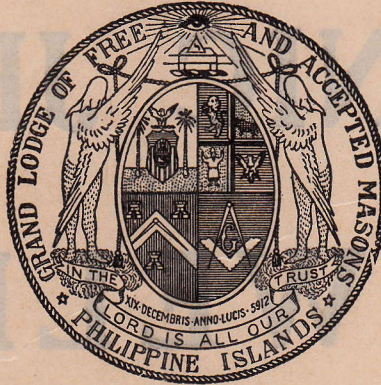


The Cable Tow

Vol. VI, No. 7

Manila, P. I.

December 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
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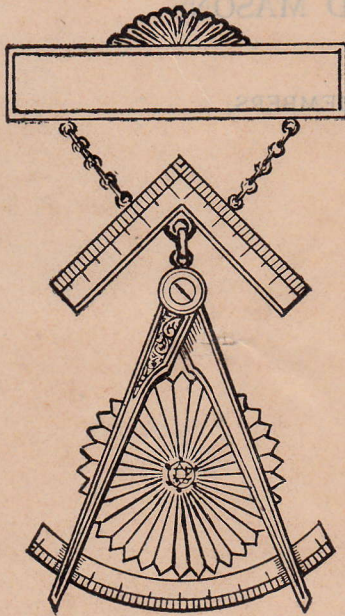
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THE CABLETOW

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. VI

December 1, 1928

No. 7

Editorial Section

Christmas and New Year

The CABLETOW wishes all its readers a Merry Christmas and a Happy New Year. May Christmas find each and every one of our Brethren enjoying the love and affection of those nearest and dearest to him. May it find him with a full share of material and spiritual blessings and with a disposition and desire to have others participate in the enjoyment of what the Great Architect has given him with prodigal hand. There are the needy and the afflicted whose distress he can relieve and whose burden of sorrows he can lighten. Opportunities to do good, to help, to cheer, are not lacking—on the contrary, we find them at every turn of the road. On Christmas Day, especially, we should make our best of them.

New Year's Day should find us ready to do our part in the great cause of Freemasonry: to apply its tenets to our daily life, to do our share in its work and its charities, to be an honor and a credit to it. Ask yourself what you did in 1928 to make yourself worthy of the distinction of being a Mason. Was it much? Was it enough? Can you not, should you not, endeavor to do better in 1929?—L. F.

Early Courage vs. Late Regret

In spite of the best efforts of the doctors, it is still difficult for the average person to realize that it is cheaper and easier to stay well than it is to get well. A lot of people think that it is brave to believe that the pain that bothers them will wear off without their doing anything about it. Some have a fear complex and won't go to the doctor because he might find something the matter with them. There is neither logic nor common sense in either of these attitudes. For example, one of the most insidious diseases, one that creeps upon its victims with almost no pain and but little other warning, is tuberculosis. Loss of weight and appetite, a stubborn cough, a persistent feeling of fatigue, are the commonplace indications of it; symptoms so familiar that we often treat them with contempt. Neglect, however, may lead to months, even years of serious illness, and perhaps the loss of life itself. Thousands of patients have recovered from tuberculosis, but there would have been many legions more if they had faced their problem in time.

If one has a broken limb, one does not go about hoping that it will "wear off". Why, then, should we take equally absurd chances with our lungs?

The National Tuberculosis Association, and its affiliated organizations, is conducting an active campaign to

stress the importance of the early diagnosis of tuberculosis. The twenty-first annual Christmas seal sale is now being held to supply funds for this and other phases of the tuberculosis campaign.—*Helena L. Williams.*

Think Of It!

When your little son comes to you, tired from the day's romp and play, and you look with pride at his sturdy, straight limbs and vigorous body which enable him to hold his own among his playmates, and when your little daughter runs up to you to meet you, with a hop, skip, and jump, making you feel happy in the possession of such a lovely bud that promises to grow up into a beautiful rose, to be admired by all, do you ever think of what your feelings would be if those strong, graceful limbs were twisted and gnarled and that straight back crooked? If, instead of being able to enjoy its youth, your child were condemned to sit apart, unable to take advantage of the golden years that flee so soon, fearful of ridicule and contempt, and embittered by the thought of the profitless, dreary life ahead of it? We cannot conceive a happy father not filled with the deepest sympathy for that other father to whom fate has been unkind, but with that sympathy should go a desire to help, an eagerness to take advantage of every opportunity for giving the little cripple a chance.

Freemasonry has of late taken a deep interest in the sad cases of which we are speaking. A great deal has been done; but much more could be accomplished. Only a little over one-fifth of the membership of the Craft in the Philippine Islands holds membership in the Masonic Hospital for Crippled Children which is doing such good work in the ward for little cripples in the Mary J. Johnston Memorial Hospital in Tondo and is slowly accumulating a fund wherewith to build and operate a hospital of its own. Why is that percentage so small? Why have thousands of Masons who could easily afford it not joined the Association?

Look at your own children and remember their unfortunate little companions. Be a Mason, a real Mason. The Hospital needs your help!—L. F.

Let Us Help Make It A Success!

An event is being prepared which will be a wonderful thing for the Masonic Hospital for Crippled Children if it is the success that we confidently expect it to be. It behooves every Mason and every friend of our Hospital and of the little cripples to get back of this great undertaking. The sale of tickets is going to be rewarded by handsome gifts and somebody is going to win the 1929 Buick Sedan

and the valuable gifts that go with the admission tickets. And the fair is going to be lots of fun, too! Save up your pennies and remember that it is for a good cause and that you will get your full money's worth.

The following letter, addressed to Most Wor. Grand Master Kalaw by Rt. Wor. Bro. W. W. Larkin, the active President of the Masonic Hospital for Crippled Children, will explain the matter more clearly:

MASONIC HOSPITAL FOR CRIPPLED CHILDREN
POST OFFICE BOX 34
MANILA, PHILIPPINE ISLANDS

November 12, 1928.

MR. TEODORO M. KALAW,
Grand Master of the Most Worshipful Lodge of
Free and Accepted Masons of the P. I.
Manila, P. I.

MOST WORSHIPFUL SIR:



A fair and exposition to be known as "Pageant of Joy—Frolic and Exposition" will be conducted in Manila during the week, March 2nd to 10th, 1929, for the benefit of the Masonic Hospital for Crippled Children along the lines as previously outlined to you by Bro. Camus.

The plan of operation briefly is: Tickets are printed in padded form of one hundred, each book carrying complete and explicit instructions. Books are circulated through membership with accompanying letter to be approved as well as all other printed matter by our committee.

The price each ticket purchaser pays is determined by the amount printed on concealed end, visible when ticket is removed from book, prices ranging from 10 centavos to 75 centavos no more. Each ticket is a season ticket entitling holder to nine nights admission.

Purchasers of tickets from each book bearing numbers 13 and 33 each receives choice of special premiums. Purchasers of tickets showing surprise gifts receive such. After complete book is sold a gold or red seal is removed and the purchaser of the ticket with corresponding number receives choice of capital or red seal gifts.

All premiums to be given out at a central premium display room just as soon as proceeds from each book are turned in and receipted for. Each ticket purchaser further participating in the distribution of the 1929 Master Six Buick 2-Door Sedan to be given away on the last night of the entertainment. Each

ticket will also carry a stub entitling holder to cast ten votes for their favorite queen candidate.

Many similar affairs have been successfully conducted in the States under the auspices of the Masons, Elks, Moose, Knights of Columbus, and others, and the Directors of the Hospital after careful investigation believe that the venture here will meet with great success.

In order to make the "Pageant" as great a success as possible the following committees have been appointed in the hope that their influence, advice and cooperation will be a material help in campaign promotion as well as in the ultimate financial result:

Executive Committee

Officers and Directors, Hospital for Crippled Children

W. W. Larkin, *President*; Wenceslao Trinidad, *Vice-President*; Fred M. Holmes, *Treasurer*; Joseph H. Schmidt, *Secretary*; Frederic H. Stevens; Judge Manuel Camus; W. Huse Chapman; Jose C. Velo; G. C. Go Quiolay.

Advisory Committee

Teodoro M. Kalaw, G.M., *Chairman*; S. W. O'Brien, D.G.M.; H. Eugene Stafford, P.G.M.; Newton C. Comfort, P.G.M.; George R. Harvey, P.G.M.; Manuel L. Quezon, P.G.M.; Rafael Palma, P.G.M.;

Edwin E. Elser, P.G.M.; Quintin Paredes, P.G.M.; C. W. Rosenstock, P.G.M.; Francisco A. Delgado, P.G.M.; Miguel Unson, P.D.G.M.; Felipe Buencamino, Sr., H.P.G.M.

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Leo Fischer, *Chairman*; Potenciano Herrera; W. L. Penn; Inigo Ed. Regalado; Jake Rosenthal; Manuel X. Burgos, Jr.; Ildefonso S. Reyes.

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Arsenio N. Luz, *Chairman*; Lawrence Benton; S. R. Hawthorne; T. W. Wright; Harold E. Price; Joaquin Garcia; Harvey Bordner; John R. Kuykendall; George B. Obear; Miguel Gozon; Jose J. Vergara; E. F. Hickman; Estanislao M. Jose.

Contest Committee

John R. McFie, *Chairman*; Vicente Carmona; John M. Aaron; T. S. Holt; Juan Atayde; Esteban Munarriz; Jose Arpal; Ramon Mendoza; Enrique Legarda Koh; Rafael L. Garcia; M. Goldenberg; Jose Campos Rueda; Jose J. de Guzman.

Exhibit and Concession Committee

W. J. Odom, *Chairman*; A. J. N. Gabler-Gumbert; Martin Lauritson; Charles A. Massell; A. W. Schilling; Tieng Sing; John C. Hart; Filemon Cosio; Lino Gutierrez; Ciriaco Gasper; Faustino Mafiaga.

Speakers Committee

Antonio Gonzalez, G.S.W., *Chairman*; Isidro Paredes; Felipe Tempongko; Mariano Gonzalez; Aurelio D. Rosario; E. del Rosario Tan Kiang; Samuel N. Schechter; Urbano Silos; Francisco J. Alizon; J. Pardo de Tavera; Aurelio L. Corcuera; Henry D. Riley; Charles S. Salmon; Nicolas Buendia; Maximo Sarmiento.

Provincial Committee

Wenceslao Trinidad, P.G.M., *Chairman*; Fernando Busuego; Teodorico Jimenez; Mariano Chico; Manuel del Carmen; Marceliano Hidalgo; Karl D. Krebs; Gregorio Mercado; Walter S. Price; T. N. Powell; Joseph H. Alley; Vicente Orosa; Juan Muñoz; Henry Gilhouser; Mariano Rodriguez; Tirso Coronel; Evelio Zaldivar; Jose Jison Mirasol; Pacifico C. Sevilla; James M. Covington; Ciriaco Z. Cuenco.

Sincerely and fraternally yours,

MASONIC HOSPITAL FOR CRIPPLED CHILDREN,

By W. W. LARKIN,

President.

A Step in the Right Direction

As our readers will see in the Lodge News Column, Mount Huraw Lodge No. 98, of Catbalogan, Samar, has recently passed a resolution making a life insurance policy a prerequisite for admission into their Lodge.

This is a step in the right direction. A man who has not made provision for his wife and children or other dependents is not duly and truly prepared. Life insurance affords us a means of providing for those dependent upon us, for a few years at least, should the summons to join the great majority come to us today or to-morrow, as it well may.

We hope the example of Mount Huraw Lodge No. 98 will be followed by other Masonic bodies in these Islands.—L. F.

Most Wor. Bro. Springer Loses His Mother

Most Wor. Bro. Milton E. Springer, Past Grand Master of our Grand Lodge, had the misfortune of losing his mother who died at Mechanicsburg, Pennsylvania, on September 11, 1928, at the age of seventy-nine years. We sympathize with Bro. Springer in his hour of mourning. It must have been a source of consolation to him that he was able to see his mother and be near her before she passed away.

