The Cable Tow

Vol. XIII Manila, P. I., June 1, 1935 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

BE STRONG!

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

"Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

"Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song."

—Babcock.



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To obtain either, see the Secretary of your Lodge, pay the cost and let him do the rest.

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

Managing Editor: LEO FISCHER.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 103 Lodges (23 in City of Manila), with approximately 5,500 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Samuel R. Hawthorne, Grand Master; Conrado Benitez, Deputy Grand Master; Edward M. Masterson, Senior Grand Warden; José Abad Santos, Junior Grand Warden; Vicente Carmona, Grand Treasurer, and Teodoro M. Kalaw, Grand Secretary. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XIII | Manila, P. I., June 1, 1935 | No. 1

Editorial Section

OUR THIRTEENTH VOLUME

With this issue, we begin Volume XIII of our publication. This means that the Cabletow has been in existence for twelve full years and that the present number has been preceded by one hundred and forty-four others. The purpose of a Masonic paper is to inform, instruct, enlighten and entertain the Fraternity and to maintain and strengthen the fraternal tie. Whether the Cabletow has been successful in this endeavor is not for us to say. But we are impressed by the fact that in the twelve volumes that have seen the light of publicity so far, Philippine Masonry has a source of Masonic information and knowledge the value of which is, perhaps, not properly appreciated.

Thirteen is said to be an unlucky number and we sincerely hope that this will not prove true in the case of the official organ of our Grand Lodge. Whatever the future may bring, we shall carry on to the best of our ability, maintaining the same high standards as in the past, in spite of the discouraging conditions under which we are now working.—*L. F.*

OUR GRAND MASTER BUSY

We are glad to publish in this issue an account of the visitations made by Most Worshipful Brother Hawthorne in the month of April, which shows that our Grand Master is not afraid of the hardships and expense involved but thinks only of the success of his administration and the interest of the Craft. The result of these visitations has been an excellent one. Instead of stressing the social feature and striving to impress the Brethren in the provinces by eloquent speeches our Grand Master discourages lavish displays of hospitality and concentrates his attention upon the problems which keep the Lodges and the individual Craftsmen worried. Wherever it is possible, he holds Lodges of Instruction, to improve the ritualistic work, while Wor. Bro. Samson, his faithful companion on these journeys, looks over the books and gives the Lodge Secretaries and other officers interested useful pointers on the financial administration and accounting of the Lodges. We are sure the Lodges visited will reap the fruits of our Grand Master's endeavors.

The editor of the Cabletow is indebted for the data on the Grand Master's visitations to Wor. Bro. Samson, who has kept a careful record of everything and is to be complimented on his good work.—*L. F.*

MASONS IN PUBLIC OFFICE

There is no more pernicious evil, no more fruitful cause of mistrust of the government and dissatisfaction and unrest, than corruption among the public officials and employees who come into direct contact with the masses. No one will deny that there is considerable petty grafting by employees of the government. Under existing conditions it is impossible to eliminate this evil altogether; but there is no doubt that if every one concerned were to co-operate, it could be reduced to a minimum. If the public denounced all such cases coming to its attention to the proper authorities, and if these authorities proceeded with the proper energy and determination, without allowing political influence, considerations of friendship and ill-advised leniency to sway them, the service would soon be cleansed of the worst offenders and the deterrent effect of such action would keep a new crop from replacing them.

In the work of purging the government service of the deleterious elements to which we have reference, Masons should play a leading part. The Mason in public office should not only be a model of integrity; but he should insist upon honesty in his fellow officials. If called upon to judge the misconduct of a member of the Masonic Fraternity, he should, we believe, take special pains to see that justice is done; but he should not allow the fraternal tie to incline him in favor of any man who is really guilty. Rather than being entitled to leniency, the offender who is a member of the Craft should be treated with greater rigor, because his

is a double offence: in addition to bringing disgrace upon himself, he has brought disgrace upon Masonry.

The present unrest is said to be partly due to the misconduct and laxity of public officials. That may be true or not; but the fact remains that we must maintain integrity in our government, and that is where the individual Mason can do his duty not only to his country and his people, but to the great Fraternity to which he belongs and which has ever stood for truth and justice.—*L. F.*

RED CROSS ANNUAL ROLL CALL

On May 11th, last, the Acting Governor-General of the Philippine Islands issued Proclamation No. 804, the pertinent parts of which read as follows:

I, J. R. Hayden, Acting Governor-General of the Philippine Islands, do hereby designate the period from Independence Day, July 4th, to July 31st, as the time for the Annual Roll Call of the Red Cross in the Philippines.

The Red Cross is a part of our first line of defense in time of national calamity. It is so organized, as a part of a great international society, that it can answer the call of suffering instantly. Although a private, volunteer organization, supported by the services and contributions of our citizens, it acts as an arm of the Government in dealing with large-scale suffering in peace as well as in war. In the Philippines this fact has been graphically demonstrated and is well known to all our people.

Less spectacular, but equally important, are the everyday activities of the Society. During the year just past the Red Cross cooperated with the Government in dealing with special problems. It assisted in the founding of the Community Health-Social Centers. It conducted an investigation of conditions surrounding negative paroled lepers to find a basis upon which to formulate a constructive program for their betterment. It cooperated with social agencies in the United States in handling the problems of destitute Filipinos residing in that country. It gave substantial assistance to Americans in the Philippine Islands who suffered misfortune. Under its Junior Red Cross Department 482,723 children, pupils of the public schools, were given dental attention. 185,670 school children and 58,413 homes were served by Red Cross nurses. In accordance with the Charter responsibilities of the Red Cross, as a medium of communication between the people of the United States of America and their Army and Navy, it gave social service and assistance to 934 enlisted personnel and their families. It assisted 409 disabled ex-service men in the adjustment of their affairs. It dealt with the social problems of 392 lepers, ex-lepers, and their families. It established an active department of First Aid and Life Saving instruction, the services of which are free to all. In dealing with these varied responsibilities, the ministrations of the Red Cross reached every corner of the archipelago and across the seas.

The Red Cross knows no creed, no class, no race, no boundary lines. It is mankind bound together to alleviate the sufferings caused by war and the elements. In normal times, it cooperates in meeting urgent needs that are concerned with human welfare.

I, therefore, ask all citizens and residents of the Philippine Islands, our business interests, all insular, provincial and municipal officials, the clergy, all the teachers in public and private schools, and other public spirited individuals and institutions, to actively assist in the organization and conduct of the Roll Call, and to give generous and special support this year in order that the Red Cross may be able to meet all its responsibilities.

We are sure that this appeal will find a ready and generous response on the part of the Masons of the Philippine Islands. The Red Cross, a society which owes its existence to the initiative of a Swiss Mason, is doing work such as Masonry approves and supports all the world over,

We sincerely hope that this Annual Roll Call of the Red Cross will be a complete success, and that the part taken by our Brethren in Freemasonry in bringing about that result will be an important one, worthy of our great Institution.—*L. F.*

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. José C. Velo (4), Frank Krueger (8), and Esteban de Guzman (21) to act as Grand Lodge Committee for Visiting the Sick during the month of June, 1935.

LIST OF PRICES OF SUPPLIES FOR SALE BY GRAND SECRETARY'S OFFICE

Receipts for dues, per book of 200	₱ 2.50
Dimits, per book of 20 sheets, or 2¢ p. s.	2.00
Receipts of Treasurer to Secretary	1.50
Orders on Treas. per book of 100	1.50
Lodge Ledger	10.00
Secretary's Cash Book	5.00
Cash Journal	12.00
Extra pages for Ledger and Cash Book, per sheet	.03
Tyler's Register	10.00
Petitions for degrees or affiliation	.02
Reference of petition for degrees	.02
Master Mason's Diploma	5.00
Traveling Certificate for Master Mason	5.00
Past Master's Diploma	10.00
Lambskin Apron	4.50
Monitor, English or Spanish	1.00
Funeral Service	.30
Memorial Service (Lodge of Sorrow)	.30
Ceremony of Constituting a new Lodge	.40
Ceremony for the Dedication of Masonic Hall	.40
Ritual for the Installation of Officers..English	2.50
Spanish	2.50
Tagalog	0.30
Proceedings of Grand Lodge (₱0.20 extra postage)	.50
Constitution of Grand Lodge 1926, (English or Spanish)	1.20
Bibles, Presentation (Oxford Univ. Press)	8.00
Elementary Course of Masonic Study, (English or Spanish)	.10
List of Regular Lodges	2.00
The Brown Book	3.00

N. B.—The "Brown Book" is the former "Manual."

Cash must accompany orders for supplies; make check or money order payable to Grand Lodge of F. & A. M. of the Philippine Islands.

ADDRESSES WANTED

Any Brother knowing the address of Bro. George F. Abbot or Bro. Ignacio Ramires will confer a favor upon the Secretary, Makabugwas Lodge No. 47, F. & A. M., P. O. Box 33, Tacloban, Leyte, by communicating the same to him.

'TIS EFFORT THAT COUNTS

Life is a sheet of paper white,
On which each one of us may write
Our little word, and then comes night.
Greatly begin, though thou hast time
But for a line, be that sublime
Not failure, but low aim, is crime.

—James R. Lowell.

From Near And Far

GRAND MASTER'S VISITATIONS, APRIL 1935

(*Lodges visited*: Isagani No. 96, Pangasinan No. 56, Agno No. 75, Union No. 70, Angalo No. 63, Abra No. 86, Laoag No. 71, Batangas No. 35, Kalilayan No. 37, Tayabas No. 43, Rizal No. 20, Banahaw No. 24, Balintawak No. 28, Isarog No. 33, Camarines Norte No. 107, Mayon No. 61, and Bulusan No. 38.)

April 3, 1935 (Wednesday). M. W. Bro. Samuel R. Hawthorne, accompanied by Wor. Bro. Pablo Samson (69), Bro. T. H. Ginsburg (80), and Wor. Bro. Eduardo L. Claudio (35), left Manila by automobile at 4:00 p. m. and arrived at Paniqui, Tarlac, at 7:00 p. m. The Brethren of Isagani Lodge No. 96 who met the Grand Master's party upon their arrival in Paniqui conducted them to the house of Wor. Bro. Teodoro M. Lising, W. M. of Isagani Lodge, for a brief rest and refreshments. Dinner was then served, after which the Grand Master and those with him repaired to the Lodge Hall. The official visitation to Isagani Lodge took place at 8:00 p. m. M. W. Bro. Lising made a few remarks, then he called on Wor. Bro. Sisenando Palarca, who delivered the address of welcome, in Spanish. Other speakers were Wor. Bro. Mariano M. Ilano (69), Wor. Bro. E. L. Claudio (35), Bro. T. H. Ginsburg (80), Wor. Bro. Pablo Samson (69), and Wor. Bro. Sixto Guiang (96). Most Wor. Bro. Samuel R. Hawthorne then delivered an inspiring and instructive address, at the conclusion of which he invited all present to attend the practice meeting to be held the next morning at 9:00 a. m. Lodge was closed at 11:00 p. m. Refreshments were served at Wor. Bro. Lising's house before the Brethren retired for the night.

April 4, 1935 (Thursday). After a very satisfactory practice meeting in the work of the 3rd Degree, which lasted from 9:30 a. m. to 11:00 a. m., the Grand Master's party left Paniqui at 11:15 a. m. and proceeded to Lingayen, where they arrived at 1:00 p. m. As the meeting was to be held at Dagupan, the party had to return to that town, where they found the Brethren of Pangasinan Lodge No. 56 and Agno Lodge No. 75 assembled at the Dagupan Hotel. After waiting for a time for the Grand Master, these Brethren had sat down to luncheon without him. The Grand Master's party having finished their lunch, all went to the Lodge hall, where M. W. Bro. Hawthorne made his official visitation to Pangasinan Lodge No. 56 and Agno Lodge No. 75, at 2:30 p. m.

Wor. Bro. Gregorio P. Domagas, Master of Pangasinan Lodge, who occupied the East, called for addresses upon Wor. Bro. Clark James (56) and Delfin Ramirez (75), each of whom set forth the problems confronting his Lodge and received information and advice from the Grand Master. Among the subjects discussed was that of the Plaridel Trust Agreement certificates.

Before closing the Lodge, at 4:30 p. m., Wor. Bro. Domagas expressed to the Grand Master the gratitude and appreciation of both Lodges for his visitation. The Tyler's Register showed a total attendance of 60, of whom 26 were members of Pangasinan Lodge and 12 of Agno Lodge, the other 22 being visiting Brethren.

Leaving Dagupan at 5:00 p. m., the Grand Master's party arrived at the town of San Fernando, La Union, at nearly 7:00 p. m. After dining with some Brethren of Union Lodge No. 70 in one of the best hotels of San Fernando, they proceeded to the Masonic hall where the official visitation took place at 8:45 p. m. The program of the evening was as follows:

1. Reception of the M. W. Grand Master.
2. Address of welcome by the Master, Wor. Bro. Basilio Aromin.
3. Short talk by Wor. Bro. Bonifacio Tadiar.
4. " " " " Justo de Leon.
5. " " " " Leoncio R. Salanga.
6. " " " " Miguel Rilloraza.
7. Speech by Wor. Bro. Tirso Coronel (103), Inspector Union Lodge No. 70.
8. Short talk by Wor. Bro. Francisco Aquino (56).
9. " " " " Pablo Borja (29).
10. Speech by Wor. Bro. E. L. Claudio (35).
11. " " " T. H. Ginsburg (80).
12. Short talk by Wor. Bro. Pablo Samson (69).
13. Address by the M. W. Bro. S. R. Hawthorne, Grand Master.
14. Closing of the Lodge.

Lodge was closed at 11:20 p. m.

The Tyler's Register showed an attendance of 29 Brethren, 21 being members of Union Lodge No. 70 and 8 visitors.

