

# The Cable Tow

Vol. III, No. 10

Manila, P. I.

March 1, 1926



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

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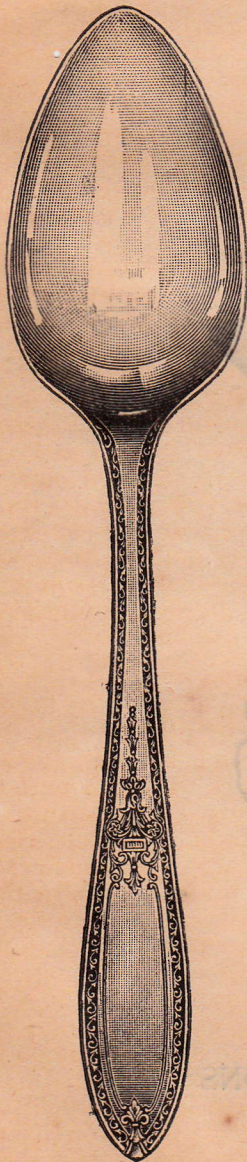
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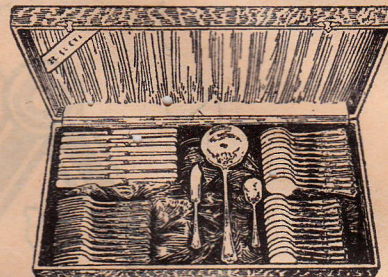
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# THE CABLETOW

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

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

In English and Spanish.

Subscription price ₱3.00 (\$1.50) per year to members of Lodges of other jurisdictions.

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

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

All communications should be addressed to the Business Manager.

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

P. O. Box 990 .Phone 760

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## Desertions

Very seldom, it is true, but still from time to time, we hear of a member of the Fraternity, generally an undesirable one, who has abandoned the Craft and has thrown in his fortunes with outside organizations not Masonic. Such defections, far from grieving us, should fill us with satisfaction, because elements of this character are a danger to us while they are still in our ranks. We can well exclaim:

He is gone: better so. We should know who stand under  
Our banner: let none but the trusty remain!  
For there's stern work at hand, and the time comes shall sunder  
The shell from the pearl, and the chaff from the grain.

Dissatisfaction and greed are at the bottom of most of these desertions. The member concerned—we cannot call him a Mason because he has never been one or he would not have deserted—found that membership in our Institution did not help him in his business; that he could not exploit Masonry and draw out a peso for every centavo that he had put in; that he could not make a tool of it to further his political ambitions; that self-denial, sacrifice, and strict morality were expected of him who had sought unearned benefits and honors and protection in vice and license. No wonder that Masonry failed to satisfy him and that he went where there was a better opportunity to obtain what he was after!

## More Formality

We don't like stiff collars. We have no use for a man whose face never relaxes into a smile. And we positively despise sitting around in a full dress suit on a tropical night. But we will wear stiff collars when it is necessary. We feel like squelching the Brother who giggles and laughs when he shouldn't. And we strongly object to lack of formality and clownishness on the part of officers and members at Lodge meetings and ceremonies. Circus manners and pajama and slipper habits have no place in the Lodge room. Decent merriment is all right when the Craft has been called from labor to refreshment, but while it is at work, the proper decorum must be maintained and the more elevated thoughts, the nobler vibrations engendered by Masonic labor and ritual must not be diverted, disturbed and jarred by the antics of the clown or the laugh of the fool.

Likewise, when Masons gather around the festive board and fun and good fellowship prevail, the bounds of propriety and decency must always be strictly respected. A banquet of Masons, whether they wear the fez of the Shriner, the plumes of the Knight Templar, the Scottish Rite cap or the good old natural hair or lack of it of the Master Mason, is no place for a shady story, a hula-hula

## Deserciones

Muy raras veces, por cierto, pero de vez en cuando, se nos dice que algún miembro de la Institución—en la mayoría de los casos material poco deseable—ha abandonado las filas masónicas para formar parte de organismos enemigos de la Masonería. Esas deserciones, en vez de perjudicarnos, son ventajosas para nuestra Institución porque los individuos de la clase a que nos referimos constituyen un peligro para la Masonería mientras ellos militan en sus filas.

Los móviles de casi todas estas deserciones son el descontento y la codicia. El desertor jamás ha sido Masón de corazón ni tiene las cualidades indispensables para serlo. Después de haber pertenecido a la Orden algunos años, vió que no podía explotar a ésta ni a sus Hermanos ni sacar un peso por cada centavo que había pagado; que no podía hacer de la Masonería un instrumento para el logro de sus ambiciones políticas, que en lugar de colmarle de los beneficios y honores inmerecidos que él esperaba obtener, la Logia le pidió abnegación y sacrificios, y, lejos de protegerle en sus vicios y actos ilegales, le exigió una vida estrictamente moral y ajustada a las leyes tanto masónicas como profanas. ¿Es extraño que la Masonería le resultara poco satisfactoria y que se marchara a donde se le ofreciera una mejor oportunidad para hallar lo que buscaba?

## Más Formalidad

Empezamos por manifestar que no nos gustan los cuellos almidonados, que no nos es simpático un hombre que jamás sonrío, y que para nosotros es una tortura asistir a una tenida en traje de etiqueta en una noche tropical. Pero debemos explicar, por otra parte, que cuando es necesario, usamos un cuello molesto, que nos es antipático un Hermano que se ríe o hace el gracioso cuando no debía hacerlo, y que estamos muy opuestos a toda clase de informalidad y falta de decoro de parte de los dignatarios en las tenidas y ceremonias de la Logia. El salón de la Logia no debe jamás ser testigo de actos groseros y faltas contra la dignidad y la estética. Es lícito divertirse de un modo no censurable después de suspendidos los trabajos del Taller, pero mientras duren éstos, deben reinar el decoro y la seriedad y no se debe permitir que alguna broma de mal gusto o conducta poco digna estorbe los pensamientos elevados y nobles que produce el ritual masónico.

Así mismo, al reunirse los Hermanos alrededor de la mesa y reinar entre ellos la alegría y el compañerismo, es preciso que se respeten estrictamente los límites de las buenas costumbres. En un banquete de Masones, ya gasten el fez del Shriner, las plumas del Caballero del Templo, el gorro del Rito Escocés o cualquier otro distintivo, o estén sin otro adorno más en la cabeza que su pelo

dance or drunkenness. Let him who desires such things and does not care to do without them look for them somewhere else, or, better yet, let him remember the third degree and heed the lessons he has been taught so that he may retain his place among the workmen upon the Temple instead of running the risk of becoming an outcast and disgraced.

### Unnamed

It is an unwritten law in our Fraternity that in dispensing charity, we must strictly follow the biblical injunction not to let the left hand know what the right is doing. Save in exceptional cases, neither the giver nor the beneficiary must be named. It is immaterial that other societies advertise their acts of beneficence and are given credit for them by the public, while Freemasonry, having given lavishly, remains silent and is considered remiss in its duty. The old-fashioned Masonic charity which, in the dead of night, left a load of wood at the door of the widow when the breezes began to blow cold or sent an order of groceries to the needy Brother in such manner that the name of the giver remained unknown, appeals to us more than any other.

Equally, much of the work of the Mason must remain nameless.

Must every coral-insect leave his sign  
On each poor grain he lent to build the reef,  
As Babel's builders stamped their sunburnt clay,  
Or deem his patient service all in vain?

Nay, rather act the part, unnamed, unknown,  
And let Fame blow her trumpet through the world  
With noisy wind to swell a fool's renown,  
Joined with some truth he stumbled blindly o'er.

These lines of Oliver Wendell Holmes occurred to us when we were asked why our editorials were not signed or at least initialed. We believe in credit being given for good deeds and good work; but there is no necessity of every Mason who has done his duty or a little more than his strict duty being given special recognition for each and all of his performances. Indeed, we have found that it is not the best craftsman who insists upon leaving "his sign on each poor grain he lent to build" the Masonic edifice; on the contrary, we believe that the poet we have quoted spoke wisely when he said that

The noblest service comes from nameless hands,  
And the best servant does his work unseen.

### When Stones Shall Talk

Who would have dreamt a century ago that the hieroglyphics of Egypt, the inscriptions of the Aztecs and Mayas, and other writings of a buried and forgotten past, would be deciphered? The progress made in this field in the last hundred years has been wonderful, indeed, and Champollion and other students have furnished other researchers the key to many mysteries and riddles. Annually, important discoveries are made thanks to these pioneers, and a peep behind the veil of the past is afforded to an ever increasing circle of students of archaeology, history, and Masonry. What disclosures we may still expect through scientific excavations in and near Mount Moriah, the tomb of Hiram, the remains of Tyre, and the places where the mysteries of Ancient Egypt, Persia, and Greece were held, is a matter on which we would not venture to make any conjectures.

Inscriptions, articles, and records of interest to Masonry may be found in the most unexpected places and lead to the most undreamt-of conclusions. Fifty years from now, the Masonic student may smile at the wild guesses and strange ideas of his predecessors of our day, who are still groping about in the dark. And he, too, will find that he has not exhausted the mine of Masonic knowledge.

o su calvicie, no se deben jamás tolerar los cuentos "verdes," las danzas poco decentes o la borrachería. Si hay quienes desearan algo de esta clase, que vayan a buscarlo en otra parte, o mejor, que reflejen un poco sobre lo que han aprendido en el tercer grado y sigan las enseñanzas que recibieron en su juventud, a fin de que continúen ocupando su sitio entre los trabajadores del Templo en vez de correr el peligro de ser expulsado y convertirse en paria.

### Sin Nombre

En nuestra Institución existe la ley no escrita de que al hacer alguna obra de caridad, no debemos permitir que nuestra mano izquierda se entere de lo que hace la derecha, como lo enseña la religión cristiana. Salvo en casos muy excepcionales, no se debe hacer mención ni del bienhechor ni del socorrido. No importa que otras sociedades hagan alarde de sus obras de beneficencia y que el silencio de los Francmasones, que han dado con generosidad, se interprete como falta al deber de ayudar al prójimo. Somos muy admiradores de la antigua forma americana de hacer la beneficencia masónica, cuando los Hermanos solían dejar un montón de leña delante de la puerta de la viuda pobre al empezar a soplar los vientos fríos, o una cantidad de comestibles delante de la puerta del Hermano necesitado, haciéndolo de noche y en forma que el beneficiado no se enterara de la procedencia del socorro.

Asímismo, muchas otras obras masónicas deben llevarse a cabo sin que se sepa el nombre del autor. En una de sus poesías, Oliver Wendell Holmes dice que no debemos proceder como los constructores de Babilonia que imprimían sus nombres en cada uno de los ladrillos de sus edificaciones, sino que es preciso reflejar que los mejores servidores son los que trabajan sin ser vistos.

Pensamos en los sentimientos expresados por aquel gran poeta americano cuando alguien nos preguntó, hace pocos días, por qué nuestros editoriales no llevaban por lo menos las iniciales del autor. Sostenemos que es conveniente que se alabe a los que han realizado una obra buena o escrito un artículo excelente, pero ésto no quiere decir que se debe publicar el nombre de todo Masón que haya cumplido su deber, haciendo relación de cada acto suyo. En efecto, los que insisten en que se estampe su nombre en todo ladrillo que contribuyen al edificio masónico no son casi nunca los mejores obreros de nuestros Talleres.

### Cuando Hablarán las Piedras

¿Quién se hubiera figurado hace un siglo que vendría el tiempo en que se podrían decifrar las inscripciones y textos de los egipcios, aztecas y mayas y otros escritos de las edades pasadas y olvidadas? Los progresos que se han registrado en este campo de actividades en los últimos cien años son verdaderamente maravillosos y Champollion y otros sabios han proporcionado a los trabajadores de la ciencia moderna la clave para muchos misterios y enigmas. Gracias a ellos se están haciendo descubiertas importantes cada año y el círculo de aficionados a los estudios de la arqueología, historia y Masonería que siguen de cerca los resultados de dicha labor va creciendo de año en año. No nos atrevemos a formular conjeturas acerca de las descubiertas que traerán consigo las excavaciones científicas en Jerusalén, las ruinas de Tiro, la tumba de Hiram, los sitios de los antiguos misterios egipcios, griegos y persas, etc.

Se pueden encontrar inscripciones, artículos y documentos de suma importancia para la Masonería en sitios donde menos se espere hallarlos y esos hallazgos revelarán tal vez las verdades y hechos más estupendos. El estudiante masónico de 1970 se sonreirá quizás al pensar en las ideas y conclusiones de los autores de hoy día, pero él, también, se dará cuenta de que aun no está agotada la mina de informes masónicos.

We can but do our best. We can only put our heart and soul into the work and build upon what the builders that have gone before have left, improving and enlarging upon it, until we shall be called from the work by the Great Architect and others shall come with new ideas but, we hope, with reverence for the builders who went before.

Indeed, we must carve on our work "After me cometh a builder," and must not expect our labors to be the crowning achievement in the great work of Masonic study and research, and while we can be justly proud of the progress made in our times, we are sure to find the heart and soul of the builder of the past in his work if we look upon it with a sympathetic eye and an understanding soul and read and admire in the remnants of his work his sturdy struggle for Masonic Light!

### Be An Optimist

The pessimists say that, in the beginning, most things human are good; but as time goes on, they become bad and worse until the moment comes when they must be extirpated like a cancer. They cite movements begun by ardent apostles of liberty that ended by becoming excellent tools for tyranny. Then, they say, watch the rise and progress of religions: they are started by some idealist, some unselfish, noble friend of humanity, then a priesthood develops which, intent upon feathering its own nest, corrupts the creed until its founder would be ashamed of it if he could come back. The Mysteries, we are told, finally fell into the mire and became corrupt. And in some countries, even our own Institution has been prostituted and made to serve as a tool to demagogue and politician.

But let us be optimists rather than pessimists, especially where Masonry is concerned. We have seen Lodges built up on unhealthy premises, or, to make our meaning plainer, we have seen Lodges founded by men whose sole motive was to satisfy their own craving for Masonic office, influence, and power, and we are told of cases of Lodges erected in the same spirit in which a spite is built. But little by little, the good element which predominates in the end, crowded out the bad, and pure, unadulterated Masonry soon took the place of the tainted substitute.

A few good Masons can do wonders in a Lodge. They can keep it from going to the bad if there is any danger of that, and they can bring it back if it has gone to the bad. Often, one individual will make a good live Lodge out of a poor, stagnant one. But he does not do it alone: he attracts kindred spirits and with their aid he accomplishes what looks like a miracle.

If you feel your Lodge slipping or making little progress, try to be the Moses that will lead it out of the wilderness or seek out the man who can do it if you think you are unfit for the task, and carry on the good work under his guidance and direction. Whatever you do, don't give up the ship—be an optimist!

### Memorable Dates in March

Bro. DeWitt Clinton, Grand Master of Masons of the State of New York from 1806 to 1819, was born on March 2, 1769.—Sir Walter Scott, the great Scottish author, was made a Mason in St. David's Lodge No. 36, Edinburgh, on March 2, 1801.—Sam Houston, first president of the Lone Star Republic and first governor of Texas under the American Government, was born on March 2, 1793. He was an active Mason.—On March 3, 1753, George Washington was passed to the degree of F. C. in Alexandria Lodge No. 22, at Fredericksburg, Va.—On March 7, 1849, Bro. Luther Burbank, the wonder worker in fruits and flowers, was born.—On March 12, 1683, Dr. John T. Desaguliers

Sólo podemos hacer lo que nos es posible llevar a cabo, trabajando con todo el alma y construyendo nuestro edificio sobre las piedras aportadas y colocadas por nuestros antecesores, mejorando la obra que han dejado, hasta que nos llame el Gran Arquitecto y vendrán otros constructores con nuevas ideas.

Es menester que, como dice el poeta, grabemos en nuestra obra "Tras mí vendrá constructor más experto," en vez de pensar que nuestra obra es la última expresión del saber y estudios masónicos, y que, sin dejar de mirar con orgullo legítimo lo realizado por los constructores del presente, respetemos la obra de los del pasado y busquemos con ojo simpático el corazón y alma del obrero del pasado en la obra que ha dejado, admirando sus nobles esfuerzos en buscar la Luz masónica!

### Sed Optimistas

Los pesimistas dicen que en el principio, todas las cosas humanas son buenas, pero que con el tiempo se vuelven malas y peores hasta el extremo de hacerse tan nocivas que deben ser extirpadas como un cancer. Para probar sus afirmaciones, citan los muchos movimientos empezados por algún partidario ardiente de la libertad humana y que al fin sirvieron de instrumento a la tiranía más desalmada. Y luego dicen: observad el nacimiento y progreso de las religiones que deben su origen a algún idealista abnegado y noble y que luego caen en poder de la clase de sacerdotes que crece bajo su sombra y que corrompe la religión hasta el extremo de que su fundador tendría vergüenza de su obra si pudiese volver al mundo de los vivos. De los antiguos misterios nos dicen también que acabaron por caer en el fango de la corrupción. En ciertos países hasta la Masonería se ha viciado y convertido en instrumento de demagogos y políticos.

Pero debemos ser optimistas y no pesimistas, sobre todo cuando se trata de la Masonería. Hemos visto a Logias que han levantado sus columnas en bases poco santas: queremos decir que fueron fundadas por individuos que sólo deseaban conseguir cargos masónicos y ejercer influencia y poder, y otras fueron organizadas para "hacer rabiar" a algún grupo determinado de Masones. Pero poco a poco, el buen elemento que siempre es el más numeroso, en las Logias ocupó el sitio del malo y la Masonería pura y no contaminada se entronó en lugar de la impura.

Unos pocos Masones de verdad pueden hacer maravillas en una Logia. Pueden impedir que se vaya maleando y pueden curarla si se ha contaminado. Sucede con frecuencia que un solo individuo convierte a una Logia mala y estancada en buena y activa. Pero no lo hace a solas, sino atrae a otros de su clase y con su ayuda lleva a cabo lo que parece una maravilla.

Si véis que vuestra Logia está decayendo o hace poco progreso, procurad ser el Moisés que la conduzca a la tierra de la promisión, y si creéis que no podéis desempeñar misión tan difícil, buscad al hombre que pueda llevarla a cabo y prestadle toda vuestra cooperación. ¡Pero no os cruzad de brazos, porque debéis ser optimistas y confiar en el triunfo final del bien!

### Fechas Memorables del Mes de Marzo

El Hmno. DeWitt Clinton, Gran Maestro de Masones del Estado de Nueva York desde 1806 hasta 1819, nació el 2 de Marzo de 1769.—Sir Walter Scott, el célebre autor escocés, se hizo Masón en la Logia St. David's No. 36, de Edimburgo, el 2 de Marzo de 1801.—Sam Houston, el primer presidente de la república de Texas y primer gobernador de Texas bajo el Gobierno americano, nació el 2 de Marzo de 1793. Fué Masón activo.—El 3 de Marzo de 1753, Jorge Washington fué pasado al grado de Compañero Masón en la Logia Alexandria No. 22, de Fredericksburg, Virginia.—El 7 de Marzo de 1849 nació el Hmno. Luther

was born; he became Deputy Grand Master of England in 1723.—General Andrew Jackson was born on March 15, 1767, and was inaugurated as president of the United States on March 4, 1829; he was Grand Master of Masons of Tennessee in 1822-23.—Bro. William Jennings Bryan, who died last year, was born on March 19, 1860.—On March 22, 1832, Johann Wolfgang von Goethe, the great German poet and philosopher, died; the last words of this ardent Freemason were "More light."—On March 22, 1833, Manuel Ruiz Zorrilla, who rose to the office of president of the Government of Spain, was born; he was Grand Commander and Grand Master of the Spanish Masons in 1870.

Five years ago, M. W. Grand Master Edwin E. Elser constituted the Lodges Pangasinan No. 56, Baguio No. 67, Kanlaon No. 64, and Marble No. 58, on March 5th, 8th, 19th, and 24th, 1921, respectively.—On March 10, 1911, fifteen years ago, Mt. Arayat Lodge of Perfection held its initial meeting in the Valley of Manila.—On March 12, 1892, Nilad Lodge No. 144 was constituted under the Gran Oriente Español.—On March 20, 1843, Ambrosio Flores, well-known Filipino patriot and Mason, was born.—On March 22nd of this year, General Emilio Aguinaldo y Famy, president of the late Philippine Republic and a Mason of prominence, will complete his 57th year of life.—Mariano Ponce, the great Filipino Mason and diplomat, was born at Baliuag, Bulacan, on March 23, 1863.

### Another Chain Letter

Our business manager has received another of those superstitious, silly chain letters, which has been consigned to the waste basket. It came from a Mason belonging to Lodge No. 9. We shall not publish his name, but will only mention that it is short. But if more letters of this kind are brought to our attention, we may publish the names of the senders, in order to stop this foolish, unmasonic practice.

# Gordon HOSIERY

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Burbank, conocido por sus maravillosos trabajos hortícolas.—El Dr. John R. Desaguliers, elegido Gran Maestre delegado de Inglaterra en 1723, nació el 12 de Marzo de 1683.—El 15 de Marzo de 1767 es memorable porque en dicha fecha nació el General Andrew Jackson, el cual fué Gran Maestre de Masones de Tennessee en 1822-23. El 4 de Marzo de 1829, el mismo Hermano distinguido tomó posesión del cargo de Presidente de los Estados Unidos de América.—El Hmno. William Jennings Bryan que falleció el año próximo pasado, nació el 19 de Marzo de 1860.—El 22 de Marzo de 1832, murió el gran poeta y filósofo alemán Johann Wolfgang von Goethe; las últimas palabras de ese Francmasón ardiente fueron "Más luz!"—El 22 de Marzo de 1833 nació Manuel Ruiz Zorrilla, quien llegó a ser presidente del gobierno de España. Fué Gran Comendador y Gran Maestre de la Masonería española en 1870.

