was the presence of nearly one hundred Brethren coming from all over the island and the Province of Iloilo representing no less than twenty-four Lodges, some of them belonging to foreign jurisdictions. Among the foreign Lodges represented that evening were: Schofiel No. 443, Hawaiian No. 21, Honolulu, Kilaueo, No. 330, Honolulu No. 409, all of Hawaii; A. Dair No. 366, Mo. U. S., Perla del Oriente No. 1034 and Everfern, No. 51, U. S.

After the meeting a voluntary contribution made by Masons present was turned over to M. W. Bro. C. W. Rosenstock for the Masonic Hospital for Crippled Children.

At nine in the evening a reception and ball was given in honor of the M. W. Grand Master at the Bacolod Drug Building where the M. W. Grand Master addressed the public, dwelling on what is Masonry. Dancing was enjoyed until 1:30 a. m.

The M. W. Grand Master left the Province of Occidental Negros well impressed with the spirit of good fellowship that prevails over the Brethren residing in that province. He was, likewise, highly impressed with the activities of the Brethren outside of the Lodge as evidenced by their maintenance, through voluntary contributions, of a sixth grade class as part of the Bacolod Elementary School. Part of the Lodge premises is also used for a grade I class of the Elementary School. The Maternity House and Children's Hospital of Bacolod is also the recipient of a monthly donation of Lodge funds.

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Dual Membership and Dues

Afiliación en Dos Logias A La Vez

By M. W. BRO. NEWTON C. COMFORT, P. G. M. and Grand Secretary

Some time ago our Constitution was so amended as to allow Brethren to assist in the formation of a new Lodge and still belong to their old Lodge, while at the same time they were members of a Lodge under dispensation. Considerable discussion has arisen and no end of trouble has been encountered in the Grand Lodge office since the adopting of this exception to our law which prohibits membership in more than one Lodge. To allow dual membership to those Brethren who desire to aid in the formation of a new Lodge seems all right, but in practice it has not worked well. If a Brother is a member of a Lodge he is bound by the By-laws of the said Lodge. A Lodge is the members composing it, and each one must obey its By-laws. The By-laws require that each and every member must pay dues. Dues must be paid to the Lodge of which a Mason is a member. If a Mason is a member of two or three Lodges he must pay dues in each Lodge. Because a Mason is merely a member of a new Lodge to help it in its formation at a place where there are few Master Masons, such condition does not relieve him from paying his dues in each Lodge to which he belongs, even if only temporarily.

A member of a Lodge under Dispensation if he has not dimitted from his former Lodge must pay dues in both Lodges. In fact he should be glad to help to financially support the new Lodge, and the formation of a new Lodge is a big expense that some overlook. When a new Lodge receives its charter and is constituted, then each of its members must elect at once which Lodge he desires to be a member of, the old one or the new one, because he can not belong to two chartered Lodges. It is prohibited. If he desires to remain with his old Lodge he must notify the new Lodge of his withdrawal to remain a member of his old Lodge. If he decides to stay with the new Lodge he must at once secure his dimit from his former Lodge, and file it with the Secretary of the new Lodge. It is the duty of the Secretary of a new Lodge to see that he has on file a dimit for each member on the roll just as soon as possible after the constitution of the Lodge.

If a member of such two Lodges is suspended for non payment of dues such suspension also suspends him in the other Lodge even if his dues are paid, and also if he is a life member. Suspension deprives a Mason of all the rights and privileges of Masonry, no matter how many Lodges to which he may pay dues, or in which he may be in good standing. If he is suspended in one he is a suspended Mason, and thus is suspended from all the Lodges or higher bodies, of which he may be a member.

Hace algunos años, se reformó la constitución de nuestra Gran Logia en el sentido de permitir que los Hermanos deseados de ayudar en la formación de una Logia nueva continuaran perteneciendo a su Logia madre y formasen parte de la Logia en instancia al mismo tiempo. Ha habido muchas discusiones desde la aprobación de dicha reforma y no pocas dificultades han surgido en la Gran Secretaría con motivo de esta excepción de nuestra disposición constitucional que prohíbe el formar parte de dos Logias a la vez. Parece bueno permitir que los Hermanos que ayudan en la formación de una Logia nueva continúen formando parte de su Logia primitiva, pero en la práctica, los resultados han sido nada provechosos. Un Masón que forma parte de una Logia está obligado a acatar el reglamento interior de la misma. Toda Logia consiste de los Masones que la componen y cada uno de éstos tiene que acatar el reglamento interior de la Logia. Dicho reglamento dispone que cada uno de los miembros debe pagar cotizaciones. Resulta, pues, que todo Masón debe pagar cotizaciones a la Logia a la cual pertenece, y de esto sigue que un Masón que es miembro de dos o tres Logias, está obligado a pagar cotizaciones en cada una de las mismas. El hecho de ser uno miembro de una Logia nueva con el único fin de ayudar en su formación, tratándose de un lugar donde hay pocos Maestros Masones, no le releva de ningún modo de la obligación de satisfacer las cotizaciones correspondientes a cada Logia a que pertenece, bien que fuese sólo temporalmente.

El miembro de una Logia en instancia que no ha obtenido plancha de quite de su Logia primitiva debe pagar cotizaciones tanto en ésta como en aquella. En efecto, debe estar contento de ayudar a sostener económicamente la Logia naciente, porque la formación de una nueva Logia ocasiona gastos cuantiosos. Al constituirse la Logia nueva con carta constitutiva, cada uno de sus miembros debe escoger sin dilación la Logia de la cual desea formar parte, o la nueva o la primitiva, porque en vista de la prohibición constitucional, no puede pertenecer a dos Logias constituidas. Si desea continuar perteneciendo a su Logia primitiva, es preciso que notifique a la Logia nueva a fin de que ésta pueda darle de baja. Si opta por quedarse con la Logia nueva, es indispensable que obtenga en seguida su plancha de quite de la antigua, presentándola luego al secretario de la nueva, para su archivo. Es deber del secretario de toda Logia nueva velar por que todo miembro nuevo presente su plancha de quite, tan pronto como fuese posible después de constituida la Logia.

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This little article is one of a series for the enlightenment of the Craft, and each member ought to read it more than once so as to be better informed on the facts emphasized.

Fraternal Courtesy Between Masonic Editors

In an article in the *Masonic Analyst* as well as in a letter to the associate editor of the *CABLETOW*, Wor. Bro. J. H. Tatsch, curator of the Iowa Masonic Library, thanks our review for correcting a few slight errors that had crept into an article on the Philippine K. K. K. written by him and commends us for the fraternal spirit in which this was done. He says, in the *Analyst*:

I am grateful to THE *CABLETOW* for so kindly correcting the errors they detected. Such co-operation is indeed fraternal, and is the type of constructive criticism that Masonic students and research workers worthy of the name earnestly desire. Prompt corrections, and equally prompt acknowledgment and publication thereof, will tend to place Masonic scholarship on a higher plane than it has enjoyed in the past among Masonic and non-Masonic critics. The corrections herein reported also show the importance of verifying, whenever possible, all statements made by other writers whose material is used or quoted.

Our learned Brother Tatsch could not have expressed our own views on the subject more eloquently. Failure to correct mistakes discovered and to verify statements made by other writers whose material is used is responsible for much of the contradictory and confused information that constantly comes to our notice in Masonic writings. We desire to thank him for his graceful acknowledgment and for the good opinion which he entertains of our publication.

Wor. Bro. Tatsch's fine article on the Katipunan was reproduced in full in the *Fellowship Forum*.

como queda dicho, queda suspendido en una de las mismas por falta de pago de sus cotizaciones, dicha suspensión es válida también en cuanto a la otra Logia, aun en el caso de estar pagadas sus cotizaciones en ésta, y aunque él fuese miembro vitalicio. La suspensión priva al Masón de todos los derechos y privilegios de la Masonería, sin tenerse en cuenta el número de Logias en que hubiese satisfecho cotizaciones y en que fuese miembro en pleno goce de todos sus derechos como tal. Si está suspendido en una Logia, es Masón suspendido y como tal está suspendido en todas las Logias o cámaras superiores de que forme parte.

Este pequeño artículo es el primero de una serie de artículos redactados para la ilustración de los Hermanos Masones y todo Masón debe leerlo más de una vez con el fin de enterarse bien de los puntos de que trata.

La Labor Masónica

Nada más edificante. Aquí se pide para el menesteroso, para el desamparado que no tiene ni labios que le rían, ni corazones que le consuelen, ni ojos que le lloren. En el silencio de estos templos todo clamor se oye; y en nuestras alegrías como en nuestros pesares, resplandece la Beneficencia en medio al recogimiento producido por las exhortaciones del Eclesiástico, libro sublime donde el alma sueña con mundos extraterrenos. Aquí se proclama la solidaridad de los pueblos, enseñando con el precepto y el ejemplo, que si los hombres, como las razas y las naciones no son hermanos por origen, debe de llegar una edad en la que a virtud del vuelo luminoso del pensamiento y el roce constante de las ideas, otra moral más altruista habrá de borrar las fronteras, haciendo de la tierra un solo hogar y del género humano una sola y fraternal familia.—*Hilario Machado, Venezuela.*

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Official Visitation of Makawiwili No. 55

M. W. Bro. Christian W. Rosenstock, Grand Master of the Grand Lodge of the Philippines, accompanied by members of the Grand Lodge, made an official visit to Makawiwili Lodge No. 55 of Capiz, Capiz, Panay, Saturday, September 26th, 1925.

The Grand Master's party consisted of the following Brethren: Wor. Bro. Henry H. Sherrard, Acacia No. 78; Wor. Bro. Ildfonso Coscolluela, Kanlaon No. 64; Wor. Bro. Manuel Garcia and Wor. Bro. Manuel Fernandez Yanson, Past Masters, Kanlaon No. 64; Wor. Bro. Rito Islao, P. M. of Makawiwili No. 55; Bro. Rodolfo A. Medel, Sec. Kanlaon No. 64, and Bro. Gregorio Enriquez, Sec. Acacia No. 78; Brethren Fructuoso Baldemor (55), Domingo Ballesteros (64), Timoteo Certeza (64), José Cuadra (64), E. E. Brown (78), H. Ward Mills (Ottawa Lodge, Michigan), and J. Fleming (Acacia No. 116, Plaquemine, Louisiana), José Ignacio (55).

The above party assembled at Iloilo on the morning of Sept. 26th on a special car of the Phil. Railway Co., engaged for the occasion, taking lunch aboard the train (which had been provided by the thoughtfulness of the Grand Master) and arrived at Capiz at about 6 p. m.

Practically all the Brethren of Capiz, headed by Wor. Master Bro. Ramirez and P. M. Bro. Acuña, assembled at the railway station to welcome their distinguished guest and his party. All of the visiting Brethren were taken care of by the Committee appointed for this purpose by the Capiz Lodge, who dispensed that true hospitality for which Capiz folks are justly celebrated.

After the formal ceremony of the official reception of the Grand Master and the Grand Officers, the Third degree was conferred upon Bro. P. Beluso, a fellowcraft of Makawiwili Lodge No. 55, by the regular team of the Lodge, in such an impressive manner that the visiting Brethren were one in the belief that there will never be any excuse for Bro. Beluso at any time in his life to degenerate into that pathetic condition of mind that makes an "indifferent Mason."

During a recess of the ritualistic work, the Grand Master delivered an impressive address to the Brethren, urging an awakening of the spirit of our Order and recommending a Renaissance of all that the fraternity stands for, would at this particular time be conducive to the prosperity of Masonry throughout Panay, by counteracting certain evil influences which are working against the best interests of liberty and freedom of Conscience.

The remarks of the Grand Master following his reception were clear and instructive, and gave hope and encouragement to every listening Masonic ear.

To pleasantly conclude the evening, a dance had been organized in the beautiful home of Speaker Roxas, where the ladies served refreshments, and thither the Brethren repaired for a few hours' enjoyment of the Terpsichorean art to the music furnished by an excellent orchestra. The genial character of the Grand Master made him a host of new friends, and both he and the committee which accompanied him enjoyed Capiz hospitality to the utmost.

The same special car reserved by the Phil. Railway Co. conveyed the Grand Master and most of the visiting Brethren to Iloilo on the 27th of September, the party being unanimous in expressing their pleasure over the visit, over the renewal of old friendships, and new friends made.

