## The Cable don

Vol. XV

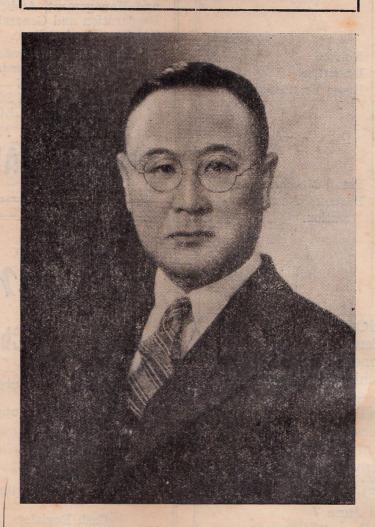
Manila, P. l. June, 1937

No. 1

OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

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## THE CABLETOW

A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

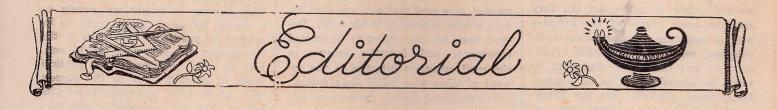
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Vol. XV

Manila, P. I., June, 1937

No. 1



#### CHINA BEFORE MASONIC EYES



N dedicating this issue of the *Cabletow* to the historic event of the Consecration of the District Grand Lodge for China, it is our desire that the Chinese people be better understood especially by the Masonic world, for a study of

China's ancient culture will not fail to reveal many qualities that in themselves are like fruits taken from the mature plant of Masonic philosophy.

In the speech by Worshipful Master T. H. Williams of Szechwan Lodge No. 112 at the Consecration Banquet abundant proofs are offered that Masonic precepts were observed in China even earlier than the building of King Solomon's Temple. The Compass and Square, eternal symbols of our Fraternity, had their place in early Chinese conduct, while many Chinese characters, as revealed to us in the speech, are Masonic in form.

"There are many evidences," said Wor. Bro. Williams, "that this Universal Brotherhood was known in China thousands of years ago, and I believe it to have had a determining influence in the preeminence of China in the past, and we hope it may again help to shape for China a glorious future through brotherly love, virtue and charity."

The future should be glorious in peace, as the past has been glorious in peace, for a people who have paid no special cult to the warrior but has honored the pacifist instead. The very Great Wall, which the "Universal Emperor," Shi Hwang-Ti, built that China might be protected from the Huns, after all stands for nothing more than the desire of the Chinese people to be left alone in peace.

Then there is the spirit of Democracy that underlies Chinese national life. China knows no aristocracy unless it be the aristocracy of the Intellect. Thus the Mandarins, who constitute the leading class, are privileged not by reason of their birth but because of their educational attainments. The Mandarins do not form a caste and if they are leaders it is because they have qualified in examinations in which representatives from all walks of Chinese life participate.

Again, in the distribution of the national patrimony, Chinese family tradition has been such as to allow no concentration of land ownership in a few hands and the result has been that China has none of those agrarian conflicts that are so common in other countries. Absentee landlordism, one of the most dangerous forms of autocracy, is not a problem in China as it is a serious problem, say, in the Philippine Islands.

We must say that this democratic nature of China's national life cannot be more ideal for the robust growth of Masonic teachings. Indeed, a nation that can produce so great a man as Confucius cannot be undeserving of the confidence of our Fraternity. The inimitable Chinese philosopher set a standard for personal decorum which in every respect falls within the meaning of our Square and Compass.

Confucius' ideal was a noble community in which the public servant was to exemplify self-restraint without which no form of social organization is possible. He did not merely aspire to this ideal, but worked to attain it; and today, if he is revered, he is revered not so much for what he wrote or said, as for what he actually did to lay the path of rectitude and honor for his people.

Thus the teachings of Confucius have fertilized the soil on which we have just consecrated a District Grand Lodge under our Constitution. The Chinese people, so rich in honorable traditions, will not fail to give this District Grand Lodge their cooperation and we vision for it a future full of good work for the betterment of China.

#### Rizal On Social Behavior

In any growing association the spirit of compromise should reign when it comes to small matters which are not of a basic nature. In discussions, a conciliatory attitude should prevail in place of an attitude of opposition. No one should resent over a defeat. When an opinion is not accepted, the author, instead of despairing and retiring, should wait for another occasion when justice may be done to him. The individual should give way to the welfare of the Society. And in order that the very sensitive amor propio of the Filipino, who is moreover an unconscious individualist, comes out least hurt in discussions, and thus avoid discontent, it would be advisable that in all propositions, plans, projects, etc., the following formula should be added: "We believe thus, if the other members do not have any objection"; this or any similar formula which you deem appropriate. I have seen many discussions occas oned by questions of amor propio. This hap-

pens in spite of the fact that the decisions of the majority, made after a sufficient discusson, are sacred and unquestionable.

Much honesty and much good will. Let no one expect prizes or honors for what he does. He who does his duty with an eye on rewards will usually be d'sappointed because there is practically no one who believes himself sufficently rewarded. And in order that there be no persons discontented or poorly rewarded, it is good that each one does his duty simply because it is his duty. Beyond that, let him expect to be treated afterwards with injustice because in abnormal countries injustice is the reward of those who fulfill their duties.

Thrift, thrift thrift. Seriousness and equal justice to all. These are my words of counsel, should you have no objection.

—From Rizal's letter to the Solidarios (members of the Solidaridad Association) in Barcelona, January 28, 1889.

## Consecration Event Proves Universality of Masonry

By T. H. WILLIAMS, Master, Szechwan Lodge No. 112

The Pilgrimage to Far Cathay has at last been accomplished. Our Szechwan Lodge No. 112 has been constituted and its officers have been Installed according to the ancient customs and usages of the Craft.

Most Worshipful Joseph H. Alley, Grand Master of Masons in the Philippine Islands, arrived in Chengtu by C. N. A. C. Douglass 14 passenger airliner at 3.30 p. m., on May 12th having left Shanghai at 7 a. m. He was met at the airport by Szechwan brethren in four cars, including the principal officers of the Lodge. The party drove to the home of the Senior Warden, Dr. R. A. Peterson, where Mrs. Peterson served tea. Later several of the officers drove to the Lodge with the Grand Master where arrangements were perfected for the ceremonies of the following day. The Lodge Master being in temporary quarters, he requested Brother Dr. Lindsay and Mrs. Lindsay to be host and hostess to Most Wor. Grand Master Allev.

Thursday forenoon some time was spent with the Master on Lodge affairs and the balance of the forenoon in visiting the West China Union University of whose staff so many of our brethren are members. This University with its many fine buildings, magnificent avenues of trees, and splendid campus grounds is a never failing source of surprise to those who come expecting to find a 'backwoods school.'

At 1.30 p. m. on Thursday, May 13th, the Lodge assembled and with every member in Chengtu present was opened in proper form. Most Worshipful Joseph H. Alley, Grand Master of Masons in the Philippine Islands, was announced and properly conducted into the Lodge, welcomed fittingly by the Wor. Master, and conducted to the East. Here he briefly addressed the Lodge and then returned the gavel to W. H. Williams, who then called the Lodge off. A Grand Lodge was then opened by the Most Worshipful Grand Master and the ceremonies of Consecration and Installation were carried through most impressively. The Grand Lodge was then closed after the thanks of Szechwan Lodge had been fittingly delivered by W. M. Williams. Szechwan Lodge was resumed and soon called off for refreshments and photos of the group and of the 1937 officers with the Grand Master were taken. Every Lodge officer was present and of the ten members absent six were abroad on furlough, three were in Eastern China, and the other was detained in another city by sickness.

After coffee and cakes and photos had been d'sposed of, the Lodge was called on again at 4.30 p. m. and the Stated Meeting for May proceeded with. During this meeting the Most Worshipful Grand Master installed Wor. Master Williams as District Grand Organist. The Grand Master addressed the Lodge at some length and speeches of thanks

#### Reciprocity

Confucius, the great philosopher, was one time asked to name one word which comprehended the entire duty of man to man and quickly replied "Reciprocity". This is the great lesson of Freemasonry for is not the emblem of the beehive to emphasize the lesson of reciprocal love and friendship. The Masons' rule of action is to do unto others as we would be done by and in this lies one of the great principles of Freemasonry, the brotherhood of man. This doctrine is taught not merely as a theory but as a great truth to be applied in practice. Here then is the opportunity for our work as Masons, not in the commercial or political fields of conflict but in the earnest work of the lodge, touching elbows with one another and exempliyfing this fundamental principle of our fraternity, the "Brotherhood of man".-Delmar D.

were made to him and to all those who have contributed to the success of No. 112. Special reference was made to Right Worshipful Bro. H. C. Mei, D. G. M. for his untiring efforts on our behalf and to Wor. Bros. Brace and Morse, the first two Masters. Telegraphic messages of congratulation were also read. The Lodge mas closed at 6:45 p.m.

At seven P. M. all proceeded to the home of the Worshipful Master, where a banquet was served and toasts, songs and good fellowship held sway for the evening. A presentation was made to the Most Worshipful Grand Master from the Lodge members.

May 14th Dr. and Mrs. Lindsey, Mr. S. C. Liao, Dr. and Mrs. Wilford took the Grand Master motoring for the day to visit the headwaters of the famous Chengtu plain irrigation system which has been successfully operated for over 1500 years. The able Chinese engineer who planned and constructed this system of irrigation canals covering a 90 mile plain has long ago been deified by those who yearly reap an assured harvest because of his ingenuity. Here at Kwanhsien a mountain valley debauches onto the Chengtu plain and the waters of its river have been diverted along the foothills and led off by radicals all along the edge of the plain, which slopes gradually down to the east and south.

On Friday evening General Ten Hsi Heo invited the Grand Master and a number of the officers to a feast at his home and to see his fine collection of Chinese curios and art.

Saturday May 15th a Lodge of Instruction was held in the early morning from 6:30 to 8:30, after which some business matters concerning the Lodge were attended to. In the afternoon a

(Continued on page 241)

## District Grand Lodge For China Fittingly Inaugurated; Outstanding Masonic Event In Far East Takes Place At Amity Lodge Hall

No outstanding Masonic event in the Far East was recorded this year when M. W. Joseph H. Alley, Grand Master, inaugurated the District Grand Lodge for China, at Amity Lodge Hall, 169 Yuen-Ming-Yuen Road, Shanghai, China, on May 4, 1937 at 7:00 P. M.

