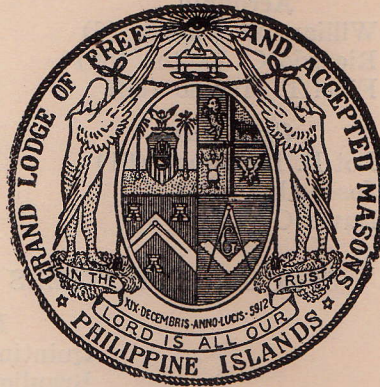


# The Cable Tow

Vol. XII

Manila, P. I., March 1, 1935

No. 10



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

## "I SAT IN LODGE WITH YOU"

By Wilber D. Nesbit in Scottish Rite Herald

There is a saying filled with cheer,  
Which calls a man to fellowship.  
It means as much for him to hear  
As lies within the brother-grip.  
Nay, more! It opens wide the way  
To friendliness sincere and true;  
There are no strangers when you say  
To me: "I sat in lodge with you."

When that is said, then I am known;  
There is no questioning nor doubt;  
I need not walk my path alone  
Nor from my fellows be shut out.  
Those words hold all of brotherhood  
And help me face the world anew—  
There's something deep and rich and good  
In this: "I sat in lodge with you."

Though in far lands one needs must roam,  
By sea and shore and hill and plain,  
Those words bring him a touch of home  
And lighten tasks that seem in vain.

Men's faces are no longer strange  
But seem as those he always knew  
When some one brings the joyous change  
With this: "I sat in lodge with you."

So you, my brother, now and then  
Have often put me in your debt  
By showing forth to other men  
That you your friends do not forget.  
When all the world seems gray and cold  
And I am weary, worn and blue,  
Then comes this golden thought I hold—  
You said: "I sat in lodge with you."

When to the last great Lodge you fare  
My prayer is that I may be  
One of your friends who wait you there,  
Intent your smiling face to see.  
We, with the warder at the gate,  
Will have a pleasant task to do;  
We'll call, though you come soon or late:  
"Come in! We sat in lodge with you!"

# Grand Lodge Committee List

STANDING COMMITTEES  
1935-1936

## Jurisprudence

George R. Harvey (3)  
Manuel Camus (8)  
Seldon W. O'Brien (9)

## Finances

Miguel Bonifacio (29)  
John Aaron (3)  
Apolinario S. de Leon (48)

## Correspondence

Leo Fischer (4)  
Thomas N. Powell (78)  
J. L. Ewing-Chow (106)

## Accounts

William W. Larkin (6)  
Ricardo C. Santos (80)  
Fidel T. Manalo (82)

## Grievances

Lot D. Lockwood (61)  
Jose Altavas (55)  
David Guevara (4)

## Credentials

Lino Gutierrez (7)  
August Schipull (1)  
Delfin C. Medel (77)

## Returns

Castor P. Cruz (19)  
Paul F. Whitacre (94)  
Felix Z. Ledda (21)

## SPECIAL COMMITTEES

### Lodge Advisory

Estanislao M. José (85)  
Honorio R. Cuevas (51)  
H. D. Riley (2)

### Cabletow

Lawrence Benton (1)  
Jose C. Velo (4)  
William Merz (80)

### History

Teodoro M. Kalaw (12)  
N. C. Comfort (3)  
Charles S. Banks (1)  
Conrado Benitez (4)  
Austin Craig (6)

### Economics

H. E. Stafford (1)  
Estanislao M. José (85)  
Luis M. Billan (93)

### Trial by Commission

Lot D. Lockwood (61)  
Enrique V. Filamor (12)  
J. R. McFie, Jr. (6)

### Education

Antonio Gonzalez (85)  
Joseph F. Boomer (9)  
José A. de Kastro (4)

### Custodians of the Work

H. A. Bordner (3)  
J. C. Balmaseda (51)  
A. Schipull (1)

### Service

L. F. Rothenhoefer (9)  
Jose de los Reyes (80)  
Jose M. E. Leon, Jr. (57)

### Burial Plot Dedication Ritual

Joseph F. Boomer (9)  
J. C. Balmaseda (51)  
Pedro Abad Santos (48)

### Financial Affairs,—Subordinate Lodges

Francisco Santiago, Chairman (4)  
Marciano Guevara (22)  
Pedro Lombos (89)

### Masonic Home Board

Quintin Paredes (86)  
Braulio M. Epino (77)  
Pedro Abad Santos (48)

### Cemetery

Conrado Benitez (4)  
E. M. Masterson (95)  
Vicente Carmona (22)  
Newton C. Comfort (3)

### Library

Verne E. Miller (3)  
Fred M. Holmes (8)  
Leo Fischer (4)  
Leonardo Garduño (16), Chairman

### Publication of Masonic Handbook

Teodoro M. Kalaw (12)  
Enrique V. Filamor (12)  
Joseph F. Boomer (9)  
Leo Fischer (4)  
Antonio Gonzalez (85)

### Lodge Buildings

Rufino Martinez (4)  
Gabriel D. Corvissiano (26)  
Joaquin Garcia (12)

### Commemorative Monuments

F. Advincula (17)  
José Timbol (79)  
C. W. Rosenstock (4)

### Masonic Temple Building Plans

A. J. Gabler-Gumbert (8)  
Daniel Limbo (4)  
Inocencio C. Dumpit (88)

### Cooperation with Masonic Hospital for Crippled Children

F. H. Stevens (6)  
Francisco A. Delgado (4)  
Leo Fischer (4)

### Revision and Reprinting of Constitution

George R. Harvey (3)  
Manuel Camus (8)  
Leo Fischer (4)

### Intelligence Committee

E. P. Virata, Chairman (31)  
Samuel N. Schechter (80)  
Castor P. Cruz (19)

# 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.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to THE CABLETOW, their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Address all communications to THE CABLETOW, P. O. Box 990, Manila, P. I. Office, 524 Masonic Temple, Escolta, Manila  
Phone 2-15-06

## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 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. XII

Manila, P. I., March 1, 1935

No. 10

## Editorial Section

### LAPSATION COMMITTEES

In our Official Section, our readers will find a Grand Master's Edict providing for the appointment in each Lodge of a so-called Lapsation Committee, for the purpose of making a careful investigation of all proposed suspensions for non-payment of dues. In the past, some of our Lodges have been rather hasty in suspending members, and Brethren actually in distress have been suspended for failing to pay their dues, although they were absolutely unable to do so. The same Lodges, when it is subsequently brought to their attention that the member suspended is in distress, limit themselves to invoking the statute, and there the case rests. That this is not in consonance with the true spirit of Masonry goes without saying. No man unable to pay his dues to the Lodge without material injury to himself and family should be suspended for failing to pay them, and much less should suspension be resorted to as a means of avoiding the obligation of the Lodge and of its individual members to relieve a Brother in distress.

The provisions of the new Edict are taken from the California law and cannot be construed as an encroachment upon the autonomy of the Lodges, and it is hoped that the Lodges will comply with them both in the letter and in the spirit.

As regards cases of members in arrears who can well afford to pay their dues, we believe the action of the Lodge should be quick and effective and the constitutional provision providing for automatic suspension should be applied—L. F.

### GRAND REPRESENTATIVES

M.W. Bro. Hawthorne is to be commended for his action in relieving of their charges certain Grand Representatives of sister Grand Lodges near ours who take no interest in their duties. The same policy has been adopted in other Grand Jurisdictions and in a few, the matter is covered by provisions of the Masonic Code. Tennessee, in 1931, enacted legislation

providing that whenever a Grand Representative of another Grand Jurisdiction near that of Tennessee shall fail twice successively to be present at the Annual Communication, the Grand Master shall immediately notify the Grand Master of the other Grand Jurisdiction involved that he recommends another for the place, naming him. We read in the Alabama Proceedings of 1931 that six Grand Representatives there were deprived of their commissions for three years non-attendance of the Annual Communications of the Grand Lodge.

The idea of taking the Grand Representation away from a Brother who takes no interest in it and give it to another who will duly appreciate the high honor conferred and attend to the duties involved, is just and fair.—L. F.

### THE DEGREE OF PAST MASTER

The question of the Degree of Past Master as authorized in paragraph 324 of our Grand Lodge Constitution and established by action of our Grand Lodge at its Annual Communication of 1933, has been brought up again in connection with the proposition that Installed Past Master's certificates be issued to all Installed Masters or Past Masters in office or entitled to the rank on January 26, 1933, when the degree was first exemplified in this Grand Jurisdiction. In this connection, it has been asserted that much importance is attached to that degree by the United Grand Lodge of England. We find, however, that such is not the case. On the contrary, we see from the official Masonic Year Book of that Grand Lodge that "There is no such degree, or Ceremony belonging to such degree, recognized by Grand Lodge."

In the Proceedings of the Quarterly Communication held by the Grand Lodge of England on September 1, 1926, there is a report by the Board of General Purposes versing in part on the subject mentioned. This report, which was adopted unanimously, contains

the following paragraphs which plainly show the stand taken by English Masonry on the Ceremony of Conferred the Degree of Past Master;

In this matter, the Board was faced with a request from a very influential Masonic authority to say whether it was prepared to declare to Grand Lodge, and to ask Grand Lodge to endorse its declaration, that this particular Ceremony was irregular. Before that decision could be arrived at, the Board first proceeded by investigation in its Procedure Committee, and then by a very careful and prolonged discussion, to get at every phase of the matter. The Board had before it a great deal of evidence. I have since had a further search made of our records, and have found abundant additional indication that there has never been, so far as we can trace, any recognition by Grand Lodge, or by its accredited Officials, of this particular Ceremony. On the contrary, we have found abundant proof of continuous, sustained, and unchallenged condemnation of this Ceremony, issued by the Grand Secretary under the direction of the Authorities of Grand Lodge. I do not think it necessary at this moment to give the full details of every proof I have under my hand, which I am ready at any moment to produce. I will merely say that, for the last seventy years of a certainty, this question has troubled, and seriously troubled, the administrative authorities at Freemasons' Hall, and that every Grand Secretary in turn, at least from 1862—that is 64 years ago—until the present hour has said in the most clear and emphatic terms, whenever applied to for information on the subject, that the Ceremony was irregular, and has given reasons with his answer for the belief which he expressed. But this has not been the *ipse dixit* of Grand Secretaries alone or the mere declaration of the Board of General Purposes, for successive Grand Registrars—here again I have the proofs before me—have ruled emphatically the same thing.

The United Grand Lodge refused to change its attitude on the subject of the Past Master's Degree by recognizing or regularising the same and, by resolution adopted on December 1, 1926, left the conferment of the same entirely to the option of the Lodges.—L. F.

#### MASONIC DISTRICT INSPECTORS

We have in this Grand Jurisdiction a hundred or more officers known as Masonic District Inspectors, a title which, under present circumstances, is certainly a misnomer. Some of our Lodges have efficient and careful inspectors who are really useful to the Lodge as well as to the Grand Lodge Office; but in quite a few, the inspector is merely the fifth wheel on the wagon.

Our Constitution provides in par. 102 that "The Grand Master shall divide the jurisdiction into Districts and shall appoint for each District an officer to be called Inspector." This provision, together with the text following it, plainly shows that one-Lodge districts were not contemplated. Yet our Grand Lodge, in 1933, practically reversed the Constitution by adopting the recommendation of the Custodians of the Work that "In the appointment of District Inspectors, it should be made a policy of this Grand Lodge that only one Lodge be assigned to an Inspector." While in many Grand Jurisdictions, great importance is given to the office of Inspector by making the districts big and giving the Inspector the rank and title of District Deputy Grand Master, we have in the Philippine Jurisdiction abandoned the original idea and have lowered the importance and prestige of the office by making the incumbent something akin to a Lodge officer.

For the reasons stated, we are especially pleased to see M. W. Bro. Hawthorne concentrate his attention on the office of Masonic District Inspector and insist not only upon a careful selection, but upon a pledge on the part of the appointee to perform certain duties in a certain way. Arrangements are also being

made to secure a better attendance of and more useful work by the Quarterly Conventions of District Inspectors. We understand that the next one will be held at Baguio, and we trust that it will be fruitful of results.

We wish our Most Worshipful Grand Master and Senior Grand Lecturer success in their conscientious efforts to make the office of Masonic District Inspector what it should be.—L. F.

#### SEEN THROUGH IMPARTIAL EYES

In another part of the present number we reproduce in full an article on "Freemasonry in the Far East" copied from The International Year Book, an annual publication of the well-known firm Funk & Wagnalls, of New York. We have copied this article because it contains an unbiased account of the "Confusion in the Temple" in the Far East, written by a leading Masonic author (no other would be selected for that task) for the information of the general public. The article is very well written and shows great familiarity with Masonic affairs in this part of the world as well as a thorough understanding of the entire situation.—L. F.

#### THE "PERSONALS" SECTION

Some of our readers may be disappointed at the discontinuation of the "Personals" Department in our paper. There are several reasons why we have found it necessary to eliminate this section, which the present editor started twelve years ago. In the first place, ours is the only Grand Lodge publication we know of which carries personal news regarding members of subordinate Lodges. Such items are published in Lodge bulletins but not in Grand Lodge publications. In the second place, we are preparing to reduce expenses by publishing an issue of twenty pages instead of twenty-four as soon as the present contract with the printer expires. And, in the third place, no section of the Cabletow has caused the Editor more work and trouble than the one we have eliminated. We have been criticized, on one hand, for publishing stale news—4 and 5 months old at times—of births, cases of illness of trifling importance, etc., which are not of general interest to the readers of our paper, while, on the other, we have been censured and attacked for not publishing unimportant, stale, and uninteresting items submitted. A paper which goes to all the Masons of the Islands and to all parts of the world and has only a limited number of pages, cannot afford to waste its space on matter that properly belongs to Lodge bulletins.

The Lodge News Section will be continued and improved, with the assistance of the Lodge Secretaries.—L. F.

#### FAITHFUL TO THE MOTHER LODGE

Much good is said of the man who remains faithful to his Mother Lodge and retains membership in it though far distant from it. We agree with this sentiment, but it strikes us most forcibly that there are two sides to that question. Instead of indulging in arguments, we will cite a case that seems to be in point. About thirty-five years ago, a member of a Lodge in one of the Atlantic States came to the Philippines, and remained here until he died, a few months ago. Throughout these years, he retained his membership in his Lodge in the United States, paying his dues regularly. And during all that time, he enjoyed the benefits of Masonry in these Islands, visiting our

Lodges, participating in their entertainments, and receiving assistance from his Brethren in the Philippines when adverse fortune in the form of unemployment overtook him. When he died, a letter was written to his Lodge in the United States, advising them of the death of this Brother and mentioning, incidentally, that he had left his wife and children in needy circumstances. A letter of thanks from the Lodge at home, which had had the benefit of his dues for over a third of a century, without any expense or responsibility to it, was received. But did they offer to do something for the widow and orphans? In reply to this question, we quote the closing paragraph of the letter: "We are grieved to learn of this sad news and pray that God will take care of the widow and family."—*L. F.*

**GODSPEED TO THE FLEET**

The Asiatic Fleet will soon leave us for the North, and for the next few months we shall not have the privilege and pleasure of the company of the many good Masons who serve on Uncle Sam's ships of war and who have been such welcome guests and active workers in our Lodges. We hope and pray that they will have a pleasant voyage and stay and will return to our midst safe and sound when the Fleet is ordered to return to Philippine waters. *Au revoir!*—*L. F.*

**A STRANGE MASONIC CORNER STONE**

Warren Lodge No. 14, of Shawneetown, Illinois, has the first Masonic corner stone ever laid in the State of Illinois, according to an account and picture of that object in the Proceedings of the North Carolina Lodge of Research No. 666, A. F. & A. M. In 1838, nearly a century ago, Shawneetown was one of the most important towns on the Ohio River. Hard roads were unknown in those days, but in view of the importance of the river traffic, the Government, which then maintained a small army post at Shawneetown, took over the river front and laid a cobble stone pavement from the northeast corner of the town to the river, a distance of several blocks. "The Public Work," as that short stretch of paved road was called, was of sufficient importance in those days to warrant a Masonic cornerstone laying. Equality Lodge No. 102, under the jurisdiction of the the Grand Lodge of Kentucky, whose Master was Arnold B. Dake, a nephew of Benedict Arnold, laid this corner stone "in due and ancient form" on February 24, 1838, and then repaired to the hotel of Mr. Waggoner and partook of an excellent repast prepared for the occasion. The stone, a rough ashlar with one smooth face, on which is the following inscription: "C. S. laid by Equality Lodge No. 102, Feb. 21, 1838, A. L. 5838," was removed in the eighties and placed in the lodge room of Warren Lodge No. 14. The date on the corner stone, it will be noticed, differs from that on which the record shows it was actually laid.

