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OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE PHILIPPINE ISLANDS

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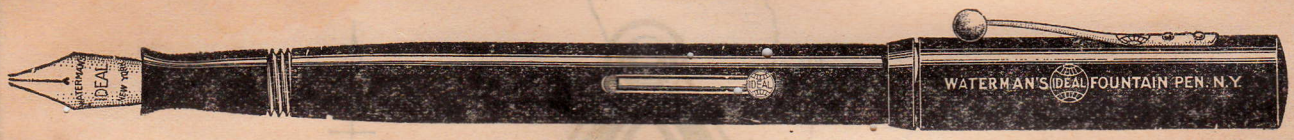

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THE CABLETOW

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Vol. III | February 1, 1926 | No. 9

Our New Grand Master

We desire Most Worshipful Brother Francisco Afan Delgado, our new Grand Master, to know that if he lives up to our expectations, as no doubt he will, his record upon turning the office over to his successor will be a most brilliant one. By education, preparation and character, our eminent Brother is most fitted to occupy the high post to which his Brethren have elected him. Energetic and aggressive, he will courageously assume all the responsibilities of the position, and fair-minded and sympathetic, he will make good use of the great power that the office of Grand Master confers upon its incumbent. His intelligence and diplomacy, of which he has given ample evidence, will do the rest. Hail to the Grand Master!

Our Outgoing Grand Master

A year ago we predicted that Most Worshipful Grand Master Christian William Rosenstock, who had then just assumed office, would have knotty problems to face which we were sure he would solve successfully, and we bespoke for him the cooperation of the Craft. He has had that cooperation throughout his term of office and has handled the delicate situations that confronted him, particularly during the last months of his incumbency, with consummate skill. Thanks to his diplomacy and ability, the gallant ship of our Grand Lodge, which his predecessors had steered so ably through shoals and reefs, has come safely through the dangers that beset its path during the year, and it must have been a source of satisfaction to him to be able to turn the helm over to his successor with the good old ship in such splendid condition for the voyage that lies before it. We heartily congratulate Most Worshipful Brother Rosenstock upon the success of his administration as Grand Master of the M. W. Grand Lodge of the Philippine Islands!

Washington's Birthday

It is one of the glories of the Freemasons of the United States of America that the first president of the great Republic was a member of the Order to which we are so proud to belong. Much has been said and written of Washington, who was no doubt one of the greatest men the world has ever known. Gladstone, the eminent British statesman, expressed his admiration for our illustrious Brother in these words:

When I first read in detail the life of Washington, I was profoundly impressed with the moral elevation and greatness of his character, and I found myself at a loss to name among the statesmen of any age or country many, or possibly any, who could be his rival * * *. I will then say that if, among all the pedestals supplied by history for public characters of extraordinary nobility and purity, I saw one higher than all the rest, and if I were required at a moment's notice to name the

Nuestro Nuevo Gran Maestre

Deseamos manifestar al Muy Ilustre Gran Maestre Francisco Afan Delgado que si él realiza toda la labor que de él esperamos, podrá entregar el mallete a su sucesor al fin de un año de gestión brillantísima. Por su educación, su experiencia y su carácter, nuestro ilustre Hermano reune en alto grado las cualidades necesarias para la elevada dignidad a que le han elegido sus Hermanos. Con la energía que le caracteriza, asumirá todas las responsabilidades del cargo, y su espíritu de equidad y simpatía hará que ejercerá con acierto los poderes que la Gran Maestría confiere al individuo que la ocupa. La inteligencia y diplomacia de que ha dado tantas pruebas, contribuirán a completar el éxito de su gestión. ¡Os saludamos, Muy Ilustre Gran Maestre!

Nuestro Gran Maestre Saliente

Hace un año, expresamos nuestra opinión de que el Muy Ilustre Gran Maestre Christian William Rosenstock, quien acababa entonces de tomar posesión del cargo, resolvería con acierto los problemas difíciles que tendría que afrontar, y rogamos a los Hermanos le dieran su cooperación. En efecto, los Hermanos han cooperado eficazmente con el Muy Il. Hmno. Rosenstock durante todo su ejercicio, y él ha manejado con suma habilidad las situaciones delicadas que se han presentado, sobre todo en los últimos meses de su administración. Gracias a su diplomacia y pericia, el barco de nuestra Gran Logia que sus antecesores habían guiado con seguridad por un sinnúmero de bajos y arrecifes, ha pasado ileso por los peligros que ha encontrado y nuestro ilustre Hermano debe haber sentido mucha satisfacción al encomendar el gobierno de la nave a su sucesor al cabo de navegación tan acertada. ¡Felicitamos de todo corazón al Muy Ilustre Hmno. Rosenstock por el éxito de su gestión como Gran Maestre de la Venerabilísima Gran Logia de las Islas Filipinas!

El Día de Washington

Es una de las glorias de la Francmasonería de los Estados Unidos de América que el primer presidente de la gran república fué miembro de la Institución Masónica. Se ha dicho y escrito mucho sobre Washington quien fué sin duda uno de los hombres más notables que hayan existido. Gladstone, el gran estadista británico, expresó su admiración por nuestro ilustre Hermano en estas palabras:

Cuando leí por primera vez los detalles de la vida de Washington, me quedé profundamente impresionado por la grandeza moral y el elevado carácter de aquel hombre y no pude indicar, entre los estadistas de todos los tiempos y países, a muchos, quizas a ninguno, dignos de ser considerados como rivales suyos * * *. Diré, pues, que si entre los pedestales proporcionados por la historia para los hombres públicos de nobleza y pureza extraordinarias, yo viese uno más elevado

fittest occupant for it, I think my choice at any time during the last forty-five years would have lighted, as it would now, upon Washington.

We would be prouder of our Lodges if they did not allow the anniversary of the birth of that great man and Mason to pass year after year without the proper observance of the day!

The Boy Scouts

Masons are builders in more than one way; but the principal work to which our spiritual working tools are put is the building of human character. Not alone that of our own members, but that of humankind in general. Some times the material we are working on is good and the result of our labor gratifying. But there are times when our efforts are fruitless and when, our strength and patience exhausted and our working tools blunted, we have to give up the thankless task of making a piece of flint into a stone for the temple not made with hands. Our failure is often due to the material not having been worked in time: of the labor of forming and modelling the character not having been begun when mind and heart still had some of the plasticity of youth. Clever, indeed, are the orders of priesthood who strive to work on the human soul when it is still receptive, soft, and pliable!

But there is an organization that teaches our boys kindness, unselfishness, truthfulness, fearlessness, manliness, and self-reliance; that trains the young shoot in the very direction in which Masonry endeavors to make the tree grow, an organization which, we might almost say, prepares a boy to be a Mason in his heart: the Boy Scouts. In many parts of the world, Masonry has commenced to realize the fact that this nursery is furnishing splendid saplings for the Masonic forest. In several countries and states, Masonic Lodges have taken Boy Scout units under their patronage. Chile has been particularly active in this respect.

In the Philippines we have not yet engaged in this line of endeavor in an organized way; but here, also, individual Masons have been doing yeoman work for the Boy Scouts. We hope our Lodges will likewise begin to take an interest in the organization. In the meantime, however, we ask our individual members not to lose an opportunity that now offers itself to them to do something for those manly little chaps by attending the Grand Ball to be given at the Carnival Auditorium on Saturday, February 20th, for the benefit of their organization. The money realized from the sale of tickets is to be used to help meet the expenses of the Philippine Council of the Boy Scouts of America. 1,354 boys, belonging to the 55 troops of Boy Scouts spread over the entire Philippine Archipelago, will say Thank You!

Reports of Installations

The desk of the editor of the CABLETOW is crowded with accounts of installations of officers received from a number of Lodges for which our best thanks are due to the Brethren who sent them. But we regret to say that owing to the limited space at our disposal and to the large number of contributions of almost exclusively local interest that the mail is bringing us, we have been compelled to adopt the policy of not publishing any such accounts unless the Grand Master and Grand Lodge officers attended or unless some unique feature made the meeting of general interest to the Craft. Some of the contributions of this class are so well written that we dislike not to print them; but we cannot and must not make any exceptions. We therefore ask our Lodges and individual Brethren not to feel offended because we do not publish their contributions and to remember that we have no choice in the matter but ask that all notices continue to be sent as heretofore even if we can not print all that are received.

que los demás y tuviese que indicar al ocupante más digno del mismo, no vacilaría yo un solo momento, y puedo aseguraros que en los últimos cuarenta y cinco años como hoy, mi candidato para dicho puesto es y ha sido Jorge Washington.

Estaríamos más orgullosos de nuestras Logias si no dejarían pasar año tras año sin observar debidamente el aniversario del nacimiento de nuestro insigne Hermano Washington!

Los Boy Scouts

Los Masones somos constructores en más sentidos que uno, pero nuestra obra principal consiste en formar el carácter de nuestros miembros y de la humanidad en general. A veces trabajamos con buen material y obtenemos resultados excelentes, pero en muchas ocasiones, agotadas las fuerzas y la paciencia, dejamos caer las herramientas porque la piedra demasiado dura no se deja convertir en piedra viviente para el templo invisible que estamos edificando. Si hubiesemos empezado a trabajar la piedra bruta cuando aun estaba blanda, cuando el carácter no se había endurecido y el corazón y la mente conservaban algo de la plasticidad de la juventud, no habríamos fracasado. Lo entienden perfectamente los religiosos que procuran encargarse de la educación de los niños para ganarlos para su iglesia.

Sin embargo, hay un organismo que enseña a los niños la bondad, la abnegación y el valor, que los prepara a ser hombres amantes de la verdad e independientes, en breve, que es como un semillero de las virtudes que tratamos de desarrollar y robustecer en nuestros miembros: los Boy Scouts. En muchos países del mundo, los Masones empiezan a darse cuenta de esto, y en algunos, como por ejemplo en Chile, las Logias apadrinan una o más secciones de Boy Scouts.

En Filipinas las Logias no han realizado nada en este sentido, pero muchos Masones han hecho mucho por los Boy Scouts y continúan trabajando por ellos con celo y entusiasmo. No cabe duda de que en un futuro no lejano, las Logias empezarán a interesarse por los simpáticos niños. En el entretanto esperamos que muchos de nuestros Hermanos acudirán al gran baile que se dará el 20 del presente mes en el Auditorium del Carnaval en beneficio de los Boy Scouts, que hoy ya cuentan con 1,354 miembros en este país.

Artículos Sobre Instalaciones

La redacción de nuestra revista ha recibido en estos últimos días un número crecido de artículos sobre instalaciones de dignatarios que han enviado las Logias interesadas con el ruego de que se inserten en el CABLETOW. Los publicaríamos con mucho gusto, porque algunos están bien escritos y son muy dignos de publicarse, pero resulta que nuestro espacio es tan limitado y los artículos de interés puramente local son tan numerosos que nos vemos en la necesidad de publicar sólo artículos cortos sobre las tenidas de instalación con visita de la Gran Logia o con algún rasgo o incidente interesante para la Masonería en general. Damos las gracias a las Logias y Hermanos que nos han enviado dichas contribuciones y les rogamos no se sientan ofendidos si no los publicamos, teniendo en cuenta que obramos obligados por la necesidad de no exceder el espacio disponible y de no hacer excepciones injustas, y que continúen a enviarnos sus notas aunque a veces no podamos insertar todas.

Fechas Memorables en el Mes de Febrero

El 11 de Febrero de 1825, falleció DeWitt Clinton, Gran Maestre de Masones de Nueva York de 1806 a 1819; dicho célebre Hermano estableció las primeras escuelas públicas del estado de Nueva York. El 15 de Febrero de 1905, murió el Hmno. Lew Wallace, que adquirió fama como general durante la Guerra de la Secesión y como autor

Memorable Dates in February

On February 11, 1825, DeWitt Clinton, Grand Master of Masons of New York from 1806 to 1819, died; this famous Brother established the first public schools in New York state. February 15, 1905, was the date of the death of our Brother Lew Wallace, well known to fame as a general during the Civil War and author of "Ben Hur." Bro. Elisha Kent Kane, the famous Arctic explorer, was born on February 20, 1820, and died on February 16, 1857. Bro. John Sullivan, one of Washington's generals and Grand Master of Masons of New Hampshire in 1790, was born on February 17, 1740. On February 18, 1909, William Howard Taft, who was civil governor of the Philippine Islands and later President of the United States, was made a Mason "on sight" by the Grand Master of Ohio. February 22nd is a date dear to all members of our Order as the birthday of our great Brother George Washington, who was made a Mason in 1752 and was Master of Alexandria Lodge, Virginia, in 1788. The late Col. William F. Cody, known all the world over as "Buffalo Bill," was born on February 26, 1845. He belonged to a Lodge in Nebraska.

On February 12, 1756, John Kennedy, an Irish merchant, was haled before the Tribunal of the Inquisition in Binondo, Manila, on the charge of being a Freemason. On February 15, 1872, Máximo Inocencio, Crisanto de los Reyes, and Enrique Paraiso were sentenced to 10 years imprisonment each by a military court convened at Manila on a similar charge. The Lodges Isla de Luzon No. 57, Primera Luz Filipina No. 69, and Labong No. 59 will be five years old this month, as they were constituted on February 10, February 19, and February 26, respectively, of the year 1921. On February 14, 1917, twenty-seven Lodges of the Gran Oriente Español signed documents of affiliation with the Grand Lodge of the Philippine Islands. Abraham Lincoln, one of the world's greatest men, was born February 12. He was a Mason at heart even if not member of a Lodge.

Anniversaries

One hundred and seventy years ago, two Irishmen, Dr. Edward Wigat, a native of Dublin, and James Kennedy, a merchant, also a son of the Emerald Isle, were arrested by the Holy Tribunal of the Inquisition in this city on the charge that they belonged to the Masonic Order. Fortunately our good Brethren escaped without suffering serious harm, presumably because they belonged to a nation that had the means of protecting its subjects. 116 years later, on February 15, 1872, Máximo Inocencio, Crisanto de los Reyes, and Enrique Paraiso were sentenced by a military commission to 10 years imprisonment for the crime of being Master Masons. Here the Church struck through the arm of the military and the victims were humble Filipinos. These anniversaries cause us to reflect how Masonry would fare to-day in these Islands if the Spanish-American War had never happened and if the Filipinos were still enjoying the rule of Spain. Would there be any Masonry in these Islands to-day if the red and yellow flag were still floating over Fort Santiago? We very much doubt it.

The Central Library and Reading-Room

Is it not about time that the central library and reading-room of which we heard so much about a year ago, became a reality? Is it not about time the young Mason eager to delve more deeply into the history, traditions, and symbolism of Masonry and the older Craftsman anxious to keep posted on the progress of Masonry throughout the world or to prepare lectures or articles, were given a chance to consult standard works and read the Masonic press? And is it not about time that the fine Masonic works now gathering dust on library shelves or moulding in book-cases

de la conocida novela "Ben Hur." El Hmno. Elisha Kent Kane, quien se conquistó fama universal como explorador del Norte helado, nació el 20 de Febrero de 1820 y falleció el 16 de Febrero de 1857. El Hmno. John Sullivan, uno de los generales de Washington, nació el 17 de Febrero de 1740; este Hermano fué Gran Maestre de los Masones de Nuevo Hampshire en 1790. El 18 de Febrero de 1909, William Howard Taft, antiguo gobernador civil de Filipinas y presidente de los Estados Unidos, fué hecho Masón "a la vista" por el Gran Maestre de Ohio. El 22 de Febrero es la fecha en que todos los Masones conmemoran el natalicio de nuestro ilustre Hmno. Jorge Washington, quien se hizo Masón en 1752 y fué venerable maestro de la Logia de Alexandria, Virginia, en 1788. El colonel William F. Cody, conocido en todo el mundo como "Buffalo Bill," nació el 26 de Febrero de 1845.

El 12 de Febrero de 1756, el tribunal de la Inquisición de Binondo (Manila) procesó a John Kennedy, un irlandés, por ser Francmasón. El 15 de Febrero de 1872, Máximo Inocencio, Crisanto de los Reyes, y Enrique Paraíso fueron condenados a diez años de prisión por un consejo de guerra en Manila, por el mismo "delito." Las Logias Isla de Luzon No. 57, Primera Luz Filipina No. 69 y Labong No. 59 completarán este mes la edad de cinco años, porque fueron constituídas el 10, 19 y 26, respectivamente, del mes de Febrero de 1921. El 14 de Febrero de 1917, veintisiete Logias del Gran Oriente Español firmaron documentos de afiliación con la Gran Logia de las Islas Filipinas. Abraham Lincoln, uno de los hombres más célebres que registra la historia del mundo, nació el 12 de Febrero. Fué Masón de corazón, sin haber sido jamás iniciado en nuestros misterios.

Aniversarios

Hace ciento setenta años, dos irlandeses, el doctor Edward Wigat, oriundo de Dublin, y James Kennedy, un comerciante y también hijo de la isla verde, fueron detenidos por el Santo Oficio de la Inquisición en Manila por haber sido acusados de pertenecer a la Masonería. Afortunadamente, dichos Hermanos pudieron salir ilesos de las garras de aquel tribunal, probablemente porque eran súbditos de una nación que sabía proteger a sus hijos. Ciento diez y seis años más tarde, el 15 de Febrero de 1872, Máximo Inocencio, Crisanto de los Reyes y Enrique Paraíso fueron condenados a 10 años de prisión por un consejo de guerra, por el delito de ser Masones. En este caso, la Iglesia se valió de un tribunal militar para perseguir a la Masonería y las víctimas fueron humildes filipinos. En estos aniversarios no podemos menos de meditar sobre lo que sería hoy la situación de la Francmasonería en estas Islas si no hubiese habido guerra entre los Estados Unidos de América y España y si los filipinos estuviesen aun disfrutando las bendiciones del régimen español. ¿Florecería la Masonería en estas Islas si la bandera roja y gualda estuviese ondeando en la fuerza de Santiago en lugar de la de las franjas y estrellas? Lo dudamos mucho.

La Bilioteca y Gabinete de Lectura Centrales

Ya es tiempo que se convierta en realidad el proyecto de establecer una biblioteca y gabinete de lectura centrales de que se hablaba tanto hace un año. Ya es tiempo que a los jóvenes Masones, ávidos de saber más de la historia, las tradiciones y el simbolismo de nuestra Institución, y a los Hermanos más antiguos en Masonería que desearan escribir algún artículo, pronunciar una conferencia o seguir el progreso de las Logias en todo el mundo, se les proporcionasen los medios de consultar obras buenas y leer la prensa masónica. Y tiempo es, también, que los muchos libros masónicos que hoy se están pudriendo en armarios y estantes, se pongan donde pueden beneficiar a los miem-

and boxes without doing anybody any good, were made available to the studious members of the Craft? The progress of this movement, like that of many another movement in Freemasonry, seems to have been hindered by objections and jealousies for which there should not be any room in our Institution, and we hope that this year will see the realization of an idea launched by zealous Masons the ill-success of which would, we are sure, be neither for the benefit nor to the credit of the Craft in these Islands.