Addresses Wanted

The Secretary, St. John's Lodge No. 9, F. & A. M., Manila, P. I., would thank any Brother for sending the address of any of the following members of the Lodge mentioned: Llewellyn C. M. Houston, Charles E. Quest, Geo. H. Verrill, and Robt. L. Pittman.

Bro. H. H. Sherrard, Secretary, Acacia Lodge No. 78, F. & A. M., Iloilo, P. I., would like to have the addresses of Bros. S. E. Aldrich, Francisco Calucin, A. W. Henning, and Earling Theodore Byer, members of the Lodge named.

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.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Teodoro M. Kalaw has appointed Wor. Bros. Filemón Cosio (88), Louis M. Hausman (1), and Mariano A. Albert (22) to act as Grand Lodge Committee for Visiting the Sick during the month of December, 1928.

Stated Meetings of Manila Lodges

December 1 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

December 3 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

December 4 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

December 5 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

December 6 (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.

December 7 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

December 8 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

December 10 (Second Monday).—Southern Cross No. 6, Masonic Temple.

December 11 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

December 12 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

December 13 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

December 14 (Second Friday).—Dapitan No. 21, Plaridel Temple.

December 15 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado, Manila; High Twelve No. 82, Masonic Temple.

December 20 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.

December 20 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

December 21 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

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

January 2 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

January 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.

January 4 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

January 5 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

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

January 8 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

January 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

January 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

January 11 (Second Friday).—Dapitan No. 21, Plaridel Temple.

PAGEANT OF JOY

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Romance In Masonry

(Lecture delivered by Leo Fischer, P.M., before Bagumbayan Lodge No. 4, F. & A. M., Manila, P. I., on September 12, 1928.)

When I was a boy, I was a dreamer. To me, the woods and meadows were peopled with fairies and dwarfs. On the old Saxon highways, built many centuries ago, I would see in my day dreams knights errant clad in iron and steel; sturdy mercenaries with sword and pike, laden with the spoils of war; velvet-clad amazons on milk-white pacers, holding keen-eyed falcons aloft on gloved hands, strolling students and minstrels, in short, thousand and one romantic figures suggested to me by history, folk-lore, story, and song.

Towards the noon hour, when all was still in the woods and the golden rays of the sun filtered through the dark-green vault above, I would stretch out on the soft moss and listen to the confused noises of the forest. Then, suddenly, a sound, resembling that of a distant bell would thrill me like an electric shock. Twice, three times, perhaps six or eight, the deep, melodious note would come from the mysterious depth of the forest where I knew there was no human habitation. Then it would cease, leaving me with a throbbing heart. What was it? A voice in the back of my brain told me that it must be some creature of the woods or the morass; but I would not listen to that voice. To me it was the bell of the fabled chapel lost in the heart of the forest that I had heard. I imagined that if I could find that place, the veil of the past would be lifted for me and I should be able to see and mingle with the motley throng that filled my dreams asleep and awake. I have never seen that chapel, though I have walked many a mile through the woods in search of it. Thousands of others have looked for it in vain. Indeed, the path that leads to it has been trodden by many a foot and the memory of that quest, fruitless though it was, is dear to many a heart; but mortal eye has never seen that chapel lost in the depth of the forest.

The romantic is something the desire of which is implanted in the heart of every human being. Our everyday world does not satisfy us. It is too commonplace, too dull, too gray. We crave for the beautiful, the harmonious, the bright and colorful. We long for emotion and adventure. Romance steps in and supplies it all. It drapes the naked wall of the ruin with ivy and makes it a thing of beauty. It shows us the picturesque, the quaint, the noble where others behold only poverty and squalor. It enables us to hear the call to battle and adventure in the shrill note of the fife, the dull beat of the drum, that others pronounce a nuisance.

To the unimaginative, the ritual of Freemasonry is apt to appear dry. The ceremonial does not appeal to them. Even the dramatic part palls on them upon repetition. Like the millions of men who century after century walked unheeding, blind, over the hidden treasures of the Golconda, the Rand, and California, they do not see the gems, the beauties that the true initiate perceives at every turn of the road. The hoodwink has never been removed from their mind's eyes; they are blind.

We have heard it said that man must not live in a world of dreams and romance. That may be true to a

certain extent; but like the poet, I ask the Great Architect to—

Grant this my only prayer—Oh, keep
My soul from turning gray!

The mystery that surrounds Freemasonry as it is practised, and its ancient history and traditions have so much of the romantic about them that it is often that feature which attracts persons to our Institution. The reception of the candidate creates an impression that is sure not to fade or pass from his mind. To stand in the preparation-room, not knowing what awaits him on the other side of the door, is a thrilling experience for any man endowed with imagination.

I will speak of my own case. The state of mind in which I knocked at that outer door was one of mingled apprehension of harm and peril and of joyful expectancy of the new and unknown. I was strangely reminded of what I felt when, on starting on a four-day's adventurous ride on mule-back across the South-American Andes, I placed my foot in the stirrup, with my eyes fastened upon the snow-covered peaks visible high in the sky.

Whom would not the circuits and what follows remind of the fact that millions of men of all classes and conditions, of all races and nationalities have traveled that way before, and that millions of others will follow? That emperors and kings have knelt at the altar of Freemasonry? That many of the great heroes who are held up to us as examples and many of the poets and authors whose works have inspired or enlightened us, were proud to wear the lambskin with which we are invested with such solemn ceremony?

If the great men of the world who were Freemasons were to pass in review before us, what men of exalted character, of universal fame should we see! King Frederic the Great of Prussia, the matchless general; Voltaire, the great French philosopher and author; Washington, the founder of the greatest republic in the world; Franklin, the statesman and inventor; Burns, the poet laureate of Freemasonry; Walter Scott, the author of Ivanhoe and other tales of Scotland; Goethe, the gifted German poet and dramatist; Mozart, whose music has been and is the delight of millions; Garibaldi, the sword of young Italy; Greely, who first reached the North Pole; Rizal, the Filipino patriot and martyr—we could go on forever naming them.

The building of King Solomon's Temple, the foundation on which the ritual of Symbolic Masonry stands, is one of the most fascinating tales in the Bible. The history of that edifice, from the moment that the idea to erect it was conceived by David, King of Israel, to its destruction by the forces of Nebuchadnezzar, is full of romance. The dreamer looks beyond the brief, simple words of the ritual. He sees Lebanon as it was in Solomon's days, with its glorious diadem of majestic cedars. He watches the bands of Tyrian woodcutters toiling and sweating on its slopes. He hears the crash of the giants of the forest as they fall, one after the other, under the relentless axe, to form part of the house to be erected to Jehovah in Jerusalem. He follows the progress of the logs as, stripped of branches and bark by the swarthy, half-naked toilers of Tyre, they are laboriously hauled to the seashore by endless teams of oxen, to be conveyed by sea to Jaffa. There, in the boiling, roaring surf, he beholds the hardy Phoenicians guiding, dodging, riding the unwieldy timbers tossed about in the turbulent sea.

At last he sees them safely landed and turned over to the Hebrew teamsters who, armed with goad and scourge,

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get their oxen ready to drag the huge logs to distant Mount Moriah. That mountain, where Abraham was about to offer up his son Isaac, and its vicinity swarm like an ant-heap with workmen. Thousands are still busy grading and filling in; other thousands are hauling ponderous stones or putting them into place. In the underground quarries, thousands more are busily engaged giving the rough ash-lars of soft stone the desired shape before they are raised to the surface to take their place in the wonderful structure that is rising slowly but steadily.

At high twelve, the perspiring, dusty men in the quarries and the Temple are called from labor to refreshment. An onion or a handful of olives, dates or figs, with one of the flat cakes of wheat or barley flour that are still now the staff of life of the lower classes in that country, are a sufficient repast for the frugal Hebrew or Phoenician workman. A short rest during the noon hour, and again the crack of the whip of the overseer is heard. At last the sun has reached the western horizon. Twilight is short in semi-tropical Palestine. With a sigh of relief, the weary workmen lay down their tools and let the evening breeze cool their heated, tired bodies. Everywhere, the pungent smoke of small woodfires rises in bluish-gray spirals. Thin strips of flesh from freshly killed sheep and bullocks broil on the embers or roast on spits over the flames. The evening meal is quickly finished. Huddled up in huts, tents or other improvised shelters, shivering with the cold of the night in their perspiration-soaked thin garments, the toilers of the Temple compose themselves for the night's rest that is to give them new strength and courage for the work of the coming day.

But here and there a small group remains awake, squatting or lying about a fire the fitful flames of which cast a ruddy light over the dark oriental faces with hooked

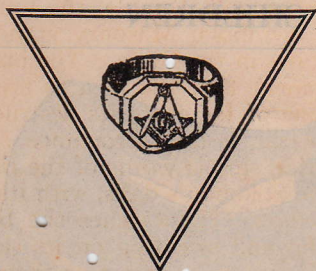
noses, black beards, and large black eyes. One of their number, sitting on a stone or standing erect, is declaiming, with gestures as eloquent as his words. Is he relating the glorious deeds of the heroes who, step by step, conquered the land of Canaan, or is he reciting one of the psalms composed by David, the great king, now gathered to his fathers and slumbering in a cave on the hillside, or by his glorious son Solomon, the wise, the godlike? Spell-bound, the toilers listen attentively, forgetting their fatigue and the soreness of joint and limb. But when the sound of bronze struck by a vigorous hand announces the hour of low twelve, all is quiet under the canopy of the black velvet sky covered with myriads of silver stars.

Deep silence prevails also in the palace of Solomon, which contains the richest and most costly things brought by the dark ships of Sidon and Tyre from Ophir and all other countries of the known world, and where the most beautiful and gifted maidens of the land are gathered to serve the will and pleasure of the great king. The glory of that wise judge and ruler, that poet and philosopher whose works, perpetuated by the Holy Bible, still challenge our admiration, and who is looked upon as one of the most splendid figures in the world's history by Christian, Jew, and Moslem alike, has inspired thousands of writers, poets, painters, and musicians.

The second degree is another journey into a wonderland of romance and mystery. The lesson in architecture brings to our mind the noble temples of ancient Italy and Greece. We follow the humble workman on the Temple in his advance in Masonic lore, upward and onward, of which the three, five, and seven steps are the symbol.

But the wages of a Fellow Craft, the emblematic corn, wine, and oil, do not satisfy us. We desire that which will enable us to travel in foreign countries and receive a Master

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Mason's wages. The urge of the unknown, the desire of advancement is again upon us. Patiently we wait until, at last, the day comes for us that no Mason will ever forget, that day when he was raised from a dead level to a living perpendicular and invested with the substitute for the Lost Word.

One of the greatest actors the world has ever known has spoken of the Hiram drama as the most fascinating that he was ever called upon to enact. To the Masonic student it opens a vista of the search of Isis for the body of Osiris, of the death of Baldur, the radiant, encompassed by the evil Loki, of the slaying of Bakchos by the Titans. The splendid Oriental imagery of the text read during the circumambulations and of the prayer at the grave, which no doubt many an unthinking Brother misses completely, must be studied and pondered in order to be properly understood and appreciated. Throughout the Master's degree you can hear the mysterious bell of the lost chapel in the forest, bidding you explore, study, reflect.

Can you conceive anything more romantic than the history and traditions of our Institution? Reflect that the roots of Freemasonry extend into the dimmest past and that its true origin is shrouded in deep mystery. Thousands of students have delved into that history.

True, the Egyptian, Persian, Greek, and Roman Mysteries were not Freemasonry; but there is absolutely no doubt that they are among its primitive sources. The Roman Collegia and the Lodges of the Comacine Masters were not Masonic Lodges, strictly speaking; but we firmly believe that they were the forerunners of the guilds of stonemasons from which our speculative Lodges evolved. The German stonemasons were operative Masons with the spirit of speculative Masonry lying dormant in their hearts and souls.

