The Cable Tow

Vol. XIV Manila, P. I. April, 1937 No. 11

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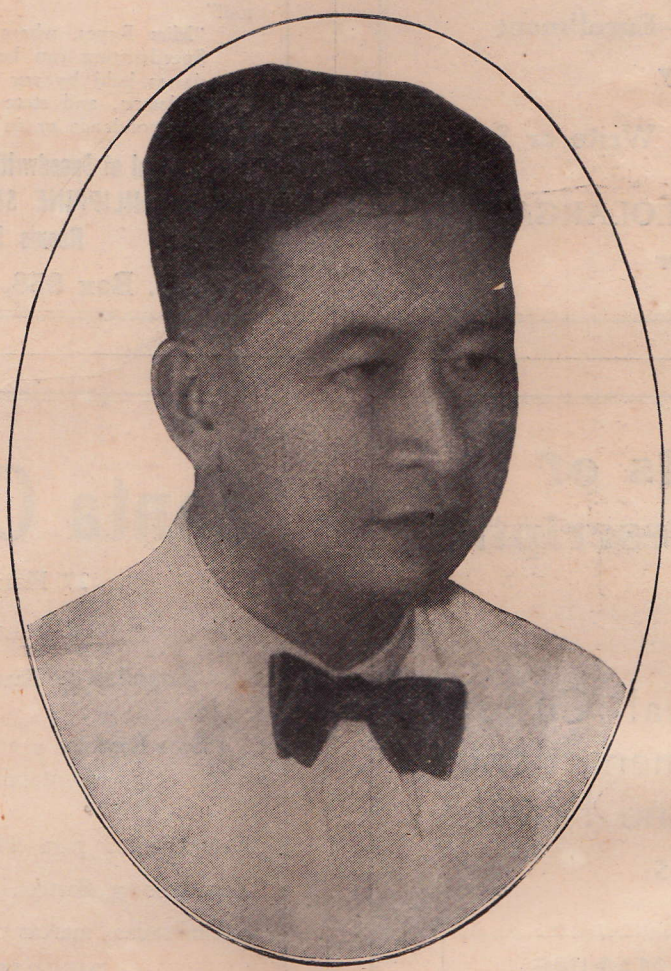
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

A CREDIT TO THE CRAFT



Dr. Angel S. Arguelles

Grand Orator, is Director of the Bureau of Science and as such has an important role to play in the organization of the Philippine Commonwealth. An interview with him appears in the Spanish Section of this issue.

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Vol. XIV **Manila, P. I., April, 1937** **No. 11**

Editorial

SELF-HELP AS A MASONIC VIRTUE

THE impression is current, especialy among families of Masons, that Masonry is an institution primarily for charity. Letters continuously received at the offices of Grand Lodge, asking for pecuniary assistance for orphans and widows, indicate clearly the prevalence of the erroneous belief that our Order is organized alms giving and that we have permanent relief rolls to take care of as one of our compulsory obligations.

It all comes, of course, from the fact that we have helped, that we have, within reasonable bounds, not refused to help people in distress. And because this helpfulness has taken the definite shape of material aid extended to this and that family, the impression has somehow gained ground that we are duty bound to support all the needy.

Grand Lodge thus is placed, at least, in the embarrassing position of not knowing what to do before so many requests for pecuniary assistance. It has to be admitted that to take care of all indigent cases is well nigh impossible; therefore it falls upon the shoulders of individual Masons to provide for the future, that they may not leave behind them, when they are gone, orphans and widows in destitute condition.

A Lodge cannot exist on bankruptcy, and by the same token no Mason can do his part properly in the perpetuation of the ideals of his Order unless he is himself a solvent individual. Solvency signifies not merely one's ability to support himself and family today, but also the responsibility of not leaving destitutes for Society tomorrow.

One of the principles governing our relationship is mutual help, but this mutual help presupposes self-help—that is to say, before we can help others we must first be able to stand on our own feet.

May we therefore, here reiterate that individually we should strive to provide for the future of our families, for the chances of our Institución furthering its ends for the benefit of Society are greater when it is not harrassed by internal problems of finance to which cases of destitution are a contributory factor.

LET US TYLE OUR DOORS

AS the cause of Masonry gains more and more ground in the Philippines, it should occur to us that we need not relax on those requirements which make quality, rather than quantity, the distinguishing mark of Masonic strength. We should, in other words, tyle our doors carefully, that only the worthy may get in.

We want no servility among the Craft, as we want no oppressors among the guiding lights. Needless to say, there will be no oppressors where there are no serfs. Tyranny, as Rizal well pointed out, does not thrive where there are no slaves.

Let us put it in another way: let us state as the definite rule of our Institution that Intelligence shall predominate, and Ignorance shall have no place, in the conduct of its affairs. Now, let us ask ourselves if we have borne that rule always in mind?

So many are knocking on our doors for admission and for us who are inside it should not be a case of the more the merrier. We cannot, therefore, merely sit back, but assert our right to analyze and dissect. Masonry must be a thing of quality, its depth cannot be in the surface.

Sinukuan's Contribution To Philippine Masonry Recounted

—o—

Masonic personalities attend March Dinner

The monthly Masonic dinner which was held under the auspices of Sinukuan Lodge No. 16, F. & A. M. at Plaridel Temple, March 31, 1937, was one of the best attended and most successful reunions of Masons in Manila. Under the able management of M. W. Bro. Rafael Palma, P. G. M., a very interesting and entertaining program was rendered.

The occasion was to honor M. W. Bro. Teodoro M. Kalaw, P. G. M., Grand Secretary, who was scheduled to leave for China but due to the sickness of his wife, had to cancel his reservation on one of the *Empress* boats. Of happy coincidence however, was the announcement of M. W. Bro. Antonio Gonzales that the Grand Secretary was celebrating his birthday, whereupon the brethren with a loud *"Mabuhay"* offered a toast to M. W. Bro. Kalaw and wished him continued health and prosperity.

M. W. Bro. Kalaw, visibly moved by the spontaneous expression of good will of the brethern assembled, thanked everybody present and in a conversational way, reminisced about his Masonic experiences and told interesting anecdotes about the following Masonic personalities: President Quezon, Miguel Morayta, Tomas del Rosario, Luna, Ambrosio Flores, President Taft, Felipe Buencamino, Pardo de Tavera, Governor Harrison, Gral. Alejandrino, Judge Camus and Commissioner Paredes.

In his retrospection of Sinukuan Lodge No. 16, Wor. Bro. Constancio San Jise, present Master, said that the history of his Lodge dates back over 30 years ago when a handful of old and tried Masons, in a happy moment of inspiration, conceived the idea of establishing the pillars of their Sanctuary where they might carry the work that some of them had began in those troubled days of the Spanish regime, when Masons were persecuted and every Mason's life was in peril. The name Sinukuan, Wor. Bro. San Jose said, "was adopted in memory of that never to be forgotten brother and patriot, Andres Bonifacio, who as a Mason, was known by that symbolic name".

According to Bro. San Jose, Sinukuan No. 16 has grown to become a potent and vital force in the lives of our people as among its conspicuous members are the best elements in the government and in society. He mentioned the Earnshaws, Gabaldon, Hadji Butu, Jaranilla, Gomez, Vera, Fuentebella, Perez ,Vargas and Unson as among the leaders of Masonry here.

Wor. Bro. Lot D. Lockwood spoke on the subject, "Is Masonry A. Religion", and Wor. Bro. Michael Goldenberg on the role that Sinukuan Lodge played in Philippine Masonry.

The musical numbers under the direction of Bro. Prof Juan S. Hernandez were well applauded. Prof. Ramon Mendoza and Prof. Consuelo Salazar delighted their audience with their musical renditions. The instrumental sextet was composed of Prof. Mendoza, 1st Violin; Marcela Aquino, 2nd violin; Miguel Samoy, viola; Carmen Reyes, violoncello; Liberato Esguerra, flute and Prof. Hernandez at the piano.

The Grand Master, the last speaker, congratulated the manager, M. W. Bro. Palma, the Wor. Master, Bro. San Jose, and Secretary Alampay for the splendid showing of Sinukuan Lodge. After his speech, he designated Most Wor. Bro. Vicente Carmona P. G. M., President of the Philippine National Bank, manager of the next monthly dinner to be held under the auspices of Rizal Lodge No. 22, the date to be announced in due time.

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Grand Master's China Trip

Following is the proposed schedule of the Grand Master's China trip:

April 21—Leave Manila on *Muncaster Castle.*

April 26—Arrive Shanghai.

April 27—Constitution of District Grand Lodge of China and Visitation to Amity Lodge No. 106, Shanghai.

April 29 — Visitation — West Lake Lodge No. 113, Hangchow.

May 1 — Visitation—Nanking Lodge No. 108, Nanking.

May 3—Leave Nanking by plane for Chengtu.

May 4—Constitution of Szechuen Lodge No. 113, Chengtu.

May 28—Visitation — Pearl River Lodge No. 109, Canton.

May 30—Leave Hongkong.

June 1—Arrive Manila.

The brethren accompanying the Grand Master to China may return from Nanking to Shanghai either on the 2nd or 3rd of May and take the boat from Shanghai to Manila via Hongkong.

Various brethren have signified their intention to join the Grand Master's Party. Wor. Bro. Victoriano Yamzon and Wor. Bro. Pablo Samson have already made reservations for this historic journey.

—o—

Lodges Consolidate

Modestia-Liwayway No. 81 and Hagdang Bato No. 87, have consolidated to form the Modestia-Liwayway-Hagdang Bato Lodge No. 81. The new Lodge will meet every third Saturday of the month at Plaridel Temple, San Marcelino. The installation of its new officers was held March 20, 1937, at Plaridel Temple with Right Wor. Bro. Jose de los Reyes, Junior Grand Warden as Installing Officer, assisted by Jose P. Guido, P. M., as Master of Ceremonies.

The following brethren will govern the new Lodge for the ensuing Masonic year: Pedro Garcia, Master; Wenceslao Santos, S. W.; Tomas Alfonso, P. M., J. W.; Jose Carmona, P. M., Treas.; Pedro Lopez, Secty.; Alfredo Cabasor, P. M., Chaplain; Froilan Tablante, Marshal, Alejandro Santos, P. M., S. D.; Gregorio Santiago, J. W.; Ananias Puri, S. S; Tan Tiong Chuy, J. S.; Francisco Mendoza, P. M., Organist; Simon de Leon, Tyler.

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THE JUDICIOUS SELECTION OF BUILDING MATERIAL

By A. E. TATTON, P. M.

Freemasonry is a social and moral institution that undertakes to build a symbolical Temple of which its members are the living stones.

One of the prime requisites in the construction of temporal buildings is the inspection of the materials made use of, and, as an aid to those who carry out this very important duty, there are handbooks, or manuals, which set forth duties of the inspectors and the characteristics and defects of the materials used in construction. There are other things considered in these handbooks but for our purpose the two items mentioned will suffice.

Following the idea of architectural symbolism which runs through the first two degrees, we may consider the petitioners for the degrees of Freemasonry as the building material and the members of investigating committees as the inspectors.

The duties devolving upon the individual members of the investigating committees will be expressed chiefly by quotations from official utterances of various Grand Masters in the United States, England, Canada, and Australia in which they have referred to the subject. This subject is of great importance to the Craft the world over. The concensus of opinion is that the continued existence of our Fraternity depends on the quality of our membership.

Each member is a part of the building material of which the Temple of Freemasonry is being constructed, and just as unenduring qualities in the materials of which our temporal buildings are constructed tend toward their downfall, so, too, the receiving of unfit candidates foredooms the Temple now building to future collapse. Therefore petitions should be investigated carefully and material selected judiciously. Freemasonry can only be torn down from within.

It is a rule in the building trades that all tests and inspections shall be made at the place of manufacture prior to shipment. Applying the rule to the selection of candidates means that the fitness or unfitness of the petitioner should be decided before initiation. There is, however, a deplorable lack of feeling of responsibility on the part of some recommended petitioners for the degrees, and there is a woful lack of feeling of responsibility on the part of investigating committees. We are too ready to shirk responsibility, and let a few do all the work, yet we have a right to expect a Mason, when he signs a report, to know, of his own knowledge, that the report is true.

The resulting consequences attendant upon the failure to exercise the greatest scrutiny and care in the selection of material out of which to make Masons was pointed out by a Grand Master of our own jurisdiction on the night of his installation. He said: "There is one thing, however, on which we all agree—that undesirable and unworthy persons have been allowed to join our Fraternity. The mistake has been made and much to our regret its consequences are now a thorn in our flesh. It is our duty to prevent the recurrence of such a serious mistake, so that only carefully selected men are admitted hereafter to our Fraternity."

The foregoing is in line with a statement made by a Grand Secretary in his capacity as a reviewer of Grand Lodge Proceedings. He said: "We have arrived at a point where we believe that in all jurisdictions subordinate lodges are more or less taking stock and weeding out a lot of dead wood and endeavoring to see to it that only men willing to become Freemasons, and not merely members of the Craft, are admitted."

A chief essential qualification of a petitioner is a right motive, that is a full and sincere inward determination to take Freemasonry seriously.

The spirit of intolerance is somewhat natural to mankind, but the Mason who is sincerely conscientious is tolerant.

Duties of Investigating Committees

"Extreme care should be taken to safeguard our portals. No man should be argued into Masonry. Committees should be urged to do their duty and told how to conduct themselves when appointed."

"Perhaps our greatest obligation at the present time is that of protecting the Fraternity from the admission of the unworthy, and especially from those who are unmindful of their duties to God, their country, and humanity at large; and who cannot or do not understand what true citizenship and fraternal followship means. While the inner door of our tiled Lodges should even swing wide open for the reception of the worthy and well qualified, it should as readily close tightly against those whose curiosity or ambition do not square with those ideals so frequently set before us in all our Masonic teachings."

"Too often a man is admitted because nothing can be found against him. We ought to be able to discover something in an applicant's character which will add strength to the Institution."

"If we are to properly guard our Lodges against the admission of persons who would not make real Masons, the investigating committee should thoroughly investigate the applicant at his former residence as well as his present residence and feel absolutely secure in reporting the full and complete results of their investigations."

"We do not want and must not elect to membership the unworthy — cowards, grafters, trimmers, weaklings, men lacking backbone, floaters with the popular tide no matter whither that may tend. Direct your Lodge members in passing upon applications to do their full duty manfully, bravely, without fear, and without favor. Direct them to scrutinize closely the character of those who seek to join. Direct them to make exception of no man however great, however wealthy, however influential. Direct them to see to it that no person be admitted to the rites of Freemasonry who does not measure up to the full standard of a man, bearing in mind this axiom, that the end of man's human destiny is not to be counted as the best Frenchman, the best Englishman, or the best American in any other sense than that he is the best man that his physical, mental, and moral faculties can make of him."

"Our aim is not primarily to transform the bad or indifferent material into good, but rather to mould the good material into better through our Masonic teachings and fraternal associations. Many zealous brethern are laying too much emphasis on quantity to the detriment of quality."

"Few as the number are who show a disregard for Masonic principles, they emphasize to us the initial care that should mark our selection of candidates and also warn us that we must be diligent in our faithful observance of that standard of life and conduct to which we are individually and collectively obligated."

"A Lodge is handicapped at every turn for lack of money. Some lodges try to get by on the minimum dues, and as a result the treasury lacks funds at times and even becomes depleted in some cases. Such a condition is likely to influence the members of investigating

committees to look upon the applicant from the standpoint of the need of the treasury with the result that men who are not fitted by temperament or morally to become Masons get into the Order."

"Mentality, moral makeup, and economical situation are prime factors for consideration in admitting members Many men are attracted to Masonry from purely selfish motives or through a mistaken notion of the benefits to be derived."

'Choose well the candidates aspiring to be admitted to the Masonic mysteries. Be particular in your selection. Numbers can never replace quality. Work incessantly in the recruiting of men sound in body and mind and qualified to serve as strong pillars of the superstructure of our order. Then our Temple will rear its columns heavenward and its gigantic edifice will defy the powers of darkness and evil."

"Instead of boasting of our large numbers and the annual additions thereto, it is far better that we should increasingly continue to point with pride to the virtues and the character of our membership."

