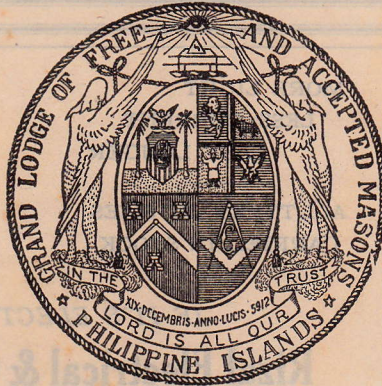


The Cable Tow

Vol. V, No. 12

Manila, P. I.

May 1, 1928



OFFICIAL ORGAN

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE CONSTITUENT LODGES OF
THIS JURISDICTION



Bro. Apolinario Mabini

Died on May 13, 1903

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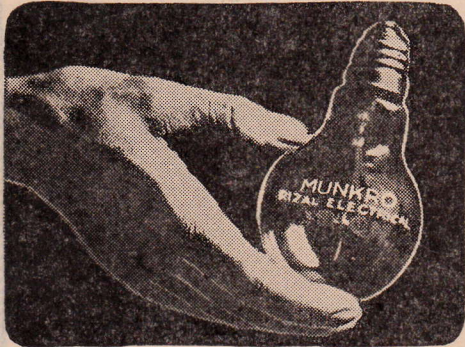
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THE CABLETOW

A Masonic Journal published monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the interest of its Constituent Lodges.

Managing Editor: LEO FISCHER, P. M.

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

₱3.00 (\$1.50) per annum.

Entered as second-class matter at the Post-Office of Manila, P. I.

Address all communications to THE CABLETOW, P. O. Box 990, Manila, P. I.

Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06.

Vol. V

May 1, 1928

No. 12

Editorial Section

A Lustrum

With the present number, the CABLETOW completes the fifth year of its existence. It has not all been smooth sailing for our paper during the lustrum that lies behind us. Many are the days on which we saw reefs and shoals ahead of us that made us fear for our safety; but in the end everything came out well. Some of our hopes did not materialize; but when we think of all our fears that kind fate dispelled, we feel that we cannot complain. Our paper has improved wonderfully and we are proud to note that it has not only made a name for itself in Masonic journalism, but that our efforts are appreciated by our readers near and far. There has been a gratifying increase in the amount of cooperation that we are receiving from our Brethren, and we hope that it will become more general as the years go by. With the aid and support of our Brother Masons we hope to continue in the good work begun five years ago and be successful in making the CABLETOW an outstanding instrument of good in the field of Freemasonry in these Islands.

—L. F.

Mother's Day

Now and not hereafter, while the breath is in our nostrils,
Now and not hereafter, ere the meaner years go by—
Let us now remember many honorable women,
Such as bade us turn again when we were like to die.

—Kipling.

Who, to whom God has accorded the happiness of growing up under the watchful eye and loving care of his mother, does not remember the thousand acts of devotion and self-sacrificing love, the anxious days and nights spent at his bedside by that noblest of women when he was ill, the long hours of weary toil for her offspring, the fond glance and warm kiss of affection that, alas! too many of us now must do without! A day has been set aside each year in honor of our mothers, those wonderful women whom God created because He could not be everywhere.

Brethren, our Mothers—God bless them!—L. F.

Hospital Day

To commemorate Hospital Day which will be observed on the 12th day of the month of May, we suggest that our Brethren visit the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital in Tondo, where a number of poor deformed children are being restored to health and vigor at the expense of the Masons, in a ward furnished and maintained by the Masonic Hospital for Crippled Children. Those who do not yet belong to the Masonic Hospital Corporation could not observe the day

more fittingly than by sending in their application for membership, and members of the Association could remember the Hospital with a donation.

A visit to such institutions is something we all need from time to time, because in the pursuit of money and pleasure, man is too liable to forget that there is suffering and distress in this world for the relief of which he could and should help to provide.—L. F.

Broken Columns

Every month we record in the section of our paper headed by the representation of a broken column a number of deaths of Brethren who for a season worked with us at the Invisible Temple and whom the Great Architect has summoned to appear before His throne.

In reading these names over, the thought often comes to us that somewhere in these Islands, or perhaps in a town or village across the sea, a widow and orphans or an aged mother are mourning the death of each of these departed Brethren. And we cannot help thinking that added to the sorrow of separation there may be worries over the future because the breadwinner is gone and things look dark for those who were dependent upon him for their support.

What must have been the last thoughts of our departed Brethren who left their families unprovided for? The step into the Unknown must have been rendered a trying ordeal to them by the idea that those whom they loved on earth would, through their fault, know the bitterness and humiliation of destitution.

To prevent the frequent occurrence of such things is the purpose of the campaign in favor of life insurance that we have for some time past been conducting in these columns, and for which we ask the support of our Brethren, for the protection of Masons' families and of the Lodges.—L. F.

Masonic Cemeteries

Elsewhere in this issue, our readers will find a few notes on the establishment of Masonic cemeteries in the provinces to which the attention of our Brethren in outlying municipalities is especially directed. Sooner or later, we all must pay our tribute to nature, and we are sure that most of our Brethren would prefer to have their earthly remains and those of the members of their immediate family rest among those of the other Brethren of the Mystic Tie. The notes to which we refer contain valuable information for Lodges contemplating the foundation of a Masonic cemetery, and we hope they will serve their purpose.—L. F.

The First of May

The first day of May has been set aside by the Philippine Government as an official holiday dedicated to Labor. In many parts of Europe, Labor Day is celebrated on the same date; but there the day has a decidedly socialistic tinge; we might almost say, a reddish hue, and riots and bloodshed occur on the First of May in many of the big cities of Europe. For that reason, perhaps, the United States of America has chosen a different date for Labor Day, and the Philippine lawmakers would have done well had they followed the example of the sovereign country instead of choosing the same date as the radicals of Europe.

Freemasonry is an institution which holds honest labor in high esteem and preaches it by precept and example. Its emblems and symbols are the tools and implements of labor ennobled and glorified by skill and art, and its adepts are taught to respect, uphold, and defend honest labor.

This year the first day of May is a day of special significance, especially for us who inhabit the Philippine Islands. On that day it will be thirty years that Commodore Dewey and his brave men sailed into Manila Bay and in a few hours destroyed the principal bulwark of the Spanish sovereignty in the Far East, the Spanish fleet. It is a pity that so many brave men had to be sent to their death on that day; but Spain had become a stumbling block in the way of progress and enlightenment and had to go. The thunder of Dewey's guns was to the Philippines the herald of freedom and democracy and the death knell of spiritual bondage, and the First of May should, therefore, have the same significance to the Filipino people that the Fourth of July has to the people of the United States.—L. F.

The Thirtieth of May

Memorial Day or Decoration Day, whatever one may call it, is the day we dedicate to the memory of those who have given their lives for their country or who have borne arms in its service in time of war. Whether they wore the khakie of the U. S. soldier or the rayadillo of the Filipino warrior, we consider them equally entitled to our reverence and respect for having heeded their country's call. Like the gentle dew from heaven, our flowers fall alike on the graves of those whom the lead or steel of the enemy laid low on the field of battle, and those whom death claimed in camp or hospital or who died quietly at home after doing their duty in time of war. May they sleep in peace until the general reveille shall summon the quick and the dead!—L. F.

Bro. Chatillon's Lectures

We have two sets of extremists as regards the beginning of Freemasonry: one group would make us believe that our Institution dates back to the building of King Solomon's Temple or even to the Paradise, while the other affirms that it only began with the foundation of the Grand Lodge of England in 1717. While we have no evidence of the existence of a Grand Lodge or Grand Master in any part of the world prior to 1717, yet Masonic Lodges operated several centuries before that memorable meeting in the "Goose and Gridiron" Tavern in London 211 years ago, and there is no doubt that the ceremonies and teachings, signs and symbols of these ancient Lodges were handed down to them by organizations which in a measure partook of the nature of Freemasonry.

The lectures by Bro. Chatillon, a translation of which we publish in this issue, and his previous lecture which appeared in our March number, will interest our readers anxious to be more fully informed on the subject, and we recommend Bro. Chatillon's splendid contributions to the literature of Freemasonry to their attention.—L. F.

That Inferiority Complex

Often the young Mason had better listen and allow more experienced Craftsmen to express their views; but in this he must not go too far. Experience is not always the best and only counselor and precedent is not a permanent thing, but one that comes and goes with the fleeting time. New precedents are established every day, and new ideas must never be stifled, but deserve being carefully weighed and considered. Many a young Mason has carried a good idea around with him in silence instead of giving his Lodge the benefit of it, merely because he feared his youth in Freemasonry would be counted against him and result in the defeat of his plan.

When a young Mason, full of enthusiasm, rises and proposes something that looks good to him, but that every experienced Brother present knows to be impossible of execution or falling wide of the mark, the older Craftsman who laughs or indulges in sarcasm at the expense of the younger man renders him and the Craft a poor service. A quiet, courteous explanation of the weak points of the proposition, coupled, if possible, with some compliment on whatever good there may be in it, will prevent injury to the pride of the young enthusiast and cause him to proceed with more caution next time, while, on the other hand, sarcasm or rudeness might possibly prevent the rise and development of a future luminary of the Craft.—L. F.

Bro. Chauncey M. Depew Passes Away

The death of Chauncey M. Depew, chairman of the New York Central Railroad, former senator and well-known as an after-dinner speaker and raconteur, of broncho-pneumonia, on April 5th, last, attracted considerable attention. With him disappears a national figure. Born at Peekskill, N. Y., on April 23, 1834, he graduated with honors from the University of Yale in 1856, was admitted to the bar in 1858, and was active in politics and public life. He served twelve years in the United States Senate. His motto was "Work, Temperance and Fun," and his life was a most active one; but he was not too busy to be active in Freemasonry. He was raised in Courtland Lodge No. 34, of Peekskill, N. Y., on July 25, 1861, and attained to the 33rd degree in the Ancient and Accepted Scottish Rite.

Change in the Management of the Far Eastern Freemason

In view of the fact that his work on the CABLETOW absorbs all his spare time, Wor. Bro. Leo Fischer has been compelled to tender his resignation as editor of the *Far Eastern Freemason*, the official organ of the Scottish Rite Bodies of the Valley of Manila.

The *Freemason* is a high-class Masonic journal and has made quite a reputation for itself in the world of Freemasonry. In the last issue, which was gotten out in a very creditable manner by the Deputy of the Supreme Council, Most Wor. Bro. Frederic H. Stevens, P.G.M., much praise is given to our editor for his work on the *Freemason*.

We wish our contemporary the best of luck and success under the new management.

Our Honor Roll

The management of the CABLETOW desires to congratulate Island Lodge No. 5, Zambales Lodge No. 103, and Bagumbayan Lodge No. 4, upon the commendable promptness with which they paid their CABLETOW quota for the C. T. year 1928-1929. The remittances of these Lodges were received on April 11th, 16th, and 17th, respectively.

Official Section

Monthly Announcement of Organizations Barred to Masons

It is unlawful for Masons under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands to hold membership in or join any of the following associations and clandestine bodies:—

- The spurious "Grand Lodge" recently formed by the fusion of the "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas No. 1."
- The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.
- Gran Masonería Filipina.
- Gran Oriente Filipino.
- Mártires de Filipinas.
- Gran Luz Masonería Filipina.

TEODORO M. KALAW,
Grand Master.

[Edict No. 13]

To the Masters, Wardens, and other Brethren of all the Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands.

GREETINGS:—Pursuant to the authority conferred upon the Grand Master by resolution of the Grand Lodge adopted at its Annual Communication of 1927, each subordinate Lodge of this Grand Jurisdiction is hereby required to pay its annual quota for Volume VI of the CABLETOW (June 1928 to May 1929, inclusive) at the rate of One Peso and Twenty Centavos (₱1.20) per annum for each Entered Apprentice, Fellow Craft, and Master Mason holding membership in the Lodge concerned on the day when said quota is paid.

Since the CABLETOW quota is payable in advance, each Lodge shall remit its quota for the period from June, 1928, to May, 1929, on or before June 1, 1928, when No. 1 of Volume VI of the CABLETOW will be issued.

Given under my hand and seal, this twenty-fifth day of March, A. L. 5928 (A. D. 1928).

TEODORO M. KALAW, *Grand Master.*

Attest:—NEWTON C. COMFORT, *Grand Secretary.*

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Teodoro M. Kalaw has appointed Wor. Bros. Truman S. Holt (6), Dr. Juan Nolasco (16), and Diego Locsin (18) to act as Grand Lodge Committee for Visiting the Sick during the month of May, 1928.

Dollar Masonic Library

The management of the CABLETOW has received a small supply of sets of this excellent work, which may be obtained at the CABLETOW or Grand Secretary's office at the price of ₱2.50 per set of ten booklets.

Addresses Wanted

The addresses of Bros. Graciano Rico and P. de la Costa are wanted by the Secretary of Pilar Lodge No. 15, of Imus, Cavite, Bro. Marciano Sayoc, P. O. Box 616, Manila, P. I.

Brethren Seeking Employment

No. 131.—Filipino, age 32 years, with practical knowledge of accounting and twelve years experience in various lines (municipal teacher, one year; draftsman and computer, one year; building contractor, one year, and store and farm manager the rest of the time), desires position in Manila as salesman. Is now employed at a good

salary in Mindanao, but desires to be where he can find educational facilities for his five children.

Please address communications to the Managing Editor, THE CABLETOW, P. O. Box No. 990, Manila, P. I.

No. 132.—Filipino, aged 31 years, married, one child, residing in Laguna Province, has the degree of B. L., has been a notary public, speaks and writes Spanish and English, can operate a typewriter. Would prefer employment in law office where he could prepare himself for the bar examination.

Please address communications to the Managing Editor, THE CABLETOW, P. O. Box 990, Manila, P. I.

Official Price List

The following Official Price List of Blanks, Supplies, etc., for sale at the offices of the Grand Secretary and the CABLETOW, Room No. 524, Masonic Temple, Escolta, Manila, P. I., is hereby published for the information and guidance of all concerned.

