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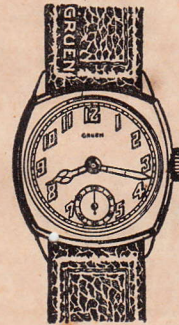
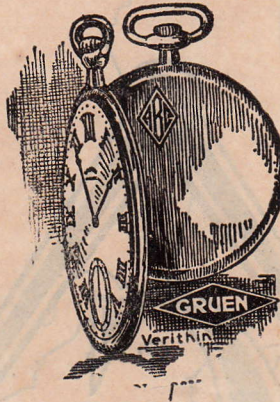
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Vol. IV

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No. 2

The Fourth of July

In a marble shrine in the Library of the Congress of the United States, one of the most remarkable documents the world has ever known has found a permanent resting-place, a document prepared by Masons and signed by a number of members of our Fraternity: the Declaration of Independence of the United States of America. And it is characteristic of the people of the United States that the anniversary of the signing of that document has become their greatest national holiday. Other nations have chosen the anniversaries of decisive battles and brilliant victories of their armed forces over those of the enemy, while America has selected the day on which the representatives of the United States of America, in General Congress assembled, mutually pledged to each other their lives, their fortunes, and their sacred honor to support the document that now lies safely enshrined in the Library of Congress, side by side with the Constitution of the United States.

And each year on the Fourth of July, the people of the United States pause in their toil and their pleasures and raise heart and voice in praise of those whose fearless proclamation one hundred and fifty years ago laid the foundation of the wonderful republic that has in the course of the years become a giant among nations.

The Fourteenth of July

Like the people of the United States, the French have chosen for their greatest national holiday a day that represents a victory of principles rather than a feat of arms. The taking of the Bastille was not a remarkable military achievement; but it represented the rising of a downtrodden people against its oppressors, the shaking off of a galling yoke, the victory of broad principles of humanity over class tyranny and despotism. The Frenchman celebrates the Quatorze Juillet with the same enthusiasm as the American his Fourth of July. Neither of these holidays represents humiliation to another nation; there is nothing of the *Sedan-Tag* about either. Both symbolize and celebrate the victory of principles that are really and truly Masonic and both are therefore entitled to a place on the list of holidays of Masonry.

Let Them Begin Early

A short time ago the writer of these lines was much impressed by a statement made to him by Bro. X, a newly raised Master Mason. It seems that shortly after Bro. X had been initiated an Entered Apprentice Mason, the Master of his Lodge asked him to help in the next degree work, which happened to be in the first, by committing to memory the charge and giving it to the candidate. Bro.

El Cuatro de Julio

En un relicario de mármol en la biblioteca del Congreso de los Estados Unidos reposa hoy uno de los documentos más importantes que haya conocido el mundo. Este documento, preparado por Masones y firmado por muchos miembros de nuestra Orden, es la Declaración de Independencia de los Estados Unidos de América. Es característico del pueblo de la gran república norteamericana que éste haya escogido el aniversario de la firma de dicho documento para su más señalada fiesta nacional. Otras naciones han preferido los aniversarios de batallas decisivas y victorias brillantes de sus fuerzas de tierra y de mar, pero el país de Washington ha optado por el día en que los representantes de los Estados Unidos de América, reunidos en congreso general, comprometieron mutuamente sus vidas, sus fortunas y su sagrado honor en apoyo del documento que hoy se halla depositado en la biblioteca del Congreso, al lado de la Constitución de los Estados Unidos.

Cada año, cuando llega el Cuatro de Julio, los ciudadanos de los Estados Unidos abandonan sus quehaceres ordinarios y se reúnen para cantar la gloria de los que, con su acto intrépido hace ciento cincuenta años, echaron los cimientos de la gran república que hoy es un gigante entre las naciones.

El Catorce de Julio

Como el pueblo de los Estados Unidos de América, el de Francia ha elegido para su más importante fiesta nacional un día que representa la victoria de principios más bien que un hecho de armas. La toma de la Bastilla el 14 de Julio de 1789 no fué una hazaña extraordinaria desde el punto de vista militar, pero representó la rebelión de un pueblo oprimido contra sus despotas y la victoria de los derechos del hombre sobre la tiranía de clase. El francés celebra el Catorce de Julio con el mismo entusiasmo que el americano el Cuatro de Julio. Ni este día ni aquel tienden a humillar a ninguna otra nación, como, por ejemplo, el *Sedan-Tag* alemán. Ambos simbolizan y rinden tributo a la victoria de principios que son real y verdaderamente masónicos, y tanto el Cuatro de Julio como el Catorce de Julio merecen ser incluidos en la lista de días de fiesta de la Francmasonería.

Dejad Que Empiecen Pronto

Hace algún tiempo, el que esto escribe quedó muy impresionado por una manifestación que le hizo el Hmno. X, un nuevo Maestro Masón. Parece que poco después de haberse iniciado el Hmno. X como aprendiz, el Maestro de su Logia le pidió que le ayudase en los próximos trabajos de grados, que casualmente lo eran del primero, apren-

X said: "I was very much pleased by the request of the Master, as, although I was only an Entered Apprentice Mason, it made me feel that I had really become a part of the Lodge and was already in a position to help in the work. I did enjoy giving the charge, have since helped the officers on other occasions, and this has given me an interest in the Lodge work which I hope I may never lose."

Very few men can take the three degrees of Ancient Craft Masonry without being deeply impressed thereby, yet it often happens that a new Brother, after the strenuous work of taking these degrees, committing so much to memory, and passing the examinations, may feel that he is entitled to a little rest, does not attend Lodge regularly, and gradually loses interest. With the degree work fresh in his mind, the new Brother is in a much better position to help the Lodge than, perhaps, he would be later on, especially if he has not attended the meetings regularly. Active participation in Lodge work from the very beginning helps to keep fresh the impressions made upon him by the beauty and impressiveness of the degree work, stimulates his interest, and creates a desire for still further participation in Lodge activities.

Masters, put the new Brother to work early!

Activities in Foreign Lands

We have read with mingled feelings how the Grand Lodge of New York, after establishing a Grand Lodge in Finland where it had previously organized the requisite number of symbolic Lodges, is now engaged in similar activities in Syria and Roumania and hopes to establish Grand Lodges in those countries also.

On the one hand, this is missionary work and is in accordance with the spirit and practice of the ancient cathedral builders who, armed with the working tools of their profession, travelled to foreign countries and carried their noble art to places where it was not known and where now lofty temples are mute witnesses of the passing of those wandering builders.

On the other hand, believers in the principle of territorial jurisdiction will argue, this is a time in which Masons are to be found in every country and every clime, and the Masons of each country or region should be left to work out their own salvation, free from foreign interference.

This spreading of the gospel of regular Masonry in foreign lands shows that the Grand Lodge of New York has a broadness of vision and ideas that we cannot but admire.

Italian Masonry

We sympathize with our Brethren in Italy in this their time of distress and misfortune. A dictatorial government seems to have set out to extirpate Freemasonry in the land where so many thousands of martyrs spilled their blood for the Christian religion and for the noble cause of liberty. The hounds of bigotry and intolerance have been unleashed and sent on their bloody errand in many cities of Italy. Lodge rooms have been wrecked, desecrated, and looted, and Masons have been ill-treated, robbed, and even murdered. And Mussolini, the dictator, at whose behest these outrages are being committed, was himself a wearer of the lambskin! But so was Judas one of the trusted disciples of Jesus Christ before that fateful night when he betrayed his Master with a kiss!

The comments on the Italian situation are not uniform in our Masonic press. While most of the Masonic reviews express their indignation in no unmistakable terms and have nothing but words of sympathy for our persecuted Brethren, others intimate that the Italian Masons are merely reaping what they sowed, because they undertook to meddle with politics.

diéndose de memoria la exhortación para pronunciarla ante el candidato. El Hmno. X me dijo: "Quedé muy complacido por el ruego del Maestro, pues, aunque yo no era más que un nuevo aprendiz, me hizo pensar que, realmente, yo había llegado a ser parte integrante de la Logia y ya estaba en condiciones de ayudar en los trabajos. Me agradó dar la exhortación, y desde entonces he ayudado a los dignatarios en otras ocasiones, y esto ha excitado mi interés en los trabajos de la Logia que, espero, no se entibiará nunca."

Son muy pocos los hombres que reciben los tres grados de la Antigua Masonería sin quedar profundamente impresionados, y, no obstante, sucede frecuentemente que un hermano, después de los fatigosos trabajos de los tres grados, de aprenderse tanto de memoria y someterse a los exámenes, cree que ya tiene derecho a un breve descanso, ya no asiste a la Logia con regularidad y deja de interesarse poco a poco en las cosas que atañen a la Orden. Teniendo fresco en la memoria el recuerdo de los trabajos de los grados, un hermano nuevo está en condiciones mucho mejores para ayudar a la Logia que lo estará, tal vez, más tarde, especialmente si no ha asistido con regularidad a las tenidas. La participación activa en los trabajos de la Logia desde el principio ayuda a conservar las impresiones que se han recibido de la belleza y solemnidad de los trabajos de grados, estimula su interés y despierta el deseo de seguir participando en las actividades de la Logia.

Maestros: haced que los nuevos hermanos empiecen a trabajar pronto.

Actividades en Países Extranjeros

Nos enteramos por la prensa masónica de que la Gran Logia de Nueva York, después de fundar Logias simbólicas en Finlandia, acaba de organizar una Gran Logia en dicho país. Actualmente, la misma Gran Logia de Nueva York se dispone a fundar Una Gran Logia en Rumania y otra en Siria.

La impresión que nos produce esta noticia no es completamente favorable. Por un lado, la labor emprendida por la Gran Logia de Nueva York parece inspirarse en el mismo espíritu que animaba a los antiguos constructores, los cuales, armados de las herramientas de su profesión, iban a los países más remotos para levantar en ellos los hermosos templos que hoy sirven de mudos testigos de la pericia de aquellos precursores de la Masonería moderna.

Por el otro lado, los defensores del principio de la jurisdicción territorial nos dicen que en la época presente no hay país ni clima donde no se pueda encontrar a Masones y que se debe dejar a los Masones de cada país la formación de sus Talleres según las ideas de los mismos interesados, sin ingerencia de ninguna potencia extranjera.

La Gran Logia de Nueva York, en su labor de divulgar el evangelio de la Masonería regular en países distantes, ha demostrado poseer una amplitud de criterio e ideas que no podemos menos de aplaudir.

La Masonería Italiana

Simpatizamos con nuestros Hermanos de Italia en sus presentes dificultades. Parece que en su hermosa patria, un gobierno dictatorial se ha propuesto extirpar la Francmasonería. En la misma Italia que ha visto morir tantos miles de santos y mártires, el fanatismo y la intolerancia se ceban actualmente en nuestra Orden. Los secuaces de la tiranía han destruido y desecrado muchos templos masónicos y no es pequeño el número de los Masones que han sido maltratados, despojados de sus bienes y hasta asesinados por las turbas fanáticas. Y ¡Mussolini, el dictador por cuyo mandato se cometen esas fechorías, ha sido Masón! Empero, ¿no es cierto que Judas fué uno de los apóstoles antes de aquella noche terrible en que traicionó al Señor con un ósculo de paz?

We cannot but realize the injustice of a Masonic persecution in a country that owes its present national existence to those splendid Masons who brought about Italian unity and who suffered and bled that Italy might live. Mazzini, Garibaldi, Cavour and the other patriots of those stirring times would bow their heads in grief if they could see the Institution they loved suppressed in the land which they rescued from oppression and discord.

Our Italian Brethren have our deepest sympathy in these troublous times and our heartfelt wishes go out to them for a prompt termination of their trials and a glorious *risorgimento* of Italian Freemasonry!

A Mason's Duty to Constituted Authority

Some years ago the writer took an active part in the organization of a small electric light company in a country town in the United States. After the organization had been perfected, certain matters came up before the board of directors which pertained to the future policy of the company. In discussing these matters a marked difference of opinion arose on one important point, and after a somewhat acrimonious debate, a vote was taken, resulting in a victory for one side by five to two. The two minority directors became peevish over the result of the vote, refused to abide by it, recriminations began on both sides, and a situation developed which threatened to disrupt the newly organized company. These two directors were men of sterling worth, with a fine standing in the community, but they utterly failed to realize that peace and harmony are essential to the well-being of any organization, and that after exhaustive discussion of the pros and cons, the will of the majority should rule. Happily, they were finally brought to see this, and this company has been very successful.

Recently a somewhat similar case occurred in one of our Lodges, a difference of opinion regarding certain matters resulting in a division of the Lodge, the dissenting members withdrawing from active participation in Lodge activities and refusing to support the present Master. This Lodge is not progressing, rather to the contrary, although its membership is made up of some of the best people in that section of the Islands. "Who best can work and best agree" are words which should never be forgotten, and peace and harmony must prevail, or any Lodge will go on the rocks. Not the least among the duties of a Mason is that which he owes to his Lodge, and to the Master thereof as the duly constituted authority elected by the will of the majority.

Brethren, has this ever happened, or is it at present happening, in *your* Lodge? If so, get together on the level, thresh out your differences, and find some common ground on which you may work in unity, so that peace and harmony may prevail and our Glorious Institution, as represented by your Lodge, may continue its work for the benefit of humanity.

Military Drill in Lodges

We have noticed that, in several of our Lodges, the floor-work, particularly that of the second section of the third degree, and the movements of the participants in certain ritualistic ceremonies, such as the funeral services, are given the precision and stiffness of military drill to such an extent that it makes them ridiculous. One almost expects to hear commands like "right dress," "column right," etc. Facings are executed according to the infantry drill regulations and—to use military terms—the executive command for movements is given by the squad leader by tapping on the floor with his foot. That little tap now and then grates on our nerves and the turning of the corners at rigid right angles, the military "about face" and the marching in step with such exaggerated precision when the actors

No son uniformes los comentarios de los periódicos masónicos sobre la situación de la Masonería en Italia. En la mayoría de ellos no hallamos más que expresiones de indignación, pero también los hay que parecen echar la culpa a los perseguidos, alegando que éstos han provocado la tormenta por sus actividades políticas.