Hace cinco años, el Muy Il. Gran Maestre Edwin E. Elser constituyó las Logias Pangasinan No. 56, Baguio No. 67, Kanlaon No. 64 y Marble No. 58, en los días 5, 8, 19 y 24 de Marzo, respectivamente, de 1921.—El 10 de Marzo de 1911 (hace quince años), la Logia de Perfección Mt. Arayat, del Valle de Manila, celebró su primera tenida. El 20 de Marzo de 1843 nació el gran Masón y patriota filipino, Ambrosio Flores.—El 22 de Marzo del presente año cumplirá la edad de 57 años el General Emilio Aguinaldo y Famy, presidente de la fenecida República Filipina y Masón entusiasta.—Mariano Ponce, el conocido Masón y estadista filipino, nació en Baliuag, Bulacan, el 23 de Marzo de 1863.

### Luchando

Días de tremendas pruebas ha contado la Institución Masónica; días en los cuales la lucha ha crecido tanto, que pareciera imposible continuarla con esperanzas consoladoras. Y sin embargo en tales tiempos no sólo no ha mostrado ella desfallecimientos, sino que no se ha olvidado un solo momento de los que padeciendo ceguera, carecían de luz para sortear las asechanzas en los oscuros senderos de la Vida, llevando a todos con su palabra de admonición y su óbolo fraterno, divina miel que neutralice las amarguras de la existencia, el hilo resplandeciente que conduciéndoles fuera del error, dédalo más intrincado que el que enredó a Teseo, los despose con la Verdad, que es la vida del espíritu; para todos los que en tristes horas el desaliento tañe sus bronceos dolorosos.—*Hilario Machado, Venezuela.*

### Nuestros Semejantes

Sufre que los otros sean elogiados en tu presencia y acepta su bien y gloria con agrado; pero nunca los menosprecies, ni rebajes las referencias ni pongas objeción; y no pienses que el adelanto de tu hermano disminuye tu valer. No echés en cara a ningún hombre su debilidad para ofenderle, ni la divulgues para menospreciarle, ni te complazcas en recordarlo para humillarlo o para elevarlo sobre él; no te alabes a tí mismo ni desacredites a ningún hombre, a menos que lo inspire algún motivo suficientemente digno.

Recuerda que ordinariamente menospreciamos a nuestros semejantes por motivos leves y por poca cosa; y si un hombre es altamente aplaudido, nosotros creemos que quedará suficientemente desacreditado si podemos acusarle de algún pecado de torpeza o inferioridad. Debieramos ser más severos con nosotros mismos y menos con los demás, y considerar que por mucho bien que alguno piense o diga de nosotros, podríamos hablarle de muchas acciones nuestras indignas y torpes y quizás peores, cualquiera de las cuales, ejecutada por otro, sería suficiente, a nuestro juicio, para destruir su reputación.—*Extracto de "Morals and Dogma."*

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**Grand Master's Visit to Malolos Lodge No. 46**

In the evening of February 20, 1926, M. W. Grand Master Francisco A. Delgado, accompanied by a number of Grand Officers, visited Malolos Lodge No. 46, F. & A. M., to attend the public installation of the officers of that Lodge. The numerous visitors present represented a large number of Lodges of Manila and vicinity. After the installation, the Grand Master made a brilliant address on the fundamental principles of Masonry and was much applauded, as were also Bros. Escolástico Gatmaitan and Graciano T. Natividad, who likewise made speeches. The officers of the Lodge, by the way, were installed by the Grand Master himself, with Wor. Bro. Ramón Mendoza acting as Master of Ceremonies.

After the ceremonies, dancing was indulged in until a late hour and abundant refreshments were served.

**En la Resp. Logia Malolos No. 46**

El Muy Ilustre Gran Maestre, acompañado de los dignatarios de la Gran Logia, visitó la Logia Malolos No. 46, M. L. y A., en la noche del día 20 de Febrero de 1926, con motivo de la instalación pública de los nuevos oficiales de dicha Logia. Muchas Logias de Manila y provincias estuvieron representadas en el acto. Como acto final de las ceremonias masónicas, el Muy Ilustre Gran Maestre pronunció un brillante discurso que fué muy aplaudido como asimismo los discursos pronunciados por los Hermanos Escolástico Gatmaitan y Graciano T. Natividad. Actuó de oficial instalador el Muy Ilustre Gran Maestre Hermano Francisco A. Delgado y de Maestro de Ceremonias el Venerable Hermano Ramón Mendoza.

Hubo baile que duró hasta muy altas horas de la noche y refrescos en abundancia.

**Installation and Grand Lodge Visit, Abra No. 86**

One of the red-letter days of Abra Lodge No. 86 was certainly February 22, 1926, on which day the public installation of the officers for the present Masonic year took place and the Lodge was visited by Wor. Bro. Antonio Gonzales, as representative of the Grand Master, accompanied by M. W. Past Grand Master Quintin Paredes, Wor. Bro. Ramón Mendoza, Assistant Grand Secretary; Wor. Bro. Sisenando Palarca, Grand Organist; Wor. Bro. Juan Muñoz, Grand Chaplain, and Bro. Eduardo del Rosario Tan Kiang, Junior Warden of Batong-Buhay Lodge No. 27. Wor. Bro. Gonzales acted as installing officer and Bro. Mendoza as master of ceremonies. Addresses were made by Bros. León Bañez, Julio Borbón, Quintín Paredes and Antonio Gonzales, and by Wor. Bro. Angel S. Tadeo, the newly installed Master of the Lodge. Several quartets and duos were sung by beautiful Abra ladies, and after the ceremonies a dance was enjoyed by every body present and refreshments were served. The installation being a public one, many prominent non-Masons were present, among them the governor of the Province of Abra.

**Notas de la Resp. Logia Abra No. 86**

La Logia Abra No. 86, M. L. y A., celebró ceremonias públicas de instalación de sus nuevos oficiales, en la noche del día 22 de Febrero de 1926. Representó al Muy Ilustre Gran Maestre, el Venerable Hermano Antonio Gonzales, Gran Conferenciante de la Gran Logia, acompañado del Muy Ilustre Hermano Quintín Paredes, Ex-Gran Maestre, y de los Hermanos Ramón Mendoza, Gran Secretario Auxiliar; Sisenando Palarca, Gran Organista; Juan Muñoz, Gran Capellán; y del Hermano Eduardo del Rosario Tan Kiang, Segundo Vigilante de la Logia Batong-Buhay No. 27. Actuó de Oficial Instalador el Venerable Hermano Antonio Gonzales y de Maestro de Ceremonias, el Hermano Ramón Mendoza. Los discursos corrieron a cargo de los Hermanos León Bañez, Julio Borbón, Quintín Paredes, Antonio Gonzales y del Venerable Maestro nuevamente instalado, Hermano Angel S. Tadeo, y todos fueron entusiastamente aplaudidos. Hubo cantos de cuartetos y duos ejecutados por simpáticas damas abreñas. Como final de esta solemnidad masónica, se rindió culto a la musa Terpsícore y se sirvieron refrescos. Concurrieron en el acto de las ceremonias masónicas la nata del pueblo y entre ella la figura más prominente fué la primera autoridad de la provincia.

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GRAN LOGIA NACIONAL DE FILIPINAS

FRANCISCO A. DELGADO, *Grand Master.*

**Masters and Secretaries**

Please do not forget that CABLETOW quotas for 1925-1926, at ₱1.00 per member, including Entered Apprentices and Fellowcrafts, 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. 7, 9, 24, 31, 37, 38, 42, 50, 51, 59, 87, 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.

**First Payment of "Cabletow" Quota for  
1926-1927**

THE CABLETOW management was very agreeably surprised to receive, on February 24 of this year, payment in full of the CABLETOW quota from Tupas Lodge No. 62 of Cebu, for the CABLETOW year 1926-1927, although this quota would not have been due until June 1 of this year.

During the nearly three years that the CABLETOW has been in existence, several of our Lodges have paid their quotas before they became due, but this is the earliest payment on record.

Many thanks, Tupas No. 62!

"SMOKE SWEET DREAMS CIGARETTES"

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

LEGIONARIOS DEL TRABAJO  
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GRAN LOGIA NACIONAL DE FILIPINAS

FRANCISCO A. DELGADO, *Gran Maestro.*

**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. 7, 9, 24, 31, 37, 38, 42, 50, 51, 59, 87, 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.

**Primer Pago de la Cuota del "Cabletow" para  
1926-1927**

La administración de THE CABLETOW tuvo una sorpresa agradable el 24 de Febrero de este año cuando recibió de la Logia Tupas No. 62, de Cebú, su cuota completa correspondiente al año del CABLETOW 1926-1927, no obstante el hecho de que dicha cuota no vence hasta el 1 de Junio de este año.

Durante los tres años que existe THE CABLETOW, ha habido algunas Logias que han pagado sus cuotas antes de su vencimiento, pero este es el pago más adelantado que se haya registrado.

¡Gracias mil, Tupas No. 62!

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# Grand Lodge Committees—1926

## Comisiones de la Gran Logia—1926

### STANDING COMMITTEES

*Jurisprudence*:—George R. Harvey (3); Rafael Palma (16); Quintin Paredes (86).  
*Accounts*:—Gervasio Eraña (4); Fermin Paz (19); Wm. W. Larkin (6).  
*Correspondence*:—George R. Harvey (3); Leo Fischer (4); Teodoro M. Kalaw (12).  
*Pay of Members*:—Gregorio Almazan (91); Apolinar Barbasa (25); William G. Johnston (44).  
*Finance*:—C. M. Colton (1); Estanislao M. José (85); Silvestre S. Orda (24).  
*Grievances*:—Seldon W. O'Brien (9); Manuel Camus (8); Arsenio L. Gomez (80).  
*Returns*:—Emilio Aguinaldo (31); Nicolás Buendía (46); Frederick L. Smith, 2nd (94).  
*Credentials*:—Quincy S. Lockart (1); Arsenio L. Gomez (80); Andrés Filoteo (85).

### SPECIAL COMMITTEES


*Insurance for Lodges*:—C. W. Rosenstock (4); Vicente Carmona (22); Joaquin Pardo de Tavera (4).  
*Cooperation with Masonic Hospital for Crippled Children*:—Harold E. Price (6); E. del Rosario Tan Kiang (27); Ramón Mendoza (27).  
*Masonic Home Board*:—Edwin E. Elser (3); Rafael Palma (16); Manuel L. Quezon (16); Wenceslao Trinidad (35); C. W. Rosenstock (4); Miguel Unson (22).  
*Copying Insignia, Usages, Etc.*:—C. W. Rosenstock (4);

Austin Craig (6); Manuel L. Quezon (16).  
*Masonic Study and Research*:—Frederic H. Stevens (6); Pedro A. Santos (48); Teodoro M. Kalaw (12).  
*Employment*:—Gregorio E. José (7); José C. Velo (4); Miguel Bonifacio (29); José Paterno (57); Cu Uy Gam (18).  
*History*:—Teodoro M. Kalaw (12); Joseph H. Schmidt (8); Austin Craig (6); Conrado Benitez (4); Felipe Buen-camino, Sr. (16).  
*Cabletow*:—C. W. Rosenstock (4); Wenceslao Trinidad (35); Quintin Paredes (86).  
*Masonic Temple Building Plans*:—A. J. N. Gabler-Gumbert (8); Aurelio L. Corcuera (12); Gregorio C. Dimaano (41); John J. Riehl (5); Edward E. Calvin (41); J. Pardo de Tavera (4); José Amon (13).  
*Cemetery*:—Francisco A. Delgado (4); Walter J. Grodske (3); Aurelio L. Corcuera (12); Newton C. Comfort (3); Vicente Carmona (22).  
*Library*:—J. Pardo de Tavera (4); Leo Fischer (4); Mariano Gonzales (12); William A. Weidmann (6); Manuel X. Burgos, Jr. (22).  
*Custodians of the Work*:—Antonio Gonzalez (85); Felipe Tempongko (7); C. W. Rosenstock (4); J. F. Bromfield (3); Fred Damman (1).  
*Commemorative Monuments*:—Quintin Paredes (86); H. Eugene Stafford (1); Joseph H. Alley (62); Thomas N. Powell (78); Rafael Palma (16); Vicente Carmona (22).

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# Grand Lodge Inspectors for 1926

Inspectores de la Gran Logia para 1926

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Manila No. 1, Manila; Cavite No. 2, Cavite;  
Bagumbayan No. 4, Manila; Southern Cross No. 6,  
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Fred M. Holmes (8), Inspector:  
Corregidor No. 3, Manila; St. John's No. 9, Ma-  
nila; Mt. Lebanon No. 80, Manila; Service No. 95,  
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William W. Larkin (6), Inspector:  
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No. 94, Manila; Keystone No. 100, Corregidor; Cos-  
mos No. 8, Manila.

Rafael Palma (16), Inspector:  
Nilad No. 12, Manila; Walana No. 13, Manila;  
Dapitan No. 21, Manila; Rizal No. 22, Manila; Isla  
de Luzon No. 57, Manila.

Arsenio L. Gomez (80), Inspector:  
High Twelve No. 82, Manila; Kasilawan No. 77,  
Manila; Mencius No. 93, Manila.

José Amon (13), Inspector:  
Biak-na-Bato No. 7, Manila; Dalisay No. 14,  
Manila; Minerva No. 41, Manila; Hiram No. 88,  
Manila.

Mariano Gonzalez (12), Inspector:  
Noli-Me-Tangere No. 42, Pasay; Silaňangan No.  
19, Pasig, Rizal; Hagdang-Bato No. 87, Manila.

Emilio Pestaño (23), Inspector:  
Sinukuan No. 16, Manila; Taga-Ilog No. 79,  
Manila; Luz Oceanica No. 85, Manila.

Gregorio Mercado (42), Inspector:  
Araw No. 18, Manila; Labong No. 59, Malabon;  
Modestia No. 83, Manila.

Pedro Rodriguez (83), Inspector:  
Solidaridad No. 23, Manila; Batong-Buhay No.  
27, Manila; Muog No. 89, Parañaque.

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Zapote No. 29, Rosario; Mt. Mainam No. 49,  
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Manuel del Carmen (17), Inspector:  
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Bagong-Ilaw No. 97, Noveleta.

Miguel Bonifacio (29), Inspector:  
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Bagong-Buhay No. 17, Cavite; Pintong-Bato No. 51,  
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### Fourth District, Laguna Province:

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Ricardo Nolan (64), Inspector:  
Makawiwili No. 55, Capiz; Kanlaon No. 64, Ba-  
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Seventeenth District, Ilocos and Abra Provinces:  
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Urbano Bañez (86), Inspector:  
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## The Relation of Masonry to Theosophy

Lecture delivered before Bagumbayan Lodge No. 4, F. & A. M., on November 11, 1925, by Bro. Eduardo Montenegro.  
Bagumbayan Lecture No. 7

The subject I have selected for this lecture is the Relation of Masonry to Theosophy. I realize the vastness of this subject and that it admits of very lengthy and exhaustive discussion. I shall therefore limit myself to bringing out a few outstanding points.

In the first place, Theosophy is not a religion in the ordinary sense of the word, but it is the Truth which lies behind all religions alike. It is at once a Philosophy, a Religion, and a Science. It is a Philosophy because it explains the scheme of God's plan—which is Evolution. It also explains to us that the Solar System is a carefully ordered mechanism, a manifestation of a magnificent Life, and that man, the Microcosm, is only an infinitesimal part thereof. It is a Religion in so far as, having shown us the course of ordinary evolution, it also puts before us and prescribes a method for hastening that course, so that by conscious effort we may progress more directly towards the goal. Consequently it has no quarrel with any religion or system of morality because it recognizes the same truth hidden behind the different forms, for the Truth is but one, even if presented in different fashions. It is a Science, for the reason that it treats both these subjects as matters not of theological belief, but of direct knowledge obtainable by study and investigation. It asserts that man has no need to rely on blind faith because he has within him latent powers which, when properly aroused and developed, enable him to see and examine for himself; and it proceeds to prove its case by showing how those powers may be awakened. Theosophy also supplies the key to the solution of the most perplexing problems of life.

In summarizing, we may say that the gospel of Theosophy for this weary world is that God is good, that man is immortal, and that as we sow so must we reap, that there is a definite scheme of things, that it is under intelligent direction and works under immutable laws; that man has his place in this great scheme and is living under these laws, that if he understands and cooperates with them he will advance rapidly and will be happy; but if he does not understand them or if, wittingly or unwittingly, he breaks them, he will delay his progress and be miserable. These are not theories but proved facts. Theosophy does not teach *what* to think but *how* to think.

Theosophy shares with Masonry that glorious teaching of Brotherhood, but it goes much farther. Masonry teaches brotherhood between regular Masons only, but Theosophy teaches the Universal Brotherhood of man. Therefore, Masonry is exclusive while Theosophy is inclusive. There are many conceptions of brotherhood. Family life teaches the rudiments of this great principle and demonstrates the same in its most limited expression—the brotherhood of persons brought together by ties of consanguinity and affinity. Other concepts of brotherhood are based upon race

affinity, mutual interest, class distinctions, similarity of occupations and beliefs, and so forth. But all these are limitations. Theosophy sweeps all barriers. It acknowledges no superficial distinctions, it knows neither condition, class, nation, or race. It looks beyond the visible. Its brotherhood is all-embracing, from the lowest to the highest, from the gutters to the stars, and includes absolutely all, without exception.

This splendid and logical conception of brotherhood is based upon the simple yet profound fact that all that lives is of common origin; that the ignorant and the wise, the vicious and the gentle, the arrogant and the meek, the brutal and the cultured, the savage and the civilized, are equally children of the G.A.O.T.U.; that all are making an evolutionary journey, that some started before others or have travelled faster along the pathway of experience; and that these facts, and not original inequality, account for the differences which now exist. There is nothing sentimental about the Unity of Life. It is a cold fact in nature whether you and I like it or not, and the sooner we realize it and adapt ourselves to it, the better for us. Theosophy maintains that Brotherhood is a practical ideal. As a matter of fact some men will be nearer to us than others, but there need not be any hatred for anyone. If we strike every unfriendly thought of others dead at its very inception we will discover that the earth is peopled with our friends and that their regard for us is in exact proportion to our sincerity. If we frown upon the world we shall live in gloom. But if we smile upon our brothers and be steadfast friends of all, we shall dwell in perpetual sunshine. This concept is beautifully expressed in Christianity's greatest Book. In the epistle to the Galatians, verse 28 of Chap. III, Paul, who was an Initiate, writes: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female; ye are all one in Christ Jesus." But are we to limit this glorious principle to the human kingdom? The humanitarianism which results from this principle as taught by Theosophy reaches and embraces the animal kingdom because it constitutes part of that Great Life. And this has the instinctive and almost universal approval of the civilized world. Nobody protests against the existence of humane societies whose only mission is to prevent vivisection, ruthless hunting of helpless creatures, and every sort of cruelty to animals. Although the human race has not yet awakened to a full realization of the fact, we instinctively know that animals as well as men have the right to live, that they are entitled to a place on earth and to live their lives in peace. It is the acme of chivalry to acknowledge relationship to, and stand in defense of, the animal kingdom which can make no possible return for the service.

Another link which connects the Theosophical Society with Masonry is its second object, *i. e.*, to encourage the

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study of comparative religion, philosophy, and science. This naturally includes the study of the various systems of morality such as the ancient Mysteries which are the indirect predecessors of the so-called Masonic Higher Degrees of the Scottish Rite.

Our Theosophical literature informs that when the great wave of materialism swept over the world, the bitter persecutions of the Church resulted in the apparent disappearance of the true mysteries—the failing of the Light. But in reality the true Mysteries with all their arcane secrets have never been totally withdrawn from the world. They are now in the hands of the Adepts who are the Guardians of Humanity, those men who have attained the state of the Perfect Man. Freemasonry arrived after the disappearance of the Mysteries and kept the mystical truths in the form of Symbol, the keys to which, numbering seven, are in the possession of only said Adepts and the Initiates.

It seems that the object of the Mysteries was to take the good man who had conquered all the ordinary temptations, who had gone to the point where the world no longer either deceived or attracted him and who had been able to develop within himself those essential virtues which are the foundation on which everything else is to be erected. The neophyte was instructed how the God within him might be unfolded, how his latent powers might be developed, how his garments of matter might be constructed so as to become vehicles for the forces of God instead of being hindrances. He was told "You have the Light within you—let that Light shine!"; shown how to purify his body; and taught how to live in the house of flesh where he was only a tenant and not a prisoner, where he was master and no slave. He was taught to draw life from the outer garment and for a time to fix it in the inner and subtler garments that the spirit wears, that each of his bodies was a barrier until the Spirit had redeemed the matter and focussed it for its own purpose and as an instrument for itself.

Those who passed into the Temple of Mysteries were called Gnostics or Knowers of the Truth, who thus attained power, because there is only one thing that gives power and that is knowledge of the Truth.

There are numerous lesser Occult Schools scattered in the world today—in different parts of Asia, Southern

Europe, Yukatan, Australia, and even in the prosaic United States, where you have the occult school of the Rosicrucians in California, aside from the Inner Circles of the Theosophists, but they all look up to the Great White Lodge in a secluded place somewhere in the Himalayas, where these Guardians of Humanity are dwelling.