**MASONIC CHARITY**

After a careful study of reports, etc. M.W. Bro. Melvin M. Johnson, Past Grand Master of Massachusetts, estimates that \$75,000.00 per day is given for charity and benevolence by organized Freemasonry in the United States. This is only organized charity; if the individual expenses for charity of the 2-1/2 million American Masons were added to the sum mentioned, it would, some believe, be increased tenfold or more.

**Official Section**

**Grand Lodge Committee for Visiting the Sick**

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. Fred G. Stewart (3), Herminio Talusan (4) and Pedro H. Sebastia (7) to act as Grand Lodge Committee for Visiting the Sick during the month of March, 1935.

**(GRAND MASTER'S EDICT No. 24)**

Subject: Suspension for Non-Payment of Dues; Lapsation Committee.

It shall be the duty of each Lodge to have a Lapsation Committee whose duty it shall be to personally or otherwise interview each member delinquent and ascertain the cause for such delinquency and endeavor to have the same paid, or remitted in case the member concerned is unable to pay and is deserving.

No Lodge should allow a member to be suspended for non-payment of dues without being certain (1) that he has been notified, (2) that he has had a reasonable time, and (3) that he has the ability to pay and that the neglect is culpable.

In case of culpable neglect or refusal to pay, the Master of the Lodge must declare the suspension, as he has no discretion in this matter.

The seal of the Lodge must be affixed to each dues notice, which is in effect a summons.

Whenever unjust suspensions for non-payment of dues made in the past are brought to the attention of the Lapsation Committee, said Committee shall make a careful investigation and shall in all proper cases recommend to the Lodge the remission of the arrearages and restoration to membership of the suspended member, subject to the provisions of the Constitution.

This Edict shall be read in open Lodge at the first Stated Meeting held after the receipt thereof, and mention of such reading shall be made in the minutes.

Given under my hand and the seal of this Grand Lodge, at Manila, Philippine Islands, this twentieth day of February, A. L. 5935 (A. D. 1935).

SAMUEL R. HAWTHORNE,  
*Grand Master*

ATTEST:

TEODORO M. KALAW,  
*Grand Secretary*

Grand Lodge Special Circular )  
No. 1, ser. of 1935 )

Subject: Masonic Standing of Members of Extinct Lodges.

To All Brethren Whom It May Concern:

At the last Annual Communication of our Grand Lodge, the charters of four Lodges were revoked and these Lodges thereby became extinct. They are, Noli me Tangere Lodge No. 42, of Manila; Filipinas Lodge No. 54, of Panaon, Unisan, Tayabas; Plaridel Lodge No. 74, of Calauag, Tayabas, and Hamtik Lodge No. 76, of San José, Antique.

The members of these extinct Lodges will naturally worry about their status, and for their informa-

tion we copy hereunder the paragraphs of the Constitution on the subject:

195.—Sec. 4. The forfeiture or arrest of the charter of a Lodge involves the suspension of all its members from the rights and privileges of Masonry, except those who may be specially exempted from such effect by the Grand Master.

196.—Sec. 5. The surrender or forfeiture of the charter of a Lodge, when declared by the Grand Lodge, shall be conclusive upon the Lodge and its members; and all its funds, jewels, furniture, dues, and property of every kind shall be disposed of as provided in Sec. 5, Art. VIII, Part I (Par. 53).

Par. 53.—Sec. 5. In case of the dissolution of a Lodge, the Grand Secretary, or some Brother by him duly authorized, shall at once proceed to receive its funds on hand, collect its outstanding dues, and dispose of its jewels, furniture, and other property of every kind, in such manner as shall seem to him most judicious; and he shall place the proceeds thereof, after the payment of all just and necessary expenses, among the funds of the Grand Lodge.

Members exempted from suspension by the Grand Master when the charter of the Lodge was arrested thereby become non-affiliated Masons. Under our Constitution, if such members, after six months, refuse or neglect to make application for membership to some Lodge, they—

shall be deemed unworthy of Masonic consideration, and shall not be entitled to any of the rights, privileges or charities of the Order. Such of them as desire to restore themselves by affiliation, may do so upon payment of a sum equivalent to six months' dues of the Lodge to which they shall apply, (which shall become the property of the Lodge whether the applicant be elected or rejected), in addition to the affiliation fee, if any, required by the by-laws, which affiliation fee shall be returned if the applicant be rejected: Provided, That if such non-affiliated Mason shall refuse or neglect to so apply for a period of more than two years, he shall be restored to Masonic rights only upon his election to membership by the Lodge to which he may apply, and if his application be rejected by any Lodge, such Lodge shall return to him all amounts paid by him at the time of such application. (par. 262).

Regarding the payment of dues by members exempted from suspension, it has been decided in California (1888 Calif., p. 674) that

Members exempted from the suspension involved in arrest of the charter of the Lodge should pay dues—to the Lodge if the charter is restored—to the Grand Lodge if revoked.

The Grand Master has decided that in the case of any member of an extinct Lodge exempted from suspension by the Grand Master, a Grand Lodge demit will be granted to such member upon application without requiring the payment of dues for the current quarter to the Grand Lodge if such application is made before April 1, 1935, otherwise payment of dues will be required beginning with the date to which the Brother is paid up, before a Grand Lodge demit will issue. It is, therefore, to the interest of Brethren exempted from suspension by the Grand Master to apply for a Grand Lodge demit before April 1, 1935, and affiliate with any Lodge of their choice as soon thereafter as possible.

As regards Brethren not exempted from suspension, their status is that of a Mason suspended for non-payment of dues. They will not be restored to good standing except upon submitting to the Grand Secretary an application for a Grand Lodge demit, accompanied by the dues that had accrued on the date of their suspension. They, too, should apply for affiliation to some Lodge as soon as possible after obtaining their Grand Lodge demit, in order to avoid payment of six months' dues, under par. 262, above quoted.

The reading of this Circular in open Lodge is NOT obligatory.

Given at Manila, P. I., this 29th day of January, A. L. 5935 (A. D. 1935).

SAMUEL R. HAWTHORNE,  
Grand Master

ATTEST:

LEO FISCHER,  
Acting Grand Secretary.

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

	SELLING PRICES	
	Before July 1, 1934	Since July 1, 1934
Receipts for dues, per book of 200 .....	P 5.00	P 2.50
Dimits, per book of 20 sheets, or 2¢ p. s. ....	2.00	2.00
Receipts of Treasurer to Secretary .....	1.50	1.50
Orders on Treas. per book of 100 .....	1.50	1.50
Lodge Ledger .....	20.00	10.00
Secretary's Cash Book .....	5.50	5.00
Cash Journal .....	20.00	12.00
Extra pages for Ledger and Cash Book, per sheet ...	.05	.03
Tyler's Register .....	20.00	10.00
Petitions for degrees or affiliation .....	.03	.02
Reference of petition for degrees .....	.03	.02
Master Mason's Diploma ....	10.00	5.00
Traveling Certificate for Master Mason .....	10.00	5.00
Past Master's Diploma .....	20.00	10.00
Lambskin Apron .....	4.50	4.50
Monitor, English or Spanish..	1.00	1.00
Funeral Service .....	.50	.30
Memorial Service (Lodge of Sorrow) .....	.50	.30
Ceremony of Constituting a new Lodge .....	.50	.40
Ceremony for the Dedication of Masonic Hall .....	.50	.40
Ritual for the Installation of Officers .....	4.00	2.50
English	3.00	2.50
Spanish		0.30
Tagalog		
Proceedings of Grand Lodge (P0.20 extra postage) ...	2.00	.50
Constitution of Grand Lodge, 1926, (English or Spanish) .....	2.00	1.20
Bibles, Presentation (Oxford Univ. Press) .....	9.00	8.00
Elementary Course of Masonic Study, (English or Spanish) .....	.15	.10
List of Regular Lodges .....	2.00	2.00
The Brown Book .....	3.00	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.

Schedule Of The Grand Master's Official Visitations In 1935

March 19th—Tuesday	—Leave Manila at 3:00 P. M. By Automobile —Arrive Muñoz at 6:00 P. M. By Automobile —MEMORIAL LODGE No. 90, also NUEVA ECIJA LODGE No. 73 to be held at Muñoz at 8:00 P. M. —Leave Muñoz at 10:00 P. M. —Arrive Balete Pass at 11:30 P. M.	March 30th—Saturday	—Arrive Baguio at 2:30 A. M. By Automobile —BAGUIO LODGE No. 67 8:00 P. M.
" 20th—Wednesday	—Leave Balete Pass at 10:00 A. M. By Automobile —Arrive Bayombong at 12:00 Noon. By Automobile —MAGAT LODGE No. 68 8:00 P. M.	" 31st—Sunday	—Leave Baguio at 2:00 P. M. By Automobile —Arrive Manila at 7:00 P. M. By Automobile
" 21st—Thursday	—Leave Bayombong at 2:00 P. M. By Automobile —Arrive Ilagan at 6:00 P. M. By Automobile —ISABELA LODGE No. 60 at 8:00 P. M.	April 3rd—Wednesday	—Leave Manila at 3:00 P. M. By Automobile —Arrive Paniqui at 6:00 P. M. By Automobile —ISAGANI LODGE No. 96 8:00 P. M.
" 22nd—Friday	—Leave Ilagan at 3:00 P. M. By Automobile —Arrive Tuguegarao at 4:30 P. M. By Automobile —GONZAGA LODGE No. 66 8:00 P. M.	" 4th—Thursday	—Leave Paniqui at 9:00 A. M. By Automobile —Arrive Lingayen at 11:00 A. M. By Automobile —PANGASINAN LODGE No. 56, also AGNO LODGE No. 75, to be held at Lingayen at 2:00 P. M. —Leave Lingayen at 4:30 P. M. By Automobile —Arrive San Fernando at 6:30 P. M. By Automobile —UNION LODGE No. 70 at 8:00 P. M.
" 23rd—Saturday	—Leave Tuguegarao at 3:00 P. M. By Automobile —Arrive Aparri at 5:30 P. M. By Automobile —MABINI LODGE No. 39 8:00 P. M.	" 5th—Friday	—Leave San Fernando at 2:00 P. M. By Automobile —Arrive Vigan at 5:30 P. M. By Automobile —ANGALO LODGE No. 63 also ABRA LODGE No. 86, to be held at Vigan at 8:00 P. M.
" 24th—Sunday	—Leave Aparri at 8:30 A. M. By Automobile —Arrive Ilagan at 12:00 Noon. By Automobile —Leave Ilagan at 2:00 P. M. By Automobile —Arrive Balete Pass at 6:00 P. M. By Automobile	" 6th—Saturday	—Leave Vigan at 2:00 P. M. By Automobile —Arrive Laoag at 5:00 P. M. By Automobile —LAOAG LODGE No. 71 at 8:00 P. M.
" 25th—Monday	—Leave Balete Pass at 9:00 A. M. By Automobile —Arrive Manila at 12:30 P. M. By Automobile	" 7th—Sunday	—Leave Laoag at 6:00 A. M. By Automobile —Arrive San Fernando at 12:00 Noon. By Automobile —Leave San Fernando at 2:00 P. M. By Automobile —Arrive Manila at 8:30 P. M. By Automobile
" 28th—Thursday	—CORREGIDOR LODGE No. 3, Masonic Temple, at 8:00 P. M.	" 9th—Tuesday	—Leave Manila at 3:00 P. M. By S. S. Bohol II
" 29th—Friday	—Leave Manila at 4:30 P. M. By Automobile —Arrive Cabanatuan at 6:30 P. M. By Automobile —CABANATUAN LODGE No. 53 at 8:00 P. M. —Leave Cabanatuan at 10:30 P. M. By Automobile	" 10th—Wednesday	—Arrive Calapan at 7:00 A. M. By S. S. Bohol II —TAMARAW LODGE No. 65. 8:00 P. M.