With Wor. Bro. Glenn C. Miller in the West and Wor. Bro. Dave A. Lechty in the South, the Grand Master opened the Grand Lodge in ample form., then called on Wor. Bro. Pablo Samson, Acting Grand Secretary, to read the certificate of appointment of R. W. Bro. Hua-Chuen Me. as District Grand Master for China. Wor. Bro. Victoriano Yamzon, who was appointed Master of Ceremonies, escorted Rt. Wor. Bro. Me. in front of the altar at which time the Most Wor.

Institution subdue every discordant pass on within us, that the District Grand Lodge for China, may at this time, and at every time in its proceedings, sincerely and humbly imitate that Order, Beauty and Unity which reign torever before 'Thy throne.

May all who shall be appointed to rule in this District Grand Lodge for China be under Thy special guidance and protection, so that they may faithfully fulfill their obligations, to thee and to the District Grand Lodge. May all who enter

ed with his regalia, and then duly installed by the Most Wor. Grand Master. The members of the D'strict Grand Lodge and all brethren present were formed into a process on and saluted the R. W. District Grand Master, in due and ancient form, after-which the Master of Ceremonies proclaimed the installation of the R. W. District Grand Master. After having been congratulated by the Grand Master, Rt. Wor. Bro. Mei replied as follows:

"Most Wor. Grand Master: I want to thank you most sincerely for the honor you have done me in appointing and installing me this evening as the first District Grand Master for



Inaugural communication of the District Grand Lodge for China, Philippine Constitution, and the Installation of Right Wor. Bro. Hua-Chuen Mei as District Grand Master by Most Wor. Joseph H. Alley, Grand Master of Masons of the Philippine Islands, at Amity Lodge Hall, Shanghai, Tuesday, May 4, 1937.

Grand Master addressed the District Grand Master designate. Rev. Wor. Bro. Clifford Henry Plopper then delivered the following prayer:

Almighty God, Great Architect of the Universe, who hath laid the foundation of the Earth and reared the Heavens on high, Source of Light, of life, and love, mercifully look upon us, Thy servants, now assembled before Thee in solemn District Grand Lodge, and grant that our labors began in Thy name, may be continued under Thy favored protection and ended to Thy glory. Graciously bestow upon us Wisdom in all our undertakings Strength in all our difficult es, and the Beauty of Harmony in all our Communications. Let faith be the foundation of our Hope, and Charity the fruit of our obedience to Thy Will.

Let the spirit of Peace, Love,

Let the spirit of Peace, Love, and Harmony rest upon us. Let the sublime teachings of our Ancient here have but one heart and one mind, to serve, honor and to obey Thee, as Thy Majesty and beneficence require, and to love one another as Thou hast loved us. May the Great Light of the Sacred Law ever present in our Lodges, illumine our minds with this stead-fast rays, to the end that Peace and Contentment, Love and Charity, Harmony and Happiness, may dwell triumphant in our hearts.

We beseech Thee, O Most Glorious and Eternal God, enlighten the dark corners of the earth with the rays of our benevolent Institution, that all the ends of the world may know Thee, and every human being be taught to love his fellowmen.

Graciously accept these our supplications and prayers for the sake of Thy Most Holy Name. Amen. After the prayer was delivered, the District Grand Master designate took the obligation of his Office, was invest-

China under the Grand Jurisdiction of the Philippines—an honor shared and deeply appreciated by all the brethren of the five constituent Lodges of the China Masonic District. I want also to record my gratitude to Wor. Bro. Yamzon, your Grand Marshal and Master of Ceremonies, as well as to the other members of your retinue who have travelled so far to perform this Masonic duty.

It is significant of the growth of the Craft in the Philippines that after but a quarter of a century since its establishment, it should found the District Grand Lodge for China. In unanimously petitioning the Grand Lodge to erect this District Grand Lodge, the five daughter Lodges were

(Turn to next page)

only actuated by a desire to promote the prestige and maintain in this open Masonic territory the influence of the Grand Lodge which in turn, ever mindful of the welfare and happiness of the China brethren, has as unanimously acceded to their prayer.

"We as members of the District Grand Lodge for China, hail this day as the beginning of a new chapter in the glorious history of our Craft, and shall so conduct its affairs as to carry out the policy of the Grand Lodge and discharge well its Masonic mission in this country. We conceive its chief function to be the consolidation and expansion of the Fh lippine Masonry, so that its historic destiny might the sooner be consumated, when it will be a proud thing to be known as a Philippine Mason.

"In this noble task, M. W. Grand Master, we pledge you our highest endeavors, our loyal obedience to the Constitut on and our commands, in order that the greatest good may redound to our common heritage,—our ancient and honorable Fraternity."

The District Grand Master then called on Wor. Bro. William Bacon Pettus to act as Master of Ceremonies for the investiture of the Office-Bearers.

Following are the Dignitaries of the District Grand Lodge: Rt. Wor. Bro. Hua-Chuen Mei, District Grand Master; Very Wor. Bro. David Wai-Kwok Au, Deputy Dist. G. M.; Wor. Bro. Johannes Morch-Hansen, D. S. G. W.; Luther McLean Jee, D. J. G. W.; Donald Howard Wythe, Jr., D. Grand Treasurer; Frank J. Rawlinson, D. Grand Secretary; Clifford Henry Plopper, D. G. Chaplain; Apau Paul Low, D. G. Orator; Yu-Yue Tsu, D. G. Marshal; James Kofei Shen, D. G. Standard Bearer; Elbert Yit Chung, D. G. Sword Bearer; Frederick Charles Mow Fung, D. G. Bible Bearer; George Ashmore Fitch, D. G. Lecturer; Stephen Douglas Sturton, D. S. G. D.; John Hall Paxton, D. J. G. D.; Tiaw-Ping Lim; D. S. G. S.; James Limpe, D. J. G. S.; Ting Kai-Liang, D. G. Pursuivant; Thomas Henry Williams, D. Grand Organist; Darwin Hewins Utter, D. G. Ty-

The R. Wor. District Grand Master announced that the M. W. Grand Master graciously consented to obligate and invest the absent Office Bearers when he visits the other four Lodges within the following ten days. The Master of Ceremonies duly made proclamation of those who were invested. After singing a Masonic hymn "Hail! Eternal, By Whose Aid," the District Grand Master requested a minute's silence in memory of the late Past Grand Master, M. W. Samuel Roy Hawthorne, and of the late lamented Bro. Way-Sung Nev. A resolution was then presented by the D. Senior Grand Warden, Wor.



The Philippine Delegates at West Lake Lodge No. 113, Hanchow, China, May, 1937.

Bro. Johannes Morch-Hansen, which was duly adopted, thanking the M. W. Grand Lodge of the Philippine Islands for founding the District Grand Lodge and reiterating the deep gratitude and loyalty of China brethren.

Rt. Wor. Bro. Mei then read a special address in appreciation of the faithfulness and service of Wor Bro. W. B. Pettus.

The roll of the five Lodges of the China Masonic District was then called by the District Grand Secretary, representatives of each responding and reaffirming their obedience and loyalty to the Most Wor. Grand Master and pledging their united support to the R. W. District Grand Master for China. The M. W. Grand Master made a brief speech of response, in which he said that the Constitution of this District Grand Lodge and the visit to China made the high point of his year of office. Then on behalf of Wor. Bro. Eduardo L. Claudio, he presented the District Grand Lodge with three bound volumes of annual proceedings of the Grand Lodge and also three bound volumes of back numbers of the Cabletow. M. W. Bro. Alley then presented three gavels, one for each station, made of three kinds of Philippine woods, as a token of his own well wishes for the newly constituted District Grand Lodge. The gifts were duly accepted and warmly acknowledged by the District Grand Master. The District Grand Secretary then reported that Bro. S. H. Liljestrand of Szechwan Lodge had presented the District Grand Lodge with an ode and music composed by himself entitled "Opening the Lodge." Various letters

(Continued on page 244)

## Dormitory For Sons Of Brethren Ready

The Masonic Dormitory for Sons of Masons will be ready for occupancy this month. A circular letter has been sent to the Secretaries and Masters of all Lodges under the jurisdiction of the Grand Lodge of the Philippines, informing them of the rules and regulations that will govern the dormitory. All interested parents will please communicate direct with the Secretaries of their respective Lodges, or the Grand Secretary, Box 990, for particulars.

The Dormitory is located at General Luna street just behind the Plaridel Temple. The building has been renovated. There are seven spacious and airy bedrooms having a total capacity of 40 beds. The first floor will accomodate the office, reception hall, library, dining room, kitchen, toilet and bathroom. Facilities for physical education and games like basketball, volleyball, and handball will be installed.

The service in the Dormitory will be along modern practices. Beds, beddings, pillows, pillow cases, and mosquito nets will be furnished and laundered free of charge. A brother-physician has kindly consented to look into the diet and nutrition of the residents and the hygienic and sanitary condition of the Hall. The monthly charge for board and lodging is \$22.00 which includes participation in a well-organized and directed program of recreation, physical education and social. Several beds will be reserved for lodging of parents visiting their children or of brethren coming to Manila at a nominal rate of ₱0.50 per night.

## China Brethren Welcome Grand Master and Party

Arriving in Shanghai on May 4, 1937, on the Muncaster Castle, M. W. Joseph H. Alley, Grand Master, and members of the Philippine delegation composed of Wor. Bros. Glenn C. Miller, Pablo Samson and Severino de Gala, were met at the pier by brethern of Amity Lodge headed by Rt. Wor. Bro. Hua Chuen Mei, District Grand Master designate. After having been accommodated at the New Asia Hotel, the Party were guests at a Tiffin given by the District Grand Master, at which social gathering the following among others attended: William Nation, D. G. M., English Constitution; F. H. Penfold, D. G. M., Scottish Constitution; V. F. Bradfield, D. G. M., Massachustts Constitution; Nelson E. Lurton, D. D. G. M., Massachusetts Constitution and Deputy of the Scottish Rite Supreme Council at Shanghai; and P. M. Streit, D. G. Inspector, Irish Constitution.

In the evening of the same day, the District Grand Lodge for China was constituted and its District Grand Officers installed. An account of the ceremonies is published elsewhere in this issue. The following day was spent in sightseeing and shopping.

On May 6, 1937, at 8:00 P. M., the Grand Master and Party entrained for Nanking, where they arrived at 12:48 P. M. Meeting them at the railway station, was the reception committee headed by Wor. Bro. J. M. Shen, Master of Nanking Lodge. The Party was guest of the Rotary Club luncheon. In the afternoon, the Party was taken to a sightseeing tour around the city and to the Ming Tombs. At 6:45 P. M., Nanking Lodge No. 108 was opened for the purpose of receiving the Grand Master on his official visitation. M. W. Joseph H. Alley took occasion to install Apau Paul Low, D. G. Orator; James

Kofei Shen, D.G. St. B.; George Ashmore Fitch, D. G. Lecturer; and John Hall Paxton, D. J. G. D. The Lodge was called again to labor to transact the business of the month. After the stated meeting, the Worshipful Master delivered his address of welcome and introduced the M. W. Grand Master who spoke on his impression of China and thanked the brethren for the cordial reception accorded him and party. Wor. Bro. Victoriano Yamson then extended fraternal greetings and announced the unveiling of the commemorative monument at Kawit, Cavite, on June 19, 1937, inviting to the occasion all the brethren of the China Masonic District.