Theosophy is unifying, reconciling, and pacifying, because it stresses the points which are common to all instead of emphasizing the points in which the various systems differ from one another. Let us take the case of Freemasonry. We have the so-called Latin Masonry and the Anglo-Saxon Masonry which are apparently estranged from each other because only the seeming differences which are few have been stressed and the things they have in common which are numerous have been overlooked. The Anglo-Saxon Mason charges the Latin Mason with being atheistic, and the Latins charge the Anglo-Saxons with being dogmatic, intolerant, and theological. Theosophy steps in and says: "You are both right as to the unessentials but wrong as to fundamentals." I believe that after the Latin and Anglo-Saxon Masonic systems are properly analyzed, it will be seen that they finally arrive at a point of necessary convergence. After everything is said, Anglo-Saxon Masonry is theological and as such, devotional, based on belief and faith, while Latin Masonry is essentially philosophical. The former appeals, therefore, to the devotional type of man while the latter appeals to the philosophical man, the thinker. Theosophy teaches that both are equally efficient ways of attainment. Speaking in terms of law, we might say that their difference is purely procedural, the substantive law remaining the same. In Theosophy we learn that man has seven interpenetrating bodies, the physical, the etheric, the vital, the emotional, the intellectual or manasic, the buddhic, and the spiritual or atmic. We also learn that in worship the devotional man uses his emotional body as his vehicle of expression, and the philosopher and thinker uses his intellectual body as his vehicle. The former absorbs himself in prayer and adoration while the latter plunges into contemplation and meditation, and both can reach the Deity in his own way. The theological Mason says: "I believe in God, therefore I know He exists." The philosophical Mason says: "I know of God, therefore

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I believe He exists." Our regular Masonry in the Philippines is patterned after Anglo-Saxon Masonry and is therefore theological. In reality, however, both agree in their different ways on the existence of God, the theologian believing in Him as a Personal Being, while the philosopher, as an Impersonal Infinite Being. Faith "saves" the former while knowledge assures the latter. Therefore, I think it is unfortunate as well as erroneous for the Anglo-Saxon Mason to condemn the Latin Mason, or for the latter to be little the former, because fundamentally there is only one Masonry, the wrangling engaged in by both sides, notwithstanding. It is discouraging to see a few Latin Orientals ostracized by some of their brother Orientals for an alleged atheism which does not exist in the last analysis. For example, French Masonry which in the 18th Century developed such a scholar of symbology as J. M. Ragon, who is freely quoted by occultists and mentioned as the greatest Masonic authority of his time, certainly deserves full recognition by all the Orientals of the world, and it is very gratifying to know that here in the Philippines we maintain Masonic relations with France, the country which has also produced the great Kabalist, Alphonse Louis Constant, better known as Eliphas Levi, the author of several excellent works on which an important part of our Masonic literature is based. This gentleman, as you probably know, was a Roman Catholic priest who was unfrocked owing to his liberal tendencies which did not serve the particular purposes of the Church.

Referring again to theological tendencies in Masonry, there is one serious drawback connected therewith, that I can see. Theology does not attempt to give any other interpretation of the sacred writings like the Bible, which are eminently kabalistic, except the literal one. Now take Books like the Revelation, Book of Numbers, Job, and Genesis, and you can readily see that you need a key or keys to get the inner true interpretations. There are said to be Seven Keys to all mystery writings, classified as follows: 1—The Spiritual Key; 2—The Astronomical Key; 3—The Metaphysical Key; 4—The Anthropological Key; 5—The Geometrical Key; 6—The Psychic Key, and 7—The Physiological Key.

Thus in the Bhagavad-Gita, Shri Krishna, the charioteer and Divine Teacher, speaks repeatedly to his pupil, the royal warrior Arjuna: "You are a warrior; warfare is the legitimate duty of a warrior; therefore fight, O Arjuna!" Using the Spiritual Key on this, it means, "You are Divine; to act like a divine being is your proper work; therefore do your duty, O divine one!" Using the Astronomical Key, it means, "You are the Sun in your own circle; the duty of the Sun is to vivify and to brighten everything within his circle; therefore, vivify and brighten, O Sun!" The Metaphysical Key will give this result, "You are the active principle; the duty of that principle is to act; therefore act, O thou active principle!" The Geometrical Key gives us this, "You are a triangle; the duty of a triangle is to enclose and to guard a space; therefore, enclose and guard your space, O triangle!" The Psychic Key offers this transla-

tion, "You are a constructive thinker; the duty of such is to think constructive thoughts; therefore, think such constructive thoughts, O constructive thinker!" And the Physiological Key gives this result, "You are the masculine; the duty of the masculine is to become a father, therefore, do your paternal duty, O masculine!"

The Book of Job, said to be a Kabalistic treatise on Egypto-Arabic Initiation, concealing the highest spiritual mysteries, contains the following significant and purely materialistic verse which I am sure is very familiar to every one present here to-night: "Man born of a woman is \* \* \* like a flower, and is cut down; he fleeth also as a shadow, and continueth not." But Job speaks here of the Personality, the four denser out of the seven bodies of man (known as the Lower Quaternary), for no Initiate would say that the personality long survived the death of the physical body; the spirit alone being immortal.

Thanks to Theosophy, it has been possible for us to learn about the great significance and efficacy of the Masonic ritual. It seems that through clairvoyance or the fourth dimensional sight, there is visible a force as definite as electricity which is actually poured down on the people present at the ceremony and on those in the immediate vicinity, depending on the strength of the vehicle produced. Bishop J. I. Wedgewood of the Liberal Catholic Church, speaking about the subject last September, said: "In Freemasonry, they have certain initiations as they are called; and each of those sacraments or initiations is intended to bring about the expansion of the consciousness of the person who receives them. An expansion of consciousness means that through power that is poured in by the initiator, the aura is greatly expanded in size, its rate of vibration is raised, and through those changes which take place in the matter-side of the bodies, higher powers of consciousness are opened to find expression through the individual. I know that in modern Freemasonry the higher degrees are looked upon largely as mere distinctions which are rewards for merit \* \* \*. It is an actual fact that each one of those initiations connects the candidate with certain qualities of spiritual influence; each of such initiations bestows upon the candidate help in the cultivation of qualities inculcated in the particular degree."

Bishop C. W. Leadbeater, Supreme Head of the Liberal Catholic Church, then a 30° mason, after explaining that Masonic Lodges served the same purposes as the churches, said in 1915, regarding the matter: "Sometime ago, I wrote an article on THE MAGIC OF THE CHRISTIAN CHURCH, in which I mentioned the Christian method of spreading the Divine Power or Grace by means of the celebration of the Holy Eucharist, commonly called the Mass. We must not think of that grace as a sort of poetical expression, or as in the least vague and cloudy; we are dealing with a force as definite as electricity—a spiritual power which is spread abroad over the people in certain ways, which leaves its own effect behind it and needs its own vehicles, just as electricity needs its appropriate machinery. I explained in the article how I had been able by clairvoyance to see the action

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of that force; how the service of the Mass is intended to build up a thought-form, through which that force is distributed by the agency of the Priest—fortunately without taking into account his attitude, his knowledge, or even his character; so long as he performs the prescribed ceremonies the result is achieved. If he is also a devout man, the value of the Sacrament is enhanced; but whatever his feelings, the strength is outpoured on the people to a certain extent." Referring to the history of Masonry, Bro. Leadbeater said that its ritual was entirely ancient Egyptian, while the historical setting was that of Jewish tradition; that in Masonry we mourn the death of the G. M. H. A. while in Egypt they used to mourn the death and dismemberment of Osiris the One who became many, and they celebrated a festival at which the dismembered parts came together again and Osiris rose from the dead; that in Masonry there are several different lines of tradition all having equal authenticity and weight, the tradition of arranging the officers in a triangle as done in Europe, being of Chaldean origin; and that even though the origin of the Scottish Rite is somewhat obscure, it has been brought into line with the degrees of the ancient Egyptian Mysteries which it now resembles fairly well; that it is a mistake to think Masonry is derived only from the operative guilds of the Middle Ages or those of the Roman Collegia, as anyone who is at all acquainted with the ancient mysteries will see at once that this is incorrect, because certain of our ceremonies cannot have any connection with mere operative Masonry, but have a real relation to the inner teaching of the Mysteries; that the Guardians of Humanity who lie in the background were responsible for this intentional confusion because the church, which bitterly persecuted the Secret Societies, did not persecute the Operative Masons; that the Jews were responsible for the terminology of Masonry, they having learned the wisdom of Egypt but tried to adapt it to their own history, assigning its origin to their national hero, King Solomon, casting it into the form which they could connect with the building of his Temple instead of with the erection of the great Pyramids. That is why we still mourn the death of H. A. instead of the descent of Osiris into matter. That is why certain signs are supposed to remind us of certain penalties when the truth is that the penalties were invented much later to explain the signs, which really refer to various centres in the human body. Bro. Leadbeater goes on to explain that these rites in ancient Egypt

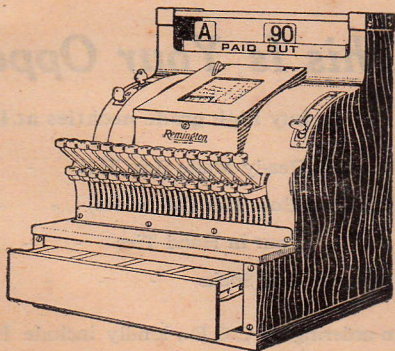
had a four-fold meaning: *First*, they served as a reminder to those performing the same, of the way in which the Universe was built by the G.A.O.T.U., the different degrees penetrating further and further into the knowledge of his methods, because it was considered that to record knowledge in a series of appropriate and suggestive actions made a more powerful appeal to a man's mind, so that in performing the rites, we are preserving by unvarying action the memory of certain facts and laws in nature; *Second*, they taught that as the laws of the Universe also apply here below, said fact prescribes a certain course of conduct on our part, and so, as we truly say, Masonry is a system of morality veiled in allegory and illustrated by symbols, a system based not on a mere commandment, "Thus saith the Lord," but on definite facts and laws in nature; *Third*, the rites were a preparation for death and the hereafter, because a vast amount of information about the life after death can be gleaned from an intelligent consideration of Masonic ceremonies, it being emphasized above all that the same laws hold good on the other side of the grave as on this, and that in both states we are equally in the presence of God, and that where that Holy Name can be invoked there is no cause for fear; and *Fourth*, the main object of the rites was to create a vehicle for the downpouring of the Divine Force or grace as already explained.

The reason why I believe the words of Bro. Leadbeater and Bishop Wedgewood to be authoritative and to have much weight, is that both are Initiates, having taken the 4th Great Initiation, known as the Arhat Initiation in the highest esoteric mysteries. Bro. Leadbeater took this many years ago and he is at present on the Verge of Adeptship or almost ready to take the 5th Great Initiation, and it is known that the study of all arcane systems such as that of Masonry is obligatory on the part of all Initiates. I obtained this information through the official publications of the Theosophical Society of which we have a local branch in this building, and to which I have the fortune to belong. We know of several prominent members of the Theosophical Society, including Americans and Europeans, who have already attained at least the First Great Initiation in the highest esoteric mysteries already referred to.

From what has been said, it is evident that our Masonic ceremonies should be performed with the greatest sincerity, dignity, and reverence possible. We should ever bear in mind the real and serious purpose of our rites, so that we may perform them with the seriousness and respect which the matter demands, in view of their tremendous significance.

It is extremely distressing to see the work of conferring of the degrees performed carelessly and slovenly in the Blue Lodges and in the Scottish Rite Bodies. On one occasion, one of these Adepts or Masters referred to above, wrote to a Theosophical lodge member saying: "There is a strong disposition to slur over the ceremony of initiation in such a way as to make no serious impression upon the candidate \* \* \*. Your ways of initiation are a standing insult to every regular chela and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise with you?" This could also be applied to our Masonic degree work here.

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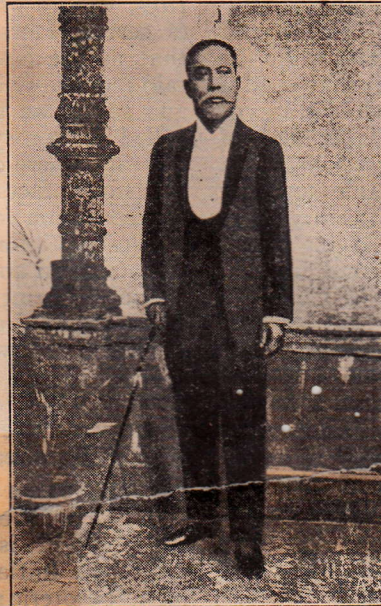
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## Ambrosio Flores

Born on March 20, 1843, Bro. Ambrosio Flores enlisted at the age of 17 years in the infantry regiment in which his father was a lieutenant. In 1875, he was commissioned, and in 1894 he retired from the Spanish military service with the rank of first lieutenant. When the Filipinos rose against Spain, Bro. Flores, who had been a Mason since 1891, was imprisoned and suffered great hardships. But under the Malolos Government, our great Brother was made a brigadier general and was for some time acting secretary of war and, later, chief of staff. Upon the pacification of the Islands, he became provincial governor of Rizal.

Bro. Flores remained active in the Royal Art until the last. He was instrumental in the organization of Silaňanan Lodge, of Pasig, and was Master of that Lodge from its constitution, in 1908, until 1911. He died at Pasig on January 24, 1912, and was buried in the Cementerio del Norte, Manila.



El Ven. Hmno. Ambrosio Flores nació el 20 de Marzo de 1843, hijo de un teniente de infantería, y a los 17 de edad sentó plaza en el regimiento de su padre. En 1875, el Hmno. Flores fué nombrado teniente, y en 1894 fué pensionado con el grado de primer teniente. Cuando estalló la revolución contra España, el Hmno. Flores, quien había sido Masón desde 1891, fué encarcelado y maltratado por el gobierno español, pero el Gobierno de Malolos le nombró general y más tarde jefe del estado mayor, y durante algún tiempo, nuestro Hermano interinó como secretario de guerra. Terminada ya la guerra, fué elevado al puesto de gobernador provincial de Rizal.

El Hmno. Flores fué Masón activo hasta el fin. Ayudó a fundar la Logia Silaňanan, de Pasig, cuya veneratura desempeñó en los años desde su constitución, en 1908, hasta 1911. Falleció en Pasig el 24 de Enero de 1912 y fué enterrado en el Cementerio del Norte, de Manila.

### Bro. James L. Burchfield Passes to the Great Beyond

Bro. and Captain James Larkin Burchfield, Davao hemp planter and a resident of the Philippines for more than twenty-five years, died in Sternberg General Hospital, Manila, February 22, 1926, of cancer of the stomach. He was seventy years of age and had been in the hospital for about three weeks.

Bro. Burchfield was a member of Madisonville Lodge No. 143, Madisonville, Kentucky, and was at one time affiliated with St. John's Lodge No. 9 of Manila. He was a Knight Templar and a Shriner.

Bro. Burchfield, a Kentuckian, leaves his widow, formerly Miss Mary Bell Adams, and a son, David, both of whom are in Manila.

Bro. and Captain Burchfield served with the colors from 1876 to 1881, and from 1899 until 1901, seeing service on the Mexican Border, in Cuba, and in the Philippines.

An "Old Timer," Bro. Burchfield leaves a host of friends and acquaintances to mourn his translation.

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Bro. Miguel Meaurio.  
Member of Batong-Buhay No. 27.  
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Buried February 22 in Cementerio del  
Norte, Manila, under the auspices of  
his Lodge.

Bro. Sixto Ventoranza.  
Member of Tupas Lodge No. 62.  
Died in Bulacan February 14, 1926.

Bro. Mariano Cuadra.  
Member of Kanlaon Lodge No. 64.  
Died February 8, 1926.  
Buried Feb 16, under the auspices of his  
own Lodge.

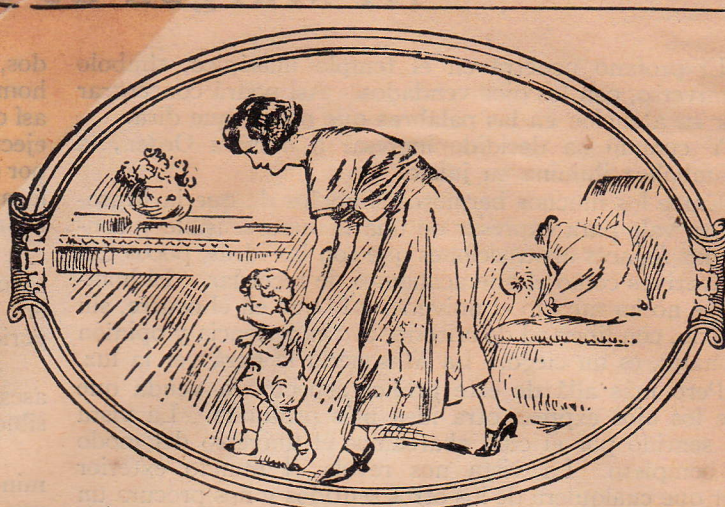
Bro. Modesto Balaton.  
Member of Pinagsabitan Lodge No. 26.  
Died in Santa Cruz, Laguna, January 6,  
1926.  
Buried Jan. 7, under the auspices of his  
own Lodge.

Bro. James Larkin Burchfield.  
Member of Madisonville Lodge No. 143,  
Madisonville, Kentucky.  
Formerly affiliated with St. John's Lodge  
No. 9, Manila.  
Died February 22, 1926, in Sternberg  
General Hospital, Manila.  
Buried February 25, in Cementerio del  
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And crowned with God's celestial light,  
A glory over all.  
I raise thee, soul, my masterpiece,  
For good or bad, through an eternity.



*Those first  
faltering footsteps—*

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## Al Margen de un Símbolo

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Y cuando ha decidido ingresar a nuestra Orden, la luz simbólica ilumina su juicio.

Entre los muchos hermosos símbolos de que la Masonería se vale para expresar de una manera sensible y concreta las fugaces abstracciones que son las ideas, pocos tan significativos como el que acabamos de recordar. El hombre que no ha mirado el universo y lo que en él ocurre, sin prejuicio, con libertad de criterio, con experiencia y opinión personales, es un ciego. La Masonería le hará ver la luz.

Pero más allá de este primer aspecto, la venda que cubre los ojos expresa otra idea más profunda. La vista es el sentido por el cual abarcamos el universo del modo más completo. La vista nos revela el mundo exterior mejor que cualquiera de los otros sentidos y nos procura un placer tan constante, que, por ser muy común, casi no advertimos. Y el placer de ver nos distrae desde que abrimos los ojos hasta que el cansancio nos adormece. Sólo cerramos los ojos para dormir.

Y así, el mundo que vive en nosotros, el mundo interior de nuestra conciencia se sustrae a nuestra mirada. Y hombres hay que, encorvados por los años y ya al borde de la tumba, sólo han tenido ojos para contemplar las cosas que el astro de fuego hace vivir cada día, y jamás durante el largo camino han echado una mirada al mundo inmenso de su conciencia, tan infinito y a veces tan hermoso como el universo bañado por el sol.

Cerrar los ojos y escudriñar en la propia conciencia es meditar. La meditación puede recorrer innumerables caminos. Pero, cualquiera que sea la senda, habrá por fuerza de pertenecer a algunas de las exuberantes campiñas de lo verdadero, lo bello o lo bueno. Un cercado del país de lo bueno es el de las propias y ajenas acciones, y nuestro ritual nos recomienda su examen como un saludable ejercicio.

La ciencia de lo bueno es la moral, ciencia que nos enseña, no ha discernir el bien y el mal, porque estas son nociones innatas en el hombre, y, si se quiere, en todos los seres vivientes, sino a profundizar el conocimiento del bien y del mal.

En tiempos pasados, el bien se hacía derivar directamente de Dios. Los profetas entre los judíos, los sacerdotes en otros pueblos, revelaban a los hombres los deseos de los dioses, y los hombres sabían de ese modo lo que esos seres poderosos y vengativos aprobaban o condenaban.

Lo que las divinidades aprobaban era llamado el bien, lo que condenaban era llamado el mal. El bien y el mal dependían, pues, únicamente de la voluntad arbitraria de los dioses. Y era varón sabio y prudente el que temía a los dioses y obedecía ciegamente sus órdenes.

Pero la voluntad de los dioses era interpretada de una manera infalible por los sacerdotes, quienes estaban encarga-

dos, se habían encargado ellos mismos, de transmitir a los hombres las órdenes de la divinidad. Los fieles sabían así de fuente segura e insospechable los actos que convenía ejecutar y los que había que evitar. Sabían de ese modo, por ejemplo, que era la voluntad de los dioses que los fieles legaran sus bienes a los sacerdotes o que persiguieran y ultimaran a los que dudasen de su infabilidad.

El deber de los laicos era, pues, creer y obedecer. Si algún curioso impertinente preguntaba por qué tal cosa era permitida y tal otra prohibida, la respuesta era categórica y sencilla: "Dios quiere esto y prohíbe aquello."

Sucedía así que el acto más censurable, como ser el asesinado de un joven por su propio padre, era a veces plausible y excelente, cuando Dios lo ordenaba.

Con el tiempo y la costumbre de invertir así los términos, se llegó a creer que la moral y los dioses formaban una sola y misma cosa inseparable; y que quien intentara suprimir la intervención de los dioses en los actos humanos suprimiría al mismo tiempo toda obligación, todo deber y toda moral.