The work of all these master-builders—frozen music, as our great Brother Goethe has said—demonstrates that a profound sense of the beautiful, a poetic, romantic spirit,

guided the pencil and chisel in their hands. To them, their art, their profession, was not a mere means of gaining a livelihood and fame, but a sacred mission.

The roll of heroes of Freemasonry shows that the divine spark, once kindled, is unquenchable. Think of Coustos on the rack, Morayta in prison, Rizal facing the firing squad.

Have you ever pondered on the universality of Freemasonry? Amidst the snows of Iceland and in the Indian jungle, in the African desert and on the heights of the Peruvian Andes, on the blue Danube and on Father Nile, in splendid marble temples and in humble nipa houses, Masonic Lodges meet and preach and practise the same faith that our Institution proclaimed to the world when Operative Masonry was born.

Is that not romance enough to satisfy the most exacting?

The Mason who has the least spark of romance and poetry in his soul will never find Freemasonry in general and our ritual in particular dull or dry. He will constantly find new beauties in it, new gems of thought, new nails of gold to which to fasten the web of his dreams of beauty and harmony. If you find Freemasonry dry as dust, examine yourself and you will soon realize that the cause lies in you.



How Masons Meet

(A Masonic Story told to the Editor by Bro. F. D. Guimban, of Solano, Nueva Vizcaya, P. I.)

It seems ages ago that the events I shall now relate to you took place. The rice and sugar-cane fields and bamboo groves of our beautiful Philippines have little to remind me of the rugged strength and wild grandeur of the

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Bitter Root Mountains in Montana, on the eastern slope of which I was then working with a lone railroad gang. The men with whom I worked there were in some ways like the surrounding country, rugged and strong.

The mountains were full of game and occasionally a grizzly bear would approach our camp, so that the boss of the gang was never without his trusty rifle when we were working near the big boulders in the vicinity of our camp.

But I must speak to you of the boss of our gang. In a way he reminded me of a Filipino. He was very particular about his appearance, unlike other bosses who were always arrayed in dirty overalls. He insisted on the men being neat and clean, and though he was a strict disciplinarian, the men liked him and listened with interest to the stories of war and adventure with which he entertained us at lunch time. From time to time it seemed to me that some of these stories had a masonic ring to them; but I hesitated to make myself known to him as a Mason, fearing that I might make a mistake.

My work seemed to please the boss and I strove hard to merit his approval, doing my full share in carrying the heavy ties and rails and driving in the spikes. But though the boss plainly showed that he liked me, he never invited me to his tent until the occurrence which I shall relate to you took place. If he had, my doubts concerning his being a member of our Fraternity would have been set at rest, because subsequent visits to that tent showed it to be full of things masonic.

It was early one morning in February, a day as cold as any I have ever experienced in my life. I was sitting in my tent, reading the CABLETOW which I had received with the mail, when I heard from the cook's tent excited shouts of "bear!" "bear!" Dropping my paper, I rushed outside and there, behind my tent, I saw the boss with his rifle levelled at a big grizzly wandering about among the boulders. It seemed ages before the rifle cracked and I

held my breath; but fortunately the boss was a fine shot and the bear dropped dead in his tracks.

The boss lowered his gun and stepped towards the front of my tent. In doing so, he saw my paper lie on the ground where I had dropped it. The square and compass on the front cover page immediately attracted his attention and he stooped and picked the paper up. Then he ordered two of the men to skin the bear and asked me to wait, while he took the rest of the gang to a place about a mile from the camp where there was work to do.

I was wondering what was going to happen to me, as I was as yet unable to fathom the boss; but when he came back whistling and evidently in good humor, I felt more at ease. Upon seeing me, he asked me to come to his tent and there invited me to sit down. For a few moments there was silence while the boss looked over my CABLETOW. Then he raised his head.

"Have you ever seen a dog *that high*, with a spot *over here*?" he then asked me, giving the due guard and sign of the third degree while he was saying it, apparently to illustrate the height of the dog and the location of the spot.

Of course, this showed him to be a Craftsman; but for the moment no better answer occurred to me than a plain "yes," so I stopped and reflected a little. "Yes, I have seen a dog *that high*, with a spot *over here* and a tail *that long* and with a CABLETOW *here*," I finally answered, repeating his sign and that of the second degree as if illustrating what I was saying.

He rose from his chair and approached me with outstretched hand and a beaming face. "Make yourself at home, Brother," he said, "and help yourself to these whenever you feel like it," and as he was saying this, he lifted up the curtain covering a box serving as a book-shelf and showed me a small library of Masonic books.

He then told me of a few others in the gang who were entitled to wear the lambskin apron, and after that we both

A SUGGESTION TO ADVERTISERS

Manila, P. I., December 1, 1928.

Gentlemen:

An advertisement in the CABLETOW, the official organ of the Grand Lodge of the Philippine Islands, is an exceptionally good investment.

The CABLETOW goes to 7,200 subscribers in the Islands, scattered from Aparri to Jolo; the rest of the 8,000 copies printed monthly goes to the United States and other countries.

The paper has the following special advantages:

1. Its readers being Masons, they are not only men of high social standing and purchasing power but bound to live up to high principles of morality and honesty.

2. Its readers regard it a duty to patronize those who advertise in THEIR paper and we take care to remind them frequently of this moral obligation. This is an advantage the average newspaper does not possess.

3. The CABLETOW is not glanced at and thrown away like an ordinary paper. It is preserved for reference and as a historical record. An index is prepared for each volume and many members have their paper bound. An advertisement in the CABLETOW will therefore work for an indefinite time.

4. The CABLETOW accepts by no means all advertising offered to it. We take pride in having only advertisers of a select class.

If you have any advertisement for us, please send the copy to Room 524, Masonic Temple, Escolta, or drop us a line and we shall call for it.

Yours very truly,

THE MANAGING EDITOR OF "THE CABLETOW,"

P. O. Box 990, Manila, P. I.

went out to join the rest of the men, because there was a lot of work to do.

We were together a great deal after that, and finally, a few days before I left camp, it being Sunday and there being no work, he took me for a ride on a rail motor car to the end of our line where we had a picnic all to ourselves. I then learned that the reason for his living away from civilization, among rough men, though he might have been doing much better elsewhere, was the following: while he was overseas during the war, in 1918, the girl that meant most to him in the world died of influenza and he had been unable to recover from the shock.

We had a long talk together and I tried my best to convince him that a brain like his was wasted bossing a gang of workmen on railroad construction work and that he had better return to civilization and mingle with his fellowmen and masonic Brethren instead of burying himself in the wilderness. He finally promised he would think the proposition over.

I did not leave the camp with a light heart. Bob and I had become such close friends that it was trying for me to think of our having to separate. Light of purse and heavy of heart, I got ready to go. A passing train was to slow up near the camp and take me. Already the train was approaching when Bob came running up the track. We did not talk much. I wanted to tell him how much I appreciated his friendship; but my throat was dry and I was unable to say a word. Bob, generous fellow he was, put a closed envelope in my hand and said: "Open that when you are in the train. Take good care of yourself, old fellow!" And with a vigorous handshake we parted.

When I finally opened the envelope I found five five-dollar bills in it, with these words written in pencil on a slip of paper: "Shall start for New York next month. Are you satisfied?"

I have never seen that Brother again; but I dare say

I never had a better friend in my life. This is how Masonry works: you meet a man as a Mason and ere you know it, he is closer to you, perhaps, than a blood brother.

A Visit to An Alleged Chinese Masonic Lodge in 1904

By LEO FISCHER, P.M.

Twenty-five years ago the Chinese Empire still existed and a Chinaman without a queue was a *rara avis*. But ominous rumblings were already heard at that time of the approaching revolution which was to sweep away both the empire and that symbol of the Manchu rule, the queue. The overthrow of the Manchu dynasty was being planned by numerous secret societies wherever there were Chinese, and of course in the Philippine Islands considerable plotting was going on.

In 1903, some of the leading Masons of Manila were approached by prominent Chinese merchants with the request that they interest themselves in a Lodge or Lodges of Chinese Masons working in this city. Manila Lodge No. 342, the only American Lodge then existing in the capital, was under the jurisdiction of the Grand Lodge of California, and as that Grand Body had not granted official recognition to any Chinese Lodge, the local Masons were unable, of course, to even consider recognizing these Chinese as Masons. However, this did not prevent their accepting the invitation of the Chinese society to visit their meetings.

On January 24, 1904, it was my good fortune to attend, with a small party of American Masons, one of the meetings of the society "Yee Yin Koong Sie" which was held in a warehouse on Calle Urbiztondo. We met at the residence of Dr. H. E. Stafford, one of the past masters of Manila Lodge, on Calle General Solano. The party included General Randall, U. S. Army, Justice E. F. Johnson of the Supreme Court of the Philippine Islands, Dr. H. E. Stafford, Wor. Bro. Heman G. Squier, then master of Manila Lodge, Bros. William Strattan, Bernard H. Brown, and a few others.

When we entered the meeting-place, it was crowded to its full capacity. It was 10 p. m. and the real work had not yet begun. The air was thick with cigarette and cigar smoke, and from time to time I noticed the pungent smell



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of opium which seemed to come drifting in from somewhere near by. At last, about midnight, the ceremonies began. The monthly class of candidates numbered about forty, which I was told was below the average. They seemed to be recruited from among the small merchant or coolie class and looked very humble and impressed as they squatted on the floor, listening eagerly to the instructions imparted to them in sing-song Cantonese by an intelligent-looking officer clad in a flowing silk robe. The lecture was illustrated by various symbols, such as coins, small flags, etc., and was interrupted by chanting.

At one stage of the game the candidates were subjected to a test which consisted in a pin being inserted under their finger-nails. Three or four, evidently unable to endure the ordeal, were declared unfit and were ejected in a none too gentle manner, being practically thrown down the stairs. The oath was administered with the usual Chinese ritual, a rooster being killed and wrapped in a cloth, and the candidate being made to strike it with a stick.

The candidates gathered about an altar, a small table about foot high, set with dishes of food, oil, and water. Punk-sticks and pieces of red paper with Chinese ideographs were burnt from time to time, endless pieces were chanted, and a number of the members filed in procession past the high priest, receiving, some small paper flags, others dishes of food, etc. I was told that all this had a deep symbolic meaning.

Three bamboo arches had been erected in the room, at each of which stood a fierce-looking guard with a sword. The candidates, formed in procession, approached the first arch and were promptly stopped by the guard, who threatened them with his formidable weapon. The head of the class handed a slip of red paper to the guard and, after a chanted dialogue, the candidates were allowed to pass through the first arch. A similar scene took place at the second arch, and then at the third. In each case, the red paper was taken by the guard to the high priest, who

seemed to be very loath to admit the initiates.

But at last they were granted admission to what we might call the Middle Chamber, and there they were instructed in the secret signs of recognition, the signal of distress, and other signs, consisting in manipulations of the queue, etc. The instructor or high priest, arrayed in a cloak looking like a patch-work quilt, was a man with an intellectual, high-class face, impressive, eloquent gestures, and a clear, well-modulated voice.

Though I was unable to understand a word, I looked on until the ceremonies were about to close. By that time the sun was emerging from the Pacific and Bro. Strattan, my roommate, and I quietly slipped out of the building and hurried home, for a shower-bath and breakfast, preparatory to going to the office.

Without giving away any of the secrets of the honorable society "Yee Yin Koong Sie," I might add that for several days the palm of my right hand was sore, as the members of the fraternity insisted upon giving me the grip in which the thumb-nail played an important part.