The Lodge was closed at 8:30 P. M., when the brethren repaired to the International Club where a splendid banquet was tendered in honor of M. W. Grand Master and Party. The seven customary Masonic toasts were given and the M. W. Grand Master again delivered an address. Appropriate souvenirs were distributed to the guests, who enjoyed the hospitality and fraternal regard of their Nanking brethren.

The following morning the party was conducted to the tomb of Dr. Sun Yat Sen, where Most Wor. Bro. Alley placed a wreath as a tribute to the memory of China's great Patriot. At noon Wor. Bro. J. M. Hansen invited the Party for luncheon at his lovely home.

The party left Nanking in the evening to arrive in Shanghai again on May 8, 1937. The Grand Master invited them to a luncheon which he was giving in honor of Wor. Bro. Victoriano Yamzon at the New Asia Hotel. In the afternoon, they attended the funeral of Dr. New, an account of which is published in this issue.

At 8:25 A. M., May 9, 1937, the Party left for Hangchow where they arrived

at 12:28 P. M., were accommodated at the Lakeview Hotel, and took lunch at Lau-Y-Lau. Starting from Lau-Y-Lau, our West Lake brethren took them to a sightseeing trip to the Tomb of Yao, the Gem Spring of Dancing Fish, the Monastery of Ling Yin, Su's Causway, 6 Harmony Pagoda, and Dragon Well Valley where they had their afternoon Dinner was served at the Lakeview Hotel and the following morning a delightful boat trip was enjoyed by the Party to Liu's Villa, Island of 3 Pool of Moon's Reflection, Pavilion of Lake's Heart, and West Lake Seal Society. Dr. E. Y. Chung, Master of West Lake Lodge No. 113, and who escorted the Party from Shanghai to Hangchow, entertained them at a lunch in his beautiful residence.

At 7:50 P. M., May 10, 1937, West Lake Lodge No. 113 was opened in due and ancient form to receive the Grand Master and members of his visitation party with due honors. The Grand Master called the Lodge from labor to refreshment to install Wor. Bro. S. D. Sturton as District Senior Grand Wor. Bro. Glenn C. Miller Deacon. acted as Master of Ceremonies. Lodge was again called to labor after Wor. Bro. Sturton was installed in accordance with the rites of the Craft. He addressed the Lodge and gave appropriate remarks. After breifly welcoming the Grand Master and Party, Wor. Bro. Elbert Y. Chung, Master of the Lodge, called on Wor. Bro. Miller to give a short address which he did, and the M. W. Grand Master expressed his appreciation and thanks. was closed at 8:50 P. M., after the Wor. Master announced that the Grand Master and his entourage were to be guests at a Ball at the Lakeview Hotel.

Replying to the toast of Wor. Bro.

(Turn to next page)



Grand Masters Visitation at Nanking Lodge No. 108, on May 6, 1937, Nanking, China.

Chung, His Honor the Mayor of Hangchow, Bro. Z. Y. Chow said:

"I have the privilege and pleasure to extend my hearty welcome to our city, to our distinguished guest, Mr. Joseph H. Alley, the Most Worshipful Grand Master of Masons in the jurisdiction of the Philippine Islands, and his party. This welcome is two-fold. First, I welcome the Most Worshipful Grand Master Brother Alley and his party as a Mason, and secondly, I welcome them in my capacity as Mayor of Hangchow. Straight from a Mason, they can be assured that this welcome is sincere, and cordial and being the Mayor I want to give them the key to our city. Most Worshipful Brother Alley and members of your party please make yourselves at home here.

"The Masonic idea prevailed in China long ago, which you might have known as frequently quoted in Masonic literatures. For example, Mencius (372-289 B. C.) said:

"As square and compass perfect squares and circles line, Model of human kinship's best, the Saint doth shine."

Again, Mo-tzu (500-420 B. C.) said:

"The will of Heaven is to me what
the compass and square are to the
Craftsman. The craftsman judges
all squares and circles by compass
and square."

I am glad that this old idea is again being revived in China and especially glad that the West Lake Lodge No. 113, of Hangchow is under the jurisdiction of the Grand Lodge of the Philippine Islands.

"China and the Philippine Islands are already closely bound together by geographical and commercial relations. Now, with the development of Masonic ideas, in both lands, the ties between our two nations will undoubtedly be much stronger. These ties together with your mission to China, I hope, will eventually bring still better understanding and goodwill and closer cooperation for the benefit of brotherhood, humanity, and peace especially between the people, of China and the Philippine Islands.

"In conclusion, ladies and gentlemen, will you join me in drinking to the health of our Most Wor. Bro. Joseph H. Alley and members of his party." The Grand Master then addressed the gathering being warmly applauded.

Accompanied by Wor. Bro. Dr. Chung, the Party left Hangchow the following day at 8:00 P. M., for Shanghai, where they arrived at 12:40 P. M. deeply impressed by the fine spirit of the brethren The stated meeting of of Hangchow. Amity Lodge No. 106 having been called for the afternoon of May 11, 1937, the Grand Master and Party were again on hand to be received with due honors. Wor .Bro. H. Hutter, Master of the Lodge made his address of welcome. Rt. Wor. Bro. Mei in his short remarks mentioned about the China Masonic Temple and the proposed site of the building. The Grand Master then was called upon to address the Lodge which he did. The Wor. Master requested Wor. Bro. Luther M. Jee to present the Grand Master a beautiful table lamp, made in Shanghai, as a souvenir from the brethren of Amity Lodge. The Grand Master gladly accepted it with appropriate expressions of gratitude. was closed at 8:50 P. M., 30 Master Masons having registered in the Tyler's book. The brethren then repaired to the Oriente Hotel where a sumptuous banquet was held in honor of the Grand Master and Party.

The Party dispersed on May 12, 1937, the Grand Master having left for Chengtu by plane earlier in the morning to constitute Szechwan Lodge No. 112; Mrs. Alley and Miss Fosdick for Peiping, and Wor. Bros. Miller, de Gala and Samson for their trip homewards on the *President Grant*. Wor. Bro. Victoriano Yamzon, who had gone to China earlier, also left Shanghai ahead of the rest of the Party.

In Hongkong, the returning members of the Philippine delegation were entertained by Wor. Bro. David Wai-Kwok Au, Deputy District Grand Master, and Manager of the Bank of Canton. The President Grant arrived Friday, May 21, 1937, after having been delayed in Hongkong for minor repairs and drydocking. The Grand Master is still in China and due back here on the second week of June.

The Philippine Delegates, when interviewed, were unanimous in their high regard for the Philippine Masons in China.

#### DR. NEW LAID TO REST

A special meeting of Amity Lodge No. 106 was called on May 8, 1937, for the purpose of conducting funeral services over the body of Bro. Way-Sung New, M. D. (Harvard), F. A. G. S., F. I. C. S. (Geneva), who died in Shanghai on May 4, 1937. M. W. Joseph H. Alley then in China in connection with the inauguration of the District Grand Lodge, officiated at the graveside. The Masonic burial service held at the International cemetery, Hungjao Road, was the first to be officiated by a reigning Grand Master in Chinese soil and the first to be held under the auspices of Amity Lodge, and created a most favorable impression upon the non-Masons present. Religious service were conducted at the International Funeral Directors' parlor were some 700 friends and relatives of the deceased were gathered. Wor. Bro. Y. Y. Tsu, (Ph. D.) and two medical colleagues of the deceased Dr. H. P. Chu and Dr. James L. Maxwell delivered addresses and Bro. Rt. Rev. R. A. Ward, Bishop of West China, read the opening prayer.

Many notable personages in the official life of the nation and city attended among whom were Mesdames Chiang Kai Shek, wife of the Generalissimo, and H. H. Kung, wife of the Chinese Ambasador and Delegate to the English Royalty coronation; and Hon. T. V. Soong former Minister of Finance, who stood within the square formed by the brethren who took part in the masonic ceremonials.

Bro. Way-Sung New was born in Shanghai, June 14, 1892 was initiated, passed and raised in Sinim Lodge, Shanghai in 1926, was member of the Scottish Rite Bodies of Shanghai, and founder of Amity, Nanking and West Lake Lodges.

The Philippine delegates to the China District Grand Lodge constitution were also present during this occasion. Music was furnished by the 4th U.S. Marine Band, by kind permission and courtesy of Colonel Chas. F. B. Price.

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### Masonic Precepts Observed In China In Ancient Times

(Part of a speech delivered by T. H. WILLIAMS, Master of Szechwan Lodge)

The origin of Masonry in foreign countries is traced back to the building of King Solomon' Temple but there are indications that it was even earlier present in China. In the Book of History we read "Ye Officers of Government, Apply the Compasses." Again in the same book a magistrate is spoken of as "The man with the Level". This book is even more ancient than Solomon.

Confucius said that only at 70 years of age could he venture to follow the inclinations of his heart without fear of transgressing "The limits of the Square."

Mencius said that just as highly skilled artisans are unable without the aid of square and compass to produce perfect squares and circles "So must all men apply these tools figurately to their lives and the level and marking line besides if they would walk in the straight and even paths of wisdom and keep themselves within the bounds of honor and virtue."

In Mencius Book 4 we read "The Compass and Square are the embodiment of the rectangular and the round just as the prophets of old were the embodiment of the due relationship between man and man."

In Book 6 Mencius says "A master mason in teaching his apprentices makes use of the compass and square. Ye who are engaged in the pursuit of wisdom must also make use of the compass and square."

In every day usage in Chinese we speak of Kuey Ghu as that which is correct and a proper guide of our actions and speech. This means figuratively that we should "Square our actions and encompass our passions." From whence did this figure of speech

In chapter 10 of the Great Learning "A man should abstain from doing unto others what he woud not they should do unto him" "And this" adds the writer "is called the Principle of Acting on the Square."

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534 Aviles, San Miguel, Manila Tels. 2-26-95 & 6-71-48 Chinese coins were made round with a square aperture. This was the square of earth within the circle of heaven and was regarded as the perfect symbol of desirability.