Blind Degree Team Confers First Degree

One of the most touching scenes in the annals of Queen City Lodge of Toronto, Canada, was enacted recently. A team of blind Masons, all but two of whom had lost their sight during the World War, conferred the Entered Apprentice Degree in a most efficient manner.

Nuestra Obra Redentora

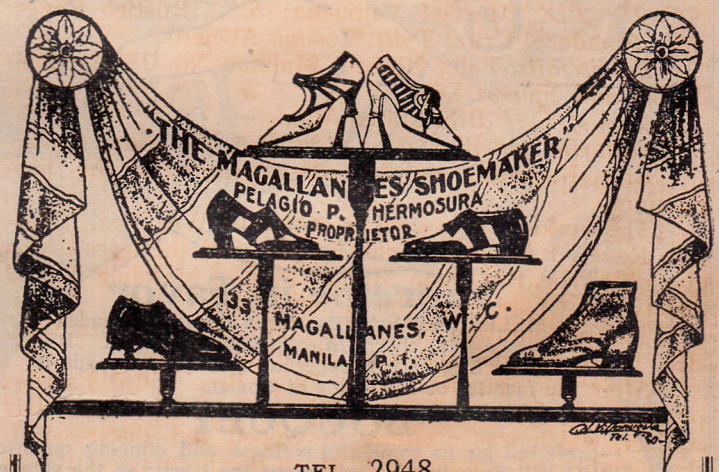
Es preciso que nuestras Logias mantengan la más alta eficiencia de rectitud moral, tanto en los principios como en la práctica, de suerte que contribuyan al mejoramiento y bienestar de la localidad. Bien que la Masonería no es una institución religiosa, política ni económica, sin embargo, debe prestar su ayuda moral a fin de que se mantengan entre todos las relaciones justas y convenientes. Los Masones, como miembros de la comunidad, deben en su conducta y conversación crear y conservar una sana opinión pública que mantenga a nuestro gobierno y contribuya eficazmente al cumplimiento de la ley; que sostenga nuestras industrias y fomente la honradez y la rectitud en todas nuestras operaciones económicas; que dé fuerza y lealtad a la comunidad y brinde a nuestros hogares paz y seguridad y a nuestros corazones felicidad y alegría.

Edificio Masónico Dedicado a los Gloriosos Muertos

Encabezados por el venerable duque de Connaught que desde hace veinticinco años es Gran Maestro de la Gran Logia Unida de Inglaterra y a cuya iniciativa y actividad se debe dicho proyecto, las Logias inglesas se proponen levantar en Londres un magnífico edificio masónico conmemorativo de los hijos de la viuda que cayeron durante la Guerra mundial. En el mayor banquete que se haya jamás registrado en la historia de nuestra Orden y que se celebró en Londres en Agosto, el duque pudo anunciar que de los diez millones de pesos que se necesitaban ya se habían reunido ocho. Es probable que las obras empezarán en 1926.

Las Iglesias, las más absorbentes y exclusivistas, reclaman para ellas y en ellas la idea de la libertad; pero ellas entienden sólo la libertad *de su verdad: la libertad está en ellas; el error fuera de ellas.* *Revista Masónica de Chile.*

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Official Visitation—Iloilo Lodge No. 11, Iloilo, P. I.

M. W. Bro. Christian W. Rosenstock, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands, paid an official visit to Iloilo Lodge No. 11, on Monday evening, September 14th.

The Lodge was called to order at about 7:00 o'clock in the evening by Wor. Bro. José H. Alivio, the Master of the Lodge, and the M. W. Grand Master was received in due and ancient form.

The following Brethren accompanied the Grand Master on his visitation: Wor. Bro. Patricio Zaldariaga, District Inspector for the Fifth District; Bro. Thos. N. Powell, J. W. of Acacia Lodge No. 78; Wor. Bro. L. D. Wharton, P. M. of Tupas Lodge No. 62; and Bro. Felix Jiminea, S. W. of Acacia Lodge No. 78.

As there was no work on the Trestle Board for that evening, the Worshipful Master called upon several Brethren present for remarks, and addresses were made by the Worshipful Master and by the Senior Warden.

The Grand Master then delivered an address, informing the Brethren on matters of interest to the Craft and he expressed his great pleasure in seeing the Brethren of the two Iloilo Lodges working together in such close harmony.

A delightful supper was served on the second floor of the Temple after the closing of the Lodge, and a very enjoyable evening was had by all present.

The Brethren at this meeting were very enthusiastic in their plans for a new Masonic Temple in Iloilo and by the interest displayed in that project by members of both Iloilo and Acacia Lodges, there seems to be no doubt as to the success of the enterprise.

Special at Pinagsabitan No. 26

At a special meeting of the Sublime Lodge No. 26, held on October 24, the Sublime Master Mason was conferred upon Bros. José Umale and Antonio Valde-rama by a special Spanish Team composed of the following Brethren: *W.M.*, Pedro Resurrección; *S.W.*, Juan Calcetas; *J.W.*, Mateo Alfonso; *S.D.*, Rufino Flores, Malinao Lodge No. 25; *J.D.*, Marcial Valbuena; *S.S.*, Rustico Reyes; *J.S.*, Amado S. Cruz; *Tyler*, Zósimo Abejero.

Fellowcrafts: Felix Hocson, Malinao No. 25, Agripino Alviar and Fausto Dila.

Man of Tyre: Bro. Mateo Alfonso.

Seafaring and Wayfaring Man: Bro. Victoriano Covar.

Bros. Kabigting and Maceda alternated at the harmonium.

The working tools were presented by Wor. Bro. Telesforo Reyes, P.M. of Malinao No. 25, and the lecture was given by Wor. Bro. Juan Muños, P.M. of Makiling No. 72 and Grand Chaplain of the Grand Lodge.

The presentation of the Past Master's Jewel to Wor. Bro. Isidro Paredes also took place this evening.

After the ritualistic work Wor. Bro. Isidro Paredes proceeded with his second Masonic Conference. His subject, which was masterly developed and discussed to the delight and appreciation of all Brethren present, was "CHARITY and EGOISM."

All the other Lodges here in Laguna were well represented as well as Silanganan Lodge No. 19, represented by Bro. Angelo Angeles, Batangas No. 35 by Bro. Mariano Villanueva, Noli-Me-Tangere No. 42 by Bro. J. Valenzuela, Angalo No. 63 by Bro. Gerónimo Sainz, and Mount Lebanon No. 80 by Bro. Salvador Vico.

It was a successful night, the attendance being the largest ever recorded.

After the ceremony, the newly raised Brothers invited the Brethren to a special dinner which they had prepared for the occasion.

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- 2nd. Because it destroys the salts deposited in the arteries, thus preventing the hardening of the same, or arteriosclerosis.
- 3rd. Because it eliminates fat and strenuously combats obesity.
- 4th. Because it effaces the external signs indicating premature old age, and increases the number of red corpuscles in the blood at the rate of 125,000 in 24 hours.
- 5th. Because it *preserves the radium in dilution*, as a consequence of which its properties are unaffected by the lapse of time.
- 6th. Because a liter of this water contains 1,200 times more radium ingredient than one kilogram of bodily matter, and approximately 17.14 times more than the body of a man of 70 kilos.
- 7th. Because due to its tonic properties, it is recommended for all weak persons, those who have committed abuses in the use of alcoholic drinks, or tobacco, or who have suffered from excessive work, or physical, mental or moral ailments.
- 8th. Because it eliminates uric acid.

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Manila, P. I.

Local Past Master Establishes New California Lodge

The many friends of Wor. Bro. Wm. F. Gallin, P. M. of St. John's Lodge No. 9, F. & A. M., of our jurisdiction, will be pleased to receive news of the splendid Masonic activities of this stalwart Brother in Los Angeles, California, where he is now living. It is but two years ago that Wor. Bro. Gallin left Manila and arrived as a stranger, except for his Masonic affiliations, in Los Angeles. He soon became known as an earnest and sincere worker in Masonic circles and, upon the organization of a Bankers Masonic Club in that city, he was elected secretary. He was actively associated in committee work in connection with the annual meeting of the A.A.O.N.M.S. in Los Angeles, taking a prominent part in the reception of visiting Shriners.

In Chapter and Commandery work, Wor. Bro. Gallin has also taken great interest. He attended the thirty-sixth triennial conclave of Knights Templars, held in Seattle in July, motoring from Los Angeles to that city, a distance of over a thousand miles, in order to represent Far East Commandery No. 1, of Manila, of which he is Past Eminent Commander.

Southland Lodge, U. D., of which Wor. Bro. Gallin has just been installed Master, is the youngest Masonic Lodge in Los Angeles. It was instituted by the Grand Master, M. W. Bro. David John Reese, on Monday, August 17, A. L. 5925, and numbers over 30 zealous Brethren. The ceremonies held on the evening of its organization attracted more than 500 Masons, many of whom were turned away because of lack of accommodations.

We consider the success of Wor. Bro. Gallin as most inspiring and worthy of emulation. Opportunities for making acquaintances in his new home are not so easy as in Manila, and there are many obstacles to overcome in a city of a million and a quarter. To attain, therefore, to the lofty position of the mastership of a Lodge requires qualities of courage and sterling Masonic ability of which the possessor may well be proud. We feel that the Masonic experience which our Worshipful Brother gained in Manila among his Brethren has stood him in good stead, and we take pride in having inculcated, through his Mother Lodge, Manila No. 1, the true lessons of Service and Brotherhood.

To Southland Lodge we wish a long and successful career.

A Story of Masons' Soles

An American Mason, who was a judge in one of the provinces of the Philippines in 1901, noticed, while visiting a prominent Filipino, that the latter's wife seemed to be particularly anxious to get a glimpse of the soles of the visitor's shoes. The host, seeing that the judge had noticed something, smiled and said to the judge, as soon as the lady was out of earshot: "You must pardon my wife's curiosity; but she has been told that Masons wear a cross on the soles of their shoes in order to be trampling on the emblem of Christianity all the time, and you are the first Mason she has ever seen, to her knowledge, so she wants to make sure whether she has been informed correctly."

SMOKE LA INDIANA CIGARETTES

Masones Ciegos Confieren el Primer Grado

Hace poco, se vió en la Logia Queen City, de Toronto, Canadá, una de las escenas más conmovedoras que jamás se hayan registrado en la historia de dicha Logia, cuando un equipo de Masones ciegos que, con excepción de dos, habían perdido la vista en la Guerra mundial, confirió el grado de Aprendiz Masón en forma acabada.

El Deber

Toda infracción grave de la ley, toda falta a la decencia y la moral, toda operación mercantil de mala fe, redundan en desdoro de la Logia masónica de la vecindad en que se cometieron. La Masonería no debe conservar los puros principios de la moral encerrados dentro de los confines de sus templos; sino nuestras Logias y nuestras vidas deben ser como faros de las rectas normas de vida, a fin de que sean una bendición para la comunidad y el país en que nos hallamos.

Por Qué Nos Reunimos

Nos reunimos con el fin de admitir en nuestro seno a nuevos miembros, de darles instrucción en los principios y las enseñanzas de la Masonería y de inspirarnos mutuamente aquella fuerza que necesitamos para seguir en la recta vía. Nos reunimos para pasar a las generaciones siguientes el conocimiento y la práctica de ciertas ceremonias que hemos heredado de nuestros antepasados en Masonería y cuyos orígenes se hallan en la más remota antigüedad. Por fin, nos reunimos para practicar los tres grandes principios del Amor fraternal, el Socorro y la Verdad.

