

The Cable Tow

Vol. IV, No. 3

Manila, P. I.

August 2, 1926



OFFICIAL ORGAN
OF THE
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OF THE PHILIPPINE ISLANDS

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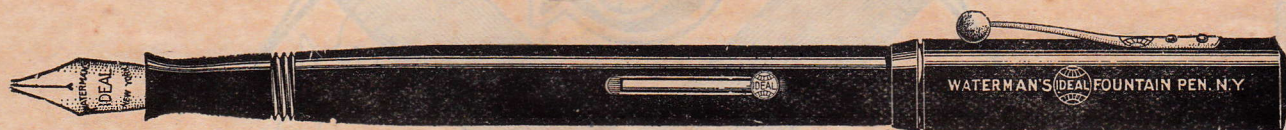
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Published monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands in the interest of its Constituent Lodges.

Entered as second-class matter at the Post Office, Manila, P. I.
In English and Spanish.

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

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

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

All communications should be addressed to the Managing Editor.

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

P. O. Box 990 Phone 760

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Occupation Day

The importance of the occupation of these Islands by the American forces is being minimized and the 13th of August relegated to oblivion by thoughtless persons. A generation has grown up since the days of 1898 which has no personal knowledge of what the Filipino people had to contend with under the Spanish rule. They have no standard of comparison and cannot realize the wonderful changes that have been wrought since that fateful year. Could we express our opinion openly, as we do, on the rostrum and in the press, without exposing ourselves to the vengeance of the mighty or the powers behind the throne if we displease them? Let us hear what Dr. T. H. Pardo de Tavera, the eminent Filipino savant, has to say about the press of those days:

The censor of the press held the papers published in the Philippine Islands within the strictest limits as regarded their editorial utterances. They were not allowed to publish items which might incommode any functionary; nor were they allowed to discuss political matters or even to refer to them. They were allowed only to publish items of news, happenings on the streets or in public places, and to copy articles referring to foreign occurrences published in the European exchanges. The censor of religious matters was even more strict (or orthodox) in blue-penciling copy which passed through his hands on the way to the printer. Spanish publications, when they arrived in Manila, met with an insurmountable barrier in the *junta de censura* (board of censors). No Filipino was allowed to meddle in public matters, nor was he allowed to express an opinion regarding politics or the manner of the local administration of affairs in his country.

All Filipinos were obliged to belong to the Roman Catholic Apostolic faith. They were also obliged to believe and maintain that "the Philippine Islands belong entirely to Spain and are identified in everything with Spain." To attain this object, that is, to make Filipinos act and think in harmony with these ideas, the entire work of civilization was directed. This perforce created a national character which was humble, patient, uncomplaining, and weak.

We Masons have special reasons for celebrating Occupation Day, because where would Masonry be if the red and yellow flag were still flying over Fort Santiago. And we owe a great debt of gratitude to the men who took up arms to aid in the struggle, whether they wore the blue shirt of the United States soldier, the blouse of the American sailor or the rayadillo of the warriors of the Filipino forces. They did noble work the fruits of which we are reaping now, and their great holiday is also ours.

Our Foreign Relations

We greatly rejoice that our relations with foreign Grand Jurisdictions are of the most pleasant nature. We enjoy the friendship and confidence of practically all the Grand Lodges and Orients of the world and there has never been any serious case of friction between our Grand Lodge and any other Masonic Grand Power.

El Trece de Agosto

Nos parece que existe cierta tendencia a quitar importancia al hecho de la ocupación de estas Islas por las fuerzas de los Estados Unidos y de hacer poco caso del histórico 13 de Agosto. Desde luego, esto se debe a falta de reflexión de parte de unos pocos. Es preciso tener en cuenta que desde 1898 se ha desarrollado una nueva generación que no conoce personalmente lo que fué la suerte del pueblo filipino bajo el régimen español. Carecen de pauta para la comparación y no pueden comprender los cambios profundos que han sobrevenido desde aquel año. Si no fuese por los acontecimientos del '98, ¿podríamos reunirnos hoy en Logias masónicas? ¿Podríamos expresar nuestras opiniones libremente en la tribuna y en la prensa como lo estamos haciendo actualmente? Leed lo que dice el eximio Dr. T. H. Pardo de Tavera respecto a la libertad de la prensa y del culto en aquel tiempo:

La censura tenía a la prensa filipina contenida dentro de los límites más estrechos. No era posible referir sucesos que pudieran molestar siquiera a la persona de cualquier funcionario; no se podían discutir ni referir asuntos políticos. No debían publicarse más que noticias de ocurrencias en la vida de la calle y copiar de la prensa europea lo que se refería al extranjero: la censura religiosa hacía todavía más ortodoxo todo lo que diera a luz la imprenta. Los impresos en lengua castellana hallaban una frontera infranqueable en la junta de censura al entrar en Manila. Ningún filipino podía intervenir en los asuntos públicos, ni emitir su opinión sobre política o simple administración de su país.

El filipino estaba obligado a ser católico, apostólico, romano. También estaba obligado a pensar y a sostener que "Filipinas era toda para España y por España." A este objetivo, a obtener filipinos que obraran y pensarán en armonía con estos ideales, se reducía toda la obra civilizadora y para ello era menester formar individuos sumisos, sufridos, convencidos y débiles.

Nos parece que los Masones tenemos motivo especial para celebrar el Día de la Ocupación, porque ¿dónde estaría la Masonería de este país si la bandera roja y gualda aun ondeara sobre la fuerza de Santiago? Y debemos mucha gratitud a los hombres que con las armas en la mano ayudaran en la lucha, y poco importa si vistieron la camisa azul del soldado americano, el traje blanco del marino de la misma nación o el rayadillo del guerrero de la Revolución filipina. Han realizado una labor admirable cuyos frutos estamos cosechando en la actualidad y conviene que participemos plenamente en su gran fiesta anual.

Nuestras Relaciones Extranjeras

Nos alegramos sobremanera de que las relaciones de la Gran Logia de las Islas Filipinas con las Potencias de la Masonería regular de todo el mundo son de las más placenteras y armoniosas. Gozamos de la amistad y confianza de todas las Grandes Logias y Grandes Orients del mundo y no se ha registrado ningún caso de discordia

This is as it should be. The practice of mutual tolerance should prevent breaks and discord between Masonic Grand Bodies, which are generally the result of the inability, neglect or refusal to understand each other and study each other's motives with care and with a Masonic spirit. The man who, before attempting to judge another, endeavors to place himself in the position of that man and to see things through the other man's eyes, is not very liable to commit an injustice or make a mistake. We are too prone to measure other men's cloth with our own ell and to consider the conditions under which Masons are working in foreign lands to be identical with those obtaining in our own country. It is to be regretted that many Masonic powers have made what we consider to be great mistakes on account of this poor policy, and it fills us with pride that our own Grand Lodge has acted with the most commendable deliberation and good judgment and, consequently, with justice and fairness in the important questions that have come before it in connection with our foreign relations.

Peace and harmony between the various Grand Bodies is essential to the welfare of our Institution, and in the interest of these essentials we can afford to cede on points of dogma and procedure.

The Masonic Cemetery

A number of years ago our Grand Lodge acquired a tract of land in the beautiful Cementerio del Norte of Manila to serve as a Masonic cemetery, the plan being to sell parcels of that land to Lodges, for sale by these to individual Brethren desiring burial places for themselves and members of their families in the Masonic plot. A portion of the land so purchased is still the property of our Grand Lodge. Since real estate has been going up steadily and will continue doing so, our Lodges which have not yet acquired a burial plot from the Grand Lodge should do so without further delay. The time will come when it will be difficult, if not impossible, to secure a last resting-place in ground hallowed by Freemasonry.

Teaching and Learning

A Mason who has never had the task of instructing another in the catechism can hardly realize that all instruction of this kind is of benefit not to the pupil alone, but also to the teacher. Nobody will gainsay that teaching the work is sure to engrave the words of the catechism more deeply in the memory of the teacher, so that nothing can ever erase their impression. But this is not all. Most Masons who have coached their juniors in the work of the institution are agreed that, compelled by the questions of their pupils, they have found it necessary to reflect more deeply upon the meaning of the work they were communicating by word of mouth and to delve more assiduously into the history and traditions of the craft, so that when they had completed the instruction of the candidate, they themselves were more proficient in the work than they had been when they began their labor of love.

Many Masons realize this, and we have found few who consider it an imposition when the Master of the Lodge asks them to coach another candidate.

Punctuality

The importance of punctuality is too often overlooked in our Lodges. It frequently happens that a meeting called for 8 o'clock is called to order at half past eight, with such regularity that the members think there is a tacit understanding that eight means half past eight and govern themselves accordingly. The worst offender in those cases is often the Master. We remember a Lodge the stated meetings of which were supposed to begin at 8 p. m. or, at least, the By-laws said they must begin at that time. At 8.15 p. m., some of the members got restless

o tirantez en las relaciones con las Potencias hermanas desde la fundación de esta Gran Logia.

Así debe ser. La práctica de la tolerancia mutua debe impedir todo desacuerdo entre las Potencias masónicas. No se puede negar que los desacuerdos de esta índole son siempre el resultado de no poder o querer entender los contendientes porque no se toman la pena de estudiar los motivos del otro y de tratar de mirar el asunto desde su punto de vista. Al considerar los méritos de la cuestión, solemos mirarla exclusivamente desde nuestro propio ángulo de vista, olvidando que al ángulo del otro puede ser más correcto y justo. Al juzgar los actos de una potencia extranjera, es menester tener en cuenta las condiciones y circunstancias del medio ambiente en que se mueve dicha potencia, porque en caso contrario podríamos cometer una injusticia. Se han cometido injusticias de esta clase con tanta frecuencia que es para nosotros un motivo de orgullo legítimo poder decir que nuestra Gran Logia ha resuelto con mucha deliberación, prudencia y justicia las cuestiones importantes que han surgido en sus relaciones con los cuerpos masónicos de otros países.

La paz y la armonía entre las diferentes Potencias masónicas son indispensables para el bienestar de nuestra Institución y en obsequio de dichas condiciones indispensables podemos muy bien dejar de insistir en dogmas y procedimientos que son solamente de importancia secundaria.

El Cementerio Masónico

Hace algunos años, la Gran Logia adquirió un gran terreno en el hermoso Cementerio del Norte, en Manila, para venderlo en parcelas a las Logias, a fin de que éstas pudiesen vender a sus miembros los lotes de que éstos tuviesen necesidad para el sepelio de los restos de ellos mismos y de los miembros de su familia. La Gran Logia posee aun una parte de dicho terreno. Desde la compra del mismo, los precios de los bienes raíces han subido mucho en Manila y no cabe duda de que continuarán subiendo. Recomendamos, pues, que las Logias que aun no han adquirido su lote lo hagan cuando antes, porque no tardará en venir la época cuando será difícil, si no imposible, obtener un sitio para el reposo de los últimos restos de los miembros de nuestras Logias en la parte del Cementerio reservada para los Masones.

Se Aprende Enseñando

Un Masón que jamás ha enseñado el catecismo de los grados a algún candidato, no puede darse cuenta de que dicha labor no beneficia exclusivamente al discípulo sino también al maestro. Nadie negará que al enseñar el trabajo a otro, se graban en nuestra memoria las palabras del ritual tan profundamente que el tiempo no puede borrarlas. Pero esto no es todo. Pocos Masones que han enseñado el trabajo a otros no confesarán francamente que las preguntas que hicieron sus discípulos los obligaron a reflexionar más profundamente que antes sobre el significado de las palabras que ellos trataban de hacer aprender al nuevo aprendiz o compañero y a estudiar con más ahinco las tradiciones y la historia de la Masonería. El resultado inevitable es que al terminar la instrucción del candidato, el instructor es también Masón más instruido y experto que antes.

Muchos Masones se dan cuenta cabal de esto y pocos hay que se niegan a emprender la tarea de preparar a un candidato para el examen del grado que le ha sido conferido, a fin de que pueda ascender al próximo superior.

La Puntualidad

Hay muchas Logias en que parece desconocerse en absoluto el valor de la puntualidad. Las hay en que se anuncia la tenida para las ocho y se abren los trabajos a las ocho y media, con tanta regularidad que los miembros dan por entendido que "ocho" equivale a "ocho y media"

and asked the Senior Warden to open the Lodge. That dignitary, however, intimated that the Master might resent this and that it would be wiser to await his arrival. A telephone call elicited from the Master's wife the information that he had just left. At last, at 8:45 p. m., the Master appeared, quite unconcerned, opened the Lodge, butchered the work in his endeavor to get through it at top speed, cut short debates on important questions "because the hour was late," and went home quite satisfied with the record-breaking velocity with which he had dispatched the business of the Lodge. We know that on that particular night, several Brethren registered a vow not to attend the meetings while that particular Brother was in the chair. One was a busy man and did not feel like wasting time anywhere. Another was a man with a family to whom a night away from home was a real sacrifice and who considered a Lodge meeting like the one he had just attended an evening unprofitably spent. And the third was the man whom the Master had stopped in his address on an important question because the hour was late, and who saw his side of the question defeated because of the forty-five minutes wasted by the Lodge.

Do Not Expect Any Returns

The highest form of love—some say it is the only form that is worthy of the name—is the love that does not expect any returns. The best Mason, the only real Mason, is he who enters Masonry and gives to it freely and generously without expecting any returns. Our experience in Masonry has caused us to come to a conclusion that may seem strange to some of the readers of these lines, but may coincide with their own ideas: that the man who expects the most from Masonry, who makes the greatest demands on it, is generally one who has given little to it and who has given that little with the idea of reaping a hundredfold. When adversity knocks at the door of the man who has given much of his time and money to Masonry and its works, an appeal to our Institution is the last thing that occurs to him, while the man whose Masonic activity has been confined to paying his dues thinks of the Order at every turn of the road when things go wrong with him. The man who makes himself known to a judge or other authority about to impose a penalty on him for a transgression of the law, is unworthy of being called a Mason and so is the man who expects the Lodge or his Brethren to make good defalcations of which he has been guilty or to save him from the distress into which his own negligence, recklessness and improvidence have plunged him. Such men rob the widows and orphans to whom the funds would have gone that are spent to relieve their distress, and are a disgrace to Masonry which they make pay dearly for their own misdoings and shortcomings.

We join Masonry to give and not to receive. This is a self-evident truth, yet how often have we found it necessary to repeat this truth to members of our Institution whose conception of Masonry we found to be an altogether mistaken one.

The wages of the Mason are not material, but spiritual, and the returns from our investment in Masonry are nothing that the moths will eat or rust consume or that thieves can take from us!