"In all well formed and regularly constituted Lodges there is a certain point within a circle round which the brethren cannot materially err". This symbol is also Chinese and is the one used to represent the sun, the giver of light and life, a dot within the circle of sky.

Many Chinese characters are masonic in form. Very striking is the fact that the symbol used universally as the symbol of the Master has had just that form and meaning in Chinese writings for 3000 years and more. And further that the character (\*) is a combination of 3 (\*) or three Masters in unison as at the building of Solomon's Temple. And it means upright correct, righteous. This is the triple monogram of the Masonic Royal Arch degree. Singular that the Chinese and Masonic form and meaning should be in such perfect accord.

Again the character (\*) of San Ho Huey is remarkably like the Masonic Past Master's jewel and signifies to be united.

The place of honor in every Chinese household is in the east and occupied by the head of the household as it is occupied by the Master of a Masonic Lodge. Also a Chinese employer is often spoken of as "The Eastern One". Hence our expression "A seat in the East."

Chinese history and mythology deal repeatedly with the wearing of a ceremonial apron. The great Yu, who is said to have drained off the waters of

(\*) Chinese characters.

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the Deluge g'rt himself with a lambskin apron and bareheaded and barefooted offered himself as a sacrifice for the people.

Thus there are many evidences that this Universal Brotherhood was known in China thousands of years ago and I believe it to have had a determining influence in the pre-eminence of China in the past and we hope it may again help to shape for China a glorious future through brotherly love, virtue, and charity. As the greatness of China in the past was brought about by those "Who prize honor and virtue above the external advantages of rank and fortune" so China will become truly great again when honor and virtue take first place in the thinking of her people and when we habitually "Square our actions by the square of virtue". And to this end the tenets of Masonry are contributing to the renaissance of China.

Confucius said "Within the four seas all men are brothers" and we believe with him that true progress and happiness as individuals and nations lies in brotherhood and cooperation and not in distrust, hatred, and strife.

Jesus prayed "That we all might be one" united in, purpose and brotherly love and to this end as Masons we are building each his temple of clean living and brotherly love.

Many people ask what is the purpose of our society and what do we do. Our Lodge here is just in its infancy and one does not expect an infant to do a great deal. All over the world there are scattered orphanages, old folks, homes, hospitals for crippled children, schools for the poor, and many other such good works whch are supported by the Masonic Fraternity. As soon as we are strong enough here in Szechwan we shall find some worthy object to help where help is needed. Meanwhile we are developing better relationships between man and man which is one of the greatest needs of the world today.

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Justice Jose Abad Santos, D.G.M., with members of the Insular Life Third Degree Team.

#### Masonic Principles Prevail Here Says Rt. Deputy Grand Master

Deputy Grand Master Jose Abad Santos, Associate Justice of the Supreme Court of the Philippines, accompanied by Grand Lodge Officers, made an official visitation to Commonwealth Lodge No. 57, F. & A. M., at Plaridel Temple, on May 4, 1937, at 8:00 p. m., when the Third Degree of Masonry was conferred upon Bro. Apolinario V. Roldan by a special team of Past Masters from the Insular Life Assurance Co. Ltd., where the candidate is employed.

In behalf of the M. W. Grand Master and of himself, the Deputy Grand Master congratulated Commonwealth Lodge and its active officers for the interesting program, and the special team which was presided by Wor. Bro. C. S. Salmon (9), for the smooth, impressive and excellent manner the work was rendered.

Wor. Bro. Antonio C. Perez, Master of the Lodge, after welcoming the Deputy Grand Master and the Grand Officers accompanying him, presented three vital problems demanding attention by Grand Lodge; namely, more harmonious relaitons between foreign and Filipino Masons, modernizing the ritual, and setting aside a day to inform the masses of the purposes and tenets of Freemasonry. Rt. Wor. Bro. Abad Santos, on being appraised of these problems, spoke at length of his own personal views on the subjects presented. He stated that the fraternal relations among Masons of different nationalities need the utmost consideration. He appealed to the brethren to see to it that the principles of Freemasonry are not only enun-ciated among us, but definitely exemplified in the performance of our duties. "We need not only the tolerance," he continued, "of friends who differ with us in views, but also tolerance from those who disagree with us, even

enemies toward whom we should be most tolerant. While a difference of views cannot be avoided, it need not create discord among us. Let us always try to discuss questions like brethren." He pointed to the present internicine struggle in Spain which, he said, would not have happened had tolerance and brotherly love been observed. "It is significant," he asserted, "that the principles of Freemasonry prevail in all their vigor in democratic countries as in the United States in the West; in England, in the Old World; and in the Philippines, in the Far East.

"In the United States," Rt. Wor. Bro. Santos pointed out, "Freemasonry is a factor in public affairs. In the Philippines, it prevails better than in any other country in the Far East, and the principles of Freemasonry is substantially observed by the government and by the people." The Rt. Wor. Deputy Grand Master expressed his thanks to the United States for implanting in the Philippines a government that insures the application of Masonic justice.

In regard to the changes contemplated in the ritual, Rt. Wor. Bro. Abad Santos counselled caution. While Freemasonry is a progressive science, he holds that, paradoxical as it may seem, its ritual must not change with the times. The fundamental truths and principles of Freemasonry will remain ever the same throughout the ages. The morals of our Institution will be ingrained in the minds of its initiates only by a constant repetition of its ritual, he said.

Personally averse to ostententions, Rt. Wor. Bro. Abad Santos, who is well known for his modesty, revealed that he was attracted to the Institution because of the simplicity of its ritual and

#### OFFICIAL SECTION

Most Wor. Bro. Teodoro M. Kalaw, P.G.M., left the Philippine General Hospital, May 21, 1937, where he had been confined for several weeks following an operation for appendicitis. He resumed his duties as Grand Secretary, June 1, 1937.

Committee for Visiting the Sick for the month of June:

Wcr. Bro. Eulogio Manlapit (13) Wor. Bro. Patricio E. del Rosario (12) Wor. Bro. Frank C. Miles (9)

The ceremonies of unveiling of the monument commemorating the founding of the first Masonic Lodge in the Philippines will be held at Kawit, Cavite, on June 19, 1937, birthday of Jose Rizal. The Brethren will meet at the Hall of Ibarra Lodge promptly at 3:00 o'clock in the afternoon. Among the speakers will be the Acting Grand Master, Justice Jose Abad Santos, the Grand Orator Wor. Bro. Angel S. Arguelles, Wor. Bro. Victoriano Yamzon, and Wor. Bro. Andres Polintan, Master of Ibarra Lodge No. 31, F. & A'. M.

its secrecy. He believes however that there should be some means by which the masses could be enlightened as to the purposes of Masonry. Yet, he admonished, we should not overemphasize pegeantry in our work, or we will suffer by comparison. Rt. Wor. Bro. Abad Santos said that our brethren of the Revolution sacrificed their all not for doing Masonic work, but for expressing Masonic principles and ideals that these principles and ideals may be rooted in our national consciousness. They were persecuted for their fortitude and courage; today, Masons have no fear of being placed behind the bars for voicing an opinion that is contrary to the views of the powers that be. "It is up to us," he concluded, "to design and put into effect some tangible Masonic work that will benefit the people and our Country. Let us translate the principles of Masonry, not only in our individual conduct, but also in our national endeavors to the end that the Philippines may advance side by side with the other countries of the world."

Bro. Roldan, who was asked to give a few remarks, said that he considers himself now bound to the Institution, for better or for worse.

The following Past Masters composed the team that elicited much praise from everybody present: C. S. Salmon (9), E. Munarriz (14), P. E. del Rosario (12) R. M. David (88), Dominador B. Ambrosio (82), F. Llamado (17) A. Jonson (21), L. Litonjua (29), M. S. Mata (21), and A. D. Rosario (88).



## WHAT OUR LODGES ARE DOING



#### Muog Lodge No. 89

(Parañaque, Rizal)

The special team of Muog Lodge was called upon to confer the Third Degree of Masonry upon a candidate of Pintong Ba'o Lodge No. 51, on April 3, 1937. Wor. Bro. Isaias Garcia, Master of the Lodge, is publishing a mimeographed bulletin about the activities of the Lodge, and about its membership. message from Wor. Bro. Eduardo L. Claudio, Inspector, states that any member of Muog Lodge is free to call on him any time within or without the Lodge for any assistance he can render, and thanks the officers and brethren for courtesies extended his office. Lodge apprecaites the kind endeavors of the brethren of Baguio Lodge No. 67, for putting through the degree work on Bro. Mariano Dapiaoen, who was raised to the sublime degree on March 27, 1937. Several Muog members made a special trip to Baguio for this occasion.

#### Makiling Lodge No. 72

(Calamba, Laguna)

The first degree of Masonry was conferred upon Bro. Cesario J. Diaz, the youngest entered apprentice Mason of Makiling Lodge No. 72, by a special team of the Lodge last May 1, 1937.

Makiling Lodge No. 72 contemplates moving to another building shortly, the house being occupied at present to be used by the owner's family.

The Masonic lecture prepared and read by Bro. Jose Mendez during the

Published elsewhere in this issue is a questionnaire for all readers of the CABLETOW to answer. The future policy and make-up of the publication will depend largely upon your assistance and cooperation in this regard. Please mail your answers as soon as possible. We would request all Lodge Secretaries to collect the stubs in their respective Valleys and forward the same to the CABLETOW Box 990, Manila.

stated meeting in April was enthusiastically applauded by the brethren present and was approved to be kept as part of the Lodge archives.

Bro. Jose Hemedez, a prominent hacendero of Cabuyao, Laguna, and member of Makiling Lodge No. 72, left for a pleasure trip to Japan last April 12, 1937.

#### **Monthly Masonic Dinner**

Most Wor. Bro. Vicente Carmona, P.G.M., will be the next manager of the monthly Masonic dinner to be held under the auspices of Rizal Lodge No. 22, F. & A. M., on June 30, 1937, at 8:00 p. m. at Plaridel Temple, San Marcelino, Manila. A number of tickets have already been distributed among the Lodges. The usual cost of reservations is One Peso a cover. Outstanding Masons will deliver important and interesting lectures.

#### Bagong llaw Lodge No. 97

(Noveleta, Cavite)

The XIIth anniversary of the constitution of Bagong Ilaw Lodge No. 97, F. & A. M., was celebrated with a picnic in the home of the Secretary, at Noveleta, Cavite, on Sunday, April 11, 1937. About 150 persons attended the affair, including members of the Lodge and their families, and guests from sister Lodges, Luncheon was served under the shades of mango trees.