Attention is invited to the fact that with regard to the sale of these documents and forms, paragraph 47 of our Grand Lodge Constitution provides that "In no case shall any of the foregoing documents be issued until the fees therefor shall have been paid to the Grand Secretary":

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Orders on Treasurer, per book of 100.....	1.50
Lodge Ledger, each.....	16.00
Secretary's Cash Book, each.....	16.00
Extra pages for Ledger and Cash Book, per sheet.....	0.05
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Master Mason's diploma (large size), each.....	10.00
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Constitution, Grand Lodge, English or Spanish, per copy (₱0.20 extra for postage).....	2.00
Presentation Bibles, each.....	7.00
"La Masonería Filipina," by Teodoro M. Kalaw (₱0.20 extra for postage), each.....	3.00
"Derecho Parlamentario Filipino," by Teodoro M. Kalaw, per copy.....	1.00
Elementary Course of Masonic Study, English and Spanish, per copy.....	0.15

CABLETOW

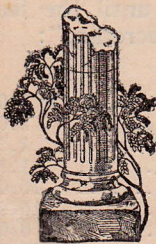
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Dollar Masonic Library, purchased at or ordered through office, per set.....	2.50

Stated Meetings of Manila Lodge

- May 1 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
- May 2 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
- May 3 (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.
- May 4 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
- May 5 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
- May 7 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
- May 8 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
- May 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
- May 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

May 11 (Second Friday).—Dapitan No. 21, Plaridel Temple.
 May 12 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple;
 Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
 May 14 (Second Monday).—Southern Cross No. 6, Masonic Temple.
 May 17 (Third Saturday).—Solidaridad No. 23, Masonic Temple.
 May 18 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
 May 26 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.
 June 1 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
 June 2 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
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 June 5 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
 June 6 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.
 June 7 (First Thursday).—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Menciua No. 93, Masonic Temple.

Our Dead



When I remember all
 The friends so linked together
 I've seen around me fall,
 Like leaves in wintry weather,
 I feel like one who treads alone
 Some banquet hall deserted,
 Whose lights are fled, whose garlands dead,
 And all but me departed.

—Anon.

Brother Benjamin E. Leor.
 Member of Corregidor Lodge No. 3.
 Died January 22, 1928.

Brother Elmer P. Jones.
 Member of Isla de Luzon No. 57.
 Died March 4, 1928.

Brother Hermenegildo Alfaro.
 Member of Nilad Lodge No. 12.
 Died March 27, 1928.

Wor. Brother Emmanuel Valmas.
 Past Master, Cavite Lodge No. 2.
 Died at Manila, April 16, 1928.
 Body cremated. Masonic Services held at Cavite
 April 22, 1928.

The Establishment of Masonic Cemeteries in the Provinces

By LEO FISCHER, P. M.

In his Message to the Sixteenth Annual Communication of our Grand Lodge, Most Wor. Bro. Joseph H. Schmidt, as Grand Master, emphasized the necessity of Masonic cemeteries in the provinces, of which his visits to a number of provincial Lodges had convinced him. The splendid example set by the Masonic Lodges at Tacloban, Capiz, and Laoag should, we believe with Most Wor. Bro. Schmidt, be imitated by all Lodges in the provinces that can afford it. A good Masonic cemetery is not only a source of pride to the Lodge and the individual Masons, and raises the Masonic Fraternity in the estimation of the community; but properly managed, it can be made a paying investment for the Lodge, though the gains from the sale of graves should be used for the beautification of the cemetery.

Since few of our Brethren are familiar with the steps that must be taken in order to establish a Masonic cemetery or obtain a section of an existing municipal cemetery for Masonic use, we wrote some time ago a letter to the Director of Health, asking him for information on this subject, and

Dr. Jacobo Fajardo, courteous and attentive as we have always found him to be, made the following reply which covers the subject very satisfactorily:

1. In answer to your letter of the 8th instant requesting suggestions as to the steps that should be taken in order that Masonic fraternities may establish cemeteries in the provinces, I desire to inform you that the first thing that should be undertaken is the selection of the site in which the cemetery should be located. This site of the cemetery shall not be within a distance of 25 meters from any dwelling house or fifty meters from rivers, streams, wells or other sources of water supply. It is also necessary that the ground be dry enough so that no water will be encountered at a depth of one and one-half (1-½ m.) meters, the required depth for graves. It is the policy now of the Philippine Health Service not to approve cemeteries in "poblaciones" or in places near to houses, altho complying with the required distance from houses and sources of water supply already stated. It is required that the lot proposed to be used as a cemetery should be under the control of the party applying for the establishment of the cemetery in the sense that, if it is not owned, it should at least be ceded for the exclusive use as cemetery until such cemetery has been legally removed. There are enclosed herewith a copy of P. H. S. Form 83, on which application for the establishment of new cemeteries should be submitted, and a copy of the cemetery rules and regulations. In case the 25-meter zone required for houses is not owned by the applicant, the same should be controlled by way of cession of the owner, promising that the said zone will not be used for any purpose that will contravene the cemetery laws and regulations. The application should be accompanied by a topographic plan of the place as well as a plan of the cemetery proper, showing the measurements of the lot destined for cemetery purposes proper and the 25-meter zone, with the name of the owners, if not owned by the applicant. The application should be made in quadruplicate, as well as the plan, one copy to remain with the applicant, three to be forwarded, thru the Municipal Council and the District Health Officer, to the Philippine Health Service, each office to keep one copy of the plan and application.

2. With regard to the proposal of establishing Masonic sections in municipal cemeteries, you are informed that the municipal councils are authorized to sell lots of cemeteries to associations and fraternities, so that any reasonable space may be ceded to any fraternity, association or private individual, if such cession will not be detrimental to the interest of the community. The rights, however, of the purchaser of the lot are limited to its use, and the keeping of same must be in accordance with the rules and regulations duly approved and also with such conditions as the administrator of the cemetery may reasonably impose. Once the cemetery has been removed, the lot which has been sold does not become the property of the association or fraternity which acquired the lot, but reverts again to the possession of the municipality. In other words, altho fraternities, associations or private parties may own sections in a cemetery, they cannot be considered as administrator of the cemetery, even with regard to the units owned by them, as their right as administrator must necessarily be under the authority of the administrator of the whole cemetery.

The Revised Cemetery Regulations, of which the Director of Health sent us a copy in Spanish, contain not only the provisions of law governing the matter, but plans as well.

We Masons are not thinking of the present alone, but are building largely for the future, and our Lodges should consider this and take steps for the purchase of a cemetery site while a site can be obtained at a low figure and while land is available at a reasonable distance from the centers of population. If the Lodge feels it cannot undertake it, individual Brethren could form a cemetery association.

At all events, we hope Masonic cemeteries will soon be found in many parts of the Philippine Islands that will be a credit to our Institution.

Opportunity

Master of human destinies am I;
 Fame, love and fortune on my footsteps wait;
 Cities and fields I walk; I penetrate
 Deserts and seas remote, and passing by
 Hovels and mart and palace, soon or late
 I knock unbidden, once, at every gate.
 If feasting, rise; if sleeping, wake before
 I turn away. It is the hour of fate,
 And they who follow me reach every state.
 Mortals desire, and conquer every foe
 Save death. But those who doubt or hesitate,
 Condemned to failure, penury and woe,
 Seek me in vain and ceaselessly implore;
 I answer not, and I return—no more.

—John J. Ingalls.

Pieces of Architecture

The Development of the Universal Idea in Freemasonry

(Translated from the German of Bro. R. O. CHATILLON by Wor. Bro. LEO FISCHER, Managing Editor, THE CABLETOW.)

The subject of my last lecture was "The Principles of Freemasonry as Foundation of the Mosaic Religion." In it I explained how Moses, thanks to the knowledge and mysteries he had received as member of a secret society of priests from chosen Brethren in the Temple of Isis and Osiris at Memphis, successfully used the lofty humanitarianism and philosophical principles of that order of priests as corner-stone for a new religious creed for the chosen people, converting them into religious dogma. We all know how great were the advantages of this religion and how Moses was able, not only to found a new religion, but to give to his people an importance in universal history that cannot be measured. He used the mysteries and hieroglyphics of the Temple of Isis as fundamental rules of the belief in the only, omnipotent god whom the Egyptians called Jao, the Jews Jehovah, and the Greeks Demurgos. But the influence of that order of priests, of the first Masonic brotherhood of the world, was not only to become, in dogmatic form, the basis of a new religion of reason; but it was to serve, in a much loftier sense and with greater significance, as basic element of that magnificent philosophy which was the gift to mankind of the immortal Greek Philosophers, of the grand ancient classics, and of those mental giants, the brave, intrepid humanists of the Middle Ages and Renaissance, who contributed more to the promotion of real spiritual culture in the world than one generally supposes.

The Freemasons of all countries and all systems are wont to express the contents of the world of thought in the word and concept of "humanity", and our enemies use this term when they desire to sum up in one word the fundamental ideas of their opponents. But the two, friends and foes, are by no means of one mind when they are asked "What is the substance of the idea of humanity?" And yet the answer to this question also answers the further question: "What are the aims and ideas of the Freemasons?"

It will not do to answer this question in a literal sense. In the first place, tradition must be consulted, and there are the further questions: in what circles did the word originate and gain importance, how have the recognized spiritual leaders interpreted its meaning, and what use is made of it in the historical manifestations? Humanism and philosophy are twins. The word philosophy, if it did not spring into existence on the fields of Pythagorean-Platonic thought, at least acquired importance and value there, and the struggle of the hermetic organizations, as represented by the Pythagorean League and the Platonic Academicians, has given to the word a meaning of great importance in universal history.

It was the "friends of wisdom" (philosophers) who made that word their battle flag under which they fought for the system of thought that was dear to them. Pythagoras, the Greek philosopher to whom the world of spirit and culture is so deeply indebted, was like Moses initiated in the Temple of Memphis into that order of the Egyptian mysteries the wisdom of which furnished him the basic idea for his splendid maxims. While Moses became the founder of a new religion and a dogmatist, Pythagoras founded a spiritual world of a much higher order, the philosophy of the ancients. Thanks to this philosophy, Greece

actually became the cradle of the spiritual development of the world. To this philosophy, based on the maxims gathered by Pythagoras in the Temple of Jao, within the circle of that Masonic society of priests, Greece is indebted for its golden age, its millenium. One of its greatest champions, Socrates, was executed by his compatriots as proclaimer and propagandist of a new religion, though nothing was farther removed from the mind of that great sage than the idea of founding a new religion. He was not a dogmatist like Moses, but a philosopher who regarded as his highest aim the spiritual deliverance and happiness of his people, the Greeks; but who endeavored to spread this doctrine of wisdom (Sophia) not only throughout Greece, but in all the world. Solon was luckier, because he knew how to unite his philosophy with the science of government. This greatest of all legislators likewise based his Sophia largely upon the wisdom and mysteries of the secret organizations of Egypt and Lydia. And even when his laws, which made Greece an ideal state, were already in operation, he made extended journeys of study and research through Asia Minor, to the Islands and to Egypt, where he spoke to the wisest of the priests of the Demiurgos or the Jao and visited the royal court of Croesus in Lydia and that of Sais in Egypt. The story of his meeting with Croesus in Lydia is too well known to repeat it here. Thanks to his teachings and laws, all virtues were cultivated in Athens, all arts and trades flourished there, and industry was predominant, because the soul of Solon's teaching was the love of humankind and the philosophy of life, that very humanism and philosophy which the secret societies in Egypt were preaching. It was beautiful in Solon that he respected human nature, that he never sacrificed man to the state or the end to the means, in which respect he acted strictly contrary to the dogmatists of the Mosaic, Christian, and Mohammedan religions. His laws were laws of love and humanity. One of these laws demands that every citizen must consider an offence committed against another as committed against himself, and that he must not rest until the offender has made amends for it. How pleasantly surprised should we be if we came to a country where every passer-by would defend us from insult without being called upon to do so! Another of Solon's laws prohibits speaking evil of the dead, and still another forbids speaking ill of a living person in any public place. One feature of the laws of Solon which made them superior to those of Moses and to most of our modern laws, was that they adapted the people to the laws which they gave them, that they took into consideration morals, character, and social intercourse, and did not separate the citizen from the man, as ours do. Our laws are often in open contradiction to our customs; but with Solon, the humanist and philosopher, there was beautiful harmony between the two. His body politic had, therefore, a living warmth that is lacking in ours. The laws of Moses, the dogmatist and founder of a religion, though they sprang from the same source, were laws full of severity and punishments, while those of Solon, who had penetrated more deeply into the secrets of the mysteries and knowledge, were laws of culture and humanistic statesmanship. One demanded an eye for an eye, a tooth for a tooth, while the other commanded Philanthropy (benevolence towards the human race), Gnosis (higher understanding and search for knowledge and light), and Catharsis (purity). One became the founder of a theology and of abstract religious dogma, and the other the creator of a philosophy of state and, with Pythagoras and Plato, of the humanistic world philosophy. The broad masses would never have been capable of conceiving this idea. Socrates, its greatest champion, made the attempt and perished. Solon, the statesman, gave it the form of legislation and therefore did not found a religion, of which Socrates was accused, but a system of government. How deeply Solon and Perikles, under which



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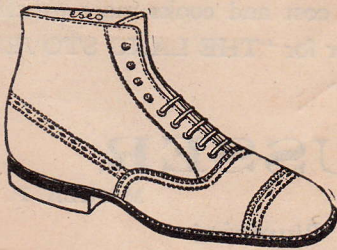


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latter Greece enjoyed her golden age, understood the mind of the popular masses, became evident when it was attempted to proclaim in the street and on the market that which had hitherto been taught behind closed doors. The history of Gnosticism furnishes a striking example. In the beginning, the open war against the antiquated, brutalized, and barbaric state religions had been waged with great success and the followers of the kingdom of God and the brotherhood had forced back the doctrines of sacrifice and imposition in matters of religious belief. But in the course of the time, obscurantism and oppression gained a new foothold and, with the aid of the governments, concentrated the entire force of their attacks upon the philosophers of that brotherhood, and the names *heretic* and *elect* were applied to all against whom they carried on a fanatical warfare, because it had injured their self-love. Henceforth the word philosopher was prohibited to the masses and was no longer used in the sense of science of God. It was considered exclusively worldly wisdom of a kind dangerous to faith and religion. The later Christian church was equally intolerant against the philosophy and philosophical brotherhoods because they were the pagan philosophy and brotherhoods of the Greeks and the Romans. They were now a science and were only tolerated as such.