Trash

When a person has a great deal of time on hand and a limited stock of books to choose from, he sometimes reads books, or tries to read them, though a glance at their contents is sufficient to show them to be poor. This happened to us a few days ago in connection with a novel by Isa Glenn, entitled "Heat," which certainly deserves to be called trash. Its scene is laid in the Philippines, and it not only teems with misinformation and blunders, but

y obran de conformidad. El peor es casi siempre el Venerable Maestro. Nos acordamos de cierto Taller cuyas tenidas ordinarias debían empezar a las ocho de la noche, según el reglamento interior. Casi siempre, a las ocho y cuarto, algunos de los pocos miembros presentes pedían a uno de los Vigilantes abriera la tenida, pero sin falta, dicho dignatario contestó que temía que el Venerable lo tomase a mal y que era mejor esperar un poco más. A las ocho y media, alguno de los Hermanos impacientes preguntó por teléfono si el Venerable ya había salido y la esposa del ausente dijo que sí, y a las nueve menos un cuarto se oía un suspiro de alivio porque se anunció la llegada del dignatario esperado por tantos Hermanos. Después de entrar triunfalmente en el salón de la Logia, el Venerable empuñó el malleté y abrió la tenida, haciéndolo aprisa y en forma breve y negligente. Cuando hubo algún debate sobre una cuestión de suma importancia para el Taller, el Venerable recomendó la brevedad en los argumentos y obligó a algunos de los que querían hacer uso de la palabra, a desistir de hablar. Terminada la tenida, el celoso dignatario solía marcharse, quizás satisfecho de la velocidad con que había despachado los asuntos de la Logia. Pero sabemos que en, por lo menos, una de dichas noches, hubo más de un Hermano que se prometió a sí mismo a abstenerse de asistir mientras no hubiese cambio. Uno fué un hombre muy ocupado que nunca malgasta el oro que llaman tiempo. Otro fué un Hermano muy amante de su familia para el cual la ausencia del hogar es un sacrificio muy grande. Y el tercero fué un miembro a quien el Venerable había pedido en forma algo sarcástica hiciera más breves sus observaciones, en vista de lo avanzado de la hora, y quien vió fracasar la proposición importante que defendía porque el Venerable había perdido lastimosamente cuarenta y cinco minutos de tiempo precioso.

La Labor Sin Recompensa

El único amor digno del nombre es el que se da sin esperar recompensa. El Masón que merece serlo es el que ingresa en la Institución y dedica a la labor masónica su tiempo y sus esfuerzos, sin esperar beneficios ni ventajas materiales a trueque de lo que da. Nuestra experiencia nos ha hecho llegar a la conclusión de que el hombre que hace las mayores demandas de la Masonería es generalmente el que ha dado poco y que lo ha hecho con la esperanza de recibir el centuplo de lo que ha dado. Cuando la adversidad se ceba en un Masón que ha contribuido mucho tiempo y mucho dinero a nuestra Orden, la última cosa en que pensaría sería dirigir una solicitud de socorro a su Logia. Por el otro lado, el hombre cuya actividad masónica se ha limitado al pago de sus cotizaciones acude inmediatamente a la beneficencia o ayuda de los Hermanos y de la Institución, cuando las cosas empiezan a salirle mal. El hombre que revela su condición de Masón al juez quien está para imponerle una pena merecida, es indigno de llamarse Masón, y lo es también el individuo que pide que su Taller pague los desfalcos que ha cometido o que le salve del resultado de su propia negligencia, imprudencia o despilfarros. Los individuos de esta clase roban a las viudas y huérfanos en cuyo beneficio se podrían haber gastado los fondos que se gastan para ellos y son una vergüenza para la Masonería a la cual hacen pagar a precio tan elevado sus propias faltas.

Ingresamos en la Masonería para dar y no para recibir. Esta es una verdad evidente, pero nos hemos visto con mucha frecuencia en la necesidad de reiterarla porque hay tantos miembros cuyo concepto de nuestra Institución es completamente erróneo.

Los salarios del Masón no son materiales sino espirituales y las utilidades que sacamos de lo que hemos invertido en la Masonería no consisten de nada que puedan consumir las polillas o la herrumbre o que pueda robarlos algún ladrón.

is a scurrilous libel on the Islands and their inhabitants. As an utterly untruthful and silly description of Manila and its climate and a disgusting caricature of the people of the Philippines, it can hardly be surpassed.

While it is true that anybody acquainted with the Philippines, the Filipinos, and the work of the Government of the Islands, will merely shrug his shoulders and throw the book away in disgust, yet persons who are not familiar with matters Philippine are liable to allow themselves to be influenced by it. And there is no Libel Law for the defamers of a country and a people under which such slanderous publications could be stopped.

Masonic Deadwood

Let any man who has the interest of his Lodge at heart and is anxious to find just where improvements can be made for strength and ornament, as the officers are especially apt to be, go over the list of members and he is sure to find, to his dismay, that a large percentage of the rank and file of his Lodge are dead timber, Brethren who confine their Masonic activities to the payment of their dues. To bring the sap back into dead timber is, of course, an impossibility. But some there are who seem dead and who, with a little effort, can be put back on the active list of the Lodge. To find these and bring them back is not the work of the Master of the Lodge alone, but every good Mason should take it upon himself to help in this labor. Just as the habit of staying away from the meetings can grow and pass from the acute to the chronic stage, so can the habit of attending meetings be developed and restored in the Brother who has allowed himself to become a non-attendant. Here are a few suggestions:

You are the Master of the Lodge or an intimate friend of the Master's much interested in the success of his administration. If you have a car, call at the house of one or two of these non-attendants and bring them with you to a Lodge meeting. Or call them up by telephone, reminding them of the meeting and telling them that it is going to be interesting. Ask regular attendants to bring their non-attendant friends and associates with them. And, above all, arrange it so that the non-attendant is given some interesting work to do which will insure his attendance.

There may be some individuals who will not respond to any of these methods of treatment. They are Masonic deadwood, pure and simple, and should never have gone into Masonry. But the large majority of the lukewarm and lazy are not lost beyond redemption and to save such material from the rubbish-pile is work truly Masonic.

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Material Inútil

Si el Venerable de una Logia, en su deseo de hallar algún medio de mejorar su Taller y aumentar la asistencia en las tenidas revisa la lista de los miembros, encuentra en la mayoría de los casos, muy a pesar suyo, que muchos de los obreros de lo que debía de ser una colmena masónica son tan poco activos que es preciso clasificarlos como material inútil. Se puede acaso clasificar de otro modo a Ma-sones cuyas actividades en la Logia se circunscriben al pago de sus cotizaciones? Sin embargo, al ver todo este montón de material que parece ser inútil, es preciso tener en cuenta que las apariencias suelen ser engañosas con respecto a una gran parte del mismo. Urge, pues, escoger el material que aun se puede salvar y proceder a su rehabilitación. La costumbre de no acudir a las tenidas se desarrolla y crece y la de asistir de nuevo se desarrolla de la misma manera, pero para ello es menester hacer un principio.

Sugerimos, pues, que el Venerable de una Logia cuya asistencia no es lo que debía de ser, o algún amigo suyo que desea que el ejercicio del Venerable actual sea un éxito, cuando llegue la hora para la tenida, busque a uno o dos de los que han dejado de acudir a las tenidas y los lleve consigo a la Logia. Si tiene automóvil u otro vehículo, tanto mejor. Si no puede buscarlos personalmente, puede enviarles un recordatorio por teléfono rogándoles asistan y debe procurar que se les asigne algún trabajo interesante. Conviene también rogar a todos los que asisten regularmente, a venir la próxima vez en compañía de alguno de los que asisten con irregularidad.

Desde luego, habrá individuos que no se dejarán mover por nada. A estos es preciso considerarlos como material inútil que no debía haber sido admitido. Pero la gran mayoría de los tibios y ociosos no son de esta clase y con un poco de maña y constancia se puede salvar a casi todos del montón de descombros que afea el Templo. ¿Puede haber labor más fructuosa para un Masón que ésta?

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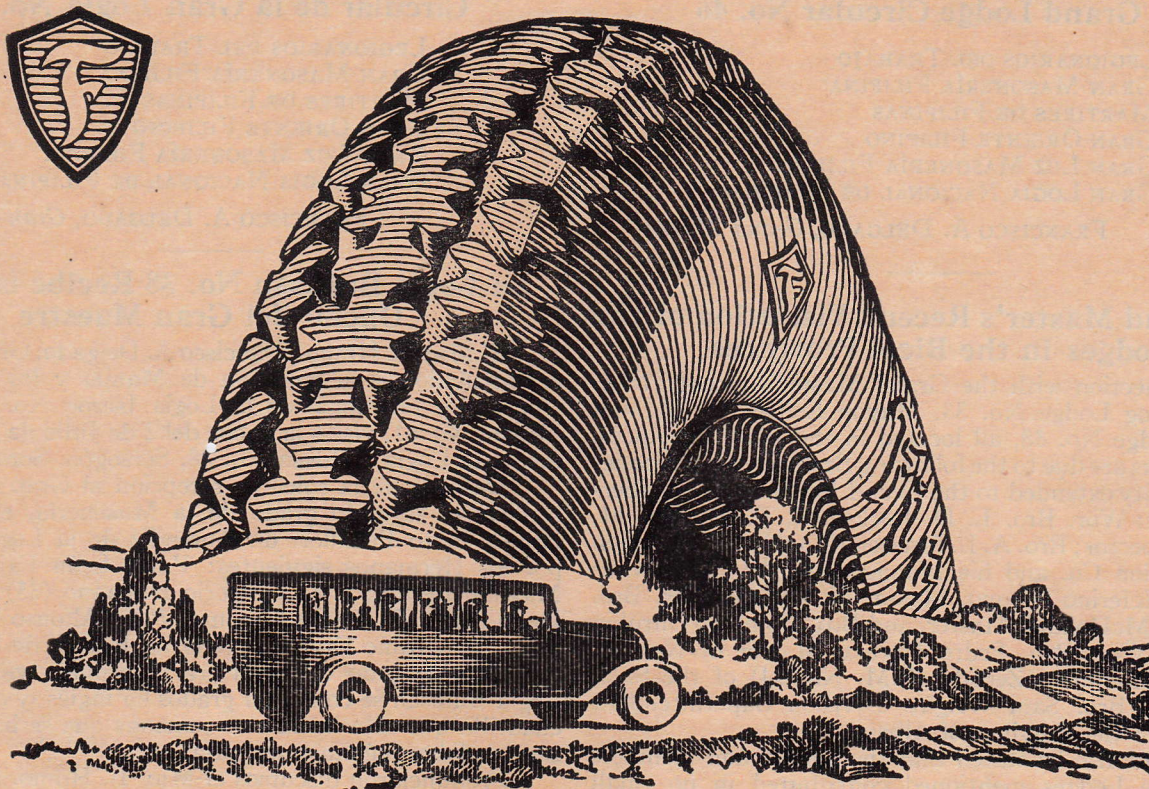
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Organismos y Sociedades Prohibidas por la Circular de la Gran Logia No. 46

LEGIONARIOS DEL TRABAJO
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FRANCISCO A. DELGADO, *Gran Maestro.*

The Grand Master's Recent Visitation of the Lodges in the Bicol Provinces

In connection with the Grand Master's recent visitation of Isarog Lodge No. 33, Mayon Lodge No. 61, and Bulusan Lodge No. 38, all located in the Bicol Provinces, special thanks are due to the following Brethren for courtesies and hospitality extended to the Grand Master and members of his party: Wor. Bro. L. D. Lockwood, P. M. No. 61, District Inspector; Bro. A. L. Ammen (No. 6) of the Ammen Transportation Co. and his Manager Mr. W. L. Bowler; Wor. Bro. Zeferino Arroyo, Master of No. 33; Wor. Bro. Kenneth P. McDonald, Master, and Bro. Domingo Onrubia of No. 61; Wor. Bro. Pedro Paguia, Master of No. 38; Wor. Bro. Maximino Zepeda (P.M. No. 74) of the S. S. *Mayon*; and Bro. Sam Wright, Division Superintendent of Schools for the Province of Albay.

It should also be stated that the officers and members of the three Lodges mentioned contributed in no small measure to the cordial reception given the visitors, and those who were so fortunate as to be the guests of our Bicol Brethren will long remember their brief visit to Bicolandia.

Official Visitation and Third Degree at Corregidor No. 3, August 12

August 12, at 4:30 p. m., the first section of a third degree will be put on in Corregidor Lodge No. 3. That same evening the Grand Master, M. W. Bro. Francisco A. Delgado, will make an official visitation of Corregidor Lodge, and Southern Cross Lodge No. 6 and St. John's Lodge No. 9 will be the guests of honor. The second section of the third degree will be conferred, followed by the Masonic film "Who Best Can Work and Best Agree." All Master Masons are cordially invited.

Magdalo Temple Association Elects Officers

At a meeting held in June, the Magdalo Temple Association, Kawit, Cavite, elected the following officers for the present year: *President*, Wor. Bro. Emanuel A. Baja; *Secretary*, Bro. José T. Ronquillo; *Treasurer*, Bro. Mariano Manalo; *Members*, Wor. Bro. Hammond H. Buck, P.M., and Bro. T. Jimenez.

The Association has recently purchased a building in the center of the town as a home for Magdalo Lodge No. 31, and has changed the interior of the structure to meet Lodge requirements.

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La Logia Bulusan No. 38 Recibe la Visita Oficial del Gran Maestro

El Muy Il. Hmno. Francisco A. Delgado, Gran Maestro, acompañado de su comitiva de Manila y los Venerables, Oficiales y miembros de la Logia Isarog No. 33 y de la Mayon No. 61, visitó la noche del 2 de Julio de 1926 oficialmente la Logia Bulusan No. 38, Sorsogón, Sorsogón.

Después de la solemne recepción al Gran Maestro, se confirió el segundo grado de la Masonería, en inglés, al Hmno. Sixto Peñaflo, un Aprendiz de la Logia Bulusan, por los Hermanos siguientes: *V.M.*, León Fajardo; *P.V.*, Máximo Berina; *S.V.*, Gregorio Dimaano (35); *P.D.*, Luis Duka (4); *S.D.*, Pedro Almonte; *P.E.*, Alfonso V. Teodoro; *S.E.*, Bernardino Durán; *Secretario*, José E. de Vera.

Considerando que esta era la primera vez que en la Logia Bulusan se conferían grados en inglés, y esto por una cuadrilla que sólo hacía tres semanas que se había organizado, la labor fué muy meritoria.

Pronunciaron discursos el Muy Il. Hmno. L. D. Lockwood, Inspector de Distrito, el Hmno. S. Stickney, Administrador del CABLETOW, y el Gran Maestro, que dijo cosas muy interesantes e instructivas a los Hermanos allí congregados.

Antes de los trabajos, se ofreció un banquete fraternal en honor del Gran Maestro y de los Hermanos Visitadores, y después de cerrada la Logia hubo una animada recepción y baile, ofrecidos por el Maestro de la Logia Bulusan, Ven. Hmno. Pedro Paguia, en su domicilio.