The Cedars of Lebanon

Hidden away in a dell in the upper Kadisha valley, on Lebanon, 6,000 feet above sea level and accessible only by an intricate system of rough and rugged trails, lies a grove of three or four hundred wide-crowned cedar trees, surrounded by a wall and reminding one of a lonely mountain cemetery. It is a cemetery, indeed, because it contains the sole survivors of the splendid forests of towering cedars in which the sound of the axe was heard from early in the morning till late at night when Solomon, the wise and mighty, was building the holy house of the Temple at Jerusalem. Bare slopes and valleys, covered with dwarfed trees and bushes or denuded of all vegetation, have taken the place of those noble forests the gigantic cedars of which inspired the prophets and psalmists of old and furnished the material for many a monument of the builder's art. And it looks really as if the beautiful *cedrus libani*, that evergreen tree which to the ancient peoples of Asia Minor was a symbol of power, prosperity and longevity, were doomed to go the way of the American bison and so many other things once numerous, powerful and imposing. If it were not for the protecting wall and the vigilance of the guards, the trees that are still left would have been destroyed long ago by herdsmen and other inhabitants of that wild region and by vandalic pilgrims. Can not these survivors of a glorious epoch so sacred to Christian, Jew, and Mohammedan and so interesting to our Institution, be saved? Can the slopes of Lebanon, the white and lovely, not be reforested so that future generations will see them again covered with towering cedars? With the sea so close and Beirut but fifteen miles away, this should not be impossible. And with the thousands upon thousands of Masonic Lodges covering the face of the globe, it would in the long run become a self-supporting and perhaps even profitable enterprise, because what Lodge would not be proud to own a gavel, a Master's chair or some other piece of furniture carved of the wood of the tree that plays such a prominent part in biblical history and Masonic tradition?

Why should the cedar of Lebanon not be restored to its former place of honor and prominence? And why should not Masonry take the initiative in this noble endeavor?

bros de nuestra Orden. Parece que como en otros casos, el progreso de la obra a que nos referimos ha sido obstruído por recelos y pasiones mezquinas que no debían existir en nuestro seno. Esperamos, sin embargo, que en este año veremos realizado el proyecto concebido por unos pocos Masones entusiastas, cuyo fracaso no redundaría en gloria de la Masonería de estas Islas.

Los Cedros del Líbano

Escondido en rincón perdido del valle superior del Kadisha, en el Líbano, a unos 6,000 pies de elevación sobre el nivel del mar, y accessible solamente por unas veredas intricadas y malísimas, se halla un grupo de tres o cuatrocientos cedros de copa ancha, encerrado por un muro de piedra como si fuese un cementerio. Y en efecto, casi se puede llamar cementerio aquel recinto, porque contiene los supervivientes de los magníficos bosques de cedros en los cuales se oyó el son del hacha desde la mañana hasta la noche cuando el sabio rey Salomón estuvo construyendo el Templo de Jerusalén. En vez de bosques poblados de árboles majestuosos vemos hoy montes y valles sin vegetación o cubiertos de arbustos y arbolitos enanos. Parece que el hermoso *cedrus libani*, que inspiró a los profetas y poetas de la antigüedad y fué para los antiguos pueblos de aquellos países el símbolo del poder y de la longevidad, está llamado a desaparecer, como el bisonte americano y muchas otras cosas que fueron. Si no fuese por el muro y la vigilancia de los guardas, ya habrían desaparecido los pocos cedros que quedan, víctimas de los pastores y otros habitantes de aquella región salvaje y de los peregrinos en busca de recuerdos. ¿No sería posible salvar a estos restos gloriosos de una época tan sagrada para cristianos, hebreos y mohamedanos? ¿No se podrían poblar de cedros las faldas del blanco Líbano a fin de que las generaciones futuras puedan verlas de nuevo cubiertas de aquellos árboles regios? Con el mar tan cerca y Beirut sólo unos 25 kilómetros distante, esto no parece ser imposible. Y con los muchos miles de Logias masónicas esparcidas por todo el globo terrestre, la empresa de poblar al Líbano de cedros resultaría al fin y al cabo lucrativa, porque toda Logia estaría orgullosa de tener un mallete, una silla de venerable o algún otro mueble tallado de madera de cedro del Líbano que desempeña un papel tan importante en la historia sagrada y en la tradición masónica.

¿Por qué no se puede restituir al cedro del Líbano en el puesto glorioso que antes ocupaba? ¿Y por qué no sería la Masonería la institución que se encargara de esa empresa?

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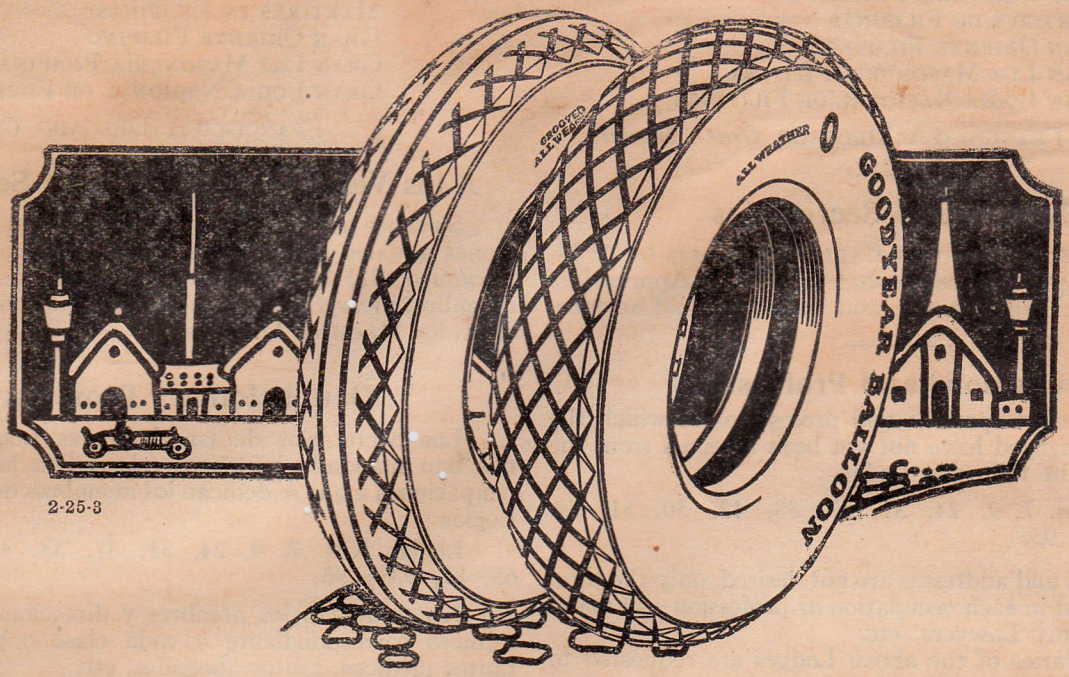

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FRANCISCO A. DELGADO, *Grand Master.*

Masters and Secretaries

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

Occupations and Professions

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

Lodges Nos. 7, 9, 24, 31, 37, 38, 42, 50, 51, 59, 68, 87, 93 and 95.

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

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

Masonic Events

On January 25th, at 5 p. m., the *New Masonic Temple Association* held its annual meeting, Most Wor. Bro. Edwin E. Elser in the chair. Net profits totalling ₱12,542.57 were reported, notwithstanding the business depression. A new board of directors was elected, composed of Bros. E. E. Elser (president), C. M. Cotterman (vice-president), Wm. Huse Chapman (secretary), F. E. Hedrick (treasurer), E. Ford Hickman, W. W. Larkin, C. M. Colton, Stanton Youngberg, E. E. Wing, W. W. Weston, and José C. Velo.

In the evening of the 25th, the Masonic Bowling Association gave a *Grand Ball at the Plaridel Temple* in honor of the visiting members of the Most Wor. Grand Lodge of the Philippine Islands. We have already published the program in our January number (page 222) and will only add that the function was a great success and well attended.

Gift Bibles for Master Masons

The Grand Lodge at its last Annual Communication recommended that Blue Lodges present each Master Mason with a copy of the Holy Bible at the time he was raised to the Sublime Degree.

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MARTIRES DE FILIPINAS
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA
GRAN LOGIA NACIONAL DE FILIPINAS

FRANCISCO A. DELGADO, *Gran Maestre.*

A los Venerables Maestros y Secretarios

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

Ocupaciones y Profesiones

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

Logias Nos. 7, 9, 24, 31, 37, 38, 42, 50, 51, 59, 68, 87, 93 y 95.

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

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

La Bowling Association

En la noche del 25 de Enero, la Bowling Association dió un gran baile en el Templo Plaridel para obsequiar a los miembros de la Gran Logia que habían acudido de provincias para asistir a la Reunión anual. Ya hemos publicado el programa en el número de Enero y añadimos solamente que dicha función fué un gran éxito.

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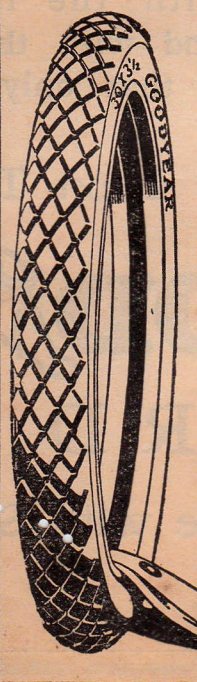

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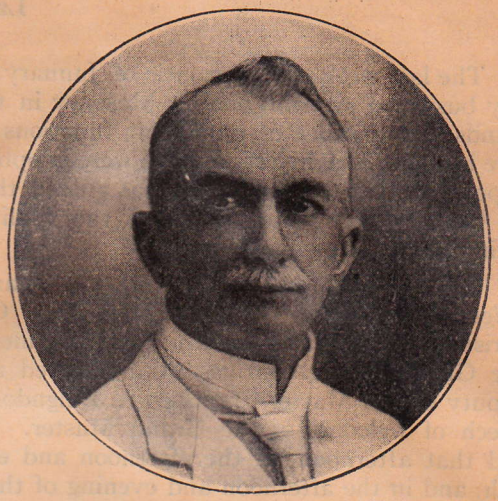
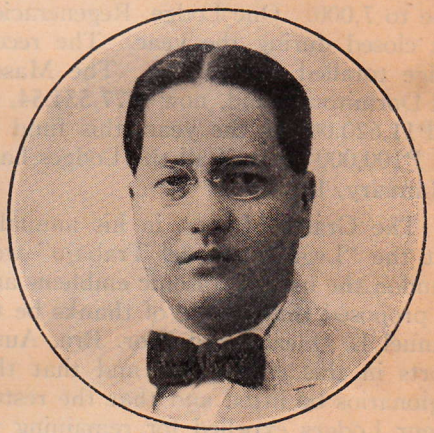


M. W. Bro. Newton C. Comfort (3)
P. G. M. and Grand Secretary

Very Wor. Bro. Vicente Carmona (22)
Grand Treasurer

M. W. Bro. Francisco A. Delgado (4)
Grand Master



Very Wor. Bro. Antonio Gonzalez (85)
Senior Grand Lecturer

Rt. Wor. Bro. Miguel Unzon (22)
Senior Grand Warden

Rt. Wor. Bro. Seldon W. O'Brien (9)
Junior Grand Warden

ELECTIVE OFFICERS, 1926, GRAND LODGE OF F. & A. M. OF THE PHILIPPINE ISLANDS

The Grand Lodge Communication

La Reunión de la Gran Logia

The last week of the month of January, 1926, was a very busy and eventful one for Masonry in the Philippine Islands. A number of important functions and meetings were held and weighty resolutions were adopted, and a new corps of officers relieved those that guided the destinies of the Grand Lodge F. & A. M. of the Philippine Islands during the Masonic year just past.

On Tuesday, the 26th, at 4 p. m. sharp, the *Grand Lodge* was called to order by Most Wor. Grand Master Christian W. Rosenstock. The usual routine was followed. The Grand Representatives were received and Rt. Wor. Deputy Grand Master Francisco A. Delgado replied to the speech of welcome of the Grand Master. Sessions were held that afternoon, in the afternoon and evening of the 27th, and in the afternoon and evening of the 28th.

The reports of the Grand Officers were all ably prepared and showed the Grand Lodge to be in a prosperous condition. There are at present 95 Lodges under charter and 4 under dispensation, the total membership being close to 7,000. One Lodge, Regeneración No. 36 (Tarlac), was closed during the year. The receipts of the Grand Lodge totalled ₱38,334.00. The Masonic Home, School and Dormitory Fund, now ₱77,534.54, showed an increase of ₱11,620.00 for the year; this fund would have passed the ₱100,000 mark if all the Lodges had paid their pledge of January, 1923.

The Grand Master, in his annual message, reported that the "Legionarios del Trabajo" were taking steps to abandon the use of Masonic emblems and ritualistic forms. He proposed that a vote of thanks be tendered to P.G.M. Manuel L. Quezon and Wor. Bro. Austin Craig for their efforts in this connection, and that the ban against the Legionarios be lifted and that the restoration of members of our Lodges expelled for remaining with that Order in violation of Circular No. 46 be authorized, subject, of course, to the provisions of the Constitution. Both these recommendations were later adopted by the Grand Lodge.

Other recommendations of the Grand Master adopted by the Grand Lodge referred to the creation of a Grand Lodge Committee which is to offer its aid and assistance to the Masonic Hospital for Crippled Children, of a Committee to study the matter of insuring the property of our Lodges against loss by fire, of a Committee to study the matter of financing the CABLETOW, and of another Commit-

La última semana del mes de Enero de 1926 fué una época llena de acontecimientos muy interesantes para nosotros como Masones, porque en ella se celebraron varias funciones y reuniones importantes, se adoptaron acuerdos de mucho alcance y se eligió a un nuevo cuerpo de dignatarios que hoy ya rige los destinos de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas.

El día Martes, 26 de Enero, la Gran Logia abrió su Décimacuarta Reunión anual, bajo la presidencia del Muy Ilustre Gran Maestre Christian William Rosenstock. Se siguió el procedimiento de costumbre. Los Garantes de Amistad de las potencias masónicas extranjeras fueron recibidos con frases cariñosas por el Gran Maestre, y el Ilustre Gran Maestre delegado, Hmno. Francisco A. Delgado, hablando en representación de dichos Garantes de Amistad, saludó al Gran Maestre y a la Gran Logia en nombre de las potencias extranjeras y dió a aquél las gracias por sus palabras de bienvenida.

Se celebraron sesiones en aquella tarde, en la tarde y noche del día 27 y en la tarde y noche del 28.

Los informes de los Grandes Dignatarios demuestran que la Gran Logia es próspera. Tiene actualmente 95 Logias con carta constitutiva y 4 con dispensa y cuenta con algo menos de siete mil miembros. Una Logia (Regeneración No. 36, en Tarlac) abatió columnas durante el año. Los ingresos de la Gran Logia durante el año ascendieron a ₱38,334.00. El Fondo del Asilo, Colegio y Dormitorio Masónicos acusa un saldo de ₱77,534.54, o sea, un aumento de ₱11,620.00 durante el año. Dicho fondo ya habría pasado la cifra de cien mil pesos si todas las Logias hubiesen cumplido su compromiso del mes de Enero de 1923.

El Gran Maestre, en su mensaje anual, manifestó que los "Legionarios del Trabajo" estaban adoptando las medidas necesarias para abandonar el uso de los emblemas y formas ritualísticas de la Masonería. Propuso un voto de gracias para el Muy Il. Gran Maestre pasado Manuel L. Quezon y el Ven. Hmno. Austin Craig, por los trabajos realizados por ellos en este asunto, y recomendó que se levantara el interdicto contra los Legionarios del Trabajo y se autorizase la rehabilitación de los miembros de nuestras Logias expulsados por haber continuado perteneciendo a dicha orden con infracción del Edicto No. 46, con sujeción, desde luego, a las disposiciones correspondientes de la Constitución. Dichas recomendaciones fueron adoptadas más tarde por la Gran Logia.

Otras recomendaciones del Gran Maestre que fueron adoptadas por la Gran Logia son las que se refieren a la creación de una Comisión que ha de ofrecer sus servicios

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tee for the preparation of standard plans and specifications, etc., for Masonic temples.

The Grand Master's recommendations regarding the regulation of the use of the word "Masonic" in titles of clubs, etc., and the use of the word PROFANE to designate non-Masons were also acted upon favorably by the Grand Lodge and so were his suggestions that provision be made for the adoption of the Masonic father and Bible presentation ceremonies, and that the Islands be divided into zones and annual zone conventions held for instruction of the Lodge officers in the ritualistic work.

The dispensations and edicts issued by the Grand Master were all approved.

Charters were granted to

Mount Huraw Lodge No. 98, Catbalogan, Samar;
Palawan Lodge No. 99, Puerto Princesa, Palawan;
Keystone Lodge No. 100, Ft. Mills, Corregidor, and
Elisha Ward Wilbur Lodge No. 101, Victorias, Occ. Negros.

The result of the Grand Lodge election, held at the evening session on the 27th, appears at the end of this article. Before proceeding to vote on that occasion, the Grand Lodge officially received a party of Masonic round-the-world tourists from the S. S. *Belgenland*, which was then in port.

In connection with a resolution offered by Kalilayan Lodge No. 37, the Grand Lodge passed a resolution providing for the preparation of three copies of the official ritual (in both English and Spanish) in cipher, the copies to remain in the custody of the Grand Master, Grand Secretary and Grand Lecturer, respectively.

al Hospital Masónico para Niños Lisiados, de otra que estudiará la cuestión del seguro de los bienes de las Logias contra incendios, de otra que debe estudiar la provisión de fondos para la revista *The Cabletow*, y de otra que se encargará de la preparación de planos, descripciones técnicas, etc., para templos masónicos.

La Gran Logia adoptó asimismo las recomendaciones del Gran Maestre relativas a la regulación del uso de la palabra "masónico" en los títulos de clubs, etc., y a la palabra "profano" para designar a un hombre no iniciado en la Francmasonería, cuyo uso debe evitarse. También se adoptaron sus recomendaciones sobre el nombramiento de un padrino masónico y la presentación de un ejemplar de la Sagrada Biblia a los Masones nuevamente iniciados y referente a la división de las Islas en zonas y la celebración de asambleas anuales en cada zona, con el objeto de enseñar los trabajos ritualísticos a los dignatarios interesados.

