

The Cable Tow

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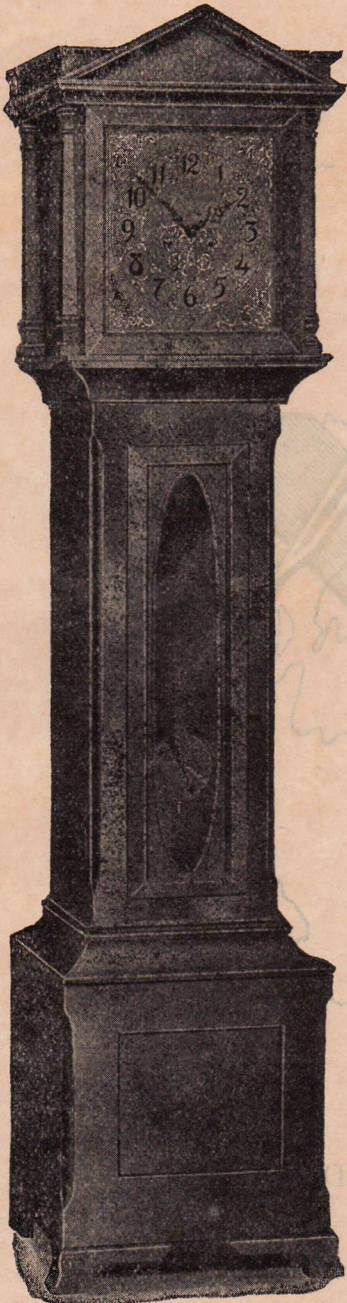
OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
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THE CABLETOW

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Vol. IV

November 1, 1926

No. 6

Armistice Day

"Every one's voice was suddenly lifted;
And beauty came like the setting sun:
My heart was shaken with tears; and horror
Drifted away * * *"

So sang Siegfried Sassoon, the soldier-poet, of Armistice Day, that 11th day of November, 1918, when the thunder of the big guns was stilled and thousands upon thousands of armed men rose from trench and dug-out and cheered themselves hoarse because the great horror was over.

"Will the war ever end?" was the question, if not on everybody's lip, yet in every heart, during the dreadful years that preceded that day. And now eight years have passed and still there are wars and rumors of wars in the world, as if the fearful lesson had passed unheeded.

Freemasonry detests war, because to it the human species is a big family which should dwell together in unity. Wars will no doubt occur long after the present generation has passed beyond the veil, but Masonry's prayer will be ever for peace throughout the length and breadth of our Mother Earth.

Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.

Going Down the Hill

It is not at all a comforting thought to a man that he is going down the hill, but, as the poet says,

Going down a hill is good
With other hills in sight!

Somehow, the thought that Death ends it all; that on the other side of the Great Divide Nirvana expects us, the Nothing whence we came and whither we are bound, does not appeal to the average mortal being. We feel that after we get to the bottom of the hill, there will be another hill to climb, in other words, that another, better existence awaits us after we have passed the bourn of our earthly one: a life in which we can work out what we had to leave uncompleted in our terrestrial career. This idea, this hope, cheers and consoles man in his declining days, in the years in which he has no pleasure. He does not mind going down hill, because he knows that he will be given another chance, and the hill he sees before him looms up alluringly, a beautiful promise.

The wanderer who thinks he is heading towards the dark abyss of non-existence starts upon the journey downhill with apprehension and dread and sees Death approach in fear and trembling. To him Death is indeed a Grim Tyrant. Not so to the Mason, who has the firm conviction

El Aniversario del Armisticio

Han transcurrido ocho años desde el 11 de Noviembre de 1918, aquel memorable día en que el armisticio impuso el silencio a los cañones y fusiles en el frente de batalla y en que muchos miles de soldados salieron de las trincheras y dieron gritos de alegría hasta no más poder, porque al fin había terminado aquella lucha sangrienta.

"¿Terminará jamás esta guerra?" fué la pregunta que temblaba si no en todos los labios, por lo menos en todos los corazones durante los años terribles que precedieron a aquella fecha. Y hoy, ocho años más tarde, aun hay guerras o peligro de guerra en diferentes partes del mundo y parece que la humanidad ya no se acuerda de la tremenda lección que ha recibido.

La Francmasonería abomina la guerra porque para los Masones, la humanidad entera es como una familia grande cuyos miembros deben mostrarse cariño. No hay duda de que habrá aun guerras cuando la presente generación haya pasado a mejor vida, pero esto no obstante, la Masonería continuará a pedir al Gran Arquitecto del Universo que haga que reine la paz en toda la tierra.

Bajando la Cuesta

Es poco agradable pensar, al acercarse la edad avanzada, que uno está "bajando la cuesta," y la idea de que la muerte lo termina todo y que el *Nirvana* nos espera cuando se haya cerrado el incidente de la vida humana no tiene nada de atrayente para la mayoría de los hombres. Pero los Masones sabemos que cuando habremos llegado al pie de la cuesta que tan duro nos parece bajar, encontraremos delante una montaña nueva y empezará un ascenso más glorioso, o en otras palabras, que una vez terminada nuestra vida terrestre nos espera otra mejor en la cual podremos acabar la obra que tuvimos que dejar pendiente al dejar el mundo imperfecto que llamamos de los vivos, una existencia nueva en que podremos reparar el mal que hemos hecho en esta tierra. Esta es la idea que nos infunde esperanza, consuelo y aliento en los últimos años de nuestra vida. No nos importa estar bajando la cuesta porque sabemos que tendremos una oportunidad de subir otra nueva que se nos presenta hermosa y prometedora.

El peregrino que cree que él se está dirigiendo hacia el tenebroso abismo de la Nada empieza la bajada de la cuesta con terror y tiembla al sentir el soplo helado de la Muerte. Para él, la Muerte es un tirano implacable, pero no lo es para el Masón porque éste tiene la firme convicción de que al terminar la jornada terrestre le espera otra existencia gloriosísima. Es de extrañar, pues, que el buen Masón se disponga a bajar la cuesta con alegría y serenidad? ¿No le dice el corazón que más allá de la tumba le espera

that a more glorious existence awaits him at the end of his terrestrial journey and who sees old age and the end of his travels here below approach with a serene mind and heart because he knows that other hills are in sight!

Chasing Through the Chairs

From time to time, we see in some Lodge or the other a Brother spring into sudden prominence, loom up for a while like a star of the first order in the Fraternity, but, like a meteor, disappear again into the outer darkness and leave no trace of his passage except a confused impression on the retina of the observer that something has come and gone. The Brother generally times his first feverish activity to coincide with the epoch when one member asks the other: who shall be our next junior warden? Then, when through judicious mixing with the rank and file and constant keeping in the lime-light, he has secured the coveted honor, there is some more working for the senior warden's station, and at last the eastern chair is attained. And now comes the eclipse. As soon as the past master's jewel has been pinned on the chest of the man who has thus "chased through the chairs," traveling along the lines of least resistance and using all the short cuts that he could find, his activities in the Lodge are at an end. True, he turns up on state occasions, adorned with his jewel and ready and willing to receive all the homage due his past rank; but when the Lodge is really at labor, when work is to be done and the arm and brain of the experienced craftsman are needed, he is conspicuous by his absence. Why should he bother any further with the Lodge? Has he not attained the title, the dignity that he sought? No more planting or tilling for him: his time for reaping has come and reap he will!

Exclusive Lodges

Occasionally we hear Lodges referred to as "exclusive." While we understand the spirit that prompts, let us say, soldiers, actors, journalists or others to take and enjoy their Masonry together, because there is always a tendency for men engaged in the same line of work or endeavor to emphasize the features of Masonry that most appeal to them on account of their occupation and to have the same opinion on Masonic matters, influenced by their occupation, yet when the distinction is drawn along social lines, we consider that the spirit of Masonry is in serious danger. Where considerations of social rank, station in life or wealth are allowed to militate against the admission of a worthy candidate, true Masonry is conspicuous by its absence. A Lodge with that policy is not a Masonic Lodge, because the fire of Masonry is not burning on its altar.

Some time ago we read a story that will illustrate our point of view. A humble tradesman expressed to the pastor of a fashionable church in a big city his desire to become a member of that church. The pastor was greatly embarrassed. He could not turn so worthy an applicant down without further ado, and yet he realized that the man would not "fit in." So he told the applicant to take the matter to God in prayer and let him, the pastor, know the answer. A few weeks later, the applicant reappeared, to the great embarrassment of the divine. Yes, the night before he had had an answer. God had appeared to him in his dream and had spoken to him in this manner: "You are trying to get into that exclusive church on N. street. Give it up, my son; it is useless. I have been trying to get into that church myself ever since it was founded, but have been unsuccessful and have given it up as a bad job."

lo sublime, lo perfecto, la recompensa de sus buenos hechos en la vida terrestre?

Las Estrellas Fugaces de la Masonería

De vez en cuando se observa el caso de un Hermano que de repente se destaca de los demás miembros de la Logia por su actividad pasmosa. Se le señala como futura estrella de primer orden de la Masonería, pero después de cierto tiempo se ve claramente que no se trata de más que una estrella fugaz que brilla unos pocos momentos y luego desaparece en las tinieblas. Un miembro de esta clase empieza a moverse en primer lugar en la época en que los obreros del Taller se preguntan "¿Quién será nuestro próximo segundo vigilante?" Una vez obtenido dicho puesto por los muchos medios de que se valen los ambiciosos, el interesado procura ascender y al fin llega a la silla oriental. Entonces empieza el eclipse. Desde el momento en que se ha colocado la joya de *past master* en el pecho del ambicioso, quien ha pasado por las diferentes dignidades con la mayor rapidez y el menor trabajo posibles, la Logia ya no puede contar más con sus servicios. Es cierto que cuando hay alguna fiesta, un *past master* de éstos no deja de presentarse, ostentando su joya y dispuesto a recibir el homenaje que le corresponde; pero cuando el Taller está trabajando y cuando se necesitan el brazo y cerebro de los obreros experimentados, el ambicioso es conspicuo por su ausencia. ¿Para qué molestarse más? ¿No posee él la dignidad que buscaba? Para él ha terminado la época del cultivo y ya no se ocupa más que de la cosecha de la cual reclama la parte del león.

Logias Exclusivistas

Hay ciertas Logias a que sus críticos se refieren como "exclusivistas." Comprendemos perfectamente lo que buscan los militares, actores, periodistas y otras personas de la misma profesión que tratan de practicar el Arte Real entre compañeros o colegas, porque sabemos que entre Masones dedicados a la misma ocupación en el mundo profano existe la tendencia de dar más importancia a determinadas fases de la Masonería que tienen mayor atracción para ellos con motivo de su profesión, y que, por la misma razón, dichos Masones suelen tener la misma opinión sobre ciertos asuntos masónicos. Sin embargo, cuando la distinción se hace con motivo del puesto que el solicitante ocupa en la sociedad o de sus medios de fortuna, rechazándose a hombres dignos que tienen el único defecto de no ser bastante distinguidos o ricos para satisfacer los miembros de la Logia aristocrática, entonces nos parece que el verdadero espíritu masónico brilla por su ausencia. Una Logia que obra de este modo no es masónica, porque el fuego sagrado de la Masonería no arde en su altar.

Hace poco, leímos una anécdota que servirá para explicar nuestro punto de vista. Un buen artesano se dirigió al pastor de una iglesia muy elegante en una ciudad grande de América con la solicitud de ser admitido como uno de los feligreses de la misma. El pastor, puesto en aprieto porque no podía rechazar la solicitud de un hombre tan recto y honrado y se daba cuenta al mismo tiempo de que su congregación aristocrática vería con malos ojos la admisión en su seno de un hombre tan humilde, dijo al solicitante, para librarse de él, que éste debía consultar a Dios, orando mucho, y luego volver y comunicarle la respuesta. Pocas semanas más tarde, el pastor vió con asombro reaparecer al artesano. Preguntado, éste le dijo que la noche anterior, Dios se le había parecido en el sueño y le había dicho estas palabras: "Hijo mío, ¿por qué insistes tanto en tus esfuerzos de ser admitido en la iglesia exclusivista de la Avenida A.? Déjalo ya, porque no te admitirán. ¿Sabes que yo mismo he tratado de entrar en aquella congregación desde hace muchos años, pero que al fin he tenido que desistir?"