Philosophy in the sense of the Pythagorean and Platonic wisdom disappeared from the scene and vegetated under all sorts of disguises. Scholasticism knew how to make the teachings completely meaningless by means of all sorts of erroneous teachings, and only the Humanism of the Renaissance restored the word to its primitive sense. The fate suffered by the word Philosophy likewise befell all its expressions and battle-cries and also the public elements which had once served as complementary concepts and links with a higher, more ideal world of thought and principles: the names Gnosticism, Philanthropy, and Catharsis, etc., disappeared and were deprived of their significance. Here it became plain that, even in cultured states like those of the Greeks and the Romans, the great mass of the people was not yet ripe for the higher ideals that would have laid the foundation for a better humanity and more elevated thought, endeavor, and action.

But anyone thinking that the teachings of the philosophers vanished completely and were eradicated, would make a tremendous mistake. They reappeared time and time again in the writings of the Heretics and Gnostics. All the important writers of the past drank deep from these pure waters of the Truth. The banished word—banished by the mob and the church—was kept sacred by the Elect and the Heretics, but it was pronounced only within their own circles, chiefly in their secret sessions from which sprang secret societies like that of the priests of Egypt at Memphis.

And thus originated, in the first place, the Mysteries of Eleusis and Samothrace, from which, later, sprang Freemasonry. The "Doctrine of Knowledge", however, received important support after the decay of Greece through the Platonists in Rome. It is not quite certain whether these were also initiated in the Mysteries; but it is absolutely certain that many of them must have known of the Mysteries and were, perhaps, initiates. It was they who laid the foundation of Humanism which, however, attained its greatest development much later and formed the connecting link with the foundation of Freemasonry.

It was the Scipios of ancient Rome who gave its importance and application to the word Humanity and all that goes with it. Outstanding savants, such as Dr. Reitzenstein, Gaston Boissier, Max Schneidewien, Prof. Th. Zillinski, and Ludwig have published excellent and exhaustive works on the development and origin of this word, which is the quintessence of the entire Masonic system. Livius and his contemporaries were the most prominent pioneers and champions of the trend of thought conveyed by the word. He and other writers and savants of that epoch chiefly used the word to express the human in man's nature, and their true followers laid emphasis on the fact that they did not recognize anything in Humanity except moral worth and the plane of pure and noble human nature. The word Humanity formed, in fact,

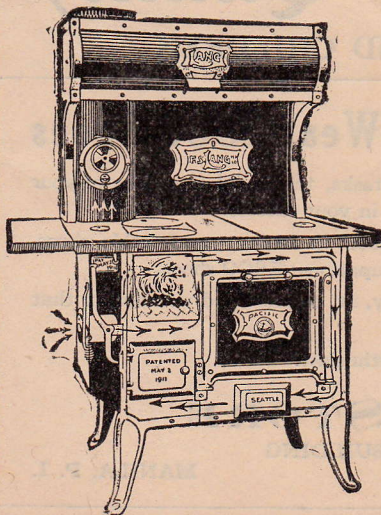
a strong contrast to the word introduced by the theology of ecclesiastic caesardom and still known in our days as Religion. Religion and the etymological origin of the word "religio" involve an idea of dependence upon a lord and master who is to be feared as judge of all men, chiefly by the wicked, hence the "fear of God." The expression has a pagan flavor, like so many doctrines and words that we have taken over from the Old Testament and which show us in a particularly glaring light the difference between Moses, the dogmatist, and Pythagoras, the philosopher and friend of mankind. But how do we find the explanation of the word Humanity?

The proper substitutes had to be provided on Roman soil for the words by which the Socratic-Platonic philosophy expressed its leading thoughts, "Sophia" and "Philanthropia". But since the aim of the "Sophia" consisted in the knowledge of self (Gnosis), purification (Katharsis), and the perfection, redemption, and emancipation of man and mankind by love, as philanthropy demanded, the idea of selecting the Latin word "humanitas" to replace the Greek words mentioned as word of recognition of the elect came quite naturally. A follower of that philosophy, the great Seneca, once expressed the sense of the word in the phrase "Homo res sacra homini", *i.e.*, man must be sacred to man. This is, indeed, the foundation of true Freemasonry, of the true brotherhood of man, which need by no means be universalism, because humanism, the idea of brotherhood, is far removed from the idea of a mechanical equalization, and its liberty is moral and spiritual freedom. The words "Homo res sacra homini," man must be sacred to man, are meant for him who is penetrated with that idea and for whom alone each man is a being of a special nature whose duty and right it is to develop freely the faculties with which the Great Architect has endowed him, be they great or small. And the garden of that Supreme Architect cannot unfold its beauty to the fullest extent if an unskilled gardener gives any plant a place of undue prominence over the others or puts it forcibly in the shade. And just as individuals are organs of that Supreme Architect, so are nations, and the personalities of nations must be trampled as little in their free development by external forces, as individuals, because like individuals, they are entitled to equality and liberty in the sense of fraternity.

In view of these principles, both the representatives of humanity and the "seeing" Freemasons of modern times have always been opponents of the universal state, such as that which gained a foothold under Rome. Universalism, which keeps the idiosyncrasy of the peoples down by force, has always been as strongly rejected by the teachings of Humanity as despotism, which stifles the idiosyncrasy of the individual. But its leaders have advocated the education of the human species to the idea of the true brotherhood of man and the general welfare of humankind, which will bring the nations closer and closer together in brotherly love, without erecting an universal state that would impress the same stamp upon each and every nation. On the contrary, mankind is to be an organism in which every man, every people, every race will be given an opportunity to develop its own worth freely, a condition which would effectively prevent every war, every policy of force and intrigue for the benefit of certain groups and to the detriment of others, something in the nature of a world citizenship without loss of the national character and qualities susceptible of development, which would come closest to the golden age, the millenium.

The more this idea gains ground, the more it takes possession of those who see or want to see, the more the genuine, unadulterated idea of Humanity spreads throughout the world, borne by the vehicle of Freemasonry, the more closely shall we approach that golden age.

(Like the lecture entitled The Principles of Freemasonry as Foundation of the Mosaic Religion," which we published in our issue for March, 1928, the foregoing lecture was delivered by its author, Bro. R. O. Chatillon, of Lincoln Lodge No. 748, New York, in the early part of the year 1919 at the U. S. Internment Station, Fort Oglethorpe, Georgia, before the members of "Rat und Tat," an association of German Free-



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masons at the time confined there on account of the World War. The members of this association belonged to Lodges under the jurisdiction of the Grand Lodges of California, England, Germany, Maryland, Massachusetts, New York, the Philippine Islands, and Scotland, and numbered 75. A series of splendid Masonic lectures were prepared and delivered by some of these Brethren, in the German language, and the above is the translation of one of them, taken from the collection kindly loaned to us by Bro. Lothar von Giese, of Cosmos Lodge No. 8, Manila, P. I., who was president of the "Rat und Tat" ("Advice and Aid") Society.—L. F., *Translator and Editor.*)

The Evolution of the Platonic Idea from the time of Constantin the Great to the Foundation of the Grand Lodge of England, with Special Reference to the Various Forms of States and Governments

(Translated from the German of Bro. Lothar von Giese by Bro. Leo Fischer, P.M.)*

Our dear Brother Chatillon concluded his last lecture by showing how the state religion, that is, Christianity, which had been forced upon the people by the State, gave the death blow to the free development of the Pythagorean-Platonic philosophy. The beginning of this epoch is marked by the declaration of Constantin the Great making the Christian religion the sole guide of thought of the civilized western world. The great ideas of Greek philosophy, of Hellenism, were again restored to a place of honor under the Emperors, namely, under Julian, to whom the orthodox world subsequently fastened the surname "Apostata", that is, the apostate. Unfortunately, his efforts were not free from a certain dilettantism. What he proclaimed were not the great, pure truths of the Ancient Egyptian and Platonic-Pythagorean school; but his ideal was the adoration of the beautiful, the expression of which he sought in worship.

The sun worship or Mithras cult, as it was called in Asia Minor, or the adoration of Phoebus Apollo, as it was known in Greece, were still in vogue in those times. Unfortunately, this worship suffered in both forms from the emptiness of the polytheism of the age. Julian, a former pupil of the monks, whom ill luck had disgusted with the rigorous Christian doctrine of his epoch, attempted to build up a philosophy of the beautiful upon this deeply degenerated cabalistic sun worship. His efforts suffered shipwreck on the rock of the solidly organized Church which had gained strength and power in its victorious struggles against paganism on one side and arianism on the other. The most salient figure here is Athanasius, the real founder of the mediaeval and present Catholic Church. It would take us too far away from our subject were we to take up the highly interesting occurrences and issues of that time. At all events, that epoch marks the undisputed victory of religious dogma over the free philosophical trend of mind.

For a better understanding of the influence which these events and the migration of the peoples which was soon to follow had upon the life of the races of the Occident, we must consider the relations of the Platonic system of philosophy to the several forms of government which history registers as elements of power.

In the Platonic system of philosophy, the State is, as it were, "man on a large scale," hence the idea that in the eyes of the Eternal, all men are as one man, was considered as a guiding principle in the State, also. From these premises it follows that the principles and views governing the development of the individual soul and its health and strength, must also be applied to the common soul. Hence the State, like man individually and the world in general, is an organism, a living being. If the State is to be compared to an individual and a person, the principles applicable to the individual apply to it also. If the aim of the individual is knowledge or art derived from knowledge, the aim of the

State is state policy. And just as the practice of an art, that is, living in a certain way, according to certain principles, does not in itself constitute the true art of living for the individual, so is the direction and life of a state organism not yet the real state policy. In the same manner as the art of living is not innate in the individual, but is a matter of education, so must nations acquire the art of governing.

We thus see how the idea of development and education permeates the state ideal of humanism. Systematic and deeply thought out education was the foundation of the ideal. Our system demands that the persons most highly developed in body and mind shall assume the greatest rights, but also the most exacting duties.

Neither birth, wealth, nor popularity, nor power, nor eloquence, nor sophistry, but only the force derived from personal worth, entitle to the highest rights in the State. The best government is that in which the best rule, the aristocracy. This must not be understood in the sense of the right to govern being limited to a certain class, the modern aristocracy. The term aristocracy is used here in the old Greek sense, the rule of the fittest. Only those who possess the "royal art," that is, who are qualified for it by the worth of their own personality, should be admitted to the responsible positions of government.

So far about the humanity ideal. Since in this world, everything devised by human hands and wisdom is imperfect, this ideal has not been, and may never be, reached. However, this conclusion must not prevent us from continuing our efforts to approach that ideal as closely as possible.

Just as we Freemasons are required to build up our own character, though we know that because of our spiritual as well as physical weaknesses it is impossible to educate us to be ideal men, so must we strive to use all our influence upon our Brethren and other fellow-beings in order that the State may closely approach the ideal created by the theory of the Platonic science of government.

But, what is the outward form of those states? How have they worked out in history? And how can they be brought closer to the ideal state of Plato?

Aside from the tribes and clans figuring as the oldest organized communities, which do not properly come within the scope of these remarks because of their primitive character, history tells us of certain forms of government known by Greek names. I wish to point out that I call and explain these according to their original Hellenic sense and not as modern politics uses them for its purposes:

1. *Oligarchy*, that is, the rule of a few;
2. *Monarchy*, that is, the rule of one;
3. *Autocracy* or Cesarism;
4. *Theocracy*, that is, the rule of the priesthood, Cesaropapism, a nominal rule of God, but in reality that of the priesthood representing Him on earth;
5. *Democracy*, that is, the rule of the people;
6. *Ochlocracy*, that is, mob rule.

Oligarchy is a form of state in which the power is in the hands of a few, of a small group favored by privileges or influence. Its most frequent form is that of the plutocracy or rule of wealth, from the Greek *ploutos*, meaning wealthy; but is generally concealed under some other form. Its disadvantage is that it creates very strong contrasts with the less wealthy and poor classes and results in the privation of civil and human rights of those who are not so lucky as to belong to the inner circle that wields the power. Their power is transferred by inheritance either within the family or within the caste. Universal suffrage and freedom of speech and written expression, if they exist in name, are curtailed by all sorts of means, which are only too effective, and public opinion is pressed into the service of the ruling powers by means of cleverly applied measures.

Monarchy, the government by one, approaches the Platonic ideal the closest, because through the development of a people and of a family of that people, that family is so trained that its members consider them-

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selves as the first servants of the State and do not drift into the errors of absolutism. As regards the latter, little need be said. One has only to think of the Cesars of Rome, and of Louis XIV and his utterance "L'État c'est moi" in order to understand that in our days, with our modern enlightenment and education, this form of government has become an impossibility.

Theocracy, temporal government by a Church, hardly requires an explanation. We need only remember the age from which we started, that of Constantin the Great and his successors, and the struggles of Emperor, King, and Pope in the middle ages which finally ended in the dreadful Thirty Years' War. Here the words of Christ are applicable: "Render unto Cesar what is Cesar's, and unto God what is God's."

Democracy, in its pristine purity, that is, as a philosophical concept, would, perhaps, be the best solution in the Platonic sense if the condition were added that the fittest and best among the people must be selected to govern. Unfortunately, until now there has not been any pure democracy in history capable of a continued existence. However idealistic its aims might have been, their realization was frustrated by the materialism and selfishness innate in man, and the state, though erected on really idealistic foundations, soon became the prey of speculators and adventurers.

Socialism in the purest sense of the word is still less enduring, especially when it degenerates into ochlocracy. Slogans such as "the uplifting of the laboring classes," "liberty," "equality," and "fraternity," sound idealistic and must be present in every system of government, like the salt in our food; but they cannot adorn the flag of a cultured nation.

Wehe, wer den Ewig-Blinden
Des Lichtes Himmelfackel leiht,
Sie leuchtet nicht, sie kann nur zuenden
Und aeschert Staedt' und Laender ein

Schiller has said. The tendency of the socialistic State is to destroy and not to build up, and in history such states have always led to their own downfall and then to the contrary of socialism, absolutism. The most striking example of this is the rise of Napoleon I after the French Revolution.

We, therefore, see that as a matter of fact, none of the forms of government known to this date has given enduring results and brought lasting happiness to the people. Perhaps a compromise will bring the desired results. The formula that has so far proved the most successful seems to be a combination of a democracy and a monarchy. A monarchy trained to govern which stands above the political parties, like a judicial authority which is at the same time the executive of the popular will, united with a democracy perfected into an aristocracy in the Platonic

sense of the word, might, perhaps, be the best solution of this vital problem of the peoples.

