

# The Cable Tow

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OF THE

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OF THE PHILIPPINE ISLANDS

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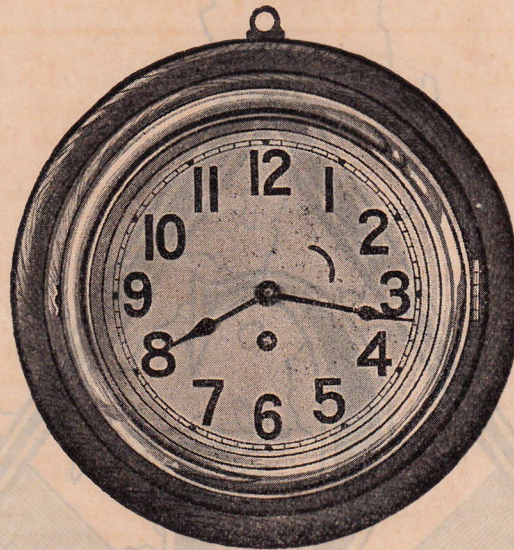
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# THE CABLETOW

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## The Right Attitude

When you are called upon to examine a visitor, the thing you should be most careful about is the attitude you take towards the visitor. Unfortunately, the tendency of members of examining committees, particularly of the younger Masons, is often to try to impress the poor examinee with their superior knowledge of the ritual and show up his own ignorance. An older Mason who has been doing meritorious work for the Order outside of the Lodge and has become rusty in the ritual, cannot feel very pleased when a young man raised only a few months ago shrugs his shoulders and listens with a superior smile to his answers which give the spirit rather than the letter. First impressions are often lasting and an indiscreet examining committee can create a prejudice against the Lodge that the efforts of the other Brethren to make the visitor welcome may not be able to eradicate in the latter's mind.

Don't humiliate your visitor by methods such as those indicated. Remember that impostors are often "book masons" and may know the ritual better than you do. A careful examination of the credentials produced, the modes of recognition, and a few questions adroitly asked should be sufficient to show whether the visitor is a Mason or not and entitled to visit. The greatest courtesy and consideration should be observed throughout the examination, and the visitor should gain a most favorable impression of the Lodge on this first Masonic intercourse with its members.

And what is the lesson of this? The Master should appoint only discreet and experienced Masons to examine visitors and should instruct any Mason who has not yet served on such a committee as to what to do and what not to do.—L. F.

## Display

With the constantly growing prosperity of the Masonic Lodges and Grand Lodges throughout the world, an evil seems to be gaining a foothold that is worthy of serious attention: the tendency to spend for display enormous sums that should go to charity instead. Masonry should be housed in temples of architectural beauty, adequately arranged and equipped; but luxury and ostentatious display should be conspicuous by their absence in our Masonic homes. Then, is it right to spend for a Masonic jewel a sum that would keep a poor family for half a year? Yet it is done! Is it right for a Lodge to give a member an expensive funeral in order to show its own munificence and importance, and then allow the widow and orphans to shift for themselves because the Lodge treasury is empty? Yet such things have been known to occur! The simplicity that characterized the Lodges of old is fast becoming a thing of the past. The collars for the officers and the aprons

## La Actitud Correcta

Si os mandan a examinar a algún visitador, es importante que adoptéis la actitud correcta hacia el extranjero. Desgraciadamente, muchos de los examinadores y sobre todo los Masones de corta experiencia, tratan de mostrar al pobre examinado su propia instrucción superior en el ritual y de poner de manifiesto qué poco él sabe. Un Masón de muchos años de experiencia que ha trabajado mucho en beneficio de la Orden fuera del recinto de la Logia y ha olvidado muchas partes del ritual, debe sentirse humillado cuando algún joven que ha sido exaltado hace poco tiempo, se encoge desdenosamente de hombros y escucha con una sonrisa compasiva las contestaciones en que se expresa el espíritu más bien que la letra. Las primeras impresiones suelen ser duraderas y un comité examinador poco discreto puede crear en la mente del visitador un prejuicio que tal vez ni los esfuerzos de los demás Hermanos encaminados a mostrar al visitador su buena voluntad y hospitalidad, podrán hacer desaparecer.

No humillad a vuestro visitador. Acordaos que en la mayoría de los casos, los impostores conocen el ritual perfectamente. Un examen detenido de los credenciales del visitador y el examen en los modos de reconocimiento, con algunas preguntas inteligentes, bastan para saber si el visitador es Masón o no y si tiene derecho a visitar el Taller. En todo el examen se debe observar la mayor cortesía y consideración y el visitador debe ganar una impresión favorable de la Logia en dicha primera ocasión de que se le brinda tener trato con sus miembros.

Es indispensable, por tanto, que el Venerable Maestro nombre solamente a Masones experimentados y discretos en los comités de examinadores y que explique a los Masones que nombre por primera vez, cómo deben proceder y qué deben evitar.—L. F.

## El Fausto

A medida que va aumentando la prosperidad material de las Logias y Grandes Logias masónicas en todo el mundo, va ganando terreno un mal que es digno de atención seria, a saber, la tendencia, de gastar por lujo y ostentación cantidades crecidas que debían dedicarse a obras benéficas. Está bien que la Masonería construya templos de gran belleza arquitectónica, adecuadamente arreglados y amueblados, pero nuestros hogares masónicos deben ser sitios en que no hay fausto. Hay otra cosa: ¿es justo quizás que se gaste por una joya masónica una cantidad que bastaría para mantener toda una familia pobre por medio año? Sin embargo, esto se hace. ¿Está bien que una Logia entierre a uno de sus miembros con mucho lujo a fin de hacer alarde de su propia esplendidez y que luego deje de socorrer convenientemente a la viuda y los huérfanos del difunto porque están exhaustos los fondos

are no longer the handiwork of Masons' wives and daughters: they are ordered from a Masonic supply house. No doubt they excel those made in Masons' homes in beauty and workmanship; but the personal element, the subtle charm of loving hands does not cling to the factory-made article. Except in rural Lodges, the after-Lodge supper is rarely prepared and served by the ladies of the Eastern Star or the feminine relatives and friends of the members: a caterer does the work, perhaps with less fuss and more system; but here again the touch of affection, the "home-made" element, is not present. However, these are changes that the ruthless advance of the times brings with it and we must not complain.

But it behooves us to see that all extravagance and useless expense intended to please our vanity and love of show and display be shunned and avoided in our Lodges. Let the Lodge furniture and jewels be good without being garish and extravagant, and let us try to make our Brethren in distress and the dependents of our departed members more comfortable with the money that we economize by refusing to follow the modern tendency for display!—*L. F.*

### The Little Bell Within You

Longfellow has said: "Think of thy brother no ill, but throw a veil over his failings." This is exactly what Masonry teaches; but, unfortunately, we Masons do not always act in accordance with the precepts of our Institution. We sometimes attribute selfish and censurable motives to our Brethren or magnify and publish their failings instead of closing our eyes to them and excusing them rather than make them worse than they are. We should train our conscience to act as a danger signal whenever we open our mouth to utter something not in strict accord with the teachings of our Order. It should ring within us like a little bell when we are about to say something unkind or bad about a Brother, even though there be justification for it, because do we not hold it a rule that we must not speak about a brother if we cannot say something good of him?

Let the little bell be on the alert within you so that it may ring clearly and insistently when you are about to say something you should leave unsaid.—*L. F.*

### Bad Language

A returning Masonic traveler whom we asked about the impressions he had received abroad made a remark that was quite a compliment to our Lodges here, and what filled us with special satisfaction is that that compliment was deserved. He mentioned the fact that in a Lodge he had visited in a big city abroad he had heard a member use bad language in the Lodge, and he added that he was so astonished and shocked by it because he had never heard anything of the sort in our Lodges.

It is shocking, indeed, to hear profane or indecent expressions used in a Masonic Lodge, a place where we meet to work at the temple of human character. We are there to educate and be educated, and no Mason, particularly not one of the older members, should give a bad example to the rest. As far as the language we use is concerned, the Lodge should be as sacred to us as a home sheltering a child, of which Juvenal has said:

Nothing vile in speech or appearance should ever  
touch those thresholds  
Within which is a child.

A man who cannot put a curb on his tongue while he is in the Lodge room is a man who should never have been allowed to step over the threshold of Masonry. The two men who recommended him as fit material and the committee that, after supposedly careful investigation, declared him to be worthy to receive the degrees, rendered the Craft

del Taller? Sin embargo, hemos conocido casos de esta naturaleza. La sencillez típica de las Logias antiguas va desapareciendo poco a poco. Los collares de los dignatarios y los mandiles ya no son obra de las esposas e hijas de Masones; la Logia los adquiere de una de las muchas casas que venden efectos masónicos. No cabe duda de que son más hermosos y mejor hechos que los fabricados en los hogares de los Hermanos, pero les falta el elemento personal, el encanto sutil de las manos cariñosas que tiene lo hecho por nuestras mujeres, hijas o madres. En los Estados Unidos casi no se conoce hoy la costumbre de preparar y servirse el banquete después de la clausura de la Logia por las señoras de la Orden de la Estrella Oriental o los parientes femeninos de los miembros donde no existe un capítulo de dicha Orden. En los pueblos más grandes, dichas cenas se sirven por algún proveedor. Es muy posible que éste desempeña dicho trabajo con mucho menos ajetreo y más metódicamente que las mujeres, pero aquí también se observa la falta del delicado toque femenino y el encanto de los manjares preparados en casa y servidos por manos queridas. Sin embargo, esos cambios son productos del progreso constante de los tiempos y no debemos quejarnos.

Pero nos incumbe velar por que se evite en nuestras Logias toda extravagancia y todo gasto inútil encaminado a satisfacer nuestra vanidad y deseo de lucirnos. Que los muebles y las joyas de los Talleres sean buenos sin ser vistosos y extravagantes y que nuestras Logias procuren más comodidades a los Hermanos necesitados y a las familias de nuestros miembros idos con los fondos que puedan economizar negando a seguir la tendencia moderna de gastar mucho por fausto y lujo.—*L. F.*

### La Campanilla de la Conciencia

Longfellow ha dicho: "No piensa mal de tu hermano, sino echa un velo sobre sus defectos." Esto es precisamente lo que enseña la Masonería, pero desgraciadamente los Masones no obran siempre de acuerdo con los preceptos de la Institución. A veces atribuimos a nuestros Hermanos motivos egoístas y censurables o magnificamos y publicamos sus defectos en vez de tratar de no verlos y excusarlos. Debemos hacer que nuestra conciencia funcione como campanilla de alarma que suene con claridad y persistencia cuando estamos para decir algo que no esté de acuerdo con los preceptos de la Masonería. No debemos decir nada de malo de un Hermano, aun cuando hubiese motivo fundado para ello, porque la regla general para el Masón debe ser que si no puede decir nada de bueno de un Hermano, es preciso callarse.

### Las Malas Palabras

Un viajero masónico a quien pedimos nos dijera sus impresiones del extranjero, hizo una observación que constituye un cumplido para nuestras Logias, y lo que nos gusta más es que es un cumplido merecido. Él nos contó que en cierta Logia en una ciudad grande del extranjero oyó a un Masón decir muy malas palabras dentro de la Logia y que esto le llenó de sorpresa e indignación porque no había jamás oído semejante cosa en las Logias de Filipinas.

A la verdad, es horrible oír palabras indecentes o blasfemias en una Logia masónica donde nos reunimos para trabajar en el templo del carácter humano y para instruirnos e instruir a otros. A ningún Masón, y sobre todo a ningún Masón antiguo y experimentado, le es lícito dar mal ejemplo a los demás. La Logia debe ser tan sagrada como una casa que contiene un niño y de la cual dice Juvenal:

Nada de vil en palabra o apariencia debiera jamás  
tocar los umbrales  
De la casa donde hay un niño.

Un hombre que no puede poner freno en su lengua

a poor service when they made it possible for such a man to come in. To the refined Brother he will ever be an offence, a blot on the bright escutcheon of Masonry, because he is not a person whom one can take by the hand and be proud to call a Brother. The visitor will recollect with displeasure the indecorous language he heard from that one member, while he will not remember the pleasant, decorous words of the ninety-nine other members present.

Bad language in the Lodge should not be tolerated under any circumstances, but should be suppressed promptly and relentlessly. Outside of the Lodge, also, a Mason should and must set a guard on his tongue, and if he does not, means should be found of making him do it. Masonry does what noble birth is supposed to do: it imposes upon its initiates certain standards of morals and conduct within which all Masons must endeavor to live and move.—L. F.

### Arguments

Nothing in our Lodge life has ever been a more fruitful source of estrangement and even enmity between Brethren than debates on the floor of the Lodge on subjects of perhaps little importance. When we wonder how dire consequences can possibly come from such insignificant sources and look more closely into the matter, we generally find that the scornful and positive attitude of one of the debaters and the bitter words which it provoked are responsible for the break. In arguing on any point, especially in open Lodge or in conversation with a Brother, a Mason should make use of the compasses and keep his passions within due bounds. Among the best and most striking words uttered on this subject are the following which we take from one of the Scottish Rite rituals:

When you maintain a cause in argument in any forum whatever; in the court, in the market, or at the fireside, you are never to offend against the rules of courtesy and charity, or to overpass the boundaries of moderation. There must be in your argument neither heat nor bitter words. If you have maturely reflected and are satisfied that the grounds you take are wholly right, maintain with firmness and express with frankness your own opinion; but not too positively or scornfully toward your antagonist, nor with the use of any words that can justly wound his feelings or startle his self-respect. Suggestion often convinces more than assertion, and a modest and courteous demonstration will succeed where rude and positive logic will fail.