"I may again draw attention to the quality expected in those who seek to participate with us in the privileges of Freemasonry. Special qualities of heart and temperament are essential. Where these are at all in doubt, give the Lodge the benefit of that doubt. The lodges are the guardians of the keys which unlock the doors of admission, not only into a particular lodge, but into the whole of the Craft where ever found."

Many petitioners are not personally known to the Master or the members of the Lodge to which they submit their petitions. When a petitioner is well known the right of objection or the black ball may be used, if necessary. But when he is not known the report of the committee must be full and complete so that the Lodge may be able to determine the fitness or unfitness of the petitioner.

"Committees should be very careful and thorough in their investigations before reporting on petitions, not only for the year or two in which the petitioner may have lived in this state but go back whence he came and find out how he behaved himself there, and remember that Masonry is not for the fallen, but for the upright, the good man and true"

"Do not admit a man to reform him."

"Do not admit a man who in a few years is almost certain to be a burden to the Fraternity and his Lodge."

"It is the Masonic duty of every Master, when he receives definite information detrimental to the character of an applicant, whether it comes from a member of his own Lodge or from a brother of another Lodge, to make a searching inquiry into the charges and, if found true, to act accordingly. To neglect to follow up information of this sort would be a dereliction of duty to the Lodge and to the Fraternity."

With reagrds to physical qualifications, our Constitution has been liberalized so that it now reads, "having no aim or defect in his body that may render him incapable of learning the art, and physically able to conform substantially to what the several degrees respectively require of him." We can well waive such physical disabilities that may militate against a perfect conformity with ritual requirements and look more closely into the intellectual, moral and social qualifications for "some men cannot be real Masons. They are so constituted intellectually and otherwise that the things for which Freemasonry stands will have no influence or effect upon them whatever. Masonry's appeal is only to those individuals who appreciate the higher and more ethical things of life."

Characteristics and Defects

Paragraph 154 of our Constitution covers the physical, moral and political qualifications of candidates. It is to be noted that nothing is said in regard to financial qualifications, nor is anything said concerning other necessary qualifications such as are found expressed in the three principal tenets of Masonry and in the four cardinal virtues, for example.

It is said that in certain of the old lectures, used by our ancient brethern, we will find this statement 'He that is truly square, well-polished, and uprightly fixed is qualified to be a member of our most honoured society."

"Carefulness in the selection of candidates will at least to a considerable extent eliminate the opportunist, the vain and selfish hypocrite."

The paragraph of our Constitution referred to states the qualifications necessary to admission to membership but so far as moral qualities are concerned does not go into details. "A believer in God and a future existence; of moral conduct", is the way it is expressed. To ascertain, therefore, the difference between the real Mason and the mere member we must apply ourselves to the teachings of Freemasonry as inculcated in our ritual. Taking then the three principal tenets as a guide in our investigations the following questions present themselves and require affirmative answers:

Is the petitioner a man who, under all circumstances, can be depended upon to comply with our tenets?

Does he regard the whole human species as one family—the high and the low, the rich and the poor, who as created by one Almighty parent, and inhabitants of the same planet, are to aid, support, and protect each other?

Does he relieve the distressed, soothe the unhappy, sympathize with their misfortune and compassioate their miseries?

Is he one who can be depended upon to keep faith with the spoken word as well as the written word?

A petitioner's reputation for truth and veracity should be well established. The members of investigating committees should bear in mind that when giving testimony in a Masonic trial, for example, a Master Mason cannot be impeached. He may be contradicted, by the introduction of witnesses to prove a contrary state of facts to that alleged by him, but no witness can be frequently done in civil suits.

Are hypocrisy and deceit unknown to him? In his dealings with his fellowmen is he distinguished for sincerity and plain dealing?

Is he so constituted that he will join with us in promoting each other's welfare and rejoice with us in each other's fortitude, prudence, and justice in all his contacts with life and in his dealings with his fellowmen?

Does his former life give evidence that he will maintain an unshaken loyalty to the teachings and principles of our Fraternity and apply in his daily life the rule of conduct toward his fellowmen which Freemasonry strives to inculcate?

These are some of the characteristics of a man duly and truly prepared, worthy and well qualified. The lack of any or all of them denotes defective material. Applying for admission out of mere curiosity, or with a desire to gain social standing or business advantages are also to be classed as defects that render the material unacceptable.

"Once-a-Mason-never-again-in-Lodge" was the very apt designation once made use of by Wor. Bro. Banks to describe unfit material. This term he applied to the type of individual who wants to join some organization, which requires as a prerequisite for membership that a man must be a Master Mason, and only makes use of the Craft Lodge as a stepping stone.

It must always be borne in mind that 'a man may be moral and yet mean. He

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may be clean, but cruel; righteous, but uncharitable; truthful, yet narrow, bigotted and hard. He may throw a poor family out of his house for lack of rent, and in doing be honest—and inhuman. If there is anything worse than the wrong wrought by wicked men, it is the evil done by good men. Such men are poor material they are full of flaws."

In connection with the admonition not to admit a man who may become a burden, someone has said that Freemasonry should not be considered as one of the necessities of life, but rather as a luxury because our Brethren, except in cases of misfortune, are expected not only to take care of themselves, but to contribute to the support of the Lodge and to the relief of the distressed. Many lodges also require that a petitioner must show that he has made proper provision for the support of his family, in the case of his death, by insurance or otherwise. If they are unwilling to perform these Masonic duties, they are liabilities and not assets to the Fraternity. This will also include the man who has to borrow the money with which to pay his entrance fees. He certainly cannot be said to be sufficiently well supplied with this world's goods to stand the calls that will be made upon him. A Lodge which has the misfortune to have such members could have avoided having them had a thorough and searching investigation been made prior to their admission.

"Any member who is financially able, but persistently neglects to pay his dues, should be dropped at once." Had proper inquiries been made when members of this class applied for admission their reputation concerning financial matters could have been ascertained.

In a paragraph from Emerson, with the word "fraternity" substituted for "people," the poet gives us a description of good material when he says it is

"Not gold, but only men, can make a fraternity great and strong;
Men who for truth and honor's sake stand fast and suffer long.
Brave men who work while others sleep,
Who dare while others fly—
They build a fraternity's pillars deep
And lift them to the sky."

"Let us continue, therefore, to perform the great service of welding men together and teaching them ideals of a great brotherhood which rests upon a common fatherhood. If we continue to do this, we will have fulfilled the duty required of us, and our enemies cannot undermine our Fraternity. It is only when we are inclined to deviate from our ancient teachings that we are in danger of weakening our institution. We will do well to carefully guard our own gates."

200-Year Old Grand Lodges Celebrate

The Grand Lodge of the State of New York is celebrating its 200th anniversary during the months of January, February, March, and April.

Twenty years after the Mother Grand Lodge of England was organized in 1717, a warrant for a Provincial Grand Lodge to be established in the colony of New York was granted and the Earl of Darnley, then Grand Master of the Grand Lodge of England, appointed Richard Riggs as Deputy for the colonial Grand Body of New York.

The Grand Lodge of the State of New York is today the largest in the world in point of membership. It has 1,036 Lodges with a total membership of 278,200.

Appropriate exercises for the celebration of the 200th anniversary of the Grand Lodge has been planned by the Board of General Activities. Its present Grand Master is Jacob C. Klinck.

During this month of April, the Grand Lodge of South Carolina will also celebrate its 200th anniversary.

Last November, the Grand Lodge of Scotland also held its bicentenary celebration. The main feature of the celebration was the installation of the present King of England, George VI, then Albert, Duke of York, as Grand Master Mason. The new King's Masonic career parallels that of his brother's, the former King Edward VIII. Both have held indentical offices in Masonry.

It will be recalled that the present ruler of the British Empire, during his initiation on December 2, 1919 in Navy Lodge No. 2612, in response to the Initate's toast delivered by Lord Ampthill Pro Grand Master, said, "I have always wished to become a Freemason. All my life I have heard of Freemasonry and I have learned that Freemasons in this Country have been a great help to the poor and friendless and have been notable in their efforts on behalf of the children. One can see by the great Masonic institutions and schools how successful their work has been in this cause; and I like to think that in the future I shall be associated in their great work."

Lodge Room Plays

Of interest to Lodges in this Grand Jurisdiction are the following dramatic plays for Lodge room presentation: *"The Greatest of Three,"* in one act; *"He That Believeth,"* in two acts; and *"Greater Love Hath No Man"* in three acts, which have been made available by the Masonic Service Association of the United States, Washington, D. C., at 60 cents a copy. The plays require no costumes, stage or scenery, and they are not only interesting but teach fundamental Masonic lessons. Charity, Brotherly Love, Prayer and the providence of the Great Architect are the motif of these dramatic plays.

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By HERBERT A. ARGABRIGHT, P. M.

If a man's knowledge was bounded by even by the sum of experiences as collected and handed down from one person or the limits of an individual's experience or group to another by word of mouth, it would be a very meagre and inadequate thing. It is only when it is preserved bit by bit by permanent recording that it begins to have any cumulative power or mass. Like the snow ball rolling down hill it grows as it goes. Man has made greater progress during the few centuries since the discovery and development of printing than he did in the untold ages prior to that time. There was practically no advance in civilization as we understand it today until records began to be made and preserved.

The ancients laboriously made their scanty records on stone or parchment but these were very precious and the one copy usually executed would be for the sole use of a very limited number of scholars. There was no general dissemination of the knowledge which the engravers and the scribes, or clerks, who had mastered the art of writing, put on permanent record for the benefit of future generations. Notwithstanding the comparative paucity of the products of their labor, it is to these first "secretaries" that we owe what we have of the thoughts and actions, movements, philosophies and discoveries of those early peoples and their leaders and teachers. After the invention of printing and the consequent general availability of knowledge the secretary was still, perhaps to an even greater degree, a vital element in the gathering and preserving of information. His might not always be the brain that originated the ideas he recorded but he was at least the invaluable amanuensis who made those ideas available to society.

A standard dictionary defines a secretary as one who attends to correspondence, keeps records, etc., or an executive officer who manages a department. From a practical standpoint the duties of the Secretary of a Masonic lodge far transcends the first part of the definition and encroaches a considerable distance over the latter portion. A good monitorial definition of a lodge secretary would be that he acts as its recording, corresponding and collecting agent. As the recording agent it is his duty to keep an accurate and more or less detailed record of the proceedings of the lodge, together with any other matters proper to be written down; as the corresponding agent he receives and reads all communications addressed to the lodge, or to himself as its secretary, and replies to them upon his own initiative or as directed by the lodge or the Worshipful Master, also issues statements, notices and summonses and makes the proper reports to and maintains communication with the Grand Lodge; and as the collecting agent he keeps a complete and accurate account with each member, receives dues and fees and issues receipts therefor and properly accounts for all funds collected.

There is ample evidence that lodges made use of the services of a secretary, or some such officer with approximately similar duties, in very early times. The German Steinmetzen, or Stone Masons, had an officer called the "Parlirer" second to the Master and corresponding to the position of Warden in English lodges, who, in addition to paying the Craft their wages at the close of the day, also acted as secretary and treasurer keeping the roll of members and having charge of the finances of the lodge. The office of Parlirer is mentioned in the Strasburg Constitutions of 1459 and the Torgau Constitution of 1462, the earliest authentic records of German Masonry. A Parlirer must have attained the degree of Fellow-craft and was appointed by the Master. Apparently his secretarial duties were of a comparatively minor nature as records of meetings, if indeed any were kept at all, were very meagre.

Another early allusion to the work of a Secretary is in the History of the Lodge of Edinburgh, as referred to by Mackey, wherein that Lodge is shown to have regular minutes duly and carefully recorded as far back as 1598. The amount and nature of the records kept indicate there must have been someone assigned to that special task, as it would have been very difficult for a Warden, or other officer, to have taken care of the voluminous secretarial work involved in addition to his own duties.

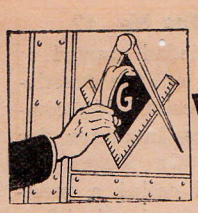
In early times the stonemason, as he is today, was a workman, but he was then as he is today, a superior sort of workman. In order to become a Master Mason he must of necessity have considerable skill as an architect. A mason was on a higher average plane than the common run of people and the secretary of a lodge of masons, when they had one, must have been a still higher level than the average mason. General education as we understand it now was unknown at that time and ability to read and write was the accomplishment of a very few men. The person assigned to put down the minutes and keep other proper books and records must have been one of superior educational attainments for his day. At the same time, in order to be a member of the lodge he must have been a working mason as the Fraternity was strictly Operative and the widespread inclusion of gentlemen, or Speculative Mason, was not destined to take place for another hundred years or more.

Masonic history indicates the office of Secretary was frequently designated by some other name. Early lodge minutes refer to him as Clerk and the Ancient Charges states as follows: "every new brother at his making is....to deposit something for the relief of the indigent and decayed Brethen... which charity shall be lodged with the Master, or Wardens, or the Cashier if the members think fit to choose one." The above quotation also reveals that it was still not necessarily the practice of all lodges to have a member chosen for the specific kind of work such as would come under the general head of secretarial duties.

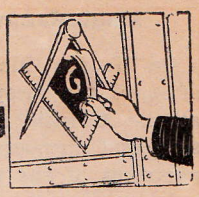
The General Regulations promulgated in 1720 for the guidance of the first Grand Lodge in London provide that the records of the Grand Lodge shall be kept by the Grand Master, or his Deputy, or by some brother who shall have attained the degree of Fellowcraft (the highest degree practiced at that time) appointed by the Grand Lodge to act as Secretary. The Grand Secretary was a member of the Grand Lodge entitled to vote on all matters except the choosing of Grand Masters and Wardens, and was in turn entitled to a clerk, who must also be a Fellowcraft but was not a member of the Grand Lodge.

To be selected as the Secretary of a lodge is a peculiar mark of distinction second only to that of being chosen its Master. In a way it might be said the office of Secretary though not as exalted is even more honorable than that of Master. Ordinarily a Master is elected to that position but once through a natural succession of Offices, while a competent Secretary may be, and generally is re-elected to his office year after year. The very circumstance of such continued service entails serious responsibilities. The Secretary through his years of experience and his long familiarity with the affairs of the Lodge becomes a bulwark of strength upon which the Master may lean and a source of counsel and guidance for all the officers and members of the lodge. He should be familiar with Masonic law and procedure and his accumulated knowledge of the customs, precedents and precepts of

(*Cont. on Page* 203)



WHAT OUR LODGES ARE DOING



Pearl River Lodge No. 109

At the 33rd Stated Meeting of the Lodge held on February 9, Wor. Bro. Leo Fischer and Wor. Bro. Victoriano Yamzon were elected Honorary Members. Pearl River Lodge is indeed proud to add these two distinguished names to its Roster.

* * *

Wor. Bro. Victoriano Yamzon has been requested to prepare and make the presentation on behalf of the Lodge of a placque at the unveiling of the Monument commemorating the founding of the First Masonic Lodge in the Philippines The monument itself is a representation of Rizal, the great Filipino patriot and Mason, and in subscribing to this ceremony, we symbolize the friendship between the Masons and peoples of the Philippine Islands, the United States of America and the Republic of China.

* * *

Most Wor. Bro. J. H. Alley, Grand Master, has honored Pearl River Lodge by appointing one of its Past Masters in the person of Wor. Bro. David W. K. Au a member of the Grand Lodge Correspondence Committee. The committee is headed by our Honorary member Wor. Bro. Leo Fischer and has for its other member Rt. Wor. Bro. Charles S. Banks P J. G. W.

* * *

Bro. K. Huang, Senior Warden, sailed for Shanghai on February 13 on temporary transfer. We shall miss him quite a lot both in our meetings and activities but we wish him every success in his special mission and an early return to Canton.

* * *

Congratulations to Bro A. F. Lym who has recently been promoted to be Chief of the Aviation department in Canton. Bro. Lym is a veteran in aeronautics and his appointment is hailed with great rejoicing among his many friends and brothers.

* * *

The Charter day of the Rotary Club of Wuchow, Kwangsi, was celebrated on February 20 and among the participants were the following brethren from our Lodge, viz. Wor. Bro. T. Kai Liang representing all the Clubs in China, Bro. B. R. Anthony representing the Canton Club, Bro. Chien Shu Fan representing the Governor of the 81st District and Brso. H. de V. Booten and V. E. Ferrier.