Las Riquezas Espirituales

Al ser exaltado al tercer grado, el Masón debe dar principio a una vida de mejoramiento de su propia mentalidad, de carácter y de servicio al prójimo, y su Logia debe ser para él una fuente de luz e instrucción y un campo de trabajo serio y leal en pro de los principios inculcados por nuestra Institución y en que ésta está basada. Andan equivocados los que miden la prosperidad y grandeza de una Logia por el número de miembros y los recursos económicos que posee. Es próspera y grande la Logia que cuenta con el cariño de sus miembros y tiene riquezas espirituales más bien que materiales.—*William Rhodes Harvey, ex-G.M., California.*



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Faustino Villarruel

Among the Filipinos in whom the sacred fire of patriotism and Masonic enthusiasm and zeal burned the brightest, was Faustino Villarruel. Born at Pandacan in 1845, our Brother lived an uneventful life until his ardent desire for liberty and enlightenment for his people urged him to embrace the cause of Masonry. He was the first Master of Walana Lodge, founded in May, 1892, and in 1893 he founded and was Master of Patria Lodge No. 340, of the Gran Oriente Nacional de España. These years were for Bro. Villarruel a period of intense activity; despite the great personal danger involved, he travelled through the provinces, organizing Lodges and directing the Masonic work. At the beginning of the fierce persecution of Masonry in the Philippines, in 1895, Bro. Villarruel, disregarding all warnings, continued his work of Masonic propaganda until finally, on August 21, 1896, he was arrested and imprisoned on a charge of treason against the government and religion. It was not difficult to prove his Masonic activities, and in those days that was sufficient to convict any man of treason and sedition and send him to death. On January 11, 1897, Bro. Villarruel faced the firing squad, together with ten other Masons, on the historic field of Bagumbayan, and died with the same courage with which he had worked for the noble cause he had espoused and with which he had borne the rigors of the prison and the tortures inflicted upon him by his enemies.



Entre los filipinos en cuyo pecho ardió con más intensidad la llama sagrada del patriotismo y del celo y entusiasmo masónico, se destaca Faustino Villarruel. Este Hermano nació en Pandacan en 1845 y su vida pasó apaciblemente hasta que su anhelo de ayudar en la obra de conseguir la libertad e ilustración de su pueblo le hizo dedicarse a la causa de la Francmasonería. Fué el primer venerable maestro de la Logia Walana, que se fundó en el mes de Mayo de 1892, y en 1893 él fundó la Logia Patria No. 340, del Gran Oriente Nacional de España, de la cual ejerció también la veneratura. Aquellos años eran para el Hmno. Villarruel un período de actividad intensa. No obstante el gran riesgo que corría su persona, viajaba por muchas provincias, organizando Logias y dirigiendo los trabajos masónicos. Al iniciarse la persecución sañuda contra la Masonería en Filipinas, en 1895, el Hmno. Villarruel, lejos de hacer caso de los que le advirtieron el peligro inminente, continuó trabajando hasta que, el 21 de Agosto de 1896, las autoridades españolas le mandaron aprisionar, acusándole de traición contra el gobierno y la religión. No les resultó difícil probar las actividades masónicas del acusado, y en aquellos días esto bastaba para condenar a cualquiera por traición y enviarle al patíbulo. El 11 de Enero de 1897, el Hmno. Villarruel, con diez otros Masones más, fué fusilado en el campo de Bagumbayan y murió con el mismo valor sublime con que había trabajado por sus ideales y sufrido los rigores de la prisión y los tormentos que le impusieron sus enemigos.

Two "Thirds" Conferred at Island No. 5

At a special meeting of Island Lodge No. 5, held the afternoon and evening of October 6, Bro. and Colonel Stanley D. Embick and Bro. and Colonel Samuel C. Vestal, both Fellowcrafts of that Lodge and Officers of the United States Army, were raised to the Sublime Degree of Master Mason by a team composed almost entirely of sojourning Brethren.

In the afternoon the third degree was conferred upon Bro. Embick by the following Brethren:

W.M., C. H. Green, P. M. of Mt. Vernon Lodge No. 4, Providence, R. I.; S.W., A. L. McCoy, Chickasha No. 94, Chickasha, Okla.; J.W., L. Y. Hartman, Island No. 5; S.D., Floyd Cawford, Pythagoras No. 249, Southport, N. C.; J. D., R. M. Carswell, Eureka No. 23, Wilmington, Delaware; S.S., A. D. Fiske, International (Mass. Jurisdiction), Pekin, China; J.S., C. G. Walker, Lafayette No. 5, Fayetteville, W. Va.; Sec., M. M. Craft, Island No. 5; Treas., F. W. Voss, No. 5.

The Lodge was then called to refreshment.

In the evening Very Wor. Bro. Fred Damman, Junior Grand Lecturer of the Grand Lodge, paid Island Lodge a visit, and was properly received.

The same team as in the afternoon then proceeded to confer the third degree upon Bro. Vestal.

Very Wor. Bro. Damman gave the lecture.

Before the Lodge was closed Bro. Damman gave a short talk, and congratulated the members of Island Lodge and the sojourning Brethren on the proficiency with which the work was put on.

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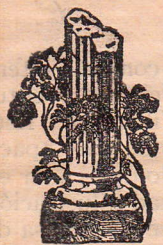
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But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

Bro. Germiniano Ignacio.
Member of Batong-Buhay Lodge No. 27.
Died October 5, 1925, at Manila.
Buried Oct. 11, in the Chinese Cemetery,
Manila, under the auspices of his Lodge.

Bro. Santiago D. Martinez.
Member of Perla del Oriente Lodge No.
1034, S. C., Manila.
Died October 5, 1925.

Bro. Vicente Kalanog.
Member of Batangas No. 35.
Died October 12, 1925.

Wor. Bro. Emilio Espinosa.
P. M. of Magdalo Lodge No. 31.
Died October 15, 1925, at San Roque,
Cavite.
Funeral services October 25, in the Lodge
room of Bagong-Buhay Lodge No. 17,
under the auspices of Magdalo Lodge
No. 31.

Bro. Bernardino Fernandez.
Member of Minerva Lodge No. 41.
Died October 26, in Pasay, Rizal.
Funeral Nov. 8, under auspices of Minerva
No. 41.

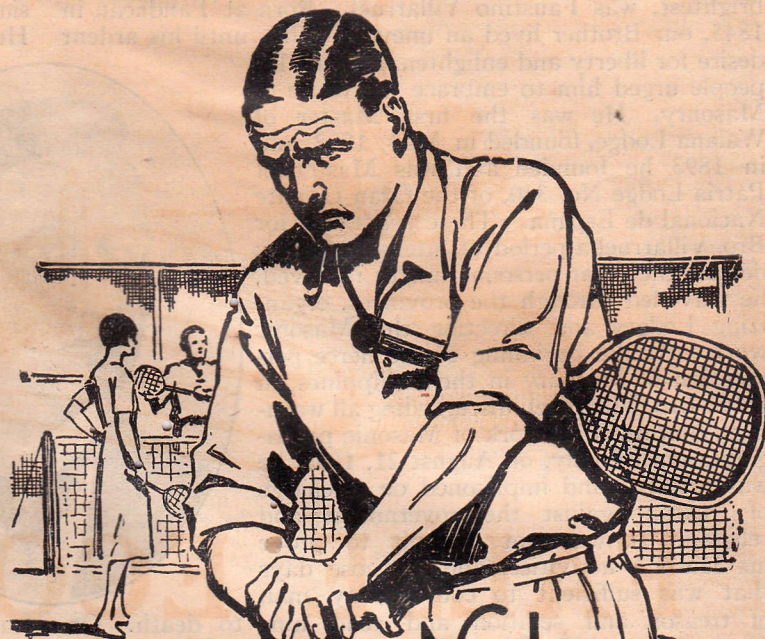
The Clock of Life

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.

Now is the only time you own;
Live, love, toil with a will;
Place no faith in tomorrow, for
The clock may then be still.

Harmony is one of the great ideas of our institution. But we cannot have harmony without self-denial and yielding our own wishes and views for the good of the Craft. "Harmony is the strength and support of all institutions, more specially ours." Do we not too often act as if we regarded carrying out our own views as of more consequence than the harmony of our lodge? Does not the spirit of selfishness too often control our actions? Oh! that we could govern our conduct with an eye single to the harmony of the Brotherhood!

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es llamada "el analgésico de los atletas".

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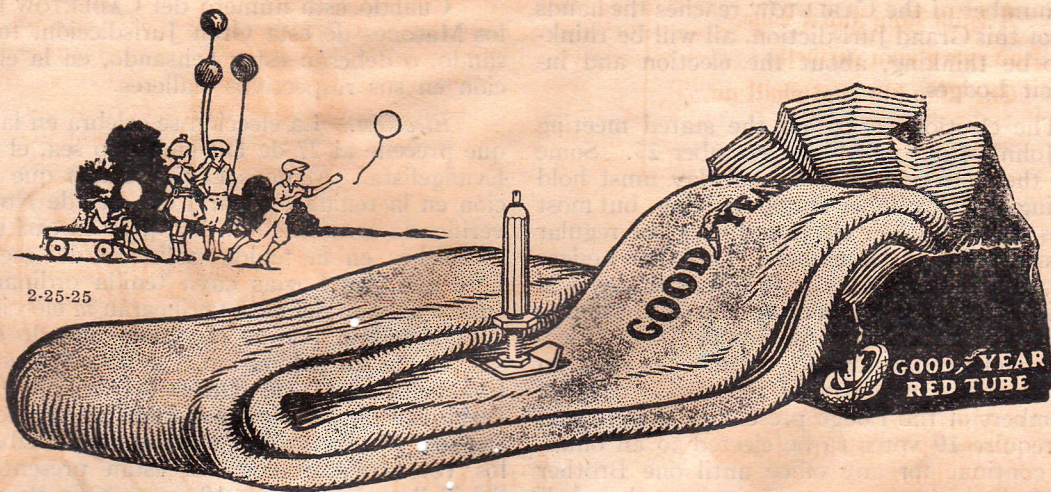
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Election and Installation

Elección e Instalación

When this number of the CABLETOW reaches the hands of the Brethren of this Grand Jurisdiction, all will be thinking, or ought to be thinking, about the election and installation in their Lodges.

Election.—The election occurs on the stated meeting next before St. John's Day, which is December 27. Some Lodges to have their election on the legal day must hold the election during the November stated meeting, but most all of the Lodges will hold their election during the regular monthly business meeting in December. This year Lodges holding their stated meetings on the fourth Saturday will hold their election in December because the 26th (fourth Saturday) is prior to the 27th, or St. John's Day. Elections held on any other day are not legal. To elect an officer he must receive a majority of the votes cast. If there are 36 members of the Lodge present at the election a member will require 19 votes to be elected to an office. Balloting must continue for any office until one Brother has a majority of all the votes cast, or one more than half the number voting. All present must vote. If 23 members vote, it will require 12 votes to elect. Each officer must be elected separately and voting for one office must be closed before voting for another office begins. If on any account the election is not held at the regular time a special dispensation must be obtained from the Grand Master, the cost of which is ₱30.00.

Installations.—The responsibility for the installation rests upon the retiring Master. If the Master is reelected he is still charged with that duty. As soon as the officers are elected they must busy themselves and pass an examination before the inspector of their Lodge and obtain a certificate of proficiency. The Inspector must actually examine the officers elect and no officer can be installed until he has obtained such certificate. Installing officers are enjoined to observe that part of the constitution which prohibits the installation of either Master or Warden without a certificate. An impression has gained more or less general belief that the installation can not proceed without the permission of the Grand Lodge. This is incorrect. No permission of any one is necessary for the installation. As soon as one of the certificates is available for any one of the three principal officers the installation can be held. It requires the Master or a Warden to open a Lodge, so that if one of the elected officers is qualified the installation can proceed, the other officers not installed can be installed at any stated or special meeting of the Lodge after the regular installation. The retiring Master is in charge of the installation and he is not required to consult any one as to the person to install or as to when the installation

Cuando este número del CABLETOW llega en poder de los Masones de esta Gran Jurisdicción, todos estarán pensando, o deberán estar pensando, en la elección e instalación en sus respectivos Talleres.