This was eight years before the Chinese revolution. We were, of course, not informed of the real, political nature of the society and of its aims and purposes. The Chinese were told that our Masonic law prevented us from recognizing them as Masons, but later they were, to a certain extent, given the benefit of the protection of the Masonic Order, in this manner:

At various dates during the years referred to, several members of the society of "Masons" mentioned were mysteriously murdered, until the leading members again approached the American Masons and asked for protection. They openly accused the Imperial Government of having had a hand in these assassinations, and in the interest of law and order, prompt and effective measures were taken and representations were made to the Government of China, with the result that there were no more murders of the sort mentioned.

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To My Successor

Here is a toast that I want to drink
To a fellow I'll never know—
To a fellow who's going to take my place,
When it's time for me to go.

I've wondered what kind of a chap he'll be,
And I've wished I could take his hand,
Just to whisper "I wish you well, old man,"
In a way that he'd understand.

I'd like to give him the cheering word
That I've longed at times to hear
I'd like to give him the warm hand-clasp
When never a friend seems near.

I've learned my knowledge by sheer hard luck
And I wish I could pass it on
To the fellow who'll come to take my place,
Some day when I am gone.

Will he see the sad mistakes I've made
And note all the battles lost?
Will he ever guess of the tears they caused,
Of the heart aches which they cost?

Will he gaze through the failures and fruitless toil
To the underlying plan,
And catch a glimpse of the real intent
And the heart of the vanquished man?

I dare to hope he may pause some day
As he toils as I have wrought
And gain some strength for the weary task,
From the battles which I have fought.

But I've only the task itself to leave
With the cares for him to face
And never a chosen word to speak,
To the fellow who'll take my place.

Then here's to your health, old chap,
I drink as a bridgeroom to his bride,
I leave an unfinished work for you
But God knows how I've tried.

I've dreamed my dreams as all men do
But never a one came true,
And my prayer today is that all the dreams
May be realized by you.

And we'll meet some day in the great unknown,
Out in the realms of space;
You'll know my clasp as I take your hand,
And gaze into your face.

Then all our failures will be success
In the light of the new found dawn;
So I'm drinking your health, old chap,
Who'll take my place when I've gone.

—Exchange

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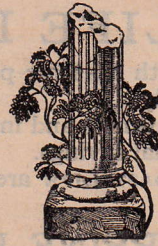
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Our Dead

"Earth to Earth, and Dust to Dust";
Calmly now the words we say;
Leaving them to sleep in trust,
Till the resurrection day,
Father, in Thy gracious keeping
Leave we now Thy servants sleeping.

Brother Herman W. Reynolds.
Member of Southern Cross Lodge No. 6.
Died on October 4, 1928.

Brother Francisco Dabuet.
Member of Noli Me Tangere Lodge No. 42.
Died on October 15, 1928.
Buried on October 18, 1928, under the auspices
of his Lodge, with Masonic services at Plaridel
Temple, Manila.

Wor. Brother Isabelo de Silva.
Past Master of Pampanga Lodge No. 48, San
Fernando, Pampanga.
Died on October 22, 1928.
Buried in the municipal cemetery of San Fer-
nando, Pampanga, on October 22nd, under the
auspices of his Lodge and the M. W. Grand
Lodge, represented by M. W. Bro. Wenceslao
Trinidad, P. G. M.

Bro. Pablo Justiniano.
Member of Mabini Lodge No. 38, Aparri.
Died October 31, 1928.
Buried at Aparri, Cagayan, November 1, 1928,
under the auspices of his Lodge.

Bro. Harry Rosenberg.
Member of Benjamin Franklin Lodge No. 94,
Manila.
Died November 17, 1928.
Buried in the Del Norte Cemetery, Manila,
November 18, 1928. Masonic services held
by his Lodge on the day of the funeral.

"Weep awhile if ye are fain—
Sunshine still must follow rain;
Only not at death—for death,
Now I know, is that first breath
Which our souls draw when they enter
Life, which is of all life the center."

CHRISTMAS IS THE TIME TO MAKE YOUR FAMILY HAPPY

Of course you will be the Santa Claus again this year.
Are you going to do the same thing next year?
The world is full of uncertainty especially in one's life.

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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.)

426.—Please answer the following questions with regard to the two lines at the bottom of petitions for the degrees headed "Refers to": 1. Must the names be furnished by the petitioner? 2. Must a petition be returned to petitioner if no references are given? 3. Can the Secretary write in names in case petitioner has not furnished references?

Answer.—1. Petitioner should furnish two (or more) references to facilitate the work of the investigating committee. 2. In case he should not do so, the petition need not necessarily be returned, there being no constitutional provision requiring such references to be furnished. The investigating committee, upon seeing petitioner, can and should require him to give references. 3. The Secretary has no right to fill in those lines for the petitioner, because the blank spaces must be filled in by the latter in his own handwriting. Moreover, to put names on that line without the knowledge and consent of the petitioner would be a falsification of the document.

427.—A member of a Lodge, knowing that a certain Brother present at a meeting has a firearm on his person, rises and, without mentioning names, calls the attention of the members present to the fact that the regulations of our Institution prohibit the carrying of weapons in Lodge. Is that Brother to be censured for doing this? Has a Brother present at the time who has a revolver on his person and takes that remark as intended for him, the right to feel offended?

Answer.—If a Mason finds fault with any action or conduct of a Brother, he should speak to him privately and not censure him publicly, even though in an indirect manner. We can easily conceive a case of a man not being able to leave his weapon in a safe place while attending Lodge, having had need of the weapon immediately before coming or expecting to need it shortly after leaving the Lodge. The Brother who carried a weapon may have considered the remarks made as an attempt to embarrass him before the Lodge. As you put the case, which we are treating as a hypothetical one, not knowing whether it actually occurred, we feel inclined to blame the Brother who started the thing by his untimely remarks. By the way, we do not remember any provision of our Constitution or regulations concerning the carrying of

firearms in Lodge, though it is generally understood that weapons are out of the place in a Lodge-room. In continental Europe, for instance, where army officers wear their swords at all times when in uniform, they leave them in the ante-room before entering the Lodge.

428.—In Latin Freemasonry, the "dormant" or unaffiliated Mason is a recognized institution. Why should this not be the case with us? When one of the elder Brethren of my Lodge proposed to "go to sleep" a few months ago, the Master of his Lodge was quite indignant about it. Could you inform me of the reason of this prejudice?

Answer.—I have seen unaffiliated Masons defined and criticised in the following language: "A Mason who is not a member of any Lodge. As this class of Masons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance upon the Craft, and have received the general condemnation of Grand Lodges." Our Constitution expressly states that it is the duty of every Master Mason to be a member of some Lodge.

Brethren Seeking Employment

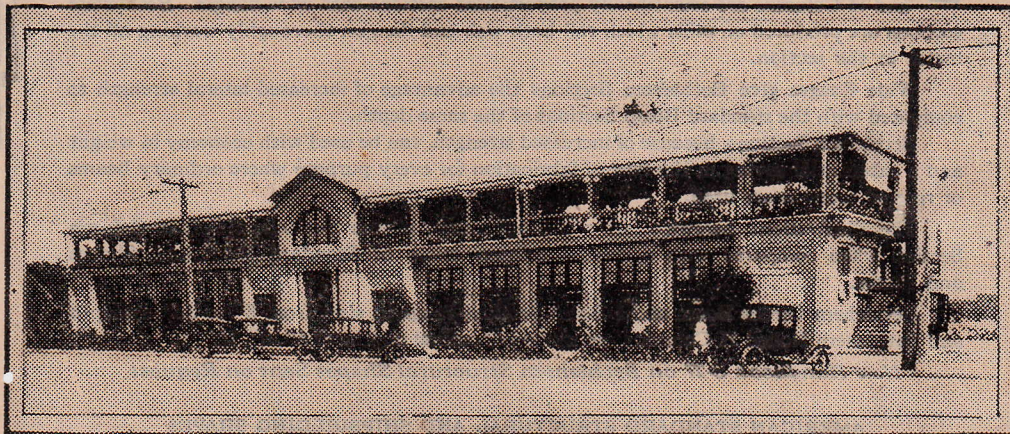
135.—Filipino, with theoretical and practical training as traveling salesman, speaking English, Spanish, Pangasinan, Pampango, Tagalog, and Ilocano, familiar with conditions in northern provinces, seeks employment as traveling salesman by reputable firm. Any one having employment for this Brother or knowing of any, please communicate with the Editor, CABLETOW, P. O. Box No. 990, Manila, P. I. (Room 524, Masonic Temple, Escolta).

Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 22, 1929, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary.*

Manila, P. I., Dec. 1, 1928.



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*Banquets
and Tea Parties*

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 St. John's Lodge No. 9, Manila

Bro. Ralph T. Titus having tendered his resignation as secretary of the Lodge, on September 20th, last, the same was accepted at the October stated meeting, Bro. Louis F. Rothenhoefer being appointed secretary for the balance of the current Masonic year.

From Malinaw Lodge No. 25, San Pablo, Laguna

The Temple of this Lodge, a picture of which was published on the front cover page of our June 1928 number, has been purchased by the municipal government of San Pablo and serves now as San Pablo Municipal Hospital. This building is located on an eminence overlooking the town and is an ideal location for a hospital. The Lodge is housed in another building recently erected by the Malinaw Temple Association which faces the Hospital.

From Lincoln Lodge No. 34, Olongapo

Bros. Antonio Velasquez and Candido V. Blas have donated to Lincoln Lodge, for use at the station of the Worshipful Master, a bronze electric candelabrum with three lamps and shades.

From Makawiwili Lodge No. 55, Capiz

The entrance gate of the Capiz Masonic Cemetery has been reinforced by a concrete porch with an artistic arch.

Bro. José V. Medina, of Iloilo Lodge No. 11, presented this Lodge with a Holy Bible.

From Mount Huraw Lodge No. 98

The following propositions were unanimously carried at a stated meeting of the Mount Huraw Lodge No. 98:

1. That all members of the Lodge subscribe for the Plaridel Masonic Trust Agreement in consonance with the request of the Most Worshipful Grand Master in a letter recently received.
2. That all members be requested to carry life insurance for the protection of their families and that insurance be made a qualification prerequisite to admission into the Craft of a petitioner for degrees.
3. That a brief life sketch or history of each and every member be written and filed with the archives of the Lodge. Bro. Fornillos has been designated to do this work.
4. That a committee of three be appointed to look and negotiate for the acquisition of a site for the masonic cemetery.
5. That Bros. Lucero and Santos, lawyers, be appointed as they have been appointed to study the ways and means of forming among the members of the Mount Huraw Lodge the Masonic Temple Corporation of Samar.