We note with satisfaction the commendable activity of our Lodge Secretaries in sending us regularly reports of the doings of their respective Lodges, and while not all of the reports have been printed for lack of space, we enjoin all Lodge Secretaries to continue sending us their contributions.

Wor. Bro. Gregorio J. Mariano, P. M., Secretary of Makabugwas Lodge No. 47, in a timely letter from Tacloban, Leyte, desires to know how other Lodge Secretaries, particularly in Manila, make their meetings successful and interesting. Valuable suggestions, new ideas and hints will be published in this department as soon as we hear from Lodge Secretaries who make of their Lodges the live-wire institutions that they are in their respective communities.

Nanking Lodge No. 108

At our meeting on February 11, it was an unusual privilege to have with us Illustrious Bro. W. B. Pettus of Pei ping, a Charter member of Nanking Lodge and one of the most distinguished Masons in Eastern Asia. Upon invitation of the Worshipful Master, Bro. Pettus gave the Lodge an instructive and inspiring message on the outreaches of Masonic fellowship and its intellectual influences.

* * *

Ivor D. Butler of Stellapolis Lodge No. 391, Williamsburg, Iowa has joined by affiliation Nanking No. 108. Bro. Butler is with the Standard Vacuum Oil Co. of Nanking. Bro. A. A. Turner, former member of Sussex Lodge No. 354, Jamaica, also joined by affiliation. Brother Turner is Service Manager of the National Motors, Nanking.

* * *

L. N. Chang, who was raised in Nanking Lodge February 25, is a native of Nanking, a lawyer of unusual ability and training in both America and China, and formerly Minister of the Government of China to Chile. Following the degree work, the brethern were guests of Bro. Chang at dinner.

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Corregidor-Southern Cross No. 3

At our last Stated Meeting, this Lodge elected six Life Members as follows: Most Worshipful Brother Newton C. Comfort, P.G.M., P.M.; Most Worshipful Brother George R. Harvey, P.G.M., P.M.; Brother James Ross, Brother Edward Cood; Brother Eugene M. Barton, and Brother Howard A. Lampman. All of these brethren have been members of the Lodge since the first year of its existence, 1907. Some of them still take part in the Degree work of the Lodge and we know all of them are keenly interested in Masonry and what it stands for. Two of them, as is well known, are Past Grand Masters of this jurisdiction, and are undoubtedly, two of its main supports. Our best wishes for their long continued usefulness to the Craft.

* * *

Makiling Lodge No. 72

At the stated meeting, held on March 6th, 1937, of Makiling Lodge No. 72 it was unanimously decided that the Lodge give prizes to the Valedictorian and Salutatorian of the graduating class of the Calamba elementary school for this school year.

It was announced that the Lodge will celebrate its Anniversary Day sometime next May or June, when invitations to sister Lodges will be sent.

* * *

Gonzaga Lodge No. 86

Gonzaga Lodge No. 86 was represented in the Annual Communication on January 26-28, 1937, by Worshipful Master Bro. Pedro B. Perez, and Past Master Bro. Teodorico T. Taguinod.

Bro. Bonifacio Mequi, Junior Warden of this Lodge, was one of the successful candidates in the Junior Teachers' Examination given by the Civil Service recently.

Our Worshipful Master Bro. Pedro B. Perez was on leave from February 8 to 19, 1937, spending his vacation in Manila for his personal business.

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Course
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Executive Secretary

Magindanaw Lodge No. 40

On Monday, March 1, a record crowd attended the reception and dance given at the Masonic recreation hall by Ma. sons and members of the Treasury department of the provincial and municipal governments, in honor of Provincial Treasurer Dionisio M. Fabella, Senior Warden of Magindanaw No. 40, and Provincial Treasurer Ubaldo D. Laya, P. M., Secretary of Maranaw No. 111. Treasurer Fabella, who has been transferred to Cebu in the same capacity, was tendered a rousing send-off and God-speed, and Treasurer Laya, who relieved Treas. Fabella, was cordially welcomed.

Wor. Bro. Alfredo P. Shapit, P. M., introduced the guests of honor to the distinguished visitors and friends. Wor. Bro. Vicente C. Hipona, Master of Magindanaw, presented Bro. Fabella with a lasting souvenir of love and esteem, and Wor. Bro. Antonio T. Cosin, P. M. introduced Bro. Laya who made a short but very inspiring statement of his policy as Provincial Treasurer of Oriental Misamis. Bro. Fabella was deeply touched by the expressions of high regard and confidence of his brothers, co-workers and friends.

Among those present at the ocassion were: District Engineer Fernando Arnaldo, District Land Officer Clemente de la Cruz, District Health Officer Jesus A. Nolasco, District Agronomist Valentin K. Lina, Division Superintendent Isabelo Tupas, Provincial Auditor and Mrs. R. Q. Moreno, Provincial Comander and Mrs. Arsenio Villanueva, Judge Candelario Borja, Judge Eufronio Limbaco, President Julio V. Pacana, President Antonio T. Cosin, Postmaster Leocadio G. Orsolino, Forester Manuel Ablaza, Academic Supervisor Rufino D. Santos, Industrial Supervisor and Mrs. Damian Ravala, Principal and Mrs. Tomas R. Magalaya, Supervisor and Mrs. Vicente Acosta, Lt. and Mrs. R. Bargas, Atty. Vicente B. de Lara, Atty. and Mrs. Jose Valdehuesa, Atty. Paulino Avanceña, Dr. Delfin Rabe, and a host of brothers, co-workers and friends.

* * *

Isarog Lodge No. 33

At the special meeting held by this Lodge on Feb. 22, 1937, the sublime degree of Master Mason was conferred upon Bro. Hugh K. Preston by a special team. Bro. Luis Duka (4) delivered the lecture, Wor. Bro. Rufino A. Serranzana the charge, and Wor. Bro. P. Guerrero, Capt. P. A., congratulated the youngest Master Mason who gave a brief talk expressing his gratitude to the brethren.

After the meeting a sumptuous banquet was served at Bro. Chin Yit's Bicol Hotel.

Lincoln Lodge No. 34

Sixteen brethren from Pilar Lodge No. 15 of Imus, Cavite, accompanied by their families, made an excursion to Olongapo, Zambales, on Sunday, February 28, 1937. They were met and greeted by members of Lincoln Lodge No. 34, with their families, upon arrival at the residence of Wor. Bro. W. de Aro.

The party made a sightseeing tour of the Olongapo Navy Yard, the Dewey Dry Dock and the town. Dinner was served at the home of Wor. Bro. de Aro, where a short program was held.

After the program pictures of the party were taken. Soft drinks were offered by Wor. Bro. and Mrs. Foo Ying at the California Restaurant before the 52 visitors left for Manila.

* * *

Hiram Lodge No. 88

At the last stated meeting, March 5, 1937, 88 per cent of the active members were present. The following distinguished visitors were invited to seats in the East: M. W. Bro. Antonio Gonzales, P. G. M., Rt. Wor. Bro. Jose de los Reyes, J. G. W., Wor. Bro. Jose C. Velo, Senior Grand Lecturer and Past Masters Mariano Gonzales and Joaquin Garcia.

Two additional members were gained by affiliation—Godofredo Ricafort, P. M., and Macario C. Navia, both from the defunct Noli Me Tangere Lodge No. 42.

Wor. Bro. Ramon Ramos, Secretary, was appointed Grand Lodge Inspector for Ibarra No. 31.

Wor. Bro. Modesto Flores, P. M., inaugurated his new home at 546 P. Gomez, Quiapo, on Sunday March 14, 1937, to which affair members of Hiram No. 88 and their families were invited. Dancing was indulged in till the late hours of the night.

* * *

Commonwealth Lodge No. 57

Bro. Simon C. Burdeos passed away January 18, 1937, at the Marine Hospital, San Francisco, California. Funeral services were conducted on February 28, 1937 by Commonwealth Lodge No. 57.

The officers and members of Commonwealth Lodge No. 57 are very thankful to Bro. William O. Davis, J. D. of Schofield Lodge No. 443, for his valuable asistance in coaching Bro. Daniel Baduria.

Information has been received from Wor. Bro. Leo. B. Rodby, P. M. Secretary of Schofield Lodge No. 443, that Bro. Daniel Baduria has been raised to the third degree in Masonry on January 19, 1937. The officers and members of this Lodge wish to thank the officers and members of Schofield Lodge No. 443 for the excellent manner the degree was conferred.

Makabugwas Lodge No. 47

Wor. Bro. Federico Piedad started to lay down his designs on the trestleboard as soon as he received his commission as Grand Lodge Inspector for Makabugwas No. 47. On March 20, 1937, Wor. Bro. Piedad called a meeting of all Master Masons in Tacloban and held with them a conference the theme of which was: "The relation of Freemasonry with our daily life." This was the first of a series of monthly conferences which will be held under the direction of the Grand Lodge Inspector.

Wor. Bro. Adolfo Aldaba, P. M., present Master of Makabugwas No. 47, is looking for a suitable site whereon the Masonic Temple will be built. It will be recalled that it was through the leadership of Wor. Bro. Aldaba as Master of Dagohoy No. 84, that the Masonic Temple in Tagbilaran was constructed. With the courage and enthusiasm of Leyte Masons, it is expected that the proposed Masonic Temple will be finished this year.

* * *

Service Lodge No. 95

Service Lodge activities during the month of February included four special meetings, two of which were occasioned by the raising to the Sublime Degree of Master Mason of Brothers Garrett Albert Russell, James Albert Richards, Frank Clark Stewart, and Lewis Alfred Connors. The other two special meetings were for the purpose of passing the above and Brother Harold Albert Roten.

During the month Service Lodge was informed that Wor. Bro. Charles D. Boone of Minerva Lodge had been appointed Inspector of Service Lodge for this year. Wor. Bro. Boone has long been actively interested in Service Lodge activities and it is expected that the Lodge will benefit greatly by his able guidance and long experience in Masonic efforts.

Absent Brethren will be pleased to learn that the Worshipful Master Guy R. Strickland has been transferred to 'shore duty' at the Radio School, Navy Yard, Cavite, insuring his presence with the body of the Lodge during his tenure of office.

Wor. Bro. and Mrs. Clifford C. Bennett are the proud parents of a husky six and a half pound baby boy, born Sunday, February 18th, at St. Paul's Hospital, Walled City.

Letters and dues from Brethren in the United States have been received in great number in the past two months.

* * *

Pintong-Bato Lodge No. 51

Bro. Severo E. Barrios, of the Bureau of Posts, returned to Manila, on February 6, 1937, from the Visayan Islands, where he went on official business on November 17, 1936.

Muog Lodge No. 89

In a joint meeting of Muog No. 89 and Labong No. 59 at the Muog lodge hall in Parañaque on February 20 Brothers C. de Jesus and R. H. Filbeck of Labong and Muog respectively, received the Sublime Degree of Master Mason. This was also official visitation night of the Most Worshipful Grand Master of F. & A. M. of the Philippines, M. W. Bro. Joseph H. Alley.

W. Bro. J. Sogueco, Master of Labong Lodge, acted as master of ceremonies. He introduced the Most Worshipful Grand Master. Talks were made by the newly obligated brethern and by Wor. Bro. Daniel Limbo, P. M. of Bagumbayan Lodge No. 4, who delivered the congratulatory remarks.

Addresses were also made to the more than 80 Master Masons present by the Most Worshipful Grand Master and by Wor. Bros. C. M. Hoskins and V. Yamzon, Junior Grand Lecturer and Grand Marshal, respectively. Their messages proved very interesting and instructive. The Grand Master's message bespeaks the role of Masonry in the life of the community.

Twenty-two members of Muog Lodge No. 89, gathered at a downtown restaurant at 7:00 o'clock p. m., March 1, for a despedida in honor of their Senior Deacon, Brother Shepherd F. Godbold who sailed for the United States abroad the U. S. A. T. "*U. S. Grant*" March 3

Short talks were made by several brethern who represented the Lodge in wishing Brother Godbold a pleasant voyage, a happy landing and a nice station. Muog and community will miss Bro. Godbold.

Mr. Thomas Jefferson Kelley, of Fort Wm. McKinley, who recently was elected to receive the degrees of Masonry, was given the degree of Entered Apprentice on March 6.

On February 13 the Lodge was favored by a splendid message delivered by Wor. Bro. A. E. Tatton, Master of Minerva Lodge No. 41, on the subject of "Operative and Speculative Masonry Considered Under Three Sub-Heads" The talk was appreciated exceedingly and Muog brethern look forward to the occasion when Bro. Tatton can find it convenient again to let them benefit by his experience and research in Masonic literature.

Dues and greetings have been received from the following brethern in the United States:

Wor. Bro. Carl G. Heilmann, 59 Char. Field St., Providence, Rhode Island; Bro. Frank E. Hobbs, Beaumont General Hospital, El Paso, Texas; Bro. Joseph L. Wells, Co. "A" 11th Engrs., Corozal, Canal Zone.

Keystone Lodge No. 100

On January 1, 1937, the first degree of Masonry was conferred upon Mr. Atilano Estorga by special team composed of Wor. Bro. I. G. Sigua, W. M., Wor. Bro. Juan Banaga, P. M., S. W., Brother Pablo L. Edrozo, J. W., Brother C. Battad, Treas., Bro. Pio T. Franco, Sec., Wor. Bro. Castor Viray, P. M., Chaplain, Wor. Bro. Sergio Balacano, P. M., Marshal, Bro. Juan M. Lucas, S. D., Bro. Sancho Escueta, J. D., Bro. Nicolas J. Padilla, S. S., Bro. Victor Cabacab, J. S. The lecture was delivered by the Worshipful Master elect, Wor. Bro. Macario Odiamar, and the Charge was read by Wor. Bro. Bristol, Master of Island Lodge No. 5.

On January 23, 1937, the following officers for the ensuing Masonic year were installed by Wor. Bro. Alejandro N. Dinglas, P. M., assisted by Wor. Bro. Porfirio Tijing, P. M., who acted as Master of ceremonies: W. M., Bro. Macario Odiamar; S. W., Esteban Castillo; J. W., Pablo L. Edrozo; Treasurer, Mariano D. Untalan; Secretary Amado Esleta, P. M.; Chaplain, I. G. Sigua, P. M.; Marshal, Vicente Magtira; S. D., Juan M. Lucas; J. D., Nicolas J. Padilla; Almoner, Liberato J. Gomez; Organist, Aurelio Santos; Tyler, Modesto Mendoza. Wor. Bro. Enrique R. Martinez, P. M., District Inspector of the Lodge, presented the Past Master's Jewel to Wor' Bro. I. G. Sigua, retiring Master. Other speakers of the occasion were Wor. Bros. I. G. Sigua, Macario Odiamar, and Wor. Master Bristol of Island Lodge. The installation was followed with light refreshments.

The wife of Brother Luis A. Sevilla has completely recovered from an operation at the Post Hospital, Fort Mills, and is now back at her home.

Brother Liberato J. Gomez has been granted 20 days' sick leave for medical treatment in Manila. He is on his way to recovery.

Wor. Bro. Felix Carreon, P. M., has been retired from service in the U. S. Engineer Department on account of disability. He is now residing at 1374 Orquieta, Manila.

Wor. Bro. Castor Viray, P. M., reports another addition to his family in the form of a baby boy born on February 11, 1937.

Wor. Bro. Cornelio M. Aguirre, P. M., also reports an increase to his family with the birth of a baby girl at the Maternity Hospital, Manila, February 16. Mother and baby are both doing well.

Wor. Bro. Juan Banaga, P. M., was promoted to Master Sergeant, Coast Artillery U. S. Army, on March 1, 1937

Brother Staff Sgt. Felipe N. Padilla has transferred to the Mackay Radio Company in Manila.