Durante algún tiempo la Logia Bulusan habia estado padeciendo de lo que podría denominarse un período de estancamiento en lo que toca a sus trabajos ritualísticos, si bien se realizó una magnífica labor masónica fuera de la Logia. Después de la notable demostración de lo que puede y vale con ocasión de la visita del Gran Maestro, y teniendo en cuenta el valioso personal de que la Logia se compone, tenemos motivos para creer que esta entidad marcha decididamente por el camino del éxito y que de ella se pueden esperar óptimos frutos para el Orden en sus futuras labores.

El CABLETOW hace votos por que la Logia Bulusan alcance los más notables éxitos.

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Grand Master Visits Isarog Lodge No. 33

July 1, 1926, in the afternoon, M. W. Bro. Francisco A. Delgado, Grand Master, made an official visitation of Isarog Lodge No. 33, Naga, Camarines Sur.

The Grand Master's party from Manila consisted of the following: M. W. Bro. Francisco A. Delgado, Wor. Bro. Aurelio L. Corcuera, Grand Lodge Instructor and P.M. of Nilad No. 12; Wor. Bro. Manuel Tiaoqui, Master of Araw No. 18; Bro. Paulino Perez, J.W. of Biak-na-Bato No. 7; and Bro. Samuel Stickney, Business Manager of the CABLETOW.

After the reception of the M. W. Grand Master and party, the first degree of Masonry was conferred in Spanish upon Julian Meliton by the following Brethren: *W.M.*, Zeferino Arroyo; *S.W.*, Mariano Dy-Liacco; *J.W.*, Victorino H. Perez; *S.D.*, S. Lee Wee Hong; *J.D.*, Victor Oblias; *S.S.*, S. M. Tan Chauco; *J.S.*, Porfirio Badiong; *Treasurer*, Ernest Schaffner; *Secretary*, Paulo Elisan; *Chaplain*, Máximo Eclar; *Master of Ceremonies*, Frank Silvanetto; *Organist*, Julian Ocampo; *Tyler*, Ladislao Perez.

The lecture was given by Bro. V. H. Perez and the charge by Bro. Frank Silvanetto.

The work was uniformly good and put on in an impressive manner.

Speeches were made by Bro. Máximo Eclar, Wor. Bro. Aurelio L. Corcuera, Wor. Bro. Manuel Tiaoqui, Bro. S. Stickney, and the Grand Master, M. W. Bro. Francisco A. Delgado, the last of which was particularly interesting and instructive.

In the evening a most enjoyable reception and dance was held in the Lodge room, at which the M. W. Grand Master delivered an informal address.

Isarog No. 33 can be placed among our progressive Lodges, and we wish it every success for the future.

La Logia Malinao en el Día de San Juan Bautista

El 24 de Junio siendo una efemeride gloriosa de la Masonería, la Logia Malinaw No. 25 celebró dicha festividad con una tenida extraordinaria y un banquete fraternal.

Debido a la gran actividad del Hmno. Secretario Feliciano Exconde, hubo una gran concurrencia de miembros presentes en la localidad y de varios visitantes de las Logias Batangas No. 35 y Pinagsabitan No. 26.

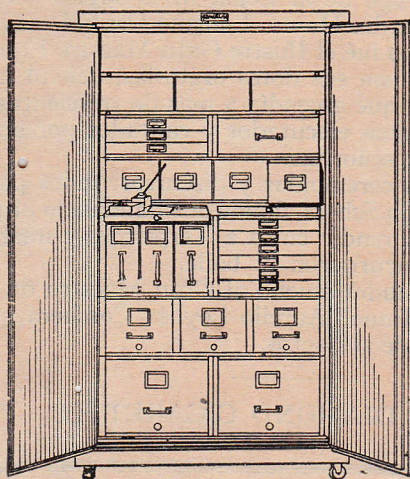
La tenida estuvo presidida por el Hmno. Eusebio Diwatan, Primer Vigilante, por ausencia del Ven. Maestro, actuando el Hmno. Rufino Flores de P.V. y el Hmno. Florentino Gesmundo de S.V.

Durante la tenida se dió una conferencia por el Hmno. Isidro Paredes, Juez de Primera Instancia y miembro de la Logia Pinagsabitan, sobre "La Significación e Importancia de la festividad de los Santos Juan Bautista y Juan Evangelista para la Masonería." La conferencia resultó muy amena e instructiva para todos, habiendo sido muy felicitado el orador por todos los miembros de la Logia.

Después de la tenida, se dió comienzo al banquete regio, preparado de antemano en el piso bajo del Templo, por los Maestros Macario Maghirang y Mauricio Fule, que fueron también muy felicitados por su buena preparación del menú y su abundancia, no faltando el lechón riquísimo.

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Official Visitation of Mayon Lodge No. 61

July 2, 1926, at ten o'clock in the morning, M. W. Bro. Francisco A. Delgado, Grand Master, accompanied by his party from Manila and the Master and several members of Isarog Lodge No. 33, made an official visitation of Mayon Lodge No. 61, Legaspi, Albay.

The Grand Master having been received in due form, the second degree of Masonry was conferred in English upon Bro. Teodoro Serranilla, an Entered Apprentice of Mayon Lodge, by the following Brethren: *W.M.*, Kenneth P. McDonald; *S.W.*, Felipe Manalang; *J.W.*, Lazaro Tani; *S.D.*, Wor. Bro. L. D. Lockwood, District Inspector and *P.M.* of No. 61; *J.D.*, A. Lustria; *S.S.*, Manuel Calleja; *J.S.*, Feliciano Imperial; *Marshal*, Domingo Onrubia.

The lecture was given by Wor. Bro. Lockwood, and the charge by the M. W. Grand Master.

Mayon Lodge No. 61 is a small but progressive Lodge composed of splendid material, and is to be congratulated on the excellent showing made in the work put on at the time of the Grand Master's visitation.

After work, speeches were delivered by Bro. S. Stickney, Business Manager of the CABLETOW, and M. W. Bro. Francisco A. Delgado, the latter of whom made a profound impression upon his hearers.

At noon a most enjoyable and well attended lunch was given in the home of Bro. Domingo Onrubia.

Notes from Baguio No. 67

June 12 the third degree of Masonry was conferred upon Bro. H. J. Edmands, a Fellowcraft of this Lodge. In spite of the fact that typhoon signal No. 2 had been up all day and there had been a continual downpour of rain, fully ninety per cent of all the members living within a radius of 35 miles of the Lodge building were present, as well as some 15 or 16 visiting Brethren.

The work was very creditably put on.

Speeches were made by Bro. and Major Chas. Livingston, P.C. (45). Bro. A. E. McCann, Bro. E. J. McAllister (?), with his reading of a poem by Kipling, Bro. J. H. Marsman (6), and Wor. Bro. Wm. H. Reese, P.M. and District Inspector. The newly raised Brother also spoke.

June 17 a double first degree brought out a large attendance. Wor. Bro. Reese was in fine form and conferred the degree upon Messrs. Dionisio Noceta and Ralph W. Crosby. Bro. C. Z. Cuenco gave the lectures.

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Constitución e Instalación de los Oficiales de la Logia Mount Huraw No. 98, en Catbalogan, Samar

A las once próximamente del día 11 de Junio de 1926, al arribar a las playas de Catbalogan, capital de la provincia de Samar, el vapor *Leyte* donde iban embarcados el Muy Ilustre Gran Maestre y Comitiva, fué a bordo del mismo vapor, en lancha especial, un Comité de la Logia Mount Huraw, para saludar y recibir al Gran Maestre, Muy Ilustre Francisco Afan Delgado, y Comitiva; a las doce próximamente desembarcaron en el pantalán de Catbalogan toda la Comitiva, donde fueron recibidos por los Oficiales y Miembros del Mount Huraw y por una representación de Damas que también fueron a recibir a la esposa del Muy Ilustre Gran Maestre.

El Gran Maestre y Comitiva fueron huéspedes de honor del Venerable Paul Newman en su hermosa residencia.

A las siete próximamente de la noche, se celebró un banquete en la misma residencia del Ven. Hmno. Newman, en honor al Muy Ilustre Gran Maestre y Comitiva, donde en la mesa se sentaron el Hon. Juez de guardia Hmno. Luciano Ortiz, los oficiales del vapor *Leyte*, varios Hermanos residentes en Samar, y un representante de la Logia Mabuti No. 92.

La apertura de la Gran Logia tuvo lugar en casa residencia de los Hmnos. Lao Ho y Lao Tioc, desde donde partió la procesión a las ocho de la noche y al llegar al patio del High School, todos se levantaron tanto hombres como mujeres. El patio así como todas las galerías del mismo edificio, estaban llenísimos de gente de ambos sexos. Acto seguido se celebraron las ceremonias de la constitución e instalación de los oficiales y dignatarios de la Logia Mount Huraw No. 98, en medio de un silencio sepulcral, no obstante la aglomeración de miles de gentes que se disputaban para coger sitio donde poder acomodarse.

Durante las ceremonias llegaron unos quince Hermanos de la Logia Makabugwas No. 47, que debido al mal tiempo que había reinado en aquel día, no pudieron llegar al banquete ni a la procesión.

Asistieron, además, unos ochocientos maestros entre mujeres y hombres que a la sazón se encontraban en Catbalogan, atendiendo a la Normal.

Después de las ceremonias, hicieron uso de la palabra el Venerable Paul Newman de la Logia Mount Huraw; el Ven. Federico Larraga de la Logia Makabugwas No. 47; el Hon. Juez de guardia Hmno. Luciano Ortiz de la Logia Sinukuan y el último fué el Ilustre Gran Maestre Francisco Afan Delgado, que con sus dotes oratorias, deleitó mucho a las del bello sexo, que ascendía a más de trescientas.

Los himnos fueron ejecutados y cantados por un coro de más de cincuenta señoritas.

Después de las ceremonias y discursos, todos pasaron al gran salón del High School, donde dos bandas de orquesta se disputaban para rendir culto a Terpsicore y unas trescientas mujeres concurren al baile.

El público aplaudió mucho al Gran Maestro de Ceremonias, el Ven. Hmno. Aurelio Leynes Corcuera, por la acertada ejecución de sus actos.

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Bulusan Lodge No. 38 Receives an Official Visit from the Grand Master

The evening of July 2, 1926, M. W. Bro. Francisco A. Delgado, Grand Master, accompanied by his party from Manila and the Masters, officers and members of Isarog Lodge No. 33 and Mayon Lodge No. 61, paid an official visit to Bulusan Lodge No. 38, Sorsogon, Sorsogon.

After the Grand Master had been duly received, the second degree of Masonry was conferred in English upon Bro. Sixto Peñaflo, an Entered Apprentice of Bulusan Lodge, by the following Brethren: *W.M.*, Leon Fajardo; *S.W.*, Máximo Beriña; *J.W.*, Gregorio Dimaano (35); *S.D.*, Luis Duka (4); *J.D.*, Pedro Almonte; *S.S.*, Alfonso V. Teodoro; *J.S.*, Bernardino Duran; *Secretary*, José E. de Vera.

Wor. Bro. L. D. Lockwood, District Inspector, gave the charge.

Considering that this was the first time in the history of Bulusan Lodge that a degree had been conferred in English, and this by a team which had been organized only three weeks previous to the degree work, the showing made was very creditable.

Speeches were made by Wor. Bro. L. D. Lockwood, Bro. S. Stickney, Business Manager of the CABLETOW, and the Grand Master, who had many instructive and interesting things to say to the assembled Brethren.

Before work a fraternal banquet was held in honor of the Grand Master and the visiting Brothers, and after the Lodge was closed a very animated reception and ball was given in the home of the Master of Bulusan Lodge, Wor. Bro. Pedro Paguia.

For some time past Bulusan Lodge has been suffering what might almost be called a period of stagnation with respect to its ritualistic work, though some splendid Masonic work has been done outside the Lodge. With the good showing made on the occasion of the Grand Master's visitation, and taking into consideration the fine material of which the Lodge is composed, we have every reason to believe that this Lodge is again on the upward road and that good things may be expected of it in the future as was the case in the past.

The CABLETOW wishes Bulusan Lodge all success.

El Gran Maestre Visita la Logia Isarog No. 33

El Muy Ilustre Hmno. Francisco A. Delgado, Gran Maestre, hizo una visita oficial a la Logia Isarog No. 33, Naga, Camarines Sur, el día 1 de Julio de 1926, por la tarde.

La comitiva del Gran Maestre desde Manila se componía: del Muy Ilustre Hmno. Francisco A. Delgado, el Ven. Hmno. Aurelio L. Corcuera, Gran Instructor de la Logia y V.P. de la Nilad No. 12; el Ven. Hmno. Manuel Tiaoqui, Venerable de la Araw No. 18; el Hmno. Paulino Pérez, S.V. de la Biak-na-Bato No. 7, y el Hmno. Samuel Stickney, Administrador del CABLETOW.

Después de la recepción del Muy Ilustre Hmno. y su comitiva, se confirió el primer grado de la Masonería a Julio Melitón, en castellano, por los siguientes Hmnos.: *V.M.*, Ceferino Arroyo; *P.V.*, Mariano Dy-Liacco; *S.V.*, Victorino H. Pérez; *P.D.*, S. Lee Wee Hong; *S.D.*, Victor Oblefias; *P.E.*, S. M. Tan Chauco; *S.E.*, Porfirio T. Badiong (40); *Tesorero*, Ernest Schaffner; *Secretario*, Paulino Elisan; *Capellán*, Máximo Eclar; *Maestro de Ceremonias*, Frank Silvanetto; *Organista*, Julio Ocampo; *Guardatemplo*, Ladislao Pérez.

Dió la conferencia el Hmno. V. H. Pérez, y la exhortación el Hmno. Frank Silvanetto.

Los trabajos fueron excelentes en todas sus partes y se realizaron en forma muy impresionante.

Pronunciaron discursos el Hmno. Máximo Eclar, el Ven. Hmno. Aurelio L. Corcuera, el Ven. Hmno. Manuel Tiaoqui, el Hmno. S. Stickney, y el Gran Maestre, Muy Il. Hmno. Francisco Delgado, siendo especialmente interesante e instructivo el último.

Por la noche hubo una gratísima recepción y baile en la sala de la Logia, en el que el Muy Il. Gran Maestre pronunció un discurso familiar.

La Logia Isarog No. 33 puede colocarse entre las progresivas, y deseamos que alcance los mayores éxitos en lo futuro.

En 1828 murieron en el patíbulo el Marqués de Lebrillana y el Capitán D. Fernando Alvarez de Sotomayor, por el espantoso delito de no haberse denunciado a sí mismos como francmasones, según declaraba el auto condenatorio de la Chancillería de Granada.