The officers and members of Union Lodge No. 70 were asked to come to the Lodge the following day at 1:00 p. m. for practice in the work of the Third Degree.

April 5, 1935 (Friday). A Lodge of Instruction in the work of the Third Degree was held in the Masonic Hall at San Fernando, under the direction and supervision of the M. W. Grand Master, from 1:00 p. m. to 2:30 p. m., then the Grand Master's party started for Vigan, arriving there at 6.00 p. m. On the way, a reception committee from Añgalo Lodge No. 63 met the party and conducted M. W. Bro. Hawthorne and Bro. Ginsburg to the residence of Wor. Bro. Dr. P. C. Palencia, while Wor. Bros. Samson and Claudio were taken to that of Wor. Bro. M. I. Aguinaldo. At 7:00 p. m., all sat down to a fraternal banquet in the Lodge Building, with the Brethren of Añgalo Lodge and Abra Lodge, and at 8:00 p. m., the Grand Master made his official visitation to Añgalo Lodge No. 63, of Vigan, and Abra Lodge No. 86, of Bangued, in joint meeting assembled. Wor. Bro. Gaudencio Lahoz, W. M. of Añgalo Lodge, who presided, called for speeches on Wor. Bro. M. I. Aguinaldo (63), who delivered the address of welcome, and then on Wor. Bro. Cayetano Barros (86), who emphasized the difficulties under which Abra Lodge was working. Wor. Bro. Dr. P. C. Palencia (67) spoke of the urgent necessity of redeeming the Plaridel Trust Agreement certificates in which members of his Lodge had invested various sums totalling ₱2,000.00.

M. W. Bro. Hawthorne, in his address, answered the questions brought up by the several speakers and gave explanations where such were required.

Another speaker was Wor. Bro. E. L. Claudio (35).

Lodge was closed at 10:40 p. m. by Wor. Bro. Cayetano Barros (86). There was a total attendance of 23 Master Masons, there being 13 members of Añgalo Lodge and 3 of Abra Lodge, and 7 visitors.

April 6, 1935 (Saturday). As announced the evening before, a Lodge of Instruction was held in the Lodge Hall from 10:00 a. m. till noon, after which the party and several members of Añgalo Lodge were the guests of Wor. Bro. Palencia at luncheon at his beautiful home.

At 2:00 p. m., the Grand Lodge party left for Laoag, where they arrived at 4:00 p. m. The rest of

the afternoon was devoted to practice in the work of the Third Degree at the Lodge Hall, as previously arranged. The Grand Master and those with him had dinner at the Laoag Hotel, then, at 9:00 p. m., all went back to the Hall, for the official visitation to Laoag Lodge No. 71. After the reception of the Grand Master and party, several interesting speeches were made. Wor. Bro. Domingo J. Samonte spoke on the membership of Laoag Lodge, and Wor. Bro. Alberto Suguitan dwelt on the financial and other problems confronting it. Wor. Bro. Eusebio G. Dimaano reiterated his previous suggestions. Wor. Bro. Baltazar Aguirre delivered the address of welcome for Laoag Lodge No. 71, of which he is the Master, and mentioned certain irregular practices in the Lodge in the past, such as poor selection of material and exorbitant expenses for funerals.

M. W. Bro. Hawthorne, in his address, suggested how to solve the problems and correct the irregularities mentioned and spoke at large on his plans for the good of Masonry.

Wor. Bro. E. L. Claudio also made remarks.

Lodge closed at 11:00 p. m. There were 19 Master Masons present at this meeting, 14 being members of Laoag Lodge and 5 visitors.

April 7, 1935 (Sunday). At 6:00 a. m., the Grand Master and party started on their homeward journey from the Laoag Hotel, where they had been staying, arriving in Manila at about 4:30 p. m.

April 11, 1935 (Thursday). Accompanied once more by Wor. Bro. Pablo Samson and Bro. T. H. Ginsburg, M. W. Bro. Hawthorne left Manila by automobile at 4:15 p. m. and arrived at Batangas at 6:25 p. m. The Master and Brethren of Batangas Lodge No. 35 met the party in front of the Lodge Hall and took them to Russell's Hotel for dinner. At 8:00 p. m. the Grand Master made his official visitation to Batangas Lodge. The program for the evening, prepared by Wor. Bro. E. L. Claudio, W. M. of the Lodge, was as follows:

1. Opening of the Lodge and Reception of the Grand Master and members of Grand Lodge.
2. "How Masonry is Governed in the Philippine Islands," by Wor. Bro. M. Evangelista.
3. "Attendance and Activities in Batangas Lodge", by Bro. Q. Magsino, Secretary.
4. "Deberes y Prerogativas del Venerable Maestro", by Wor. Bro. Agaton Luistro.
5. Song—"Philippines, My Philippines", by all present.
6. Roll of Oldest Members; Roll of Past Masters and Honorable Citation, by the Master.
7. "Ancient Landmarks of Freemasonry", by Wor. Bro. Perfecto Condes.
8. "Lodge Courtesies", by Bro. Juan Villena, S. W.
9. Song—"America", by all present.
10. "We Meet Upon the Level", by Bro. Jose R. Velasquez.
11. A Second Message from the Wor. Master.
12. Address by the M. W. Samuel R. Hawthorne, Grand Master.
13. Closing of the Lodge.
14. Refreshments.

In answer to inquiries, the Grand Master, in his address, spoke on subjects such as the Plaridel Trust Agreement certificates. the Masonic Home Fund, etc.

The Tyler's Book showed an attendance of 33 Master Masons, of whom 29 were members of the local Lodge.

Lodge was closed at 11:00 p. m., and half an hour later the Grand Master's party left Batangas, arriving at Manila at 1:30 a. m. on April 12th.

April 12, 1933 (Friday). At 1:15 p. m., M. W. Bro. Hawthorne, accompanied by Wor. Bro. Pablo Samson, left Manila again, this time for Tayabas, for a joint visitation of Kalilayan Lodge No. 37 and Tayabas Lodge No. 43. Brethren of these two Lodges welcomed the visitors at the Lodge Hall at Tayabas upon their arrival there at 5:00 p. m., then a Lodge of Instruction in the work of the Third Degree was held under the direction of the Grand Master. At 6:30 p. m. all present left the Hall and proceeded to the house of Wor. Bro. José Velez Martinez, W. M. of Tayabas Lodge, where a splendid dinner was served. At 9:00 p. m., the Brethren returned to the Hall, for the official visitation. Addresses were made by Wor. Bros. Federico M. Unson (37), M. Evangelista (35), Severino B. de Gala (37), and Pablo Samson (69). M. W. Bro. Hawthorne, in his speech, answered many questions and elucidated many doubtful points. Wor. Bro. José Velez Martinez (43), upon closing, at 11:10 p. m., expressed the gratitude of the Tayabas Brethren for the visit in eloquent Spanish. The attendance was 26, there being 8 members of Kalilayan Lodge, 14 of Tayabas Lodge, and 4 visitors. After the meeting, the Brethren returned to Wor. Bro. Martinez' home for refreshments. The Grand Master and Wor. Bro. Samson started for Manila at 11:40 p. m. and arrived there on April 13th. at 2:30 a. m.

April 23. 1933 (Tuesday). Accompanied by Wor. Bros. Pablo Samson and Eduardo L. Claudio. M. W. Bro. Hawthorne left Manila by train at 7:00 a. m. and arrived at Gumaca, Tayabas, at 12:46 p. m. At Gumaca, the party was met by members of the three Tayabas Lodges who were to receive his official visitation that evening. Luncheon at the house of Wor. Bro. Marciano Principe, who was absent in Hongkong at the time, followed, then Wor. Bro. Eleuterio Sen Guan (24) took the party sight-seeing to Atimonan and Quezon Park, with a stop for refreshments at the Resort House near Atimonan.

At 6:00 p. m. the Grand Master made his official visitation to the three Tayabas Lodges which had assembled in joint meeting for the occasion, Rizal Lodge No. 20 (Lopez), Banahaw Lodge No. 24 (Atimonan), and Balintawak Lodge No. 28 (Gumaca). Wor. Bro. Victoriano Tañafranca (28), who presided, called on Wor. Bro. Gregorio Orda for an address of welcome which that Brother delivered in sonorous Spanish. Wor. Bro. Melitón M. Manza, the next speaker, described the trials and tribulations of his Lodge, Rizal No. 20, which are many and serious. Wor. Bro. Felipe de León (28) and Wor. Bro. Vicente Orda (24) also spoke; the Brother last named made the Home, School and Dormitory Fund the subject of his address and of various questions addressed to the Grand Master. Wor. Bro. V. Tañafranca (28), in his remarks, gave a brief history of Balintawak Lodge, then he introduced the Grand Master, saying that this was the second time that the Lodge had the visit of an American Grand Master, the first to visit the Lodge being M. W. Bro. Milton E. Springer. M. W. Bro. Hawthorne, after answering the several questions propounded by the previous speakers, made some extemporaneous remarks about the subject "Do we as Masons apply business principles inside and outside the Lodge?" Wor. Bro. E. L. Claudio also made a speech.

Lodge was closed at 8:20 p. m.; the meeting was attended by 35 Master Masons, 4 being members of

Rizal Lodge No. 20, 6 of Banahaw No. 24, 11 of Balintawak No. 28, and 14 of other Lodges. After Lodge, the Brethren went to Wor. Bro. Principe's house for dinner and a dance which did not break up until 1:30 a. m.

April 24, 1935 (Wednesday). The Grand Master's party left Gumaca at 3:15 a. m. by train and arrived at Naga, Camarines Sur, at 11:15 a. m. At the Naga station, the travelers and several Brethren from Daet who had joined on the way were met by a delegation of members of Isarog Lodge No. 33 who took the visitors to their respective lodgings in automobiles decorated with American and Filipino flags and Masonic emblems. At noon, all sat down to an informal luncheon at the Francia Hotel. From 3:30 p. m. to 5:30 p. m., a Lodge of Instruction was held at the Masonic Hall, and at 6:30 p. m., the Grand Master made his official visitation, the meeting being a joint one of Isarog Lodge No. 33 (Naga) and Camarines Norte Lodge No. 107 (Daet). Wor. Bro. Zeferino Arroyo (33), on the invitation of Wor. Bro. C. M. Guysayko (Master of Isarog Lodge) who presided the meeting, delivered an address of welcome, gave a brief history of the two Lodges gathered that evening, and spoke on the subject of consolidating Lodges. Wor. Bro. Tranquilino V. Natera (107) had various inquiries to make of the Grand Master. Wor. Bro. Alexander Gordenker (33) spoke of the differences between the Masons under the past and the present régimes. Bro. Manuel Moreno (S. W., No. 107) and Wor. Bro. C. M. Guysayko (33) also addressed the gathering, both speaking in Spanish. The Grand Master delivered an inspiring address in which he replied to the several questions asked by the other speakers of the evening. Lodge closed at 8:15 p. m., the Tyler's Register showing 34 names (16 from Isarog Lodge, 6 from Camarines Norte Lodge, and 12 visiting Brethren).

The banquet at Wor. Bro. Arroyo's beautiful new residence which followed the meeting was enlivened by songs rendered by the Misses Arroyo. M. W. Bro. Hawthorne and Wor. Bro. Pablo Samson stayed over night at Bro. Robert E. Manly's fine home, while Wor. Bro. E. L. Claudio put up with his cousin, Bro. S. M. Tan Chauco.

April 25, 1935 (Thursday). The Grand Master's party left Naga in a car belonging to Bro. Dy Chinco, of Fili, C. S., at 10:45 a. m. and arrived at Daraga, Albay, at 1:00 p. m. Not far from the town last named, they were met by a reception committee from Mayon Lodge No. 61, which took M. W. Bro. Hawthorne and Wor. Bro. Samson to the home of Wor. Bro. K. P. McDonald (61) and Wor. Bro. Claudio to that of Wor. Bro. Stephen L. Smith (61). In the afternoon, the party was out sight-seeing with Wor. Bro. Emilio Buenaventura, Jr. (84), district engineer of Albay Province, who took them to the Volcano Rest House on Mount Mayon, at 2,500 feet elevation, from where they enjoyed a wonderful view of the crater and of the beautiful landscape. Upon their return, they enjoyed a sumptuous dinner prepared by Mrs. MacDonald, then, at 8:45 p. m., M. W. Bro. Hawthorne and other members of the Grand Lodge made the official visitation to Mayon Lodge No. 61 at Legaspi.

At this meeting, Wor. Bro. K. P. MacDonald was installed as Grand Bible Bearer, to which office he had been appointed by M. W. Bro. Hawthorne upon his inauguration. Wor. Bro. Manuel M. Calleja (61) acted as Grand Master of Ceremonies.

Speakers of the evening were: Wor. Bro. K. P. MacDonald, whose subject, very fittingly chosen, was the Holy Bible in Masonry; Wor. Bro. Emilio Buenaventura, Jr. (84), who spoke of the duties of the Mason inside and outside the Lodge; Wor. Bro. E. L. Claudio, who introduced the M. W. Grand Master, and M. W. Bro. Hawthorne, who made a very interesting talk. Wor. Bro. Stephen L. Smith thanked the guests and closed the Lodge at 10:45 p. m., then the Brethren repaired to the house of the Master of the Lodge at Daraga, for refreshments. The attendance at Lodge was 17 M. M., 7 being members of Mayon No. 61, and 10 visitors.