If these wise injunctions were always heeded, how many breaks between friends and Brethren would never have occurred and how many Lodges would not have to deplore dissension and trouble in the ranks of their members! But unfortunately for us, the words of the sage are too often blown away by the wind and forgotten.—L. F.

### Running Down A Rumor

Have you ever tried to run down a rumor? Try it some day. When one of the busybodies with whom this world is cursed comes to you, pulls you aside and tells you the latest scandal, ask him for his source of information and trace the report to its source. You will be astounded at the result. Here is a typical case. A. says, "I wonder how X. will explain that discrepancy in his account." B. hears that remark and repeats it to C. as follows: "X. is short in his accounts and has the dickens of a time explaining where the money went." C. says to D.: "X. has embezzled a large sum of money. I always thought that fellow was a crook." And D. informs you that X. has been arrested for embezzlement and is sure to go to the penitentiary. Just about that time X. finds out that he posted an item on the wrong side and that the shortage he was worrying over does not exist.

Criminal carelessness and malice have thus branded an honest man as an embezzler. Not all persons hearing the rumor may hear the correct version afterwards. In their minds, a stigma will always attach to the name of X.

cuando está dentro de la Logia, no debía nunca haber franqueado el umbral de nuestra Institución. Los dos Masones que le han recomendado como digno de participar en los misterios de la Masonería y los apломadores que, después de la investigación correspondiente que se supone haber sido practicada con cuidado, le declararon ser digno de ser admitido, han prestado mal servicio a la Orden al hacer posible la admisión de semejante material. Para todo Masón educado, un individuo de esta clase será siempre un estigma en el brillante escudo de la Masonería porque no es digno de ser saludado con el dulce nombre de Hermano. El visitador que le oiga echar tacos o proferir palabras indecentes, se acordará con disgusto de lo dicho por él y olvidará las palabras decorosas y placenteras de los otros noventa y nueve miembros de la Logia, en perjuicio de ésta.

No se deben tolerar palabras soeces y blasfemias en la Logia. Es indispensable que se supriman pronta y enérgicamente. Fuera de la Logia, el Masón debe también abstenerse del uso de cualquiera palabra o expresión censurable y, si no lo hace, debe verse el medio de obligarle a ello. La Masonería es como la nobleza: impone a sus iniciados ciertas normas de conducta que todos deben observar estricta y constantemente.

### Los Argumentos

Nada hay en nuestra vida de Logia que constituya una fuente más frecuente de desacuerdos y hasta enmidades entre Hermanos que los debates dentro del recinto de la Logia sobre asuntos que muchas veces tienen escasa importancia. Cuando nos preguntamos cómo consecuencias tan funestas pueden resultar de cosas tan insignificantes, y analizamos el asunto detenidamente, hallamos en la mayoría de los casos que el motivo de la disensión ha sido la actitud despreciativa e intolerante de uno de los polemistas y las palabras coléricas que ha provocado. Al arguir sobre cualquiera materia en la Logia o con algún Hermano, el Masón debe hacer uso del compás y gobernar sus pasiones. Las palabras más elocuentes que conocemos respecto al tema de que se trata son las siguientes que copiamos de uno de los rituales del Rito Escocés:

Quando sostenéis alguna causa en cualquier foro que sea, ya fuese el tribunal, el mercado o el hogar, no debéis jamás faltar a las reglas de la cortesía y caridad o pasar los límites de la moderación. No debe haber ni acaloramiento ni palabras mordaces en vuestros argumentos. Si habéis reflejado bien y estáis satisfecho de que vuestras afirmaciones están conformes al derecho y a la justicia, sostened vuestra opinión con firmeza y expresadla con franqueza, pero no debéis hacerlo tercamente o exhibiendo desprecio para vuestro contrincante, ni debéis jamás hacer uso de palabras que puedan ofenderle. Muchas veces la sugestión convence más que la afirmación directa, y la demostración modesta y cortés tiene éxito donde fracasa la lógica ruda y obstinada.

Si todos observasen estas sabias reglas, ¡cuantos desacuerdos entre amigos y hermanos no tendrían lugar y cuántas Logias no deplorarían las disensiones y luchas que existen entre sus miembros! ¡Desgraciadamente, el viento se lleva con frecuencia las palabras del sabio!

### Los Pícaros Chismosos

¿Habéis alguna vez tratado de hallar el origen de algún rumor? Procurad hacerlo la próxima vez que algún chismoso de aquellos que tanto daño hacen en este mundo venga a contaros con fruición el último escándalo. Averiguad entonces de quién aquel refitolero ha oído el rumor que está propalando y continuad siguiendo la pista de la fábula. El resultado puede ser de los más sorprendentes. Ahí tenéis un caso típico. El rumor empieza así: A. dice: "Desearía saber cómo X. explicará la discrepancia que se ha notado en sus cuentas." B. oye dicha observación y la repite a C. como sigue: "X. tiene un déficit en sus cuentas y le resulta muy difícil explicar dónde ha ido a parar

The mention of that individual years after will give rise to remarks like these: "Let me see: I think I remember that man X. Wasn't there a charge of embezzlement against him some time ago that was hushed up? Anyway, his record isn't clear."

When such a rumor is to the discredit of a Brother Mason, it is, of course, our duty not to repeat it. But this is not sufficient. We must endeavor to ascertain how much of it, if any, is true, and if exaggerated or untrue, we must do our best to trace it to its source. That we should be unsparing in our condemnation of those who gave that rumor currency and untiring in our efforts to clear our Brother's good name goes without saying.—L. F.

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

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

*Joseph H. Schmidt*

Grand Master.

el dinero." C. dice más tarde a D.: "¿Sabes que X. ha desfalcado una cantidad importante? Siempre he sospechado que era ladrón." Y D. os dice luego que a X. le han detenido por estafa y que dará con los huesos en la cárcel. En aquel mismo momento X. descubre que ha dejado de hacer cierto asiento en el libro mayor y que el deficit que parecía haber no existe.

Resulta, pues, que algunos individuos irreflexivos y maliciosos han estigmatizado a un hombre honrado como estafador. Algunos de los que han oído el rumor falso no se han enterado de la versión correcta. Para ellos, el nombre de X. va siempre acompañado del estigma de criminal. Y en los años futuros, cuando se habla de X., alguno dirá: "Pues, ¿no es X. aquel a quien acusaron de estafa y quien consiguió arreglar el asunto? De todos modos, sus antecedentes parecen algo dudosos."

Cuando algún rumor que oímos es desfavorable a un Hermano Masón, es desde luego deber nuestro no repetirlo. Pero esto no basta. Debemos tratar de averiguar si es verdad lo que se dice de él, y si el rumor es inexacto o exagerado, debemos tratar de averiguar su procedencia. Y huelga decir que nos incumbe el deber de censurar a los que han propalado el rumor y no cansar en nuestros esfuerzos de defender y rehabilitar el buen nombre de nuestro Hermano.

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

- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO
- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, INC.
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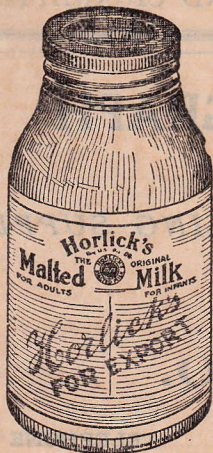
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Quintín Paredes (86)  
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Silvestre S. Orda (24)

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Charles Birsh (94)  
Luis R. Yangco (101)  
Gregorio Almazan (91)  
John Woodson (67)

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August Schipull (1)  
Aurelio L. Corcuera (12)  
Andrés Filoteo (85)  
Frank Krueger (8)  
Aurelio D. Rosario (88)

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Leo Fischer (4)  
Lot Dean Lockwood (61)  
Lawrence Benton (1)  
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Joseph H. Schmidt (8)

## History:

Teodoro M. Kalaw (12)  
Kenneth P. McDonald (61)  
Urbano Silos (57)  
Felipe Buencamino, Sr. (16)  
Austin Craig (6)  
Frederic H. Stevens (6)

## Masonic Study and Research:

Harvey A. Bordner (3)  
Newton C. Comfort (3)  
Leo Fischer (4)  
Federico M. Unson (37)  
Fred M. Holmes (8)  
Frederic H. Stevens (6)

## Custodians of the Work:

Conrado Benitez (4)  
William W. Larkin (6)  
Newton C. Comfort (3)  
Antonio Gonzalez (85)  
Felipe Tempungko (7)  
Fred M. Holmes (8)  
Aurelio L. Corcuera (12)

## Commemorative Monuments:

Quintín Paredes (86)  
Manuel L. Quezon (16)  
H. Eugene Stafford (1)  
George R. Harvey (3)  
Wenceslao Trinidad (35)  
Newton C. Comfort (3)  
George R. Harvey (3)

## Masonic Temple Building Plans:

A. J. N. Gabler-Gumbert (8)  
Harold E. Price (6)  
Thomas N. Powell (78)  
Gregorio C. Dimaano (41)  
Joaquin A. Alix (30)  
Charles A. Massell (3)  
Joseph H. Alley (62)

## SPECIAL COMMITTEES

### Cooperation with Masonic

*Hospital for Crippled Children:*  
Samuel N. Schechter (80)  
Potenciano Herrera (16)  
Edward F. Hickman (3)  
E. del Rosario Tan Kiang (27)  
Pedro V. Asunción (77)

### Library:

Mariano Gonzalez (12)  
William A. Weidmann (6)  
Delfín Jaranilla (16)  
J. Pardo de Tavera (4)  
Stanton Youngberg (9)

### Cemetery:

Joseph H. Schmidt (8)  
Manuel L. Quezon (16)  
Francisco A. Delgado (4)  
Miguel Unson (22)  
Newton C. Comfort (3)  
Vicente Carmona (22)  
C. W. Rosenstock (4)

### Employment:

José C. Velo (4)  
Miguel Bonifacio (29)  
Cu Uy Gam (18)  
Thomas J. Talmadge (41)  
O. Hway Peck (93)  
José Paterno (57)  
Joaquin Garcia (12)

## To Those Who Have Eyes To See

It is hard to make some of our business people realize that a paper like ours is a first-class advertising medium. In lieu of all arguments on this subject, we will simply refer them to a pronouncement from an authoritative source which should convince them of what we have always maintained and which we have published before. It is brief and to the point and reads as follows:

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## Most Worthy Grand Matron Dies

Our sympathy goes out to the members of the Order of the Eastern Star on occasion of the death of the head of the Order, Most Worthy Grand Matron Clara Henrich, who was on her way to Manila to visit Mayon Chapter No. 1, O.E.S., when she was stricken by an insidious disease and died at Shanghai, on January 25th. The remains were cremated.

The local members of the Order of the Eastern Star were in the midst of elaborate preparations for the reception and entertainment of Mrs. Henrich, who had the reputation of being a most charming and accomplished lady, when the sad news of her tragic death was received. Instead of decorating their Chapter for a scene of rejoicing, they have had to drape it in mourning and stay all public entertainments for a period of sixty days.

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# Grand Lodge Inspectors for 1927

## Inspectores de la Gran Logia para 1927

### First District, Manila:

- EDWIN E. ELSER (3), Inspector:  
Manila No. 1, Manila; Cavite No. 2, Cavite; Bagumbayan No. 4, Manila; Southern Cross No. 6, Manila.
- FRED M. HOLMES (8), Inspector:  
Corregidor No. 3, Manila; St. John's No. 9, Manila; Mt. Lebanon No. 80, Manila.
- WILLIAM W. LARKIN (6), Inspector:  
Cosmos No. 8, Manila; Benjamin Franklin No. 94, Manila; Service No. 95, Manila.
- JOHN F. CONOLLY (5), Inspector:  
Island No. 5, Corregidor; Keystone No. 100, Corregidor.
- JOSÉ C. VELO (4), Inspector:  
High-Twelve No. 82, Manila; Mencius No. 93, Manila; Dalisay No. 14, Manila.
- MARIANO GONZALEZ (12), Inspector:  
Dapitan No. 21, Manila; Batong-Buhay No. 27, Manila; Minerva No. 41, Manila; Kasilawan No. 77, Manila.
- ESTEBAN MUNARRIZ (14), Inspector:  
Silañganon No. 19, Pasig, Rizal; Luz Oceanica No. 85, Manila; Hiram No. 88, Manila.
- ENRIQUE TEOTICO (23), Inspector:  
Araw No. 18, Manila; Noli-Me-Tangere No. 42, Pasay, Rizal; Taga-Ilog No. 79, Manila.
- WENCESLAO TRINIDAD (35), Inspector:  
Nilad No. 12, Manila; Rizal No. 22, Manila; Sinukuan No. 16, Manila.
- TEODORO REYES (81), Inspector:  
Solidaridad No. 23, Manila; Hagdang-Bato No. 87, San Juan del Monte, Rizal; Muog No. 89, Parañaque, Rizal.
- JOSÉ L. INTAL (82), Inspector:  
Labong No. 59, Malabon, Rizal; Modestia No. 83, Manila; Bataan No. 104, Limay, Bataan.
- MARIANO CHICO (69), Inspector:  
Biak-na-Bato No. 7, Manila; Isla de Luzon No. 57, Manila; Walana No. 13, Manila.