En cuanto a nosotros, no vemos más que la justicia de una persecución de los Masones en un país que debe su existencia nacional a los eximios Masones que lucharon con tanta constancia por la unidad e independencia de Italia. Mazzini, Garibaldi, Cavour y los demás héroes del *resorgimento* llorarían de vergüenza si pudiesen volver y contemplar la triste suerte de la Institución que tanto amaban, en el país que les debe su libertad.

Como ya dijimos, nuestros Hermanos de Italia tienen nuestra más viva simpatía en sus infortunios y deseamos de todo corazón que terminen pronto los días de prueba por que están atravesando actualmente.

Deber del Masón para con La Autoridad Constituída

Hace algunos años, el que escribe estas líneas intervino activamente en la organización de una pequeña compañía de luz eléctrica en un pueblo rural de los Estados Unidos. Después de constituída la compañía, se plantearon ante la junta directiva ciertos asuntos relacionados con los futuros planes de la empresa. Cuando se discutían estos asuntos, surgió una marcada diferencia de opinión sobre un punto importante, y después de un debate bastante acalorado, se sometió el asunto a votación, resultando triunfante uno de los bandos por cinco votos contra dos. Los dos directores de la minoría se enojaron mucho por el resultado de la votación, se negaron a acatarlo, hubo recriminaciones entre ambos bandos y surgió una situación que estuvo a punto de dar al traste con la nueva compañía. Estos dos directores eran personas de gran valía y ocupaban en la vecindad una buena posición, pero, desgraciadamente, no comprendían que la armonía y la paz eran indispensables al bienestar de todo organismo, y que, después de discutidos suficientemente los pros y los contras, debía prevalecer la voluntad de la mayoría. Afortunadamente, se consiguió convencerles respecto a esto, y la compañía prosperó.

Hace poco ocurrió un incidente análogo en una de nuestras Logias, pues una diferencia de criterio respecto a ciertos asuntos provocó una disensión en la Logia, retirándose y dejando de tomar parte activa en los trabajos de ella y negando su apoyo al Maestro los disidentes. Esta Logia no progresa; al contrario, no obstante componerse de algunas de las personas más distinguidas de la localidad. "Quien pueda trabajar mejor y estar más en armonía con los demás" es una frase que nunca debe olvidarse, y la paz y armonía deben prevalecer, pues de lo contrario, cualquiera Logia perecerá. Entre los deberes del Masón no es menos importante el acatamiento que debe a su Logia, y al Maestro de ella, por ser la autoridad debidamente constituída y elegida por la voluntad de la mayoría.

Hermanos: ¿Ha ocurrido esto alguna vez o está ocurriendo ahora en *vuestra* Logia? En este caso, uníos sobre el nivel, borrard vuestras diferencias y buscad algún terreno común en el cual podáis trabajar unidos, para que imperen la paz y la armonía y nuestra gloriosa Institución, representada por vuestra Logia, pueda continuar laborando por el bien de la humanidad.

Ejercicios Militares en las Logias

Hemos observado que en algunos de nuestros Talleres, tanto los trabajos ritualísticos, sobre todo los de la segunda sección del tercer grado, como ciertas ceremonias, entre las cuales mencionaremos los servicios fúnebres, se llevan a cabo con una precisión y rigidez exageradas hasta el punto de rayar en lo ridículo. Se creería uno hallarse en una plaza

represent rude stonemasons of bygone ages appeal to the sense of the ridiculous in us. We feel that meticulous care is given to details while essentials are neglected.

When a man represents a character, he must endeavor to portray that character as closely as he can. We are sure that the men who toiled on King Solomon's Temple did not march in step, click their heels together, take the position of a soldier, and keep interval and distance when entering, leaving or going about the unfinished edifice. And we are equally sure that the non-Masons attending our funeral ceremonies are not particularly impressed by the jerky and angular movements of the officers that we have seen in some Lodges that pride themselves on the way in which they put on those ceremonies.

Let us have more natural movement, less anachronisms, less military precision in floor-work and ceremonies. Orderly movement and a pleasing aspect can be obtained without sacrificing more essential features. We completely miss and mistake our objective when we make our work partake of the nature of a military drill.

Making Good Masons by Coercion

There seems to be a constant demand for coercive legislation on the part of our members and Lodges, and owing to this demand, our Grand Lodge, at its last annual communication, provided for the suspension of members for non-attendance in virtually the same manner as the Constitution decrees for non-payment of the dues. Though opinions may be divided over this question, we cannot but disagree with the idea that seems to inspire the provision thus added to our organic law: namely, that Lodge members can be made good Masons by coercion. A Mason who attends Lodge only because he desires to avoid the penalty of suspension that attaches to non-attendance for a certain number of months, cannot be a good Mason, and the attendance so enforced, while it may do him good and may, perhaps, keep him in the Lodge, was obtained by compulsion, a thing which Freemasonry has little use for. If a member does not come to our meetings of his own free will and accord, he comes in the wrong spirit, and it may even be argued that the Lodge which compels him to attend a meeting acts as un-masonically as the Mason would who gave his son a blank petition and ordered him to fill it out and send it to the Lodge secretary, simply because he, his father, wanted him to be a Mason.

To compel attendance, the Master has the right to issue a summons; but we have not yet heard of any Master of a Lodge issuing summonses in order to enforce attendance at the meetings. The idea of suspension for non-attendance seems to be an inheritance of the Spanish system of Masonry in which attendance was and is strictly enforced by just such measures; but it is contrary to the true Masonic spirit which has always insisted on the free will and accord of the individual in each and every act.

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de armas. Los cambios de dirección se ejecutan de conformidad con el reglamento de ejercicios para la infantería y el jefe del pelotón señala el momento para empezar el movimiento con un golpe de pie en el suelo. ¿Qué resulta? Ese golpe seco, repetido de vez en cuando, nos distrae la atención y esos cambios de dirección, efectuados con ángulos rectos, esas medias vueltas ejecutadas según el reglamento militar y esa actitud marcial de actores que representan a rudos canteros de la antigüedad parecen risibles a todo hombre ilustrado en vez de impresionarle. Es más, nos damos cuenta de que se ha prestado atención excesiva a detalles de poca importancia y que no se ha pensado en cosas más importantes.

Cuando un hombre se propone a desempeñar un papel en algún drama, es indispensable que procure representar tan fielmente como sea posible al personaje cuya parte se le ha confiado. Nadie afirmará que los picapedreros y albañiles empleados en la construcción del templo de Salomón marchaban en formación y con precisión militares y que se cuadraban como soldados. No nos cabe la menor duda de que los no iniciados que asisten a las exequias de un Masón no quedan impresionados favorablemente por movimientos espasmódicos y angulosos de parte de los dignatarios, como los hemos observado en algunas Logias que cifran su mayor gloria en la forma en que llevan a cabo dichas ceremonias.

Conviene que todo esto se haga de un modo mucho más natural y ajustado a las circunstancias del lugar y tiempo que se representan y que se suprima toda esa precisión militar en nuestros trabajos. Se puede obtener un conjunto de movimientos bien ordenado y un aspecto agradable sin sacrificar elementos importantes. Los trabajos que se realizan con la rigidez y precisión excesiva que acabamos de censurar no pueden jamás producir el efecto que se busca.

Los Buenos Masones No Se Hacen Mediante Compulsión

Parece haber una demanda constante de parte de algunos de nuestros miembros y Logias, de legislación encaminada a obligar a los individuos que forman parte de los Talleres a ser buenos obreros, acudir a todas las tenidas y desempeñar sus demás deberes con regularidad y celo. Dicha demanda ha resultado en la aprobación por la última reunión anual de nuestra Gran Logia de una reforma a la Constitución que aplica a la falta de asistencia las mismas penas que se disponen para los morosos en el pago de las cotizaciones. Aunque puede haber mucha diferencia de opiniones sobre esta cuestión, nos inspira poca simpatía la idea en que parece estar fundada la disposición de que se trata: a saber, que es posible hacer buenos Masones por medio de legislación penal. Un Masón a quien es necesario amenazar con penas disciplinarias a fin de que acuda a las tenidas de su Logia no puede ser buen Masón y la asistencia que se consigue por este medio, bien que pueda resultar en conservar al Taller uno de sus obreros, ha sido obtenida mediante compulsión. Y sabemos todos que la Francmasonería no mira con aprobación la compulsión. El Masón que acude a las tenidas viene mal preparado si no obra por su libre y espontánea voluntad. Se puede decir que la Logia que obliga a un miembro a asistir, obra tan equivocadamente como el Masón que entrega a su hijo una solicitud de los grados masónicos y le manda firmarla porque desea que su hijo sea Masón como él.

El Venerable de cada Logia tiene el derecho de expedir citaciones obligando a los miembros a asistir, pero no tenemos noticia de que alguno de nuestros Venerables se haya valido de este medio para tener buena asistencia. La idea de suspender a cualquier Masón por falta de asistencia parece ser un legado de la Masonería española y es contraria al verdadero espíritu de la Masonería, la cual insiste en la libre y espontánea voluntad del Masón en todo sus actos masónicos.

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**Grand Master Visits Makabugwas Lodge
No. 47**

The Grand Master, M. W. Bro. Francisco A. Delgado, made an official visitation of Makabugwas Lodge No. 47, Tacloban, Leyte, on June 12, at 10:00 a. m.

After the reception of the Grand Master and his party, the first degree of Masonry was exemplified by the officers of Makabugwas Lodge.

After work Bros. F. V. Larraga and José Ma. Victorino of Makabugwas Lodge, and Bro. C. L. Latonero of Ma-Bu-Ti Lodge No. 92, delivered brilliant speeches, to which the M. W. Grand Master replied with a very memorable and instructive address that was received with great applause.

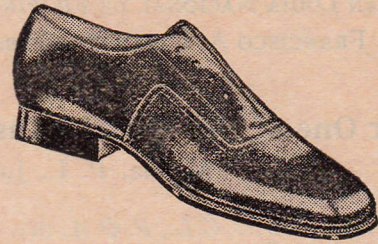
A fraternal banquet followed at the Petit Hotel of Bro. Benito Gallardo, to which Masons and non-Masons had been invited. Among the latter were Mr. Ataviado, District Auditor, Mr. Sevilla, practicing attorney of Manila, Mr. Oria, pianist and ex-interpreter, Mr. Sanchez, interpreter, and Mr. Martinez, stenographer. Speeches were delivered by Bro. Nicanor Yñiguez, Provincial Fiscal of Leyte, and Bro. Guillermo F. Pablo, Judge of the Court of First Instance of Leyte.

**Past Grand Master Rosenstock Leaves
for States**

June 6, 1926, M. W. Bro. Christian W. Rosenstock, P.G.M., left Manila for a four months business trip to the United States. After a short stay in Seattle and on the Pacific Coast, he will proceed to Chicago and New York.

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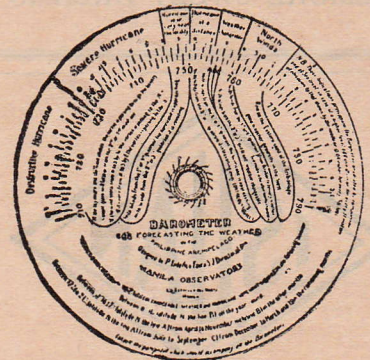
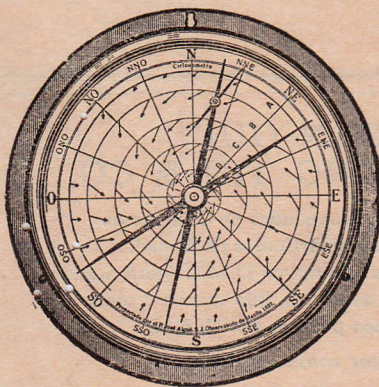
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FRANCISCO A. DELGADO, *Gran Maestre.*

Praise for One of Our District Inspectors

Manila, P. I., June 16, 1926.

L. D. LOCKWOOD, ESQ.,
*Inspector, 19th District, G.L., F. & A. M.,
Albay, Albay, P. I.*

MY DEAR SIR AND WOR. BROTHER:

I have received a copy of your communication of the 11th instant to the Master of one of the Lodges of the district under you, wherein I have noted the attentive care that you give to the affairs of each and every Lodge under you, particularly in connection with the financial matters; and it gives me great pleasure to hereby commend and congratulate you for the manner in which you are exercising the supervision over the affairs of the Lodges under your control. I sincerely hope that all the district inspectors are giving the same time and devotion to their districts as you have shown to be giving to yours.

With my best wishes and fraternal greetings to yourself and the other members of the Craft in your district, I remain,

Fraternally and truly yours,
(Sgd.) FRANCISCO A. DELGADO,
Grand Master.

**El Gran Maestre Visita la Logia
Union No. 70**

El Muy Il. Hmno. Francisco A. Delgado, Gran Maestre, hizo una visita oficial a la Logia Unión No. 70, San Fernando, La Unión, el 27 de Mayo último. Con el Gran Maestre fueron desde Baguic el Muy Il. Hmno. Geo. R. Harvey, G.M.P., el Ven. Hmno. Wm. H. Reese, V.P., No. 67, el Ven. Hmno. Primo San Pedro, Ven. Maestro de la No. 67, los Hmnos. Sam Olson y Walter P. Ganz, de la Cosmos No. 8, Matthias Kier, de la Logia Perla del Oriente No. 1034, S.C., y el Hmno. H. W. Mills, de la Logia Unity No. 191, Holland, Michigan. El Ven. Hmno. Ramón Mendoza, Gran Secretario Auxiliar, y el Hmno. S. Stickney, Administrador del CABLETOW, fueron desde Manila. Entre los visitadores estaba también el Hmno. Pedro Pacis, de la Logia Laoag No. 71.

Se confirió el segundo grado en inglés al Hmno. Maximino Ledda, aprendiz de la Logia Unión No. 70, estando los trabajos a cargo de los siguientes hermanos: V.M., Eustaquio de Guzman; P.V., Justo de León; S.V., Benito Pangilinan; P.D., Macario Flores; S.D., D. Parong; P.E., Andrés Rivera; S.E., Eusebio Albayalde; *Maestro de Cereemonias*, Bonifacio Tadiar; *Tesorero*, M. Rilloraza; *Secretario*, Francisco Nisce; *Capellán*, Matias Parlan; *Guarda-Templo*, Florentino Apigo.