Very important is the fact that so far, monarchy alone has furnished an officialdom trained for its work and devoted to its duties, while other forms of government with periodical changes of executives require or render possible a change of the entire official personnel.

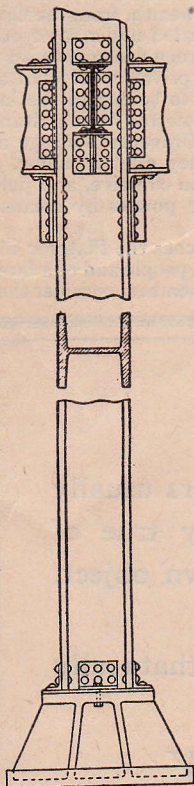
But only history is able to tell us to what extent such a government is possible and if it will serve its purpose and make the people happy.

As we have said, the decline of the Roman Empire was followed by the migration of peoples. With it and with the advance of the Germans, Huns and Avars, art and science were relegated to the background. It was the physical, the popular force that had to exhaust itself, and the only refuge remaining to science were the sacred precincts of the monasteries.

Of course, there was no place for humanism in the monasteries, those strongholds of scholastic divinity and dogmatics. When, after that great revolution, art and science again ventured forth into the light and among the laity, they were circumscribed to the courts and castles of the princes and nobles and were jealously and rigorously guarded by the Argus eyes of the Church, until under the protection of the town governments and the guilds, a new humanism developed after laying dormant for centuries, to work the salvation and spiritual liberty of the human race. That is the age in which we must seek the real beginning of our Art, which was built up on the foundation of Hellenism.

It must be called a happy accident that the writings of the immortal philosophers and their pupils have been preserved to us. It was, in the first place, perhaps due to philological considerations that the monks, given over as they were to dogmatics, preserved and even copied those old documents. This gave rise to the development of the art of miniature which we still admire so greatly in many beautiful old manuscripts. This art helped to protect the eternal truths contained in those documents, by saving them from fanatical vandalism long after they had ceased being understood themselves.

When the migration of peoples and its aftermath had passed into history, the Catholic Church initiated its victorious struggle for temporal power. The proposed coronation, in Rome, of Charlemagne, frustrated by that monarch himself, in 800, marks the beginning of that great struggle which raged in Central Europe throughout the entire Middle Ages. The Crusades are, perhaps, the most brilliant period of that struggle; but it was they which laid the foundation for the downfall of that more or successfully conducted theocracy or priest rule. Through them, new ideas were introduced from the Orient which found an echo,



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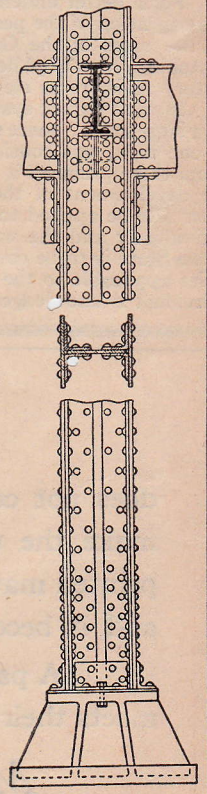
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less in the courts of the princes and the castles of the nobles, than in the now flourishing town communities, in the guilds, and in the studies of the learned.

From the happy union of the two elements last mentioned there sprang what we call Freemasonry. Owing to the unsafe conditions prevailing after the Crusades, many itinerant elements were to be found on the highways, and the honorable guilds had to devise ways and means of protecting their lawful trades and professions. The tales and legends of the Orient had given a mystic tendency to the minds and it was quite natural that the measures taken for that protection were fraught with all sorts of secret signs and allegories. It is said, moreover, that here and there remnants of the ancient philosophical societies were left, for instance, from the time of Emperor Diocletian, who, during his persecutions of the Christians, strove to extirpate not only the adepts of the new doctrine, but also the Hellenists, because these, being enemies of absolutism and gross Cesarism, were naturally looked upon as elements dangerous to the State by that Emperor. It is said that at that time, associations of those philosophers fled to Como, in Northern Italy, where they found asylum. Others are said to have come to Scotland, and the Scottish Lodge Kilwinning No. 0 in Ayrshire claims to have been founded by these refugees in the year 303 A. D.

Among the guilds it was that of the stonemasons which distinguished itself especially by its use of symbolism. Architecture served as principal vehicle for allegory prior to the invention of printing. On old church buildings, on which allegories are observed the most frequently, one often sees figures the connection of which with the religious purpose of the building cannot be established. Examples of this are to be found in Notre Dame de Paris and the Cathedral of Speyer. One of the most important societies of these builders, which were also called *latomies*, was that of Erwin von Steinbach, formed on occasion of the laying of the corner-stone of the Strassburg Cathedral, on May 22, 1277. As early as 1600, "honorable men" of other professions were accepted as members of these guilds of Masons. Thus a harbor of refuge was opened to the Humanists, who had rediscovered the old philosophers and studied their works.

In 1703, the English Lodges resolved to change these societies of operative builders into associations of symbolic Masons, and on June 24, 1717, the Grand Lodge of England was founded, and that is the beginning of the history of modern Freemasonry.

*This is the third of a series of lectures delivered at meetings of the Masonic society "Rat und Tat," formed of interned German Freemasons at Fort Oglethorpe, Georgia, in 1918-1919. Lecture No. 1 was published in our issue for March, 1928, while Lecture No. 2 precedes the present lecture in this issue.

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(The list below shows the number of Masons, including M.M., F.C., and E.A. in the 101 Lodges of the Jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, as of November 30, 1927. The figures in brackets indicate the number of Lodges in places where there is more than one Lodge. In addition to the members listed below, each of which receives the CABLETOW, the paper goes to a number of other subscribers belonging to Lodges of other jurisdictions residing in these Islands, and others. 8,000 copies are printed of each issue. The CABLETOW being the official organ of the Grand Lodge, many of the readers keep the paper on file. A good index is prepared for each volume of the CABLETOW, for reference and binding purposes.)

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Questions and Answers

(This Department has been conducted by the Managing Editor of the CABLETOW, Wor. Bro. Leo Fischer, since July, 1923. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usages of Masonry; but are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states that fact.)

405.—Is it proper for the Master of a Lodge to call a special meeting and merely have the notice read "Important business"?

Answer.—Paragraph 137 of our Constitution, which contains the law on the subject, is silent about the notice for a special meeting setting forth the purpose of that meeting. However, inasmuch as the business to be transacted at such meetings is limited to

*collections or appropriations for charity, conferring of degrees, ceremonial observances, electing a representative to the Grand Lodge, balloting for commissioners to try charges of unmasonic conduct, or to receive and act upon the application of a rejected candidate within less than twelve months after the date of his rejection * * * unless by dispensation from the Grand Master*

and as it has always been customary to have notices of special meetings specify the purpose thereof (see paragraph 346, model of notice to elect trial commissioners), a notice like the one mentioned appears to us improper. A member asked to attend a special meeting is certainly entitled to know the business to be transacted, and as the legality of business transacted without proper notice is liable to be challenged successfully, such business should always be specified clearly and unmistakably in the notice, and no other business should be transacted than that mentioned in the notice.

406.—Is it proper for the Master of a Lodge to appoint a special committee for the purpose of seeing members delinquent in the payment of their dues and endeavoring to keep them in the Order?

Answer.—Most assuredly it is. The California law even contains a provision to the effect that "It is the duty of every Lodge to have a Committee on Delinquent Members, whose duty will be to personally or otherwise interview each member delinquent and ascertain the cause for such delinquency, and endeavor to have the same paid, or remitted if unable to pay and deserving." (1917 Calif., p. 536.)

407.—What is the origin of the word "token"? Is it derived from "touching" (Spanish "tocar"—our Spanish Brethren call it "toque") or what is its derivation?

Answer.—According to recognized Masonic authorities, the word *token* is derived from the Anglo Saxon *taen*, which means a sign, presage, type, or representation, that which points out something; and this is traced to *toecan*, to teach, show, or instruct, because by a token we show or instruct others as to what we are. Webster gives as an archaic meaning of the word token "a signal or sign".

408.—Is it lawful to vote on a question put before the Lodge otherwise than by saying "aye" or "no" or by show of hands (the usual sign)?

Answer.—It is understood in Masonry, and has been confirmed by many Grand Lodges, that the Lodge may determine for itself how the vote on any particular matter should be taken. The usual method of voting is "viva voce" or by "show of hands," but a "rising vote" is at times called for and the vote may also be by paper ballot.

409.—Are the trustees of a Lodge responsible for funds lost because the enterprise in which the money was invested became bankrupt?

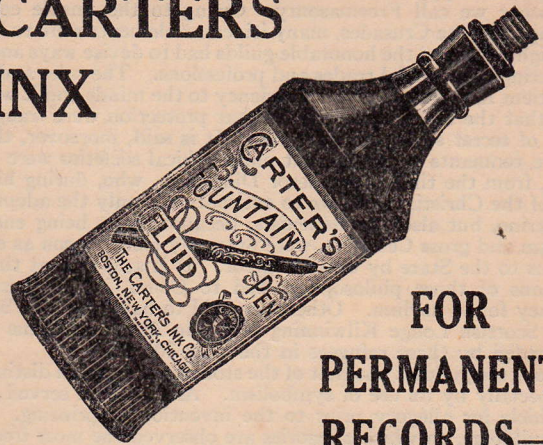
Answer.—No human being is exempt from error, and trustees are not expected to have superhuman powers of prevision. In California it has been decided that "Lodge Trustees are not responsible for the loss of Lodge funds loaned by them, provided they exercise their best judgment and act in good faith." (1895 Calif., pp. 18, 263.) Only prudent, conservative and experienced men should be chosen to handle investment of Lodge funds.

All Comes Right

All things come right, and be it soon or late,
 All things come right at last to compensate
 For all the petty heart-aches of today,
 For all the little failures on our way.
 And all our seeming sorrows, it appears,
 Are really blessings in a mask of tears;
 So if success comes tardy at our call,
 It is to test our courage—that is all.
 And in the end each heart will find its rest
 Among the things it always loved the best;
 The darkest hour holds prophecy of light,
 And all things in the end will come out right.

—American Freemason.

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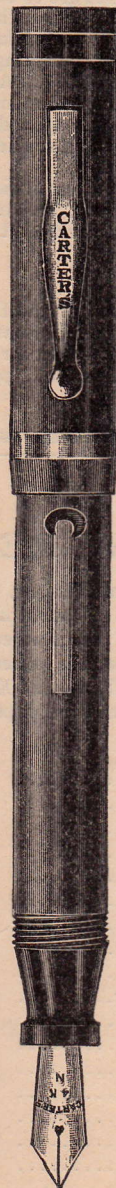
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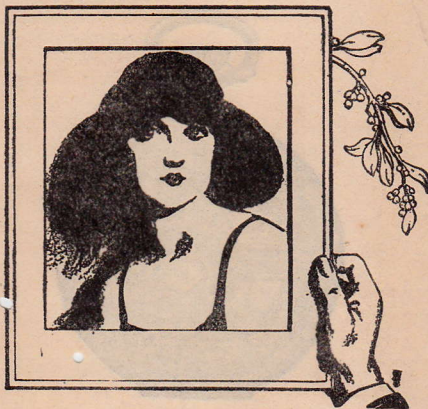
FROM NEAR AND FAR

Noble Hearts and Willing Hands

Miss Jennie Gebert, daughter of Bro. Gebert of Mount Apo Lodge No. 45, was very anxious to take part in the noble work undertaken by the Philippine Masons for the crippled children by becoming a member of the Hospital Association. But that takes money and Jennie found that she could not afford it. How was she to raise the amount she needed to become one of the workers in the cause that filled her with such enthusiasm? Since two heads work better than one, Jennie confided her heart's desire to Miss Marie Tatton, the daughter of Bro. Tatton of Cosmos Lodge No. 8, when the two were travelling together on the Steamer *Salvager*.

It did not take these two fair Masons' daughters long to find a way, and they promptly put their plan into execution, opening an impromptu manicure parlor on board the *Salvager*. Willing customers were found in the officers and passengers of the boat, which is commanded by Wor. Bro. Captain Karl D. Krebs, of Minerva Lodge No. 41, and at the close of business, the proceeds, fourteen pesos, were turned over to the captain, who took the necessary steps to have Miss Gebert made a member of the Masonic Hospital for Crippled Children, Inc.

No doubt the young lady will treasure her membership certificate especially highly, remembering how she earned it. To hear this little story made us, who simply signed an application blank and check when we joined, feel as if we had not done one-tenth of what we should have done for the little cripples. And how, let us ask, must it make those of our Brethren feel who have not yet done their bit for the Masonic enterprise of which we are so proud?



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The Masonic Oriental Club Honors M. W. Bro. Schmidt

On March 31st, last, the Masonic Oriental Club entertained in honor of M. W. Bro. Joseph H. Schmidt, P.G.M., at its club house at No. 527 Calle Alvarado, Binondo. A beautiful Past Grand Master's apron was presented to the guest of honor by Wor. Bro. E. del Rosario Tan Kiang, the president of the Club, with eloquent words of praise and commendation, to which M. W. Bro. Schmidt replied briefly.

A musical program was provided and the reception was followed by dancing and a buffet lunch.

The Death of Wor. Bro. Emmanuel Valmas

Wor. Bro. Emmanuel Valmas, Past Master of Cavite Lodge No. 2, died suddenly at his office in the city of Manila at noon on April 16th, last. Loved and respected by Americans and Filipinos alike, Wor. Bro. Valmas will be especially remembered by the members of the Masonic Fraternity because of the active part which he took in the work of the Craft in these Islands. He was a good Mason, and Masonry meant much to him.

Born at Athens, Greece, on May 27, 1870, our Brother emigrated to the United States, and in 1898 he came to the Islands as a member of the United States Navy. After his discharge, he was for some time in charge of the sail-loft in Cavite, then, in 1914, he went into business for himself. He leaves several children and a sister and nephew in Cavite.

Wor. Bro. Valmas' remains were cremated and Masonic services were held over his ashes at Cavite on Sunday, April 22nd. The Masonic Hall was crowded to overflowing. The Masonic services, which were conducted by Wor. Bro. Charles Abraham Lewis, W.M. of Cavite Lodge No. 2, were very impressive. They were followed by the ritual of the Veterans of Foreign Wars, of which our Brother was also a member.

