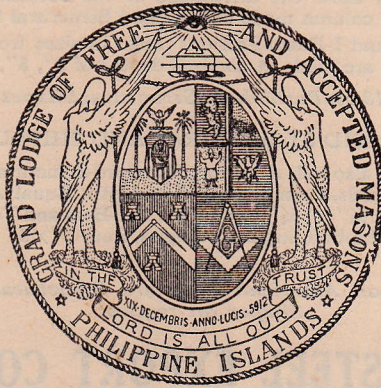


The Cable News

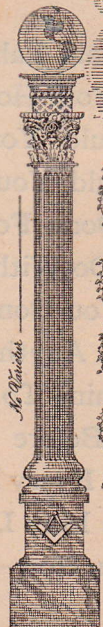
Vol. V, No. 11

Manila, P. I.

April 2, 1928



OFFICIAL ORGAN
OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE CONSTITUENT LODGES OF
THIS JURISDICTION

Mc  *Mc*


Grand Lodge of the Philippine Islands

To all Regular, Ancient Free
and Accepted
MASONS, THROUGHOUT THE WORLD,
(GREETING.)

We hereby certify that Brother _____
who has signed his name in the margin hereof is a regular Master
Mason as appears to us by the Certificate of _____
Lodge No. _____ held under this jurisdiction. He is therefore recommen-
ded to the friendship and hospitality of the Craft, wheresoever dispersed.

This certificate shall not entitle the Brother to admission to any Lodge without due examination
Given under our hands and the Seal of the Grand Lodge at the City of
Philippine Islands this _____ day of _____ A.D. 19... AL 59 _____

Grand Secretary. _____ Grand Master. _____

Mc  *Mc*

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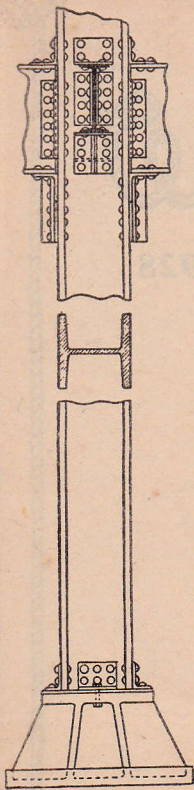
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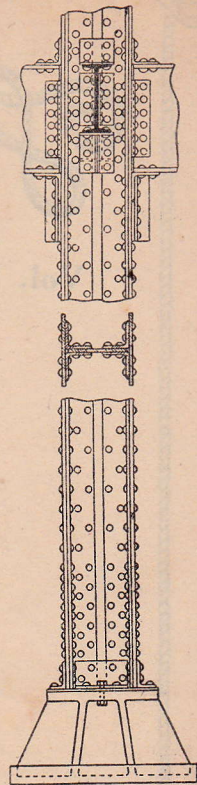
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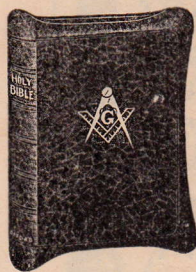
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H-Columns.



Built-up Riveted
Columns.

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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.

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Vol. V

April 2, 1928

No. 11

Editorial Section

Is He Duly and Truly Prepared?

Can a candidate be said to be duly and truly prepared to take up the work of Freemasonry if he has not done his full duty by those who depend upon him for support? We maintain that a man has no business to enter a Lodge and take upon himself the burden—glorious, of course, but a burden nevertheless, if a man is a conscientious Mason—of a Mason's duties, unless he can truthfully say that he has done his duty by his family and does not, upon entering the Fraternity, saddle it with a potential burden instead of being qualified to help it to bear burdens for others.

No Lodge can provide properly for the families of improvident members who have died. A Master Mason's diploma is not an insurance policy on which your widow can cash in when you are gone if you have kept up your premiums, or rather paid your dues.

Masons or candidates for Masonry who, from a lack of sense of duty, have failed to provide for their dependents, should be made to do so or be refused admission, as the case may be. They expose the Lodge to the danger of either having to impoverish itself and tax its members beyond the limit of prudence, or of having unrelieved distress of widows and orphans as a constant reproach and disgrace to the Lodge and to Masonry at large.

Life insurance should be preached and insisted upon by every Master who has the interest of his Lodge at heart, and in scanning a petition for the degrees, the Master should return it to the committee if the information concerning that point is unsatisfactory or deficient.—L. F.

The Seed and the Harvest

Eleven years have passed since the United States entered the Great War. Patriotism was at high tide eleven years ago. Noble and generous emotions and deeds were engendered by the situation, and a spirit of sacrifice and idealism prevailed, such as great times and stirring events are sure to produce.

But the seeds of mistrust and hatred which the nations of Europe had been busy sowing against each other were scattered broadcast in America, too, and produced a harvest from which we are still suffering. In America, and no doubt in the countries with which America was at war, the library shelves still groan under the weight of books that should never have seen the light of publicity, because they were conceived by minds temporarily deranged by the hysterical trend of the times or written by pens which, for the sake

of gain or fame, pandered to the craving for such poison created by the war. If they had disappeared after serving their purpose, it would not be so bad; but many years will pass before the last of these books, of which their authors themselves are now no doubt heartily ashamed, will have been replaced by works more in accordance with the teachings of Christianity and Freemasonry. The use of poisonous gasses is as a harmless pastime of children compared with such war propaganda, from the consequences of which the world will be suffering for half a century to come.—L. F.

Symbolic Masonry and the Scottish Rite

We thought each and every Lodge and each and every individual Mason in this Grand Jurisdiction realized that the symbolic or blue Lodge knows no degree higher than the third, and that the so-called "higher degrees" of the Ancient and Accepted Scottish Rite, which in the United States and in the Philippine Islands works independently from and is not officially recognized by the Grand Lodges, are not recognized in Symbolic Masonry. However, an invitation to the public installation of the officers of a certain Lodge in the province which has recently come into our possession shows the Scottish Rite degrees held by several of the officers and members and some of the sojourning Brethren. This is evidence that it is time to invite the attention of our readers to the existence of the rule mentioned, which must not be deviated from.

We, therefore, repeat that no mention of degrees above the third, or of Scottish Rite rank, must be made in the invitations and official documents of our Lodges, nor is it proper for a Mason to place such a degree behind his name when signing the tyler's register in his Lodge.—L. F.

Harmony Between Lodges

Harmony is the strength and support of all institutions, especially this of ours. Anything endangering that essential condition must be strictly guarded against. Misunderstandings and jealousy between Lodges are something that should never arise, and yet such things have been known to happen. Occasionally we hear of incipient contentions, followed almost invariably by the report that in the end wiser council prevailed and a ripple on the surface was all that was ever noticeable.

Dissensions between Lodges arise principally from conflicting claims concerning jurisdiction and petitions for membership. A few years ago we remember one Lodge

complaining that another had induced several of the members of the complaining Lodge who were prominent in society to demit and join the Lodge complained against, which prided itself on being a silk-stocking Lodge. With similar justification, members of a local Lodge voiced their disapproval of certain members of another, who had on successive occasions induced candidates about to petition the first Lodge to petition theirs instead. These acts of individual members must be condemned, not only because they are liable to stir up strife between Lodges, but also because they are unethical and unbrotherly.

Practices condemned and frowned upon in the professions are completely out of place in Masonry which has always maintained a high code of ethics and is striving to eliminate everything that might endanger that harmonious working together which is so essential to the success of the noble cause our Institution has espoused.—*L. F.*

Bon Voyage to Our Brethren of the Navy!

On March 19th, the vessels of the United States Navy, who had been in our waters since last October, left Manila Bay for a goodwill visit to Japan and for their annual sojourn in Chinese waters.

There are many Masons on board of these vessels and we were very sorry to see them leave. We have a warm spot in our heart for the Navy boys, whom we have always found to be good men and excellent Masons. Our charities have been favored most generously by the Brethren in the Navy, and the Masonic Hospital for Crippled Children in particular could write page upon page concerning the generous contributions it received from them.

We wish our Brethren in the Navy the best of luck and hope to see them again half a year from now, or sooner, if possible.—*L. F.*

Picking Flaws

M. W. Bro. Robert S. Lockhart, Grand Master of South Dakota, made the following wise remarks which habitual fault-finders should read and take to heart:

I regret to say we have some Brothers who are too anxious to pick flaws in the acts of others. To such Brothers I wish to say this is not Masonry and—

If we will stand aside and see ourselves go by,
Think of ourselves as he in place of I
we will see his acts in a much different light.

Before we criticise an individual Brother, a Lodge or a Grand Lodge for doing things in a certain way and taking a view of Masonic matters differing from ours, let us think long and deeply and utter our own ideas in a guarded and courteous way.

The man who is too quick, intolerant, and radical with his criticism of others often has a chance to be sorry for it afterwards. Not infrequently he finds that he mocked and laughed at another who, for reasons of his own, allowed his critic to make a fool of himself rather than say the words that would have silenced him.

This reminds us of a story originating, as far as we know, with the W. A. Sheaffer Pen Company, which is a good illustration of how the fooler is sometimes fooled by the man at whom he is laughing:

In a town in Georgia lives a native reputed to be half-witted and to whom people used to offer (until a few weeks ago), two coins spread out on the palm of the extended hand. A nickel would be laid aside a dime and he was told he could have one and to take his choice. How they would guffaw when he picked up the nickel, because as he explained, it was the larger coin!

One day a kindly stranger asked him: "Don't you really know the difference in value between a dime and a nickel?"

"Sure I do," he replied, "but if I ever once took the dime they would never try me again."

Think of this little story the next time you feel inclined to laugh at somebody whom you consider as a fool or a simpleton.—*L. F.*

Official Section

Monthly Announcement of Organizations Barred to Masons

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

The spurious "Grand Lodge" recently formed by the fusion of the "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas No. 1."

The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.

Gran Masonería Filipina.

Gran Oriente Filipino.

Mártires de Filipinas.

Gran Luz Masonería Filipina.

TEODORO M. KALAW,
Grand Master.

[Edict No. 13]

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

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

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

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

TEODORO M. KALAW, Grand Master.
Attest:—NEWTON C. COMFORT, Grand Secretary.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Teodoro M. Kalaw has appointed Wor. Bros. José A. de Kastro (4), Joachim W. Schilling (8), and Manuel B. Santos (12) to act as Grand Lodge Committee for Visiting the Sick during the month of April, 1928.

Stated Meetings of Manila Lodge

April 2 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

April 3 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

April 4 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

April 5 (First Thursday).—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

April 6 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

April 7 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

April 9 (Second Monday).—Southern Cross No. 6, Masonic Temple.

April 10 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

April 11 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

April 12 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.

April 13 (Second Friday).—Dapitan No. 21, Plaridel Temple.

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

April 19 (Third Thursday).—Solidaridad No. 23, Masonic Temple.
April 20 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

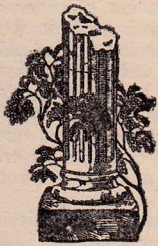
April 28 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.
May 1 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

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

May 3 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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

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



Our Dead

Rest for the toiling hand,
Rest for the thought-worn brow,
Rest for the weary, way-sore feet,
Rest from all labor now.

Bro. Arthur Cornish.

Member of Island Lodge No. 5.
Died November 18, 1927, at Fort Douglas, Utah.

Bro. Joseph H. Emmerich.

Member of Island Lodge No. 5.
Died at Fort Sheridan, Illinois, and was buried there under the auspices of A. O. Fay Lodge No. 676, A. F. & A. M., of Highland Park, Ill.

Bro. John Wesley Hess.

Member of Island Lodge No. 5.
Died at Tigaon, Tayabas, P. I., on March 17, 1928.
Buried under the auspices of Isarog Lodge No. 33, F. & A. M., Naga, Camarines Sur, P. I., on March 21, 1928.

Bro. David Aguirre.

Member of Malinaw Lodge No. 25.
Died on December 27, 1927.

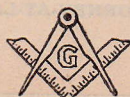
Bro. H. Russell Hawes.

Member of Madisonville Lodge No. 419, Cincinnati, Ohio.
Died at Calapan, Mindoro, on March 22, 1928.
Buried at Manila, P. I., under the auspices of Cosmos Lodge No. 8, on March 25, 1928.

Wor. Bro. Pedro V. Asunción Laid to Rest

Wor. Bro. Pedro V. Asunción, Past Master of Kasilawan Lodge No. 77, F. & A. M., who passed to the Celestial Grand Lodge on February 23rd, last, was laid to rest in the Cementerio del Norte on Sunday, March 4th, after impressive Masonic services at the Plaridel Temple. The solemn rites of our Order were performed by a special team selected by Past Grand Master Joseph H. Schmidt, whom Most Wor. Grand Master Teodoro M. Kalaw had asked to take charge of the services. The attendance was large and the wreaths numerous.

In Wor. Bro. Asunción, the Masonic Order loses a very active and devoted worker and he will be sadly missed by all the Brethren.



Pieces of Architecture

The Parliamentary Law of Freemasonry

BY BRO. A. E. TATTON

I

Parliamentary law, the term used to designate the established rules of private societies, is based upon the parliamentary law of England and the United States which by long experience has been reduced to the accuracy of a science.

The business of Masonic Lodges in common with that of other assemblies must be conducted by established rules of procedure in order to bring the discussion of any subject to a conclusion.

Masonic Lodges, however, differ in several respects from the ordinary deliberative societies due to the fact that Freemasonry has an organization peculiar to itself. Wherever this organization comes in conflict with that of other associations, the parliamentary law becomes inapplicable. But, where it does not conflict, a Lodge should be governed by the rules of order which will be best found in the provisions of the parliamentary law. A Masonic Lodge differs from the purely deliberative society because the former has a twofold aspect of an association for business and an association for work, or labor.

Notwithstanding that the Lodge, when convened for business, has as great need for specific rules for its government as any other society, there are Masons who really believe that the government of a Lodge by parliamentary law is not in accordance with the spirit of the institution and, in their opinion, constitutes an infringement on the ancient landmarks.

On the other hand there are some Masons who, not being well instructed in Masonic jurisprudence and not conversant with the peculiarities of the organization in which it differs from other associations, would apply all the rules of parliamentary law and by so doing would decide many questions contrary to the spirit of the institution. Both of these are wrong. There is a middle course which will be found safest, that which takes cognizance of the essential differences between parliamentary law, as applied to ordinary deliberative bodies, and the parliamentary law of Freemasonry.

Dr. Albert G. Mackey, an acknowledged authority on Masonic jurisprudence, in 1875, wrote a treatise, entitled "Masonic Parliamentary Law: or, Parliamentary law applied to the government of Masonic bodies", on which the various manuals and handbooks published in the United States since that time have been largely based.