April 11th—Thursday	—Leave Calapan at 5:30 A. M. By Ferry —Arrive Batangas at 8:30 A. M. By Ferry —BATANGAS LODGE No. 35. 7:00 P. M. —Leave Batangas at 10:30 P. M. By Automobile	TAYABAS LOGE No. 43 to be held at Tayabas at 6:00 P. M. —Leave Tayabas at 9:00 P. M. —Arrive Manila at 11:30 P. M.
" 12th—Friday	—Arrive Manila at 1:00 A. M. By Automobile	
" 22nd—Monday	—Leave Paco Station at 7:00 A. M. By Bicol Express —Arrive Gumaca at 12:46 P. M. By Bicol Express —RIZAL LODGE No. 20 BANAHAW LODGE No. 24 BALINTAWAK LODGE No. 28 to be held at Gumaca at 2:00 P. M.	May 2nd—Thursday —Leave Manila at 9:00 P. M. By M. S. Rizal " 4th—Saturday —Arrive Cebu at 8:00 A. M. By M. S. Rizal —Leave Cebu at 10:00 P. M. By M. S. Rizal " 5th—Sunday —Arrive Dumaguete at 6:00 A. M. By M. S. Rizal —Leave Dumaguete at 12:00 Noon. By M. S. Rizal " 6th—Monday —Arrive Zamboanga at 7:00 A. M. By M. S. Rizal —Leave Zamboanga at 4:00 P. M. By M. S. Rizal " 7th—Tuesday —Arrive Cotabato at 6:00 A. M. By M. S. Rizal —KUTANG BATO LODGE No. 110 at 9:00 A. M. —Leave Cotabato at 2:00 P. M. By Automobile —Arrive Dansalan at 6:30 P. M. By Automobile —CONSTITUTION & INSTALLATION OF OFFICERS OF MARANAW LODGE No. 111 at 8:00 P. M.
" 23rd—Tuesday	—Leave Gumaca at 2:26 A. M. By Night Express —Arrive Naga at 10:44 A. M. By Train —ISAROG LODGE No. 33 also CAMARINES NORTE LODGE No. 107 to be held at Naga at 8:00 P. M.	" 8th—Wednesday—Leave Dansalan at 8:00 A. M. By Automobile —Arrive Cotabato at 12:00 Noon. By Automobile —Leave Cotabato at 5:00 P. M. By M. S. Rizal " 9th—Thursday —Arrive Zamboanga at 6:00 A. M. By M. S. Rizal —Leave Zamboanga at 5:00 P. M. By S. S. Bohol " 11th—Saturday —Arrive Davao at 6:00 A. M. By S. S. Bohol —SARANGANI LODGE No. 50 at 8:00 P. M. " 13th—Monday —Leave Davao at 5:00 P. M. By S. S. Bohol " 15th—Wednesday—Arrive Zamboanga at 5:00 A. M. By S. S. Bohol —Leave Zamboanga at 8:00 P. M. By S. S. Islas Filipinas " 16th—Thursday —Arrive Jolo at 6:00 A. M. By S. S. Islas Filipinas —BUD DAHO LODGE No. 102 at 2:00 P. M. —Leave Jolo at 8:00 P. M. By S. S. Islas Filipinas " 17th—Friday —Arrive Zamboanga at 6:00 A. M. By S. S. Islas Filipinas —MOUNT APO LODGE No. 45 at 8:00 P. M. " 18th—Saturday —Leave Zamboanga at 12:00 Noon. By S. S. Kinau " 19th—Sunday —Arrive Dumaguete at 6:00 A. M. By S. S. Kinau —UNTILED MEETING OF MOUNT KALADIAS LODGE No. 91 at 2:00 P. M. —Leave Dumaguete at 10:00 P. M. By S. S. Kinau " 20th—Monday —Arrive Cebu at 6:00 A. M. By S. S. Kinau —Leave Cebu at 6:00 P. M. By S. S. Luzon " 21st—Tuesday —Arrive Cagayan at 6:00 A. M. By S. S. Luzon —MAGUINDANAW LODGE No. 40 at 2:00 P. M. —Leave Cagayan at 6:00 P. M. By S. S. Luzon
" 24th—Wednesday	—Leave Naga at 10:45 A. M. By Train —Arrive Daraga at 1:12 P. M. By Train —MAYON LODGE No. 61 and INSTALLATION OF K. P. MacDONALD as GRAND BIBLE BEARER	
" 25th—Thursday	—Leave Daraga at 8:30 A. M. By Bus —Arrive Sorsogon at 11:30 A. M. By Bus —BULUSAN LODGE No. 38 8:00 P. M.	
" 26th—Friday	—Leave Sorsogon at 8:00 A. M. By Bus —Arrive Daraga at 11:00 A. M. By Bus —Leave Daraga at 12:26 P. M. By Train —Arrive Port Ragay at 5:25 P. M. By Train —Leave Port Ragay at 6:00 P. M. By S. S. Bicol —Arrive New Aloneros at 8:00 P. M. By S. S. Bicol	
" 27th—Saturday	—Leave New Aloneros at 5:10 A. M. By Train —Arrive Lucena at 9:15 A. M. By Train —Leave Lucena at 9:20 A. M. By Automobile —Arrive Tayabas at 9:35 A. M. By Automobile —KALILAYAN LODGE No. 37, also	

(Continued on page 220)

## Pieces of Architecture

### FREEMASONRY IN THE FAR EAST

#### ITS UNIVERSALITY PUT TO THE TEST

(From *The International Year BOOK*; Funk & Wagnalls, N. Y.)

"Let us spread Masonry in the Far East," said a Filipino Grand Master in 1929. "Let us have natives of these isles and regions of Asia and Oceania, mingle with other peoples in centers of fraternity, equality and democracy." Amity Lodge No. 106 at Shanghai, China, announces that its "mission is to exemplify the universality of Freemasonry" (See 1933 Year Book, 286). And without "that ideal," declares an American Grand Master of Philippine Masons, "we can no longer say that 'in every clime and country are Masons to be found'". Those of the Far East are now engaged in a controversy with certain outside Grand Lodges which, according to the former, subjects that ideal to a practical test. The centre thereof is China, where secret societies have flourished for ages but where Freemasonry, as the West knows it, is exotic. For there is no "Chinese Masonry," altho Chinese art and symbolism utilize not a few of the symbols which Masonry claims for its own, and Chinese tongs in this country have, occasionally, posed as lodges. The first Chinese Masons were made in foreign countries and all Masonic bodies in China have been introduced from abroad. Still, as Freemasonry goes, it is really ancient there; and, at least until now, it has always been cosmopolitan. According to Gould (Hist., VI, 339), Amity Lodge No. 407 was warranted at Canton by the English Grand Lodge in 1767—only a half century after the foundation of that Grand Lodge, before any such body existed in what is now the United States and in the very year which saw the first Scottish Rite body founded therein. As if to show the international character of the craft in China, the next lodge there (Elizabeth) was founded under the Swedish Grand Lodge—also at Canton, in 1788. Northern Lodge at Shanghai was warranted, again by the English Grand Lodge, in 1849 and it was not until 1864, nearly a century after the earliest, that the Massachusetts Grand Lodge chartered its first lodge in China. Had its present attitude been assumed by the English Grand Body, say these Fareastern Freemasons, this first Massachusetts Lodge would have been treated as a trespasser. On the contrary, however, it and other lodges were welcome, one being opened at Shanghai under the Scotch constitution in the same year, 1864. Gould himself bears "witness to the unity and concord which pervaded all the lodges in Shanghai at that period. In the following year (1865)," he says, "a few days before my departure from the settlement, by the desire of the associated lodges—English, Scottish and American—I laid the foundation stone of a Masonic Hall (since alas demolished) which is not the least of the pleasing recollections connected with my sojourn in the East."

Such was universal Masonry at Shanghai in 1865; and so it continued long thereafter. Other European Grand Lodges—German, Italian, Irish, and—so late as 1933 (Y. B., 286) Austria—have opened lodges there without objection. The Massachusetts Grand Master of 1931 was quite accurate, therefore, in writing to the Philippine Grand Master, "China is an open terri-

tory in which you have the indisputable right to establish lodges." And the last named Grand Master considered that he was merely following precedent when, on Oct. 28, 1930, he granted a dispensation to 27 petitioners to open another Amity Lodge (the first having become extinct) at Shanghai. Nor, he claimed, was there anything unprecedented in the fact that about one third of these petitioners were Chinese—all English speaking. The Massachusetts Grand Lodge had settled the question of Chinese eligibility as long before as 1915, when it chartered International Lodge at Peking (of whose membership a large percentage has always been Chinese) on the earnest recommendation of Grand Master Melvin M. Johnson (See his address, G. L. Proc., 1915) who is now charged by these Fareastern Masons with gross inconsistency, as well as misrepresentation, in asserting that their Grand Master "was advised by all four of our Grand Lodges that we should consider it an unfriendly act for him to grant a charter to this (Amity) Lodge." A past master of the latter writes: "After about three years of negotiation... a petition for a dispensation was sent... the Grand Master of Massachusetts. It was dated July 13, 1928... and... I. V. Gillis, District Grand Master, telegraphed to Shanghai (from Peking) that he favored the petition being made."

In fact he was actively opposing it, as was later disclosed from the Grand Lodge headquarters in Boston, and it seems to have been primarily due to his attitude that "the petition was denied 26 months afterwards."

Thus, the petitioners claim, they were faced with the alternative of abandoning their enterprise or applying to some other Grand Lodge for a charter. They chose the latter; and thus it came about that the head of the Philippine Grand Lodge—whose seat is nearest China and was then the sole sovereign Grand Lodge in all Asia—was asked for the dispensation already mentioned, which was followed by a permanent charter.

No protest against that action appears to have been voiced from any quarter; but when it became known that a similar petition from Masons at Nanking, China, had been presented to the Philippine Grand Lodge, asking for similar treatment, the Massachusetts Grand Master cabled and wrote for delaying action and in deference thereto, although the tone of the letter was declared objectionable, the petition was disapproved at the time; but, after an official visit to Nanking and other parts of China, a succeeding Philippine Grand Master granted the desired dispensation. Meanwhile, however, he had received from the Massachusetts Grand Master a request to sign a proposed agreement "to take no important step affecting Masonry in northern China without giving due consideration to the recommendations of a majority of... and Advisory Council... composed of a representative from each of the subscribing grand jurisdictions." The proposal was referred to the Philippine Grand Lodge and declined by it; representatives of the other Grand Lodges concerned, proceeded to organize the Advisory Council and on June 9, 1933, recommended the severance of relations with the Philippine Grand Lodge. Disclaiming any charge that the latter "has violated any strict rights of the four Grand Lodges," the report of its committee, recommending suspension of relations with the former because it "has ignored the requests and protests of the Grand Lodge of Massachusetts" etc., was adopted by the latter on Dec. 13, 1933 and similar

action was taken by the Grand Lodges of England and Scotland although it is pointed out that the latter

"Warranted two lodges in the Philippines without consulting any of the Grand Jurisdictions which had lodges in this country and it has been maintaining a lodge in the territory of the Philippine Grand Lodge since its foundation in 1912."

A manifesto by the Philippine Grand Master, dated March 15 and addressed to the Masons of the world, states that the suspension of relations was arranged "on the occasion of the inauguration of the Masonic Peace Memorial in London in July, 1933" (See Year Book, 286) and that

"They did this without giving the Grand Lodge of the Philippines a fair hearing and acted on insufficient evidence and with an entirely erroneous conception of the situation... Our Grand Lodge courteously declined to join the so-called 'Advisory Council'... created for the express purpose of stifling our action in China, because it was not blind to the fact that nothing but friction and disagreement could come from such a body. We feel that certain Masonic principles are at stake in this controversy which we cannot ignore or violate; hence there must not be any cowardly yielding, although the 'four senior Grand Lodges of the world' are arrayed against our struggling, young Grand Lodge."

From the Acting Grand Secretary of the same body comes the report that no other American Grand Lodge has followed that of Massachusetts in this matter and that the British Grand Lodge officials are beginning to see that their action was hasty and ill advised.

**DUAL MEMBERSHIP.** A practical step toward universality would be the general adoption of the system which permits a Mason to hold membership in more than one lodge or jurisdiction. It is now in vogue in most British, Continental and Latin American countries but in less than one half of the United States.

## From Near And Far

### DISTINGUISHED VISITORS

The Regional Rotary Convention held in the city of Manila in February, 1935, was a very auspicious event for Philippine Masonry as it brought to our shores a number of visitors who, besides being Rotarians of note are also prominent Masons. Of course, these visitors were entertained with true Philippine hospitality by their Brother Rotarians; but it goes without saying that the members of the Masonic Fraternity also took advantage of their presence in the Islands and arranged Lodge meetings and social functions in their honor.

Ill. Bro. Everett W. Frazar, Deputy of the Scottish Rite Supreme Council for the Southern Jurisdiction of the United States in Japan, was entertained by M. W. Bro. Frederic H. Stevens, Past Grand Master, who holds the same office in the Rite in the Philippines, at dinner at the Manila Hotel, on February 17th. Besides the hosts and the guest of honor, the following-named Philippine Masons were present, most of them with their ladies: M.W. Bro. Geo. R. Harvey, M.W. Bro. Rafael Palma, M.W. Bro. Seldon W. O'Brien, M.W. Bro. Wm. W. Larkin, M.W. Bro. Manuel Camus, M.W. Bro. Samuel R. Hawthorne, Wor. Bro. Leo Fischer, Wor. Bro. Michael L. Hausman, and Bro. Wm. Huse Chapman.

On February 21st, Manila Lodge No. 1 arranged a special meeting in honor of the visiting Rotarian-Masons who had not yet left Manila, viz., Rt. Wor. Bro. E. C. Smith, Past Provincial Grand Master of

New Zealand, Bro. C. T. Wang, ex-Minister of Foreign Affairs of China and member of Amity Lodge No. 106, Shanghai, Bro. Robert Fan, also of Amity Lodge, the leading Chinese architect, and Bro. T. C. Yen, a Chinese financier and member of Nanking Lodge No. 108. The guests witnessed the conference of the 3rd Degree by the costumed team of Manila Lodge and broke bread with their Philippine Brethren—some ninety—after Lodge.

On February 25th, Southern Cross Lodge No. 6 gave the visitors a Third Degree Meeting, with a Grand Lodge visitation, which we shall describe more in detail in our next number.

On February 26th, M.W. Grand Master Samuel R. Hawthorne entertained our distinguished visitors from China at a very pleasant luncheon at the Wack-Wack Golf Club. The visitors were Bro. C. T. Wang, Bro. and Mrs. Robert Fan, Bro. T. C. Yen, and Wor. Bro. Manners of Hongkong. Other guests present were: M.W. Bro. and Mrs. George R. Harvey, M.W. Bro. Rafael Palma, M.W. Bro. and Mrs. Frederic H. Stevens, M.W. Bro. Teodoro M. Kalaw, M.W. Bro. Vicente Carmona, M.W. Bro. and Mrs. W. W. Larkin, M.W. Bro. and Mrs. Antonio Gonzalez, M.W. Bro. Eduardo del Rosario Tankiang, Miss Clarita Tankiang, Rt. Wor. Bro. and Mrs. Conrado Benitez, and Wor. Bro. and Mrs. Leo Fischer.

In the evening of February 26th, the Oriental Masonic Club gave a "Lauriat" Party in honor of Bro. C. T. Wang at the Club House at 531 Ongpin, Binondo, which was well attended and lasted from 7 p. m. until close to midnight.

### WOR. BRO. SANTOS' TRIP TO TAYABAS

Wor. Bro. Ricardo C. Santos, by direction of the Grand Master, went to Tayabas last month to take over the charter, books, funds, and property of the two Lodges whose charters were declared forfeited by the Grand Lodge at its last Annual Communication. He visited Calauag, where he took charge of the charter, books, papers, and part of the property of Plaridel Lodge No. 74, leaving the rest with Wor. Bro. Espiridion Arguelles, one of the three members of the Lodge who were exempted from suspension by the Grand Master when the charter of the Lodge was arrested.

On February 12th, Bro. Santos visited Wor. Bro. Leandro Carrillo, last Master of Filipinas Lodge No. 54, at his home at Unisan, Tayabas, and after a talk with him, he proceeded to the Lodge Hall, situated at Panaon, eight kilometers distant from Unisan, where he gathered up the charter, funds, etc. of Filipinas Lodge, leaving some of the furniture at the hall, in charge of Wor. Bro. Ramon Vera Cruz, and bringing everything else back to Manila with him. Only four of the sixteen members of Filipinas Lodge were residents of Unisan; the others lived in other parts of Tayabas.



## 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.

### ALBERTA, 1934

Alberta is one of the provinces of the Dominion of Canada; its area is 255,285 square miles and it has 731,605 inhabitants (1931). The Grand Lodge of Alberta, Ancient, Free and Accepted Masons, whose see is in the city of Calgary, has 157 Lodges, with a total membership, on December 31, 1933, of 13,063, showing a net decrease of 544 in membership. Grand Masters: 1933/4, John Martland; 1934/5, Victor A. Bowes, Calgary. Grand Secretary, J. H. W. S. Kemmis, Calgary, Alta.

The 29th Annual Communication of this Grand Lodge was held in the city of Edmonton, on June 13, 1934. Our Grand Representative, M. W. Bro. F. S. Selwood, was present to extend fraternal greetings from the Philippine Masons to the Grand Master. An address of welcome was delivered by Bro. D. K. Knott, mayor of the city of Edmonton. The Grand Master's Address was very brief; it occupies less than ten pages in the volume of proceedings. He reported arresting the charter of one of their Lodges, but recommended its restoration, as the members of the Lodge had complied with his directions in a truly Masonic spirit. Otherwise nothing unusual seems to have occurred during M. W. Bro. Martland's term of office, during which he travelled 10,450 miles "containing many pleasant memories, warm hand-shakes and genuine fraternal gatherings."

During the year, M. W. Bro. Col. George Macdonald, V. D., first Grand Master of Alberta and Grand Secretary from 1907 to 1917, passed to the Celestial Grand Lodge.