A large number of Brethren from Manila, including Deputy Grand Master Seldon W. O'Brien and Assistant Grand Secretary Ramon Mendoza, attended the rites in Cavite.

The Mason's Creed: Unselfish Service

I expect to pass thro' this world but once. If, therefore, there be any good thing that I can do, any kindness I can show to any fellow creature, let me do it *now*; let me not defer or neglect it, for I *shall not pass this way again*.—*Temple Topics*.

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LODGE NEWS

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, special meetings with interesting features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be. Remember that the editor, though a busy man, does not mind going to a little trouble to make matter submitted publishable. But don't send accounts of mere degree work or other routine work or doings of little interest to readers not belonging to your Lodge.—L. F., Editor.

From Cosmos Lodge No. 8

On the evening of Wednesday, March 21st, a large gathering of brethren witnessed the Third Degree conferred upon Brother Frederick E. Pfannenschmidt. The Lodge was opened at 4:00 p. m. for examination, after which a recess was declared until evening.

At 8:30 p. m. the Lodge was again called to order, and the Officers of Cavite Lodge No. 2, our guests of honor, were announced, and after being received with honors were conducted to their various stations.

The Worshipful Master turned over the gavel to Bro. Williams, Senior Warden of Cavite Lodge, who proceeded to confer the first section of the Third Degree, assisted by the Officers of his Lodge.

After a short intermission, during which an informal reception was held for the candidate, the principal officers of the Cosmos Lodge team, attired in the costumes of King Solomon's time, entered the Lodge, and after a ceremonial march from West to East, assumed their respective stations. The candidate was then invited to the East, and the second section was conferred upon him in full ceremonial form by the costumed team.

The rendition of the ceremony was most impressive, and the colorful costumes and the music furnished by Brother Tatton helped to make it not only interesting, but unique. Great credit is due to the several members of the team who have worked so faithfully to perfect themselves in their several parts. Many very favorable comments were received from our visiting brethren, and the hope was expressed that it might be possible to have our team visit other Lodges in this jurisdiction to exemplify the degree for the benefit of those who were unable to attend our meeting.

Worshipful Brother Frank Krueger delivered the lecture to the candidate, and Brother Albert E. Tatton delivered the charge. Brother William J. Ellis, who had been appointed as Masonic Father to our newly raised Brother, presented to him the Holy Bible which had rested upon the Altar when he was obligated. In this address to his Masonic Son Brother Ellis instructed him regarding his future search for Masonic light, and his duties as a Master Mason.

Right Worshipful Brother William W. Larkin, Junior Grand Warden, gave a very interesting talk in which he paid tribute to the Masonic activity of the brethren of Cosmos Lodge, both within and without the Lodge.

After the Lodge was formally closed an informal table lodge convened in the outer hall where the brethren enjoyed a light lunch and discussion of the ceremonies which they had witnessed.

From Makabugwas Lodge No. 47

A get-together meeting of the Masons living along the Alangalang-Carigara road was held on April 8th at the residence of Bro. and Mrs. Romualdo Añover, at Jaro, Leyte, where the Brethren and their families who had the good fortune to be present spent a most enjoyable Easter Sunday. Many of them had come from Tacloban and from the pueblos on the Palo-Dulag road, despite the rain which was pouring down at the time the guests were gathering, about 11 a. m.

After a banquet that was much enjoyed by all, some of the Brethren went visiting in Jaro, while the rest stayed at Bro. Añover's hospitable home and got acquainted with each other. Dancing began at 3 p. m. and lasted until 8 p. m. Most of the prominent beauties of Jaro were in attendance and refreshments were served.

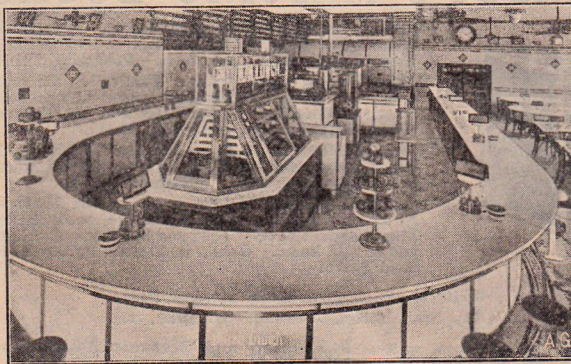
We might mention that a few addresses were delivered, too, the speakers being Wor. Bro. C. Sayoc, P.M., of Pilar Lodge No. 15, Wor. Bro. Gregorio J. Mariano, and Bro. Dr. F. Amorsolo. Bro. Sulpicio Siozon, the treasurer of this Lodge, took several good group pictures of the guests present.

From Tupas Lodge No. 62

Bro. Courtland Lacy Goodrich, manager of the Cebu branch office of the Dollar Steamship Line, died last month at the Southern Islands Hospital, Cebu, of pneumonia. He was a member of Zetland Lodge No. 525, E.C., of Hongkong, China. At 6:00 p. m. on April 12th, Tupas Lodge No. 62 held Masonic services over the remains of this Brother, whose death is deeply felt by the Craft in this city. The public was admitted and the attendance was very good. At 5 p. m. on April 14th, the members of Maktan and Tupas Lodge and sojourning Brethren accompanied Bro. Goodrich's remains to the steamer which was to convey them to Manila, where the Dollar Steamship Line was to take

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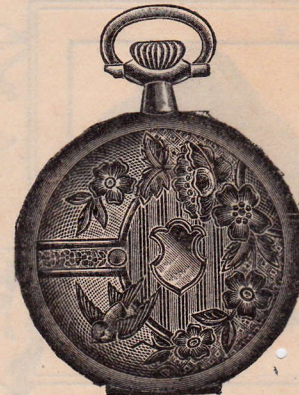
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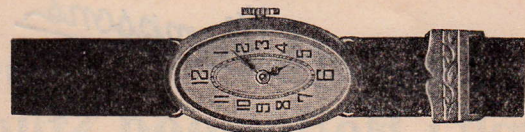
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charge of the body. From the time that the body was received in the Lodge room until it was taken to the steamer, members of the two Cebu Lodges took turns in guarding it.

From Dagohoy Lodge No. 84

The Dagohoy Building Association is completing the construction of the Temple of Dagohoy Lodge No. 84, F. & A. M., of Tagbilaran, Bohol, and it is expected that the building will be inaugurated on June 23rd, when the Lodge will celebrate the fifth anniversary of its constitution.

From Bud Daho Lodge No. 102

Bud Daho Lodge No. 102 is now housed in the military building No. 26 in the walled city of Jolo, locally known as the Chapel Building, having left its old quarters at San Reymundo, Jolo, on April 7th.

Bro. Reymundo Obsequio, the secretary, is especially anxious to have the Craft informed of this change, as his Lodge is always anxious to extend a fraternal welcome to visiting Masons.

From the Lodge Perla del Oriente No. 1034, S.C.

Lodge Perla del Oriente No. 1034, on the rolls of the Grand Lodge of Scotland, celebrated its 20th anniversary on Tuesday, April 17th. The third degree of Masonry was conferred on three Fellow Crafts by the office-bearers of the Lodge, in the presence of over one hundred Master Masons representing many Grand Jurisdictions. The work was put on in excellent form.

Prominent among the speakers of the evening were two Past Masters of Southern Cross Lodge No. 6, of Manila, Wor. Bros. John F. Brown and Omar Shuman. Wor. Bro. Francisco Aguado, twice Master of Perla del Oriente Lodge, also made an address in which he gave a brief history of the Lodge. The fruitful activities of Perla, especially during the first years of its existence, when it spread the cement of brotherly affection, and did much towards bringing discordant elements together, Wor. Bro. Brown had eloquently related.

Refreshments were served after closing the Lodge and good fellowship and a truly fraternal spirit prevailed during the social hour that followed the final blow of the Master's gavel.

Woman's Prejudice Against Lodges

The prejudice against Masonic lodges that years ago used to be so general has materially decreased, and this change in sentiment has been brought about in a great measure by the Masonic press. When a Masonic paper or magazine comes regularly to the house of a member of the fraternity, it is read by the lady members of the household, and the information they receive regarding the various Masonic bodies has a tendency to remove any false impressions they may have regarding Freemasonry. The fact that Masons visit the sick, bury the dead, comfort the bereaved and assist the needy, when firmly impressed upon the mind of an intelligent woman, is enough to dispel any prejudices that she may have and make her a friend of the institution.

The writer once knew a woman who was strongly opposed to her husband becoming a Mason, but after his death she met with such generous treatment from the members of her deceased husband's lodge that when she died she left her home by will to that organization, and it is used to this day as a refuge for Masons' widows. Her husband, for some reason, was not a subscriber to any Masonic periodical, but if he had been his wife would no doubt have been converted from the error of ways and become a friend of Masonry long before her husband's death.—*Masonic Chronicler.*

PERSONALS

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. State news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the CABLETOW immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer, and send it to the CABLETOW.—L. F., Editor.

Sojourning Brethren.—Bro. J. E. Lyons, of Blanco Lodge No. 48, Marshfield, Ore., who is superintendent of the Limay Mills of the Cadwallader-Gibson Lumber Company, was hurt in an automobile accident on April 11th, and taken to St. Luke's Hospital at Manila for treatment. Though still suffering, he returned to Limay for duty on April 14th.

Manila No. 1.—Among the Manilaites who sailed on April 2nd on the S. S. *Carl Legien* for a cruise along the China Coast, in order to escape the April heat, was Wor. Bro. Major Fred Damman.

Corregidor No. 3.—Bro. A. B. Tyre, who is spending his vacation in Australia, is expected back about the beginning of June.

Most Wor. Bro. Edwin E. Elser has left the Islands for a short visit to the United States.

Bros. O. W. E. Cook, Geo. Reich, and Gabriel W. Barkas, Jr., are also in the homeland, having left in March.

Bro. F. D. Ream has returned to Manila.

Bagumbayan No. 4.—The Secretary is in receipt of letters from Bros. Major Vicente Lim, Fort Leavenworth, Kansas, and W. E. Mossbauer, Forth Brady, Mich., both of whom send greetings to the Brethren.

Bro. Florentino Cayco has been assigned to duty in the Central Office during the vacation period.

Wor. Bro. José C. Velo, our zealous secretary, having completed twenty years of service in the Bureau of Education has applied for retirement under the Teachers' Pension Act, effective April 2nd, on which day he will begin to work for the Philippine Education Co., Inc.

Bro. Jno. M. G. Toney writes from 217 Boscobel St., Nashville, Tenn., that he retired from the Civil Service on January 8th and is now in Nashville, Tenn., having a fine time among his grandchildren. Old-timers will remember him as the Brother of Corregidor Lodge No. 3 who served Bagumbayan Lodge gratuitously as Tyler under dispensation and for some time after.

Bro. Hassamal Dallamal has left for half a year's vacation in India.

Bro. Eugene A. Gilmore, Vice-Governor of the Philippine Islands and Mrs. Gilmore are on their way to the United States where our distinguished Brother will attend to important business connected with the Department of Public Instruction.

Wor. Bro. Fernando Gonzalez-Sioco has retired from the Philippine Health Service to engage in agriculture in San Luis, Pampanga.

Bro. Eduardo Montenegro sailed on the S. S. *Panay* for Dumaguete, Oriental Negros, on April 11th. He expects to be gone two or three months, during which time he will attend to certain legal matters concerning property rights of his family.

Bro. Wm. E. Fawcett is still in San Lazaro Hospital, where he has been since 1918; but he is hopeful of being released soon.

Bro. Maximo M. Kalaw is spending a vacation in China, for which

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country he has left in company of his brother, Most Wor. Grand Master Teodoro M. Kalaw.

Island No. 5.—Worshipful Brother John F. Connolly, P.M., has been assigned to duty at Fort Leonard Wood, Maryland, U.S.A., with the Constructing Quartermaster, upon expiration of leave, and will not return to the Philippines. The loss of W. Bro. Connolly is keenly felt by Island Lodge. He is a Charter Member of the Lodge, and a very enthusiastic Mason, who has always kept the interests of Island Lodge at heart. He was Master of Island Lodge in 1915, and again in 1924. He was appointed Inspector of this District for 1927 and again in 1928.

Brother Stanley D. Embick, Colonel, C.A.C., is confined to the Walter Reed General Hospital, Washington, D.C. Brother Embick has been on General Staff duty since leaving the Philippines.

Brother Samuel C. Vestal, Colonel, C.A.C., has been assigned to the Army War College, Washington, D.C. Brother Vestal was on duty at Fort Monroe, Va., since leaving the Philippines.

Brother John Baumann has returned to his home in Washington, D.C., after a tour of thirteen States with the Army Band.

Brother Bernard W. Slifer, of Dallas, Texas, quotes the following in his letter to his Mother Lodge: "I want to take this opportunity of thanking the Lodge for the CABLETOW. It is one of the best Masonic Organs that I have ever read, containing valuable Masonic Articles and information to all our Brothers."

Brother W. T. Connatser writes from Washington, D.C., inclosing a year's dues.

Brother Henry H. Hammond writes from Coalingo, Calif., inclosing dues and stating that he is now a family man.

Southern Cross No. 6.—Wor. Bro. George C. Dankwerth and wife left Manila on April 2nd for a cruise along the China Coast on board the S. S. *Carl Legien*.

Bro. Harry L. Fisher, now connected with the Decarie Incinerator Co. of New York, left for a trip to China and Manchuria on April 2nd, with the expectation of being gone about two months.

Bro. George T. Gaseltine has left for a trip to Europe.

Bro. A. P. Drakeford made a trip to the Southern Islands in March and April, prior to his departure for the United States.

Biak-na-Bato No. 7.—Bro. David Acriche has taken out naturalization papers and is now a full-fledged citizen of the Philippine Islands.

One of the Canadian Pacific liners recently took away from our shores Bro. Charles Abolafia, who is making a trip to the United States on business.

Wor. Bro. José Arpal, secretary of this Lodge, has been elected director of "Laong-Nasa, Inc.," a mutual aid society organized by the employees of the railroad.

Cosmos No. 8.—Mrs. Reuben A. Moss was in St. Paul's Hospital for several days in March, with a complication of acute gastritis and trancazo, from which she has now fully recovered.

Bro. and Mrs. Alfred F. Kelly left on April 7th on the S.S. *President Madison* for the homeland, where Bro. Kelly hopes to recover his health. They will be absent 6 months and will visit Chicago, Birmingham, and New York.