In this work he accurately defines the parliamentary law in its application to the government of Masonic bodies, showing precisely the points in which it must be pursued and those in which it must be abandoned; thus indicating the alternating prominence of the parliamentary law and the organic law of Masonry. He defines, accurately, the prerogatives of the chair and the privileges of the members; the difference between the *business* and the *work* of a Lodge,—terms of great significance, and which have an important bearing upon the relations of the parliamentary law with the law of Masonry. He lays down the rules and regulations by which the Master of a Lodge may be enabled to conduct the business of the body over which he has been called to preside according to those well-settled principles of government.

The object of parliamentary law being to assist a meeting in accomplishing the business for which it is held in the best possible manner—to expedite the business by preserving order and regularity—it follows that the presiding officer of a Masonic Lodge, in order to discharge the duties of the chair with credit to himself and comfort to the members, must be possessed, not only of a thorough knowledge of parliamentary law but also of the additional information as to what parts of that law are applicable to Masonry, and what parts are not.

Feeling that the membership of this jurisdiction would welcome enlightenment upon this question, an attempt has been made to cover the subject in as brief a manner as possible, thus precluding any lengthy discussion upon any particular point.

Before proceeding to discuss the subject, however, it will be well to consider the difference between the *work* and the *business* of a Lodge. This difference provides the key to the solution of many of the most difficult problems of Masonic parliamentary law.

The business of a Lodge is that which it has, in common with other societies, such as the regulation of its financial affairs and the adoption of such measures as circumstances may from time to time require, for the good of the Lodge, or the convenience of its members.

The work of a Lodge is the technical term intended to denote the reception of candidates and the conferring of degrees. The term *work* was exclusively used in the old rituals, but the word *labor*, now more commonly employed, was later substituted therefor. The two words, however, are, according to Dr. Mackey, exactly synonymous.

The business of a Lodge is conducted under the parliamentary law unless the peculiar character of the institution renders the law inapplicable. But, due to the distinctive design of the Masonic organization, the parliamentary law does not apply to the work, or labor, of a Lodge which is regulated simply by the will of the Master.

In the old Charges, a Lodge is defined as "a place where Masons assemble and work". The speculative science, in addition to borrow-

ing the technical language, the implements and materials of the operative art, has also adopted the working regulations of the operative masons for symbolical purposes. The Master of the Lodge, therefore, is the *Master of the Work*, who lays down the designs upon the trestle-board and is responsible for the fidelity of the work, and, as such, must be invested with the most ample power to carry the designs which he has prepared into effect. To him, the workmen—the members of the Lodge—owe implicit obedience. The Master may be censured, overruled, and even suspended or removed, by the superior authority of a Grand Master or a Grand Lodge, but the Lodge itself has no power of supervision over the degrees or the actions of its Master when it is at work. His decisions in relation to work or labor are final, and without appeal, so far as the Lodge itself is concerned.

Thus it will be seen that the parliamentary law is wholly inapplicable to a Lodge when at work, in the technical meaning of the expression.

When engaged in the transaction of ordinary business the case is different. But even when engaged in business only a Masonic Lodge differs very materially from any other society. The features of undivided responsibility which pertained to the Master, and of implicit obedience which was required from the Craft in the operative system, continue to exert their influence upon the conduct of the Lodge, not only when at work, but also when engaged in business; and even here, therefore, the parliamentary law must be applied with some modification.

Due to the difference in organization, the principles of parliamentary law do not apply to Grand Bodies in the same manner as they do to the subordinate Lodges. As the prerogatives of a Grand Master are more extensive than those of a Master, so are the privileges of the representatives who make up the governing body superior to those of the members of the subordinate bodies.

A Lodge, to be capable of doing work and transacting business, must be just, perfect, and regular. A "just Lodge" is one which has the Volume of the Sacred Law open, with the Square and Compasses lying thereon; a "perfect Lodge" is one that consists of the requisite number of brethren; and a "regular Lodge" is one that has a charter, or warrant of constitution authorizing it to meet. While each of these provisions is equally necessary to the validity of the meeting, the second only refers to the question of a quorum.

The general parliamentary law provides that no business can be transacted in the absence of a quorum, but, after waiting a reasonable length of time, the members present may organize for the purpose of an immediate adjournment to some other time. With the exception of this provision, the parliamentary law of quorums is applicable to Freemasonry, but it is made so by special regulations.

Concerning the composition of a "perfect Lodge", we would naturally suppose that the authorized ritual would promise us a solution of the problem. But in the provisions of the ritual we meet with certain practical difficulties. Although the ritual prescribes the minimum number of members necessary to compose the Lodges on the different degrees, the Grand Lodges of the United States, which have adopted any explicit rule on the subject, have generally agreed to consider seven as the proper number to constitute a quorum for business in a Master's Lodge, this in the absence of any landmark or specific ancient law, written or unwritten, on the subject, being based on the fact that if seven be the number necessary to form a Lodge under dispensation or charter, then seven is the number necessary to continue a Lodge and to transact its business. The Grand Lodge of New York has ruled that ordinary usage demands seven, exclusive of the Tiler. While a Master would be correct in opening his Lodge with two assistants on the third degree, he would hardly be justified in balloting for candidates or in making appropriations from Lodge funds, with so few members present. The Constitution of this jurisdiction specifies that no business shall be transacted with a less number than seven present, although twelve or more Master Masons are necessary to form a Lodge.

Adjournment is a mode of concluding business which is unknown in Freemasonry. Under the operation of the unwritten law of Freemasonry a Lodge cannot adjourn, but must be closed by the Worshipful Master at his good will and pleasure. Parliamentary law provides that a motion to adjourn is always in order. This rule is applicable to all societies wherein the members have reserved to themselves the right of adjournment, but is wholly inadmissible in a Masonic Lodge, where no such right exists. Such a motion being made, the Master should

at once declare the proceeding out of order, and properly refuse to entertain the motion.

Although the members of a Lodge cannot select the time of adjournment, they have the undoubted right to close at any time a debate when it is deemed improper or inexpedient to continue the discussion. There are various modes employed for this purpose all of which are defined and regulated by parliamentary law. A call for the previous question is one of these. While there is no positive law on the subject, yet the spirit of comity and courtesy which prevails in the Institution, the authority of the best Masonic jurists, and the general usage of the Fraternity, have concurred in the decision, that the previous question cannot be moved in a Masonic Lodge.

The right of appeal, that is an appeal from the decision of the chair, is not allowed in a Masonic Lodge. The Master alone is responsible for the good conduct of his Lodge. As the Master under the operative rules had the absolute power to dismiss a Fellow and was the sole judge of the qualifications of the Apprentices, he was invested with autocratic power. In like manner, as the Grand Master and the Grand Lodge look to the Master of a Lodge for the preservation of order and the observance of the laws and landmarks of the Institution, it would be highly unjust to permit a Lodge to overrule the decision of an officer burdened with so heavy a responsibility. It is a well-settled law of Masonry that if an appeal is made by any member to the Lodge from the decision of the Master on any question relating either to work or business it is the duty of the Master to declare such an appeal out of order, and to refuse to entertain it. If the Master commits an error, the appeal must be made to the Grand Master who alone has power to reverse the decision.

The three points already touched upon, while not admissible in a subordinate Lodge may be tolerated or admitted in a Grand Lodge, that being a purely deliberative assemblage. All Grand Lodges, however, are not in agreement upon the right of appeal.

The will or judgment of a Lodge can be declared only upon the presentation of a substantive proposition, technically called a motion. The discussion upon the merits of a motion is the debate and the judgment is arrived at by a vote, in which each member expresses his individual opinion. The greater number of votes, whether for assent or dissent, is considered an expression of the will of the assembly as in parliamentary law the will of the majority, in general, is taken for the will of the whole.

Motions as thus defined are of two kinds, principal and subsidiary. A principal motion is one that, when adopted, expresses some fact, opinion, or principle of the assembly. A subsidiary motion is one that intends to change the character of the principal motion, as a motion to amend, or to strike out, or insert certain words; or to control its disposition, as a motion to postpone its consideration, to refer it to a committee, or to lay it upon the table.

Motions whose sole object is simply to delay the progress of business with a view to preventing the passage of a measure distasteful to a few, have no existence in a Masonic Lodge because the minority find their protection in the justice and impartiality of the Master of the Lodge.

There are four things to be considered in treating the subject of motions:

1. The motion itself; how it must be offered.
2. The debate; how it must be conducted.
3. The vote; how it must be taken.
4. The announcement of the decision; how it must be made.

In order to secure consideration, a motion must be made by a member, who must rise and address the chair, and it must be seconded by some other member. No motion which is not seconded can be entertained. If the by-laws do not require all motions to be reduced to writing, the Master or any member has the privilege of demanding that any motion submitted be presented in written form.

In parliamentary law a motion thus made, seconded, and reduced to writing comes at once into the possession of the society unless it is declared to be out of order. In a Masonic Lodge, however, the Worshipful Master may find it convenient to read motions before they are handed to the secretary, that, if necessary, he may pronounce them out of order, and so suppress them.

In all debates a brother desiring to speak must rise and address the Worshipful Master, who will call the member by his name, and thus recognize his right to the floor. While he is speaking he is not to be interrupted by any other member, except on a point of order. If called

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to order by any member, the speaker is immediately to take his seat until the point is stated, when the Master will make his decision without debate. The speaker will then rise and resume his discourse, if not ruled out by the Master. No brother is permitted to speak more than once on the same subject, except with the consent of the Master, unless he be the mover, proposer, or introducer of the matter pending, in which case he shall be permitted to speak in reply, but not until every member choosing to speak shall have spoken. But if a change is made in the nature of the question by the introduction of a subsidiary motion, such as a motion to amend, then the right to speak again accrues to every member, notwithstanding he may have spoken on the principal motion, as the amendment assumes for the time being the character of a new motion, and the debate on it must be governed by the same principles that are applicable to the original motion.

The debate on the motion being concluded the vote is taken. This is technically called "Putting the question". In Masonry, instead of calling for the *ayes* and *noes*, a "show of hands" is called for. The usual formula is as follows: "So many as are in favor of the motion will signify the same by raising the right hand"; and then, "So many as are of a contrary opinion will make the same sign." Some Masters are in the habit of saying, "So many as are in favor of the motion will signify the same by the usual sign of the Order." This, according to Dr. Mackey, is incorrect as raising the right hand is not what is technically understood as a *sign of the Order*. The Grand Lodge of New York uses the words "usual sign" but changes the phraseology to conform to Dr. Mackey's idea. The expression is as follows: "So many as are in favor of the motion will signify the same by the usual sign known to a Mason."

If the Master is in doubt as to which side has a preponderance of hands, he may require the vote to be again taken, or direct the Senior Deacon to count the votes. If due to the fact that certain members did not vote, a division of the Lodge may be called for. This division of the Lodge is not to be confounded with a division of the question. When a division is called for, those in the affirmative are requested to stand, and are counted by the Senior Deacon, and then those in the negative stand, and are counted in the same manner.

It is a general principle of parliamentary law, that all who are present shall vote on one side or the other, unless excused by the assembly. As this rule is founded on the just principle that no man shall be permitted to evade his responsibility as a legislator, the rule seems equally applicable to Masonic bodies, where every Mason owes a certain responsibility to the Order of which he is a member.

The rule must also be enforced in a subordinate Lodge on the ballot for a candidate for initiation, where every member is required to deposit his ballot. This is founded on the great principle of unanimity, as it is set forth in Article VI of the General Regulations of 1721, where it is said that "no man can be entered a brother of any particular Lodge, or admitted to be a member thereof, without the *unanimous consent of all the members of that Lodge then present* when the candidate is proposed, and their consent is formally asked by the Master".

In the absence of the Master of a Lodge, the Senior Warden, or in the absence of both, the Junior Warden, assumes the chair. It is not unusual for a Warden, in such case, to invite a Past Master of the Lodge who may be present to take the gavel. But whoever, for the time being, presides over the Lodge is invested, for that time, with all the prerogatives of an installed Master, so far as ruling the Lodge is concerned.

Besides the duties of opening and closing the Lodge and directing the work, the Master, in the hours of business, becomes the moderator or regulator of discussions and debates, puts the motions which are presented to vote, declares the result, and decides all points of order. Whoever, therefore, is in the chair, controls the Lodge. Even the Grand Master, if present, can exercise no discipline until he has taken the chair and assumed the gavel.

It is a permanent rule in Masonry that the Master is entitled to vote like any other member, and in addition to this, gives a casting vote when the Lodge is equally divided. In parliamentary practice there is no regulation which gives to the presiding officer his individual vote as a member in addition to the casting vote. He is required to vote only when the assembly is equally divided, or when his vote, if given to the minority, would make the division equal whereby the question would be lost.

In exercising the privilege of a casting vote, it is usual for the presiding officer to express the reason of his judgment, which has usually been to so vote on any measure as to give the assembly the opportunity of further discussion, and not to make the decision final, unless some important principle was involved. Such a rule of courtesy should also direct the Master of a Lodge, who, in giving the casting vote on a closely contested question, should always respect as much as possible the doubtful opinion of the Lodge.

In putting the question, the affirmative must be put first, and then the negative, and until both are put it is no full question.

It is a principle of parliamentary law that after the affirmative vote has been taken, and before the negative has been put, it is in order for any member to speak, if he has not spoken before, as every debatable question may be discussed up to the moment of its being fully put.

No member, who was not present when the question was begun to be put, can be allowed to vote or take any part in the proceedings; nor can any division be called for after the presiding officer has announced the result, if any new matter has intervened. A division must only be called for immediately after the announcement of the vote, and before the introduction of new business. It can never be refused if made at this time.

A subject once closed cannot be reopened at the same communication. This is necessary in order to avoid contradictory decisions, to prevent surprise, and to afford proper opportunities for determining the several questions as they arise.

The presiding officer, after the vote has been taken, a count being made if necessary, announces the result in the following words: "The ayes have it—the motion is adopted"; or "The nays have it—the motion is lost".

This article having already reached the prescribed limits will be continued in a subsequent article where the subject of subsidiary motions will be taken up.

Masonry's Growth

The *Christian Science Monitor* frequently devotes much space to Masonic news and recently it published some revealing statistics compiled by the Grand Lodge of Masons of the state of New York. These figures place the total membership of the Masonic fraternity in the world at 4,450,000. There are 3,212,622 Masons in the United States, and in the State of Illinois there are 993 lodges with a membership of 285,596. The English-speaking Masons in the world number 4,150,000. Those speaking other languages number only about 300,000. It is noted that the four strongest Masonic jurisdictions in the world are New York, England, Illinois and Pennsylvania, which have an aggregate membership of 1,134,594, which is more than one-fourth of the total world membership. The 51 jurisdictions in the United States have a total membership of 3,212,663, representing a gain of 65,667 for the last year.