Bagong Ilaw Lodge No, 97

At the stated meeting of this Lodge held on March 6, 1937, the First Degree of Masonry was conferred upon Bro. Francisco Vales by a special team composed of the following: Wor. Bro. Bonifacio Bernal, as Master; Wor. Bro. Ramon Zapanta, as Senior Warden; Bro. Cipriano J. Cipriaso, as Junior Warden; Wor. Bro. Jose A. Alvarez, as Marshal, Bro. Maximo Santiaguel, as Senior Deacon; Bro. Guillermo del Rosario (49) as Junior Deacon; Bro. Juan Valero, as Senior Steward, and Bro. Diosdado P. Ricafrente, as Junior Steward. Wor. Bro. Jose A. Alvarez delivered the Charge, while Wor. Bro. Bernal, the acting Master, gave the Lecture. Several visiting brethren from Ibarra Lodge No 31 and Mount Mainam Lodge No. 49 were present on this occasion.

* * *

Pangasinan Lodge No, 56

Bro. Candido V. Velicaria was passed to the degree of FC in our last stated meeting on March 13, 1937, by a special English Team composed of the following brethren (First Section) WM.—Wor. Bro. Vicente de Leon; SW. Bro. Andres P. Torio; JW.—Bro. Luis S. Vallejos; SD.—Bro. Jorge R. Lomboy; JD.—Bro. Pio U. Reyes; SS.—Wor. Bro. Gregorio Gaerlan; JS.—Wor. Bro. Francisco Aquino; (Second Section)—WM.—Bro. Pio U. Reyes; SW.—Bro. Andres P. Torio; JW.—Bro. Faustino Oviedo; SD.—Wor. Bro. Francisco Aquino; and JD.—Bro. Rufino Tandoc. Right Wor. Bro. Clark James delivered the charge.

LODGE SECRETARIES and other correspondents, are reminded that news items articles and other matter should reach the office of the CABLETOW before the 10th day of each month.

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The Fraternal Dead

Brother and Mrs. Modesto Mendoza, of Keystone Lodge No. 100, are mourning the death of their youngest son.

* * *

Bro. Buenaventura Canto reports to the Lodge the death and interment of the child of Bro. Marcelino Gonzales of Lingayen. His brothers of Pangasinan Lodge No. 36 regret the untimely death of his beloved child and their failure to receive the sad news on time.

* * *

Bro. Juan Villamor Junior, of Abra Lorge No. 86, passed away on Feb. 2, 1937, while undergoing treatment at the Philippine General Hospital. He was interred at the cemetery within the Lagangilang Agricultural School reservation on Feb. 7.

* * *

The Grim Reaper again visited the fold of Bagumbayan Lodge No. 4, when two of its beloved members, Bro. Ignacio R. Javier and Wor. Bro. F. Gonzalez-Sioco, were called to the Celestial Lodge above on February 12 and 19, respectively.

Wor. Bro. Gonzalez-Sioco was born at Apalit, Pampanga, on Nov. 6, 1884. He received his education at the San Juan de Letran College and the University of Santo Tomas, from which latter institution he graduated in medicine in 1907. He entered the Philippine Health Service, serving as district health officer in the provinces of La Union, Cavite, Bataan, Rizal, and Pampanga until he retired under the Health Officers Pension Law in 1933. From that date to his death, he was living at San Luis, Pampanga, where death overtook him at the age of 52 years. Burial took place at San Luis on Feb. 20th.

He received his degrees in Bagumbayan Lodge No. 4 in 1917, was Senior Deacon in 1918 and Senior Warden in 1919, and was then elected to serve the Lodge as Master during the year 1920. He was active in the Lodge, sometimes traveling great distances to be able to attend Lodge meetings. He is survived by his widow, Mrs. Clementina Elizalde de Gonzalez and four children.

Bro. Ignacio Reyes Javier was born on February 2, 1881. He saw light in Masonry in the Union, Patria y Fraternidad Lodge No. 232, under the Grand Oriente Español. He dimited from this Lodge and was elected to membership in Bagumbayan Lodge No. 4 on February 9, 1916, of which he was a member until the time of his death. At his request, funeral services were held on his remains at the Funeraria Nacional on Sunday, February 14, 1937. He was buried at the Cementerio del Norte the same afternoon. He is survived by his widow and six children.

PERSONALS

Bagumbayan Lodge No. 4

Wor. Bro. Jose C. Velo left for the Bicol provinces on February 20, 1937, on business for his company. He plans to be away for a few weeks. At the same time, he will visit Lodges there in connection with his duties as Senior Grand Lecturer of the Grand Lodge.

Wor. Bro. Leo Fischer, left on the Motorship "Tosari" on March 2, 1937, for a much needed rest in the United States. He plans to be back about the end of June or the first of July.

Wor. Bro. Francisco Santiago is visiting Port Lamon, Surigao, in the interests of Madrigal & Co. He plans to spend a few months there.

* * *

Pilar Lodge No. 15

Bro. Simeon Toribio recently was operated on in the eye at the Philippine General Hospital.

Bro. Ciriaco Karganilla has recently been transferred from Batangas District to Nueva Ecija District as Supervising Internal Revenue Agent.

Bro. Gregorio Tiburcio is taking aviation at Pearl Harbor, Honolulu. He has sent in his yearly dues and a photo of his family,

Bro. Leopoldo C. Ramos is on a business trip in Mindanao in the interest of the Singer Sewing Machine Company, of which he is district supervising agent.

Bros. Candido T. Monzon and Caesar A. del Valle, both of the U. S. S. *Henderson,* arrived recently on the same boat.

Bro. Teofilo N. Monzon sailed to Cebu the morning after he was raised to the degree of Master Mason.

Bro. Lester Twigs Carter was passed to the degree of Fellowcraft on March 6, last.

The esteemed son of Bro. Pedro A. Singson passed away on February 15, 1937. We extend to Bro. and Mrs. Singson our profound condolences.

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Bro. Silvino Escobar (34) is mourning the death of his father, Damaso Escobar, who died on February 13, 1937, at Calbayog, Samar.

* * *

The wife of Bro. Sebastian Alamarez, Junior Warden of Zapote Lodge No. 29, passed away March 24 last. Interment took place at the municipal cemetery of Cavite, March 27. The officers and members of Zapote Lodge accompanied the hearse to its last resting place.

St. Johns Lodge No. 9

An interesting letter from Most Wor. Bro. Stanton Youngberg, P. G. M. now located at Route 2, Grove City, Ohio. was received and read in open Lodge by the Secretary.

The Master and Senior Warden represented St. ohns at the ceremonies of the Grand Lodge in connection with the laying of the cornestone of the Masonic manument commemorating the site of the first Lodge in the Philippines at Kawit, Cavite, on February 22, 1937. Several hundred brethren frm all over the Islands were in attendance.

Bro. Kent Harris is now living at 1:30 Fairmount Ave., Oakland, California.

Brother "Stan" Turner is making a final visitation throughout the Islands to the various Y. M. C. A. before sailing to the United States for a long delayed and hard earned vacation.

The Turners will sail on the *S. S. Pres. Coolidge* and visit their son in College on the West Coast. Stan will continue on to the New York office of the International Committee of the Y. M. C. A. and can be reached at 347 Madison Avenue.

Brother Earl Green, our Senior Warden, will soon join the Manila Bachelors. The family are sailing shortly for the States. We understand he is not only proficient in his ritual but also an expert at cards. The Greens recently won the Bridge tournament at the local Y M. C. A.

* * *

Makiling Lodge No. 72

Our W. Bro. Capt. Juan O. Chioco, of the Philippine Army Reserve, has donated a valuable prize to the winner of a military drill contest between the Calamba elementary and the Canlubang primary shcool boys on March 7, 1937.

We are sorry to give notice to our brethren of the Makiling Lodge No. 72 of the illness of our Brother C. Jacinto who is at present confined at the Calamba Sugar Estate Hospital in Canlubang, Laguna, and also of the critical condition of the wife of our W. Bro. Juan O. Chioco who has been ill for several months now.

The wife of Bro. Jose Mendez is also sick and has been transferred from the Canlubang Hospital to Manila for special medical treatment.

Bro. Florencio M. Cartesiano, who has been ill for quite a long time, was visited by our W. Bro. E. L. Valmonte last month in Sa. Rosa, Laguna.

The Office Of...

(*Cont. from page* 176)

the lodge and the Fraternity, is a beacon light to illuminate the pathway of all the brothers.

Ordinarily the Secretary should not be called upon to perform the functions of other officers during degree work, although this may sometimes be necessary in small lodges. It should be not only the privilege but the duty of the regular officers to attend to their own stations at all times and the numerous responsibilities of the Secretary both in and out of the lodge room should be reason enough to relieve him of all duties attendant upon degree work.

In order that the attention of the officers and members may not be distracted from the proceedings of the lodge, the Secretary's corner should be quiet and orderly, with no whispering or rustling of books or papers, etc. He should have all the affairs to come before the meeting arranged in proper order and out on his desk where he can lay hands on them at the proper time without delay or confusion. I have seen Secretaries who have patently neglected to prepare themselves for the work of the meeting, having letters still in their envelopes and various other papers folded or disarranged, resulting in delay and unnecessary noise in extracting, unfolding and arranging them before they could be handled. The Secretary should come to the lodge hall early enough that any business he may have to transact, with the Master, chairmen of committees or any members, may be attended to before the regular opening hour and not delay the opening while such officers or members crown around his desk signing papers or conferring with him on matters to come before the lodge.

While the Secretary is an important member of the lodge and the official staff, he is not and should not attempt to be the dominating factor in the lodge by reason of his office. It is the Master's and not the Secretary's prerogative to dictate the policies of the lodge and while the Master is generally well advised to counsel with the Secretary, as well as other officers, he is after all the one to make the final decision and the Secretary should not take it upon himself to go ahead with various matters beyond his jurisdiction without consulting the Master.

The Secretary can be of great value to the lodge through his necessarily close contact with its members. As in the case of all organizations, large or small, judgement is rendered on the basis of the attitude and behavior of the particular officer with whom contact is had. If the individual who represents the organization is courteous, sympathetic and helpful it reflects favorably on the organization and leaves a feeling of friendship for the body he represents warm in the hearts of those involved. I feel sure a brotherly and interested attitude on the part of the lodge Secretary goes far to reduce the number of demits and keep the distant member in the fold.—*Masonic Digest.*

OFFICIAL SECTION

Bonifacio Acting Grand Secretary

Wor. Bro. Miguel Bonifacio has been designated by the Grand Master, Acting Grand Secretary, effective April 1, 1937, in the absence of Most. Wor. Bro. Teodoro M. Kalaw, Grand Secretary, who is on leave for one month..

———o———

Changes of Inspectors

Dalisay No. 14—Joaquin Garcia (12).
Island No. 5—Karl D. Krebs (41).
Pinatubo No. 52—Raymundo de Castro (34).

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Grand Lodge Committee for Visiting the Sick for the month of April, 1937:

Cornelio C. Cruz (4)
Moises F. Buzon (7)
Robert Hill (8)

———o———

Student Welfare Committee Named

"To visit from time to time the children of Provincial Brethren living in the different dormitories and to report to the Grand Secretary the result of their findings; to keep tract of the progress being made by these students in the colleges and give them good counsel and ascertain their needs"—these are the duties of the Student Welfare Committee to which the Grand Master has appointed the following:

Mrs. Josefa Jara Martinez, Box 2836, Manila.

Miss Aurora Garcia, 1038 San Marcelino, Manila.

Mrs. Murray Crosby, 90 Peralta Apartment, Isaac Peral, Manila.

Miss Helen Benitez, Philippine Women University, Manila.

Dominador Ambrosio, 904 Indiana, Manila.

Daniel Laurel, University of the Philippines, Manila.

Miguel Bonifacio, Box 2343, Manila.

Jose C. Velo, Box 3141, Manila.

Esteban Munariz, Box 1665, Manila.

C. M. Hoskins, Box 948, Manila.

Brethren in the provinces may either communicate personally with individual members of the Committee, or to the Grand Secretary Box 990, Manila.

Regulations Governing Scholarship

As Freemasonry is an institution vitally interested in the training of especially gifted ctiizens, it being an essential feature of the educational policy of the Philippines, a scholarship fund has been established by the Grand Lodge and a Committee on Scholarship appointed composed of M. W. Bro. Rafael Palma, P. G. M., Rt. Wor. Bro. Jose Abad Santos Deputy G. M., and M. W. Bro. Teodoro M. Kalaw, P. G. M. Grand Secretary.

The regulations governing the Scholarship Fund of the Grand Lodge are as follows:

1. *Persons entitled to a scholarship.*

A son or daughter of any mason in good standing pursuing a course of higher study in art or science who has shown outstanding qualities of scholarship in his or her previous studies may be granted a scholarship either in the Philippines or abroad.

2. *Who shall award it?*

The scholarship shall be awarded by a Committee of three members to be appointed by the Grand Master.

3. *In what it may consist?*

The scholarship may consist either in tuition fees alone or tuition fees and living expenses.

4. *Application to be filed and when.*

A candidate for scholarship shall file an application not later than the last day of May of every year. The application shall be accompanied by a transcript of the applicants academic records and such other references concerning his or her character and ability from well known persons as may be required by the Committee.

5. *Manner of Selection.*

The Committee shall choose from among the candidates the most deserving ones, taking into account the financial conditions of the family of the applicant and such other considerations as may justify the choice.

6. *Duration of scholarship.*

The scholarship shall be granted from year to year, whenever funds are available.

7. *Revocation of scholarship.*

If for any reason, the candidate fails to show during any given year satisfactory results in the pursuit of his or her studies, the Committee may, in its discretion, revoke the scholarship, giving notice thereof to the parents.

8. *Publicity.*

It shall be the duty of the Grand Master to give the widest possible publicity to this scholarship among the masons of the Philippines.