### Second District, Cavite Province:

- MANUEL DEL CARMEN (17), Inspector:  
Pilar No. 15, Imus; Primera Luz Filipina No. 69, Binakayan, Kawit; Bagong-Ilaw No. 97, Noveleta.
- MIGUEL BONIFACIO (29), Inspector:  
Magdalo No. 31, Kawit; Bagong-Buhay No. 17, San Roque, Cavite; Pintong-Bato No. 51, Bacoor.
- MIGUEL LUNA (97), Inspector:  
Zapote No. 29, Rosario; Mt. Mainam No. 49, Naic.

### Third District, Province of Tayabas:

- INOCENCIO CAPARROS (20), Inspector:  
Balintawak No. 28, Gumaca; Plaridel No. 74, Calauag.
- VICTORINO TANAFRANCIA (28), Inspector:  
Rizal No. 20, Lopez; Kalilayan No. 37, Lucena.
- EUSEBIO G. DIMAANO (37), Inspector:  
Filipinas No. 54, Panaon, Unisan; Banahaw No. 24, Atimonan; Tayabas No. 43, Tayabas.

### Fourth District, Province of Laguna:

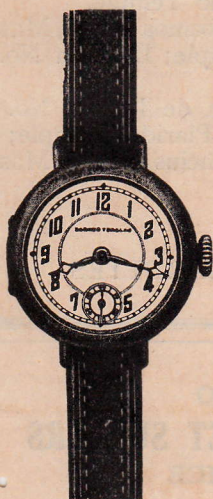
- VICENTE C. REVENTAR (26), Inspector:  
Malinaw No. 25, San Pablo; Mártires del 96 No. 32, Nagcarlang.
- JOSÉ LUCIDO (32), Inspector:  
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### Fifth District, Iloilo, Negros Occidental, Capiz and Antique Provinces:

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- HENRY GILSHEUSER (45), Inspector:  
Iloilo No. 11, Iloilo; Acacia No. 78, Iloilo; Hamtik No. 76, San José.

### Sixth District, Cebu, Bohol and Negros Oriental Provinces:

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Bud Daho No. 102, Jolo.

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*Ninth District, Nueva Ecija Province:*

MARCELINO HIDALGO (90), Inspector:  
Cabanatuan No. 53, Cabanatuan.  
VICENTE OROSA (53), Inspector:  
Memorial No. 90, Muñoz; Nueva Ecija No. 73, Quezon.

*Tenth District, Zambales Province:*

BYRON RUSSELL (34), Inspector:  
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Zambales No. 103, Iba.

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LUIS M. MARAMAG (60), Inspector:  
Isabela No. 60, Ilagan.  
DOMINGO MADDELA (68), Inspector:  
Magat No. 68, Bayombong.

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JUAN MUÑOZ (72), Inspector:  
Batangas No. 35, Batangas.  
ANTONIO LUNA (65), Inspector:  
Tamaraw No. 65, Calapan.

*Thirteenth District, Leyte and Samar Provinces:*

WALTER S. PRICE (47), Inspector:  
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*Fourteenth District, Misamis Province:*

ANTONIO A. PABAYO (40), Inspector:  
Maguindanaw No. 40, Cagayan.

*Fifteenth District, Pangasinan Province:*

SISENANDO PALARCA (96), Inspector:  
Pangasinan No. 56, Dagupan; Agno No. 75, Rosales.

*Sixteenth District, Union and Mountain Provinces:*

WILLIAM H. REESE (67), Inspector:  
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Angalo No. 63, Vigan; Abra No. 86, Bangued.  
URBANO BAÑEZ (86), Inspector:  
Laoag No. 71, Laoag.

*Eighteenth District, Guam, Marianas Islands:*

WALTER W. ROWLEY (44), Inspector:  
Charleston No. 44, Guam.

*Nineteenth District, Albay, Sorsogon and Camarines Provinces:*

LOT DEAN LOCKWOOD (61), Inspector:  
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No. 33, Naga.

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Marble No. 58, Romblon.  
PEDRO PAGUIA (38), Inspector:  
Ma-Bu-Ti No. 92, Masbate.

*Twenty-first District, Palawan Island:*

JUSTO RAMOS (65), Inspector:  
Palawan No. 99, Puerto Princesa.

*Twenty-second District, Pampanga and Tarlac Provinces:*

AMADO V. ALDABA (46), Inspector:  
Pampanga No. 48, San Fernando.  
RAMÓN MENDOZA (27), Inspector:  
Isagani No. 96, Paniqui.

## Stated Meetings of Manila Lodges

*March 1 (First Tuesday).*—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

*March 2 (First Wednesday).*—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

*March 3 (First Thursday).*—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

*March 4 (First Friday).*—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

*March 5 (First Saturday).*—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

*March 7 (First Monday).*—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

*March 8 (Second Tuesday).*—Araw No. 18, Plaridel Temple; Benjamin Franklin No. 94, Masonic Temple.

*March 9 (Second Wednesday).*—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

*March 10 (Second Thursday).*—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple;

*March 12 (Second Saturday).*—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

*March 14 (Second Monday).*—Southern Cross No. 6, Masonic Temple.

*March 17 (Third Thursday).*—Solidaridad No. 23, Masonic Temple.

*March 26 (Fourth Saturday).*—Sinukuan No. 16, Plaridel Temple.

*April 1 (First Friday).*—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

*April 2 (First Saturday).*—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

*April 4 (First Monday).*—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

*April 5 (First Tuesday).*—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

*April 6 (First Wednesday).*—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

*April 7 (First Thursday).*—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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### The Masonic Hospital for Crippled Children

Our Masonic Hospital for Crippled Children is making progress. Applications for membership are coming in steadily, but there are still thousands of Masons who seem to hold back, though they could easily afford the small sum necessary to become a member. The six-bed ward at the Mary Johnston Memorial Hospital is always full and the work done by that little Masonic Hospital is sufficient to make any Mason an enthusiast for the realization of the aims of the corporation formed in July, 1924, by a number of enthusiastic Masons.

Dr. L. H. Bittner, the orthopedic surgeon at present in Java who was to come to Manila and look over the field, with a view to taking up the work of attending to cases requiring a specialist to treat them, has not yet received word from the United States regarding his being relieved from the hospital with which he is at present. He expects to visit Manila on his way back to Oregon and will look up the necessary equipment for orthopedic and bone work while going through America and Europe. More definite news is expected from him soon.

Most Wor. Bro. Joseph H. Schmidt, our Grand Master, in his capacity as Secretary of the Masonic Hospital for Crippled Children, has received the following letter from the father of one of the patients, dated Cebu, January 25, 1927, which speaks for itself:

Dear Mr. Schmidt and Most Worshipful Brother:

You cannot imagine how the Mrs. and self were pleased to receive your kind letter of the 8th which just now I have been able to make the reply. My wife simply will not part with the pictures which you have most kindly sent us. She cried but with pleasure and ask me to write the best I could to thank you for all you have done for us. And this is the best I could. She also ask me to thank Dr. Darby, thru you, for the kind remarks she has for Oscar.

We have noted carefully your remarks about the coming of a Specialist from the States. Both wife and self are praying every day that this learned Doctor will be in his best to better treat Oscar that our son will be able to grow as a natural born baby.

My wife would like to know the name of the kind person or persons that attired him on Christmas. We want to do the best we could to repay him or them in the best manner we could for his or their kindness to Oscar. We thought of sending Oscar some clothing to be worn on both Christmas and his Birthday. But we were afraid that the same would not fit him and are only very glad that somebody else kindly took care of this for us.

A week before Christmas we sent Oscar a few toys, and we both hope that not only Oscar but also the rest of the kids in the Hospital enjoyed them.

My wife is indeed very much pleased of your remarks with regards to the disease that Oscar is suffering from that has now been arrested. And also that he is now able to walk, sing and is happy. I told her of these before, but her belief on these were completed when she read your letter.

With utmost gratitude and best personal regards from us, I beg to remain

Sincerely and fraternally yours,  
(Signature.)

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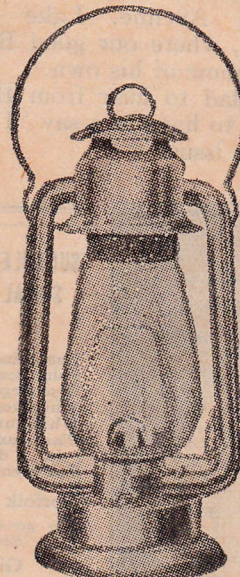
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### A Letter from Wor. Bro. H. Lawrence Noble

Wor. Bro. H. Lawrence Noble writes us from Rochester, N. Y., under date of January 2, 1927, a letter which reads in part as follows:

"Here is a clipping in which you may be interested—one of the first 'Daylight Lodges' formed by Masons who cannot attend evening Lodges, and one of them is Bro. Guy Fraser Harrison, once organist of the Protestant Episcopal Cathedral of St. Mary and St. John, Manila (when Bishop Charles H. Brent was in the P. I., now Bishop of Western New York), some 20 years ago. He (Mr. Harrison) is now conductor of the orchestra of the famous Eastman School of Music at Rochester, N. Y., where moving pictures are also given, in connection with the classical programs, so as to initiate the public in fine music and yet attract them by 'movies' or 'cines' as we call them in Manila. The Eastman theatre is the finest of some 20 amusement places here, seats some 2,500 or more. Mr. Harrison takes his orchestra to Conneaut Lake for the summer and he was much praised last summer. Did you ever meet him? I knew him well at one time.

"Mr. George Eastman is the head of the Kodaks Company (the big one) and was donor of the theatre and music school which is self-supporting now.

"Hope you are well and all your family. We are here on a year's leave from the University and I am editing my new book on Philippine Law (some 5 or 6 volumes) which is being published here."

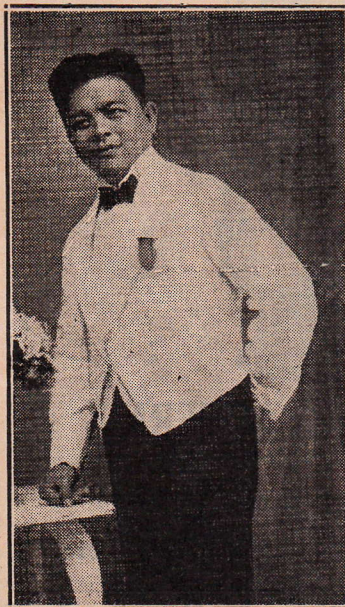
The clipping mentioned in the foregoing letter refers to the institution of Orpheus Lodge, U. D., on December 17, 1926, at the noon hour, by District Deputy Grand Master Edward Vanderlinde, of New York.

The clipping states that there are fifteen daylight Lodges in the United States, one of the largest and most prominent among them being St. Cecile Lodge, of New York city, which was chartered in 1871. Orpheus Lodge meets on the first and third Fridays of each month at 10:30 o'clock in the morning. The object of daylight Lodges is to give Masons employed at night, such as musicians and actors, an opportunity to practise the Royal Art and enjoy the company of their Brother Masons within the confines of a tyled Lodges.

### Bro. Howe Enjoys *The Cabletow*

Bro. John C. Howe writes to Bro. S. Stickney, our business manager, that he has at last finished his round-the-world trip and has settled down in California, his address being 619 Paloma Avenue, Lake Shore Highlands, Oakland, California, where our good Brother is comfortably installed in a home of his own.

We are very glad to hear from Bro. Howe and are particularly pleased to have him say "I enjoy the *Cabletow* too much to miss an issue."



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### El Club Masónico de Manila

El Club Masónico ha enviado a todos los Maestros Masones activos de las Logias de esta obediencia una circular fechada el 22 de Enero de 1927 y firmada por su vice-presidente, el Muy Il. Hmno. Teodoro M. Kalaw, con una tarjeta de miembro para el año en curso.

En dicha carta se exponen las muchas ventajas del Club, cuyos locales cómodos y atrayentes en la Calle San Marcelino No. 520 ofrecen excelentes facilidades para descansar, leer, charlar o jugar una partida de billar, ajedrez o tennis. Hay seis galerías de bolos y los salones para tenidas sirven de lugar de reunión a diez Logias.

El Club envía dichas tarjetas gratis, pero en la carta se manifiesta que se recibirá con agrado cualquier donativo para ayudar con los gastos del Club. Sin duda los Hermanos que tienen la intención de aprovechar las facilidades del Club y otros también no vacilarán en contribuir su óbolo para el sostenimiento del Club que tanto ayuda a fomentar el trato social entre nuestros Hermanos.

Deseamos recalcar en una de las ventajas del Club; las facilidades que ofrece a los Hermanos de provincias para encontrar sus Hermanos y descansar, sirviéndose del Club como su cuartel general en Manila.

Muchos de los manilenses que han disfrutado la hospitalidad generosa de los Hermanos de provincias están buscando alguna oportunidad para corresponder a tantas atenciones. Ahí tenéis la oportunidad que buscáis: ayudad a sobrellevar los gastos de un lugar de descanso y recreo para dichos Hermanos en esta ciudad, respondiendo al llamamiento del vice-presidente del Club. Al enviar vuestra contribución, corresponderéis al mismo tiempo a la cortesía del Club al enviaros gratis una tarjeta de miembro para 1927.