Every American Grand Lodge showed a gain during the year except Kentucky, which registered a loss of 4886. The 1,304 lodges in Canada have 190,119 members, a net increase of 2410, making North America's total membership 3,402,781. Latin-American lodges number 612 with a membership of 61,477. There are 2,000 lodges in continental Europe with a membership of 220,000, and Australia's 1,727 lodges have a membership of 174,077. There are 5793 lodges in Great Britain and Ireland with a membership of 473,000. England has 4195 lodges with 312,000 members, Ireland 663 lodges with 68,000 members, and Scotland 935 lodges with 93,000 members. New York leads all the states in this country with 1002 lodges and 329,295 members, and this jurisdiction also leads the world. The smallest grand lodge in America is that of Nevada, which has but 23 lodges and 2721 members. These figures have to do only with what is known as "Ancient Craft Masonry" which covers the three degrees of Entered Apprentice, Fellow Craft and Master Mason.—*Illinois Freemason*.

Defined

A friend remarked, "See that man over there; he is worth a million dollars. To look at him you would not think it. He cares nothing for personal appearance, nor for the pleasure of life, and he never gave a dollar to charity. And yet, he is worth a million dollars." I answered, "You mean, he HAS a million dollars. He is not WORTH thirty cents."—*Masonic News*.

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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.)

400.—In case a candidate, worthy to be taken in as a Brother, balloted on at a stated meeting, was disqualified, is the committee mentioned in paragraph 161 of the Constitution a distinct and separate one from the committee mentioned in paragraph 157? If so, is the committee referred to in paragraph 161 a new one, appointed by the Master after an unfavorable ballot?

Answer.—You evidently misunderstand the provisions of paragraph 161 to which you refer and which reads:

... If the committee find the applicant disqualified in consequence of insufficient residence or physical disability, or because his petition has been received within twelve months after his rejection by a Lodge and find no other objection to him, they shall make a special report thereupon; in which case the Master may direct the withdrawal of the application without further action, and such direction shall be entered upon the record.

The reason for your misunderstanding is, probably, that the provision mentioned appears after the provision concerning a second ballot where only one black cube has appeared. In fact, the provision quoted would have been more properly placed in paragraph 157.

As a matter of fact, there is no special or separate committee; but merely a special procedure is followed in the cases of disqualification covered by the provision copied, namely, the withdrawal of the petition is ordered, in order that the petitioner may not unjustly bear the stigma of rejection. Of course, there is no ballot on the petition.

401.—Under our Constitution, the Master of the Lodge has the right to congregate the Lodge whenever he shall deem it proper. However, each such meeting entails an expense of fifteen pesos to the Lodge, for hall rent. Does this not limit the Master's discretionary power, seeing that, in exercising it, he incurs an expense without authority of the Lodge?

Answer.—Since the Constitution grants the Master of the Lodge the power mentioned without placing any restriction on it, it is to be presumed that his action in calling any special meeting in the exercise of this discretionary power is legal and the Lodge is bound to pay the expense incurred for hall rent.

402.—When is a petition for the degrees considered as received and no longer susceptible of being withdrawn?

Answer.—There is a California decision governing this matter, to the effect that "a petition is received when it is read by the Secretary at a Stated Meeting, unless by majority vote of the members present the Lodge declines to receive it." (1916 California, pp. 128, 155.)

403.—At our last meeting, Bro. A. got up and moved that Bro. B. be appointed a committee of one to see a certain Brother in distress. Was this correct?

Answer.—It was not, at least not in that form. The power of appointing committees is an executive function and belongs to the Master of the Lodge, although the power to create a committee is a function that may be exercised either by the Lodge or by the Master. No motion should have been offered in the case concerned, except, perhaps, one requesting the Master to take action.

404.—A member of my Lodge, desiring to go to Manila to take the marine engineer's examination, has petitioned the Lodge to lend him the money he needs for expenses in this connection. The Lodge has granted this loan, guaranteed by another member, the money to bear 6% interest. Had the Lodge authority to grant this loan?

Answer.—Section 148 of the Grand Lodge Constitution provides that the funds of the Lodge "are trust funds set apart for the payment of the necessary expenses of the Lodge and for the special calls for charity for which it was instituted," the only exception being the 10% allowed

by paragraph 149 for "purposes of refreshment and the promotion of fraternal intercourse." The use made of the Lodge money in the case you cite was not a necessary expense of the Lodge nor a special call for charity, nor can it be said to have been incurred for purposes of refreshment and the promotion of fraternal intercourse, nor can it be considered as a prudent investment of the funds of the Lodge. The loan in this case should have been made by individual members and not from the funds of the Lodge, in view of the limited use of these funds authorized by the Constitution.

Completion Program of George Washington Masonic National Memorial Temple

A Great Masonic Undertaking

It is beyond the power of mortal man to add one leaf to the laurels which, by common consent of civilized mankind, now adorn his immortal brow. The George Washington Masonic National Memorial Temple will, however, honor the memory of George Washington, the Mason. It will signalize to the world the fact that Washington, the Freemason, stood for all those things which are Freemasonry at its highest and best.

This Temple will be more than a memorial to Washington, the Man and Mason. It will be a monument to civil and religious liberty, to a stable and orderly government and to those principles of Freemasonry of which the Father of our Country was an exemplar. Erected, as it will be, of enduring material, our Temple will stand through the ages. It will carry to generations yet unborn, and to those to whom we may seem an ancient race, the message of human brotherhood. It will perpetuate the attributes of self—denial, patriotism, love of country and of fellow men, which were typified in the life and work of the great Mason, the master builder of our Nation—George Washington.

The original purpose of the Masons of Alexandria, Va., was no more ambitious than the raising of a hundred thousand dollars for a building to shelter the priceless relics of the Lodge over which George Washington presided as Master while he was the Chief Executive of the Nation. But the craft at large desired to share in the task. In 1916 the plans were enlarged to provide for a building which with its grounds would cost half a million dollars. By 1920 this was seen to be inadequate. The figure was increased to a million dollars, then to two, with all Masonry sharing in the undertaking.

The project, on its present scale, has received the official approval and endorsement of practically every Masonic jurisdiction. It has, therefore, become in fact a Masonic undertaking of National significance. The completion program will require a fund of \$2,500,000 which will provide \$1,500,000 as an endowment fund for maintenance. A movement is now on foot to secure this amount.

The Temple will contain Lodge rooms for the work of all Masonic bodies. There will be a Memorial Hall, an Amphitheatre, a Library, a Museum and numerous additional Masonic features. Within its halls every Mason will find a cordial welcome, for in a peculiar sense this Temple will belong to the entire brotherhood.

The Directors of the George Washington Masonic National Memorial Association are Louis A. Watres, Penn., Chairman; Walter L. Stockwell, North Dakota; Ralph E. Lum, New Jersey; William S. Farmer, New York; Geo. M. Napier, Georgia; Chas. H. Callahan, Virginia; Frank S. Harmon, Ohio; Melvin M. Johnson, Massachusetts; Andrew L. Randell, Texas; Owen Scott, Illinois; Arthur K. Lee, Wyoming; and Albert E. Boynton, California. The officers of the Association are Louis A. Watres, President; James R. Johnson, South Carolina, Vice-President; Harry G. Noyes, New Hampshire, Vice-President; Bert S. Lee, Missouri, Vice-President, and J. Claude Keiper, Washington, D.C., Secretary-Treasurer.

The Annual Meeting of the Association will be held on Washington's Birthday, February 22nd, at which time a report will be made of the progress of the completion program.—S. W. McGill.

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LODGE NEWS

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

From Cosmos Lodge No. 8

The library of Cosmos Lodge No. 8 has been put in excellent shape by the tireless efforts of Bro. Albert E. Tatton. The books have been rebound where necessary, and are catalogued, classified, and subject-indexed according to the system used in the best libraries. Donations of books are invited. Thanks to Bro. James G. Minor, who donated his father's private library, and to Bro. Tatton, who put it into shape, Cosmos Lodge has now the nucleus of a Masonic Library which, with the assistance of the other members, can be made a valuable asset to the Lodge.

From Makabugwas Lodge No. 47

Despite the heavy rain, a large number of Brethren attended a meeting held by this Lodge on the evening of February 22nd in order to commemorate the birthday of our great Brother George Washington. Appropriate addresses were delivered. Among those present were three past masters, Wor. Bros. Eulalio Causing, F. V. Larraga, and J. J. Riehl. The two judges of the Court of First Instance (Bros. Causing and Ortiz) also attended.

The next get-together meeting will be held in March, under the management of Bros. José Ma. Victorino, Irineo V. Austria, and Pio V. Advincula.

From Sarangani Lodge No. 50

The officers of Sarangani Lodge No. 50, of Davao, were installed in the newly repaired hall of the Lodge on the evening of January 28th, last, by Wor. Bro. Celestino Chaves, assisted by Bro. Juan M. Ramos as master of ceremonies. After the ceremonies, which were carried through in a most impressive manner, addresses were delivered by Wor. Bro. Judge Benito Natividad, Wor. Bro. Representative Arsenio Suazo, Wor. Bro. Rafael Castillo, and Wor. Bro. Pedro R. Santos, and by Wor. Bro. Alfredo Zamora, the newly installed Master. After listening to the speeches, the Brethren and visitors repaired to the banquet room where excellent refreshments were served.

Sarangani Lodge, though located in a town remote from the highways of travel, is very active, and as its record number of meetings per month is ten, it occupies by no means a back seat among the Lodges of this Grand Jurisdiction. Every Sunday morning, the Brethren assemble in the Lodge hall to practise the ritualistic work in English or Spanish and to instruct members not well versed in the work of Freemasonry. The result is that there is plenty of material for the several chairs and stations. Every third Sunday lectures are delivered which are much enjoyed by the members and visitors and stimulate Masonic study.

The social side of Masonry is not neglected, either. Thus, on the evening of February 16th, the members of the Lodge gave a banquet in honor of Bros. Paulino Santos and Miguel Aguilar, both majors in the Philippine Constabulary, who passed through Davao on their inspection trip.

From Marble Lodge No. 58

Marble Lodge was the last Lodge to install its officers this year. The installation was held on March 7th, with Wor. Bro. Leonardo Garduño acting as installing officer and Wor. Bro. Angel S. Tadeo as master of ceremonies.

From Kasilawan Lodge No. 77

Kasilawan Lodge No. 77 is a strong believer in inter-Lodge visiting and the exchange of courtesies, as witnessed by the fact that on March 9th and 13th, respectively, a team headed by Wor. Bro. José J. de Guzman conferred the degrees of F.C. and M.M. on two candidates of Pilar Lodge No. 15 at the hall of that Lodge at Imus, Cavite.

The Lodge meetings are well attended. On March 16th, on occasion of the initiation of Mr. Honorio M. Saycon, thirty Brethren were present. After labor the newly initiated Brother offered those present a supper in the Gas Kitchen.

A Few Words to Our Lodge Secretaries

DEAR BROTHER SECRETARY:—

You may, or may not, have noticed that this is No. 11 of Volume V of the CABLETOW, which means that the next issue will be No. 12 and the last of the current CABLETOW year, which closes on May 31st. On June 1st, the CABLETOW year 1928-1929 begins, and the quota for that period, at the rate of ₱1.20 per member (E. A. and F. C. included) in good standing, becomes due and payable on that date. The matter of the payment of that quota should be laid before the Lodge at the May stated meeting. If your Lodge owes for the current CABLETOW year, you should see that the matter is brought up at the April stated meeting.

Remember that it is your *Lodge* which is required to pay the CABLETOW quota, and not the individual members. The Lodge should appropriate the full quota and not wait to collect from the members, as some Lodges have been doing. Remember, also, that you will not be required to pay for members coming in during the year, just as you will receive no credit for members dropped.

Don't forget to send us from time to time a mailing list, brought up to date, in order that we may check up our addressograph stencils, and notify us immediately of all changes and additions.

As regards the sending to the CABLETOW of matter for publication under "Lodge News" and "Personals," read the introduction to these columns in this number and be guided by the suggestions contained in them. It will save you and the Editor useless work and worry. Address all communications simply "The CABLETOW, P. O. Box 990, Manila, P. I."

Hoping that you will bear this letter in mind, I remain,

Fraternally yours,

LEO FISCHER,
Managing Editor, "The Cabletow."

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.

Manila No. 1.—The wife of our Bro. Samuel H. Deebel left on March 31st on the S. S. *President Cleveland*, for a visit to the United States.

Bro. Guy Strattan was in Manila for a short visit in March; he came up from Jolo on the S. S. *Fathomer* and was very busy during his stay here in connection with the organization of a Cattlemen's Association.

Cavite No. 2.—Bro. Harold G. Jones, U. S. S. *S-40*, advises the editor of the CABLETOW that his new address is Lowden, Washington, and adds that he does not wish to lose a single copy of our paper. Done, Bro. Jones, and *bon voyage!*

Corregidor No. 3.—Bro. E. K. Higdon left for a visit to the Holy Land for a short time; he will be back in time to resume his duties during the coming school year.

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Letters have been received during the last month from the following Brethren: C. G. Alson, Geo. M. Rothaug, Samuel N. Edwards, Orville V. Jackson, Herman Yaras, Bert L. Johnson, Aaron Kliatchko, S. G. Jensen, Edward Freeman, Lewis C. Webster, W. H. Rudisill, Herman Hellard, and John H. Kirby.

Bagumbayan No. 4.—Bro. Eugene A. Gilmore, Vice Governor of the Philippines, and Mrs. Gilmore left for the United States on March 24th on the S. S. *President Lincoln*. While in the United States, Bro. Gilmore will attend to a number of official matters in connection with the office of Secretary of Public Instruction.

Island No. 5.—Writing from St. Louis, Mo., Bro. C. J. Neudecker says that "THE CABLETOW sure is a welcome messenger every month, as it brings back many pleasant memories of my short time in the Islands. Long may it prosper." The editor thanks Bro. Neudecker for his expression of appreciation and his good wishes for the CABLETOW.

Island Lodge mourns with Brother Elvin B. Elliott over the death of his beloved wife, who was drowned near Akutan, Alaska, shortly after midnight, December 25, 1927. Bro. Elliott, Mrs. Elliott, and three companions were returning to Akutan in a small boat, which was upset by a sudden squall. Bro. Elliott was the only one to escape the icy waves which engulfed them.

Southern Cross No. 6.—Bros. A. H. Bishop and Geo. D. Templeton left for the United States in February and Wor. Bro. J. C. Dankwerth and Bro. A. P. Drakeford in February.

Cosmos No. 8.—Under the direction of Wor. Bro. Fred A. Gathercole, a silver plate is being prepared to be placed on the gavel of Most Wor. Bro. Joseph H. Schmidt, who is acclaimed as the most active and popular Mason who has ever worn the purple in this Grand Jurisdiction.