Among those present were: Wor. Bro. and Mrs. Patricio E. del Rosario, Wor. Bro. Emilio P. Virata, Wor. Bro. and Mrs. Joseph Ramos, Wor. Bro. and Mrs. Bonifacio Bernal, Bro. and Mrs. Juan Valero, Bro. and Mrs. Agapito P. R. Raagas, Wor. Bro. and Mrs. Miguel G. Luna, Bro. and Mrs. Ariston Sison, Wor. Bro. and Mrs. Ramon Zapanta, Bro. and Mrs. Bartolome R. Arcega, Wor. Brothers Vicente M. Vallido and Jose A. Alvarez, Brothers Diosdado P. Ricafrente and Antonio Reyes, Bro. and Mrs. Francisco Vales, and many others.

#### Commonwealth Lodge No. 57 (Manila, P. I.)

Bro Erisk Harold Ekstedt, from 915 Talume, Vallejo, Calif., sends his fraternal regards and best wishes to the officers and members of the Lodge, together with his dues for 1937.

Bro. Dalmacio Matondo, from Maasin, Leyte, has telegraphed his fraternal greetings to the Special Team headed by Wor. Bro. C. S. Salmon and also to the Grand Lodge Officers and Members on their Official Visit to the Lodge.

#### Consecration Event...

(Continued from page 234)

public reception and banquet were held attended by all the members and their wives, and several of the prominent city officials and gentry. Speeches were delivered by the Most Worshipful Grand Master, the Worshipful Master, and others. In the evening a second Lodge of Instruction was held in the Lodge rooms.

Arrangements had been made by the Worspipful Master to secure a car and drive the Grand Master to Chungking but at the last moment no car could be hired as they were all in use for the China Tour party on the new roads of China. Passage by air was then booked.

On Sunday forenoon the Master took

the Grand Master out into the country where he was much interested to see a native oil extraction plant at work. At luncheon and for the afternoon he was entertained by Dr. and Mrs. Peterson.

Monday was spent in visiting the various hospitals and other institutions where our brethren are chiefly interested and Tuesday morning May 18th the Grand Master left by Douglass plane for Chungking. There he was met by Brother Dr. W. M. Gentry and entertained for the day. He left by steamer the following morning and after seeing the famous Yangtse Gorges flew from Ichang to Hankow and thence by train to Peiping.

This is the first visit of a Grand Lodge officer to Szechwan Lodge and it has greatly heartened our brethren and established our status as part of a great Brotherhood and not simply a small local clicque. It has given our newer members an insight into the universality

of Masonry and increased their interest and fervor. Our Lodge was formed of Founded members from various constitution with slightly differing rituals and this visit of the Most Worshipful Grand Master and his painstaking instruction has clarified and helped us greatly.

We began with 14 founders and now we have a total of 30 members and other applications pending. Many of our members are University professors, many others are physicicians and surgeons, and the others civil engineers, bankers, architect, builder, and business men. educational attainments of our membership are of a very high average. This year a fairly high number of our senior members are at home on furlough. Our membership at first entirely occidental is now one half Chinese brethren. Our next important step must be the building of a Temple and for this we are already laying plans.

## @PERSONALS !!!

#### Pangas nan Lodge No. 56

(Dagupan)

Mr. Ciriaco Tawatao, Principal of Burgos Elementary School, Pangasinan, was initiated in our last stated meeting on April 10, 1937. Among the brethren who took part in the work were: WM.-Bro. Pio U. Reyes; SW.—Bro. Eulogio C. Valdezco; JW.—Bro. Faustino Oviedo; SD.—Bro. Eusebio C. Abarcar; JD. -Bro. Rufino Tandoc; SS.-Bro. Leon R. Cristobal; J.S.—Bro. Basilio M. Cruz; I res. of Apron-Bro. Andres P. Torio; Pres. of Tools and Lecture-Wor. Bro. Gregorio P. Domagas; and Charge by Bro. Eusebio C. Abarcar.

Refreshments were served after labor.

Several brethren of this lodge gave a surprise party at the home of Right Wor. Bro. Clark James on March 21, 1937, after learning of his plan to spend his vacation in the U.S. His brethren told Bro. James, after the party, that they wished him a bon voyage and a pleasant vacation. Among those who were present were:—Wor. Bro. Leodegario Victorino (35), Inspector of Pangasinan Lodge No. 56; Wor. Bro. Gregorio Gaerlan; Wor. Bro. Mariano Ereso; Bros. Andres P. Torio; Eusevito C. Abarcar; Luis S. Vallejos; Buenaventura Canto; Eusebio A. Beltran; Pio L. Coquia; Ramon Labo; Fructouso Beltran; Primitivo M. Israel; Faustino Oviedo: Gavino A. Erfe; and Basilio M. Cruz.

Wor. Bro. Gregorio Gaerlan, Bishop of the Aglipayan Church, is now visiting his diocese consisting of the provinces of La Union and Nueva Viscaya, and will not be back in Dagupan until after the end of the month.

#### Mt. Mainam Lodge No. 49

(Naic, Cavite)

An informal lunch was given in the house of the Secretary of this Lodge in Naic on May 1st, 1937, on the occasion of the wedding of his daughter, Natividad Joco, a recent graduate in Pharmacy from the U. P., to Lieut. Damaso Awa, P. A. Reserve and senior student in the College of Engineering, U. P. Capt. Ricardo Poblete, P. S., and Mrs. Francisca S. Monzon acted as Sponsors. Among the brethren who attended the ceremony were Wor. Master Pio Valen zuela, Wor. Bros. Matias S. Manalo, Dionisio Guevara, Juan Hernandez and Bros. Deogracias Ibañez, Senior Warden, Gorgonio Velasco, Esteban Yuvienco, Damian Nazareno and very active member Bro. Guillermo del Rosario of Caridad, Cavite.

#### Nueva Ecija Lodge No. 73

(Quezon, Nueva Ecija)

Wor. Bro. Felino Villasan left for Japan on April 12,1937. He plans to spend his vacation there for a month in order to be able to visit some of the big cities of that country.

Brother Felipe I. Chico, Senior Deacon of this Lodge, has been sick with influenza for about two weeks. He is now convalescencing.

#### Makiling Lodge No. 72

(Calamba, Laguna)

Miss Pura Rocamora, only daughter of Bro. and Mrs. Artemio L. Rocamora of Canlubang, Laguna, finished her course in Dentistry last March. Our greetings to Dr. Rocamora.

Bro. Cayetano R. Jacinto, our Junior Warden, has now completely recovered from his recent illness and was able to attend our Lodge's stated meeting in May. He also took part in our labor of conferring the first degree on a new brother.

Wor. Bro. Juan O. Chioco's wife, Adela del Pino, continues to be very ill, her condition being pronounced serious. The brethren and their families are taking turns in paying the patient a visit at her residence in Canlubang,

#### Ibarra Lodge No. 31

(Kawit, Cavite)

Bro. Angel Galit who lost his house and other household belongings in the recent Tondo fire sent a letter of appreciation to the Master, Wor. Bro. Andres Polintan.

The wife of Wor. Bro. F. C. Roldan, P. M., has just been out of the St. Luke's Hospital where she had been confined for a period of 47 days.

Bro. Alfred E. Gatchell, a Fellowcraft, writes from Guam advising that he is confined in the U.S. Naval Hospital Hospital of the territory. He informs that by a strange coincidence Bro. Reuben Plummer another Fellowcraft of this Lodge, is in the same hosptial, a victim of flu.

Bro. B. M. Diaz reports that Wor. Bro. Angel Saqueton, P. M., had a minor operation performed two weeks ago by Bro.Dr. Cipriaso of Bagong Ilaw Lodge No. 97. The operation was successful as the patient is now enjoying fine health. Wor. Bro. Pedro J. Villanueva, P. M., is planning to go to a hospital to undergo a similar operation.

#### The Fraternal Dead

Bro. Emilio de los Santos, member of Zapote Lodge No. 29, Rosario, Cavite, passed away April 24, 1937, at his home after a brief illness. Masonic funeral services were held at the temple of Bagong Buhay Lodge No. 17, at San Roque, Cavite, and burial took place at the municipal cemetery. The deceased leaves a widow and seven children.

Bro. Diosdado P. Ricafrente announces the death of his father, Nicolas Ricafrente, at his home in Noveleta, Cavite, on April 17, 1937, at the age of 76 years. The deceased was one of the prominent citizens of this municipality, and one of the leaders of the revolution against Spain in 1896. He was initiated and passed to the degree of Fellowcraft in Zapote Lodge No. 29, but did not take his Third Degree. He is survived by his widow and ten children and a number of grand children.

Wor. Bro. Quinsy Stevenson Lockart, Past Master of Manila Lodge No. 1, F. & A. M. died on the evening of May 5, 1937, at Iligan, Lanao. The cause of death was not reported but is believed to be kidney trouble from which he had suffered many years. The remains arrived in Manila Sunday May 9th. Masonic funeral services were held Sunday May 23, 1937 under the suspices of Manila Lodge No. 1.

The father of Bro. Faustino Oviedo, JW of Pangasinan Lodge No. 56, died of a lingering illness at his home on March 20. After learning of the sad news several brethren immediately went to the bereaved family to express their condolences. Interment took place in the Aglipayan Church cementery in Dagupan, Pangasinan.

Bro. Domingo Cabali, Assistant Provincial Treasurer of Daet, Camarines Norte, mourns the death of his mother in San Carlos, Pangasinan. His brethren of Pangasinan Lodge No. 56 reregret the untimely death and their failure to receive the sad news on time.

The wife of Bro. Gervacio S. Posadas of San Carlos, Pangasinan, died in the San Juan de Dios Hospital, on April 5, 1937. Interment was held in San Carlos, Pangasinan, on April 18, 1937. Several brethren assisted and accompanied the hearse to the resting place.

Bro. Sixto F. Tandoc's eldest daughter, Crescencia, died of heart failure in Dagupan, Pangasinan, on April 15. Interment took place in San Fabian on April 16. Several brethren accompanied the hearse to the cemetery. The girl was a student of Pharmacy.

#### CONSULTATION

#### **Answers by Jurisprudence Committee**

I. By virtue of the Amendment made to Section 2, Article VI, of the Uniform By-Laws for subordinate Lodges as submitted by the Committee on Financial Readjustments, Page 122, Proceedings 1933: which has been favorably recommended by the Committee on Jurisprudence, Page 148, Proceedings 1933; and that has been adopted by the Grand Lodge at its Twenty first Annual Communication, as per Grand Lodge Circular under date of January 27, 1933, published in the Cabletow of March 1933, Pages 197 and 198, what is the minimum compensation for the Secretary of a Lodge?

Asnwer: There is no minimum compensation fixed by the Grand Lodge in the resolution referred to or otherwise, for the Secretaries of Subordinate Lodges.