Bro. Charles P. Neuffer visited Manila in March, but returned to his island seclusion down south shortly after. He intends to make Manila his permanent home later.

Another visitor from the Mindanao wilds was Bro. LeRoy W. Huntington. Life in the forest primeval seems to agree with him, judging by his looks, but he says he is glad to return once in a while to a place where there is more than one inhabitant to the square mile.

Bro. Albert E. Tatton visited his daughter in Zamboanga during the latter part of March and the first days of April.

Wor. Bro. Fred A. Gathercole left on the transport sailing April 27th for a well-earned vacation in the United States.

Bro. Arnold E. Pfeiffer, who has been residing in Highland, Illinois, expects to return to Manila at an early date to join the staff of the Hike Shoe Company, where he was employed before failing health obliged him to go to America.

Bro. and Mrs. George A. Mayhew celebrated their silver wedding on March 11th. Many Brethren of Cosmos Lodge and friends of the family attended at their home on Quintin Salas to voice their congratulations and enjoy the dance and midnight supper.

Bro. Charles C. Muller is installing a new saw mill in Nueva Ecija, on the San José Trail.

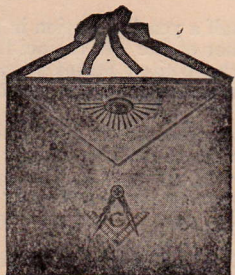
St. John's No. 9.—Wor. Bro. Charles S. Salmon and family joined the annual exodus to the pine-clad heights of Baguio about the end of March.

Bro. Fred M. Harden had the misfortune of losing his mother, Mrs. Sarah E. Harden, who died at Hamburg, N. J., in March, at the age of 73 years.

Bro. C. A. DeWitt sailed for the United States on the S. S. *Empress of Canada* on April 14th.

Nilad No. 12.—Bro. Luis Saracho, principal of the Malate Primary School, has filed his application for retirement under the Teachers' Pension Act with the Department of City Schools, after rendering twenty-six years of meritorious service as teacher and principal.

The wife and daughter of Bro. Máximo C. Nebres, accompanied by his mother-in-law, left for their home province, La Union, on April 4th, for a month's vacation. They expect to visit Bacnotan and Rosario and have a look at Baguio.



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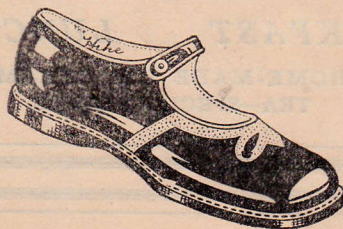
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MANILA

Among the Brethren who went to Baguio to enjoy the cool breezes under the soothing pines were Wor. Bro. Mariano Gonzales, chief clerk of the Philippine Civil Service Bureau, and Bro. Gregorio García.

Bro. Barrington K. West is still ill at Sibul Springs.

Pilar Lodge No. 15.—Bro. D. Quitarior, of the U. S. S. *Pope No. 225*, has informed the Secretary that he and Bro. D. Esguerra, of the same ship, visited Lincoln Lodge No. 34 during their ship's stay at Olongapo, and are grateful to that Lodge for its hospitality.

Bro. Pío Rosas, Capt., P.C., was robbed of ₱400.00 in one of the hotels in the City according to news published in a local daily. He married Miss Manuela Alviar, of San Fernando, La Union, on Sunday morning, April 22nd. His charming bride is a piano teacher and dean of the La Union Girls' Dormitory.

Bro. Santiago Aguas, who was sick for a few days, has fully recovered and returned to his office.

Bro. Gregorio García is in the city, attending the Normal Institute for teachers.

Bro. Ildefonso Barzaga, inspector of the Philippine National Bank, is enjoying his two weeks vacation in the province.

Bro. Cándido Sayoc and Bro. Zósimo Topacio, income tax examiners, attended the Bureau of Internal Revenue Convention.

Wor. Bro. Lorenzo B. Paredes, Director of the Imus Central Academy, gave an alumni banquet at the Legaspi Garden on April 1st.

Sinukuan No. 16.—Bro. Maximiano Aguilar, inspector of hulls and boilers of the Bureau of Customs, returned to Iloilo on the S. S. *Cebu* after a three weeks' stay in Manila, where he conferred with the Insular Collector of Customs regarding additional regulations for the inspection of vessels.

According to latest accounts, Most Wor. Bro. Manuel L. Quezon is on the way to recovery, though he is mending but slowly. The Pottinger Sanatorium, where our Brother is being treated, is at Monrovia, California, a short distance from Los Angeles. Mrs. Quezon, who has been very ill also, is reported recovering rapidly.

Rizal No. 22.—Bro. Inocencio Caparros was ill at the Philippine General Hospital about the middle of April.

Zapote No. 29.—Bro. Lorenzo Cruz reports the birth of a daughter at his home in Noveleta, Cavite, on March 29th. Bro. Cruz has arrived from Leyte on a vacation and expects to spend several days in Baguio after visiting his family in Cavite.

Bulusan No. 38.—Bro. Pedro R. Almonte was ill at the Philippine General Hospital for some time in April; but has left that institution since.

Minerva No. 41.—Wor. Bro. Karl D. Krebs had the misfortune of losing his youngest daughter, 4 months of age, who died of heart trouble on March 31st, at Manila, while the captain was on the high seas with his ship.

Charleston No. 44.—Wor. Bro. R. C. Gibson, P.M., and secretary of this Lodge, spent his vacation in the Philippines, with which country he is well acquainted, having come to the Islands in 1898 as a member of the Nevada Volunteer Cavalry and stayed there until he transferred to Guam. While visiting the Tiwi hot springs in Albay, Wor. Bro. Gibson had a strange and painful accident. He was taking in the sights when his foot broke through the thin crust of Mother Earth near the springs. Though Brother Gibson did not lose a moment's time in withdrawing his foot, his ankle and part of the leg were badly scalded by the boiling water from the "Devil's Kitchen" below, the foot being protected by the tight-fitting shoe. Wor. Bro. Gibson still had his foot bandaged when he sailed for Guam about the middle of April.

Bro. William Henry Notley, past senior warden of Charleston Lodge, who came to Manila with Wor. Bro. Gibson, was unable to return to Guam with him. Bro. Notley, after spending some time in Baguio, returned to Manila where his stomach ailment compelled him to go to the St. Paul's Hospital. An ulcer having caused a perforation of the stomach, Bro. Notley had to undergo an operation and was doing well until he suffered a relapse during the second week of April.

Another visitor to Manila was Bro. C. C. Butler.

Makabugwas No. 47.—Bro. and Mrs. Teofilo M. Cordero are mourning the death of their youngest child.

After being confined for over a month in the Leyte Provincial Hospital, Bro. Hilarion D. Herrera has returned to duty in the treasurer's office.

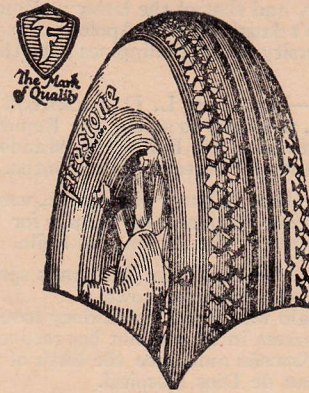
Wor. Bro. and Mrs. W. S. Price are in Manila where Bro. Price has gone on business.

The wife of Bro. José F. Nano is recovering from illness at the Leyte Provincial Hospital, under the treatment of Bro. Dr. V. A. Benitez.

Bro. Wayne Gray was ill for two weeks; but has fully recovered.

Bro. Joaquin L. Panis left for Maripipi and Cebu on the launch *Engineer*, on official business.

Pinatubo No. 52.—On February 10th, Wor. Bro. Victorio S. Posadas, a P.M. of this Lodge, had an accident in Pampanga Province which resulted in a fracture of the bones of his left foot. Wor. Bro. Isidro Makabali, Master of Pampanga Lodge, earned the gratitude of Bro. Posadas by his truly fraternal solicitude on his behalf, taking Wor. Bro. Posadas from San Fernando to his residence in Manila. Wor. Bro. Pedro Madarang, Master of Pinatubo Lodge, writes us that the Brethren of his Lodge appreciate the kindness of Wor. Bro. Makabali more than words can express.



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Marble No. 58.—Bro. Cayetano Mayuga's wife and one of his son were in Manila in March for medical treatment.

Bros. Felicísimo Capucan and Victor Mijares report increases in their families, both daughters, that of the former being born at Ligao, Albay, on April 10th, and that of the latter at Romblon on April 13th.

Bro. Uy Eng Sio's daughter, Miss Apolonia Uy, graduated on March 20th from the University of the Philippines with the degree of bachelor of domestic science.

Mayon No. 61.—Wor. Bro. L. D. Lockwood left for the United States on April 14th, primarily to attend the Republican National Convention as a Delegate from the Philippine Islands. He expects to be absent from the Islands for three or four months.

Baguio No. 67.—Bro. Baltazar Karganilla, veterinarian, Bureau of Agriculture, after being stationed in Baguio for two years, received orders to report for duty in the Province of Iloilo.

High Twelve No. 82.—Bro. Felix Jucaban is spending a four-month vacation, at Jaro, Iloilo, his home town.

Bro. Fidel Manalo was down with kidney trouble and rheumatism at his home in Santamesa in March, but has recovered.

Bro. and Mrs. Armeña announce the birth of a son on March 3, 1928, at the San Juan de Dios Hospital.

Wor. Bro. Filomeno Galang's sphere of usefulness is the Baguio Evangelical Church or Union Church of Baguio, and not the Methodist Church, as we were erroneously informed.

Dagohoy No. 84.—Worshipful Bro. Eulalio Tañedo, Past Master of this Lodge, has been promoted to major, P.C., and appointed district inspector of Eastern Visayas with station at Cebu, Cebu.

Bro. Lieut. Eulalio Causing is now stationed at Tulong, Oriental Negros, as station commander, P. C.

Bro. Fernando Fuentes was transferred to Romblon as chief clerk and deputy-treasurer.

Bro. Adolfo Aldaba, Past Master of this Lodge, was promoted to Samar as district health officer.

Bro. Mariano C. Cordova was transferred to Tayabas as senior Red Cross dentist.

Bro. Julio A. Reyes was transferred to Ilocos Sur as assistant civil engineer of the district of the Bureau of Public Works.

Bro. Fayette S. Meyers is now managing the Iloilo branch of the Photo Material Co.

Luz Oceanica No. 85.—Wor. Bro. Enrique Legarda Koh had a long siege of illness at the San Juan de Dios Hospital in April; but fortunately the operation for anthrax was a success and our Worshipful Master is up and about again.

Benjamin Franklin No. 94.—The Secretary is in receipt of a letter from Brother Earl Sonne who is still stationed at Schofield Barracks, Hawaii. Brother Sonne states that he receives much pleasure in reading the CABLETOW and our modest Lodge circular. He sends kind fraternal greetings to the membership.

Bro. O. E. Mosgrove is now with the Finance Office, 7th C. A., Fort Omaha, Nebraska.

A letter containing dues has been received from Brother Warren A. Maxwell. Brother Maxwell is now located at March Field, Riverside, California.

Brother Loverne W. Laycock writes from his home in Paterson, N. J. He remits dues and sends best wishes to the Lodge.

Brother Walter von D. Tiedemann has written from Elsmere, N. Y., sending dues and fraternal greetings to the Lodge.

A letter has been received from Brother James B. Finley, who now resides in Culberston, Montana. He remits dues and sends his greetings to the Lodge. Brother Finley states that they are experiencing very severe winter weather, the temperature dropping to 41 degrees Fahr. below zero at times.

Our very worthy and efficient Treasurer, Brother A. W. Robertson, will soon be leaving us for an extended vacation among the hills and vales of his homeland Bonnie Scotland. Brother Robertson will journey to Scotland next month via Canada and the United States.

Brothers Urban and Jackson are leaving our midst on the 23rd of this month and will proceed to their new stations. Brother Urban was our Senior Deacon for 1927. He was succeeded in office by Brother Jackson who was our choice for Senior Deacon for the present year, 1928.

Mount Huraw No. 98.—Mrs. Clotilde V. Froilan, wife of Bro. Cayetano Froilan, left for Manila on the S. S. *Leyte* for medical treatment.

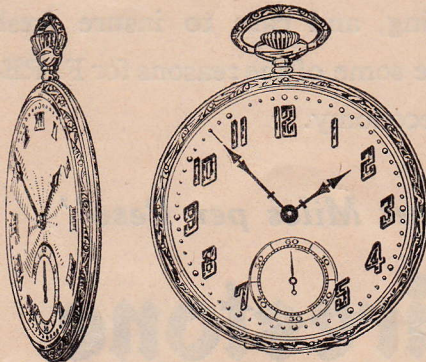
Bro. Dalmacio Ramos, Deputy Auditor for Samar, is leaving for Manila on the S. S. *Leyte*, to undergo a surgical operation.

Bro. Fortunato Sevilla, Academic Supervisor for Samar, is leaving on the S. S. *Leyte* for Baguio to attend the academic supervisors' conference.

Bud Daho No. 102.—Bro. William J. Real, telephone inspector for the Province of Sulu, left on April 11th on the S. S. *Islas Filipinas* for an extended leave of absence in the United States, his chief purpose being to visit his aged parents in New York City, whom he has not seen for thirty years. Bro. Real came to the Islands with a volunteer regiment in the early days of the American occupation.

Bataan No. 104.—Bro. Dr. S. R. Ganzon has recovered from a siege of typhoid fever.

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Página Editorial

Cosas del Cielo

No cabe duda de que el hombre que piensa solamente en las cosas de hoy, obra con poco acierto, porque es preciso que nos ocupemos del futuro a fin de que no nos coja desprevenidos. Pero no es menos cierto que el hombre que se ocupa solamente del día de mañana, con menoscabo de las cosas e intereses de la actualidad, comete también un error grandísimo. En la antigüedad hubo muchos individuos—y aun existen muchos en nuestros días—que pensaban solamente en la vida futura y hablaban del mundo como un valle de lágrimas y de la vida terrestre como un período de prueba durante el cual el hombre debía privarse de todos los plácemes para hacerse digno de un sitio de preferencia en el cielo.

Confucio, el sabio chino, dijo: “¿Cómo se pretende saber algo del cielo cuando es tan difícil formarnos una idea clara de lo que sucede en la tierra?” Los que sacrifican toda la felicidad que podrían tener en esta vida terrestre obran mal, porque lo que hacen es privarse de la substancia para coger la sombra. Pasan una vida miserable e inútil en su afán egoísta de conquistarse la felicidad eterna sin contribuir en nada a la felicidad de los demás seres humanos.