A los pensadores del siglo XVIII y particularmente a las Logias Masónicas, que entonces y después no se han dado tregua en su empeño de sacar a la humanidad del error y la esclavitud, se debe el alto honor de haber mostrado que la moral es independiente de los dogmas. Haya un solo dios personal o tres o más, haya infierno y purgatorio o no, matar a un hombre para apoderarse de sus bienes será una mala acción tanto aquí como en el centro del Africa o en el Polo. Porque la idea del bien y del mal se apoya en nuestra conciencia, es un conocimiento íntimo, espontáneo, innato, que no necesitamos aprenderlo por los sentidos en el mundo exterior; un conocimiento tan espontáneo y primitivo en la naturaleza humana como el sentimiento de lo bello y la facultad de percibir la evidencia de lo verdadero.

Los axiomas en que se funda la ciencia, en que se basa la verdad, ¿son acaso una revelación divina? Descartes ya lo dijo: Son verdaderos porque son evidentes. William James también: Son verdaderos porque se puede verificar. Subjetivo en Descartes, objetivo en James, el criterio de la verdad no encuentra sino un estorbo en la intervención divina.

Otro tanto podemos decir de la belleza, noción cuya raíz está en nuestro mismo yo.

Pero así como no nos basta en el campo de lo verdadero y de lo bello con poseer las capacidades iniciales para el saber y para el arte, en el campo de lo bueno no basta tampoco con poseer la facultad inicial del bien. Nuestra conducta debe ser elaborada, disciplinada, esclarecida, por la teoría y la práctica del bien. Debe ser auxiliada por la verdad y la belleza, pues la unidad que se realiza en nuestro espíritu alcanza también a sus manifestaciones. La verdad es bella y es buena. La belleza es buena y es verdadera.

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Hay, pues, en el fondo de cada ser un instinto moral que no es preciso crear, que basta con despertar, hacer manifestarse y cultivar. La ciencia y la práctica de la moral no necesitan, por eso, recurrir a las teologías para fundamentarse: se basan en la naturaleza humana, en la voz inequívoca que habla espontáneamente en la conciencia de cada cual.

Y esa voz no es otra cosa que la palabra *sui generis* de que se vale para hablarnos la vida que anima nuestros seres. La vida, en demanda de su prolongación y de sus fines, habla en nosotros en el lenguaje de los instintos, en forma confusa para nuestra razón, pero clara y eficaz para nuestra conducta. Bergson es quien, aguzando el oído, ha logrado oír esa voz mejor que nadie, analizarla y describirla en el lenguaje de la razón.

La voz de la vida, que habla en nuestras conciencias, nos da una norma de vida en la noción del bien; por eso, el bien puede definirse así: "lo que conserva y acrecienta la vida."

En su forma más elemental, la noción del bien es, por tanto, el sentimiento y conocimiento de lo que sirve a la vida, y la noción del mal lo que la daña.

Cada planta, cada animal, cada ser viviente, por el hecho mismo de que vive, quiere vivir plenamente y dar a su existencia todo el desarrollo de que sea susceptible. El deseo de conservar y acrecentar la vida se manifiesta en todos los seres y constantemente. Aun en el suicida, la muerte voluntaria es una prueba de su amor a la vida completa. En efecto, la causa corriente del suicidio es el miedo a un empequeñecimiento del ser intelectual, moral, físico o social, causado por la pérdida de una persona amada, una fortuna, una situación, la estima pública, la salud.

Pero la vida se manifiesta y aspira a conservarse y acrecentarse tanto en Juan como en Pedro, y en Pedro tanto como en Diego. Y pudiera ser que el acrecentamiento de la vida de Juan no pudiera hacerse, pasado cierto límite, sino a expensa de la plenitud de vida de Pedro, o a costa del empequeñecimiento de la de Diego. Es claro entonces que el verdadero bien no es el acrecentamiento de la vida individual, pues la vida suprema, la vida absoluta, la que ha de perdurar en el universo, es la vida de la especie humana, y aún de todos los seres vivientes.

El bien de la conciencia individual debe, por lo tanto, para que sea verdadero, ser también el bien de la conciencia social, de la vida social. Es lo que en forma sentenciosa nos enseña aún nuestro ritual cuando nos aconseja con las viejas máximas: "No hagas a otro lo que no quieras que hagan contigo". "Procede con los demás como desearías

que procedieran contigo mismo".

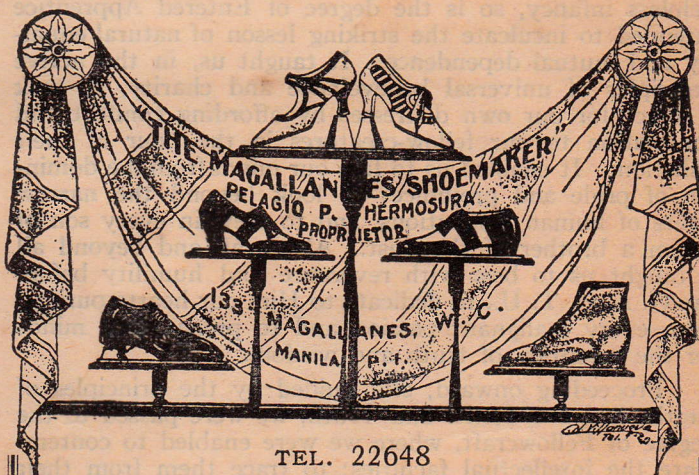
Dicho en otra forma: hay moralidad en todo acto que favorece la realización de la vida completa, no sólo del individuo sino de la sociedad, no solo de la nación sino de la humanidad, no sólo del hombre sino del universo viviente, porque ante la vida, ante la fuerza original a quien debemos la existencia, y de una partícula de la cual somos depositarios, y depositarios transitorios, no sólo los demás hombres y mujeres son nuestros hermanos sino el bruto y la planta, por minúsculos que sean.

Por la inversa, es inmoral todo acto que daña, no al portador de una partícula de vida, no al individuo somático, sino a la partícula vital, en cuanto tal partícula fuera esencial a la sobrevivencia del plasma germinativo unisal.

Así se justifica la muerte del individuo por la salvación, no de la especie, como suele decirse, empequeñeciendo la cuestión, sino de la vida. Porque la vida nace de la muerte. Porque la muerte es sólo la muerte del portador de la vida, no de la vida misma, del portador de la antorcha que, encendida, pasa a otro portador, que a su vez morirá cuando la haya transmitido a otro portador, que la pasará en la carrera de los siglos, en sucesión infinita, a los portadores infinitos, durante la infinitud de los tiempos.

Y en este sacrificio del individuo transitorio a la vida eterna, que a diario vemos sin extrañeza cuando el sacrificio viene de la madre o del padre por la descendencia, que a diario vemos con horror cuando el sacrificio viene de un ser más inútil en provecho de otro más útil, o de la sociedad más útil aún, o de la suma de sociedades que alientan la vida, en este morir por la vida está la justificación y la alta moral de la lucha por la vida, y de la muerte por la vida, de la sobrevivencia de los más aptos, del dolor, y del mal. Porque el dolor y muerte son males individuales, crueldades desde el punto de vista del individuo, pero hechos insensibles y a menudo útiles para la vida total y eterna.—J. S. M. (*Revista Masónica de Chile.*)

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# Symbolism of the Degrees of Freemasonry

By Bro. A. E. TATTON,

To the newly-initiated candidate who has nothing but the ceremony of his initiation to guide him, there are a great many things which are obscure.

In this part of the world in which we are situated, it is difficult to obtain Masonic literature and to those who have not as yet read anything other than the ritual this brief exposition of the symbolism of the three degrees will, I trust, prove both interesting and instructive. In preparing this paper, extracts have been freely made from *The Traditions, Origin and Early History of Freemasonry*, by Pierson and Steinbrunner, and the *Standard Masonic Monitor*, by George E. Simons.

The preparation is, in all points, symbolical. The candidate is in search of Light and Wisdom. He represents the individual man as he comes from the darkness of the outer world, and he wanders in this darkness until first guided by Experience, in which is involved suffering, calamity, and distress; and afterwards by Reason, when Faith and Love unseal his eyes to the light of knowledge and liberty.

The First, or Entered Apprentice, Degree of Masonry is intended, symbolically, to represent the entrance of man into the world in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not physical light, but that moral and intellectual light which emanates from the primal source of all things—from the G. A. O. T. U. Hence the great, the primary object of the first degree is to symbolize the birth of the intellectual light in the mind.

The admission of the candidate among Freemasons in a state of blindness and destitution was emblematical of the entrance of all men upon this their mortal state of existence, when, weak and helpless, they are necessarily dependent upon others for protection and life.

As the noblest emotions of the soul are called forth by helpless infancy, so is the degree of Entered Apprentice intended to inculcate the striking lesson of natural equality and mutual dependence. It taught us, in the active principles of universal benevolence and charity, to seek a solace for our own distresses by affording comfort and consolation to our fellow-creatures in the hour of their affliction. It enabled us to free our minds from the dominion of pride and prejudice; to look beyond the narrow limits of human institutions, and to view in every son of Adam a brother of the dust. Above all and beyond all it taught us to bow with reverence and humility before the G. A. O. T. U., to dedicate to Him our hearts purified from every malignant passion and to prepare our minds for the reception of truth and wisdom.

Proceeding onward, still guided by the principles of Brotherly Love, Relief and Truth, we were passed to the degree of Fellowcraft, where we were enabled to contemplate the intellectual faculties; to trace them from their origin through the paths of heaven-born science, even to the throne of Almighty God. The secrets of nature and the principles of moral truth were there unveiled before us. We learned to place a just estimate upon the wondrous faculties wherewith God has endowed the creatures formed after His own image, and we feel the duty He has imposed upon us of cultivating those divine attributes with unremitting care and attention, that we may thereby be enabled to glorify Him and render ourselves contributors to the happiness of mankind.

The Second Degree, therefore, represents the same candidate laboring amid all the difficulties that encumber

the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light; the Fellowcraft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect, yet glorious reward in the revelation of that "hieroglyphical light which none but craftsmen ever saw."

To the man whose mind has thus been molded to virtue and science, nature presents one more great and useful lesson—the knowledge of himself. She leads him by contemplation to the closing hours of his existence; and when, by means of that contemplation, she has conducted him through the various windings of this mortal life, she finally instructs him how to die. She leads him to reflect upon his inevitable destiny, and prompts the inward monitor to say that death has no sting equal to the stain of falsehood, and that the certainty of death at any time is preferable to the possibility of dishonor.

Of this great principle the Third Degree affords a glorious example in the unshaken fidelity and noble death of G. M. H. A.

We will now symbolize his death and apply his preparation for and readiness in facing death to ourselves. I will not rehearse the legend but you will recall that he was beset by three ruffians each in turn more powerful and determined than the other, who finally overcame him and took his life.

Thus it is with man. Strong in youth, and confident in his strength, he starts forth to execute the designs which he has drawn upon the great trestle-board of his life; but at the very outset he meets his first enemy in his own evil passions—in envy, hate, licentiousness and debauchery. But these may be overcome; and, still strong in faith and hope, he presses forward on life's journey to meet his second and still more powerful enemy, represented by sorrow and misfortune, by disease and poverty, by the coldness of false friends and the hostility of open enemies.

Weary and faint from the conflict, still struggling for the right, looking upward with eyes of faith, though these enemies may be subdued, yet must he meet, in the evening of his days, his last and terrible enemy. To him this enemy is death—Death from which there can be no escape—Death before whom all must yield, whether they be the

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To the careless and thoughtless the lesson would end here; but the upright and true Mason will pursue it further, and apply it to the eternal salvation of his soul, so beautifully typified by the ever-green Sprig of Acacia which teaches us that although our frail bodies must, sooner or later, molder in the bosom of Mother Earth, yet, through the merits of the divine promises contained in the Great Light in Masonry, we may confidently hope that our souls will bloom in immortal green.

In all the ancient systems of religion and mysteries of initiation there was always some one plant consecrated in the minds of the worshippers and participants by a peculiar symbolism, and therefore held in extraordinary veneration as a sacred symbol. The symbol of Freemasons is the acacia which typifies immortality.

The various ceremonies the candidate is called upon to go through during the course of his initiation are borrowed from the ancient Freemasonry that was practised in the Mysteries. One is the rite of circumambulation which was always used in the rites of sacrifice, of expiation, or purification. Among the ancients this consisted of marching three times around the altar, moving in imitation of the course of the sun, from east to west, and by way of the south, and thence by the north, they arrived at the east again. By this means, as it will be observed, the right hand is always nearest the altar. Blue Masonry has retained the circuits, but has utterly lost the explanation, which is, that in the mysteries the candidate invariably represented the sun descending southward toward the reign of the evil principle, Ahriman Siva or Typhon (darkness and winter); then figuratively to be slain, and after a few days to rise again from the dead and commence to ascend to the northward.

The Masonic symbolism is, that the circumambulation and the obstructions at various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or truth.

It will be well for the Masonic student, in tracing these analogies, to constantly bear in mind that, in the rite of circumambulation, the number of revolutions may and does vary according to different contingencies, although, of course, the number three is most important as a mystic and sacred number, but at all times the ceremony must be performed with the course of the sun turning to the right and having the altar on the right hand.

In the ancient mysteries, the candidate was invested with a consecrated sash or girdle, which he was directed to wear next his skin. In India it consisted of a cord composed of three times three threads twisted together and fastened at the end with a knot. Hence comes our CABLETOW. It was an emblem of their triune Deity, the remembrance of whom we also preserve in many of our symbols.

The oath was taken with the face towards the east as it was deemed more solemn and binding than when taken with the face toward any other cardinal point.

It was the custom to add a solemn imprecation to their oaths, either for the satisfaction of the person by whom the oath was imposed, or to lay a more inviolable obligation on themselves. The person who took the oath in some of the mysterious rites was to be upon his bare knees, with a naked sword pointed at his throat.

There could not have possibly been devised a more significant token of love, friendship, integrity and honesty than the joining of right hands; in all ages and among all nations it has been deemed an important symbol to represent the virtue of fidelity. Among the ancients the right hand and fidelity to an obligation were almost deemed synonymous terms.

Much more might be written in connection with the ceremony of initiation, but the foregoing remarks should be sufficient for the purpose in view, that of bringing to

the attention of the newly-admitted Brethren the fact that there is a great store-house of information available to those who desire to investigate the recondite mysteries concealed in the ceremonies, allegories and symbolisms of the Craft.

In addition to what has already been written in connection with degree work, however, I desire to bring to your attention the explanation of the passage in the Scriptures which is read in connection with the narration of the manner of the death of our Master H. A.

One of the teachings of Masonry is that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonor. The allegory in which this sublime inculcation is clothed is followed by repeating the first seven verses of the twelfth chapter of Ecclesiastes.

Thousands doubtless have read, or heard read, the passage of Scripture alluded to without having reflected on its extraordinary beauty as an allegory, or its peculiar adaptation to the moral lessons intended to be conveyed by the ceremonial of which it forms a part. The proper comprehension of the metaphors which it contains is also attended with some difficulty, but we will venture to say that no Mason who thoroughly understands its signification, and sees its intimate relation to the symbolic meaning of the degree in which it is used, must listen to it with feelings far different from those which affect the one who hears it only as an ordinary and inapplicable fragment of the sacred writings.

The passage is a beautiful and affecting description of the body of man when suffering under the infirmities of old age, and the body is metaphorically described as a house. Commencing with an appeal to the candidate to remember and practice in his youth the duties which he owes to his Maker, and which duties have already, in the Masonic ritual, been detailed in the preceding degrees, it goes on to describe the first signs of old age, when the beautiful scenery of the universe will no longer appear in that joyous splendor which belongs only to youth to behold, and when sorrow shall be heaped upon sorrow, as "the clouds return after the rain."

*THE KEEPERS OF THE HOUSE* are the shoulders, arms and hands; *SHALL TREMBLE*—the means of averting danger, because of old age, shall become paralytic.

*THE GRINDERS SHALL CEASE BECAUSE THEY ARE FEW.* The teeth which grind the food, as the millstone grinds the

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corn, shall become loose and fall out.

*THOSE THAT LOOK OUT OF WINDOWS BE DARKENED.* The windows are the two eyes; they shall lose their faculty of sight. Obscurity of vision is an invariable accompaniment of extreme old age.

*THE DOORS SHALL BE SHUT IN THE STREETS, WHEN THE SOUND OF THE GRINDING IS LOW.* The doors are the lips; the streets are the mouth, because it is the way by which the food passes into the stomach, and the sound of the grinding is the NOISE OF THE VOICE. The meaning of the expression is, that the teeth being gone, the old man no longer chews, but noiselessly mumbles his food, and closes his lips in the act, to prevent the particles from falling out. This is the usual mode of mastication in the very aged.

*AND HE SHALL RISE UP AT THE VOICE OF THE BIRD.* The voice of the bird is the crowing of the cock. So great is the wakefulness of old age that its sleep is disturbed even by the crowing of the cock.

*AND ALL THE DAUGHTERS OF MUSIC SHALL BE BROUGHT LOW.* The daughters of music are the two ears. The voice becomes tremulous and feeble, and the hearing becomes obtuse. "The daughters of music" is a Hebraism for the voice and the ear, the organs used in the production or enjoyment of musical sound. So the arrow is called "the daughter of the bow" by Isaiah.

*THEY SHALL BE AFRAID OF THAT WHICH IS HIGH.* Those heights which in the days of their youth they would have ascended with ease and alacrity, the aged now look upon with hesitation and fear.

*AND FEARS SHALL BE IN THE WAY.* They are filled with apprehension of imaginary dangers, which they have neither the sight to avoid nor the strength to overcome.

*THE ALMOND TREE SHALL FLOURISH.* The hair shall become gray. The flowers of the almond tree are white, and hence, when the tree is flourishing and full of them, it is compared to the hoary head of age.

*THE GRASSHOPPER SHALL BE A BURDEN.* To the imbecility of old age the lightest thing, even a grasshopper, becomes an oppressive burden.

*AND DESIRE SHALL FAIL.* The appetites and desires of nature cease with the departure of youth.

*MAN GOETH TO HIS LONG HOME.* Literally, "to the house of his age," the grave, which is the last house and shelter for the material body.

*THE MOURNERS GO ABOUT THE STREETS.* This refers to the Eastern custom of employing official mourners, who made public lamentation in the streets for the dead. This passage is also explained as alluding to the rattles in the throat, the mouth and throat being considered as the street or road of the food, and the rattles being called the mourners because they are sure precursors of death.

*THE SILVER CORD BE LOOSED.* The silver cord by some is said to be the string of the tongue; by others the spinal marrow, because of its silver whiteness. The loosening of the silver cord is the cessation of all nervous sensibility.

*THE GOLDEN BOWL BE BROKEN.* The brain is called the golden bowl, from its yellow color. Death approaching, it is rendered unfit to perform its functions.

*THE PITCHER BE BROKEN AT THE FOUNTAIN.* The pitcher means the vena cava or great vein, which carries the blood to the right ventricle of the heart, here called the fountain.

*THE WHEEL BROKEN AT THE CISTERN.* By the wheel is meant the aorta or great artery, which, receiving its blood from the left ventricle of the heart or cistern, distributes it throughout the body. These two last expressions, the breaking of the pitcher and the wheel, allude to the stoppage of the circulation of the blood, the last step in the decay, which is immediately followed by death. And then, in the concluding words of the preacher, *SHALL THE DUST RETURN TO THE EARTH AS IT WAS, AND THE SPIRIT SHALL RETURN UNTO GOD WHO GAVE IT.*

Commentators generally concur in the foregoing exposition of that beautiful allegory, the incorporation of which into the Masonic ritual is one among the numerous evidences that the institution does and always has inculcated the dogmas of resurrection and immortality.

### Is This Not True?

Did it ever occur to you, Brother, that if you do not attend communications of your Lodge, how little good Masonry is to you? If you are in distress your Brethren do not know you, and members of the visiting committee have to be introduced. And should you pass to the Great Beyond, very few of those who attend the funeral can remember you. This is a condition that should not exist. Attend your Lodge. "Know and be known."—*Virginia Masonic Journal.*

### La Masonería

(Poesía por Concepción Mestre de Silva, publicada en *Acacia*, San Juan Puerto Rico.)

Miradla, allí está siempre! De pie sobre la brecha  
No hay dardo que le alcance su frente varonil,  
No acierta el fanatismo su envenenada flecha,  
Ni alcánzanla los tiros de la ignorancia vil.

Miradla. . . Siempre grande. . . No hay pueblo sobre  
el orbe  
Donde no se alce un templo para su hermosa idea.  
No hay nada que en su senda su paso audaz estorbe,  
Ni suelo do no imprima su huella gigantea.

Miradla. . . Siempre noble. . . Para ella no hay sectarios:  
Lo mismo es el cristiano que el índico brahmin;  
Lo mismo es el magnate que el triste proletario,  
Que igual es la miseria que el oro en su festín.

Su lema es el progreso; su senda, hacia adelante:  
Que el porvenir le brinda clarísima ancha vía;  
El Universo todo lo aclama palpitante  
Que alza doquier su frente la gran Masonería.

Nacida en el Oriente, perdida entre la sombra  
Del consagrado templo que el indio un día elevó;  
Ayer antorcha humilde con esplendor que asombra  
Los ámbitos del mundo su luminar llenó.

Y desde allí magnífica, tendió al orbe sus brazos  
Y proclamó doquiera su ley . . . FRATERNIDAD,  
Crisálida atrevida rompió sus ténues lazos  
Para surcar valiente la azul inmensidad.

Jesús en el Calvario santificó su idea,  
Sellando con su sangre su eterna majestad,  
Y Francia abate tronos con fuerza gigantea,  
Cuando su voz le muestra la noble libertad.