M. W. Bro. G. M. Blackstock, P. G. M., submitted a report on his visit to England where he had gone to the inauguration of the Masonic Peace Memorial.

They have no Masonic Home in Alberta, but we see from the report of the Committee on Benevolence that grants totalling \$11,325.60 were made to a number of Masons in distress, widows and orphans.

In the evening of the first day of session of the Grand Lodge, a banquet was held in the Central Masonic Temple, attended by 450 members of the Fraternity. Wor. Bro. The Rev. Philip Duncan delivered the address of the evening, his subject being "Building Manhood."

The Committee on Fraternal Relations and Correspondence recommended that the petitions for recognition of five Brazilian Grand Lodges be not granted for the present, conditions in Brazilian Masonry being not sufficiently settled. Recognition of the Czechoslovakian Grand Lodge "Lessing zu den drei Ringen" was recommended and granted. The Committee reported having received communications from the Grand Lodges of Massachusetts and the Philippine Islands regarding the suspension of fraternal relations by the former and other Grand Lodges with the latter, and said very properly:

The differences which have arisen are regrettable but will have to be composed if at all by the immediate parties

thereto and we in this jurisdiction can only express the hope that an early solution of these difficulties acceptable to all concerned may be found.

So mote it be!

M. W. Bro. F. S. Selwood who, by the way, is our Grand Representative near the Grand Lodge of Alberta, submits brief reviews of the Proceedings of 65 Grand Jurisdictions. Our volume for 1933 is given a careful review occupying more than that of any other volume reviewed. Our good Brother misses none of the outstanding points of the business transacted by Grand Lodge. Grand Master Gonzalez' address is discussed very thoroughly and the reviewer says that "it evidences that he has in no small measure been inspired by a Masonic missionary spirit."

Considerable attention is given to the reports of the Senior Grand Lecturer, V. W. Bro. J. Balmaseda, and of the Committee on Correspondence. Regarding these documents he says that—

The two reports which made the strongest impression on the reviewer were those of the Senior Grand Lecturer and the Report of the Committee for Foreign Correspondence. Then he quotes from Bro. Balmaseda's report and gives a synopsis of his recommendations. The gist of the recommendations of the Committee on Correspondence is also given.

The final paragraph of M. W. Bro. Schmidt's oration on "intolerance" is quoted, and mention is made of M. W. Bro. Harvey's fraternal reviews and regret expressed that there was no review of Alberta. We have in the meantime reviewed the Alberta volume for 1933, and our Brother at Calgary will have two reviews to comment upon next year. We are looking forward to his report as he is certainly a master of the art of reviewing.

Rt. Wor. Bro. Conrado Benitez, our Senior Grand Warden, worthily represents the Grand Lodge of Alberta near that of the Philippine Islands.

### ARKANSAS, 1934

Nearly a centenarian (it was founded in 1838), the Grand Lodge of Arkansas, Free and Accepted Masons, reports its present strength as 479 Lodges with an aggregate membership of 26,461. The present Grand Master is M.W. Bro. James B. Bunn, of Osceola, and the Grand Master from whose hand he took the Grand Gavel, M.W. Bro. Woodlief A. Thomas, is now Grand Secretary, occupying the post filled from 1881 to 1934 by V. W. Bro. Fay Hempstead, the Poet Laureate of American Freemasonry. Our Grand Representative near the Grand Lodge of Arkansas is Rt. Wor. Bro. Noah Stockburger, he was present when the roll of Grand Representatives was called at the last Annual Communication.

The 93rd Annual Communication of the Grand Lodge of Arkansas was held in the city of Little Rock, in the beautiful Albert Pike Memorial Temple, on November 20 and 21, 1934.

The Grand Master's report contains this significant paragraph:

Upon my installation in the office of Grand Master I found myself at the head of an organization that had not been an exception during the years of depression. We had a decline in membership from approximately forty thousand to twenty-six thousand. Each year we had been drawing on the funds in the hands of our Finance Board to supplement our regular revenues for running expenses.

We next learn how the measures taken to remedy this state of affairs resulted in a considerable improvement in the finances and how the Grand Master sponsored a campaign to reclaim for the Fraternity as many of those who had been dropped from the rolls for non-payment of dues as possible. Successful efforts were also made to reclaim members of defunct Lodges by issuing to them Grand Lodge demits, without charge, if and when they applied for affiliation with some active Lodge.

A monument was erected to the memory of Bro. J. K. (Polk) Hall who, in 1931, created a fund of \$40,000.00 for the higher education of the boys from the Masonic Home and School.

The Grand Master mentions among the honored Fraternal Dead V. W. Bro. Fay Hempstead, who for 53 years had served the Grand Lodge as Grand Secretary and who was called to his reward on April 24, 1934. Wor. Bro. A. J. Snödgrass, Grand Tiler, and Rt. Wor. Bro. Nick Kizer, District Deputy Grand Master, also died during the year.

Grand Master Thomas settled a controversy of a year's standing between his Grand Lodge and that of Indiana, which latter had threatened to sever relations with Arkansas, all over a charge that an Arkansas Lodge had worked material belonging to an Indiana Lodge. Some Grand Masters seem to be rather quick on the trigger where suspension of relations is concerned, though the Gentleman from Indiana may only have been bluffing.

In his Report M. W. Bro. Thomas quotes the opinion on politics and Masonry pronounced by an early Arkansas Grand Master (E. H. English, G. M. in 1849 and 1859-1868), from which we copy the following striking sentences:

...Masonry owes its unity, its strength, its perpetuity to its non-interference with political and religious controversies. Had Masons, as such, participated in the political and religious disputes which have separated men into parties and sects—led to bloodshed and persecution—and brought into the Lodge prejudices, bigotry and intolerance engendered by partisan strife, Masonry would have failed to accomplish her great mission of charity, been disintegrated and wrecked in ages gone. Happily for frail and fallen humanity, Masonry, in her mission of mercy to man, has erected an altar around which she assembles her children of all political opinions and religious creeds, and binds them together, as a harmonious brotherhood, by a cord that is not easily broken. Moreover, out of the Lodge, no matter how widely my brother may differ from me on political opinions or religious subjects, if he be hungry, and I fail to feed him; naked, and I fail to clothe him; roofless, and I fail to shelter him; sick, and I fail to minister to his wants; in peril or danger, and I fail to go to his relief, I am not a true Mason.

The Grand Master, wherever he found a Lodge that was dead, not meeting, and there were no prospects of its revival, took up its charter. In all he arrested the charters of 24 Lodges.

The 25th Annual Report of the Trustees of the Masonic Orphans' Home shows a great reduction in expenses. The per capita cost per month was gradually brought down from \$27.24 in 1929-1930 to \$18.91, without sacrificing the comfort, interest, well-being or health of the children, of whom there are 105.

The Foreign Correspondence Report, submitted by Wor. Bro. Vaughn Winston, shows careful work.

On the strength of it, official recognition was granted to the Grand Lodge "Lessing zu den drei Ringen" (Prague), the National Grand Lodge of Colombia (Barranquilla), and the Grand Lodge, of Argentina Masonry. In the case of the National Grand Lodge of France, recognition was withheld without prejudice, as the Grand Lodge of Arkansas is already in fraternal relations with the "Grande Loge de France." For similar reasons, recognition was also withheld from the newly formed Grand Lodge of Denmark. Action on petitions for recognition from Brazil, Nicaragua, and Spain was deferred.

Rt. Wor. Bro. O. E. Williams, Grand Orator, delivered an excellent address on the Master Builder, Albert Pike, for which he received a rising vote of thanks from the Grand Lodge.

There are no fraternal reviews in this volume.

Wor. Bro. Clark James is the Grand Representative of Arkansas near our Grand Lodge and takes his duties as such seriously.

#### CALIFORNIA, 1934

The Grand Lodge of Free and Accepted Masons of the Jurisdiction of California, founded in 1850, has now 579 Subordinate Lodges, with a total membership of 132,33. A net loss of 4,363 in membership occurred during the past Masonic year. The outgoing Grand Master, M. W. Bro. James B. Gist, a scion of the famous Gist family of Maryland and Virginia, yielded the Grand Gavel to M. W. Bro. Randolph V. Whiting, of San Francisco. The Grand Secretary, V. W. Bro. John Whicher, a good friend of our Grand Lodge, is known to many Brethren of our Grand Jurisdiction as he visited Manila and Shanghai last year and attended the 1934 Annual Communication of our Grand Lodge.

The 85th Annual Communication of the Grand Lodge of California was held in the Masonic Temple, Van Ness Avenue and Oak Street, San Francisco, on October 9-12, 1934. A brief devotional service, conducted by Grand Chaplain Herbert P. Shaw, preceded the transaction of business. M. W. Bro. Gist, in his Message, touched upon three deaths of leading Masons of the Grand Jurisdiction which had occurred during his year of office: Past Grand Masters Gustav A. Huttaff and George F. Rodden, and Grand Lecturer Thomas J. Baker. He reported having attended the Conference of Grand Masters at Washington and the annual meeting of the George Washington Masonic National Memorial Association. He spent nineteen days in June in the Hawaiian Islands visiting the California Lodges there, of which there are eighteen. We see from his report that a three-volume history of Freemasonry in California is about to be published, and that the pre-publication price is \$12.00 for the set.

The State of California is divided into three Executive Districts, which removes the responsibility of supervising ceremonies, visitations, etc., from one man to four: the Grand Master, Deputy Grand Master, and Senior and Junior Grand Wardens. There is a Grand Lecturer, without salary, and a Deputy in each of the three Executive Districts, who also serve without pay, to teach the ritual to Inspectors only, and they, in turn, to the officers of the Lodges of their respective districts.

There is a Grand Lecturer's report by V. W. Bro. Foster G. Dyer, appointed to succeed V. W. Bro. Tho-

mas John Baker who died during the year. Under "Ritual," this Brother makes the following remarks:

I should like to emphasize the statement that the ritual is a very important part of Masonry and those thousands of officers and more than a hundred Inspectors throughout the Jurisdiction of California who are teaching and endeavoring to perfect themselves in the rendition of the esoteric work are to be commended highly for their intense interest and attachment to this activity.

Too many members treat the efforts of these Brethren lightly. Take the ritual away from Masonry and you have but an empty shell. The ritual is not the last goal in Masonry, but it is a very important fairway along which Masons may travel in search of perfection.

Wor. Bro. Reynold E. Blight, Grand Orator, well known as a Masonic writer and journalist, delivered an eloquent oration which was ordered printed and a copy mailed to each Lodge in the jurisdiction.

In the report on the Masonic Home for Children at Covina we find a paragraph reading as follows:

During the fiscal year 39 children were dismissed. The Secretary of the Homes wrote to each Lodge interested, soliciting aid in the way of employment or further schooling for them, and sad to relate, only one Lodge, le Progres de l'Océanie, responded in a material way.

There were 369 residents at the Home for the Aged at Decoto, 197 being men and 171 women. 58 deaths occurred during the year. The number of hospital cases is constantly increasing; there were 50 in the hospital department on the date of the report. No wonder, as the average age of the residents of the Home is 71 years.

The Committee on Correspondence, through its chairman, our good friend Wor. Bro. Jos. E. Morcombe, editor of the Masonic World of San Francisco, made an interesting report. For reasons of economy, they are not publishing fraternal reviews in the volume of proceedings now. Bro. Morcombe's analytical study of Masonry the world over is well worth reading.

We see from the report of the Activities Committee that the following entertainments were provided for members of Grand Lodge and their ladies in connection with the Annual Communication:

October 8th, a trip to the Masonic Home at Decoto; Oct. 9th, in the Palm Court of the Palace Hotel, the annual get-together dinner, attended by nearly one thousand representatives of Lodges; October 10th, automobile tour of the city, attended by 193 ladies, and tea at the Palace Hotel same day, in the evening, presentation of a Masonic drama, "The Neversweats of Rooptown" (based on actual historic events in the early history of California Masonry) by the "Square and Compass Players," attended by 1500 members of Grand Lodge.

Recognition was granted to the Grand Lodge of Amazonas e Acre (Brazil).

As we said before, there is no fraternal review this year.

California is one of the few Grand Lodges in the United States which have not adopted the Grand Representative system.

#### COLORADO, 1934

The Grand Lodge of Ancient Free and Accepted Masons of Colorado held its 74th Annual Communication in the city of Denver on September 18 and 19, 1934, having at that time 147 subordinate Lodges, with a total membership of 31,886 (785 less than the year before). Grand Masters, 1933-1934, Howard T. Vaile, 1934-1935, Charles A. Patton. Grand Secretary (since 1921) William W. Cooper, 319 Masonic Temple, Denver,

Colo. Our Grand Representative, Wor. Bro. Fred G. Walsen, attended this Annual Communication.

The retiring Grand Master, M.W. Bro. Howard T. Vaile, in his Annual Address, mentioned the death of M.W. Bro. Marshall H. Van Fleet, Past Grand Master. Under "Condition of the Lodges," he said, among other things:

In every Lodge I found the officers to be earnest, devoted Masons; some were discouraged but none was despondent. All were carrying on with true Masonic fortitude in spite of losses from suspensions, of the inability of many Brethren to pay their dues, of the heavy demands for fraternal aid, of the lack of candidates and in some cases of heavy loss of funds in defunct banks.

That is, and always has been, the Colorado spirit.

Grand Lodge spent \$3,000.00 during the year administering to the comfort of disabled army and navy veterans at Fitzsimmons and Fort Lyons Hospitals.

M.W. Bro. Vaile attended the annual meetings of the Washington Memorial Association and of the Grand Masters in Washington, in February 1934.

Among his visits is one which deserves special mention, as it depicts a condition found in some of the States of the West of the Union and shows a reverence for the Masonic workers of the past that is touching:

As a matter of sentimental interest, I will mention a visit at Kokomo, Colorado, which as you know is a typical "ghost" town. The ten thousand people who once swarmed through its streets have gone and only ten or more inhabitants remain. Corinthian Lodge No. 42 of Kokomo now numbers but twelve members and of them only two are at Kokomo, Brother Benjamin F. Rich, Worshipful Master, and Brother Nelson C. Miller, Junior Warden.

Of course, the Lodge retains its charter only by grace of the Most Worshipful Grand Lodge for, somehow, sentimental reasons make us loath to see that old-time Lodge cease.

On May 25, 1934, Worshipful Brother Rich, Brother Miller of Kokomo, Brother Edward T. Stuard, secretary, Breckenridge, and I unlocked the old Lodge door and entered the time-stained hall. Everything about the hall was in perfect order; a beautifully adorned apron of lambskin was laying on the arm of each officer's chair; candles were at the altar with unlighted matches. Thoughts of the past and of what Masonic fellowship had been enjoyed there, overcame me and yielding to the impulse to let those old lodge walls resound again to the stroke of the gavel, I mounted the platform, placing the other Brethren in the west, south and at the door and went through a brief ceremony which of course was thoroughly unofficial.

On recommendation of the Grand Master, \$500.00 was appropriated for the completion of the manuscript for a history of Masonry in Colorado during the first forty years of its existence.

This Grand Master, too, believes in the adoption of the Masonic Sojourners' Plan and advocates that, whenever a Brother leaves the Grand Jurisdiction, some Lodge in his new place of residence be requested, through the Grand Secretary's Office concerned, to invite such Brother to visit, in order to prevent his losing interest in Masonry and dropping out, as many have done under similar circumstances.

An instructive address was delivered by Rt. Wor. Bro. William M. Nelson, Grand Orator.