Herramientas, el Ven. Hmno. de Guzman; *Conferencia*, el Ven. Hmno. Tadiar, V.P.; *Exhoriciación*, el Ven. Hmno. de Guzman.

Los trabajos fueron excelentes en todas sus partes, habiéndose observado muy pocos errores y omisiones, y el acto se distinguió por el fervor y entusiasmo de los oficiales que lo dirigieron.

Después de los trabajos, pronunciaron discursos el Hmno. Stickney, el Ven. Hmno. Mendoza, el M. Il. Hmno. Harvey y el Gran Maestre. El Primer Vigilante, Hmno. de León, contestó al discurso del Muy Il. Hmno. Delgado.

Antes de la tenida se ofreció un banquete fraternal a los visitadores.

Merecen mención la hospitalidad y los agasajos de que fueron objeto los visitadores por el Maestro y los funcionarios de la Logia, por el Ven. Hmno. Tadiar y el Hmno. Albayalde.

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Third Degree Conferred by Service Lodge No. 95 in Mt. Lebanon Lodge No. 80

June 3, 1926, at the stated meeting of Mt. Lebanon Lodge No. 80, the Master, officers and members of Service Lodge No. 95 were the guests of honor of Mt. Lebanon Lodge.

On this occasion the Sublime Degree of Master Mason was conferred upon Bro. Chafeek Arida, a Fellowcraft of Mt. Lebanon Lodge, by the following Brethren, all members of Service Lodge No. 95: *W.M.*, Wor. Bro. James B. Screen; *S.W.*, Morris Litoff; *J.W.*, Wor. Bro. Edward M. Masterson, P.M.; *Treasurer*, W. D. Cartwright; *Secretary*, Joseph Bernstein; *Chaplain*, Ashley C. Moore; *S.D.*, Clyde E. Weeks; *J.D.*, Fred Moore; *S.S.*, Charles Gordon; *J.S.*, Phillip Delp.

Second Section: *K.S.*, Wor. Bro. J. B. Screen; *K. of T.*, Morris Litoff.

Fellowcrafts: C. E. Weeks, Beresford Seale, A. C. Moore.

Men of Tyre: George E. Gregory, Fred Johnson, Charles P. Hupp.

Seafaring and Wayfaring Man: Charles Gordon.

Secretary: Joseph Bernstein.

Lecture, Wor. Bro. Masterson; *Charge*, W. D. Cartwright; *Congratulations*, Wor. Bro. Isidore Reich, P.M. of No. 80.

The work was put on very smoothly, and the ease with which each member of No. 95 performed the duties assigned to him showed that there had been no lack of practice in the ritualistic part of the program. In this respect, particularly commendable were Wor. Bro. Screen, Bro. C. E. Weeks, and Wor. Bro. Masterson, though the last delivered the lecture perhaps a little too fast for one hearing it the first time to follow it closely.

Speeches were made by Bro. Arida, Wor. Bro. C. A. Massell, W.M. of Corregidor No. 3, Wor. Bro. Masterson, Bro. and Capt. Sweeney, U.S.A., and Wor. Bro. Screen. Wor. Bros. Reich and S. N. Schecter, each a P.M. of Mt. Lebanon, responded for No. 80.

Visita Oficial a la Logia Pangasinan No. 56

El Gran Maestre, Muy Il. Hmno. Francisco A. Delgado, efectuó una visita oficial a la Logia Pangasinan No. 56 el 22 de Mayo último. El Muy Il. Hmno. Delgado iba acompañado del Hmno. H. W. Mills de la Logia Unity No. 191, de Holland, Michigan, que se le agregó en Baguio, y el Ven. Hmno. Ramón Mendoza, Gran Secretario Auxiliar, con el Hmno. S. Stickney, Administrador del CABLETOW, que fueron desde Manila en tren para asistir a la visita. Entre los hermanos visitantes figuraban también el Hmno. Carlos García, de la Logia Araw No. 18, y el Capitán de Constables Hmno. Rufino Sabino, de la Logia Cabanatuan No. 53.

Se confirió el segundo grado de la Masonería al Hmno. Dr. Angel C. Dizon, compañero de la Logia Pangasinan, por un *team* compuesto de los siguientes hermanos: *V.M.*, José W. Curameng; *P.V.*, Emeterio de los Santos (Sec., No. 56); *S.V.*, Pastor de la Peña; *P.D.*, Daniel Velasco; *S.D.*, Edilberto Madrid; *Capellán*, Rev. Gregorio Gaerlan; *Maestro de Ceremonias*, Manuel Gomez; *P.E.*, Isidoro Quezada; *S.E.*, Inocencio Guzman.

Herramientas, el Ven. Hmno. Curameng; *Conferencia*, el Hmno. Velasco; *Exhortación*, el Hmno. Gaerlan.

En aquella ocasión el Primer Vigilante estaba en Baguio, el Segundo Vigilante, en Manila, y los demás oficiales se hallaban tan lejos, que no pudieron asistir a la tenida, quedando allí solamente dos de los oficiales regulares, el Ven. Maestro y el Capellán. Bajo estas circunstancias, eran fáciles de explicar las imperfecciones que se notaron en los trabajos, habiendo el Ven. Maestro hecho cuanto era posible con el personal que estaba presente.

El Muy Il. Hmno. Delgado pronunció un interesante discurso sobre varios asuntos masónicos.

Después de la tenida, hubo recepción y baile, que estuvieron muy animados.

Los visitantes fueron recibidos amablemente, mereciendo especiales muestras de gratitud en este respecto el Ven. Hmno. Curameng y el Ven. Hmno. José V. Sison, V.P. de la Logia No. 56.

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Masonry As Ceremonial

Bagumbayan Lecture No. 12, by Bro. Eduardo Montenegro (Delivered before Bagumbayan Lodge No. 4, F. & A. M., on April 14, 1926)

WORSHIPFUL MASTER, BRETHREN:

As Freemasons we have viewed Freemasonry in its several aspects. We have admired the great beauty of its ritual, its philosophy, its ethics, and its morality. Undoubtedly, we have each of us joined Masonry because of some outstanding feature which has especially appealed to our idiosyncrasy. Therein lies the beauty of Masonry, its great versatility, its many-sidedness. One can almost turn it around to suit one's needs and predilections. Perhaps also a number of us have approached Masonry attracted by its apparent possibilities for social advancement, believing Masonry to be a sort of an exclusive social organization where all good people are to be met, and in so doing we have only yielded to an impulse very human after all. And no doubt we have more or less found therein what we were predisposed to find. It is an ancient aphorism that man is his own judge, his own reward and his own punishment. If I joined Masonry expecting to find it an organization suitable for the expression of my social aspirations, especially in jurisdictions like our own where the social aspect is predominant, the chances are that Masonry will never mean more to me than that. Or, perhaps, after I have had my social fling, I may possibly find in Masonry something more serious, more worth while, something of deeper importance and more lasting benefit. In this connection Bro. J. S. M. Ward significantly says: "*The spiritual benefit a man receives from Freemasonry is in exact proportion to his desire and ability to comprehend its inner meaning.*"

And this spiritual benefit is mostly received through the ceremonial side of Masonry which, I am afraid, has been given but scant attention by us. Let us examine the etymology of the word ceremonial. It is said to be derived from *Cereris munus* or offering to Ceres or Demeter, the productive or feminine principle of the all-pervading Spirit, the goddess of corn and tillage in whose honor the Eleusinian Mysteries were celebrated, which reminds us of the wages of a F.C., corn, wine, and oil, and of the meaning of the pomegranates on the chapiters.

You are probably familiar with the story of the eager interest with which the R. C. prelates attended the meeting where, according to his announcement, Leo Taxil was to demonstrate how Freemasons evoke the Cloven-footed One, an assembly which proved to be the greatest hoax ever recorded in the annals of Masonic history. You probably also remember that in one of our Bagumbayan Lectures, Wor. Bro. Fischer said that Kipling's story "KIM" makes reference to a Masonic Lodge being known

in India as the *jadoo-gher* or "magic house," and that Emile Zola in his "Rome" refers to Masonry as "the other Church, the Church across the way." What is the reason for all this? Perhaps we can find the answer in an open-minded study of the occult side of Masonic ceremonial.

I am indebted to Bro. C. W. Leadbeater's very recent book, "The Hidden Life in Freemasonry," for most of the things I shall now have to say regarding the subject. H. P. Blavatsky's "Glossary" has also been very helpful. As I stated in my previous lecture, Bro. Leadbeater is not only a high-degree Mason, but an advanced Initiate in the highest esoteric mysteries as well, and I consider his book to be perhaps the greatest and most authoritative contribution to Universal Masonry. Of course, many people may "have a shrewd idea that it is "humbug" as Thackeray said in his "Vanity Fair" referring to Masonry in general, but there will also be a great many who will fully believe Bro. Leadbeater's assertions in view of his character and standing, as he has nothing to gain and everything to lose by making any kind of misrepresentation concerning so important a subject. Most of us will at least agree that the whole thing is absolutely possible. Besides, the book was written to help the open-minded and those who are appreciative of occult values rather than to convert the skeptical, and naturally no one is expected to do violence to his own feelings in this matter. If Signor Marconi made any extraordinary claim about radiography I would take its accuracy for granted, just as I would believe any remarkable assertion Mr. Burbank might have made concerning plant life.

The book mentioned discusses a ritual different from ours, one patterned after the Egyptian Mysteries, of which the Jewish or King Solomon ritual is but a copy. The reason I have made this book the basis for my lecture tonight, is because it gives what I consider to be the real interpretation of the Masonic ceremonial in the last analysis, its highest significance. It should therefore be of the greatest interest to us, because from it we can gather unmistakable analogies and draw our own conclusions. The subject is treated with due respect for Masonic secrecy, so that it is only intelligible when read by the Craft, and not always then.

In connection with Masonic secrecy, Bro. H. L. Haywood, a prominent Masonic writer and editor of *The New York Masonic Outlook*, says in his book, "The Great Teachings of Masonry": "It is surprising how little of it there is that cannot be published to outsiders; but there is a vast deal of it that remains unknown even to its initiates, because

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they have as yet made no effort to learn it." He further states that a Mason "is not sworn to keep secret that which Freemasonry really is."

In order to understand the significance of the Masonic ceremonial, let us first take a general view of the Lodge, the furniture, the officers, and so forth.

The real reason for the orientation of the Lodge, setting the same due east and west, is magnetic rather than commemorative of the east wind which delivered the Jews from the Egyptians, as this arrangement existed very long before that event occurred. It is said that there is a constant flow of force between the equator and the poles which is utilized in the ceremonial working of the Lodge.

The columns B. and J. were not inside the porch as Mackey and other authorities say, but separate from and outside of the porchway. They meant Earth and Heaven according to the well-known occult maxim "As above as below." In Egypt, from which our Masonry came, they stood for Horus and Sat, afterwards changed to Tat and Tattu meaning "in strength" and "to establish," Tattu being the entrance to the region where the mortal soul blended with the immortal spirit. They are also the Portal of the Mysteries by which souls ascend to their divine source. The chapiters on top of B. and J. in ancient Egypt were not entirely spherical but somewhat flat which showed that even then they knew that the earth was flat at the poles. The original chapiters had a curious decoration of a network, small balls representing pomegranates, lilies and palm leaves, having profound meanings, and a set of chains with large and small links hanging in festoons and arranged on a septenary basis, symbolizing the seven root races with seven sub-races each of humanity during a world period.

Aside from clairvoyant research, the Egyptian origin of Freemasonry cannot be doubted, in view of the following evidence: It is stated in "The Book of the Dead" that if the candidate violated this O., his throat was cut and his heart torn out; the Nesi-Amsu papyrus mentions a degree in which it is said that the body was cut to pieces and burnt to ashes which were spread over the face of the waters to the four winds of heaven; and when Osiris died, Isis and Nephtys successively tried to raise him but failed, then Anubis attempted it and succeeded, and Osiris returned to the world with the secrets of Amenta, the life after death.

The three pillars, columns, and pedestals of the principal officers all symbolize the three Aspects or persons of the Trinity. The Mosaic Pavement means not only human life, good and evil, but also the intermingling of spirit, or the omnipresence of Life. The Blazing Star or the Morning Star represented Horus of the Resurrection, the presence of the Deity in His Universe. It is five-pointed, meaning the Star of Initiation, six-pointed, i. e., two interlaced triangles, the so-called Solomon's seal,

which also stands for the intermingling of spirit and matter, or seven-pointed, meaning the Monad in man, the Seven Rays, and the Seven Archangels of Christianity, also the Logos. The Indented Border or Tessel stands for the Guardian Wall of Adepts, the protectors of Humanity. The Tracing Board means the plan in the thought of the Logos.

The Masonic work, viewed from an occult standpoint, really is what Eliphas Levi would call a ceremonial of *haute magie* or transcendental magic. Just as the churches celebrate mass for the purpose of spreading abroad the divine force by the aid of angels invoked for the purpose, very much earlier, the Egyptian and Jewish Mysteries sought to produce and did produce a like effect, and Masonry, their legitimate successor, was really designed to serve the same purposes, except that in the latter's ceremony, the *devas* or angelic entities invoked are those nearer the human level in development and intelligence together with their assistants, the nature elementals. In this respect then, the ancient Egyptian and Jewish hierophants were mages just as the present officiating priests and presiding W. Ms. now are, except that the former operated consciously as to the effect wrought, while the latter almost always do so unconsciously.

The Egyptian apron was triangular and had a highly magnetized belt to insulate the lower part of the body from the tremendous forces set in motion by the ceremony. In the modern rendering of the rite, the latter starts with a procession headed by the thurifer which, with censuring and singing of canticles, enters the Lodge, goes around and squares the mosaic pavement for the purpose of purifying and magnetizing the same and the space above it, the rear being closed by the W. M. who is responsible for the magnetization of the pavement especially of what is to be the *cella* or inner chamber of the thought-form or temple to be built up. The effect of this squaring is to build a wall around the pavement in order that the forces may be kept in place and not scatter. After the pavement is thus magnetized, it can not be disturbed or confused and it is crossed only by the candidate for initiation, the thurifer when censuring the altar, the I.P.M. or Inspector Past Master when opening the Volume of Sacred Lore or altering the position of the C. and the S., and the S. D. when approaching the altar to receive the sacred fire from the I. P. M. to carry it to the three principal officers, but they always have to move with the forces and never against them.