April 26, 1935 (Friday). At 8:30 a.m., the Grand Master's party, accompanied by several local Masons, left Daraga in Wor. Bro. Buenaventura's car for Sorsogon, where they arrived at 10.00 a.m. At the Lodge Building, a number of Brethren of Bulusan Lodge No. 38 and sojourning Masons met them and took them to the Bucalbucalan Springs, for a dip and luncheon. At 1:30 p. m., the Brethren all returned to Sorsogon, where the Grand Master's party was taken to the Hotel International, and from 4:00 to 6:00 p.m., a Lodge of Instruction was held at the Lodge Hall. At 8:00 p.m., the Grand Lodge visitation took place, with Wor. Bro. H. E. Encinas in the East. Wor. Bro. Maximo Berina made an address of welcome. Wor. Bro. Claudio read part of his message to Batangas Lodge No. 35. Bro. Robert Kobb, of Newton Lodge No. 216, Newton, Ill., spoke for the sojourning Masons of Sorsogon. Wor. Bro. Emilio Buenaventura, Jr. (84) introduced the M. W. Grand Master. The latter made a very instructive address on the duties of the Mason, explained his recent edict on lapsation committees, and spoke of his plans with reference to the Masonic Home Fund. Refreshments were served in the sala of the Lodge after closing, at 10:00 p.m.

April 27, 1935 (Saturday). The party left Sorsogon at 9:00 a.m., making the trip back to Daraga in an hour and a half. Wor. Bro. Buenaventura, upon whom the Grand Master bestowed the title of Grand Traffic Manager, gave a fine luncheon to M. W. Bro. Hawthorne and other Masons at his residence. At noon, all present escorted the Grand Master to the Daraga railroad station, and at 12:25 p. m. the party took the train for Manila where they arrived safe and sound at 6:10 a.m. on Sunday (28th) morning.

WELL-KNOWN TEXAS MASON DIES

The Masonic Fraternity throughout the State of Texas mourns the death of the Grand Old Man of Masonry in that State, Most Worshipful Past Grand Master Nat M. Washer, of San Antonio, Texas, who passed away at that city on February 6, 1935, after several months' illness. The writer was more closely affected by the news of the death of M. W. Bro. Washer in view of the fact that it was his privilege to meet that distinguished Mason in December, 1925. Bro. Washer then visited the Philippine Islands, where he stayed for a little over a fortnight but was not able to do much Masonic visiting. The local Brethren who came in touch with Bro. Washer on that occasion were greatly impressed by his charming personality and regretted that he was unable to give more time to the Philippines and get better acquainted.

Pieces of Architecture

THE MASONIC HOME, SCHOOL AND DORMITORY FUND

By LEO FISCHER

The biggest fund in the possession of the Grand Lodge of Free and Accepted Masons of the Philippine Islands is what is now known as the Masonic Home, School and Dormitory Fund or, to give it a shorter title, the Home Fund. For this reason, and especially in view of the fact that from time to time, debates on the use and investment of this Fund arise on the floor of the Grand Lodge or elsewhere and no one seems to know just how it originated and grew, by what regulations it is governed, and how it is invested, we have compiled what useful information concerning it we have been able to find in Grand Lodge Proceedings, The Cabletow, and other sources, and submit it to the Craft in order to make these data available to our Brethren who have not the opportunity or leisure to consult the original sources.

The Masonic Home Fund was created a little over seventeen years ago, when the world was still engaged in the Great War. It was in January, 1918, at the Sixth Annual Communication of the Grand Lodge of the Philippine Islands, that M. W. Bro. Newton C. Comfort, Grand Secretary, recommended in his report to the Grand Lodge (1918 Proceedings, p. 45) "That the founding of a Widows' and Orphans' Home and School, together with a Dispensary for our Members, be referred to a Committee of Ways and Means to be known as the Masonic Home Board, with instructions to hold regular public meetings to study the situation and make as complete a report as practicable to Grand Lodge next year."

In accordance with this recommendation, the incoming Grand Master, M. W. Bro. Manuel L. Quezon, appointed the first Masonic Home Board, consisting of himself and Bros. Milton E. Springer, Rafael Palma, Tomás Earnshaw, Walter R. Macfarlane, Felipe Buencamino, Jr., and José McMicking.

At the same Communication of the Grand Lodge, the Committee on Finance, consisting of Bros. Manuel Paredes and W. R. Macfarlane, recommended that of the ₱4,000 on hand over and above the year's expenses, ₱2,000 be constituted into a Fund to be known as the Widows' and Orphans' Home and School Fund. After various motions and considerable debate, Bro. Salvavador Chofré's motion, seconded by Bro. Walter A. Smith, "That the entire four thousand pesos be invested and be constituted into the fund recommended by the Committee," was carried without opposition.

At the Seventh Annual Communication (1919), Deputy Grand Master Milton E. Springer reported that the Board had held several meetings, "but no definite action was taken, as it was decided to give all our energies and finances to aid in winning the Great War."

With the interest from the investment (Masonic Temple Association 7% bonds), the Fund then amounted to ₱4,062.00, and the Finance Committee recommended that the sum of ₱2,000 be transferred from the General Fund to the Home Fund, which recommendation was approved.

The Home Board appointed by the incoming Grand Master was headed by M. W. Bro. Milton E. Springer.

At the Eighth Annual Communication (1920), Grand Master Springer recommended (1920 Proceedings, p. 147) that a tract of land containing not less than 500 hectares be secured, suitably located, for the home; that the home be placed in charge of a married couple, the man to serve as superintendent and manager, and his wife as the matron of the girls' department, and suggested further details, such as boys' and girls' dormitories, a sanitary house and a parcel of land for cultivation to each widow, a trade school for the boys and a domestic science and embroidery school for the girls, etc., the idea being to make the institution self-supporting.

The Home Board recommended that the matter of the establishment of a school and dormitories be given the preference, as these were the most urgently needed.

However, the Fund was found to be insufficient for early action along these lines, as the Grand Secretary had reported its condition to be as follows:

Balance on hand at beginning of year	₱4,062.00
Transferred from General Fund (Liberty Bonds)	2,000.00
Donation	20.00
Interest on investment	345.20
Total	₱6,427.20

Grand Master Springer, in his Message, also recommended that the Grand Master's Charity Fund and the unexpended balance of the Grand Master's Expense Fund, totalling ₱1,375.10, be added to the Home Fund, which recommendation was approved. Another appropriation of ₱2,000.00 was made by the Grand Lodge to swell the Fund still further.

The Home Board appointed by the incoming Grand Master was headed by M. W. Bro. E. E. Elser, who was chairman of the Board until 1929, when he was relieved by M. W. Bro. H. E. Stafford.

At the Ninth Annual Communication (1921), the Grand Secretary reported the condition of the Home Fund as follows:

Balance on hand at beginning of year	₱ 6,427.20
Grand Master's Discretionary Funds	1,375.10
Interest on investment	485.12
Transferred from General Fund	2,000.00
Total	₱10,287.42

Grand Master Palma, in his Annual Message, recommended that the unexpended balances of the Grand Master's Discretionary Funds be transferred to the Home Fund, which recommendation was adopted.

The Finance Committee recommended the transfer of the sum of ₱4,0000 from the General Fund to the Home Fund, at any time during the year when funds were available. This recommendation was likewise approved by the Grand Lodge.

At the Tenth Annual Communication (1922), the condition of the Home Fund was reported as follows:

Balance on hand at beginning of year	₱10,287.42
Transfer of Grand Master's Discretionary Funds	558.93
Interest	320.83
Transfer from General Fund	4,000.00
Total	₱15,167.18

Grand Master E. E. Elser, in his Annual Message (1922 Proceedings, p. 56), said that one of his greatest disappointments was that he was compelled to close his year without having been able to accomplish anything towards the actual starting of a Masonic School and Dormitory, owing to the financial depression and other conditions. He recommended that a

voluntary subscription of ₱10 per member be started, and expressed his belief that Brethren who could afford it would give more. He further stated that he had expended no part of his discretionary funds and recommended that the same be transferred to the Home Fund, which recommendation was approved.

At the Eleventh Annual Communication (1923), Grand Secretary Newton C. Comfort reported the condition of the Home Fund as follows:

Balance from previous year	₱15,167.18
Increase during the year, interest	505.00
Increase during the year, transfer of funds from unexpended Grand Master's Fund, 1921-1922	1,400.00
	₱17,072.18
Disposition of Fund:	
Invested in Liberty Bonds	₱ 2,000.00
Invested in New Masonic Temple Bonds	4,500.00
Invested in Plaridel Masonic Temple stock	2,500.00
Loaned to Cemetery Fund	8,000.00
Cash on hand	72.18
	₱17,072.18

Grand Master Quintin Paredes, in his Annual Message (1923 Proceedings, p. 43), recommended that the unexpended balances of his discretionary funds be transferred to the Home Fund, which adds ₱768.20 to the above total.

He further stated that it was desirable that a fund of ₱100,000 be raised as soon as possible, in order to have the money ready when the Home Board had occasion to use it for whatever might be deemed of the most urgent necessity. He said that in view of the idiosyncracy of the Filipino people, it would be more satisfactory to place widows and orphans in private homes instead of institutions; but that an establishment for their temporary care, until a home could be found, would be required. Here is his recommendation as to the ways and means of raising the proposed Fund:

> I recommend to the Grand Lodge the adoption of a resolution to the effect that each Lodge of this jurisdiction bind itself to collect in the next eighteen months a sum equivalent to ten pesos per member and turn over such sum, or part thereof, as soon as raised, to the Home Committee, for such use as may be deemed advisable. There are a number of ways in which this money could be raised. Benefit functions may be arranged, subscription lists passed among the members, collections taken up on suitable occasions, such as general or special meetings, and appropriations could even be made out of the funds of the Lodge, subject to reimbursement, if so desired, as funds are being raised. I do not believe the money necessary should be raised by a general assessment levied on all members, because this would be an unjust burden for those unable to pay. I would recommend that the Home Committee solicit donations from Masons who can afford to make large contributions for this project, until a sum big enough to start work has been gotten together. I propose that the following resolution be adopted:
>
> *Whereas*, the Grand Lodge desires to raise a ₱100,000 Fund to be known as the Widows' and Orphans' Home, Dormitory, and School Fund: Now, therefore, be it
>
> *Resolved*, That each Lodge under the jurisdiction of this Grand Lodge pledge itself to raise a sum equivalent to ten pesos per capita of its membership and turn such sum over to the Grand Secretary before Saint John's Day, June 24, 1924.

This resolution was in substance adopted by the Grand Lodge on January 25, 1923 (1923 Proceedings, pp. 111-112). The resolution passed, as recommended by the Special Committee appointed on this matter, contained an additional clause providing for the payment by the subordinate Lodges to the Grand Lodge, for the Home Fund, of ₱5.00 for each degree thereafter conferred, such amount to be collected from the candidate. This clause was likewise adopted.

M. W. Bro. Frederic H. Stevens, the incoming Grand Master, issued Circular No. 1, of February 1, 1923 (Cabletow, Vol. I, p. 4), relative to the payment of the sum of ₱5.00 for each degree conferred, for the benefit of the Home Fund, and on August 6, 1923, he followed it up by Circular No. 7, ruling on the computation of the membership on which the 10-peso per capita contribution was to be paid by each Lodge, and on cases of members belonging to a chartered Lodge and one under dispensation at the same time on the date of computation.

Several of the subordinate Lodges immediately took active steps to raise the money they had solemnly pledged to turn over to the Grand Lodge on or before June 24, 1924. The first of the Lodges to "go over the top" was Cosmos Lodge No. 8. On August 16, 1923, at a special meeting attended by close to five hundred Master Masons, including the Grand Master and officers and members of the Grand Lodge. the Lodge presented its contribution to the Masonic Home Fund, totalling 1,100 pesos, in gold coins. (See Cabletow, Vol. I, pp. 101-102).

Other Lodges followed, and at the Annual Communication of 1924, the Grand Secretary's statement concerning the "Widows' and Orphans' Home, Dormitory and School Fund" (1924 Proceedings, p. 53) was as follows:

Balance from last year	₱17,072.18
Increase during the year, interest	606.00
Increase during the year, transfer of funds from unexpended Grand Master's Funds, 1922-1923	768.20
Increase, donations and degrees conferred	6,159.50
	₱24,605.88
Disposition of Fund:	
Invested in Liberty Bonds	₱ 2,000.00
Invested in New Masonic Temple Bonds	8,050.00
Real Estate, Cemetery Plot	8,000.00
Cash on Hand	6,605.88
	₱24,605.88

On the day of St. John the Baptist, June 24, 1924, the day before which the Lodges had pledged themselves to raise and turn over to the Grand Secretary a sum equivalent to ten pesos per capita of their membership, 32 of the 94 of the Lodges of the Grand Jurisdiction had redeemed their pledge. They were:

Bagumbayan No. 4	Makabugwas No. 47	Laoag No. 71
Southern Cross No. 6	Pampanga No. 48	Plaridel No. 74
Cosmos No. 8	Sarangani No. 50	Hamtik No. 76
Iloilo No. 11	Cabanatuan No. 53	Kasilawan No. 77
Rizal No. 20	Makawiwili No. 55	Acacia No. 78
Isarog No. 33	Isabela No. 60	Mt. Lebanon No. 80
Batangas No. 35	Tupas No. 62	High-Twelve No. 82
Mabini No. 39	Angalo No. 63	Luz Oceánica No. 85
Maguindanao No. 40	Kanlaon No. 64	Memorial No. 90
Charleston No. 44	Gonzaga No. 66	Benj. Franklin No. 94
Mt. Apo No. 45	Baguio No. 67	

By the end of July, 1924, ten more had been added to the list, namely, Corregidor No. 3, St. John's No. 9, Maktan No. 30, Pinatubo No. 52, Primera Luz Filipina No. 69, Union No. 70, Liwayway No. 81, Dagohoy No. 84, Abra No. 86, and Hiram No. 88.

M. W. Grand Master Wenceslao Trinidad, in his Annual Message (1925 Proceedings, p. 17) said, in part, under "The Home, School, and Dormitory Fund":

> St. John's Day in summer, the date for the termination of the period allowed for the Lodges to pay their allotments towards the Home, School, and Dormitory Fund was one of the events of the year. The day showed a loyal and commendable spirit of devotion on the part of many of the Lodges in completing their quota for the Home Fund.