The Past Master's Diploma

There has been a constantly growing demand for a Past Master's diploma and our Grand Lodge has therefore taken the necessary steps to have the proper design prepared and cut made, with the result that now an application to the Grand Lodge accompanied by a twenty peso bill will bring to any Past Master the beautiful past master's di-

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New Handbook S-19 on American Standard Structural and Shipbuilding Shapes Sent on Request

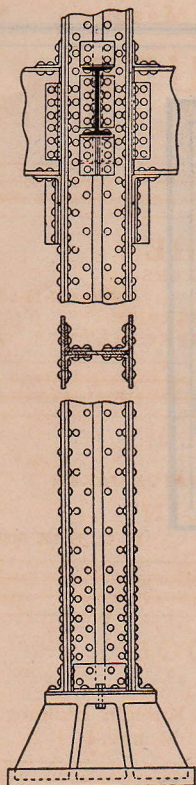
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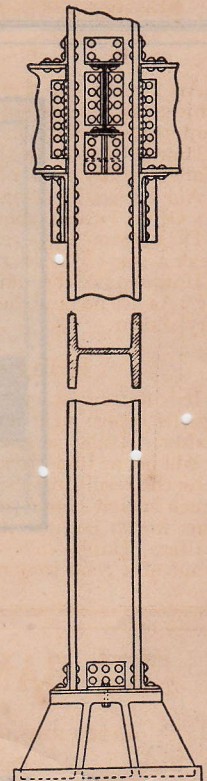
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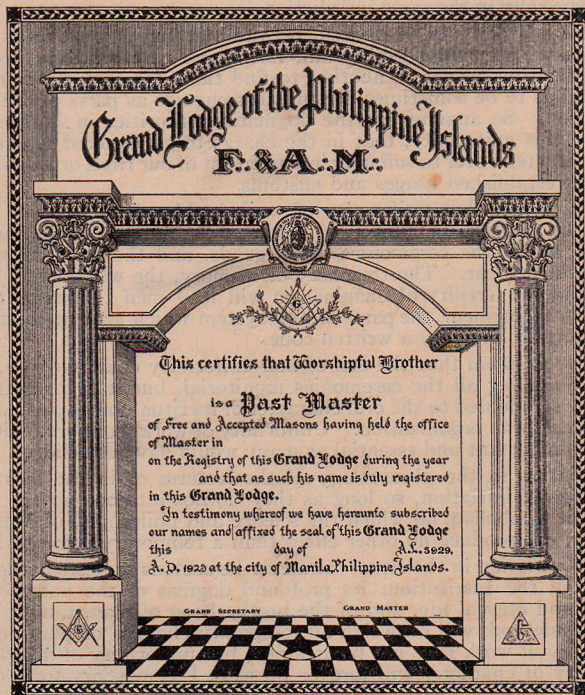
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ploma, a representation of which our readers will see below.

The dimensions of the diploma are 18×22 inches and it is printed on parchment paper and will look splendid in a frame.

Lodges desiring to honor a Past Master or show him their appreciation for meritorious work performed after relinquishing the gavel could do nothing better than present him with a past master's diploma, and we suggest that such a diploma would make a fine Christmas present for a friend who bears the proud title of past master.



Honest Now

Am I really and truly interested in my lodge—in helping it achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital for example as I think it is?

How do I look to the man on the outside? Could he tell that I am interested by what I do? How do I look to Him?

Am I a good example for anybody to follow, or do I just think I am? Or do I think about my responsibility in this connection at all?

Do I attend lodge services as often as I think I do? How often do I speak a word of encouragement or praise to the officers?

How would the officers classify me? As interested, indifferent, cold? As friend and helper, or just as—one of the members?—*The Amity Ashlar.*

Being Good for the Hereafter

It is not necessary to be good simply for a hereafter. Being good brings its return right now. You get your reward here just as well as hereafter. Today is just as much a part of eternity as any other day ever will be; as tomorrow is always the result of today so the next world will be the result of this. Of what we do, not what we talk. We are as much in God's home as we will ever be. We expect people to be good in this world, because it is the best passport a man can have to the hereafter. Happy indeed, then, should be that man whose today is a warrant of a good tomorrow.—*Illinois Freemason.*

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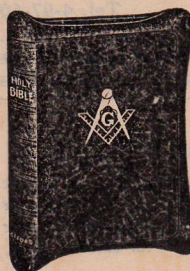
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THE CABLETOW

Gathered from Various Sources

Uniformity of Work

An identity of forms in opening and closing, and in conferring the degrees, constitutes what is technically called uniformity of work. The expression has no reference, in its restricted sense, to the working of the same degrees in different Rites and different countries, but only to a similarity in the ceremonies practiced by Lodges in the same Rite, and more especially in the same jurisdiction.

This is greatly to be desired, because nothing is more unpleasant to a Mason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find these forms and ceremonies so varied as to be sometimes difficult to recognize as parts of the same Institution. So anxious are the dogmatic authorities in Masonry to preserve this uniformity, that in the charge to an Entered Apprentice he is instructed never to suffer an infringement of our rites, or a deviation from our established usages and customs.

It is a fact that uniformity of work in Masonry, however much it may be desired, can never be attained absolutely. This must be the case where the ceremonies, the legends, and the instructions are from mouth to ear. The treachery of memory, the weakness of judgment, and the fertility of imagination will lead men to forget, to diminish, or to augment, the parts of any system which are not prescribed within certain limits by a written code.

It would seem that the evil of non-uniformity could only be overcome by making all the ceremonies monitorial, but it is claimed that Masonry is indebted to the oral character of its ritual for its permanence and success as an organization. Uniformity of work, however desirable, is not so important and essential as many would have us believe.

Variation in the phraseology of the lectures or in the form and ceremonies of initiation, so long as they do not trench on the foundations of symbolism on which the science and philosophy of Masonry are built, can produce no other effect than a temporary inconvenience.

The variation in the ritual can never be such as to destroy the true identity of the Institution; its profound dogmas of the unity of the Creator and eternal life, and of the brotherhood of man, taught in its symbolic method, will outweigh all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.—*Cosmos Lodge (Manila, P. I.) Bulletin.*

CABLETOW READERS BY PROVINCES

(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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Mindoro.....	45	Total.....	7,118

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.

Our Sojourning Brethren.—Bro. V. S. Vaswani, of the Lodge Industry No. 874, Hyderabad, Sind, India, returned from a visit to his homeland on October 19th, on the S. S. *Saarbruecken*.

Manila No. 1.—Brother L. M. Hausman, Senior Warden of Manila No. 1, is a passenger on the *President Grant*, due in Manila on November 22nd. He has visited various parts of the United States on his trip.

Brother Thomas C. Fain, who returned to the States some time ago on account of ill health, expects to be back in the Islands before the end of the year.

Brother Nathorst is about again. He and Mrs. Nathorst motored to Baguio October 28th, for rest and change in that mountain resort.

Brother H. O. Bauman, who has been supervising Engineer, Bureau of Public Works, in Nueva Ecija, is now located in Manila.

Brother C. H. Stephan, recently connected with the American Consulate at Seoul, Korea, writes that he is leaving for his home in Staten Island, New York. His future assignment is as yet uncertain.

Brother J. S. Kinckley sends greetings from Los Angeles. He tried the higher altitudes but hay fever drove him back to the seacoast where he is quite comfortable.

Other Brethren heard from during the month are as follows: Carl C. Long, Los Angeles, Calif; Guy O. Fort, Cebu, P. I.; David H. Beverly, Long Beach, Calif; John R. Buggeln, Larchmont, N. Y.; John F. Daye, Washington, D. C.; E. L. Harris, Los Angeles, Calif; W. B. Jones, Balboa, Canal Zone; Bert Prebble, San Francisco, Calif.; C. B. Weltner, San Francisco, Calif; C. E. Wright, Chino, Calif; and James Scott, Talisay, Cebu, P. I.

Most Wor. Bro. Milton E. Springer, who is still in the United States, has recently had the misfortune of losing his aged mother.

Corregidor No. 3.—The editor is in receipt of a communication from Bro. Clarence F. King, at San Francisco, Calif., who says he is receiving his CABLETOW regularly and finds it informative and enjoyable.

Past Master Wm. H. Taylor was recently in London, and was the guest of the Grand Lodge officers, and attended a number of Lodge and Grand Lodge meetings. He was elected an honorary member of one of the most prominent London Lodges. He extended to each the greetings of No. 3.

Brother John Henry Ayres has accepted a position with the Bureau of Public Works at Montpelier, Vermont.

Brother William Hirzel now at Tokyo, Japan, wants all brethren who come to Tokyo to call on him and let him show the visitor the "town".

Wor. Bro. Edwin E. Elser hopes to be with us again in January, and take his usual active part in our activities. He was in London a short while ago and is now en route to the Orient and will spend Christmas at Saigon with his younger daughter.

Bagumbayan No. 4.—Bro. Hassamal Dallamal returned from a visit to India, his native land, on board the S. S. *Saarbruecken*, on October 19th. He was ill for a few weeks after his return but has recovered.

Wor. Bro. Luis K. Yangco, a P.M. of our Lodge and present Master of Elisha Ward Wilbur Lodge No. 101, has returned to Negros after a short visit to the capital city of the Islands.

News has been received from Bro. W. W. Stone, who is doing very well at Tampa, Florida, where he has a suburban drug-store of his own. Bro. Stone was a member of our Lodge; but he dimitted some time ago as he did not intend to return to the Islands. Mrs. Stone and their daughter are also in excellent health.

Bro. Kleber U. Poole was ill with malaria for some time in October. Bro. Francisco Santiago, our S.W., was absent in Negros in October on business of his firm.

Bro. E. A. Gilmore, our Vice Governor-General, returned to the Islands on the S. S. *President Taft* on October 29th, after a sojourn in the United States on business of the Government and for purposes of recreation.

The wife of Bro. Gaudencio Palomo presented her husband with twin daughters a few weeks ago, and Bro. Mario Gutierrez reports the birth of a son.

The Worshipful Master of Bagumbayan Lodge has also a report to make in the birth column. On November 17th, an heir was born to him who will be known to the world as José Eulalio de Castro.

Island No. 5.—Letters of fraternal greetings inclosing dues were received from the following Brethren: W. T. Connatser, Capt. Q. M. C., (58th Street and First Ave., Brooklyn, N. Y.); Floyd Wilcox,

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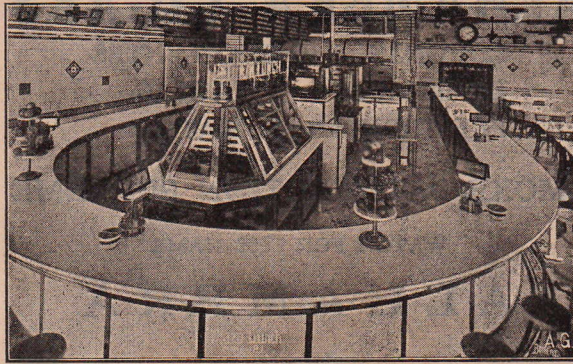
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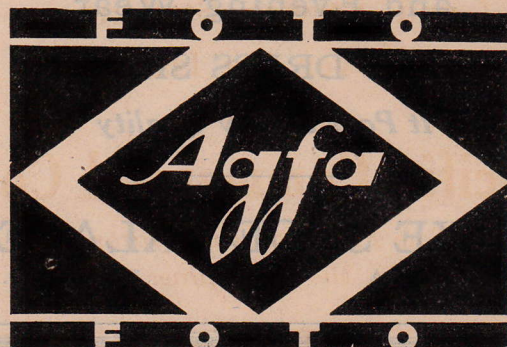
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(P. O. Box 92, Key West, Fla.); Samuel Rubin, Lieut., C. A. C., (Fort Banks, Winthrop, Mass.); F. H. Mann, Major U. S. A., Retired, (2449 Coyle Ave., Chicago, Ill.); and E. F. Lucey, Finance Dept., (Fort McArthur, San Pedro, Calif.). Brother Dabney McDonald returns to the U. S. on the December Transport.

Southern Cross No. 6.—Wor. Bro. Harold E. Price is making preparations to leave for England with his family in February. It is understood that he will return to the Islands.

Biak-na-Bato No. 7.—One of the daughters of Bro. Moisés Buzon, J.W., was married recently. The function, which was followed by a feast at the Legaspi Garden, was attended by many of the Brethren and was a very brilliant one.

Bro. Charles Abolafia has returned from a business trip to America.

Cosmos No. 8.—Bro. Shelby M. Yount has recently returned from Chinese waters and is on duty on board the U. S. S. *Canopus*.

Bro. Isaias Fernando writes from Batangas that he is visiting the local Lodge there whenever he can.

Bro. John N. Kruseman writes that he intends to settle in Holland and may return to the Islands for a visit to look after his investments in Mindanao.

Bro. F. de la Cantera has written from the Mayo Brothers' Hospital at Rochester, N. Y., where he may have to undergo an operation.

Bro. Alfred F. Kelly, who has lately returned from the U. S., is now with the Oriente Cigar Factory.

Bros. Francis Seeckts and William F. Daland were visitors to the capital city from the forests of Camarines in October.