Next comes the preliminary ceremony of censuring of the altar and of each of the officers, the Brethren in the east and those in the columns, during which appropriate music is rendered. After censuring each of the three principal officers, the thurifer swings the censer in the manner of a spiral producing a highly-magnetized cone like a bee-hive

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at the right of the pedestals of the W.: M.:, the S.: W.: and the J.: W.:, the same to be later used for the reception of the candidate. Of course, like the thought-form this bee-hive is only seen by clairvoyance. The burning of incense seems to be very scientific and useful. It purifies the atmosphere and the astral bodies of the persons concerned and attracts the helpful denizens of the inner world while it drives away the unsuitable ones. They not only purify but also stimulate those astral vibrations which make people responsive to higher things.

Then follows the lighting of the candles. The S.: D.: represents Lucifer who bears the light to his fellow-men. Lucifer originally was not the devil, but meant the "Morning Star." In Rev. XVI-22, the Saviour says "I am... the bright morning star." It is said that one of the early Popes of Rome bore the name of Lucifer and in the 4th Century, a Christian sect was named the Luciferians. The S.: D.: goes to the altar and the I.: P.: M.: gives him of the sacred fire which he conveys to the W.: M.:, the J.: W.: and the S.: W.:, respectively. It should be noted that candles are used instead of electric lights which are said not to be appropriate for the purpose although the Blazing Star with the letter "G" may be lighted by electricity.

First of all, the three principal officers represent the three aspects or persons of the Trinity as already stated, and therefore of man, the spark of It. Each of the seven officers represents a level of consciousness or a body of septenary man. Thus, 1., the W.: M.: is the spiritual will or *atma*; 2., the S.: W.: is intuitional love, or the buddhic plane; 3., the J.: W.: is the higher mind or *manas*; 4., the S.: D.: is the lower mind; 5., the J.: D.: represents the lower emotions or the astral man; 6., the I.: G.: (Inner Guard) is the etheric or astral double; and 7., the T.: is the "outside" or physical man. The T.: must keep away crows, a word derived from the Greek *kuen* or dog which symbolizes animal passions; the I.: G.: joins in the defense of the Lodge under command of the higher mind or intelligence; the J.: W.:, who tests all who seek to enter, because the intelligence must discriminate and decide what thoughts or emotions shall be given reception in the temple of man. The W.: M.: does not communicate with the T.: directly, but through the intermediate officers or planes of consciousness.

The J.: W.:, who represents the third Aspect, directs the passage from labor of evolution to refreshment of periodic rest. The second Aspect closes the Lodge at the W.: M.:s command because when he withdraws from the forms, everything is resolved into primeval elements, so the Lodge of the Solar System is closed for the time being. This refers to the end of the *manvantara* or periodic manifestation or activity and the beginning of the *pralaya* or periodic rest, the Day and Night of Brahma, respectively.

"To c the L duly tld." The Physical body must be kept away from corrupting company and places. All unworthy feelings and emotions must be excluded from the astral body, and all unworthy thoughts must be kept away from the mental body. Tiling must be also done to keep the influence of the Lodge pure and undisturbed as the thought-form or temple to be constructed "not with hands" is delicately made of etheric, emotional, and mental matter. We must keep the Lodge from the intrusion of outsiders not because we feel superior to them but because we train ourselves to think and act along definite lines.

The opening of the Lodge symbolizes the development of the universe. It is not a mere form but a wonderfully effective formula calling to our aid the various entities already mentioned and preparing to perform a great service to mankind.

Instead of the S.: D.:, it is the I.: P.: M.:, who, escorted by both DD.: with crossed wands, goes to the altar, kneels and awaits the precise moment of the opening. At the W.: M.:s word "open," the I.: P.: M.: opens the Book and arranges the C.: and the S.: thus displaying the three great L...s simultaneously with the physical illumination, and then recites the ancient formula found in St. John "In the beginning was the Word" (the Logos) and so forth. The opening of the Book typifies the manifestation of the Logos at the beginning of the Solar System, while the S.: and C.: further show that He was manifested as spirit and matter. To indicate that the second Aspect is about to descend into the universe, the C...n of the S.: W.: is now erected and that of the J.: W.:, the fourth Aspect, is laid down. Next, the likeness of the Adept known as the H.: O.: A.: T.: F.: (head of all true free-masons) is unveiled and all from the lowest to the highest, bow and salute. In instant response, he projects a thought-form which is an exact image of himself, from which the Lodge derives as great a benefit as if he were personally present, a similar thing occurring at every celebration of the Holy Eucharist, it is said, except that the thought-form in this case represents a more august Presence.

At the exact moment of the opening of the Lodge all the assistant *devas*, nature entities and elementals and their captains stand around ready to spring forward at the word of command, as they are eager to do the work of building the great thought-form or K.: S.: Temple and then the I.: P.: M.: returns to his seat and the S.: D.: displays the Tracing Board. Then a hymn of praise to the G.: A.: O.: T.: U.: is sung, at the first note of which the superphysical entities burst into tumultuous yet ordered activity. The devotion and enthusiasm with which the hymn is sung provides them with material to build, each one constructing according to his own level. At the opening procession the W.: M.: and his officers had already constructed the foundation of the *cella* or inner chamber of K.: S.: Temple, shutting in the entire mosaic pavement

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and charging it with magnetism. These entities pounce upon that and rapidly make its walls both thicker and higher, the greater ones reinforcing it with the power of their respective levels. They spread a ceiling with lightning rapidity over the whole Temple and from the edges they drop supporting columns from above, one of these surrounding each of the non-official Brethren—the thought-form very nearly being a reproduction of a Greek Temple. This is the reason why the Brethren on both sides are spoken of as being “in the columns.”

The due-guard is a contraction of the French “Dieu vous garde” or “God keep you,” a symbol meaning that Masons learn but to bless. The E. A. cannot yet give any blessing except that contained in the Book; the F. C. can only act as a channel to bless, but the M. M. has full power to bless.

Every Masonic word and gesture in the ritual has a definite power in the unseen world quite apart from the physical plane. The gestures of the penits. after the due-guard in the three degrees really serve to open up, develop, and make effective certain ones of the *chakras* or force-centres in the body as follows: 1, base of the spine, 2., the spleen, 3., the navel or solar plexus, 4., the heart, 5., the throat, 6., the space between the eyebrows, and 7., the top of the head.

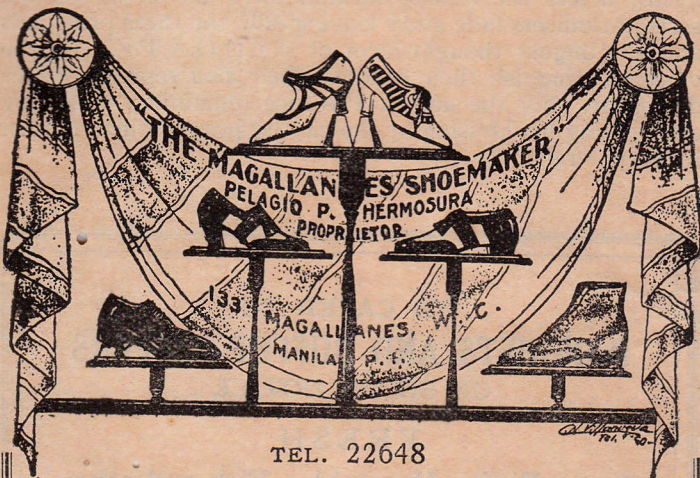
After the opening ceremonies, the W. M. earnestly wishes that the work having begun in order may be continued in harmony and closed in peace, the entire Lodge giving the well known response “S. m. i. b.” which is the masonic equivalent to the AJM of the occultists, and which, more than a mere assent or wish, is an emphatic assertion. In ancient Egypt it was said “By Amen it shall be so.”

Initiation, Passing, and Raising

There are three portals through which the candidate must pass, but before he can do so, he has to be duly and truly prepared and especially divested of all mtl., otherwise he would be ceremonially unclean, as metals would interfere with the flow of the forces during the ceremony. This is considered so important that if this precaution has not been taken, the entire ceremony is considered null

and void. The entire E. A. initiation is a symbol of the journeys of the soul after death when no longer clad with garments of external wealth. The I. G. received the soul at the first portal which in ancient Egypt was triangular in shape, emblematical of death. Through it, the soul entered in blindness but feeling the touch of a friend who guided him on in his journeys, the first journey being characterized by noise, clashing of swords, etc., which acquainted the initiate with the confusion prevailing in the astral world. The second portal is in charge of the J. W. who is surrounded by elementals of earth and water whose captain obeys the J. W.. These did not take part in the building of the thought-form, and the candidate is here introduced to them. Then he proceeds to the third portal, in charge of the S. W., guarded by elementals of air and fire to whom the candidate is also introduced, and when he reaches the station of the W. M. he is supposed to have purified himself from the desires which held him in the astral world.

When the candidate is raised to the F. C. degree, he goes through five journeys or perambulations. Having purified himself, he now seeks experience and wisdom through the winding stairs of evolution, control of his mind, and illumination. He is now paid in specie and given all he deserves; he harvests what he sows, because he now acts with intelligence. This refers to what the Bible says: “Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap.” This is the Karma of the Hindus, the Kismet of the Mohammedans and the Retribution of the Christians. The F. C. finally finds a sacred symbol in the center of the Lodge, the letter “G,” a symbol of the Geometrician. The raising of the candidate to the degree of M. M. has for its object the attainment of Perfection, after Illumination and Purification. It is in the Center, the point within the circle that the M. M. must find the genuine S. . . s of a M. M.. It is



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by finding in himself that deeper Self which is the Monad, beyond even the higher triad symbolized by the C . . . p . . . s that he will discover the supreme S . . . s of life and will then find in very truth by his own living experience that he is and always was, one with the Deity. It should be remembered that the candidate in all the three degrees has received the benefit of the forces not only condensed in the great thought-form, the *cella* of which covers the altar, but also those of the bee-hive cones at the pedestals of the three officers, created by the ceremony of censing, so that he is now ready to undergo in the sublime degree the greatest trial of his fortitude and fidelity.

The Hiramic Legend

Bro. Leadbeater's clairvoyant investigations disclose that the H. A. story is legendary rather than historical. There is however no doubt that the two Hiram's really existed and that H. A. was actually engaged to build the Temple which he most carefully erected, especially the two pillars, according to the tradition which had been brought down from Egypt by Moses who, we are told, was learned in the wisdom of the Egyptians, a wisdom which at the time of Solomon had somewhat declined among the successors of Moses. Solomon, for patriotic reasons, judaized the entire Egyptian ritual and instead of speaking of the death and resurrection of Osiris, he invented our present traditional history, substituting Hebrew words for the original ones in Egyptian, and transferring the drama to Jerusalem. There were several lines of Mystery tradition, the Tyrians and other peoples preserving the story of the descent of Tammuz, called Adonis by the Greeks, instead of that of Osiris. The feast of Tammuz, according to St. Jerome, was celebrated in Bethlehem as late as the 4th Century A. D. According to Bro. Ward, the cult of Adonis survives in most unexpected quarters. He says that when the Pope has died, a high official, armed with an ivory hammer or gavel, gives the dead man a light tap on each temple and on the center of the forehead calling him to arise, and only when the third summons has been made in vain does he proclaim him dead, and therefore a successor must be elected. Going back to Solomon again, his judaized ritual seems to have been worked for the first time at the private consecration of the Temple when Solomon officiated as W. . . M. . . , H. of T. as S. . . W. . . and H. A. as J. . . W. . . , but for some unknown reason H. of Tyre's visit was kept secret and he was replaced by Adoniram at the public ceremony. It seems that Rehoboam, the son of King Solomon, was a decadent and degenerate prince who took an intense dislike to H. A. because the latter had on more than one occasion reproved him for arrogance; so when, after Solomon's death, he came to the throne, he took a curious revenge on H. A. by decreeing that the victim of the M. . . M. . . 's degree bear H. A.'s name for ever. His enmity may have found other ways of expression, for H. A. presently returned to his country high in age and honors. There are several theories about H. A. and even Bro. Ward seems to support the idea that H. A. was actually

sacrificed at the dedication of the Temple in order to bring good fortune to it, but Bro. Leadbeater seems to cling to the result of his researches.

The Closing

Just before closing, the greetings from different Lodges, Chapters, Encampments, and so forth, are received. It will be remembered that the great thought-form or temple remains standing over the mosaic pavement, having increased in the richness and strength of its contents by devotion and thought, and the *devas* and other entities are still on duty. Then inspiring verses are read by the Orator from the Volume of Sacred Lore and the W. . . M. . . calls upon the Craft to assist him in closing the Lodge.

Again the question about the "most important care of a L. . . o . . . ms . . . when cvnd" is asked for the purpose of using this collected and generated force outside of the Lodge, projecting it along definite lines. Next comes the command that the Craft "come to o . . . r as ms." this being the appointed method of calling out the special power of the degree and increasing the activity of the *chakra* concerned. Then follow the questions about the situation and duties of the officers. This is to effect a call upon the particular *deva* representative who is still on duty to see that each Brother is filled with strength until next meeting. Afterward, having done everything possible to stimulate the Brethren and increase the spiritual power available, the members now turn to the Logos Himself expressing gratitude for the blessings received, a closing hymn is sung, and the W. . . M. . . sums up the Masonic duty to our neighbor in the injunction that we should "meet u. t. l., act u. t. plmb. and prt. u. t. sqre."

Then the W. . . M. . . makes a well-known gesture, speaks the fateful words which release all the splendid accumulation of force, and sends out a vivid pulsation of energy to every member of every duly constituted Lodge throughout the world.