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### Words of Praise for the *Cabletow*

It does the hard-working staff of the *CABLETOW* good to see their services appreciated, and it is with great pleasure that we note that, with one exception or two, our Lodges have all pronounced themselves in favor of the continuation of our review as published at present, though the *CABLETOW* quota constitutes quite a burden to a few of the poorer Lodges. We are particularly pleased to hear from the lips of Most Worshipful Brother Francisco A. Delgado eloquent words of praise for our publication and its staff, and laying aside all false modesty, we will say that we have striven hard to deserve just such recognition. We will endeavor to continue deserving similar praise and hope that our present Grand Master will have even more reason to be satisfied with the *CABLETOW* and its staff of workers than his predecessor. Here is what M. W. Bro. Delgado has to say about us in his message:

"The *CABLETOW* has been continued during the year and has been a means of disseminating much information and inspiring educational material to our entire membership. The paper goes into the homes of every member of the Lodges of this Grand Jurisdiction. We are justly proud of our efforts in journalism and the number of articles that have been copied from the *CABLETOW* in every land and in many languages has spoken perhaps louder than any words of ours could do of the value and the quality of the articles and editorials appearing in every issue of the paper. So far there has not been one issue from which some other Masonic publication has not republished one or more articles. One Masonic magazine copied three articles from one of our issues and reprinted same in one of its issues. Nearly all of those reprinting from the *CABLETOW* give due credit to its source.

"The finances of THE *CABLETOW* are better at this date than this time last year. There is yet considerable space which could be used for paid advertisements and in that connection all our membership should feel an obligation to see that the paper is used to the greatest possible extent by advertisers. This can be easily attained if the members of our Craft will but mention, when making purchases from advertisers, the fact that they saw their ad in the *CABLETOW*. It is hoped that nothing will happen which will cause a diminution of the high quality of our paper, or make it unwise to continue its publication. The Grand Lodge is particularly indebted to Wor. Bro. Leo Fischer and his assistants for their untiring efforts in the preparation and selection of material for publication in THE *CABLETOW*. Brother Samuel Stickney, the business manager, is also entitled to the thanks of the Grand Lodge for his success in managing the business affairs of the *CABLETOW* office. The Committee on THE *CABLETOW* will no doubt report in full on this matter."

### La Ley del Silencio

La ley del silencio no tiene por objeto únicamente proteger nuestra organización, nuestros proyectos, nuestros trabajos contra los ataques o las maquinaciones perversas de nuestros adversarios: ella prohíbe a nuestros hermanos hablar en el mundo profano acerca de los temas de nuestros estudios o de las discusiones que se efectúan en el curso de nuestras tenidas litúrgicas; ella finalmente impone a cada hermano una regla de prudencia y de disciplina, dos cualidades esencialmente masónicas. La prudencia fué enseñada antaño por los maestros, pues fué considerada como la virtud más preciosa en las diversas etapas de la formación individual; ella libra frecuentemente del error y preserva de la temeridad en los juicios. La prudencia se asocia a la disciplina para adornar el carácter del hombre sabio, pero nó a una disciplina pasiva e impuesta por la violencia, sino a una disciplina interior, libremente aceptada y considerada como indispensable para el orden y para salvaguardar los derechos y las libertades de cada uno en sus inevitables y reciprocas relaciones.—*Partenón*.

### Los Enemigos de la Masonería

¿Cuáles son los enemigos de la Masonería? Son los pesimistas de la vida, las víctimas de las ideas preconcebidas, los profesantes de un dogma, al cual someten las realidades sensibles construyendo y deformando en moldes de acero, el pensamiento y el sentimiento. Víctimas ellos mismos de un principio que define la vida como un castigo de Dios, y que reconocen que en el ensayo que Dios hace de vuestras aptitudes para calificarlas en la vida eterna, los peores enemigos son la razón y la sensibilidad, no vacilan, en obsequio a una obligación de conciencia, en perseguir y aniquilar el físico, para salvar el alma del castigo interminable. Y es así que una religión surgida del amor, una religión de piedad, de caridad, de humildad y de perdón, se ha transformado, por efecto de una aberración del espíritu, en la enemiga intransigente, soberbia y cruel, de toda forma de libertad, de la libertad de conciencia, de religión, de pensamiento, de prensa, de palabra.—*Revista Masónica de Chile*.

## NOTICE

Beginning March 1, 1927, the *TIME TABLE* for the Southern Lines as given in the Company's illustrated Folder, will become effective and all Trains operating between Manila and Aloneros and Branches will thenceforth run under the new schedule. This cancels Time Table No. 19-B, issued May 8, 1926.

Information regarding departure and arrival of passenger trains may be obtained from any Station Master.

# MANILA RAILROAD COMPANY

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**Recent Activities of M. W. Bro. Joseph H. Schmidt, Grand Master**

*Sunday, January 30.*—Attended the funeral services for the late Bro. Bernabe Pamintuan, held under the auspices of Bro. Pamintuan's Lodge, Kasilawan No. 77.

*Monday, January 31.*—Made an informal visit to Service Lodge No. 95 and saw the third degree conferred.

*Tuesday, February 1.*—Attended the stated meeting of Kasilawan Lodge No. 77; this was likewise an informal visit.

*Wednesday, February 2.*—Attended the stated meeting of his own Lodge, Cosmos No. 8, also informally.

*Sunday, February 6.*—Was present at the funeral services held by Minerva Lodge No. 41 over the remains of Bro. Leroy E. Bunnell.

*Monday, February 7.*—Attended the reception given to the Masons and their ladies who were visiting Manila on a world cruise on board the S. S. "Empress of Scotland." Welcomed the tourists in the name of the Grand Lodge.

*Wednesday, February 9.*—Was present as guest of honor at a banquet given by the members of his own Lodge, Cosmos No. 8, attended by 41 Brethren.

*Thursday, February 10.*—Attended the reception given to the Masons and their ladies visiting Manila as tourists on board the Red Star liner "Belgenland," on a trip round the world. Gave an address of welcome on behalf of the Grand Lodge and Ancient Craft Masonry of the Philippines. Received from the Masonic Club on board the "Belgenland," as a memento for the Grand Lodge, a gavel brought from Jerusalem, the head of which is made of stone from King Solomon's quarries, while the handle is made of cedar wood from the forests of Lebanon.

*Sunday, February 13.*—Attended a very enjoyable picnic at Malabon, given by Biak-na-Bato Lodge No. 7 to commemorate the tenth anniversary of the constitution of that Lodge.

*Monday, February 14.*—Made an informal visit to St. John's Lodge No. 9, on occasion of the tenth anniversary of the constitution of that Lodge. Saw the third degree conferred on this occasion.

*Tuesday, February 15.*—Another informal visit, this time to Manila Lodge No. 1, where work in the first degree was put on.

*Saturday, February 19.*—Made an official visitation to Batong-Buhay Lodge No. 27.

On this occasion, diplomas of honorary membership in the Lodge mentioned were delivered to M. W. Bro. Joseph H. Schmidt, Grand Master; M. W. Bro. Newton C. Comfort, P.G.M., Grand Secretary; M. W. Bro. Quintin Paredes, P.G.M.; M. W. Bro. Rafael Palma, P.G.M.; M. W. Bro. Wenceslao Trinidad, P.G.M.; M. W. Bro. Teodoro M. Kalaw, Hon. P.G.M.; Rt. W. Bro. Antonio Gonzalez, Junior Grand Warden; Very Wor. Bro. Felipe Tempongko, P.G. Lecturer, Senior Grand Deacon; and Wor. Bro. Sisenando Palarca, Grand Sword Bearer.

M. W. Bro. Kalaw thanked the Lodge on behalf of the Brethren so signally honored by it and delivered a most eloquent and instructive address.

The Grand Master also addressed the gathering.

*Monday, February 21.*—Made an official visitation of Cabanatuan Lodge No. 53, accompanied by M. W. Bro. Quintin Paredes, P.G.M., Joaquin Ventura, P. M. of Biak-na-Bato No. 7 and Buenaventura N. Adriano, P. M. of No. 7.

*Tuesday, February 22.*—Official visitation of Abra Lodge No. 86, 456 kilometers from Manila, and public installation of officers for 1927. The M. W. Grand Master was the Installing Officer, and Wor. Bro. Urbano Bañez, P. M. of No. 86, the Master of Ceremonies. The Grand Master's party on this occasion was composed of the following: M. W. Bro. Quintin Paredes, P.G.M.; Rt. Wor. Bro. Antonio Gonzalez, J. G. W.; Wor. Bro. Mariano Gonzalez, P. M. of Nilad No. 12; Wor. Bro. Adriano R. Rivera, P. M. of High-Twelve No. 82; Wor. Bros. Joaquin Ventura and Buenaventura N. Adriano, both Past Masters of Biak-na-Bato No. 7; Wor. Bro. Joaquin Garcia, Master of Nilad No. 12; and Wor. Bro. Eduardo del Rosario Tan-Kiang, Master of Batong-Buhay No. 27. There was a large delegation of Brethren from Vigan, Ilocos Sur, and local residents attended the ceremonies in large numbers.

*Saturday, February 26.*—Official visitation of Batangas Lodge No. 35, accompanied by a large delegation from Manila. The Grand Master's party stopped en route at Santo Tomas, Batangas, to pay their respects to Very Rev. Bro. Juan Muñoz, Grand Chaplain. The third degree of Masonry was conferred in Batangas No. 35 on this occasion.

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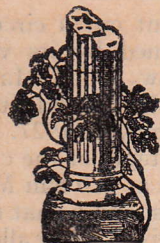
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Death does not end all,  
It is the beginning of im-  
mortality.

Bro. José Escaler.  
Member of Bagumbayan Lodge No. 4.  
Died in Manila, February 17, 1927.  
Buried February 20 in the Manila North Ceme-  
tery.

Bro. Marcelino Vera.  
Dapitan No. 21.  
Died January 28, 1927.

Bro. Hamilton McCubbin.  
Member of Maui Lodge No. 472, Kahului, T. H.  
Died February 16, 1927, at the Ma-ao Sugar  
Central, Ma-ao, Occidental Negros, from severe  
burns.  
Masonic funeral services held by Kanlaon Lodge  
No. 64.

Bro. A. R. Palomo.  
Member of Charleston Lodge No. 44.

Wor. Bro. Harry Lyman Beckjord.  
P. M. of Manila Lodge No. 1, dimitted.  
Departed this life in January, 1927, at Duluth,  
Minnesota.

Brother and Doctor W. A. McVean.  
Member of Corregidor Lodge No. 3.  
Died February 25, 1927, at Fresno, California.

### Memories

(Read in King Solomon's Lodge)

Around our walls I see the silent faces  
Of Brethren true, who, in the days long gone,  
Were wont to fill these ancient, honored places,  
And from this level plane have journeyed on.

Sometimes—when of the olden time I'm dreaming,  
Their aproned forms in order round me stand;  
So real to me their visioned presence seeming,  
I can but long to greet them hand to hand.

To feel their grasp of honest, deep affection—  
The sturdy grip of Brethren true and tried—  
To note their pride in him who, by selection,  
Over the Lodge is chosen to preside.

New faces gather now around our Altar,  
Honest and true as those of olden time;  
Strong men whose steps will never falter  
In the long march to honored heights sublime.

Still, from those loved and long gone days returning,  
A host of tender memories will come,  
Till all my lonely heart is filled with yearning  
For Brethren true who've trod the journey home.

—"By the oldest Past Master"

*New Hampshire Masonic Bulletin.*

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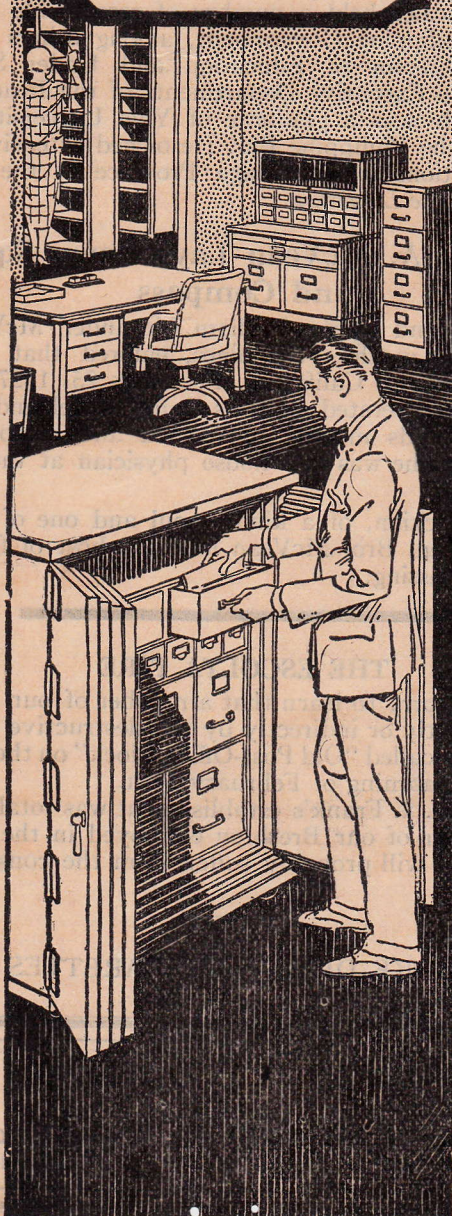
**YOU** can insure many things—but the best insurance will never replace your business records.