II. Are the Secretaries of all the Lodges under the Jurisdiction of that Grand Lodge entitled to collect the minimum compensation of \$\mathbb{P}\$10.00 per month since January 27, 1933, the date of the adoption by the Grand Lodge, of this Amendment to the Constitution, regardless of the financial condition of their respective Lodges?

Answer: The Secretaries of Subordinate Lodges are not, by virtue of the resolution referred to, entitled to collect a minimum compensation of \$\textstyle{P}10.00\$ a month. The compensation of such Secretaries of Subordinate Lodges is a matter entirely within the discretion of the Subordinate Lodges, with the limitation that until all current obligations of the Lodges are paid, the Secretaries shall not collect, nor be paid, more than \$\textstyle{P}10.00\$ a month.

III. Is it obligatory on the part of all the Lodges to pay their respective Secretaries for their services, in the following manner?

(a) A lodge in good financial standing and has no current obligations to pay should pay the Secretary for his services a compensation, which is more than P10.00 a month, which may annually be fixed by the Lodge.

(b) A lodge not in good financial



#### GRAND LODGE OF THE PHILIPPINE ISLANDS Manila

P. O. Box 990

The Cabletow Committee recently met with the Most Wor. Grand Master for discussion as to the future policy and make-up of the publication. It was decided that before any action could be taken, the percentage of English and Spanish readers must be ascertained. Therefore, Question No. 1 below.

We would also like an expression from each brother as to which particular feature of the *Cabletow* he would like to see enlarged upon. Therefore, Question No. 2.

Kindly write the answer to Question No. 1 and Question-No. 2, sign, cut the stub below and mail to the Cabletow Committee, P. O. Box 990, Manila, P. I.

(Sgd.) JOSEPH F. BOOMER Chairman Cabletow Committee

Question No. 1—Which section of the <i>Cabletow</i> do you read? English ————Spanish ————.
Question No. 2-Which particular
The second secon
feature would you prefer be en-
larged?
(Sgd)
Member Lodge No

standing and has current obligations to pay, should compensate the Secretary for his service \$10.00 a month which is believed sufficient to cover his expenses for transportation incident to the performance of his duties.

Answer: Our opinion on both subdivisions of this question has been given in our answer to the second question.

IV. Before the Secretary of a Lodge not in good financial standing, could collect or be paid the amount of P10.00 a month provided in said Amendment, is it necessary that a brother at any stated meeting, should present a motion to that effect to be approved by the Lodge?

Answer: The salary of the Secretary of a Lodge must be fixed by the Lodge whether it is by law or by resolution. In either case, it shall be subject to the limitation established by the amendment to Section 2, Article VI of the Uniform Code of By Laws it the current obligations of the Lodge have not been paid.

#### District Grand Lodge Is For Service Says Rt. Wor. Mei

One of the most significant Nanking Lodge events in recent seasons was the occasion of an official visit from Rt. Wor. District Grand Master Hua Chuen Mei, Tuesday, April 13, at which visitation, the District Grand Master said in part:

"My associations with Nanking Lodge have always been the happiest from the first inception of your organization until now when your Roster presents an imposing list of leading men who would be a credit to Masonry anywhere in the yorld......"

"Reverting to the District Grand Lodge for China, I would like you brethren to consider it as something more than a super-Lodge of Masters, Past Masters and Wardens. It is essentially a body of Masons who have passed thru the chairs rededicating themselves to Masonic service of a broader administrative character, to tighten the bonds that tie together the several units in the District into a solid block for forward Masonic action. The District Grand Lodge officers are here to render such assistance which out of their skill and experience, they might place at the disposal of the reigning master and officers, and I hope you will take full advantage of their counsel at all times. Our District Grand Lodge is not a body of stuffed shirts decorated with old braid and medals nor puffed with self-importance and bloated dignity. I covet for them the distinction that, attached to each Lodge in the District will be a few D.G.L. Officers who will assiduously assit the administrative phases of Ledge work, as well as supervise the ritualistic side. We are starting out on a new venture, something that is old and well-tried among other Constitutions but the District Grand Lodge system is new in our own. We have still our spurs to win. To the extent that the District Grand Lodge for China proves successful and useful, to that extent will it be justified as a departure from the Philippine system, and that departure may well prove a precedent for the Islands, though we had not and do not intend it to be such. Nonetheless, the eyes of the Fraternity will be upon us, as we set about our duties, and we trust that by the cooperation of all Philippine Masons in the District, their fitting discharge may prove acceptable to the Grand Lodge....."

#### ANTONIO GONZALEZ

ATTORNEY

14 Lack & Davis Building, Manila Tel. 2-31-59

## REASONS FOR HAVING BECOME A FREEMASON AS CONTAINED IN A LETTER TO A LADY

(Editor's Note.—This gem of English rhetoric is the product of the inspired pen of one Baron Bielfield, one time Secretary of Legation, to one of the Kings of Prussia, Preceptor to Prince Ferdinand, Chancellor of the Universities of Prussia. It appeared sometime during the 1860's in "Freemason's Magazine" (London, England), and its beauty and apparent sincerity are appealing.)

"So you are quite alarmed, Madam, very seriously angry! My reason tells me you are wrong, but my passion tells me you can never do wrong; for it makes me perceive that I love you more, if it be possible, since I have been a Freemason, and since you have been angry with me for so being, than I ever did before. Permit me, therefore, by this opportunity to employ my rhetoric to dissipate your discontent; that you may approve the motive which have induced me to take this step, that you may restore me to your favour, and that I may be enabled to reconcile my reason with my passion.

"You know I am naturally curious, and that I have made great efforts to discover the secrets of Freemasonry, but without the least effect. I have found men that have been the most indiscreet in other respects, the most impenetrable in this matter. There was, therefore, no other way for me to take but to get admission into their society; and I do solemnly assure you, Madam, that I do not in the least repent it.

"That a man may be very honest and very happy without being a Freemason, I readily allow; but this argument is equally applicable to every object that excites our curiosity, and even to many of the most pleasing parts of learning. If we banish curiosity (the desire of increasing our knowledge) from the world, there is at once an end to all improvement in science; the most ingenious, the most pleasing inventions and discoveries, would be lost in darkness. And who can say how far the knowledge of those objects, of whose essence, whose principles, we are absolutely ignorant, may lead us? That which at first appears frivolous, frequently becomes, in the hands of a skillful man, highly useful. I do not pride myself in being of the number of these, but I am fully satisfied that I shall have a better claim to it by being a Freemason.

"You will not require, I am persuaded, that I should explain to you our mysteries; you are much too prudent. You would entertain a passion for a man of honour, and not for a traitor, a monster. It is my interest to convince you of my discretion, and to make you sensible that a man who can keep a secret from the

woman he adores ought to be esteemed by her as worthy to have other secrets to keep. You must, therefore, commend my discretion, and nourish my virtue. I shall not, at the same time, keep from you any information concerning our society that it is in my power to give, but for its mysteries they are sacred.

"One reflection that dissipated my scruples, and hastened my reception, was that I knew this Order to be composed of a great number of very worthy men; men who I was sure would never have twice entered a Lodge if anything had passed there that was in the least incompatible with a character of the strictest virtue. It is true that in this sanctuary of virtue there sometimes steal unworthy Brethren, men whose morals and conduct are not such as could be wished; but such is the condition of things in this world, that the good and the bad are inevitably mixed with each other; for even the small number of twelve Apostles was not exempt from one unworthy member. I did not expect, by becoming a Freemason, to be introduced to a society of angels, but of worthy men; and I have not been disappointed.

"I readily confess that what is called Freemasonry may be made a disgrace as well as an ornament to society. If a company of young fellows, destitute of sense and merit, assemble in the form of a Lodge, and, after performing certain ridiculous mummeries, proceed to scenes of disorder, certainly nothing can be more detestable than such an assembly. But if you consider our society as the most solemn and perfect fraternity that ever existed upon the earth, in which there is no distinction of men by the language they speak, by the dress they wear, by the rank to which they were born, or the dignities they possess, who regard the whole world but as one commonwealth, of which each nation forms a family, and each individual a member! Who endeavour by these means to revive the primitive maxims of mankind in the greatest perfection; to unite, under their banner, men of knowledge, and urbanity; whose members mutually defend each other by their authority, and enlighten each other by their knowledge; who sacrifice all personal resentment; who banish from their Lodges all that can disturb the tranquility of mind on the purity of manners; and who, in the intervals of their delightful labours, enjoy the innocent pleasures of life; if, I say, you may regard Masonry in this light, you must agree that the interest of this society must be that of the whole race of mankind, and that it must operate on the human heart in a manner that religion itself cannot effect.

#### District Grand...

(Continued from page 236)

of congratulations were then read. There being no further business, the District Grand Lodge was declared closed by the Rt. Wor. Bro. H. Mei, who thereafter surrendered the emblem of authority to the M. W. Grand master, who in turn closed the Grand Lodge in ample form. The brethren then gathered for a banquet in honor of the Most Wor. Grand Master and the occasion.

"It is not, therefore, wonderful that this order has been sometimes persecuted by the ruling powers in a state: they who command, and they who blame, may have their reasons; but nothing can be more unjust or ridiculous than to imagine that the secret assemblies of the Freemasons can tend to disturb the security and tranquility of a state; for though our doors are shut against the profane vulgar, they are at all times open to sovereigns and magistrates; and how many illustrious princes and statesmen do we count among our Brethren? If aught passed in our Lodges that was dangerous or criminal, must they not have been long since abolished? But the experience of many ages, during which this order has never been known to perform any actions but those of morality and munificence, is a stronger argument in its favour than any I can produce. I shall, therefore, say no more on this matter; and I should not have said so much if I did not know that you are capable of feeling the force of these arguments: for you have too much discernment to suffer yourself to be directed by that prejudice and caprice which has so much dominion over the common rank of women. If, with a pleasing figure and a graceful manner, you possessed only a common way of thinking, I should love you only as women are commonly loved; that is to say, for the gratification of desire and for self interest. But my affection is founded on a sense of your real merit, on the dignity of your mind, and the simplicity of your heart. If this affection is of any value with you, preserve it, Madam, by returning to your reason, and by dissipating those transient clouds which have eclipsed for a moment that favourable opinion you have hitherto entertained of me; and permit me to assure you, by the faith of a Mason, that my love shall endure for ever."-The Masonic World.