Bro. Wm. J. Ellis is now with A. C. McClurg & Co., of Chicago. He writes that on an auto trip through several of the Eastern and middle West States he used up two cars, which shows that travelling is not without dangers and hardships "over there."

Bro. Edward E. Christensen was traveling from Washington, D. C., to Bloomington, Ill., when last heard from; he gives his forwarding address as 1001 Crocker Building, San Francisco.

Charles C. Fuller and Bro. Charles P. Neuffer visited Manila in October; the latter is on a plantation at Dapa, Surigao.

Wor. Bro. Fred A. Gathercole returned to Manila on the U. S. A. T. *Grant* in October, looking well and reporting a very enjoyable four months spent with his relatives in California, Iowa, and Minnesota.

St. John's No. 9.—Brother Caleb D. Hyatt, now stationed at Drama, Macedonia, was married to an English girl in 1925. They expect to visit the U. S. A. next summer and will spend their vacation at Mr. Hyatt's old home in Wadesboro, N. C.

Mrs. Jarman, wife of Bro. Charles P. Jarman, returned from an extended vacation in the States on the S. S. *Pres. Madison*, October 12th.

Mrs. Schedler, wife of Bro. Edmund W. Schedler, together with their two sons, sailed for a vacation trip to the U. S. A. on the U. S. A. T. *Grant*, October 27th. She will visit their parents at Stillwater, Oklahoma.

Brother Howard M. Cavender and wife will return from a six months' vacation in the States on the S. S. *President Adams*, November 6th.

At a dinner given on the evening of October 12th at their home in Fort McKinley, Captain and Mrs. Franklin N. Cochran, U. S. A., announced the engagement of their daughter Elizabeth, to Bro. Robert Norton Cadwallader, Junior Deacon of our Lodge.

Bro. E. M. Mark, of Shanghai, has been spending October in Manila on business for his firm.

Letters have been received from Bros. Henry J. Welker, 4547 Wilson Ave., San Diego, Cal; William Yost, now with Levison and Co., Bankers, 70 W. 40th St., N. Y. City; Frank Paschall, Davao, Davao; John R. Youngblood, Pueblo, Cal.

Pilar No. 15.—Bro. Lieut. Eleuterio Nave, P. C., who was formerly stationed at Talim, Rizal, has been transferred to Casiguran, Tayabas.

Bro. Graciano Rico has recently been promoted to chief clerk, Office of the District Engineer, Cavite, Cavite.

Bro. Lieut. Macario Bautista, P. C., doctor at Camp Keithley, Lanao, who was confined at the Philippine General Hospital for a few days for an operation on one of his ribs, left for his station on November 21st.

Bro. D. Esguerra, of the U. S. S. *Pope*, and Bro. J. Papa, of the U. S. S. *Trenton*, recently arrived from Shanghai and will stay in the Philippines until about the end of this year.

Bros. Luis Gaerlan and M. Sayoc were among those who were honored by the *Ang Kalivanagan* Society with a dance held at the Imus Intermediate School, on November 3rd.

Lincoln No. 34.—Bro. J. P. Nite, radioman U. S. Navy, has been transferred the U. S. Naval Radio Station at Los Baños, Laguna, where his family, who have come from Iloilo, have joined him.

Makabugwas No. 47.—Bro. Joaquin L. Panis and Bro. Nicanor Iniguez were out of town some time in October, on official business.

The Brethren welcomed Bro. Fortunato Sevilla, S.W. of Mt. Huraw Lodge No. 98, who has been transferred to this province of Samar.

Wor. Bro. Gregorio J. Mariano, chief clerk of the district engineer's office, has been transferred to Catbalogan, Samar.

Bro. José F. Nano, S.W., is enjoying his accrued leave in North Luzon.

Bro. Gregorio Miras has been assigned to take charge of the forestry district comprising the provinces of Leyte, Samar, and Surigao.

Filipinas No. 54.—Bro. Leon F. Pelaez, provincial governor of Marinduque, was in Manila for a few days in October and November to attend the convention of provincial governors.

Makawiwili No. 55.—Bro. Gervacio Ramirez, provincial treasurer of Capiz, has left for Manila for official business.

Bro. Rufo Arcenas has returned from Manila leaving his wife in Santol Sanatorium. Her recovery is expected.

Bro. Julian Solidum, justice of the peace for Buruanga, Capiz, is in the capital on official business.

Marble No. 58.—Wor. Bro. Pedro Piansay and Bro. Marcelino Buyco each report the birth of a son; that of the former was born at La Paz, Iloilo, on September 9th, and that of the latter at Ormoc, Leyte, on September 18th.

Bro. Domingo J. del Callar resigned as chief clerk of the Pangasinan school division and will have charge of the general sale of motor cars at Dagupan.

Bro. Matias S. Martinez has been appointed secretary of the provincial board of Romblon.

Bro. B. Marron has just returned from Iloilo with his wife, who had a cataract on the right eye removed in the city mentioned.

Union No. 70.—Bro. Alfredo C. Sese, Lieut., P. C., has been transferred from Looc, Benguet, to Bontoc, Bontoc, where he expects to be stationed for some time, probably during the next six months.

Laoag No. 71.—Bro. Higinio Llaguno is now in the United States, his present address being 824 Kearny St., San Francisco, Calif.

Making No. 72.—Bro. Felix Javier has everyone's sympathy because of the untimely death of his mother.

Bro. Candido Capareda has joined the experimental staff of the Calamba Sugar Estate at Canlubang, Laguna.

At the recent election held by the Canlubang Filipino Club, the following Brethren were elected to hold office during the ensuing year: A. L. Rocamora, president; C. Dalmacio, secretary; R. A. Ruiz, assistant secretary; and Juan O. Chioco, librarian.

Bro. Elpedio Delfino is now acting field manager of the Calamba Sugar Estate and will so act for some time to come.

Wor. Bro. Vicente O. Garcia, P.M., reports he is doing very well at his station. Bro. Garcia is supervising teacher stationed in Santa Cruz, Laguna.

Bro. Juan O. Chioco, manager and chief chemist of Ca-Ba-Lag Planters' Association, Inc., has recently been offered a position of a similar nature by the Ma-ao Sugar Planters' Association. Bro. Chioco refused the offer in order to give his employers time to find another man to take his place. Bro. Chioco was some time ago offered a professorship at the College of Agriculture as head of the sugar technology department. He also refused this, on account of his desire to continue in his active participation in the sugar industry.

Kasilawan No. 77.—Bros. Alejandro E. Sison and Honorio M. Saycon were on the sick list, the former with fever and a cold about the end of October, and the latter with liver trouble during the early part of November. Both are recovering.

Bro. Zacarias de Guzman is on board the S. S. *Maryland* at the port of San Diego, California.

Bro. José S. Velasquez, Senior Warden, was unable to attend the November stated meeting on account of illness.

Bro. Leocadio de Guzman is mourning the death of his brother which occurred on the 20th of October.

High Twelve No. 82.—Bros. Fidel Manalo and Emilio Marquez report the birth of sons, with the mothers and the new arrivals doing well.

Bro. Adriano Rivera nearly had the misfortune of losing his wife, who gave birth to twin boys at the St. Anthony Hospital on October 8th. Bro. Rivera reports that the twins are getting along nicely and that the mother is steadily improving in health.

Bro. Cornelio Lacsamana was in bed for three weeks with a case of measles.

Service No. 95, F & A. M.—Worshipful Brother James B. Screen, who has been at the Sternberg General Hospital since early in October with a fractured ankle, is improving as rapidly as could be expected under the circumstances, and reports that he is very much pleased with the large number of visitors who have called upon him while he has been there.

We are glad to hear from Brother Samuel W. Walden, who is with Company B, 38th Infantry, Fort Sill, Oklahoma. He states that he was on duty at Fort Sam Houston for a short time attending mess sergeants' school, and saw several members of our lodge who are stationed there.

Brother George J. MacGregor is being discharged from the Navy, and will reside at 310 Hutcheson Street, Houston, Texas. He says: "I have been receiving my copy of the CABLETOW just as regularly as the mail service of the Navy permits, and have found some very interesting reading in it".

Brother Phillip J. Delp writes from Battery B, 3rd Coast Artillery, Fort MacArthur, California; he has taken his dimit, as he does not expect to return to the Philippines.

Brother George D. Mellott, Co. G, 20th Infantry, Fort D. A. Russell, Wyoming, is another who appreciates the CABLETOW. He says, "I receive the CABLETOW regularly every month and I enjoy and appreciate every line in it".

Brother Paul F. Mousby writes from the Office of the Chemical Warfare Officer, Headquarters First Corps Area, Boston, Mass.



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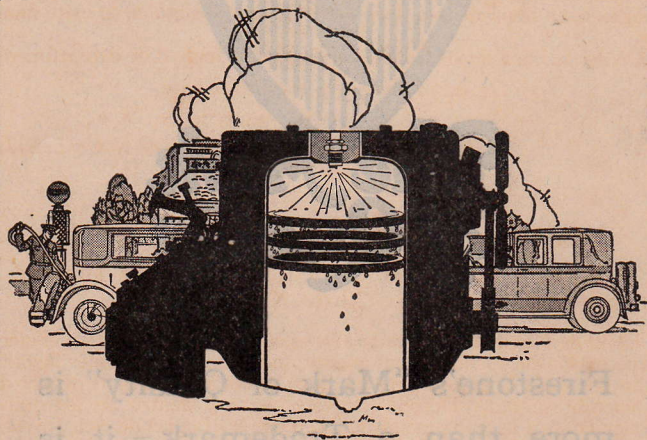
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We were much surprised and pleased to welcome Brother Luther E. Crenshaw to our midst again, even though for but a short stay. Upon returning to San Francisco on the *Chaumont* in July, last, Brother Crenshaw found himself transferred to the tanker *Ramapo*, which is being sent from the West Coast to Manila on a regular schedule supplying the Asiatic Station with fuel oil.

One of our brethren who is remembered for his steady attendance and earnest work while in the Islands is Brother Earl F. Jolin. He has written from Box 87, Tekoa, Washington. He says he is railroading at present, is kept busy and is doing well.

Bagong Ilaw No. 97.—Bro. Federico Roa is mourning the death of his aged aunt, Ramona Rocinas, who died in an automobile accident in Pasay, Rizal, on November 16.

Our Junior Warden, Bro. Joseph Ramos, has recently resigned from the Cavite Navy Yard and joined the Associated Publishers as special representative. His present address is 1109 Tennessee, Manila.

Mount Huraw No. 98.—Bro. and Mrs. Macasaet are in mourning over the death of their eldest child.

Bro. Sevilla, academic supervisor for the West-North of Samar, was recently transferred to Leyte. A fraternal banquet was given in the Lodge in his honor.

Bro. Titong, Red Cross dentist, left for Balangiga, the farthest point of his district, after over a month in Catbalogan, treating the students of the Trade and High Schools.

W. M. Gonzales, provincial treasurer, accompanied by Bro. Oreo, left for the south on an inspection and liquidation trip.

Bro. Zamar is a recipient of many congratulations, he having been married recently.

Bro. Santos, member of the provincial board, reports a new addition to his family by a recent birth of a boy. Mother and child are doing well.

Bro. Corsino, supervising teacher of Catarman, was in the capital on official business to confer with the division superintendent on athletics and other important school matters.

Bro. Cervero, Catbalogan district supervising teacher, with the Catbalogan and Villareal athletes, left for Catarman to attend the West-North District Athletic Meet to be held in that town.

Bro. Davantes is now a regular attendant of the work and meeting of the Lodge, he having been transferred to Wright, a town just next to Catbalogan, as principal of the schools.

Bro. Froilan recently invited his intimate friends to visit his cattle ranch in Parasan.

Bro. Montejo reports his satisfaction with his temporary assignment as Treasurer of Gandara.