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### John Albert Blake

*General Grand High Priest, 1924-1926, of the General Grand Chapter of Royal Arch Masons of the United States of America*

With the passing of Bro. John Albert Blake, November 27, 1926, at his home in Malden, Massachusetts, Masonry suffered a great loss, as he was one of the most prominent Masons in the United States.

Born April 15, 1843, he was raised a Master Mason at the age of 23 years, and for the remaining sixty years of his life his Masonic activities were continuous.

His death caused profound regret among a host of friends in all parts of the United States.

### Death Takes Bro. José Escaler

Bro. José Escaler y Sioco, born January 19, 1885, at Apalit, Pampanga, departed this life on February 17, 1927, in our city, and was buried in the Cementerio del Norte on Sunday afternoon, February 20, after memorial exercises at the Marble Hall of the Ayuntamiento at which our M. W. Bros. Francisco A. Delgado and Rafael Palma, as well as Bro. George A. Malcolm, delivered orations. Bro. Escaler was at the time of his death a member in good standing of Bagumbayan Lodge No. 4, but had not been very active in Masonry during the last few years. He first saw Masonic light in Bagumbayan Lodge in 1915.

Bro. Escaler held a number of responsible positions with the Philippine Government, among others those of Assistant Director of Education and Under Secretary of one of the Executive Departments of the Insular Government. He was a graduate of Yale University and a member of the Philippine Bar. He owned extensive sugarcane plantations in Pampanga Province at the time of his death.—*The Lambskin.*

### Bro. W. A. McVean Lays Down Square and Compass

Brother and Doctor William Alexander McVean, an "Old Timer" in the Philippines, entered that Celestial Lodge at Fresno, California, February 25, 1927. For a long time he operated the Los Baños Hotel and Sanatorium, afterwards moving to Manila and establishing a practice here; he was also house physician at the Manila Hotel.

A Kentuckian, of a kindly soul and one of Nature's own gentlemen, Bro. McVean leaves a host of friends to mourn his passing.

### THE ESCOLTA FIRE

We are sorry to learn that a number of our Brethren suffered directly or indirectly by the destructive fire that gutted the so-called "Old Post-Office Block" on the Escolta, early in the morning of February 24th.

Bro. Geo. I. Frank's establishment was totally burnt, and a number of our Brethren employed in the business firms affected will probably suffer from the consequences of the fire.

### SMOKE DIAMOND CIGARETTES

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### The Masonic Club of Manila

The Masonic Club of Manila has sent out a circular letter, dated January 22, 1927, and signed by its vice-president, M. W. Bro. Teodoro M. Kalaw, to all Master Masons in good standing of Lodges of this Grand Jurisdiction, inclosing a membership card for the year 1927.

This letter sets forth the many advantages of the club, the attractive rooms and grounds of which at 520 San Marcelino offer splendid opportunities for a rest and a chat or a game of pool, chess, or tennis. There are six bowling alleys, and the Lodge rooms in the building serve as a meeting place for ten Lodges.

The Club sends out these membership cards free of charge; but in the letter donations are invited to help with the expenses of the Club. We have no doubt that Brethren intending to use the facilities of the Club and others, too, will not hesitate to give their mite towards the support of the Club which does so much to bring our Brethren together.

We desire to stress one feature of it: its facilities for Brethren from the provinces who are able to meet their friends there and "rest and refresh themselves," making the Club their headquarters in Manila.

Many of us Manilaites have enjoyed the big-hearted hospitality of our Brethren in the provinces and have wondered how we were ever going to repay them. Here is a chance: help to bear the expenses of a splendid resting and meeting place for them in Manila by responding to the invitation of the vice-president of the Club. The donation you may send will at the same time be a fitting acknowledgment of the courtesy of the Club in sending you a complimentary membership card for 1927.

### New Officers, Sojourner's Club

After a few months of inactivity, Far East Chapter No. 15 of the Sojourners' Club met on January 31st, last, at the Plaza Hotel, to hold its annual meeting and elect officers for the ensuing year.

The following were elected to serve the Chapter during 1917:

*President*, Major Fred Damman; *1st Vice-President*, Captain J. H. Dawson; *2nd Vice-President*, Major W. M. Phelps; *Treasurer*, 1st Lieut. R. H. Trippe, F. D.; *Secretary*, 1st Lieut. Robert C. Harper; *Sentinel*, 1st Lieut. P. E. Burrows, A. C.

*Board of Governors*: Major H. J. Morgan, O. R. C., Major A. Gibson, Major C. T. Alden.

Admiral S. E. W. Kittelle was guest of honor of the Sojourners on that evening and delivered a fine address. A buffet supper was served after the meeting.

We are sure that with the new officers, the Chapter will have a successful year.

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### Our Grand Master and the Provincial Lodges

The attitude of our Most Wor. Grand Master, Bro. Joseph H. Schmidt, towards the provincial Lodges is outlined in the following words which we take from an address he made to Batangas Lodge No. 35 on February 26 last:

It has become almost an obsession, a nightmare, with me, the same as with other Manila Masons, as to how we can ever repay our provincial Brethren for their boundless hospitality, or rather, how we can show them our brotherly love and affection by deeds the same as they show theirs when we visit them.

And the result of my meditations on this subject is this request which I now make of you: Give us a chance, Brethren! We are anxious to make you feel that your Lodge is not a separate unit, existing by itself and connected with the Grand Lodge only by the tie of certain annual dues and reports and attendance at the Annual Communication, but a link in the golden chain that binds us all together inseparably, into an aggregation of bodies vowed to exist one for all and all for one. Give us a chance, I say. When one of your members moves to Manila, have your secretary write us his new address so that we can ask the Lodges to invite him. Have him call at our Grand Lodge office and drop in at our Masonic Club. See that he does not become inactive, quit paying dues and drop out of Masonry, like many good Brothers have done before him. And when any of your members or some member of the family of one of your Brethren has to go to Manila for treatment in a hospital, let us know immediately, by wire if necessary, so that he may have visitors to cheer him up and assistance, if necessary.

Like my predecessors in the Grand Master's chair and like every thinking Mason, I realize that it is in our provincial Lodges where the fire of brotherly love is tended with the greatest care and affection and that we are, perhaps, not doing all we might do for them. Again I say, give us a chance, Brethren.

Bear in mind that the Grand Lodge is there because you have elected it and are maintaining it, and that it exists to help the Lodges in certain things that scattered units cannot very well do themselves and for which a central organization is required. And I want you to bear in mind, especially, that I am your Grand Master because you have seen fit to put me where I am, and I assure you that I realize that you elected me to serve you and that I am not your commander, your dictator, your Mussolini, but your first and principal servant, designated by you to be the steward of your household, your Grand Lodge. This is the spirit in which I have assumed office and in which I now come before you. Command your Grand Master, my Brethren, and you will, I trust, find him a good and faithful servant.

We hope our provincial Lodges will follow these injunctions of our Most Wor. Bro. Schmidt which are intended by him for all Lodges in the provinces.

### Special At Baguio Lodge No. 67

At a special meeting of Baguio Lodge No. 67, Saturday, January 22, 1927, the Sublime Degree of Master Mason was conferred upon Bro. and Captain James Martin Miller, M. D. (Chief, Station Hospital, Camp John Hay), and Bro. and Major Burton Young Read (Aide-de-Camp to the Governor-General), both Fellowcrafts of that Lodge.

The following named Brethren composed the Team at the Raising of Bro. Miller: *First Section*—W. M., Wm. H. Reese, P. M.; S.W., Sam Olson of Cosmos Lodge No. 8; J.W., James Birge of Solomon Lodge No. 1, Savannah, Ga.; S.D., Ramon Dado, Jr.; J.D., Dionisio Gil; S.S., N. R. Mendoza; J.S., P. Liclican.

*Second Section*—K.S., John Woodson, Master of No. 67; H. of T., C. Z. Cuenco, S. W. of No. 67.

*Fellowcrafts*: Primo San Pedro, P. M., Sam Olson and M. M. Aguas.

*Men of Tyre*: Wm. H. Reese, J. Birge and James Moses. *Seafaring and Wayfaring man*, C. Z. Cuenco.

The special team which put on the work at the raising of Bro. Read was composed of the following Brethren:

*First Section*: W.M., John Woodson; S.W., C. Z. Cuenco; J.W., J. Birge; S.D., Ramon Dado, Jr., J.D., Dionisio Gil; S.S., N. R. Mendoza; J.S., P. Liclican.

*Second Section*: K.S., Wm. H. Reese; H. of T., C. Rivera, P. M.

*Fellowcrafts*: Sam Olson, C. Z. Cuenco and Ramon Dado, Jr.

*Men of Tyre*: Capt. A. Natividad, P. M. of Balintawak Lodge No. 28, James Moses and Dr. Stanton Youngberg, Dir. of Agriculture and Present Master of St. John's Lodge No. 9.

*Lecture*: John Woodson; *Charge*: Stanton Youngberg. Delightful refreshments were served.

After the work, instructive and interesting addresses were made by Bro. A. E. McCann of Perla del Oriente No. 1034, S. C., Wor. Bro. Reese, Bro. Read, Bro. Miller, Bro. Vail, Wor. Bro. Shibbeth, P. M. of Perla del Oriente No. 1034, S. C., and Wor. Bro. Stanton Youngberg, present Master of St. John's Lodge No. 9.

Various Lodges in the United States and of this jurisdiction were represented on this occasion.



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## Washington's Birthday Celebration

True to its reputation as a trail blazer and initiator of movements for the good of the Order, Bagumbayan Lodge No. 4 established what we hope will become a permanent institution in these Islands by holding a special meeting on February 22nd in honor of one of the greatest men who have ever been members of our Fraternity, Wor. Bro. George Washington. Owing to the Carnival and other "important" events that kept the Brethren away, the attendance was only between 40 and 50.

Fellow Craft Aniceto Y. Mandanas was raised to the Sublime Degree. When the first section had been conferred, Wor. Master Rafael L. Garcia introduced M. W. Past Grand Master Judge George R. Harvey, who delivered a splendid address on George Washington as Man and Mason, which will be published in one of our Masonic reviews at an early date. Then M. W. Bro. Francisco A. Delgado and Very Wor. Bro. Conrado Benitez delivered entertaining speeches termed "time-killers" by the Wor. Master, awaiting the arrival of Bro. Eugene Gilmore, who was scheduled to deliver an address and who was busy elsewhere at the time. By a strange coincidence, the three speakers, Bros. Harvey, Delgado and Benitez, had visited the Lodge of which our Ill. Bro. Washington was Master at the same time, in 1919, and their accounts of the occasion were very interesting.

Bro. Gilmore appeared at 10.15 p. m., agreeable to appointment, and labor was resumed. The second section of the third degree was conferred in fine form on Bro. Mandanas, with the regular officers in the principal stations. The Fellow Crafts were Bros. H. Talusan, L. Meneses, and S. N. Ilagan; the Men of Tyre, Bros. M. T. Paz, D. Limbo, and J. P. Buensuceso; the Wayfarer and Seafaring Man, Bro. José A. de Castro. The trowel was presented by M. W. Bro. Rosenstock; the charge was delivered by Wor. Bro. Benitez, and the congratulations were pronounced by Wor. Bro. Eraña. The youngest Master Mason addressed the Lodge as customary, and then Bro. Gilmore delivered an impromptu address which was much enjoyed by the Brethren. The Lodge was closed about midnight.

The editor of *The Lambskin* has been advocating the observance of the anniversary of the birth of our great Brother Washington in the columns of *The Cabletow* and *The Far Eastern Freemason*. He was much disappointed that, year after year, these suggestions found no response, and he is particularly proud that Bagumbayan Lodge No. 4 is the Lodge that responded the first.

It is the intention of the Lodge to hold a special meeting to celebrate Rizal's birthday in June and to make the celebration of these two anniversaries a special feature.

—*The Lambskin*.

SMOKE DIAMOND CIGARETTES

## La Masonería

Para la juventud masónica.

Ella es para los hombres,  
Lo que la LUZ al día;  
Lo que el SOL a un planeta,  
Lo que el AMOR a la vida.