Bro. John Sinn sends fraternal greetings from Honolulu, and so do Bros. Charles P. Neuffer, of Middle Busac Island, Mindanao; José A. Reyna, of Langangilang, Abra; Wm. F. Daland, now in the "forest primeval" of Camarines Sur; Karl F. Muller, of Canlubang, Laguna; Amund P. Solberg and Francis Seeckts, of Sipaco, Camarines Sur; Henry C. Garretson, of Cebu, Charles C. Jensen, of Iloilo, and Frank J. Schick, 4419 South Wells Street, Chicago.

The Secretary of Olive Branch Lodge No. 269, of Tulare, Calif., advises that Bro. Samuel C. Hunter visited that Lodge on January 17th.

Most Wor. Bro. Joseph H. Schmidt has been elected president and Wor. Bro. Manuel Camus vice-president, of the Philippine Council of the Boy Scouts of America.

Bro. John C. Ruymann is still recuperating at St. Luke's Hospital. Bro. John R. Kuykendall underwent an operation in February, for gall-stones, from which he has now fully recovered.

Bro. Henry Strauss returned to Manila in February for a short stay, leaving on the 29th for Iloilo. Bro. Fernando de la Cantera also went to Iloilo last month to supervise the building of the Masonic Temple.

Bro. José F. dos Remedios has recently been promoted to the main office of Smith, Bell & Co. in Manila.

The *Masonic Journal of South Africa*, an important Masonic monthly published at Johannesburg, paid quite a compliment to our Bro. Albert E. Tatton when it reprinted his fine essay on "The God of the Bible" from the CABLETOW. Bro. Tatton has an interesting article on Masonic Parliamentary Law in the present number of the CABLETOW.

The wife and daughters of our Bro. Wm. J. Odum left on March 28th on the S. S. *President Adams*, for a trip to Europe and the United States.

Pilar No. 15.—Bro. Sia Keng, who was in the province for a long time, returned to the City recently in order to continue his business.

Bro. Dr. Ricardo Jara, formerly with the Philippine General Hospital, has been transferred to the Batangas Provincial Hospital, and informs the Secretary that he is enjoying his new station.

Bro. Hipolito Garma, Major, P.C., informs the Secretary that he is doing well at his station at Legaspi, Albay, and sends his best regards to the Brethren.

Bro. Manuel de Leon's wife gave birth to a son on March 5th, last, at their residence in Imus. Both the baby and the mother are doing well.

Bro. Alfredo Saqui has recently received the Degree of Doctor in Dentistry from the National University and is now preparing for his examination for a license this coming June.

Maktan No. 30.—Bro. Felipe F. Caburian had the misfortune of losing his wife, who died on February 23rd in the Southern Islands Hospital, Cebu. Bro. Caburian was out of town when the death occurred and the Lodge took charge of the remains.

Bro. Guillermo Rubia has been transferred as municipal treasurer from Sibonga to Argao, Cebu, by way of promotion.

Makabugwas No. 47.—Bro. Hilarion D. Herrera, purchasing agent of the office of the provincial treasurer, is confined in the Leyte Provincial Hospital suffering from rheumatism, but is on his way to recovery. Wor. Bro. Victoriano A. Benitez is attending Bro. Herrera.

The youngest child of Bro. Teofilo M. Cordero was several days confined in the Mission Bethany Hospital, Tacloban, Leyte, and has just been taken back home. Bro. Teofilo M. Cordero is the municipal treasurer of Buraen.

Bro. Pedro Alviola, commanding officer of the Constabulary barracks in Borongan, Samar, is in Tacloban, Leyte, attending several criminal cases in the Court of First Instance as witness for the Government.

Bro. Yee Bo Mann is leaving for Cebu this week, to work for Stevenson and Co.

Mt. Mainam No. 49.—Bro. Guillermo Peliñas, who is with the Hawaiian Electric Company in Hawaii, writes that he is doing well and sends greetings to all his Brethren in Mt. Mainam and Keystone Lodge. He expects to stay in Honolulu a while and then return to the Philippines.

Wor. Bro. Eugenio Yuvienio, chief clerk of the provincial treasurer's office, Cavite, will act as provincial treasurer of Bohol and is making preparations to remove with his family to Tagbilaran.

Sarangani No. 50.—Bros. Nicanor Punzalan and Victor Bustamante, who came here to attend the installation of the officers of our Lodge, are now back to their respective stations on the east coast of the province of Davao.

The wife of our brother Secretary José Madrazo, who has been ill for a number of days is convalescing.

Wor. Bro. Feliciano Iñigo, who went to Manila on important business, is returning soon, as he writes us.

Brother Juan M. Ramos is confined to bed, as his old malady is troubling him again.

Pangasinan No. 56.—Bro. Gregorio P. Domagas, Senior Warden of this Lodge, visited Manila, accompanying a fellow-employee of the Bureau of Internal Revenue, who had been accidentally shot and whom he took to the Philippine General Hospital for treatment.

Marble No. 58.—Our treasurer, Bro. Uy Eng Sio, reports a new arrival at his home. It is a daughter, born on February 12th, and the mother and baby are doing well.

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Gonzaga No. 66.—Bro. Florentino Battung, municipal treasurer of Camalaniugan, was married to Miss Mercedes Estaris, of the same town, on March 3rd.

On March 10th, Miss Paula Romero, the sister of Bro. David Romero, was united in matrimony to Mr. Pedro Cipriano, a well-known merchant of Baggao.

Bro. Segismundo Perez, justice of the peace of Tuao, accompanied by his uncle, Mr. Cipriano Perez, who is the father of Bro. Baldomero Perez, of Mabini Lodge, and of Bro. Pedro R. Perez, our S.D., left for a vacation in Manila, Baguio, and Surigao.

Wor. Bro. Ceferino R. Diño, provincial treasurer of Cagayan, returned on March 15th from Manila, where he had attended the provincial treasurers' convention.

Bro. Andrés García, of Sinukuan Lodge No. 16, owner of the Gran Circo Antañita, on occasion of his visit to our Lodge on March 17th, generously offered to hold a benefit performance for the purpose of increasing the Masonic Temple Fund of the Lodge.

Bro. Francisco Beltran, treasurer of Isabela Lodge No. 60, visited his family and Bros. Bonifacio Mequi and Pedro R. Perez in Tuguegarao.

Bro. Lorenzo de Leon, our treasurer, is confined to his bed by illness.

Agno No. 75.—The residence of Bro. and Mrs. Felipe S. Fernandez at the Bacolor railroad station was the scene of an enjoyable gathering in the afternoon of February 18th, in connection with the christening of the four boys of the family. Bro. Julio Dizon of Pampanga Lodge was one of the godfathers.

Kasilawan No. 77.—Bro. Zacarias de Guzman writes from the U. S. S. *Maryland*, stationed at San Francisco, Calif.

Taga-Ilog No. 79.—Bro. Modesto S. Fernandez writes from the U. S. S. *California* that he visited several Masonic Lodges and was received most fraternally and courteously by the American Brethren wherever he went.

Bro. Cua-Chun has had his appendix removed at the San Juan de Dios Hospital. Wor. Bro. C. Bernabe and other officers and members of the Lodge visited him during his stay there.

Bro. Cua-Gay has returned from a vacation in China during which he had a pleasant time and gained ten pounds.

Bro. Gabriel Garduque, sergeant in the U. S. Army Air Corps, writes from the United States that he visited many Lodges and saw much good degree work there.

Bro. Sotaro Kumagari celebrated his birthday on February 28th by a banquet to his intimate friends at the Panciteria Antigua. About 50 persons were present, including Wor. Bro. C. Bernabe and wife, and Bro. Vicente Santos. Bro. Kumagari is 42 years old.

Bro. P. C. C. Velasco has left for Cebu on business; he may stay there permanently if he finds conditions favorable.

Bro. Vicente Santos' wife and son, who have been suffering from malaria, are reported to be improving.

Wor. Bro. Gelacio Villegas, P.M., has decided to fix his residence permanently in the Province of La Union, where he is practising law.

Dagohoy No. 84.—Bro. Dr. Gavino L. San Gabriel has been ordered to Pangasinan for station from Vigan, Ilocos Sur, and his present address is c/o Veterinary Office, Dagupan, Pangasinan.

Bataan No. 104.—Bro. Felipe R. Amos has been transferred to the Zamboanga district office of the Bureau of Forestry.

Bro. Pedro L. Paulino was quite suddenly called to the bedside of his daughter who was ill at Bustos, Bulacan, and who died shortly after. The members of the Lodge intended to attend the funeral; but the great distance and lack of time prevented it.

Bro. José F. Ditan, on his way back from his home town, where he had gone to see his sick mother, visited Pintong-Bato Lodge No. 51 and acted as S.W. in work in the second degree in that Lodge.

Bro. Salvador Martinez, provincial district health officer of Bataan, visited Limay on official business on March 8th.

Bro. J. C. Hill has promised every Mason in Bataan Province a free ride on his new car.

Wor. Bro. Vicente J. Villafior, who was recently promoted, may be transferred soon to a bigger forest district as officer in charge.

Being Faithful to Yourself

Your greatest enemy is yourself.

The only person who can drag you down into drunkenness, thievery, or uncleanness is yourself.

It is the fashion to talk much maudlin self-pity, and to blame environment, heredity, temperament, fate and your fellow-creatures for the evils that happen to you.

No real calamity ever crushed you that did not enter the door you unlocked yourself.

All hell could not make you despair, except yourself joined in.

Every stone in the edifice of your character was laid by your own hands.

Fate, malicious people, and other factors can threaten, hurt and wound you; nothing and nobody can put you down but yourself.

You are your greatest enemy, if you are a coward; but if you are brave, you are your greatest friend.

The one unquenchable light is the human soul—the one unconquerable force.

Only when you love yourself and fear yourself are you capable of reverence and fear toward God.

The world is but the mirror of yourself. Keep clean, and you see clean men and women everywhere. Be cheerful, and all mankind smiles. Be unafraid of events, and men and the stars in their courses will fight for you.

Whether you be a convict in prison or a bedridden invalid, or a betrayed wife or a victim of the conspiracy of men or of the accidents of fate, if you fall back upon yourself, believe in yourself, and are loyal to yourself, you will succeed.

Let all the world despise you—it makes no matter as long as you do not despise yourself.

Whatever the past may have been, begin now to stand for yourself, your best self, the high and great self that you know you are away in the deep recesses of your heart.

Stand! Yield not an inch! Be faithful to yourself! And from this moment things shall take a turn.—*Masonic Bulletin.*



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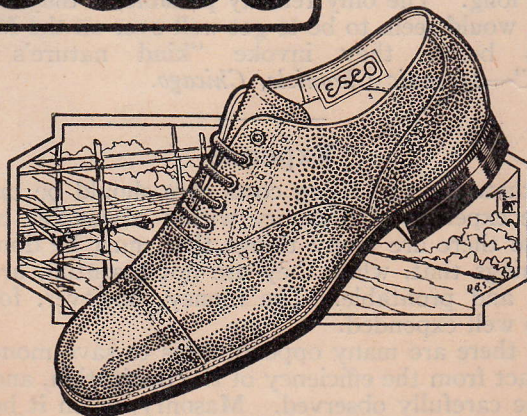
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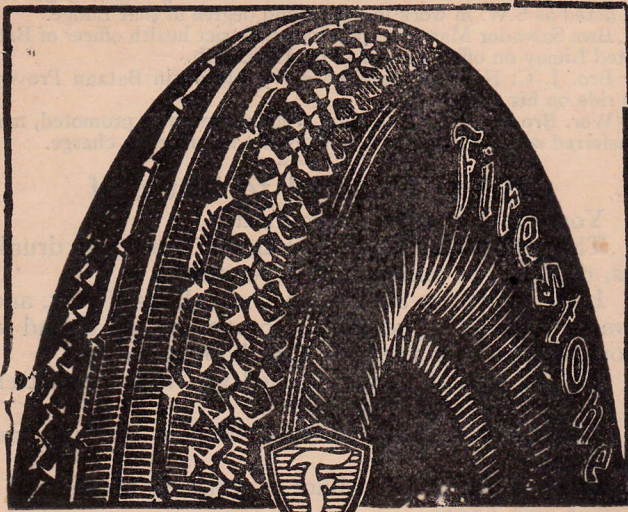
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A Masonic Creed

To look up in the light of reason to the gracious Being above,
As the infinite source of wisdom, and the source of infinite love;
To follow in all submission wherever His will may lead;
Such is a Mason's mission, and such is a Mason's creed.

To trust in His infinite justness in the light of His work which saith:
"I am thy Heavenly Father," such is a Mason's faith;
That the spirit of love may guide him wherever his feet may fare;
Such is a Mason's faith and hope, and such his constant prayer.

And this is a Mason's duty: always to live and move
On the planes of square and level under the law of love;
Love which forgives and forgets the faults of a brother man,
Nor fanneth the dying embers of hate into life again;

Which holds up the hands of a brother, carries relief to the poor,
And greets with a hearty welcome the stranger at his door;
Which rescues a brother from the gutter of despair,
And soothes from the brow of sorrow the wrinkles of doubt and care.

—The South Australian Freemason.

Slumbering Masons

A little girl once fell out of bed. When her mother asked her how it happened, she said, "I went to sleep too near where I got in." How many Masons there are who are exactly like that! They sign a petition, stand an investigation, pay their money, have a degree conferred upon them, learn the required catechism, take some more degrees, sign the by-laws—and go to sleep. They wake up annually to pay their dues. Once in a while they break their slumber long enough to attend a big night or eat a big dinner and then relapse into the big nap. Sleep is a necessary and salutary thing and most of us do not get enough of it. Usually the things for which we cut short our sleep are not the best things we do. There are three places in particular where sleep is not creditable—at the switch, on your job or in your Masonry. The little girl fell out. Some Masons do that, but there are a lot who do not. They slumber all over the place in other people's way. Not that they do not do a certain amount of good. They keep the Lodge to the extent of their fees and dues. They add a certain paper strength to the organization by being counted in on the aggregate membership. And that is about all. How much more they could do if they would only wake up. The arms of Morpheus must ache from carrying some of them so long. The only remedy possible, if they must go to sleep, would seem to be to get well over on the Masonic mattress before they invoke "kind nature's sweet restorer."—*Masonic Chronicle, Chicago.*

Expense

In these days of rising costs care should be taken to keep the expenses of Masonry within reasonable bounds. Of course there are many things that must be done, and many things that, while they are not essential, are both pleasant and profitable. The money, however, for such things is well expended.