Bro. Ramos, deputy auditor, has been heard for the first time since his transfer to Legaspi five or six months ago.

Bataan No. 104.—On Oct. 28th, the officers and members of the Lodge took part in the funeral ceremonies in San Fernando, Pampanga, in honor of the late Wor. Bro. Isabelo de Silva, P.M. of Pampanga Lodge No. 48.

On Nov. 3rd, Bros. J. C. Hill, Dr. S. R. Ganzon, José Ditan, L. Pakingan and P. Castañeda attended the stated meeting of our mother Lodge, Pintong-Bato No. 51, at Bacoor, Cavite, and settled important matters affecting both Lodges.

Bro. Tomas Jeronimo mourns the death of his wife who died November 2nd. Most of the Brethren attended the funeral.

Bro. Francisco L. Villafranca, municipal president, has turned over the presidential chair to his successor. A farewell dance was given in his honor by the municipal officials and employees.

Bro. J. E. Lyons, Supt. of the Limay mills, of the Cadwallader-Gibson Lumber Co., a sojourner here, has been temporarily transferred to Sipaco mills of the same Company.

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Página Editorial

Por el Éxito de Tan Noble Empresa

Se está preparando un acontecimiento que ha de ser de resultados maravillosos para el Hospital Masónico de Niños Lisiados, si logra el buen éxito que confiadamente esperamos alcanzar. Incumbe a todos los masones, así como a todos los simpatizadores de nuestro hospital y a cuantas personas se compadecen de los niños lisiados, cooperar a la realización de esta noble empresa. La venta de billetes para el festival que se está preparando se premiará con preciosos regalos, figurando entre éstos un hermoso automóvil Buick, Modelo 1929. Este regalo, lo mismo que los otros que acompañan a algunos de los billetes de entrada de cada talonario, irán forzosamente a parar a las manos de los más afortunados de entre los que acudan al festival.

La carta siguiente, dirigida por el Ilustre Hmno. W. W. Larkin, activo Presidente del Hospital Masónico de Niños Lisiados, al Muy Ilustre Gran Maestre Kalaw, explicará el asunto mejor:

HOSPITAL MASÓNICO PARA NIÑOS LISIADOS
APARTADO No. 34
MANILA, ISLAS FILIPINAS

12 de noviembre de 1928.

Sr. TEODORO M. KALAW,

*Gran Maestre de la Venerabilísima Gran Logia
de los Masones Libres y Aceptados de Filipinas.
Manila, I. F.*

MUY ILUSTRE SEÑOR:

Durante la semana comprendida entre el 2 y el 10 de marzo del año próximo tendrá lugar en Manila una feria-exposición que se denominará "Gran Kermesse y Exposición" en beneficio del Hospital Masónico para Niños Lisiados, según el plan general que le fué explicado por el Hmno. Camus.

El plan de funcionamiento, explicado brevemente, es como sigue: Los billetes de entrada están distribuidos en libros talonarios de a ciento, llevando cada talonario instrucciones claras y precisas respecto a la manera en que se han de vender los billetes. Estos talonarios se despacharán por conducto de los miembros, juntamente con una carta, la cual, lo mismo que todos los demás impresos, deberá ser aprobada por el Comité.

El precio de cada billete se determina por la cantidad que aparece oculta en uno de los extremos y que sólo se descubre cuando el billete se arranca del talonario. Los precios son entre 10 centavos y 75 centavos. Ni un centavo más. Cada billete es válido para toda la temporada del festival, de manera que todo el que haya adquirido un "ticket" tiene derecho a acudir a la Kermesse durante nueve noches.

Los compradores de billetes a quienes hayan correspondido los que, en cada libro talonario, llevan los números 13 y 33 tendrán derecho a escoger un "regalo especial". Los que obtengan los billetes en que consten los "regalos de sorpresa", ganan los de esta clase. Después de vendido todo el talonario, se quita un sello dorado o rojo adherido a él y que oculta un número. El tenedor del billete del mismo número tendrá derecho a escoger uno de los "regalos principales" o de sello rojo.

Todos los premios serán entregados en una sala central de exhibición, cuando se haya hecho entrega, mediante recibo, del importe del libro talonario correspondiente. Todos los tenedores de billetes participarán después en la distribución del automóvil de nuevo modelo (1929 Master Six Buick 2-Door Sedan) que se verificará la última noche de la Kermesse. Además, cada billete lleva un cupón que da derecho a su poseedor a emitir diez votos en favor de su candidata a Reina de la fiesta.

En los Estados Unidos se han celebrado con éxito lisonjero muchas funciones benéficas semejantes a ésta, organizadas o patrocinadas por los Masones, Elks, Moose, Caballeros de Colón y otras sociedades, y los Directores del Hospital, después de una concienzuda investigación, están seguros de que esta empresa alcanzará un gran éxito.

Con el fin de que nuestra "Kermesse" nos dé los resultados apetecidos, se han organizado los siguientes comités, en la esperanza de que su

influencia, consejo y cooperación nos ayudarán mucho en la campaña de propaganda en favor de esta obra benéfica y en el logro de su éxito financiero:

(Véase la Lista de los Comités en la sección inglesa de este número).

De usted sincera y fraternalmente,

W. W. LARKIN,

Presidente del Hospital Masónico de Niños Lisiados.

Los Informes Anuales de las Logias

Acabamos de recibir del Gran Secretario auxiliar la siguiente nota fechada en 22 de Noviembre:

El 30 de Noviembre de cada año es la fecha señalada para el cierre del año masónico y, consiguientemente, todas las transacciones llevadas a cabo por cada Logia durante los doce meses anteriores al primer día de Diciembre anual. Después de este cierre y dentro de los quince días siguientes a la fecha mencionada, todas las Logias de esta Jurisdicción están obligadas a rendir su report anual a la Gran Secretaría.

Consecuente con esta disposición, tres Logias, activas como siempre, ya han enviado sus reports anuales respectivos a la Gran Secretaría con el cheque correspondiente para el pago de sus cuotas. Estas Logias son Mencius No. 93, Hiram No. 88, e Isla de Luzon No. 57.

Felicitemos las Logias mencionadas por tener secretarios tan celosos y activos.

Asamblea Magna de Masones de Laguna en San Pablo

A la convocatoria del Muy Ilustre Gran Maestre, Ill. Hmno. Teodoro M. Kalaw, para una reunión de masones de la provincia, los miembros pertenecientes a las diferentes Logias de su jurisdicción diéronse cita en el pueblo de San Pablo, el día 27 del actual, por la tarde.

La Logia Malinaw No. 25 nombró un comité de recepción presidido por su Ven. Maestro H. Melecio Fule, y por los past masters Hmnos. I. Barleta, M. Quisumbing, F. Exconde, D. Aquino, y otros dignatarios actuales, para ir a recibir a la comitiva de la Gran Logia de las Islas Filipinas. Este Comité, embarcado en seis autos, salió de la población a las 3:00 p. m. para adelantarse en el pueblo de Calawang, y reunirse con el Gran Instructor H. Isidro Paredes, que también había ido a dicho pueblo, como punto de recepción. A las 4:30 p. m. la comitiva presidida por el Ilustre Gran Maestre H. Teodoro M. Kalaw, llegó en Calawang, y después de los saludos de rigor, juntos se dirigieron a S. Pablo, donde a la entrada de la población les esperó una nutrida representación de Masones de las diferentes Logias de la provincia de Laguna.

Los recién llegados se dirigieron a la residencia del Ven. Maestro H. Melecio Fule, donde se les sirvió una buena merienda, y después de cierto tiempo de descanso, se dirigieron al edificio de la Logia Malinaw No. 25, situado en una colina cerca del legendario lago de Sampalok.

La Asamblea de Masones fué declarada abierta por el Ilustre Gran Maestre a las 7:00 p. m. y se concedió la palabra por el bien general de la orden al Hmno. Dalmacio Aquino, representante de la Logia Malinaw No. 25; Hmno. Dr. Rivera Sayo, representante de la Logia Pinagsabitan; Hmno. Lucido, representante de la Logia Mártires del 96; y a otro hermano que representaba a la Logia Makiling. Hicieron también uso de la palabra los Hmnos. Isidro Pare-

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des, Gran Instructor; Sisenando Palarca, de la Logia Isagani; Antonio Gonzalez, Primer Vigilante de la Gran Logia, y, por último, el Muy Ilustre Gran Maestro.

Durante la Asamblea reinó el amor fraternal y gran entusiasmo por llevar a cabo con más intensidad los trabajos francmasónicos. En la Asamblea estuvo representada la Gran Logia por los Hmnos. Teodoro M. Kalaw, Antonio Gonzalez, Ramón Mendoza, Sisenando Palarca, Mariano M Chico, Andrés Filoteo, Eduardo del Rosario Tankian, Mariano Gonzales, José Peng, José M. Leon, Vicente Badillo y Adriano Rivera. Las representaciones de las Logias Pinagsabitan, Mártires 96 y Makiling fueron muy nutridas.

Después de la Asamblea se sirvió en los bajos del Templo una cena opípara a todos, al són de la música de una afinada orquesta.—R. M.

El Difunto Hmno. Lo Bun Chay

El Hermano Alvaro Romualdez Lo Bun Chay falleció en Manila el 23 de septiembre 1928, a la edad de 48 años. Este Hermano nació en Amoy, República de China, el 9 de septiembre de 1880. Vino a Filipinas a la edad de 18 años acompañado de su padre. Se dedicó, desde entonces, a trabajar en el campo de la vida comercial, y por su inteligencia y actividad, hizo progreso en la carrera mercantil.

Fué hombre de paz y ciudadano respetuoso a las leyes del país, de carácter caritativo y de condición altamente filantrópica.

Por su perseverante inclinación al trabajo y por su deseo del perfeccionamiento humano, fué iniciado en los Misterios de la Masonería Universal el 21 de junio de 1921 y en el seno de la Logia Isla de Luzón No. 57, M. L. y A., pasó al grado de Compañero Masón el 20 de septiembre de 1921, y fué exaltado al Sublime Grado de Maestro Masón el 9 de diciembre de 1921.

Estando en el apogeo de su labor activa de Masón, la mano invisible de la Parca le arrebató para siempre del seno de la Logia y del tranquilo regazo del hogar.

Regado con las lágrimas del dolor de la esposa, hijos, madre, hermanos y deudos, y con el dolor y el sentimiento de sus Hermanos de Logia, el cadaver del Hermano Alvaro Romualdez Lo Bun Chay retornó al seno de la Madre Tierra, después de haber cumplido con su deber de Masón y de ciudadano ejemplar, el 30 de septiembre de 1928. ¡Qué la tierra le sea leve!—R. M.

El Difunto Hermano Isabelo de Silva

El Venerable Hermano Isabelo de Silva dejó de existir el 22 de Octubre de 1928. Su historia masónica fué digna de encomio y consideración. Fué iniciado el 15 de julio de 1894, pasado al Grado de Compañero el 10 de septiembre 1894, y exaltado al Grado Sublime de Maestro Masón el 4 de marzo de 1895.

Su actividad masónica fué recompensada con la elevada categoría de Venerable Maestro en los años 1916 y 1917, en la Logia "Maguindanaw" No. 40, M. L. y A., establecida en los Valles de Cagayan, Misamis.

Fué uno de los fundadores de la Logia "Pampanga" No. 48, M. L. y A., con ocasión de la fundación de esta Logia en San Fernando, Pampanga, el 29 de junio de 1918.

Fué elevado al cargo de Venerable Maestro de dicha Logia en los años de 1920 y 1921.

Su carrera masónica llegó a abrirle paso hasta poseer el Grado 32 del Rito Escocés Antiguo y Aceptado.

Siendo tesoro provincial de Pampanga, le sorprendió la muerte, dejando en la más triste orfandad a su viuda, hijos, amigos y camaradas.