Es la IDEA de ideas,  
Es la VOZ de las voces:  
¡Es la Redención de Cristo  
Que salvará a los hombres!  
Una IDEA que brilla  
En múltiples colores. \* \* \*

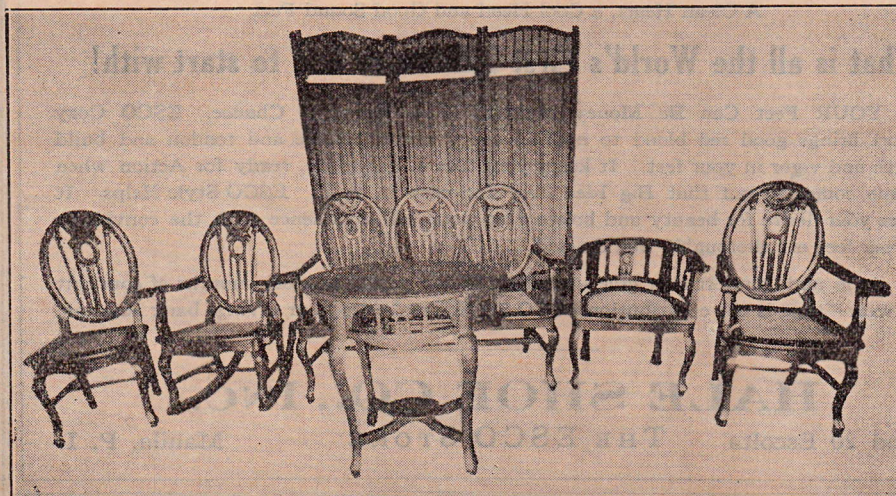
¡Y no hay nada más grande  
Que pueda crear el hombre!  
Es VIDA verdadera  
La que nos llama a vivir. \* \* \*  
¡ES LA VOZ DE DIOS MISMO  
QUE NOS QUIERE REDIMIR!

J. B. Crescioni, Jr., en  
Acacia, P. R.

## Dentro y Fuera de la Logia

No se reduce la obra masónica a las prácticas del Taller ni a los actos ceremoniosos que imprimen el sello esotérico a nuestra Orden. Lejos de aquel sitio, la vida de la Masonería debe sentirse. Hay que intensificar esta labor. La indolencia, de una parte, y el estado durmiente de la otra, crean un estado, que nada dice ni nada vale en el seno de nuestra comunidad. No hay producción cuando el obrero no labora. No puede haber aumento de salario para quienes rehuyen poner a prueba su trabajo. Estos, en vez de ser un estímulo, resultan una rémora. Tal vez tenga su origen esta situación anormal creada en algunos hermanos, en la falta de una educación masónica adecuada; porque los Talleres no deben limitarse únicamente a practicar la letra del Ritual, sino que tienen otros deberes que cumplir con sus hermanos, siendo uno de ellos, la enseñanza de los principios que determina el concepto del verdadero masón, *dentro y fuera de la Logia*, atendiendo de este modo, a la parte espiritual y a la vida material del masón, ambas merecedoras de justo aprecio, ya que nuestras necesidades las unen en todas las circunstancias de la vida.—*Acacia, Puerto Rico*.

Piensa cada día en alguien que sufra o necesite auxilio, y vuelca sobre él el caudal de tu amoroso pensamiento.—*Partenón, Mérida*.



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## Two New Masonic Books

The Macoy Publishing and Masonic Supply Company of New York is publishing two new Masonic books which will be interesting to our readers.

*Hand to Back*, a collection of Masonic Stories by William M. Stuart, Past Master, Morning Star Lodge, No. 65, F. & A. M., Canisteo, N. Y., will be very welcome to the lover of Masonic fiction. As Bro. J. Hugo Tatsch says in the introduction, "With the exception of the widely read volumes by Edward S. Ellis, P. M., High Twelve and Low Twelve, the present book is the first collection of Masonic stories to be offered to the reading public in many years." We have read a number of these stories in Masonic magazines and enjoyed them. They will be of peculiar interest to readers in these Islands for the reason that the scene of three of the stories is laid in the Philippines. These latter stories are written from the point of view of the American soldier and depict the fighting in Leyte and Mindanao in the earlier days of the American occupation.

The *Albert Pike Year Book* by Claire C. Ward is a collection of quotations from MORALS AND DOGMA and other works of Albert Pike, one for each day of the year. The quotations are well selected and should, as the authoress says, prove an inspiration to the Brethren of the great Masonic writer from whose works they were taken.

Both volumes are well and tastefully bound and the printing is good. As regards prices, etc., information will be found in the Macoy Company's advertisement in this number of the *Cabletow*.

## Why Freemasonry Surpasses

It is in its symbols and allegories that Freemasonry surpasses all other societies, says Oliver Day Street. If any of them now teach by these methods, it is because they have imitated Freemasonry. In our Masonic studies, the moment we forget that the whole and every part of Freemasonry is symbolic or allegoric, the same instant we begin to grope in the dark; its ceremonies, signs, tokens, words and lectures at once become meaningless or trivial. The study of no other aspect of Freemasonry is more important.

## La Bienhechora de la Humanidad

En los siglos que cuenta la Institución Masónica, ha refrendado con sus actos el título de Bienhechora de la Humanidad, que conservará durante el planeta nuestro no ruende inanimado y frío. Sí. Una Institución que hace del amor al prójimo la primordial de sus virtudes, de la difusión de la luz el primero de sus deberes, de la concordia universal el más querido de sus ideales, será contada eternamente entre las que con mayor perseverancia hayan acariaciado altos y gloriosos fines. Por tanto, mientras el derecho y la equidad y la justicia y la libertad no hubieren alcanzado absoluto imperio, no depondrá sus armas; y reposando apenas sobre la arena misma, restaurará sus fuerzas de luchador a cada nuevo triunfo obtenido en pro de la felicidad del hombre.

Cuando los tiempos se hayan cumplido el género humano habrá llegado a la mayor perfectibilidad posible. Los cañones ya mudos, corroídas por el orín las espadas, sordos los clarines, no serán instrumentos de muerte; porque los odios y las ambiciones que los agitaban, habrán sido arrastrados a un país extraño, por la corriente de amor que hace diez y nueve siglos brotó de aquel celestial corazón que cesara de latir sobre la estéril colina del Calvario.—*Hilario Machado*.

## Deberes Masónicos

¿El cumplimiento de qué otros deberes exigimos al Masón? Los deberes para con sus semejantes. El Masón tiene que considerar a todos como hermanos, debe ver en cada hombre un hermano, su mano debe estar siempre dispuesta a tenderse en auxilio del desvalido; a prestarle en todo momento, no solamente amparo material, sino sostenerlo moralmente, compartir sus alegrías, aliviar sus penas.

No es un buen Masón el que ve con indiferencia el dolor de sus hermanos. No es Masón siquiera el que sabiendo que un hermano está necesitado, se encoge de hombros, vuelve la vista hacia otra parte, y sigue egoísta su vida, sin hacer nada en su ayuda, cuando quizás un pequeño esfuerzo de su parte hubiera sido bastante para remediar aquella situación angustiosa.—*Raul Benedicto (Accacia)*.

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## Personals

### Personales

#### Sojourning Brethren:

Brother and Major-General Wm. Weigel left February 16 for his new station at Atlanta, Georgia.

A son was born to Mrs. Croft, wife of Bro. A. J. Croft, at St. Luke's Hospital February 14.

**Manila No. 1.**—Bro. Andrew B. Cresap had the distinction conferred upon him of being elected Department Commander, Veteran Army of the Philippines, United Spanish War Veterans, at the Department Convention held on February 22nd, last.

**Corregidor No. 3.**—Mrs. Grodske, wife of Wor. Bro. Walter J. Grodske, P. M., sailed for the States February 16 with her two children.

Brother and Dr. Samuel Tietze and family departed for the Homeland February 16.

Bro. A. D. Williams, Director of Public Works, left for the United States February 16 for six months vacation with his family at Culpeper, Virginia.

Wor. Bro. Hickman is rejoicing in the arrival of a son.

Bro. Irving F. Wiltse, who has been elected to membership in this Lodge, by affiliation, is about to join the ranks of the Benedicts.

Bro. Burries Fortenberry, our Junior Warden, is in Baguio where he is rapidly regaining his health.

A letter has been received from Wor. Bro. H. W. Newman, who is now in Los Angeles.

Bro. Alex Y. McGill is still in Rochdale, England, but is contemplating a return to the Orient, probably either to Manila or Bombay. Bro. McGill has been advanced in rank in the army to Lieut.-Colonel.

Bro. Carson Taylor, publisher of the Manila *Daily Bulletin*, left February 25 for Los Angeles, where he has his home at 610 Irving Avenue.

Bro. R. S. Rogers, manager of the local office of Liggett & Myers, returned early in February from a four months absence in the Homeland.

**Bagumbayan No. 4.**—Bro. Ramón Valdés Pica, in a letter dated February 16, applied for his dimit, with expressions of regret.

Bro. David Silverman, now at 503 Highland Ave., Albany, Georgia, writes under the date of November 30, 1926, that he has had a serious spell of illness and unemployment.

Bro. Charles D. Howenstine (c/o Armour & Co., Fargo, N. D.), in a letter dated January 3, sent his dues for 1927, and contributions to the P. M. Jewel and Charity Funds, together with his regards to the Brethren.

Our Secretary is in receipt of a letter from the wife of Bro. Fernando V. Bermejo, at present at Panay, Cápiz, to which place our Brother has gone for and treatment. Dr. Bermejo has retired from the Bureau of Education and expresses a desire to get into touch with the Lodge at Cápiz and keep up his Masonic connections.

Bros. José A. de Kastro, Luis Meneses, and Exequiel B. Perez did not attend our January meeting because they had *la grippe*. The former two are now as well and active as ever; but Bro. Perez is still having trouble with rheumatism.

**Island No. 5.**—Brother and Col. S. C. Vestal and Mrs. Vestal left for the States via Suez February 9.

Bro. James W. Brennan sailed for the Homeland on the *Thomas* February 16.

**Southern Cross No. 6.**—Bro. George B. Wicks was too ill to leave for the United States February 16, as planned.

Bro. O. S. Cole, President of the Lyric Film Exchange, returned to Manila February 25, after a combined business and pleasure trip around the world.

**Biak-na-Bato No. 7.**—Bro. John Walzykowsky left for the U. S. February 16 on business connected with the estate of his late father.

**Cosmos No. 8.**—A letter has been received from Bro. Robert C. Whiting, who, with Mrs. Whiting, paid us a visit last year during their trip around the world.

Bro. Juan S. Fernando attended the Officers Training Camp at Ft. Wm. McKinley last December. Bro. Fernando is a First Lieutenant, Medical Reserve Corps, U. S. Army.

**Walana No. 13.**—El Hmno. Marcelino G. Flores se halla enfermo en el Hospital General. Deseamos que mejore pronto.

Después de una larga ausencia de Filipinas, el Hmno. Fernando Tuason O'Farell regresó de America a bordo del Transporte "Thomas", y ahora se halla enfermo en la casa de su padre, No. 57 Park Avenue, Int., Pasay, Rizal. Deseamos todo genero de prosperidad a este hermano muy activo.

El Hmno. Felix Valencia se halla enfermo en el Hospital Mary Chiles. Deseamos que mejore pronto.

**Marble No. 58.**—La instalación de los nuevos dignatarios y oficiales de esta Logia tuvo lugar el día 17 de Enero, actuando de instalador el Ven. Hmno. Angel S. Tadeo, tesorero provincial que ha venido recientemente. En el mismo día tuvo lugar la reunión de despedida a nuestro Venerable que saldrá en breve para prestar servicios en la oficina del auditor de Iloilo donde ha sido trasladado.

La esposa de nuestro Venerable Maestro dió a luz el 16 de Enero a un robusto niño. Tanto la madre como el hijo gozan de perfecta salud.

Ya está de vuelta el Hmno. Adriano N. Rios que salió el 22 de Enero para asistir a la Reunión Anual de la Gran Logia.

Nos asociamos al dolor de nuestro Primer Vigilante Hmno. O. Púrsima por la muerte de su hija menor, Virginia, acaecida el 2 de Febrero.

**Mount Huraw No. 98.**—El 3 de Febrero, 1927, se llevó a cabo la instalación de los nuevos Dignatarios y Oficiales de la Logia Mount Huraw No. 98, para el año 1927, habiendo representado como Oficial Instalador, el Ex-Venerable de la misma Logia, Hmno. Paul Newman, y de Maestro de Ceremonias el Hmno. Paul Rakoll, de la Logia Makiling No. 77.

El Hmno. Manuel Acuña, capitán y comandante provincial de la constabularia de esta Provincia de Samar, después de haber gozado sus vacaciones acumuladas durante 5 meses, volvió a asumir el mismo cargo el día 9 de Febrero, 1927. El Hmno. Capitán R. Sabino que ocupaba interinamente dicho puesto durante la ausencia del Hmno. Acuña, después de hacer la entrega de la comandancia, marchóse inmediatamente en el vapor Visayas en el mismo día 9 de Febrero, en dirección a Manila para estar al lado de su Señora que se encuentra mal de salud.

La vuelta del Hmno. Capitán Acuña al mismo puesto que ha dejado antes de gozar sus vacaciones, ha sido acogida con beneplacito por la provincia donde goza generales simpatías, especialmente por sus Hmnos.

El Hmno. Eliseo Bringas, comandante de la división médica de la constabularia, después de ascender a comandante por propios méritos, ha sido trasladado al Distrito de Zamboanga, y el día 9 de Febrero, 1927, salió con su familia en el motor "Lolita" para su nuevo destino, via Cebu. El traslado del Hmno. Bringas ha dejado un vacío tanto en la sociedad de Catbalogan como en el seno de la citada Logia Mount Huraw No. 98, porque el Hmno. Bringas ha captado las simpatías de la provincia y conquistado los corazones de los habitantes de ésta por su trato amable y el don de gente que le ha caracterizado en todos sus actos.