Charleston Lodge in Guam, with their quota in full, wrote "That most likely their Lodge would never benefit by the Home, School or Dormitory, yet they were very glad to do their part in the splendid work planned by the Grand Lodge."

Many of the Lodges raised the fund by voluntary contributions of the members, others paid it from Lodge funds, while others held special entertainments and so on and raised the money in that way. One Lodge unable to pay engaged to pay the Grand Lodge interest on the quota due and executed an interest-bearing note secured by the bonds and other property of the Lodge.

Some Lodges have so far paid nothing to the Fund on their quota due to financial difficulties, but it is hoped that in the very near future all the Lodges will have paid their quota in full toward this most opportune effort to care for the needs of our members and their widows and orphans.

During this year the amount paid in was as follows:

Quota from Lodges	₱34,934.29
For Degrees conferred	5,285.00
Donations to the Fund	646.40
Interest paid in during the year	442.97
	₱41,308.66

There is yet due from Lodges on the quota of ten pesos per member on the rolls January 26, 1923, the sum of ₱22,000.00. The balance on hand at the beginning of this year was ₱24,605.88 which added to the receipts during this year makes the fund at the close of this year total ₱65,914.54. The Committee on Finance have invested the funds immediately upon receipt in order to have the fund bear interest as soon as possible.

The original plan to raise a fund of ₱100,000.00 will be consummated during the coming year if the Lodges which have not as yet paid their quota in full are faithful to their obligations.

That hope was not realized, however.

A few more stragglers came in, then the progress of the movement became discouragingly slow. It was quite plain that some of the Lodges had laid down on the job. While a few made half-hearted attempts to do their duty, others did not move a finger. In November, 1925, M. W. Grand Master C. W. Rosenstock addressed to the Craft a special message on this subject (Cabletow, Vol. III, p. 178) in which he did not mince matters. He said:

...It is now almost three years since the adoption of that resolution, yet the records show that there are still many Lodges that have not made any payments, while others have made partial remittances only.

Are there Lodges in this Grand Jurisdiction that are actually unable to raise a sum equal to ₱10.00 per member to contribute to so worthy a cause as the Masonic Home, School and Dormitory? If there are many, then there is certainly something radically wrong with us. Three years have passed, hence it would have taken only three and one-third pesos per member per annum to reach the goal. ...A Lodge that cannot live up to its financial obligations has no more right to exist than a commercial house unable to do so...

In his Annual Message (1926 Proceedings, p. 24), the same Grand Master reported that so far, 36 Lodges had paid their quotas in full, 23 had paid more than half, 16 had paid less than half, and 11 had not yet paid anything.

The Grand Secretary, at the 1926 Annual Communication (1926 Proceedings, p. 38), reported ₱77,534.54 on hand in the Home Fund an increase of ₱11,620.00 for the year. The Fund was then held as follows:

Invested in Liberty Bonds	₱ 4,539.58
Invested in New Masonic Temple Bonds	8,050.00
Invested in real estate, Cemetery plot	12,000.00
Invested as loan to New Masonic Temple Association	20,000.00
Invested as loan to Mt. Arayat Lodge of Perfection	7,300.00
Invested as loan to Corregidor Lodge	2,460.00
Invested as loan to B. Franklin Lodge	1,950.00
Invested as loan to Cavite Lodge	2,760.00
Invested in Savings Bank account	18,042.66
Cash balance in bank	432.30
Total	₱77,534.54

A year after that, in January, 1927, we find the following data in the Grand Secretary's report (1927 Proceedings, pp. 45 and 46):

Balance from last year		₱77,534.54
Increase during 1926:		
Quota of Lodges and interest	₱4,383.39	
Degree fees from Lodges	3,746.50	
		8,129.89
Cash balance in bank		532.30
Fund held as follows:		
Liberty Bonds		₱ 4,539.58
Bonds New Masonic Temple Association		8,050.00
Real estate, Cemetery plot		18,000.00
Loan New Masonic Temple Association		20,000.00
Loan to Mt. Arayat Lodge of Perfection		7,300.00
Mortgage Baguio Masonic Temple Association		7,000.00
Loan to Corregidor Lodge		2,460.00
Loan Cavite Masonic Temple Association		2,760.00
Invested in Savings Bank Account		13,604.85
Cash on hand, bank current account		1,950.00
Total		₱85,664.43

In 1928, the Grand Secretary's Report contained the following figures with regard to the Masonic Home, School and Dormitory Fund:

Balance on hand from last year		₱85,664.43
Receipts during the year:		
Interest paid and quotas	₱1,895.70	
Return of loans	4,568.61	
Degree fees from Lodges	2,714.00	
Total receipts	₱9,178.31	
Less amount loans returned	4,568.61	
Net increase for the year	₱4,609.70	4,609.70
Total in fund December 31, 1927		₱90,274.13
Fund held as follows:		
Liberty Bonds		₱ 4,539.58
Mortgage Baguio Masonic Temple Association		3,691.39
Bonds New Masonic Temple Association		8,050.00
Real Estate, Cemetery Plot		28,800.00
Loan to Corregidor Lodge No. 3		1,200.00
Loan to New Masonic Temple Association		20,000.00
Loan to Mt. Arayat Lodge of Perfection		7,300.00
Loan to Cavite Masonic Temple Association		2,760.00
Invested in Savings Bank Account		13,698.16
Cash on hand, current bank account		235.00
		₱90,274.13

The report for 1929 is as follows:

Balance on hand from last year		₱90,274.13
Receipts during the year:		
Interest paid and quotas	₱ 5,034.41	
Return of loans	9,860.00	
Degree fees from Lodges	4,220.00	
Total receipts	₱19,114.41	
Less amount loans returned	9,860.00	
Net increase for the year		9,254.41
Total in fund December 31, 1928		₱99,528.54
Fund held as follows:		
Liberty Bonds		₱ 4,539.58
Mortgage Baguio Masonic Temple Association		3,691.39
Bonds New Masonic Temple Association		8,050.00
Real Estate, Cemetery Plot		28,800.00
Loan to Corregidor Lodge No. 3		600.00
Loan to New Masonic Temple Association		20,000.00
Mortgage Real Estate		20,000.00
Loan to Cavite Masonic Temple Association		800.00
Invested in Savings Bank Account		11,461.84
Cash on hand, current bank account		1,585.73
		₱99,528.54

In 1930, at last, the Grand Secretary (1930 Proceedings, p. 38) reported the Masonic Home, School and Dormitory Fund at six figures. Here is an excerpt:

Balance on hand from last year		₱99,528.54
Receipts during 1929:		
Payments of Quota	₱ 330.00	
Interest Collected	7,460.15	
Payments of Degree Fees	3,790.00	
Investments Cancelled	3,220.00	
Total Receipts	₱14,800.15	
Less Loans returned	₱3,220.00	
Less payments to Service Committee one-third interest	2,586.40	
	5,806.40	
Net increase for the year		8,993.75
Total to be accounted for December 31, 1929		₱108,522.29

Fund held as follows:	
Liberty Bonds, U. S. Government	₱ 4,539.58
Mortgage Baguio Masonic Temple, Balance	3,691.39
Bonds New Masonic Temple Association	8,050.00
Loan Masonic Temple Association	20,000.00
Mortgage Real Estate	20,000.00
Invested in Cemetery Plot	28,800.00
Invested in Savings Bank Account	23,441.32
Total	₱108,522.29

In 1931, we find in the Proceedings, on page 50, the following figures relative to the Home Fund:

Balance on hand from last year		₱108,522.29
Receipts during 1930:		
Payments of Quotas	₱ 536.00	
Payments of Degree Fees	2,964.00	
Total receipts		3,500.00
Total to be accounted for Dec. 31, 1930		₱112,022.29

Fund held as follows by Grand Treasurer:	
Liberty Bonds, U. S. Government	₱ 4,539.58
Mortgage Baguio Masonic Temple, Balance	1,521.65
Bonds New Masonic Temple Association	8,050.00
Loan Masonic Temple Association	20,000.00
Mortgage Real Estate	20,000.00
Invested in Cemetery Plot, Del Norte	28,800.00
Invested in Savings Bank Account	29,111.06
Total	₱112,022.29

It will be noted that the receipts now do not include any interest, which is explained as follows:

In 1928, one-third of the interest earned and collected the previous year on the Home Fund had been made available to the Service Committee for the relief of poor orphans of Masons (1928 Proceedings, p. 63). In 1930, M. W. Grand Master S. W. O'Brien (1930 Proceedings, p. 32), deeming this provision inadequate, recommended, and the Grand Lodge approved, "that the total interest be made available in proper cases for the relief of the distressed worthy brother Masons who are or were at death members in good standing in a subordinate Lodge in this jurisdiction, their widows and orphans, which fund shall be administered and expended by the Service Committee under the direction and approval of the Grand Master," subject to certain conditions. Among these conditions is, that to be entitled to relief out of that fund, the subordinate Lodge in which membership is or was held by the Mason on whose membership claim to relief is based must have paid its full quota to the Home Fund.

At the Annual Communication of 1932, the Grand Secretary's report (1932 Proceedings, p. 39) showed the condition of the Home Fund to be as follows:

Balance on hand from last year		₱112,022.29
Receipts during 1931:		
Quota and delayed payments	₱2,245.00	
Degree Fees	4,708.20	
Total receipts		6,953.20
Total to be accounted for December 31, 1931		₱118,975.49

Fund held as follows by Grand Treasurer:	
Liberty Bonds, U. S. Government	₱ 4,538.58
Bonds New Masonic Temple Association	1,000.00
Mortgage Isabela Masonic Temple Association	3,504.00
Mortgage Cabanatuan Temple Association	4,900.00
Mortgage Real Estate	33,198.66
Investment in Cemetery Plot, Del Norte	28,800.00
Loan New Masonic Temple Association	20,000.00
Mortgage Real Estate	20,000.00
Cash in Bank, Savings Accounts	3,034.25
Total	₱118,975.49

In the Proceedings for 1933, we find on pages 80 and 81 the following report on the Home Fund:

Balance on hand from last year		₱118,975.49
Receipts during 1932:		
Degree Fees	₱3,790.50	3,790.50
Total to be accounted for Dec. 31st, 1932		₱122,765.99

Funds held as follows by Grand Treasurer:	
Liberty Bonds, U. S. Government	₱ 4,538.38
Bonds New Masonic Temple Association	1,000.00
Mortgage Isabela Masonic Temple Association	3,504.00
Mortgage Cabanatuan Temple Association	3,700.00
Mortgage Real Estate	33,198.66
Investment in Cemetery Plot, Del Norte	28,500.00
Loan New Masonic Temple Association	20,000.00
Mortgage Real Estate	20,000.00
Mortgage Tamaraw Masonic Temple	2,000.00
Cash in Bank and Savings Accounts	6,424.95
Total	₱122,765.99

Receipts during 1933:		
Quotas	₱3,193.71	
Degree Fees	5,412.92	8,606.62
Total to be accounted for, December 31, 1933		₱ 131,372.61

Funds held as follows by Grand Treasurer:	
Liberty Bonds, U. S. Government	₱ 4,538.38
Bonds, New Masonic Temple Association	1,000.00
Mortgage, Isabela Masonic Temple Association	3,004.00
Mortgage, Cabanatuan Temple Association	3,100.00
Mortgage, Real Estate	60,104.47
Mortgage, Tamaraw Masonic Temple	2,500.00
Mortgage, Baguio Temple	2,500.00
Mortgage, Palawan Temple	895.00
Investment in Del Norte Cemetery plot	28,500.00
Mortgage, Pampanga Temple	2,000.00
Cash in Bank and Savings Accounts	23,230.76
Total	₱131,372.61

In the 1935 Proceedings we do not find any statement of the condition of the Home Fund; but the figures which should have appeared in the data furnished to the Acting Grand Secretary are as follows:

Balance on hand, January 1, 1934		₱131,372.61
Receipts during the year 1934:		
Quotas	₱2,528.21	
Degree Fees	3,630.00	6,158.21
Total to be accounted for, Dec. 31, 1934		₱137,530.82

Funds held by the Grand Treasurer as follows:	
Liberty Bonds, U. S. Government	₱ 3,600.00
Liberty Bonds, U. S. Government (missing)	500.00
Mortgage, Isabela Masonic Temple ssociation	3,000.00
Mortgage, Cabanatuan Temple Association	2,300.00
Mortgage, Tamaraw Masonic Temple	2,500.00
Mortgage, Palawan Temple	755.00
Mortgage, Pampanga Temple	1,552.76
Mortgage, Bagong-Buhay Lodge No. 17	5,100.00

Mortgage, Plaridel Temple Association, Inc.	59,650.74
Investment in Del Norte Cemetery plot	44,330.00
Cash in Bank, Fixed Deposit Account	14,242.32
Total	₱137,530.82

We have refrained from criticism and comment regarding the use made of this Fund in the past. As regards its future use, the writer has repeatedly, as fraternal correspondent, expressed his views on the subject of the care of our widows and orphans, which coincide substantially with those expressed by M. W. Grand Master Quintín Paredes, as quoted in this article, namely, that in view of the idiosyncracy of the Filipino people, it would be more satisfactory to place widows and orphans in private homes instead of institutions; but that an establishment for their temporary care, until a home could be found, would be required.

Lodge News

Manila No. 1, Manila.—At the April Stated Meeting, Wor. Bro. Louis M. Hausman made a very interesting address on the possible origin of our present day symbols. After he had finished Wor. Bro. Noel Simmonds, of Union Lodge No. 3, Tasmania Constitution, enlarged further on the subject of the Pyramids to which Bro. Hausman had referred.

On April 5th, the Lodge convened for the purpose of holding services over the remains of our late Bro. George Cushing, a member of Baguio Lodge No. 67, who had departed this life on April 1st, at the Hospital Español de Santiago, San Pedro Makati. The services were conducted in a very impressive manner and were well attended.