Allí donde hay un pueblo que lucha por ser grande,  
Allí donde la ciencia pide al estudio honor,  
Donde se encuentran lágrimas que el sentimiento expande  
Celeste huella imprime su brazo protector.

No la busquéis al lado del déspota maldito,  
Que con la fuerza ahoga la hermosa libertad,  
Ni allí donde con hieles el fanatismo ha escrito  
Que es el progreso engaño, mentira la igualdad.

Pero buscadla al lado del pueblo sin ventura  
Que ante el tirano odioso la frente doblegó;  
Buscadla donde bebe la mísera criatura  
La copa donde el hado sus hieles le brindó.

Que es su misión divina verter una esperanza  
Cuando el mortal se inclina llorando ante el dolor,  
Y alzar al desgraciado que en su aficción no alcanza  
Alivio en su infortunio, ni en su miseria amor.

Rasgar el velo espeso que la ignorancia extiende  
Mostrando de la ciencia brillante el luminar;  
Y a la nación altiva que ser feliz pretende  
La senda de los libres, del pueblo rey mostrar.

Y su obra audaz prosigue con poderoso aliento  
Sin miedo ante la lucha, con fe en el provenir;  
Que nada en sus avances detiene al pensamiento,  
Ni estorba la victoria que espera conseguir.

Obreros del Progreso, Seguid siempre adelante,  
En pos de luz, de gloria, de ciencia y de verdad . . .  
Seguid vuestra gran obra, que os abrirá anhelante  
La puerta del futuro, la ingente Libertad.

**Notes from Memorial Lodge No. 90**

Memorial Lodge No. 90, of Muñoz, N. E., had a very active day on January 24, 1926. First three candidates were initiated, two for Cabanatuan Lodge No. 53, and one for Memorial Lodge, the latter being initiated by officers and members of another Sister Lodge, Nueva Ecija Lodge No. 73. When the degree work was finished, the officers elect and appointed of Memorial Lodge were installed by Wor. Bro. Nicolas E. de Guzman, General Inspector of the Grand Lodge of the Philippine Islands. This was the first public installation ever held in Muñoz and the biggest social event recorded in the history of the town. Prominent people from many towns of the province attended and no less than eleven past masters sat in the East. We are told that this ceremony was much talked about among non-Masons and that the change of opinion that it produced among the public is something marvelous. The success of this function is largely due to the untiring efforts of Wor. Bro. M. Hidalgo.

An industrious Mason has figured out that with the rapid increase of membership in the Fraternity, which has occurred in the last decade, over one-half have been Masons less than seven years. The Brother offers no comment as to whether this increase has given to the Craft added strength or otherwise. If it were demonstrable, we believe it would be found that too many petitioners have been admitted on the ground that nothing could be found against them, rather than any potential strength of character they possessed.

—*Masonic Tidings.*

**Another Life**

Some day when my work here is done,  
When time for me shall be no more,  
When all the sands of life are run  
I'll push my boat away from shore.

Nor chart, nor guide I'll take with me,  
The rudder, too, I'll leave it here;  
I'll drift across the unknown sea,  
Through endless space and without fear.

I'll take my chance with destiny;  
It cannot be there is no more—  
That death spans all eternity,  
And all is done when this life's o'er.

I strongly feel that there must be  
Another life when this is done;  
That when we cross the unknown sea  
We'll find that life has just begun.

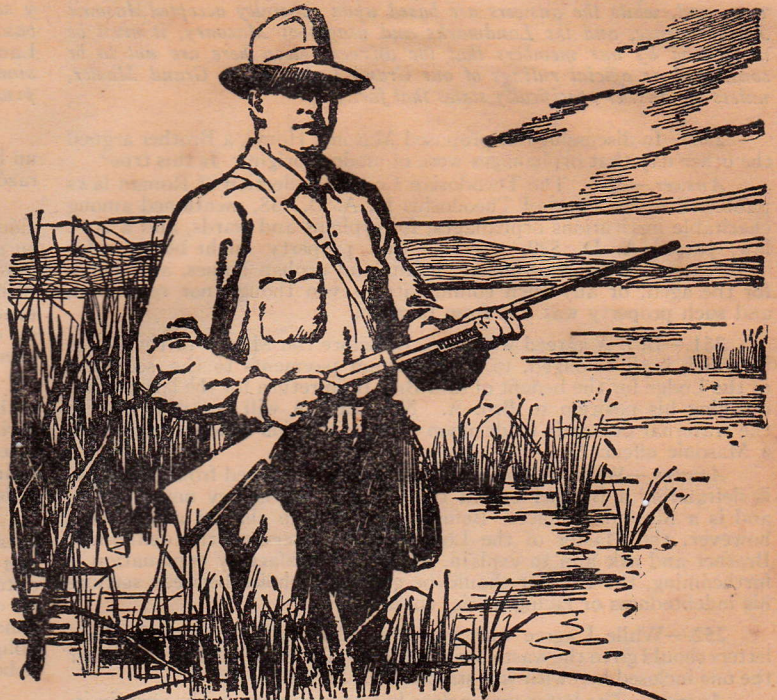
My reason—thought—my mind and soul  
All tell me that this must be;  
That when death claims the final toll,  
There is a better life for me.

And yet, O yet, why is it so  
That none who cross that boundless sea  
Have e'er returned to let us know  
What lies beyond the space we see?

But if through life we've always done  
To others as we'd have them do,  
The golden prize of life we've won,  
Whate'er betide us when we're through.

—*Judge Thomas Carrol in Queensland Freemason.*

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## Questions and Answers

### Consultas

(This department is conducted by the Associate Editor of the CABLETOW, and, while the answers are based upon generally accepted Masonic Jurisprudence, and the Landmarks and usages of Masonry, it must be understood by our members that the answers given here are not to be considered as official rulings of our Grand Lodge, or its Grand Master, unless the answer specifically states that fact.)

250.—In discussing our proposed Masonic Home, a Brother argued the other day that orphanages were of modern origin. Is this true?

*Answer.*—No. The Theodosian Code, a collection of Roman laws published in the reign of Theodosius II, A. D. 438, mentioned among charitable institutions orphanages, for orphans and wards, and a later law, passed A. D. 529, provided that property might be given for "churches, hostels, poor-houses, infant and orphan homes, and homes for the aged, or any such community," even though not registered, and such property was free from taxation.

251.—Bro. A agreed with Bro. B, before the Master of the Lodge to which both belonged, to make certain payments to the secretary of the Lodge for the benefit of said Bro. B, in return for the latter relinquishing his position to Bro. A. Now Bro. A will not pay, despite the fraternal demands made upon him. Does his conduct constitute a Masonic offence?

*Answer.*—Wilful failure to return money borrowed from a Brother is defrauding a Brother out of the value of the money not returned and is a Masonic offence. Before proceeding to charges and a trial, however, the Master of the Lodge should interview the delinquent Brother and ask him to explain, and if no satisfactory explanation is forthcoming, the Brother should be given the choice between settling his indebtedness or facing a trial commission.

252.—While I agree with you that all so-called good luck chain letters should go to the waste basket, I would like to be informed whether the one inclosed herewith was started by a Mason?

*Answer.*—The letter you inclose has no reference to Masonry in it. We have no way of finding out who started it, but we hope and trust that it was not a Mason. Our Fraternity certainly does not teach or encourage silly and superstitious practices like the sending of the so-called good luck chain letters and the alleged "ancient Masonic prayer."

253.—A Mason quit paying dues to his Lodge and, without his Lodge knowing it, joined a clandestine Lodge. Realizing he had made a mistake, he severed his connection with the clandestine body and paid his arrears in the regular Lodge. Is it proper to readmit him without further action than an agreement, under oath, not to repeat the offence?

*Answer.*—This individual should be tried. To betray regular Masonry is too serious an offence to be left unpunished. A man who violates his vows so readily and expects to be able to switch back and forth between regular and clandestine Masonry cannot be good material.

254.—A Master Mason expelled by his Lodge and restored to the rights and privileges of Masonry by the Grand Lodge is said to have the status of an unaffiliated Mason. Can such a Mason affiliate with another Lodge of this Jurisdiction?

*Answer.*—An unaffiliated Mason of this class has the right to petition any regular Lodge, the same as if he were a Mason on demit.

255.—Having noticed the names of several prominent Masons among the persons taking part in the program of the eighth annual

(Este departamento está bajo la dirección de la redacción del CABLETOW y se debe entender que las contestaciones a las consultas, aunque están basadas en la jurisprudencia masónica generalmente aceptada y en los Landmarks y usos de la Masonería, no se deben considerar como decisiones oficiales de la Gran Logia o el Gran Maestro de M. L. y A. de Filipinas a menos que se haga constar expresamente que lo son.)

250.—Hace poco, al hablar de nuestro asilo masónico en proyecto, un Hermano sostuvo que los orfanatos son de origen moderno. ¿Tiene razón?

*Contestación.*—No la tiene. El Código teodosiano, una recopilación de leyes romanas que se publicó bajo el reinado de Teodosio II, en el año 438, menciona entre otras instituciones benéficas los orfanatos, y una ley posterior, aprobada en 529, dispone que se pueden donar bienes para "iglesias, hospicios, casas de pobres, asilos de niños de corta edad y huérfanos y asilos para los ancianos, o cualquiera comunidad de esta índole" aunque no fuese registrada, y dichos bienes estaban exentos de impuestos.

251.—El Hmno. A convino con el Hmno. B, ante el venerable de la Logia de la cual los dos forman parte, que dicho A haría al secretario de la Logia ciertos pagos en beneficio del referido B, por haber éste cedido su empleo a aquél. Ahora dicho Hmno. A no quiere verificar los referidos pagos, no obstante los requerimientos fraternales que se le han hecho. ¿Constituye semejante conducta un delito masónico?

*Contestación.*—Ea falta voluntaria de devolver dinero tomado a préstamo de un Hermano equivale a defraudar a éste del valor del dinero que no se quiere restituir y constituye un delito masónico. Sin embargo, antes de formular cargos y enjuiciar al moroso, el Venerable de la Logia de que se trata debiera hablar con éste y pedirle explicaciones de su conducta, y si las explicaciones que diera no fuesen satisfactorias, se debe obligar al deudor a pagar su deuda y, en caso de negativa de hacerlo, se debe proceder al proceso masónico correspondiente.

252.—Abundo en su opinión de que las llamadas "cartas encadenadas" deben echarse en el cesto de papeles de desecho. Pero ¿puede Vd. indicarme si la carta que envío adjunta ha sido redactada por un Masón?

*Contestación.*—La carta que Vd. nos envía no contiene referencia alguna a la Masonería. No sabemos quién la redactó en primer lugar, pero creemos que su autor no fué Masón. Como Vd. sabe perfectamente, nuestra Orden no enseña ni fomenta prácticas tan estúpidas y supersticiosas como la circulación de las llamadas "cartas encadenadas" y "oraciones masónicas."

253.—Un Masón dejó de pagar sus cotizaciones en la Logia regular de la cual formaba parte y se afilió luego con una logia clandestina sin enterarse de ello su Logia primitiva. Muy pronto, el interesado, dándose cuenta de que había cometido un error, se separó de la Masonería clandestina y pagó las cotizaciones atrasadas en su Logia. ¿Puede ésta rehabilitarle sin más formalidad que un compromiso, bajo juramento, de que él no volverá a cometer semejante infracción?

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convention of the "Legionarios del Trabajo," and knowing that body to be one of the organizations prohibited by Grand Lodge Circular No. 46, I desire to know if the Brethren referred to have a special dispensation or if the report is untrue?

*Answer.*—We have no knowledge of the facts of the case. However, Grand Lodge Circular No. 46 does not prohibit the associations mentioned in it, as you say, but merely prohibits Masons from holding membership in the same. It is to be presumed that the Brethren to whom you refer attended the Legionario Convention as outsiders, which they had a perfect right to do.

256.—Who were the Four Crowned Martyrs I read so much about in Masonry?

*Answer.*—Bro. Joseph Fort Newton says, in the *Builders*, that in the persecution of the Roman collegia by Emperor Diocletian, *four Master Masons and one humble apprentice suffered cruel torture and death, but they became the Four Crowned Martyrs, the story of whose fidelity unto death haunted the legends of later times. They were the patron saints alike of Lombard and Tuscan builders, and, later, of the working Masons of the Middle Ages, as witness the poem in their praise in the oldest record of the Craft, the Regius MS.*

257.—Should not the secretaries of Masonic Lodges furnish the secretaries of the Scottish and York Rite Bodies and the Eastern Star with information regarding suspensions and expulsions, seeing that a man ceases to be a member in those Bodies when he ceases to be a Master Mason in good standing?

*Answer.*—We do not think so. In this Grand Jurisdiction, Symbolic Masonry and the so-called higher degrees and organizations in which Masonic membership is an indispensable requisite, have always been kept strictly apart. In the United States, the same policy is observed. Some time ago, for instance, it was decided by the Grand Lodge of Washington that "no other organization, which has as a requirement for its membership that a man be a Master Mason, has any right to any information of any kind respecting any proceedings, business or affairs of a Master Mason's Lodge."

258.—It seems to be pretty well settled that the apron must be worn outside all the clothing. What is the law or custom in California, our Mother Jurisdiction?

*Answer.*—Regarding this, "Master Mason" (San Diego) says: "You cannot get into the Grand Lodge of California if you do not tie your apron outside your coat. How the foolish habit arose of wearing it inside the coat is a mystery."

*Contestación.*—Debe procesarse a este individuo, porque traicionar a la Masonería regular es un delito demasiado grave para dejarlo impune. El hombre que falta a sus compromisos masónicos con tanta facilidad y espera que se le permita a cambiar de un lado al otro según le dé la gana, no puede ser buen material.

254.—Dicen que un Maestro Masón que ha sido expulsado por su Logia y luego rehabilitado en sus derechos masónicos por la Gran Logia, es Masón sin afiliarse. ¿Puede un Masón de esta clase afiliarse con alguna otra Logia de esta Gran Jurisdicción?

*Contestación.*—Un Masón sin afiliarse de la clase que Vd. dice tiene derecho a solicitar a cualquiera Logia regular, exactamente como si fuese un Masón con plancha de quite.

255.—He encontrado los nombres de ciertos Masones de viso entre las personas que figuraban en el programa de la octava convención anual de los "Legionarios del Trabajo." Siendo este organismo uno de los prohibidos por la Circular No. 46 de la Gran Logia, desearía saber si los Hermanos referidos tienen dispensa especial o si es inexacto el informe.

*Contestación.*—Desconocemos los hechos, pero sabemos que la circular No. 46 de la Gran Logia no *prohíbe* a las asociaciones mencionadas en la misma, sino sólo prohíbe que los Masones formen parte de las mismas. Suponemos que los Hermanos referidos asistieron a la convención de los Legionarios como particulares no pertenecientes a dicha asociación, lo que no está prohibido.

256.—¿Quiénes fueron los "Cuatro Mártires Coronados" que mencionan tanto los autores masónicos?

*Contestación.*—El Hmno. Joseph Fort Newton dice en *The Builders* que en la persecución de los *colegios* romanos por el emperador Diocletiano,

*cuatro Maestros Masones y un humilde aprendiz sufrieron crueles tormentos y la muerte, pero se convirtieron en los Cuatro Mártires Coronados, a cuya fidelidad hasta la muerte se alude tanto en las leyendas de las épocas posteriores. Fueron los santos patronos de tanto los constructores lombardos como de los toscanos y, más tarde, de los de la edad media, como lo prueba el poema que los ensalza, inserto en el documento más antiguo de la Masonería, el Manuscrito Regio.*

257.—¿No cree Vd. que los secretarios de las Logias Masónicas deben de proporcionar a los de los cuerpos del Rito Escocés y Rito York y de la Estrella Oriental todos los informes sobre suspensiones y expulsiones, en vista del hecho de que en los organismos mencionados el dejar de ser Maestro Masón en el goce de sus derechos como tal, produce la baja automática del interesado?

*Contestación.*—No lo creemos. En esta Gran Jurisdicción siempre se ha mantenido estrictamente separada la Masonería simbólica de los

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**BEWARE OF IMITATIONS**

259.—“During the convention of American and Filipino Masons in this City Feb. 1926, a resolution was proposed by Filipino Masons to approve of the justice of the Filipino cause for independence. All but four Americans left the convention and refused to approve of the resolution.”

The foregoing is from a letter addressed by T. N. McKinney, Great Chief of the Orient, Red Rovers of the World, to all “Red Rovers” of the Philippine Islands. Is this statement correct?

Answer.—It is just as incorrect as similar statements in the *Manila Times* on which Mr. McKinney probably based his letter. When a falsehood is published, people usually read it, but not the correction or retraction published afterwards. See the official statement of Grand Master M. W. Bro. Francisco A. Delgado in the February number (p. 238) of the CABLETOW, which explains that the question of independence did NOT come before the Grand Lodge and that there was NO walk-out of any kind by any group of members.

### Selfishness

One of the great defects of humankind that Masonry is endeavoring to reduce to a minimum in its adepts and in humanity in general, is selfishness. In fact, the aims and purposes of our Institution and the efforts of each individual member who lives up to his obligation are a struggle against the tyranny of selfishness. To circumscribe our desires and keep our passions within due bounds towards all mankind; to be tolerant of the opinions and views of others; to endeavor to overcome prejudices in ourselves and others; to give of our abundance for the relief of distress; to insist upon truth and justice where falsehood and injustice would further our own material interests: what are these Masonic teachings but instructions given us as crusaders in the war upon selfishness?

Can a Mason be said to practise these teachings, to be a soldier in this cause, if he advocates the restriction of the benefits of Masonry to a certain race or races or creeds, to the exclusion of all others? Yet we have heard of Masons who would so circumscribe the field of endeavor of Masonry, denying its light to the members of certain races and certain religions.

Philippine Masonry has in this respect shown as much tolerance as the most liberal Grand Jurisdictions. Yet there are even among us men who are exceptions, who, for instance, look with disapproval upon the unselfish attitude of the great majority in movements calculated to extend Masonic charity to persons not included in the list of beneficiaries laid down and defined by our obligations. Institution, race, and Lodge selfishness exist in our midst, and these it behooves the genuine Mason to fight with the weapons we must use against erring Brethren: precept and example. Moral suasion and convincing argument are apt to do wonders with the small minorities that can occasionally be found opposing movement inspired by unusually wide and sweeping generosity.

It is a noble war, indeed, the war against human selfishness!

Freemasons, of all men, should be deliberate in judgment, candid in consideration, charitable in construction, moderate in condemnation. If you feel moved to criticise a Brother, suppose you see him first. Talk over the matter in question and discover his point of view. Probably it is a different angle from that which presented itself to you. Perhaps, after all, it is the right angle, and you may be spared the ignominy of doing him an injustice. Perhaps he can tell you things you did not know. On the other hand, perhaps you can enlighten him, and lead him to see the error of his way. How much better to convince and reform, than to convict and destroy. At any rate it is a satisfaction to be sure you are right before you go ahead.—*London Freemason*

llamados altos grados y de las entidades que exigen la calidad de Maestro Masón como requisito indispensable para sus miembros. La misma regla se está observando en los Estados Unidos. Por ejemplo, no hace mucho, la Gran Logia del estado de Washington resolvió que “Ningún organismo que exija a sus miembros como requisito indispensable la calidad de Maestro Masón tiene derecho a cualesquier informes sobre las actuaciones o asuntos de una Logia de Maestros Masones.”

258.—Parece una regla bien sentada que el mandil debe gastarse fuera de la americana y demás vestidos. ¿Puede Vd. indicarme qué regla se observa en California, de cuya Gran Logia hemos tomado nuestra Constitución?

Contestación.—Con respecto a este punto, el “Master Mason” (San Diego, California) dice lo que sigue: “..... No os admiten en la Gran Logia de California si no gastáis vuestro mandil fuera de la americana chaqueta. No podemos explicarnos cómo se haya podido introducir la necia costumbre de ponerlo dentro de la americana.”

259.—“Durante la convención de Masones americanos y filipinos en esta ciudad en Febrero de 1926, algunos Masones filipinos propusieron una resolución aprobando la justicia de la causa de la independencia filipina. Todos los americanos menos cuatro salieron de la convención y se negaron a aprobar dicha resolución.”

Lo que precede es un extracto de una carta dirigida a todos los “Red Rovers” de las Islas Filipinas por T. N. McKinney, Gran Jefe del Oriente de los “Red Rovers of the World.” Es exacto lo que dice?

Contestación.—Es tan inexacto como las manifestaciones sobre el mismo estilo que ha publicado el *Manila Times* de cuyas columnas habrá sacado Mr. McKinney sus informes equivocados. Sucede que cuando se publica alguna noticia falsa y absurda, la gente la lee, pero dejan de apercibirse de las correcciones o retractaciones que se publican más tarde. Véase la manifestación oficial del Muy Il. Gran Maestro Francisco A. Delgado, publicada en el CABLETOW correspondiente al mes de Febrero (p. 244), en la cual se dice que la cuestión de la independencia NO se presentó ante la Gran Logia y que NO salió nadie de la convención, en la cual reinaba la mayor armonía desde el principio hasta el fin.

### La Ejecutoria de la Masonería

La Institución Masónica fundada para trabajar por el bien de la Humanidad, no es cosa de poco valer, ni mucho menos perniciosa, como en su despecho la han calificado los poderes que han sentido el formidable empuje de sus incontrastables fuerzas.

Allá en el mundo profano, un tiempo la ignorancia inventaba ridículas consejas, que en consorcio con las que forjaba la superstición, abrían vasto campo a la mentira y al fanatismo. Mas, pasaron esos tristes tiempos. La civilización, que ella ha contribuido a difundir, inicia ya una nueva época para la conciencia; y no es posible hacer creer hoy que la Francmasonería sea una asociación fundada con fines aviesos, donde se reglamentan los crímenes y donde florecen todas las negaciones, hasta la del ateísmo.