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Official Visitation of Service No. 95

Monday evening, July 12, the Grand Master, M. W. Bro. Francisco A. Delgado, accompanied by officers and members of the Grand Lodge, made an official visitation of Service Lodge No. 95.

The Worshipful Master, Past Masters, Officers and Brethren of Mount Lebanon Lodge No. 80 were the guests of Service Lodge and the third degree was conferred on Bro. Charles Holk, a Fellowcraft of Service Lodge, by a special team from Mount Lebanon Lodge.

During the first section the chairs were filled as follows: *W.M.*, I. Reich (P.M.); *S.W.*, S. N. Schecter (P.M.); *J.W.*, John L. Young (W.M.); *Secretary*, Robert E. Boyles; *Chaplain*, Anthony Simkus; *S.D.*, Oswald F. Anderson; *J.D.*, Paul Rotherman; *S.S.*, Hyman M. Levine; *J.S.*, William Merz; *Marshal*, Thomas Reed.

The following special team conferred the second section: *K.S.*, M. Goldenberg (P.M.); *H.T.*, I. Reich (P.M.); *Secretary*, Robert E. Boyles; *S.D.*, Oswald F. Anderson; *Seafaring and Wayfaring Man*, William Merz; *Fellowcrafts*, Arthur L. Eddy, Oswald F. Anderson and William Merz; *Men of Tyre*, John L. Young, Hyman Levin and Paul Rotherman.

The lecture was delivered by Bro. Anthony Simkus and the charge by Bro. Thomas Reed.

After the degree work had been completed, a short but very instructive address was given by M. W. Bro. Francisco A. Delgado, Grand Master.

An interesting talk was given by Wor. Bro. M. Goldenberg, Past Master of Mount Lebanon No. 80, who had returned from the United States a few days previously. Bro. Goldenberg told of lodge visitations he made in San Francisco and particularly in New York.

After the Lodge was closed, refreshments were served under the direction of Bro. Morris Litoff, Senior Warden of Service Lodge.

One hundred and twenty-two Brethren signed the tyler's register, representing 44 different Lodges from eighteen jurisdictions. Ninety-five belonged to Lodges in the Philippines; 32 of these to Service Lodge and 18 to Mount Lebanon. The remaining twenty-seven present were scattered as follows: Perla del Oriente 1034, S.C., 6; Georgia, 3; Texas, Virginia, Maryland and North Carolina, 2 each; Maine, Mississippi, New York, Tennessee, Rhode Island, Kentucky, Michigan, New Jersey, Oregon, California and Iowa, 1 each.

Batangas No. 35

July 19 Batangas Lodge No. 35 passed a resolution commending such of its members as are in other localities to the kind care, love and protection of the Lodges situated in the places where these absent members are residing. These Lodges are also requested to invite the sojourning Brethren to attend their meetings and to give these visitors an opportunity to take part in the ritualistic work.

Notas de la Logia Maktan No. 30

En la tarde del 5 de Julio fué llevado a las pilas bautismales el último vástago del Hmno. Joaquin A. Alix, Ven. Maestro actual de esta Logia. Por la noche hubo una animada reunión en la casa de los padres del nuevo cristiano. Los concurrentes, en su mayoría miembros de la Institución, salieron altamente satisfechos por la amabilidad y esplendidez con que fueron obsequiados.

En la noche del 21 de Junio, con una concurrencia más que regular de miembros y Hermanos visitantes, se celebró una tenida extraordinaria para la iniciación del candidato David H. Martinez; excusado es decir de que los trabajos fueron ejecutados del modo más perfecto y la lectura del grado dado por el Ven. Mariano Rodriguez, M.P. de esta Logia e Inspector actual de este Distrito Masónico, ha causado una viva impresión en los asistentes, sobre todo en el neófito.

Después de las ceremonias el Hmno. Marcial Borromeo obsequió a la concurrencia con un soberbio lunch.

Bajo los auspicios de las Logias Maktan No. 30 y Tupas No. 62, se celebró la "Memorial Service" en la noche del 24 de Junio con la concurrencia de Masones y familias. El Templo estaba decorado con severidad, sencillez y arte. Los Hmnos. Angel Hernandez, S. Ramirez, Segundo Cinco y Allen Greater, ayudados por el Secretario de la Logia Maktan, se encargaron de la decoración.

A las ocho en punto de la noche comenzaron los trabajos de apertura en castellano, una vez abierta se invitó a las familias dentro del Taller y los Dignatarios de la Logia Tupas ocuparon las estaciones de Oriente, Occidente y Medio Día. Acto seguido se llevó a cabo la continuación de las ceremonias de un modo acabado e impresionante. La parte de los cantos y música fueron magistralmente ejecutadas por damas Americanas.

Terminadas las ceremonias, los visitantes fueron obsequiados con refrescos y dulces.

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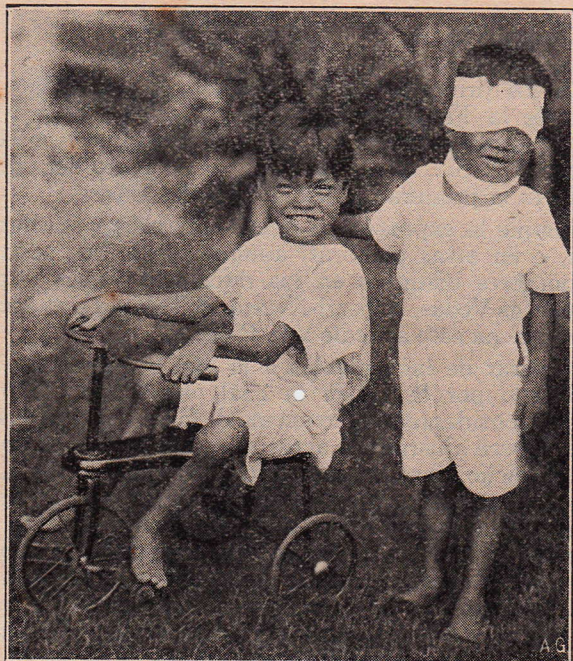
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During the above year 477 members were gained, making a total of 1,301—3 honorary, 18 life, 39 sustaining, 1,241 regular. Cash in bank increased ₱12,244.66—a present total of ₱30,245.34. In addition to cash in bank, there are also ₱2,000.00 in New Masonic Temple (Escolta) Bonds, and during the year donations were received of 510 shares of Plaridel Temple Association (₱5,-100.00) and 41 Plaridel Trust Agreement Certificates (₱4,100.00). Since the first patient was admitted on September 27, 1925, a total of 33 patients have been treated (3 Europeans, 3 Chinese and 27 Filipinos), and the Hospital is at present taking care of 6 children, and there are many applications for admission. The monthly cost of maintaining the ward is approximately ₱600.00, and yet cash in bank shows a marked increase. Cost of remodelling and equipping ward was covered by special donations for this purpose.

The following is quoted from the auditor's report: "It is to be noted that no salaries were paid to officers nor was any payment for clerical assistants borne by the Hospital."

Following is the Board of Directors for the present year: W. W. Larkin, Wenceslao Trinidad, Joseph H. Schmidt, Frederic H. Stevens, Fred M. Holmes, Manuel Camus, W. Huse Chapman, G. C. Go Quiolay and José C. Velo.



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La Logia Mt. Lebanon Confiere el Primer Grado para la Logia Labong

El 24 de Junio de 1926, en la Logia Labong No. 59 de Malabon, Rizal, la Logia Mt. Lebanon No. 80 de Manila confirió el primer grado de la Masonería al candidato Sr. José de Vega de la Logia Labong.

El team se compuso de los siguientes Hermanos de la Logia Mt. Lebanon No. 80: V.M., John Lindsay Young; P.V., Anthony Simkus; S.V., Arthur Louis Eddy; P.D., Oswald F. Anderson; S.D., William Merz; P.E., Hyman M. Levine; S.E., Paul Rotherman; Tesorero, S. N. Schecter, V.M.P.; Secretary, R. E. Boyles; Maestro de Ceremonias, Thomas Reed; Capellán, Isidore Reich, V.M.P.

El mandil fué entregado por el Hmno. Eddy, las herramientas fueron presentadas por el Ven. Hmno. Reich, la instrucción fué dada por el Hmno. Simkus, y la exhortación por el Hmno. Reed.

Hicieron uso de la palabra en aquella ocasión los siguientes Hermanos: El Ven. Hmno. Genaro Tan Torres de la Logia Labong; el Ven. Hmno. Reich, V.P. de la Logia Mt. Lebanon; el Ven. Hmno. Schecter, V.P. de la Logia Mt. Lebanon; y el Hmno. Ricardo Gonzales. Habló también el recién iniciado Hmno. José de Vega, quien en cortas palabras engendró una grata satisfacción a todos los presentes.

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The V. of the S. L.

El Libro de la Ley Sagrada

By BRO. A. E. TATTON, Cosmos No. 8

Early in his search for truth, the candidate for the degrees of Freemasonry has his attention directed to the t—g—l— in Freemasonry, the V. of the S. L., the S— and C—, and it is the first of these that I have chosen for the subject of this article.

While the term chosen may be interpreted in various forms, or in other words, may be known by different names in other parts of the world, v. g., the Vedas, the Upanishads, the Zend-Avesta, the Talmud, and the Koran, it is the Bible to which attention will here be given.

Upon being brought from darkness to light the candidate is confronted by the Bible and is informed that it is to be considered as a standard of Truth and Justice. He is admonished to regulate his actions by the Divine precepts it contains as in it he will be taught the important duties he owes to God, to his neighbor and to himself. It teaches him that through the centuries when men have turned without reservation to God the reply has been instant. So it is that Masons read the Bible and find in it courage, strength and inspiration for their present-day needs. It is a beacon light shining resplendently with truth. The candidate's attention is therefore called to the Bible, and it is the aim of Freemasonry to have it understood spiritually, for only by this understanding can truth be realized.

The Bible has a unique place in Freemasonry. It contains the answer to the most important question that has ever confronted or ever can confront mortals.

On examining the Bible we find it is not one book but rather a collection of books—thirty-nine in the Old Testament and twenty-seven in the New. This plurality is indicated in the name Bible which represents the Biblia of ecclesiastical Latin.

Although the writings of the New Testament are held in reverence by Christians, it is worthy of note that not one of them is from the hand of Jesus of Nazareth, the Founder of the Christian religion; nor is it claimed that the matter was taken down verbatim by the hearer.

The object of Bible history is to record the progress of true religion. In the New Testament, we find the mingling of Jewish thought with that of the ancient East, cultured Hellas, and of Rome itself, vividly reflected. The books lack chronological arrangement. In their present order, the writings of the New Testament, with the excep-

En los principios de los esfuerzos del candidato a los grados de la Francmasonería de hallar la Verdad, se le llama la atención hacia las tres Grandes Luces, o sea, el L.: de la L.: S.:, la E.: y el C.:, y el objeto del presente artículo es la primera de dichas Grandes Luces.

Aunque la expresión se puede interpretar de diferentes modos, o en otras palabras, aunque dicha Luz se conoce bajo nombres distintos en los diferentes países y puede significar las Vedas, la Zend-Avesta, el Talmud o el Alcorán, me limitaré en este artículo a la Biblia.

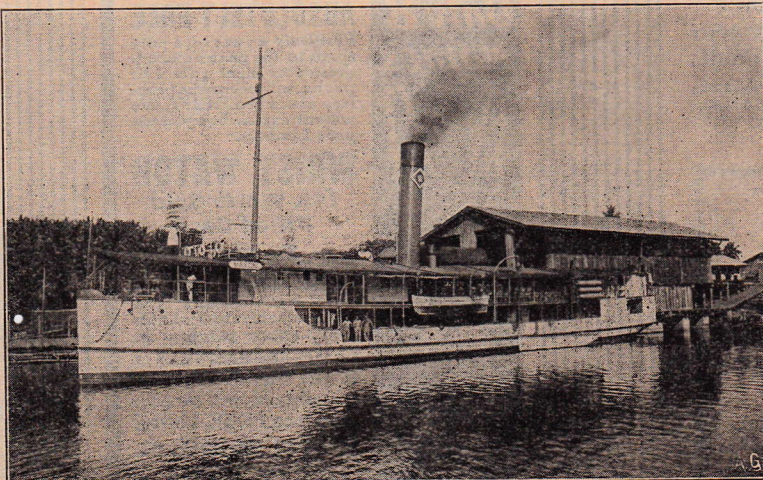
Al pasar de las tinieblas a la luz, el candidato se ve confrontado por la Biblia la cual, según se le informa, tiene que considerarse como norma de la Verdad y la Justicia. Se le encarece ajustar sus actos a los divinos preceptos que contiene dicho libro, porque éstos le enseñan sus importantes deberes hacia Dios, su prójimo y su propia persona. Le enseña que durante tantos siglos, siempre que los hombres se han dirigido sin reserva a Dios, han recibido respuesta inmediata. Así es que los Masones leen la Biblia y encuentran en la misma el valor, la fuerza y la inspiración que les hacen falta para sus necesidades cotidianas. Es una luz resplendente que les guía en el camino de la vida. Por esto se le llama la atención del novicio hacia la Biblia y la Francmasonería se esfuerza a hacer que sus adeptos la comprendan espiritualmente, porque sólo así pueden entenderla perfectamente.

La Biblia ocupa un puesto único en su género en la Francmasonería. Contiene la contestación a la pregunta más importante que jamás haya confrontado a los hombres mortales.

Al examinar la Biblia, vemos que no es un solo libro, sino más bien una colección de libros, porque el Viejo Testamento contiene treinta y nueve y el Nuevo Testamento veintisiete.

Aunque los cristianos reverencian los libros del Viejo Testamento, es digno de mencionarse que ninguno de los mismos es obra de Jesus de Nazaret, fundador de la religión cristiana, ni se alega que su contenido haya sido reducido a escrito por testigos presenciales.

El objeto de la historia sagrada es describir el progreso de la verdadera religión. En el nuevo Testamento hallamos reflejada vivamente la mezcla de las ideas judías con las del antiguo Oriente, de la culta Hellas y de la misma Roma.



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tion of the Book of Acts, fail to make clear the unity of the mighty onward first century movement of which they are practically the only record. Try to treat the volume as a flawless chronological or scientific record, and you will be disappointed. Treat it as a means of religious edification, and you cannot fail, for the Bible is not a work of science, but a book of the soul. It is symbolic and spiritual. It links up the soul of man with God.

Rollin Lynde Hartt calls the Bible a heretical book because it upsets theologies, demolishes creeds and sweeps away traditions. He also objects to the accepted way of reading the Bible—a passage at a time. This he claims is the wrong way as an isolated passage, like a fragment of a mosaic, invites endless misinterpretation. The nature, purpose and meaning of the Bible is clearly revealed, he says, only when one sets aside the evenings of three months and it is read through from beginning to end.