Wor. Bro. Stanley C. Warner, for the Committee on Masonic Correspondence, submitted reviews of the Proceedings of sixty-five Grand Lodges, composed largely of clippings from actual records of proceedings or speeches. When Bro. Warner read the Foreword to these reviews at the Annual Communication, it was received with enthusiasm. No wonder, it is really interesting and we clip some of the ideas expressed. Not everybody may agree with all of Bro. Warner's views—which is hardly to be expected—but

his remarks furnish considerable food for thought and discussion. Here are some of them:

Lodges are not successful as measured by the numbers of their membership. The ideal Lodge has about one hundred members, who actually know each other and enjoy occasional intercourse with each other in Lodge. The English Lodge, which has visitors only by invitation, may be the ideal.

It is possible that the numerical strength of Masonry in the United States has been its greatest weakness.

We don't need so much ritual work. The degrees are too long. They keep those who remain to the end out too late. The writer has seen all three degrees conferred in an evening in a Canadian Lodge.

The American Masonic Lodge had become, in fact, altogether too much of a degree factory, and when the panic struck us and candidates became few, our officers began to feel their Lodges were not functioning. This was an error.

We meet too often. Once a month is plenty, and quite enough absence from the family.

We don't need negro minstrels or baseball clubs to make a Lodge of Masons. This does not preclude an occasional ladies' night. Your Lodge officers shouldn't have to prepare entertainment for the members to secure their presence. They should, however, so manage the Communications of their Lodges that the members will entertain themselves. Necessary degree work should be incidental, but so executed as to be interesting and not become a bore. How much it will help if everybody present knows the candidate. We don't need any so-called Masonic clubs. Make of the Lodge meeting itself a club. That is what it was intended to be.

We should resume the garb of a secret society, whose business is its own and not for popular diet. In this connection, cut out public trustee boards and a good many Masonic magazine articles. Are we any longer a secret society? If we are not, we have lost our chief asset.

We have built too many monumental structures for ourselves. Our business is laying the cornerstones of such buildings for others. Is the ideal Masonic Lodge held in the great Temple at Detroit or in the garret at Sumpkins Corner? Try a visit to each.

Cut out a lot of that overhead. In 1888, the writer spent a year as Secretary in his preparation to election as Master, and it paid both him and the Lodge. He had his dues remitted.

We are fortunate in Colorado in not having a Masonic Home, with more or less indebtedness, a large overhead, and an expensive management. As a Grand Lodge, to say nothing of our Constituent Lodges, we expended over \$20,000 last year in actual Masonic charity at practically no cost of management. This your Chairman would not change. It is old-fashioned Masonry, and the less we advertise it, the more it's Masonic.

Get away as far as possible from this idea of ours being a benevolent, protective order. Such institutions have their field and it is a great one, but it is not ours. So inform your candidates. Teach charity to the members. It is a characteristic of the Order, and by this is meant charity in all things.

Do not seek to acquire new members that are feeble or near paupers. A candidate should be well able to take care of himself and his family. Freemasonry should be considered by both as a luxury and by neither as a kind of insurance against want and distress.

The following paragraph, warning Masons to keep the Order as such out of politics, might well be heeded by some of our Brethren who have in the past made unsuccessful attempts to harness our Institution into the service of causes they had espoused:

Tend strictly to the business of Freemasonry, and so instruct, educate, elevate, and prepare our members that as citizens they will themselves take their part in the affairs of our country, its business, its education, its political life. Remember that they were Masons who framed its Constitution and led our country through its early experiences, but as an Order, Masonry was not mentioned.

In the chapters headed "England," "Massachusetts" and "Philippine Islands," considerable space is devoted by this reviewer to the "Confusion in the Temple" in the Far East. The review of our Proceedings for 1934, alone, contains twelve pages of quotations in close print. Wor. Bro. Warner limits himself

to quoting what each Grand Jurisdiction had to say in support of the action taken by it, and refrains from all comment. The Craft in the Philippines asks no more than that. We are willing and anxious to have this controversy decided on its merits, but we object to being condemned without a hearing, as we have been by certain Grand Lodges. We are grateful to our Colorado colleague!

Wor. Bro. Aurelio L. Corcuera represents the Grand Lodge of Colorado near that of the Philippine Islands.

#### DELAWARE, 1934

The Grand Lodge of Ancient, Free and Accepted Masons of Delaware, founded in 1806, has several hundred members more than our Grand Lodge (5,816), but has only 22 Lodges. A loss of 184 in membership is reported for the last year. The retiring Grand Master, M.W. Bro. Harold W. T. Purnell, turned the Grand Gavel over to M.W. Bro. William O. Wingate, of Wilmington. The Grand Secretary is, since 1918, V. W. Bro. John F. Robinson (P. O. Drawer 1227, Wilmington, Del.). The Grand Representative of our Grand Lodge near that of Delaware, Wor. Bro. G. Burton Pearson, appointed but recently, was present at the Annual Communication.

The Grand Lodge of Delaware held its 129th Annual Communication in the Masonic Temple, Wilmington, on October 3 and 4, 1934. Grand Master Purnell presented his Annual Report accompanied by this verse:

O, Master Builder, here I bring  
This ashlar as my offering—  
This block entrusted to my care—  
O, try it by Thy faultless square.  
Prove Thou the stone which I have brought,  
Judge Thou the task my hands have wrought—  
My hands unskilled. Ah, much I fear  
Their work imperfect shall appear.

Among the fraternal dead of the Jurisdiction he reported Grand Instructor Frank I. Long and Past Grand Master Harry J. Guthrie.

While it is not astonishing that M.W. Bro. Purnell visited all the Lodges of his Grand Jurisdiction, there being only 22, it must have been a pleasure for him to report, as he did, that in making the 22 official visitations, he was accompanied by 81% of the Grand Staff Officers.

The Grand Master had words of praise for the Masonic Service Association, of which his Grand Lodge has been a member since the founding of that Association, fifteen years ago. He visited the Annual Meeting of that body, the Annual Convention of the George Washington Masonic National Memorial Association, and the Conference of Grand Masters of Masons of the United States, in February, 1934.

We read with interest the account given by this Grand Master of the celebration of Lafayette Day (the 100th anniversary of the death of the Marquis de Lafayette) at the Masonic Home of Delaware, on May 20, 1934, and the historical address delivered on that occasion by Past Grand Master J. Wallace Woodford which, on recommendation of the Grand Master, was inserted in full in the Proceedings. La Fayette was the first honorary member of the Grand Lodge of Delaware, which distinction was conferred upon him when he visited Wilmington in 1825. We copy hereunder a few paragraphs from M. W. Woodford's admirable address:

Freemasonry deals with the fundamental things of life. It teaches Patriotism because of the recognition that, next to Religion, it is the noblest impulse in the human heart. Not a narrow Patriotism that arrogates to itself all the goodness and nobility that can be found in the world, and denies those qualities as existent in other nations, but the type that, holding unswerving allegiance to one's own country, recognizes the rights and opinions of other nations.

Freemasonry teaches not a transient Patriotism that is only aroused by strong passion, the waving of flags and the blare of trumpets, but that every-day patriotism which finds expression in obedience to law and constituted authority, reverence for our Institutions and a willingness to assume and discharge the obligations of citizenship.

Freemasonry from its inception as a speculative art has taught Tolerance. It does not recognize, nor favor, any particular church, sect or creed. Its sole dogma is a belief in God—a Supreme Being, upon which the enlightened religions of all ages are in accord, and insists that there be vouchsafed to every man the right to worship God in his own way, according to the dictates of his conscience.

Masonry is not a religion, nor is it a substitute for religion. Holy Will color the ceremonies and atmosphere of our lodges. Masonry believes that "God is an unutterable sigh, planted in the depths of the soul," and encourages its members to give concrete expression to that impulse in a life well lived and service well done.

On the sole basis of a belief in one God, the Father, Masonry gathers men of all sects, color and creed around its altar in a common faith. The Fatherhood of God implies the Brotherhood of Man. This is Masonry's supreme objective and only upon this hypothesis can peace, harmony and concord among men and nations be consummated. Patriotism fails in its accomplishment. In this closely-knit world of today nationalism is a desirable but dangerous force. Never has it been more intense and never were there greater opportunities for conflict of national interests. History shows that nationalism scatters sparks which often result in a great conflagration. Brotherhood cannot come to the world through patriotism.

In closing his Message to the Craft, M.W. Bro. Purnell made an eloquent appeal for the re-establishment of domestic happiness. Among other things, he said:

Who can help from being anxious or worried to see the valuable enjoyments of home sacrificed to the fondness for amusements and a rage for indiscriminate intercourse with false and unfeeling gods? This madness has reached all ranks and degrees of human society.

Our women are no longer keepers of the home and our children are led into these circles of infatuation, and made to despise the simple and natural manners of youth.

The Committee on Work submitted a brief report, stating that there are many variations in the manner of conferring the degree of Installed Past Master, the conference of which is obligatory in Delaware, and recommending that a proper form be exemplified and adopted by Grand Lodge, for the sake of uniformity. The Committee on Work was accordingly instructed to prepare a ritual which will be exemplified at the next Communication and adopted as uniform work in the jurisdiction if found satisfactory.

The Committee on Foreign Correspondence made no recommendation on the requests for recognition pending before it.

A Special Committee on Bonding of Constituent Lodge Officers recommended that a Grand Lodge Trust Fund be established and maintained for the protection of the Constituent Lodges from loss by misapplication of funds by their officers, \$2,500 to be set aside from the Grand Lodge Reserve Fund as a start, and Constituent Lodges to be charged 20c per \$100 of protection annually for the bonding of their officers. The resolution to this effect, submitted by the Committee, received its first and second reading and final

action on it will be taken at the next Annual Communication.

Most Wor. Bro. Thomas J. Day submits 67 very brief reviews of proceedings of sister Grand Jurisdictions, including our volumes for 1933 and 1934.

The Grand Representative of the Grand Lodge of Delaware near ours, Wor. Bro. Samuel N. Schechter, never misses an Annual Communication.

#### IDAHO, 1934

The Grand Lodge of Ancient, Free and Accepted Masons of Idaho was founded in 1867. In the report before us, the number of chartered Lodges of the Grand Jurisdiction is given as 81 and the total membership as 9,462, showing a net loss of 391 for the twelve months. Retiring Grand Master S. Irven Roberson; incoming Grand Master, John D. Wood, of Coeur d'Alene. Grand Secretary, (since 1922), Curtis F. Pike, of Boise. Our Grand Representative, Wor. Bro. Herbert R. Cleaver, was absent at the Annual Communication.

The Grand Lodge of Idaho held its 68th Annual Communication in the City of Idaho Falls, on September 11-13, 1934. M.W. Bro. Roberson, in his Address to the Grand Lodge, reported the deaths of two Past Grand Masters, Most Wor. Bros. William Reid Hamilton (1908) and Sherman M. Coffin (1917). He dedicated two Temples and visited the Grand Masters' Conference and the Annual Convention of the Washington National Memorial Association. We see from the Grand Secretary's Report that the Grand Lodge of Idaho requires from its Grand Secretary and Grand Treasurer bonds in the sums of \$2,000 and \$25,000, respectively; that it prints 600 copies of its Proceedings annually, and that it has to date contributed \$12,775 to the George Washington National Memorial.

The Committee on Foreign Correspondence, through M.W. Bro. Percy Jones, its chairman, submits its eighth annual report and brief reviews of sixty-one Proceedings of Grand Lodges for the year 1933. The reviews are not printed in the Proceedings before us, but in the report, M.W. Bro. Jones presents a few items selected from them that are of outstanding interest. The report makes interesting reading. A paragraph is devoted to the Masonic imbroglio "out our way;" it reads as follows:

The Grand Lodge of Massachusetts suspended Masonic relations with the Grand Lodge of the Philippine Islands last December. The reason given—the Grand Lodge of the Philippine Islands had constituted and chartered lodges in China which were refused charters by the Grand Lodge of Massachusetts. While China is "open territory," the Grand Lodge of the Philippines decided it had a right to grant charters to Lodges in China, and declined to send a representation to attend a conference of representatives called by M.W. Brother Herbert W. Dean of Massachusetts while in the Orient. The Grand Lodges of England and Scotland have also withdrawn recognition of the Grand Lodge of the Philippine Islands. A printed booklet issued by the Grand Lodge of the Philippines explains in full its actions in the premises, and it is hoped that the misunderstanding will soon be adjusted.

Besides several minor inaccuracies in the statement quoted above, we note that our Brother uses the term "withdraw recognition." The Grand Lodges concerned have merely "suspended relations" "temporarily" or "in the meantime," which is quite different from a withdrawal of recognition.

We see that the same committee presented, among other proposed resolutions, one pertaining to the severance of relations between the Grand Lodges of Massachusetts and the Philippine Islands. Judging

from the tone of the paragraph above quoted, that resolution cannot have contained anything unfavorable to our Grand Lodge. Its text is not available, as it was referred, together with the other resolutions, to a committee of three for consideration and report at the next Annual Communication of the Grand Lodge.

The Grand Orator, Brother Otto McCutcheon, delivered an address "which was highly appreciated as an able production on a timely topic." It was printed in the Proceedings and deals with the subjects of crime and crime prevention.

By resolution of the Grand Lodge, the Masonic Low Twelve Club of Boise was ordered to immediately circularize its members, informing them that neither the Grand Lodge nor any of its Constituent Lodges are in any way connected, either legally or morally, in the affairs of that organization, and it was directed, from the tone of the paragraph above quoted, that we presume this is a burial fund association as there are quite a few in the United States.

Under "Observations by the Grand Secretary" we find a few notes on the social and other features of the Annual Communication which complete the narrative of that assembly and give one a better picture of it. We should not wonder if R. W. Bro. Pike's idea would find favor elsewhere.

Wor. Bro. Teodorico Jimenez, who represents the Grand Lodge of Idaho near ours, makes it a point to be present when the roll of the Grand Representatives is called at the Annual Communications.

#### ILLINOIS, 1934

Founded in 1840, the Grand Lodge of A. F. and A. M. of the State of Illinois has now 1,011 subordinate Lodges with an aggregate membership of 244,161, which shows a net loss for the last twelve months of 19,990 members. The Grand Master, M. W. Bro. Grover C. Niemeyer, is now in the second year of his two-year term of office. The Grand Secretary is, and has been since 1929, V. W. Bro. Richard C. Davenport, of Harrisburg, Ill. Our Grand Representative near the Grand Lodge of Illinois is Wor. Bro. Samuel M. Frankland; he was not present at the Annual Communication.

The 95th Annual Meeting of the Grand Lodge of Illinois was held at Chicago on October 9 and 10, 1934. Most Wor. Bro. Niemeyer presented an Annual Report which is among the best we have read this year. He mentioned the death of Past Grand Master Henry T. Burnap of Illinois, who departed this life on July 3, 1934. On the loss in membership, he commented as follows:

We close the year with a reduction in membership of approximately twenty thousand, a loss greater than any previous year, primarily due to the policy of suspending those who, though able, failed to pay their dues. The loss is not as great as was expected. A further pruning to rid ourselves of this useless material can be safely made.

Speaking of attempts made by delinquent Lodges to evade payment of their debts by trickery, he had this to say:

Thus, certain officers and members of a lodge, deeming the situation hopeless, submitted a plan of escape from legal obligations by surrender of the charter and procurement of another—a species of reorganization frowned upon as unethical, if not dishonest, by the better element of the business world and unworthy of Masonry.

Of the Masonic Homes, he says good things, beginning as follows:

The Masons of Illinois may justly be proud of the two homes, one for the aged at Sullivan and the other for children at La Grange, maintained under the direction of the Grand Lodge.