Se aprobaron tanto las dispensas como el edicto expedidos por el Gran Maestre Rosenstock.

Se otorgaron cartas constitutivas a las siguientes Logias:

Logia Mount Huraw No. 98, Catbalogan, Samar;
Logia Palawan No. 99, Puerto Princesa, Palawan;
Logia Keystone No. 100, Ft. Mills, Corregidor, y
Logia Elisha Ward Wilbur No. 101, Victorias, Negros Occidental.

La elección de los nuevos dignatarios de la Gran Logia se verificó en la noche del 27 y su resultado consta en la lista al fin del presente artículo. Antes de proceder a la votación, la Gran Logia recibió fraternalmente a un grupo de Masones procedentes del vapor gigantesco *Belgenland* que en dicho día hizo escala en Manila en su viaje alrededor del mundo.

A raíz de una proposición presentada por la Logia Kalilayan No. 37, la Gran Logia aprobó una resolución

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An amendment to the constitution, proposed by Tayabas Lodge No. 43, was passed in amended form. It provides for the application of the constitutional provisions regarding suspension for non-payment of the dues to inexcusable absence from the meetings of the Lodge for twelve consecutive months.

Votes of thanks were extended to Most Worshipful Master C. W. Rosenstock, for his successful administration; to the New Masonic Temple Association, for the use of the hall; and to Bro. Leo Fischer, for his services as official interpreter during the Communication of the Grand Lodge.

The Grand Officers elect were installed at the Plaridel Temple at 9 p. m. on the evening of the 28th. Past Grand Master George R. Harvey acted as installing officer and Past Grand Master Wenceslao Trinidad as Master of Ceremonies, and Past Grand Master Quintín Paredes presented the Past Grand Master's Jewel to Most Wor. Bro. C. W. Rosenstock. Addresses were also made by the newly installed Grand Master, Most Wor. Bro. Francisco A. Delgado, and by Miss Rosario Villaruel. Dancing followed the ceremonies and refreshments were served.

The proceedings of the Grand Lodge were carried on with the greatest peace and harmony, despite the delicate questions that came up and that involved many conflicts of interests and opinions. This speaks well not only of the tact, diplomacy, and ability of Grand Master Rosenstock and others who conducted the proceedings, but of the Masonic qualities of the members of the Grand Lodge in general.

It made us proud to be a member of the Grand Lodge of the Philippine Islands!

The new Grand Lodge Officers are as follows:—

disponiendo que se preparasen tres rituales en clave de los tres grados, tanto en inglés como en castellano, quedándose dichos tres ejemplares en el poder del Gran Maestre, el Gran Secretario y el Gran Instructor, respectivamente.

Se aprobó, en forma enmendada, una reforma a la constitución de la Gran Logia propuesta por la Logia Tayabas No. 43. Su objeto es aplicar las disposiciones constitucionales relativas a la suspensión por falta de pago de las cotizaciones, a las ausencias inexcusables de las tenidas de la Logia por un período de doce meses consecutivos.

Se aprobaron votos de gracias a favor del Muy Ilustre Gran Maestre C. W. Rosenstock, por su administración acertada; de la Asociación del Templo Masónico, por el uso del local, y del Hmno. Leo Fischer por los servicios prestados por dicho Hermano como intérprete oficial de la Reunión.

Los Grandes Dignatarios electos fueron instalados en el Templo Plaridel a las nueve de la noche del 28 de Enero. El ex-Gran Maestre George R. Harvey fué Gran Instalador y el ex-Gran Maestre Wenceslao Trinidad le ayudó como Gran Maestro de Ceremonias. El ex-Gran Mestre Quintín Paredes presentó la joya de Gran Maestre pasado al Muy Ilustre Hmno. Rosenstock, con palabras adecuadas, a que respondió el Gran Maestre saliente. También se pronunciaron discursos por el nuevo Gran Maestre, Muy Il. Hmno. Francisco Afan Delgado, y por la Srta. Rosario Villaruel, hija de uno de los mártires de la Revolución. Las ceremonias de instalación fueron seguidas de un baile y *buffet lunch*.

Los asuntos de la Gran Logia se despacharon con la mayor armonía, no obstante las cuestiones delicadas que se ventilaron y que entrañaban muchos conflictos de intereses y opiniones. Esto demuestra claramente no sólo el tacto y habilidad del Muy Il. Hmno. Rosenstock y otros que le ayudaron, sino sobre todo las cualidades masónicas de los miembros de la Gran Logia en general.

Nos sentimos orgullosos de formar parte de la Gran Logia de las Islas Filipinas.

Los nuevos dignatarios de la Gran Logia son los siguientes:

Grand Master	FRANCISCO A. DELGADO (4)	*Gran Maestre*
Deputy Grand Master	JOSEPH H. SCHMIDT (8)	*Gran Maestre Delegado*
Senior Grand Warden	MIGUEL UNSON (22)	*Primer Gran Vigilante*
Junior Grand Warden	SELDON W. O'BRIEN (9)	*Segundo Gran Vigilante*
Grand Treasurer	VICENTE CARMONA (22)	*Gran Tesorero*
Grand Secretary	NEWTON C. COMFORT (3)	*Gran Secretario*
Senior Grand Lecturer	ANTONIO GONZALEZ (85)	*Primer Gran Instructor*
Junior Grand Lecturer	FRED DAMMAN (1)	*Segundo Gran Instructor*
Grand Chaplain	JUAN MUÑOZ (72)	*Gran Capellán*
Grand Orator	EUGENE A. PERKINS (6)	*Gran Orador*
Assistant Grand Secretary	RAMÓN MENDOZA (27)	*Gran Secretario Auxiliar*
Grand Marshal	HARVEY A. BORDNER (3)	*Gran Maestro de Ceremonias*
Grand Standard Bearer	PAUL F. WHITACRE (62)	*Gran Porta-Estandarte*
Grand Sword Bearer	CU UY GAM (18)	*Gran Porta-Espada*
Grand Bible Bearer	TEODORO REYES (81)	*Gran Porta-Biblia*
Senior Grand Deacon	FEDERICO M. UNSON (37)	*Primer Gran Diácono*
Junior Grand Deacon	JAMES B. SCREEN (95)	*Segundo Gran Diácono*
Senior Grand Steward	JUAN ATAYDE (41)	*Primer Gran Experto*
Junior Grand Steward	FAUSTINO MAÑAGO (15)	*Segundo Gran Experto*
Grand Pursuivant	EVELIO ZALDIVAR (11)	*Gran Heraldo*
Grand Organist	SISENANDO PALARCA (96)	*Gran Organista*
Grand Tyler	ADRIANO R. RIVERA (82)	*Gran Guarda-Templo Externo*

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Numeriano Adriano

One of the victims of the war waged upon Philippine Masonry which reached its climax in 1896 and 1897, was Numeriano Adriano y Resurrección, a Manila notary. He was born in Pandacan (Manila) in 1846 and saw the light of Masonry in Nilad Lodge No. 144, then of the G. O. E., in 1892. Later he joined Balagtas Lodge and was its first Junior Warden. Bro. Adriano was a very enthusiastic Mason. His home at Nagtahan was the scene of frequent meetings and his meritorious work for the Order brought him recognition, he being elected Master of Balagtas Lodge, President of the society "La Propaganda," and President of the Council of the "Liga Filipina." No wonder that, when the wave of hysterical fear and hatred that caused the oppressors of the Filipino people to see red in 1896, upon the discovery of the Katipunan, turned its fury against Masonry, Bro. Adriano was one of the first to be swept away. On September 16, 1896, he was arrested, and he was one of the alleged traitors tried by the military commission presided over by Col. Francisco Olive of the Spanish army. On January 11, 1897, he was led to the field of Bagumbayan and there publicly executed, together with ten other Masons.

Una de las víctimas de la guerra llevada a cabo contra la Francmasonería en Filipinas en 1896 y 1897, fué Numeriano Adriano y Resurrección, un notario de la ciudad de Manila. Nació en Pandacan en 1846 y vió la luz masónica en la Logia Nilad No. 144, en 1892. Más tarde ingresó en la Logia Balagtas, como primer Segundo Vigilante de la misma. El Hmno. Adriano fué muy activo en Masonería. Su casa en Nagtahan sirvió de punto de reunión para los Masones y como premio de sus servicios relevantes fué elegido Venerable de la Logia Balagtas, como también presidente de la sociedad patriótica "La Propaganda" y presidente del consejo de la "Liga Filipina." No es extraño, pues, que cuando se descubrió el Katipunan y los opresores del pueblo filipino, impelidos por el odio y temor histérico que les embargaban, cayeron furiosos sobre los Masones, el Hmno. Adriano fué una de las víctimas. Detenido el 16 de Septiembre de 1896, él fué uno de los supuestos traidores juzgados por el consejo de guerra presidido por el coronel Francisco Olive, del ejército español. El día 11 de Enero de 1897, el Hmno. Adriano fué conducido al campo de Bagumbayan donde murió heróicamente con diez Masones más que fueron fusilados como él.

Addresses Wanted by Island No. 5

In each case the address given is the last known: Elvin B. Elliot, San Francisco; Chester H. Jackson, Omaha, Neb.; Lee E. Gray, U. S. Army, U.S.A.; Thomas P. McAloney, Cambridge, Mass.; Armand Verstappen, Brooklyn, N.Y.; Charles M. Zussman, Detroit, Mich.; Grover C. Gableman, Denver, Colorado; Fred E. Breed (E.A.), no record; Herman L. Siewert (E.A.), no record.

En todo lo que veréis u oiréis en la Masonería, encontraréis algún significado. Si está oculto, buscad y habréis de encontrarlo. Todos los símbolos y ceremonias abundan en significación y tienen cada uno su razón de ser. Dejad que los que crean que nuestras ceremonias son ociosas continúen en su error. "No echéis vuestras perlas delante de los puercos," dijo el Maestro, "porque las pisotearán y se volverán contra vosotros para haceros pedazos."—*Pike.*

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Election
Installation
Rehearsal
E. A. Degree
F. C. Degree
M. M. Degree
Funeral
Anniversary
Refreshments
Banquet
Visit of
.....
.....

The above is a facsimile of a printed card which has been ordered by one of our constituent Lodges, with the idea of simplifying the work of the Secretary in notifying the members of future meetings. For obvious reasons, this card should always be inclosed in a sealed envelope, and never sent out as a post card. We consider the idea a good one, and for this reason bring it to the attention of our Lodges.

Lo que precede es el facsímile de una tarjeta que ha mandado imprimir una de nuestras Logias constituyentes con el objeto de simplificar el trabajo del secretario relacionado con el envío de avisos de tenidas. Huelga decir que dicha tarjeta no debe enviarse como tarjeta postal sino ponerse siempre dentro de un sobre cerrado. La idea nos parece buena y por esta razón la comunicamos a nuestros Talleres.

New Lodge at Victorias, Occidental Negros

December 30, 1925, M. W. Bro. Christian W. Rosenstock, Grand Master, granted a dispensation to various Brethren residing in or near the town of Victorias, Occidental Negros, to form and open a Lodge of Free and Accepted Masons, and to admit therein and to make Freemasons, said dispensation to be in full force until January 15, 1926.

The officers of this new Lodge are as follows: *W.M.*, William A. Kinney (Schofield 443, Hawaii); *S.W.*, Luis R. Yangco (4); *J.W.*, Felix O. Guantero (72). The other charter members of this Lodge are: C. J. H. Penning (6), Irineo Arriola (13), Norberto Capay (12), J. J. Muller (Hawaiian 21, Honolulu), Francis Goodale (Schofield 443), Santos Urra (11), Norman A. Oss (Hawaiian 21), M. M. Solchaga (11), Enrique Bonich Gil (11), Ramón S. Rius (11), and Basilio Tangco (21).

January 26, 1926, during the Fourteenth Annual Communication of the Grand Lodge, this Lodge was granted a charter.

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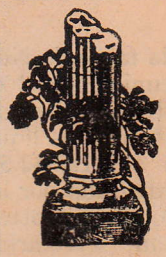

Thy work on earth is o'er,
And thou hast "passed"
Between the pillars,
Up the Winding Stair
Of the Eternal Temple.

Wor. Bro. Lawrence D. Wharton.
Past Master of Tupas Lodge No. 62.
Died January 17, 1925, at Iloilo, Iloilo, P. I.
Buried in the American Cementery at Jaro, Iloilo, January 18, under the auspices of Acacia Lodge No. 78.

Bro. Bernard Levy.
Member of Union Lodge No. 172, New Orleans, La.
Died in New Orleans, December 2, 1925.
Buried under the auspices of his own Lodge.

Bro. Louis F. Goodale.
Member of a Lodge in the United States.
Died December 18, 1925, at Tampa, Fla.

Bro. Wyatt Hoffman Stover.
Member of Southern Cross No. 6.
Died at San Francisco, California, Nov. 29, 1925.
Buried December 6, 1925, at Charleston, West Virginia, Bro. Stover's birthplace, under the auspices of Charleston Lodge No. 153, of that city.

Bro. M. J. Oteyza.
Under dimit from Baguio No. 67.
Died recently in Baguio, Mt. Province.

Bro. Felix Pagtakhan.
Member of Pintong-Bato No. 51.
Died January 31, 1926.
Funeral services February 14, 1926.

Bro. José Chua Cho.
Member of Luz Oceánica No. 85.
Died January 13, 1926.
Buried January 17, 1926.

A Prayer

O Shepherd of the Little Ones, I pray,
When Thou dost send Thy Messenger for me,
Let me not hear his footsteps on the way,
But let his coming very gentle be.

I ask no wealth, O Master, and no fame,
No higher glory than to do Thy will.
And, when I hear Thy Voice pronounce my name,
Let all earth's voices, then, be hushed and still.

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Wor. Bro. Lawrence D. Wharton Enters That Celestial Lodge

Wor. Bro. Lawrence D. Wharton, Past Master of Tupas Lodge No. 62, Iloilo, Iloilo, passed to the Great Beyond at Iloilo, January 17, 1926, following an operation for liver trouble, immediately subsequent to which a typhoid fever complication set in.

Wor. Bro. Wharton originally came to the Islands in the service of the Bureau of Education, was afterwards with the University of the Philippines in Manila, then Dean of the Southern Islands branch of the University, and at the time of his death was in charge of the hardware department of the Pacific Commercial Company's branch at Iloilo.

First as "Kid" Wharton, and afterwards as "Dean" Wharton, he will long be remembered by a host of friends all over the Islands who mourn the passing of a dear friend and zealous Brother in Masonry.

Requiescat in pace.

Official Statement of the Grand Master of the Grand Lodge of Masons of the Philippine Islands

Having read the *Manila Times* of January 29, 1926, and observed the misleading and untrue headlines regarding our Grand Lodge, I feel it my duty to the Craft in general and to the members in this jurisdiction in particular to make the following statement:

During the recent sessions of the Grand Lodge of the Philippine Islands the question of independence did not come before that body in any shape, manner or form whatever. The resolution concerning independence, which was framed and signed by individual Masons outside of the Grand Lodge, speaks for itself and needs no explanation. The Grand Lodge sessions were very harmonious, and there was no split or walk-out of any kind by any group of members. Even the resolution concerning the proposed Shrine ceremonial was, after full discussion, adopted without a dissenting vote.

Manila, January 29, 1926.

FRANCISCO A. DELGADO,
Grand Master of Free and Accepted Masons of the Philippine Islands.

Address Wanted by No. 73

The Secretary of Nueva Ecija Lodge No. 73, Bro. Alfredo Elviña, Cabanatuan, Nueva Ecija, desires to obtain the present address of Bro. Esteban Y. Pestaño, former address 13 Washington Ave., Rizal Park, Manila, and of Bro. Tan Huat Kun, former address unknown.

Junta de Accionistas de la New Masonic Temple Association

El día 25 de Enero de 1926, a las 5 de la tarde, la New Masonic Temple Association celebró su reunión anual de accionistas bajo la presidencia del Muy Il. Hmno. Edwin E. Elser. No obstante la crisis reinante, los beneficios líquidos de la asociación en 1925 ascendieron a ₱12,542.57. Se eligió a una nueva junta de directores, integrada por los Hmnos. E. E. Elser (presidente de la junta), C. M. Cotterman (vice-presidente), Wm. Huse Chapman (secretario), F. E. Hedrick (tesorero), E. Ford Hickman, W. W. Larkin, C. M. Colton, Stanton Youngberg, E. E. Wing, W. W. Weston y José C. Velo.

¿No Es Verdad?

¿No se te ha ocurrido alguna vez, hermano, que si no asistes a las tenidas de tu Logia, la Masonería te ha de ser de poca utilidad? Cuando te encuentres en un apuro, tus hermanos no te conocerán, y será necesario que sean presentados los miembros del comité de visita. Y si se diese el caso de que pasases a mejor vida, serán muy pocos los que te conozcan entre los que asistan a tus funerales. He ahí una situación que no debe existir. Asiste, pues, a las tenidas de tu Logia. "Procura conocer y que te conozcan."—*Virginia Masonic Journal.*

Juzgad con Benevolencia

No esperéis hallar la perfección en un hombre sólo porque sea Masón. De lo contrario, sufriréis un desengaño. La Masonería hace a los hombres mejores, pero no existe ningún medio humano para hacer a los hombres perfectos. Si se trata de un Masón, tenéis derecho a presumir que es un hombre bastante bueno, pero no condenéis a la Masonería aun cuando unos cuantos Masones resulten malos. El mismo Divino Maestro tuvo un Judas.

El fin y objeto de la Masonería es no recibir más que hombres buenos, hacer que se conserven buenos y que sean mejores. Juzgad la institución, no por algunos fracasos, sino por el promedio de sus éxitos. Este promedio es elevado, lo cual confiere una buena reputación a sus miembros, pero no puede ser una guía infalible.

Lo mismo puede decirse de un cuerpo masónico. Puede decidirse a realizar algún acto, al cual os opongáis individualmente, como miembros, pero no os creáis obligados a condenarlo por ese motivo. Tal vez tengáis razón, pero no lo rechacéis. Vosotros mismos no sois infalibles, y la institución ha defendido el bien durante tantos años, que podéis abrigar la seguridad de que su labor será, por término medio, buena.—*Masonic Bulletin.*

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Official Visitations During January

January 9, 1926, M. W. Bro. Christian W. Rosenstock, then Grand Master, accompanied by M. W. Bro. Milton E. Springer, P.G.M., and members of the Grand Lodge, paid an official visit to Pilar Lodge No. 15, Imus, Cavite. With Rt. Wor. Bro. Joseph H. Schmidt, then Senior Grand Warden, as Installing Officer, and Wor. Bro. José C. Velo, P.M. of No. 4, as Master of Ceremonies, a public installation of the new officers of the Lodge was held before a crowd which filled the spacious hall to capacity. The speakers were Wor. Bro. Faustino Mañago of No. 15, Wor. Bro. Faustino Aguilar, P.M. of No. 23, Wor. Bro. Arsenio L. Gomez, P.M. of No. 18, and M. W. Bro. Milton E. Springer. Mesdames Emilia S. Cavan and Brígida E. Francisco sang two beautiful solos and a duet. The program was concluded with an impressive and instructive address by the Grand Master. The music was furnished by the Malayan Orchestra and the Silang Jazz Band. Many visiting Brethren were present from Manila, Cavite, and near-by provinces.