El Venerable Hermano Isabelo de Silva ha viajado hacia la región de lo ignoto para jamás volver. Su cadaver fué enterrado en el Cementerio Municipal, San Fernando, Pampanga.

¡Qué la tierra le sea leve!—R. M.

Notas de la Logia Mabini No. 39, Aparri, Cagayan

El Lunes, 29 de Octubre último, llegó a este puerto de Aparri, Cagayan, procedente de Manila abordo del Vapor *Mauban*, el Muy Il. Hmno. Frederic H. Stevens, ex-Gran Maestro de la Ven. Gran Logia de las Islas Filipinas, para asuntos de la P. C. C.; y en la noche del mismo día se celebró un thé dansant en los salones del Templo de esta antigua y modesta Logia Mabini No. 39, M. L. y A., ofrecido en honor y obsequio de tan distinguido viajero. Dicho obsequio se vió, a pesar de un tiempo casi borrascoso, sumamente animado de selecta concurrencia en la que abundaron las bellas y cultas *Maguinganay* de nuestra sociedad cosmopolita. Duró tan grata fiesta más de tres horas con amena charla, y al par que se rendía expansivo culto al baile que a los sones de la afamada orquesta de "The Cagayan Valley Institute" constituyó un brillante y obsequioso festejo que dejó a todos festejado y obsequiantes sumamente complacidos y satisfechos.

El antiguo y más modesto de nuestros Hermanos, activo sin embargo, llamado en vida Pablo Justiniano y Abestro, dejó de existir en este valle de lágrimas en la mañana del 31 de Octubre último. En la

tarde siguiente y después de una cariñosa atención, en sus postreros momentos, por parte de los Hermanos residentes en esta localidad, se dió solemne y decorosa sepultura al cadaver del muy apreciado Hermano, celebrándose en el Templo de esta Logia y ante el cadaver, en severo y adornado catafalco solemnes ceremonias ritualísticas verdaderamente sentidas y conmovedoras. Además de los miembros de esta Logia presentes en este puerto y de la desconsolada familia del finado, se vieron honradas dichas ceremonias por un inmenso gentío de todas las diversas clases sociales de esta población, y las cuales visiblemente conmovidos quisieron testimoniar su dolorido afecto al inolvidable hermano ido.

Formaron el nutrido y compacto cortejo fúnebre hasta el Cementerio Municipal, precedidos de los Cadetes y Boy-Scouts y alumnas de la "Cagayan Valley Institute" del cual era el finado socio fundador los respectivos dignatarios y demás miembros residentes aquí de la Logia y algunos hermanos visitantes miembros de otras Logias, seguidos de los Veteranos de la Revolución de uniforme y de numeroso acompañamiento.

¡Qué la Madre Tierra le sea level!

PIEZAS DE ARQUITECTURA

Misterios Griegos

(Conclusión; véase pág. 130, Noviembre)

Eleusis.—Esta pequeña ciudad que dista unos treinta kilómetros de Atenas, se posaba en el fondo norte de un amplio golfo, mirando al Mediterráneo por una estrecha boca, donde la luna y el sol rielaban sus luces reflejadas como en ángulos horarios de un reloj.

Este centro de luces materiales, lo fué también de luz moral, de iniciaciones intelectualmente luminosas. La casualidad no eligió el lugar para focos de misterios: fueron seguramente los primeros hombres que allí vivieron, los que pudieron enseñar a los otros las reflexiones acerca del Tiempo y del Cielo. La campiña sembrada, alrededor del foco cronométrico de Eleusis, era otro hemicírculo sincrónico en sus cambios con los cuadrantes solares del frente.

Aquí aprendió el pelago, que cultivaba las llanuras próximas a los mares, las evoluciones de la agricultura durante el año, y admiró el ritmo de la naturaleza que proveía, mediante él, a su sustento. Adoró a su bienhechor, levantóle altares y ofreció su mies. De los símbolos del grano, forjó a Ceres, patrona de los cereales, y de la semilla, que debía guardar para enterrarla, forjó a Cora, nacida ya de Ceres. El sembrado, abonado mediante el incendio del rastrojo, en el que un grano oculto bajo el suelo, transformábase en multitud de espigas; el molino y el pan dionisiaco, fueron, en fin, una serie sacra ofrecida en el ara. Reducidos a símbolos, personificados luego, fueron llevados por la poética fantasía a la trama mítica, donde vibraba el bello ritual del culto agrícola.

En el siglo de Pericles, Atenas en su apogeo, era dueña de Eleusis, y enviaba anualmente una procesión a celebrar los misterios legendarios, a los cuales el pueblo se asociaba.

El drama era el rapto de Proserpina por Plutón, el dolor de Demeter por su hija. Las dificultades para encontrarla y la alegría al recuperarla eran motivos de general regocijo. Había iniciaciones secretas y comuniones entre los iniciados en estas fiestas. Se preparaba al neófito enseñándole los secretos de la Naturaleza en su germinación fecunda. Se mezclaba el pueblo en dionisiacas orgías y en nocturnas bacanales alrededor del recinto sagrado reservado al templo de Ceres, haciendo ofrendas y libaciones de pan, higos y vino.

Estas fiestas o misterios, iluminaban el ánimo y hacían brillar el entendimiento de los iniciados, disipando las ignorancias en que vive el hombre, despreocupado de la naturaleza y de la esencia de las cosas. Eleusis era el faro intelectual de los helenos, cuyos reflejos alumbraron el Mediterráneo durante el paganismo de la antigua era.

El templo de iniciación estaba situado cerca de la ciudad de Eleusis, en una colina, debajo de la fuente de Callichoros. Cerca de esta fuente, según rezaba la tradición, era donde las mujeres eleusianas habían formado el primer coro en honor de la diosa Ceres. Allí, pues, se celebraban las iniciaciones que constaban de escenas mímicas y simbólicas, representadas por los sacerdotes con gran aparato e indumentaria característicos. Los iniciados llevaban también un vestido especial, consistente en largas túnicas de lino; sometábase a varias observaciones dietéticas, ya antes de la celebración de los misterios, ya durante los mismos: debían abstenerse de comer carne de aves domésticas, pescado, habas granadas y manzanas. Estas abstinencias no se basaban en la idea de mortificación corporal, sino que correspondían a ciertas concepciones místicas, inherentes a los alimentos cuyo uso se prohibía.

Quedaban excluidos de los misterios los extranjeros, asesinos y todos aquellos que hubiesen incurrido en penas correccionales o sobre los que pesasen graves faltas de impiedad o magia.

Según parece, el derecho de hacerse iniciar era en un principio exclusivamente helénico y así se explica que en los últimos tiempos, se excluyesen a los extranjeros y a los hijos ilegítimos, a quienes su nacimiento priva del derecho de ciudadanía.

En los ritos misteriosos, representábase primero un drama místico y seguían después las pruebas para los iniciados. Hacíanse describir penosos círculos en las tinieblas exponiéndoles a terrores y ansiedades, ofreciéndoles a sus espantados ojos gran número de objetos horripilantes,

y a sus oídos voces descompasadas, misteriosas y desconocidas. De repente, a las tinieblas sucedía una gran claridad y entonces los iniciados eran recibidos en un lugar de delicias, en donde recreaban sus oídos voces armoniosas y sagradas armonías y sus ojos se extasiaban contemplando coros de danzas y maravillosas apariciones. Abríanse los propileos del templo, hacíanse caer los velos y la imagen de Ceres aparecía a la vista de los iniciados refulgente de luz y de esplendor. Esto era lo que se llamaba la "introducción a la luz". La aparición de Ceres simbolizaba la fecundidad de la tierra renaciente; la fructificación de la semilla que durante tanto tiempo esperaba silente la caricia del sol, fecundador de primavera.—*Revista Masónica de Chile.*



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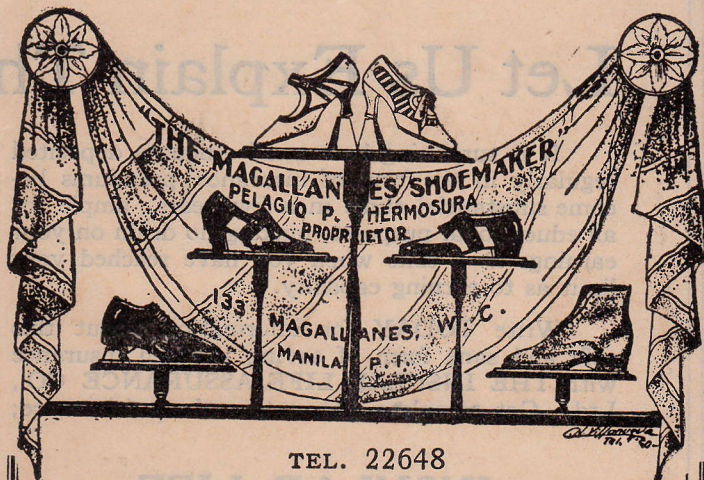
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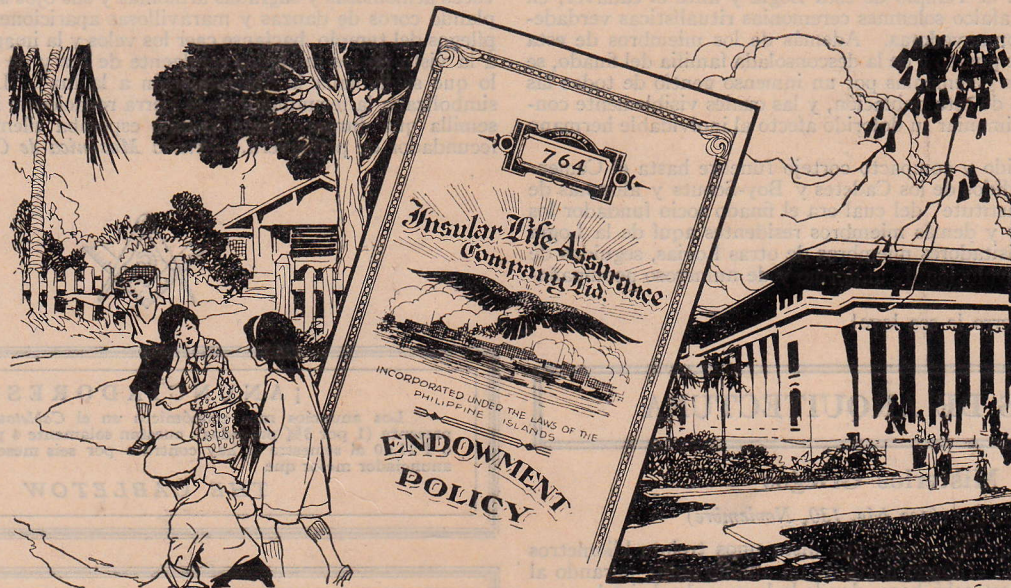
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and the years to come when "college days" roll 'round. A small sum deposited monthly, quarterly or annually provides for that period of your children's lives and relieves you of the anxiety and expense during that period. The endowment policies issued by THE INSULAR LIFE ASSURANCE CO., Ltd., are proving a boon to many parents who would otherwise not be in a position to continue the education of their children.

Let Us Explain This To You

It is surprising how small amounts deposited regularly in the form of insurance premiums become substantial sums in a few years, ample for all educational purposes, making no drain on your earnings at a time when you have reached your limit as to earning capacity.

Write TODAY for information about this safe and sane form of saving through insurance with THE INSULAR LIFE ASSURANCE CO., Ltd. Get complete information about insurance;

this will place you under no obligation whatever and will open your eyes to the extraordinary benefits to be derived from modern insurance. ACT today.

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FILIPINAS BUILDING, PLAZA MORAGA, MANILA

C. S. SALMON, General Agent

115 T. PINPIN MANILA P. O. BOX 734

C. S. SALMON

Mr.

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