The following quotation is extracted from an editorial of the *New Age Magazine*:

Our advanced theological seminaries no longer hold the medieval theories of the world of life and matter; they have accepted the great postulate of science concerning evolution; the account of Adam and Eve with all its implications; the making of the world in seven days; the legend of Noah, etc., are regarded as creation myths, borrowed by the ancient Jewish writers from still more ancient Chaldean nature stories, belonging to the childhood of the world. However, there are still with us theologians, calling themselves fundamentalists, to whom all these things are gospel truths; they wish to see no change in religious cosmogony, and would keep religion shackled to the Middle Ages. * * * The trouble began when the Christian world accepted the mythology of the Old Testament as literal truth. This is why religion became a closed system, and was unable to cope with scientific thought.

When we consider that the various books of which the Bible is composed were written and compiled during a period of about fourteen centuries and that they were written by about forty men, it would not be surprising to find divergences in the narratives of men writing in such widely separated times and countries.

Professor Marcus Dodds says:

It is obvious that alongside of the vast differences existing between these books in date, authorship, form, and style, there must be some common element powerful enough to counterbalance and overcome these differences and bring the books together in a solid body. Within this

Los libros carecen de orden cronológico. En su orden actual, los libros del Nuevo Testamento, con excepción del de Actas, no hacen ver con claridad la unidad del potente movimiento progresivo del primer siglo del cual son casi la única historia escrita. Queda desilusionado el que trate de mirar el tomo como una relación cronológica o científica sin defectos. Pero no anda equivocado el que trata la Biblia como un libro religioso edificante, porque la Biblia no es una obra científica sino un libro para el alma. Es simbólica y espiritual. Establece la comunicación entre el alma del hombre y Dios.

Rollin Lynde Hartt dice que la Biblia es un libro herético porque echa abajo teologías, destruye creencias y da al traste con tradiciones. También se opone a la forma aceptada en que se lee la Biblia, o sea, un trozo a la vez. Afirma que esto es malo, porque "un trozo aislado, como un fragmento de mosaico, da lugar a malas interpretaciones sin fin." Dice que la naturaleza, el objeto y la significación de la Biblia sólo quedan claramente revelados si se destinan las noches de tres meses consecutivos para leerla desde el principio hasta el fin.

Extractamos lo que sigue de un artículo de fondo del *New Age Magazine*:

Nuestros seminarios teológicos modernos ya no sostienen las teorías medioevales de un mundo de vida y materia: han aceptado el gran postulado de la ciencia sobre la evolución. La historia de Adán y Eva, con todas sus implicaciones; la creación del mundo en siete días; la leyenda de Noé, etc., se consideran como mitos de creación sacados por los antiguos escritores judíos de historias caldeas pertenecientes a la infancia de la raza humana. Esto no obstante, tenemos aun hoy día unos teólogos que se llaman fundamentalistas y que tratan todas estas historias como verdades divinas. Ellos desean que no se cambie nada en la cosmogonía religiosa y que la religión no se desprenda de las cadenas de la edad media. * * * Las dificultades empezaron cuando el mundo cristiano aceptó en su sentido literal la mitología del Viejo Testamento. Así, la religión se convirtió en una masa estancada y no pudo adaptarse al pensamiento moderno.

Cuando se tiene en cuenta que los diferentes libros de que se compone la Biblia han sido escritos y recopilados durante un período que abarca catorce siglos y que son obra de unos cuarenta hombres, no es sorprendente que se encuentren divergencias en las relaciones de hombres que han escrito en tiempos y países tan distantes los unos de los otros.

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collection we find traditions dimly emerging out of the mists that obscure the earliest prehistoric times; we find histories based on documents which seem to have long since passed out of existence, genealogies which aim at connecting later generations with the progenitors of the race, biographies which immortalize their heroes in a form more monumental than brass; songs of victory and love, hymns wrung from souls subjected to every species of human distress and agony, and psalms which serve for every age to utter its praise, and its penitence, and its thirst for the living God; the sayings of the worldly wise, and the inspired warnings, denunciations, and encouragements of the prophets of God; we have drama and essay, the simple gospel story, the earliest annals of the church, and the letters of friendship and counsel that passed from the founders to their churches. Had the purpose been to present to our view the various literary forms employed by the Hebrews during the whole of their history in their own land, a more miscellaneous collection could not have been brought together.

Yet the unity of the whole is unmistakable. However various the subjects, however remote the dates, however differently conditioned the authorship, there is everywhere the same faith breathing through the writing. The story of creation is told not in a scientific, but in a religious interest; the traditions of the patriarchs are not recorded for the glorification of the Jewish people, but for the glory of God; the annals of the Kingdom are written not as secular history, but as an illustration of the care with which Jehovah has trained his people; the prophets appear on the field of politics not as ambitious demagogues or fanatical alarmists, but as the voice of God disclosing that at each crisis of history there is a divine agent as well as human forces.

So far we have been concerned with the composition of the Bible. The purpose of the Bible is very clearly set forth by Professor Dodds who says:

If it is true, as so many writers of various dispositions unexpectedly testify, that the Bible has everywhere nourished the best life that has been known on earth; if it be true that it has in point of fact been the spring of the highest aspirations men have cherished and the ripest character they have attained; if in every generation it has served for the healing of the nations, lying at the root of all progress, and insisting upon a finer and purer civilization; if, wherever it comes, it brings with it courage and solace in danger and death; if it has brought heaven nearer to earth, and if it reveals God as our Father and enables the hopeless and broken and abandoned to hope and believe—then certainly there must be that in the book itself irrespective of our knowledge of its origin which proclaims it to be God's message to men.

The Bible is referred to in various ways. "The Word of God," "the Sacred Scriptures," "God's Message to Men," "God's Law," are designations that are familiar to most every one who has any acquaintance at all with the Bible. These as well as the Masonic term used as the subject of this article connect the Bible, either specifically or inferentially, with T.G.A.O.T.U. Such being the case a consideration of the various conceptions of the Deity will not be out of place.

El professor Marcus Dodds dice lo que sigue:

Es obvio que al lado de las enormes diferencias que existen entre dichos libros con respecto a la época, los autores, la forma y el estilo, debe haber algún elemento común bastante poderoso para contrabalancear y vencer todas estas diferencias y hacer que los libros formen un cuerpo compacto. Dentro de esta colección encontramos tradiciones que han surgido de las brumas que ocultan los tiempos prehistóricos más lejanos; hallamos historias basadas en documentos que hace mucho tiempo han dejado de existir; genealogías encaminadas a enlazar generaciones posteriores con los progenitores de la raza, biografías que inmortalizan a sus héroes en forma más duradera que el bronce, cantos de victoria y amor, himnos arrancados a almas en pena y salmos que han servido a tantas generaciones para expresar sus alabanzas y penitencias y su sed de Dios; los dichos de los sabios mundanos y las amonestaciones, denuncias y palabras inspiradas de los profetas de Dios; tenemos dramas y ensayos, la sencilla narración del Evangelio, los primeros anales de la Iglesia y las cartas de amistad y consejo que los fundadores de las iglesias enviaron a los fieles. Si el objeto de la Biblia hubiese sido presentarnos las diferentes formas literarias empleadas por los hebreos durante toda su historia en su propio país, no se habría podido reunir una colección más rica.

Sin embargo, no cabe duda acerca de la unidad del todo. Por diferentes que sean los temas, por distanciados entre sí las fechas y por distintas las condiciones de los autores, observamos la misma fe inspiradora en todos los escritos. La historia de la creación se refiere no como una descripción científica, sino como un cuento religioso; las tradiciones de los patriarcas se estampan no para la glorificación del pueblo judío, sino para la gloria de Dios; las crónicas del reino han sido escritas no como una historia laica, sino para demostrar el cuidado con que Jehová había preparado su pueblo; los profetas se presentan en el campo de la política no como demagogos ambiciosos o alarmistas fanáticos, sino como portavoces de Dios que prueban que en toda crisis de la historia hay tanto un agente divino como fuerzas humanas.

Hasta aquí nos hemos ocupado de la composición de la Biblia. El objeto de la Biblia queda muy claramente expuesto por el profesor Dodds, en las palabras siguientes:

Si es verdad que, como declaran tan inesperadamente tantos escritores de diferentes disposiciones, la Biblia ha nutrido en todas partes la mejor vida que jamás se haya conocido en esta tierra; si es cierto que ha sido manantial de las más elevadas aspiraciones acariciadas por los hombres y del carácter más maduro que han alcanzado; si en toda generación ha servido para la purificación de las naciones, siendo la base de todo progreso y la defensora de una civilización más pura y hermosa; si dondequiera que vaya, trae consigo el valor y consuelo en el peligro y la muerte; si ha aproximado el cielo a la tierra y si nos revela a Dios como padre nuestro y hace que los desesperanzados y abandonados puedan esperar y creer, entonces no cabe duda de que el libro, sin tener en cuenta nuestro conocimiento de su origen, debe contener aquello que lo proclama ser el mensaje de Dios para los hombres.

Los diferentes títulos que se han dado a la Biblia se refieren todos, específicamente o por inferencia, al G.: A.: D.: U.: y siendo esto así, no estará fuera del lugar una consideración de los diferentes conceptos que existen de Dios.

El Viejo Testamento dice que Dios es un gran señor a quien gusta mucho el olor de la carne quemada y que si uno quema bastante carne, Dios le dará una vida larga, muchos hijos, excelente salud, el triunfo sobre sus enemigos y la prosperidad en los negocios. Se prometen solamente premios temporales, porque con la muerte se acaba todo, y estos premios son exclusivamente para los judíos. Pero es preciso que observen millares de leyes muy precisas relativas a la dieta y las ceremonias y, de vez en cuando, a la



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What follows has been extracted from "A New Philosophy of Life" by John Herman Randall and an article by Lewis A. McConnell, and will convey to you far better than any feeble effort of my own the present-day conception of the Supreme Ruler of the Universe.

To one who has been accustomed to think of the Deity as a person with human form and attributes, seated up somewhere above and issuing commands to His unruly subjects here below, who usually disobey them, it may be difficult to mentally digest the idea of the greatest, and really the only power in the universe, diffused throughout all nature, clothed with Supreme intelligence and being intelligence itself, whose power is absolute and whose mandates are never disobeyed, whose very nature is beneficence and love, intelligence of so profound a nature and of so high a grade that poor humanity, whose God-like attributes are so sadly adulterated by myth and folly's spells, struggles often in vain to comprehend the greatest and most beautiful feature of any mental conception.

We are all familiar with the traditional notion of God that has generally held sway throughout Christian history. We owe it in part to Judea, in part to Greek philosophy, in part to art and poetry, and to the philosophizing of the early church fathers. All these different streams have contributed towards this traditional notion of God. In a simple word, it was the idea of a God, who sat somewhere afar off, outside and apart from the universe, on a stupendous throne. This God in some far distant past had created the universe out of nothing instantaneously, by direct fiat, much as a man would make a machine. And then, having set "the machine" going, He turned His back upon it, in "sublime indifference." Whenever this God might choose, he reached down, and in some miraculous way, arbitrarily or capriciously, made changes in his machinery, or manifested His power in startling spectacular ways to the children of men. His whole relation to men was a relation of mediation. He could never come in direct contact with the human soul. To quote, "God is a being of an essentially different nature from man, between whom and Him there is no kinship; so that we may not argue concerning Him from our notions of goodness; so that we may not really know Him by the study of nature; so that we are absolutely dependent for any and all knowledge of Him upon an external miraculous revelation." Something like this has been the traditional notion of God. This is just where the great conflict between theology and science has come in. The argument of science with theology has been against this idea of God, a conception which has long been, to the scientific mind, absolutely unthinkable.

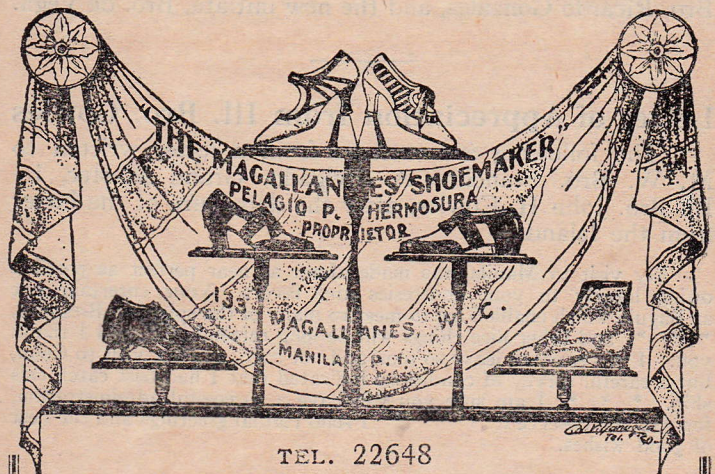
But in this wonderful new century, we have been gradually enlarging our conception of the Deity. We do not think of God in the terms our fathers employed. He is no longer this magnified Being apart from the universe, sitting on the great white throne, who only occasionally, and then arbitrarily or capriciously, expresses His life or reveals His will in the universe which He has created. Our thought of God today is of a Supreme Power, back of, underlying, and in all things. God is the Infinite, the Illimitable, the Eternal, the Unchangeable Being. He is, He always was, and He always will be. He is omnipotent; that is, the Being of all power. He is omniscient; that is, the All-knowing

moral. En esto, los hombres no reciben ayuda alguna de una potencia que representa la rectitud. No cuentan con el auxilio de la vida de Dios dentro del alma del hombre. Sin embargo, cada uno de los libros del Viejo Testamento tiene su fin y propósito y acusa mucha reflexión sobre los problemas de la vida humana.

Lo que sigue es un extracto de la obra de John Herman Randall titulada "Una nueva Filosofía de la Vida" y de un artículo por Louis A. McConnell, que os dará una idea mucho mejor del concepto moderno del Supremo Jefe del Universo que yo podría daros:

Para uno que acostumbra representarse a Dios como una persona con la forma y los atributos de un ser humano, sentado en su trono en lo alto desde donde expide mandamientos a sus súbditos discolos en esta tierra, los cuales suelen mostrarse desobedientes, resultará difícil concebir la idea del mayor o, más bien, del único, poder del universo, difundido en toda la naturaleza, revestido de inteligencia suprema y siendo la inteligencia misma, cuyo poder es absoluto, cuyos mandamientos nunca son desobedecidos, y cuya naturaleza es la beneficencia y el amor y una inteligencia tan profunda y sublime que la pobre humanidad, cuyos atributos casi divinos están tan lastimosamente mezclados con el mito y los accesos de locura que le son propios, trata muchas veces en vano de comprender esta fase más hermosa de toda concepción mental.