Al abrir su historia, que sus enemigos no quieren reconocer, nos encontramos con hechos que refrendan las ejecutorias que tanto la enaltecen. Es verdad que todo no está sometido a los esfuerzos que al hombre le es dado hacer, porque leyes inmutables a veces se le oponen; pero en el mundo moral, las grandes ideas son perdurables. Y siendo la idea masónica una de las más excelsas que haya podido el hombre concebir, ha subsistido hermosa y pura, y se ha desarrollado y extendido hasta los más lejanos horizontes del espíritu.—*Hilario Machado.*

### La Confraternidad y El Afecto

Entre nosotros se necesita mucho más del espíritu de la antigua confraternidad; más tolerancia para las faltas de cada uno, más indulgencia, más solicitud por el progreso y mejor suerte de cada uno; algo más del sentimiento fraternal, para que no se sienta vergüenza de usar la palabra *Hermano*.

Nada debe impedir esa bondad y afecto; ni el espíritu mercantil, absolvente, afanoso, astuto, egoísta y grosero en sus tratos, cutil y violento en sus competencias, vil y sórdido en sus fines; ni tampoco la ambición, egoísta, mercenaria, incansable, embaucadora, que vive únicamente de la opinión ajena, envidiosa del bien ajeno, miserablemente vana en sus propios éxitos, injusta, sin escrúpulos y destructora.—*Extracto de “Morals and Dogma.”*

# Personals

## Personales

### Sojourning Brethren:

Bro. and Maj. Gen. James H. McRae was married to Mrs. Helen Burgas Stough, February 24, sailing the same date for the United States via Europe.

**Manila No. 1.**—Col. C. E. Nathorst, P.C., has been awarded a silver citation star for conspicuous service rendered in Northern Luzon.

Mr. George E. Brown, proprietor of the N. & B. Stables, leaves on the *President Taft*, today, for a six-month's trip to the United States. Mr. Brown will visit his sister who is in ill health in Ohio.

Mrs. Wilson, wife of Bro. and Capt. W. E. Wilson, returned February 14 after a visit of several months in Australia.

**Corregidor No. 3.**—Among the communications received by the Secretary is one from Wor. Bro. L. C. O'Donnell who is now in Greenville, Ohio. He wishes all members of Corregidor Lodge a Happy and Successful New Year, and he states that he takes great pleasure in reading the Lodge's *Bulletin* and the *Cabletow* which reach him regularly. Wor. Bro. O'Donnell states that he wishes to be in touch with individual members of the Lodge, and letters addressed to him at Greenville, Ohio, will undoubtedly reach him.

Among others whose letters have been received during the past few days are: Wor. Bro. L. C. Driggs, now at 1131 Fleet Road, Oakland, Cal.; Bro. H. C. Raymond, 607 Dearborn Avenue, Lawton, Oklahoma; Bro. I. W. Galehouse from 2226 Divisadero, San Francisco; Bro. W. A. Kufs, 138 Logan Street, Brooklyn; Bro. W. S. Koontz from 561 East Washington St., Indianapolis; Bro. E. S. Neilond, Fort Hoyle, Maryland; Bro. B. L. Johnson from 262 Warwick Avenue, Rochester, N. Y.; Bro. E. E. Marsh c/o Marshal Field & Co., Retail Dept., Chicago; and Bro. B. S. Farris c/o U. S. Veterans Hospital No. 27 Alexandria, La. All these brethren sent greetings both to the Lodge and individual members.

Bro. Neilond states "that only the strong clutch of the U. S. Army keeps him from returning and the greatest thing that he has to look forward to is the time when he will be again due for foreign service and under orders for the P. I."

Corregidor Lodge regrets that Bros. Harry J. Cushing, Leo Dillingham and O. F. Pinzke have dimitted, but as these brethren wish to be active in Masonry in their new location this Lodge wishes them every success in their new fields of endeavor.

**Bagumbayan No. 4.**—Bro. Rafael Abiera is now in the city just arrived from Calivo, Capiz.

Wor. Bro. Yangco requested and was granted a dimit. Bro. Yangco is one of the organizers of Elisha Ward Wilbur Lodge at Victorias, Occidental Negros, and is at present its Senior Warden. Wilbur Lodge is named in honor of the first Wor. Master of Bagumbayan Lodge, our late Bro. Elisha Ward Wilbur.

It is with deep sorrow that we received the news of the death of Bro. Fabella's mother.

We also learned of the death of the youngest child of Bro. and Mrs. Jacinto Calumpang.

Bro. Francisco Santiago was appointed by the Wor. Master to represent the Lodge in the interment of Bro. Fabella's mother which took place at Pagsanjan, Laguna. Wor. Bro. Benitez and Bro. Honorio Poblador were also present at the funeral.

Our treasurer, Bro. Lino Chavez, is now at Cuenca, Batangas, spending his much needed vacation. Bro. Chavez's health has been failing lately.

Bro. Basilio Valdes who was recently promoted Major in the Philippine Constabulary was again promoted Lieutenant-Colonel.

Mrs. Rafael Garcia was reported sick.

**Southern Cross No. 6.**—Bro. Arthur F. Fischer, Director of Forestry, left on March 3 on board the S. S. *Ermland* to attend the Forestry Convention at Rome, Italy.

**Cosmos No. 8.**—Bro. Charles R. Osburn, who is now in Sagertown, Texas, has written the Secretary, advising that he is a journeyman carpenter, and travels a great deal.

The Secretary has also received a letter from Bro. Isaias Fernando, who is stationed in Batangas, Batangas, expressing his fraternal greetings to the Officers and Brethren of the Lodge.

Bro. Samuel C. Hunter left on February 4th for Baguio, for a vacation of about two months. In a letter to one of the members, Bro. Hunter states that he visited Baguio Lodge No. 67, and found it to be a live and progressive body of Masons.

Bro. John N. Kruseman expects to leave for his hacienda in Mindanao some time in March. He will later go to the United States and Europe on an extended trip to occupy about two years.

We are in receipt of the very welcome news that Bro. Robert C. Whiting expects to arrive in Manila about March 25th for a short visit. He is making a world cruise on the S. S. *Resolute*, which left Los Angeles on February 6th.

The Officers and Members of Cosmos Lodge extend to Bro. Whiting a most cordial welcome, and only regret that due to the short stay of the ship in Manila he can spend but a few hours with us.

**St. John's No. 9.**—Our newly-raised member, Bro. Zeininger, is leaving the Islands on vacation. He expects to return in about six months.

**Maktan No. 30.**—En las noches del 14, 15 y 23 de Febrero pasado, la Logia Maktan No. 30, celebró sus tenidas extraordinarias para pasar al Grado de Compañero al Hmno. Burnie May, aprendiz de esta Logia, iniciación del solicitante Custodio M. Kabatingan y paso al Grado de Compañero del Hmno. Luis Briones e Hinojales.

Todos los trabajos han sido espléndidos, no solo por el número de Hermanos que estuvieron presentes en el Taller, sino por la uniformidad y limpieza.

También en la noche del 15 la Logia celebró un acto social en honor del Hmno. Valeriano Segura, P.M., de la Maktan No. 30, por su merecido ascenso al puesto de ingeniero supervisor.

La esposa del Hmno. Joaquin A. Alix, actual Venerable de esta Logia, ha dado a luz hace poco un hermoso y robusto niño. Madre e hijo gozan de buena salud.

Para asumir el nuevo puesto de ingeniero supervisor, se embarcó para esa capital el Hmno. Valeriano Segura el 28 del pasado.

**Minerva No. 41.**—Con motivo de la marcha a Alemania de nuestro ex-Venerable Maestro Ludwig Model, los Hmnos. Gregorio C. Dimaano, Juan Atayde, Julian Samson, Antonio Garcia del Cid, Ildefonso Madlang-awa, Ignacio Chuidian, Pedro Cordon, Ruperto Marquez, Pedro Ramos, y Potenciano Bautista, y Andrés Filoteo, le ofrecieron una cena de despedida en el Plaza Hotel, en la noche del día 28 de Enero. El Ven. Hmno. Model salió por el vapor *Emil Kildorf* el lunes 8 de Febrero y regresará a Filipinas en Octubre de este año.

El Hmno. León Dreyfus, acompañado por su familia, salió para Francia el 24 de Febrero. Deseamos tanto a él como al Hmno. Model un feliz viaje.

Hace poco, regresó de América nuestro Hmno. Conrado García Argüelles. Le damos nuestro cordial bienvenida.

**Filipinas No. 54.**—El activo e inteligente Ingeniero de Distrito Hmno. Rosalio Villalon de Ilocos Norte, acaba de ser ascendido a Inspector de Distrito de la provincia de primera clase de la Laguna. Le felicitamos cordialmente.

Nuestros Hermanos Santiago Gancayco y Ramón Vera Cruz, V.M., con sus respectivas familias han estado en Manila por las pasadas fiestas del Carnaval y para atender asuntos particulares.

Nuestro Hermano José D. Jesus se halla bastante delicado de salud y ha dejado temporalmente su cargo de Tesorero municipal de Unisan. Actualmente se halla recluso en su casa.

**Makawiwili No. 55.**—El día 30 de Noviembre se celebró un banquete masónico en la casa de campo del Hmno. José Altavás, representante actual de uno de los distritos de la provincia de Cápiz, al cual asistieron todos los Masones de la localidad con sus respectivas familias. Entre los presentes se halló el Hon. Quirico Abeto, juez de primera instancia de la provincia, quien se marchará pronto para su nuevo destino en Bacolod, Negros Occidental.

Ha vuelto completamente curado el Hmno. Salvador Malapit, después de una operación quirúrgica que se hizo en Manila.

**Marble No. 58.**—El Hmno. Casimiro G. Platón llora la muerte de su querida esposa, la Sra. Fermina M. Platon, que falleció en el Hospital de San Juan de Dios, en Manila, víctima de meningitis. El cadáver fué traído a Romblón por el vapor *Carmen* el día 10 de Febrero a fin de que se pudiese verificar el sepelio el 20 del mismo mes. Nuestro más sentido pésame al Hmno. Platón.

Han estado en Manila durante el mes de Febrero los Hmnos. Salvador Asturias, Rafael M. Morelos, Matías S. Martinez y Eutiquio Fondevilla, por asuntos oficiales y personales.

**Labong No. 59.**—El Hmno. Juan B. Gonzaga, supervisor académico en Batangas, Batangas, ha sufrido una desgracia muy lamentable por la muerte de su queridísima esposa que tuvo lugar el día 13 del mes de Marzo en dicho pueblo.

Bro. J. Leonard Johnson was recently operated on for appendicitis. After ten days in the hospital he is again up and around and the same genial "Johnnie".

Bro. E. M. Grimm and his bride (Miss Juanita Kegley) are honeymooning in Baguio. They have the best wishes of St. John's Lodge for a long life of happiness and prosperity. The wedding ceremony was very largely attended, an attestation of the popularity of the couple.

Bro. Walter C. Brune is on the high seas en route to Manila.

Bro. Ray Whitfield has recently returned to his station at Cadiz, O. N., from an extended vacation trip to the U. S. A.

Communications have recently been received from Bros. Anuta, Squier and Hughes who are all in the States.

**Pinagsabitan No. 26.**—W. M. Balbino Kabigting was in Manila attending the Convention of the Provincial Treasurers and Provincial Treasurers' Association during the latter part of January and first week of February.

S. W. Bro. Leopoldo N. Reyes and family went to Manila during the first week of February to visit his father-in-law who was sick at the General Hospital. His father-in-law was one of the founders of this Lodge.

Through the initiative of J. W. Bro. Julio Sulit and Bro. Agripino Alviar, Supervising Teacher and Principal respectively of Santa Cruz, the teachers from this district had an excursion to Montalban and other important places in Manila from the 5th to 7th of February.

Bro. Esteban Icarañgal, supervising teacher of Majayjay district, with his teachers, also had an excursion on the same date.

Bro. Mariano Guilatco is sick of rheumatism.

Bro. Amado Cruz's wife gave birth to a baby boy. Both mother and child are doing well. Bro. Cruz expects to give a big blow-out on the baptismal day of this first son of the family.

Bro. Hilario Zalameda, Treasurer of the Lodge, was officially assigned as Chairman of the Committee to take charge of the Laguna Booth, 1926 Commercial and Industrial Fair at Manila.

Bro. Arsenio Bonifacio's family has returned to Santa Cruz after several months' stay in Manila. Mrs. Bonifacio was formerly Miss Virginia Palma of the Palma family of Manila.

*Isarog No. 33.*—The wife of Bro. Paulo Elisan gave birth to a baby boy on February 4, 1926. Mother and baby are in good health.

The daughter of Bro. Mariano Dy Liacco, S.W., Miss Isabelita Dy Liacco, the first lady lawyer in the Bicol Region, returned to her home town February 13, 1926. On February 21, the Brethren of this locality gave a Tea-Dansant in her honor.

Bro. Ernest Schaffner, Treasurer of this Lodge and Division Superintendent of Schools, arrived February 17, 1926, from inspection trips in the remotest district of Ragay. He again started for Caramoan in a two-weeks inspection trip before the schools close.

February 26, 1926, a group of Brethren attended the funeral of Bro. Máximo Eclar's father in the town of Buhí.

*Kalilayan No. 37.*—Capt. M. G. Olympia, a member of this Lodge, has been awarded a silver citation star for gallantry in action against hostile Moros on the island of Mindanao.

*Mount Apo No. 45.*—The Worshipful Master received this week as a present from Bro. Lawrence Benton of Manila three handsomely made GAVELS by Bro. Wm. I. Birt for use of the STATIONS.

Bro. Allen S. Fletcher returned in the best of health after several months treatment in the Stotsenberg Hospital and at Baguio.

Bros. R. C. Thrasher and P. J. Moore returned after a flying trip to Manila.

Mount Apo files application from a Regular to a Sustaining Membership to the Masonic Hospital for Crippled Children.

Major B. D. Valeriano, P.C., a member of this Lodge, has received a silver citation star for meritorious services in the Philippine Constabulary.

*Pintong-Bato No. 51.*—Bro. Vicente J. Villalor, officer in charge, Forest Station, Limay, Bataan, is now enjoying his well earned vacation in Manila.

Bro. Tomás Fernando, clerk, District Auditor's office at Balanga, Bataan, reports the irreparable loss of his wife, who expired on January 27, 1926.

Bro. Tomás N. Roque, forest supervisor of the Bureau of Forestry, advises that he is now stationed at Cagayan, Misamis.

Bro. Henry E. Crawford is now located at Lamit Bay, Cadwallader Gibson Lumber Co., San José, Camarines Sur.

Bro. Alfredo Suavillo is now enjoying two months' vacation in Manila.

Bro. José T. Ramos, Postoffice Inspector, Bureau of Posts, whose station is Manila, has been temporarily assigned to District No. 14, comprising the Provinces of Leyte and Samar.

Bro. Pablo Rivera has been heard from Jolo, Sulu, where he is now Provincial Fiscal.

Bro. Severino Nico, who was present at the election of our Lodge officers last December, reports that he is now located at Legaspi, Albay.

Bro. Filomeno Parpan, who was formerly connected with the P.C.C., is now secretary of the Provincial Board of Camarines Sur.

Bro. F. Suavillo, who spent several days' leave in Limay, Bataan, after having been discharged from the Philippine General Hospital, had the fortune of meeting Bros. Catalino Razon, Leoncio Blanas and Leoncio Tolentino, all from Pintong-Bato.

Bro. Calixto Javier has been recently transferred from Rosario to Bacoor, Cavite, in the same capacity as principal teacher of the Elementary School.

Bro. Sarreal has been elected President of Mariveles, Bataan, for the third time.

Wor. Bro. Pedro C. Aragon, our actual master, and Bro. Severo Ocampo have passed general elections.

Wro. Bro. Francisco Pagtakhan is now a sheriff in the Province of Cavite.

*Tamaraw No. 65.*—Bro. José Servando and Mrs. Servando are the happy parents of a new born babe. The wife of Bro. C. Monasterial has passed through the most critical moment of her sickness and is now convalescent. She nearly died during the absence of Bro. Monasterial. Bro. L. Gansico is mourning the loss of his mother who died the first week of this month. Bro. A. Yap Tongko is contemplating to take a vacation with his wife in China. Bro. Pedro Mantaring is now in Capan. He brought the news that his wife was operated on due to abnormal delivery. Mrs. Mantaring is doing well but the baby died after twenty-eight hours.

*Baguio No. 67.*—Bro. Ceferino Floresca has changed his address from Capiz, Capiz, to Zamboanga, Zamboanga.

Wor. Bro. Mauricio J. Oteyza, Past Master, was summoned to the Celestial Lodge above on February 5, 1926. In spite of Bro. Oteyza's

demit from Baguio Lodge No. 67, two years ago, the members of the Lodge did not hesitate in lending his bereaved family their help to make his burial as solemn as possible. Bro. Oteyza when in life was by profession a Forester and, according to Director Fischer of the Bureau of Forestry, he was one of the brainiest Filipino Foresters the Bureau had ever employed. He was one of the Charter members of the Lodge and in 1922 was elected to the Master's chair. He is survived by his wife and two children.

Bro. Ceferino Floresca is promoted as Deputy District Auditor with station at Zamboanga. He was formerly assigned to the District of Capiz and with his recent promotion a bigger district is assigned him.

Bro. Ciriaco Z. Cuenco, Junior Warden of this Lodge, left Baguio for his home town, Sta. Rita, Pampanga, on the night express of February 7, 1926, to visit his family.

Entered Apprentices, John Scott Litner and Ponciano Licican, were passed to the Fellowcraft Degree on the night of January 23, 1926. The main feature of this special meeting was the big attendance of sojourning Masons residing in Baguio.

*Hamlik No. 76.*—Bro. Prudencio Villavert is now living at 49 Loreto, Sampaloc, Manila.

*Mt. Lebanon No. 80.*—On February 16, 1926, a baby daughter was born to the wife of Bro. Albert A. Powell. Both mother and baby are in good health.

*High-Twelve No. 82.*—Bro. Nemesio Reyes, of the Department of Public Instruction, has been assigned Chief Clerk of the newly created Office of the Commissioner of Private Education, also under said Department, since January of this year.

Bro. José B. Logan, now an alumnus in the School of Forestry, University of Montana, at Missoula, writes that he is always welcomed in the local Lodge of that city, and fully enjoys all the rights and privileges of a Master Mason among our American Brethren. He further says that he was asked to address the members of the Lodge, last December, on Masonry in the Islands for which he received warm congratulations and high praise. He was also expecting to address the members of the Rotary Club of same city, which is composed of merchants and business men, on topics concerning the Philippine industry and commerce.

Bro. and Mrs. Manuel C. Dario are the proud parents of a robust baby boy, who was born in the morning of February 28, 1926, at the Maternity House, Calle Isabel, Sampaloc. Both mother and son are doing well.

*Ma-Bu-Ti No. 92.*—Wor. Bro. José E. de Vera and Bro. Celso Mayor, both of Bulusan Lodge No. 38, were on their official business in Masbate and were able to witness the inter-provincial meet held in this capital on February 18-20, 1926. Bro. de Vera has been accorded by the school authorities the honor of being designated as one of the Officials of the Meet.

Wor. Bro. Restituto C. Chaves who went to Manila to confer with the Manila Officials has just returned here last week on S. S. *Leyte*.

Bro. C. L. Latonero, Chief Clerk and Deputy of Masbate, was designated by the Provincial Treasurer, in lieu of the latter, to attend the Provincial Treasurers' convention held in Manila during the Carnival weeks.

Bro. Gonzalo Despabiladeras, Postmaster of San Fernando, Masbate, writes that he went to Sorsogon and has undergone operation for a tumor. He says he is now on the way to recovery.

Bros. J. Sibulo and E. Domingo, Municipal Treasurers of San Jacinto and San Fernando, respectively, were here in the capital to witness the Inter-Provincial Meet. They have now returned to their respective stations.

*Benjamin Franklin No. 94.*—Wor. Bro. H. Lawrence Noble sailed for Europe on March 10th and will visit the principal cities of Europe and the United States and return to the Philippines in October.

Marzo 6, 1926.

*A los Hermanos Secretarios  
de esta Gran Jurisdicción.*

SALUD:—

Por la presente me permito informarles que la Gran Comisión de Cuentas de esta Gran Logia, ha señalado nuevos precios para los siguientes artículos:—

|                                                                                        |       |
|----------------------------------------------------------------------------------------|-------|
| Por cada ejemplar de Constitución en inglés                                            | ₱2.00 |
| Por cada ejemplar de Constitución en castellano                                        | 2.00  |
| Por cada ejemplar de Monitor en inglés                                                 | 1.00  |
| Por cada ejemplar de Monitor en castellano                                             | 1.00  |
| Por cada ejemplar de Actuaciones (Proceedings) de la Gran Logia en inglés o castellano | 2.00  |
| Por cada ejemplar del Directorio de 1926                                               | 0.50  |

Sírvase tomar nota de estos nuevos precios para los fines que haya lugar.

Fraternalmente,

NEWTON C. COMFORT,  
Gran Secretario.