January 21, Rt. Wor. Bro. Francisco A. Delgado, then Deputy Grand Master, in representation of the M. W. Grand Master, visited Sinukuan Lodge No. 16, on which occasion the new officers of this Lodge were installed.

January 23, M. W. Bro. Christian W. Rosenstock made an official visitation to Taga-Ilog Lodge No. 79, Masonic Temple, Manila, and witnessed the public installation of the new officers of this Lodge.

Quick Returns

The following is a letter which was received last month from the Secretary of one of our Lodges, and is self-explanatory:

THE CABLETOW,
Manila, P. I.

I again have to address you regarding the service given to me as Secretary of my Lodge, in connection with obtaining addresses of members of this Lodge. In your January, 1926, issue, you asked for the addresses of some nine members of this Lodge, and within three days I have been put in possession of four of these addresses. I might mention, however, that I am somewhat in a quandary with regard to one of the Brethren, as I have, in the course of the last five hours, received three different addresses for the same Brother. I must admit that I have received real service during the past year in this connection.

La Patria y la Idea Masónica

Porque la idea de patria, grandiosa como es, no llega en excelsitud al pensamiento masónico. La patria,—dice un conocido autor—"es un recinto donde los pueblos se ahogan; extensión de tierra más o menos vasta en donde no se ve más allá de las fronteras, la patria sólo vive para sí, sin siquiera preocuparse por el pueblo vecino. Hermanos, día vendrá en que la hoy sagrada palabra de patria desaparecerá, como desaparecen en los teatros los telones que cubren el escenario para la preparación de los actores; día vendrá en que los hombres que han conquistado ya la tierra, el agua y el aire, completarán su conquista de las fuerzas naturales, y entonces engancharán corceles de llamas, no sólo al pensamiento sino también a la materia; día vendrá, en fin, en que, comunicándose por cuantos medios ofrece la naturaleza, comprenderán los pueblos que están unidos por todos los dolores pasados, y se confundirán en un sólo anhelo. Entonces, se presenciará un espectáculo magnífico; toda frontera ideal desaparecerá, todo límite ficticio quedará borrado; los ríos no serán ya un obstáculo, ni las montañas un impedimento; desde un confin a otro los pueblos se darán la mano, y en toda cumbre se erigirá un altar, el de la FRATERNIDAD."—*Francisco Diaz Bello, Jalapa-Enríquez (México).*

La política y los políticos han tenido siempre la ingenuidad de creer que son ellos, y sólo ellos, los que señalan las orientaciones de la humanidad y los que disponen de la vida y del futuro de las colectividades humanas. Profundo y gravísimo error. Desde hace mucho tiempo han sido los pensadores los que han provocado todas las evoluciones y revoluciones de la humanidad, y las seguirán provocando en el futuro: el porvenir de la humanidad debe fundarse exclusivamente en la obra que desarrollen sus pensadores, sus escritores y sus filósofos; la política ha desarrollado toda la labor que ha sido capaz de producir y en el momento presente no es otra cosa que un campo donde fructifican toda clase de bajas pasiones y de intrigas, que sólo pueden interesar a los que forman parte de la farándula multicolor de ella.—*Revista Masónica de Chile.*

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Freemasonry—The Original Religion of Man

By Bro. A. E. Tatton

La Francmasonería—Religión Primitiva del Hombre

"Those in Masonry who do not recognize the religion in Masonry remove its entire foundation, and the entire structure must fall."

The foregoing quotation is credited to *The American Tyler-Keystone*, and came to my attention after I had read an article by John Leisk Tait, entitled "The Meaning of Masonry," published in the *The New Age Magazine*.

In that article it was stated that "Masonry teaches a fundamental and uncompromising morality—and yet it is avowedly not a religion." Again, further on in the article, "Freemasonry, as has already been stated, is not a religion; yet, in a very real sense, it may be regarded as a schoolmaster teaching the most suggestive and enlightening fundamentals of religious truths."

Here we have what appears to be two opposing ideas, one writer asserting that Freemasonry, while it teaches morality, is avowedly not a religion, and, on the other hand, the quotation implying that religion is the entire foundation of Freemasonry.

In this article I have endeavored to show that Freemasonry not only teaches the fundamentals of religious truths but is in reality the original religion of man. In doing this I have consulted and extracted freely from the following sources: "*The Traditions, Origin and Early History of Freemasonry*," by A. T. C. Pierson and Godfrey W. Steinbrunner; "*The Symbolism of Freemasonry*," by Albert G. Mackey; "*The Rise of Modern Religious Ideas*," by Arthur Cushman McGiffert; "*Foundations of Religion*," by Stanley H. Cook, M. A.; an address by Chaplain L. D. Miller, U. S. Army; and an address by Albert Pike in 1858 before the M. W. Grand Lodge of Louisiana.

It is my belief that some modern Masonic writers confuse religion with theological dogmas and creeds and this I think is made evident by a statement near the close of the article by John Leisk Tait, previously referred to, where he says, "Masonry points the way; it has never said, nor even remotely implied 'I am the Way.' "

There is a wide difference between Religion on the one hand and man-made creeds and dogmas on the other as will be seen when we examine them critically and compare the findings in each case.

Religion has been defined or interpreted in various ways. In 1799, the great German theologian Schleiermacher advanced the idea that religion has its seat in the feelings, and consists in the consciousness of oneness with the absolute or infinite. Due to his influence, it has been defined

"Los afiliados a la Masonería que no ven la religión en la Masonería le quitan toda su base y hacen caer todo el edificio."

Esta frase sacada de *The American Tyler-Keystone* la ví después de haber leído un artículo de John Leisk Tait que publicó *The New Age Magazine* bajo el título de "La Significación de la Masonería."

En dicho artículo se dijo que "La Masonería enseña una moralidad fundamental e incondicional y esto no obstante no es religión." Más adelante en el mismo artículo hallamos la siguiente frase: "Como ya se ha dicho, la Francmasonería no es religión, pero podemos muy bien considerarla como un maestro que enseña los fundamentos más sugestivos e iluminantes de verdades religiosas."

He aquí lo que parecen ser dos ideas encontradas, afirmando uno de los autores citados que la Francmasonería, aunque enseña la moral, no es religión, y por el otro lado tenemos la cita que implica que la religión es la base de la Francmasonería.

En el presente artículo, trato de demostrar que la Francmasonería no sólo enseña los fundamentos de verdades religiosas sino que es efectivamente la religión primitiva del hombre. Al escribirlo, he consultado y extractado de las siguientes fuentes: "Las Tradiciones, el Orígen y la Historia antigua de la Francmasonería," por T. C. Pierson y Godfrey W. Steinbrunner; "El Simbolísmo de la Francmasonería," por Albert G. Mackey; "El Desarrollo de las Modernas Ideas Religiosas," por Arthur Cushman McGiffert; "Bases de la Religión," por Stanley H. Cook, M. A.; un discurso pronunciado por el capellán L. D. Miller, del ejército de los EE. UU., y un discurso pronunciado por Albert Pike en 1858, ante la Gran Logia de Luisiana.

Creo que algunos autores masónicos modernos confunden a la religión con los dogmas y doctrinas religiosos, como lo parece probar la siguiente frase que hallo cerca de la conclusión del artículo arriba referido de John Leisk Tait, a saber: "La Masonería indica el sendero, pero jamás ha dicho, ni expresamente ni por implicación 'Yo *soy* el sendero.' "

Hay una diferencia enorme entre la religión por un lado y las doctrinas y dogmas hechos por hombres por el otro, como se observará cuando los analizamos con cuidado y confrontamos las conclusiones en cada caso.

La religión ha sido definida o interpretada de distintas maneras. En 1799, el gran teólogo alemán Schleiermacher

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in modern times as reverence for the boundless and eternal by Francis W. Newman, as awe before the mysterious and unknown by Herbert Spencer, as enthusiasm for an ideal by Strauss and Feuerbach, as admiration of beauty by Ruskin, as the feeling of admiration or worship, without regard to the object which calls it forth, by Professor Seeley in his "Natural Religion," published in 1822. My dictionary defines religion as an acknowledgment of our obligation to God, accompanied by a feeling of reverence and love.

Religion deals with the profoundest and most fundamental of all man's ideas, beliefs, and convictions, whether he consciously realizes them or not. It is not a question of creed or dogma. It is not the matter of church or denomination. It is not settling for time and eternity the momentous question of whether we shall stand, kneel or bow in prayer or what kind of clothes the preacher shall wear; or of what angle the spinal column should take at the mention of the Holy Trinity; or what kind of ecclesiastical terminology is in greatest favor with the Almighty. These are very small questions that some people have tried and some are still trying to make important in religion.

Religion is an inseparable part of Life and Thought, and the problem of Life is to find an attitude which enables the individual to make the most and best of life. It is not a funeral announcement. When one begins to think about his soul, it is not required that he assume a mournful aspect. We should be as frank, as honest, as natural and as comfortable when thinking about God as when discussing our work, our recreations, our ideals and our dreams.

The fundamental question in religion is, as to man's relation to God. What is God's attitude towards us and ours towards Him? What do we think of Him and He of us? What can God do for us and we for Him? These are life's largest questions. Man may not ignore or be indifferent to the Divine; he has to find a proper attitude towards the Supreme Power of the Universe. His recognition of the existence and providence of the Deity depends upon his experience and thought.

In all Religion man's knowledge of God is limited by his capacity to understand Him; increase of knowledge permits a greater knowledge of God, and the more the individual develops comprehensively, the more does man ap-

expresó la idea de que la religión está radicada en los sentimientos y consiste en la conciencia de la unidad con lo absoluto o infinito. Bajo la influencia de dicho sabio, la religión ha sido definida en los tiempos modernos como reverencia para lo que carece de límites y es eterno, por Francis W. Newman; como temor de lo misterioso y desconocido, por Herbert Spencer; como entusiasmo por un ideal, por Strauss y Feuerbach; como admiración de lo bello por Ruskin, y como admiración y veneración que se siente sin referencia al objeto causante de dichos sentimientos, por el profesor Seeley en su obra "Religión Natural" publicada en 1822. Mi diccionario define la religión como reconocimiento de nuestra obligación para con Dios, acompañado por reverencia y amor.

La religión se contrae a las ideas, creencias y convicciones más fundamentales y profundas del hombre, quien a veces se da cuenta de ello y a veces nó. No es cuestión de profesión de creencia o dogma. No se refiere a iglesia o denominación. No resuelve para siempre la cuestión importantísima si al rezar debemos permanecer en pie o arrodillarnos o inclinar la cabeza, qué clase de vestidos debe usar el sacerdote, qué ángulo debe formar el espinazo al pronunciarse el nombre de la Santa Trinidad o qué terminología halla más favor con el Todopoderoso. Todos estos son puntos triviales a que algunos han querido atribuir mucha importancia en religión y otros tratan aun de hacerlo.

La religión es parte inseparable de la vida y el pensamiento, y el problema de la vida consiste en hallar una actitud mediante la cual el individuo pueda sacar más provecho de la vida. No es un anuncio de entierro. No es necesario que uno ponga la cara triste cuando medita sobre su alma. Al pensar en Dios debemos estar tan francos, tan honrados, tan naturales y libres de preocupación como cuando hablamos de nuestro trabajo, nuestras recreaciones, nuestros ideales y nuestros sueños.

La cuestión fundamental en religión se refiere a la relación del hombre con Dios. ¿Qué es la actitud de Dios hacia nosotros y qué la nuestra hacia Él? ¿Qué pensamos nosotros de Él y Él de nosotros? ¿Qué puede hacer Dios en beneficio de nosotros y que podemos hacer nosotros por Él? Estas son las cuestiones más importantes de la vida. El hombre no puede hacer caso omiso de lo divino o mos-

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proach the realities of the Universe. No religion that merits the name obliterates the fact of the fundamental distinction between the human and the divine. The recognition of a transcendent Power, felt to be the greatest of all Realities, lies at the heart of Religion, and distinguishes it from any ethical cult or cult of humanity.

The religious sentiment, so far, at least, as it relates to the belief in the existence of God, appears to be in some sense innate, or instinctive, and consequently universal in the human mind. There is no record of any nation, however intellectually and morally debased, that has not given some evidence of a tendency to such belief. The sentiment may be perverted, the idea may be grossly corrupted, but it is nevertheless there, and shows the source from whence it sprang.

In all ages and lands men have felt that death would not remove them from their environment, that they would exist or be present perhaps in some new form, or perhaps absorbed in some larger unit. They have wandered into the ideal of another world, and sought to find a place for their departed spirits.

Freemasonry is a system based upon the knowledge of God, who is the Creator of the world and the author and giver of every good and perfect gift; the vehicle which has brought down from the antediluvian world the primitive religion of man. Its philosophy is engaged in the consideration of propositions relating to God and man, to the present and future life. Its science is the symbolism by which these propositions are presented to the mind. It must not, however, be mistaken for a religious sect, although it embraces that universal system in which all men agree, while the infidel and atheist are excluded because they prefer the dangerous alternative of disbelieving the Divine existence. Without reference to forms and modes of faith, it furnishes a series of direct evidences, which silently operate to establish the great and general principles of religion, and points to that triumphant system which was the object of all preceding dispensations, and because it is the only religion in which the plan of salvation is clearly developed.

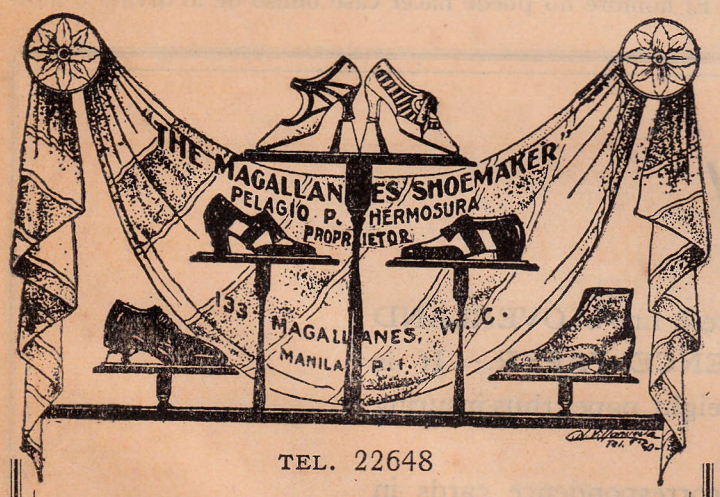
trarse indiferente respecto a ello: debe encontrar la actitud conveniente hacia el Poder Supremo del Universo. Su reconocimiento de la existencia y providencia de Dios dependen de su experiencia y pensamiento.

En toda religión, el conocimiento que el hombre tiene de Dios está limitado por su capacidad de comprenderle. El aumento del saber permite conocer mejor a Dios, y el hombre se va acercando a las realidades del Universo a medida que se van desarrollando sus conocimientos. Ninguna religión que merezca el nombre borra el hecho de la distinción fundamental entre lo humano y lo divino. El reconocimiento de un Poder trascendental que se siente ser la mayor de las realidades, forma el alma de toda religión y la distingue de cualquier culto ético o culto de la humanidad.

El sentimiento religioso, por lo menos en cuanto se refiere a la creencia en la existencia de Dios, parece ser hasta cierto punto innato o instintivo y por ende universal en la mente humana. No se sabe de ninguna nación, por degenerada que hubiese sido moral e intelectualmente, que no hubiese dado alguna prueba de semejante creencia o demostrado cierta tendencia en este sentido. Es posible que el sentimiento fuese pervertido o la idea completamente corrompida, pero esto no obstante existe y demuestra la fuente de donde vino.

En todas las edades y en todos los países, los hombres han creído que la muerte no los sacaría de su medio ambiente y que ellos continuarían a existir o estar presentes en alguna forma nueva o quizás formando parte de alguna unidad mayor. Han terminado por formar el ideal de un otro mundo para hallar albergue para los espíritus de sus difuntos.

La Francmasonería es un sistema basado en el conocimiento de un Dios creador del mundo y autor y dador de todo lo que es bueno y perfecto; es el vehículo que nos ha transmitido desde el mundo antediluviano la religión primitiva del hombre. Su filosofía se dedica al estudio de proposiciones relativas a Dios y al hombre, a las vidas presente y futura. Su ciencia es el simbolismo mediante el cual dichas proposiciones se presentan al entendimiento humano. No conviene, sin embargo, confundirla con una secta religiosa, bien que comprende aquel sistema universal sobre el que todos los hombres pueden estar conformes, mientras que los infieles y ateos quedan excluídos porque prefieren la alternativa peligrosa de no creer en la existencia



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A study of the "mysteries" and Masonic literature proves conclusively that both the mysteries and Freemasonry were identical insofar as they were engaged in preserving and transmitting the truths maintained and taught far back in the ages of remote antiquity concerning the unity of God and the immortality of the soul. The identity of the Masonic Institution with the ancient mysteries is obvious from the striking coincidences found to exist between them. Tradition dates the origin of the mysteries back to the earliest period of time and makes it coeval with the organization of society.

Passing over all that is within the antediluvian history of the world, we find, soon after the cataclysm, the immediate descendants of Noah in the possession of at least two religious truths, which they received from their common father, and which he must have derived from the line of patriarchs who preceded him. These truths were the doctrine of the existence of a Supreme Intelligence, the Creator, Preserver, and Ruler of the Universe, and as a necessary corollary, the belief in the immortality of the soul, which, as an emanation from that primal cause, was to be distinguished, by a future and eternal life, from the vile and perishable dust which forms its earthly tabernacle. Reason, as well as revelation, leads us irresistibly to the conclusion that these two doctrines prevailed among the descendants of Noah, immediately after the deluge. They were believed, too, in all their purity and integrity, because they were derived from the highest and purest source.

These are the doctrines which still constitute the creed of Freemasonry.

As Albert Pike says:

"In all ages the golden threads of Truth have gleamed in the woof of Error. Fortunate the Mason who, by the Light of Wisdom, the True Masonic Light, first emanation from the Deity, can discern the golden threads in God's hieroglyphics, written when Time began; read them aright, as they were read by our Ancient Brethren in the early ages!"