We approve as sound the policy announced by this Grand Master that—

those worthy Brethren who desired to remain in the Fraternity but who through misfortune are in fact unable to pay their dues should be retained and their dues remitted in whole or in part, but that any member who being able neglects or refuses to pay his dues should be suspended as soon as he becomes delinquent... The strength of the Fraternity does not rest upon numbers, and we only deceive ourselves when we report as members those who, being able, are not sufficiently interested in the Fraternity to bear the small burden of the annual dues to constituent Lodges.

He said of the Lodges in arrears:

Investigations showed that in many cases the failure to pay the Grand Lodge dues was chargeable to poor business methods, not only in the collection of dues by Lodges, but in the management of other Lodge affairs.

We have had exactly the same experience in our Grand Jurisdiction.

The charter of one Lodge in Chicago was arrested and the Master deposed because intoxicants had been served at a special function given by that Lodge. The charter was returned and the Master restored four months later. We are convinced that the Lodge concerned will not repeat the offense.

Of interest to us are the following paragraphs of the Annual Report concerning public installations of officers:

The principal argument in support of a public installation is the claim that it advertises the Fraternity by presenting its purposes and ideals as embodied in the ceremony. If Masonry were an institution which sought members there might be reason for advertising, but until Masonry directly or indirectly solicits candidates there can be none.

Another reason frequently assigned, viz., that the master proud of the distinction conferred upon him, is anxious that his family and friends should behold him in the moment of his glory, is equally unconvincing. Masonry teaches modesty, not ostentation, preferring simplicity to display.

Furthermore, the ceremony was not intended for and is not suited to public rendition. That part wherein the Brethren are requested to make known the reason, if any, why any Brother elected or appointed should not be installed into office is not merely an idle form. It is a part of the ceremony in order that an unworthy Brother elected or appointed to office may be complained against before the honors and powers of office are conferred upon him. The question should be put within tiled doors so that any Brother having just cause of objection will feel free to make the same known, and in order that a question intended for the protection of the Fraternity against the unworthy might not be improperly used by an unworthy Brother for the humiliation of a deserving officer. Any objection in public injures the good name of Masonry. Such objections have been made, and in at least one instance a Grand Master prohibited a public installation in order to prevent an objection being made.

That the remainder of the ceremony is unsuited for public rendition is demonstrated by the fact that no public installation can be successfully conducted unless the non-Masonic audience be enticed to it by promise of entertainment, dance, card party, refreshments, etc., and when these things are offered the ceremony is endured in order that the things which are to follow may be enjoyed.

As regards the last paragraph above quoted, we might say that we were more than once asked before an installation of this kind at about what time the ceremony would be completed, as certain parties, both Brethren and guests, were not willing to "endure the ceremony," as M. W. Bro. Niemeyer very aptly calls it, but wanted to enjoy the entertainment that was to follow it.

Grand Master Niemeyer issued an order to the effect that—

... no Lodge should participate in, hold, or give in connection with the installation of officers, any dance, card party, vaudeville show, musical entertainment or other amusement and that the installation ceremony should strictly comply with that found in the Book of Ceremonials.

The Grand Master found it necessary to issue an edict prohibiting the use of Masonic affiliation and the Masonic press for political purposes, which practices had been suffered since 1920 without official action whenever violations were reported. We copy the following sentence of this chapter of the report, which also expresses our own opinion on the subject:

There is no duty resting upon any Mason to vote for any candidate because of membership in the Fraternity and the candidate who must appeal for votes on the ground of Masonic membership is generally unfit for the office to which he aspires.

On recommendation of the Committee on Foreign Jurisdictions, action on the application for fraternal recognition of the Grand Orient of Greece was postponed, pending the receipt of further information.

We read in the report of the Masonic Home Board that there was an average membership of 251 children in the Masonic Orphans Home at La Grange with a maintenance cost per child of \$431.22, against \$466.46 the year before.

Bro. Paul A. Neuffer, Grand Orator, delivered an inspiring oration on "The Value of Masonry."

On page 158 of the Proceedings, the Grand Secretary acknowledges with thanks receipt of our official organ, *The Cabletow*.

The Masonic Correspondence Report is from the pen of Past Grand Master Elmer E. Beach who can be depended upon for good work. It is preceded by a "Foreword" touching upon the outstanding Masonic events and problems of the year. Dual and life memberships and the "Sojourner's Plan" are given special attention. Under "Massachusetts" and "England" we find references to our disagreement with those Grand Jurisdictions.

Our Proceedings for 1933 are given a careful review covering the principal points. M. W. Bro. Gonzalez' Message receives considerable attention, and reference is made to M. W. Bro. Schmidt's fine oration on the subject of Intolerance.

Wor. Bro Joseph F. Boomer represents the Grand Lodge of Illinois near that of the Philippine Islands.

#### OREGON, 1934

The Grand Lodge of Ancient, Free and Accepted Masons of Oregon was founded in 1851. On December 31, 1933, it had 174 chartered Lodges, with an aggregate membership of 27,112. During the year 1933, it suffered a net loss of 1,949 in membership, the largest ever experienced in its history. Grand Masters: retiring, Leslie McChesney Scott; incoming, Ezra M. Wilson, of Medford. Grand Secretary: D. Rufus Cheney, Masonic Temple, Portland, Ore. Fraternal Correspondent: Dr. Otto C. Hagmeier, Stokes Building, Astoria, Ore.

The 84th Annual Communication of this Grand Lodge was held in the City of Portland on June 13, 14, and 15, 1934. Our Grand Representative, Most Wor. Bro. Geo. T. Cochran, was present, as usual. We note that during the opening ceremonies, the heads of the Scottish and York Rite Bodies and the Grand Patron elect of the Order of the Eastern Star in the State of Oregon were presented and were welcomed by the Grand Master, and each brought greetings

from the body he represented. The same Grand Master, in his Annual Address, expresses his opinion of those Bodies as follows:

...The question is often asked, with empty echo for an answer, how many brethren who are busy with those luxuries, have ever applied themselves to the basic Masonry of the craft Lodges? And if they have not done so, what are their "higher" Masonry and "higher" gewgaws worth? "First things first," is a good motto. Lodge Masonry is first...

In our Grand Jurisdiction, we have found that the Brethren interested in the "higher Masonry" which M.W. Bro. Scott derides are among the most active and useful workers in the Blue Lodge.

Most Wor. Bro. Scott's Address as Grand Master begins like a Grand Oration. Commenting on Masonic Charity, he says, among other things:

Masonic charity is primarily not corporate, institutional, but individual, personal.

True Masons practice charity themselves; do not send "cases" to Lodges and Grand Lodge. They do not pay Lodge dues for the purpose of ridding themselves of the poor. They give aid personally, for the enrichment of their own souls...

We see from the Address, further, that this Grand Master stoutly championed the cause of Temperance (not Prohibition) and fairly blasted the Potentate of a Shrine Temple in his Grand Jurisdiction for making an announcement which in his judgment was a flagrant affront to Masonic decency, as it flaunted in the eyes of the public the liquor business and advertised that they were liquor drinkers.

He recommended that a travelling memento of the famous explorers Lewis and Clark, who were the first Masons in Oregon of whom there is record, as well as the first to cross the American continent, be sent eastward, from Evergreen Lodge No. 137, at Seaside, Oregon, and pass through the Columbia River Lodges of Oregon and Washington, thence into Idaho and Montana, and be finally placed in the George Washington Masonic National Memorial at Alexandria, Virginia.

He reported that one of the Lodges had created relay committees, to attend funerals, each relay committee to serve during a specified period of time and each member to be notified of funerals and expected to attend the same.

He also made it plain that the construction by the Grand Lodge of the "Craftsmen's Club" building on the grounds of the University of Oregon, at Eugene (capital cost \$16,500) was an unwise investment.

Report is made of the death of M.W. Bro. Lot Livermore Pearce, Past Grand Master, and while Grand Lodge was in session, it was informed that another Past Grand Master, M.W. Bro. Frank John Miller, had just passed to the Supreme Grand Lodge above.

They have a Board of Grand Lodge Trustees in Oregon who have charge of the administration of the business affairs of the Fraternity and hold monthly meetings. In the report of the Trustees, which is signed by the Deputy Grand Master, we find under "Miscellaneous" the following item:

Severance of Masonic relations with the Grand Lodge of the Philippines by the Grand Lodge of Massachusetts was reported to Grand Secretary Cheney February 10. This matter of fraternal relationship was referred to Brother Winslow for report at the coming session of the Grand Lodge. Brother Hagmeier was also notified of this withdrawal by Massachusetts.

We have failed to find a report by M.W. Bro. Winslow on this subject, though we know that he has written to our Grand Lodge for data on the same.

The Senior Grand Warden reported that during the year, the sum of \$16,582.51 was disbursed by the Grand Lodge for educational assistance, leaving a balance on hand in the Educational Fund of \$272,611.80. Educational assistance was given to 133 children in 81 families, in sums ranging from \$7.50 to \$45 per family per month, averaging \$93.45 per child for the school year of nine months. "Oregon—the S. G. W. says—is doing a most wonderful work in this endeavor by keeping families together under the widow's guidance and care, and giving the children a grammar and high school education."

The Grand Lodge of Oregon, on recommendation of its Foreign Correspondent, Most Wor. Bro. Otto C. Hagmeier, extended recognition to the Grand Lodge of Denmark (twice turned down by us) and the Grand Orient of Amazonas and Acre (recognized by our Grand Lodge this year).

The Superintendent of the Masonic and Eastern Star Home of Oregon, in his 8th annual report, stated that the average attendance for the year was 92, being the largest average since the Home was built. The gross per capita was \$32.80 per month. The Brothers and Sisters concerned, in the main, must have nursing and medical care. Such being the case, it costs two-thirds as much to maintain a person outside the Home. Of the entire Home family, totalling 146, 24 men, 27 women, 1 boy, and 3 girls were maintained outside the Home.

The Annual Grand Lodge Banquet was held on the evening of the first day of the Annual Communication. There was music by the Ellingsworth String Ensemble and a delightful entertainment, and the Brethren were honored by the visit of beautiful "Queens and Princesses from a number of cities" who were attending the Rose Festival then being held in the city of Portland.

Rt. Wor. Bro. Robert Tucker, Grand Orator, delivered a fine Grand Oration which was enthusiastically received by his audience and ordered printed in the Proceedings. His subject was "The Individual in the Light of Pending Problems."

Grand Lodge approved the Grand Master's recommendation that the Treasurer and Secretary of each subordinate Lodge be placed under corporate surety bond.

M.W. Bro. Otto C. Hagmeier, the Foreign Correspondent, submits brief reviews of the Proceedings of a number of Grand Jurisdictions, including our volume for 1933. The Grand Master informed this Brother that owing to the financial stringency, a low printing bill for "Foreign Review" would be very acceptable, hence the shortness of the reviews. But our Oregon colleague certainly manages to crowd a lot of information into an incredibly reduced space. He comments very little. In our case, the high lights of the Annual Communication are given on a little over two pages—good work!

Wor. Bro. Gabriel Corvissiano, appointed last year to represent the Grand Lodge of Oregon near ours, was unable to attend our 1935 Annual, as he was visiting Europe at the time.

The next Annual Communication of the Grand Lodge of Oregon will be held at Portland, on June 12-14, 1935.

#### PERU, 1934

The Grand Lodge of Peru (Gran Logia de los Antiguos, Libres y Aceptados Masones de la República

del Perú), founded in 1882, is the body exercising Masonic jurisdiction over the Republic of Peru, on the Pacific Coast of South America. It has 23 Lodges, with approximately 2,000 members. Grand Masters: retiring, Dr. Jesús García Maldonado; incoming, Manuel Yábar Dávila. Grand Secretary, Pedro F. Rodó, Apartado Postal 587, Lima, Peru. Our Grand Representative; Ernesto Deviscovi.

The Annual Communication of the Grand Lodge of Peru was held at Lima in August, 1934. We have no regular volume of Proceedings, but the "Revista Masónica del Perú," an excellent monthly publication, and a pamphlet recently sent out by the Grand Lodge contain sufficient information for a brief review.

At the first session of the Annual Communication, on August 20, 1934, the Grand Officers read their respective reports. From the report of the Grand Master, M.W. Bro. Maldonado, we translate the following paragraphs:

...I can assure you officially, frankly, and categorically that Masonry here is advancing steadily on the path of progress and its situation is better than ever before. The obstacles that presented themselves were overcome, thanks to the cooperation and willing help of our good Brethren, that is, of good and real Masons.

The Lodges of this Jurisdiction have been holding their Stated Meetings regularly, and in many of these as well as in the Special Meetings held, papers not only on Masonic but also on philosophical, social, economic, historical, and literary subjects were read.

Open Meetings, at which select non-Masons of both sexes were present, were held, at which lectures of great interest to non-Masons and suitable to the occasion were delivered.

The evil, groundless prejudices against Masonry are disappearing.

Several Lodges which had closed have resumed labors. The Grand Lodge of Peru has established fraternal relations with nearly all regular Grand Lodges of the world and maintains pleasant relations with the two Lodges of the Grand Lodge of Scotland working in Callao and Lima, within the jurisdictional territory of the Grand Lodge of Peru.

The "Revista Masónica del Perú," as the official organ of Peruvian Masonry is called, has been doing good work under the able direction of its founder and editor, Bro. Ricardo León Pezzutti.

On August 23rd, the Grand Lodge elected officers, and on the 29th of the same month, these officers were installed by the retiring Grand Master. A resolution was passed thanking the retiring Grand Master, who had served for three consecutive years, for his splendid work.

During his term, the new Grand Master will probably inaugurate the new Temple of the Grand Lodge of Peru, the corner stone of which was laid by M.W. Bro. Maldonado on June 29, 1932. It is now in the course of construction and is situated on Calle de Washington, in the city of Lima.

Wor. Bro. José P. Guido represents the Grand Lodge of Peru near that of the Philippine Islands.

#### QUEENSLAND, 1934

Queensland, a state of the Commonwealth of Australia, has an area of 670,500 square miles and a population which will soon reach the one million mark. The United Grand Lodge of Antient, Free and Accepted Masons of Queensland, founded in 1921, has under its jurisdiction 367 Lodges, with an aggregate membership of 19,259. Grand Masters: retiring, William Herbert Green; incoming, Sir Leslie Orme Wilson.

Grand Secretary, L. P. Marks, Brisbane. Our Grand Representative, R. W. Bro. J. T. Phipps, is a faithful attendant of the communications of the Grand Lodge of Queensland.

The United Grand Lodge of Queensland holds quarterly communications like many other Grand Lodges that have sprung from the United Grand Lodge of England. On July 11, 1933, a Special Communication was held at the Masonic Temple on Ann Street, Brisbane, for the purpose of installing M. W. Bro. William Herbert Green as Grand Master. His Excellency, Rt. Wor. Bro. Sir Leslie Orme Wilson, invested and installed Rt. Wor. Bro. Green, this being the fourth time that this distinguished Mason was inducted into the office of Grand Master of Masons of Queensland. We copy the following paragraphs from M. W. Bro. Green's address on that occasion:

One feels, on such an occasion as this, inclined to ask himself whether Freemasonry can and does supply the needs of mankind to-day. In its present time of travail, what is it that the world needs? Can Freemasonry supply that need? Is Freemasonry supplying, in its spheres of activity, that need?

What the world needs to-day, as much as at any period in its history, are men of a sound, solid character, based on great Divine principles, to direct and govern its affairs that justice may be done upon the earth and the people be no longer oppressed.