The Tuberculosis Problem

Masons in the United States are beginning to pay serious attention to a disease which, according to estimates made by competent statisticians, costs the Masonic Fraternity of the United States over \$60,000,000 annually. It has been shown that of the 4,000 Masons who die annually of this preventable disease, a large number die from lack of financial aid to make necessary hospitalization possible. The number of members of the Fraternity in the United States who are victims of tuberculosis requiring proper hospitalization to restore them to health is estimated to be 30,000. Several of the foremost Masonic journals of America, prominent among them *The Builder*, have taken up the matter of organized relief for that class of Masons.

We have in the Philippine Islands a large number of sufferers from tuberculosis, large enough to warrant our looking into this matter and investigating whether something cannot be done. Timely aid saves thousands of lives, particularly where tuberculosis is concerned. Many of our Brethren and many wives and children of Masons have succumbed to this dread disease because their cases did not receive attention at the right time. Dreading the expense of medical treatment and hospitalization, the patient allows the disease to gain headway and thus often writes his own death sentence.

It would be interesting to have exact data regarding the ravages caused by tuberculosis in the ranks of our Brethren in these Islands and hear the opinion of persons who are authorities on this subject, regarding the necessity, advisability and practicability of organized relief for tuberculosis cases among Masons and members of their immediate family and, perhaps, the establishment of a Masonic tuberculosis sanatorium.

Full of His Own Subject

In our Masonic experience we have quite often run across a type of Brother that is a hard proposition to handle for the Master: the Brother full of a subject that has nothing to do with Masonry and that is liable to lead to discussions and disturb the peace of the Lodge. Thus, in a country where the cup that cheers was never absent from the Masonic banquet table, a certain Brother would never miss a chance to break a lance for his pet hobby, abstinence. Everybody liked the little teetotaler, and the Brethren usually disposed of him with good-natured chaffing, but all realized that he was out of order. In a Masonic body in these Islands we heard on one occasion a Brother vaunt the beauties and benefits of his own particular religious denomination until we saw the fingers of the presiding officer twitch on the gavel which, however, he did not use, as he should have done. Then again we heard another Brother make on the floor of a Lodge what one could not but call a political speech, an address which, if a Brother equally enthusiastic for the opposite side of the question and equally indiscreet, had been present, might have precipitated a heated debate.

We admire a man so enthused over his pet idea or subject that he eats, drinks and breathes it. But let him keep it off the floor of the Lodge. The Lodge is dedicated to Masonry and its works and nothing else. It must not be converted into an arena for religious or political debates or the discussion of questions not directly related with Freemasonry. If that had been tolerated at the outset, Masonry would have died in its early youth, so young that it would not have caused the slightest impression on humanity and that no record of it would be left in history.

Publicity

The amount of publicity to be given to the activities of our Lodges and Masonic bodies has never been determined by regulation in our Grand Jurisdiction. The indis-

El Problema de la Tuberculosis

Los Masones de los Estados Unidos están empezando a ocuparse seriamente de una enfermedad la cual, según los cálculos hechos por estadísticos competentes cuesta a la Masonería de dicho país la respetable cantidad de sesenta millones de dólares al año: la tuberculosis. Se ha demostrado que de los cuatro mil Masones que de dicha enfermedad mueren en América cada año, muchos perecen por carecer del socorro económico que necesitan para hacerse curar en un hospital. Se calcula en treinta mil el número de los Masones tuberculosos en los Estados Unidos que tienen necesidad de ingresar en algún hospital para restablecer su salud quebrantada. Entre los periódicos masónicos de América que se ocupan de la cuestión del socorro organizado para estos desgraciados se destaca *The Builder*.

En Filipinas, el número de Masones tuberculosos es bastante crecido para justificar un estudio detenido encaminado a indicar si no podemos hacer algo de útil. El auxilio prestado cuando aun es tiempo salva muchas vidas, sobre todo tratándose de la tuberculosis. Muchos de nuestros Hermanos y numerosos hijos y esposas de Masones han fallecido víctimas de la terrible "peste blanca" por el único motivo que no han recibido la asistencia necesaria en tiempo oportuno. Por temor a los gastos crecidos de la asistencia médica y la hospitalización, el paciente deja que la enfermedad se desarrolle y progrese, firmando así su propia sentencia de muerte.

Sería interesante obtener datos exactos sobre los estragos que causa la tuberculosis en las filas de la Masonería en Filipinas y escuchar la opinión autorizada de expertos en esta materia, sobre la necesidad, conveniencia y posibilidad del socorro organizado para los Masones y miembros de las familias de Masones que padecen de la tuberculosis, y también sobre el establecimiento de un sanatorio masónico para tuberculosos.

Entusiasmo Mal Encauzado

En nuestra vida masónica hemos encontrado con bastante frecuencia a un tipo de Hermano que suele constituir la pesadilla del Venerable: el Masón que siempre aboga con entusiasmo y tesón por algo que no tiene relación con la Masonería y que puede alterar la paz en la Logia. Por ejemplo, en cierto país en que el vino nunca falta en los banquetes masónicos, conocimos a un Masón que aprovechaba toda ocasión posible para defender la abstinencia total del uso del alcohol. Todos sus compañeros querían a dicho buen Hermano y solían hacerle callar con bromas de buen humor, pero todos se daban cuenta perfecta de que las explosiones de aquel pequeño entusiasta acusaban una falta de tacto. En cierto organismo masónico en estas Islas oímos una vez a un Hermano cantar las glorias de la religión que profesaba hasta que vimos los dedos del Venerable acariciar el mango del malleto. Pero se le dejó concluir en vez de detenerle en medio de su propaganda religiosa. A otro Hermano le oímos pronunciar en Logia abierta un discurso que no era otra cosa que político y el cual había podido provocar un debate acalorado si alguno de los que sostenían otras opiniones hubiese mostrado tan poca discreción como el orador de marras.

Nos gusta ver a un hombre lleno de entusiasmo por las ideas que sostiene. Pero si dichas ideas no tienen nada que hacer con la Masonería, es preciso que no las saque a relucir en tenida abierta. Las Logias masónicas se dedican a la Masonería y sus obras y a nada más. No se las debe convertir en palestras para debates religiosos o políticos o sobre temas que no tienen relación directa con la Francmasonería. Si no se hubiese establecido la prohibición correspondiente en los principios, la Masonería no habría existido por muchos años: habría muerto tan joven que no habría dejado mella en la humanidad y que ni siquiera la historia conservaría recuerdo de ella.

criminate publication of information concerning petitions for the degrees, the conferring of degrees, the officers and personnel of Lodges, etc., can do our Fraternity only harm, particularly in a country where the great majority of the people are of a religion that has always shown marked hostility towards our Order. As regards the names of petitioners for the degrees, it is, perhaps, imprudent to publish these even in the bulletins issued by the Lodges, as these frequently fall into the hands of non-Masons and a man rejected by one of our Lodges is entitled to have the fact of his rejection kept a secret. The publication of initiations, passings, and raisings in the non-Masonic press is, of course, improper. For all Masonic information proper to be published, we have the CABLETOW.

We must not forget that a considerable number of Masons in these Islands are in such a position that to be heralded publicly as a Mason is liable to result in business losses or strife in the family for them. For the same reason, even the publication in the non-Masonic press of the officers elected and appointed in the constituent Lodges is undesirable.

Fortunately, our Lodges, or most of them, look at this matter in the right light; but from time to time some Brother proposes that we "advertise," generally without being able to find sympathizers with his idea. We are strongly of the opinion that we should leave "advertising" to the clandestine and irregular organizations claiming to be Masons, who are certainly doing a lot of it.

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

GRAN LOGIA DEL ARCHIPIELAGO FILIPINO
GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, INC.
GRAN LOGIA DEL ARCHIPIELAGO FILIPINO (G. O. E.)
GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, (NUEVA,
INDEPENDIENTE)
SUPREMO CONSEJO DEL GR. 33 PARA FILIPINAS
GRAN MASONERIA FILIPINA
MARTIRES DE FILIPINAS
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERIA FILIPINA
GRAN LOGIA NACIONAL DE FILIPINAS

Francis W. A. Delgado,

Grand Master.

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La Publicidad

No tenemos en esta Gran Jurisdicción reglamento alguno que disponga lo que puede y lo que no puede publicarse acerca de la labor de las Logias y demás entidades masónicas. No cabe duda de que la publicación promiscua de informes relativos a las solicitudes de grados recibidas, los dignatarios y demás personal de las Logias, etc., no puede menos de perjudicar a la Orden, sobre todo en un país como éste donde la mayor parte de los habitantes profesa una religión que siempre se ha mostrado opuesta a la Masonería. En cuanto a los nombres de los solicitantes de los grados masónicos, puede calificarse de imprudente la inserción de los mismos en los boletines publicados por algunos Talleres, porque dichos boletines pueden fácilmente caer en manos de profanos y todo hombre rechazado por alguna de nuestras Logias tiene derecho a que permanezca un secreto el hecho de haber sido desaprobada su petición. Desde luego, es muy inconveniente la publicación de las iniciaciones, pases y exaltaciones en la prensa profana. Para los informes masónicos que conviene publicar, tenemos siempre el CABLETOW.

No debemos olvidar que muchos Masones en estas Islas se encuentran en una situación delicada, porque si el hecho de formar ellos parte de nuestra Institución se publicase, podrían ellos sufrir pérdidas cuantiosas en sus negocios o tener disgustos en el seno de la familia. Por el mismo motivo es también inconveniente la publicación en la prensa profana de los nombres de los dignatarios y oficiales de las Logias constituyentes.

Afortunadamente, nuestras Logias, o por lo menos la mayor parte de las mismas, miran este asunto desde el punto de vista correcto, pero de vez en cuando sale algún Hermano con la proposición de que "anunciamos." Muy pocas veces se encuentra quien comulgue con dicha idea. Estamos del parecer que eso de los anuncios lo podemos y debemos dejar a los organismos clandestinos e irregulares que se dicen ser Masones y que no pierden ocasión para anunciarse en la prensa profana.

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

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[Grand Lodge Circular No. 52]

October 9, 1926.

To the Masters, Wardens and Brethren
of the Lodges of this Grand Jurisdiction:

GREETING:—Referring to Edict No. 11, with regard to the Legionarios del Trabajo, and the methods to use for the restoration of those members who were expelled under the provisions of Circular No. 46, please be advised that Paragraphs 312 and 313 of our Constitution must be observed. There is no Masonic law which permits automatic restoration of an expelled member. The restoration can only be effected by regular and established Masonic legal procedures. The expulsion in this case was for the violation of a resolution of the Grand Lodge, legally adopted, and legally enforced.

If a person desires to be restored he must apply to the Grand Lodge as provided in Par. 312. The petitioner must notify his Lodge of his petition, sending his Lodge a copy of the petition he forwards to the Grand Secretary.

If a Lodge desires to petition for the restoration of a Brother the Lodge must proceed as provided in Par. 313.

Par. 310 allows the Grand Lodge to restore only after "proof of the notice hereinafter provided" in Pars. 312 and 313, et cetera.

As soon as a Lodge is in receipt of the petition of an expelled member notice of its receipt must be sent to the Grand Secretary, which is the proof required by the last two lines of Par. 312.

Final action in either case as covered by Pars. 312 and 313 rests with the Grand Lodge. If the Grand Lodge restores the petitioner, he will be a Mason at large, and will be given a certificate by the Grand Lodge to that effect. He will not be a member of the Lodge which expelled him, or of any other Lodge. He will have the same status as a Mason holding a dimit.

Persons now members of the Legionarios del Trabajo can be accepted as petitioners for the degrees, all bans against the Legionarios having been removed by Edict No. 11.

Fraternally yours,

FRANCISCO A. DELGADO,
Grand Master.

[Circular de la Gran Logia No. 52]

Octubre 9, 1926.

A los Venerables Maestros, Vigilantes y demás Hermanos
de las Logias de esta Jurisdicción:

SALUD:—Con referencia al Edicto No. 11, relativo a los Legionarios del Trabajo y la forma en que se puede rehabilitar a los miembros que han sido expulsados de acuerdo con las disposiciones de la Circular No. 46, servios recordar que se deben observar las disposiciones contenidas en los párrafos 312 y 313 de nuestra Constitución. No hay ninguna Ley Masónica que permita la rehabilitación automática de un Miembro expulsado. La rehabilitación se puede efectuar solamente por medio de los procedimientos legales y regulares establecidos por la Masonería. Los expulsados en este caso lo han sido por la infracción de un acuerdo de la Gran Logia legalmente adoptado y ejecutado.

Si alguno de los expulsados desea ser rehabilitado, debe dirigir a la Gran Logia la solicitud que dispone el párrafo 312. El solicitante debe dar aviso de ella a su Logia, enviando a ésta una copia de dicha solicitud dirigida al Gran Secretario.