From Tamaraw No. 65

The evening of Jan. 2, 1926, Wor. Bro. Alberto discussed in the stated meeting his program for the ensuing Masonic year. A ₱4,000 building for the Lodge is being seriously considered. The plan is to sell 80 shares of stock at ₱50.00 a share. A right step is certainly being taken. All the Brethren of this Lodge have promised to subscribe as well as to encourage other Masons to buy shares. It is really a good investment as the money thus invested is safe and will earn 4% interest not mentioning the fact that by so doing one helps his Lodge to own its own building. Economy of the Lodge's fund will be maintained. A budget committee has been appointed to study the financial problem.

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divina. Sin referencia a las formas y clases de fe, proporciona una serie de pruebas que silenciosamente contribuyen a establecer el gran principio general de la religión, y señala aquel sistema triunfante que fué el objeto de todas las dispensaciones precedentes, y porque es la única religión en que se halla claramente desarrollado el plan de la salvación.

Un estudio de los "misterios" y de la literatura masónica demuestra de un modo concluyente que los misterios y la Francmasonería fueron idénticos en cuanto se refiere a la labor de conservar y transmitir las verdades sostenidas y enseñadas en la antigüedad remota con respecto a la unidad de Dios y la inmortalidad del alma. La identidad de la Institución masónica con los antiguos Misterios es obvia, en vista de las coincidencias extraordinarias que existen entre los dos. La tradición dice que los misterios nacieron en los principios de la humanidad o más bien de la organización de la sociedad humana.

Dejando a un lado todo que se refiere a la historia antediluviana del mundo, hallamos los descendientes inmediatos de Noé, poco tiempo después del cataclismo, en posesión de por lo menos dos verdades religiosas transmitidas a ellos por su padre común y que él debe haber recibido de la serie de patriarcas que le precedieron. Dichas verdades fueron las doctrinas de una Suprema Inteligencia, Creador, Conservador y Gobernante del Universo, y como corolario obligado, la creencia en la inmortalidad del alma, la cual, como emanación de dicha causa original, se distinguía por una vida futura y eterna del barro vil y perecedero que formaba su tabernáculo terrestre. Tanto la razón como la revelación nos conducen irresistiblemente a la conclusión de que dichas dos doctrinas existían entre los descendientes de Noé inmediatamente después del diluvio. Fueron creídos en toda su pureza e integridad porque procedían de las fuentes más elevadas y puras.

Estas son las doctrinas que aun constituyen la profesión de la Francmasonería.

Como dice Albert Pike:

"En todas las épocas, los hilos dorados de la Verdad han brillado entre la trama del Error. Afortunado es el Masón quien por la Luz de la Sabiduría, la Verdadera Luz Masónica, primera emanación de la Deidad, pueda percibir los hilos dorados en los jeroglíficos de Dios escritos en el principio de los tiempos, y pueda leerlos correctamente, como los leyeron nuestros antiguos Hermanos en las épocas remotas de la historia."

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The Lodge Library

The *New York Masonic Outlook*—one of the cleverest and most original Masonic publications we receive—published in its number for January, 1925, a little cartoon entitled The Lodge Library. It shows a deserted looking room evidently intended for a library; but used largely as a cloak room. Through the half-open door, a man in shirt-sleeves is seen playing billiards. In the room itself we see an open bookcase with a few neglected, forlorn-looking volumes in it and with coats and hats occupying the most of it. Coats, hats and canes likewise adorn the top of the book-case, the desk and chair, and even the portrait of an indignant-looking bewhiskered gentleman adorning the wall. We can easily imagine that the members of that Lodge, or perhaps most of them, would make an average of 90 or 95% in an examination on billiards but would be a complete failure if examined on Masonry. The money they put into the Lodge library was certainly wasted!

A few of our Lodges and Masonic bodies that have Masonic libraries came to our mind when we saw that cartoon. There is a difference, however: there the books are carefully locked up and to get the use of them is such a difficult process that not many attempts are made in that direction. It is discouraging, indeed, to see so much dead capital on the one hand and such ignorance on things Masonic on the other.

To save this situation, as far as Manila is concerned, the idea of a central library and reading room has been conceived; but we are sorry to say that there have been such delays and so much opposition or holding back on the part of certain bodies that the promoters and supporters of this movement would have given up long ago if they had not more than a modicum of that perseverance which a Mason should possess.

Masonic students and authors are rare as hen's teeth in the Philippine Islands, as our local Masonic reviews plainly show. The foreign reader will naturally draw the inference that the Philippine Masons are a poor lot, devoid of culture and lacking in literary attainments. It is up to our Brethren to show the Masonic world at large that this is not the case. It behooves them to aid the central library movement with all their might, and then, when a central library and reading-room exists, to make something else than a cloak room out of it and to give the rest of the Fraternity the benefit of what they get out of the Masonic treasures of which that library will be the depository.

The acquisition of a good collection of Masonic books in both English and Spanish and the making accessible of these books to all studious Masons will be an important stride forward in the education of the Craft in the Philippine Islands; it will be the second important step in that direction that has been taken, the first being the founding of the CABLETOW, two years and a half ago.

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Manifestación Oficial del Gran Maestre de la Gran Logia de M. L. y A. de las Islas Filipinas

Habiendo leído en el *Manila Times* de fecha 29 de Enero de 1926 un artículo con epigrafe llamativo que contenía informes inexactos sobre nuestra Gran Logia, lo considero mi deber para con la Masonería en general y los miembros de esta obediencia en particular manifestar lo que sigue:

Durante la reciente reunión de la Gran Logia de las Islas Filipinas no se ha discutido ante dicho cuerpo la cuestión de la independencia, en ninguna forma y de ninguna manera. La resolución sobre independencia que fué redactada y firmada por unos cuantos Masones obrando como individuos y fuera de la Gran Logia, se explica por sí misma. Toda la reunión de la Gran Logia fué sumamente armoniosa y no hubo cisma ni protesta de parte de ningún grupo de los miembros. Hasta la resolución sobre las proyectadas iniciaciones del *Shrine* fué adoptada por unanimidad de votos, después de un debate completo.

Manila, 29 de Enero de 1926.

FRANCISCO A. DELGADO,
Gran Maestre de Masones Libres y Aceptados de las Islas Filipinas.

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	Jurisdiction	*Lodges*	*Members*
1.	Alabama	578	52,369
2.	Arizona	35	5,688
3.	Arkansas	560	36,000
4.	California	505	108,173
5.	Colorado	144	30,251
6.	Connecticut	120	42,906
7.	Delaware	22	5,860
8.	District of Columbia	38	22,113
9.	Florida	250	25,871
10.	Georgia	682	67,842
11.	Idaho	77	9,500
12.	Illinois	961	270,780
13.	Indiana	557	124,102
14.	Iowa	558	85,707
15.	Kansas	446	78,041
16.	Kentucky	613	72,603
17.	Louisiana	271	34,497
18.	Maine	215	42,981
19.	Maryland	121	51,769
20.	Massachusetts	311	120,119
21.	Michigan	481	143,317
22.	Minnesota	299	58,092
23.	Mississippi	381	34,700
24.	Missouri	662	109,805
25.	Montana	133	19,887
26.	Nebraska	290	40,287
27.	Nevada	23	2,687
28.	New Hampshire	80	15,086
29.	New Jersey	244	82,827
30.	New Mexico	56	6,421
31.	New York	956	311,270
32.	North Carolina	451	40,666
33.	North Dakota	127	15,070
34.	Ohio	601	187,701
35.	Oklahoma	458	66,662
36.	Oregon	162	28,038
37.	Pennsylvania	551	199,840
38.	Porto Rico		*4,511
39.	Rhode Island	40	17,624
40.	South Carolina	292	29,440
41.	South Dakota	171	19,296
42.	Tennessee	476	47,658
43.	Texas	993	128,880
44.	Utah	25	4,734
45.	Vermont	103	18,682
46.	Virginia	353	45,561
47.	Washington	255	44,780
48.	West Virginia	166	32,224
49.	Wisconsin	297	54,827
50.	Wyoming	44	7,207
51.	Philippine Islands	96	6,788
	Total Lodges		16,330
	Total Membership		3,107,229

Compiled by the Iowa Masonic Library, Cedar Rapids, Iowa, from data furnished by Grand Secretaries, during July, 1925. With eight exceptions, covering figures from March to June, 1925, the totals given are for Masonic years ending during the last half of 1924. Statistics for the Philippine Islands were taken from the 1925 Proceedings, as of December 15, 1924.

An increase of 135,567 is shown since the compilation made in June, 1924.

* 1924 Membership.

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A Ceremony of Initiation in the Gospel of Saint John

By Gastone Menicanti, in *Lux*, Rome, March, 1925.
Translated from the Italian by Wor. Bro. Leo Fischer.

One morning I was listening to a learned evangelical pastor as he was reading the ninth chapter of the Gospel of St. John to the faithful gathered in the Protestant church.

He was explaining his text from the religious point of view; but I was following another order of ideas, thinking that the words of St. John concealed, barely hidden by a a very light veil, an allusion to ceremonies of initiation.

I do not mean to say that it was necessarily a Masonic initiation; but to me the story of the man born blind who is made to see the light must not be interpreted as a miracle, but as a real and actual initiation.

There is nothing strange about this. The philosophers and scientists of the old school, and particularly those of the religious schools, were all initiates, and it is a matter of common knowledge even among the profane that Jesus Christ and his first followers belonged to the sect of the Essenes, that order among the ancients which has the greatest affinity with modern Masonry.

And was not Christianity an initiation in its early days? Had it not its three symbolic degrees, the same as Masonry? The catechumen (1st degree) was not admitted into the Temple properly speaking until he had undergone a certain period of instruction, which corresponds to that of our Entered Apprentice. It was not until he had completed this course that he received baptism and became a neophyte (2nd degree). And the third degree was reserved for those who, masters of the knowledge of the word of God (presbyters), were qualified to teach those who had received the first two degrees.

And if we reflect, we still find traces of the three degrees, though stripped of all substantial significance, in the Christian religion of our days: baptism confers the 1st degree, confirmation the 2nd, and holy communion the 3rd.

But let us return to the portion of the gospel of St. John which contains the description of the initiation ceremony. For a better understanding, let us read it together.

And as Jesus passed by, he saw a man which was blind from his birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

4. It must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he; others said, He is like him; but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

After what I have said before, even those who have never thought of the singular resemblance between the initiation of the blind man and that of the profane who knocks at the door of a Masonic Lodge, will plainly see the allegory concealed behind the veil of the supposed miracle.

A man is brought to Jesus who is said to be blind from his birth: he is a profane not yet acquainted with teachings revealed only to the initiates. He is the profane who asks for light. But before he can be admitted, an investigation is necessary: information is required concerning him, his morals, his family.

In fact (2nd versicle) the disciples ask who sinned, whether he or his parents, that he was not worthy to receive light. And Jesus reassures his followers, that not only have neither he nor his parents sinned; but that he is blind so that the works of God should be made manifest in him. So that he, also, may work, after initiation, for the glory of the Great Architect.

And the initiation begins.

Even today we still blindfold the profane introduced into our Lodges. Jesus closes the eyes of the man about to be initiated by making clay and applying it to his closed eyelids, thus plastering his eyes shut. This is as good a way as any to convey to the mind the idea of an obstacle to vision, symbolizing the ignorance of the profane to whom wisdom has not yet been imparted. It is a physical obstacle placed between the eye that desires to see and the light that eye will soon behold in all its brilliancy: the hoodwink that is to fall at the command: Let there be light!

But before the mysteries can be disclosed to him, the profane must undergo various and difficult trials, which include the symbolic journeys.

I have no doubt that the sending of the blind man to the pool of Siloam is clearly an allusion to a journey which quite resembles the Masonic journey with the water. And as if this were not sufficient and in order to make it quite plain and evident that a symbol is intended, versicle 8 clearly explains that the name Siloam means "sent."

The blind man returns from the pool after having washed his eyes (that is, after the symbolic hoodwink has been removed), and sees. The initiation, or rather, the first ceremony of the initiation, is consummated, and evidently the vow of secrecy has been exacted, because when the blind man, who now sees, is being interrogated, confirms that he has received the light and received it from Jesus; but when they inquire of him where Jesus is, he keeps the secret and says: I do not know. Like the Mason who admits that he is a member of the Order, but will not reveal any of its secrets.

But this obligation to preserve secrecy is still more plainly indicated in the gospel of St. Mark (VII, 26), where the apostle tells the story of the blind man whose sight was restored to him with a few variations of scant importance, and adds that Jesus told him not to tell it to any in the town.

But did initiations take place without there having been a regular opening of the work? It would seem not; upon rereading versicles 4 and 5, we see that Jesus says that we must work while it is day, as the night cometh, when no man can work.

I cannot imagine where to find a clearer resemblance with our Masonic phraseology: work begins at high twelve (or at dawn) and ends at low twelve, when the hour of rest has come.

And as the Worshipful Master is the first of the three Lights of the Lodge, so does Jesus affirm: "As long as I am in the world, I am the light of the world." These words have evidently a symbolic meaning, because if we were to take them literally, they would even in the mouth of Jesus seem too vainglorious for one who called himself the son of man.

The same word we also find repeated in the gospel of St. John (VIII, 12) when Jesus speaks to the disciples and says to them: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

And again (XII, 46): "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Many other passages of the gospels (and particularly of that of St. John) admit interpretations we might term Masonic; but I believe it will be difficult to find any in which Masonry is so clearly alluded to as in the one which I have had the pleasure of pointing out to the Brethren who have been patient enough to follow me to the end.

Charters Granted to Four New Lodges

January 26, 1926, during the Fourteenth Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, charters were granted to the following new Lodges:

Mt. Hurao No. 98, Catbalogan, Samar.
Palawan No. 99, Puerto Princesa, Palawan.
Keystone No. 100, Ft. Mills, Corregidor.
Elisha Ward Wilbur No. 101, Victorias, Occidental Negros.

These four new Lodges will be constituted in the near future.

Notes from Isarog No. 33

At a special meeting held on the 16th of January, 1926, Bro. Zacarias B. Gatchalian, an Entered Apprentice Mason of this Lodge and District Land Officer, Naga, Camarines Sur, was passed to the Fellow Craft degree. Several visiting Brethren witnessed the work. Bro. and Captain Eladio Lasam, member of Makawiwili Lodge No. 55, Capiz, Capiz, was in charge of presenting the fellowcraft tools while Wor. Bro. José N. Garchitorena, P.M. of this Lodge, presented the salaries of this degree, and Bro. Joaquin Mendez delivered the charge. The cooperation of the members as well as the visiting Brothers was the inspiration of all.

Notes From Abra No. 86

December 31, 1925, at Bangued, Abra, a Christmas program was rendered by the Brethren of Abra Lodge No. 86, to commemorate St. John the Evangelist's Day and Rizal Day. The principal speakers were M. W. Bro. Quintin Paredes, P.G.M., Wor. Bro. Julio Borbon, P.M., and the Rev. Pablo Bringas.

January 2, 1926, a special meeting was called by the Master of the Lodge to receive M. W. Bro. Quintin Paredes who came to make an official visitation of the Lodge at the request of the M. W. Grand Master. After his reception in due form M. W. Bro. Paredes delivered an address to the Brethren in which he conveyed to them a message from the M. W. Grand Master.

Unemployed Brethren Seeking Employment

Applicant No. 96.—Qualified in second grade, Civil Service. Is also taking courses in English and bookkeeping. Speaks Ilocano, English, Spanish, and some Tagalo. Married, with one child. At present a municipal and deputy provincial treasurer. Is removing to Manila and desires a position with some commercial firm in this city.

No. 97.—Mechanical Engineer with the degree of Bachelor of Science in Mechanical Engineering from the College of Engineering of the University of the Philippines. Has a certificate from the Philippine Board of Examiners for Mechanical Engineers. Employed at present in the University of the Philippines. Desires afternoon work to increase his income. Prefers work in automobile shops of the city of Manila. Filipino, thirty years of age, married.

No. 98.—Desires position as agent for selling flour, sugar, baking powder, etc., in Tarlac, Pangasinan, Pampanga or Bulacan, on either salary or commission basis. Fifth grade scholar, speaks Tagalo, Ilocano, Pampango, Pangasinan, Chinese and English. Has had considerable business experience. Chinese, 26 years of age.

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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.)*

240.—If a trial commission passed a verdict of "Not Guilty" where everybody knows the accused was guilty, can the Lodge have its charter arrested or taken away?

Answer.—Though the judgment of the trial commission is considered and recorded as judgment of the Lodge, yet it has been decided (Cal. 1872, p. 554) that "A Lodge should not be held responsible for the faithlessness of a trial commission." The charter may be forfeited by the Lodge for "refusing or neglecting to discipline unworthy members," but this offense cannot be justly laid at the door of a Lodge which elected a commission to try the unworthy member.

241.—To decide a dispute: Do the editors of the CABLETOW receive any pay or emoluments for their services? Does the CABLETOW pay for articles published in it?

Answer.—None of the editors of the Cabletow receives any compensation of any kind and the CABLETOW does not pay anything for articles submitted to and published in it.

242.—I notice that in Question 226, you give the names of the two brazen pillars at the entrance of the Temple of King Solomon. Are these names not supposed to be known to Masons only?

Answer.—Not at all. You will find the names of these pillars in the description of the Temple in the Book of Kings and Book of Chronicles and also in Josephus' "Antiquities of the Jews."

243.—When was Masonry first established in British East India? Are there any native Lodges there, and, if so, since when?

Answer.—The first Lodge in British India (and in Asia) was established in Calcutta, in 1730. In 1843, the Lodge "Rising Star of Western India" was founded for natives, by Dr. James Burne, in Bombay.

244.—Is there any objection to an athletic society or club composed exclusively of Masons taking the title "Masonic?"

Answer.—The consensus of opinion among the Fraternity, as shown by fraternal reviews and the Masonic press, is that the Masonic name and prestige should not be carried into the line of sport.

245.—May the Grand Master restore an expelled Mason to the rights and privileges of Masonry?

Answer.—No; the right to restore an expelled Mason to the rights and privileges of Masonry belongs exclusively to the Grand Lodge and is exercised by the same at its annual communication, after compliance on the part of the expelled member with the requirements of paragraphs 311, 312, and 313 of the Grand Lodge Constitution.

246.—Can the charter of a Lodge be arrested for failure to perform its duty towards those entitled to its support on the plea that it has no funds?

Answer.—Paragraph 150 of the Constitution provides that a Lodge must see to it that those in need of and entitled to relief receive such relief, to the extent of its funds and property. Paragraph 152 provides that the charter of a Lodge may be arrested or taken away for the neglect or violation of any duty imposed upon the Lodge by the Constitution. This is the law on the subject.