The elemental hosts which have been gathered together rush outward to all points of the compass, only their captains, the *deva* representatives still remaining at their posts by the officers. At the command of the W. . . M. . . , the S. . . W. . . , who typifies Shiva, the destroyer of forms, utters the closing formula and the *devas* of the assistant officers fade away leaving only the three principals and the august thought-form of the H.O.A.T.F. As the officers extinguish their candles, their *deva* representatives disappear, only the august Presence remaining, vanishing after giving his blessing at the closing prayer when all turn to his portrait.

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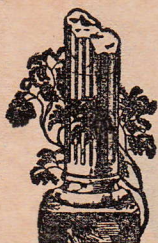
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 But to yield my breath,
 Life's purpose unfulfilled—
 This is thy sting, O Death!

Bro. Guillermo Acosta.
 Member of Modestia Lodge No. 83.
 Died in Manila June 10, 1926.
 Buried June 20, under the auspices of his Lodge.

Bro. Rudolph Heydenreich.
 Member of Manila Lodge No. 1.
 Died in Manila, June 18, 1926.
 Funeral services June 27, under the auspices of
 Manila Lodge. Interment in the Manila Lodge
 lot of the Grand Lodge Cemetery Plot, Cemen-
 terio del Norte, Manila.

Wor. Bro. Angel Ma. Albert.
 Past Master of Araw Lodge No. 18.
 Died June 24, 1926, at the Philippine General
 Hospital, Manila.
 Buried June 26, in Cementerio del Norte, Manila.

Funeral of Brother Francisco G. Castro

Bro. Francisco G. Castro, a member of Laoag Lodge No. 71, died in Laoag, Ilocos Norte, April 9, 1926. Masonic funeral services were held on May 29 by Laoag Lodge No. 71, the regular officers officiating. The ceremonies were attended by a large number of local Masons and relatives and friends of the deceased, by Wor. Bro. Buenaventura F. Alcid, Master of Angalo No. 63, Vigan, Ilocos Sur, Bros. Raum Tanos, Simeón Figueras, Isabelo Feraren, of Angalo No. 63, and Bro. J. C. Ruymann of Cosmos No. 8, these five coming from Vigan for the services, M. W. Bro. Francisco A. Delgado, Grand Master, M. W. Bro. George R. Harvey, P.G.M., and Bro. H. W. Mills of Unity Lodge No. 191, Holland, Michigan, from Baguio, and Wor. Bro. Ramón Mendoza, Assistant Grand Secretary, and Bro. S. Stickney, Business Manager of the CABLETOW, from Manila. The body was laid to rest in the municipal cemetery of Laoag with the usual Masonic ceremonies.

After interment, short funeral addresses were delivered by the following: Bro. and Provincial Board member Modesto Lagasca of Laoag No. 71, in Ilocano, for the Lodge; M. W. Bro. Francisco A. Delgado, in English, for the Grand Lodge, and Mr. Apolonio Castro, Municipal President, in Ilocano, for the family of the deceased.

The evening of the day of the funeral, the members of Laoag Lodge No. 71 and visiting Brethren were entertained at dinner in the home of Mr. Mauricio Castro, father of the deceased Brother.

Addresses Wanted

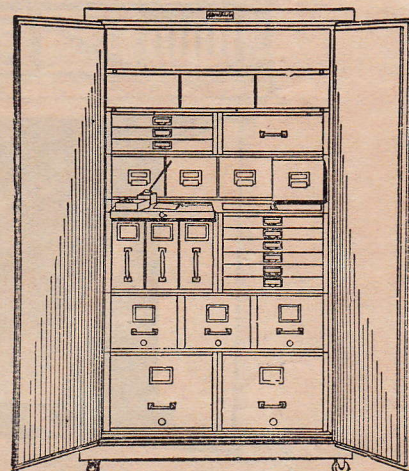
The addresses of the following Brethren are desired by Isarog Lodge No. 33, Naga, Camarines Sur: Edward Hutchings, Victorio Enriquez, Edmund J. Gibbons.

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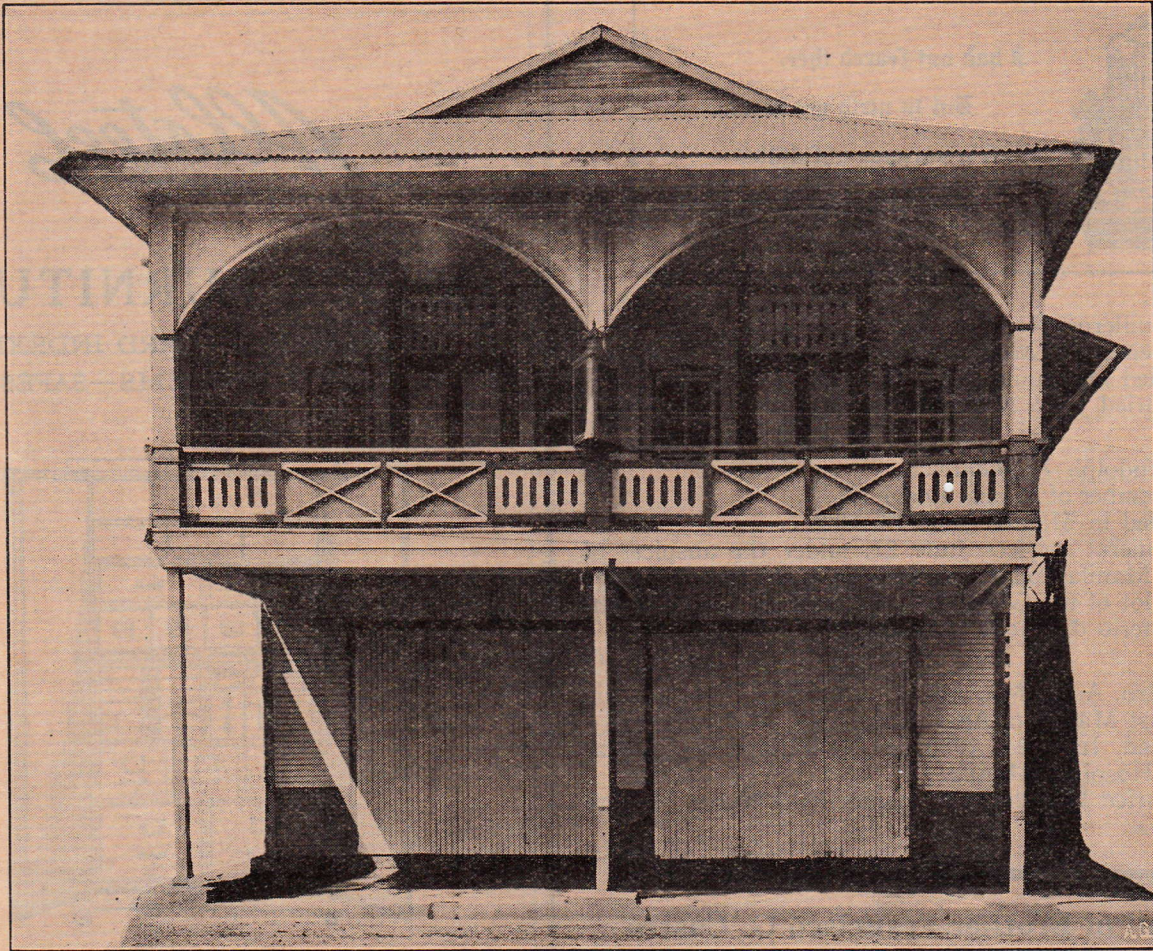
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Templo de la Logia Lincoln No. 34, Olongapo, Zambales

Lincoln Lodge, originally chartered by the Gran Oriente Español, and afterwards constituted by the then Gran Logia Regional de Filipinas, surrendered its original charter on February 13, 1917, and became one of the constituent Lodges of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, under charter issued by this last, and since then has worked as Lincoln Lodge No. 34 of this jurisdiction.

For a long time the need of a building of its own was felt by the members of the Lodge, and in spite of the fact that the Naval Station at Olongapo had been abandoned as an industrial yard, with a consequent decrease in local activities and population, the members succeeded in raising funds for the purchase of the Temple shown in the accompanying illustration, the last payment being made on April 3, 1926. This was made possible by the generous cooperation of various Brethren who aided the Lodge financially without any interest whatever.

The Lodge derives a reasonable income from the ground floor, which is rented as a refreshment parlor.

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La Logia Lincoln, cuya carta constitutiva original le fué expedida por el Gran Oriente Español, y que más tarde fué constituida por la Gran Logia Regional de Filipinas, devolvió su carta constitutiva el 13 de Febrero de 1917, pasando a ser uno de los Talleres constituyentes de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, con carta constitutiva expedida por la misma, y desde entonces ha trabajado bajo el título de la Logia Lincoln No. 34 de esta obediencia.

Hacia mucho tiempo que los miembros de este taller sentían la necesidad de un edificio propio, y apesar de haber sido abandonado el Apostadero de Olongapo como astillero, con la consiguiente disminución de la actividad local y la población, aquellos hermanos consiguieron arbitrar fondos para la adquisición del templo representado en el adjunto fotograbado. El último pago se efectuó el 3 de Abril de 1926. Esto se realizó merced a la liberal cooperación de varios hermanos que contribuyeron con su peculio particular desinteresadamente.

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Official Visitation of Pangasinan No. 56

May 22, 1926, the Grand Master, M. W. Bro. Francisco A. Delgado, made an official visit to Pangasinan Lodge No. 56, Dagupan, Pangasinan. M. W. Bro. Delgado brought with him from Baguio Bro. H. W. Mills of Unity Lodge No. 191, Holland, Michigan, and Wor. Bro. Ramón Mendoza, Assistant Grand Secretary, with Bro. S. Stickney, Business Manager of the CABLETOW, went up by train from Manila to attend the visitation. Among other visiting Brethren were Bro. Carlos García of Araw Lodge No. 18 and Bro. and Captain Rufino Sabino, P.C., of Cabanatuan Lodge No. 53.

The second degree of Masonry was conferred upon Bro. and Doctor Angel C. Dizon, V.S., an Entered Apprentice of Pangasinan Lodge, by a team composed of the following Brethren: *W.M.*, José W. Curameng; *S.W.*, Emerterio de los Santos (Sec., No. 56); *J.W.*, Pastor de la Peña; *S.D.*, Daniel Velasco; *J.D.*, Edilberto Madrid; *Chaplain*, Rev. Gregorio Gaerlan; *Marshal*, Manuel Gomez; *S.S.*, Isidoro Quesada; *J.S.*, Inocencio Guzman.

Working tools, Wor. Bro. Curameng; *Lecture*, Bro. Velasco; *Charge*, Bro. Gaerlan.

The Senior Warden was absent in Baguio, the Junior Warden was in Manila, and other officers were so far away at the time that they were unable to attend, thus leaving only two regular officers, the Master and the Chaplain. Under these circumstances, such imperfections as were noted in the work were readily explainable, the Master having done the best he could with the material available.

M. W. Bro. Delgado delivered a very interesting speech on various topics in connection with Masonry.

After Lodge there was a reception and dance, which was thoroughly enjoyed by all.

The visitors were very hospitably received, special thanks being due in this connection to Wor. Bro. Curameng and Wor. Bro. José V. Sison, P.M. of No. 56.

"Rizal In His Travels"

The illustrated lecture "Rizal In His Travels" is becoming increasingly popular, and has recently been given in the following places:

June 9, 1926, the lecture was delivered in English by Rt. Wor. Bro. Joseph H. Schmidt, Deputy Grand Master, at Malolos Lodge No. 46, Malolos, Bulacan, with the Provincial Normal Institute students as guests.

June 17, Rt. Wor. Bro. Schmidt gave the lecture in English at the City Y. M. C. A., Manila, before an immense crowd which taxed the hall to its utmost capacity.

June 19, the lecture was delivered in Spanish by Bro. Lazaro Carmona, Nilad No. 12, at Plaridel Temple, Paco, Manila. The lecture was followed by a musical program, after which M. W. Bro. Teodoro M. Kalaw, H.P.G.M., gave a very brilliant talk in Spanish on the life of Rizal.

June 25, Rt. Wor. Bro. Schmidt gave the lecture in English at the Students Y. M. C. A., Manila.

Visita Oficial a la Logia Angalo No. 63

El Muy Ilustre Hmno. Francisco A. Delgado, Gran Maestro, hizo una visita oficial a la Logia Angalo No. 63, de Vigan, Ilocos Sur, el 28 de Mayo último, acompañado del Muy Il. Hmno. Geo. R. Harvey, G.M.P., del Ven. Hmno. Ramón Mendoza, Gran Secretario Auxiliar, del Hmno. Stickney, administrador del CABLETOW, y del Hmno. H. W. Mills, de la Logia Unity No. 191 de Holland, Mich. Iba también como visitador el Hmno. Vicente Santos, de la Logia Isabela No. 60.

Se confirió el Sublime Grado de Maestro Masón, en castellano, al Hmno. Eulogio Benito, compañero de la Logia Angalo, por los Hermanos siguientes: Buenaventura F. Alcíd, *V.M.*; Simeón Figueras, *P.V.*; Gaudencio Lahoz, *S.V.*; Francisco Z. Reyes (27), *P.D.*; Isabelo Feraren, *S.D.*; Julian Somera, *P.E.*; Marcelino Jaramillo, *S.E.*; Juan Reyes, *Tesorero*; Celso Buenavista, *Secretario*; Macario E. Tolentino, *Capellán*; Artemio Filler, *G.T.*

En la segunda sección, el Hmno. Simeón Figueras desempeñó el cargo del *R.S.*, y el Hmno. F. Z. Reyes (27) el del *H. de T.*

Son muy dignos de aplauso los esfuerzos que hicieron el Maestro y los demás dignatarios por que el acto de la investidura de los grados resultase tan perfecto como fuese posible. Sin embargo, se notó cierta falta de experiencia en estos trabajos, y el escaso número de miembros que asistieron al acto, especialmente si se tiene en cuenta que se trataba de una visita oficial del Gran Maestro, indicaban que el Maestro de esta Logia no recibe la cooperación que se le debe dar por los miembros, y que estos deben, igualmente, como Masones, a su Logia. Este reducido número de Masones presentes hizo necesario que algunos de los dignatarios desempeñasen más de un cargo, lo cual menguó la calidad del trabajo. Contrastando con esto, el baile, que tuvo lugar después, estuvo muy concurrido, notándose allí la presencia de muchos Hermanos que estuvieron ausentes en los trabajos del Taller.