Elección.—La elección se celebra en la tenida ordinaria que precede al 27 de Diciembre, o sea, el día de San Juan Evangelista. Algunas Logias tienen que celebrar su elección en la tenida ordinaria del mes de Noviembre a fin de verificarla conforme a la ley, pero en casi todas, la elección se celebra en la tenida ordinaria del mes de Diciembre. Este año, las Logias cuya tenida ordinaria se celebra el cuarto Sábado del mes, verificarán la elección de dignidades en Diciembre, porque el cuarto Sábado de dicho mes, o sea, el día 26 del mismo, cae antes del día de San Juan Evangelista (27 de Diciembre). Las elecciones que se verifiquen en otra fecha distinta no son legales. Para ser elegido, es preciso que el candidato reciba la mayoría de los votos depositados. Si están presentes 36 miembros del Taller, debe haber 19 votos a fin de que el candidato salga elegido. La votación a cualquiera dignidad debe continuarse hasta que un Hermano tenga una mayoría de todos los votos depositados, o sea, uno más que la mitad de los mismos. Todos los miembros de la Logia presentes están obligados a votar. Si votan 23 miembros, es preciso que un miembro tenga 12 votos a fin de que salga elegido. Se debe votar separadamente para cada dignidad y debe haberse terminado la votación por una dignidad antes de votar por otra. Si por cualquier motivo, la elección no se verifica en la fecha reglamentaria, se debe obtener una dispensa especial del Gran Maestre mediante el pago de un derecho de ₱30.00.

Instalación.—El Venerable saliente es responsable por la instalación. Si es reelegido, aun le corresponde el mismo deber. El artículo 33; y los tres, todo dignatario debe prepararse inmediatamente para ser examinado por el inspector de su Lodge y obtener su certificado de proficiencia. El Inspector debe examinar realmente a los dignatarios electos y no puede ser instalado sin haber obtenido el certificado. Parece que muchos creen que la instalación no se puede verificar sin la permisión de la Gran Logia. Esto no es así, porque no se necesita permiso de nadie para la instalación. Esta se puede celebrar desde el momento que haya disponible uno de los certificados de cualquiera de los tres principales dignatarios. Es preciso que la Logia se abra por el venerable maestro o uno de los vigilantes, de suerte que la instalación puede verificarse si uno de dichos digna-

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is to take place. Any Master Mason can act as installing officer. It is usually customary to have a Past Master or other distinguished Mason to install, but this is all left to the retiring Worshipful Master to arrange as he sees best for the greatest good to the greatest number. The District Inspector of the Lodge issues only the certificates of proficiency, and has nothing officially to do with the installation, except as so requested by the retiring Master of the Lodge.

Public Installations.—It is hoped that in as many instances as practicable the installations be public. It is a time when the public may be invited and welcomed, and have an opportunity to become more sympathetic with the Lodge and the Brethren. Public installations should be held simply and large expenses avoided. A short musical program after the installation is certainly more appropriate than suppers and dances.

Special at Bagumbayan Lodge No. 4

The best attended meeting Bagumbayan Lodge No. 4 has had this year was a special communication held in the afternoon of Saturday, October 17, when fifty-five Brethren gathered to see the Entered Apprentice degree conferred upon the Hon. Lingoh Wang, Consul-General of China. The work was put on in good shape, with Wor. Bro. Daniel Limbo in the chair. The working tools were presented by Rt. Wor. Bro. Francisco A. Delgado, Deputy Grand Master, and the charge was delivered by Most Wor. Bro. C. W. Rosenstock, Grand Master, both past masters of Bagumbayan Lodge. The lecture was delivered by Wor. Bro. Aurelio L. Corcuera, Master of Nilad Lodge No. 12. Quite a few Chinese Brethren were present and congratulated their distinguished countryman upon seeing Masonic light.

tarios electos tiene su certificado correspondiente, instalándose luego a los dignatarios que no han sido instalados en la instalación general, en cualquiera tenida ordinaria o extraordinaria de la Logia después de dicha instalación. El venerable saliente es el que se encarga de la instalación y no es necesario que él consulte a nadie acerca de la persona que debe instalar o cuándo debe verificarse la instalación. Cualquier Maestro Masón puede ser instalador. Es costumbre encomendar el papel de instalador a un ex-venerable u otro Masón distinguido; pero todo esto se deja a la discreción del venerable saliente el cual hace lo que le parece más ventajoso para la mayoría. El inspector de distrito de la Logia no hace más que expedir los certificados de proficiencia y no desempeña ningún papel oficial relacionado con la instalación, a no ser que el venerable saliente de la Logia se lo pida.

Instalaciones públicas.—Se espera que las instalaciones se lleven a cabo públicamente siempre cuando fuese posible. Es una ocasión en que se puede invitar al público y darle una oportunidad de participar de la hospitalidad de los Hermanos y trabar conocimiento con los mismos. Las instalaciones públicas deben ser sencillas, evitándose los gastos excesivos. Es mucho más conveniente un corto programa de música después de la instalación, que una cena y baile.

El Muy Il. Hmno. Frederic H. Stevens

El Muy Ilustre Hmno. Frederic H. Stevens, ex-Gran Maestre de la Gran Logia de las Islas Filipinas, es otro de los Masones distinguidos que dentro de poco volverán a nuestras playas. Dicho Hermano ha asistido a la sesión del Supremo Consejo del Grado 33 en Washington como delegado de dicho alto cuerpo en las Islas Filipinas y desempeñará de nuevo su elevado cargo en la importante casa Pacific Commercial Company.

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Grand Master Visits Acacia No. 78

Acacia Lodge No. 78 was a scene of animation Wednesday night, September 23, the occasion being an official visitation by M. W. Bro. Christian W. Rosenstock, Grand Master of the Grand Lodge of the Philippines, who, with members of the Grand Lodge, was received with proper honors and made welcome in a few brief words.

Immediately following the ceremony of receiving and seating the distinguished visitors, M. W. Bro. Rosenstock delivered a most interesting and instructive message, listened to with the closest attention by all the Brethren present.

The First Degree of Masonry was then conferred upon Bro. Wm. Ludwig by the English team of the Lodge, consisting of the following: W. M., H. H. Sherrard; S. W., Felix Jiminea; J. W., Thos. N. Powell; S. D., Salvador Yrenaya; J. D., Cecilio Ylmodo; *Marshal*, Olimpio Magat. The apron was presented by Wor. Bro. L. D. Wharton of Tupas Lodge No. 62, and the working tools by Wor. Bro. José Alivio of Iloilo Lodge No. 11.

The Charge was given by M. W. Bro. Rosenstock, who, upon the completion of the ceremonies, was pleased to compliment officers and members of Acacia Lodge No. 78 on the excellence of the work presented, declaring earnest effort and study were shown in the conferring of this degree.

Following the ceremony of initiation of Bro. Ludwig, announcement was made that refreshments awaited the Brethren in the spacious dining room. An excellent supper had been prepared under the direction of Bro. Thos. N. Powell, J. W., and it is sufficient to say that none were permitted to go away dissatisfied.

Among the distinguished visitors present were W. M. José Alivio and S. W. Evelio Zaldivar, both of Iloilo Lodge No. 11, together with many members of that Lodge.

Other Lodges represented by visitors were Makawili No. 55 of Capiz, Tupas No. 62 of Cebu, Kanlaon No. 64 of Bacolod, and others, several from foreign jurisdictions, among these latter being the Scott Brethren, representing the Dundee Lodge, Scotland.

A delightful as well as instructive evening was spent, and the occasion will no doubt live long in the memories of the many Brethren who were privileged to be present.

Shriners Give Pleasant Function

Among the outstanding social functions of the month of October was the Shriners' Ball at the Santa Ana Cabaret, on Saturday, the 17th. The affair was exceedingly well managed and attended by a select crowd.

We understand that Bamboo Oasis is going to give an excursion and picnic about the end of November.

Tenida Extraordinaria de la Logia Bagong-Ilaw No. 97

La Logia Bagong-Ilaw No. 97 celebró en la noche del 24 de Octubre una tenida extraordinaria en la cual el Hmno. Armand George Brett, compañero masón de dicha Logia, fué exaltado al grado sublime de M. M. Hubo mucha asistencia; estaba presente un gran número de Hermanos de las Logias Cavite No. 2, Bagong-Buhay No. 17 y Magdalo No. 31 y varios miembros de Logias de Manila. Los trabajos ritualísticos se llevaron a cabo en forma excelente por los dignatarios y oficiales regulares de la Logia, auxiliados por el Ven. Hmno. Luis Litonjua, P. M., Zapote No. 29; el Hmno. F. V. Guittard (Cavite No. 2) y los Hmnos. Dionisio y Udasco (Bagong-Buhay No. 17). El Ven. Hmno. Henry E. Smith, P.M., Cavite No. 2, entregó las herramientas y pronunció la exhortación; el Ven. Hmno. Miguel G. Luna, Venerable de la Logia, pronunció la instrucción del grado y el Ven. Hmno. Manuel del Carmen, P.M., Bagong-Buhay No. 17, e inspector del 2.º distrito, felicitó al nuevo Maestro Masón.

Después de terminados los trabajos ritualísticos, se pronunciaron discursos por el venerable maestro, el Ven. Hmno. del Carmen, el Hmno. Lewis P. Willis (Manila No. 1), superintendente de la división de escuelas de Cavite, y el Ven. Hmno. Litonjua. Terminadas las ceremonias, el Hmno. Brett convidó a los presentes a un tentempié especial.

El Supremo Consejo del Rito Escocés

En su sesión celebrada en Washington, D. C., en el mes de Octubre prox. pdo., el Supremo Consejo del Grado 33 de la Jurisdicción Sur de los Estados Unidos, al cual los cuerpos del Rito Escocés de las Islas Filipinas deben lealtad, confirió altos honores a cuatro Masones bien conocidos en estas Islas. El Muy Il. Hmno. Newton C. Comfort, Gran Secretario de la Gran Logia de Filipinas, fué elegido para recibir el Gran Collar de los Venerables Hermanos W. W. Larkin, Presidente del Hospital Masónico para Niños Lisiados, y J. H. Alley de Cebú, fueron elegidos para el grado de Caballero Comendador de la Corte de Honor. El Ven. Hmno. Charles S. Lobingier, hoy jefe fiscal del Departamento de Justicia en Washington, fué decorado con la Gran Cruz de la Corte de Honor.

Todos estos Hermanos se han distinguido por los servicios muy meritorios que han prestado a la Francmasonería en general y al Rito Escocés en Filipinas y el Extremo Oriente en particular.

Anatematizar a la Francmasonería sin conocerla es absurdo, y conociéndola es inexplicable. A los unos excúsales su ignorancia. Historiador tal severo como Tácito imputaba a los cristianos hechos abominables, sin duda porque ignoraba los preceptos de la inmortal doctrina. A los otros . . . allá sus creencias.—*Hilario Machado.*

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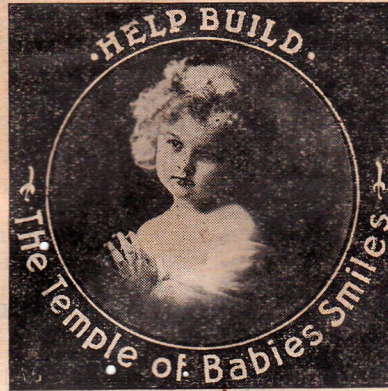
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¿Por Qué Esperar Más Tiempo?

Now that the Masonic Ward for Crippled Children at the Mary J. Johnston Hospital is completed and little sufferers enjoy the generous charity of Freemasonry, is it not time for you who have not yet become a member of the Masonic Hospital for Crippled Children to send in your application? The amount is so small and the good it will accomplish so big that you really cannot continue to hold aloof. Remember that Masonry does not consist of paying dues and attending meetings when the spirit moves you, and that its tenets must be practised and not merely listened to or recited. If you think otherwise, how hollow and unprofitable must Masonry seem to you and what a sham must you think our Institution is! So please do the right thing and show that your Masonry is of the right kind.



Hoy que ya está terminada la sala masónica para niños lisiados en el Hospital Mary J. Johnston y pequeños pacientes están disfrutando la generosa beneficencia de la Francmasonería, ¿no creéis, queridos Hermanos, que aun no formáis parte de la corporación del Hospital Masónico para Niños Lisiados, que ha llegado el momento para enviar vuestra solicitud de admisión? La cantidad es tan pequeña y el bien que podéis hacer afiliándoos tan grande que no debéis vacilar. Acordaos que la labor del Masón no consiste meramente en pagar cuotas y asistir a unas tantas tenidas, y que los buenos Masones no deben limitarse a escuchar y recitar los principios masónicos, sino que deben también practicarlos. Si fuese diferente, ¿qué cosa más vana e inútil sería nuestra Institución!

Do You Know of Any Crippled Child?