El Hmno. Paul Rakoll de la Logia Makiling No. 72, ha fijado su residencia en la isla de Majaba, del Municipio de Catbalogan, Samar, quien es hoy dueño por compra de dicha isla llena de plantaciones de cocos que anteriormente era del Hmno. Carl D. Meyer, que salió para la isla de Java. La isla de Majaba contiene aproximadamente 200 hectáreas completamente plantadas de coco.

Bro. Frank Burkhardt is now located about half a mile from the Miraflores Locks, Panama.

Bro. William C. Clark is now with the Consolidated Mining Co., Atamok, Mt. Province.

At a special meeting held January 19, the first degree of Masonry was conferred upon Jesse W. Palmer of the Cadwallader-Gibson Lumber Co.

Wor. Bro. Fritz A. Kretzchmar was a visitor in Manila during last month and attended our Stated Meeting of February. He has left his position with the Pacific Commercial Company in Iloilo and has accepted the managership of the Legaspi Branch of the Filma Trading Company, Legaspi, Albay.



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Bro. Thomas G. Henderson has disposed of his business interests and will leave Manila on March 26th for a trip to America, by way of Cape Town and Europe.

The Secretary has received a letter from Bro. John Sinn, who is located at Fort Shafter, Honolulu.

*St. John's No. 9.*—Bro. Fred M. Harden, owner of the Plaza Lunch, left January 25 for a well earned vacation in the States.

Word has been received that Bro. Frank Herier is getting along finely.

Bro. M. H. Ruppell of the Magnolia Dairy Products has gone on a business trip to Singapore and Java.

Bro. and "Doc" Frank Edwards writes from Bakersfield and states that he has had a visit from Bro. and "Doc" John L. Gross and Bro. W. F. ("Bill") Gallin, both former members of this Lodge. From the letter it is inferred that Bro. Gross will not long trot in single harness.

*Nilad No. 12.*—Bro. Henry A. Slonsky was elected Senior Vice-Department Commander, Veteran Army of the Philippines, United Spanish War Veterans, at the Department Convention held in Manila on February 22nd, last.

*Walana No. 13.*—Bro. Marcelino G. Flores is sick at the Philippine General Hospital.

Bro. Fernando Tuason O'Farell arrived sick on the U. S. Transport *Thomas*, after several years absence from the Philippines. He is now staying with his father at 57 Park Avenue, Int., Pasay, Rizal.

Bro. Felix Valencia is sick at the Mary Chiles Hospital.

*Dapitan No. 21.*—Bro. José M. Tapia is now stationed at Legaspi, Albay, as Manager of the Manila Trading & Supply Company in that district.

The following were reported sick last month: Bros. José Alindogan Yap, Enrique Hernandez and Fernando Maglaya.

Bro. Vicente Lozano sent a letter to the Lodge advising that he is now working for La Yebana Cigar Factory as travelling salesman for the Province of Tayabas.

Letters of various natures were also received from Bros. Francisco Jimenez, Juan A. Duque, Eustaquio Calingo, Mauro G. Rodriguez and So Lit Chun. These last two have been granted dimits.

Bro. Troadio San Miguel, Senior Warden, and Bro. Epifanio Santos were among the sufferers in the recent fire disaster in the district of Tondo.

*Marble No. 58.*—Wor. Bro. Pedro Piansay and Mrs. Piansay have had an addition to their family, the first boy born to them.

Bro. M. Honrado recently spent a few days in Capiz on vacation.

Bro. Adriano N. Rios attended the Grand Lodge Communication in Manila last January.

Bro. Ceferino Purisima, our Senior Warden, is mourning the death of his youngest daughter.

*Mayon No. 61.*—Bro. Lazaro Tani, Junior Warden of this Lodge, recently spent two weeks in Manila on business. While in the Capital he visited the Grand Lodge office.

*Baguio No. 67.*—February 6, 1927, a well-attended reception and dance was given at the Hotel Pines Social Hall by Bro. and Major E. Speth as a *Despedida* for Bro. and Mrs. Dado. Bro. Dado was elected Secretary for the present year but is being transferred to Tagbilaran, Bohol, as Chief Clerk and Deputy Treasurer for that Province.

Bro. James M. Miller and his family sailed for the United States shortly after his raising.

*Acacia No. 78.*—Wor. Bro. Felix Ronquillo, P. M., while on a recent business trip to Manila, had the opportunity of meeting many members of Ma-Bu-Ti Lodge No. 92 at Masbate.

*Mt. Lebanon No. 80.*—Wor. Bro. S. N. Schecter, P. M., is scheduled to leave early in March for a short vacation in the United States.

Bro. Thomas Reed sailed on the Transport *Thomas* February 16 for the Homeland. He expects to return to the Islands about the end of this year.

Bro. A. N. Jureidini sailed on the S.S. *Vogland* for a combined business and pleasure trip. He expects to tour Europe extensively before returning to Manila.

*High-Twelve No. 82.*—Wor. Bro. Felipe Carbonilla, Past Master and Secretary-elect of High-Twelve Lodge No. 82 for 1927, who was sent by his main office to Cebu on official business, arrived from said port January 31st. He was away for fifteen days and this absence made him unable to be present at the installation of the Officers of his Lodge. He brings with him good impressions from his southern trip, especially from the Brethren of Mactan Lodge No. 30 where he assisted at the installation of her officers for the present year and, on one occasion, took part in the ritualistic work of said Lodge in the exemplification of the Sublime Degree of Master Mason for which he received fraternal and warm congratulations.

Wor. Bro. José L. Intal, P. M., underwent an operation in the Philippine General Hospital February 12th, but is now half-way on the road of recovery at his home.

Bro. Benito C. Gatchalian has been ill at his home with typhoid fever since the early part of February, but is now fast recovering.

Bro. and Mrs. Fidel Manalo are now mourning the untimely death of their youngest daughter which occurred on the evening of February 16th. Interment at the Cementerio del Norte took place on the afternoon of the following day.

Bro. José F. Nano, now stationed at Tacloban, Leyte, has been granted a dimit with favorable recommendation. He states that he will affiliate with Makabugwas Lodge No. 47 of that locality.

*Ma-Bu-Ti No. 92.*—Wor. Bro. Fernando Alvarez, P. M. and Grand Lodge Inspector for this district, visited and inspected this Lodge on January 14.

Bro. Andres F. Navarro, Senior Warden and acting Master of this Lodge, recently returned from a business trip to Manila. While in Manila he attended the installation of the officers of High-Twelve Lodge No. 82, and received a warm welcome from the members of that Lodge.

Bros. F. Lim Yao Giok and Lee Lang were in Manila recently on business.

*Benjamin Franklin No. 94.*—Mrs. Dorothy Harper, wife of Wor. Bro. Robert C. Harper, P. M., died in Sternberg General Hospital, Manila, February 16.

Bro. Hugo P. Rush is returning to the Homeland early in March.

*Bagong-Ilaw No. 97.*—At the special meeting of this Lodge held on February 5th, Bro. Pedro V. Calo was raised to the Sublime Degree of Master Mason.

Wor. Bro. and Mrs. Marcelo G. Alvarez are mourning the death of their little daughter, Salvación, which occurred on February 5th.

*Palawan No. 99.*—On January 15th, a birthday party was given at the home of W.M. Ramón P. Mitra, Superintendent of the Iwahig Penal Colony. W.M. Mitra completed his 29th year. Almost all the Brethren in Puerto Princesa and Iwahig were present.

District Grand Inspector Wor. Bro. Justo Ramos, Division Superintendent of Schools of Palawan, has left on an inspection trip.

Wor. Bro. S. F. Cacdac, P. M., Provincial Governor of Palawan, left for the southern part of the Province on an inspection trip with Bro. P. Guerrero, the Provincial Commander of the Philippine Constabulary.

Bro. Valentin Macasaet, First Senior Warden of this Lodge, was recently appointed Superintendent of the San Ramón Penal Farm at Zamboanga.

Bro. Jacinto Yamson, Provincial Fiscal of Palawan, who was a dispensation member of this Lodge, left for Manila and will soon be transferred to his new station in the Province of Surigao. In view of his permanent transfer, he will remain a member of his Mother Lodge—Sinukuan No. 16.

Wor. Bro. and Judge E. Araneta Diaz, who has been holding sessions of the Court of First Instance in the Province during the last three months, will soon leave for Manila, he having finished all the cases pending in his Court.

*Keystone No. 100.*—Bro. Pacifico C. Sevilla, while on a vacation in Baguio last December, was married to the sister of "Miss Marinduque," and, on his return to his official station, was promoted from Second to First Lieutenant, Coast Artillery (PS).

Bro. Modesto Mendoza was married last December, but this fact was not known until just recently.

Bro. Cornelio M. Aguirre and Mrs. Aguirre were blessed with the arrival of an 8-pound baby boy December 13, 1926. There are now four prospective members of Keystone Lodge in the family of Bro. Aguirre.

While on a visit to her parents in Ilocos Norte, a son was born to Mrs. Andres, wife of Bro. Maximo Andres.

Bro. José Paguio has now entirely recovered from the operation which he underwent at the Philippine General Hospital in Manila in December, 1926.

Bro. Norberto Crisostomo has recovered from a slight indisposition from which he suffered recently.

Bro. José Crisostomo recently spent a fifteen-day vacation in his home province.

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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.)

339.—A candidate, after petitioning, paying his fee, and being elected, is persuaded by enemies of our Institution to abstain from presenting himself for initiation. What should be done with his fee?

*Answer.*—The fee deposited by him with his petition should be declared forfeited or other action taken by the Lodge under Sec. 2 of Art. IV of the Uniform Code of By-Laws, which provides that—

*If an applicant, elected to receive the degrees in this Lodge, does not come forward to be initiated within three months thereafter, the fee shall be forfeited, unless the Lodge shall otherwise direct.*

340.—Our Senior Warden is about to be married. Can we buy him a wedding present out of the Lodge funds? He is a hard worker and deserves recognition.

*Answer.*—The funds of the Lodge can be expended only for Masonic purposes, including the promotion of fraternal intercourse. A careful reading of paragraph 148 of our Grand Lodge Constitution should convince you that the expenditure you mention would be improper. The members of the Lodge should raise the money by voluntary subscription.

341.—Please settle this argument: A. says a Mason should keep silent about the shortcomings of his Brethren, while B. says Justice and Truth require a Mason to denounce his Brother's failings and offences. What do you say?

*Answer.*—We hold with Albert Pike, who says this in "Morals and Dogma":

*There is but one rule for the Mason in this matter. If there be virtues, and he is called upon to speak of him who owns them, let him tell them forth impartially. And if there be vices mixed with them, let him be content the world shall know them by some other tongue than his.*

342.—What is the "Quatuor Coronati" Lodge I see mentioned occasionally in Masonic publications?

*Answer.*—The Quatuor Coronati Lodge is an academy of Masonic scholars founded for purposes of Masonic Study and Research in London in 1886. Its transactions are being published under the title of Ars Quatuor Coronatorum and are famous throughout the Masonic world as a source of Masonic lore.

343.—What is the "Golden Fleece" referred to in our ritual? Is it the fleece that Jason and the Argonauts went to get in Colchis?

*Answer.*—Bro. H. L. Haywood, in his fine book "Symbolic Masonry", tells us that

*The Golden Fleece was an Order of Knighthood founded by Philip, Duke of Burgundy, on the occasion of his marriage to the Infanta Isabella of Portugal in 1429 or 1430. It used a Golden Ram for its badge and the motto inscribed on its jewel was "Wealth, not servile labor!"*

344.—Is a suspended member who is restored to membership by payment of his arrearages required to sign the By-laws again?

*Answer.*—He is not. Compare Cal., 1864, p. 373, a California decision establishing that "a Brother who pays his arrearages becomes restored to membership and need not again sign the by-laws."

345.—Could you please tell me where in Mencius' works is to be found a reference to the square and compass?

*Answer.*—Bro. Joseph Fort Newton tells us that—

*In the sixth book of his (Mencius') philosophy we find these words: "A Master Mason, in teaching apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compass and the square."*

346.—If a member of a Lodge becomes insane and entirely unfit to attend Lodge and perform the duties of a Mason, should he not then

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

339.—Un candidato, habiendo presentado su solicitud, pagó los derechos correspondientes y fué elegido. Resulta que ahora los enemigos de nuestra Institución le están persuadiendo a dejar de presentarse para ser iniciado. ¿Qué debe hacerse con los derechos pagados?

*Contestación.*—Los derechos depositados por él al presentar su solicitud deben declararse decomisados o debe adoptarse la resolución que pareciera conveniente a la Logia, según la sección 2 del Art. IV del Código Uniforme de Reglamentos Interiores que dice lo que sigue:

*En el caso de que un solicitante que haya sido elegido para recibir los grados en esta Logia, no se presente para su iniciación dentro de los tres meses después de su elección, perderá la cuota de entrada, a menos que la Logia resuelva de otro modo.*

340.—Nuestro Primer Vigilante se casará pronto. ¿Podemos comprarle un regalo de boda con fondos del Taller? Es buen trabajador y deseamos mostrarle nuestro aprecio.

*Contestación.*—Los fondos de la Logia pueden gastarse exclusivamente para fines masónicos, con inclusión del fomento del trato fraternal. La lectura cuidadosa del párrafo 148 de la Constitución de la Gran Logia debe convencernos que el gasto a que os referís sería impropio. Los miembros de la Logia debían reunir la cantidad necesaria por medio de una subscripción voluntaria.