Todos conocemos la idea tradicional de Dios que predomina en toda la historia cristiana. Emanada en parte de Judea, en parte de la filosofía griega, en parte del arte y la poesía y en parte de los filósofos entre los antiguos jefes de la Iglesia. Cada uno de estos elementos ha contribuido algo a la idea tradicional de Dios. En dos palabras, era la idea de un Dios colocado en un sitio lejano, fuera y aparte del universo, en un trono estupendo. Dicho Dios, en un pasado muy remoto, había creado el universo de la nada, sin más ni más, como un hombre haría una máquina. Y luego, habiendo puesto a funcionar la máquina, ha vuelto la espalda a la misma, con sublime indiferencia. Y siempre cuando le daba la gana, este Dios, de un modo milagroso, solía hacer cambios arbitrarios o caprichosos en dicha máquina o manifestar su voluntad a los seres humanos de un modo alarmante y aparatoso. Su relación a la humanidad fué de mediación. No podía nunca ponerse en contacto directo con el alma humana. Se ha dicho que "Dios es un ser de naturaleza esencialmente diferente del hombre y no tiene parentesco con éste, de suerte que no podemos arguir sobre Él según nuestras ideas de la bondad, ni podemos conocerle verdaderamente mediante el estudio de la naturaleza, y dependemos por todo conocimiento de Él exclusivamente de alguna revelación milagrosa y externa." Fué algo así la idea tradicional que se tenía de Dios, y de ahí proviene el gran conflicto entre teología y la ciencia. El argumento de la ciencia contra la teología se ha dirigido contra esa idea de Dios la cual desde hace mucho es absolutamente inconcebible para la ciencia.



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and All-seeing Being. He is Omnipresent; that is, the Being everywhere present. He is Omni-good; that is, the absolutely Righteous and All-loving Father. These are not new terms to describe God. They are old terms. But what we need to see is, that the revelation of the newer thinking of the last generation, have put into these terms a new content, which have made them tremendously vital, whereas for the most of us they have been merely abstractions, containing little or no real meaning. So we may think of God today in terms prevalent in the scientific or philosophical world, as the Universal Mind, the Universal Substance, the Ultimate Reality, or the Soul of the Universe. The name is nothing, if only we are conscious of the Reality. I imagine most of us will prefer to use the old familiar name of God, putting into it the new content and deeper meaning which is coming to us through the various channels of present-day thought.

We are told of the imperishable part of man which bears the nearest affinity to that Supreme Intelligence which pervades the universe and which can never, never die; and may we not rather say that the imperishable part of man contains the very elements of that Supreme Intelligence of which it is a part and therefore is, indeed, the Deity Himself who, through the marvelous agency of human thought, furnishes the highest and clearest manifestation of the Deity that it has ever been possible for man to know. And when we are told that God is everywhere, can we not more readily realize and understand this wondrous truth by an analysis of our own mentality, thus realizing that it is not merely His influence that is present, directed from afar, but that the very power or principle is there which is Himself indeed.

Mt. Lebanon Lodge Confers First Degree for Labong Lodge

June 24, 1926, Mt. Lebanon Lodge No. 80 of Manila conferred the first degree of Masonry in Labong Lodge No. 59 at Malabon, Rizal, upon José de Vega, a candidate for that degree in Labong Lodge.

The team was composed of the following Brethren from Mt. Lebanon Lodge No. 80: *W.M.*, John Lindsay Young, Master of No. 80; *S.W.*, Anthony Simkus; *J.W.*, Arthur Louis Eddy; *S.D.*, Oswald F. Anderson; *J.D.*, William Merz; *S.S.*, Hyman M. Levine; *J.S.*, Paul Rotherman; *Treasurer*, S. N. Schecter, P.M. No. 80; *Secretary*, R. E. Boyles; *Master of Ceremonies*, Thomas Reed; *Chaplain*, Isidore Reich, P.M. No. 80.

The apron was presented by Bro. Eddy, the working tools by Wor. Bro. Reich, the lecture was given by Bro. Simkus, and the charge by Bro. Reed.

Speeches were made by Wor. Bro. Genaro Tan Torres of Labong Lodge, Wor. Bro. Reich, Wor. Bro. Schecter, Bro. Ricardo Gonzales, and the new initiate, Bro. de Vega.

Letter of Appreciation from Ill. Bro. Cowles

The following are extracts from a letter written to M. W. Bro. Francisco A. Delgado, Grand Master, by Ill. Bro. John H. Cowles, after the departure of the latter from the Islands:

My visit to Manila was made about as near perfect as possible owing largely to your courtesies and favors. Your entertainment at Baguio which enabled me to meet so many of the splendid Brethren, * * * and other nice things will be long remembered, and I thank you. I was sorry to leave so soon and not carry out my visit to Cebu, but a careful survey of conditions indicated that I had best catch this ship. * * * I am sure you will have a successful administration, for you will deserve it. * * * I send cordial greetings and the best of good wishes.

Unemployed Brethren Seeking Employment

Applicant No. 112.—American, 30 years of age, single. Desires position with well established firm. Eight years experience as salesman, department manager, manager, and sales manager. At present employed, but desires change to more congenial surroundings where long service and executive ability are wanted. Excellent recommendations and character references.

No. 113.—B. of A., San Juan de Letran. Over eight years experience as agent (salesman) and in office work with two different firms. Filipino, 37 years of age, married, with one child; in good health. Desires employment in any commercial firm at a stipulated salary. If employed as salesman, desires travelling expenses also.

Pero en este nuevo siglo admirable, nuestra concepción de Dios se ha ido ensanchando paulatinamente. No nos representamos a Dios en la forma en que lo hicieron nuestros antepasados. Ya no es aquel ser exaltado, sentado en un gran trono blanco aparte del universo, quien sólo de vez en cuando, y entonces arbitraria o caprichosamente, expresa su vida o revela su voluntad al universo que ha creado. Pensamos en Dios como un poder supremo que forma la base y esencia de todas las cosas. Dios es el Ser infinito, ilimitado, terno e inmutable. Es, siempre fué y siempre será. Es omnipotente, o sea, reúne en sí todo poder. Es omniscio, o sea, lo sabe y ve todo. Es omnipresente, o sea, se halla en todas partes. Es omnibueno, o sea, es el padre absolutamente justo que ama a todos. Estos no son nuevos términos descriptivos de Dios. Pero lo que es preciso comprender es que la revelación de los pensadores de la última generación ha dado a esos términos una nueva significación que los hace sumamente vitales, mientras que para los más de nosotros han sido expresiones abstractas de poco o ningún significado. Así, pues, podemos pensar en Dios en términos del mundo científico o filosófico, como en la Mente universal, la Substancia universal, la última Realidad o el Alma del Universo. No importa nada el nombre si estamos concientes de la Realidad. Me figuró que los más de nosotros preferirán el antiguo nombre familiar de Dios, con el significado más profundo que ha ganado por conducto del pensamiento moderno.

Nos hablan de la parte imperecedera del hombre que tiene la más íntima afinidad con aquella Suprema Inteligencia que llena el mundo y nunca puede morir; pero no sería mejor decir que la parte imperecedera del hombre contiene los elementos de la Suprema Inteligencia de que forma parte y es, por lo tanto, la misma Deidad la cual, por conducto de la agencia maravillosa del pensamiento humano, proporciona la manifestación más elevada y clara de la Deidad que el hombre haya jamás podido conocer. Y cuando se nos dice que Dios está en todas partes, ¿No podemos comprender mejor esta verdad maravillosa mediante un análisis de nuestra propia mentalidad, dándonos cuenta de que lo que está presente no es solamente su influencia, pero el poder o principio que es nada menos que Él mismo?

Palabra de Masón

Si la palabra de un caballero debe ser sagrada y cumplirse al pie de la letra, entonces la de un Masón debe ser más sagrada aun y el Masón que falte a la misma o deje de cumplir con la mayor escrupulosidad y sin la menor dilación la palabra empeñada, no es digno de ser Masón. Sin embargo, hay miembros de nuestra Orden que tardan en cumplir cuando se trate de Hermanos, porque piensan que no hay prisa puesto que el Hermano ya tendrá paciencia mientras que los demás no quieren esperar. Resulta a veces que cuando llega el turno del Hermano a quien se deben el dinero tomado a préstamo o los fondos o servicios prometidos, ya se han acabado los fondos disponibles o el interesado no tiene tiempo ni oportunidad para prestar los servicios que ha prometido prestar. En vez de ser una protección y garantía de buena fe, la calidad de Masón del deudor sirve en estos casos para perjudicar a quien se haya fiado de éste.

Cuando un Masón o un grupo de Masones ha prometido hacer alguna cosa, debe cumplirla, puntual y escrupulosamente, sobre todo cuando se trate de Masones o empresas masónicas. ¡Esto lo debían de tener muy en cuenta los que han firmado compromisos relacionados con el Plaridel Trust Agreement y el Hospital Masónico para Niños Lisiados!—*Far Eastern Freemason.*

Mi Juramento

Fué un juramento que presté una noche, para mí, bendita, cuando fuí iniciado en los Misterios de la Masonería; fué un juramento tan elevado dentro del significativo simbólico de nuestra Institución, que mientras yo, arrodillado ante el Ara Sagrada de mi augusto Templo oía la voz del Venerable Maestro, al terminar, arte el estado de mi espíritu en aquel momento, me pareció seguir oyendo otra voz lejana que me decía: "Oye, si en la mañana desobedeces a este Juramento, antes de tal tentación, acuérdate que eres tan insignificante y tan débil, como una gota de agua en el inmenso mar. . . . Pero si en cambio procuras ser fiel a tu promesa, serás tan grande y tan fuerte para defenderlo, como el hércules de la mitología de Grecia." . . .—J. B. CRES-
CIONI, en *Acacia*.



Home of Baguio Lodge No. 67

Templo de la Logia Baguio No. 67

In February, 1926, it having become necessary to vacate the building which had been used as a Lodge Hall since 1922, the building illustrated herewith was acquired by Baguio Lodge No. 67. This was made possible by the untiring efforts of Wor. Bro. Wm. H. Reese, P.M. and District Inspector. This property is located in business section "A" and consists of two lots having a total area of 1,012.5 square meters with a two-story building thereon, which fronts on two streets. By rearranging the upper floor, a commodious Lodge Hall, recreation and reading room, preparation room, etc., will be available. The lower floor has been cut up into rooms which are rented to Brother Masons, the sum thus received more than covering the interest on the investment. The purchase was made on the installment plan, under reasonable conditions, in the name of the "Baguio Fraternal Association." The Lodge is at present the largest stockholder.

Habiendo sido necesario desocupar el edificio en que estaba instalado el Templo de la Logia desde 1922, la Logia Baguio No. 67 adquirió el edificio representado en este grabado en Febrero de 1926. Esta adquisición se hizo posible gracias a los incansables esfuerzos del Ven. Hmno. Wm. H. Reese, V.P., Inspector del Distrito. Esta finca está situada en la zona comercial "A" y se compone de dos lotes que tienen una extensión total de 1,012.5 metros cuadrados, con un edificio de dos pisos que da a dos calles. Mediante algunas mejoras en el piso superior, se tendrán un espacioso Templo, y cómodas salas de recreo, de lectura, de preparación, etc. La planta baja se ha dividido en habitaciones que se han alquilado a Hermanos Masones, y el importe de los alquileres es más que suficiente para satisfacer los intereses de la inversión. La compra se ha hecho sobre el plan de pago a plazos, en condiciones razonables, y en nombre de la "Asociación Fraternal de Baguio." La Logia es la principal accionista de esta inversión.

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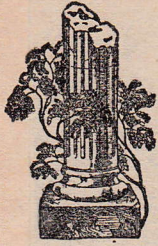
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Is but the long-drawn sigh
Of an adieu that is eternal

Bro. Co Yangco.
Member of Araw Lodge No. 18.
Died in China January 7, 1926.

Bro. Isabelo Diwa.
Member of Bagong-Buhay No. 17.
Died May 28, 1926, in San Roque, Cavite.
Buried June 6, under the auspices of his own
Lodge.

Bro. Gabriel Maramag.
Secretary of Isabela Lodge No. 60.
Died in Ilagan, Isabela, June 8, 1926.
Buried in Ilagan June 10.

Bro. Francisco Vicente.
Member of Kalilayan Lodge No. 37.
(No report from Lodge as to date of death or burial).

Bro. Juan de Gala.
E.A. of Kalilayan Lodge No. 37.
Died in the Baguio Hospital, July 22, 1925.
(Notice of death received from Postmaster, Baguio,
in July, 1926, and date and place of death obtained
later from Secretary of Baguio Lodge No. 67).

"The End of the Trail"

I must travel the miles till the journey is done,
Whatsoever the turns of the way.
I shall bring up at last at the set of the sun.
And shall rest at the close of the day.

Let me deal as I journey with foe-man and friend
In a way that no man can assail,
And find nothing but peace at the road-way's last bend,
When I come to the end of the trail.

We are Brothers who travel a great, common road,
And the journey is easy for none.
We must succor the weary and lift on the load
Of the pilgrim whose courage is done.

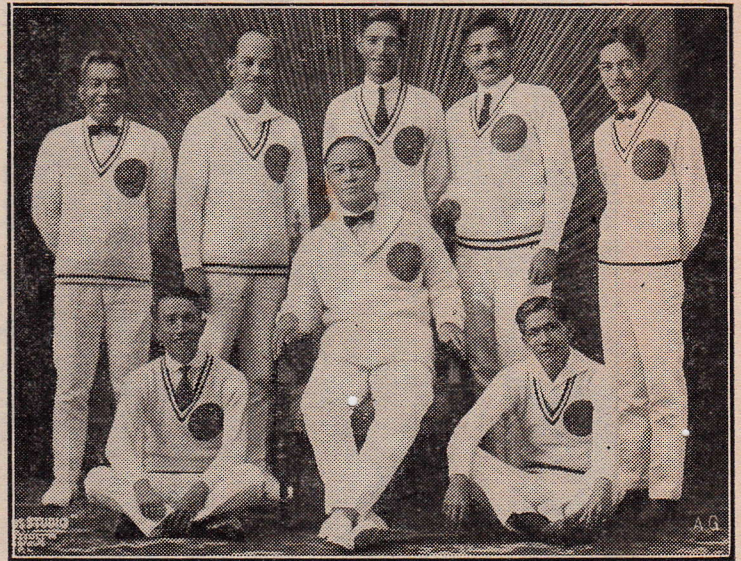
Let me deal with them each on my way to the West
With a mercy that never shall fail,
And lie down to my dreams with a conscience at rest
When I come to the end of the trail.

Illustrated Lecture at Corregidor No. 3

July 8, 1926, in Corregidor Lodge No. 3, Rt. Wor. Bro. J. H. Schmidt's illustrated lecture, "Presidents of the United States Who Were Masons," was delivered by Wor. Bro. Charles A. Massell to an appreciative audience. This lecture is entirely different from the one on the same subject originally prepared by Rt. Wor. Bro. Schmidt, and is illustrated by some forty slides, most of which are new.

This same evening slides depicting the work of the Masonic Hospital for Crippled Children were also shown.