But there are many opportunities to save money and not detract from the efficiency of the institution, and these should be carefully observed. Masonry, when it becomes a luxury, will be afforded only by the so-called "well-to-dos" and the man of small means will be cut out. That will be a sad day for Masonry.—*Masonic Tribune.*

Let Him Enter

"Master, an alarm at the south west gate,"
 "You will ascertain the cause"
 "One there is waiting and without,"
 "Let him for a moment pause,
 What brings him thither unto our door,
 Does he know what he does ask,
 Knows he the plans on the trestle board,
 Is he fitted for the task?"

"Is he under the tongue of good report,
 Sound in members, in mind, and in sight,
 Are his years mature, his motives pure,
 Does he put his trust aright?
 Is he vouched for by the men of our craft,
 Will the word be safe in his breast,
 What of our landmarks, old and worn,
 Will he withstand the test?"

"Master, this man that awaits without,
 Has friend and guide who say he will do,
 Our brethren have tried him with working tools,
 Plumb, level, and square find him true,
 He prays as to others, unto him shall be done,
 His motives are pure, his trust placed aright,"
 "In the name of God and the holy Saints John,
 Let him enter—he seeks for the Light."
 —W. C. Straka, in A. and A. S. R.
 Bulletin, Wheeling, W. Va.

Money and Masonry

We are told that one of the largest Lodges in the city, in its investigation of applicant for membership, makes an exhaustive inquiry into his financial condition, especially as to whether the payment of his fee will deprive his family of things they need.

That is a splendid idea and one which ought to enter into the investigation of all candidates. We have all come across instances where petitioners have taken the very bread out of the mouths of their families—which is of course something that Masonry would not permit if it was known.

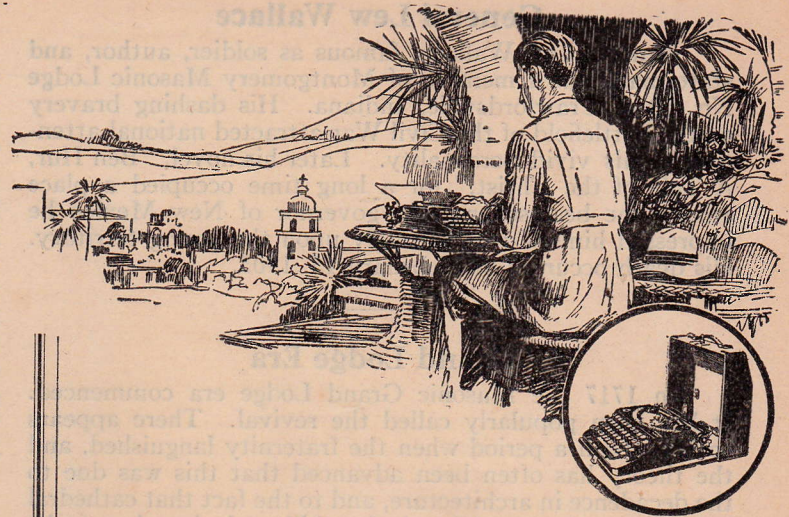
We have known extreme cases where fees were returned after candidates were elected and got their degrees, because their families complained that they urgently needed the money paid for fees.

We should not condemn too broadly those who make sacrifices for the sake of Masonry. In many cases they are led by a false enthusiasm and do not stop to think that they have no right to penalize their families that they themselves may wear certain pins.

Outright selfishness is of course displayed in some cases and we have all known Masons who did not hesitate to spend all the money necessary on degrees for themselves, yet grudged the small fees of the auxiliary bodies for their wives and daughters. The idea of taking their mothers into the Eastern Star seems to occur to few Masons.

We believe that a young man without dependents is justified in making almost any sacrifice to take the degrees in the various Masonic bodies if he is otherwise eligible and desirable. But we also believe that no candidate or member of the order ought to "skimp" his family for his own enjoyment and we believe that the Lodges generally should make a more searching inquiry into this phase of the case than they do.—*The Kansas City Freemason.*

Freemasonry emphasizes the point that every Mason owes undivided loyalty and patriotism to the civil government under whose jurisdiction the Lodge is working.—*Masonic Home Journal.*



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General Lew Wallace

General Lew Wallace, famous as soldier, author, and statesman, was a member of Montgomery Masonic Lodge No. 50 of Crawfordsville, Indiana. His dashing bravery on the battlefield of the Civil War attracted national attention to his vivid personality. Later his novel, "Ben Hur, A Tale of the Christ," for a long time occupied a place among the best sellers. As governor of New Mexico he impressed himself very strongly upon the young territory. His death occurred on February 15, 1905.

Grand Lodge Era

In 1717 the Masonic Grand Lodge era commenced. It has been popularly called the revival. There appears to have been a period when the fraternity languished, and the theory has often been advanced that this was due to the decadence in architecture, and to the fact that cathedral building no longer claimed the skill and thought of the best talent of the world. Before the decadence began, the Craft was to a great extent connected with the guilds, and many historians claim that we are the direct descendants of the Mason's guild.

It would be well if the merchant could say, "I have been taken in by a good many deadbeats, but never have I had any trouble with a man who wore the Square and Compasses." To have the minister say, "I know nothing of the religious or non-religious teachings of the Masonic fraternity, but I have never heard a Mason make a disparaging remark concerning the church." To have it as a matter of common agreement among the members of the community that they have never known a Mason to be involved in any scandal. To have the local court comment, "Never in my experiences as judge have I had a case before me of two Masons going to law. They seem to settle their own legal difficulties." To have good non-Masons say: "I have frequently attended social gatherings of Masons and while I don't know anything about the inner side of Masonry, their exhibition of clean mindedness along with the most familiar sociability impress me with the thought that its teachings must be good." And to have the better classes express in common the dictum, "The Masonic emblem is Greek to me, but I suppose the G Stands for Gentleman—at any rate I have always found the man who wears it to be one."

The best argument for Masonry is a good Mason; the worst argument is an unworthy Mason.—Oakland, Cal., *Scottish Rite Bulletin*.

The Lodge Pre-eminent

"It is our sincere judgment that Masonry is suffering in these modern days from two serious diseases. The first of these is the anxiety on the part of members of the Craft to know the mysteries of the so-called 'higher' degrees. There are no higher degrees. There can be nothing higher than the three degrees of Craft Lodge Masonry, and nothing holier than to attain to that moral eminence which is involved in the term Master Mason. A Master Mason has the mastery over himself. He is a man, a master, the noblest work of God. The second disease from which we suffer is this: From the youngest Entered Apprentice to the Grand Master there is a deplorable lack of knowledge of the laws, principles and practices of Ancient Craft Masonry. We have simply failed to qualify ourselves upon the great principles of the Craft."—George C. Williams, G. M. Delaware.

Masonry Persecuted in Australia in 1803

It is a well-known fact that a gathering of Freemasons took place in Sydney in 1803. It is recorded that a petition was addressed to the then Governor setting out that "several of the officers of His Majesty's ships, together with some respectable inhabitants of Sydney, wished to establish a Masonic Lodge." The petition was refused and the leading spirit of the movement was deported to Tasmania. Masonic meetings were prohibited and the Governor declared that "every soldier and other person would have been made a Freemason had not the most decided measures been taken to prevent it."—Proceedings, Western Australia, 1921.

Antiquity of Master's Degree

Sir Frederick Pollock in *The Builder*, for June, 1920, has effectually disposed of the idea that the Masters' and Fellow Crafts' degrees were made from the Entered Apprentices' degree, as advocated by some Masonic writer.

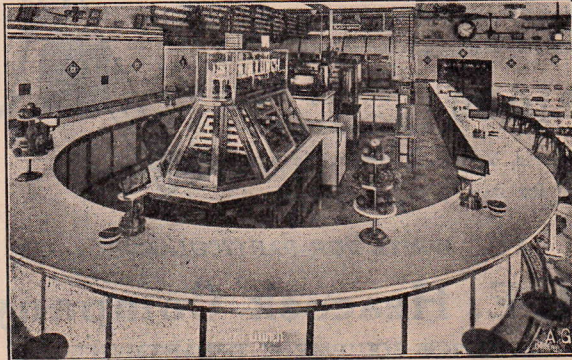
He was quoting from the Cook MS of A. D., 1430, which shows various things that "no Master nor no Fellow might do."

In the Regius MS of about 1396, the Master is bound to teach the "prentice and the injunction" to him that was higher in this degree to teach the simplest in wit is ascribed to Euclid.

These two facts show THREE DEGREES existed in the old Operative Masons as far back as 1430.

Freemasonry has survived the shock of time because it is not an abstract faith.

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The management of the Masonic Hospital for Crippled Children, Inc., courteously requests all members who have not paid their dues in advance for a number of years, to pay their dues for the current year. Make checks payable to the Masonic Hospital for Crippled Children, Inc., and send your remittance to P. O. Box No. 34, Manila, P. I. The annual dues for ordinary members are ₱2.00.

The Gospel According to You

There is a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke and John,
Of Christ and His mission below.

Men read and admire the Gospel of Christ,
With its love so unailing and true;
But what do they say, and what do they think,
Of the Gospel according to you?

'Tis a wonderful story, that Gospel of love,
As it shines in the Christ-life divine;
And, oh, that its truth might be told again
In the story of your life and mine.

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men;
Take care that the writing is true;
'Tis the only Gospel that some men will read—
The Gospel according to you.

Don't be so concerned over what people might think about you; the chances are they seldom think about you at all.—*Vision.*

Georgia Masons Plan Children's Sanitarium

Atlanta, Ga.—A cottage for children at the State Tubercular Sanitarium, Alto, is the hope of Georgia Masons and to accomplish this they have made plans to raise \$100,000. Such a building will be an innovation for Georgia, members of the State board of health announced, since present facilities at Alto provide only for the treatment of adults.

Dr. J. P. Bowdoin of Adairsville, deputy commissioner of health and Past Grand Master of the Grand Lodge, stated that 80 per cent of all tubercular infection is found in children under ten years of age.
—S. R. C. S.

Masonry Dwells Within

BY STORM O. WHALEY

I have learned my lectures word for word,
I know the degrees from the First to the Third.
Am I the Mason you would have me to be?
"Not yet, my son, not yet," quoth he.

I have taken the Chapter, I have my Mark,
The signs and the passwords I know by heart,
I know that now you must be proud of me.
"Yes, proud but not satisfied," quoth he.

Look at my Fez and splendid Shrine pin,
My 32nd Degree ring with the diamond set in,
I have got it all, you must agree with me.
"Not all, my son, not all," said he.

But, father, why speak, you surely know
I have each degree from high to low,
My emblems, charms and patents you see.
"There is more than these, my son," said he.

"I am proud of your earnest efforts, my son,
Pleased you love Masonry and the work you have done,
But the beauties of Masonry dwell within
And rarely agree with the size of the pin.

"I would rather have for a Brother of mine
A man who is rough, uncouth, yet kind,
Than the polished scholar, widely well read,
Whose heart was rotten, and whose soul was dead.

"For the undying acts that we have done,
The things in life worth while, my son,
Are the deeds of charity that bring the joy
To the hearts of a helpless girl or boy."

—*New Age Magazine.*

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Lodge's Seal Found Between Vessel's Keels

New York, N. Y.—A story of a suspended lodge, a lost seal and its queer hiding place, found 100 years later, is told in the New York *Masonic Outlook* as follows:

On June 9, 1794, there was chartered in Castine, Maine, Hancock Lodge No. 4, by Grand Master John Cutler. For a number of years the lodge thrived, until the Morgan episode in New York State was instrumental in the near-destruction of Masonry in America. Hancock Lodge, like so many at the time, suspended work and, in order to safeguard its charter, tools and property, the various belongings of the lodge were distributed among its members for safe-keeping. After the anti-Masonic excitement had died down, several of these members decided to bring the lodge back to life. All of the property was restored except the lodge seal; of this no trace could be found, nor was anyone able to explain its disappearance. One hundred years after the lodge had suspended work an ancient wooden ship was dismantled in the Castine shipyards. In the bilge, between the outer and the inner keels of the vessel, was found the seal, which was restored to the lodge.—S. R. C. S.

The Mason's Creed

"As Grand Master of Masons of the Philippine Islands, I am particularly pleased to see so many non-Masonic friends present here this evening, especially members of the fair sex. More and more, the ladies here begin to realize that Freemasonry makes the men more dutiful and devoted husbands, sons, and fathers, and that its influence on the moral character and daily lives of its followers is a most beneficent one. Far from being godless and atheists, we Masons are without exception believers in God and the immortality of the soul and our ceremonies are of a deeply religious character, though we have not selected, nor do we favor, any particular religious creed or sect. Under the name of the Great Architect of the Universe, we pay homage to that same Supreme Being whom others worship as God, Jehovah or Allah, and our members are taught to obey in their essentials those same moral laws that were laid down by Jesus Christ, Moses, Confucius, Mohammed and other great teachers and reformers."

Grand Master Joseph H. Schmidt, Philippine Islands, at public installation of officers of Sinukuan Lodge No. 16, Manila.

High Masonic Home Charge

Considerable complaint is being voiced in the state of Pennsylvania over the high fees that are required there. In addition to the subscribed fee of the lodge, every applicant for the honors of Masonry

is required to pay the sum of \$40, which amount goes toward the support of the Masonic home. The result has been to retard the number of petitions that are coming into the lodges, as in many of the big lodges the amount required is prohibitive to the man who is not in good circumstances.—*Illinois Freemason.*

A Beautiful Bible

The Oxford Press has sent us a specimen of its new white Bible (Oxford Version) with a cover of flexible morocoette which can easily be washed when soiled. It is a dainty little book and is intended for O. E. S. chapters and everywhere where a white Bible is desired. This Bible comes in several sizes, priced at \$1.40, \$1.75, and \$2.25. Gold emblems will be stamped upon the cover at a charge of 50 cents, and inscriptions in gold at 50 cents a line. Where six are ordered, the emblem will be stamped free. Oxford University Press, 35 W. 32, New York.

The successful Lodge is not always the one with the largest membership, but of the best men; men who wish to leave a record behind them of service to their fellows, and who have found in the Lodge a practical working outlet for the spirit of fraternity; that impelling force for good citizenship, manhood, and good government.—*Fraternal Record.*

Don't expect perfection in a man just because he is a Mason. If you do you'll be disappointed. Masonry makes men better, but no human agency makes men perfect. If he is a Mason, you have a right to presume he is a fairly good man, but do not condemn Masonry even if a few Masons turn out bad. Even the Great Teacher himself had a Judas.—*Master's Word.*

If youth but knew
What age would crave,
Many a penny
Youth would save.

—*Oliver Wendell Holmes.*

BAGUIO NIGHT TRAINS

BI-WEEKLY NIGHT TRAIN SERVICE

Since March 5, two NIGHT SPECIALS are being run every week until further notice.

One night special leaves Manila every Monday night to return from Bauang Sur and Damortis the following Wednesday.

Another night special leaves Manila every Friday night to return from Bauang Sur and Damortis the following Sunday at usual scheduled hours.