Our readers are urged to send to the Secretary, Masonic Hospital for Crippled Children, P. O. Box No. 34, Manila, P. I., the address of any crippled child eligible for admission to the new ward at the Mary J. Johnston Memorial Hospital, in order that an application blank may be forwarded. To be eligible, the child must be not over 16 years of age, its parents or persons in charge must be unable to pay for its treatment elsewhere, and the case must be curable. There are no restrictions as regards parentage, color, race, nationality, religion or fraternal affiliation. The child need not be recommended by a Mason or Lodge.

If you change your post office address, notify your Secretary and the CABLETOW at once of this fact.

¿Quién Conoce A Un Niño Lisiado?

Rogamos a nuestros lectores envíen al Secretario del Hospital Masónico para Niños Lisiados, P. O. Box No. 34, Manila, P. I., la dirección de cualquier niño lisiado elegible a ser admitido a la sala masónica recientemente inaugurada en el Hospital Mary J. Johnston, a fin de que se le pueda enviar una solicitud en blanco. Para ser elegible, el niño o niña no debe tener más de 16 años de edad, sus padres o encargados deben carecer de los medios para mandarlo curar en otro hospital y el caso debe ser curable. No se ponen condiciones con respecto a color, raza, nacionalidad, religión o afiliación, y no es necesario que el niño sea recomendado por un Masón o una Logia.

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The Death of Ill. Bro. Goblet d'Alviella

One of the brightest stars on the firmament of Freemasonry has set forever to human eyes: our illustrious Brother Count Eugene F. A. Goblet d'Alviella, the grand old man of Belgian Freemasonry, died in the city of Brussels on September 9th, 1925. Few men who have met the count can have failed to be charmed and attracted by his wonderful personality and by his great enthusiasm for our Institution. His knowledge of the history, traditions, rites, and rituals of Masonry was of the vastest and he was ever eager to add to his store of Masonic lore.

Outside of Masonry, our departed Brother was also a remarkable figure. He was a doctor in law, political and administrative sciences, and philosophy and letters, a brilliant lawyer, an archeologist, and a statesman. Among the dignities to which he attained were those of rector of the Free University of Brussels, senator, minister of state, and envoy extraordinary to Rome and Constantinople.

A beautiful column broken, which our Institution can ill spare at this time, when Masons like him are badly needed to weld the various branches and tendencies of Masonry into a united whole!

Cornelius Hedges, Jr.

Grand Secretary and Grand Recorder, Montana

The American Craft was shocked to learn of the death of Grand Secretary Cornelius Hedges Jr., of Montana, which occurred July 31. The end came peacefully while he slept.

The father of Brother Hedges was a pioneer of Montana, and served his Grand Lodge as Grand Secretary from 1871 to 1907, when his son succeeded him to that office. The combined term of service was exceeded only by the Parvins of Iowa, 1844-1925.

Brother Hedges, beloved by all who knew him, devoted his life to serving others. His death was untimely; his brethren mourn.—*Grand Lodge Bulletin, Iowa.*

Bro. Santiago Martinez Goes to Eternal Rest

A well-known figure in Philippine Masonry disappeared from mortal sight in the person of Bro. Santiago Martinez, of Lodge Perla del Oriente No. 1034, S.C. Always ready to joke and have a good time, Bro. Martinez was just as ready to sympathize with the unfortunate and succor the needy. Many of us will sorely miss his happy smile and his pleasant greeting. Bro. Martinez' friends among Filipinos, Americans, and foreigners were very numerous and he was an active and enthusiastic Master Mason, Scottish Rite Mason, and Shriner. His death, due to a combination of diseases—he was well in the sixties—occurred at the Chinese Hospital on October 5th.

Bro. Bernardino Fernandez Passes

Bro. Bernardino Fernandez, Master Mason and active member of Minerva Lodge No. 41, entered the Celestial Lodge above on Oct. 26, 1925. He was one of the older members of Minerva Lodge, being initiated in 1912. For a long time he was a chief engineer in the Interisland Merchant Marine, and at the time of his death was second engineer on the S. S. *San Pedro*. He leaves a widow and two small sons to mourn his passing.

"Masonry builds its Temples in the hearts of Men and among the Nations."

Entierro del Ven. Hmno. Emilio Espinosa


Bajo la presidencia del Muy Ilustre Gran Maestre Hmno. C. W. Rosenstock, asistido por miembros de la Gran Logia, se verificó en la tarde del Domingo, 25 de Octubre, 1925, el entierro del Ven. Hmno. Emilio Espinosa, ex-venerable maestro y miembro activo de la Logia Magdalo No. 31, M. L. y A., en el cementerio municipal de Cavite. Las ceremonias fúnebres se llevaron a cabo según el ritual de nuestra Gran Logia. Los muchos Masones de Logias de Manila y Cavite que se hallaban presentes marcharon en procesión desde el Templo de la Logia Bagong-Buhay No. 17 al cementerio, con asistencia de tres bandas de música.

Enviamos nuestro sincero pésame a la Logia Magdalo No. 31 y a la familia del Hermano ido.

El Muy Il. Hmno. Teodoro M. Kalaw

El Muy Ilustre Hmno. Teodoro M. Kalaw, ex-Gran Maestre honorario de la Gran Logia de las Islas Filipinas, volverá a su país natal dentro de poco tiempo. Hace poco, el cable nos trajo la noticia de que el Il. Hmno. Kalaw había sido admitido al ejercicio de la abogacía ante el Tribunal Supremo de los Estados Unidos, siendo su garante el Ven. Hmno. Charles S. Lobingier, muy conocido en Filipinas y actualmente jefe fiscal del Departamento de Justicia de los Estados Unidos.

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M. W. Bro. Teodoro M. Kalaw

M. W. Bro. Teodoro M. Kalaw, Honorary P.G.M. of the Grand Lodge of the Philippine Islands, will soon be returning to the Philippines. Recently, a cablegram brought us the news that M. W. Bro. Kalaw had been admitted to the practice of law before the Supreme Court of the United States, his sponsor being Wor. Bro. Charles S. Lobingier, well known in the Philippines and at present Chief Attorney of the Department of Justice of the United States of America.

M. W. Bro. Geo. R. Harvey

M. W. Bro. George R. Harvey is expected to return to the Philippines the latter part of November.

Judge Harvey has been in the United States on vacation. While in Chicago he met Bro. Louis Ottofy and Mrs. Ottofy, both well known "old timers" of Manila. Bro. Harvey attended the American Bar Association convention at Detroit early in September.

Judge Harvey writes a very interesting letter to the Grand Master, dated at Washington, D.C., Sept. 17th, and states that he had met L. R. Aguinaldo in Chicago and Judge Revilla in Washington, D.C., and José Moreno in Detroit, Michigan.

M. W. Bro. Harvey expected to sail from New York on October 1st on the S. S. *Cleveland* en route to Manila via Europe where he intends to remain about two weeks.

Scottish Rite Honors for Four Well-Known Masons

The Supreme Council for the 33° of the Southern Jurisdiction of the United States, to which the Scottish Rite Bodies in these Islands owe allegiance, conferred at its biennial session in October the following honors upon Masons well known to many of our readers: Our Grand Secretary, M. W. Bro. Newton C. Comfort, was elected to receive the 33rd degree. Wor. Bro. W. W. Larkin, President of the Masonic Hospital for Crippled Children, and Wor. Bro. J. H. Alley, of Cebu, were elected to the dignity of Knight Commander of the Court of Honor. And Wor. Bro. Charles S. Lobingier, now Chief Attorney of the Department of Justice at Washington, D.C., received the decoration of the Grand Cross of the Court of Honor.

All these Brethren have well deserved of Freemasonry in general and of the Scottish Rite in these Islands and the Far East in particular.

Bagumbayan No. 4 Hears Lecture By Grand Master

Bagumbayan Lodge No. 4 had a very pleasant stated meeting on October 14th. Bro. Eduardo Montenegro, late of Mt. Apo Lodge No. 45, signed the By-laws. The hat was passed around for the Library Fund, as usual. But the most prominent feature of the evening was Bagumbayan Lecture No. 6, on the subject of "How Masonry is governed in the Philippines," prepared and delivered by no less a person than M. W. Bro. C. W. Rosenstock, Grand Master of F. & A. M. of the Philippines and a P. M. of the Lodge. That this lecture was very interesting and instructive goes without saying and can be verified by reading it in a later issue of the CABLETOW. The practice of having a member of the Lodge deliver a lecture prepared by himself at every one of the stated meetings is a good one and affords both entertainment and instruction to the Craft.

The CABLETOW is the strongest cord in the world. It will stretch indefinitely.—*Toledo Masonic Bulletin.*

Unemployed Brethren Seeking Employment

Applicant No. 94.—Educated in Normal School of the Jesuitas, Manila; municipal chief clerk during the Spanish régime; municipal teacher under American Government for 9 years; more than one year as postmaster; appointed election inspector twice; storekeeper, clerk and general manager for a commercial company for four years; has served as census enumerator; has passed Civil Service examination; at present Municipal President, term expiring Oct. 16, 1925; speaks fair English, Spanish, Ilocano, Tagalo and Gaddang. Filipino, 47 years of age, married, with four children.

Desires position as salesman or otherwise in Manila, or in the provinces of Nueva Ecija or Nueva Vizcaya, at a compensation of not less than ₱60.00 per month. Would prefer Nueva Vizcaya.

No. 95.—Construction and road foreman, Bureau of Public Works, four years; road-construction contractor, one year. Has had experience as agent in selling firearms and ammunition, in buying and selling cattle, and in cutting and selling lumber; also plantation experience with cattle and coconuts. Filipino, 31 years old, in excellent health. Desires position as plantation manager.

Freemasonry bids us live as those who have eternity in view; as those who realize that our words and acts now have an eternal meaning and result.

O. O. HANSON

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Special at Service No. 95

Service Lodge No. 95 had a very enjoyable evening, at a special meeting held at Plaridel Temple on October 19, 1925, in witnessing the conferring of the second section of the Master Mason degree on Bro. David Hottenstein by a special degree team composed almost entirely of members of the Virginia Jurisdiction. The work was conferred in a very impressive and interesting manner.

The officers composing the second section were as follows: *K. S.*, Bro. C. B. Meyer, 306 Virginia; *K. of T.*, Bro. C. V. R. Schuyler, 306 Virginia; *S. D.*, Bro. C. N. Branham, 306 Virginia.

Men of Tyre:—Bro. W. C. Morris, No. 95 P. I.; Bro. J. A. Zellers, 274 Virginia; Bro. P. J. Grove, 197 Virginia.

Seafaring Man:—Bro. W. C. Moore, No. 95 P. I.

Fellowcrafts:—Bro. J. E. Harriman, 306 Virginia; Bro. W. M. Tow, 29 Montana; Bro. H. C. Fowler, 306 Virginia.

Bro. C. B. Meyer delivered the charge and congratulations in a very impressive manner and according to the Virginia work.

Wor. Bro. J. M. Bury, P. M., Inspector at Large, Grand Lodge of the Philippine Islands, was present and complimented the special team on its excellent work.

Interesting speeches were delivered by Bro. Meyers and Fowler, of Virginia Lodge No. 306.

The Wor. Master, E. M. Masterson, P. M., extended a most cordial invitation to the Brethren from other jurisdictions to consider Service Lodge No. 95 their Masonic Home while in the Philippine Islands.

Special at Bagong-Ilaw Lodge No. 97

A very well attended meeting was held by this Lodge on the night of October 24, on which occasion the Sublime Degree of Master Mason was conferred upon Bro. Armand George Brett, a Fellowcraft of Bagong-Ilaw No. 97. A big delegation of Brethren from Cavite No. 2, Bagong-Buhay No. 17 and Magdalo No. 31, and some other Lodges from Manila honored the occasion with their presence. The ritualistic work was performed in an impressive manner by the regular officers of this Lodge, assisted by Wor. Bro. Luis Litonjua, P.M., Zapote No. 29, Bro. F. V. Guittard (Cavite No. 2) and Bros. Dionisio and Udasco (Bagong-Buhay No. 17). The working tools and the charge were given by Wor. Bro. Henry E. Smith, P.M., Cavite No. 2; the lecture by the Master of the Lodge, Wor. Bro. Miguel G. Luna, and the congratulations by Wor. Bro. Manuel del Carmen, P.M., Bagong-Buhay No. 17, and Inspector of the Second District.