Si una Logia desea solicitar la rehabilitación de algún Hermano expulsado, debe de hacerlo en la forma que se dispone en el párrafo 313.

El párrafo 310 permite la rehabilitación por la Gran Logia solo cuando "aportase pruebas del aviso aquí dispuesto" (en los párrafos 312 y 313), etc.

Cuando la Logia haya recibido la solicitud de algún miembro expulsado, debe participar de ello al Gran Secretario, y este aviso constituye el hecho requerido de suministrarse pruebas de haber dado semejante aviso a la Logia, tal como se exige en los últimos dos renglones del párrafo 312.

La acción final en los dos casos que disponen en los párrafos 312 y 313, compete a la Gran Logia. Si la Gran Logia decreta la rehabilitación del solicitante, éste será un Masón sin Logia (mason at large) y se le expedirá por la Gran Logia un certificado como tal. No será Miembro de la Logia de donde fué expulsado ni de ninguna otra Logia. Su status será el de un Mason con plancha de quite.

De hoy en adelante pueden aceptar solicitudes para grados masónicos de miembros de los Legionarios del Trabajo por haberse revocado la prohibición de acuerdo con el Edicto No. 11.

Fraternalmente,

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Specials and Official Visitation, High-Twelve No. 82

September 18, 1926, High-Twelve Lodge No. 82 held a special meeting in honor of the officers and members of Bagumbayan Lodge No. 4.

The third degree of Masonry was conferred upon Bro. Roberto P. Villatuya by a team composed of members of the Level Club of the City Y. M. C. A., as follows: *W. M.*, Rt. Wor. Bro. Joseph H. Schmidt, Deputy Grand Master; *S. W.*, Wor. Bro. José L. Intal, *W. M.* of No. 82; *J. W.*, Felix I. Rampola, of Bagumbayan Lodge and President of the Club; *Treas.*, Gregorio Cariaga, *Treas.* of No. 82; *Sec.*, Nemesio Reyes, *Sec.* of No. 82; *Chaplain*, Delfin Reynaldo, Paradise Lodge No. 17, Moscow, Idaho; *Marshal*, Wor. Bro. Adriano R. Rivera, *P. M.* of No. 82; *S. D.*, Severino Karganilla, *S. D.* of No. 82; *J. D.*, Macario C. Navia, of Noli-Me-Tangere No. 42; *S. S.*, Francisco C. Tozon, of No. 42; *J. S.*, Petronilo C. Salazar, of Dapitan No. 21; *Tyler*, Sixto C. Granfil, *Tyler* of No. 82.

Second section: *K. S.*, Rt. Wor. Bro. Schmidt; *H. of T.*, Wor. Bro. Abundio del Rosario, *P. M.* of No. 42; *Men of Tyre*, Dominador R. Escosa, *J. W.* of No. 57, Nemesio Reyes and Wor. Bro. Rivera; *Fellowcrafts*, Wor. Bros. Felipe Carbonilla, José C. Velo and José L. Intal.

The lecture was delivered by Wor. Bro. José C. Velo, *P. M.* of No. 4.

Bibles were presented to Bro. Juan Zambrano, who had received the third degree the same afternoon, and to Bro. Villatuya, by Bros. E. S. Turner and J. T. Maxwell, respectively.

Interesting remarks were made by Bros. Turner and Rampola, the Master of Bagumbayan Lodge (Wor. Bro. J. Pardo de Tavera), and by the newly raised Brethren.

September 25 High-Twelve held another special meeting, on which occasion the Grand Master, M. W. Bro. Francisco A. Delgado, honored the Lodge with an official visitation.

The Sublime Degree of Master Mason was conferred upon Bro. Marcelino Facum by officers and members of the Lodge, with the exception of Rt. Wor. Bro. Joseph H. Schmidt, who presented the working tools.

That same afternoon the third degree had been conferred in Spanish upon Bros. Emilio Marquez and Cornelio Lacsamana by a team composed of Brethren belonging to sister Lodges.

After the evening ceremonies had been concluded, short speeches were made by the newly raised Brethren, followed by an address from the M. W. Grand Master which was most instructive as well as very impressive.

La Masonería y Los Negocios

Más de una vez hemos censurado en las columnas de esta revista a los miembros de la Orden Masónica que se aprovechan de ésta para fomentar sus empresas comerciales, porque todo buen Masón debe de considerar semejante práctica como verdadera prostitución de la Masonería y digna de censura y castigo. En algunas obediencias, el uso del nombre y emblemas de nuestra Institución para fines mercantiles es estrictamente prohibido, y a los infractores se les castiga con penas severas. En las obediencias donde no existe dicha prohibición, el respeto y veneración que debemos a la Masonería deben bastar para impedir todo abuso de los emblemas y nombre de nuestra Institución con fines de lucro. Y nos parece que un miembro de Logia que falta a dicho respeto demuestra por ello que la Masonería no ha penetrado en su alma y corazón y que es sólo Masón de indumentaria.

Nos hemos enterado de que varios artículos que hemos publicado en estas columnas con el único fin de señalar a nuestros lectores lo que conceptuamos ser un mal que pide remedio, han sido utilizados para fomentar el negocio de cierta compañía y que ésta ha enviado a las Logias cartas circulares en las cuales se citan dichos artículos. Nada puede ser más reprehensible y contrario a los principios masónicos y condenamos semejante conducta con toda la energía que poseemos.

Si la Masonería ha de continuar a ser la Institución libre e independiente que tanto amamos y admiramos, no se la debe uncir al carro del mercantilismo.

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NOTICE

New TIME TABLES to take effect November 10, 1926

A 52-page FOLDER, containing complete TIME TABLES of both the Northern and Southern Lines, including those of the Branches and the Schedule of Sailings of connecting Steamers with important information of interesting points reached by Railroad, will be available for distribution by November 10, 1926, and copies will be furnished on application at the office of the Traffic Manager.

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Notes from Muog Lodge No. 89

September 18, 1926, the second degree of Masonry was conferred upon Bro. Pablo Canda, an Entered Apprentice of Muog Lodge, by the officers of this Lodge. The lecture in Spanish for this degree was given by Bro. Abundio Lontoc of Taga-Ilog Lodge No. 79.

September 25 the first degree of Masonry was conferred in English upon Frederick R. Barfell of the Philippine Medical Depot of the United States Army and upon Maximino Raymundo of the Legarda Elementary School. On this occasion the members of Mt. Lebanon Lodge No. 80 honored the Lodge with their presence. Several Brethren from other Lodges were also visitors. The lecture of this degree was given by Bro. Anthony Simkus, S. W. of No. 80, and illustrated by slides depicting the various phases of the degree. Great credit is due Bro. Simkus for the manner in which he delivered the lecture. The exhibition of these slides was made possible through the courtesy of the members of Mt. Lebanon Lodge, and special thanks are due to Bro. Arthur L. Eddy, who was formerly Senior Warden of Muog Lodge. The lecture and slides were very much enjoyed by the Brethren present.

The team conferring the degree was as follows: *W. M.*, Bro. Arthur L. Eddy (80), upon Frederick R. Barfell; *W. M.*, Bro. Anthony Simkus (80), upon Maximino Raymundo; *Senior Wardens*, Bros. Simkus and Eddy, respectively; *J. W.*, Paul Rotherman (80); *Treas.*, Benigno P. Pantig (89); *Sec.*, James E. Moore (95); *S. D.*, Oswald F. Anderson (80); *J. D.*, José S. Castillo (80); *Marshal*, Eulalio Monsod (89); *S. S.*, Judge H. Oswald (33); and *J. S.*, Chafeek Arida (80).

The work was very well done and was much enjoyed by those witnessing it.

Derecho, Justicia, Libertad

El derecho, la justicia y la libertad han formado una augusta trilogía, un trípode en que descansa nuestra Orden. No puede haber Masones esclavos; porque los elementos que integran la Masonería respiran en nuestros talleres un ambiente de libertad y democracia. Estas presiden nuestros trabajos, bajo la égida del Gran Arquitecto del Universo. El mallete del Maestro regula estos principios, grabados en el Código de nuestra Orden, de los cuales ningún Masón debe separarse. Cada obrero del taller está en el deber de aportar sus iniciativas, reclamando para la comunidad todo aquello que tienda a su progreso y a su bienestar, porque del conjunto de las actividades individuales habrá de resultar un trabajo completo y acabado, no para bien de los Masones solamente, sino para toda la Humanidad.—*Acacia*, Puerto Rico.

La Adversidad

Dice sobre el particular Edmundo Burke:

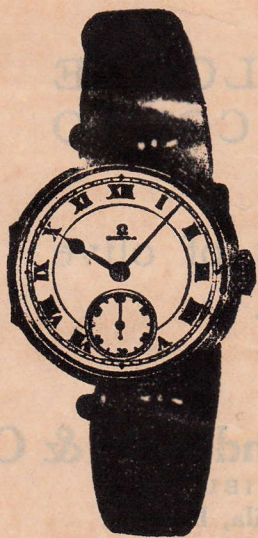
La adversidad es un severo instructor que nos da quien nos conoce y nos ama mucho más y mejor que nosotros nos conocemos y amamos. El que contra nosotros lucha, fortalece nuestros nervios y acrecienta nuestra habilidad. Nuestro antagonista es nuestro auxiliar. El conflicto con la dificultad nos relaciona con nuestro objeto y nos mueve a examinarlo desde todos sus aspectos. No consentirá que seamos casquivanos.—*Marden*, *Abrirse Paso*.

El ritual de la Francmasonería contiene muchos mandamientos encaminados a llevar a cabo los fines y propósitos de la Institución, pero de fácil aplicación a los actos de nuestra vida cotidiana,

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Stated Meetings of Manila Lodges

November 1.—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

November 2.—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

November 3.—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

November 4.—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

November 5.—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

November 6.—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

Perla del Oriente No. 1034, S. C., 145 Plaza Sta. Cruz.

November 8.—Southern Cross No. 6, Masonic Temple; Benjamin Franklin No. 94, Masonic Temple.

November 9.—Araw No. 18, Plaridel Temple.

November 10.—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

November 11.—Corregidor No. 3, Masonic Temple; Bagong-Buhay No. 27, Plaridel Temple.

November 13.—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

November 18.—Solidaridad No. 23, Masonic Temple.

November 27.—Sinukuan No. 16, Plaridel Temple.

Notes from Laoag No. 71

September 4, 1926, a semi-masonic and semi-official reception and dance was held in the Provincial Capitol of Laoag, Ilocos Norte, in honor of Brother and Governor Domingo J. Samonte, as a celebration of Bro. Samonte's victory in connection with the protest against his election as Governor of the Province, the Supreme Court of the Philippine Islands having finally declared Bro. Samonte to have been duly elected.

September 19 a reception and dance was held in the Provincial Capitol in honor of Bro. Ricardo C. Nostratis of Laoag No. 71.

On both occasions there were present a large number of prominent residents of the province.

September 22 the first degree of Masonry was conferred upon Manuel Cu Unkay. Bro. Francisco Reyes, Internal Revenue Agent and member of Laoag Lodge No. 71, spoke very interestingly, calling particular attention to the fact that all prominent provincial officials of Ilocos Norte were Masons, and that all were members of Laoag Lodge No. 71, except Bro. and Provincial Fiscal Rodrigo Perez, who is a member of a Manila Lodge.

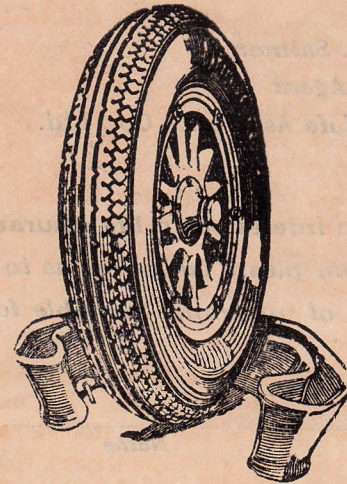
A Good Joke on A Des Moines Contemporary

Our Hon. Past Grand Master, M. W. Bro. Teodoro M. Kalaw, seems to have been adopted by the *Masonic Eastern Star* and *De Molay Bulletin* of Des Moines, Ia., as its historian, judging from the August, 1926, number of that monthly journal, in which we read under "August Anniversaries" the following sentence:

In August, 1896, Masonry in the Philippines, according to our historian Teodoro M. Kalaw, entered upon its period of agony.