What is it that is causing so much distress amongst the peoples of this world to-day? Is it not the domination of a spirit of selfishness? Is it not a failure on the part of individuals and nations to recognize that "No man liveth unto himself"—that we cannot injure another without injuring ourselves—in fact, that we are in truth indeed "Our brother's keeper?"

Surely, therefore, we are not extravagant in affirming that the spirit of Freemasonry, touched with divine inspiration and based upon the great affirmations of our Fraternity, finding expression in strong noble characters, can supply the world's needs and solve the world's difficulties. For those difficulties are not material or economic but Spiritual.

But the more pertinent question confronts us: "Is Freemasonry supplying that need?" This can only be answered by the individual Freemason in his own individual sphere of life. For, be assured of this, brethren, that only men who are imbued with the principles of Masonry and who base their lives upon the great affirmation of our Order are qualified to lead the people in their struggle upward and the nations to a solution of their difficulties and those not appointed to lead should know how to follow and serve in every movement for Justice, Right and Truth.

May it not be written of Freemasonry, "Thou art weighed in the balance and found wanting," because we, as individual Freemasons, have failed to recognize our obligations and respond to our responsibilities.

In Queensland, the Grand Master appoints the Deputy Grand Master and also appoints an Assistant Grand Master.

Grand Master Green visited Northern Queensland, the Territory of Papua, and the Mandated Territory of Guinea, installing New Guinea Lodge at Port Moresby and consecrating Morobe Lodge No. 375 at Wau, Central New Guinea. To reach the latter place, which is in the goldfields area, he had to take the plane from Port Moresby to Wau, "in the centre of an unknown land, where only a few short years previously the foot of white man had not trod, dominated by man-eating native tribes, carrying on their constant tribal warfare."

Grand Master Green delivered an interesting address at the Quarterly Communication of June 6, 1934. From it we see that they have a Grand Lodge Benevolent Fund of over 40,000 pounds sterling; that Grand Lodge donated its old Temple on Alice Street,

Brisbane, worth 6,000 pounds, to the State of Queensland, for the use of the Government University; that in token of its appreciation of this gift, the University made available three annual scholarships, of 40 pounds each, to be known as "The Queensland Freemasons' Scholarships;" that much distress exists amongst the Brethren, which naturally makes the collection of dues difficult.

There is no fraternal correspondence report.

Rt. Wor. Bro. Charles S. Banks, P. J. G. W., represents the United Grand Lodge of Queensland near our Grand Lodge and is always present at our Annual Communications to answer "Here" for Queensland.



### The Masonic Hospital for Crippled Children, Inc.

All regular Masons are urged to join this Masonic Charity engaged in the reclamation of poor crippled children in these Islands, and maintaining since 1925 a Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo. Joining fee, P10.00. Annual dues, P2.00.

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### DIPLOMAS

The prices of Master Mason's Diplomas and Traveling Certificates for Master Masons have been reduced from P10.00 to P5.00 each. The former are suitable for framing and the latter for carrying on the person "while traveling in foreign countries."

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

## Lodge News

Notes for this column must reach the Editor on or before the 15th of the month preceding that in which they are to be published. Will be glad to report degree work, important resolutions, Grand Lodge visitations, etc. Be brief and avoid lists of names, speeches, praise, etc.—Editor.

**Southern Cross No. 6**—At the January Stated Meeting, a special election was held and Bros. E. R. Hyde and E. E. Littlewood were elected as Master and Senior Warden, respectively. They were installed at a special meeting held on January 25th.

At the special meeting mentioned, the Second Degree was conferred on Bros. John Herman Muller and Clarence Theo Stark.

**Cosmos No. 8**—At the January Stated Meeting, Wor. Bro. Thomas G. Henderson, recently returned from the United States, gave a very interesting talk on his experiences and observations.

The costumed team of Cosmos Lodge is much in demand. An invitation to confer the Third Degree was received from Cavite Lodge, for February 16th, and another from Southern Cross Lodge, for February 25th.

The Lodge Bulletin, edited by Wor. Bro. Fred M. Holmes, does credit to the Lodge and keeps the members in touch with their Lodge and with each other.

**Nilad No. 12**—On January 31st, last, Most Wor. Bro. Samuel R. Hawthorne made his first official visitation to Nilad Lodge No. 12 at the Plaridel Masonic Temple, accompanied by a large number of officers and members of the Grand Lodge. A Special Communication of the Grand Lodge was opened for the purpose of installing M. W. Bro. Teodoro M. Kalaw as Grand Secretary, Wor. Bro. Teodorico Jimenez as Grand Marshal, and Wor. Bro. Orestes Hermosura as Grand Senior Deacon. M. W. Bro. Antonio González acted as Grand Installing Officer and M. W. Bro. Vicente Carmona as Grand Director of Ceremonies.

After the work of Nilad Lodge had been resumed, an interesting address was delivered by Most Wor. Bro. Pafael Palma who dwelt upon the work of the Constitutional Convention, of which he is a member, and extolled the high qualities of the Grand Master and Grand Secretary.

M. W. Bro. Antonio Gonzalez, the next speaker, spoke in glowing terms of the Masonic and other qualifications of the newly installed Grand Secretary, M. W. Bro. Teodoro M. Kalaw, for the office which he had just assumed.

M. W. Bro. Kalaw, after thanking the preceding speakers for their kind words, offered his services to the Brethren in his new capacity and paid a fervent tribute to his predecessor, Most Wor. Bro. Newton C. Comfort, whose outstanding services to the Craft he praised in eloquent words, inviting the Brethren present to give a battery of applause to that distinguished Mason. The response was very enthusiastic.

Most Wor. Bro. Samuel R. Hawthorne closed the speeches with an address pronounced in his customary happy vein. He expressed his pleasure at seeing more than one hundred Brethren present at the gathering and congratulated himself and the Craft upon the election to the office of Grand Secretary of so eminent a Masonic scholar as M. W. Bro. Kalaw.

**Pilar No. 15, Imus**—A Special Meeting of the Lodge was held on December 29, 1934, for the purpose of installing the officers for 1935. The installation was held behind tiled doors, with M. W. Bro. Antonio Gonzalez acting as installing officer and Wor. Bro. Mariano Gonzales as master of ceremonies. The P. M. jewel was presented to Wor. Bro. Tiburcio Gayo, the retiring Master, by Wor. Bro. Francisco Liamado. Addresses were made by the new Master, by Wor. Bros. Zosimo Topacio and Patricio del Rosario, and by Most Wor. Bro. Antonio Gonzalez.

The elective officers installed were: Wor. Bro. Pastor R. Sapinoso, W. M.; Bro. Alfredo B. Saqui, S. W.; Bro. Hipolito Garma, J. W.; Bro. Mariano Dominguez, Treas., and Wor. Bro. Meliton Darwin, Secretary.

**Batong Buhay No. 27**—Wor. Bro. David W. K. Au, Master of Pearl River Lodge No. 109, Canton, China, was guest of honor at a Lauriat Party given by Batong Buhay Lodge on January 25th, last, at the Lodge Hall at 531 Calle Ongpin,

Binondo. Addresses were made by Wor. Bro. Pedro P. Servillas, Master of the Lodge; V. W. Bro. Eduardo del Rosario Tan Kiang, Rt. Wor. Bro. E. M. Masterson, Wor. Bro. A. D. Rosario, Wor. Bro. Ricardo C. Santos, V. W. Bro. Emilio P. Virata, and Wor. Bro. David W. K. Au.

**Batangas No. 35, Batangas**—The officers elect and appointed of this Lodge were, on December 29, 1934, installed by Rt. Wor. Bro. Samuel R. Hawthorne, Deputy Grand Master, with Wor. Bro. Fidel T. Manalo (82) acting as master of ceremonies. Rt. Wor. Bro. Hawthorne having come as representative of Most Wor. Grand Master Manuel Camus to make an official visitation, he and the other officers and members of the Grand Lodge who accompanied him were received with grand honors. There was an excellent musical program, to assist in which five young ladies from the Conservatory of Music of the University of the Philippines had come from Manila, which the Lodge owes to the good offices of Wor. Bro. Juan S. Hernandez, Grand Organist and Bro. Antonino Buenaventura (57). A mixed chorus of twelve voices sang the Masonic hymn, a prize composition of our late Bro. Nicanor Abelardo (57). Mr. Pedro Benavidez rendered a musical number on a saw and Mr. José Salonga on a leaf; these artists had been brought from Manila by Wor. Bro. Domingo T. Dikit (4). This being the eve of the anniversary of the death of Dr. José Rizal, Rt. Wor. Bro. Conrado Benitez, on behalf of the Grand Lodge, deposited a flower offering at the monument erected to the great Filipino martyr in Batangas, on which occasion Most Wor. Bro. Rafael Palma made a few fitting remarks. The principal addresses delivered in the Lodge room were those of Most Wor. Bro. Rafael Palma, who spoke on behalf of the Delegates to the Constitutional Convention, and of Rt. Wor. Bro. Samuel R. Hawthorne, who communicated to the Lodge a message from M. W. Grand Master Camus. Wor. Bro. Eduardo L. Claudio, the newly installed Master of the Lodge, spoke interestingly on the rise and growth of Freemasonry in the Province of Batangas. Wor. Bro. Perfecto Condes, the retiring Master, received his P. M. jewel at the hands of Rt. Wor. Bro. Conrado Benitez. The attendance was very numerous, there being a greater number of ladies than there had been on past occasions. Light refreshments were served at the conclusion of the program.

**Bulusan No. 38, Sorsogon**—Bulusan Lodge installed officers on January 19th, last. Wor. Bro. Diego Locsin, the District Inspector, acted as installing officer and Bro. Estanislao Lopez (92) as master of ceremonies. The members of Master Masons' families were invited to attend. The nine residents of the locality belonging to other Lodges were all present.

**Magindanaw No. 40, Cagayan, Or. Misamis**—We see from the December, 1934, issue of "Coal," the monthly publication of Magindanaw Lodge, that since 1930, that Lodge has taken a new lease on life. During that period, the Lodge Building has been reconstructed, painted, and reconditioned, the Lodge grounds have been fenced, the Cagayan Masonic Club has been founded, and the Cagayan Masonic Cemetery has been begun, improved, and kept up.

Wor. Bro. Teodoro Quimpo presented to the Lodge, as a souvenir of his administration during the year 1934, three narra arm chairs for the three principal officers of the Lodge.

**Malolos No. 46 Malolos**—The officers of Malolos Lodge for 1935 were installed privately on January 12th. Wor. Bro. Basilio Santiago, of Union Lodge No. 70, acting as installing officer and Wor. Bro. Vicente Orosa, of Cabanatuan Lodge No. 53, as master of ceremonies. An inspiring address was made by the newly installed Master. Wor. Bro. Juan L. Reyes, on behalf of the Lodge, presented a P. M. jewel to Wor. Bro. Hermenegildo Pascual, the retiring Master. Refreshments were served after the installation.

The principal officers of Malolos Lodge are now: W. M., Wor. Bro. Nicolás Buendía; S. W., Wor. Bro. Escolástico Gatmaitan; J. W., Wor. Bro. Dionisio Dimagiba; Treas., Wor. Bro. Amado V. Aldaba, and Secretary, Wor. Bro. Hermenegildo Pascual. All these Brethren are Past Masters of the Lodge.

**Pinatubo No. 52, San Antonio, Zambales**—At the annual meeting of Pinatubo Lodge, which was held on December 8, 1934, the present officers were re-elected, which shows that the members of the Lodge approve of the manner in which Wor. Bro. Melanio Buenaventura and the other officers performed their duties throughout the year. The officers were installed privately on January 19th.

At the December Stated Meeting, Bro. Bonifacio Sahagun was raised, and later, at a Special Meeting, Bro. Ildefonso Arañas was also made a Master Mason.

**Cabanatuan No. 53 Cabanatuan, N. E.**—Under the auspices of Cabanatuan Lodge No. 53, the Masons of Nueva Ecija gave a fraternal banquet at the Cabanatuan Masonic Temple on January 20, 1935, in honor of Bro. José V. Buenaventura, member of this Lodge, for promotion to the position of Manager of the Cabanatuan Branch of the Philippine National Bank. Speeches were made by Wor. Bro. Simplicio Ocampo, P.M., Wor. Bro. Vicente Orosa, P.M., Bro. Doroteo M. Josen, Secretary, Wor. Bro. Policarpo Aromin, Master, and the guest of honor.

**Labong No. 59 Malabón.**—On January 19th, last Labong Lodge installed officers, V. W. Bro. Emilio P. Virata, Grand Lecturer, acting as installing officer and Wor. Bro. Ricardo C. Santos (80) as master of ceremonies. The P. M. jewel was presented to Wor. Bro. Generoso Jiongco, the retiring Master, by Wor. Bro. Teodorico Santos (89). The installation was private and was followed by a fraternal banquet.

The elective offices in Labong Lodge are now held by the following Brethren: W. M. Wor. Bro. Filomeno Santiago; S. W., Wor. Bro. Julian Sogueco; J. W., Bro. Vicente Quijano; Treas., Wor. Bro. Generoso Jiongco, and Secretary, Wor. Bro. Angel C. Lázaro.

**High Twelve No. 82.**—The officers of High Twelve Lodge for 1935 were installed at the Masonic Temple on the Escolta on January 19th, last, Wor. Bro. A. D. Rosario (88) being the installing officer and Wor. Bro. Gregorio Cariaga (82) the master of ceremonies on that occas'ion. The P. M. jewel was presented to Wor. Bro. Donato Valenzuela, the retiring Master, by Wor. Bro. Eugenio de la Cruz. Addresses were made by Wor. Bro. David W. K. Au (109), Bro. C. M. Hoskin (1), Wor. Bro. Marciano Guevara (22), and Wor. Bro. Basilio Castro (48). Refreshments were served on the roof garden after the closing of the Lodge. The new elective officers of High Twelve are: W. M., Wor. Bro. Dominador Escosa; S. W., Bro. Dominador B. Ambrosio; J. W., Bro. Prisco N. Evangelista; Treas., Bro. Marcelo M. Melgar, and Sec., Fidel T. Manalo.

On December 27th, last, the Lodge conferred the degree of M. M. on Bro. Honorio Nuñez, as a courtesy to Makabugwas Lodge No. 47, of Tacloban.

**Muog No. 89, Parañaque.**—A Grand Lodge visitation and installation of officers made the special meeting held by Muog Lodge on December 22, 1934 an even of note in the history of this Lodge. Rt. Wor. Brother Samuel R. Hawthorne, Deputy Grand Master, visited the Lodge in behalf of M. W. Grand Master Camus and also officiated as installing officer, assisted by Wor. Bro. Pedro Lombos. Addresses were made by the newly installed Master, by V. W. Bro. Emilio P. Virata, and by Rt. Wor. Bro. Hawthorne. The ceremony was public and was followed by dancing and refreshments.

The new elective officers of Muog Lodge are: W. M., Wor. Bro. Eusebio Beltran; S. W., Bro. Seth H. Disotelle; J. W., Bro. Vicente C. Carbajosa; Treas., Bro. Eleno de los Reyes, and Sec., Wor. Bro. Mauricio B. Jaberina.

**Mount Kaladías No. 91, Dumaguete.**—This Lodge publishes a mimeographed monthly bulletin entitled "The Craftsman" which is quite popular among the Brethren. The new elective officers have taken charge with enthusiasm; they are W. M., Wor. Bro. Winterheimer; S. W., Bro. R. P. de León; J. W., Bro. L. Arnaiz; Treas., Bro. H. R. Bell, and Sec., Wor. Bro. J. Paraiso.