Para nosotros, la mejor filosofía consiste en gozar de lo bueno que nos ofrece esta vida y procurar hacer felices a algunos seres humanos, en la confianza que el Supremo Juez, el Gran Arquitecto del Universo, no nos desdeñará ni nos postergará a los que en su vida terrestre han rehusado aceptar los ricos dones que los ofreciera su Creador.—L. F.

¿Se Inscriben Como Bastardos?

Hace pocos días, vimos una partida de bautismo extendida por el cura párroco de un pueblo de Mindoro, en el cual se dice que el niño a quien se bautizó fué “hijo natural de M. B., natural de B. y vecina de este pueblo,” sin hacerse constar el nombre del padre. Debajo de dicho certificado aparece la siguiente nota explicativa: “NOTA:— El nombre y apellido del padre del niño, E. L., no parece en la susodicha partida, por estar casado civilmente. En los libros de la Iglesia Católica solamente se hacen constar los nombres del padre y de la madre, cuando éstos están casados canónicamente. (Fdo.) Fr. L. M.”

A menos que entendamos mal, parece que en el caso de un hijo de padres casados civilmente, se lo impone en los registros de la iglesia, al ser bautizado, el estigma de bastardo. Si esto es así, ya es tiempo que se abandone dicha práctica que sabe a la edad media y es altamente inconveniente en un país en donde se depende aun de los registros canónicos para los datos relativos al estado civil de las personas.—L. F.

Cinco Años

Cinco años son poca cosa en la vida de un hombre o en la existencia de un periódico, pero tratándose de periódicos, es preciso hacer excepción de los primeros cinco años porque éstos suelen representar muchísimo más de lo que representan cualesquiera cinco años que siguen a dicha época de dudas y luchas, experimentos y ensayos, iniciativas y cambios. El CABLETOW termina con el presente número el primer lustro de su existencia. Cada mes imprimimos ocho mil ejemplares del número correspondiente al mes en curso, con sus artículos de fondo, sus piezas de arquitectura, sus noticias de Logias y personales y sus anuncios, y pocos

serán los lectores que se dan cuenta cabal del trabajo que representa la preparación del material y los mil y un detalles de la impresión y del envío y, desde luego, de la administración de nuestra humilde revista.

Hemos mejorado mucho en los cinco años de nuestra existencia. Para convencer a cualquier lector nuestro, basta que confronte alguno de nuestros últimos números con los primeros. Pero no estaremos satisfechos con lo que hemos adelantado, sino al contrario, haremos todo lo posible para continuar mejorando y progresando.

En los cinco años que acaban de transcurrir, el CABLETOW ha adquirido fama universal y son pocos los periódicos masónicos que no hayan copiado algún artículo de nuestra pluma. Hemos procurado observar concienzudamente todas las reglas y prescripciones del periodismo masónico. Nos hemos abstenido de toda crítica acerba y nos hemos callado al ser atacados y vilependiados por nuestros enemigos porque sostenemos que el órgano oficial de nuestra Gran Logia no es lugar a propósito para polémicas que suelen provocar nuevos ataques y agravar y perpetuar la enemistad donde debía de existir la tolerancia si no la estima y la consideración mutuas.

Expresamos nuestro sincero agradecimiento a todos aquellos Hermanos que nos han favorecido con su ayuda y cooperación en el lustro que fina y los rogamos continúen a prestar el mismo servicio fraternal y valioso al CABLETOW en el futuro.—L. F.

[Edicto No. 13]

A los Venerables Maestros, Vigilantes y demás Hermanos de todas las Logias de la Obediencia de la Gran Logia de las Islas Filipinas.

SALUD:—De acuerdo con la autoridad a mí conferida como Gran Maestre por la Gran Logia de las Islas Filipinas en su Reunión Anual de 1927, por la presente se dispone que toda Logia de esta obediencia pague su cuota anual para el Tomo VI del CABLETOW (Junio 1928 a Mayo de 1929, inclusive) al tipo de Un Peso y Veinte Centavos (₱1.20) al año, por cada Aprendiz, Compañero y Maestro Masón que fuesen miembros de dicha Logia en la fecha en que se verifique el pago.

Puesto que este pago debe efectuarse por adelantado, cada Logia se servirá satisfacer su cuota correspondiente al período arriba indicado con anterioridad al 1.º de Junio de 1928, fecha en que se publicará el No. 1 del Tomo VI del CABLETOW.

En testimonio de lo cual, firmo la presente de mi puño y letra y hago estampar en ella el sello de la Gran Logia, en la ciudad de Manila, hoy a veinticinco de Marzo, A. L. 5928, o sea, 1928 (E. V.).

TEODORO M. KALAW, *Gran Maestre.*

Doy fe:—NEWTON C. COMFORT, *Gran Secretario.*

Si hablar poco es bueno, mucho mejor es callar del todo a menos que no estés perfectamente seguro de que lo que vas a decir es cierto, caritativo y útil. Antes de abrir la boca considera atentamente si lo que quieres decir encierra esos tres requisitos; si no los tiene, calla.—*Partenón, Mérida.*

PIEZAS DE ARQUITECTURA

Tradición

A lo largo de los años y de los siglos, a través de vicisitudes y desastres que afligen a la humanidad, la Masonería sigue cumpliendo su misión moralizadora y educativa, por medio de sus Logias.

¡Cuánta virtud, cuánto esfuerzo han sembrado en el fecundo surco de la idealidad masónica, tantos hombres que fueron piedras angulares, columnas robustas, luz vivificadora de sus templos!

Con tal temple en sus almas fué su acción profana igualmente pródiga, con beneficios para su pueblo, si no lograron también enseñanzas proficuas para el mundo.

Estos hombres consagraron al servicio de la Orden, la mitad de sus vidas, mientras alentaba en ellos el vigor de la naturaleza. Su acción dentro de los Talleres era ejemplar, era nervio, pero un día la débil contextura, la parca implacable del destino arrebató su existencia, y la Logia entregó sus despojos a la madre naturaleza en homenaje silencioso.

Llegado Noviembre, el mes consagrado a los difuntos, el Taller honra su memoria en sesión fúnebre, y sus muertos son nuevamente recordados, su memoria enaltecida y su ejemplo indicado como guía a los que quedan.

Pero menos afortunados que los caídos en el fragor de la lucha, otros masones tan meritorios como aquellos, han sido restados a la actividad de sus Logias por achaques de los años, por flaquezas de su débil constitución. Y otros aún llevados a campos de actividad alejados de su hogar masónico, donde talvez no haya otro organismo que les pueda dar continuidad a su obra altruista, pierden el contacto con sus hermanos, su presencia se hace ocasional, su figura empieza a desleírse en la bruma del tiempo, y poco a poco el manto del olvido va cubriendo, si no borrando, el vigoroso trazo de su mano poderosa, hasta que su nombre no es sino un recuerdo, una línea en el libro de vida, una nota en su página interrumpida.

Para las Logias que así procedan, la muerte moral ha llegado para ese masón, sin lágrimas de adiós, sin alabanzas para sus virtudes; y, probablemente, no puede haber ocurrido tan deplorable abandono de los hermanos, sea congoja que acorte su exigua existencia. . . .

No! Este cuadro trazado con tan negros colores, no puede ser obra de masones, no puede haber ocurrido tan deplorable abandono de los deberes de fraternidad y de respeto para hermanos encanecidos y debilitados en la prodigalidad de su generoso esfuerzo.

Mas, el caso es posible. Somos ya muchos; en los enormes Cuadros de nuestras Logias, el calor de una continua comunidad, deja lugar al deber frío y cortante, que nos llama a desarrollar obras de bien general en favor de todos los hombres, fuera de nuestros templos. Entre hermanos de diversos Talleres el conocimiento es aún más vago, más indeterminado, y con frecuencia perdemos la cooperación de los llegados de otros Orientes, porque una mano fraternal no trae a ese hermano al seno de nuestro hogar masónico.

Para los viejos, para los que constituyeron con paciente perseverancia la pequeña nave, lanzándose bravíos a surcar las aguas hostiles de los odios, entre témpanos de indiferencias y montañas de animosidades, a los que con talento y virtud hicieron grande y respetada nuestra Logia, el afecto de una tradición mantenida como lámpara de nueva Vestal, debe encenderse en cada Taller.

Los Oradores y Vigilantes deben conocer y estudiar su historia; no sólo exponer en cada memoria anual el mérito de la obra sobresaliente realizada por algunos hermanos, en el año que termina, a fin de que esas memorias vayan formando la historia de su Logia, sino rememorar los acontecimientos y hombres que contribuyeron a la presente bonanza y prosperidad.

Y en la fiesta que ha de congregar a sus miembros activos en fraternal consorcio, al conmemorar el aniversario de la Logia, la Oficialidad debe concurrir en cuerpo a presentar su saludo a los miembros activos o retirados que estén imposibilitados de asistir, debe atraer al seno de sus hermanos a los que desconocen al nuevo personal, debe por fin dirigir a todos sus miembros ausentes comunicaciones de afecto, pródigas en reconocimientos por sus anteriores servicios.

Cuando las rosas funerarias cubran algún féretro hermano, nunca falte la hoja de acacia del masón, ni la lágrima de afecto en la postrer despedida.

Los Talleres escasos de materia que indicar en sus reglamentos internos tomen estas ideas que ojalá sirvan para regularizar prácticas que suelen olvidarse. Así las tendrán más presentes y evitaremos desafectos involuntarios.—E. G. M., Revista Masónica de Chile.

Tenemos la creencia de que masón activo es aquél que contribuye con su cuota pecuniaria, y esto no es absolutamente cierto. Masón activo es el que, además de su ayuda económica, pone al servicio de su Logia el concurso de su inteligencia, de su entusiasmo, de su saber y, sobre todo, de su voluntad.—Acacia, Puerto Rico.

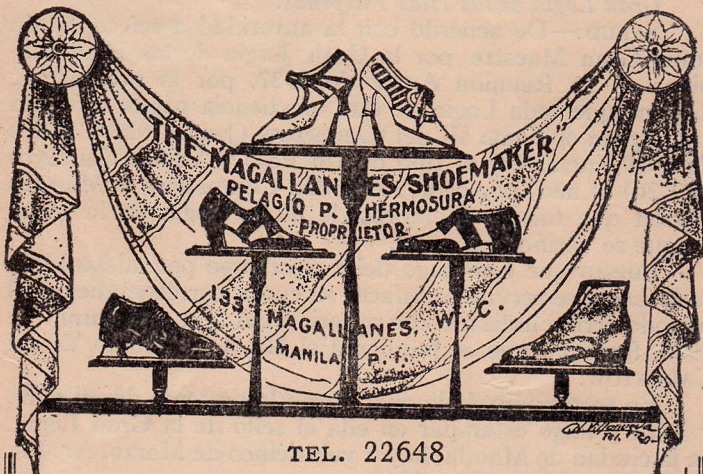
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El Tradicionalismo en la Masonería

(Discurso pronunciado por el Hmno. Desguin, Orador de la Logia "Los Amigos Filántropos" No. 3, de Francia, y publicado en el Boletín de la Asociación Masónica Internacional.)

Todo conocimiento que podamos tener de las cosas está basado en dos operaciones: la una consiste en distinguir lo que separa a las cosas: este papel corresponde a nuestros sentidos; la otra, en relacionar lo que es semejante; operación que consideramos como función de nuestro cerebro.

Es cierto que esta oposición de las dos operaciones de nuestro pensamiento, el análisis y la síntesis, no responde sino groseramente a la realidad. Nos preguntamos ¿cómo se podrían apreciar diferencias si entre ellas no se pudiera producir un acercamiento y cómo también comparar aquello que no ha podido distinguirse? Pero, en fin, fuerza nos es constatar que, aunque indisolublemente ligadas, las dos facultades de análisis y de síntesis, no tienen siempre igual importancia.

En primer lugar, el objeto mismo que se propone uno estudiar, impone por su naturaleza disciplinas diferentes. Es una buena tradición que debe conservarse, la de clasificar las ciencias según la parte preponderante que en ella tome la observación o el razonamiento. La obra entera del pensamiento humano se reparte entonces de una manera continua entre los extremos que representan, de una parte las ciencias biológicas y las ciencias matemáticas, de otra. El papel del número en las ciencias constituye una base de apreciación preciosa para esta clasificación. Filósofos célebres han tenido por título principal de gloria sus ensayos sobre clasificaciones de los conocimientos humanos. Cuando los consideramos, nos llama la atención el carácter ficticio de estas tentativas y pensamos que tal vez es menos glorioso, pero tan útil como ello, buscar las relaciones entre las ciencias que aparecen como más alejadas entre ellas: la observación desempeña un papel evidente en las investigaciones matemáticas y las ciencias biológicas deben someterse a ciertas reglas del cálculo que la experiencia ha señalado como imperiosas. Después de haber procurado distinguir, separar, hémos aquí nuevamente llevados a reunir y a acercar.

Nos preguntamos entonces si no podríamos clasificar a los hombres mismos según el uso desigual que hacen de sus facultades de observación o de razonamiento. Ciertos espíritus son más aptos para ver lo que distingue y separa las cosas, para determinar los caracteres que parecen diferenciar las especies, para apreciar las combinaciones de formas y el agrupamiento de fuerzas que permiten el equilibrio; en general, por lo que es discontinuo; otros, por el contrario, donde encuentran la discontinuidad buscan cierto vínculo oculto: para ellos, el equilibrio no es sino un momento de reposo en la evolución: las distinciones y la verdad misma no son sino relativas.

A priori, las dos tendencias del espíritu son igualmente legítimas, bien que ellas conducen a considerar el mismo objeto bajo aspectos diferentes. Que este objeto sea, por ejemplo, un sér vivo y que evoluciona, tal como la Francmasonería, y las imágenes que nos dará serán totalmente semejantes, de manera que quedaremos completamente desorientados.