After the degree work, speeches were made by the Master, followed by Wor. Bro. del Carmen, Bro. Lewis P. Willis (Manila No. 1), Division Superintendent of Cavite schools, and Wor. Bro. Litonjua. The ceremonies being over, the guests and the Brethren of this Lodge were invited to a special buffet lunch by Bro. Brett.

Special at Mount Mainam No. 49

Saturday, October 5, 1925, in Mt. Mainam Lodge No. 49, Naic, Cavite, the first degree of Masonry was conferred upon Felix Bernardez y Molina and Liberato J. Gomez. The degree was conferred in Spanish upon Felix Bernardez by a special team composed of the following: *W.M.*, Santiago Boter (27); *S.W.*, Felix Carreon (17); *J.W.*, Pedro Angeles (17); *S.D.*, Teodoro Atienza (17); *J.D.*, S. Bernal (17); *Marshal*, Wor. Bro. Cornelio Aguirre (49); *S.S.*, Sergio Balacano (49); *J.S.*, Manuel Veles (?).

The regular officers of Mt. Mainam Lodge (with the exception of the Wor. Master, whose place was taken by Bro. Alejandro Joco, S. W. of Mt. Mainam, at the request of the Master, Wor. Bro. Cornelio Aguirre) then conferred.

A Masonic Sojourners' Association at Jolo

Permission having been granted by the M. W. Grand Master of the Grand Lodge of the Philippine Islands, twelve Master Masons sojourning in the Province of Sulu completed on August 23, 1925, the organization of a SOJOURNERS' ASSOCIATION with headquarters at Jolo by affixing their signatures to its "Constitution and By-Laws" and by electing from among themselves the following officers to serve until the second Saturday of December, this year:

President, Lorenzo Palileo, Mount Apo No. 45; *Vice-President*, Gilmore Bradford, Belton Lodge No. 450, Mo.; *Secretary*, C. Jularbal, Mount Apo No. 45; *Treasurer*, Julius Schuck, Mount Apo No. 45.

The other charter members of the Association are:

Julio P. Barbajera, Mabini No. 39; José M. Burdeos, Mount Apo No. 45; Harry W. Coonradt, St. John's No. 9; Bernardino de Jesus, Mount Apo No. 45; Dorr H. Malone, Mount Apo No. 45; Perry L. Machlan, Member Jacinth Lodge No. 443, Welton, Iowa; Julian Pilares, Mount Apo No. 45; José Suguitan, Iloilo No. 11.

The members meet in their quarters every Friday evening and, simulating a Blue Lodge, practise ritualistic work. Situated remotely as they are from their respective Mother Lodges this phase of their activity is believed to open to them a way of acquiring a better understanding of the sublime principles of Freemasonry whereby they will be enabled to transmute from mere phraseology into happy realization their avowed and lofty object which is "to advance the cause of Masonry by promoting fellowship and brotherhood amongst Masons, and by practising charity."

Since the organization of the Association the following Brethren have become members:

Simeon Obsequio, Maguindanao No. 40; Luciano Abia, Union No. 70; José G. Polotan, Maguindanao No. 40; Rafael B. Alcala, Sarangani No. 50; Tomás Domaol, Mount Apo No. 45.

The Association is indeed fortunate to have now on its rolls 80.9 per cent of the twenty-one Master Masons having temporary abode within the confines of this province. It is confidently hoped that the remaining 19.1 per cent will finally join and help in attaining the worthy object.

In conclusion, the Association hereby cordially and fraternally invites every brother Mason making a trip to Jolo to drop in at its humble quarters and visit the Members at their work every Friday evening. If the day of his arrival be other than Friday, he should not hesitate to make himself known to any of its officers who will be pleased to have the privilege of helping make his sojourn at Jolo a pleasant one.

One of the most beautiful characteristics of Masonry is its levelling influence. There are no castes in Masonry. All are Brethren.

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the first degree upon Liberato J. Gomez.

The meeting was attended by a large number of Brethren, especially from Corregidor.

Before the ceremonies, a most delicious supper was served for all the Brethren in the home of Bro. and Mrs. Pablo Yuvienco, the occasion being the baptism of their only child.

After the initiations refreshments were offered by several Brethren.

This is the first time in the history of Mt. Mainam Lodge that a team composed of visiting Brethren had conferred a degree.

On behalf of Mt. Mainam Lodge, Wor. Bro. Aguirre wishes to express thanks to all visiting Brothers, especially to those composing the team mentioned, with the hope that they may again honor the Lodge some time in the future.

Please Note this Suggestion

The following suggestion has been made by a prominent member of the Craft:

How about a Masonic Calendar in the CABLETOW, covering, say, from the 10th of the current month to the 10th of the next month, showing Stated Meetings of each Lodge (*in Manila?—Ed.*) and any special meetings that might be scheduled at the time the CABLETOW goes to press?

We read of Masonic happenings that we many times would have liked to attend, but of which we had received no notice.

In this connection, attention is called to the fact that an up-to-date Masonic Calendar is published regularly in one of the Manila daily papers, a much more effective method of reaching the Masonic public than in a monthly publication like the CABLETOW. However, we are only too glad to bring to the attention of the Craft any special function of any Lodge *of which we receive due notice*. Secretaries of Lodges could be of great assistance to the CABLETOW in this respect, as many times special functions are staged and the editors of this paper do not learn about them until after they have taken place—being in this case in the same position as our good Brother who makes the above suggestion.

Just a few lines from the Secretary concerned would suffice for the advance notice, with a detailed write-up in the following number.

Fotografías de Templos Masónicos

Ya hemos publicado en el CABLETOW grabados de varios Templos Masónicos en esta jurisdicción que son propiedad (no alquilados) de las Logias que los ocupan.

Como que deseamos publicar grabados de todos los Templos Masónicos en esta jurisdicción que son propiedad de las Logias que los ocupan, suplicamos a las demás Logias que son dueñas de sus Templos, nos manden fotografías de los mismos, con una breve historia y descripción del edificio.

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The Badge Of A Mason

El Distintivo del Masón

By A. E. TATTON

Lodge Perla del Oriente No. 1034, S. C., Manila

There is no one of the symbols of Masonry more important in its teachings, or more interesting in its history, than that of the lambskin or white leather apron. It is impressed upon the Mason's memory as the first gift which he receives, the first symbol that is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity.

Whatever may be his future advancement in the royal art, into whatsoever deeper arcana his devotion to the mystic institution or his thirst for knowledge may subsequently lead him, with the lambskin apron—his first investiture—he never parts. Changing, perhaps, its form and its decorations, and conveying at each step some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him at the time of his initiation—"the badge of a Mason."

The Apron evidently owes its adoption in Freemasonry to the use of that necessary garment by the operative Masons of the Middle Ages. It is one of the most positive evidences—indeed we may say, absolutely, the most tangible evidence of the derivation of our speculative science from an operative art. The builders, who associated in companies, who traversed Europe, and were engaged in the construction of palaces and cathedrals, have left to us, as their descendants, their name, their technical language, and that distinctive piece of clothing by which they protected their garments from the pollution of their laborious employment.

While it is true that the apron was a part of the clothing of an operative Mason at the same time the Mason's apron is only one of the numerous Masonic symbols which form the proof of identity of origin between the ancient religious rites and the Masonic institution.

It is required that the material of the apron be lambskin and the color an unspotted white as the apron derives its signification, as a symbol of purity, from two sources—from its color and from its material. In all ages white has been esteemed as the emblem of innocence and purity, and the lamb as an emblem of innocence.

The material, then, of the apron unites with its color to give to the "ceremony of clothing" the symbolical signification of purity.

This symbolism also indicates the sacred and religious character which its founders sought to impose upon Freemasonry, and to which both the moral and physical qualifications of our candidates undoubtedly have a reference, since it is with the Masonic Lodge as it is with the Jewish church, where it was declared that "no man that had a

Ninguno de los símbolos de la Masonería nos presenta enseñanzas más importantes ni tiene una historia más interesante, que el mandil blanco de piel de cordero. El Masón siempre se acuerda del mandil como el primer don que ha recibido, el primer símbolo que le ha sido explicado detenidamente y la primera prueba que se le ha entregado, demostrativa de su admisión en la Francmasonería.

Sea lo que fuera el adelanto y progreso del Masón en el Arte Real y en los arcanos de nuestra misteriosa Institución, él nunca se desprenderá del mandil de piel de cordero. Puede ser que éste sufra ciertos cambios de forma y adornos y que cada paso progresivo aumente su hermoso simbolismo, pero esto no obstante, la substancia subsiste y la prenda simbólica continúa a ser lo que se le llamó cuando su dueño fué iniciado—"el distintivo del Masón."

No cabe duda que el mandil fué adoptado por la Francmasonería con motivo del uso de dicha prenda necesaria por los Masones operativos de la edad media. Es una de las pruebas más positivas, y hasta se puede afirmar que es la más tangible, de la derivación de nuestra ciencia de un arte operativo. Los constructores que, reunidos en grupos, atravesaron Europa y se dedicaron a la construcción de palacios y catedrales, han dejado a nosotros, como descendientes suyos, su nombre, su lenguaje técnico y esa prenda con la cual ellos protegieron su ropa contra la suciedad en su industria laboriosa.

Aunque es cierto que el mandil formaba parte de las prendas de vestir del Masón operativo, sin embargo el mandil del Masón no es más que uno de los numerosos símbolos masónicos que constituyen las pruebas de la identidad del origen de los antiguos ritos religiosos y de la institución masónica.

Se exige que el material del mandil sea piel de cordero y su color blanco sin mácula, porque el mandil deriva su significación como símbolo de pureza de dos fuentes: de su color y del material de que está hecho. El color blanco siempre ha sido considerado como emblema de la pureza e inocencia y lo mismo se puede decir del cordero.

Vemos, pues, que tanto el material como el color del mandil dan a la ceremonia de la investidura la significación simbólica de pureza.

Este simbolismo indica también el carácter sagrado y religioso que los fundadores de la Francmasonería trataron de dar a nuestra Institución y al cual se refieren sin duda, tanto las condiciones morales como las físicas que exigimos a nuestros candidatos, porque la Masonería es en este sentido como la religión judía en la cual se prohibía acercarse al altar a todo hombre que no estuviese libre de mácula, y como los sacerdotes paganos que, según se nos dice, creían

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blemish should come nigh unto the altar;" and with the pagan priesthood, among whom we are told that it was thought to be a dishonor to the gods to be served by any one that was maimed, lame, or in any other way imperfect; and with both, also, in requiring that no one should approach the sacred things who was not pure and uncorrupt. The pure, unspotted lambskin is, then, in Masonry, symbolic of that perfection of body and purity of mind which are essential qualifications in all who would participate in its sacred mysteries.

The "ceremony of clothing," or the placing upon the aspirant some garment, as an indication of his appropriate preparation for the ceremonies in which he was about to engage, prevailed in all the ancient initiations.

In the elaborate ceremonies of the mysteries of Mithras amongst the ancient Persians, the candidate was invested with a girdle, a tiara, a purple tunic, and a white apron. In certain of the Japanese religious initiations also, the candidate, when approved, was invested with a loose tunic, and a white apron bound round his loins with a girdle.

In all the modes of investiture, no matter what was the material or the form, the symbolic signification intended to be conveyed was that of purity.

The apron was also held to be sacred, for many of the ancient statues of gods which have been discovered in Egypt, Greece, Persia, India, or America, are decorated with superb specimens, some striped with blue, purple and crimson, and some of wrought gold, many being also adorned with rich tassels and fringes. Hence it follows that this distinctive badge of our Order has been handed on to us hoary with antiquity, and in every way appropriate to a society founded on the purest principles of piety and virtue.

In what I have already written, I have quoted freely from the following sources: "*Symbolism of Freemasonry*," by Mackey; "*The Traditions, Origin and Early History of Freemasonry*," by Pierson and Steinbrunner; and "*Things a Freemason should Know*," by Crowe.

This brief sketch pertaining to the origin of the apron and its symbolic import will serve as an introduction to Brother John J. Lanier's exposition of a few of the elementary teachings of the apron as given by him in his admirable

que era deshonroso para sus dioses el ser servido por una persona mutilada, coja o imperfecta. En ambos casos no se permite acercarse a las cosas sagradas a nadie que no sea puro. En Masonería, la piel de cordero pura y sin mácula es, por lo tanto, simbólica de la perfección corporal y pureza moral que son condiciones esenciales en los que desearan participar en sus sagrados misterios.