Corregidor No. 3, Manila.—There is a consolidation in the offing, if we are to credit current rumors, which will reduce the number of our Lodges by one and concerns two of our best-known and respected Lodges in Manila. If the plans under way are carried out, Lodges Nos. 3 and 6 will be merged and the resulting Lodge will be named Corregidor-Southern Cross No. 3.

Corregidor Lodge has been asked by the Grand Lodge office to hold funeral services over the ashes of our late Wor. Bro. John J. Muller, a Past Master of Elisha Ward Wilbur Lodge No. 101, of Victorias, Occ. Negros, on May 26th (see under Lodge 101).

Magindanaw No. 40, Cagayan, Or. Misamis.—A party of 11 Masons of this place, headed by the Master, Wor. Bro. Alfredo P. Shapit, went to Dansalan on February 2nd to attend the raising of the first two new members of Maranaw Lodge since the granting of its charter. The Magindanaw team raised the second candidate, with Wor. Bro. Shapit in the East.

White ants and old age, a bad combination, have left the Lodge Hall in a ruinous condition and the Brethren are casting about for funds to pay for the repairs which are under way.

The Lodge still publishes its quarterly bulletin, "Coal," which is quite interesting.

Pangasinan No. 56, Dagupan.—Bro. Eusebio Lopez, a member of Labong Lodge No. 59, of Malabon, who died on April 12th, last, was buried masonically by the Master, Officers and members of this Lodge at Natividad, Pangasinan, on the afternoon of the 24th of the same month. A large number of Masons belonging to this and other Lodges attended the funeral, which was marred by a heavy downpour.

A big event in the history of the Lodge this year was the visitation made to this Lodge by M. W. Bro. Samuel R. Hawthorne, Grand Master of F. & A. M., an account of which will be found in this number of the Cabletow under "Grand Master's Visitations." Members of the Lodge have expressed their gratification at being given a chance to lay before the Grand Master the various problems confronting the Lodge and members of the Fraternity.

Kanlaon No. 64, Bacolod, Occ. Negros.—This Lodge is busy making preparations for the Grand Master's visitation during the last days of May. The Lodge is in a prosperous condition; it has assets totalling ₱3,881.09, of which ₱3,000.00 is invested in stock of the Freemason's Hall, Inc. Of the members of the Lodge, 21 are residents of Bacolod and 12 of Ma-ao Central, the others being scattered as follows: Binalbagan, 4; Fabrica, 4; Isabela, 2; Manapla, 1; Pulupandan, 3; Sagay, 1; Saravia, 1; Silay, 1; Valladolid, 3; outside of province, 3.

Union No. 7, San Fernando, La Union.—The Grand Master's visitation on April 4th, which was no doubt the most important event of the year, was welcomed by the members of this Lodge as an opportunity to discuss with the Chief Executive of Masonry in the Islands the various questions which have been troubling and worrying the Lodge and its members. An account of this visitation will be found elsewhere in this issue of the Cabletow.

Mount Huraw No. 98, Catbalogan, Samar.—The March Stated Meeting of this Lodge, on the 1st of the month, was marked by the installation of Bro. Gonzalo Villarin as Senior Warden. This Brother was out of town when the other officers of the Lodge were installed, on December 22, 1934. Refreshments were served after the meeting, which was well attended.

The COW circle had their monthly dinner for April on the 21st of that month, with Bro. Inocencio Tansima as COW Boy. Dancing was indulged in after this dinner, which was enjoyable and was attended by many Brethren, members of their families, friends of members and persons prominent in local society.

The typhoon of April 6th, said to have been the strongest in the last 53 years, did damage to all buildings in town, among them the Lodge Hall. Fortunately, the hall did not suffer much, but some of the Lodge property was damaged by the rain which entered.

Palawan No. 99, Puerto Princesa.—The members of this Lodge were agreeably surprised when, in April, Rt. Wor. Bro. Conrado Benitez, Deputy Grand Master, arrived with the party of the Secretary of Justice which then made a visit to Palawan. Both the Deputy Grand Master and Bro. C. M. Hoskins, who was also with the party, dropped in at the Lodge before they started on their return voyage, a courtesy which the local Brethren greatly appreciated.

Keystone No. 100, Fort Mills, Corregidor.—Keystone Lodge has changed the date of its Stated Meeting from the First to the Second Thursday of the month.

On April 4th, last, Buenaventura D. Motus was initiated in this Lodge.

On April 11th, the Lodge was visited officially by Wor. Bro. Enrique R. Martinez, District Inspector, who witnessed the transaction of business and made a brief address.

Elisha Ward Wilbur Lodge No. 101, Victorias, Occ. Negros.—This Lodge suffered a great loss when Wor. Bro. John J. Muller, one of its Past Masters, who is also a member of Hawaiian Lodge No. 21, of Honolulu, died at the Shameen Nursing Home, Canton, China, on April 22nd, last. Masonic funeral services were held over the remains at the Yuet Kwong Funeral parlors under the auspices of Pearl River Lodge No. 109, of Canton, on April 24th, Wor. Bro. David W. K. Au presiding. The body was cremated and the ashes were sent to Manila, where at the request of the widow, necrological services were held by Corregidor Lodge No. 3 on Sunday, May 26th.

Wor. Bro. Muller was a native of Halberstadt, Germany, and a naturalized American citizen. He came to the Philippines from the Hawaiian Islands, where he had held important positions in the sugar industry. A widow and young daughter survive Wor. Bro. Muller who was sixty years of age when he died.

Amity No. 106, Shanghai, China.—Among distinguished Masonic travelers who passed through the city lately were M. W. Bro. S. W. O'Brien, P. G. M., with Mrs. O'Brien and their son, Charles. They were entertained at dinner by V. W. Bro. and Mrs. Mei, on March 25th. Bro. Robert A. Peterson, S. W. of Szechuen Lodge, U. D., on his way to the United States, was entertained at tiffin by the W. M. and Officers of Amity Lodge.

On April 6th, Amity Lodge had a excursion to Hangchow which was a tremendous success. More than seventy including children made the trip, and all are grateful to Bros. Elbert Chung, S. D. Sturton and Sing-Bea Chang for making the trip possible and for their hospitality, and to Bro. Z. Y. Chow, mayor of Hangchow, for honoring the party with an official reception and banquet.

Pearl River No. 109, Canton, China.—As reported under Elisha Ward Wilbur Lodge No. 101, above, Pearl River Lodge held services over the remains of Wor. Bro. J. J. Muller, a P. M. of that Lodge, on April 24th.

This Lodge will hold an outing on Sunday, May 26th, at the Lingnan University campus.

In its last bulletin, the Lodge cordially thanked Amity Lodge No. 106 for the gift of a Visitors' register.

Fraternal Reviews

By Leo Fischer, P.M., F.P.S., Fraternal Correspondent

By order of the Grand Lodge, the Fraternal Reviews are now published in the *Cabletow* from month to month instead of being kept for and published in the Volume of Proceedings. Our Brethren will find much of interest in this Department of our paper and are urged to read the same.

DISTRICT OF COLUMBIA, 1934

Founded in 1811, the Grand Lodge, F.A.A.M., of the District of Columbia had on September 30, 1934, a total membership of 20,669, in 45 Lodges, showing a net decrease of 891 in membership for the year. Grand Masters: 1933-1934, Vernon G. Owen; 1934-1935, Robert S. Regar. Grand Secretary (since 1924), Claude Keiper, Masonic Temple, Washington, D.C.

The First Stated Communication for 1934 was held on May 9, 1934. Our Grand Representative, Wor. Bro. Charles F. Roberts, was present. The address of the Grand Master was exceedingly brief; he merely recommended that the Grand Lodge award a 50-year membership gold button to each member of a constituent Lodge who has been a Master Mason in good standing for fifty consecutive years or more. A resolution to this effect was adopted.

The Grand Lodge adopted legislation governing trial for unmasonic conduct by Lodge Trial Commissions. It resolved that fraternal relations be established with the Grand Orient of Amazonas and Acre, Brazil, and with the Grand Lodge of Para, Brazil. The Masonic Personnel and Service Bureau submitted a report which should be of interest to our Service Committee, as it contains a classification of registrants for relief, and other interesting data.

The 124th Annual Communication was held at the Masonic Temple, 13th Street and New York Avenue, N. W., on December 19, 1934. The Grand Master stated that there had been a marked increase in the number of petitions presented, as well as in the number of affiliations and reinstatements, for the last six months of their Masonic year, and that the financial condition of the Lodges showed a decided improvement. He relieved a number of Grand Representatives of sister Grand Lodges who had either removed from the Grand Jurisdiction or had not attended the Annual Communications for many years. He praised the Masonic Service Association.

The Grand Lodge Committee on Masonic Education was lauded for the good work it is doing under the able leadership of Bro. Carl H. Claudy. Mention is made in the Address of a compromise on Army regulations which conflicted with the Masonic ritual in Masonic-Military Funerals.

Under "Freemasonry in China," Grand Master Owen gives a brief statement of the Masonic conflict in the Far East, with the following concluding words which we can only echo:

> ...as the severance of relations between any Grand Lodges is much to be regretted, I venture to express the hope that a way to reconcile their differences will be found in the near future and amicable relations restored.

At this Annual Communication, the Grand Lodge also voted to grant fraternal recognition to the Grand Lodge of Rio de Janeiro and the Grand Lodge of the Republic of Colombia (Bogotá).

The petitions of the Grand Link Order of the Golden Chain and the Supreme Council Order of the Amaranth, Inc., each requesting that Master Masons of the jurisdiction of the District of Columbia be allowed to become members of the organizations (which base eligibility upon Blue Lodge membership) represented by these bodies, were denied because, as the committee reporting on the same said in its report:

> Masonry cannot lend itself to the upbuilding of independent associations, privately or otherwise promoted, where it has not a supervision protecting the Fraternity at all times. Such an association, wholesome at the beginning, might, in course of time, radically depart from the principles governing the actions of its members under the status of Master Masons. Neither should it lay itself open to inquiries, or publication to the profane of members of the Craft as suspended or dropped from membership in the Lodge, as would occur where membership in non-Masonic bodies is predicated on the good standing of the Brethren in their Lodges.

A St. John's Day Communication was held on December 27, 1934, following a Special Communication held on the same day for the purpose of interring with Masonic honors the remains of Past Grand Master William G. Henderson who had died on December 24, 1934.

We see from the report of the Masonic and Eastern Star Home of the District of Columbia that this institution had a membership of 51 women, 25 men, 19 girls, and 26 boys, making a total of 121. All the children except one (aged 3 years) attend school. The total infirmary cost during the year was $7,684.67. The Home is free from debt and its financial condition is good.

The Fraternal Reviews are again the work of Past Grand Master James A. West who, as is his wont, submits them preceded by a "Foreword" that is well worth reading. Under "Rosters of Membership," this Brother expresses his disapproval of the publication of membership directories as tending to commercialize Masonry. In our Grand Jurisdiction, the wiser heads have always been against the publication of such "rosters." He does not favor public installations of Lodge officers, nor does he believe in a Grand Lodge in Annual Communication assembled being called from labor to permit the introduction of the Grand Matron of the Eastern Star. Another of his criticisms is directed against the names and offenses of delinquent Brethren being printed in full in the volumes of proceedings.

The reviews are of high quality, as promised by the "Foreword." It is a pity they are so short; but we presume our D. C. colleague has instructions not to spread himself too much, for the sake of economy.

Our volume for 1934 is given about half a page. We thank the reviewer for this comment on M. W. Bro. Youngberg's statement of our case in China and on our cause in that connection:

> ..The correspondence covering the situation is exceedingly interesting and indicates that the Philippine Islands Grand Lodge was acting entirely within its Masonic rights.

Of our fraternal review of D. C. 1933, M. W. Bro. West says, very kindly, that—

It is a good story of our communication, concise but comprehensive. We are pleased to know that our brother on the other side of the world agrees with us on so many points.

Thanks once more!

M. W. Bro. H. Eugene Stafford, our senior Past Grand Master, represents the Grand Lodge of the District of Columbia near that of the Philippine Islands.

GEORGIA, 1934

The Grand Lodge of Georgia, Free and Accepted Masons, which has existed for close to 150 years, has 544 Lodges, with an aggregate membership, on August 31, 1934, of 41,931. Since the last report, there has been a net decrease of 2,577 in membership and twelve Lodges have surrendered their charters. Grand Masters: 1933-1934, Guy G. Lunsford; 1934-1935, Eugene D. Thomas, Atlanta. Grand Secretary, Frank F. Baker, Macon.

The 148th Annual Communication of the Grand Lodge of Georgia was held in the City of Macon, on October 30, 1934. Our Grand Representative, Wor. Bro. Chas. R. McCord, was present. The retiring Grand Master, M. W. Bro. Guy G. Lunsford, in his Annual Address, reported that he had attended the various national conferences in Washington, in February, 1934, and referred briefly to the reports of the several committees on the Masonic Home, Relief, Library, Finance, etc. The chapter of his report that concerns us most vitally is the following:

Grand Lodge of the Philippine Islands

On May 8, 1933, I received a letter from the Foreign Correspondent, Past Grand Master Raymund Daniel, calling to my attention the fact that the Grand Lodge of the Philippine Islands, had chartered certain Lodges in China over the protest of the four oldest Grand Lodges of the world, the Grand Lodges of England, Ireland, Scotland and Massachussetts and that fraternal relationship had been withdrawn from the Grand Lodge of the Philippine Islands by these, and advising that we do the same.