MASONIC LODGE DIRECTORY, 1937

NO.	NAME	PLACE	STATED MEETING	MASTER	SENIOR WARDEN	JUNIOR WARDEN	TREASURER	SECRETARY	SECRETARY'S ADDRESS
1	Manila	Manila	1 b	Bertrand H. Silen	Colin MacRae Hoskins	Harold T. Gewald	Albert K. Spielberger	August Schipull	Box 407 Manila
2	Cavite	Cavite, Cavite	2 a	Frank De Haven Jones	Oscar Glenn Urquhart	Jesse B. Ralston	Francis V. Guittard	Henry D. Riley	Box 16, Cavite, Cavite
3	Corregidor-Southern Cross	Manila	2 d	James D. Tayson	E. E. Littlewood	Charles W. Miller	William W. Larkin PGM	John M. Aaron	Box 270, Manila
4	Bagumbayan	Manila	2 c	Jose Abad Santos DGM	Rufino Abriol	Francisco Benitez	Lino Chaves	Jose A. de Kastro	Bureau of Education, Manila
5	Island	Fort Mills, Corregidor	2 c	Leland A. Bristol	John R. Laughlin	Wade H. Ingle	Enrique R. Martinez	James M. Covington	Box. 3, Corregidor
7	Biak - Na - Bato	Manila	2 f	Remigio del Rosario	Ismael S. Zapata	Marcos G. Garcia	Lino Gutierrez	Santiago de Dios	620 San Lazaro, Manila
8	Cosmos	Manila	1 c	Alberto J. Brazee	William E. Jensen	Joseph L. Naftaly	William J. Ellis	Fred M. Holmes	Box 415, Manila
9	Saint John's	Manila	1 e	Glenn C. Miller	Earl J. Green	Frank S. O'Brien	S. W. O'Brien P.G.M.	Mark Nestle	Box 447, Manila
11	Iloilo	Iloilo	1 d	Fortunato R. Ybiernas	Jose Fulion	Eduardo Hibionada	Ricardo A. Luna	Jose L. Zerrudo	Box 146, Iloilo, Iloilo
12	Nilad	Manila	1 f	Antonio Ramos	Gregorio A. Vicente	Eduardo Hibionada	David Navarro	Cirilo Asperilla	19 Medel, Sta. Ana, Manila
13	Walana	Manila	1 f	Leoncio Tangulan	Luis San Juan	Daniel Pantangco	Orestes Hermosura	Dionisio F. Alejandro	Box 2901, Manila
14	Dalisay	Manila	1 b	Hermogenes Alonso	Arsenio Tenmatay	Severo de Jesus	Martin Lontok	Domingo Santos	521 Regidor, Manila
15	Pilar	Imus, Cavite	1 f	Hipolito Garma	Mariano S. Remulla	Mauro Mendez	Mariano Dominguez	Meliton Darvin	Imus, Cavite
16	Sinukuan	Manila	2 e	Constancio San Jose	Jose P. Roxas	Walfrido de Leon	Arcadio Arevalo	Eliseo Alampay	Legal Dept. Manila R R. Co. Manila
17	Bagong - Buhay	San Roque, Cavite	3 f	Gervasio Pangilinan	Agustin Galang	Benito Villareal	Ramon C. Desiderio	Francisco Advincula	San Roque, Cavite
18	Araw	Manila	1 b	Diego Locsin	Chua Pio	Chan Kee	Kui Pai	Yu Kiatmen	340, Nueva, Manila
19	Silanganan	Pasig, Rizal	1 f	Elpidio L. Cruz	Eleno de los Reyes	Florencio Ilagan	Pedro C. Jabson	Jose M. Santos	Pasig, Rizal
20	Rizal	Lopez, Tayabas	4 f	Domingo G. Villaseñor	Simon C. Pasamba	Porfirio A. Romulo	Hipolito E. Valeña	Victor Oblefias	Lopez, Tayabas
21	Dapitan	Manila	1 c	Cipriano Cruz	Edilberto M. Dayao	Florentino V. Villacorta	Macario V. Linsao	Antonio Jonson	3 F. Roman, San Juen, Rizal
22	Rizal	Manila	1 c	Louis Mazur	Daniel Albano	Luis Montilla	Venancio P. Sanoy	Marciano Guevara	755 Rizal Ave., Manila
23	Solidaridad	Manila	3 d	Ignacio Torres	David Baltazar	Avelino Baltazar	Emilio Pestaño	Juan A. del Rosario	1810 Mangahan, Manila
24	Banahaw	Antimonan, Tayabas	1 f	Francisco Ortiz	Vicente O. Orda	Vicente Aguilar	Victor M. Degracia	Enrique D. Epino	Antimonan, Tayabas
25	Malinaw	San Pablo, Laguna	2 f	Marcial Maghirang	Isabelo Eubinag	Melanio Valdellon	Eustaquio Fule	Julio A. Alvero	San Pablo, Laguna
26	Pinagsabitan	Santa Cruz, Laguna	1 f	G. D. Corvissiano	Marciano A. Diaz	Exequiel Evidente	Werner Schetelig	Juan Calcetas	Santa Cruz, Laguna
27	Batong-Buhay	Manila	2 d	Cirilo Lim	Du Hunting	Angel Montes	Eugenio Dizon	Enrique Gaerlan	1320 M. Natividad, Manila
28	Balintawak	Gumaca, Tayabas	2 f	Gregorio Valencerina	Pedro A. Luna	Isidro Blas	Lim Hap	Romualdo Libranda	Gumaca Tayabas
29	Zapote	Manila	3 f	Francisco Bonifacio	Gregorio Magsaysay	Sebastian Alamares	Jacinto Beltran	Miguel Bonifacio	Box 2343, Manila
30	Maktan	Cebu, Cebu	2 e	Marcial Borromeo	Nicanor E. Santos	Marcos Morelos	Leoncio Yu Liongsiu	Sofronio A. Savellon	Mambaling, Cebu, Cebu
31	Ibarra	Kawit, Cavite	2 f	Andres Polintan	Elmer F. Dissler	Antonio R. Rieta	Angel Saqueton	Francisco Roldan	c/o E. E. Elser, Manila
33	Isarog	Naga, Camarines Sur	2 f	Ceferino Arroyo	Silvestre M. Tan Chauco	Jose T. Dy-Lyacco	Dy Cinco	Paulo Elizan	Box 51, Naga C. S.
34	Lincoln	Olongapo, Zambalez	1 f	Wenceslao de Aro	Donald E. Scofield	Juan Ramos	Gabriel M. Cabling	Valeriano E. Abad	517 Harris Ave. Olongapo, Zam.
35	Batangas	Batangas, Batangas	3 f	Dr. Agaton Luistro	Santiago Redublo	Jose R. Velazquez	Gerardo Aguado	Quintin L. Magsino	Batangas, Batangas
37	Kalilayan	Lucena, Tayabas	4 f	Eligio Magallanes	Amado Palillo	Alejandro Mallari	Federico M. Unson	Julian Garcia	Lucena, Tayabas
38	Bulusan	Sorsogon, Sorsogon	1 e	Pedro Tubianosa	Jose D. Medina	Emiliano E. Vida	Leon Fajardo	Maximo Beriña	Sorsogon, Sorsogon
39	Mabini	Apari, Cagayan	2 f	Baldomero Perez	Meliton Tomaneng	Ignacio Chuah Pit	Cecilio N. Ascaño	Candido Valera	Aparri, Cagayan
40	Magindanaw	Cagayan, Oriental Misamis	1 d	Vicente C. Hipona	Dionisio M. Fabella	Julio Pacana	Go Ana	Alfredo P. Shapit	Cagayan, Oriental Misamis
41	Minerva	Manila	1 d	Albert E. Tatton	Ira M. Threet	Charles A. Baker	John W. Jones	James E. Leithch	Box 471, Manila

NO.	NAME	PLACE	STATED MEETING	MASTER	SENIOR WARDEN	JUNIOR WARDEN	TREASURER	SECRETARY	SECRETARY'S ADDRESS
43	Tayabas	Tayabas, Tayabas	1 d	Luis Araya	Policarpo Panday	Tan Cheat	Pablo Perez	Emeterio Eclarin	Tayabas, Tayabas
44	Charleston	Agaña, Guam	2 a	Vicente Rosario	Robert Powers Garls	Ferdinand George E. Scharff	William Gantier Johnston	Robert Clyde Gibson	Agaña, Guam
45	Mount Apo	Zamboanga, Zamboanga	1 d	Marcelo Mendoza	Howard P. Moore	Rosalio Macrohon	Esteban Quidilla	Arsenio Sebastian	Zamboanga, Zamboanga
46	Malolos	Malolos, Bulacan	1 a	Dr. Domingo R. Tablan	Pedro U. Ponce	Ciriaco Calalang	Jose B. Libunao	Hermenegildo Pascual	Malolos, Bulacan
47	Makabugwas	Tacloban, Leyte	1 f	Adolfo Aldaba	Francisco Tantuico	Gregorio Miras	Pio V. Advincula	Gregorio J. Mariano	Tacloban, Leyte
48	Pampanga	San Fernando, Pampanga	2 f	Pelagio D. Navarro	Apolinario S. de Leon	Basilio Castro	Tirso Manabat	Isidro Makabali	San Fernando, Pampanga
49	Mount Mainam	Naic, Cavite	2 f	Pio Valenzuela	Deogracias Ibañez	Antonio Papa	Cornelio B. Mañgahas	Alejandro Joco	c/o Bureau of Posts, Manila
50	Saragani	Davao, Davao	2 f	Vicente Narciso	Hilarion Cabrera	Leopoldo Boquiren	Vicente Guinco	Felipe F. Cavurian	Davao, Davao
51	Pintong Bato	Bacoor, Cavite	1 f	Teodorico B. Bayas	Pedro Gimenez	Juan Z. Bagasan	Francisco Gaudier	Honorio R. Cuevas	Bacoor, Cavite
52	Pinatubo	San Antonio, Zambales	2 f	Ignacio M. Acierto	Silvestre Fontilea	Magno Pampa	Manuel Arkonel	Pedro Madarang	San Antonio, Zambales
53	Cabanatuan	Cabanatuan, N. E.	1 e	Jose V. Buenaventura	William H. Beedle	Doroteo M. Joson	Simplicio Ocampo	Miguel Jardiel	Cabanatuan, Nueva Ecija
55	Makawiwili	Capiz, Capiz	3 f	Jose Altavas	Salvador Villaruz	Felix G. Martirez	Luis M. Sirilan	Melicio Palma	Capiz, Capiz
56	Pangasinan	Dagupan, Pangasinan	2 f	Gregorio Gaerlan	Andres P. Torio	Faustino Oviedo	Vicente de Leon	Luis S. Vallejos	Dagupan, Pangasinan
57	Commonwealth	Manila	2 f	Antonio G. Perez	Feliciano Balingit	Juan G. Cortes	Antonio R. Buenaventura	Vicente P. Flechero	c/o Plaridel Temple, Manila
59	Labong	Malabon, Rizal	1 f	Julian Sogueco	Candido Perez	Filemon de Guzman	Angel C. Lazaro	Vicente Quijano	Malabon, Rizal
60	Isabela	Ilagan, Isabela	1 f	Fortunato M. Bulan	Enrique A. Tabalon	Fidel C. Querubin	Vicente Kanoy	Manuel Alindayu	Ilagan, Isabela
61	Mayon	Legaspi, Albay	1 b	Stephen L. Smith	Victor D. Pineda	Domingo L. Cruz	Leon B. Tiansay	Severo G. Dia	Legaspi, Albay
62	Tupas	Cebu, Cebu	2 b	J. L. Schmitt	J. L. Parrott	J. H. Renner	C. E. Olsen	I. V. Binamira	Box 156, Cebu, Cebu
63	Angalo	Vigan, Ilocos Sur	3 f	Lucas Torrano	Cornelio Dato Julian	Valente Burgos	Jose Lahoz	Graciano P. Pada	Vigan, Ilocos Sur
64	Kanloan	Bacolod, Occidental Negros	2 f	Angel Villasor	Manuel Buma-at	Vicente Bailon	Manuel Garcia	Irineo Ferraris	Maao Central, Occ. Negros
65	Tamarac	Calapan, Mindoro	1 f	Eladio D. Castro	Eduardo Medina	Marcelo Velasco	Sisenando Bujarin	Doroteo Jacob	Calapan, Mindoro
66	Gonzaga	Tuguegarao, Cagayan	3 f	Pedro Perez	Benito L. Reyes	Bonifacio Mequi	Marcelo Paquyu	Bernardino Pagaliuan	Tuguegarao, Cagayan
67	Baguio	Baguio, Mt. Province	2 a	Juan Resurreccion	William J. Wilson	Sixto Laraya	Juan Medina	Carl B. Eschbach	Box 214, Baguio
68	Magat	Bayombong, N. Vizcaya	1 f	Cornelio Gallardo	Guillermo E. Bongolan	Vicente Tecson	Maximiano Reyes	Dioscoro A. Navarrete	Bayombong, N. Vizcaya
69	Primera Luz Filipina	Binakayan, Kawit, Cavite	1 f	Ruperto Punzalan	Abdon Manapat	Francisco Barzaga	Florentino Bautista	Felix Cajulis	Binakayan, Kawit, Cavite
70	Union	San Fernando, La Union	1 f	Catalino Rodriguez	Ramon C. Caluya	Marcelino T. Viduya	Andres Arrieta	Andres B. Rivera	S. Fernando, La Union
71	Laoag	Laoag, Ilocos Norte	3 f	Domingo J. Samonte	Vicente Giron	Antonio P. Cid	Baltazar Aguirre	Alberto Suguitan	Laoag, Ilocos Norte
72	Makiling	Calamba, Laguna	1 f	Engracio L. Valmonte	Macario R. Abad	Cayetano R. Jacinto	Lorenzo Barcia	Espiridion D. Lazo	Calamba, Laguna
73	Nueva Ecija	Quezon, Nueva Ecija	1 f	Leoncio T. Juan	Gregorio D. Robles	Fruto S. Garcia	Martin Villasan	Carlos S. Domingo	Quezon, Nueva Ecija
75	Agno	Tayug, Pangasinan	3 f	Delfin Ramirez	Mariano B. Velasco	Juan N. Kagaoan	Eusebio Medina	Pedro Romasoc	Natividad, Pangasinan
77	Kasilawan	Manila	1 b	Quintin San Miguel	Jose Suguitan	Luis de los Santos	Filemon Asuncion	Delfin C. Medel	123 Dasmariñas, Manila
78	Acacia	Iloilo, Iloilo	2 c	Francisco S. Hortillas	Leodegario Celis	Eusebio C. Sonalan	Vicente J. Gustilo	Fernando Ramirez	Box 559 Iloilo, Iloilo
79	Taga-Ilog	Manila	3 f	Pablo Feliciano	Romualdo Sator	Tomas M. Ferrer	Sotaro Kamugari	Restituto Carpio	1462 Pennsylvania, Manila
80	Mount Lebanon	Manila	1 d	Michael Goldenberg	Samuel Nathan Schechter	Robert Key	Motel Goldstein	Ricardo C. Santos	Box 46, Manila
81	Modestia-Liwayway-Hagdang Bato	Manila	4 f	Pedro Garcia	Wenceslao Santos	Tomas Alfonso	Jose Carmona	Pedro Lopez	Box 1474, Manila
82	High Twelve	Manila	2 f	Prisco N. Evangelista	Gregorio Zamuco	Jose B. Santos	Mauro Baradi	Fidel T. Manalo	Box 1605, Manila
84	Dagohoy	Tagbilaran, Bohol	2 f	Catalino Castillo	Jose Ma. Paredes	Eugenio de Jesus	Berviliano V. Dirikito	Juan P. Lumain	Tagbilaran, Bohol
85	Luz Oceanica	Manila	1 f	Estanislao M. Jose †	Andres Filoteo	Chua Sy Quiat	Honorio Tee	Jose See Yok Peng	615 T. Alonzo, Manila
86	Abra	Bangued, Abra	2 f	Fidel Soliven	Cayetano Barros	Jose Fariñas	Esteban Buenavista	Agapito L. Parado	Lagang-ilang, Abra
88	Hiram	Manila	1 e	Francisco Rabino	Anacleto Caces	Rumolo M. David	Euraquio Alambra	Ramon Ramos	Box 548, Manila