La Logia Angalo se compone de elementos valiosos, y deseamos fervientemente que siga marchando por la senda del éxito.

Pronunciaron discursos el Muy Il. Hmno. Harvey y el Gran Maestro actual, contestando a éste el Ven. Hmno. Alcíd.

Entre los trabajos del Taller y el baile se dió un exquisito banquete en honor de los visitantes.

La cordialidad y hospitalidad de los Hmnos. de Vigan constituyen detalles muy gratos de aquella visita.

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Grand Master Visits Union Lodge No. 70

May 27, 1926, M. W. Bro. Francisco A. Delgado, Grand Master, made an official visitation of Union Lodge No. 70, San Fernando, La Union. With the Grand Master from Baguio came M. W. Bro. Geo. R. Harvey, P.G.M.; Wor. Bro. Wm. H. Reese, P.M. No. 67; Wor. Bro. Primo San Pedro, Master of No. 67; Bros. Sam Olson and Walter P. Ganz of Cosmos No. 8; Bro. Matthias Kier of Perla del Oriente Lodge No. 1034, S.C., and Bro. H. W. Mills of Unity Lodge No. 191, Holland, Michigan. Wor. Bro. Ramón Mendoza, Asst. Grand Secretary, and Bro. S. Stickney, Business Manager of the CABLETOW, came from Manila. Another visitor was Bro. Pedro Pacis of Laoag Lodge No. 71.

The second degree of Masonry was conferred in English upon Bro. Maximino Ledda, an Entered Apprentice of Union Lodge No. 70 by the following Brethren: *W.M.*, Eustaquio de Guzman; *S.W.*, Justo de León; *J.W.*, Benito Pañgilinan; *S.D.*, Macario Flores; *J.D.*, D. Parong; *S.S.*, Andrés Rivera; *J.S.*, Eusebio Albayalde; *Marshal*, Bonifacio Tadiar; *Treasurer*, M. Rilloraza; *Secretary*, Francisco Nisce; *Chaplain*, Matias Parlan; *Tyler*, Florentino Apigo.

Working tools, Wor. Bro. de Guzman.

Lecture, Wor. Bro. B. Tadiar, P.M.

Charge, Wor. Bro. de Guzman.

The work was uniformly excellent, very few errors or omissions being noted, and the earnestness and enthusiasm shown by the various officers taking part was a very pleasing feature.

After work, addresses were made by Bro. Stickney, Wor. Bro. Mendoza, M. W. Bro. Harvey, and the Grand Master, a response to the address of M. W. Bro. Delgado being given by Bro. de León, the Senior Warden.

Before the meeting a fraternal banquet was held in honor of the visitors.

Mention should be made of the hospitality and courtesies shown the visitors by the Master and officers of the Lodge, and by Wor. Bro. Tadiar and Bro. Albayalde.

Annual Meeting of the Members of the Masonic Hospital for Crippled Children

The annual meeting of the members of the Masonic Hospital for Crippled Children will be held on Monday, July 19th, at 4:30 p. m., at the Masonic Temple, Escolta.

At this meeting the Directors and Officers will submit their reports on the progress made by the Association during the past 12 months and also their financial statement.

The election of the Board of Directors, who are to serve for the ensuing year, will also take place.

Important business will be discussed at this meeting, and it is hoped that the members will make every effort to be present.

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La Logia Laoag No. 71 Recibe la Visita del Gran Maestre

El Muy Il. Hmno. Francisco A. Delgado, Gran Maestre, visitó oficialmente la Logia Laoag No. 71, Laoag, Ilocos Norte, el 29 de Mayo último, acompañado por el Muy Il. Hmno. Geo. R. Harvey, G.M.P., el Ven. Hmno. Ramón Mendoza, Gran Secretario Auxiliar, el Hmno. J. C. Ruymann, de Cosmos No. 8, el Hmno. S. Stickney, Administrador del CABLETOW, y el Hmno. H. W. Mills, de la Logia Unity No. 191, Holland, Michigan.

Se confirió el Sublime Grado de Maestro Masón al Hmno. Cleto Andrés, compañero de la Logia Laoag No. 71, por los siguientes hermanos: *V.M.*, Zoilo Tolentino; *P.V.*, Domingo J. Samonte; *S.V.*, Vicente Girón; *P.D.*, Baltasar Aguirre; *S.D.*, Feliciano Llacar; *P.E.*, Rufino Roque; *S.E.*, Agatón Pasión; *Tesorero*, Feliciano Ruiz; *Secretario*, Francisco Domingo; *Maestro de Ceremonias*, Alberto Saguitan; *Capellán*, Antonio Bravo; *Guarda-Templo*, Lorenzo Cariaga.

Segunda Sección: *K.S.*, Ven. Hmno. Tolentino; *K. of T.*, Hmno. Samonte.

Hombres de Tiro: Vicente Girón, Marcelino Gerardo, Baldomero Lazo.

Compañeros: Francisco Domingo, Tiburcio Basa, Baltazar Aguirre.

Marino y Caminante: Agatón Pasión.

Herramientas, Conferencia y Congratulaciones, el Ven. Hmno. Tolentino.

Exhortación: Mauricio Batoc.

Considerando que ésta era la primera vez que se confería el Tercer Grado por los actuales oficiales de la Logia, los trabajos fueron, en conjunto, muy buenos, y en algunas partes, excelentes. El acto se caracterizó singularmente por el entusiasmo y fervor con que cada oficial desempeñó su cometido, y debido a esto, y apesar de algunas imperfecciones que se notaron, la labor resultó muy edificante y honrosa a aquella Logia. Con alguna experiencia más, la Logia de Laoag podrá hacer trabajos de grados comparables a los de cualquier Logia de esta obediencia.

Pronunciaron breves discursos el Hmno. Andrés, el Ven. Hmno. Tolentino, el Hmno. S. Stickney, el Ven Hmno. Mendoza y el Hmno. Mills. El M. Il. Hmno. Delgado pronunció luego un hermoso discurso en que trató con gran interés de asuntos de vital importancia para la Masonería en Filipinas con una elocuencia que cautivó la atención de sus oyentes. Contestó a este discurso el Hmno. Samonte, haciéndolo con gran acierto.

El Gran Maestre y su comitiva fueron objeto de exquisitas atenciones por parte del capitán de la Constabularia, Hmno. Demetrio Sanches, comandante provincial, el Hmno. Domingo J. Samonte, gobernador provincial; el Ven. Hmno. Zoilo Tolentino, tesorero provincial, y los demás oficiales y miembros de la Logia Laoag. Gracias deben darse al Hmno. Raum Tanos, de Angalo No. 63, y al Hmno. J. C. Ruymann, de Cosmos No. 8, que facilitaron los automóviles que condujeron a los Hermanos de Vigan a Laoag, y vice-versa.

Los visitantes recordarán por mucho tiempo su estancia en el hospitalario pueblo de Laoag.

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Two Specials, Including Visitation by Grand Master, at Baguio Lodge No. 67

May 13 the Sublime Degree of Master Mason was conferred in Baguio Lodge No. 67 upon Bro. F. C. Powers by a special team of Doctors of Medicine, members of the Philippine Health Service.

This special team was made up of the following Brethren:

First Section:—*W.M.*, F. Gonzales-Sioco (P.M. No. 4); *S.W.*, Vicente Kierulf (47); *J.W.*, Eusebio D. Aguilar (J.W. No. 45); *S.D.*, Samuel Tietse (3); *J.D.*, José M. Raymundo (59).

Second Section:—*F.C.*, (?), J. M. Raymundo (59), Julian Pilares (45). *M. of T.*, Juan S. Fernando (8), Tirso Coronel (35), Adolfo Aldaba (W.M. No. 84).

The degree was put on in a very creditable manner, and the team, both individually and collectively, deserves great praise. Wor. Bro. Gonzales-Sioco was particularly good in the obligation, and Bro. S. Tietse should be given special mention for his portion of the work.

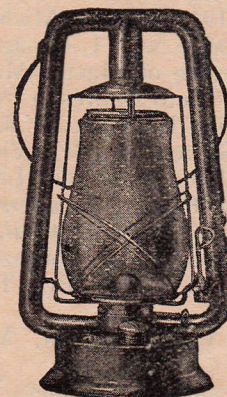
May 20, the Grand Master, M. W. Bro. Francisco A. Delgado, accompanied by M. W. Bro. Geo. R. Harvey, P.G.M., made an official visitation of the Lodge, a special meeting being called for this purpose. On this occasion the second degree of Masonry was conferred by the regular officers of the Lodge upon Bro. Howard J. Edmands, an Entered Apprentice of Baguio Lodge.

Speeches were made by Wor. Bro. H. A. Bordner (F.M. No. 3), Wor. Bro. Delfin Jaranilla (W.M. No. 16), and M. W. Bro. Harvey. The address of the evening was given by M. W. Bro. Delgado, who made an eloquent plea for the projects which the Grand Lodge has undertaken, either officially or unofficially, saying that they should have the unqualified support of all the Lodges in this jurisdiction. These obligations were assumed voluntarily, without coercion and should be promptly fulfilled, particularly the Home, School and Dormitory and Plaridel Temple projects.

Ill. Bro. John H. Cowles, Past Grand Master of the Grand Lodge of the State of Kentucky, and Sovereign Grand Commander of the Supreme Council, A. & A. S. R., for the Southern Jurisdiction of the United States of America, Visits Manila

Ill. Bro. John H. Cowles, 33°, P.G.M. of Kentucky and Sovereign Grand Commander for the southern jurisdiction of the United States, arrived in Manila May 22, 1926, accompanied by Bro. W. W. Case, 32°, K.C.C.H. On the day of their arrival a lunch was served in their honor at the Manila Hotel, attended by Thirty-thirds, Thirty-seconds K.C.C.H., presiding officers and past presiding officers. In the evening the fourteenth degree in full ceremonial form was put on by a special team of Mt. Arayat Lodge of Perfection, after which the Grand Commander and Bro. Case left for Baguio. At the Mountain Capital a Scottish Rite lunch was given on the 23rd, the M. W. Grand Master of the Grand Lodge of the Philippine Islands, Bro. Francisco A. Delgado, gave a lunch in honor of the distinguished visitors on the 24th, and that evening there was a dinner dance. May 25 there was a Masonic reception at Plaridel Temple, Manila. The next day was spent in sight-seeing, and in the evening the sixth degree was worked in full form by Lakandola Lodge of Perfection. The 27th was spent in sight-seeing, including a trip to Cavite, and in the evening a dinner was given in honor of the visitors at the Army and Navy Club by the Masonic Sojourners' Club. On the 28th the Grand Commander sailed for Europe.

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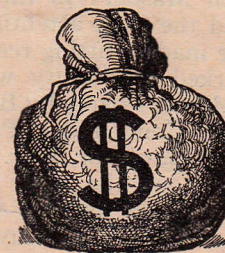
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Laoag Lodge No. 71 is Honored by Visit from Grand Master

May 29, 1926, M. W. Bro. Francisco A. Delgado, Grand Master, accompanied by M. W. Bro. Geo. R. Harvey, P.G.M.; Wor. Bro. Ramón Mendoza, Asst. Grand Secretary; Bro. J. C. Ruymann of Cosmos No. 8, Bro. S. Stickney, Business Manager of the CABLETOW, and Bro. H. W. Mills of Unity Lodge No. 191, Holland, Michigan, made an official visit to Laoag Lodge No. 71, Laoag, Ilocos Norte.

The Sublime Degree of Master Mason was conferred in English upon Bro. Cleto Andrés, a Fellowcraft of Laoag Lodge, by the following Brethren: *W.M.*, Zoilo Tolentino; *S.W.*, Domingo J. Samonte; *J.W.*, Vicente Girón; *S.D.*, Baltazar Aguirre; *J.D.*, Feliciano Llacar; *S.S.*, Rufino Roque; *J.S.*, Agatón Pasión; *Treasurer*, Felicismo Ruiz; *Secretary*, Francisco Domingo; *Marshal*, Alberto Suguitan; *Chaplain*, Antonio Bravo; *Tyler*, Lorenzo Cariaga.

Second Section: K.S., Wor. Bro. Tolentino; *K. of T.*, Bro. Samonte.

Men of Tyre: Vicente Girón, Marcelino Gerardo, Baldomero Lazo.

Fellowcrafts: Francisco Domingo, Tiburcio Basa, Baltazar Aguirre.

Seafaring and Wayfaring Man: Agatón Pasión.

Working Tools, Lecture, Congratulations:—Wor. Bro. Tolentino.

Charge, Mauricio Datoc.

Considering that this was the first "Third" put on by the present officers of the Lodge, the work was on the whole very good, and, in parts, excellent. One very noticeable feature was the whole-hearted and earnest manner in which each officer performed his part, and, due to this, in spite of some imperfections which were noted, the work was very impressive and reflects great credit on the Lodge. With more practice Laoag Lodge could put on degree work which would be the equal of that of any Lodge in this jurisdiction.

Short speeches were made by Bro. Andrés, Wor. Bro. Tolentino, Bro. Stickney, Wor. Bro. Mendoza, Bro. Mills, and M. W. Bro. Delgado followed with a splendid address in which he stressed a number of vital matters in connection with Masonry in the Philippines with an eloquence that held the close attention of his hearers. To this Bro. Samonte made a fitting response.

Marked hospitality was shown the members of the Grand Master's party by Bro. and Capt. Demetrio Sanches, Provincial Commander, P.C., Bro. Domingo J. Samonte, Provincial Governor, Wor. Bro. Zoilo Tolentino, Provincial Treasurer, and the other officers and members of Laoag Lodge. Thanks are due to Bro. Raum Tanos of Angalo No. 63 and Bro. J. C. Ruymann of Cosmos No. 8, who furnished transportation in their autos for Brethren going from Vigan to Laoag and return.

The visitors will long remember their stay in the hospitable town of Laoag.