Aquel que quiera darnos una idea neta, presentándonos un dibujo finamente burilado de la filosofía masónica, será necesariamente dogmático. Proclamará invariablemente aquello que no ha podido caracterizar sino una época. Los seres y los argumentos serán alineados, encasillados en categorías para su propio uso. Construirá sus silogismos con mayores o menores tomadas a autores cuyas conclusiones serán opuestas a las suyas. Hará abusivo uso del argumento de autoridad. (Esta mentalidad no pertenece exclusivamente a los católicos y protestantes ortodoxos; el amor de lo discontinuo irá a veces hasta la creencia a lo sobrenatural y a los milagros.) Notad que nada de esto es contrario a lo que puede exigirse de un franc-masón. Ninguno de nuestros principios nos impide hacer metafísica o de complacernos en combinaciones de palabras que tomaremos por deducciones de ideas. La energía de las ideas da una gran fuerza de resistencia y la firmeza se impone.

Estamos lejos de despreciar la utilidad de estas cualidades. Los principios, aún los más opuestos, tienen siempre cierta cantidad de esta verdad que está esparcida por todas partes. Molestos por la intransigencia de los espíritus sistematizadores, hemos podido creer a veces que ellos eran dañinos y figurarnos que era posible pasarse sin su concurso. Esto es una utopía. Ninguna otra prueba más clara que la consideración de la tendencia de espíritu opuesta.

Si tenéis bastante juicio para comprender que un cuadro de la filosofía masónica no puede aplicarse exactamente sino a una época y un lugar dados, tratemos de desprender nosotros los rasgos que puedan ser comunes a todas las épocas, a todos los países. Nuestro cuadro será vago. ¿No llegará a serlo a tal extremo que pierda todo interés? ¿No quedaremos perplejos aun acerca de la oportunidad misma de tal cuadro? ¿No habrá lugar a admitir en la Franc-Masonería, cosas que no se han encontrado siempre en ella o aun que no se han encontrado nunca? ¿Habrá necesariamente y por respeto a la tradición, que admitir cosas que han podido encontrarse siempre en las sociedades secretas y que habría, sin embargo, motivo para eliminar en adelante? El peligro es evidente.

Pero continuemos examinando la modalidad del espíritu de aquel que quiera ver en todas partes la continuidad, como nosotros lo hemos hecho para aquel que se aferra a lo discontinuo. Ahí donde se buscaban formas precisas y contornos bien perfilados, el otro se esfuerza en devolver reflejos, matices. Y bien: uno no puede reposar en la contemplación del continuo "devenir", de un continuo llegar a ser, del perpetuo

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curso de las cosas, de las transformaciones incesantes e infinitas. Se buscará salir de esta angustia por el estudio; pero la inquietud persistirá. Se desconfiará de las deducciones, porque se constatará que el silogismo no agrega nada a las premisas. No se admitirá como radiación matemática más que el razonamiento por recurrencia, y uno se desesperará de no ver en ello más que una acumulación de silogismos. Si se decide a estudiar las religiones, no se verá en ellas más que la obra humana. La aversión por las matemáticas será clara.

Busco aquí, mis hermanos, como hace un momento, la caracterización de un tipo extremo, exagerado también hasta la caricatura, e insisto sobre el hecho de que en el modelo que forjamos no hay rasgos que no puedan ser de un masón.

Lo que es cierto, es que habrá siempre una gran parte de ilusión cuando nos creamos reconocer en tal retrato. Muchos toman la evolución por una explicación y están engañados por un dogma del cual ellos convienen solamente ser apóstoles. No debemos tomar como tipos aquellos que tienen un concepto de la evolución incompatible con la evolución misma y ver cómo esta mentalidad influirá en sus actos. Los veremos a la vez muy radicales en teoría y muy moderados en la práctica, puesto que ellos saben que nada permanece y sí que todo cambia lentamente. No tienen ninguna confianza ni en los sistemas absolutos ni en las panaceas sociales; saben bien todo lo que el mundo contiene de sufrimiento y de miserias, pero se entristecen con no conocer sino remedios poco eficaces y creen que los charlatanes no pueden sino empeorar los males que pretenden curar. Estos males, dicen ellos, hay que estudiarlos primeramente, si se quiere en seguida disminuirlos un poco en un porvenir cuya lejanía los amedrenta. No creen en la posibilidad de una acción directa e inmediata de la masonería.

Algunos se consuelan fácilmente y encontrando interesante el mundo tal como es, se contentan con reclamar cierta movilidad en sus instituciones. Conscientes del peligro de las innovaciones, no quieren tomar la responsabilidad de introducirlas; pero ellos no aceptan que el encadenamiento a la tradición pueda entorpecer su libertad. Estas vacilaciones y estas contradicciones, las bautizan con el nombre de ideas amplias. Consideran las circunstancias, se esfuerzan en comprender a sus adversarios y explicar sus faltas con una indulgencia que no está jamás exenta de cierto desdén.

Demostradas así las diferencias profundas de actitudes que pueden resultar únicamente de hábitos tomados por el espíritu, llega a ser muy importante procurar saber cual de estas actitudes se conforma más con el espíritu masónico. Entonces sería cierto que si la Masonería no pudiera acomodarse sí no con uno de estos modos de pensar, la situación de aquellos que tienen una manera de ser espiritual diferente resultaría bien embarazosa.

Los hermanos que acaban de ser recibidos como aprendices han sido iniciados de una manera suficientemente explícita para que puedan darse cuenta que nuestro solo recurso será interrogar a la tradición.

Pero como la cuestión me parece demasiado cargada de consecuencias, llamo previamente la atención sobre dos puntos importantes.

Primeramente, el hecho de que alguna cosa no exista en la historia de la masonería, no basta para afirmar que esta cosa sea incompatible con el espíritu de la institución.

Tomemos un ejemplo bastante simple: ¿Sería necesario, por respeto a la tradición, renunciar en nuestros templos al alumbrado eléctrico? Evidentemente que no, ya que nuestras intenciones no son otras que las mismas que tenían otros que en el tiempo pasado se servían de bujías. Aun yo sostendría que si nos alumbráramos con velas, crearíamos impresiones extrañas a nuestros ritos. El respeto demasiado escrupuloso para la tradición, iría en contra de ella misma.

Otra consideración es de capital importancia también: cada cosa no puede llegar sino en su tiempo. Lo claro no se concibe en lo oscuro, pero la luz sigue a las tinieblas; la noción de lo continuo no puede preceder a la de lo discontinuo; y la síntesis es la conclusión del análisis.

El principio mismo de la tolerancia, que de todos los principios masónicos nos es el más querido, no siempre ha existido en las asociaciones secretas cuyos orígenes se han podido encontrar. Y esto simplemente porque este concepto había sido imposible antes que Descartes, — que no era tolerante, — hubiera dado un golpe decisivo al dogmatismo escolástico.

Una filosofía científica, tal como la de Poincaré, no ha podido ceder al derrumbe de las ilusiones de Augusto Comte. ¿Hay que sorprenderse de no encontrar huellas de ellas en la historia de la Masonería? ¿Hay que preguntarse por qué las autoridades masónicas al principio

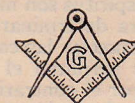
de la primera mitad del siglo XIX no han tomado en cuenta la perplejidad a que nos llevan las teorías de Einstein? El hecho que la historia nos enseña que la Masonería ha preferido antes lo sistemático al esoterismo ¿no puede ser invocado para sostener que los métodos científicos constituyen una profanación? Y así, yo siento que se puede ir muy lejos.

Ya que los útiles de la inteligencia han sido siempre los mismos, debe ser posible encontrar el gusto de la síntesis, de lo continuo y de la evolución en las filosofías primitivas. He creído poder demostrar que efectivamente los filósofos griegos de la antigüedad han expresado, en una forma no ambigua, su creencia en la evolución progresiva del mundo. Que ellos hayan reservado las alegrías científicas a pequeños cenáculos, y que hayan buscado el singularizarse con fórmulas cabalísticas, es un defecto bien humano, — y puede ser que ello sea una necesidad. — ¿Rehusaremos a un matemático, so pretexto que no será comprendido, el placer de declarar que el espacio infinito está limitado por un plano?

Y así, mis hermanos, ¿por qué vincularíamos nuestra tradición más bien a una época en que se declaraba: "El número de las especies es él de las que han sido creadas en el origen por el ser supremo", que a una época en que se propone no enunciar, sino descubrir las leyes de la naturaleza?

No veo, pues, que en nombre de la tradición, una de las dos tendencias que he ensayado de caracterizar esta tarde debe abdicar delante de la otra. Creo que a pesar de que su introducción en la Masonería no es muy antigua, el principio de la tolerancia debe ser invocado aquí. Por otra parte, en toda discusión masónica, es decir, en la que no interviene otro motivo que el amor a la verdad, es fácil discernir tan bien en unos la tendencia a acentuar los contrastes, como en otros la tendencia a conciliar lo diverso.

Si fuera posible afirmar que una de las tendencias sirve mejor a la causa del progreso, no sería posible dudar que habría que calificarla como más masónica que la otra. ¿Pero el problema tiene alguna significación? ¿Aquel que lo plantea como aquel ante quien se plantea, no pertenece necesariamente a una de las dos tendencias? Sería necesario no haber reflexionado jamás para poder abstenerse. Estamos seguros que no es el caso de ninguno de los que ha tomado asiento entre nosotros.



El Secreto Masónico

El secreto masónico se exige mientras dura la gestación de la idea; mientras se elabora en sus templos algún proyecto, pero cuando la idea o el proyecto están suficientemente estudiados y se les da cuerpo en algo que se sabe producirá bienes morales o materiales para el prójimo, entonces se publican, se entregan a la sociedad los resultados del trabajo hecho, y ésta siente un soplo de alivio y da un paso hacia su felicidad, sin conocer el laboratorio donde se elucubraba la idea, ni saber quiénes son los obreros que ejecutaron el trabajo.

Y cada vez que la sociedad humana ha querido trastornar al mundo, pidiendo libertad, independencia o justicia, ha procedido como las Logias Masónicas, ha trabajado en silencio, ha impuesto el secreto y los rituales de nuestra institución, y sólo así ha podido triunfar. — *Revista Masónica de Chile.*

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La Masonería tiene dos fines: uno inmediato, que consiste en la práctica de la filantropía bajo todas sus formas, valiéndose para ello del trabajo, la actividad, la verdad y el estudio; y otro ulterior o mediato, que consiste en el perfeccionamiento de la Humanidad. Como arte y como ciencia, es decir, como camino para llegar a la adquisición de todos los conocimientos humanos y a la aplicación práctica de esos conocimientos, la Masonería tiene sus secretos, porque en todo arte y en toda ciencia lo desconocido, que requiere para ser descubierto, una progresión gradual de conocimientos, está latente, como la bondad de Dios y su Misericordia Infinita, tras el velo de los misterios cristianos. — *Boletín de la Grand Logia de los E.E. U.U. de Venezuela.*

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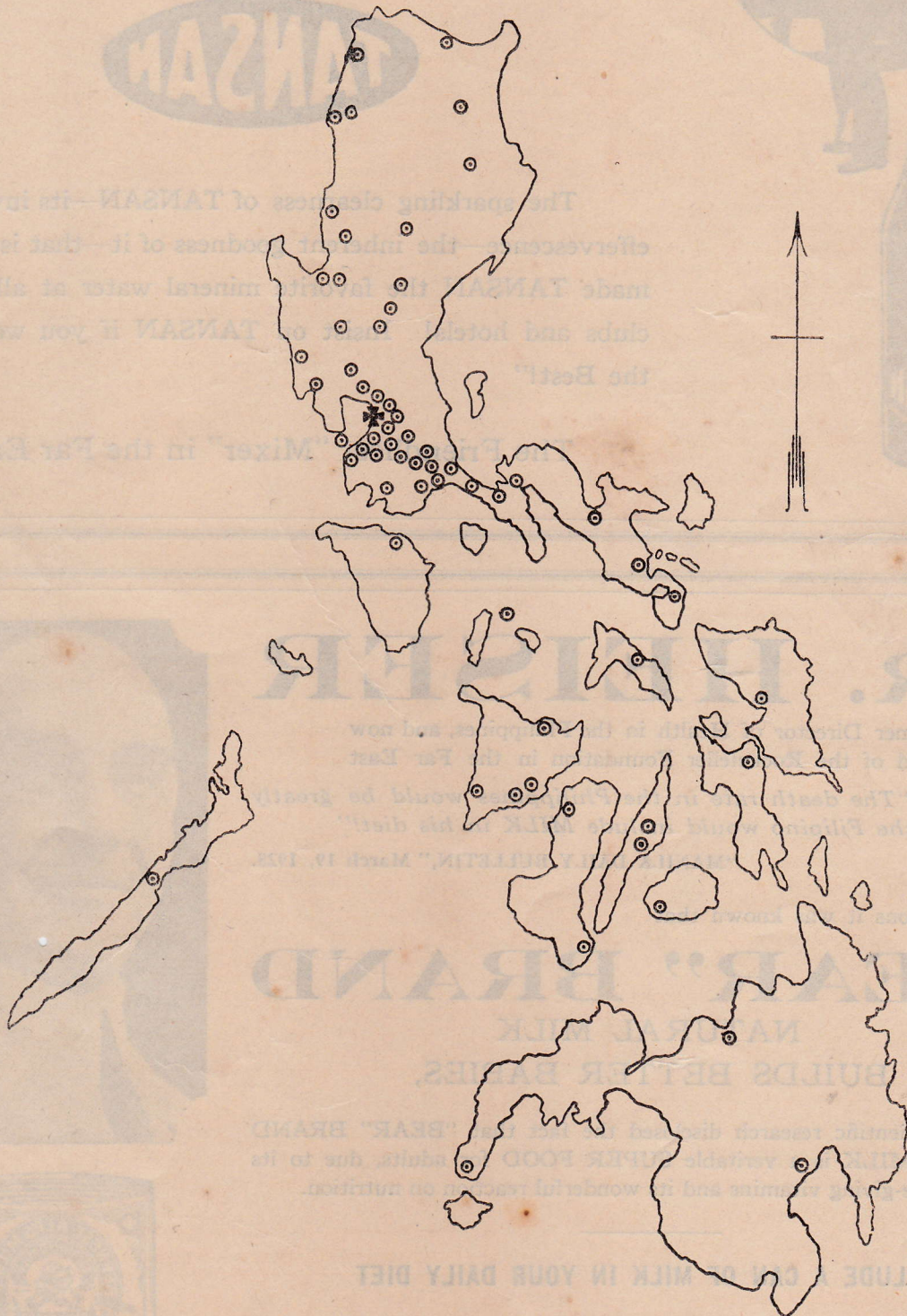
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