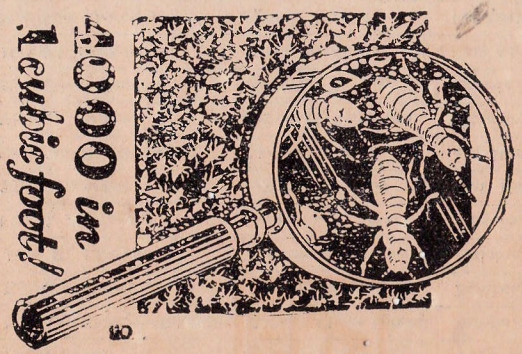
NO.	NAME	PLACE	STATED MEETING	MASTER	SENIOR WARDEN	JUNIOR WARDEN	TREASURER	SECRETARY	SECRETARY'S ADDRESS
89	Muog	Parañaque, Rizal	2 f	Isaias Garcia	David Weissman	Francisco Catig	Bernardino Degracia	Agripino Pascual	Parañaque, Rizal
90	Memorial	Muñoz, Nueva Ecija	2 f	Eugenio Ramos	Rufino Angeles	Francisco San Andres	Juan Ladorez	Antero Lapuz	Gapan, Nueva, Ecija
91	Mount Kaladias	Dumaguete, Negros Oriental	2 b	Juan G. Paraiso	Lorenzo B. Bernardez	Leilyn M. Cox	Serafin Teves	Alfredo M. Estacion	Dumaguete, Negros Oriental
92	Ma - bu - ti	Masbate, Masbate	1 a	Montano O. Iligan	Florentino M. Serrano	Andres H. Teodoro	Francisco Lim Yao Giok	Ciriaco L. Lotonero	Masbate, Masbate
93	Mencius	Manila	2 d	Say Hoc Chuan	Chua Chin Sian	Gaw Punso	Ong Yee Goan	Luis Lim Billian	767 Aguilar, Manila
94	Benjamin Franklin	Manila	2 b	Walter S. Schoening	Howard S. Whitacre	George Milne	Harold N. Wilson	Paul F. Whitacre	Box 1953, Manila
95	Service	Manila	1 e	Guy Randolph Strickland	Louis Linton Baker	Russel Carlton Campbell	Milton James Vaughan	Elton C. Engelman	28th Squadron Nichols Field P. I.
96	Isagani	Paniqui, Tarlac	1 f	Francisco M. Alejo	Jesus Evangelista	Francisco C. Domingo	Sixto Guiang	Arcadio Evangelista	Anao, Tarlac
97	Bagong Ilaw	Noveleta, Cavite	1 f	Joseph Ramos	Ramon Zapanta	Bonifacio C. Bernal	Jose A. Alvarez	Miguel G. Luna	Bureau of Commerce, Manila
98	Mount Huraw	Catbalogan, Samar	1 e	Gilberto C. Rosales	Inocencio Tansima	Francisco Tan	Vicente Uy Kieng	Teodorico Noble	Box 44 Catbalogan, Samar
99	Palawan	Puerto Princes, Palawan	1 f	Francisco E. Santos	Gaudencio E. Abordo	Sebastian Eustaquio	Juan Bautista	Valentin Macasaet	Puerto Princesa, Palawan
100	Keystone	Ft. Mills Corregidor	2 d	Macario Odiamar	Esteban Castillo	Pablo L. Edrozo	Mariano D. Untalan	Amado Esleta	Corregidor, Cavite
102	Bud Daho	Jolo, Sulu	1 b	Aquiles D. Gonzales	Petronilo I. Vallejo	Jose Magno	Simeon Obsequio	Carlos M. Escio	Jolo, Sulu
103	Zambales	Iba, Zambales	1 f	Juan Arbiso	Tomas Achacoso	Mateo E. Perez	Uy Chuy Lang	Placido Farin	Iba, Zambales
104	Bataan	Balanga, Bataan	3 f	Amando Banson	Tomas Fernando	Jose Juinio	Marcos Jorge	Norberto Gallardo	Balanga, Bataan
105	Leonard Wood	Fort Stotsenburg, Pampanga	3 a	Ruperto Monte	Nicolas Garabato	Benigno Calantuan	Basilio Calaguas	George Setzer	Fort Stotsenburg, Pampanga
106	Amity	Shanghai, China	2 b	Darwin Hewins Utter	S. Henshaw Jee	T. Jan Holt	Wing-Po Cheung	Frank J. Rawlinson	169 Yuen Ming Yuen, Ed.
107	Camarines Norte	Daet, Camarines Norte	2 c	Jose Santos See Ping	Bartolome Ortega	Andres Marquez	Elmer O. Worrick	Manuel Moreno	Daet, Camarines Norte
108	Nanking	Nanking, China	1 d	James K. Shen	Edwin Marx	David Kiang	T. T. Zee	Ralph A. Ward	37 Hwang Li Hsiang
109	Pearl River	Canton, China	2 b	T. Kai Liang	K. Hwang	H. H. Snuggs	E. H. Lockwood	D. W. K. Au	6 des Voeux Rd. Hongkong
110	Kutang Bato	Cotobato, Cotobato	1 f	Lorenzo Palillo	Edilberto Mendoza	Albino R. Barlaan	Saturnino Alvarez	Bernardo Bagamaspad	Catabato, Catabato
111	Maranaw	Dansalan, Lanao	2 f	Rafael Ramos	F. Imperial Reyes	S. M. Austin	S. T. Lluch	Ubaldo D. Laya	Dansalan, Lanao
112	Szechuen	Chengtu, West China	2 c	Wm. Reginald Moorse	Thomas Henry Williams	Robert A. Peterson	Sao-Chuen Yang	David Crockett Graham	Chengtu, Szechuen, China
113	West Lake	Hangchow, China	1 f	Elbert Y. Chung	Walter Sobol	Frank Leckell	S. B. Chang	J. C. Oliver	Hang Chow, China

KEY TO STATED MEETING:

1, 2, 3, 4, means 1st, 2nd, 3rd, 4th week of the month. a, b, c, d, e, f, refers to the day of the week in the month as a- Monday, b-Tuesday c-Wednesday, d-Thursday, e-Friday, and f-Saturday.

† dead.

. . . of TERMITES
or ANAY
There are—



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NOTAS EDITORIALES

Para el Dia de las Madres

AL sentir en sus entrañas la gestación un ser, la mujer recibe irradiaciones de amor inefable que ha de acompañar al hijo por todos los procesos de su existencia. Es desde entonces cuando la madre aprende a conocer la alegria del dolor fisico porque su alma se inunda en el placer sobrenatural de un cariño excelso. Es desde entonces que sabe de abnegaciones, de sacrificios, de insospechadas preocupaciones que ya la perseguirán como una sombra hasta los últimos años de su existencia y hasta en los últimos estertores de su agonia. A este precio se es *madre*, la mas noble misión de la mujer en la tierra, la que la eleva a la categoria de progenitora de un Dios-Hijo.

Desprended a un hijo del calor de un amor fraternal, y seguramente entregais a la sociedad un ser miserable, ayuno de elevados ideales, desprovisto de sentimientos generosos, de enaltecedores y nobles principios.....!

Ser madre es dar al niño el tesoro de ternuras que ha de modelar su carácter y acondicionarle luego en las luchas inmisericordes de la vida!

Ser madre es saber incular por intuición en la vida del futuro ciudadano una ética, que es chispa encendida en el corazón de la mujer por la mano de la providencia al guiar a la humanidad por los derroteros de su destino!

Ser madre es proporcionar un albergue al hijo-hombre que desfallece en el sendero, que cae en el bregar cuotidiano, que se aturde con la vocinglería de una humanidad atolondrada;

Ser madre es restañar y curar heridas de la débil víctima del hombre-lobo que infesta los procelosos mares de la existencia!

En el devenir de los días, dediquemos *una* exclusivamente a ese *ser* que por ser *madre* es la eterna vibración de la *divinidad* en los hombres!

—o—

El Templo de Plaridel

PARA el masón en Filipinas el Templo de Plaridel es un simbolo. Fue cosa muy acertada el que la Gran Logia de las Islas Filipinas acordara unanimente adquirirlo para hacer de él su domicilio y ofrecer a los masones de esta gran jurisdicción un lugar donde poder reunirse convenientemente y con las garantias suficientes de propiedad y seguridad que exigen las ritualisticas labores. Es hoy el centro de la masoneria en Filipinas.

Todos, quien mas, quien menos, conocen el accidentado proceso por el que ha pasado el Templo de Plaridel. Un puñado de entusiastas hermanos formó una corporación para su adquisición y pronto se convirtió en domicilio de varias logias. Como entonces no se pudo disponer de todo el capital necesario, se levantó una hipoteca que ya fue difícil pagar por la crisis financiera de la post-guerra. Los hermanos todos en Filipinas, de Norte a Sur de nuestro archipiélago, contribuyeron a financiar la empresa y evitar que la misma fuera un fracaso.

Entonces vimos cómo muchos de nuestros entusiastas hermanos arrimaron el hombro para salvar de una segura ruina al Templo, y desde entonces decir *Templo de Plaridel* fué decir *trabajo, lucha, abnegación, sacrificios.* Los hermanos se reunieron bajo sus muros y todo fué aportar brazos, ideas, servicios, dineros, tiempo, energías, entusiasmos, y todo ese cúmulo de esfuerzos que amalgamado con el cemento del amor fraternal es el origen de seguros éxitos. Allí quien no aportó su dinero apartó sus servicios —éste aportó sus entusiasmos, aquél sus ideas, y todos, sus mejores deseos. Es por eso que Templo de Plaridel fué un símbolo para el masón en Filipinas, y continuará siéndolo para todo aquel que busque el éxito en el esfuerzo desinteresado de obreros unidos con el irrompible lazo del amor fraternal.

Es nuestro ferviente deseo que nuestra Gran Logia lo conserve con amor y cuidado reverente porque sus muros hablarán a los masones de futuras generaciones de la labor de los de la presente por conservarlo como un símbolo de amor, desinterés y servicio masónicos.

—o—

Celebremos el Vigesimo Quinto Aniversario de la Organisacion de la Gran Logia

LOS representantes de las logias Manila No. 342, Cavite No. 350 y Corregidor No. 386, que entonces trabajaban bajo la jurisdicción de la Gran Logia de California, se reunian el 17 de noviembre de 1912 al objeto de convocar a una convención de delegados para la organización de una Gran Logia de masones en las Islas Filipinas.

El 11 de diciembre de 1912 se celebró la convención y se acordó formalmente la organización de una Gran Logia en esta jurisdicción. Esta misma convención se constituyó en comité para preparar una constitución, y hacia el 13 de diciembre de 1912 se aprobó la constitución, quedando después formalmente inaugurada, previa las ceremonias de ritual, la Gran Logia de las Islas Filipinas

Desde entonces nuestra Gran Logia ha venido funcionando activamente y fué prontamente reconocida por las Grandes Jurisdicciones con quienes actualmente sostenemos relaciones de amistad.

Es aparente, pues, que dentro de al-

(*Cont. en la pag.* 215)

PLANCHAS DE CUBICACION

DERECHO PARLAMENTARIO MASONICO

(En nuestro deseo de suministrar a los lectores de esta revista aquellos datos y conocimientos masónicos que pudieran serles útil, reproducimos aquí el DERECHO PARLAMENTARIO MASÓNICO, que es parte del MANUAL MASÓNICO aprobado por la Gran Logia, aunque todavía no impreso.

Este trabajo está tomado del DERECHO PARLAMENTARIO MASÓNICO para uso de las LOGIAS SIMBÓLICAS, preparado por el M. I. Hermano Teodoro M. Kalaw.)

I. INTRODUCCION

1. Una Logia tiene dos clases de trabajos: el ceremonial o rituálico y el de liberativo. La primera está gobernada exclusivamente por la Liturgia de grado y es característicamente de orden masónico; tal sucede, por ejemplo, en las ceremonias de apertura y clausura y en los trabajos de iniciación, afiliación o exaltación. La segunda clase de trabajos tiene lugar cuando la Logia, fuera de lo rituálico, se consagra a discutir asuntos que afectan a su orden interno, como la disposición de sus fondos o la elección de sus dignatarios, o a su orden externo a al bien general de la Institución, como algún acto de beneficencia pública o de patriotismo colectivo. En este caso, la Logia tiene mucho de común con cualquiera otra asociación o asamblea deliberativa profana, y se rige, por consigiuente, por las reglas parlamentarias comunes, modificadas naturalmente por los principios, las prácticas y las condiciones muy especiales de nuestra Fraternidad.

2. Las reglas parlamentarias comunes o el Dderecho Parlamentario consuetudinario son un conjunto de reglas que la experiencia inteligente y el uso repetido han adoptado para observancia en oda clase de asambleas deliverativas. Tuvieron su origen en Inglaterra, y después pasaron a Estados Unidos, y posteriormente a Filipinas, como se exportan de un país a otro los resultados beneficiosos del progreso y de la cultura. Que las reglas parlamentarias comunes son una necesidad imperiosa de nuestra cultura es evidente; el derecho de reunión y asociación se ha incorporado a nuestras leyes, y ningún grupo de hombres que se reunen para llegar a un acuerdo puede alcanzar su objetivo, sin que estén en inteligencia sobre las reglas comunes que han de regir su discusión y sus procedimientos.

La Francmasonería no puede aceptar todas las reglas conocidas de orden y de debate, porque tiene sus propios usos y prerrogativas, así es que ella cuenta con un Derecho Parlamentario Masónico propio, que es, en general, el mismo común con las necesarias modificaciones.

3. Las reglas que siguen están tomadas, en cuanto sean aplicables a nuestra Fraternidad, de las obras más conocidas de Derecho Parlamentario, como las de Cushing, Robert, Neely, Nanete B. Paul, y otras, y en especial del Derecho Parlamenatrio Masónico del Her. Mackey, de la obra *Worshipful Master's Assistant* del Her. Macoy y de los principios y disposiciones vigentes de nuestra Institución en los valles de Filipinas.

II. EL ORDEN DE ASUNTOS.

4. El Orden de Asuntos es un arreglo previamente establecido respecto al turno con que los asuntos o las clases de asuntos deben ser sometidos a la consideración de la Logia. Podríamos llamarlo como el programa de trabajos de una tenida. Este programa facilita al presidente para establecer el orden en la discusión y evitar toda dilación o embarazo, e impide que cualquier miembro pueda introducir o presentar asuntos o proposiciones de su preferencia antes de llegar al turno correspondiente para tales asuntos, introduciendo de esa manera confusión en el orden y en los debates.

Cuando la Constitución o los Estatutos de una logia no disponen nada sobre el Orden de Asuntos, es prerrogativa del Presidente o Maestro el preparar a su discreción dicho Orden antes de proceder a los trabajos.

5. El Orden de Asuntos en las Logias bajo la jurisdicción de la Gran Logia de las Islas Filipinas está fijado en el Art. XII, sec. 1, de nuestro Código Uniforme de Estatutos, y es como sigue:

1. Lectura del Acta.
2. Informes de Comités.
3. Votaciones.
4. Admisión de solicitudes.
5. Asuntos varios y pendientes.
6. Concesiones de grado.

6. (1) El trabajo deliberativo de una Logia, después de las ceremonias rituálicas de apertura, empieza con la lectura del Acta de la tenida o tenidas anteriores, y su confirmación. (Véanse núms. 10 al 14) (2) Vienen luego los informes de los Comités. En este tiempo se debe dar preferencia a los informes de los Comités de admisión (véanse núms. 115 al 122) o sea, los comités especiales nombrados en la tenida ordinaria anterior para recomendar las peticiones de grados o afiliación. Después vendrán los informes de otros Comités especiales por orden de su importancia. Finalmente, vendrán los informes de los Comités permanentes. (Véanse núms. 101 al 114). (3) En este tiempo, se procede a la votación de los informes favorables de los Comités nombrados sobre solicitudes de grado o de afiliación y de los otros informes de los demás Comités. (4) En este tiempo se circula el Saco de Proposiciones para recoger las solicitudes de ingreso o exaltación, que luego se remitirán a los Comités reservados que el Venerable Maestro quiera nombrar. (5) Ahora vienen los asuntos que han quedado pendientes en la tenida anterior para su terminación y una vez terminados se podrá conceder la palabra para la presentación de proposiciones en bien general de la Institucion y de la Logia en particular. (6) Las iniciaciones o exaltaciones de grado serán lo último, terminado lo cual se verificarán las ceremonias de clausura.

7. Es una práctica en algunas partes que antes de la clausura de los trabajos, el Secretario lea un bosquejo del Acta de la tenida para que los miembros presentes puedan corregir o rectificar algún error. Esta práctica es muy recomendable.

III. EL QUORUM.

8. El "quorum" es el número de miembros presentes necesario para que una Logia pueda trabajar legalmente. En los casos en que las leyes no disponen nada expreso y siendo éste uno de los puntos en que las Antiguas Ordenanzas no dicen nada, suelen surgir discusiones sobre el número suficiente para constituir "quorum'. Algunos creen que el número suficiente para formar una Logia es el mismo para un "quorum". Otros creen que en casos de una ausencia de disposición expresa, debe prevalecer la prescripción rituálica. En nuestro caso, la Constitución ha dispuesto que doce o más Maestros Masones, en plena posesión de sus derechos como tales, pueden formar una Logia y que ninguna Logia despachará ningún asunto con menos de siete miembros presentes, excepto la concesión de grados. Siete Maestros Masones constituyen, pues, nuestro 'quorum'.

9. Algo hay que añadir, además, para que una Logia pueda trabajar masónicamente. La Logia, al tenor de una reconocida regla, debe reunir estas tres condiciones de *justa, perfecta* y *regular*. Justa, cuando conserva el Libro de la Ley abierto, y sobre él la Escuadra y el Compás; perfecta, cuando está presente el número requerido de miembros (el "quorum") para trabajar en la forma constitucional establecida; y regular, cuando posee su Carta Constitutiva o su Dispensa, documentos éstos que indican que la reunión y los trabajos se hallan sancionados por autoridad masónica compeente.

(*Cont. en la pag.* 210)

DE CHARLA CON NUESTROS HOMBRES

El Ven. Hermano A. S. ARGUELLES, Nuestro Gran Orador, nos habla del desarrollo de industrias locales

Tal vez muy pocos son los que en la fraternidad conocen el oro de pura ley en que se engasta la interesante personalidad de nuestro Gran Orador.

Modesto por naturaleza, huye del ruído y de la vocinglería barata que apenas llena la oquedad horrible de algunas *mentalidades* consagradas nada mas que por su habilidad equilibrista o docilidad de ovejas.