As a matter of fact, the *Bulletin* lifted the article referred to bodily from the *Cabletow* of August, 1925, without giving credit, and overlooking, perhaps, that over one-half of the historical data given concerned Philippine Masonry.

That is how you get caught, Brother!



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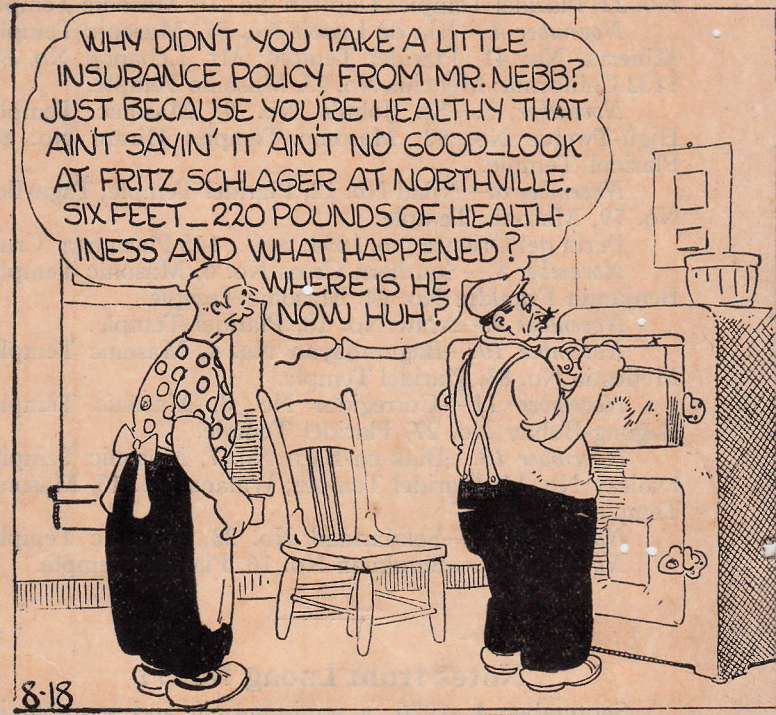
 Address

 Occupation Age

 Number of Dependents Annual Income

CUT HERE

THE NEBBS—A LO



This comic strip appeared in the Manila Daily

HAS HE MADE PRUDENT PROVISION FOR HIS DEPENDENTS IN CASE OF HIS DEATH OR DISABILITY?

(Question 5, Reference of Petition for Degrees)

The above cartoon is taken from the October 7th, 1926, issue of the *Manila Daily Bulletin* and we are presenting it to you as the humor of the man delivering the ice unconsciously parallels the attitude of so many people. The cook tells him that his present good health will not prevent him from dying some day and that he should buy some life insurance from Mr. Nebb. It is sad to note that the ice man has peculiar ideas about the two lodges to which he belongs—he did not join for the purpose of enjoying their society and companionship. No, the ice man cares nothing about being called "brother"—he knows that one lodge keeps a charity home for aged brethren and that the other lodge maintains a home for the children of brethren who are unable to support their children.

Do you approve of men joining the Masonic Fraternity with such aims as these, their whole and entire affection for the Order based upon the thought of what the Order may do for them some day?

Here is a true story from every day life. Arsenio V. Torres was a merchant in a town of Laguna province. His store, although small, did a good business, and Arsenio and his wife, Carmen, worked there every day waiting on their customers, cleaning and rearranging their stock, buying and selling produce from farmers. They had four children: two were regularly attending the primary school; all were healthy and fat and were the joy and pride of Arsenio and Carmen. Nothing within their means was too good for Rosita, Socorro, Arsenio and Juanito.

Arsenio was looked upon as one of the substantial men of the community and indeed he was, for in good months he made as much as four hundred pesos. His savings he placed in the Postal Savings Bank, refusing to buy any coconut groves as he said that the sellers asked too much. Neither did he increase the size of his store because he thought that he was keeping everything that the community would buy.

Arsenio petitioned the local Lodge of Masons and as he was an exemplary citizen, he was soon raised and became a Master Mason. Life was good to him and the Torres family was exceedingly happy.

In this town of Arsenio's lived a Mr. José T. Gonzaga, a representative of the Insular Life Assurance Co., Ltd., Manila, who, observing the prosperity of Arsenio, approached him and attempted to sell him some life insurance. Mr. Gonzaga explained that by paying only a small amount annually, Arsenio would be saving his money, would be participating in the profits of the Company, and in case anything should happen to him the Company would pay Carmen a sum of money which would enable her to support herself and children. Arsenio talked the matter over with Mr. Gonzaga but decided not to buy any insurance at that time. He stated that the income from the store would be sufficient.

About this time a new tienda was started on the corner between the store of Arsenio and Carmen and the market. People coming from the market, after they had sold their produce, thus came to the new tienda before reaching Arsenio's tienda, and some of the old patrons began to stop at the new tienda for their tuba and tobacco. The woman who owned the new tienda was of a very happy disposition and always had a cheery word for her customers.

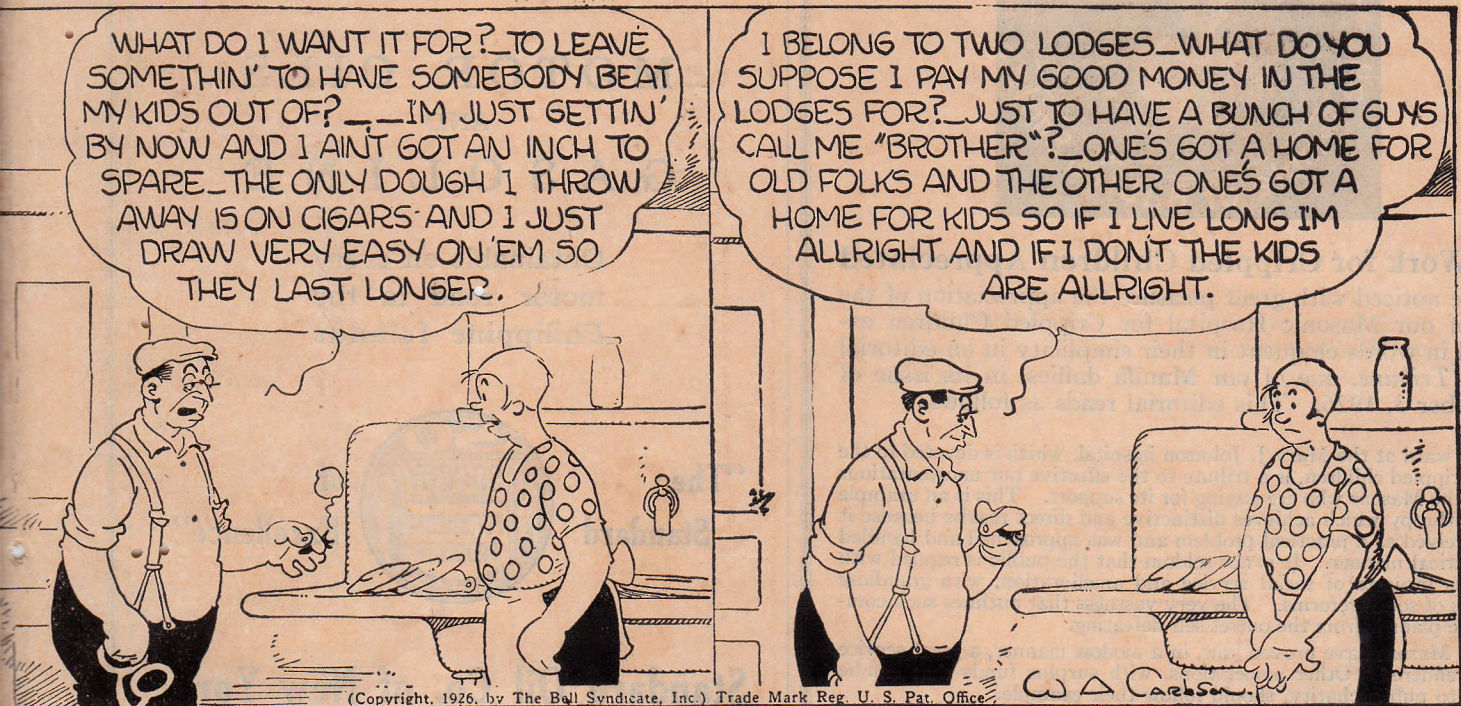
A farmer came one day to Arsenio with a proposition to sell a small coconut grove to Arsenio, as the wife of the farmer was very ill and he needed money for the doctors. They talked over the deal and Arsenio agreed to visit the barrio the following day and inspect the grove. This he did, although he suffered some difficulty in traveling through the swampy country surrounding the grove. On the following day, the contract was signed. Arsenio paid ₱3,200.00 down and agreed to pay ₱500.00 with interest every 3 months until the remaining ₱2,500.00 was paid.

For several days after his trip through the swamp, he felt ill and one day he consulted the doctor, who told him nothing was wrong except a touch of malaria. Arsenio was given a purgative and some quinine and told not to eat too much.

Carmen was doing most of the work at the tienda, with the aid of Rosita, the eldest daughter, who was kept out of school. It seemed that the woman at the new tienda knew how to attract customers, or she sold very, very cheaply, for many of Arsenio's old customers no longer bought of him, giving as their reason that his prices were too high. Arsenio seemed to become more sickly as the weeks went by and was less and less help to Carmen. The local doctor said that his malaria was malignant and advised him to try another climate for his health. He thought a few months in Baguio would completely cure Arsenio.

GE "BROTHER"

By Sol Hess



etin, October 7, 1926, and is used by the Insular Life Assurance Co., Ltd., by courtesy of the publishers.

Although the family income then barely exceeded the current expenses, Arsenio was sent to Baguio to regain his health. Carmen said she would find the money to meet his expenses in Baguio.

At first Arsenio wrote encouraging letters of his condition. He was sure that he could soon return to the lowlands. After two months, however, he was no better, and, worried over his ill health, he consulted the physician at the Baguio General Hospital, who, after a very thorough examination, regretfully informed him that tuberculosis, in the advanced stage, had fixed itself upon him. His only salvation was to live in the rarified atmosphere of Baguio, and even then, it would be only a question of time until he would be taken away.

Heartbroken, Arsenio wrote Carmen to sell the tienda, which had very little business now, and to come to Baguio and be with him. The children could be left with relatives of Carmen in Laguna. A friend of Arsenio's had promised him a position for Carmen in a stall in the Baguio market which sold Ilocano cloths.

The rest of the story is brief. Carmen sold the tienda, joined Arsenio in Baguio and stayed there, working at the Ilocano stall in the daytime. Four months after her arrival in Baguio, Arsenio died of tuberculosis in the Baguio General Hospital with Carmen, kneeling by his bedside, tearfully watching the last gasp of his wasted pain-racked body. Arsenio was laid to rest among the evergreen pines in the Benguet mountains.

On her return to Laguna, Carmen immediately gathered her children as her relatives were poor and had many children of their own. Her funds were practically exhausted now with the expenses of Arsenio in the hospital and her traveling expenses and the maintenance of the children. She began searching for a position.

Several payments were still due the farmer on the coconut grove purchased by Arsenio. Carmen had no funds to pay these promissory notes, neither could she meet the interest on them. Her creditor became impatient and sued Carmen for the balance due upon the land. A lawyer was secured by Carmen to defend her, she promising a portion of the amount due her from the grove for his services. Carmen was defeated in the suit, the land was sold by the sheriff, and after she had settled the debts incurred by the lawsuit, and paid her attorney, she had left only a few hundred pesos.

This money lasted her for several months while she searched for work. The support of her four children and herself was eventually too much for her, and, as she could not secure work, she and the children were facing actual starvation when the Lodge to which Arsenio belonged,

heard of her condition and sent the four children to an orphanage. Carmen went to live with some relatives in Batangas, possessing nothing but the few clothes she carried with her.

The fate of this family is determined. They are wards of charity—a load upon society due to the negligence of the father who is gone and cannot be judged on this earth. His family name cannot be perpetuated spotlessly clean—always there is the sad truth of the four children raised and supported by the charity of others.

This is a true story—an actual family history with the names and places changed to conceal the identity of the unfortunate family. If the reader is interested and will visit this office, he will be conducted to the Home caring for these four bright little children who are being deprived of the birthright due them.

Arsenio could have avoided this trouble very easily. For ₱11.89 per month he could have carried ₱3,000.00 of insurance in the Insular Life, which, paid to his widow, would have satisfied the mortgage on the coconut grove and left a small amount to pay her bills. Then, Carmen would have had a steady income for life from the coconuts and she and her children would have been independent.