VICTORIOUS PLARIDEL TEMPLE BOWLING TEAM



(Courtesy Manila Daily Bulletin)

The Plaridel Temple Bowling team, winners of the 1926 championship. The victory this year made it four straight for Plaridel Temple. Standing, from left to right:—Gregorio Mercado, Pedro Asunción (Captain), Major Santos, A. D. Rosario and T. Protomartir. Sitting, from left to right:—Salustiano Reyes, Eduardo del Rosario Tan Kiang (Manager) and Vicente Fernandez.

A Masonic Gathering on Board of the U. S. Army Transport *Thomas*

On the U. S. Army transport *Thomas*, which has for the last quarter of a century been going back and forth with troops and other passengers between Manila, P. I., and San Francisco, Cal., it is almost an established custom for the Masons on board, upon passing the 180° meridian (the international date line), where a day is either dropped or repeated, to hold an informal gathering and get acquainted. This was done on May 28th, 1926, on the homeward voyage of the *Thomas* across the Pacific, about 3,200 miles out from Nagasaki. A notice having been published in the *Tom-Boy*, the mimeographed paper published daily on board, the members of the Craft gathered in the first-class dining saloon at half past eight in the evening. The ship was at the time about 43° North latitude and the air outside was rather cold for the Manila passengers on board.

Bro. (Col.) J. A. Berry was unanimously elected chairman of the meeting and, at his suggestion, the Brethren present introduced themselves by successively rising and giving their names and Lodges. Most of the Masons present were men in the military service of the United States, ranging in rank from colonels down to privates; but they met on the Level and Brother was the only title used.

Interesting addresses were made by Bros. W. K. Naylor and Leo Fischer, who spoke, respectively, on Masonry in the Army and its effect on discipline, and on the origin and growth of Masonry in the Philippine Islands.

According to a census taken then and there, the gathering included one 33° Mason, twelve 32°, one 30° and one 18°, two 14°, one R. A. Mason, seven Knights Templar, eight Shriners, seven members of the Eastern Star, and fourteen Sojourners and Heroes of '76.

The following is a list, probably incomplete, of the Masons on board of the *Thomas* on this voyage, which began at Manila on May 9 and ended at San Francisco on June 5, 1926:

Philippine Islands:—C. Skladal, Manila No. 1, Manila; W. B. Houny, Cavite No. 2, Cavite; Leo Fischer and Vicente Lim, Bagumbayan No. 4, Manila; H. W. Allen and Fred H. Howney, Island No. 5, Corregidor; S. C. Hunter, John Fitzgerald and William Lentz, Cosmos No. 8, Manila; B. P. Baguio, S. C. Burdeos, Vicente Frias and J. Varcas, Batong-Buhay Lodge No. 27, Manila; W. E. Lunsford, Benjamin Franklin No. 94, Manila; Wm. M. Cook, Charles Thacker, S. N. Walden and A. S. Tuttle, Service No. 95, Manila; and John Masters, Perla del Oriente No. 1034 (Scotland), Manila.

China:—W. J. Johnson, W. K. Naylor, and M. H. Thomas, Hykes Memorial Lodge, Tientsin; Joseph Gurney, International Lodge No. 140, Peking.

United States:—Karl E. Henion, Montgomery, Ala.; J. L. Walecka, Nogales No. 11, Nogales, Ariz.; John C. Newton, Charter Rock No. 410, Berkeley, Cal.; F. A. Pfeifer and Julius Szaplaky, Military Service No. 570, San Francisco, Cal.; William R. Ellison, Argonne No. 514, San Francisco, Cal.; E. C. Allen, Capital No. 10, Cal.; C. E. Joseph, Crockett No. 139, San Francisco, Cal.; John C. Schoch, Yampa No. 88, Colo.; W. W. Crawford, Widow's Son No. 66, Bradford, Conn.; Charles S. Sly, National No. 12, Washington, D.C.; N. D. Young, LaFayette No. 19, Washington, D.C.; C. W. Combs, Bradentown No. 99, Bradentown, Fla.; Harry Farley, Dade No. 14, Key West, Fla.; L. A. Greene, Greenville Lodge No. 28, Greenville, Fla.; J. A. Berry, Pensacola No. 42, Pensacola, Fla.; O. O. Niegarth, Pearl River No. 66, Arcadia, Fla.; R. B. Hart, Clearwater No. 127, Fla.; W. L. Hoffman, Arcadia No. 249, Ia.; John F. Zajicek, Porter No. 137, Valparaiso, Ind.; John Metik, Odenton No. 209, Odenton, Md.; M. L. Jackson, Steilacoon No. 3, Steilacoon, Minn.; Guy Kirksey, Rose Hill No. 550, St. Louis, Mo.; W. H. Leavy, Montgomery No. 68, New York City; E. B. Wharton, Olympia No. 808, Far Rockaway, N. Y.; R. P. Hueper, John D. Williard No. 250, New York City; Frank Hall, Joppa No. 201, New York City; Archer L. Lerch, Sacketts Harbor No. 135, N. Y.; Wm. E. Weise, Conservancy No. 661, Dayton, O.; N. B. Williams, Freedom No. (?), Akron, O.; Calvin A. Stark, Hanna No. 411, Hanna, Okla.; Moses Alexander, Batesburg No. 318, Batesburg, S.C.; William A. Poindexter, John A. Shannon and M. B. Sloan, Army No. 1105, San Antonio, Tex.; Henry Hockwald, Marshall No. 22, Marshall, Tex.; E. E. Morrow, Cleburne No. 315, Cleburne, Tex.; C. O. Sigler, Army and Navy No. 305, Ft. Monroe, Va.; C. R. McIver, Granite No. 12, Vt.; A. L. Benedict, Henry A. Greene No. 250, Wash.; Walter C. Phillips, Franklin No. 7, W. Va.

Canal Zone:—W. H. Towle, Army Lodge, C.Z.

The Lodges in China and the one in the Canal Zone belong to the Grand Jurisdiction of Massachusetts. The list represents twenty-six different jurisdictions. Quite natural, the Philippines and California, the beginning and the terminus of the voyage of the *Thomas*, head the list as regards the number of members on board; but Florida has the same number of representatives as California (six).

The Members of Sinukuan Lodge No. 16 Hold a Social Function

The officers and members of Sinukuan Lodge No. 16 of the F. and A. M. of the Philippine Islands celebrated, at their Plaridel home, the first of their monthly parties, July 11, 1926, from 4 to 7 p. m. It was the initiative of Wor. Master Delfin Jaranilla and the co-operation of Secretary Potenciano Herrera that made the affair a success. By these ALL TOGETHER PARTIES, members of the Lodge and their families can better acquire intimacy between themselves, as this is their principal purpose.

There was a program arranged for the occasion. It was so carefully prepared that no single gentleman or lady present could have escaped from taking part therein, the *Rigodon*, for example.

The program was as follows:

1. Piano Solo—by Bro. Lorenzo Súnico.
2. RIGODON.
3. "Caballeria Rusticana"—Vocal Solo by Miss Isabel Lim. Bro. Perfecto Feliciano at the Piano.
4. Fox-Trot—by All Present.
5. Waltz—by Everybody.
6. Trio—by Mr. Antonio Villarruz—*Violin*. Bro. Salvador Villarruz—*Cello*. Bro. Perfecto Feliciano—*Piano*.
- 7 and 8. Fox-Trot and Waltz respectively.
9. "Czardas"—Violin Solo by Mr. J. Cuevas. Mr. J. Vallejo at the Piano.
- 10 and 11. Fox-Trot and Waltz.
11. Piano Solo—by Bro. Perfecto Feliciano.
12. Refreshments.

Another Compliment

April 1, 1926.

MR. LEO FISCHER,
Associate Editor "Cabletow,"
524 Masonic Temple,
Manila, P. I.

Dear Bro. Fischer:—

A year ago last March, I was in Manila, arriving on board S. S. *Franconia* on cruise around the World. On arrival of the ship Bro. Wm. Huse Chapman boarded it and extended to Masons and their ladies an invitation to attend a special entertainment that evening at Manila Masonic Temple. The entertainment was greatly enjoyed by all Masons who could be located by Bro. Chapman at that time, a matter of some difficulty, as there was no Masonic Club on board at that time, but subsequently The *Franconia* Masonic Club, 1925, was organized, 44 different lodges, American and English, being represented, doing me the honor of electing me President, Dr. W. A. Oxford of London, 33rd, Vice-President, and Warren Oakes of Indianapolis, Secretary.

The entertainment and knowledge gained of Philippine Masonry made a deep impression upon our Brothers; I recently gave an address upon the subject at my lodge in New York City, notices of which I am enclosing. In this address I credited the facts and information to M. W. Frederic H. Stevens, and to the *CABLETOW* and *Far Eastern Freemason*.

It may interest you to know what I said concerning THE *CABLETOW*:

"There is a monthly publication in Manila called the *CABLETOW*, the official organ of the Philippine Grand Lodge; contains the official notices of the Grand Lodge, lodge notices, and masonic articles of general interest. Every Blue Lodge member in that Jurisdiction is a paid subscriber to this publication, each lodge paying the subscription of its members from their lodge treasury. It is printed in English and Spanish, the article in English on one page being reproduced in Spanish on the opposite page for the benefit of the Filipino brothers who read Spanish only. It is a dignified and ably conducted masonic journal; one that would be a credit to any jurisdiction of the Craft."

With every good wish to you and the Brethren of the Craft in the Philippines, I am,

Fraternally yours,

(Sgd.) J. F. ELDER.

Honors Awarded to Local Masons

A large number of the officers of the Philippine Constabulary are members of our Institution. A short time ago, when a number of silver citation stars were awarded to Constabulary officers, most of the officers decorated were Masons. They were Col. C. E. Nathorst, Col. L. R. Sweet, Col. C. H. Bowers, Major B. D. Valeriano and Capt. M. G. Olympia. The conspicuous and distinguished service rendered by these Brothers in various parts of the Islands required an unusual display of courage, intelligence and military skill.

Freemasonry has always stood for allegiance to the laws of the country which has become the place of a Mason's residence and which affords him protection. True to their principles and pledges, Masons can on no account support disintegrating and disloyal elements.

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Personals

Personales

Bagumbayan No. 4.—Wor. Bro. Leo Fischer recently paid a visit to Bethlehem Lodge No. 453, San Francisco, California.

Bro. Pedro de Mesa wishes to express his appreciation for the courtesies and kind attentions extended to him while sick at Calapan, Mindoro, by the officers and members of Tamaraw Lodge No. 65.

Bro. Procopio F. Eleazar, government *pensionado*, has been given one more year, to be spent in Europe.

Bro. Valentin Bautista is slowly recovering from his illness at the Philippine General Hospital.

Wor. Bro. Leo Fischer, P.M., Associate Editor of the CABLETOW, will return from the United States some time during the middle of the present month of August.

Southern Cross No. 6.—Mrs. Fisher, wife of Bro. H. L. Fisher, left for the United States on June 30. She will be away from Manila indefinitely.

Bro. and Mrs. Edgar A. L. Best of Shanghai announce the arrival of a baby daughter, Margaret Edine.

Bro. John A. Hauer recently returned to the Islands after an absence of seven years in the United States. Since his arrival here he has been in poor health and has had to return again to the States.

Bro. Geo. D. Templeton is in Manila again after a sojourn in the provinces.

Dimits have been granted to Bros. Claud E. Norris and William C. Bunnell.

Wor. Bro. Harry R. Andreas left July 17 for a four or five months business trip to the United States.

Iloilo No. 11.—Bro. Mauricio Cuyson is now a Benedict.

Bro. Juan Gayamat has returned to his station in Pasig, Rizal.

Bro. Mateo Goiti has left for China and will be absent until the end of the year.

Mrs. Mann, wife of Bro. R. O. F. Mann, has left for the States to recover her health.

Pilar No. 15.—The Officers and members of Pilar Lodge No. 15 wish to express to their Wor. Master, F. Mañago, their heartfelt condolence for the death of his most affectionate and beloved mother, which occurred last July 12th. The funeral services which were held Sunday afternoon, July 18th, under the auspices of the Protestant Church, were attended by Officers and Members of Pilar Lodge No. 15, also Members of sister Lodges, as well as relatives and friends of the deceased.

Necrological Services in memory of the first anniversary of the death of Bro. Raymundo Reyes were held at the family's residence in Imus, Cavite, Sunday, July 18th. After service, dinner was served. Among the invited guests were Officers and members of Pilar Lodge No. 15, of which the deceased was an active member and Treasurer at the time of his death; also lady friends of the charming daughter of the deceased; as well as employees of the Property Division, Bureau of Posts; and others.

Sinukuan No. 16.—Bro. and Doctor Victoriano Yamzon has been elected President of the Chinese Language Association of the University of the Philippines.

Isarog No. 33.—Wor. Bro. Mariano L. de la Rosa, Judge of the Court of First Instance and now stationed in Bacolod, Occidental Negros, spent his vacation leave in Naga, Camarines Sur, his home town.

June 18, Wor. Bro. L. D. Lockwood, P.M. of Mayon No. 61 and District Inspector, made an official visitation of the Lodge and witnessed the conferring of the first degree of Masonry upon Teodoro Federis.

Batangas No. 35.—Bro. Patricio Gozum, formerly Supervising Teacher of Bauan, Batangas, has been transferred to Ilagan, Isabela, as Academic Supervisor.

Bro. Juan Villena, Deputy District Auditor of Batangas, Batangas, has been transferred in the same capacity to the Auditor's Office, City Hall, Manila.

Bro. Ruperto Venturanza, according to a decision of the Court of First Instance, Batangas, Batangas, has been elected Municipal President of Lemery, Batangas.

Bro. José P. Arguelles, Jr., is lamenting the death of his father, Mr. José Arguelles, which occurred in Manila.

Mabini No. 39.—Bro. R. C. Thrasher, who is now in Zamboanga, has been suffering from a severe attack of malaria.

Charleston No. 44.—The Lodge observed St. John's Day with an elaborate program, the oration being delivered by Bro. G. M. Murphree.

Mt. Apo No. 45.—Wor. Bro. F. P. Williamson, P.M., was tendered a fraternal banquet on the eve of his departure for the United States.

Bro. and Col. Luther R. Stevens, P.C., and Bro. and Capt. Leon Angeles, P.C., returned safely June 9 from an expedition against the Moros at Lake Lanao.

Bro. Guy Holland has recovered from a severe attack of typhoid fever.

Bro. Pet. I. Vallejo has been transferred to the Bureau of Audits, Manila.

Bro. and Major Dorr H. Malone, P.C., of Jolo, and Bro. and Major G. O. Fort, P.C., of Misamis, visited Zamboanga recently.

Bro. E. Samson, Senior Warden, paid a flying visit to his home in Iloilo recently.