HOLY WEEK EXTRA TRAIN

One EXTRA night train will be dispatched from Manila on Wednesday, April 4, leaving Tutuban station at 11:00 p. m. as usual.

Auto Connection at Damortis with the Benguet Auto Line over the world-famed Zigzag mountain road.

ALL NIGHT TRAINS have standard sleeping cars with buffet service and all conveniences of De Luxe travel. Also carry ordinary first and third class coaches.

Both single and round trip tickets to Baguio may be purchased at stations between Manila and San Fabian where the Baguio Night Train is scheduled to stop. All classes of tickets, one way or round trip, including kilometrage, are good on any night train, either to Baguio or to any station shown on the schedule for night train.

Baggage, Express Parcels and C.O.D. shipments will be handled to or from Baguio and Stations shown on schedule.

Bookings in Manila for sleeper berths at Tutuban Station or at Downtown Office, 519 Dasmariñas, and in Baguio at Benguet Auto Line Office.

RATES

	First Class	Third Class
Manila-Baguio, one way.....	P17.10	P 8.55
20 days, Manila-Baguio, round trip.....		11.84
90 days, Manila-Baguio, round trip.....	26.00	12.94
Manila-Damortis, one way.....	11.10	5.55
20 days, Manila-Damortis, round trip.....	15.54	8.88
90 days, Manila-Damortis, round trip.....	16.04	9.13
90 days, Manila-Bauang Sur, round trip.....	18.21	10.37
Sleeper berth, each way.....	5.00	

PRIVATE PASSENGER CARS CAN BE OBTAINED FROM THE BENGUET AUTO LINE AT FOLLOWING RATES:

Between Baguio and Damortis, per trip, 5-passenger car..	P25.00
Between Baguio and Damortis, per trip, 7-passenger car..	37.50

For further particulars inquire from the office of the Traffic Manager, or call up INFORMATION, Telephone No. 4-98-61, or Downtown Office, Telephone No. 2-31-83.

MANILA RAILROAD COMPANY

943 Azcarraga, Manila, P. I.

Seccion Castellana

Página Editorial

La Pascua

La Pascua de Resurrección que se celebra este mes es para el cristiano la fiesta conmemorativa de la resurrección de Jesucristo y para el judío rememora aquella época importantísima en la historia de su pueblo en que Jehová "pasó las casas de los hijos de Israel en Egipto, cuando hirió a los Egipcios," y en que se inició aquel rito del cual se dice en la Biblia (Exodo, 12, 26-27): "Y cuando os dijeren vuestros hijos: ¿Qué rito es este vuestro? Vosotros responderéis: Esta es la víctima de la Pascua de Jehová." El pagano del norte de Europa celebraba en dicha época del año el despertar de la naturaleza porque en ella la diosa de la primavera, tocándoles con su delicada mano, despertó en las ramas de los árboles y arbustos la vida adormecida y adornó de tiernas flores y hojas las praderas y selvas.

La Masonería Simbólica no se ocupa mucho de la Pascua, pero los capítulos Rosa Cruz y los Templarios celebran en la Semana Santa fiestas importantes.—L. F.

¿No Estamos Nunca Satisfechos?

Es posible que algunos de los profanos que lean esta revista hayan llegado a la conclusión de que la Masonería está muy mal porque solemos apuntar defectos y quejarnos de muchas cosas que no nos gustan en nuestros Talleres. Nuestros lectores que son Masones saben que dicha conclusión no podría ser más injustificada. Es que no malgastamos nuestro tiempo alabándonos a nosotros mismos y hablando de nuestros triunfos y nuestra grandeza como acostumbra hacerlo muchos oradores en los banquetes de los clubs y sociedades profanas y de algunas Logias.

Sostenemos que la Masonería no debe jamás estar satisfecha y que no debemos echarnos a dormir sobre nuestros laureles. Cuando hemos hecho algo de loable, debemos proponernos realizar algo que sea aún más digno de alabanza. No conocemos nada que nos guste más que un Gran Maestro o Venerable que siempre está trabajando en vez de sentarse, metafóricamente hablando, después de cada esfuerzo que ha hecho, para darse aire y recibir los aplausos de los demás. El Venerable que hace trabajar a los obreros de su Taller, obligándoles a realizar progresos constantes en todo y a soltar sus óbolos cada vez que haya necesidad, tendrá una buena hoja de servicios al entregar el mallet a su sucesor.

El que nos quejamos de que no se dedica bastante tiempo a la lectura masónica, que ciertas obras benéficas carecen de fondos, que ciertas Logias están haciendo gastos de poco provecho, etc., no quiere decir que la Masonería va de mal en peor. Nuestro objeto es estimular a los Hermanos a dedicarse a su labor masónica con mayor buena voluntad y eficiencia y no dejar enfriar su entusiasmo por la noble causa a que se han dedicado.

Gracias al Gran Arquitecto del Universo, la Masonería va progresando y se ha desprendido de ciertos defectos de que adolecía en los principios. Los estudios masónicos se están llevando a cabo hoy día sobre una base científica y contamos con numerosas obras masónicas verdaderamente excelentes en vez de media docena de libros medianos y algunas docenas más de obras que daban al lector una idea completamente equivocada de nuestra Institución. La beneficencia masónica está bien regulada en la actualidad y los prohombres de la Masonería están constantemente

buscando dónde y cómo pueden introducir mejoras para hacer que el edificio sea más hermoso y fuerte, sin cambiar su plan y estructura generales. Donde antes hubo un solo Masón, hay actualmente ciento o más, y las enseñanzas del Arte Real se están hoy propagando por conducto de centenares de buenos periódicos y libros masónicos. Nuestra Orden goza del respeto de todo el mundo y se estima como fiel auxiliar y ayuda del buen gobierno, excepto en algunos pocos países en que la parte del pueblo que domina a los demás se ha vuelto loca o en que la ignorancia y el fanatismo no quieren abandonar el terreno que están ocupando desde hace siglos.

¿Estamos satisfechos con todos estos progresos realizados por la Masonería? ¡De ningún modo! Cuando se haya establecido en todo el mundo el reinado de la tolerancia, la paz y la fraternidad universal, entonces, y no antes, habrá llegado el momento en que podamos elevar nuestros preces al Gran Arquitecto del Universo y dar por terminada nuestra labor masónica.—L. F.

Los Llamados "Altos Grados"

De nuevo debemos recordar a nuestros lectores que la Masonería Simbólica no reconoce más grados que los de Aprendiz, Compañero y Maestro Masón y que la Masonería del Rito Escocés es una institución separada de la Masonería Simbólica y, oficialmente por lo menos, aquella no existe para ésta. No es conveniente ni lícito, pues, que un Masón, al visitar una Logia simbólica, ponga en el libro de presencias el grado que ostenta en el Rito Escocés. Es asimismo altamente inconveniente que una Logia, al enviar cartas de invitación a una instalación pública de dignatarios, haga constar grados superiores al tercero poseídos por sus dignatarios.

La regla a que nos referimos es invariable y debe cumplirse estrictamente.

La separación absoluta entre las Logias simbólicas y los cuerpos del Rito Escocés es una condición *sine qua non* que impone la gran mayoría de las Grandes Logias regulares a las nuevas potencias masónicas que solicitan ser reconocidas.—L. F.

El Seguro

Bajo este epígrafe dice "Partenón," una revista interesante que se publica en México, lo que sigue:

En los países verdaderamente cultos y civilizados el seguro es una de las bases de la estabilidad del hogar y tan necesario para la vida como la higiene y la seguridad pública. El hombre digno y laborioso, el honrado padre de familia que tiene el sagrado deber de proporcionar a sus hijos pan y abrigo, educación y cuidados de todo género, el seguro es hoy para él un deber y una tranquilidad espiritual para un no muy remoto porvenir. La Masonería no es una agencia de colocaciones, ni una sociedad de socorros mútuos, por lo que no tiene, ni debe tener la obligación, ni puede atender con eficacia el sostenimiento de huérfanos y viudas. Pero el masón, como todo hombre, tiene el deber de proteger y proporcionar a su familia todo lo necesario para la vida y si tal no hiciera es indigno de ser masón y de ser hombre. Y el masón que por negligencia o falta de previsión no pone los medios necesarios para la protección de su familia después de su muerte comete un delito grave contra la familia, contra la Fraternidad Masónica y contra la sociedad humana; porque abandona a sus hijos a los peligros de una vida incierta y siempre miserable si por su corta edad no están aún capacitados para la lucha, porque con tal conducta desprestigia el buen nombre de masón y, por

consiguiente, el de nuestra Augusta Institución, y porque al abandonar elementos todavía mal preparados y adaptados a la vida aumenta las cargas y peligros sociales, el lastre social, engrosando las legiones de la mendicidad y la prostitución.

No podemos menos que hacer nuestras las palabras que acabamos de copiar. Hemos iniciado una campaña en favor del seguro porque vemos la absoluta necesidad de hacer algo en este sentido. Son tan numerosas las Logias que actualmente desempeñan malamente el papel de compañías de seguros, es decir, cuyos miembros sobrellevan las cargas de una compañía de seguros sin haber jamás disfrutado sus beneficios, que no se oculta a nadie la necesidad de un cambio en nuestro sistema actual.

Las Logias que aceptan la petición de profanos sin insistir en que éstos se ocupen antes del porvenir de los que dependen de ellos corren el riesgo de verse luego empobrecidas por tener que mantener a viudas y huérfanos. Hay más de un caso en que los pagos realizados por un miembro que luego falleció suman menos de doscientos pesos, mientras que los gastos de entierro y socorros sufragados por la Logia ya importan mil o dos mil.

La Logia no es compañía de seguros ni sociedad de socorros mútuos. No debe aceptar material insolvente o expuesto a constituir luego un obstáculo al desarrollo y a la prosperidad del Taller. Es para impedir que entre material inconveniente que se nombran las comisiones aplomadoras y que a éstas se les encarece practiquen "un examen riguroso de las condiciones morales, mentales, físicas y otras propias cualificaciones del solicitante" y pregunten a éste si "ha tomado las disposiciones prudentes que fuesen necesarias para la protección de los que dependen de él, para el caso de su muerte o incapacidad."

En cuanto a los miembros de la Logia que no tienen asegurada la vida, es importante que los Venerables u otros Hermanos influyentes hagan lo que puedan para hacer que dichos miembros cumplan con su deber para con su familia y su Logia.—L. F.

El Credo de la Francmasonería

La Gran Logia de Nueva York ha expedido el siguiente manifiesto:

Los Masones Libres y Aceptados del Estado de Nueva York, representados por sus grandes Dignatarios y Diputados en la Gran Logia, reunidos en una asamblea general de los mismos, de conformidad con las constituciones y leyes vigentes, establecen y promulgan el preámbulo siguiente:

Como expresión la más sencilla de la fe de la Francmasonería, no cabal, pero sí incontrovertible y sugestiva, he aquí el Credo Masónico: Hay un Dios, Padre de todos los hombres.

La Sagrada Biblia es la Gran Luz de la Masonería y la Regla y Guía de la fe y la práctica.

El hombre es inmortal.

El carácter determina el destino.

El amor del prójimo es, después del amor de Dios, el primer deber del hombre.

La oración, comunión del hombre con Dios, es provechosa.

Reconociendo la imposibilidad de confirmar las enseñanzas de la Francmasonería en formas fijas de expresión, y aceptando, no obstante, el valor de la manifestación autorizada de los principios fundamentales, las enseñanzas que siguen quedan proclamadas como enseñanza Masónicas:

La Masonería enseña al hombre a practicar la caridad y la misericordia, a proteger la castidad, a respetar los lazos de la sangre y de la amistad, a adoptar los principios y reverenciar las máximas de la religión, a ayudar al débil, a guiar al ciego, a levantar al oprimido, a sostener al gobierno, a inculcar la moral, a promover la ilustración, a amar al prójimo, a temer a Dios, a implorar su piedad y a esperar la felicidad.

Es en sus signos y alegorías en lo que la Francmasonería supera a todas las demás sociedades, dice Oliver Day Street. Si alguna de ellas enseña ahora por estos métodos, es porque ha imitado a la Francmasonería. En nuestros estudios masónicos, en el momento en que nos olvidamos de que todas y cada una de las partes de la Francmasonería constituyen un símbolo o alegoría, en ese mismo instante empezamos a andar a tientas en la obscuridad; sus ceremonias, signos, toques, palabras e instrucciones quedan al momento vacías de sentido o triviales. Ningún otro aspecto de la Francmasonería nos ofrece materia más importante para el estudio.

Hemos traducido este manifiesto porque procede de fuente autorizada y es una exposición clara de los puntos

de vista de lo que se llama comunmente la Masonería anglosajona.

No parece, sin embargo, que en esta exposición falta una palabra que en nuestra opinión es importantísima en semejante documento: la tolerancia. No se dice nada del respeto que nos inspira lo bueno en las creencias y opiniones de los demás. Conceptuamos la tolerancia como una de las joyas más resplandecientes en la corona de la Masonería y por tanto la echamos muy de menos en el manifiesto de la Gran Logia de Nueva York.—L. F.

[Edicto No. 13]

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

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

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

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

TEODORO M. KALAW, *Gran Maestro.*

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

Lo Que Pide la Masonería

Lo que pide la Masonería es que le dejen en libertad para trabajar, que el público profano no se entrometa a entorpecer su obra dentro de los Talleres. La Masonería pide el mismo respeto que inspira a la sociedad cualquiera institución seria y honrada. No quiere privilegios ni leyes extraordinarias. Así como el sabio necesita tranquilidad para poder descubrir un virus que dará salud al cuerpo, así también la Masonería solicita respeto de los profanos para trabajar libremente por encontrar la luz y la verdad que producirán la felicidad humana.—*Revista Masónica de Chile.*

Una Aspiración Universal

En todos los momentos de la vida, en las conversaciones profanas y algunas veces aun en las masónicas notamos alguna animosidad contra nuestros mismos hermanos y esto, como es natural, nos contrae el ánimo, estableciendo una laguna de amarga y dolorosa decepción por la triste convicción que llena nuestro espíritu, de que aun la raigambre no ha extendido sino apenas sus raicillas en la conciencia humana, esta convicción radica en el convencimiento de que la única salvación de nuestra Gloriosa Institución es la Fraternidad Universal. Sin que este convencimiento se posea totalmente e impere en todos y cada uno de los actos de nuestras actividades no habrá salvación posible, el marasmo nos invadirá, produciéndonos la paralización total de todo entusiasmo y fe por nuestros santos y puros Ideales, si es que persistimos en esta monotonía que mata el entusiasmo y arranca la fe. Legado punible de nuestros antecesores, quienes persisten en su incidia rencorosa que ahonda cada vez más el motivo de nuestras rencillas intestinas.