Selfishness and lack of responsibility are the basic faults in the creed of the ice man. Failure to possess the proper foresight was the crime of Arsenio V. Torres. These two are merely examples of the improvidence of men with families. Look at your neighbors—have any of them been neglectful and allowed their family to suffer? Are *YOU* prepared, *NOW*, by adequate investments in land, or legal reserve life insurance, so that your family will live in comfort when you are gone?

If you are unprotected the clipping on the left-hand upper margin may be used to secure information about life insurance.

C. S. SALMON

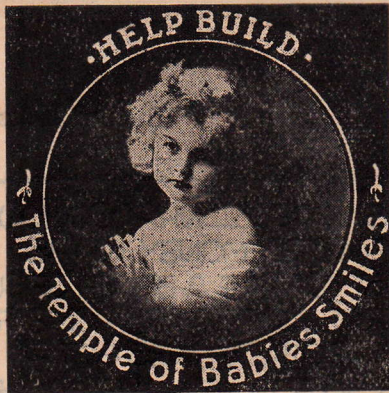
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Our Work for Crippled Children Appreciated

We noticed with great pleasure the appreciation of the work of our Masonic Hospital for Crippled Children expressed in words eloquent in their simplicity in an editorial of *The Tribune*, one of our Manila dailies, in its issue of September 3, 1926. This editorial reads as follows:

The ward at the Mary J. Johnson hospital, which is devoted to the care of crippled children, is a tribute to the effective but unostentatious work of the Masons who are paying for its support. This is an example of philanthropy which achieves distinctive and direct results because it was conceived as a practical problem and was approached and handled in a practical manner. It is not seldom that the public is regaled with ambitious projects of social service and amelioration, with grandiose programs of social reforms. The very vastness that outlines such commendable plans is from the outset self-defeating.

The Masons have proved how, in a modest manner, a great service can be rendered. Other associations, with surplus funds that can be devoted to public charity, should follow their example.

Our thanks are due to *The Tribune* for its kind words of encomium. They will certainly be a source of satisfaction and encouragement to the Masons who are giving so much time, energy, and money to the Masonic Hospital for Crippled Children.

Cosmos No. 8 Confers Degree for Mt. Lebanon No. 80

September 30, 1926, the officers and members of Cosmos Lodge No. 8 were the guests of honor of Mt. Lebanon Lodge No. 80.

The third degree of Masonry was conferred upon Bro. Frederick Hermann Costenoble, a Fellowcraft of Mt. Lebanon Lodge, by a team composed of the following members of Cosmos Lodge:

First section: W. M., Wor. Bro. Frank Krueger; S. W., Fred Gathercole; J. W., Wm. A. Hubbard; *Treas.*, Wm. J. Ellis; *Sec.*, Wor. Bro. Fred M. Holmes, P. M.; S. D., L. Z. Burgess; J. D., Walter P. Ganz; *Marshal*, Wm. J. Odom; S. S., A. E. Tatton; J. S., A. E. Pfeiffer.

Second section: K. S., Wor. Bro. Krueger; *K. of T.*, Fred Gathercole; *Sec.*, Wor. Bro. Holmes; *Men of Tyre*, Bros. Ganz, Hubbard and Odom; *Fellowcrafts*, Bros. Burgess, Tatton and Pfeiffer.

The lecture was given by Rt. Wor. Bro. Joseph H. Schmidt, with Wor. Bro. Holmes operating the projecting machine. Bro. Tatton gave the charge, and Wor. Bro. M. Goldenberg, P. M. of No. 80, congratulated the newly raised Brother.

Bro. Costenoble addressed his Lodge as its youngest Master Mason with a few well chosen words. Wor. Bro. Krueger thanked the officers and members of Mt. Lebanon Lodge for the invitation to be the guests of honor and take part in the work. Wor. Bro. W. W. Larkin, P. M. of No. 6, and Wor. Bro. Goldenberg were also called upon for fraternal remarks.

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Bro. Quirico Arlante.
Member of Kasilawan Lodge No. 77.
Died October 5, 1926, in Manila.
Buried October 10 in Cementerio del Norte,
Manila, under the auspices of his own Lodge.

Bro. Marciano Ong.
Member of Mencius Lodge No. 93.
Died in Manila April 15, 1926.
Buried April 16.

Bro. Quiterio Advincula.
Member of Bagong-Buhay Lodge No. 17.
Died October 12, 1926.
Buried October 17, under the auspices of his own
Lodge.

Bro. John Calvert Bird.
Member of Southern Cross Lodge No. 6.
Died in Sydney June 21, 1926.

Bro. Samuel Manning.
Member of Cosmos Lodge No. 8.
Died Sept. 28, 1926, at Fort Monroe, Virginia.
Buried at Hampton Roads, Virginia.

Bro. Frederick Power.
Member of Hancock Lodge No. 311, Ft. Leaven-
worth, Kansas.
Died in San Francisco, September 14, 1926.

The Builder

To be a builder good and true—
One who is worthy of the name;
A man must do as builders do
Who work to win enduring fame.
All rubbish he will first remove,
That he may lay foundations deep
Which for his temple are to prove
A safeguard when the tempests sweep.

Then with a plan, the very best
That thought and wisdom can devise;
He brings his labors to the test,
And builds his temple to the skies.
The good alone he will select,
Since only such can long endure;
The weak and base he must reject,
That all his work may be secure.

So, also, we must one and all,
Build here in time while yet we may,
A temple that can never fall;
Nor shall its beauty pass away.
A temple built for God above
From all defects forever free;
The home of perfect light and love,
Where all the good at last will be.

—N. A. McCaulay, *Washington Masonic Journal*.

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Monthly Social Function of Sinukuan Lodge No. 16

The officers and members of the Sinukuan Lodge No. 16 of F. & A. M. of the Philippine Islands and their families held a combined sport and social function at Plaridel Temple, 540 San Marcelino, Manila, October 10, 1926, from three to seven o'clock p. m.

There was a program arranged for the occasion, consisting of two parts. The first part which was the most enjoyable feature of the day was the tennis and bowling tournaments between the members and their wives and daughters. At three o'clock sharp, Bros. Macario H. Juinio and Felixberto Matibag, in one side, and Bros. Mariano Eguia and Protacio Z. Cueto, in the other, tangled into the supremacy, in the rectangular arena of the rackets. This was done at Plaridel Tennis Courts. In the bowling alleys, there was another tournament—ladies vs. gentlemen. Under the management of Bro. Heracleo T. Mangay, his team composing of Sras. del Dr. Mariano Icasiano and de Florencio Gavino, and the Srtas. Constanca Diaz, Cecilia Castillo and María Dizon was proclaimed the winner over Bro. Potenciano Herrera's team. This team was composed of Bros. Leoncio L. Espino, Mateo Herrera, Claudio M. Fernandez, Egmidio Dimaculangan and Florencio Gavino.

The second part of the program is as follows:

1. Overture—"El Poeta y el Aldeano"—por la Orquesta.
2. "Pahimakas," Kundiman—por N. Abelardo—canto solo por el Sr. Godofredo R. Reyes, acompañada al piano por el Hmno. Perfecto Feliciano.
3. "1.er Air Varié"—por Ch. de Bériot—violin solo por el Sr. Noli Reyes, acompañado al piano por el Hmno. Lorenzo Sunico.
4. "Ang Maya"—por José Estella—canto solo por la Srta. Victorina de Gavino, acompañada al piano por el Hmno. Perfecto Feliciano.
5. "The Journey to Jerusalem"—juego de salón que ha sido ejecutado por varios caballeros.
6. Baile—
Rigodón,
Fox Trot,
Vals,
Habanera,
Mazurca.
7. REFRESCOS.

Masonry and Business

We have on more than one occasion criticized those members of the Masonic Fraternity who try to use their membership in our Order for the purpose of furthering their business, because he cannot be a good Mason who does not consider such a practice a prostitution of Masonry worthy of severe censure and punishment. In a number of Grand Jurisdictions, the use of the name and the emblems of Masonry in commercial advertisements and signs and on business cards is strictly forbidden and penalized. In jurisdictions where such practices are not prohibited, a sense of the fitness of things should alone be sufficient to prevent any abuse of the emblems and name of Masonry for the purpose of gain. A Mason who lacks that sense of the fitness of things has never felt the influence of the teachings of our Order as he should: they have not penetrated so as to form part of his innermost being, but only the surface has been scratched.

We have learned that several articles published in our columns for the sole purpose of inviting the attention of our readers to what we consider a great evil have been utilized to further the business of a certain company, and that Lodges have been circularized by that company and the articles mentioned quoted in those circulars. Nothing could be more reprehensible and unmasonic, and we condemn and reject such conduct with all the energy that is in us.

Masonry must under no condition be hitched to the carts of business or politics if it is to remain the free and independent institution we love and admire.

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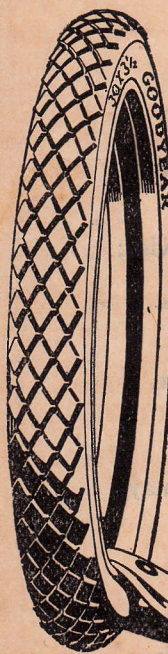
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Special at Isarog Lodge No. 33

September 24, 1926, Isarog Lodge No. 33 held a special meeting for the purpose of conferring the Sublime Degree of Master Mason upon Bro. Vicente S. Tuason, a Fellowcraft of Isarog Lodge.

After the opening of the Lodge, Very Rev. Bro. Juan Muñoz, Grand Chaplain of the Grand Lodge of the Philippine Islands, was admitted and received with due honors.

The special Spanish team conferring the degree was composed as follows: *W.M.*, Very Rev. Bro. Muñoz (P.M. No. 72); *S.W.*, Wor. Bro. Fernando Alvarez (P.M. of No. 33 and of No. 92); *J.W.*, Wor. Bro. José N. Garchitorea (P.M. No. 33); *Treas.*, Ernest Schaffner (33); *Sec.*, R. A. Serransana (33); *S.D.*, S. Ly Wee Hong (33); *J.D.*, Victor Oblefias (33); *S.S.*, Paulo Elisan (33); *J.S.*, Filomeno Parpan (39); *Chaplain*, Santiago Rodrigo (P.M. No. 33).

Second section:—*K.S.*, Very Rev. Bro. Muñoz; *K. of T.*, Wor. Bro. Alvarez; *Men of Tyre*, Bros. Elisan, Parpan and Wor. Bro. Zeferino Arroyo, Master of No. 33; *Fellowcrafts*, V. H. Perez (33), F. Parpan and (?); *Sea and Way-faring Man*, R. A. Serransana.

The lecture was delivered by Very Rev. Bro. Muñoz and the charge was given by Wor. Bro. Santiago Rodrigo.

After the degree work, speeches were made by Wor. Bro. Arroyo and Very Rev. Bro. Muñoz.

Refreshments were served under the direction of Bro. Tuason, the youngest Master Mason in the Lodge.

A Letter from An Absent Brother

September 16, 1926.

Dear Mr. Editor
THE CABLETOW.

May I through you send greetings to my own more intimate Home Circle in St. Johns No. 9, and also to the larger circle of Masons throughout the Islands.

Those 20 happy years that I spent in the Islands still lend and always shall maintain a strong pull for me and I hope yet to again see those shores and many of you.

The last two Winters I have been fortunate enough to enjoy trips to the Near East, spending a part of each Trip in Jerusalem and environs. Last Winter as we neared the shores of Palestine we enlisted some 60 Masons on board our ship and arranged for a Meeting to be held in the old Solomon's Quarries underneath the City of Jerusalem. In Jerusalem we encountered great difficulty in gaining admission but persuasion and pull won out and we enjoyed a wonderful two hours in that hallowed place. Aside from the bonds of fellowship that bound us, representatives from a dozen different nationalities, together, the flickering lights from our candles brought out from the galleries and corridors, from the scars of the implements along since stilled, and from the giant stones still left where the workmen left them centuries ago, messages of urgency and of a work still undone. Would that you all could have been there with us. We came out into the Winter night of the streets of the Holy City better for the experience as though we had been indeed in a Holy Place and determined to do our part a little better in the great Play of Life.

With best wishes to all the Brethren I remain
Your Brother in the Cause,
(Sgd.) J. L. McLAUGHLIN.