# Roster of Constituent Lodges, 1926

## Lista de las Logias Simbólicas, 1926

- Manila No. 1**, 90 Escolta, Manila. W.M., August Schipull, P. O. Box 376, Manila. S.W., Lawrence Benton. J.W., Clinton T. Alden. Treasurer, Emanuel Newman. Secretary, Quincy S. Lockart, P. O. Box 407, Manila. Stated Meetings, First Tuesday.
- Cavite No. 2**, Cavite, Cavite. W.M., Henry D. Riley, P. O. Box 51, Cavite, Cavite. S.W., John A. Cropper. J.W., Gunval A. Wagelie. Treasurer, Francis V. Guitard. Secretary, George T. Crosby, P. O. Box 16, Cavite, Cavite. Stated Meetings, Second Monday.
- Corregidor No. 3**, 90 Escolta, Manila. W.M., Charles A. Massell, P. O. Box 1702, Manila. S.W., Edward F. Hickman. J.W., Isadore Cohen. Treasurer, Thomas Leonard. Secretary, John M. Aaron, P. O. Box 710, Manila. Stated Meetings, Second Thursday.
- Bagumbayan No. 4**, 90 Escolta, Manila. W.M., Joaquin Pardo de Tavera, 34 Escolta, Manila. S.W., Rafael L. García. J.W., José A. de Castro. Treasurer, Lino Chaves. Secretary, José C. Velo, 2778 Herran, Manila. Stated Meetings, Second Wednesday.
- Island No. 5**, Fort Mills, Corregidor. W.M., Linton Y. Hartman, 1st Lieut., Fort Mills, Corregidor. S.W., Frank A. Lacross. J.W., Frederick Childress. Treasurer, Frederick W. Voss. Secretary, James M. Covington, Staff Sgt., O. M. C., Fort Mills, Corregidor. Stated Meetings, First Tuesday.
- Southern Cross No. 6**, 90 Escolta, Manila. W.M., Harold E. Price, c/o Macleod Co., Manila. S.W., Raymond P. Flood. J.W., George C. Dankwerth. Treasurer, William W. Larkin. Secretary, Charles B. Moore, P. O. Box 615, Manila. Stated Meetings, Second Monday.
- Biak-na-Bato No. 7**, 90 Escolta, Manila. W.M., Buenaventura N. Adriano, 860 Rizal Ave., Manila. S.W., Lino Gutierrez. J.W., Paulino Perez. Treasurer, Rim Tong. Secretary, Ignacio G. de Tobar, 1020 Magdalena, Manila. Stated Meetings, Second Saturday.
- Cosmos No. 8**, 90 Escolta, Manila. W.M., Frank Krueger, Meisic Police Station, Manila. S.W., Fred A. Gathercole. J.W., Joachim W. Schilling. Treasurer, William J. Ellis. Secretary, Fred M. Holmes, P. O. Box 415, Manila. Stated Meetings, First Wednesday.
- St. John's No. 9**, 90 Escolta, Manila. W.M., Ervin C. Ross, Johnson Pickett Rope Co., Manila. S.W., Edgar A. J. La Belle. J.W., Charles S. Salmon. Treasurer, Eugene E. Wing. Secretary, Thomas R. Worthen, P. O. Box 1456, Manila. Stated Meetings, First Friday.
- Iloilo No. 11**, Iloilo, Iloilo. W.M., Evello Zaldivar, 58 Rizal St., Iloilo, Iloilo. S.W., Anselmo Sotero. J.W., Ricardo A. Luna. Treasurer, Antonio B. Atas. Secretary, Amado F. Cortés, P. O. Box 204, Iloilo, Iloilo. Stated Meetings, Fourth Friday.
- Niño No. 12**, 520 San Marcelino, Manila. W.M., José P. Guido, 1155-A Singalong, Manila. S.W., Joaquin García. J.W., Manuel B. Santos. Treasurer, Ignacio Aquino. Secretary, Mariano Gonzalez, P. O. Box 828, Manila; Bureau of Civil Service, Manila. Stated Meetings, First Saturday.
- Walana No. 13**, 90 Escolta, Manila. W.M., José Amon y Quesada, 327 Herboza, "K", Tondo. S.W., Norberto C. Asinas. J.W., Orestes Hermosura. Treasurer, Pedro Enriquez. Secretary, Nicasio Paguinto, 726 Elcano, Manila. Stated Meetings, Third Saturday.
- Dalisy No. 14**, 520 San Marcelino, Manila. W.M., Mateo D. Cipriano, 1064 Santol, Manila. S.W., Bonifacio M. Ibarrola. J.W., Martin Lontok. Treasurer, Roman Ronquillo. Secretary, Eduardo Guanzon, P. O. Box 2015, Manila. Stated Meetings, Second Saturday.
- Pilar No. 15**, Imus, Cavite. W.M., Faustino Mañago, Bureau of Commerce and Industry, Manila. S.W., Angel Ramirez. J.W., Leopoldo C. Ramos. Treasurer, Ildefonso Bautista. Secretary, Modesto Sapinoso, Imus, Cavite, P. I. Stated Meetings, First Saturday.
- Sinukuan No. 16**, 520 San Marcelino, Manila. W.M., Delfin Jaranilla, 428 Tennessee, Manila. S.W., Perfecto Feliciano. J.W., Heracio T. Mangay. Treasurer, Juan Feliciano. Secretary, Potenciano Herrera, P. O. Box 809, Manila; 1533 Sande, Tondo, Manila. Stated Meetings, Fourth Saturday.
- Bagong-Buhay No. 17**, San Roque, Cavite. W.M., Manuel del Carmen, San Roque, Cavite. S.W., Atanacio Fernandez. J.W., Ignacio Acierito. Treasurer, Ramón C. Desiderio. Secretary, Hermenegildo P. Santos, San Roque, Cavite. Stated Meetings, Second Saturday.
- Araw No. 18**, 520 San Marcelino, Manila. W.M., Manuel F. Tiaoqui, 611 Ongpin, Manila. S.W., Ong Tiong Chie. J.W., Rufino Noriega. Treasurer, Cu Uy Gam. Secretary, Estanislao Feliciano, 655 Mabolo, Manila. Stated Meetings, Second Tuesday.
- Silanganan No. 19**, Pasig, Rizal. W.M., José M. Perez, Pasig, Rizal. S.W., Angelo Angeles. J.W., Daniel Razo. Treasurer, Fermin Paz. Secretary, Andrés Pasco, Pasig, Rizal. Stated Meetings, First Saturday.
- Rizal No. 20**, Lopez, Tayabas. W.M., Inocencio Caparros, Lopez, Tayabas. S.W., Julian Capiral. J.W., Edilberto Zurbano. Treasurer, Perfecto Reyes. Secretary, Leon V. Salumbides, Lopez, Tayabas. Stated Meetings, Last Saturday.
- Dapitan No. 21**, 90 Escolta, Manila. W.M., Miguel E. Gozon, Secretary Municipal Board, City Hall, Manila. S.W., Manuel Go Siong Lim. J.W., Troadio San Miguel. Treasurer, Tan Ngiam. Secretary, Francisco J. Olizon, P. O. Box 2378, Manila. Stated Meetings, First Saturday.
- Rizal No. 22**, 520 San Marcelino, Manila. W.M., Mariano A. Albert, City Fiscal's Office, Manila. S.W., José J. Guingona. J.W., Teopisto Guingona. Treasurer, José M. Unson. Secretary, José V. Mariño, P. O. Box 153, Manila, or House of Representatives. Stated Meetings, First Wednesday.
- Solidaridad No. 23**, 90 Escolta, Manila. W.M., Enrique Teóticco, Singer Sewing Machine Co., 34 Escolta, Manila. S.W., Juan A. del Rosario. J.W., Francisco Juliano. Treasurer, Federico Thomas. Secretary, José M. Gammad, 1220 Antonio Rivera, Manila. Stated Meetings, Third Saturday.
- Banahaw No. 24**, Atimonan, Tayabas. W.M., Silvestre S. Orda, Atimonan, Tayabas. S.W., Francisco Zamora. J.W., Vicente Aguilar Pareja. Treasurer, Cristino Ayson. Secretary, Pedro P. Diaz, Atimonan, Tayabas. Stated Meetings, First Saturday.
- Malinao No. 25**, San Pablo, Laguna. W.M., Apolinar Barbaza, San Pablo, Laguna. S.W., Eusebio Diawatan. J.W., Juan M. Cordero. Treasurer, Felipe Urtola. Secretary, Feliciano F. Exconde, San Pablo, Manila. Stated Meetings, Second Saturday.
- Pinagsabitan No. 26**, Santa Cruz, Laguna. W.M., Balbino Kabigting, Santa Cruz, Laguna. S.W., Leopoldo N. Reyes. J.W., Julio Sulit. Treasurer, Hilario Zalameda. Secretary, Mateo Alfonso, Santa Cruz, Laguna. Stated Meetings, First Saturday.
- Batong-Buhay No. 27**, 520 San Marcelino, Manila. W.M., Eugenio Dizon, Bureau of Secret Service, Manila. S.W., Conrado Tanting. J.W., Eduardo del Rosario, Tan Kieng. Treasurer, Lim Chu Seng. Secretary, Moisés San Juan, 72 San Juan, Pasay, Rizal. Stated Meetings, Second Thursday.
- Balintawak No. 28**, Gumaca, Tayabas. W.M., Victoriano Tañafrañca, Gumaca, Tayabas. S.W., Marcial Olivera. J.W., Yñigo AVECILLA. Treasurer, Lim Hap. Secretary, Eustacio Villafuerte, Gumaca, Tayabas. Stated Meetings, Second Saturday.
- Zapote No. 29**, Rosario, Cavite. W.M., Ambrojo Salud, c/o Phil. Constabulary, Manila. S.W., Jacinto N. Beltra. J.W., Pablo Borja. Treasurer, Regino S. Ursa. Secretary, Miguel Bonifacio, P. O. Box 2343, Manila. Stated Meetings, First Saturday.
- Makian No. 30**, Cebu, Cebu. W.M., Joaquin A. Alix, Pilot Station, Cebu, Cebu. S.W., Genaro Maramara. J.W., Leoncio Yulionguy. Treasurer, Cang-Sunhin. Secretary, Ricardo Ponce, P. O. Box 31, Cebu, Cebu. Stated Meetings, Second Friday.
- Magdalo No. 31**, Kawit, Cavite. W.M., Emmanuel A. Baja, 211 Sto. Sepulcro, Manila. S.W., Simon Ronquillo. J.W., Clarence George Huffmaster. Treasurer, Mariano Manalo. Secretary, Segundo S. Dayrit, Pandacan Railroad Station, Manila. Stated Meetings, First Saturday.
- Martires del 96 No. 32**, Nagkarlang, Laguna. W.M., José Lucido, Nagkarlang, Laguna. S.W., Pablo Arceta. J.W., Pedro Monseratt. Treasurer, Cándido Cariaga. Secretary, Juan Arcigal, Nagkarlang, Laguna. Stated Meetings, First Monday.
- Isarog No. 33**, Naga, Camarines Sur. W.M., Zeferino Arroyo, Naga, Camarines Sur. S.W., Mariano Dy Liacco. J.W., Victoriano H. Perez. Treasurer, Ernest Schaffner. Secretary, Rufino A. Serranzana, Naga, Camarines Sur. Stated Meetings, Second Friday.
- Lincoln No. 34**, Olongapo, Zambales. W.M., Alberto C. Donor, P. O. Box 40, Olongapo, Zambales. S.W., Doroteo F. Bala. J.W., Ruperto Ramos. Treasurer, Gabriel M. Cabling. Secretary, Miguel C. Rosete, c/o Reservation Officer, Olongapo, Zambales. Stated Meetings, First Saturday.
- Batangas No. 35**, Batangas, Batangas. W.M., Sisenando Ferriols, Batangas, Batangas. S.W., Máximo Sarmentio. J.W., José P. Arguelles. Treasurer, Gerardo Aguado. Secretary, Perfecto Condes, Batangas, Batangas. Stated Meetings, Third Saturday.
- Kalilayan No. 37**, Lucena, Tayabas. W.M., Federico M. Unson, Lucena, Tayabas. S.W., Julian García. J.W., Ariston. Solis. Treasurer, A. M. Ginginati. Secretary, Eusebio G. Dimaano, P. O. Box 26, Lucena, Tayabas. Stated Meetings, Last Saturday.
- Bulusan No. 38**, Sorsogon, Sorsogon. W.M., Pedro Paguia, Sorsogon, Sorsogon. S.W., Leon Fajardo. J.W., Alfredo Olbes. Treasurer, Liao Sen Lay. Secretary, José E. de Vera, Sorsogon, Sorsogon. Stated Meetings, First Saturday.
- Mabini No. 30**, Aparri, Cagayan. W.M., Leopoldo Resurrección, Centro, Aparri, Cagayan. S.W., Andrés Collado. J.W., Pedro Pallonan. Treasurer, José Chan. Secretary, Valentin Aguinaldo, Centro, Aparri, Cagayan. Stated Meetings, Second Saturday.
- Maguindanaw No. 40**, Cagayan, Misamis. W.M., Apolinar Velez, Cagayan, Misamis. S.W., Manuel C. Fernandez. J.W., Antonio A. Pabayoy. Treasurer, Máximo Suniel. Secretary, Pedro Diaz, Cagayan, Misamis. Stated Meetings, First Thursday.
- Minerva No. 41**, 520 San Marcelino, Manila. W.M., Gregorio C. Dimaano, Manila Railroad Co., Main Department, Manila. S.W., Thomas J. Talmadge. J.W., Antonio García del Cid. Treasurer, Ignacio Chuidian. Secretary, Potenciano Bautista, P. O. Box 155, Manila. Stated Meetings, First Thursday.
- Noli-Me-Tangere No. 42**, Pasay, Rizal. W.M., Isabelo Concepción, Pasay, Rizal. S.W., Rufino Macalinao. J.W., José Vico. Treasurer, Filemon José. Secretary, Dionisio San Agustin, P. O. Box 1820, Manila. Stated Meetings, First Saturday.
- Tayabas No. 43**, Tayabas, Tayabas. W.M., Luis Pineda, Tayabas, Tayabas. S.W., Gaudencio Zabella. J.W., Máximo Enfiñanza. Treasurer, Emeterio Eclarin. Secretary, Epifanio Z. Palad, Tayabas, Tayabas. Stated Meetings, First Saturday.
- Charleston No. 44**, Agana, Guam. W.M., John Taitano, Agaña, Guam. M. I. S.W., William H. Notley. J.W., Carl C. Butler. Treasurer, William G. Johnston. Secretary, Walter W. Rowley, Agaña, Guam, M. I. Stated Meetings, Second Monday.
- Mt. Apo No. 45**, Zamboanga, Zamboanga. W.M., Henry Eng Teck, Zamboanga, Zamboanga. S.W., Emilio Sanson. J.W., Eusebio Damian Aguilar. Treasurer, Nicasio Valderosa. Secretary, Marcelo Mendoza, Zamboanga, Zamboanga. Stated Meetings, First Thursday.
- Malolos No. 46**, Malolos, Bulacan. W.M., Cristobal D. Santiago, Malolos, Bulacan. S.W., Jacinto Molina. J.W., Fermin Sanson. Treasurer, Honorato Carlos. Secretary, Remigio V. Bernabé, Malolos, Bulacan. Stated Meetings, First Saturday.
- Makabugwas No. 47**, Tacloban, Leyte. W.M., Federico V. Larraga, Tacloban, Leyte. S.W., Gregorio J. Mariano. J.W., Gonzalo Varona. Treasurer, Tan Tiah Suya. Secretary, Gerundio Vicera, Tacloban, Leyte. Stated Meetings, First Friday.
- Pampanga No. 48**, San Fernando, Pampanga. W.M., Santiago L. Bautista, Malolos, Bulacan. S.W., Isidoro Makabali. J.W., Sotero Baluyot. Treasurer, Amado Pekson. Secretary, Brígido I. Navarro, San Fernando, Pampanga. Stated Meetings, Second Saturday.
- Mount Mainam No. 49**, Naic, Cavite. W.M., Alejandro Joco, Bureau of Posts, Manila. S.W., Juan Hernandez. J.W., Castor Viray. Treasurer, Pedro V. Poblete. Secretary, Dionisio Guevarra, Bureau of Commerce and Industry, Manila. Stated Meetings, First Saturday.
- Sarangani No. 50**, Davao, Davao. W.M., Rafael S. Castillo, Davao, Davao. S.W., Feliciano Ifigo. J.W., Domingo Braganza. Treasurer, Antonio L. Feliciano. Secretary, José Madraso, Davao, Davao. Stated Meetings, First Friday.
- Pinlong-Bato No. 51**, Bacoor, Cavite. W.M., Pedro C. Aragon, Bacoor, Cavite. S.W., Marcelo F. Cuenca. J.W., Treasurer, Prudencio Pascual. Secretary, Federico Suevillo, P. O. Box 1592, Manila. Stated Meetings, First Saturday.
- Pinatubo No. 52**, San Antonio, Zambales. W.M., Eduardo Magsaysay, San Antonio, Zambales. S.W., Felix Evangelista. J.W., Mauricio T. Alba. Treasurer, Carmelo Buenaventura. Secretary, Raymundo Valente, San Antonio, Zambales. Stated Meetings, Second Saturday.
- Cabanatuan No. 53**, Cabanatuan, Nueva Ecija. W.M., Vicente Orosa, Cabanatuan, Nueva Ecija. S.W., Gregorio O. Santos. J.W., Antero Gempesaw. Treasurer, Ignacio Susara. Secretary, Gregorio S. Castelo, P. O. Box 12, Cabanatuan, Nueva Ecija. Stated Meetings, First Saturday.
- Filipinas No. 54**, Panaan, Unisan, Tayabas. W.M., Ramón Vera Cruz, Panaan, Unisan, Tayabas. S.W., José I. Satayana. J.W., Estanislao Verder. Treasurer, Eulogio D. Fernandez. Secretary, Leandro Carrillo, Unisan, Tayabas. Stated Meetings, Fourth Saturday.
- Makawit No. 55**, Capiz, Capiz. W.M., Ramón A. Arnaldo, Capiz, Capiz. S.W., Felipe Fernando. J.W., Manuel Laserna. Treasurer, Felix G. Martinez. Secretary, Ricardo Alba, Capiz, Capiz. Stated Meetings, Third Saturday.
- Pangasinan No. 56**, Dagupan, Pangasinan. W.M., José W. Curameng, Dagupan, Pangasinan. S.W., Adriano T. Cruz. J.W., Gregorio P. Domagas. Treasurer, Alejandro Sevidal. Secretary, Emeterio de los Santos, Lingayen, Pangasinan. Stated Meetings, Second Saturday.
- Isla de Luzon No. 57**, 90 Escolta, Manila. W.M., Urbano Silos, P. O. Box 2249, Manila. S.W., Dy Lian Ching. J.W., Dominador Escosa. Treasurer, Tee Shiong Poh. Secretary, Dámaso Reyes, 42 Sta. Potenciana, Manila. Stated Meetings, First Thursday.
- Marble No. 58**, Romblon, Romblon. W.M., Leonardo Festin, Despujol, Romblon; Cámara de Representantes, Manila. S.W., Pedro Piansay. J.W., Matías S. Martinez. Treasurer, Eutiquio Fondevilla. Secretary, Bonifacio Marron, Romblon, Romblon. Stated Meetings, First Saturday.
- Labong No. 59**, Malabon, Rizal. W.M., Genaro Tan Torres, Malabon, Rizal. S.W., Ramón K. Jabaluyas. J.W., Filomeno Santiago. Treasurer, Bernardo Ignacio. Secretary, Cándido C. Perez, Malabon, Rizal. Stated Meetings, First Saturday.
- Isabela No. 60**, Ilagan, Isabela. W.M., Luis M. Maramag, Ilagan, Isabela. S.W., Gaspar Signitan. J.W., Francisco Beltran. Treasurer, Moisés L. Cruz, Secretary, Gabriel Maramag, P. O. Box 40, Ilagan, Isabela. Stated Meetings, First Saturday.