Hagamos propaganda activa e intensa de nuestros ideales; ahí está la mujer que con tan bello gesto de despreocupación acude en parvadas a nuestras fiestas blancas de las que siempre sale complacida y llena de fe en el porvenir que allí vislumbra. Preparémosla para esta lucha titánica de desfanatización, hagamos labor hasta su completa emancipación, labor que reflejará en esos tiernos pedazos de su alma, redimiéndolos de la más nefasta de las esclavitudes, la preocupación religiosa; esta también se combate fundando escuelas para la redención de los analfabetos, organizando fiestas literarias en las que con pláticas y representaciones gráficas, de todos los aspectos del desarrollo de las organizaciones similares, se impresionen sus conciencias; esto más bien en los países en que la civilización no se ha hecho sentir y en los que el libro y el periódico a pesar de haber invadido hasta los lugares más lejanos y de vida lugareña primitiva, no los han sabido entender, y con estos trabajos, talvez podamos conseguir algo provechoso que nos facilite el camino del progreso y engrandecimiento.—*Ramón González R. en "Fraternidad, Merida, Yucatan, México.*

El Tomo de Actuaciones de la Gran Logia

Por el Redactor, Ven. Hmno. LEO FISCHER

Tengo delante el tomo de actuaciones de la Gran Logia de M. L. y A. de las Islas Filipinas correspondiente al año en curso, y puesto que este año, por motivos de economía, se ha suprimido la publicación de dicho tomo en castellano, procuraré dar a los lectores de esta revista el siguiente resumen, en dicha lengua, del anuario en inglés, cumpliendo de este modo lo mandado por esta Gran Logia en su última Reunión anual.

La Décimasexta Reunión Anual de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas fué abierta por el Muy Il. Gran Maestro, Hmno. Joseph H. Schmidt, a las 4 de la tarde del 24 de Enero de 1928, con las ceremonias de rúbrica, estando presentes los Grandes Dignatarios y Oficiales, 8 ex-Grandes Maestres, 1 ex-Gra Maestro honorario y los representantes de 68 de las 101 Logias de la obediencia (276 miembros).

El Muy Rvdo. Gran Capellán, Hmno. Juan Muñoz, pronunció la oración de apertura y el Muy Il. ex-Gra Maestro Wenceslao Trinidad el discurso de bienvenida a los Hermanos de provincias, el cual fué del tenor siguiente:

"Otra vez, el llamamiento del deber nos tiene reunidos en este augusto lugar en magna convención, en comunión espiritual. Grato y al mismo tiempo ineludible debe ser el cumplimiento con ese deber cuando representantes de Logias Hermanas en provincias abandonando temporalmente sus ocupaciones y privándose de las comodidades del hogar propio, de las puras y vivificantes brisas de las montañas y valles, y del cariño de los seres más queridos, se hallan aquí entre nosotros decididos a cooperar en la solución de los varios problemas que puedan someterse a la consideración de esta Asamblea. A vosotros, queridos Hermanos, os dan, por mi conducto, los Masones residentes en la ciudad, la más cordial bienvenida.

"Nosotros que por azares de la suerte residimos en este centro de actividades, donde la lucha por la existencia es cada vez más intensa y ardua, donde la marcha avasalladora del materialismo arrolla todo cuanto encuentre en su camino y donde al parecer hasta nuestras más caras y arraigadas convicciones, nuestra fe en Dios y en las Instituciones humanas y nuestro espíritu de justicia se doblegan al embate de los tiempos y al influjo del egoísmo desenfrenado de los hombres, bien necesitamos de vuestra presencia y cooperación en estos momentos solemnes, para que, inspirándonos en la pureza de vuestros pensamientos y aspiraciones, en vuestra lealtad inmovible a nuestra Institución, y en vuestro reconocido sacrificio y abnegación, podamos juntos continuar la jornada por la recta senda que nos ha de conducir al logro de los fines de la Masonería y a la felicidad eterna. Bienvenidos seáis, queridos Hermanos, y deseamos todos que vuestras deliberaciones resulten en beneficio de la Institución y que cuando llegue la hora de separarnos,

todos salgamos de este recinto, nuestro común hogar, con la íntima satisfacción de haber cumplido con nuestro deber y con la convicción renovada que la Masonería está, como ha estado siempre, para la unión, igualdad y hermandad de todos los hombres."

Antes de llamarse a los Garantes de Amistad, el Gran Maestro entregó a los Venerables Hermanos Vicente Orosa y Joaquín García sus diplomas de Garantes de Amistad de las Grandes Logias de Virginia y Saskatchewan, respectivamente.

Los Garantes de Amistad de 72 Potencias masónicas hermanas que se hallaban presentes fueron luego invitados a presentarse ante el trono del M.I.G.M., el cual les dirigió palabras afectuosas de bienvenida contestándole el Ven. Hmno. William Andrew Weidmann en nombre de todos.

Desde luego, el Mensaje o Informe anual del Muy Ilustre Gran Maestro fué la nota más interesante de la sesión. Levantándose, el Muy Il. Hmno. Joseph H. Schmidt leyó un documento muy interesante, en cuya introducción dijo que procuraría hacer una relación breve de su gestión. Empezó por decir que—

"Es fenomenal el progreso que ha realizado la Francmasonería en las Islas Filipinas en estos últimos 25 años. De unas pocas Logias de poca importancia que hubo en 1902 y de las cuales sólo dos gozaban de reconocimiento universal, ha surgido una Potencia masónica conocida y respetada en todo el mundo masónico bajo el nombre de Gran Logia de Masones Libres y Aceptados de las Islas Filipinas. Dicho cuerpo consiste actualmente de 101 Logias esparcidas por todo el Archipiélago, desde Aparri hasta Jolo. Integrada por los mejores elementos del país, la Masonería de Filipinas, que cuenta con más de 7,000 miembros, está realizando una labor magnífica. Ha acumulado un fondo para un asilo, colegio y dormitorio que ya llega a una cifra respetable, y también ha reunido el núcleo de un fondo importante para la edificación de un Hospital Masónico para Niños Lisiados, y la corporación encargada de dicha obra sostiene en el entretanto una sala con cinco camas para niños lisiados en el Hospital Mary J. Johnston, en Tondo. En varias localidades en estas Islas, las Logias mantienen clínicas gratuitas para niños pobres u otras instituciones benéficas. Mucho de los ciudadanos más distinguidos y de más importancia en el comercio, las industrias, la filantropía, la educación y el gobierno son Masones. Gracias a esto, el antiguo prejuicio contra la Orden va desapareciendo rápidamente en estas Islas. Como pruebas de la actividad y prosperidad de la Masonería podemos también señalar los templos y cementerios masónicos que existen en muchos pueblos de Filipinas y las dos importantes revistas masónicas que se publican mensualmente en esta ciudad, *The Cabletow* y *The Far Eastern Freemason*, amén de los boletines mensuales que publican algunas de las Logias."

Luego el Gran Maestro dedica palabras afectuosas a los Hermanos fallecidos durante el año, diciendo del difunto Hmno. Leonard Wood,

ALHAMBRA CIGARS

CORONAS EXCELENTES
 ESPECIALES BELLEZAS
 PRESIDENTES SUMATRA

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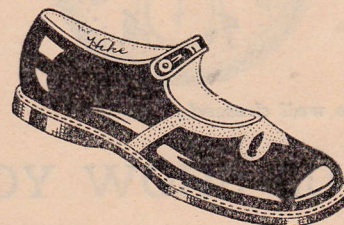
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governador general que fué de Filipinas, que "en él, el mundo perdió una de las figuras más salientes de los tiempos modernos, los Estados Unidos de América uno de sus más salientes soldados y más preclaros patriotas y ciudadanos, Filipinas un gobernante sabio, eficiente y concienzudo, y la Masonería un Hermano que poseía en alto grado todas las cualidades que constituyen al verdadero Masón."

Habla con cariño de los ex-Grandes Maestros ausentes y, luego, de las relaciones amistosas que unen esta Gran Logia con todas las otras, del nombramiento de Garantes de Amistad y de los grados conferidos a individuos de otras jurisdicciones por Logias de esta obediencia, a ruego de las Grandes Logias interesadas.

Alaba a los Masones de Filipinas por la generosidad con que respondieron a su llamamiento en favor de los damnificados por las inundaciones del Valle del Mississippi.

Se queja de que la Logia de la obediencia de Escocia radicada en Manila acepta materiales que corresponden a la Logia de Cavite y dice que debe hacerse cumplir la disposición constitucional que prohíbe que un Masón forme parte de más de una Logia en Filipinas.

Declara con satisfacción íntima que las relaciones entre el Simbolismo y las cámaras altas del Rito Escocés y Rito York son inmejorables en este país y que dichos cuerpos prestan cooperación valiosa a la Gran Logia en su labor humanitaria.

Manifiesta que ni los cuerpos clandestinos ni los organismos que ilegalmente hacen uso de emblemas masónicos han dado que hacer a la Gran Logia durante el año y que en aquéllos se registra mucha disensión y poca actividad.

Relata que durante el año, él constituyó tres nuevos Talleres, uno en Iba, Zambales, otro en Limay, Bataan, y otro en Jolo, Sulu; que colocó las piedras angulares de dos templos masónicos, uno en Isabela, Ilagan, y el otro en la ciudad de Iloilo; que dedicó el templo masónico de Cabanatuan, Nueva Ecija; que expidió un edicto, dos circulares y catorce dispensas ordinarias; que aprobó reglamentos interiores o reformas de las mismas, etc.

Dice que mandó preparar formularios para diplomas de Maestro Masón para viajes y diplomas de ex-Venerable, cuya venta constituye una importante fuente de ingresos para la Gran Logia.

De la larga lista de visitas oficiales que sigue se ve que el Il. Hmno. Schmidt ha estado ocupadísimo durante el año. En relación con sus viajes en las provincias, habla con entusiasmo de la hospitalidad de los Masones de estas Islas, de la excelente clase de material que hay en las Logias de provincias y de los buenos trabajos ritualísticos que presencié en las mismas, como también de los hermosos cementerios masónicos que existen en algunos puntos.

Recomienda que cuando algún miembro de una Logia de provincias fallece en Manila, y se desea que sea enterrado masónicamente, la Gran

Secretaría sea la que designe el Taller que ha de encargarse de los funerales, a fin de que éstos se realicen con la debida solemnidad y decoro.

El Il. Hmno. Schmidt habla en términos de encomio de la labor desempeñada por los inspectores de los diferentes distritos masónicos. Recomienda que se fusionen las Logias pequeñas y pobres, como lo hicieron las Logias Liwayway No. 81 y Modestia No. 83; dice que ha habido pocos procesos masónicos y que los Hermanos se muestran más dispuestos que nunca a transigir y arreglar amistosamente las diferencias de opinión.

Hablando de la instrucción ritualística, dice que hay poca demanda de dicha instrucción en castellano, pero mucha en inglés. Recomienda que se reforme la constitución de la Gran Logia en el sentido de hacer el cargo de Gran Instructor de nombramiento en vez de electivo, por los motivos que expone detalladamente.

Dice que pronto saldrá a luz el *monitor revisado* autorizado por la Gran Logia en 1927.

Después de exponer que la publicación de un tomo de actuaciones en castellano, además del tomo en inglés, constituye una carga muy pesada para el tesoro de la Gran Logia, por los elevados gastos de traducción e impresión, y que el número de Masones de la obediencia que no poseen el inglés es tan pequeño que no justifica dicho gasto, el Gran Maestro recomienda que se imprima dicho tomo solamente en inglés y que se publique en el CABLETOW un resumen de dichas actuaciones en castellano tan pronto como sea posible.

Manifiesta que ha aumentado mucho el afán de estudiar la historia y el simbolismo de nuestra Orden entre los Masones de la obediencia.

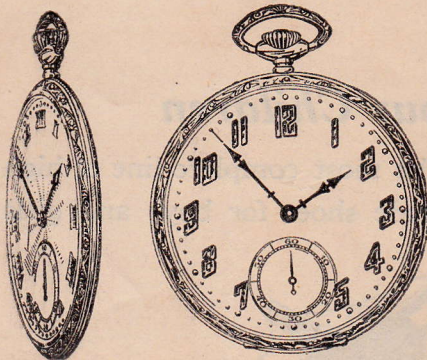
Con respecto al terreno que la Gran Logia posee en el Cementerio del Norte, en Manila, desde 1920, el Gran Maestro anuncia que el último plazo se pagará en 1928 y que tan pronto como haya fondos suficientes, la Gran Logia construirá en dicho terreno una capilla hermosa y artística que costará unos 25,000 pesos (\$12,500.00).

En cuanto al Fondo del Asilo Masónico, dice el Il. Hmno. Schmidt que algunas de las Logias aun no han saldado completamente su compromiso, pero que todas han pagado algo. Recomienda que no se haga ningún gasto mientras no se haya reunido una cantidad suficiente.

Uno de los trabajos más meritorios llevados a cabo por el Il. Hmno. Schmidt como Gran Maestro es su campaña en favor del Templo Masónico de Plaridel. Gracias a sus esfuerzos inauditos y a la cooperación entusiasta de los Hermanos puede anunciar en su Mensaje que ya no hay peligro de que dicha finca valiosa caiga en manos de profanos.

El Gran Maestro recomienda que se perpetúe la práctica, iniciada por él, de nombrar cada mes un comité encargado de visitar a los Masones enfermos en Manila que formen parte de Logias radicadas en otros puntos, y alaba la labor de los Hermanos nombrados por él para dicho fin durante el año.

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"Juzgándole por la norma de resolución y carácter que nosotros los masones adoptamos siempre al formar juicio de nosotros mismos y de nuestros compañeros, podemos decir, con toda seguridad, que sólo bastaba el más ligero trato con él para admirar en el Hermano Gobernador General Leonard Wood el espíritu generoso y noble, el caballero de recto criterio, valiente y reverente, que en vida ejemplificó en su más alto grado los ideales de la Masonería.

"Y por lo tanto resolvemos por la presente:

"Que siempre tendremos vivo el recuerdo de las cualidades inmaculadas de nuestro difunto hermano Gobernador General Leonard Wood, a quien como hombre y como Masón nadie superó, y por la presente afirmamos nuestra admiración y aprecio de su vida y trabajos que terminaron con su muerte inesperada.

"Que ofrecemos a la familia de nuestro finado hermano Gobernador General Leonard Wood nuestra más profunda simpatía por el dolor que le aflige, y que al Gran Maestro por la presente se le ruega envíe a la familia copia de esta resolución;

"Que al Gran Maestro se le ruegue por la presente envíe copia de esta resolución a la Logia Anglo-Sajona No. 137 de Brooklyn, Nueva York, a la cual estaba afiliado el Hermano Gobernador General Wood al ocurrir su fallecimiento."