Official Visitation of Angalo Lodge No. 63

May 28, 1926, M. W. Bro. Francisco A. Delgado, Grand Master, accompanied by M. W. Bro. Geo. R. Harvey, P.G.M., Wor. Bro. Ramón Mendoza, Assistant Grand Secretary, Bro. S. Stickney, Business Manager of the CABLETOW, and Bro. H. W. Mills of Unity Lodge No. 191, Holland, Michigan, made an official visitation of Angalo Lodge No. 63, Vigan, Ilocos Sur. Another visitor was Bro. Vicente Santos of Isabela Lodge No. 60.

The Sublime Degree of Master Mason was conferred in Spanish upon Bro. Eulogio Benito, a Fellowcraft of Angalo Lodge, by the following Brethren: *W.M.*, Buenaventura F. Alcíd; *S.W.*, Simeón Figueras; *J.W.*, Gaudencio Lahoz; *S.D.*, Francisco Z. Reyes (27); *J.D.*, Isabelo Feraren; *S.S.*, Julian Somera; *J.S.*, Marcelino Jaramillo; *Treasurer*, Juan Reyes; *Secretary*, Celso Buenavista; *Chaplain*, Macario E. Tolentino; *Tyler*, Artemio Filler.

In the second section, Bro. Simeón Figueras took the part of *K.S.*, and Bro. F. Z. Reyes (27) the part of *H. of T.*

The painstaking efforts of the Master and officers to put on the degree in as nearly perfect a manner as possible were very praiseworthy. However, a lack of practice in the work of this degree was more or less evident, and the mere handful of members present, especially in view of the fact that it was a Grand Master's visitation, would indicate that the Master is not receiving the cooperation on the part of the members which is his due, and which is due from the members as good Masons to their Lodge. The small number of members present necessitated the taking of more than one part by some of the officers, which further impaired the quality of the work. In contrast to this, the dance which was held later was very well attended, the presence being noted of many members who had been absent from the ritualistic work.

The membership of Angalo Lodge is made up of fine material, and our best wishes go with it in its advance along the road of progress.

Speeches were made by M. W. Bro. Harvey and the Grand Master, a response to the latter being given by Wor. Bro. Alcíd.

Between the degree work and the dance a very enjoyable banquet was held in honor of the visitors.

The cordiality and hospitality shown by the Brethren of Vigan was a very pleasing feature.

St. Cecile Lodge Confers Degree for Pilar Lodge

May 4, 1926, St. Cecile Lodge No. 568, New York City, conferred the first degree of Masonry for Pilar Lodge No. 15, Imus, Cavite, P. I., upon Bro. Pastor Sapinoso. Bro. Sapinoso was one of the five candidates composing a cosmopolitan group initiated on that date in St. Cecile Lodge. The others were one Chinese, one Englishman, one Frenchman, and one Italian. An interesting feature was the presence on that occasion of the M. W. Grand Master of New York. Two Past Masters from this jurisdiction were present, Wor. Bro. Ildefonso S. Reyes of Liwayway Lodge No. 81, Bigaa, Bulacan, and Wor. Bro. M. Goldenberg of Mt. Lebanon Lodge No. 80, Manila. The former presented the aprons, and the latter gave a short talk.

Address Wanted

Keystone Lodge No. 100, Corregidor, would be glad to learn the address of Bro. Emitterio Marqueda; last known address was Cavite, Cavite. Please communicate with the Secretary, Bro. P. A. Villapando, P. O. Box 1, Ft. Mills, Corregidor.

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Unemployed Brethren Seeking Employment

Applicant No. 108.—Second year, College of Agriculture, Philippine School of Commerce. Thorough knowledge of elementary agriculture. Has some knowledge of bookkeeping and typewriting. Ten years experience in teaching primary grades. Not employed at present due to the fact that his school was closed on account of lack of funds for salaries of teachers. Filipino, 32 years of age, married, with four children. In sound bodily health.

No. 109.—Second year, College of Agriculture, Los Baños, and second year, Philippine School of Commerce, Manila. Has good knowledge of typewriting and some knowledge of stenography. Has been clerk in municipal treasury for three years, two years as typist and general office clerk with a prominent Manila firm, and three years as municipal teacher. Not employed at present due to shortage of municipal school funds. Filipino, 28 years of age, married, with three children. Is in sound bodily health.

No. 110.—Second year High School. Ten years as an elementary school teacher. Seven years with two of the principal sugar estates of the Islands in the following capacities: Stock clerk, statistics, payroll and dist. clerk, chief clerk during milling season, bookkeeping and accounting work during off season, lastly, chief clerk and field manager for a harvest contractor of the company. Speaks English, Pangasinan, Ilocano, Tagalog, and a little Spanish and Pampango. Has good credentials. Filipino, 35 years of age, married, with three children. Is in sound bodily health. Desires employment suitable to his qualifications and experience, preferably in Manila, or in the provinces.

No. 111.—Five years in Ateneo Municipal de Manila. Six years as an agriculturist, 3 years as Municipal President, 6 years as Notary Public, 6 years as lumber and rattan dealer, and 2 years in the Bureau of Lands. Filipino, 49 years of age, married, with six children. Is in good health. Not employed at present.

Illustrated Lecture at Corregidor No. 3

July 8, 1926, after the stated meeting of Corregidor Lodge No. 3, Wor. Bro. Charles A. Massell will deliver a lecture, profusely illustrated with lantern slides, entitled "Presidents of the United States Who Were Masons." This is the first time that this lecture has been given in the Philippine Islands. All Master Masons are welcome.

Funerales del Hermano Francisco G. Castro

El Hmno. Francisco G. Castro, miembro de la Logia Laoag No. 71, falleció en Laoag, Ilocos Norte, el 9 de Abril último. Dicha Logia celebró los funerales masónicos el 29 de Mayo, con asistencia de los oficiales de la misma. Estuvieron presentes en aquel acto muchos masones de la localidad y parientes y amigos del finado; el Ven. Hmno. Buenaventura F. Alcid, V.M. de la Logia Angalo No. 63, Vigan, Ilocos Sur; los Hmnos. Raum Tanos, Simeón Figueras y Isabelo Feraren, de esta última Logia, y el Hmno. J. C. Ruymann de la Logia Cosmos No. 8, los cuales llegaron de Vigan para asistir a los funerales; el Muy Il. Hmno. Francisco A. Delgado, Gran Maestro, el Muy Il. Hmno. Geo. R. Harvey, G.M.P., y el Hmno. H. W. Mills, de la Logia Unity No. 191, Holland, Michigan, de Baguio; y el Ven. Hmno. Ramón Mendoza, Gran Secretario Auxiliar, y el Hmno. S. Stickney, Administrador del CABLETOW, de Manila. El cadaver fué inhumado en el cementerio municipal de Laoag con sujeción al ceremonial masónico.

Efectuada la inhumación, pronunciaron breves oraciones fúnebres el vocal de la junta provincial, Hmno. Modesto Lagasca, en representación de la Logia, en ilocano; el Muy Il. Hmno. Delgado, en inglés, en representación de la Gran Logia; y el Sr. Apolonio Castro, presidente municipal, en representación de la familia, en ilocano.

En la noche del entierro, los miembros de la Logia Laoag No. 71 y los Hmnos. visitantes fueron obsequiados con una cena en la casa del Sr. Mauricio Castro, padre del Masón difunto.

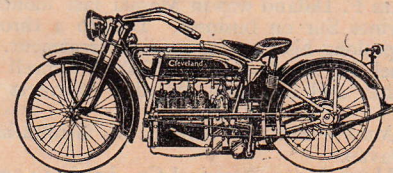
St. John's Services Held at Ft. Wm. McKinley

On Sunday, June 20, 1926, St. John's services were held at Ft. Wm. McKinley, Rizal, in honor of this Patron Saint of Masonry, by Chaplain and Bro. Stewart of the 15th Infantry. Bro. Stewart has made it a point to hold these services for a number of years, wherever he has been stationed, on the Sunday preceding St. John's Day. On the occasion of the above-mentioned services, the officers and members of Service Lodge No. 95 of Manila were the guests of honor.

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Sojourning Brethren:

Bro. A. P. Ames of the Standard Oil Company has returned from a trip to the United States.

Bro. John C. Patty and family have sailed for Europe.

Manila No. 1.—Bro. R. J. Christman, former Secretary of the Lodge, is again with us after some months vacation in the Homeland.

While our late Bro. Rudolph Heydenreich was in Baguio in an attempt to recover his health, Wor. Bro. Casiano Rivera, P.M. of No. 67, showed him every attention, particularly when Bro. Heydenreich was returning to Manila in a very weak condition, seeing to it that Bro. Heydenreich was carried from the cottage to the Benguet Line truck, and from the truck into the train at Damortis.

Bro. John R. Carmichael was operated on June 16 for appendicitis at St. Luke's Hospital, Manila.

Corregidor No. 3.—Mrs. Geo. R. Harvey, wife of M.W. Bro. Harvey, P.G.M., after a year in the United States, is returning to Manila during the early part of this month of July.

Bro. Isadore Cohen, Junior Warden, has left for a short trip to Shanghai and Japan, and on his return to Manila in July will go to the United States for permanent residence. For the rest of the Masonic year his position will be filled by Bro. Geo. P. Bradford.

Bro. Leo A. Dewey, Lieut.-Col., U. S. A., has left for the States to take station at Fort Bliss, Texas.

Bro. and Capt. Thomas Leonard, Treasurer of the Lodge, is now in Paracale, Camarines Norte.

Bagumbayan No. 4.—Bro. Eduardo Montenegro is now acting editor of the *Far Eastern Freemason* during the absence of Wor. Bro. Leo Fischer.

Wor. Bro. Leo Fischer writes from Nagasaki, Japan, under the date of May 18, that he is having a pleasant journey to the homeland on board the U. S. A. T. *Thomas* with a smooth sea and pleasant company, and that he has met a large number of Masons on board. Wor. Bro. Fischer expects to arrive in San Francisco about June 6th and hopes to be back in Manila about the end of August. He intends to visit Riesel, Tex., St. Louis, Mo., Chicago, Dubuque, Ia., and Omaha, Neb.

After Wor. Bro. Fischer's departure from Manila, news was received here of the death in Texas of his brother, Mr. Walter Fischer.

Southern Cross No. 6.—Bro. Julius S. Reese is absent on a business trip to Japan.

Wor. Bro. O. M. Shuman, P.M., and Mrs. Shuman left for the States the last of May.

Bro. C. I. H. Penning has been granted a dimit.

Cosmos No. 8.—Bro. Frank J. Schick intends to return to the States in the near future.

Bro. John Sinn writes from Fort Shafter, Honolulu, H. T.

Bro. Charles R. Osburn is in Sagerton, Texas.

Bro. Fred J. Chaney is with the Langford Motor Co., Wichita Falls, Texas.

Bro. Henry W. Corp was a visitor in Manila last month and attended our special meeting of June 16th. Mrs. Corp sailed on the S. S. *Empress of Asia* for a visit to the United States.

Bro. Ludwig C. Wienke has joined the Hale Shoe Company as travelling salesman, and Bro. William C. Clark has accepted a position with the Manila Trading & Supply Co.

Bro. William J. Odom has been awarded the contract for the erection of a new building on the Port Area for the Manila Trading and Supply Co. The estimated cost of this new structure is ₱250,000.

The father of Bro. Ruben A. Moss arrived last month on the S. S. *Empress of Asia*, and was met at the pier by the family and many Brethren of Cosmos Lodge, who gave him a royal welcome.

Bro. William F. Daland was in Manila last month, having come up from Camarines Sur on business. Due to a throat infection he was obliged to prolong his stay for medical treatment.

Bro. Samuel H. Rawls has established himself in business as a contract painter and has been awarded contracts which are very gratifying.

St. John's No. 9.—Bro. and Mrs. E. M. Grimm have returned to Manila from Davao.

Bro. E. J. Mora, Mora Electrical Co., has been awarded the contract for wiring the Tayabas Provincial Hospital.

Iloilo No. 11.—Bro. José H. Alivio, with Bro. Doroteo Jacildo, attended the postmasters convention in Baguio.

Bro. and Lieut. Lamberto B. Caños is in Davao, Davao.

Bro. J. Q. Coonteghee and family are now in China.

Bro. Juan A. Gayamat, chief clerk, District Engineer's office, Rizal Province, is spending two months vacation with his brother at Tigbawan, Iloilo.

Bro. W. R. Hamme writes from Atchison, Kansas (R. F. D. No. 6).

Bro. P. R. Hopun acted as Manager of the China Banking Corporation, Manila, during the absence of Bro. E. E. Wing (St. John's No. 9). Bro. Hopun is Assistant Manager of the Bank.

Bro. Doroteo Jacildo, it is understood, will soon become a Benedict.

Bro. José A. Quimpo writes from Tuguegarao, Cagayan.

Bro. Estancio Simpas attended the teachers convention in Baguio.

Biak-na-Bato No. 7.—El Hmno. Lee Cham Say ha tenido la desgracia de perder a un hijo de menor edad.

El Hmno. Lim Tim Tong salió en Mayo para pasar algunas semanas en China.

El Hmno. R. V. Ferrer estuvo de paso en esta capital hace poco, y fué a Baguio para asistir a la convención de médicos.

Sinukuan No. 16.—El ex-Ven. Maestro Leonardo Garduño, juez de primera instancia, llegó en Romblon el día 5 de Junio para celebrar sesiones extraordinarias.

Isarog No. 33.—La señora del ex-Ven. Maestro de esta Logia, el Hmno. Julian Ocampo, murió en el hospital de San Pablo, Manila, el 12 de Junio de este año.

El ex-Ven. Maestro José N. Garchitorea ha tenido la desgracia de perder a su hijo Santiago, quien ha fallecido en el pueblo de Goa, Camarines Sur, el 5 de Junio, 1926.

Durante el mes de Junio el Hmno. Juan A. Garchitorea estuvo unos cuantos días en la ciudad de Manila.

Marble No. 58.—Nuestro Ver. Maestro, Rep. Leonardo Festín, llegó de Manila el día 4 de Junio para asuntos relacionados con el juzgado.