La ceremonia de la investidura, o sea, el acto de vestir al aspirante con alguna prenda como símbolo de su preparación adecuada para las ceremonias en que iba a participar, formaba parte de todas las iniciaciones de la antigüedad.

En las ceremonias solemnes de los misterios de Mithras entre los antiguos persas, el candidato fué vestido de un cinturón, una tiara, una túnica morada y un mandil blanco. En ciertas iniciaciones religiosas del Japón, el candidato, una vez aprobado, fué vestido de una túnica amplia y de un mandil blanco que se ataba con un ceñidor alrededor de sus lomos.

En todos esos modos de investidura, no obstante los diferentes materiales y formas, la significación simbólica que se intentaba expresar era la pureza.

El mandil se consideraba también como sagrado, porque muchas de las antiguas estatuas de dioses que han sido descubiertos en Egipto, Grecia, Persia, India y América, se hallan vestidas de hermosos mandiles, algunos con listas azules, moradas y carmesíes y otros de oro labrado, y adornados muchos de ellos con ricas borlas y franjas. De esto sigue que este distintivo de nuestra Orden nos ha sido legado desde la más remota antigüedad y es en todos sentidos digno de una sociedad basada en los principios más puros de la piedad y la virtud.

En lo que acabo de decir, he citado mucho de las obras siguientes: "*Symbolism of Freemasonry*," por Mackey; "*The Traditions, Origin and Early History of Freemasonry*," por Pierson and Steinbrunner; y "*Things a Freemason should Know*," por Crowe.

Esta breve reseña del origen del mandil y su significación simbólica servirá como introducción a la exposición por el Hmno. John J. Lanier de algunas de las enseñanzas elementales sobre el mandil, contenida en su admirable obrita titulada "The Master Mason." Explica la forma del mandil, la manera de usarlo y el material de que consiste, y luego demuestra que el mandil es una combinación



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little book entitled "The Master Mason." He explains the form of the apron, the way it is worn, and the material out of which it is made and then goes on to show the apron to be a combination of a circle, a square, and an equilateral triangle. He says:

The circle is made by the strings of the apron when it is attached to the body and is the symbol of spirit.

The center of the circle is invisible, its circumference is without beginning or end, it cannot be squared, and is the only unbroken line that can circumscribe matter.

Because the circle is without beginning or end it teaches the eternity of God; its invisible center teaches the invisibility of God; and because it is the only line that can enclose matter it is the only figure that teaches the all-embracing unity of God. Thus the "circle" teaches the unity, omnipresence, infinity, and eternity of God, in whom we live, move, and have our being.

But God not only exists in the unity of his invisible being but makes a personal revelation of himself, which is taught by the "equilateral triangle" which teaches the threefold personal revelation of God. Among the Egyptians it is Osiris, Isis, and Horus; among the Hindoos, Brahma, Vishnu, and Siva; among the Jews, Elohim, Jehovah, I Am; and among Christians, Father, Holy Spirit, and Son.

God not only makes a personal revelation of himself, but also reveals himself as the Creator of the material world which is taught by the "square," composed of four equal sides and angles. Thus four becomes the symbol of matter, as one is the symbol of spirit, and three of the personal revelation of spirit.

Four was the symbol of matter to our ancient Brethren because they thought that the earth was an oblong square, marked by the four points of the compass. Connecting these points we have a square, the symbol of matter. This reason, however, was not given by our Greek Brethren of the ancient mysteries who taught that the world was a sphere composed of the four elements, earth, air, fire, and water. Our Brethren of India agree with them in teaching that there are four material elements, but do not believe they are the same as the Greeks taught. The circle of the Apron, therefore, is the symbol of spirit, the triangle of the threefold revelation of God, and the square of the material universe.

But the Apron is not only the symbol of God but also of man, for man is in the image of God. Man is the child of God and an epitome of the universe; for in the creation of man all the elements of the universe are united. Man is spirit, soul, and body.

Many people have difficulty in seeing the distinction between soul and spirit. The analogy of making electric light explains it. First we make a bulb, into which is flashed a current of electricity, and as a result of the electricity heating the wires in the bulb, it becomes light. The bulb corresponds to the body of man, the electricity to the spirit of man, and the light to the soul of man.

The circle which the string of the Apron makes is the symbol of the spirit of man, the triangle of the soul of man as a thinker, mind, and thought, and the square is the symbol of the body of man. The way the Apron is worn tells us what a Master Mason is. The string supports the Apron, the part of the Apron which lies next to the body is the square, upon which rests the triangle. The square falls into its place of subordination against the body, the triangle rests upon it, and both are upheld and supported by the circle, which, if cut, lets the Apron fall into a formless mass. Which teaches us that as the circle upholds the Apron, so spirit sustains and supports the mental and material life of man. The triangle placed above the square teaches us that the rational nature of man should rule and govern his body. To be such a man is to be a Master Mason, but as yet not a perfect one.

What it means to be a perfect Master Mason is taught by the material out of which the Apron is made, a lambskin, which is obtained by sacrificing a lamb, and teaches us that man is made perfect only when he obeys that divine law which teaches us to sacrifice our lives for our God, our country, and our fellowmen. This is the meaning of the Apron that the Master Mason wears, which is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other honor that can be bestowed by Prince or Potentate, because it is the symbol of the perfect man, the making of whom is the purpose of the Ancient Order of Free and Accepted Masons.

de un círculo, un cuadrado y un triángulo equilátero. Dice lo que sigue:

El círculo se hace con los cordones del mandil cuando lo usa el Masón, y simboliza el espíritu.

El centro del círculo es invisible; su circunferencia no tiene principio ni fin y es la única línea no interrumpida que pueda circunscribir la materia.

El carecer el círculo de principio y fin enseña la eternidad de Dios; su centro invisible enseña la invisibilidad de Dios; y siendo el círculo la única línea que pueda circunscribir la materia, es la única figura que enseña la unidad de Dios, que lo abarca todo. Así, pues, el círculo enseña la unidad, omnipresencia, infinidad y eternidad de Dios, en el cual vivimos, nos movimos y existimos.

Pero Dios existe no solamente en la unidad de su ser invisible, sino que se revela personalmente, lo que se simboliza por el triángulo equilátero, porque éste enseña la triple revelación personal de Dios. Entre los egipcios fué Osiris, Isis y Horus; entre los indostanos, Brahma, Vishnu y Siva; entre los judíos, Elohim, Jehová y Yo Soy; y entre los cristianos, el Padre, Espíritu Santo e Hijo.

Dios no sólo se revela personalmente, sino se revela como Creador del mundo material, y esto lo enseña el cuadrado con sus cuatro lados y ángulos iguales. Así, *cuatro* se convierte en símbolo de la materia, como *uno* es símbolo del espíritu y *tres* la revelación personal del espíritu.

Cuatro fué símbolo de la materia para nuestros Hermanos antiguos porque ellos creían que la tierra era un rectángulo marcado por los cuatro puntos cardinales. Si unimos estos puntos, tenemos un cuadrado que es símbolo de la materia. Sin embargo, esta razón no la dieron nuestros Hermanos griegos de los antiguos misterios, los cuales enseñaron que el mundo es una esfera compuesta de los cuatro elementos, tierra, aire, fuego y agua. Nuestros Hermanos de la India enseñan también que hay cuatro elementos materiales, pero no creen que son los mismos que los de los griegos. Resulta, pues, que el círculo del mandil es símbolo del espíritu, el triángulo lo es de la revelación triple de Dios y el cuadrado simboliza el universo material.

Pero el mandil no es solamente símbolo de Dios sino lo es también del hombre, porque el hombre es la imagen de Dios. El hombre es hijo de Dios y compendio del universo, porque en su creación se unen todos los elementos del universo. El hombre se compone de espíritu, alma y cuerpo.

Muchos no aciertan a comprender la diferencia que existe entre alma y espíritu. La explicamos mediante su analogía con la luz eléctrica. En primer lugar tenemos la bombilla a través de la cual se conduce una corriente eléctrica, y la luz que se produce es resultado de la calefacción de los alambres en la bombilla por la electricidad. La bombilla corresponde al cuerpo del hombre, la electricidad a su espíritu y la luz a su alma.

El círculo formado por el cordón del mandil simboliza el espíritu del hombre, el triángulo el alma del hombre como pensador, la mente y el pensamiento, y el cuadrado el cuerpo humano. La manera de usar el mandil nos enseña lo que es el Maestro Masón. El cordón sostiene el mandil; la parte del mandil más próxima al cuerpo es el cuadrado, sobre el cual descansa el triángulo. El cuadrado ocupa su lugar subordinado contra el cuerpo, el triángulo descansa en el cuadrado, y los dos están sostenidos por el espíritu el cual, si se lo corta, deja caer el mandil en una masa informe. Esto nos enseña que, así como el círculo sostiene el mandil, el espíritu sostiene la vida mental y material del hombre. El triángulo colocado encima del cuadrado nos enseña que la naturaleza racional del hombre debe gobernar su cuerpo. Un hombre de esta clase es un Maestro Masón, pero aun no es perfecto.

Lo que es ser Maestro Masón perfecto, nos lo explica el material del cual está hecho el mandil, o sea, una piel de cordero, que se obtiene sacrificando un cordero, y esto nos enseña que el hombre se hace perfecto solamente cuando obedece la ley divina que nos enseña a sacrificar nuestra vida por nuestro Dios, nuestra patria y nuestro prójimo. Esta es la significación del mandil del Maestro Masón, prenda más antigua que el Toisón de Oro o el Aguila romana o cualquiera distinción que puedan conceder los príncipes y potentados, porque es símbolo del hombre perfecto cuya formación es el objeto primordial de la Antigua Orden de MASONES LIBRES Y ACEPTADOS.

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Personals

Personales

Sojourning Brethren:

Bro. Carl Davidson of the Goodyear Tire and Rubber Co. left in October for a vacation in the Homeland.

Bro. A. P. Ames of the Standard Oil Co. was an outgoing passenger on the same vessel, en route to the United States.

Bro. Robert Renton Hind returned from his vacation on October 9.

Manila No. 1.—Bro. Albino Z. Sycip returned from China October 18.

Wor. Bro. Amos G. Bellis, P. M., arrived in Manila, Oct. 7, after a six-months trip to the States.

Bro. S. R. Hawthorne is planning to join Mrs. Hawthorne, who left for the Homeland recently, in the near future.

Cavite No. 2.—Bro. Alma N. May is now located permanently in Los Angeles, California, and has asked for a dimit.

Bro. William H. Clark has re-enlisted in the U.S.N. for four more years.

Bro. Philip Manning has just gone to Guam for duty.

Bro. Alexander Riggin sends dues and greetings from Brooklyn, New York.

Bro. Dillard Schreiber has just completed an automobile trip from San Diego to Chicago, and is now on duty at the U. S. Naval Training Station, Great Lakes, Ill.

Bros. Albert S. Greene, William J. Peters, William Gorrell, Francis Hare and Mason E. Mitchell all write sending best wishes.

Bro. Harlie H. Brown sends a letter from Coco Solo, Canal Zone. Bro. Wilhelm Friedell writes from the U. S. Naval Academy, Annapolis, and says that he is a regular attendant at the Lodge there, enjoys the work very much, and has found many congenial companions.

Bro. James Nathan Robbins has asked for a dimit in that he does not expect to return to the Philippines and wishes to take an active part in Lodge work in his home town, St. Petersburg, Florida.

Corregidor No. 3.—Bro. Otto F. Pinzke, Senior Warden of the Lodge, is now permanently stationed in Cebu for the H. E. Heacock Co.

Bro. James M. Ross has received a cablegram announcing the birth to Mrs. Ross in Oakland, California, of an eight and one-half pound son.

Bro. L. E. Hamilton and Mrs. Hamilton left on the *President McKinley* in October.

Bro. Ralph E. Spencer is now in the United States on vacation.

Bro. David M. Figart gives his address as 31 Marryat Road, Wimbledon Common, London, S. W. 19.