El Ven. Hermano A. S. Arguelles ha subido por los quilates de sus méritos indiscutibles, quilates que se ameritaron en el crisol de nuestros talleres.

Educado en la escuela práctica de la vida, aunque es un científico, su ciencia no se asfixia entre las paredes del laboratorio, sino que se desarrolla y desenvuelve por su continua aplicación a las necesidades reales de la vida cuotidiana.

Es un mistagogo que oficia en el altar de la *ciencia;* pero no se pierde en sus laberintos, sino que se guía por los problemas prácticos y reales en que se mueve la vida nacional de Filipinas hoy día.

Es por esto que ocupa el alto puesto de jefe de la oficina de ciencias, a la que está dando una orientación práctica que pueda afrontar el presente desarrollo científico e industrial del país.

Sus palabras son por esto elocuentes y sus observaciones son siempre un salmo—un himno—al desenvolvimiento cien tífico e industrial de una nueva Filipinas.

A él nos acercamos como científico, como masón, como filipino que siente hondamente las necesidades de su patria, y, desde luego, nuestra apelación no podía ser desatendida.

—Sí, señor,—nos dice—la Legislatura Filipina ha respondido a llamado de la patria; .....

—¿Cómo?

—Haciendo lo que sabiamente se tenía que hacer en casos de esta naturaleza...

—Que es un caso práctico.....

—Sí, señor, y como tal, se tenía que afrontar como se afrontan las necesidades prácticas de la vida—con dinero.

— .....

—Si, la Asamblea aprobó recientemente una ley apropiando la cantidad de seiscientos mil pesos (₱600,000.00).

—¿Con qué objeto?

—Para eso precisamente, para hacer experimentos prácticos sobre industrias nuevas en el país y que fueran de prometedores resultados.

—¿Y cree usted que esto es acertado?

—Oh, esto es un paso hacia una dirección acertada, por lo mismo que la apropiación es para ser utilizada para proyectos específicos y determinados.

— .....

—La National Development Company podría hacerse cargo de varias industrias, y, teniéndolas bajo sus auspicios, podría ella desarrollar una a una en provecho de la economía general del país.

— .....

—Creo que estas nuevas industrias deben estar por ahora para su debido desarrollo bajo la supervisión de una agencia gubernamental, por lo mismo que hay que establecerlas bajo métodos científicos modernos; pero cuando estén ya debidamente desarrolladas, se podría disponer de ellas para que empresas privadas puedan hacerse cargo de las mismas, siempre que ofrezcan las garantías necesarias de que no habrán de fracasar....

— .....

—De este modo se podría adquirir la experiencia necesaria de un personal técnico bajo una propia supervisión,—podríamos dotar al país de un núcleo de hombres que se familiaricen con los intrincados procesos que suponen el desarrollo de estas nuevas industrias,—y así, —tendríamos la seguridad razonable de que las mismas se han de mantener bajo una base o escala comercial.....

— .....

—Y, desde luego, este plan, llevado propiamente bajo una supervisión gubernamental, ha de ayudar al país para el desarrollo intenso de sus variadas industrias.

— .....

—El establecimiento de nuevas industrias que se adapten a las necesidades del país puede también ser considerado como parte integrante del sistema excelente de educación que tenemos ahora en Filipinas.....

—¿Cómo es eso?

—Sencillamente porque estas nuevas industrias abrirían un campo de actividades apropósito para los graduandos que tecnicamente vienen preparándose dentro y fuera del país.

— .....

—Es evidente que estos hombres *técnicos*, digámoslo así, serían de poco provecho para su patria, a menos que hubiere un ancho campo de actividades industriales que pudieran absorber sus energías y utilizar la experiencia que han adquirido en los estudios especiales a que se han dedicado.

—Veo que Vd. es un entusiasta apóstol del resurgimeinto industrial en Filipinas.....

—Es que tiene sus muchas ventajas para la economía práctica nacional. Por de pronto es innegable que el establecimiento y desarrollo de nuevas industrias daría trabajo a una parte muy considerable de nuestra población, y, muy especialmente, a aquellos que han sido preparados en las escuelas públicas. A la masa del pueblo se le daría una oportunidad para desarrollar sus especiales aptitudes en aquellos ramos o labores en que estuviera especialmente capacitada, proporcionándola así trabajo y medios decentes para vivir de su labor. Esto daría por resultado el que se elevara el *standard* de vida en general lo que trae consigo necesariamente el progreso económico en todos sus aspectos.

—Usted dijo algo respecto a los que se educan en las escuelas públicas.....

—Sí, porque soy de opinión que no es bastante que el estado ofrezca al pueblo un sistema excelente de escuelas públicas, como afortunadamente tenemos ahora, sino que también se debería velar para que los que dejan las escuelas no estén sin hacer nada, y esto sucedería si no tuvieran un campo donde desarrollar sus actividades. La creación de nuevas industrias en las diferentes localidades de nuestra comunidad les atraería, y, desde luego, las daría una ocupación lucrativa.

— .....

—También tendríamos la ventaja de formar un ambiente industrial (permítame la frase) para que el pueblo se acostumbre a dirigir sus actividades hacia el desarrollo de empresas industriales, que creo es el mas seguro medio de vida para la masa general de nuestro pueblo.

— .....

—Ningún pueblo en el mundo puede ir muy lejos en su programa de prosperidad económica si se ha de contentar con la simple producción de materias primas. Si Filipinas ha de desarrollarse económicamente al compás de los tiempos habrá de saber utilizar sus productos agrícolas y recursos naturales para el desarrollo local de industrias que requieren una labor técnica. La tendencia de hoy día entre los pueblos mas progresivos del mundo es la de utilizar su materia prima para convertirlo en aquellos productos elaborados que demanden el consumo local, primero, y las necesidades de la exportación después. Así de este modo se obtienen los mejores precios y se desarrollan al propio tiempo industrias locales o nacionales en donde la masa general del pueblo encuentra un empleo para vivir decentemente.

—¿Y usted cree que esto ayudaría mucho a nuestra economía nacional?

—Indudablemente. Este programa de desenvolvimiento económico vendrá a ser la sólida estructura de nuestro futuro edificio económico nacional que ha de cobijar dentro de sus fuertes muros a una nación industriosa, progresiva y, consiguientemente, enérgica y viril.

CON EL MAZO Y EL CINCEL

Los Dos Sembradores

Por R. N. FLORES

(Tomado del MUNDO MASONICO)

En la lejanía de la sabana, próxima a la Montaña del Odio, de la cual brotaba caudaloso manantial, levantábase nutrida plantación de maíz.

Las plantas habían crecido bastante, pero estaban necesitadas de riego.

Los dos labriegos que habían preparado la tierra, sembrado el grano y cultivado las pequeñas matas, no podían ponerse de acuerdo.

Cosme pretendía que toda la cosecha fuera para él, porque era el más fuerte, porque afirmaba haber trabajado más y porque tenía una familia más numerosa.

Claudio deseaba que se hiciera una distribución equitativa porque ninguno de los dos había rendido menor labor que el otro, desde que se dió el primer corte de azada, y porque su prole era también muy crecida.

Todos los días se suscitaba la misma dansada discusión, hasta que por fin Cosme llegó a golpear a Claudio, haciéndole retirar del sembrado.

Cuando el agresor se vió dueño del campo sintió un hondo regocijo, exento de inquietudes, pensando que nadie le disputaría ya el beneficio, y que Claudio no volvería a aparecer más por allí.

Y como había que regar las plantas, Cosme comenzó a transportar cubos de agua que extraía del manantial próximo. Así trabajó todo el día.

Mientras tanto, Claudio se fué a un campo inmediato y allí sembró pacientemente nuevos granos, regando la tierra con el agua que por medio de bambúes traía de la montaña opuesta a la del Odio.

A la mañana sgiuiente Cosme notó que las plantas de su sembrado comenzaban a languidecer y amarillear como si estuvieran tristes y sedientas, mientras que en el campo escogido por el que fué su compañero, las matas habían crecido en sólo una noche tanto como las de él, y estaban fuertes, vigorosas y lozanas.

Lleno de ira redobló su provisión de agua, con resultado negativo para su plantación.

Allá al medio día dirigió una nueva mirada al campo que consideraba enemigo, y vió que su exuberancia excedía a toda ponderación.

El idio que sintió contra su colindante no tuvo limites. Comparó, su plantación se moría, mientras la de su ex-compañero anunciaba una espléndida cosecha.

En aquellos instantes pasaba por el sendero proximo el viejo maestro de la lejana aldea.

Mira, Maestro, le dijo Cosme con angustía, mi plantación se muere y no voy a tener grano con que alimentar a mis hijos; ¿qué hago para salvarme de la miseria que nos espera?

Llama a tu compañero para que te ayude.

—Si le he pegado.

—No importa, llámalo.

—Es que no puedo, porque le odio; mira cómo ha plantado nuevas siembras a mi lado, y cómo la suerte lo ha favorecido más que a mí.

—Tu has tenido la culpa: el agua de tus manantiales está llena de odio, y el odio destruye las almas y las plantas. Llama a tu compañero y no te castigará la miseria. Si no le llamas tus hijos pasarán mucha hambre.

—Llámalo tú—dijo el infortunado luchando con su terrible pasión.

El Maestro llamó al labriego afortunado y le dijo:

—¿Quieres ayudar a tu hermano para que no pierda su cosecha?

Sí, maestro—dijo dulcemente el interpelado.

—Sabes a qué se debe que esta plantación se muera?

—Sí, maestro, mi compañero la está regando con el agua de su manantial que es de odio, y el odio las está quemando.

—¿Cómo se salvará?

—Ven, dijo aquel hombre sencillo y bueno; ven a buscar agua de mi manantial, que es de amor y el amor todo lo fecunda.

Y cogiendo del brazo cariñosamente a Cosme, lo llevó consigo a buscar agua del manantial sagrado.

Al día siguiente el sembrado había reverdecido brindando una buena cosecha y Cosme se mostraba arrepentido de haber odiado".

—N. del D.—dedicamos esta interesante parábola, a todos los que odian, a todos los que persiguen, a todos los que se apartan del camino de la Fraternidad, por si "pueden' aprender algo de ella.

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(*Cont. de la página* 208)

IV. LAS ACTAS.

10. El Acta es el documento redactado por el Secretario de la Logia, que constituye el relato oficial de lo que se ha tratado en una tenida. En el Acta no se deben consignar más que los hechos o procedimientos, pero no las razones, las circunstancias, o los comentarios. La redacción del Acta debe reunir las siguientes cualidades: fidelidad, concisión y propiedad. Fidelidad, porque su objeto principal es ser el registro verdadero y exacto de los hechos; concisión, porque debe limitarse a los hechos o procedimientos escuetamente, omitiendo todo detalle; y propiedad, porque solamente se debe escribir en el Acta lo que es propio escribir.

11. No es necesario que se pongan en el Acta, a menos que en ello haya una razón especial, los nombres de todos los oradores, en pro o en contra de una moción, con excepción del autor de la moción y del que la ha secundado, pero el texto íntegro de las mociones debe consignarsse cuidadosamente juntamente con el resultado de la votación. También se recomienda un registro cuidadoso de las decisiones del Maestro.

12. En la votación para la confirmación o no del Acta, se plantea a los miembros el siguiente específico punto:—"Cree la Logia o el Cuadro que el Secretario ha hecho un registro fiel y justo de nuestros procedimientos?" Por consiguiente, no se puede, por medio de una enmienda al Acta o a una parte de ella, pretender anular o rectificar un acuerdo o procedimiento que el Acta ha registrado fielmente. Tal moción sería completamente irregular y estaría fuera de orden. La única enmienda procedente sería aquella que tuviese por objeto hacer que el Acta estuviese más conforme con los hechos o con las reglas apropiadas para su redacción.

13. Respecto al modo de votación para la confirmación o no del Acta, hay dos comunes: por mero "asentimiento," el uno, y por el "signo usual", que es el modo peculiar masónico, el otro. Diríamos, sin embargo, que tratándose de un asunto rutinario, es más preferible, por ser más pronto, el voto por asentimiento. (Véase nm. 88.)

14. Siendo una regla masónica reconocida que los procedimientos o acuerdos hechos en una tenida ordinaria no pueden ser revisados o corregidos en ninguna tenida extraordinaria, las Actas no se deben leer ni aprobar más que en tenidas ordinarias. La práctica que debe seguirse en nuestras Logias que celebran una o más tenidas extraordinarias al mes, es leer las Actas correspondientes a la ordinaria y extraordinaria por su orden cronológico, en la siguiente tenida ordinaria, para su debida confirmación.

DE COLABORACION

EL DIARIO PERSONAL DE JOSE RIZAL

Por EDUARDO L. CLAUDIO P. M.

(*Continuación*)

17. Jueves—

Llorente me invitó a ir al Congreso citándome a las 12 en punto del día. Por no faltar he tenido que no almorzar y provistos de un billete para la Tribuna de senadores fuímos allá a eso de 12 y minutos. Guardamos turno; Lete y Lopez se fueron sin poder esperar y solamente a las 6 y minutos entramos.

Hablaba a la Sazon Sagasta; yo le conocí por sus caricaturas; estaba nervioso. Posada Herrera le contestó haciendo reir y rabiar a la Cámara, luego habló Lopez Dominguez con energía.

Se hizo la votación del Mensaje y la mayoría derrotó al Gobierno.—Motín de los estudiantes.

18. VIERNES—

(1) Tranvía y limosna... 15
(1) Suscriciones 4 50

Ayer, a consecuencia de un decreto del Ministro de Fomento los de Derecho se fueron al Ministerio de Fomento y allí gritaron "mueras" y quemaron números de la Gaceta. Después se les unieron los de Medicina. Fueron dispersos más tarde por el Gobernador Civil.

Hoy se volvieron a reunir y nombrar comisiones; se impusieron al Gobernador Civil Sr. Aguilera; Cerraron las clases, no permitiéndose la entrada a ninguno.

Hoy subieron los Conservadores, contra todo lo que se esperaba y se sospechaba. Su subida al poder produjo generalmente mala impresión.

19. SABADO—

(6) Entrada 3 55

Sigue la vacación de los estudiantes. En San Carlos tampoco lo hay.

Estuvimos en casa de Dn. Pablo, Valentín ,Sanmarti, Lete, Figueroa y Villanueva. La noche no ha sido mala para mi porque me pagaron unos señores que me debían aunque costándome gran trabajo el cobrarles.

20. DOMINGO—

Para un décimo de Loteria 3
(1) Papel 49

Remití a C. O. una pieza de Guimaras.

Valentín estuvo aquí esta tarde y hablamos sobre nuestras impresiones. Después vino Rafael.

21. Lunes—

(1) Un periódico 5

(7) Fuí a clase; los de Derecho se niegan a entrar en clase mientras no deroguen los decretos.

Lete vino a darme las gracias en nombre de C. O.

A la noche estuvo Esteban, hablamos de varias.

Palaimitahearptilediomdofmenamla. Taheprinalodipefesrurdanderpese hevastalsecejes y darpuarmihequasodipefesmede.

P. Paterno dió un convite o cena a la prensa; Valentin Ventura asistió.

2. Martes—

Lavandera 3
Sello para el interior... 10

23. MIERCOLES. S. Ildefonso, arz. de Toledo—

Fiesta del Rey. Varios edificios se ha niluminado; una hermosísima luz en forma de escudo en el Casino Madrileño.

Visité a los artistas. Estevan y Melecio estuvimos hablando acerca de lo que decían los periódicos del convite de Paterno y censuramos al Correo. De allí visité a los Paternos.

Encontré a Antonio y a Maximino quienes leyeron con placer lo de "El Correo" ponderándome lo mucho; me enseñaron su casa. Vino después Pedro quien me propuso la exposición de los retratos que yo tengo. No pude acceder porque estos eran regalados y con dedicatoria.

24. Jueves—

(1) Papel 25

Vino a visitarme Valentín Ventura. Estuvimos hablando sobre lo de siempre.

Hoy entraron los de Derecho.

25. Viernes—

Esta noche he tenido un sueño bien triste. Se me figuró que volví a Filipinas, pero que triste recepción! Mis padres no se me habían presentado y Taimisheboerodiomgoatpasidaumeomgodatodedlemfsemdaquamilamoesanadc'.