#### FRANCISCO SANTIAGO

CERTIFIED PUBLIC ACCOUNTANT

Cortes Building, 242 Rosarío Telephone 4-87-44 MANILA Seccion Castellana

## THE CABLETOW

#### NOTAS EDITORIALES

Hay que forjar una Humanidad nueva, que odie la guerra y tenga un sacrosanto respeto por la vida y considere que siempre hay en la Justicia y sobre todo en la Fraternidad Universal medios de dirimir todo mal entendimiento, todo problema interno o internacional, sin recurrir a la violencia ni a la brutal contienda armada. (Guillermo Andreve)

## Masoneria y Gobierno



A masonería no es una institución que abogue por determinada forma de gobierno político. Aboga, desde luego, por una democracia, sin que esto quiera decir que

abogue por un tipo determinado dentro del conglomerado de gobiernos representativos.

Allí donde predomine un gobierno arbitrario, que no reconozca mas que la voz caprichosa de un hombre, ya se llame monarca, ya se llame dictador, o el régimen arbitrario de una clase, ya se llame la nobleza, el clero, el proletariado, en una palabra, allí donde el gobierno se supedite a un tirano, allí ha de levantar su voz de protesta la masonería, y allí habrá de emplear sus energías,

hasta que el gobierno no sea mas que la verdadera encarnación de la voluntad libre de sus ciudadanos.

Es por esto porque en Italia, el gobierno dictatorial de Mussolini ha proscrito la masonería, y lo mismo ocurre con Hitler en Alemania, con Stalin en Rus a y en todos los países en donde impere un gobierno absolutista o totalitario.

Tenemos informaciones al efecto de que uno de los primeros actos de Hitler al harcerse éste el dictador de Alemania, fue, no solamente borrar toda huella de la masonería en aquellos valles, sino prohibir el desempeño de algún servicio público por cualquiera que hubiera sido masón con anterioridad al día 30 de enero de 1933 cuando Hitler asumió la dictadura.

La saña con que los fascistas españoles acaudillados por Franco van persiguiendo a los masones en España no obedece a otra cosa sino al temor que tienen a las enseñanzas masónicas sobre democracia y respeto a los gobiernos representativos.

Debido a las luchas de una generación de masones, cuya labor anónima nunca podrá ser apreciada en sus justos quilates, tenemos en Filipinas todas las garantías de un gobierno representativo y democrá·ico, y a nosotros nos toca, si hemos de ser d gnos sucesores como masones de esa generación que está yendo, desplegar todas nuestras energías para que ese gobierno y esa democracia se afiancen aún mas en estos momentos en que el sol de nuestras libertades está llegando al Zenit en toda su glor osa apoteosis.

#### Bizal, El Educador

(Conmemorando La Fecha De Su Nacimiento El 10. de Junio)



ARA el joven estudiante que en este mes de junio ha de volver a encerrarse entre las paredes de su colegio y emprender otra jornada mas en el desarrollo de su educación,

una efeméride debe grabarse en su mente y en su corazón y ser su acitate en las disciplinas que se ha de imponer—la del nacimiento de José Rizal, que tanto deseaba educar a la juventud filipina en propios moldes, y que, con su vida de abnegaciones y sacrificios, fue para ella un verdadero educador.

Para el joven estudiante que en este mes de junio ha de volver a encerrarse entre las paredes de su colegio y emprender otra jornada mas en el desarrollo de su educación, una efeméride debe grabarse en su mente y en su corazón y ser su acitate en las disciplinas que se ha de imponer—la del nacimiento de

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En el presente mes de junio las aulas vuelven a abrirse y la juventud estudiosa, por quien Rizal mucho se preocupó, debe empezar sus jornada inspirándose en la vida y en los escritos de este gran educador. Habrá de recordar que nació el 19 del corriente mes, en este mismo mes en que afinca un jalón mas en el ilimitado campo donde agitan sus anhelos de saber, y, recordándole, sabrá honrar su memoria tratando de asimilar la filosofía de sus predicaciones excelsas.

Recordemos que Rizal anhelaba el logro y disfrute de derechos políticos, muchos de los cuales gozamos ahora, como cualquiera que se estimara digno de su condición de hombre; pero no se limitó a luchar por ellos, sino que recordó a sus conciudadanos que esos derechos serían nada mas que espumas de jabón a menos que nuestra ciudadanía y, sobre todo nuestra juventud se preparara a conocer su verdadera filosofía y entronque y se acondicionara para saber disfrutarlos.

Ésta es también la labor que que debemos emprender los masones. Bien es
verdad que nuestras disposiciones constitucionales tienen toda la garantía de
que aquí se respetará estos principios
políticos de democracia y gobierno representativo; pero nuestra juventud deberá estar preparada y educada en tal
forma que mañana, cuando ella sea y
constituya la ciudadanía de nuestra patria, sepa luchar,—esté en condiciones de
luchar,—para que las generaciones de
entonces sepan también respetarlos y
consagrarlos. La masonería debe estar
siempre activa, alerta y vigitante.

#### DE CHARLA CON NUESTROS HOMBRES

El Ven. Hermano A. E. TATTON sugiere un mayor empuje en las actividades culturales

—Creo que es necesario un mayor empuje en las actividades culturales de la fraternidad. Es mi opinión que todos los miembros de esta Gran Jurisdicción deben estar bien informados de todos los aspectos que abarca el vasto programa de nuestras múltiples actividades.

—¿Crée usted que nos hemos descuidado de este aspecto de nuestra labor?

—De ninguna manera; quiero decir tan solo que continuamente debemos dirigir nuestros esfuerzos para despertar en nuestras filas el más profundo interés en el estudio de la Literatura Masónica.

—¿No se han hecho ya trabajos en este sentido?

—Me complace decirle que sí, pues, muchos de nuestros ex-Grandes Maestros, comprendiendo la urgente necesidad de hacer que todos comprendan el verdadero significado y filosofía de nuestros símbolos y sus enseñanzas, no han escatimado esfuerzo alguno para elevar el nivel de cultura masónica entre los miembros de esta Gran Jurisdicción. Pero estos esfuerzos no han sido siempre un éxito.

-. A qué atribuye usted esto?

- A muchos factores, principalmente a la falta de una organización adecuada de una biblioteca,

—No hace mucho tiempo se me rogó que escribiera algo sobre la biblioteca de nuestra Gran Logia para ser publicado en esta revista. He terminado de clasificar y catalogar el pequeño número de libres de masonería que he encontrado en la oficina de la Gran Secretaría, y fuera de las informaciones que se pudiera obtener de los tomos de las actuaciones de la Gran Logia, no he hallado ningún otro material que fuera de importancia para una biblioteca masónica.

—Después de haber trazado la historia de la biblioteca por medio de los índices que aparece en cada volumen, me he decidido a hacer una breve compilación de todas las referencias a nuestra biblioteca y que ha de aparecer en un artículo que abarcará la historia de la Biblioteca de la Gran Logia. Esto lo he de publicar más tarde para la información de los Hermanos,

—Siempre oímos que "el verdadero masón es un hombre que va en busca de mayores conocimientos", y esto es lo que nos dicen nuestros rituales. El candidato está siempre en busca de luz y más luz. Aún en el sublime grado de maestro masón el candidato no se detiene, sino que siempre vá en busca de mayor luz en masonería.

-Y así para ayudar a aquellos que



VEN. HER. A. E. TATTON

descen ser verdaderos masones nuestra Gran Logia está ahora organizando en debida forma, su biblioteca y adquiriendo libros que sean de interés para la Fraternidad y sus miembros.

—Y yo deseo prestar toda mi cooperación y mis humildes conocimientos para el éxito de esta empresa porque es mi profunda convicción que esto ayudará a todos a tener una mejor comprensión de lo que es la Masonería y cómo ella actúa. No puede haber una labor masónica constructiva si hemos de descuidar su fase cultural

—..... —En adición al trabajo de ritual y propiamente 'monitorial' debemos siempre disponer de un tiempo para el estudio del origen, la historia y la tradición o tradiciones de esta Gran Institución. Como se ha dicho por un gran escritor, a ménos que el masón sepa lo que realmente concierne a la institución, perderá tedo interés por ella.

—No somos verdaderos masones a menos que nos dediquemos al estudio de la masonería, dice un autor, y yo añadiría que es un deber el que nosotros, como masones, nos equipemos de aquellas informaciones necesarias para poder explicar en cualquier momento la filosofía de nuestras doctrinas y enseñanzas.

—Y observe usted que casi en todos los casos, delinque masónicamente aquél que no está bien informado o que no quiere tomarse la molestia de informarse propiamente, de nuestras enseñanzas.

—Quiero decir que nuestro problema es cómo procurar que todos los hermanos se interesen por esta labor de cultura masónica. Solamente podremos vivir al calor de nuestros ideales si llegamos a comprender su verdadero valor y significado. Y para que todos los días practiquemos verdadera masonería dentro y fuera de nuestros talleres, y dentro y fuera de nuestros hogares, en todas partes donde estemos y en cualquier lugar a donde vayamos, será menester que aumentemos el tesoro de nuestros conocimientos masónicos.

—Y yo confío sinceramente que una vez organizada debidamente la biblioteca de ruestra Gran Logia, los hermanos se dedicarán con más ahinco al desarrollo de la cultura masónica en nuestras filas.

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### NOTAS Y NOTICIAS

#### Los Funerales del Her. Emilio de los Santos:

Bajo los auspicios de su logia, la ZAPOTE, se celebraron en la tarde del 1.0 de mayo de 1937 los funerales del Her. Emilio de los Santos en el hermoso Templo de la Logia BAGONG BUHAY de los valles de Cavite. Nutridas delegaciones de varias logias de Manila y Cavite estuvieron presentes para atender las ceremonias, que resultaron muy solemnes. Durante el trabajo de ritual se dejaron oir buenas piezas musicales a cargo del Ven. Her. Sabas Alcid que con otros hermanos ya conocidos maestros pusieron toda su alma de artista para la mayor solemnidad del acto. bién hubo su parte vocal en el programa a cargo de eminentes aficionados. En representación de la fraternidad masónica habló el Ven. Her. Gervasio Pangilinan de la logia Batong Buhay, y por los miembros de la RESERVA NA-VAL, de que era miembro el finado, habló el Ven. Her. Sabas Alcid. En representación de la familia del finado habló el Ven. Her. Vicente Poblete.