- Mayon No. 61*, Legaspi, Albay. W.M., Kenneth P. McDonald, Legaspi, Albay. S.W., Feliciano Imperial. J.W., Lazaro, Tani. Treasurer, Yap Ching Thap. Secretary, Teótimo Pigon, Legaspi, Albay. Stated Meetings, First Tuesday.
- Tupas No. 62*, Cebu, Cebu. W.M., Paul F. Whitacre, Cebu, Cebu. S.W., Daniel A. Alfon. J.W., Allan Crater. Treasurer, John T. Bootes. Secretary, C. K. Bradbury, Cebu, Cebu, Box 13. Stated Meetings, Second Tuesday.
- Angalo No. 63*, Vigan, Ilocos Sur. W.M., Buenaventura F. Alcidi, Vigan, Ilocos Sur. S.W., Simeon A. Figueras. J.W., Gaudencio Lahoz. Treasurer, Juan R. Chan Chaya. Secretary, Celso Buenavista, P. O. Box 63, Vigan, Ilocos Sur. Stated Meetings, Third Saturday.
- Kanlaon No. 64*, Bacolod, Occ. Negros. W.M., Olimpio de la Rama, Bacolod, Negros Occidental. S.W., Dr. Ernesto S. Salas. J.W., Rodolfo A. Medel. Treasurer, Esteban Henares. Secretary, W. B. Manuel Garcia, Bacolod, Negros Occidental. Stated Meetings, Second Saturday.
- Tamaraw No. 65*, Calapan, Mindoro. W.M., Cipriano V. Alverto, Calapan, Mindoro. S.W., Cenon Monasterial. J.W., Luciano Gancico. Treasurer, Sisnando Bugarin. Secretary, Arturo A. Ignacio, Calapan, Mindoro. Stated Meetings, First Monday.
- Gonzaga No. 66*, Tuguegarao, Cagayan. W.M., Zeferino R. Diño, Tuguegarao, Cagayan. S.W., Teodorico T. Taguinod. J.W., Pablo L. Fugaban. Treasurer, Lorenzo de Leon. Secretary, Bernardino Pagalliluan, Tuguegarao, Cagayan. Stated Meetings, Third Saturday.
- Baguio No. 67*, Baguio, Mt. Province. W.M., Primo San Pedro, Bureau of Public Works, Baguio. S.W., John Woodson. J.W., Ciriaco Z. Cuenco. Treasurer, Wm. H. Reece. Secretary, Casiano Rivera, Banguet Auto Line, Baguio. Stated Meetings, Second Saturday.
- Magat No. 68*, Bayombong, Nueva Vizcaya. W.M., Tomás P. Maddela, Bayombong, Nueva Vizcaya. S.W., Vicente B. Oledan. J.W., Vicente Lumicao. Treasurer, Ambrocio Belmonte. Secretary, Joaquin Villanueva, Bayombong, Nueva Vizcaya. Stated Meetings, First Saturday.
- Primera Luz Filipina No. 69*, Binakayan, Kawit, Cavite. W.M., Vicente Marquez, 57 P. Zamora, Cavite. S.W., Leon Manalo. J.W., Amado Y. Evangelista. Treasurer, Silvestre Legaspi. Secretary, Felix Cajulis, 311 Roxas Bldg., Manila. Stated Meetings, First Saturday.
- Union No. 70*, San Fernando, La Union. W.M., Eustaquio de Guzman, San Fernando, La Union. S.W., Justo de Leon. J.W., Benito Pañgillinan. Treasurer, Miguel Rilloraza. Secretary, Bonifacio Tadiar, San Fernando, La Union. Stated Meetings, First Saturday.
- Laoag No. 71*, Laoag, Ilocos Norte. W.M., Zoilo Tolentino, Laoag, Ilocos Norte. S.W., Domingo J. Samonte. J.W., Vicente Giron. Treasurer, Felicísimo Ruiz. Secretary, Francisco Domingo, Laoag, Ilocos Norte. Stated Meetings, Third Thursday.
- Makiling No. 72*, Calamba, Laguna. W.M., Juan Muñoz, Santo Tomás, Batangas. S.W., Felix A. Javier. J.W., Felix B. Miguel. Treasurer, Much Tong Peng. Secretary, Apolonio Carpena, Calamba, Laguna. Stated Meetings, First Saturday.
- Nueva Ecija No. 73*, Quezon, Nueva Ecija. W.M., Felino Villason, P. O. Box 77, Cabanatuan, Nueva Ecija. S.W., José V. Cruz. J.W., Pedro Medina. Treasurer, Martin Villazen. Secretary, Alfredo Elviña, Quezon, Nueva Ecija. Stated Meetings, First Saturday.
- Plaridel No. 74*, Calawag, Tayabas. W.M., Pedro Pica, Calauag, Tayabas. S.W., Venancio C. Nueva. J.W., Donato O. Cabañon. Treasurer, Ramón Montes. Secretary, Juan Lerum, Calauag, Tayabas. Stated Meetings, First Friday.
- Agno No. 75*, Rosales, Pangasinan. W.M., Eulogio B. Barrientos, Santa Barbara, Pangasinan. S.W., Francisco P. Octubre. J.W., Teótimo David. Treasurer, Demetrio Arceo. Secretary, Leonardo J. Oteyza, Rosales, Pangasinan. Stated Meetings, Second Saturday.
- Hantik No. 76*, San José, Antique. W.M., Joaquin Quisumbing, San José, Antique. S.W., Higinio Loza. J.W., Higinio Villagracia. Treasurer, Roman Holer. Secretary, Celedonio Aguilar, San José, Antique. Stated Meetings, First Saturday.
- Kaslawan No. 77*, 90 Escolta, Manila. W.M., Pedro V. Asunción, P. O. Box 2066, Manila. S.W., José Joves Guzman. J.W., José S. Velasquez. Treasurer, Wenceslao Fajardo. Secretary, Juan R. Avelino, P. O. Box 858, Manila. Stated Meetings, First Tuesday.
- Acacia No. 78*, Iloilo, Iloilo. W.M., Thomas N. Powell, c/o Powell & Hill, Iloilo. S.W., Olimpio Magat. J.W., Lewis Gethin Thomas. Treasurer, José Jalandoni Jara. Secretary, Gregorio Enriquez, P. O. Box 352, Iloilo, Iloilo. Stated Meetings, Second Wednesday.
- Tago-Ilog No. 79*, 90 Escolta, Manila. W.M., Carlos F. Maglaya, 2013 Juan Luna, Manila. S.W., David Guevara. J.W., Cua Gay. Treasurer, Tan Chayco. Secretary, Engracio A. Abasolo, 102 Domingo Santiago, Sampaloc. Stated Meetings, First Saturday.
- Mount Lebanon No. 80*, 1132 California, Manila. W.M., John L. Young, Cuartel de España, Manila. S.W., Anthony Simkus. J.W., Arthur L. Eddy. Treasurer, Samuel N. Schechter. Secretary, Robert E. Boyles, Fort Santiago, Manila. Stated Meetings, First Thursday.
- Livawayway No. 81*, Bigaa, Bulacan. W.M., Pancracio Atienza, Bigaa, Bulacan. S.W., Melecio Abella. J.W., Francisco Mendoza. Treasurer, Antonio F. Mendoza. Secretary, Marcial R. Reyes, 1203 Azcarraga, Manila. Stated Meetings, Second Saturday.
- High-Twelve No. 82*, 90 Escolta, Manila. W.M., José L. Intal, 2039 Anacleto, Manila. S.W., Manuel C. Dario. J.W., Casiano Carganilla. Treasurer, Gregorio Cariaga. Secretary, Nemesio Reyes, 1434 Felix Huertas, Manila. Stated Meetings, First Friday.
- Modestia No. 83*, 520 San Marcelino, Manila. W.M., Ramón Basa, 2371 Juan Luna, Int., Manila. S.W., Pedro Rodriguez. J.W., Ty Engan. Treasurer, Pedro Nubla. Secretary, Tomás Alfonso, 735 Kansas, Paco, Manila. Stated Meetings, Second Wednesday.
- Dagohoy No. 84*, Tagbilaran, Bohol. W.M., Adolfo Aldaba, Tagbilaran, Bohol. S.W., German Yap. J.W., Ricardo Santos. Treasurer, Federico David. Secretary, Juan P. Lumain, Tagbilaran, Bohol. Stated Meetings, Second Saturday.
- Luz Oceanica No. 85*, 90 Escolta, Manila. W.M., Antonio Gonzalez, 411 R. Hidalgo, Manila. S.W., Abilio de Altonaga. J.W., Enrique Legarda Koh. Treasurer, Juan Sandiko-Chua Bunkuan. Secretary, Andrés Filoteo, 11 Loreto, Manila. Stated Meetings, First Monday.
- Abra No. 86*, Bangued, Abra. W.M., Angel S. Tadeo, Bangued, Abra. S.W., Cayetano Barros. J.W., Vivencio G. Cosio. Treasurer, Rafael Alzate. Secretary, Agapito L. Parado, Bangued, Abra. Stated Meetings, Second Saturday.
- Hagdang-Bato No. 87*, San Juan del Monte, Rizal. W.M., Gregorio Littaua, Philippine National Bank, Manila. S.W., Pedro Santos. J.W., Alejandro R. Santos. Treasurer, Paulino Uy Lao. Secretary, Tomás Molina, 30 Teresa, Sta. Mesa, Manila. Stated Meetings, Third Saturday.
- Hiram No. 88*, 520 San Marcelino, Manila. W.M., Aurelio D. Rosario, P. O. Box 1807, Manila. S.W., Gregorio R. Sales. J.W., Eulogio M. Lopinto. Treasurer, Bonifacio S. Araullo. Secretary, Eurquiuo Alambre, P. O. Box 2530, Manila. Stated Meetings, First Friday.
- Mwog No. 89*, Parañaque, Rizal. W.M., Valentin Garcia, Manila Hotel, Manila. S.W., Dr. Teodorico Santos. J.W., Eulalio Monsod. Treasurer, Benigno Pantig. Secretary, Pedro Lombos, Parañaque, Rizal. Stated Meetings, Second Saturday.
- Memorial No. 90*, Muñoz, Nueva Ecija. W.M., Demetrio Lacuna, San José, Nueva Ecija. S.W., Apolonio Fuertes. J.W., Rufino Angeles. Treasurer, Enrique L. Locsin. Secretary, Eugenio Ramos, San José, Nueva Ecija. Stated Meetings, Second Friday.
- Mount Kaladías No. 91*, Dumaguete, Oriental Negros. W.M., Emilio M. Javier, Dumaguete, Negros Oriental. S.W., James W. Chapman. J.W., Pedro Cecilia. Treasurer, Louis C. Winterheimer. Secretary, Lorenzo Bernardez, Dumaguete, Negros Oriental. Stated Meetings, Second Tuesday.
- Ma-Bu-Ti No. 92*, Masbate, Masbate. W.M., Restituto C. Chaves, Masbate, Masbate. S.W., Andrés F. Navarro. J.W., Francisco Lim Yao Clok. Treas-
- urer, Lee Lang. Secretary, Ciriaco L. Latonero, Masbate, Masbate. Stated Meetings, First Monday.
- Mencius No. 93*, 90 Escolta, Manila. W.M., Luis Lim Billan, 767 Aguilar, Manila. S.W., O Kway Pek. J.W., Tieng Sing. Treasurer, Gonzalo C. Go Quiolay. Secretary, Felipe Lim y Reyes, Cosmopolitan Bldg., Manila. Stated Meetings, First Thursday.
- Benjamin Franklin No. 94*, 90 Escolta, Manila. W.M., Frederick L. Smith, 2nd, Quartermaster Depot, Port Area, Manila. S.W., Charles D. Boone. J.W., George B. Ohear. Treasurer, Alexander W. Robertson. Secretary, Robert McVinnie Miller, P. O. Box 276, Manila. Stated Meetings, Second Monday.
- Service No. 95*, 520 San Marcelino, Manila. W.M., James B. Screen, Staff Sergt. Service Co., 31st Infantry, Manila. S.W., Morris Litoff. J.W., John P. Hellman. Treasurer, William D. Cartwright. Secretary, Joseph Bernstein, Staff Sergt. Hdq. Co., 24th Infy. Brigade, Ft. Santiago, Manila. Stated Meetings, First Monday.
- Isagani No. 96*, Paniqui, Tarlac. W.M., Roman Domantay, Paniqui, Tarlac. S.W., Procopio Espiritu. J.W., Arcadio Evangelista. Treasurer, Eliseo F. Marquez. Secretary, Julian Esteban, Paniqui, Tarlac. Stated Meetings, First Saturday.
- Bagong-Ilaw No. 97*, Noveleta, Cavite. W.M., Miguel G. Luna, Bureau of Commerce and Industry, Manila. S.W., Vicente M. Vallido. J.W., Ramón Zapanta. Treasurer, José A. Alvarez. Secretary, Marcelo G. Alvarez, Noveleta, Cavite. Stated Meetings, Second Saturday.
- Mount Hurao No. 98*, Catbalogan, Samar. W.M., Paul Newman, Catbalogan, Samar. S.W., Manuel Acuña. J.W., Severino D. Gonzales. Treasurer, Serafin Macasaet. Secretary, Cayetano Frollan. Stated Meetings, Second Saturday.
- Palawan No. 99*, Puerto Princesa, Palawan. W.M., Sotero F. Caddac, Puerto Princesa, Palawan. S.W., Valentin Macasaet. J.W., Emilio J. Decolongon. Treasurer, Aquilino H. Aberin. Secretary, Montano O. Iligan, Puerto Princesa, Palawan. Stated Meetings, First Saturday.
- Keystone No. 100*, Fort Mills, Corregidor. W.M., Cornelio M. Aguirre, Fort Mills, Corregidor. S.W., George A. Holt. J.W., Esteban Castillo. Treasurer, Donato E. Poblete. Secretary, Primitivo A. Villapando, Fort Mills, Corregidor. Stated Meetings, First Thursday.
- Elisha Ward Wilbur No. 101*, Victorias, Occidental Negros. W.M., William A. Kinney, Victorias, Negros Occidental. S.W., Luis R. Yangco. J.W., Felix O. Guantero. Secretary, ..... Stated Meetings, .....

## Judge Kindly

Don't expect perfection in a man just because he is a Mason. If you do you will be disappointed. Masonry makes men better, but no human agency makes men perfect. If he is a Mason you have a right to presume he is a fairly good man, but do not condemn Masonry even if a few Masons turn out bad. Even the great Teacher himself has a Judas.

The aim and purpose of Masonry is to receive none but good men, keep them good, and make them better. Judge the Institution, not by a few failures, but by the average of its successes. That average is high, and it consequently gives a standing to its members, but it cannot be an infallible guide.

So with a Masonic body. It may decide to do something which you, as a member, individually oppose, but do not feel that you must condemn on that account. You may be right, but do not pull away. Even you are not infallible, and the Institution has stood for good for so many years, you may feel assured that its average performance will be good.—*Masonic Bulletin*.

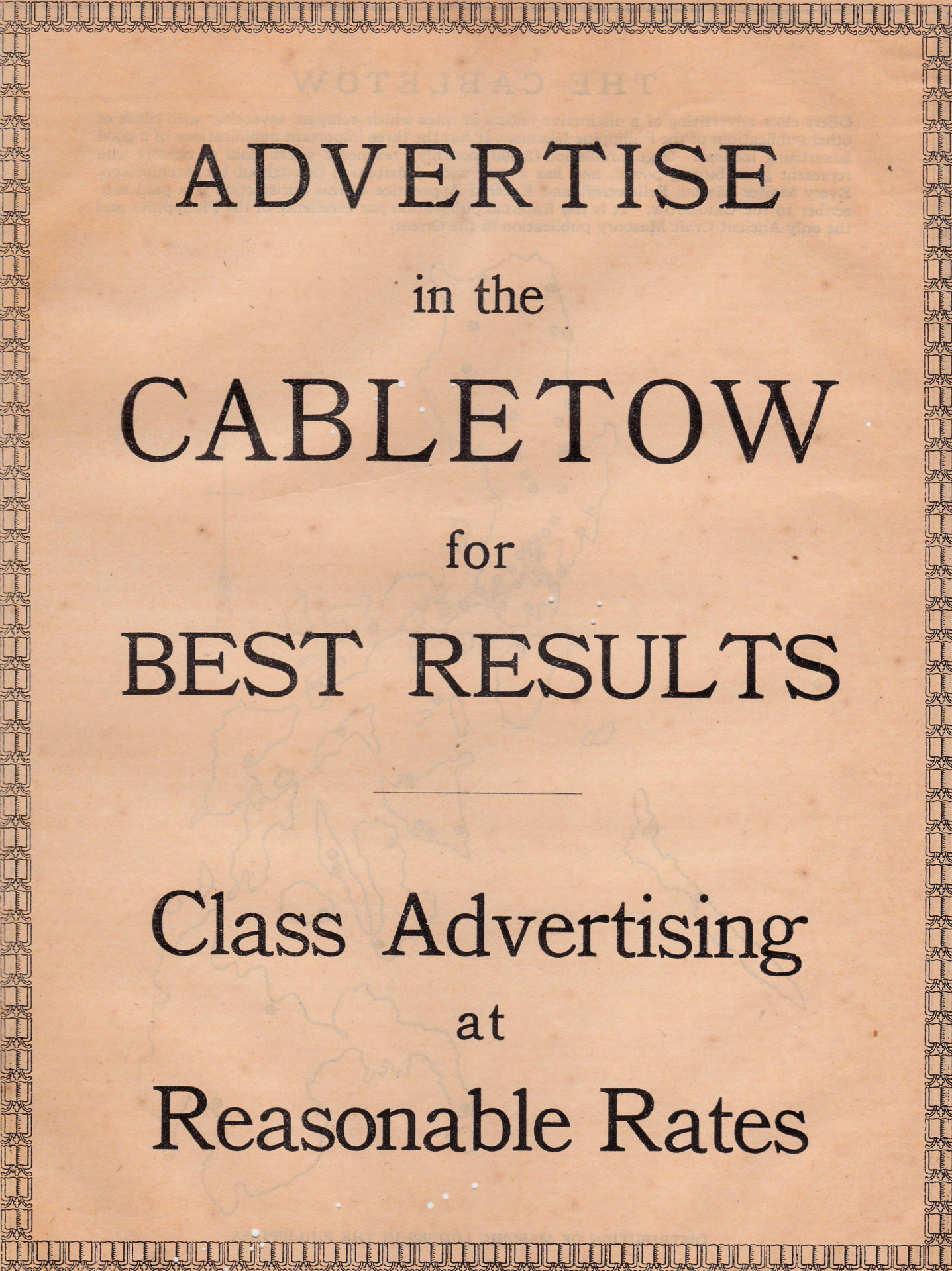
## Notes from Tamaraw Lodge No. 65

The year 1926 will be a very eventful year for Tamaraw Lodge No. 65, considering the interest and enthusiasm being displayed by the officers and members of the Lodge. The plan to raise fund with which to erect a building for the Lodge is meeting with success. Now there are other worthy undertakings which the Wor. Master and the other officers expect to carry through. Among these may be mentioned the giving of masonic conferences at every stated meeting, and the conducting of weekly practice of the ritualistic work of the Lodge. Bros. José Medina and Leoncio Casañas have been designated to give the conference next meeting and Bro. Cenon Monasterial will talk on the Correct Masonic Attitude of one Brother Toward Another on April 1926 stated meeting.

## Unemployed Brethren Seeking Employment

No. 99.—Bookkeeper, cashier, life insurance and sales agent of many years experience. Filipino, with excellent references.

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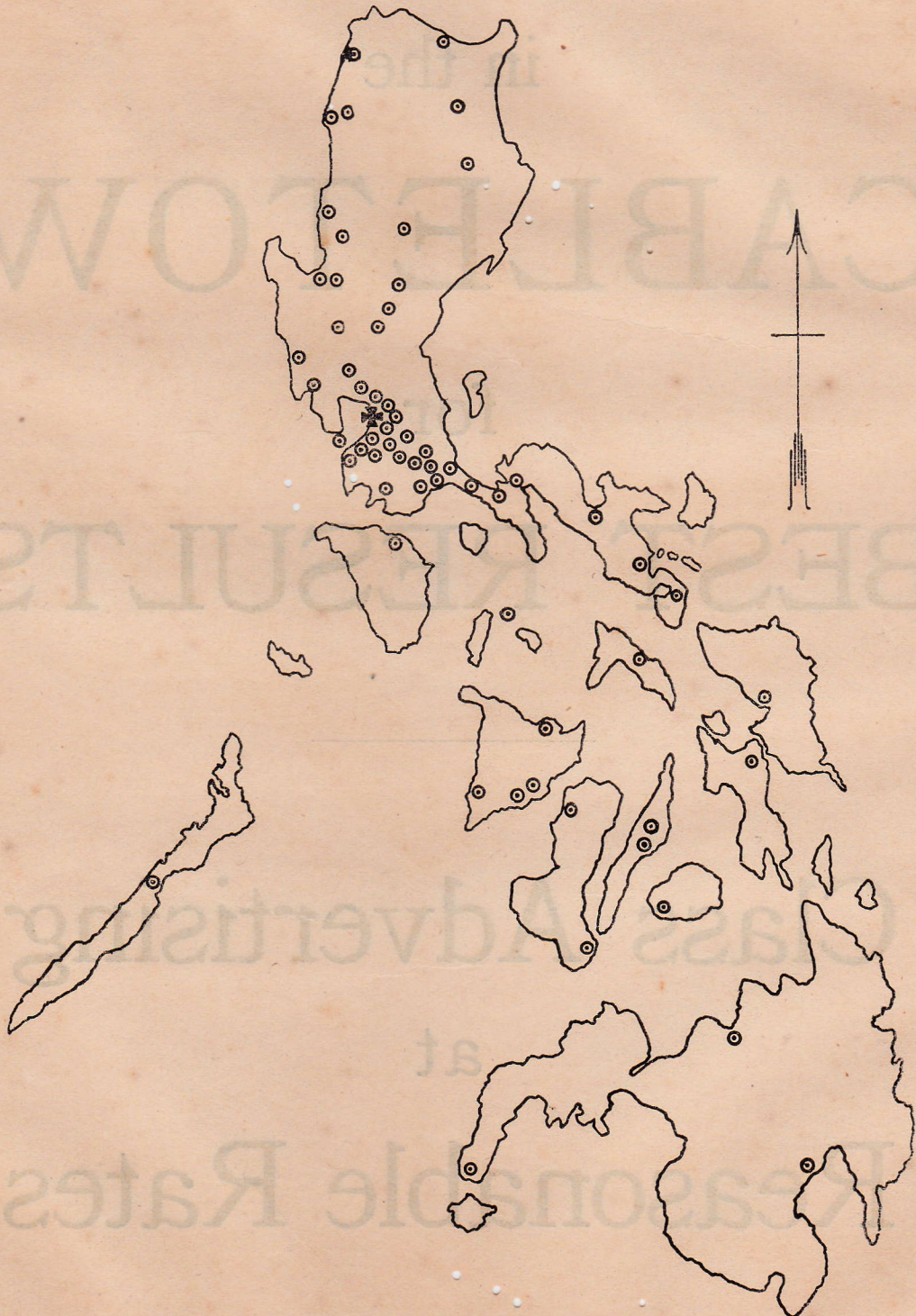
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