247.—Is it not a fact that the American Lodges took an active part in the revolution against England, the sovereign country? Was not the Boston Tea Party planned and organized in a Masonic Lodge?

(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 Maestre de M. L. y A. de Filipnias a menos que se haga constar expresamente que lo son.)*

240.—Si una comisión de justicia absuelve a un acusado que todos saben ser culpable, ¿puede suspenderse la carta constitutiva de la Logia interesada?

Contestación.—Aunque es cierto que el veredicto de la comisión de justicia se considera e inscribe como veredicto de la Logia, sin embargo se ha sentado (Cal. 1872, p. 554) que "No se debe hacer responsable a una Logia de la infidencia de una comisión de justicia. Una Logia puede perder el derecho a su carta constitutiva "por no querer o dejar de corregir a miembros indignos," pero no se puede acusar de esto a una Logia que ha elegido una comisión de justicia para procesar al miembro indigno.

241.—Para resolver una discusión, ¿puede Vd. indicarme si los redactores del CABLETOW perciben algún sueldo o retribución por sus servicios y si la revista paga por los artículos que se publican en ella?

Contestación.—Ninguno de los redactores del CABLETOW percibe retribución por sus servicios y no se paga nada por los artículos que se publican en dicha revista.

242.—Veo que en la Pregunta No. 226, en este departamento, Vd. da los nombres de las dos columnas de bronce en la entrada del Templo de Salomón. ¿No los deben conocer los Masones exclusivamente?

Contestación.—De ningún modo. Vd. puede encontrar dichos nombres no solamente en los dos libros de la Biblia que contienen la descripción del Templo, sino también en la obra del historiador Josefo denominada "Antigüedades de los Judios."

243.—¿En qué año se fundó la primera Logia en la India británica? ¿Hay Logias de indígenas en dicho país, y si los hay, desde cuándo existen?

Contestación.—La primera Logia en la India británica (y en Asia) fué establecida en Calcutta, en 1730. En 1843, el Dr. James Burne fundó en Bombay una Logia para hijos del país, titulada "Rising Star of Western India."

244.—¿Es objecionable el tomar un club deportivo integrado exclusivamente por Masones la designación "masónico?"

Contestación.—La opinión predominante en la Orden, según se desprende de los anuarios de las diferentes Grandes Logias y de la prensa masónica, parece ser que el nombre y el prestigio de la Masonería no se deben llevar al campo de los deportes.

245.—¿Puede el Gran Maestre rehabilitar a cualquier Masón expulsado por su Logia por conducta antimasónica?

Contestación.—No. El derecho de rehabilitar a un Masón expulsado en los derechos y privilegios de la Masonería corresponde exclusivamente a la Gran Logia, la cual lo ejerce en su reunión anual después de cumplidos los requisitos de los párrafos 311, 312 y 313 de la Constitución de la Gran Logia.

246.—¿Se puede suspender o retirar la carta constitutiva de una Logia por dejar ésta de cumplir con su deber tocante al socorro de los que tienen derecho al mismo, bajo el pretexto que no tiene fondos?

Contestación.—El párrafo 150 de la Constitución de la Gran Logia dispone que
cada Logia velará, aun cuando para ello se requiera el empleo de todos sus fondos y bienes, por que los hermanos necesitados que pertenezcan a ella o que vivan en su vecindad no sufran estrecheces o sean una carga para otros.

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Answer.—Bro. J. E. Morcombe, the noted Masonic scholar, says (*Builder* 1918, p. 67) that after

"a very serious course of historical reading extending through several months and covering the period of the last three centuries, he was regretfully forced to reject as mainly mythical the alleged participation of American Masonic Lodges, as such, in the affairs of the Revolution."

The Boston Tea Party was not planned in the Lodge; but many of the members of the same (St. Andrew's Lodge) participated in the affair and the party started from the tavern where the Lodge held its meetings. The minutes of the Lodge contain no reference to the event.

248.—Is it permissible for any Lodge under our Grand Lodge to use the work of another Grand Jurisdiction?

Answer.—No; our Constitution expressly prohibits it. Paragraph 173 provides, in part, that

*The ritual now taught by the Grand Lecturer and recognized by the Grand Lodge must be adhered to by all Lodges and Masons in this Jurisdiction. The Grand Lodge alone has power to authorize any changes therein for the purpose of having it remain as it was handed down from time immemorial. No degree shall be conferred except in conformity therewith * * *.*

249.—A certain Brother demitted from a Lodge in a foreign country a number of years ago. His demit was destroyed. He now desires to participate in the formation of a new Lodge and cannot obtain a duplicate of his demit from his former Lodge, for reasons connected with the late war. What must he do?

Answer.—Paragraph 176 of our Constitution provides that in lieu of a demit, he may furnish "a satisfactory explanation, in writing, of his inability to furnish such demit."

Secrecy

"Within proper bounds, Masons may and should welcome publicity. A secret society is one which seeks to conceal its existence and its objects. Freemasonry is not such a society and is secret only as to the obligations, means of recognition, ballots upon candidates and forms and ceremonies observed in conferring the degrees. With the exception of those particulars, Masonry has no reservations from the public. As to everything else—its designs, its moral and religious tenets and the doctrines taught by it, the time and place of its meetings, the names of the officers of a Lodge and those belonging to it—are all in no way secret and may be known by any one."—*Committee on Publicity, Connecticut Grand Lodge.*

El párrafo 152 de la misma constitución dice que

Por abandono o violación de cualquier deber impuesto a una Logia en esta Constitución, su carta puede ser suspendida o retirada.

Estas son las disposiciones legales que rigen el caso.

247.—¿No es un hecho que las Logias americanas tomaron parte activa en la revolución contra Inglaterra, su país soberano? ¿No es cierto que la "Boston Tea Party" se planeó y organizó en una Logia masónica?

Contestación.—El Hmno. J. E. Morcombe, uno de los más grandes investigadores de la Masonería, dice en el *Builder* (1918, p. 67) que

"Después de detenidos estudios históricos que he verificado en un período de varios meses y que abarcan los últimos tres siglos, me he visto en la necesidad de rechazar como en gran parte mítica, la pretendida participación de las Logias masónicas americanas, como tales Logias, en los asuntos de la Revolución."

La Boston Tea Party no se planeó en la Logia de San Andrés pero muchos de los miembros de ésta participaron en dicha manifestación y los participantes se reunieron en la taberna donde la Logia celebraba sus tenidas. Las actas de la Logia de San Andrés no dicen nada sobre el acontecimiento de que se trata.

248.—¿Es permisible el que una Logia de la obediencia de la Gran Logia de las Islas Filipinas trabaje según el ritual de cualquier otra Gran Jurisdicción?

Contestación.—No, porque nuestra Constitución lo prohibe expresamente. El párrafo 173 de la misma dice, en parte, lo que sigue:

Todas las Logias y Masones de esta jurisdicción deben adherirse al ritual enseñado ahora por el Gran Instructor y reconocido por la Gran Logia. Sólo la Gran Logia tiene poder para autorizar cambios en él, a fin de conservarlo tal como jué transmitido desde época inmemorial. No se conferirá grado alguno como no sea de conformidad con dicho ritual.

249.—¿Cierto Hermano obtuvo plancha de quite de una Logia extranjera de la cual formaba parte, hace muchos años. Se le inutilizó la plancha de quite. Hoy desea participar en la fundación de una Logia nueva y le es imposible obtener un duplicado de plancha de quite, por motivos relacionados con la pasada guerra europea. ¿Qué debe hacer?

Contestación.—El párrafo 176 de nuestra Constitución dispone que a falta de plancha de quite se aceptará "una explicación satisfactoria por escrito de su imposibilidad de suministrar tal plancha de quite."

La Francmasonería siempre ha exigido a sus adeptos obediencia a las leyes del país que han escogido como residencia y que les brinda amparo. Los Masones fieles a sus principios y compromisos no podrán nunca apoyar a los elementos destructores y desleales.

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Personals

Personales

Sojourning Brethren:

Bro. H. D. Cranston and family have returned to Manila after a prolonged absence in the States.

Manila No. 1.—Bro. H. H. Miller is expected to arrive on February 7th on the S. S. *President Grant.* Bro. Miller is representative of Ginn & Co., one of the most important publishing houses in the United States.

Mrs. G. I. Frank left for the States the latter part of January.

Corregidor No. 3.—Bro. L. L. Thibault is again in Manila after seven years' absence, to take the business managership of the *Tribune.*

The Secretary begs to thank the many Brethren who supplied him with addresses of those whose mail was not reaching them. The following addresses are still required, and if known to anyone will be welcomed:

Bro. Harry T. Adams, formerly of Fort Sam Houston, Texas.
Bro. Edward Freeman, formerly of Camp Stotsenburg, P. I.
Bro. J. A. Landers, formerly of Talihina, Oklahoma.
Bro. Lewis W. Matthews, formerly of Detroit, Michigan.
Bro. Logan B. Schirmer, formerly of Dallas, Texas.
Bro. William L. Smalley, formerly of Fort Logan, Colorado.
Bro. John H. Vale, formerly of Denver, Colorado.

Bro. George W. Richardson of Limay, Bataan Province, has left for a vacation in the United States and can be temporarily found at 998 William Avenue, Portland, Oregon, by any Brethren who may be in that vicinity.

Bro. George C. Arnold of California is in Manila for a business trip and is staying at the Army and Navy Club.

Bro. W. H. Rudisill and family are on a trip to the States via Europe.

Bagumbayan No. 4.—The Grand Lodge elections have been a source of special pride to this Lodge as both the outgoing and the incoming Grand Masters, Most Wor. Bros. C. W. Rosenstock and Francisco A. Delgado, are members and Past Members of this Lodge.

Bro. Honorio Poblador has been appointed Assistant Public Welfare Commissioner. The Public Welfare Commissioner, Dr. José Fabella, is also a member of this Lodge. Bro. Poblador is well qualified for his new post by his experience and the special training he received in his line of work in the United States.

Island No. 5.—Wor. Bros. Clarence H. Greene, P.M. of Mount Vernon Lodge No. 4, Providence, R. I., and Charles C. Sigler, P.M. of Army and Navy Lodge No. 306, Fort Monroe, Va., are due for return to the United States in February. These two Brethren have been a great help to Island Lodge and conducted the installation ceremonies in 1925 and 1926 in a very impressive and efficient manner.

At the installation of officers, on January 5th, a P.M. jewel was pinned on the breast of Wor. Bro. E. R. Martinez, the retiring Master, by Wor. Bro. L. Y. Hartman, the newly installed Master.

Southern Cross No. 6.—On January 28th, last, the Mayor of the city of Manila presented to Wor. Bro. E. A. Perkins a bronze tablet awarded to him for the house of best construction in the city during 1925. A reception was held on this occasion in Bro. Perkins' residence which is a palatial structure on the Dewey Boulevard.

Bro. Perkins and Mrs. Perkins left on February 8th on board the S. S. *Emil Kirdorf*, for an extended tour of Europe and the United States.

Bro. Julius S. Reis is again with us after an extended trip to the United States.

St. John's No. 9.—Bro. E. M. Grimm was recently forced to spend some time in the hospital where he underwent a serious operation. During his convalescence he received many visits from the Brethren.

Bro. and Lieut. Denker will soon leave the Islands on furlough. He hopes to meet Brethren in the United States during his stay there.

High hopes are now entertained for the ultimate recovery of Bro. Frank Herrier who has been very ill for some time.

Bro. Chas. Herdman of Iloilo visited the capitol for a few days.

Rt. W. B. Seldon W. O'Brien reports that his vacation trip to the States was most enjoyable but that he is glad to be back again. The Most Worshipful Grand Lodge honored this Brother by electing him Junior Grand Warden.

Pilar No. 15.—Bro. Floyd Russel King has been transferred from the U. S. S. *Jason*, Olongapo, to the Receiving Ship at San Francisco.

Pinagsabitan No. 26.—Bro. José Umale, the Senior Clerk in the District Auditor's Office, Santa Cruz, Laguna, has been promoted as District Auditor in Bukidnon, Mindanao. We wish him success.

A fraternal gathering was held by the members of this Lodge and their families on the 10th of January.

Through the CABLETOW, the members of the Pinagsabitan Lodge wish to extend their THANKS to the members of Malinao Lodge No. 25, Mártires del 96 Lodge No. 32 and Makiling Lodge No. 72 in sending their delegates to attend the funeral of Bro. Modesto Balaton which was held at Santa Cruz, Laguna, on January 7, 1926.

Isarog No. 33.—Wor. Bro. Zeferino Arroyo was a recent visitor to the Grand Lodge and CABLETOW offices in Manila.

Minerva No. 41.—Bro. Ludwig Model and family left for Europe on February 8th on board the S. S. *Emil Kirdorf.*

Mount Apo No. 45.—Bro. Eusebio D. Aguilar, J.W., sailed on the *Fernandez Hermanos*, January 17, for Manila to take his new position as Chief of the Division of Hospitals, Dispensaries and Laboratories of the Insular Bureau of Health.

Rizal No. 22.—Se halla enfermo el Hmno. José J. Guingona desde el mes de Diciembre. Le deseamos pronta mejora.

Batangas No. 35.—El Hmno. José Arpal, ex-venerable maestro de esta Logia, estuvo muy enfermo durante el mes de Diciembre y no se ha repuesto completamente hasta la fecha.

Mt. Mainam No. 49.—El Hmno. Ambrosio C. Arca nos participa desde Pandan (Antique) que su hijo, Vivencio R. Arca, se encuentra actualmente en el hospital de Baguio, padeciendo de una enfermedad delicada. Lo publicamos para el conocimiento de los Hermanos de las Logias Mt. Mainam y Baguio.

Marble No. 58.—Después de una estancia de unas dos semanas en Manila, nuestro actual Venerable ha regresado a Romblón con su hijo Perpetuo, libre ya éste de toda responsabilidad del desgraciado accidente que le ha ocurrido.

Nuestro Primer Vigilante, Hmno. Pedro Piansay, se ha reunido con su familia en Cápiz y continúa allí.

Bro. Nasario Soto, Tyler, has been promoted to the Iloilo Custom House and will sail as soon as recovered from his operation at the General Hospital. Bro. Aguilar operated on him.

Bro. F. P. Williamson, P.M., is again going strong after several weeks laid up in the Zamboanga Hospital.

Bro. R. C. Thrasher, P.M. of Mabini Lodge No. 39, stationed at Zamboanga as representative of the P. C. C., was in Manila for the Carnival.

Bro. N. C. McClelland, General Manager of Atkins Kroll, is again with us after an extended trip to the United States.

Bro. P. J. Moore, S.D., was in Manila for the Carnival.

Mt. Mainam No. 49.—Bro. Amado Esleta, recently a member of this Lodge, wishes to express his thanks for the fraternal assistance rendered him on the occasion of the death of his only child last December.

Tamaraw No. 65.—Bro. Thos. I. Weeks came down to visit Tamaraw Lodge and attended its installation ceremonies. Bros. Máximo Kalaw and Rozal from Bagumbayan No. 4 and Pangasinan No. 58 were also present at the installation.

Wor. Bro. Justo Ramos has requested a dimit to Palawan Lodge. Bro. Ramos is the superintendent of schools for that province.

Bro. Marcelo Velasco has recovered from his long illness and is now back at his work in the office of the District Engineer.

Bro. Vicente F. Gonzales, who was on leave for 4 months due to illness, is now back at his desk in his office.

The Brethren of Tamaraw Lodge will be glad to know that the wife of our Bro. Cenon Monasterial, who has been sick for the last three weeks, has now recovered.

Bro. Leoncio Casañas has been designated as Auditor of this Lodge for the ensuing Masonic year.

Magat No. 68.—Wor. Bro. Roy D. Bennett has retired from the Government service and is now with the Philippine Education Company, Inc., in Manila.

Dagohoy No. 84.—Bro. Ricardo Santos, Junior Warden of the Lodge, is mourning the death of his youngest son.

Ma-Bu-Ti No. 92.—Wor. Bro. Fernando Alvarez, Past Master of this Lodge, has resigned from his position as Provincial Fiscal of Masbate effective January 12, 1926, to recuperate his health. He will practice his legal profession in Naga, Camarines Sur, his home town.

Wor. Bro. Pío V. Corpus, honorary member of this Lodge, spent his Christmas vacation in Masbate with his family.

News is received to the effect that Wor. Bro. Fernando Alvarez and Mrs. Alvarez are mourning the loss of their youngest son who died in Manila the middle of January.

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Roster of Constituent Lodges, 1926

Lista de las Logias Simbólicas, 1926

Manila No. 1, 90 Escolta, Manila. W.M., August Schipull, P. O. Box 376, Manila. S.W., Lawrence Benton. J.W., Clinton T. Alden. Treasurer, Emanuel Newman. Secretary, Quincy S. Lockart, P. O. Box 407, Manila. Stated Meetings, First Tuesday.

Cavite No. 2, Cavite, Cavite. W.M., Henry D. Riley, P. O. Box 51, Cavite, Cavite. S.W., John A. Cropper. J.W., Gunval A. Wagelie. Treasurer, Francis V. Guittard. Secretary, George T. Crosby, P. O. Box 16, Cavite, Cavite. Stated Meetings, Second Monday.

Corregidor No. 3, 90 Escolta, Manila. W.M., Charles A. Massell, P. O. Box 1702, Manila. S.W., Edward F. Hickman. J.W., Isadore Cohen. Treasurer, Thomas Leonard. Secretary, John M. Aaron, P. O. Box 710, Manila. Stated Meetings, Second Thursday.

Bagumbayan No. 4, 90 Escolta, Manila. W.M., Joaquin Pardo de Tavera, 34 Escolta, Manila. S.W., Rafael L. García. J.W., José A. de Kastro. Treasurer, Lino Chaves. Secretary, José C. Velo, 2778 Herran, Manila. Stated Meetings, Second Wednesday.

Island No. 5, Fort Mills, Corregidor. W.M., Linton Y. Hartman, 1st Lieut., Fort Mills, Corregidor. S.W., Frank A. Lacross. J.W., Frederick Childress. Treasurer, Frederick W. Voss. Secretary, Moses J. Covington, Staff Sgt., Q. M. C., Fort Mills, Corregidor. Stated Meetings, First Tuesday.

Southern Cross No. 6, 90 Escolta, Manila. W.M., Harold E. Price, c/o Macleod Co., Manila. S.W., Raymond P. Flood. J.W., George C. Dankwerth. Treasurer, William W. Larkin. Secretary, Charles B. Moore, P. O. Box 615, Manila. Stated Meetings, Second Monday.