Acto seguido, la Comisión de Necrología presentó su informe, rindiendo un tributo elocuente a los Hermanos que durante el año pasaron al Oriente Eterno.

En representación de la Gran Logia *Zur Eintracht*, de Darmstadt, Alemania, el Gran Secretario hizo luego entrega de un mandil de Maestro Masón al Hmno. Hasselmann, de la Logia San Juan Evangelista, de Darmstadt.

Luego el Muy Il. Hmno. Teodoro M. Kalaw pronunció la Gran Oración que se publicó en el último número del CABLETOW. Lo hizo con la elocuencia que le caracteriza y afirmó una vez más su fama como orador insuperable.

Acto seguido se ejemplificaron por la Logia Southern Cross No. 6 los trabajos del grado de Maestro Masón, participando en los mismos diez ex-venerables de la misma, encabezados por el Muy Il. ex-Gran Maestro Frederic H. Stevens. El candidato fué el Hmno. Lee Edward Stevens, hijo de dicho ex-Gran Maestro. Los trabajos se realizaron en forma perfecta, como era de esperar.

La Gran Logia se reunió de nuevo el día 25, a las 4 de la tarde. En dicha sesión se recibió la dimisión del Ilustre Gran Maestro Delegado, Hmno. Miguel Unson, el cual dijo que las múltiples ocupaciones

de su importante cargo público le obligaban a dar dicho paso. No se aceptó la dimisión de dicho benemérito Gran Dignatario.

La Comisión de Hacienda presentó su informe con un *budget* su-mando ₱21,300.00, el cual fué adoptado.

Se recibieron las memorias de otras comisiones y de la Junta del Asilo. De acuerdo con la recomendación contenida en la memoria de dicha Junta, la Gran Logia acordó la creación de una comisión encargada de gastar un tercio de los intereses anuales del Fondo del Asilo para socorrer a los huérfanos pobres de Masones. No se gastará ninguna parte del capital mientras éste no sea bastante importante para poder invertirlo ventajosamente.

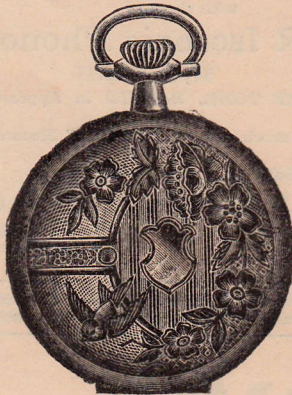
La Comisión de Estudios Masónicos informó que se observaba un aumento notable en el número de los aficionados a los estudios de la historia y el simbolismo de la Masonería y que en 1927 se habían sostenido muchas conferencias y adquirido muchas obras masónicas por diferentes Logias y Hermanos.

La sesión de la tarde del tercer día, 26 de Enero, se dedicó a la presentación de informes de comisiones y sobre todo a la discusión de la importante memoria de la Comisión de Jurisprudencia, encabezada esta vez por el Muy Il. ex-Gran Maestro Francisco A. Delgado. Se aprobó lo hecho por el Muy Il. Gran Maestro en el desempeño de los deberes de su cargo, pero no se adoptó ninguna reforma de la Constitución de la Gran Logia.

Se ordenó la publicación en el CABLETOW de la parte del referido informe que se contrae a la prohibición de pertenecer al mismo tiempo a más de una Logia situada en las Islas Filipinas.

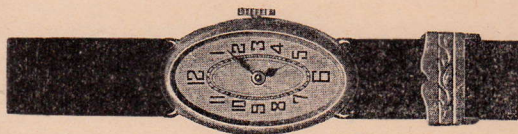
La Comisión de Jurisprudencia presentó un informe especial sobre el Edicto No. 5 de 8 de Enero de 1920, cuya derogación se había pedido. Dicho edicto da a la Logia Cavite No. 2 jurisdicción sobre todo el material proveniente de los barcos de la Armada anclados en la Bahía de Manila, y como resultado de dicha disposición, muchas solicitudes han sido presentadas a cierta Logia de obediencia extranjera la cual está radicada en Manila, por la molestia que causa el tener que ir a Cavite cuando es mucho más fácil para los miembros de la marina asistir en la ciudad de Manila. La comisión recomendó que no se reformase la legislación existente, por estar autorizado el Gran Maestro a expedir dispensas en dichos casos. Se adoptó dicho informe.

En la sesión de la noche del mismo día 26, se adoptó por unanimidad de votos otra resolución relacionada con la Logia extranjera a que acaba de hacerse alusión, cuyo fin es poner coto a ciertas infracciones de las leyes y edictos de esta Gran Logia por la misma, creándose una comisión de ex-Grandes Maestros "para conferir con la Logia Perla del Oriente No. 1034 con el fin de que se den los pasos necesarios para precaver que dicha Logia constituya un elemento perturbador en la Masonería de las Islas Filipinas, y si fracasan dichas gestiones, para adoptar la resolución que sea necesaria para conservar la paz y armonía entre



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An Introduction to Freemasonry (Haywood),
Songs of the Craft (Wilbur D. Nesbit and Douglas
Malloch), Freemasonry and the Drums of '75 (Sidney
Morse), Our Lodge Portrait Gallery (Roe Fulkerson),
Twice Two is Four (M. W. Bingay), The Man Who
Would be King (Kipling), Facts and Fables of the
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nuestros propios Talleres y miembros y mantener íntegra la soberanía de esta Gran Logia dentro de su jurisdicción, o sea, las Islas Filipinas."

Seguio la eleccion de Grandes Dignatarios, depositandose 321 votos al pasarse la lista y resultando elegidos los Hermanos siguientes:

- Teodoro M. Kalaw (12).....Gran Maestro
- Seldon W. O'Brien (9).....Gran Maestro Delegado
- Antonio Gonzalez (85).....Primer Gran Vigilante
- William Wiley Larkin (6).....Segundo Gran Vigilante
- Vicente Carmona (22).....Gran Tesorero
- Newton C. Comfort (3).....Gran Secretario
- Isidro Paredes (26).....Primer Gran Instructor

Es de advertir que en la primera votacion fue elegido Gran Maestro el ilustre Gran Maestro Delegado Miguel Unson, el cual rehusó aceptar el cargo por motivos de salud.

Los nuevos dignatarios y oficiales de la Gran Logia fueron instalados en el Templo Plaridel en la noche del 27 de Enero de 1928, actuando de Gran Instalador el Muy Il. Hmno. Wenceslao Trinidad y de Gran Director de Ceremonias el Muy Il. Hmno. Christian William Rosenstock. Terminada la instalacion, el Muy Il. Hmno. Frederic Harper Stevens hizo entrega de una medalla de ex-Gran Maestro al Muy Il. Hmno. Joseph H. Schmidt, el cual contestó con palabras adecuadas al discurso del referido Hmno. Stevens.

Acto seguido, el Muy Il. Hmno. Quintín Paredes presentó una cesta de hermosas flores a la distinguida esposa del Muy Il. Hmno. Joseph H. Schmidt.

El nuevo Gran Maestro, Muy Il. Hmno. Teodoro M. Kalaw, pronunció luego un discurso elocuente, expresando su gratitud por su elevacion al Grande Oriente.

Las ceremonias de instalacion, que se verificaron públicamente ante una asamblea distinguida, fueron seguidas de un brillante baile.

El anuario contiene asimismo las actas de las diferentes reuniones extraordinarias celebradas por la Gran Logia en las fechas y para los fines siguientes: 2 de Abril, 1927, constitucion de la Logia Zambales No. 103, en Iba; 21 de Abril, 1927, colocacion de la piedra angular del templo masónico de Cabanatuan, N. E.; 2 de Julio, 1927, constitucion de la Logia Bataan No. 104, de Limay; 1 de Agosto, 1927, constitucion de la Logia Bud-Daho No. 102, de Jolo, Sulu; 17 de Diciembre, 1927, dedicacion del templo masónico de Cabanatuan, N. E.; 6 de Enero, 1928, colocacion de la piedra angular del templo masónico de Iloilo.

Siguen las listas y cuadros estadísticos de costumbre.

La memoria de la Comision de Correspondencias Extranjeras, con las revistas de los anuarios de las Grandes Logias hermanas, es de la pluma de nuestro ex-Gran Maestro Hmno. Newton C. Comfort y no será necesario decir que es excelente. Las revistas de media docena de dichos

anuarios, redactados en castellano, alemán, holandés y francés, son obra del Ven. Hmno. Leo Fischer.

Si lo permiten nuestras ocupaciones, presentaremos más tarde a nuestros lectores una reseña de dicho informe de la Comision de Correspondencia Extranjera.

Altruismo

Yo quiero ser la fuente donde a abrevar acudan los huérfanos de dicha, los hijos del pesar. Yo quiero darme todo, con efusión sincera, a todo aquél que ansioso busque la caridad.

Yo quiero ser el árbol que al borde del camino descuelle con su veste de pompa sin igual, para brindar mi sombra, amante y cariñoso, al pobre caminante que anhele descansar.

Yo quiero ser la humilde casita del camino donde gobierne el Angel de la Hospitalidad, para albergar gozoso, dando calor y vida, a todo rezagado que pase ante el umbral.

¡Qué gloria para el hombre que quiera generoso sacrificarse en aras del humano dolor! Podría ser un profano, podrá ser un creyente, mas para el Arquitecto, siempre será un masón.

—Bardo Felice, en Acacia (P.R.)

¡Salud, Fuerza, Union!

Tres palabras que, a guisa de divisa, todo "hombre libre" graba en su blasón. Tres palabras que, en alas de la brisa, repercuten por toda la creacion.

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¡Ya las subraya Dios, el Gran Masón! Cabalísticamente, esas palabras —con la magia de tres abracadabras!— maravillosos talismanes son.

Y, pues tienen poder extraordinario, con ellas pienso hacerme un relicario y prendérmelo junto al corazón.

—Romualdo Vallés, en Acacia (Puerto Rico).

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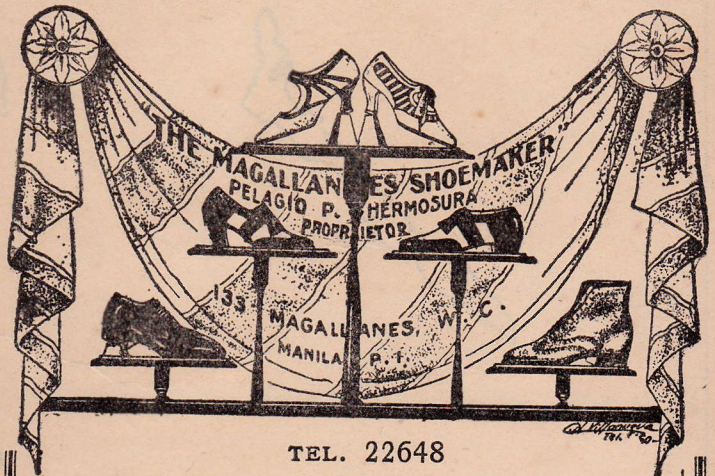
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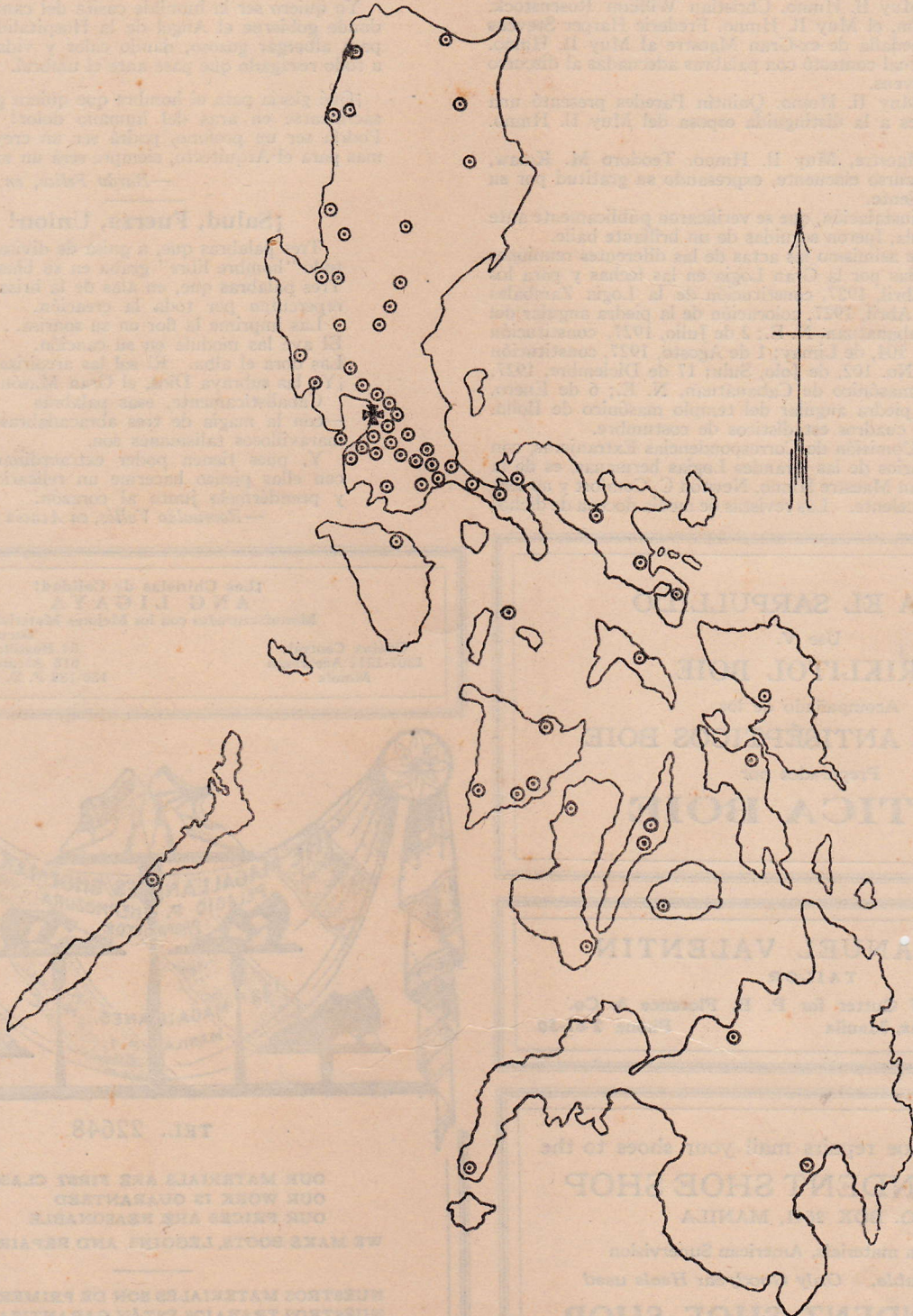
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