341.—Haga el favor de resolver la duda siguiente: A. dice que un Masón debe callarse respecto a los defectos de sus Hermanos mientras que B. sostiene que la Justicia y la Verdad exigen que un Masón denuncia los defectos y faltas de su Hermano. ¿Qué dice Vd.?

*Contestación.*—Abundamos en el parecer del Hmno. Alberto Pike, quien dice lo que sigue en su obra magistral titulado "Morals and Dogma":

*Hay una sola regla para el Masón en esta materia. Si hay virtudes y se le pide hable del poseedor de las mismas, que los exponga imparcialmente. Y si mezclados con esas virtudes hubiese algunos vicios, que permita que el mundo se entere de los mismos por boca que no sea la suya.*

342.—¿Qué es la Logia "Quatuor Coronati" a que se refieren a veces los periódicos masónicos?

*Contestación.*—La Logia "Quatuor Coronati" es una academia de Masones eruditos fundada en Londres, en 1886, para estudios e investigaciones relativos a la Masonería. Sus actas se publican bajo el título de "Ars Quatuor Coronatorum" y son célebres en todo el mundo masónico como fuente de informes masónicos.

343.—¿Qué es el "Toisón de Oro" a que se refiere nuestro ritual? ¿Es el velloncino de oro que Jason y los argonautas buscaron en Colchis?

*Contestación.*—El Hmno. H. L. Haywood, en su excelente Libro "Symbolic Masonry", nos dice que

*El Toisón de Oro fué una orden de caballería fundada por Felipe, duque de Borgoña, en ocasión de su casamiento con la infanta Isabel de Portugal, en 1429 o 1430. Usaba como distintivo un carnero de oro y el lema inscrito en su joya fué "Riqueza, no trabajo servil!"*

344.—Cuando un miembro suspendido por falta de pago es rehabilitado mediante pago de lo que adeuda, ¿debe obligársele a firmar de nuevo el reglamento interior?

*Contestación.*—No. Véase California, 1864, p. 373, donde se dice que "Un Hermano que paga lo que adeuda queda repuesto como miembro y no necesita firmar de nuevo el reglamento interior."

345.—Haga Vd. el favor de indicarme en qué parte de las obras de Mencius se halla la célebre referencia a la escuadra y el compás?

*Contestación.*—El Hmno. Joseph Fort Newton nos dice que en el sexto libro de la Filosofía de Mencius se encuentran las palabras siguientes:

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be suspended or dropped from the rolls entirely? What formalities would have to be observed? Could charges be preferred and the Brother tried?

*Answer.*—An insane Brother is a Brother in distress and it would not be proper for any Lodge to penalize distress instead of succoring the Brother in need of our aid and sympathy. In California (Cal. 1904, pp. 808, 1077) it has been decided that "A mentally incompetent Brother cannot be suspended."

347.—I am told that our Grand Lodge has broken off relations with the Grand Orient of France. Does this mean that we have no more relations with French Masonry?

*Answer.*—We have suspended relations only with the Grand Orient of France; but not with the Grand Lodge of France, which is a separate and distinct Grand Body from the Grand Orient and has expressed its firm intention to respect the territorial jurisdiction of all sovereign Grand Bodies.

348.—Was Preston, the ritualist, an Englishman or an American? About when did he live? Can you give me any further data regarding him and his lectures?

*Answer.*—According to Bro. H. L. Haywood (Symbolic Masonry, p. 167), *Wm. Preston was born in Edinburg (Scotland) on August 7th, 1742. \* \* \* In 1762 he moved to London where he found employment with the king's printer. During his first year or so in London he was made a Mason, becoming a member of a Lodge of Scotchmen situated in London, and later, at the age of twenty-three, a Master. Accepting the obligations of the office with more than usual seriousness he set out to master the history and symbolism of the Order. \* \* \* He set out to write a new system of lectures more in harmony with the dignity of the Fraternity and with the real value of the initiation ceremony. \* \* \* His lectures came to America, where they are the foundation of our Craft lectures. To this day most states are using the Prestonian system as modified by Philip Webb.*

349.—A certain Mason had not paid his dues for two years and his suspension was being announced, when another got up and asked to be allowed to approach the secretary's desk and pay the delinquent Brother's dues. The Master ruled that the Lodge could not accept the payment from him and suspended the delinquent. Was the Master right or should he have allowed the Brother to pay his friend's dues for him?

*Answer.*—The Brother should have been allowed to pay his friend's dues. There is no law in Masonry that prevents one Brother from paying another's dues for him, especially not if he does it to ward off the danger of suspension, as in the case you quote. It has been held in California that—

*The Lodge must receive the amount of arrearages, if tendered, whether by the delinquent or by another in his behalf. (Cal., 1774, p. 603).*

In respect to the antiquity, interest and importance of its Masonic records, Scotland is far ahead of every other country. The minute-books of its Lodges cover some three centuries.

*"Un Maestro Masón, al enseñar a los aprendices, hace uso del compás y de la escuadra. Vosotros que os dedicáis a buscar la sabiduría, debéis también hacer uso del compás y de la escuadra."*

346.—Si un miembro de una Logia se vuelve loco y completamente incapaz para asistir a las tenidas y cumplir con los deberes del Masón, ¿no se le debe suspender y borrar su nombre del cuadro lógico? ¿Qué formalidades habrá que observar? ¿Se pueden formular cargos y procesarse al Hermano referido?

*Contestación.*—Un Masón loco es un Hermano necesitado y no sería propio en que una Logia castigue la desgracia en vez de ayudar al Hermano que más que nunca necesita su ayuda y simpatía. En California (Cal. 1904, pp. 808, 1077) la Gran Logia ha resuelto que "Un Hermano mentalmente incapacitado no puede ser suspendido."

347.—Me dicen que nuestra Gran Logia ha suspendido sus relaciones con el Gran Oriente de Francia. ¿No tenemos ya más relaciones con la Masonería francesa?

*Contestación.*—Hemos suspendido nuestras relaciones con el Gran Oriente de Francia, pero no con la Gran Logia de Francia, la cual es una entidad distinta y separada de dicho Gran Oriente y ha expresado su firme propósito de respetar la jurisdicción territorial de todos los Grandes Cuerpos soberanos de la Masonería.

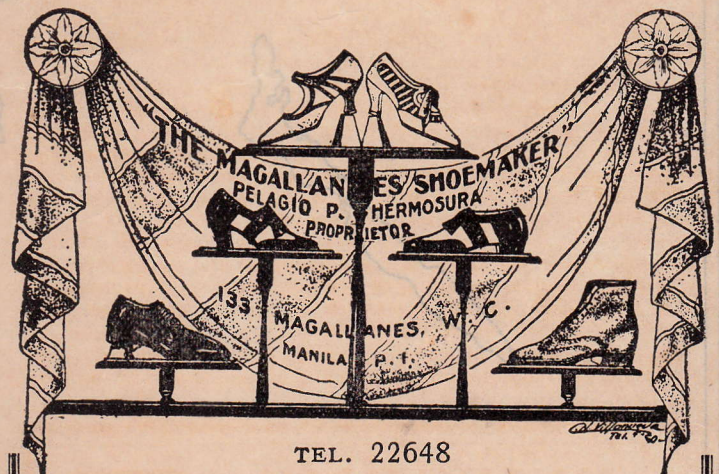
348.—¿Puede Vd. decirme si Preston, el autor del ritual simbólico, fué inglés o americano? ¿Puede Vd. proporcionarme algunos datos sobre él y sus conferencias o instrucciones?

*Contestación.*—Según el Hmno. H. L. Haywood (Symbolic Masonry, p. 167), *Wm. Preston nació en Edimburgo, en Escocia, el 7 de Agosto de 1742. \* \* \* En 1762 se trasladó a Londres donde encontró un empleo con el impresor del Rey. Se hizo Masón durante el primer o segundo año de su estancia en Londres, ingresando en una Logia integrada por escoceses en Londres, cuyo Venerable Maestro fué a la edad de veintitres años. Aceptó los deberes de la veneratura con seriedad poco común y se puso a estudiar a fondo la historia y el simbolismo de la Orden. \* \* \* Redactó una serie de instrucciones o conferencias más en armonía con la dignidad de la Masonería y el verdadero valor de las ceremonias de iniciación. \* \* \* Sus instrucciones llegaron hasta América donde formaron la base de las instrucciones del Simbolismo. Actualmente la mayoría de las Grandes Logias de los Estados Unidos hace uso del sistema de Preston según fué modificado por Philip Webb.*

349.—El Hmno. A. no había pagado sus cotizaciones por dos años y ya iba a anunciarse su suspensión cuando se levantó su amigo Hmno. B. y pidió permiso para acercarse a la mesa del Hmno. Secretario y pagar las cotizaciones adeudadas por el Hmno. A. El Venerable dijo que la Logia no podía admitir el pago por el Hmno. B. y declaró suspendido al Hmno. A. ¿Tenía razón el Venerable o debía él haber admitido el pago por B. de las cotizaciones adeudadas por su amigo A.?

*Contestación.*—Se debía haber permitido al Hmno. B. que pagase las cotizaciones de su amigo A. No hay disposición legal en Masonería que prohíba que un Hermano pague las cotizaciones de otro, sobre todo si lo hace para alejar el peligro de la suspensión, como en el caso que Vd. ha citado. Se ha sostenido en California que—

*La Logia debe recibir las cotizaciones adeudadas cuando el Hermano moroso o algún otro en su representación ofrecen pagarlas. (Cal., 1874, p. 603.)*



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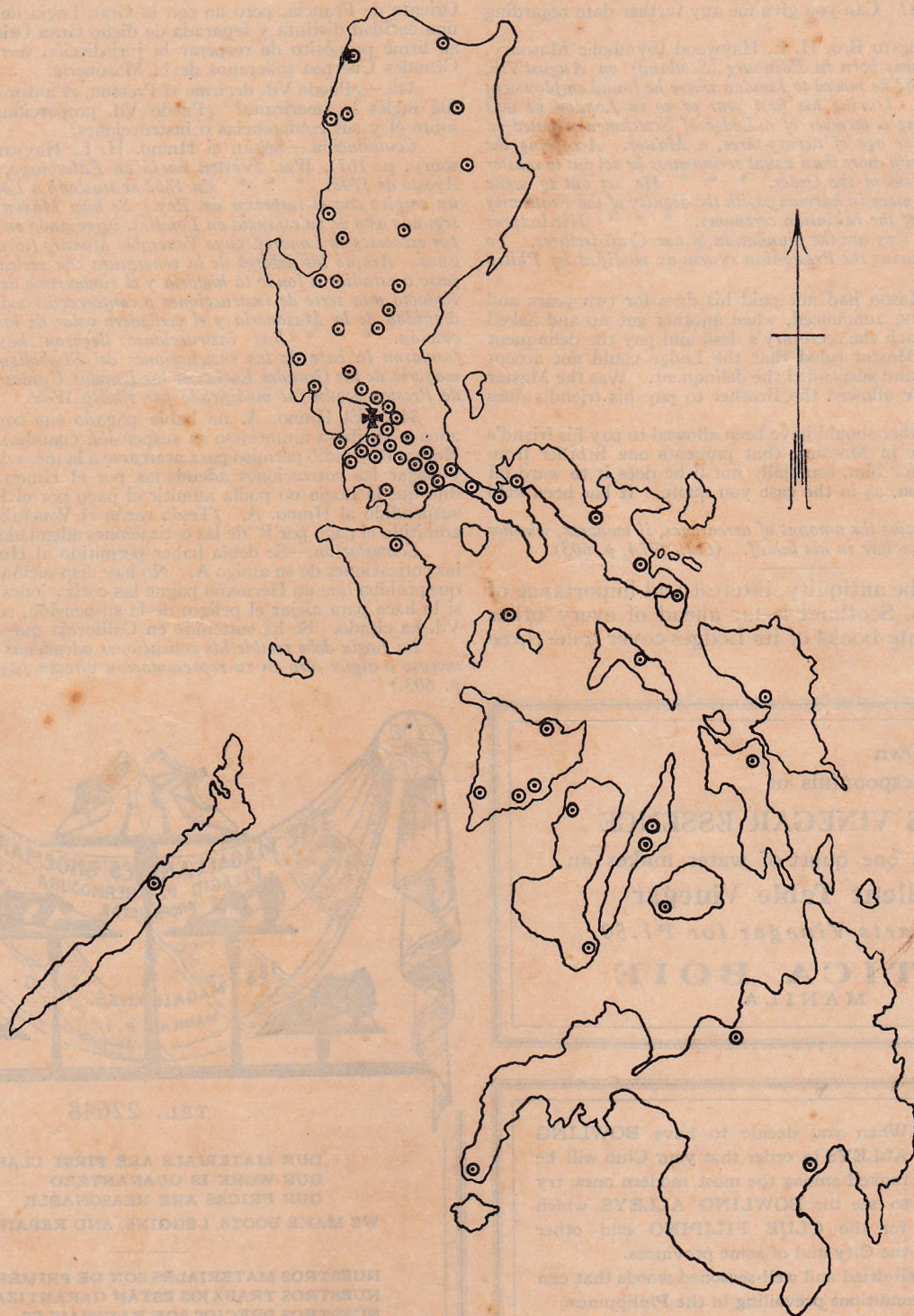
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