Biak-na-Bato No. 7, 90 Escolta, Manila. W.M., Buenaventura N. Adriano, 860 Rizal Ave., Manila. S.W., Lino Gutierrez. J.W., Paulino Perez. Treasurer, Lim Tong. Secretary, Ignacio G. de Tobar, 1020 Magdalena, Manila. Stated Meetings, Second Saturday.

Cosmos No. 8, 90 Escolta, Manila. W.M., Frank Krueger, Meisic Police Station, Manila. S.W., Fred A. Gathercole. J.W., Joachim W. Schilling. Treasurer, William J. Ellis. Secretary, Fred M. Holmes, P. O. Box 415, Manila. Stated Meetings, First Wednesday.

St. John's No. 9, 90 Escolta, Manila. W.M., Ervin C. Ross, Johnson Pickett Rope Co., Manila. S.W., Edgar A. J. La Belle. J.W., Charles S. Salmon. Treasurer, Eugene E. Wing. Secretary, Thomas R. Worthen, P. O. Box 1456, Manila. Stated Meetings, First Friday.

Iloilo No. 11, Iloilo, Iloilo. W.M., Evelio Zaldivar, 58 Rizal St., Iloilo, Iloilo. S.W., Anselmo Sotero. J.W., Ricardo A. Luna. Treasurer, Antonio B. Atas. Secretary, Amado F. Cortés, P. O. Box 204, Iloilo, Iloilo. Stated Meetings, Fourth Friday.

Nilad No. 12, 520 San Marcelino, Manila. W.M., José P. Guido, 1155-A Singalong, Manila. S.W., Joaquin García. J.W., Manuel B. Santos. Treasurer, Ignacio Aquino. Secretary, Mariano Gonzalez, P. O. Box 828, Manila; Bureau of Civil Service, Manila. Stated Meetings, First Saturday.

Walana No. 13, 520 San Marcelino, Manila. W.M., José Amon y Quesada, 327 Herbosa, "K", Tondo. S.W., Norberto C. Asinas. J.W., Orestes Hermosura. Treasurer, Pedro Enriquez. Secretary, Nicasio Paguinto, 726 Elcano, Manila. Stated Meetings, Third Saturday.

Dalisay No. 14, 520 San Marcelino, Manila. W.M., Mateo D. Cipriano, 1064 Santol, Manila. S.W., Bonifacio M. Ibarrola. J.W., Martin Lontok. Treasurer, Roman Ronquillo. Secretary, Eduardo Guanzon, P. O. Box 2015, Manila. Stated Meetings, Second Saturday.

Pilar No. 15, Imus, Cavite. W.M., Faustino Mañago, Bureau of Commerce and Industry, Manila. S.W., Angel Ramirez. J.W., Leopoldo C. Ramos. Treasurer, Ildefonso Bautista. Secretary, Modesto Sapinoso, Imus, Cavite, P. I. Stated Meetings, First Saturday.

Sinukuan No. 16, 520 San Marcelino, Manila. W.M., Delfin Jaranilla, 428 Tennessee, Manila. S.W., Perfecto Feliciano. J.W., Heraclio T. Mangay. Treasurer, Juan Feliciano. Secretary, Potenciano Herrera, P. O. Box 809, Manila; 1533 Sande, Tondo, Manila. Stated Meetings, Fourth Saturday.

Bagong-Buhay No. 17, San Roque, Cavite. W.M., Manuel del Carmen, San Roque, Cavite. S.W., Atanacio Fernandez. J.W., Ignacio Acierto. Treasurer, Ramón C. Desiderio. Secretary, Hermenegildo P. Santos, San Roque, Cavite. Stated Meetings, Second Saturday.

Araw No. 18, 520 San Marcelino, Manila. W.M., Manuel F. Tiaoqui, 611 Ongpin, Manila. S.W., Ong Tiong Chie. J.W., Rufino Noriega. Treasurer, Cu Uy Gam. Secretary, Estanislao Feliciano, 655 Mabolo, Manila. Stated Meetings, Second Tuesday.

Silanganan No. 19, Pasig, Rizal. W.M., José M. Perez, Pasig, Rizal. S.W., Angelo Angeles. J.W., Daniel Razo. Treasurer, Fermin Paz. Secretary, Andrés Pasco, Pasig, Rizal. Stated Meetings, First Saturday.

Rizal No. 20, Lopez, Tayabas. W.M., Inocencio Caparros, Lopez, Tayabas. S.W., Julian Capiral. J.W., Edilberto Zurbano. Treasurer, Perfecto Reyes. Secretary, Leon V. Salumbides, Lopez, Tayabas. Stated Meetings, Last Saturday.

Dapitan No. 21, 90 Escolta, Manila. W.M., Miguel E. Gozon, Secretary Municipal Board, City Hall, Manila. S.W., Manuel Go Siong Lim. J.W., Troadio San Miguel. Treasurer, Tan Ngiam. Secretary, Francisco J. Olizon, P. O. Box 2378, Manila. Stated Meetings, First Saturday.

Rizal No. 22, 520 San Marcelino, Manila. W.M., Mariano A. Albert, City Fiscal's Office, Manila. S.W., José J. Guingona. J.W., Teopisto Guingona. Treasurer, José M. Unson. Secretary, José V. Mariño, P. O. Box 153, Manila, or House of Representatives. Stated Meetings, First Wednesday.

Solidaridad No. 23, 90 Escolta, Manila. W.M., Enrique Teótico, Singer Sewing Machine Co., 34 Escolta, Manila. S.W., Juan A. del Rosario. J.W., Francisco Juliano. Treasurer, Federico Thomas. Secretary, José M. Gammad, 1220 Antonio Rivera, Manila. Stated Meetings, Third Saturday.

Banahaw No. 24, Atimonan, Tayabas. W.M., Silvestre S. Orda, Atimonan, Tayabas. S.W., Francisco Zamora. J.W., Vicente Aguilar Pareja. Treasurer, Cristino Ayson. Secretary, Pedro P. Diaz, Atimonan, Tayabas. Stated Meetings, First Saturday.

Malinaw No. 25, San Pablo, Laguna. W.M., Apolinar Barbaza, San Pablo, Laguna. S.W., Eusebio Diawatan. J.W., Juan M. Cordero. Treasurer, Felipe Urtola. Secretary, Feliciano F. Exconde, San Pablo, Manila. Stated Meetings, Second Saturday.

Pinagsabitan No. 26, Santa Cruz, Laguna. W.M., Balbino Kabigting, Santa Cruz, Laguna. S.W., Leopoldo N. Reyes. J.W., Julio Sulit. Treasurer, Hilario Zalameda. Secretary, Mateo Alfonso, Santa Cruz, Laguna. Stated Meetings, First Saturday.

Batong-Buhay No. 27, 520 San Marcelino, Manila. W.M., Eugenio Dizon, Bureau of Secret Service, Manila. S.W., Conrado Tanting. J.W., Eduardo del Rosario, Tan Kieng. Treasurer, Lim Chu Seng. Secretary, Moisés San Juan, 72 San Juan, Pasay, Rizal. Stated Meetings, Second Thursday.

Balintawak No. 28, Gumaca, Tayabas. W.M., Victoriano Tañafranca, Gumaca, Tayabas. S.W., Marcial Olivera. J.W., Yñigo Avecilla. Treasurer, Lim Hap. Secretary, Eustacio Villafuerte, Gumaca, Tayabas. Stated Meetings, Second Saturday.

Zapote No. 29, Rosario, Cavite. W.M., Ambrocio Salud, c/o Phil. Constabulary, Manila. S.W., Jacinto N. Beltra. J.W., Pablo Borja. Treasurer, Regino S. Ursua. Secretary, Miguel Bonifacio, P. O. Box 2343, Manila. Stated Meetings, First Saturday.

Maktan No. 30, Cebu, Cebu. W.M., Joaquin A. Alix, Pilot Station, Cebu, Cebu. S.W., Genaro Maramara. J.W., Leoncio Yuliongsiu. Treasurer, Cang-Sunhin. Secretary, Ricardo Ponce, P. O. Box 31, Cebu, Cebu. Stated Meetings, Second Friday.

Magdalo No. 31, Kawit, Cavite. W.M., Emmanuel A. Baja, 211 Sto. Sepulcro, Manila. S.W., Simon Ronquillo. J.W., Clarence George Huffmaster. Treasurer, Mariano Manalo. Secretary, Segundo S. Dayrit, Pandacan Railroad Station, Manila. Stated Meetings, First Saturday.

Martires del 96, No. 32, Nagkarlang, Laguna. W.M., José Lucido, Nagcarlang, Laguna. S.W., Pablo Arceta. J.W., Pedro Monseratt. Treasurer, Cándido Cariaga. Secretary, Juan Arcigal, Nagcarlang, Laguna. Stated Meetings, First Monday.

Isarog No. 33, Naga, Camarines Sur. W.M., Zeferino Arroyo, Naga, Camarines Sur. S.W., Mariano Dy Liacco. J.W., Victoriano H. Perez. Treasurer, Ernest Schaffner. Secretary, Rufino A. Serranzana, Naga, Camarines Sur. Stated Meetings, Second Friday.

Lincoln No. 34, Olongapo, Zambales. W.M., Alberto C. Donor, P. O. Box 40, Olongapo, Zambales. S.W., Doroteo F. Bala. J.W., Ruperto Ramos. Treasurer, Gabriel M. Cabling. Secretary, Miguel C. Rosete, c/o Reservation Officer, Olongapo, Zambales. Stated Meetings, First Saturday.

Batangas No. 35, Batangas, Batangas. W.M., Sisenando Ferriols, Batangas, Batangas. S.W., Máximo Sarmiento. J.W., José P. Arguelles. Treasurer, Gerardo Aguado. Secretary, Perfecto Condes, Batangas, Batangas. Stated Meetings, Third Saturday.

Kalilayan No. 37, Lucena, Tayabas. W.M., Federico M. Unson, Lucena, Tayabas. S.W., Julian García. J.W., Ariston, Solis. Treasurer, A. M. Ginginati. Secretary, Eusebio G. Dimaano, P. O. Box 26, Lucena, Tayabas. Stated Meetings, Last Saturday.

Bulusan No. 38, Sorsogon, Sorsogon. W.M., Pedro Paguia, Sorsogon, Sorsogon. S.W., Leon Fajardo. J.W., Alfredo Olbes. Treasurer, Liao Sen Lay. Secretary, José E. de Vera, Sorsogon, Sorsogon. Stated Meetings, First Saturday.

Mabini No. 30, Aparri, Cagayan. W.M., Leopoldo Resurrección, Centro, Aparri, Cagayan. S.W., Andrés Collado. J.W., Pedro Pallonan. Treasurer, José Chan. Secretary, Valentin Aguinaldo, Centro, Aparri, Cagayan. Stated Meetings, Second Saturday.

Maguindanaw No. 40, Cagayan, Misamis. W.M., Apolinar Velez, Cagayan, Misamis. S.W., Manuel C. Fernandez. J.W., Antonio A. Pabayo. Treasurer, Máximo Suniel. Secretary, Pedro Diaz, Cagayan, Misamis. Stated Meetings, First Thursday.

Minerva No. 41, 520 San Marcelino, Manila. W.M., Gregorio C. Dimaano, Manila Railroad Co., Main Department, Manila. S.W., Thomas J. Talmadge. J.W., Antonio García del Cid. Treasurer, Ignacio Chuidian. Secretary, Potenciano Bautista, P. O. Box 155, Manila. Stated Meetings, First Thursday.

Noli-Me-Tangere No. 42, Pasay, Rizal. W.M., Isabelo Concepción, Pasay, Rizal. S.W., Rufino Macalinao. J.W., José Vico. Treasurer, Filemon José. Secretary, Dionisio San Agustin, P. O. Box 1820, Manila. Stated Meetings, First Saturday.

Tayabas No. 43, Tayabas, Tayabas. W.M., Luis Pineda, Tayabas, Tayabas. S.W., Gaudencio Zabella. J.W., Máximo Entienza. Treasurer, Emeterio Eclarin. Secretary, Epifanio Z. Palad, Tayabas, Tayabas. Stated Meetings, First Saturday.

Charleston No. 44, Agana, Guam. W.M., John Taitano, Agaña, Guam, M. I. S.W., William H. Notley. J.W., Carl C. Butler. Treasurer, William G. Johnston. Secretary, Walter W. Rowley, Agaña, Guam, M. I. Stated Meetings, Second Monday.

Mt. Apo No. 45, Zamboanga, Zamboanga. W.M., Henry Eng Teck, Zamboanga, Zamboanga. S.W., Emilio Sanson. J.W., Eusebio Damian Aguilar. Treasurer, Nicasio Valderosa. Secretary, Marcelo Mendoza, Zamboanga, Zamboanga. Stated Meetings, First Thursday.

Malolos No. 46, Malolos, Bulacan. W.M., Cristobal D. Santiago, Malolos, Bulacan. S.W., Jacinto Molina. J.W., Fermin Samson. Treasurer, Honorato Carlos. Secretary, Remigio V. Bernabé, Malolos, Bulacan. Stated Meetings, First Saturday.

Makabugwas No. 47, Tacloban, Leyte. W.M., Federico V. Larraga, Tacloban, Leyte. S.W., Gregorio J. Mariano. J.W., Gonzalo Varona. Treasurer, Tan Tiah Suya. Secretary, Gerundio Vicera, Tacloban, Leyte. Stated Meetings, First Friday.

Pampanga No. 48, San Fernando, Pampanga. W.M., Santiago L. Bautista, Malolos, Bulacan. S.W., Isidoro Makabali. J.W., Sotero Baluyot. Treasurer, Amado Pekson. Secretary, Brígido I. Navarro, San Fernando, Pampanga. Stated Meetings, Second Saturday.

Mount Mainam No. 49, Naic, Cavite. W.M., Alejandro Joco, Bureau of Posts, Manila. S.W., Juan Hernandez. J.W., Castor Viray. Treasurer, Pedro V. Poblete. Secretary, Dionisio Guevarra, Bureau of Commerce and Industry, Manila. Stated Meetings, First Saturday.

Sarangani No. 50, Davao, Davao. W.M., Rafael S. Castillo, Davao, Davao. S.W., Feliciano Iñigo. J.W., Domingo Braganza. Treasurer, Antonio L. Feliciano. Secretary, José Madraso, Davao, Davao. Stated Meetings, First Friday.

Pintong-Bato No. 51, Bacoor, Cavite. W.M., Pedro C. Aragon, Bacoor, Cavite. S.W., Marcelo F. Cuenca. J.W., Dionicio Año Nuevo. Treasurer, Prudencio Pascual. Secretary, Federico Suevillo, P. O. Box 1592, Manila. Stated Meetings, First Saturday.

Pinatubo No. 52, San Antonio, Zambales. W.M., Eduardo Magsaysay, San Antonio, Zambales. S.W., Felix Evangelista. J.W., Mauricio T. Alba. Treasurer, Carmelo Buenaventura. Secretary, Raymundo Valente, San Antonio, Zambales. Stated Meetings, Second Saturday.

Cabanatuan No. 53, Cabanatuan, Nueva Ecija. W.M., Vicente Orosa, Cabanatuan, Nueva Ecija. S.W., Gregorio O. Santos. J.W., Antero Gempesaw. Treasurer, Ignacio Susara. Secretary, Gregorio S. Castelo, P. O. Box 12, Cabanatuan, Nueva Ecija. Stated Meetings, First Saturday.

Filipinas No. 54, Panaon, Unisan, Tayabas. W.M., Ramón Vera Cruz, Panaon, Unisan, Tayabas. S.W., José I. Satayana. J.W., Estanislao Verder. Treasurer, Eulogio D. Fernandez. Secretary, Leandro Carrillo, Unisan, Tayabas. Stated Meetings, Fourth Saturday.

Makawiwili No. 55, Capiz, Capiz. W.M., Ramón A. Arnaldo, Capiz, Capiz. S.W., Felipe Fernando. J.W., Manuel Laserna. Treasurer, Felix G. Martinez. Secretary, Ricardo Alba, Capiz, Capiz. Stated Meetings, Third Saturday.

Pangasinan No. 56, Dagupan, Pangasinan. W.M., José W. Curameng, Dagupan, Pangasinan. S.W., Adriano T. Cruz. J.W., Gregorio P. Domagas. Treasurer, Alejandro Sevidal. Secretary, Emeterio de los Santos, Lingayen, Pangasinan. Stated Meetings, Second Saturday.

Isla de Luzon No. 57, 90 Escolta, Manila. W.M., José P. Paterno, 130 Mendoza, Manila. S.W., Urbano Silos. J.W., Dominador Escosa. Treasurer, Tee Shiong Poh. Secretary, Dámaso Reyes, 42 Sta. Potenciana, Manila. Stated Meetings, First Thursday.

Marble No. 58, Romblon, Romblon. W.M., Leonardo Festin, Despujol, Romblon; Cámara de Representantes, Manila. S.W., Pedro Piansay. J.W., Matías S. Martinez. Treasurer, Eutiquio Fondevilla. Secretary, Bonifacio Marron, Romblon, Romblon. Stated Meetings, First Saturday.

Labong No. 59, Malabon, Rizal. W.M., Genaro Tan Torres, Malabon, Rizal. S.W., Ramón K. Jabaluyas. J.W., Filomeno Santiago. Treasurer, Bernardo Ignacio. Secretary, Cándido C. Perez, Malabon, Rizal. Stated Meetings, First Saturday.

Isabela No. 60, Ilagan, Isabela. W.M., Luis M. Maramag, Ilagan, Isabela. S.W., Gaspar Siguitan. J.W., Francisco Beltran. Treasurer, Moisés Ll. Cruz. Secretary, Gabriel Maramag, P. O. Box 40, Ilagan, Isabela. Stated Meetings, First Saturday.

Mayon No. 61, Legaspi, Albay. W.M., Kenneth P. McDonald, Legaspi, Albay. S.W., Feliciano Imperial. J.W., Lazaro, Tani. Treasurer, Yap Ching Thiap. Secretary, Teótimo Pigon, Legaspi, Albay. Stated Meetings, First Tuesday.

Tupas No. 62, Cebu, Cebu. W.M., Paul F. Whitacre, Cebu, Cebu. S.W., Daniel A. Alfon. J.W., Allan Crater. Treasurer, John T. Bootes. Secretary, C. K. Bradbury, Cebu, Cebu, Box 13. Stated Meetings, Second Tuesday.

Angalo No. 63, Vigan, Ilocos Sur. W.M., Buenaventura F. Alcid, Vigan, Ilocos Sur. S.W., Simeon A. Figueras. J.W., Gaudencio Lahoz. Treasurer, Juan R. Chan Chaya. Secretary, Celso Buenavista, P. O. Box 63, Vigan, Ilocos Sur. Stated Meetings, Third Saturday.