Bro. John Watts, formerly of the American Express Co., Manila, was recently married to an American lady from his own State of Kentucky, while on a visit to Paris.

Bagumbayan Lodge No. 4.—Wor. Bro. Charles Gallagher writes from the Letterman General Hospital, San Francisco, Cal., under the date of September 17th; he was having his teeth attended to at that institution when he wrote. He has been ordered to the Medical Supply Depot at New York and expects to leave for his new station about November 4th. Wor. Bro. Gallagher says he enjoys reading the *CABLETOW* and *Freemason*.

Biak-na-Bato No. 7.—El Secretario desea las direcciones postales de los siguientes Hermanos: Modesto García; F. O. Bugarin; Rafael Sarfati; y Miguel Valenzuela.

Marble No. 58.—Nuestro Ven. Maestro, Hmno. Salvador Asturias, salió a mediados de Septiembre otra vez para Parang, Cotabato, por asuntos de familia, acompañándole en este viaje su señora.

Wor. Bro. José C. Velo has just received a commission as first lieutenant in the Quartermaster Reserve of the United States Army.

Bro. Cornelio C. Cruz writes from 5635 Drexel Ave., Chicago, that he had an interesting trip to the United States. He gives an enthusiastic account of the benefits he received from Masonry while en route and says Masonry surely proved to be an open sesame to him everywhere.

Bro. Louis Ottofy writes from Chicago that he reads the *CABLETOW* with great interest and desires to be remembered to the Brethren in the Philippines.

Wor. Bro. Conrado Benitez has returned from Honolulu where he was a delegate to the Institute of the Pacific Relations.

Bro. José A. de Kastro is the proud father of a baby girl. Mother and child are well.

Mrs. Francisco Santiago gave birth to a robust baby girl.

Bro. Julio Curva is located at Daet, Camarines Norte where he resumed his duties as Provincial Treasurer after receiving the degree of Bachelor of Laws from the National University.

Bro. Idefonso Pulmano is also heard from in Agoo, La Union.

Southern Cross No. 6.—Mr. Friedman, of the Y. M. C. A., informs us that, on September 10th, he attended a luncheon of "ex-Filipinos" at the Masonic Club of San Francisco and there met P.G.M. Frederic H. Stevens. In October, M. W. Bro. Stevens attended the meeting of the Supreme Council of the 33° for the Southern Jurisdiction of the U. S. at Washington.

Bro. Walter Z. Smith and Mrs. Smith returned from the United States on October 18.

Bro. John R. McFie, Jr., returned to Manila on October 4.

Bro. Julius S. Reis, head of the Manila Trading and Supply Co., came back from some months stay in the Homeland on October 9.

Bro. Thos. R. Scoon is now in Havana, Cuba, Box 669.

Cosmos No. 8.—Bro. William C. Mead expects to locate permanently in Morning Sun, Iowa, in the near future.

St. John's No. 9.—Bro. Elmer Jeen, upon his return to the United States last July, motored across the country from the Pacific coast to Florida, making the trip in sixteen driving days, the distance traveled being 3,400 miles. He is some traveler, Bro. Jeen!

Walana No. 13.—Henceforth, stated meetings will be held on the third Saturday of each month.

Fellowcrafts José G. Reyes and Go Ki were raised during the month of October.

Bros. Gregorio Lino Santos, Dalmacio Alarilla, Domingo Asico and Daniel Pantangco were in the sick list during October.

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The youngest baby girl of Bro. Silvino Crespo died on August 30, 1925.

Miss Irene Vera Cruz, sister of Wor. Bro. Pío D. Vera Cruz, was the recipient of many courtesies and kind attentions from Bros. Primo San Pedro and Ciriaco Z. Cuenco, S. W. and Secretary, respectively, of Baguio Lodge No. 67, during her stay in that place.

Isarog No. 33.—Bro. Marciano Oranga, Senior Deacon of this Lodge, is rapidly recovering from the illness from which he has been suffering for some time. He was confined for several days and submitted to a minor surgical operation in the Provincial Hospital of Albay.

Mrs. Mariano Dy Liacco, wife of Bro. Mariano Dy Liacco, well known building contractor in the Bicol Region, gave birth to a baby girl on October 7. This is the 14th of the living children of Bro. Dy Liacco. Both mother and child are in perfect health.

Bro. R. A. Serranzana, Secretary of this Lodge, is with us again after an extended trip to his lumber concession in the Municipality of Sipocot, Camarines Sur. He also took oath of office as Municipal President of that Municipality to which he was elected at the last general elections.

Batangas No. 35.—Bro. Vicente Kalanog died at Taal, October 7, 1925, and was buried with masonic ceremonies.

Bro. José Billon left for the United States, October 3, 1925. Before leaving he was given a fraternal get-together at Russell Hotel.

Bro. Juan Villena, Deputy District Auditor of Batangas, Batangas, has been transferred to Tarlac. An *asalto* was given him on the night of his departure.

Bro. José Arpal, Past Master of this Lodge, upon his request, was granted a dimit October 7, 1925. He is to affiliate with some other Lodge in Manila.

Mabini No. 39.—Wor. Bro. Oswald G. Taylor and Bro. John Taylor sailed for the United States, from Manila, on October 7th. They expect to go to Pennsylvania for the present. Mrs. Taylor and Miss Sunny Johnson, the daughter of Bro. Pete. Johnson, of this Lodge, accompanied them.

Minerva No. 41.—Bro. H. M. Ray of the Cadwallader Lumber Co. returned October 9 from a visit to the United States.

Mt. Apo No. 45.—Wor. Bro. Henry Gilheuser, P.M., and family, has returned to take up his duties in the Islands with the Standard Oil Co.

Wor. Bro. J. B. Wilson, P.M., will leave soon to join Mrs. Wilson who has left for a vacation in the States.

Pampanga No. 48.—Bro. Gerardo C. Galura, Municipal Treasurer and Deputy, Angeles, Pampanga, is on accrued leave and under medical treatment at his home in Angeles.

Bro. Francisco de Mosa, Municipal Treasurer and Deputy, Guagua, Pampanga, has been suffering from severe heart trouble which nearly proved fatal, but is at present convalescing.

Bro. Isabelo de Silva, Provincial Treasurer of Pampanga, is in Manila under medical treatment.

Bro. Pedro Abad Santos, ex-Representative from Pampanga, is at present in Sibul Springs for his health.

Mt. Mainam No. 49.—Wor. Bro. Matias Manalo, P. M. and charter member of the Lodge, was recently married to Miss Marcosa Bustamante, daughter of the Municipal President of Naic, Cavite.

Filipinas No. 54.—Bro. Silverio Villarama, Railroad Auditor, is now stationed at Malolos, Bulacan.

Bro. Manuel Tuason recently made a business trip to Manila.

Bro. Ramon Vera Cruz, S. W. of the Lodge, and Mrs. Vera Cruz, went to Manila in October to visit their aged father.

Acacia No. 78.—Wor. Bro. Henry H. Sherrard, Master of this Lodge, returned September 18th from a vacation trip to the United States. Bro. Sherrard was absent for five months, and reports a very pleasant and profitable trip, having enjoyed the privilege of visiting several Lodges while he was away.

Friday night, October 16, the Second Degree of Masonry was conferred upon Bro. William Ludwig, by the regular English team of the Lodge.

Wor. Bro. Felix Ronquillo, P.M., has returned from a brief sojourn in Manila; Bro. Ronquillo says he met with true Masonic courtesy from his Manila Brethren.

High-Twelve No. 82.—Bro. Manuel C. Dario, J. W. of the Lodge, was operated on for appendicitis at the San Juan de Dios Hospital on October 6. Bro. Dario has fully recovered.

Bro. Kewell Din met with an automobile accident the night of October 17, causing him slight injuries. He was taken to the Chinese General Hospital for treatment.

It is understood that Bro. Florentino Taqueban was married the latter part of October at his home town, Bauguen, Ilocos Sur.

The father of Bro. Filomeno Galang died October 8, and the funeral took place October 11, the body being interred in the Cementerio del Norte, Manila.

Mount Kaladias No. 91.—We had the pleasure of having Bro. Hermenegildo Villanueva, Senator of this District, in Dumaguete for a couple of days. He came to this province for some official business in connection with his duties as Senator.

Mrs. C. V. Powers, wife of our Wor. Master, is still confined in the Mission Hospital of Dumaguete, having undergone an operation. Dr. Hall was in charge of the operation.

Bro. Ramon V. Ferrer, District Health Officer of this province, has arrived from Manila after several days absence. He came on S. S.

Islas Filipinas. On the same boat Brother Vicente Furbeyre returned from Manila where he enjoyed a two months' vacation.

Bro. Ramon Cuadra has also returned from Manila after staying several days on business.

Bros. Serafin Teves, Diego Baena, and Praxedes Villanueva, with their respective families, have arrived from Manila where they enjoyed a three weeks visit.

Bro. José Valero y Vergel de Dios, President of the Sanitary Division of Tanjay, has been transferred to the Division of Guijuliñgan.

Bro. Esteban L. José, Supervising Teacher of Larena District, has been here to attend the Teachers Institute at Tanjay.

Benjamin Franklin No. 94.—Bro. Karl H. Sonne is now stationed at Schofield Barracks, T. H.

Bro. Loverne W. Laycock writes from his home in Paterson, New Jersey. After a stay in the Green Mountains of Vermont Bro. Laycock will be on duty with the Army Medical College at Washington, D.C.

Bro. Robert Malcolm left on the October transport for Fort Bragg, North Carolina.

On the same boat Bro. Warren A. Maxwell left for San Antonio, Texas.

Bro. James T. Lyons, former Tyler, is stationed at Fort Bliss, Texas.

Bro. Leon W. Becker has written from Vallejo, California.

Bagong-Ilaw No. 97.—Wor. Bro. Miguel G. Luna, Master of this Lodge, announces the arrival of twins, a boy and a girl, born to Mrs. Luna on the 9th of October last. The mother and the babies are in good health.

On the same date the wife of our Senior Warden, Bro. Marcelo G. Alvarez, gave birth to a bouncing baby boy, the only male heir to the family.

Bro. Vicente M. Vallido, Junior Warden, was sworn in as municipal vice-president of Noveleta on the 16th of October.

Palawan Lodge, U.D.—Wor. Bro. Sotero F. Cacdac, Provincial Commander, P.C., was operated on for appendicitis in the Iwahig Penal Colony Hospital by Bro. and Dr. Aquilino H. Aberin on September 2. Wor. Bro. Cacdac has already returned to duty.

Photographs of Masonic Temples

We have already published in the CABLETOW illustrations of various Masonic Temples of this jurisdiction which are the property of the respective Lodges occupying them.

As it is our desire to publish illustrations of all Masonic Temples in this jurisdiction which are owned (not rented) by the Lodges occupying them, we hope the remaining Lodges owning their own buildings will forward us photographs thereof for this purpose. A short history or description of the edifice should accompany the photograph.

Masonry means to a man just exactly that which he sees in it and wants to get out of it. To some men it is a study, to others it is a sort of religious guide while to many it is a means of social activity. It is doubtful if this condition will ever be changed because the freedom which Masonry grants permits each member to view the fraternity from his own mental standpoint.—*Illinois Freemason.*

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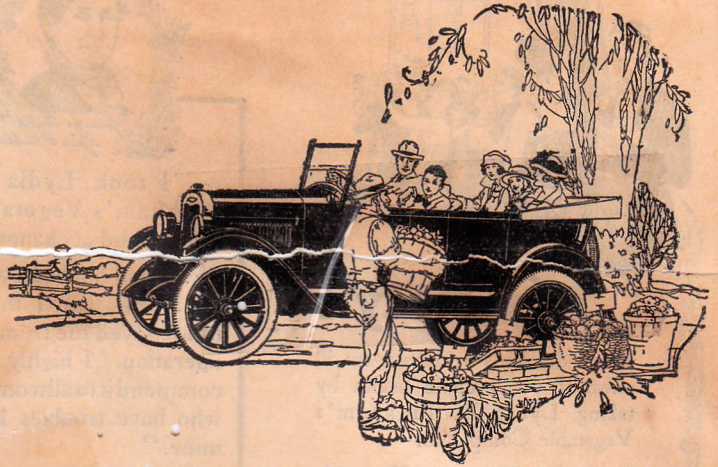
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