Therefore, on June 1, 1934, I issued the following order, having it published in the Masonic Messenger and sending copy to the four Grand Lodges mentioned above and to the Grand Lodge of the Philippine Islands:

"Whereas, it appears that the Grand Lodge of the Philippine Islands, by warranting certain Lodges in China, has ignored the requests and protests of the Grand Lodge of Ireland, the United Grand Lodge of England, the Grand Lodge of Scotland and the Grand Lodge of Massachussetts, the warranting of these Lodges being, in the considered opinions of the said four Grand Lodges, to the detriment of the principles of true Freemasonry, I, as Grand Master of Freemasons in Georgia, hereby order that all relations with the Grand Lodge of the Philippine Islands be suspended until the next annual communication of the Grand Lodge of Georgia, and direct all Lodges working under the jurisdiction of the Grand Lodge of Georgia to decline receiving any persons hailing from the Grand Lodge of the Philippine Islands or from any subordinate Lodges under its jurisdiction:

"And further, it is ordered that all Masons under the jurisdiction of the Grand Lodge of Georgia refrain from visiting the Grand Lodge of the Philippine Islands or any subordinate Lodge under its jurisdiction during the term of suspension."

Other Grand Lodges have pursued the same course since the above order. On July 3, 1934, the following letter was sent to me:

"Your communication of June 1, 1934, advising us that you have issued an order suspending relations between your M. W. Grand Lodge and ours because certain other Grand Lodges have done so, for reasons which seemed good to them at the time, has been received.

"We have read this communication with mingled feelings of regret, disappointment, and astonishment.

"We regret to see that by this action on your part, our Brethren are cut off from fraternal intercourse with the Craft of a Grand Jurisdiction whose friendship we have always valued very highly. We are disappointed to see that our friendship is held in so little esteem that it is spurned without our being given a chance to present our side in a controversy in which we have been doing nothing but excercise and defend our sovereign rights and uphold vital principles of true Masonry. And we were astonished to see this action taken by the Grand Master of Georgia as if hasty action were unavoidable and he could not wait to have this matter properly investigated and laid before the Grand Lodge, or even suspend action until our 1934 proceedings had reached him.

"We trust that the M. W. Grand Lodge of Georgia will give us that hearing to which we consider we are entitled, and will render a decision inspired by that spirit of Masonic justice and fairness which has always distinguished it."

After carefully considering this matter further, and with the consent of the Foreign Correspondent, on October 18, 1934, I issued the following order:

"Under date of June 1, 1934, on account of certain differences that had arisen between the Grand Lodge of the Philippine Islands upon one hand and the United Grand Lodge of England, the Grand Lodge of Scotland, the Grand Lodge of Ireland, and the Grand Lodge of Massachusetts, on the other hand, the three last named Grand Lodges having suspended fraternal relations with the Grand Lodge of the Philippine Islands, I, as Grand Master of Masons in Georgia, ordered suspension of all fraternal relations with the Grand Lodge of the Philippine Islands until the next annual communication of the Grand Lodge of Georgia and forbade any visitations.

"Certain developments having arisen, regarding which there are no positive facts at this time, I, the Grand Master of Masons in Georgia, do hereby rescind the order of June 1, 1934, and restore fraternal relations with the Grand Lodge of the Philippine Islands, as of this date, until all facts possible may be laid before the Grand Master, without prejudice, for final determination of the matter."

As regard the statement that "Other Grand Lodges have pursued the same course since the above order," this is incorrect. The Grand Lodge of Georgia was the last Grand Body to suspend fraternal relations with our Grand Lodge. The only other Grand Lodges that followed the example of England, Scotland, Ireland, and Massachusetts, were Victoria and France (Nat. Grand Lodge), who frankly admitted that it was their policy to follow the lead of England in everything concerning international relations. The "developments" mentioned by M. W. Bro. Lunsford must be the appeal against his order submitted by our Grand Lodge to that of Georgia, which is not mentioned anywhere in the Proceedings under review.

However, in the Report of the Committee on General Welfare we find the following paragraph which shows that the matter has been finally settled:

Your Committee, after careful investigation and consideration of the status of the Grand Lodge of the Philippine Islands, and Amity Lodge No. 106, and the charter granted this Lodge in China by the Philippine Grand Lodge, take pleasure in sustaining the ruling of the Most Worshipful Grand Master of October 18, 1934.

We made no mistake when we expressed absolute confidence in the spirit of Masonic justice and fairness which has always distinguished our Brethren in Georgia.

The charters of 25 Lodges were arrested during the year, for financial reasons, and one Lodge had its charter arrested for sponsoring political activities. That charter, however, was restored, as the members of the Lodge admitted they had been wrong and showed willingness to make any amends possible.

The Masonic Home of Georgia made a good showing during the year; 98 children were cared for at the Home itself and 65 through the Mothers' Aid Fund.

The Grand Lodge of Georgia is represented near that of the Philippine Islands by Wor. Bro. Thomas N. Powell, of Iloilo, who hails from that State.

The next Annual Communication of that Grand Lodge will be held in Macon, Georgia, on October 29, 1935.

KENTUCKY, 1934.

The Grand Lodge of Kentucky F. & A. M. is one of the oldest in the Central United States; it held its 134th Annual Communication on October 16-18, 1934, in the City of Louisville. The Grand Secretary reported that the Grand Lodge had 540 subordinate Lodges, with an aggregate membership of 64,865, which figures showed a decrease of 11 in the number of Lodges and of 3,220 in membership. Grand Masters: 1933-1934, Richard Priest Dietzman; 1934-1935, Herbert Henderson, of Irvine. Grand Secretary, Fred W. Hardwick, Room 200, Shubert Building, Louisville. Our Grand Representative: J. T. O'Neal.

Under "State of the Order," at the beginning of his Address, Grand Master Dietzman gave interesting statistics regarding the membership figures in the five-year period from 1930 to 1934. He finds the "remarkable jump in reinstatements during the past year" (from 384 to 821) particularly gratifying. The decrease in the number of Lodges was due to four consolidations and six forfeitures of charters. He attended the annual meetings of the Washington Memorial Association and of the Grand Masters, in February, 1934. Under "Masonic Funerals" he said:

> The attention of your Grand Master has been sharply called during the past year to the matter of Masonic funerals. He has noted a growing indisposition on the part of families of our departed Brethren to request that these Brethren be laid away with Masonic honors. In several instances Brethren who were conspicuous by their services to Masonry and who filled prominent places in the Fraternity have been buried without the semblance of a Masonic funeral, the family not wishing it. I feel confident that in a great many instances, if not all, had the wishes of the departed Brother prevailed he would have been buried under the auspices of his Masonic connections. It may be that as now constituted our Masonic service is too long to be used as a commitment service at the grave, and perhaps that part of it which is intended to admonish and instruct the living Brethren as distinguished from that part of it which has purely to do with the commitment of the body to its last resting place and the entrusting of the soul to Him who gave it has no appeal to the family who in their sorrow and grief have their thoughts centered on their loved one who is gone rather than on his living Brethren who survive him....

In the last few sentences, M. W. Bro. Dietzman gives voice to thoughts like those that came to the present reviewer when he attended a Masonic funeral a few weeks ago. Not for the first time, but more strongly than ever before, we were struck by the undeniable fact that there is too much **ego** in our funeral service. The departed Brother seems to matter very little; the ritual creates the impression that the Masons who surround his bier are so appalled by the idea that they may be the next to feel the icy hand of Death that they can think of nothing else but that and must enlarge on their own preparations for that dreaded event. We believe our funeral services should be rewritten and that all lugubrious, fear-inspired, selfish matter should be eliminated. It does not at all fit in with the reference to the Grim Tyrant and Kind Messenger in our ritual and is a survival of the days when skulls and cross-bones still ornamented coffins and tombstones.

A most interesting address on International Masonry and the Condition of the Craft in Continental Europe was made by M. W. Bro. John H. Cowles, Sovereign Grand Commander of the A. and A. Scottish Rite for the Southern Jurisdiction of the United States, who is a Past Grand Master of Masons of Kentucky and has endeared himself still more to the Craft there by his recent donation to the Grand Lodge of $10,000.00, for benevolent purposes.

Kentucky Masons have adopted a very ambitious Masonic Home policy in the past, assuming a burden that was, perhaps, too heavy when they determined to raise a million-dollar fund for that purpose. Throughout the Proceedings, the Masonic Home comes in for considerable attention. In the afternoon of the first day of session, the Grand Communication was entertained by the children of the Masonic Widows' and Orphans' Home who staged a pageant, "America's Child," in Garnett Hall. The "Committee on Our Homes" made a short report on the two Homes and spoke well of both. The reports of the superintendents of these Homes are appended to the Proceedings and go into all the details. The Articles of Incorporation, By-Laws, and Rules and Regulations of the Old Masons' Home of Kentucky, located near Shelbyville, and the Charter, Regulations, and By-Laws of the Masonic Widows' and Orphans' Home and Infirmary are attached to these reports.

The appendix contains also the Fraternal Reviews, written by Past Grand Master William W. Clarke and entitled "Doings of Other Grand Lodges." The reviews consist largely of quotations, with little comment.

The Grand Lodge of Kentucky is most conscientiously represented near our Grand Lodge by Wor. Bro. Ernest E. Voss.

MEXICO (YORK), 1934

The Most Worshipful York Grand Lodge of Mexico had on December 31, 1933, 15 Lodges with a total memberhsip of 784, showing a net loss during the year 1933 of 83 members. Grand Masters: 1933-34, Marshall A. Malone; 1934-35, Elliot B. Turnbull. The present Grand Master, whose picture adorns the volume, is a Mexican citizen, born of English parents in the city of Puebla and educated in the United States. Grand Secretary, A. P. Old, Apartado 1986, Mexico, D. F.

The York Grand Lodge of Mexico held its 74th Annual Communication in the City of Tampico, on March 29, 1934. All Lodges of the Grand Jurisdiction were represented and 6 Past Grand Masters attended. Our Grand Representative, Wor. Bro. H. E. Nyberg, sent a letter regretting his inability to be present.

The retiring Grand Master has this to say of the decrease in membership:

> Our membership decreased approximately 10% during the year. It is indeed distressing that it is necessary to drop so many from our rolls on account of N.P.D. However, our own Jurisdiction is not alone in suffering in this respect from the effects of the world wide economic conditions. I do believe though that many of those who have been suspended could have arranged to meet this small obligation....

Similar conditions prevail in our Grand Jurisdiction and the same conclusion applies to those whom we have had to suspend.

We learn that fraternal relations have been established between the York Grand Lodge and the Grand Lodges of Quebec, Tasmania, Queensland, and France (National).

The "Trestle Board," as the monthly bulletin of this Grand Lodge is called, received well-deserved words of praise from the Grand Master; its editor is Rt. Wor. Bro. A. O. Old, the Grand Secretary.

M. W. Bro. M. A. Loevy, chairman of the Committee on Foreign Relations, recommended the publication of the reviews of sister Grand Lodges in the "Trestle Board," for the same reasons which induced us to publish ours in the "Cabletow."

The York Grand Lodge of Mexico is ably represented near our Grand Lodge by Wor. Bro. J. P. Paterno.

PENNSYLVANIA, 1934

The "Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction thereunto belonging" was founded in 1786. It had, at the end of the year 1934, 568 subordinate Lodges, with a total membership of 194,788, there having been a net decrease of 6,830 members during the year. Grand Master, 1934 and 1935, Otto R. Heiligman. Grand Secretary, (since 1912) John A. Perry, Masonic Temple, Philadelphia.

In 1934, the Grand Lodge of Pennsylvania held Quarterly Communications on March 7th, June 6th, September 5th, and December 5th; the Annual Communication was held on the day of Saint John the Evangelist, December 27th.

Business of much importance was transacted at the Quarterly Communications.

At the March Communication, the Grand Lodge resolved to establish fraternal relations with the Grand Lodge of Sweden, which had intimated that it "would welcome a closer connection with the Grand Lodge of Pennsylvania." It was decided not to take any action on the request for recognition of the "Storlogen af Danmark," chiefly for the reason that the Grand Orient of France was an influencing factor in constituting that Grand Lodge. Action was deferred on the request for recognition of the Grand Lodge "Lessing zu den drei Ringen."

At the same Communication, the Grand Lodge approved the action of the Grand Master in "sequestrating the warrant" of a Lodge which had become "refractory and beyond control." This charter was subsequently restored.

At the June Communication, Brother Samuel Armstrong, a guest at the Masonic Home at Elizabethtown since 1913, was seated in the Grand Master's Chair and given the Grand Honors, as the oldest living member of a Lodge in Pennsylvania. This Brother was born in October 6, 1835, and has been a member of his Mother Lodge for over 75 years (since 1895). He "takes a walk before breakfast every morning, eats three meals a day regularly and is very alert."

At the September Communication, something occurred in connection with the famous Pennsylvania edict against the Order of the Eastern Star which shows that this matter still rankles. A Past Master wrote the Grand Master what the charges preferred by the latter's direction term a "scurrilous, abusive, defamatory and vile letter containing false statements based on supposition," on the subject of that edict and refused to retract that letter when called upon to do so. The Grand Maser appointed a Special Committee to try the Past Master concerned. The tone of the letter, which was printed in the Proceedings, is such that we hope the Committee gave the writer the limit.

Rev. Richard Montgomery, Doctor of Sacred Theology, a Grand Chaplain of the Grand Lodge, who died on June 15, 1934, was lovingly remembered at the September Communication.

At the December Quarterly, the Committees and Boards of Trustees who have charge of the numerous foundations and bequests of that wealthy Grand Lodge made their reports. One of the most important institutions under the Grand Lodge of Pennsylvania is the Thomas Ranken Patton Masonic Institution for Boys the assets of which amount to $1,643,765.09 and in which sixty boys are enrolled. Sons of deceased Master Masons are given first choice; but non-Masonic orphans may be admitted if not sufficient qualified sons of deceased Master Masons make application. The institution is primarily a trade school corresponding very closely to Pennsylvania vocational high schools. Three trades are taught, machine shop practice including some auto mechanics, Carpentry, and bricklaying including concrete and tile work. All the work is done on high school levels.