Biak-na-Bato No. 7.—El Hmno. Lee Cham Say acaba de perder a otro hijo recién nacido.

Cabanatuan No. 53.—El día 3 de Julio, 1926, el Compañero de esta Logia, Pedro P. Gilo, ha sido exaltado al Grado Sublime de Maestro Masón, habiendo ocupado el Oriente, a instancias de esta Logia el Ven. Hmno. Julian M. Quiat, Past Master de la Logia Noli-Me-Tangere No. 32. El Ven. Hmno. Quiat ha demostrado en esta ocasión ser un acabado maestro del arte y mereció el más alto concepto de todos los asistentes en el acto.

El Hmno. Apolinar B. Damian acaba de lamentar una desgracia. En la noche del día 11 de Julio, su casa fué pasto de las llamas y a penas consiguió salvar algunas cosas de poco valor. Los miembros de esta Logia han cumplido con su deber, aportando cada uno con su grano de arena para aliviar en algo la situación del Hermano Damian.

El Hmno. Gregorio S. Castelo, Secretario de esta Logia, ha sido objeto de fraternales felicitaciones, pues su distinguida señora acaba de dar a luz a dos hermosas niñas. Tanto éstas como la madre se hallan en un estado satisfactorio.

Marble No. 58.—Por el nuevo periódico *Ba-gong Iwag* escrito en dialecto bantoano-rombloano nos hemos enterado de que el 10 de Junio pasado, dió a luz en el Hospital General en Manila a un robusto niño la Sra. de nuestro Venerable Maestro, Rep. Festin, y es el 10.º de sus hijos.

El Hmno. Manuel T. Albergo, miembro de la Junta Provincial de Romblon, se halla entre nosotros desde hace varios días en esta capital en compañía de su distinguida Sra. y salieron también para Manila el día 7 de Julio por unas gestiones oficiales.

Nuestro ex-Venerable Hmno. Inocencio Gonzales, de Looc, también ha estado aquí por breves días por asuntos propios.

Labong No. 59.—Nuestro Secretario, Hmno. Cándido C. Perez, ha pedido licencia de la Logia para unos tres meses, para hacer un viaje a Europa; en su sustitución, el cuadro nombró unánimemente al Hmno. Irineo de Vega, V.P. de esta Logia.

La señora del Hmno. José de Vega ha dado a luz a un robusto niño. Madre e hijo están de buena salud.

El Hmno. Vicente Pascual ha reunido en su nueva casa los parientes y amigos el 27 de Junio con motivo del bautizo de sus dos vástagos que fué solemnizado por el Mons. Irineo de Vega, Obispo de la Iglesia Filipina Independiente, apadrinados por el Hmno. Ramón K. Jabaluyas, nuestro Primer Vigilante y químico de la Malabon Sugar Co., y por la Srta. Margarita Perez, hermana de nuestro Secretario y actualmente *nurse* en el Hospital Mary J. Johnson.

El Hmno. Amado Jacinto está ahora de vacación de su oficina por la preparación de su examen ante la Corte Suprema, previo el ejercicio de la abogacía.

El Hmno. Rufino Roque ha estado gravemente enfermo en su casa residencial en Malabon, Rizal.

Isagani No. 96.—La Sra. Carmen Lim, esposa del Ex-Venerable Maestro Hmno. Sisenando Palarca, Representante por la provincia de Tarlac, ha sido felizmente operada en el Hospital de San Juan de Dios, de un tumor en el pecho. La operación tuvo lugar en la mañana del Domingo, 18 de Julio. La paciente se halla en periodo de mejoría.

Makawiwili No. 55.—Bro. and Capt. Eladio Lasam, P.C., is mourning the death of his mother, who died recently in Solana, Cagayan. Bro. Lasam is provincial Constabulary Commander in Naga, Camarines Sur.

Isabela No. 60.—On June 30, 1926, a fraternal lunch was given in the residence of Bro. Jao Ahyon, as a *despedida* for Senior Warden Gaspar Suguitan who was transferred to Bohol as Academic Supervisor, and also as a welcome to his successor, Bro. Patricio Gozum, of Batangas Lodge No. 35, Batangas, Batangas. The lunch was attended by other Brethren living in Ilagan.

Baguio No. 67.—Bro. Emilio de la Rosa has been commissioned a Third Lieutenant in the Philippine Constabulary and has been assigned to Capiz, Capiz.

Agno No. 75.—Bro. Policarpo Aromin has opened permanent law offices at Cabanatuan, Nueva Ecija.

Acacia No. 78.—Bro. Maximiano Aguilar, accompanied by his family, left for Manila recently to undergo a surgical operation.

Mount Lebanon No. 80.—Wor. Bro. M. Goldenberg is again with us after a long absence in the United States.

Bro. A. N. Jureidini has returned from a trip to Europe and Syria.

Bro. William Merz is back from a visit to his home in Oberschmittchen, Oberhassen, Germany. He is planning to deliver a lecture before the Lodge on the present status of Freemasonry in Germany.

Bro. José de los Reyes was in Manila recently on official business. He is stationed at San Fernando, La Union, as Department Commander of the Philippine Constabulary for Northern Luzon.

Bro. Angel R. Sandiego was recently married to Miss Rafaela Lanabas of Obando, Bulacan. Miss Lanabas was formerly a senior teacher in the Bureau of Education. They are now residing at Bambang, Nueva Vizcaya.

Hagdang-Bato No. 87.—Bro. Zoilo M. Galang was a recent visitor to Orion Lodge No. 717 of New York, and delivered an address on Philippine Masonry. Bro. Galang comments on the beautiful mural paintings in the Lodge room, and notes that every new Brother is given the bible on which he was obligated.

Benjamin Franklin No. 94.—Wor. Bro. Wm. H. Brown, P.M. (No. 10), was the official representative of the Philippine Government at the International Botanical Conference in New York in July, and will also represent this Government at the International Scientific Congress to be held this month in Tokyo, Japan.

Service No. 95.—Bros. Grover C. Inglis and Leo G. Loper returned to the United States on the *Somme* July 15, the former going to Fort DuPont, Delaware, and the latter to Fort Niagara, New York.

Keystone No. 100.—Bro. Eustaquio Dalde has been successfully operated upon for appendicitis, and now back at work.

Bro. Saturnino Fajardo, our Tyler, is now confined in the Mary Chiles Hospital having been operated upon for appendicitis and two serious cases of intestinal trouble.

Peping, the 11-year old son of our Junior Deacon, Bro. Federico E. Palma, has been operated upon for tonsillitis in the Mary J. Johnston Hospital.

Questions and Answers

Consultas

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

275.—Is the tyler considered as being present or absent during meetings? Should he vote on petitions for the degrees?

Answer.—The tyler signs the register as being present and performs certain functions in connection with the work of the Lodge, so he cannot be considered as absent, although his station is without the door. Being present, he cannot, under paragraph 159 of our Constitution, "be excused or permitted to refrain from voting upon a ballot for affiliation or for the degrees of Masonry." In California, it was decided (1895, pp. 18, 263) that "the Tyler, being a member in good standing, can and should debate and vote on questions before the Lodge." The practice in this and many other Grand Jurisdictions, when voting on petitions for the degrees or affiliation, is and always has been for the Master of the Lodge to order the Tyler relieved and invited into the Lodge, inform him of the petition being voted upon, have him cast his ballot, and thereupon have him resume his duties outside.

276.—Please inform me whether a Lodge may, by resolution, order the dropping from its rolls of Entered Apprentices and Fellow Crafts who continue year after year without advancing to the next higher degree? If not, what can a Lodge do to get rid of such dead timber? What if their address is not known?

Answer.—In Q. and A. No. 106, Vol. II, p. 26, we answered a similar inquiry in the sense that Entered Apprentices and Fellow Crafts cannot be dropped without proper trial. (See also decision, Proceedings 1914, page 9.) However, if such Apprentices and Fellow Crafts do not attend Lodge meetings for twelve months, they can be dropped in accordance with the amendment to par. 172 of our Constitution, adopted by our Grand Lodge at its last Communication, which reads as follows:

PROVIDED, FURTHER, That it shall be the duty of all members of the Lodge to attend the stated meetings of the same as fixed in the By-Laws. Non-attendance on the part of a member for twelve consecutive months shall, in the absence of a valid excuse, be treated the same as non-payment of the dues and all provisions governing the latter shall also be applicable to the suspension and restoration of any member for failure to attend during the period above mentioned.

As we understand this new proviso, if any of the persons mentioned has not attended any meeting during the months from February, 1926, to January, 1927 (or, of course, any 12-month period subsequent thereto), your Secretary must notify him, either by registered letter deposited in a post office of the Philippine Islands addressed to him at his last known address or by actual service of notice, duly certified by the Tyler that unless at the next stated meeting he either attend or show sickness or inability as cause of his non-attendance, he will be suspended from all the rights and privileges of Masonry. If neither of these things be done, he shall, at such stated meeting, be declared by the Master to be suspended, unless, for special reasons shown, the Lodge shall determine not to suspend him.

This covers the case of non-attendants whose address is not known, to whom notice must be sent to the last known address.

277.—What is the proper pronunciation of the word "Jachin"?

Answer.—We have been slow in replying to this inquiry, simply because we had no authority on which to base an answer, but now we see from the *American Tyler-Keystone* that the first syllable should be pronounced to rhyme with "mock" and not with "make." The first syllable, according to the paper mentioned, is derived from the Hebrew word "Jah," signifying Jehovah, and it should be pronounced with the broad "a." The second syllable is taken from the Hebrew word meaning "to establish," so the entire word means "God will establish."

In Mesopotamia there are 4 Lodges, two each at Baghdad and Basra.

The Grand Lodge of South Australia prohibits the wearing of Masonic emblems outside the Lodge room.

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

275.—¿Se considera presente o ausente al Guardatemplo externo en las tenidas? ¿Debe el Guardatemplo externo votar en solicitudes de los grados y afiliación?

Contestación.—Puesto que el Guardatemplo externo firma en el registro como presente y desempeña ciertos deberes relacionados con la labor de la Logia, no se le puede considerar como ausente, no obstante hallarse él fuera del salón donde se celebra la tenida. Y estando presente el Guardatemplo no se le podrá, según el párrafo 159 de la Constitución, "excusar o permitir que deje de votar cuando se trata de una solicitud de afiliación o de los grados masónicos." Es más, en California se ha sentado la jurisprudencia de que "el Gardatemplo externo siendo miembro de la Logia en el pleno goce de sus derechos como tal puede y debe votar sobre asuntos ante la Logia." En esta y otras Grandes Jurisdicciones se observa la siguiente práctica: cuando la Logia vota sobre una solicitud de los grados o afiliación, el Venerable Maestro manda que se releve al Guardatemplo externo y se le haga entrar en el salón, hecho lo cual, el V. M. le informa de la solicitud que se está votando y le hace votar, ordenándole luego volver a su puesto.

276.—Haga Vd. el favor de informarme si una Logia puede, mediante resolución, mandar que se borren del cuadro lógico los nombres de Aprendices y Compañeros Masones que continúan año tras año sin ascender al grado inmediato superior. En caso contrario, ¿cómo puede deshacerse la Logia de tanto material inútil? Y ¿qué debe hacerse cuando el paradero del interesado es desconocido?

Contestación.—Ya hemos contestado la primera pregunta en el sentido de que ninguna Logia puede borrar del cuadro lógico el nombre de ningún Aprendiz o Compañero Masón sin el correspondiente proceso masónico. Véase Consulta No. 106, Tómo II, pág. 26 del CABLETOW, y sobre todo la decisión del Gran Maestro en las Actuaciones de nuestra Gran Logia para 1914 (pág. 9). Sin embargo, en el caso de Aprendices y Compañeros Masones que dejan de asistir a las tenidas de las Logias durante doce meses consecutivos, se puede aplicar la enmienda al párrafo 172 de la Constitución, adoptada por nuestra Gran Logia en su última Reunión anual, la cual es del tenor siguiente:

ENTENDIÉNDOSE, ADEMÁS, Que todos los miembros de una Logia estarán obligados a asistir en las tenidas ordinarias debidamente fijadas en sus Estatutos. La falta de asistencia del miembro dentro del período de doce meses, sin motivo justificado, se considerará igual caso sobre la falta de pago de las cuotas, en las que todas sus disposiciones serán tan aplicables para la suspensión del miembro que falta a esta disposición.

Según nuestra interpretación personal de dicha nueva disposición constitucional, si cualquiera de las personas a que Vd. se refiere no ha asistido a ninguna tenida de la Logia durante los meses desde Febrero de 1926 hasta Enero de 1927 (o, desde luego, durante cualquier período de doce meses consecutivos posterior), el Secretario le notificará, ya por carta certificada y depositada en una oficina de correos de las Islas Filipinas, dirigida a él en su última residencia conocida, ya por entrega personal del aviso, debidamente certificado por el Guardatemplo externo, de que si

no asiste en la próxima tenida ordinaria o no demuestra que su falta de asistencia es debida a enfermedad o imposibilidad, será suspendido en todos los derechos y privilegios masónicos. Si no hiciera ni una ni otra cosa, el Venerable Maestro, en dicha tenida ordinaria, le declarará suspendido, a menos que, por motivos especiales debidamente justificados, la Logia resuelva que no se le suspenda.

En el caso de desconocerse el paradero del interesado, el aviso debe dirigirse a la última dirección postal conocida del mismo.

277.—¿Cómo se debe pronunciar la palabra "Jachin"?

Contestación.—Hemos tardado algo en contestar esta pregunta porque no podíamos citar ninguna autoridad; pero hace poco, vimos en el *American Tyler-Keystone* que la primera sílaba de dicha palabra debe pronunciarse dando a la vocal el sonido de la vocal en "Mock" y no el de la vocal en "make." Según la revista citada, la primera sílaba se deriva de la palabra hebrea "Jah" que significa Jehovah, y la segunda se deriva de la palabra hebrea que significa "establecer," de suerte que la palabra completa se puede traducir "Dios establecerá."

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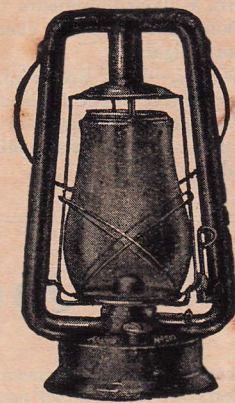
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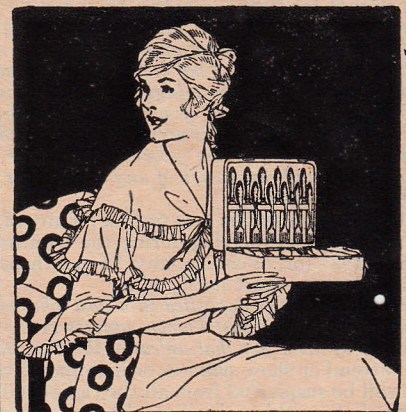
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