Kanlaon No. 64, Bacolod, Occ. Negros. W.M., Olimpio de la Rama, Bacolod, Negros Occidental. S.W., Dr. Ernesto S. Salas. J.W., Rodolfo A. Medel. Treasurer, Esteban Henares. Secretary, W. B. Manuel García, Bacolod, Negros Occidental. Stated Meetings, Second Saturday.

Tamaraw No. 65, Calapan, Mindoro. W.M., Cipriano V. Alverto, Calapan, Mindoro. S.W., Cenon Monasterial. J.W., Luciano Gancico. Treasurer, Sisenando Bugarin. Secretary, Arturo A. Ignacio, Calapan, Mindoro. Stated Meetings, First Monday.

Gonzaga No. 66, Tuguegarao, Cagayan. W.M., Zeferino R. Diño, Tuguegarao, Cagayan. S.W., Teodorico T. Taguinod. J.W., Pablo L. Fugaban. Treasurer, Lorenzo de Leon. Secretary, Bernardino Pagalilauan, Tuguegarao, Cagayan. Stated Meetings, Third Saturday.

Baguio No. 67, Baguio, Mt. Province. W.M., Primo San Pedro, Bureau of Public Works, Baguio. S.W., John Woodson. J.W., Ciriaco Z. Cuenco. Treasurer, Wm. H. Reece. Secretary, Casiano Rivera, Banguet Auto Line, Baguio. Stated Meetings, Second Saturday.

Magat No. 68, Bayombong, Nueva Vizcaya. W.M., Tomás P. Maddela, Bayombong, Nueva Vizcaya. S.W., Vicente B. Oledan. J.W., Vicente Lumicao. Treasurer, Ambrocio Belmonte. Secretary, Joaquin Villanueva, Bayombong, Nueva Vizcaya. Stated Meetings, First Saturday.

Primera Luz Filipina No. 69, Binakayan, Kawit, Cavite. W.M., Vicente Marquez, 57 P. Zamora, Cavite. S.W., Leon Manalo. J.W., Amado Y. Evangelista. Treasurer, Silvestre Legaspi. Secretary, Felix Cajulis, 311 Roxas Bldg., Manila. Stated Meetings, First Saturday.

Union No. 70, San Fernando, La Union. W.M., Eustaquio de Guzman, San Fernando, La Union. S.W., Justo de Leon. J.W., Benito Pañgilinan. Treasurer, Miguel Rilloraza. Secretary Bonifacio Tadiar, San Fernando, La Union. Stated Meetings, First Saturday.

Laoag No. 71, Laoag, Ilocos Norte. W.M., Zoilo Tolentino, Laoag, Ilocos Norte. S.W., Domingo J. Samonte. J.W., Vicente Giron. Treasurer, Felicisimo Ruiz. Secretary, Francisco Domingo, Laoag, Ilocos Norte. Stated Meetings, Third Thursday.

Makiling No. 72, Calamba, Laguna. W.M., Juan Muñoz, Santo Tomás, Batangas. S.W., Felix A. Javier. J.W., Felix B. Miguel. Treasurer, Much Tong Peng. Secretary, Apolonio Carpena, Calamba, Laguna. Stated Meetings, First Saturday.

Nueva Ecija No. 73, Quezon, Nueva Ecija. W.M., Felino Villason, P. O. Box 77, Cabanatuan, Nueva Ecija. S.W., José V. Cruz. J.W., Pedro Medina. Treasurer, Martin Villazen. Secretary, Alfredo Elviña, Quezon, Nueva Ecija. Stated Meetings, First Saturday.

Plaridel No. 74, Calawag, Tayabas. W.M., Pedro Pica, Calauag, Tayabas. S.W., Venancio C. Nueza. J.W., Donato O. Cabañgon. Treasurer, Ramón Montes. Secretary, Juan Lerum, Calauag, Tayabas. Stated Meetings, First Friday.

Agno No. 75, Rosales, Pangasinan. W.M., Eulogio B. Barrientos, Santa Barbara, Pangasinan. S.W., Francisco P. Octubre. J.W., Teótimo David. Treasurer, Demetrio Arceo. Secretary, Leonardo J. Oteyza, Rosales, Pangasinan. Stated Meetings, Second Saturday.

Hamtik No. 76, San José, Antique. W.M., Joaquin Quisumbing, San José, Antique. S.W., Higinio Loza. J.W., Higinio Villagracia. Treasurer, Roman Holer. Secretary, Celedonio Aguilar, San José, Antique. Stated Meetings, First Saturday.

Kasilawan No. 77, 90 Escolta, Manila. W.M., Pedro V. Asunción, P. O. Box 2066, Manila. S.W., José Joves Guzman. J.W., José S. Velasquez. Treasurer, Wenceslao Fajardo. Secretary, Juan R. Avelino, P. O. Box 858, Manila. Stated Meetings, First Tuesday.

Acacia No. 78, Iloilo, Iloilo. W.M., Thomas N. Powell, c/o Powell & Hill, Iloilo. S.W., Olimpio Magat. J.W., Lewis Gethin Thomas. Treasurer, José Jalandoni Jara. Secretary, Gregorio Enriquez, P. O. Box 352, Iloilo, Iloilo. Stated Meetings, Second Wednesday.

Taga-Ilog No. 79, 90 Escolta, Manila. W.M., Carlos F. Maglaya, 2013 Juan Luna, Manila. S.W., David Guevara. J.W., Cua Gay. Treasurer, Tan Chayco. Secretary, Engracio A. Abasolo, 102 Domingo Santiago, Sampaloc. Stated Meetings, First Saturday.

Mount Lebanon No. 80, 1132 California, Manila. W.M., John L. Young, Cuartel de España, Manila. S.W., Anthony Simkus. J.W., Arthur L. Eddy. Treasurer, Samuel N. Schechter. Secretary, Robert E. Boyles, Fort Santiago, Manila. Stated Meetings, First Thursday.

Liwayway No. 81, Bigaa, Bulacan. W.M., Pancracio Atienza, Bigaa, Bulacan. S.W., Melecio Abella. J.W., Francisco Mendoza. Treasurer, Antonio F. Mendoza. Secretary, Marcial R. Reyes, 1203 Azcarraga, Manila. Stated Meetings, Second Saturday.

High-Twelve No. 82, 90 Escolta, Manila. W.M., José L. Intal, 2039 Anacleto, Manila. S.W., Manuel C. Dario. J.W., Casiano Carganilla. Treasurer, Gregorio Cariaga. Secretary, Nemesio Reyes, 1434 Felix Huertas, Manila. Stated Meetings, First Friday.

Modestia No. 83, 520 San Marcelino, Manila. W.M., Ramón Basa, 2371 Juan Luna, Int., Manila. S.W., Pedro Rodriguez. J.W., Ty Engan. Treasurer, Pedro Nubla. Secretary, Tomás Alfonso, 735 Kansas, Paco, Manila. Stated Meetings, Second Wednesday.

Dagohoy No. 84, Tagbilaran, Bohol. W.M., Adolfo Aldaba, Tagbilaran, Bohol. S.W., German Yap. J.W., Ricardo Santos. Treasurer, Federico David. Secretary, Juan P. Lumain, Tagbilaran, Bohol. Stated Meetings, Second Saturday.

Luz Oceanica No. 85, 90 Escolta, Manila. W.M., Antonio Gonzalez, 411 R. Hidalgo, Manila. S.W., Abilio de Altonaga. J.W., Enrique Legarda Koh. Treasurer, Juan Sandiko-Chua Bunkuan. Secretary, Andrés Filoteo, 11 Loreto, Manila. Stated Meetings, First Monday.

Abra No. 86, Bangued, Abra. W.M., Angel S. Tadeo, Bangued, Abra. S.W., Cayetano Barros. J.W., Vivencio G. Cosio. Treasurer, Rafael Alzate. Secretary, Agapito L. Parado, Bangued, Abra. Stated Meetings, Second Saturday.

Hagdang-Bato No. 87, San Juan del Monte, Rizal. W.M., Gregorio Littaua, Philippine National Bank, Manila. S.W., Pedro Santos. J.W., Alejandro R. Santos. Treasurer, Paulino Uy Lao. Secretary, Tomás Molina, 30 Teresa, Sta. Mesa, Manila. Stated Meetings, Third Saturday.

Hiram No. 88, 520 San Marcelino, Manila. W.M., Aurelio D. Rosario, P. O. Box 1807, Manila. S.W., Gregorio R. Sales. J.W., Eulogio M. Lopinto. Treasurer, Bonifacio S. Araullo. Secretary, Euraquio Alambre, P. O. Box 2530, Manila. Stated Meetings, First Friday.

Muog No. 89, Parañaque, Rizal. W.M., Valentin García, Manila Hotel, Manila. S.W., Dr. Teodorico Santos. J.W., Eulalio Monsod. Treasurer, Benigno Pantig. Secretary, Pedro Lombos, Parañaque, Rizal. Stated Meetings, Second Saturday.

Memorial No. 90, Muñoz, Nueva Ecija. W.M., Demetrio Lacuna, San José, Nueva Ecija. S.W., Apolonio Fuertes. J.W., Rufino Angeles. Treasurer, Enrique L. Locsin. Secretary, Eugenio Ramos, San José, Nueva Ecija. Stated Meetings, Second Friday.

Mount Kaladias No. 91, Dumaguete, Oriental Negros. W.M., Emilio M. Javier, Dumaguete, Negros Oriental. S.W., James W. Chapman. J.W., Pedro Cecilia. Treasurer, Louis C. Winternheimer. Secretary, Lorenzo Bernardez, Dumaguete, Negros Oriental. Stated Meetings, Second Tuesday.

Ma-Bu-Ti No. 92, Masbate, Masbate. W.M., Restituto C. Chaves, Masbate, Masbate. S.W., Andrés F. Navarro. J.W., Francisco Lim Yao Ciok. Treasurer, Lee Lang. Secretary, Ciriaco L. Latonero, Masbate, Masbate. Stated Meetings, First Monday.

Mencius No. 93, 90 Escolta, Manila. W.M., Luis Lim Billan, 767 Aguilar, Manila. S.W., O Kway Pek. J.W., Tieng Sing. Treasurer, Gonzalo C. Go Quiolay. Secretary, Felipe Lim y Reyes, Cosmopolitan Bldg., Manila. Stated Meetings, First Thursday.

Benjamin Franklin No. 94, 90 Escolta, Manila. W.M., Frederick L. Smith, 2nd, Quartermaster Depot, Port Area, Manila. S.W., Charles D. Boone. J.W., George B. Obear. Treasurer, Alexander W. Robertson. Secretary, Robert McVinnie Miller, P. O. Box 276, Manila. Stated Meetings, Second Monday.

Service No. 95, 520 San Marcelino, Manila. W.M., James B. Screen, Staff Sergt. Service Co., 31st Infantry, Manila. S.W., Morris Litoff. J.W., John P. Hellman. Treasurer, William D. Cartwright. Secretary, Joseph Bernstein, Staff Sergt. Hdq. Co., 24th Infty. Brigade, Ft. Santiago, Manila. Stated Meetings, First Monday.

Isagani No. 96, Paniqui, Tarlac. W.M., Roman Domantay, Paniqui, Tarlac. S.W., Procopio Espíritu. J.W., Arcadio Evangelista. Treasurer, Eliseo F. Marquez. Secretary, Julian Esteban, Paniqui, Tarlac. Stated Meetings, First Saturday.

Bagong-Ilaw No. 97, Noveleta, Cavite. W.M., Miguel G. Luna, Bureau of Commerce and Industry, Manila. S.W., Vicente M. Vallido. J.W., Ramón Zapanta. Treasurer, José A. Alvarez. Secretary, Marcelo G. Alvarez, Noveleta, Cavite. Stated Meetings, Second Saturday.

Mount Hurao, No. 98, Catbalogan, Samar. W.M., Paul Newman, Catbalogan, Samar. S.W., Manuel Acuña. J.W., Severino D. Gonzales. Treasurer, Serafin Macasaet. Secretary, Cayetano Froilan. Stated Meetings, Second Saturday.

Palawan, No. 99, Puerto Princesa, Palawan. W.M., Sotero F. Cacdac, Puerto Princesa, Palawan. S.W., Valentin Macasaet. J.W., Emilio J. Decolongon. Treasurer, Aquilino H. Aberin. Secretary, Montano O. Iligan, Puerto Princesa, Palawan. Stated Meetings, First Saturday.

Keystone, No. 100, Fort Mills, Corregidor. W.M., Cornelio M. Aguirre, Fort Mills, Corregidor. S.W., George A. Holt. J.W., Esteban Castillo. Treasurer, Donato E. Poblete. Secretary, Primitivo E. Villapardo, Fort Mills, Corregidor. Stated Meetings, ...

Elisha Ward Wilbur, No. 101, Victorias, Occidental Negros. W.M., William A. Kinney, Victorias, Negros Occidental. S.W., Luis R. Yangco. J.W., Felix O. Guantero. Treasurer, ... Secretary, ... Stated Meetings, ...

Parasitism

"Parasite" is a word of ominous meaning and its simplest definition is "living on others." In the vegetable world, this genus of organisms is responsible for many of the most malignant plant diseases. In the animal kingdom, man included, it is the parasite bacterium that is the destructive agent in some of the dreaded diseases.

Human society has parasites that are living analogies to the technically designated organisms referred to above, and their activities are just as deadly and malevolent. As in the case of the lower orders, the human sycophant attaches itself to some strong and virile person or organization and once obtaining a hold, saps its victims of money, ideas, character, and finally their souls, all the while feathering its own nest. Unceasing vigilance is needed to prevent increase of this tribe that will exist as long as civilization is composed of its present elements.

Masonry is one of the strongest and most virile organizations in the world, and it is to be expected that from time to time parasites should attempt to reap personal gain and profit by using the name of the Fraternity for their selfish ends and by playing upon the faith that even the masses of non-Masons have in the fidelity and trustworthiness of the Order.

The disclosures revealed in the recent communication of the New York Masonic Grand Lodge are but other examples of the cleverness of the knaves. It is stated that scheming villains organized bogus lodges with high-sounding names, glittering regalia, mysterious secrets, etc., and masquerading under the sacred mantle of Masonry, mulcted more than 30,000 credulous foreign-born persons, negroes, and even American citizens in New York and the surrounding country of large sums, charging exorbitant initiation fees. Spurious "Grand Lodges" were formed which carefully formulated building fund campaigns to rear stately temples and doubtless the believers were told that "King Solomon in all his glory would not be arrayed as one of these."

In seeking legislation to prosecute such sycophants, the New York Masons deserve commendation and although the codes of this law-making land are crowded, there is room for such statutes as will make possible the ferreting out and punishment of this breed of parasites. May success attend this movement for the New York Masonic Grand Lodge is not only performing its duty to the Craft but is rendering the American public a distinct service.

—*Scottish Rite News Bureau.*

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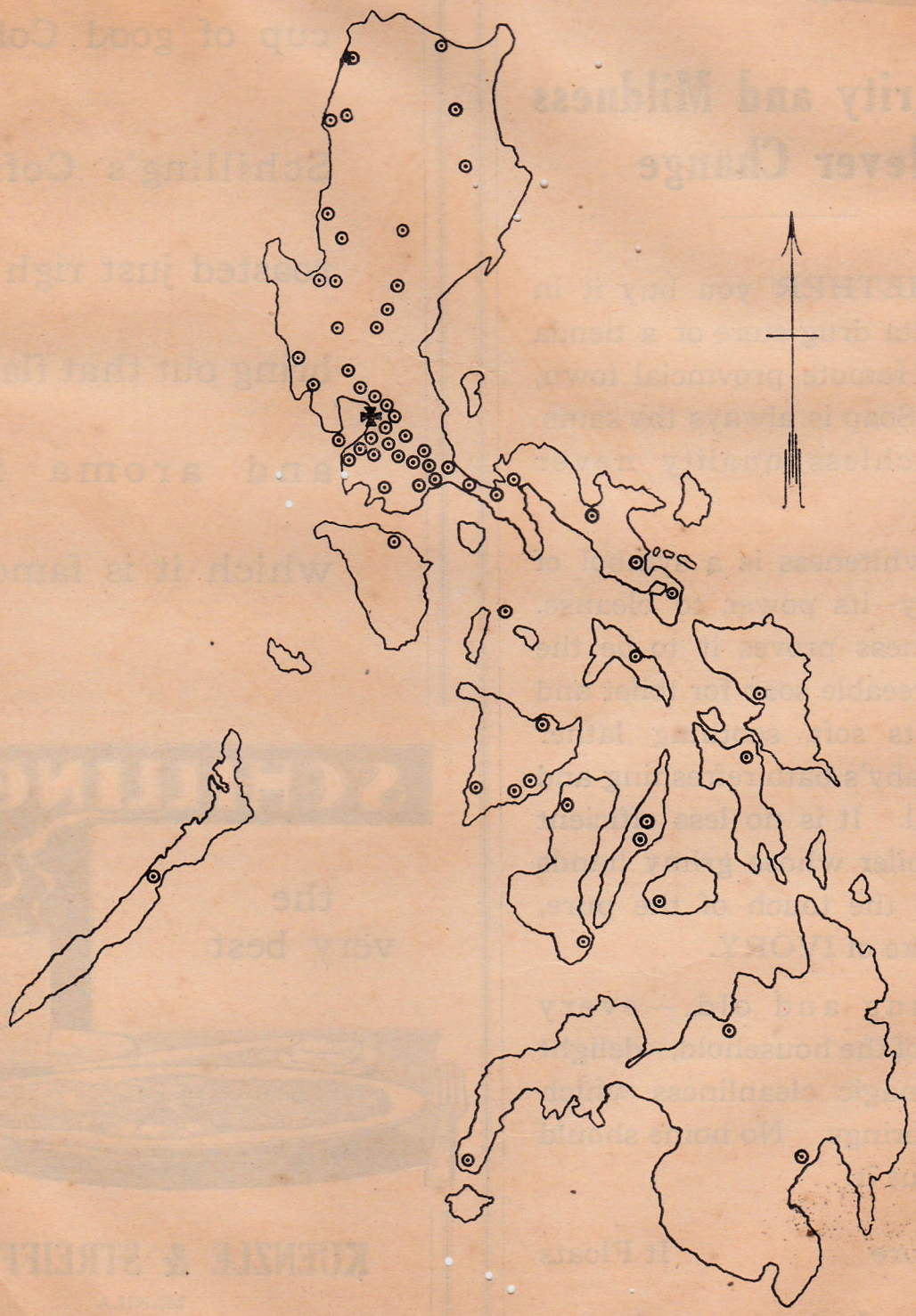

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