Another interesting report is that on the Masonic Homes. On November 15, 1934, there were 597 guests in these institutions. The average age of adult guests was 74 years and there were 58 boys and 50 girls. The expenditures for the fiscal year totalled $370,-890.31. There is a Higher Educational Fund of $50,-000.00, the income from which is used in making loans to boys and girls graduating from the Masonic Homes and graduates of the Thomas Ranken Patton Masonic Institution for Boys. The manifold activities in connection with the administration of the Homes are described in chapters entitled vegetable garden, farms, apiary, orchard, vineyard, dairy, piggery, poultry, and stables.

There are Masonic Employment Bureaus at Philadelphia and Pittsburgh. The former reported 632 positions located and filled by it, and the latter 249.

At the Communication on December 27, 1934, the Grand Master, in his address, paid a tribute to Beniamin Franklin—"a keen business man, a wise counsellor, a gifted author, an eminent scientist, a patriotic citizen, diplomat, statesman; a great Freemason; a landmark in the history of our Nation." Among the edicts reported, we note one prohibiting Lodges from meeting in Lodge rooms or the same building where meetings of Chapters of the Order of the Eastern Star, White Shrine of Jerusalem, Amaranth, etc., are held.

Pennsylvania is one of the Grand Jurisdictions which do not exchange Grand Representatives.

There are no fraternal reviews this year. In looking for the cause, we found it in the report of the Committee on Library, in the following paragraph:

> The Committee with great sorrow reports the death, which occurred on October 11, 1934, after a brief illness, of Brother William Dick, Librarian and Curator. Brother Dick served the Committee on Library for ten years,—four years as a member of the Committee and six years as its Librarian and Curator; and was faithful and earnest in the discharge of his duties.

It was Brother Dick who wrote the reviews in the last few years in a very acceptable manner and we regret his passing. The new Chairman of the Committee on Correspondence is Wor. Bro. Jesse E. B. Cunningham.

TENNESSEE, 1935

The M. W. Grand Lodge of Free and Accepted Masons of Tennessee, founded in 1813, had on October 31, 1934, an aggregate membership of 38,933, distributed in 433 Lodges. This shows a net loss of 1,876 for the year. Grand Masters: retiring, Alfred Wells Lassiter; incoming, Martin Smith Roberts, of Nashville. Grand Secretary, Thomas Earl Doss, Nashville.

The 121st Annual Communication of the Grand Lodge of Tennessee was held in Nashville on January 30 and 31, 1935. Grand Master Lassiter's Annual

Address was very brief. He reported the death during the year of Deputy Grand Master William A. Walker, "an active worker for the good of the Craft in this Jurisdiction and for the well-being of his fellowmen." He expressed his satisfaction with the operation of the Masonic Home of Tennessee. He advocated intensive efforts by the Lodges, early in the year, to collect all dues, saying that his observation had been that dues are more easily paid if paid in advance. We fully agree with him. He also advocated the consolidation of small Lodges, saying, among other things:

> ... New conditions have arisen which make unwise the small Lodge, and which require that larger Lodges be established. Good roads, automobiles, telephones, mail delivery, have brought about a decrease in both time and distance and have eliminated largely the isolation of our members, and have brought all in much closer contact. The small Lodge can not provide the same opportunity as is found in the larger Lodge. The results secured in the small Lodges during the past several years have compared unfavorably with similar results in larger Lodges. The buildings, equipment, libraries, and sanitary conditions of the smaller Lodges do not at all compare with the similar advantages provided in the larger Lodges.

The charters of two Lodges were arrested by the Grand Master on account of the "unhealthy conditions surrounding them;" the name of one of these Lodges is Manila Lodge No. 633. We read, however, that in the case of Manila Lodge, the suspension was lifted on January 30, 1935.

We see from the report of the Widows' and Orphans' Home that on January 1, 1935, that institution took care of 64 men, 66 old ladies, 52 mothers, 102 boys, and 102 girls, making a total of 406 beneficiaries.

Grand Secretary Doss, as State Chairman of the George Washington Masonic National Memorial Association, urged further contributions to that worthy cause, recommending for that purpose the payment of an additional dollar on each Third Degree conferred. Tennessee has so far contributed 72 cents per capita to the Memorial.

On the evening of the first day of the Annual Communication, the Fellow Craft Degree was conferred under the auspices of the Board of Custodians by members of the Stanley W. McDowell Club of West Tennessee.

The Committee on Ways and Means of the Grand Lodge of Tennessee is charged with the duties of considering the condition of the funds and assets of the Grand Lodge, considering all propositions affecting its revenue and recommending any measures which, in its opinion, will operate for the benefit of the institution. The report of this committee as printed in the Proceedings shows its importance and the wide scope of its functions. The same as in the last volume we reviewed, the Grand Lodge of Tennessee publishes in its 1935 Proceedings the Constitution and Edicts of that Grand Lodge. The former fills only seven pages and the latter a scant thirteen.

Eighty-four pages of the volume are taken up by the Report of the Committee on Fraternal Correspondence, which is from the pen of M. W. Bro. J. T. Peeler and covers the Proceedings of 52 sister Grand Jurisdictions. The reviews of the "Foreign Grand Jurisdictions," among which we find one headed "Philippine Islands, 1934," are rather brief. Our Tennessee colleague, after welcoming the present writer to the "Round Table," says of us "They have no Fraternal Review, presumably they did not want their brethren to know what other Grand Jurisdictions are doing."

We desire to set our good Brother of Tennessee right on this point. We are so anxious to have all our Brethren know what the rest of the Masonic world is doing, that we have since 1935 been publishing our fraternal reviews in the monthly official publication of our Grand Lodge, The Cabletow, a copy of which goes to every M.M, F.C. and E.A. of this Grand Jurisdiction. The reviews are made as the volume is received in the Grand Secretary's office, and reach the Brethren before the information conveyed has become stale. Clippings of the reviews are furnished to the Grand Secretaries of the Grand Jurisdictions concerned for transmission to the Grand Reviewer. Our review of Tennessee, 1933, was published in the May, 1934, number of the Cabletow and that of Tennessee, 1934, in the issue for August, 1934.

Wor. Bro. Columbus E. Piatt, a native of Tennessee, represents the Grand Lodge of that State near ours; he was Grand Chaplain last year.

The 122nd Annual Communication of the Grand Lodge of Tennessee will be held in Nashville on January 29, 1936.

UTAH, 1935

The Grand Lodge Free and Accepted Masons of Utah was founded in 1872. The last statistics mention 26 Lodges, with a total membership of 4,666, which shows a loss in membership of 137 during the preceding twelve months. Grand Masters: 1934, John William Stoner; 1935, Dee Damon Stockman. Grand Secretary, Sam H. Goodwin, Masonic Temple, Salt Lake City.

The 64th Annual Communication of the Grand Lodge of Utah was held in the Masonic Temple at Salt Lake City on January 15 and 16, 1935. Our Grand Representative, Wor. Bro. W. B. Dods, was not present.

In his Annual Address, Grand Master Stoner relates that he ascertained, that of the membership of their City Lodges, 35 per cent did not reside in Utah, while in the rural Lodges, the percentage of non-residents was 53. Of the 4,666 Masons holding membership in Utah, 40 per cent, or 1,815 members, resided outside the State of Utah. These figures are startling, indeed. To prevent these non-resident members from getting out of touch with Masonry and becoming non-active, this Grand Master determined to introduce in his Grand Jurisdiction the so-called "Sojourners' Plan," as initiated by the Grand Lodge of New York in 1931 and adopted by various other Grand Lodges of the United States.

Inter-Lodge meetings are favored by M. W. Bro. Stoner; he heartily commends this type of Masonic activity.

He reports on his attendance at the several National Conferences and Annual Meetings in Washington, D. C., in February, 1934. The Grand Secretary, Rt. Wor. Bro. S. H. Goodwin, was also there and likewise made mention of what he saw, heard, and did there, in his annual report.

They have a Masonic Foundation in Utah the total assets of which amount to $24,608.45.

In the appendix we find the address of Grand Orator Harold A. Linke, an interesting and instructive piece of architecture.

The Fraternal Correspondence Report is from the pen of what must be the busiest and is no doubt one

of the ablest Masons in Utah, Past Grand Master Sam Henry Goodwin. Besides Fraternal Reviewer, he is Utah's Grand Secretary, Grand Historian, Grand Librarian, and a few things more.

After a very good "Foreword" he submits a number of reviews of Proceedings which are all one would expect from the pen of a reviewer of his experience and ability. Our Grand Lodge has special cause to be grateful to our distinguished colleague in Utah, because he not only gives us an especially good and kind review, but in his comments on the punishment inflicted upon our Grand Lodge by various sister Grand Lodges for alleged discourtesy in connection with our action in China, he does not withhold his opinion but frankly states his disapproval of the suspension of fraternal relations which we all deplore. We shall reproduce in full what M. W. Bro. Goodwin says on the subject in reviewing our volume for 1934 and will for that reason not quote what we read in his review of Massachusetts, 1933, in which he expresses the same sentiments in different words. Here is what our good Brother has to say on the subject mentioned in his review entitled Philippine Islands—1934:

In common with all who regard with concern anything that reflects upon the good name of our Fraternity, we keenly regret and deprecate the rupture of Fraternal relations which involves this Grand Lodge and the four Senior Grand Lodges of the World.

If there had been what could justly be termed adequate cause for the action taken; if the Grand Lodge of the Philippines had violated any Masonic Law; trespassed or infringed upon any vested right of the several Grand Lodges which already had particular Lodges in China; if the Grand Lodge of the Philippines by overt act or secret conspiracy had been guilty of manifest wrong doing which it refused to set right, the matter would present a very different aspect. But nothing of the sort is charged. That much is admitted. China is "open territory"—any Masonic Grand Lodge has a perfect right to establish Lodges there. As a sovereign body, the Grand Lodge of the Philippines was well within its rights when it authorized the formation of constituent Lodges in China. And the same is true when it refused to be a party to an agreement which, virtually, would tie its hands—restrict its freedom of action if such contract had any value—by placing it in a hopeless minority of one to four. So, also, it was well within its rights when it declined to be governed by the "considered and matured judgment of the four Senior Grand Lodges of the world." In this particular the Grand Lodge of the Philippines may have given proof of lack of wisdom and discretion, but we would hesitate long before saying that it was a fault—if it were a fault—which merited drastic discipline.

What then was the cause assigned for this rupture of Fraternal relations? Expressed in two words: "Masonic Discourtesy." The Massachusetts Committee on Recognition of Foreign Grand Lodges stated it in the following language: "Whereas the Grand Lodge of the Philippine Islands, by warranting certain Lodges in China, has ignored the requests and protests of the Grand Lodge of Massachusetts, the United Grand Lodge of England and the Grand Lodges of Ireland and Scotland, the warranting of these Lodges being in the considered opinion of the four said Grand Lodges, to the detriment of the Principles of True Freemasonry." Then followed the resolution, severing, or suspending fraternal relations.

Of course, in what has been said, there is no question intended or implied, of the absolute right of a Grand Lodge to determine what Grand Bodies it will recognize and with which it will maintain fraternal relations.

The regret expressed at the beginning of this brief discussion is due to several considerations, to which certain circumstances give added force.

On the one side of this controversary are the four oldest Grand Lodges in the world—established, wealthy, influential, with a prestige based upon the quality of their membership and the high standard of their far-flung Masonic activities; on the other, a small, struggling Grand Lodge, a large proportion of its membership of a different race, but doing a fine work in its unique Jurisdiction of many Islands, confronted by obstacles and opposition of which we, in more favored lands, can have little conception.

With no thought on our part that anything of the sort was intended by the four Grand Lodges, there is bound to be a suggestion of attempted coercion of the weaker by the stronger, in this situation.

And then, the question of adequacy of the reason assigned for the drastic action taken is certain to come to the front, particularly in view of the possible, if not probable widespread influence of that action. Indeed, already some of its deplorable effects are apparent. Reports are at hand to the effect that three Grand Lodges on as many continents, have severed fraternal relations with the Grand Lodge of the Philippines, not on account of any grievance of their own, but solely on the ground of the position taken by the four Grand Lodges!

The foregoing are some of the reasons responsible for our keen regret over the situation that has developed in the Far East and its repercussions in other parts of the Masonic World.

And to what end? That is wrapped in the folds of the inscrutable future!

We might mention that there was a precedent for that alleged "Masonic Discourtesy": shortly before the establishment of the Grand Lodge of the Philippine Islands, the Grand Lodge of Scotland chartered two Lodges in the Philippines without consulting the Grand Lodge of California and the Grand Orients of Spain and Portugal with which Scotland maintained fraternal relations and which then had Lodges in the Philippine Islands. And one of these Scotch Lodges still exists in the Philippine Islands, the other having turned in its charter.

In M. W. Bro. Goodwin's review of Vermont, 1934, we find the following paragraph which will interest our readers:

We read with interest Brother Harriman's comments on the Philippine-China affair, and we shall have somewhat to say on that subject in our Foreword, or elsewhere. Later advices inform us that the Grand Lodge of Victoria and the National Grand Lodge of France have "rubber-stamped" approval of the action of the four older Lodges!

From Bro. Goodwin's review of New York, 1934, we copy this:

In the present instance, the presentation of the Philippine-China situation is of especial value. We have read everything available on the subject and followed developments with keen interest, one feature of which has greatly surprised and disappointed us. At least three Grand Lodges, so it is reported, in addition to the four originally involved—have suspended Fraternal relations with the Grand Lodge of the Philippines. It is not so much the fact, as it is the reason assigned for the action that was responsible for our amazement. The Grand Lodges referred to had no trouble or difference of opinion, with the Grand Lodge of the Philippines. The severance of relations was based solely on the grounds that the Grand Lodge of England had taken that action.