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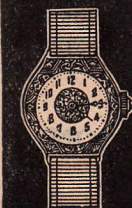
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El Candidato y el Neófito

Por JOSÉ GONZALEZ GINORIO

La palabra "neófito" es de origen griego, y significa literalmente, "sembrado o plantado de nuevo." En la iglesia de los tiempos primitivos, la designación de "neófito" se daba a la persona que abandonaba el Judaísmo o el Paganismo, para abrazar la religión de Cristo; y entre los católicos romanos de nuestros días, todavía se da el nombre de "neófito" al recién admitido a la comunión de su credo. Por extensión, se llama "neófito" al aprendiz o principiante en cualquier arte o ciencia.

En la Francmasonería se designa con el nombre de "neófito" al profano admitido en la Orden, durante la ceremonia de su iniciación, pues en ese acto el profano abandona una vida para ingresar en otra nueva; es ése el momento de su trasplante a otra tierra; en ese instante renace, o esotéricamente considerado, resucita.

El presente artículo no tiene por objeto explicar el momento de la iniciación de un profano, sino considerar qué cualidades debe reunir y poseer un hombre para poder ser admitido en la Francmasonería, esto es, para ser considerado un "buen candidato." Veamos qué es un candidato.

En términos generales, todo hombre que solicita ingreso en la Fraternidad Masónica, es un "candidato;" pero antes de ser admitido, el "candidato" tiene que ser calificado, o cualificado, y de esta apreciación la resultante ha de ser, considerarlo como "bueno" o "malo." Si estudiamos el vocablo "candidato" en su etimología, podremos apreciar el concepto original del mismo; y este conocimiento del valor abstracto de la palabra, nos ayudará a calificar "debidamente" a todo profano que solicite ingreso en nuestra Institución.

La palabra "candidato" es de origen latino, "candidatus," y significa "vestido de blanco." En la Roma antigua, el que aspiraba a un puesto público, vestía una toga blanca de forma peculiar, abierta por delante, para que el aspirante pudiera mostrar las cicatrices de las heridas que había recibido en el pecho, en las guerras en que había tomado parte. A esta capa o manto se llama "toga cándida," por su color, y de ahí nació la designación de "candidatus," para los latinos, raíz de nuestro vocablo "candidato." Esta derivación ha de servir para recordar a los Masones la pureza de conducta y de carácter que debe distinguir a todo candidato para ingreso en nuestra Orden. El profano que venga hacia nosotros, debe mostrarse siempre en público y en privado revestido con la toga cándida de la rectitud, de la veracidad, de la honradez y de la filantropía. Este traje espiritual es lo que constituye la "reputación" que debe tener todo aspirante a la Francmasonería. "Candidez," no en el sentido vulgar y despectivo de "simpleza," sino en el valor de "sencillez," "sinceridad" y "sanidad de espíritu."

Las calificaciones de un candidato, aparte de la ya anotada, y que es la esencial, son muchas y muy peculiares.

Debe ser un hombre libre y de buenas costumbres, esto es, no sujeto, por razón alguna, a la tiranía del cuerpo ni del espíritu, ni de su conciencia, sino en posesión plena del uso discrecional de sus impulsos volitivos. Esto en cuanto a la libertad. Por razón de la misma, aplicarla solamente, por impulsos de conciencia, de convicción, de sentimiento y de complacencia espiritual, a la práctica de obras buenas y al cultivo de hábitos o costumbres que no ofendan la moral pública ni la privada, y que no mermen ni obstaculicen los derechos propios ni los ajenos.

Son de tal naturaleza las obligaciones que se contraen al ingresar en la Fraternidad Masónica, que ha de exigirse, como se exige, un desarrollo intelectual suficiente para comprender esos deberes, para interpretarlos masónicamente, para aplicarlos "religiosamente," y para usarlos siempre "humanitariamente." De ahí la necesidad de exigirse "edad adulta," "cuerpo sano y mente sana," "espíritu religioso sin sectarismo, ni fanatismo," "creencia en la existencia de un Ser Supremo," no como materia de fe religiosa, sino como convicción espiritual consciente. Esto trae como consecuencia natural la admisión de la existencia del "alma humana." Por esas razones quedan excluidos, sin excepción alguna, los idiotas y los ateos. Los primeros, porque no son capaces de "comprender" nuestros principios; los segundos, porque no son capaces de "respetarlos."

Hay otras exigencias, unas comprendidas dentro de lo que tradicionalmente llamamos "los antiguos límites," y otras de acuerdo con los estatutos peculiares de cada jurisdicción masónica. Las anotadas, apreciadas en su valor esotérico, que es el único esencialmente masónico, dan la pauta para evaluar a todo profano que desee ser considerado como un candidato para ingreso en la Francmasonería.

Si el profano solicitante está revestido con la "toga cándida" de una buena reputación, porque es libre y sabe usar de su libertad, y la aplica con bondad y por costumbre, y satisface también las demás exigencias de la ley masónica, entonces puede calificarse como "buen candidato," y debe ser admitido.

En esas condiciones, la conversión del "candidato" en "neófito" es natural y es justa; y su trasplante a nueva tierra, nuevo ambiente, nueva vida, lo lleva, por atracción, por gravitación espiritual, si se admite la expresión, al umbral del Templo. Que toque, y se le responderá; que pida, y se le dará; que renuncie, y poseerá. Sólo un paso más, y se habrá realizado su Iniciación.—*Acacia, Puerto Rico.*

Nada es en realidad pequeño. Cada ave que vuela lleva en sus garras un hilo del Infinito.

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Questions and Answers

Consultas

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

301.—What is the *per capita* cost of maintaining the inmates of Masonic Homes for the Aged and Orphans?

Answer.—The cost varies considerably; but here are data regarding this cost in the Masonic Homes maintained at Decoto and Covina, Cal., by the Grand Lodge of California, and in several other similar institutions:

The 157 old folks at Decoto cost approximately \$500 per annum apiece; at the orphans' home at Covina the cost is \$600 per child per annum. Sources of revenue are: \$2.75 assessment, \$20 from initiates and the interest upon an endowment fund of \$377,000. Of course, many gifts are made voluntarily by Lodges and members of the Fraternity. Space prevents making a comprehensive series of comparisons with other Masonic Homes, but these examples are typical: Arkansas—88 residents in Home; annual cost, \$425 apiece. District of Columbia—52 residents in Home; annual cost, \$520 apiece. Florida—62 residents in Home; annual cost, \$420 apiece. Georgia—150 residents in Home; annual cost, \$220 apiece. Indiana—330 residents in Home; annual cost, \$285 apiece. New York—522 residents in Home; annual cost, \$550 apiece. Ohio—227 residents in Home; annual cost, \$550 apiece. Washington, Masonic and O.E.S. 46 residents; annual cost, \$410 apiece.

302.—Supposing a Master Mason in good standing wanted to build a fine dwelling-house; could the Grand Master lay the cornerstone of that building if requested to do so?

Answer.—It seems to us that the laying of corner-stones by the Grand Master should not be cheapened. Moreover, there is a California (1908, p. 32; 1910, pp. 15, 145; 1922, p. 154) pronouncement on this subject reading as follows:

The Grand Master ought only to lay the corner-stone of buildings strictly Masonic in character or erected exclusively for public purposes.

303.—Could you please give me the following information about the Tiler; is he required to be a Master Mason; I mean, may an Entered Apprentice be designated to tile a Lodge open on the first degree? Further, should he not be a member of the Lodge?

Answer.—In Lippincott-Johnston's "Masonry Defined" we find the following passages answering your questions:

(1) *A necessary qualification of a Tiler is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior degree, no one who has not advanced to the third degree can legally discharge the functions of Tiler.*

(2) *The Tiler need not be a member of the Lodge which he tiles; and in fact, in large cities, one Brother very often performs the duties of Tiler of several Lodges.*

304.—When a man is restored to the rights and privileges of Masonry after suspension for any cause, should not that fact be widely published? How about publishing all restorations in our official organ, the CABLETOW?

Answer.—This can be done only by authority of the Grand Lodge or by the order of the Grand Master, otherwise it would be a violation of paragraph 314 of our Grand Lodge Constitution, which reads as follows:

Sec. 8. No suspension, expulsion, or restoration shall be published otherwise than is hereinbefore provided, except by authority of the Grand Lodge or by the order of the Grand Master.

(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.)

301.—¿A qué cantidad asciende la manutención de cada uno de los asilados de los Asilos masónicos que mantiene en Decoto y Covina, en California, la Gran Logia de dicho Estado? ¿Puede Vd. darme datos relativos a algunas otras instituciones de la misma clase?

Contestación.—Los 157 ancianos acogidos en Decoto cuestan aproximadamente ₱1,000 cada uno al año; en el orfanato masónico de Covina, el costo es de ₱1,200 por niño al año. Las fuentes de ingresos consisten en el *assessment* de ₱5.50, en los 40 pesos que se exigen para los asilos a cada iniciante, y en los intereses sobre un fondo de dotación de ₱754,000. Naturalmente, se reciben muchas donaciones de Logias y miembros de la Orden. Nos falta el espacio para citar datos comparativos de otros asilos masónicos, pero los siguientes ejemplos son típicos: Arkansas, 88 asilados, costo anual, ₱850 cada uno; Distrito de Columbia, 52 asilados, costo anual, ₱1,040 cada uno; Florida, 62 asilados, costo-anual, ₱840 cada uno; Georgia, 150 asilados, costo anual, ₱440 cada uno; Indiana 330 asilados, costo anual, ₱570 cada uno; Nueva York, 522 asilados, costo anual, ₱1,100 cada uno; Ohio, 227 asilados, costo anual, ₱1,100 cada uno; Washington, 46 asilados, costo anual, ₱820 cada uno.

302.—Si un Maestro Masón activo desea construir una casa-residencia suntuosa, ¿puede pedir al Gran Maestro la colocación oficial de la piedra angular?

Contestación.—Nos parece que la ceremonia de colocar la piedra angular de un edificio con ceremonias masónicas no debe abararse. Es más, en California hay una decisión sobre la materia (1908, pág. 32; 1910, págs. 15, 145; 1912, pág. 154), como sigue:

El Gran Maestro sólo debe de colocar las piedras angulares de edificios de carácter estrictamente masónico o edificados exclusivamente para fines públicos.

303.—Haga Vd. el favor de darme los siguientes informes acerca del guardatemplo externo de la Logia: (1) ¿Es indispensable que sea Maestro Masón, es decir, se puede designar a un Aprendiz para desempeñar dicho cargo cuando la Logia trabaja en el primer grado? (2) ¿Es indispensable que el guardatemplo externo sea miembro de la Logia?

Contestación.—De "Masonry Defined" (Lippincott-Johnston) traducimos los párrafos siguientes que constituyen contestaciones a las consultas que Vd. nos dirige:

(1) *El guardatemplo externo debe, por tanto, reunir la condición necesaria de ser Maestro Masón. Aun en el caso de hallarse la Logia abierta en un grado inferior, los deberes de guardatemplo sólo los puede desempeñar legalmente uno que posee el tercer grado.*

(2) *El guardatemplo externo no necesita ser miembro del Taller en el cual desempeña dicho cargo; en efecto, en las grandes ciudades, un solo Hermano desempeña a menudo el cargo de guarda-templo externo en varias Logias.*

304.—Cuando un individuo ha sido rehabilitado en los derechos y privilegios de la Masonería, después de haber sido suspendido por cualquier motivo, ¿no conviene que se publique su rehabilitación con profusión? ¿Qué le parece la idea de publicar todas las rehabilitaciones en nuestro órgano oficial, el CABLETOW?

Contestación.—Esto sólo se puede hacer mediante permiso de la Gran Logia o del Gran Maestro, porque de otro modo constituiría una infracción del párrafo 314 de la Constitución de la Gran Logia, el cual dice lo que sigue:

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The provisions referred to do not include publication in any newspaper or official organ of the Grand Lodge.

305.—Is the symbol of the All-Seeing Eye taken from the Bible?

Answer.—It is not. The All-Seeing Eye represents the eye of Osiris, the Egyptian sun-god. In Masonry it is used as a symbol of the omniscience of the G. A. O. T. U.

306.—Who decides what in the ritual of Masonry shall be deemed monitorial and what concealed and included in the prohibition to write and print?

Answer.—Each Grand Lodge does. There is a great deal of variation in the several Grand Jurisdictions in this respect. In the Kentucky monitor, for instance, we notice a number of things not contained in ours, which we took from California.

307.—What is in this Grand Jurisdiction the status of a Master Mason who resides here and who has dimitted from his Mother Lodge in the United States, but has not affiliated with any of the Lodges here? Can he visit Lodges here as a Mason in good standing? If so, what should he enter in the Tyler's Register as to the name and number of his Lodge?