Hoy he concluido de leer el Judio Errante. Esta novela es una de las que me han parecido mejor urdidas, hijas unicas del talento y de la meditación. No habla al coraon el dulce lenguaje de Lamartin. Se impone, domina, confunde, subyuga, pero no hace llorar. Yo no sé si es porque estoy endurecido.—Me recuerdo mucho los Mohicanos de París.

26. Sabado—

El P. Rivas ha muerto. Deudas pagadas por un amigo.

Nos fuímos a casa del Eternos, Figueroa, Estevan, Snmarti, Lete, Rafael y yo. Esta reunión ha sido de las mas pacíficas.—A nuestra vuelta fuímos a la Chocolatería.

(8) Venimos a casa 3-½

Vimruatínaherodmuyenebta.

(*Se Continuará*)

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NOTAS Y NOTICIAS

La Logia MODESTA-LIWAYWAY-HAGDANG BATO se instala

Habiéndose aprobado por la Gran Logia en su última reunión anual la consolidación de estas tres logias, en la noche del 20 de marzo último se procedió a la instalación oficial de sus nuevos oficiales ante una concurrencia selecta de hermanos.

Actuó de oficial instalador el I. Hermano José de los Reyes, y de Maestro de Ceremonias el Ven. Hermano José P. Guido.

El Ven. Hermano Braulio Epino se expresó en términos muy felices al colocar la medalla de past-master.

Una opípara cena se afreció a la invitados después de las ceremonias de ritual.

Deseamos que la nueva logia así consolidada lleve una vida feliz y progresiva!

* * *

Un Bonito mensaje de un Gran Maestro:

Copiamos de la REVISTA DE COMUNICACIONES el siguiente bonito MENSAJE DE PAZ Y CONFRATERNIDAD del Mr. I. Gran Maestro Dr. Rafael Santos Jimenez de la Gran Logia de la Isla de Cuba:—

"A LAS LOGIAS DE LA JURISCION

Salud:

"El momento actual es procedente para exteriorizar cual debe ser, de acuerdo con sus tradiciones venerandas y su misión histórica la labor de la Masonería en pro del avance y del progreso colectivo.

Nuestra Institución cuya doctrina sazonada, ha sido alimento nutricio de los próceres de todos los paises desde Danton y Washington hasta San Martín y Bolívar, desde José Rizal y Pi y Margall hasta Céspedes y Martín, no es cun de odios, sino fuente de amor y si en múltiples ocasiones de ella ha salido la onda ardosa que ha coronado con el truinfo, revoluciones redentoras no es porque propaguen la guerra, sino porque persiguen la justicia.

Es decir que la Masonería no sirve de escudo a la ambición, ni ampara la veracidad, ni propulsa las expediciones de conquistas. La Masonería sirve el derecho del hombre al trabajo, a la cultura y al decoro y lo estimula al armónico desarrollo de sus actitudes, en el seno de las cumunidades pacíficas donde la concordia en vez de la insidia, garantice la fraternidad de seres nacidos para auxiliarse mutuamente y no para atacarse con furor lupestre.

Es, pues, preciso que se libre una cruzada en evitación de que el ímpetu fratricida que en la leyenda biblica movió el brazo de Cain, tale vidas prociosas y se diezme, en consecuencia, las mas bellas promesas de la especie.

Un sentido cabal de las responsabilidades ha de pedir al hombre que haga un alto en su afan destructivo. Vida no es pulverización maléfica ni caos: vida es cementera noble y luz; y hay que luchar porque la simiente acofrada en el suero fecundo germine y porque la luz de ideales honestos disipe la penumbra que hace un halo ominoso a la conciencia.

Se infiere de los juicios expuestos, que

Dr. TEODORICO JIMENEZ

En medicina es doctor
de todos bien apreciado,
y de Cavite es la flor
de un 'masonismo' acendrado.

la Masonería no mira personas, sino ideales y al juzgar los acontecimientos de la sociedad en que se desenvuelve, no mira actores sino hechos; hechos que encarnan el deber, que pletorizan de equidad y crean hechos que se afincan en la bastardía y rebosan de mezquindad y esterilizan.

Que todo masón ocupe su puesto prestigioso; que soliviante el adelanto de la humanidad sobre el egoísmo; que salude la libertad y no el libertinaje; que se dé a la reivindicación de sus derechos. pero que no equivoque cumplir con su deber; que levante al caído y no avasalle al prójimo ni suma a ningún ser en la miseria; que no cercene vidas; que no produzca muerte; que no de la espalda a la sociedad en que ha nacido sino que responsabilice con su empeño; que no pierda la fe en su progreso; que no se arranque la esperanza del alma que confíe en el progreso evolutivo y en la redención definitiva de la humanidad que sufre, lucha y anda; y que recordando que la Masonería es una falange de honor que marcha, desde hace siglos, sin interrupción, de cara al sol, captando la vibración del Universo. diga con rectitud viril y con limpieza: 'Basta de errores; basta de horrores viva la paz; paso a los hombres de verguenza!'

* * *

Las Jovenes Evelina Kalaw y Dalisay Aldaba, hijas de nuestro Gran Secretario M. I. H. Teodoro M. Kalaw y Ven. H, A. Aldaba, respectivamente, se van al Japon:

De *tourneé* por varios puntos del Japón han ida no hace mucho Evelina Kalaw y Dalisay Aldaba, dos jóvenes filipinas cultoras del *bel canto* empeñadas a conocer nuevos horizontes para el desarrollo de su arte. Esperamos que vuelvan con grades laureles!

* * *

De la Logia Sinukuan:

Con el fin de estrechar más los lazos de unión no solamente de los miembros que integran La Logia Sinukuan sino también de entre las esposas y demás miembros de sus respectivas familias, se ha establecido desde hace un año a esta parte la costumbre de que cada miembro celebre sus cumpleaños con la asistencia de los demás miembros de la Logia, y de sus respectivas señoras. En el día 21 del presente mes seis miembros de dicha Logia, los Hermanos Alfredo S. Herrera, Jose P. Roxas, Constantino Rabaya, Nicolas Mercado, Tomas Sayo y Benjamin R. Salonga celebraron conjuntamente sus cumpleaños en el Templo Plaridel. Desde las 10.00 de la mañana del referido día comenzó la animación, y el salón del Templo Plaridel estaba completamente lleno. Amenizó la reunión la orquesta Ilaya. Las sritas Evelina Kalaw y Evangelina San Jose delietaron a los presentes con sus argentinas voces cantando hermosos "kundimans" acompañadas en el piano por los Profesores Herm. Juan S. Hernandez y Sr. Bernardino Custodio del Conservatorio de Musica de la Universidad. Muchos rindieron culto a la diosa Terpsicore, y algunas señoras formando sus respectivos equipos pasaron las horas jugando a los bolos. Entre

(Cont. en la págin siguiente)

Celebremos el ..

(Cont. de la pag 207)

gunos meses la Gran Logia entrará en sus veinticinco años de vida y nos permitimos recomendar a los oficiales correspondientes que conmemoremos dignamente este notable evento.

Antes de la organización de nuestra Gran Logia, nuestra masonería estaba dispersa sin una agencia central que pudiera controlar todas sus actividades y a todos sus miembros. La organización de una Gran Logia llenó este vacío y hubo desde entonces, y especialmente después de la fusión, una orientación definida en su múltiple y variada labor.

De todos son conocidos los logros obtenidos por la masonería en Filipinas desde la organización de nuestra Gran Logia. Entre ellos, los mas notablse fueron la unificación en el trabajo, la mejor comprensión e inteligencia entre los diferentes elementos de nuestra heterogénea comunidad, la formación de una opinión pública sana y liberal y el aporte de hombres e ideales que reclamaran los intereses patrios y el desarrollo evolutivo de las instituciones públicas.

Y así la masonería en Filipinas, bajo el firme caudillaje de la Gran Logia, ha venido a ser una fuerza espiritual que ha estado trabajando callada, pero elocuentemente, por el bien individual y colectivo de una comunidad heterogénea como es la que tenemos en esta gran jurisdicción.

Notas y Noticias

(Cont. de la página 212)

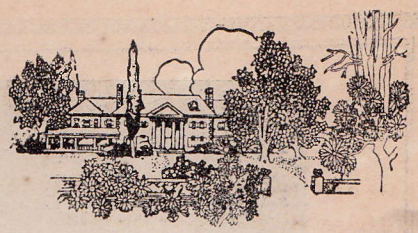
los que concurrieron a tan agradable reunion figuraban el Ilustre Gran Maestre Herm. J. H. Alley, el Ilustre ex Gran Mestre Herm. Rafael Palma y varios miembros de diferentes logias que dieron reales al acto.

Del mensuario esotérico ROSA-CRUZ:

INVOCACION—Eterno Padre, como criaturas humanas e hijos Tuyos, nos congregamos en una Mansión de Luz, a Tí erigida y dedicada a Tu Santo Nombre, y humildemente empetramos Tu bendición.

Consagra la Logia con Tu santidad; vence nuestro mal con Tu bondad; ayúdanos a obrar rectamente, a amar misericordiosamente, a caminar humildemente en Tu presencia. Une nuestras mentes para que te conozcamos, nuestros corazones para que te amemos y nuestras manos para cumplir Tu santa voluntad, de modo que seamos dignos obreros de Tu templo.

Señor, por Tu fidelidad manténnos

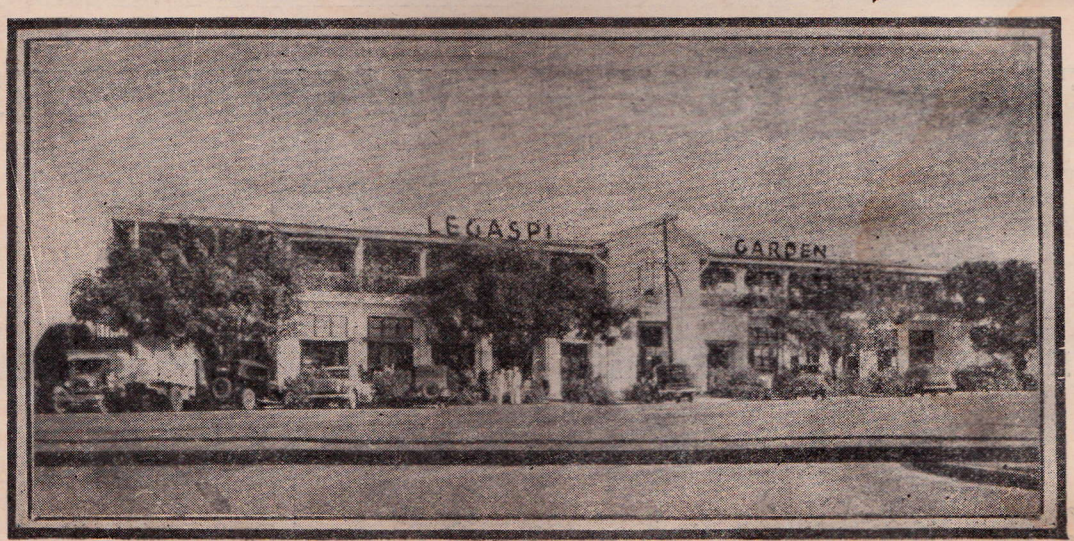


fieles a los votos de caridad que pronunciamos sobre el libro de la Santa Ley en el Altar de las Promesas, y no permitas que los quegrantemos u olvidemos. Haznos hombres que sientan el amor fraternal en un mundo de infroternidad; dános suaves y hábiles manos en la práctica del socorro; guía nuestras mentes en la indagación de la verdad de eterna vida en medio de nuestros fugaces días. Que los jóvenes hallen en Tí su consagración y los viejos su consuelo.

Dios misericordioso, haznos misericordiosos para todas las flaquezas que nuestros hermanos lleven como una carga del pasado..... Has que perdonemos sus faltas como nosotros quisiéramos ser perdonados. Enséñanos a ser apacibles en nuestros pensamientos, justos en nuestros tratos y geserosos en nuestros juicios..... Que el espíritu de la Masonería more en nesotros y deseche oda envidia, toda impureza, todo rigor. Al terminar el día, acabada nuestra labor, admítenos en la Gran Logia Blanca, en el Templo no fabricado con manos. Amén!

LEGASPI GARDEN

RESTAURANT, BAR AND DANCING PAVILION



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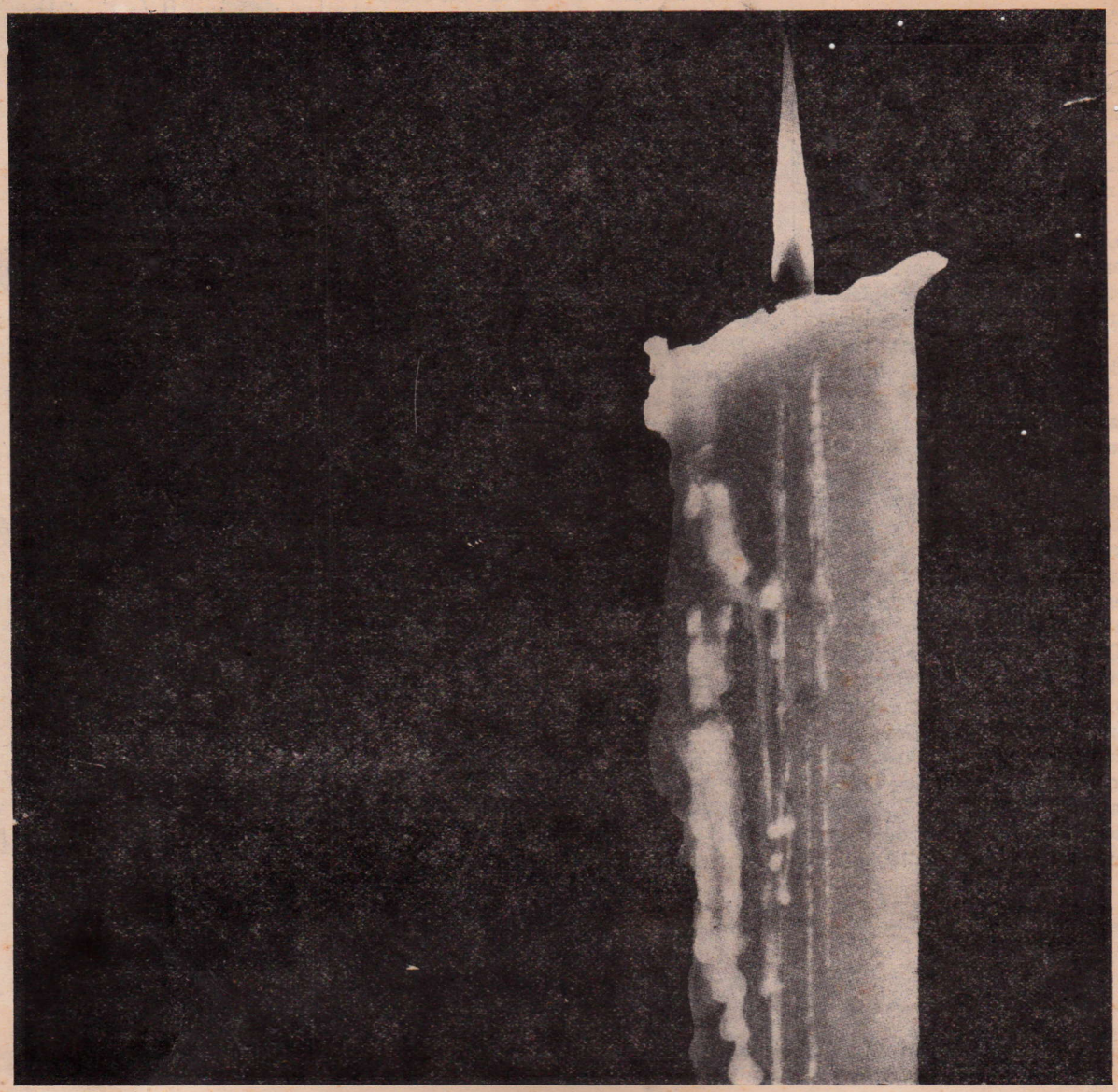

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