And, finally, in the review of North Dakota, 1934, we find the following comment:

And now only a line for Past Grand Master Walter H. Murfin's report on Fraternal Correspondence. There are several matters turned up by him that we would like to discuss, but his Grand Master was too interesting for our space. We must say this much however, concerning that part of his review of the Philippine Islands relating to action taken by the four Grand Lodges in severing Fraternal relations—we are in full accord with his position, as we understand it. The "big stick" seems to us to be out of place in the family of Grand Lodges.

The Grand Lodge of Utah is represented near ours by Wor. Bro. Gervasio Eraña, who has been appointed but recently, his predecessor having been relieved on account of failure to attend the Annual Communications of our Grand Lodge.

The 65th Annual Communication of the Grand Lodge of Utah will be held in the Masonic Temple at Salt Lake City on January 21, 1936.

Seccion Castellana

THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 103 Logias (28 en la ciudad de Manila) con 5,500 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Samuel R. Hawthorne, Gran Maestre; Conrado Benitez, Gran Maestre delegado; E. M. Masterson, Primer Gran Vigilante; José Abad Santos, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero, y Teodoro M. Kalaw, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año.

Editoriales

LA CRUZ ROJA

Copiamos a continuación toda la parte importante de una proclama expedida por el Gobernador General interino de las Islas Filipinas con fecha trece del mes próximo pasado:

La Cruz Roja constituye parte de nuestra primera línea de defensa en épocas de calamidad nacional. Gracias a su organización como parte de una grande sociedad internacional puede responder instantáneamente a toda petición de socorro. Es un organismo particular y voluntario sostenido por los servicios y contribuciones de nuestros ciudadanos, pero esto no obstante, funciona como ramo del gobierno cuando se trata de sufrimientos de mucha trascendencia tanto en tiempo de paz como de guerra. En Filipinas se ha probado gráficamente este hecho que es bien conocido a todo el pueblo.

Las actividades diarias de la sociedad, con ser menos llamativas, tienen sin embargo igual importancia. Durante el año que acaba de finar, la Cruz Roja ha cooperado con el Gobierno en la resolución de problemas especiales. Ha ayudado a crear centros sociales y de salud de las comunidades. Ha llevado a cabo una investigación de la situación de los leprosos negativos puestos en libertad bajo palabra, para establecer una base para un programa útil de mejoramiento para los mismos. Han cooperado con agencias sociales de los Estados Unidos en relación con los problemas de los filipinos indigentes que viven en dicho país. Ha facilitado ayuda material a los americanos en las Islas Filipinas que han caido en la desgracia. Por su Departamento de la Cruz Roja Auxiliar ha prestado asistencia dental a 482,723 alumnos y alumnas de las escuelas públicas. Las enfermeras de la Cruz Roja han prestado servicios a 185.670 alumnos y alumnas de las escuelas públicas y a 58.413 hogares. De conformidad con las responsabilidades contraídas por la Cruz Roja como medio de comunicación entre el pueblo de los Estados Unidos de América y el Ejército y la Marina de dicho país. dicha institución ha prestado servicios sociales y auxilio a 934 soldados y marinos y a sus familias. Ha ayudado a 409 antiguos soldados y marinos inválidos en la gestión de sus asuntos. Se ha ocupado de los problemas sociales de 392 leprosos, ex-leprosos y miembros de sus familias. Ha establecido un departamento activo de instrucción en la ayuda a los accidentados y en salvar vidas cuyos servicios se dan gratuitamente a todos los interesados. Al cumplir con todos los referidos deberes, la Cruz Roja ha extendido sus actividades a todos los rincones del Archipiélago y allende el mar.

La Cruz Roja no conoce credo religioso, ni clase, ni raza, ni fronteras. Es la humanidad unida para mitigar los sufrimientos causados por la guerra y los elementos. En tiempo normal, coopera en responder a necesidades urgentes que se relacionan con el bienestar humano.

Por tanto pido a todos los ciudadanos y habitantes de las Islas Filipinas, a nuestras casas de comercio, a todos los funcionarios insulares, provinciales y municipales, al clero, a todos los maestros de escuelas públicas y privadas y a los demás individuos e instituciones de elevado espíritu cívico, que ayuden activamente en la organización y realización del Alistamiento y contribuyan generosa y especialmente este año, a fin de que la Cruz Roja pueda cumplir con todas sus obligaciones.

Unimos nuestra voz a la del Jefe Ejecutivo de las Islas Filipinas en el llamamiento que transcribimos arriba. La Cruz Roja desempeña una labor que correspondería en parte a la Masonería si la Cruz Roja no la realizara con tanta habilidad y éxito. Las bases de organización de la Cruz Roja se asemejan mucho a las de la Masonería, lo que no debe extrañarnos porque el filántropo suizo que concibió la idea de fundar dicha sociedad fué Masón.—*L. F.*

De Plumas Extranjeras

CARIDAD Y "BENEFICIOS"

En la organización masónica, la Caridad se practica como ella debiera practicarse. Y son los necesitados los únicos que se benefician, según sean los recursos de los donantes. Aquellos principios del Seguro Mutuo, por los cuales la entidad social se compromete, mediante articulados de su constitución, a abonar una suma fija conocida con el nombre de **"beneficio"**, siempre y cuando el contratante cumpla, por su parte, con pagar trimestral o anualmente cierta cantidad estipulada, son enteramente distintos a los del Socorro Masónico. En el Seguro Mutuo, un miembro que ha cumplido con sus obligaciones, recibe asistencia cuando se halla enfermo, o sus deudos perciben una cantidad previamente convenida, en caso de fallecimiento, sin tomar en cuenta que él o los beneficiados, puedan o no, tener necesidad de tales recursos. Estas instituciones no hacen diferencia alguna entre rico y pobre; ellas sólo saben del asociado puntual y del moroso. Se trata aquí de asuntos exclusivamente comerciales, en que entra el cálculo pecuniario y donde no existe, en la más mínima partícula de Caridad en todo ello. El beneficio, es el resultado legal de un contrato previo que se encuentra apoyado por la ley, si fuese necesario y que no tiene nada de emocional, ni de sentimientos del corazón.—*Canje.*

EL SILENCIO

El silencio que es prudencia, que es discreción, en la vida es la gran virtud de las almas fuertes, porque se precisa para guardar silencio, gran fuerza de voluntad, gracias a lo cual podemos evitar grandes males a nuestro prójimo y aún a nosotros mismos; puede, pues, afirmarse sin hipérbole, que es la virtud fundamental del masón. El silencio es también recogimiento y meditación.—**Canje.**

PERSEVERANCIA Y FE

¡Perseverancia y Fe! Como en toda otra empresa podréis sentir desfallecimientos, por los obstáculos

que se presenten y que a veces parecen insalvables, pero con ambas, perseverancia y fe, culminaréis en vuestras empresas dignas y grandes.—**Revista Masónica del Perú.**

ATAQUE BENÉFICO

La campaña de ataques contra la Franc-Masonería que, como obedeciendo a un plan, han realizado diversos pequeños sectores de la opinión ha producido a la Orden innegable beneficio.

Los cargos formulados son tan desprovistos de fundamento, tan infantiles, que sería tarea ociosa rebatirlos.

Basta su sola enunciación:

Que la Orden ha corrompido la política nacional; que ha introducido la desorganización en el Ejército; que se ha apoderado de la educación nacional; que ha entregado las finanzas del país al capitalismo judaico internacional; etc.

Evidentemente, es algo que mueve a risa.

Es público y notorio que todos los últimos gobiernos han tomado medidas represivas contra numerosos masones por la exteriorización de las más diversas ideas; las cuales, conforme a nuestras doctrinas, nos merecen igual respeto; además, es cosa conocida de nuestros detractores el franco repudio que la Masonería chilena en masa ha manifestado cada vez que un grupo de hermanos ha pretendido mezclarse en calidad de tal en cualquiera actividad de política militante.

Acontecimientos recientes han demostrado la ninguna conexión que tiene la Orden con las fuerzas armadas y la evidente discrepancia de criterio de distinguidos hermanos nuestros que militan o han militado en las filas de esos organismos.

En cuanto a la educación pública podrían citarse centenares de profesores de las más diversas categorías que, por prejuicio o ignorancia, combaten a la Orden sin conocerla; sin jamás sus colegas masones hayan intentado las más leve reprensión en su contra.

El último cargo, relativo a las finanzas chilenas, raya en el absurdo: la representación hebrea es escasísima en nuestras Logias; todo Chile conoce a los eminentes abogados y políticos que son representantes y gestores del capitalismo internacional entre nosotros; y se necesita ser un mentecato o un malvado para no reconocer que ellos actúan en círculos bien opuestos a la Masonería.

La pobreza de fundamentos de estos ataques ha tenido la virtud de demostrar que no pueden hacerse otros a nuestra Orden; y el benéfico efecto de retemplar el celo de los masones, exteriorizado en el ingreso creciente de nuevos adeptos y en el regreso a los Talleres de los hermanos indiferentes o reacios.

Es la mejor respuesta que ha podido dar la opinión a los injustificados ataques, que la Orden no puede descender a contestar.—**Revista Masónica de Chile.**

EL NIVEL

El nivel simboliza al masón la igualdad nivelada, no reconociendo ni rico ni pobre para este fin; no reconociendo ni títulos ni adornos exteriores del género humano. El masón debe mirar solamente el valor del individuo por sus virtudes. Riqueza y pobreza son distingos profanos. Títulos y adornos son desigualdades creadas para hacer distinciones artificiales, las más de las veces sin considerar los verdaderos merecimientos.

Sólo la virtud y la justicia son adornos que puede y debe considerar o reconocer el masón.

El nivel dice que se debe pesar el pro y el contra de cada situación, que son marcados por la diferencia angular que marca el nivel estando oblícuo. Así el nivel llama a raciocinar sobre cada concepto, para asignarle su verdadero valor.—**Revista Masónica de Chile.**

LOS QUE SE QUEDAN Y LOS QUE SE VAN

(Comentarios acerca del Luto)

Muchas críticas se han prodigado con motivo de la medioeval costumbre de vestirse de negro en señal de luto.

Analizando el caso desapasionadamente se viene a la conclusión de que el llamado "Luto," ha sufrido con la evolución humana modificaciones infinitas, tanto en el sentir propiamente dicho como en la indumentaria.

En épocas primitivas, cuando el sentido animal se sobreponía al místico, el luto era rudimentario, pues preocupada la especie humana sólo en su reproducción al faltar un deudo se buscaba un sustituto y se prescindia de cualquier sentimiento puesto que el desaparecido ya no era posible que reviviera.

Cuando comenzaron a formarse pueblos, por unión de varias tribus bajo un solo patriarca, el luto comenzó a tener variaciones según la idiosincrasia de cada pueblo.

En algunas épocas, al desaparecer de este mundo una persona, se bailaban danzas al son de címbalos, arpas o cualquier instrumento musical y se acompañaba al muerto hasta su última morada al compás de danzas y música mientras bajaba a la tumba o se incineraban sus restos en la pira ardiente, esparciendo al aire sus cenizas, práctica que aún se conserva en algunas tribus asiáticas.

En algunos pueblos orientales el luto se significaba por el color Rojo...

El color negro vino cuando, en épocas que imperaba la Inquisición y el obscurantismo en todo su apogeo; cuando comenzaron a inventarse por los hombres ritos y costumbres con propósitos diversos, lo pusieron de moda familias linajudas, sugestionadas quizás por el color negro de las sotanas curales, con propósito de penitencia, recogimiento o que sé yo. Lo cierto es que se ha convertido, por el espíritu de imitación, en una costumbre tonta.

Si alguna persona o familia no tienen dinero para adquirir trajes negros, nadie puede obligarles o ello, a pesar de lo cual son objeto de crítica.

En los lugares cálidos quien carga traje negro siente los efectos de cargar una estufa encendida. Todo por un necio prurito del "qué dirán"...

Ahora, miremos más arriba; analizando en sí el solemne momento en que un espíritu abandona su vestimenta carnal para ir a ocupar su lugar en el Eterno Oriente. Cuando se ha allanado el dintel de la inmortalidad, la perfección del espíritu más allá de los confines terrenales, cabe decir: ¿Qué es lo que motiva el luto o la pena?... Por lo que se refiere al desaparecido el sentimiento no puede ser otro que congratularlo, pues, alcanzando la vida inmortal, aparece nimbado en un halo de dicha y bienaventuranza; sobre todo cuando a su paso por la Tierra, sembró virtudes y bienes.

El dolor no se simboliza con vestimenta de tal o cual color.

Cuando el dolor es sincero perdura para siempre, así se lleve vestido rojo, verde o amarillo. Ese dolor subsiste hasta que el doliente mismo baja a la tumba.

Pero cuando el luto se convierte en pura ostentación, cuando familias enteras se encierran una semana por temor de que las vean en la calle y las critiquen las comadres de barrio; cuando, por no poder ir a un sarao reniegan los vivos del que "tuvo la inoportunidad de morirse"—según frase textual que el que esto escribe ha escuchado—entonces el luto se convierte en mera hipocresía; en un acto tonto que debiera desterrarse.

Colocados en un prisma más elevado, convendremos en que la costumbre de nuestros antepasados de la Edad Media, tiene que ir desapareciendo a medida que la Humanidad vaya mirando la vida en forma distinta y sin la bendita ignorancia de nuestros abuelos, quienes creían inocentemente que, si no se vestían de luto, se los llevaba el "diablo"...

El luto se lleva en el alma, y el alma no necesita trapos negros...Su vestimenta es de luz, de gloria, de grandeza; su mirar es hacia el Infinito, hacia la eternidad inmóvil y augusta, hacia el Gran Arquitecto del Universo.—Por Francisco Alaniz Bretó, en "Cronos," (Mexico).