Answer.—Paragraph 262 of our Grand Lodge Constitution reads, in part, as follows:

Sec. 4. It is the duty of every Master Mason to be a member of some Lodge, and every non-affiliated Mason who, having resided six months within this jurisdiction, shall refuse or neglect to make application for membership to some Lodge therein, shall be deemed unworthy of Masonic consideration, and shall not be entitled to nor be the recipient of any of the rights, privileges or charities of the Order.

The subsequent text of the section contains provisions regarding the steps a Mason who has so forfeited his Masonic rights must take in order to have the same restored to him. The rights forfeited include, of course, the right to visit. While on dimit and still entitled to visit, a Mason should sign as belonging to the Lodge from which he holds a dimit, with the note "On dimit" or "Dimit" appended.

308.—I am member of a Lodge in the provinces, but am employed in the city of Manila. The town where my Mother Lodge is located is so far distant from this city that I cannot attend the meetings of my own Lodge. I must, therefore, visit local Lodges in order to keep in touch with Masonry. I do not care to dimit from my own Lodge, for which I have great affection. Is there any constitutional provision that gives a Mason in my circumstances the right to visit?

Answer.—You will find the constitutional provisions on Masonic visiting in paragraph 180 of our Constitution. In part, this section recites that

The right to visit masonically is not an absolute one, but a favor which any lawful Mason, in good standing, has the right to ask, but which the Lodge may refuse.

It goes without saying that admission is never refused to a visitor except for very serious reasons the sufficiency of which the Master of the Lodge has to weigh. Visitors from other Lodges are always welcome in our Lodges here and our Brethren from the provinces will find a cordial reception in any of them which they may desire to visit.

The future of Masonry lies not simply in the increase of members but in the dissemination of Masonic principles throughout the world. The greatest function of Masonry is to raise mankind to a higher realization of the beauty of truth, of the importance of human freedom, of the dignity of labor, of the glory of service in every righteous cause.—*Masonic Trowel.*

Sec. 8. Ninguna suspensión, expulsión o rehabilitación se publicará en forma distinta de la que anteriormente se ha dispuesto en esta Constitución, excepto por autorización de la Gran Logia o por orden del Gran Maestro.

Las disposiciones a que alude el párrafo citado no abarcan la publicación en cualquier periódico u órgano oficial de la Gran Logia.

305.—¿Es de origen bíblico el símbolo del ojo que lo ve todo?

Contestación.—No. El ojo que lo ve todo representa el ojo de Osiris, el dios solar de los antiguos egipcios. En la Masonería sirve de símbolo de la omnisciencia del G. A. del U.

306.—¿Quién resuelve qué parte del ritual de la Masonería es lícito imprimir y a qué parte se aplica la prohibición de escribir e imprimir?

Contestación.—Esto lo hace cada Gran Logia. En este respeto hay mucha diferencia entre las Grandes Potencias. En el monitor de Kentucky, por ejemplo, encontramos muchas frases que no contiene el nuestro, copiado de California, y que nosotros comunicamos sólo de viva voz.

307.—¿Qué es en esta Gran Jurisdicción el status de un Maestro Masón que tiene su residencia aquí y está en posesión de una plancha de quite expedida por su Logia madre en América, sin haberse afiliado con alguna Logia del País? ¿Puede visitar los Talleres de Filipinas como Masón activo? En caso afirmativo, ¿qué debe poner en el libro de presencias como nombre y número de la Logia a que pertenece?

Contestación.—El párrafo 262 de la Constitución de la Gran Logia de las Islas Filipinas empieza con estas palabras:

Sec. 4. Es deber de todo Maestro Masón ser miembro de alguna Logia, y cualquier Masón no afiliado que, habiendo residido seis meses dentro de esta jurisdicción, rehuse o descuide solicitar ser miembro de alguna Logia dentro de aquélla, será juzgado indigno de consideración masónica y no tendrá derecho a ninguno de los derechos, privilegios o socorros de la Orden, ni podrá recibirlos.

Luego, la misma sección dispone lo que debe hacer el Masón que hubiese perdido dichos derechos, a fin de rehabilitarse en el disfrute de los mismos. Dichos derechos incluyen, desde luego, el de visitar masónicamente. El Masón en posesión de plancha de quite que no hubiese perdido el derecho de visitar, al firmar en el libro de presencias, debe poner el nombre y número de la Logia expedidora de la plancha de quite, con la observación "On dimit" o "Dimit".

308.—Pertenezco a una Logia en provincias, pero estoy empleado en la ciudad de Manila. El pueblo donde está radicada mi Logia está tan lejos de la capital que me es imposible asistir a las tenidas de mi propio Taller, y es necesario que yo visite las Logias de Manila a fin de cumplir con mi deber de Masón. Tengo mucho cariño a mi Logia madre y no deseo separarme de la misma. ¿Puede Vd. decirme si existe alguna disposición constitucional que confiere el derecho de visitar a un Masón que se encuentra en mis circunstancias?

Contestación.—El párrafo 180 de la Constitución de nuestra Gran Logia contiene las disposiciones relativas a las visitas. Entre otras se nota la siguiente:

El derecho de visitar masónicamente no es derecho absoluto, pero sí un favor que todo Masón en pleno goce de sus derechos masónicos puede pedir, pero que la Logia puede denegar.

Huelga decir que no se niega la admisión a un visitador sin motivos muy graves cuya suficiencia debe juzgar el Venerable de la Logia. En las Logias de esta ciudad se recibe siempre con agrado y cordialidad a los visitantes y nuestros Hermanos de provincias pueden estar seguro de ser acogidos con cariño en cualquiera Logia que puedan visitar.

Elección

Si a todos gustar no puedes
Por las obras de tu mano,
Llena el deseo de pocos;
Gustar a todos es malo.

—Schiller.

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Personals

Personales

Sojourning Brethren:

Brother and Major-General William Weigel, Division Commander at Ft. Wm. McKinley, has been ordered to the United States to take command of the Fourth Corps Area with headquarters at Atlanta, Georgia.

Manila No. 1.—Bro. Samuel Fraser returned to Manila on October 17.

Major Conrad Skladal, P.S., who left Manila last May, has been appointed a student officer for the field officers' course which began at Ft. Benning, Georgia, September 6 of this year.

Corregidor No. 3.—Mrs. M. M. Saleeby, wife of Bro. M. M. Saleeby, came back to Manila on October 4.

Bro. David M. Figart, a member of this Lodge who has been absent from Manila for over thirteen years, was here for a few days as a member of the Rubber Commission.

Bro. Malcolm Wilbur Moss, another member who is very rarely in the Philippines, is now in Manila with his wife and expects to attend at least one meeting of the Lodge before continuing his journey through the East.

Your Secretary has been advised that Bro. C. G. Clifford, one of our oldest members, also a life member, is contemplating returning to the Philippines after being in New York for many years.

Letters have been received from many Brethren during the past two or three weeks, including Wor. Bro. L. C. O'Donnell who was Master of the Lodge in 1912, and Bros. H. A. Feigleson, J. A. Swift, and G. J. Mortenson.

Wor. Bro. J. F. Bromfield and Bro. Abraham Gideon, who have been away from the Islands on vacation, are both expected to return within the next 30 days.

The Brethren undoubtedly will be glad to hear that Bro. Joseph A. Thomas has returned from his vacation in the United States bringing with him a bride.

Bagumbayan No. 4.—Brother and Dean Máximo Kalaw's name appears in the American Who's Who for 1926-1927, together with a list of the works Bro. Kalaw has published.

Bro. José Abad Santos, after several months campaign in the United States in the interest of Philippine Independence, arrived recently in the Islands.

We congratulate the following Brethren and their better halves on the arrival of additional members to their families: Bros. Antonio Fernando, Antonio Viterbo, and Segundo M. Infantedo.

The wife of Bro. Pedro de Mesa has recovered from malaria fever she contracted in Mindoro and has left the Philippine General Hospital.

Mrs. Apolinario G. de los Santos is also to be congratulated on her recovery from her recent illness.

Bro. Manuel T. Paz of the Constabulary has lately been made Aide-de-Camp to General Crame.

Under the auspices of the Public Welfare Commission Bro. Honorio Poblador will soon conduct an educational campaign designed to reduce juvenile delinquency in the Philippines.

A letter has been received from Bro. Cornelio C. Cruz, pensionado of the University of the Philippines, now at Crystal Falls, Michigan, speaking of the profitable way he is spending his time in America, specializing in geology and geography.

Southern Cross No. 6.—Wor. Bro. John Frank Brown has been ill in St. Luke's Hospital with malaria but we are glad to state that he is now well on the road to recovery.

Bro. Robert L. Somers has also been in Sternberg Hospital but is now out again and we trust in better health.

Cosmos No. 8.—A letter has been received from Bro. Arthur W. Gould, Secretary of Evans Lodge No. 542, A. F. & A. M., Evanston, Illinois, advising that his Lodge had received our request to confer the three Degrees of Masonry upon William J. Ellis, Jr., and had acted upon it favorably. As Evans Lodge declares a recess during the summer months the degrees will be conferred as soon as work is resumed this fall.

Bro. Alfred F. Kelly is the proud father of a son and heir, born on September 14th.

Bro. John Nevins arrived in Manila on September 19th, after a trip around the world.

Our Junior Warden, Bro. Joachim W. Schilling, made a hurried trip to Iloilo last month on business connected with his firm. He returned to Manila on Thursday, September 30th.

Bro. Henry Strauss also left last month for a trip to Negros in the interest of the Malabon Sugar Refining Company. He expects to return to Manila some time during the present month.

The Secretary has received a letter from Bro. Samuel C. Hunter, who left Manila on May 8th, and was last stationed at Chanute Field, Illinois, Aviation Corps. At the expiration of his service Bro. Hunter intends to locate in Detroit, Michigan, which he styles "The best city in the world."

Bro. Otto O. Hanson has been in the Southern Islands for the past month on business.

Bro. Thomas G. Henderson has been ill at his home in San Pedro Makati.

Biak-na-Bato No. 7.—El 11 de Septiembre falleció en Negros el Hmno. Tanchia, de esta Logia, víctima de la malaria perniciososa. Fué enterrado masónicamente, gracias a la amabilidad de los Hermanos de la Logia Kanlaon No. 64.

Isla de Luzon No. 57.—Después de una corta estancia en la región bicolana, nuestro Hmno. J. M. E. Leon ha regresado a Manila el 24 de Septiembre. Estará hasta fines de Octubre, cuando subirá a Baguio.

Marble No. 58.—El Hmno. Teniente Marcelino Buyco de P. C., en uso de licencia de vacaciones, se halla otra vez en esta cabecera desde hace unos días.

Los Hmnos. Inocencio Gonzales, Adriano N. Ríos, Manuel T. Albero, Cayetano Mayuga y Claro Luistro también se hallan actualmente en esta cabecera por asuntos propios.

El Hmno. Ceferino Purísima, Superintendente de Escuelas, se halla desde hace días en viaje de inspección por la isla de Tablas. Le acompaña el Hmno. Domingo J. del Callar.

El 16 del actual llegó a esta cabecera procedente de Manila nuestro Venerable Maestro Hmno. Leonardo Festin, miembro de la Legislatura. Volverá allá antes de la clausura de ésta.

El Hon. Hmno. Leonardo Garduño, Juez de Primera Instancia de este 17.º Distrito Judicial, Past Master y miembro activo de la respetable Logia Sinukuan, se encuentra ahora en estos valles para celebrar sesiones del Juzgado.

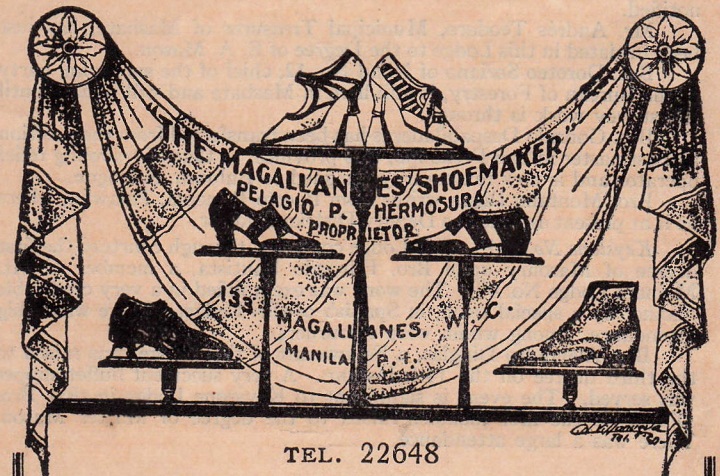
También el Hmno. Alberto Santa Cruz, miembro activo de la respetable Logia Makabugwas, No. 47, y Auditor de este 16.º Distrito, se encuentra entre nosotros en estos valles en cumplimiento de sus deberes oficiales.