Por contener algunos datos valiosos transcribimos aquí la oración del Ven. Her. Gervasio Pangilinan:—

"Estamos aquí trabajando ante los restos mortales del Hermano que en vida se llamó Emilio de los Santos y Ve-Él nació el 8 de febrero de 1890; fue iniciado en los misterios de la francmasonería el 9 de diciembre de 1916; pasó al grado de compañero el 24 de marzo de 1917; y fue exaltado al sublime grado de Maestro Masón el 9 de iunio del mismo año. Fue un miembro activo de esta logia, la Bagong Buhay, hasta el 8 de febrero de 1930, pues, en dicha fecha, que fue la de su nacimiento, recibió plancha de quite de esta lo-En la misma desempeñó ultimamente el cargo de Primer Vigilante. Desde entonces no supe si seguía laborando por los principios que abrazara al

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unirse a nosotros en esta institución, hasta que en la noche del 24 del mes próximo pasado me enteré que había fallecido en su propia residencia en Caridad, Cavite, a las doce y cuarenta minutos de la tarde, siendo miembro activo de la logia ZAPOTE No. 29 de los valles de Rosario de esta misma provincia de Cavite.

Ven. Maestro y querido Hermanos:— En verdad mucho me ha sorprendido la inesperada muerte de este Hermano, hijo de esta nuestra Logia madre, porque cuando se despidió de ella, estaba fuerte y robusto y lleno de vigor. Le dimos la plancha de quite con recomendación favorable deseándole verle siempre próspero y feliz, pues, esperábamos su reforno y sentir de nuevo el calor de su amistad, oir sus consejos fraternales y participar de su carácter jovial como

V. HER.JOSÉ M. DE LEON Jr.



En negocios de "seguro" es astuto y muy sagaz, y en asuntos de la "orden" es entero y muy veraz.

siempre se ha mostrado durante los trece años que fraternalmente convivimos.

Y hoy, después de una ausencia de unos siete años, retorna en el seno de su madre logia, la Bagong Buhay, pero ya sin brillo sus ojos que le permitiera ver la luz de la primer noche de su iniciación y contemplar las lágrimas que brotan de los ojos de sus Hermanos, de sus amigos, de sus deudos, de su esposa, de sus hijos; privado del sentido del oido que le permitiera percibir el eco de nues-

tras tristezas y el murmullo de nuestras oraciones y plegarias; y con los labios contraídos y mudos, llevando a la tumba los secretos de la francmasonería. No obstante, inertes y fríos como están los restos del Hermano Emilio de los Santos, su madre logia le brinda como siempre le ha brindado con ternura su cariño materno, recibiéndole con los brazos abiertos, y cuán triste es que en esta ocasión sea para despedirse de el antes de emprender su dolorosa partida para la Eternidad!

Descance en paz el Hermano EMILIO DE LOS SANTOS y el G. A. D. U. le tenga en el seno de su liga celestial!

### El Ven H. Jose Santos See Ping de enhorabuena:

La señora del Ven. Hermano José Santos See Ping, Venerable Maestro actual de la Logia "CAMARINES NORTE" No. 107 ha dado a luz a un hermoso niño el pasado mes de abril. Por tan fausto acontecimiento la Logia de que es Ven. Maestro le ha enviado una resolución felicitándole efusivamente, felicitación a la que nos unimos, deseando para la familia See Ping continuos años de venturas.

### El Ven. H. Juan Chioco esta de luto:

Nes asociamos al dolor que en estos momentos embarga al Ven. H. Juan Chicco por la irreperable pérdida de su idolatrada esposa. Venía esta distinguida dama padeciendo hacía tiempo de una dolorosa enfermedad que tuvo un desenlace fatal el mes próximo pasado.

### El M. I. Hermano Teodoro M. Kalaw se esta reponiendo:

De nuevo en el dulce hogar:—nuestro M. I. Gran Secretario se está reponiendo rapidamente del mal que le ha estado aquejando hacía algunos meses. Celebramos su rápida mejoría.

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#### DE COLABORACION

### EL DIARIO PERSONAL DE JOSE RIZAL

Por EDUARDO L. CLAUDIO P. M.

(Continuación)

10. DOMINGO		
Retrato para la Orla		20
Pluma y lapices		1 25
(1) Papel		25
(1) Tranvia		15
(11) Hoy me he pasado		
por el Distrito de la Uni-		
versidad, fuí a ver a Ma-		
ria Cruz. Dí vueltas y		
más vueltas por aquellos		
barrlos.	-	
		67 37
11. LUNES		
(1) Tranvia		20
	-	
		67 57
12. MARTES		
(1) Un periódico		5
(1) D-1		
(1) Peluquero		50
13. MIERCOLES		50 68 12
13. MIERCOLES		68 12
13. MIERCOLES (1) Sellos para correo.		68 12 2 15
<ul><li>13. MIERCOLES</li><li>(1) Sellos para correo.</li><li>(1) Papel de barba</li></ul>		68 12 2 15 10
13. MIERCOLES (1) Sellos para correo. (1) Papel de barba (1) Tranvía Hoy salió un correo. Escribí a tio Antonio, a Leo-		68 12 2 15 10
13. MIERCOLES (1) Sellos para correo. (1) Papel de barba (1) Tranvía Hoy salió un correo. Es-		68 12 2 15 10
13. MIERCOLES (1) Sellos para correo. (1) Papel de barba (1) Tranvía Hoy salió un correo. Escribí a tio Antonio, a Leo-		68 12 2 15 10

14. JUEVES	
(1) Bugias 1:	20
(1) Um periódico (Ma-	
drid-Cream)	5
Hoy hubo una discusion	
bastante violenta sobre	
questiones de Filipinas.	
15. VIERNES 71	77
16. SABADO	
(1) Cuatro Reynos de la	
Naturaleza (sus) 1	5
Hemos estado en casa de	
Dn. Pablo Ortiga, Estevan,	
Sanmarti, dos Esquiveles,	
Lete, Ventura y yo.	
El baile del Real.	
17. DOMINGO 72	88
(1) (Tranvia	10
Hoy hemos tenido opera-	
ciones en el Hospital de la	
Princesa. Yo hice dos li-	
gaduras artenales—Salimos	
de alli a eso de las seis.	
Lete se propone a seguir	
la idea del Banquete a Ma-	
gallanes por razones que	
adivina.	

(12) Saqué mis retratos de la casa de Amayra, no estoy contento de ellos		72 92 50
A STATE OF THE STA		15
(1) Para la lavandero	• • •	4 60
19. MARTES (1) Tranvia		78 17 78 17 10 10
		78 37
23. SABADO		
		10
	• • • •	40
Hemos estado en casa del Pater Lete, Antonio, Este- van, Figueroa y yo. Nada de particular		
cosolicy solub soungly resident		88 77
24. DOMINGO		Sava.
Hoy escribí una carta a		
Mariano Catigbac		

#### PLANCHAS DE CUBICACION

## DERECHO PARLAMENTARIO MASONICO

(Continuación

- 31. Enmendar.—La enmienda es una proposición de cambio total o parcial de una moción bien sea para mejorarla o también para empeorarla. En este último caso, el objeto de la enmienda es hacer fracasar el propósito de la moción original. La enmienda puede presentarse en cualquiera de estas formas:
  - (1) para ensertar o añadir algunas palabras;
  - (2) para suprimir algunas palabras:
  - (3) para suprimir algunas palabras e insertar en su lugar otras; y
  - (4) para sustituir totalmente la moción o resolución por otra.
- 32. (1) Si la enmienda para añadir nuevas palabras o nuevos párrafos en una parte de la moción original, fuese aceptada, no podrá presentarse después otra moción suprimiendo las palabras, o párrafos añadidos o parte de ellos; por otra parte, si dicha enmienda fuese rechazada, tampoco podrá presentarse después una moción introduciendo en el mismo lugar todas o parte de las mismas palabras o párrafos ya rechazados.
- 33. (2) Si una enmienda suprimiendo algunas palabras o párrafos fuese aceptada, no podrá presentarse después una moción insertando dichas palabras o párrafos o parte de ellos en el mismo lugar; y si dicha enmienda fuese rechazada, tampoco podrá presentarse después una moción suprimiendo las mismas palabras o párrafos o parte de ellos.
- 34. (3) La enmienda para suprimir algunas palabras e insertar en su lugar otras es una combinación de las dos formas mencionadas; en este caso se someterán primero a votación las palabras que se tratan de suprimir y caso de aprobarse se someterán a votación las que se tratan de añadir; si la primera votación resultase negativa, no habrá necesidad de la segunda. (\*)
- 35. (4) La enmienda por sustitición total, como su nombre indica, tiene por objeto cambiar enteramente el cuerpo de la moción o resolución siempre que se refiera a la misma materia.
- (\*) Las opiniones de las autoridades están divididas respecto a la divisibilidad de esta moción o enmienda.

- 36. Una enmienda puede ser todavía enmendada, es decir, puede haber una enmienda a la enmienda, pero ya no puede presentarse "una enmienda a la enmienda a la enmienda a la enmienda de tercer grado.
- 37. En el caso de que se presente una enmienda a la moción original, se votará primero la enmienda y luego la moción orginal; pero si se presenta todavía una enmienda a la enmienda, se votará primero dicha enmienda a la enmienda, luego la enmienda (tal como fué enmendada o no, según sea el caso) y finalmente la moción original con sus enmiendas si las hubo.

(Se continuará)

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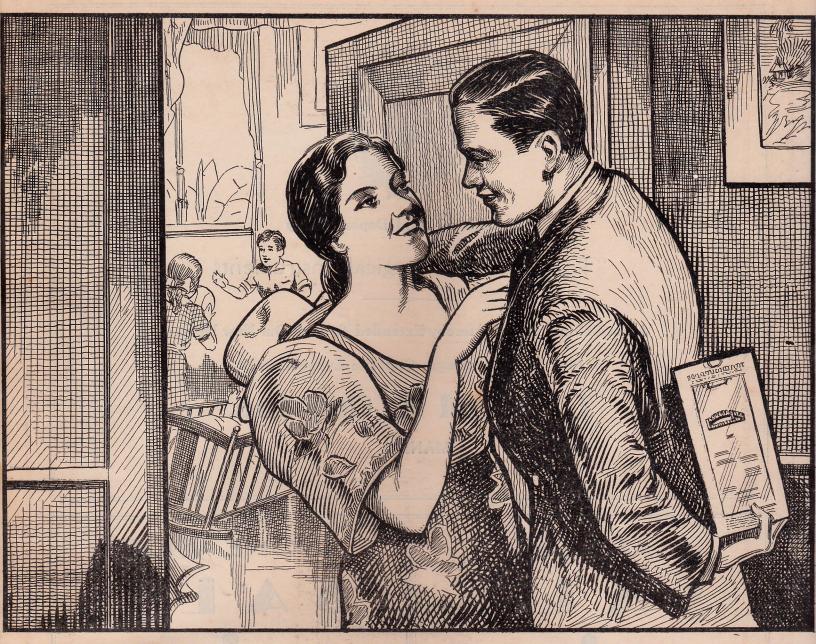
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