Hállanse temporalmente en esta cabecera los Hmnos. Andrés Mortel y Simplicio Festín, maestros de escuela, para asistir en la Normal Instituto de los Maestros. También el Hmno. Alfredo Y. Perez, Tesorero Municipal de Jones, por asuntos oficiales en la Tesorería Provincial. Los Hmnos. Claro Luistro y José Gutierrez se hallan también en esta capital por asuntos personales.

El Hmno. Cornelio Briones, Maestro del Romblon Provincial Trade School del Buró de Educación, ha presentado su dimisión de dicho cargo con el fin de dedicarse a negocios personales, como la fabricación y venta de muebles.

El Hmno. Melanio Honrado, Chief Clerk de la Tesorería Provincial de esta Provincia, está ahora de enhorabuena por haber recibido su designación temporal como Tesorero Provincial Interino de esta provincia ne sustitución de su Jefe, el Hmno. Rafael M. Morelos, que ha sido trasladado a la Provincia de Bataan.

El 9 del actual salió de aquí el Hmno. José M. Ruffy, teniente de la Constabularia, con su familia para Manila después de una temporada de vacaciones que venía disfrutando en esta localidad.

Angalo No. 63.—El Ven. Maestro, Hmno. Buenaventura F. Alcíd, ha estado en Manila para despedirse de sus dos hijos, Luis C. y Modesto C. Alcíd, quienes salieron para los Estados Unidos el 19 de Junio.

También estuvieron en Manila durante Junio los Hmnos. Isabelo y Estanislao Feraren.

Bro. Siang Sy made a recent business trip to Manila, as did Bro. Chat Yu.

Walana No. 13.—Bro. W. P. Cerezo writes that he is now stationed in Sipaco, via San José, Camarines Sur. Bro. Cerezo states that he has received a visit from Bro. Carlos Sulit, of Pinagsabitan Lodge No. 26, and Bro. Vicente Castillo, of Nilad Lodge No. 12, although they had to hike nearly a day over the rough trail from Lagonoy to Bro. Cerezo's isolated station. Bros. Sulit and Castillo are both connected with the Bureau of Forestry.

Pilar No. 15.—The Officers and Members of Pilar Lodge No. 15 desire to express to Bro. Juan M. Mojica their condolence for the death of his little daughter, Estelita Mojica, which occurred last May.

Word has been received of the transfer of Bro. Floyd Russel King from the Receiving Ship, San Francisco, to the U. S. S. *Concord*, New York.

Pinagsabitan No. 26.—Bro. Agripino Alviar has been promoted from the Principal Teacher of Santa Cruz Elementary School to Supervising Teacher of Nagcarlan District. Bro. Alviar is a member of this Lodge and very active in ritualistic work.

W. M. Bro. Vicente Rivera Sayo, P.M., gave a lecture to the Domestic Science teachers attending the Institute at Pagsanjan regarding the prevention of and medicines for some very common infectious diseases.

Isarog No. 33.—Wor. Bro. Julian Ocampo, P.M., is mourning the death of his wife, who departed this life June 12, 1926, in St. Paul's Hospital, Manila. Wor. Bro. Ocampo was in Manila in connection with the funeral arrangements.

Santiago Garchitorea, son of Wor. Bro. José N. Garchitorea, P.M., died in Goa, Camarines Sur, June 5, 1926.

Bro. Juan A. Garchitorea visited Manila during the month of June.

Bro. Celedonio Salvador, former Superintendent of Schools in Zambales, now Superintendent of Batangas, writes that Mrs. Salvador recently underwent a major operation, but is rapidly recovering. Bro. Salvador attended the recent visitation of Pinatubo Lodge No. 52 by the M. W. Grand Master.

Bro. Zacarias Gachalian has gone to Manila to visit his parents, after which he will proceed to his new station at Cuyo, Palawan.

Bros. Mariano Dy-Liacco and Joaquin Mendez have donated a

copy of "Enciclopedia de la Francmasoneria," by Mackey, to the Lodge library.

Bro. Victorino B. Bello is leaving for the United States to take a course in sugar technology.

Batangas No. 35.—Wor. Bro. Leodegario Victorino, P.M., Division Superintendent of Schools for Batangas, has been transferred to the province of Tayabas, in the same capacity.

June 10, 1926, a fraternal lunch was given in the Masonic Temple of Batangas, as a *despedida* for Wor. Bro. Victorino, and also as a welcome to his successor, Bro. Celedonio Salvador, of Isarog Lodge No. 33, Naga, Camarines Sur. The lunch was attended by other Brethren living in Batangas.

Maguindanaw No. 40.—Bro. Elias Dioquino, Lieut. P. C., has been heard from at the Infantry School, Fort Benning, Georgia.

Isabela No. 60.—Mrs. Maramag, wife of Bro. Luis M. Maramag, gave birth to a son in her home town of Cabagan, Isabela. Both mother and child are doing well.

Angalo No. 63.—Bros. Isabelo Feraren and Estanislao Feraren were Manila visitors during the month of June.

Wor. Bro. Buenaventura F. Alcíd went to Manila the middle of June, the occasion being the departure on June 19 for the United States of his two sons, Luis C. and Modesto C. Alcíd.

Kanlaon No. 64.—Bro. Nicola J. Salas was married to Miss Consuelo de los Santos, daughter of Bro. A de los Santos, on the 16th of May. Many Brothers and friends were present, among them Mr. Welhaven and Bro. A. F. Thomas, General Manager and General Superintendent respectively of the Insular Lumber Company, the biggest lumber concern in the Islands, in which Bro. Salas is an employee.

Bro. M. Escalante and Mr. O'Hara acted as Best Men and Mrs. Trosdal and Mrs. F. Abelardo as Bridesmaids.

Gonzaga No. 66.—Wor. Bro. Ceferino R. Diño returned to Tuguegarao, May 13, after an official trip to the northern municipalities of this province.

Bro. David Romero has completely recovered from his illness and is now back at his office.

Bro. Alfonso Cagurungan of Isabela Lodge No. 60, F. & A. M., was a recent distinguished visitor of Gonzaga Lodge.

Bro. Rosario C. Urbi, Fellowcraft, tendered his resignation as deputy-municipal treasurer of Buguey, Cagayan, effective June 30, 1926.

Bro. Felino Cepeda, apprentice, is confined in his bed with a slight illness.

Bro. Timoteo Kanapi, Foreman of the Construction of the Alcal-Lallo Road, was obliged to return home due to malaria which he contracted while on duty.

Bro. Pedro Turingan Carbonel, apprentice, was also obliged to return home for the purpose of visiting members of his family at Tuguegarao who are sick.

Laoag No. 71.—Wor. Bro. Zoilo Tolentino and Bro. D. J. Samonte, S.W., were members of the provincial governors' party which toured the Islands in April and May.

Bro. Frank V. Stipp and family left Manila for Europe and the United States on June 2, 1926.

On Memorial Day, May 30, Bro. and Capt. Demetrio Sanches, Provincial Commander, P.C., and Bro. A. Brabo, Lieut. P. C., invited the public to memorial services at the cemetery, which were also attended by the Masons in this section. Members of this Lodge, headed by Wor. Bro. Tolentino, decorated the graves of our departed Brethren. Among the speeches should be mentioned those of Bro. D. J. Samonte, Provincial Governor, and Mrs. Visitación R. Raval, widow of the late Bro. Valentin Juan, who died in line of duty, being killed by "Colorums" on the island of Bucas, Surigao, December 8, 1924.

May 31, necrological services were held in the Lodge room for our departed Brethren, the occasion being impressive, and there was a large attendance. Bro. D. J. Samonte paid a tribute to our late Brother Cu Sia; Bro. Alberto Saguitan, to Bro. F. G. Castro; Bro. D. Sanches, to Bro. Valentin Juan; Bro. M. Lagasca, to Bro. R. Morales; Bro. D. Lucas, to Bro. H. Herardo; Bro. E. Mendoza, to Bro. Agatón Asunción, Bro. B. Lazo, to Bro. Juan Ignacio; and Bro. Vicente Giron, to Bro. Fred C. Castro.

Bro. Mauricio Dato and Mrs. Dato are mourning the death of their oldest son, who died June 10.

Hamtik No. 76.—Bro. Idefonso D. Jimenez, Provincial Treasurer of Bontoc, Mt. Province, became seriously ill while on an inspection trip in Apayao. While sick at Abulug, Cagayan, he was visited and assisted by numerous Brethren of that region, among whom were Dr. V. B. Vinluan (56), Dr. Emilio Aglipay (39), Provincial Treasurer C. R. Diño (66), Capt. Alberto Ramos, P.C., (68), Manuel Hernandez (39), and many others whose names Bro. Jimenez can not now recall.

Upon medical advice Bro. Jimenez was taken to San Fernando, La Union, on the S. S. *Bustamante*, on board of which he was cared for by Bro. Quirico de Leon (27), the Chief Engineer, and from there to Baguio by auto. On his arrival at San Fernando he was looked after by Col. José de los Reyes, P.C., (80), and Capt. Emitterio Rellosa, P.C. (49).

Bro. Jimenez desires to express through the CABLETOW his sincere gratitude and appreciation for the assistance rendered him by the above Brethren.

Bro. Jimenez is now with Mrs. Jimenez in cottage No. 18, Baguio, where he is fast recovering from his sickness.

Mt. Lebanon No. 80.—Wor. Bro. M. Goldenberg, P.M., is due to arrive in Manila from the United States on July 8.

Bro. Anthony L. Sardo has returned to the States.

Bro. Albert A. Powell, Tyler of the Lodge, has been confined in Sternberg General Hospital for more than a month, and has had the misfortune to lose the sight of his right eye. He is now convalescing at his home in Sampaloc, Manila.

Ma-Bu-Ti No. 92.—The following Brethren visited our Lodge during the occasion of the official visitation made by the M. W. Grand Master: Wor. Bro. F. V. Laraga, Master Makabugwas Lodge No. 47, Wor. Bro. Mariano Chico (69), Bro. M. Abesamis (47), Bro. V. Villavicencio (22), Bro. J. Bertumen (38), and Bro. F. Urtola (25).

Bro. C. L. Latonero, Secretary of our Lodge, joined the party of M. W. Bro. Francisco A. Delgado to attend the constitution of Mount Huraw Lodge No. 98, Catbalogan, Samar. During this trip he was able to proceed to Tacloban, Leyte, and visited Makabugwas Lodge No. 47 and was warmly welcomed by the Brethren.

A fraternal dinner was given by the Brethren of Ma-Bu-Ti Lodge No. 92 in honor of M. W. Bro. Francisco A. Delgado and Mrs. Delgado when they stopped at Masbate on their return to Manila June 13, 1926, in the house of Governor and Mrs. Zurbito. A previous engagement, however, prevented Mrs. Delgado from attending this gathering.

Keystone No. 100.—A Lodge of Instruction was held on May 20th at which a very interesting lecture on "Constitution of Lodges and Installation of Officers" was delivered by Bro. Paulino Jover.

The Wor. Master assigned Bros. Pedro M. Angeles and Pedro Pelinias to give on May 27th, 1926, short talks on topics pertaining to Masonry.

For the enlightenment of the members, classes on the constitution and the esoteric work will be organized very shortly from which it is intended to form a study club later.

Keystone Lodge is the proud recipient of a valuable gift in the form of a Holy Bible from Bro. Warren Briggs of Renton Lodge No. 20, Port Blakeley, Washington. Through the CABLETOW the members of this Lodge desire to express to Bro. Briggs their sincere gratitude.

Island Lodge No. 5 has generously shared in the expenses of Keystone Lodge in connection with its constitution and installation of Officers, and the officers and members of the latter acknowledge with thanks the spirit of fraternal benevolence accorded them by the former.

Bro. and Mrs. Villapando, Secretary of this Lodge, are the parents of a baby boy, born on the 21st instant. Mother and baby are well.

Bro. José R. Crisóstomo, Chaplain of this Lodge, is confined at the Station Hospital suffering from a severe illness. He is, however, on the road to recovery and is expected to be well soon.

Bro. and Master Sergeant Faustino Gregorio has returned to his post and duty after a three months sojourn at Camp John Hay, Baguio.

Bro. Eugenio A. Columbres has recently been promoted to Technical Sergeant, C.A., (P.S.), from the grade of Staff Sergeant.

Bro. Atanacio de la Vega was successfully operated on for appendicitis in the General Hospital, Manila. He has fully recovered and is back at the management of his shoe and hat repair shops at Corregidor.

Bro. and Mrs. Palma, Junior Deacon, are the proud parents of a baby boy, born May 21, 1926.

Bro. and Lieut. Pacifico C. Sevilla, our Senior Deacon, is now on leave of absence for three months.

Bro. Jacinto Marquez is now confined in the bed at Station Hospital suffering from an operation in appendicitis. He is, however, on the road to recovery.

It is with deep regret to announce the death of a baby boy of Bro. and Mrs. Eustaquio Dalde.

Bro. Mariano D. Untalan, telegraph operator of local Post Office, is temporarily transferred to Mariveles, Bataan, to assume the duty as Post Master.

Bro. Cipriano Queppet, also a telegraph operator here, is ordered to proceed to Cagayan, Misamis, Mindanao, being assigned to that station. Bro. Queppet promised to keep always in touch with the rest of the brethren. *Bon voyage*, Bro. Queppet.

Official Visitation of Ma-Bu-Ti Lodge No. 92

On June 10, 1926, M. W. Bro. Francisco A. Delgado, Grand Master of Masons of the Philippine Islands, accompanied by the members of his party, made an official visit of Ma-Bu-Ti Lodge No. 92, Masbate.

The Grand Master was received in due form. Wor. Bro. Restituto C. Chaves delivered the welcome address on behalf of the members of the Lodge. Wor. Bro. Federico V. Larraga, Master of Makabugwas Lodge No. 47, who happened to accompany the Grand Master, also delivered a short speech. As there was no ritualistic work and after an eloquent and most impressive address delivered by the M. W. Grand Master, the Lodge was closed at 10:00 o'clock p. m.

Light refreshments were served and about twelve members, in addition to several visiting Brethren, were present during this visitation.

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