Hemos tenido noticia procedente de Cápiz, que la Señora del Hmno. Felicísimo Capucacó dió a luz a una robusta niña el Septiembre 23, último. Esta es la segunda hija de dicho hermano.

Livawayway No. 81.—El padre de nuestro Hmno. Ildefonso S. Reyes murió el 19 de Octubre, 1926, y su cadáver fué enterrado en el Cementerio del Norte, Manila, el día 20 de Octubre.

Martires del 96 No. 32.—The youngest daughter, 4 months old, of the Secretary of our Lodge, Bro. Juan Arcigal, died of pneumonia on the 20th of September, 1926. The funeral took place in the afternoon of the next day with a big attendance of friends and relatives, but more particularly of the Brethren of the Lodge.

The son of Bro. Pedro Monserrat, Junior Warden of Martires del 96 Lodge No. 32, was baptized in the evening of September 26, 1926. A big attendance of the Brethren of the Lodge and the friends and relatives of our Brother Junior Warden was no less than a demonstration of real fraternal wishes for the parents. Supper was served with ice cream and lanzones.



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The wife of Bro. Pablo Arceta, Senior Warden of our Lodge Martires del 96, No. 32, died of tibi on the 4th of this month. The funeral took place October 6. There was a big attendance of the friends and relatives of the deceased. Bro. P. Arceta had lived with his wife for more than five months only.

Isarog No. 33.—Bro. Adriano Z. Pajarillo, an active member of this Lodge, was reported sick by his son, suffering from paralysis. He is at present at his home town, Indan, Camarines Norte. Due to the seriousness of his illness and old age, the Doctor who attended him in Manila, declared him a hopeless case.

Bro. Frank Silvanetto, also a member of this Lodge, is suffering from a "tumor" that developed on the left side of his neck. He was operated on in the Philippine General Hospital, where he is at present submitted to the X-Ray treatment, under Dr. Mandaras.

Mabini No. 39.—Bro. Richard C. Thrasher, now stationed in Zamboanga, was a recent visitor to Manila.

Mt. Apo No. 45.—Bro. and Mrs. F. P. Williamson, now in the States, are thinking of settling permanently in Florida.

Laoag Lodge No. 71.—Bro. Domingo J. Samonte, Senior Warden of this Lodge, was in receipt of numerous congratulatory letters and telegrams from prominent Masons and government officials for his triumph in the protest case filed against him in his election as Provincial Governor of Ilocos Norte. The decision of the Supreme Court in favor of Bro. and Governor Samonte was proclaimed August 30, 1926.

Bro. Ricardo Nostratis, besides being Project Engineer of the Laoag-Vintar Irrigation Project, assumed the duties of District Engineer of Ilocos Norte on September 20th.

Makiling No. 72.—Bro. A. L. Rocamora, Chief of Police, Calamba Sugar Estate, desires to express his appreciation for the cordial and fraternal treatment accorded him by Wor. M. Kabigting and other members of Pinagsabitan No. 26 during his stay in Santa Cruz, Laguna, "on official business."

Acacia No. 78.—Mrs. Gifford Jones, wife of Brother "Giff" Jones, returned to Iloilo in October after a trip around the world.

Litwayway No. 81.—The father of Bro. Ildefonso S. Reyes died October 19, 1926, and was buried in Cementerio del Norte, Manila, October 20.

Hiram No. 88.—The members of this Lodge held a picnic at Sibul Springs on October 10th in honor of Bro. Bonifacio S. Araullo, Treasurer of the Lodge, now a 32° Mason. Quite a good number of the members enjoyed the trip to the health resort and all returned back to Manila full of enthusiasm and satisfaction. Bros. Bonifacio S. Araullo, Francisco Lim and Ramón Ramos are to be congratulated for the success of the affair. The party wish to convey their sincere gratitude to Bros. Ramón Ramos, Bonifacio S. Araullo, Francisco Lim and Gregorio R. Sales for their kindness in furnishing the party with their automobiles.

Bro. Inocencio C. Dumpit has just returned after a month's stay in Iloilo in connection with his official duties as Field Accountant of the Bureau of Audits.

Ma-Bu-Ti No. 92.—Bro. Felipe Urtola of Malinao Lodge No. 25 who is stationed as Postmaster in Masbate is always active in Masonic work. He does not fail to attend in any of our Lodge meeting once notified.

Mr. Andrés Teodoro, Municipal Treasurer of Masbate, has just been initiated in this Lodge to the Degree of E. A. Mason.

Bro. Doroteo Soriano of Nilad No. 12, chief of the surveying party of the Bureau of Forestry, is still here in Masbate and will remain until the survey work is through.

Bro. Gonzalo Despabiladeras has been transferred from the position as Postmaster in San Fernando, this province, to that of traveling relief operator and is now temporarily assigned to Bulusan, Sorsogon.

Bro. Montano Iligan writes from Puerto Princesa, Palawan, where he is at present assigned as Deputy District Auditor.

Keystone No. 100.—This Lodge conferred through courtesy the first degree of Masonry upon Bro. Eduardo Bautista, a member of Mt. Mainam Lodge No. 49. The work was exemplified in a very creditable manner by a special team, in Spanish of this Lodge. There was a big attendance, among whom were sojourners.

Bro. Alejandro Dinglas, a Fellowcraft of this Lodge, was raised to the third degree on the 14th instant. A very succulent buffet supper was served. The event is significant to Keystone Lodge in that Bro. Dinglas is the first member raised to the degree of Master Mason. There was a large attendance.

It devolves upon every Mason to be a good citizen as well as a loyal and devoted brother. He should remember that there is upon him a peculiar obligation to prove himself in every respect a good citizen, for, after all, the way in which he can best do his duty by this Ancient and Honorable Order is by reflecting credit by the manner in which he performs his duty as a citizen.

Notes from Ma-Bu-Ti Lodge No. 92

September 28, 1926, Ma-Bu-Ti Lodge No. 92 was honored by a visit from M. W. Bro. Quintin Paredes, Past Grand Master of the Grand Lodge of the Philippine Islands, who had come to Masbate on personal business. M. W. Bro. Paredes was received by the Lodge in due form, and was welcomed by Bro. Andrés F. Navarro, Senior Warden, who occupied the East in the absence of Wor. Bro. Restituto C. Chaves. M. W. Bro. Paredes answered with an eloquent speech, in which he touched upon different Masonic topics, discussing them with unusual clearness and fluency, to the great benefit of the Brethren present. Several visiting Brothers were present on this occasion.

After the ceremony a supper was served by the Brethren in the home of Bro. Sotero Medina.

Masonic Conduct

Whenever a Mason violates the moral or statutory laws, commits a crime against society and the State, the whole Craft suffers humiliation. Investigating committees charged with the duty to see that no undesirable petitioner is recommended for the degrees may have been scrupulously careful in their examination of the character of petitioners, yet they are not always sufficiently skilled to detect the inherent badness, even criminal tendencies of petitioners. The result is, petitioners slip through and become Masons only afterward to bring disgrace to themselves and the fraternity. We hear much about the indiscriminate way of making Masons, due to carelessness on the part of the Investigating Committee. Assumptive, too, is the statement that constant abuse of the ballot has kept men out, who would, if admitted, prove a credit to Masonry. Let it be admitted that both these statements are in a measure true and require most prayerful thought, deliberate consideration to find a remedy for these evils. Nevertheless, these conditions exist. They exist in all other fraternal societies and organizations. Bad men with no moral strength nor force of character have found their way into societies, the church and state because of their aptitude to conceal their shameless faults. And they will continue to do so in spite of Divine or human laws. May we not as a Craft find consolation in the belief that fewer undesirable men, fewer bad men find their way into Masonry than any other human organization.—*Chas. C. Rogers, in the Masonic Sun.*

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A journeyman's Lodge was formed at Edinburgh, Scotland, and granted a charter in 1754, but when the speculative members began to outnumber the operative, the latter seceded and formed the Operative Lodge, which was granted a charter on February 5, 1776. There was no stipulation made in the charter that the membership should be limited to operative masons. The omission was remedied by a by-law.

The Lodge suffered severely at times from trade depression and owing to this difficulty, in 1904, rescinded its restrictive by-law and admitted operatives and sister building trades—joiners, slaters, plumbers, plasterers, painters, and architects. In 1919 a further amendment was made whereby tile layers, stone planers, electrical engineers and quarrymen were admitted. Since then the Lodge has continued to prosper in spite of slackness in the building trade and is now able to carry on with equanimity.

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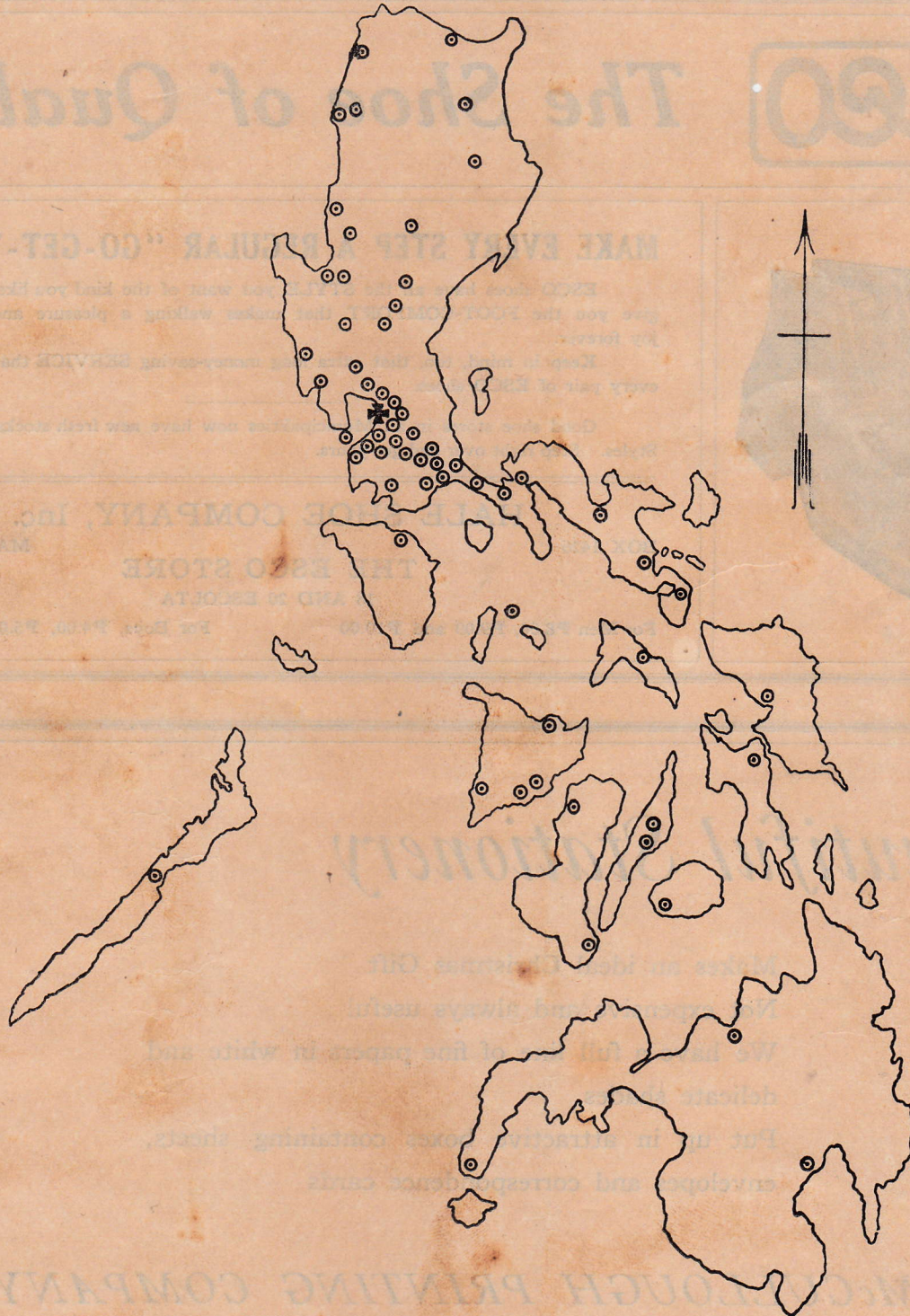
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