**Ma-Bu-Ti No. 92 Masbate.**—The private installation of the officers of Ma-Bu-Ti Lodge was held at the Stated Meeting of January 7th, last, with Wor. Bro. Carlos F. Loza as installing officer and Bro. Amando Butalid (47) as master of ceremonies. The principal officers of the Lodge are now: W. M., Wor. Bro. Sixto B. Ortiz; S. W., Wor. Bro. Enrique Legaspi; J. W., Andrés Teodoro; Treas., Bro. Lim Yoa Giok, and Sec., Wor. Bro. C. L. Latonero. Bro. Venancio Nebrida made an interesting address on his Masonic experiences "while traveling in foreign countries."

**Mount Huraw No. 98, Catbalogan.**—The public installation of officers of Mount Huraw Lodge was held on December 22, 1934, and was well attended. The officers were installed by Wor. Bro. Clodoaldo Lucero, whom Wor. Bro. Vicente C. Santos assisted as master of ceremonies. A dance followed the cere-

monies and refreshments were served. The elective offices in the Lodge are now occupied by Wor. Bro. Lao Hoo, W. M.; Bro. Gonzalo Villarin, S. W.; Bro. G. C. Rosales, J. W.; Bro. Ignacio Tan Tay In, Treas., and Bro. Teodorico Noble, Sec.

On the same day, in the afternoon, Mr. So Seng was initiated.

On December 29th, a delegation of 16 members of Mt. Huraw Lodge went to Tacloban, Leyte, to attend the public installation of officers of Makabugwas Lodge No. 47 there.

**Keystone No. 100, Corregidor Island.**—On January 26, 1935, Keystone Lodge held a Special Meeting for the purpose of installing its officers for 1935. Wor. Bro. A. D. Rosario (88) acted as installing officer and Wor. Bro. Francisco Llamado (17) as master of ceremonies. The elective officers of the Lodge are now: W. M., Wor. Bro. Porfirio Tijing; S. W., Bro. I. G. Sigua; J. W., Bro. Macario Odiamar; Treas., Bro. Macario Untalan, and Sec., Wor. Bro. A. N. Dinglas. The P. M. jewel was presented to the outgoing Master, Wor. Bro. C. Viray, by Wor. Bro. L. B. Wimberley (5). Addresses were made by Wor. Bros. L. B. Wimberley, Wor. Bro. H. J. Arnold (M. W., Island Lodge No. 5), and Wor. Bro. Francisco Llamado. Light refreshments were served.

**Leonard Wood No. 105, Fort Stotsenburg.**—The members of this Lodge had their Annual Picnic on December 20, 1934, at Lingayen, where they enjoyed sea-bathing, golf and other outdoors sports. We are assured that this was the most enjoyable outing the Lodge has ever had.

**Camarines Norte No. 107, Daet.**—The officers for the year 1935 were elected on December 12, 1934, and installed on January 16, 1935, behind tiled doors. Wor. Bro. Eugenio Yuvienco (49) installed, with the assistance of Bro. Domingo Cabali (56). After the installation, the new Master entertained the Brethren at his residence.

The elective officers of the Lodge are now: Wor. Bro. Tranquilino V. Natera, re-elected as W.M.; Bro. José Santos See Ping, S.W.; Bro. Manuel Moreno, re-elected as J.W.; Bro. Elmer O. Worrick, re-elected as Treasurer, and Bro. Bartolomé Ortega, Secretary.

On December 31, 1934, Wor. Bro. Ricardo C. Santos visited the Lodge as representative of the M. W. Grand Master.

**Nanking No. 108, Nanking, China.**—V. W. Bro. Hua-Chuen Mei, District Deputy Grand Master for China, assisted by Bro. Alfred S. Lee Secretary of Amity Lodge No. 106, as master of ceremonies, installed the officers of Nanking Lodge in January. Bro. Wing Po Cheung, Treasurer of Amity Lodge, in behalf of the Lodge, presented to Nanking Lodge a magnificent set of working tools. The evening concluded with a dinner at the home of the W. M. The elective officers of the Lodge are now: W. M. Wor. Bro. J. Moreh Hansen; S. W., Bro. C. H. Plopper; J. W., Bro. C. H. Liu; Treas., Bro. F. C. Gale, and Sec., Bro. R. A. Ward.

**Pearl River Lodge No. 109, Canton, China.**—Pearl River Lodge has removed its quarters to the top floor of the National Commercial & Savings Bank Building, with a tea room immediately below for a refectory, and a roof garden, too. The Canton Brethren are spending a tidy sum of money in re-furnishing the premises into permanent Lodge quarters. The rental is nominal, the lessor being a member of the Lodge.

The weekly tiffins at the new quarters of the Canton Club are proving very popular, food being tasty and the club-rooms comfortable. Each Wednesday sees more than 20 at lunch and having an hour of good fun and recreation.

**Maranaw, U. D., Dansalan.**—On December 15th, last, Maranaw Lodge elected officers, with the following result: W.M., Wor. Bro. Ubaldo D. Laya; S.W., Bro. Capt. Rafael Ramos; J.W., Bro. Florencio P. Cruz; Treas., Bro. Amando D. Ylagan, and Sec., Bro. Roman Padilla. We learn that it took thirty-two ballots to elect the Junior Warden. That looks to us like a record.

The Lodge initiated two in December and passed both on New Year's Day; they are Bros. Salvador T. Lluch and Santiago Ballesta.

There was great rejoicing when the members were informed that Grand Lodge had, on January 22, 1935, granted this Lodge a charter and that it would after its constitution be known as Maranaw Lodge No. 111.

## Seccion Castellana

# THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 102 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 Maestro; Conrado Benitez, Gran Maestro 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

### NUESTRO PROBLEMA PERENNE

Damos demasiada importancia a nuestras dificultades actuales, pero esto no es más que humano. Es preciso reflexionar que todos los problemas y todos esos obstáculos que nos parecen infranqueables, no son más que incidentes pasajeros de escasa importancia en la vida e historia de la Fraternidad, la cual está edificada en roca viva y tiene toda la robustez y fuerza que necesita para resistir a las más recias tormentas y adversidades. Dentro de pocos años, los peligros que hoy nos parecen más amenazadores quizás ya no existan y los más de los problemas que actualmente no parecen de solución difícil o imposible habrán desaparecido sin dejar rastro. ¿No es verdad que muchos de los peligros de hace diez o veinte años se han disipado como ligeras nubes de estío?

Sin embargo, hay un problema perenne, y es el de mantener alejados de las puertas de nuestras Logias los elementos malos y nocivos y echar de nuestro medio a los hombres indignos de ser Maestros que por culpa nuestra hayan podido entrar. La vigilancia eterna es la clave del éxito de nuestra Institución y de los Talleres de que se compone.—L. F.

### PERDIDAS INNECESARIAS

Respecto al edicto de nuestro Muy Ilustre Gran Maestro sobre la creación en cada Logia de un Comité que debe estudiar cada caso de suspensión por falta de pago de las cotizaciones, antes de decretarse dicha suspensión, repetimos, más o menos, lo que dijimos en este mismo departamento hace exactamente diez años, a saber:

“Al fin de cada año, al leer los datos relativos a las suspensiones y expulsiones que ha habido en las diferentes Logias por falta de pago de las cotizaciones y conducta indigna de un Masón, no podemos menos de reflexionar que tal vez el 80 por ciento de todo este material se ha perdido sin necesidad.

“Si el venerable maestro y el secretario de cada Logia hubiesen de vez en cuando examinado las cuentas de los miembros y se hubiesen constituido en un comité para verse con los Hermanos que se hallaban en camino de la morosidad, para tratar de hacer que paguen su deuda, o en su totalidad o en parte, no habría tantas suspensiones por falta de pago.”

Aplaudimos el nuevo edicto, porque no cabe duda de que sometiéndose cada caso de morosidad a un examen concienzudo, no habrá más suspensiones

inútiles e injustas. Esperemos, pues, que los nuevos comités harán buen trabajo y que, por otra parte, las Logias no permitirán que los que, pudiendo pagar, incurran en morosidad y continúen militando en nuestras filas por mucho tiempo después de haber terminado el periodo de gracia.—L. F.

## Piezas de Arquitectura

### LA PALABRA PERDIDA

Por el Ven. Hmno. Arturo Villanueva, P. M., Logia Bud  
Dahò No. 102, Joló, Sulu

El masón es un infatigable viajero; su peregrinación empieza desde el momento que llama a las puertas de una logia masónica y solamente termina cuando traspasa los umbrales de la Muerte. Al comienzo de su jornada, el candidato tiene los ojos vendados, para significarle que aun está en completa ignorancia referente a los principios y enseñanzas de la Masonería. Durante su iniciación, es sometido a una serie de ceremonias tendentes a inculcar en su corazón la práctica de las grandes virtudes del silencio, confianza, amor fraternal y sobre todo, fe en el G. A. D. U. Las ceremonias del segundo grado le enseñan que las virtudes aprendidas cuando era Apr. no bastan para completar su educación masónica, siendo, además, necesario que su inteligencia fuera cultivada con el estudio de las ciencias y las artes, tales como las Matemáticas, Geometría, Geografía, Astronomía, Gramáticas, Arquitectura, etc. Las del M. M. insinúan que las virtudes y las ciencias, solas, no bastan para transformar al neófito en “piedra viva y hacerle digno a ocupar su puesto en el gran Templo espiritual y eterno.” Al comienzo del drama, el candidato recibe una admonición que aún no posee todos los secretos y privilegios de un masón y para recibirlos, es necesario que se someta antes a una prueba, demostrando que ya ha aprendido a poner en práctica las virtudes y las ciencias adquiridas en los grados anteriores. Es entonces cuando se entera de que en Masonería hay una “palabra perdida.”

¿Qué es la palabra perdida? ¿Debemos creer que realmente existe una palabra con poder bastante para resolver el misterio de la muerte y arrebatarse a la tumba su presa? ¿Quizás hay en la Naturaleza un secreto suficientemente poderoso para contrarrestar la descomposición de la materia? ¿Debemos suponer que existe en el hombre algo que no muere, denominémoslo alma, espíritu o como se quiera, que sube anheloso al cielo al desprenderse de la materia que temporalmente le aprisionara? ¿Significaría, tal vez, que aquel que ha puesto en práctica los principios masónicos no muere

porque su memoria vivirá eternamente en la memoria de sus amigos? O ¿debemos suponer que la palabra perdida es simplemente un accidente del misterio de la resurrección y la lección palpitante en el drama, es la práctica de la virtud y de la fidelidad? ¿Acaso no podemos tomar la palabra perdida como sinónima del G. A. D. U. e interpretar que aquel que cree en Él, no debe temer nada, inclusive la muerte?

Un cuidadoso análisis de este simbolismo en relación con los otros usados en los diferentes grados de la Masonería, nos conduce a la conclusión que la palabra perdida no significa otra cosa sino la perfección ideal, meta de las aspiraciones del masón, luz cuya claridad vislumbrara el peregrino, cuando el Venerable solemnemente repitiera aquellas sublimes palabras del G. A. "Hágase la luz." Y la luz se hizo; desde entonces, aquella luz ha alumbrado continuamente al viajero, tenue cuando era Apr., más clara cuando fué Comp., pero aun insuficiente para guiarle por los estrechos senderos de su existencia masónica. La muerte del viajero demuestra que las virtudes y las ciencias inculcadas a él en los dos primeros grados no bastan para protegerle de las asechanzas que le rodean en la vida y solamente conseguiría su regeneración cuando ya M. M., supiera poner en práctica las ciencias y las virtudes. Cuando ese momento llegue, habrá llegado también su regeneración y resucitaría de la muerte del vicio y la ignorancia a una vida de perfecciones. El hecho que el R. S. sólo consigue levantar de la tumba el cadáver del gran H. A., después de invocar la intervención divina, nos conduce a la misma conclusión, enseñándonos, además, que la perfección ideal no se alcanza con la simple posesión de las virtudes y las ciencias humanas. El hombre necesita, además, de la ayuda del G. A. D. U. para obtener éxito en sus empresas, para su perfeccionamiento moral e intelectual. Observad, sin embargo, que al final de la jornada, en la misma apoteosis del viajero, éste no recibe más que el sustituto de la palabra perdida y no la palabra misma, insinuándonos, que en este mundo no es posible hallar una perfección ideal y completa, debiendo contentarnos con una imitación del bien soñado, una copia la más fiel posible.

El peregrino que comenzó su viaje llamando a las puertas de una logia masónica llega, al final de su jornada, cuando después de vencer el vicio con la práctica de las virtudes, y la ignorancia por el cultivo de las ciencias y las artes, alcanza su regeneración y resucita a una vida perfecta e ideal. Dentro de las logias, todos hemos llegado al final de esta jornada pero, ¡cuán pocos lo han conseguido fuera de ellas!

## De Fuentes Extranjeras

### EL VALOR DEL PENSAMIENTO

Los pensamientos que se forjan en nuestra mente, tienen mucho que ver con el triunfo o el fracaso de uno.

Las ideas de optimismo nos ayudan a luchar por el triunfo, mientras que las pesimistas nos inclinan al fracaso.

La imagen que formamos en la mente, se va poco a poco plasmando en realidad; de ahí que si pensamos en el triunfo, podemos triunfar; en cambio, si nuestro ánimo es débil y creemos que vamos a fracasar, fracasaremos de veras.

Eso se debe a que el pensamiento suele tener más fuerza de lo que muchos se figuran.

El hombre vale en este mundo, según la calidad de pensamientos que emita su mente.

Todos pensamos, es cierto, pero son pocos los que saben pensar debidamente.

Supongamos que se construya una carretera al lado de un montón de piedras de mármol.

Por allí pueden transitar muchas personas, viendo nada más que piedras duras y pesadas.

Pero, si por aquel lugar ocurre pasar un escultor, descubre de seguida hermosas estatuas que con el tiempo adornarán parques públicos, etc.

El escultor ve en la piedra algo más que el hombre ordinario. Piensa, y con sus pensamientos distingue estatuas que todavía no están hechas.

Lo que suele ocurrir en el caso del mármol y el escultor, también ocurre en las demás actividades de la vida.

La persona que sabe pensar, suele ver más que la muchedumbre que le rodea.

Piensa en su triunfo y lo distingue lejos todavía, y lucha hasta conseguirlo.

Se forma en su mente grandes cosas y se empeña en llevarlas a cabo y al fin las transforma en bellas realidades.

Muchos habían visto hervir el agua en una marmita, sin distinguir más que el flúido sutil y caliente que se desprendía del líquido hirviendo, hasta que Dionisio Papín observó que la tapa de la vasija saltaba, impulsada por el calor que se dilataba, y de ahí surgió la teoría de la fuerza elástica del vapor.

La diferencia entre Papín y los demás que hacían hervir agua en una marmita, se debía a que él sabía pensar mejor que los otros.

El mérito real de una persona consiste en sus pensamientos. Si éstos son elevados, el poder del cerebro que los emite es grande; si son bajos y rutinarios, su valor es nulo.

La idea que se forja bajo el cráneo del hombre, juega un papel muy importante en la vida de los seres humanos.

El valor del pensamiento es inmenso. Por supuesto, cuando se sabe pensar bien.

Deberíamos cultivar en nuestra mente sólo pensamientos elevados, buscando desalojar de ella todo aquello que no sirviese para algo—A. Pereira Alves (en "Mundo Masónico," Habana, Cuba).

### COMO PUEDEN EXPLICARSE LA GRANDEZA Y LA DEBILIDAD DEL JAPON

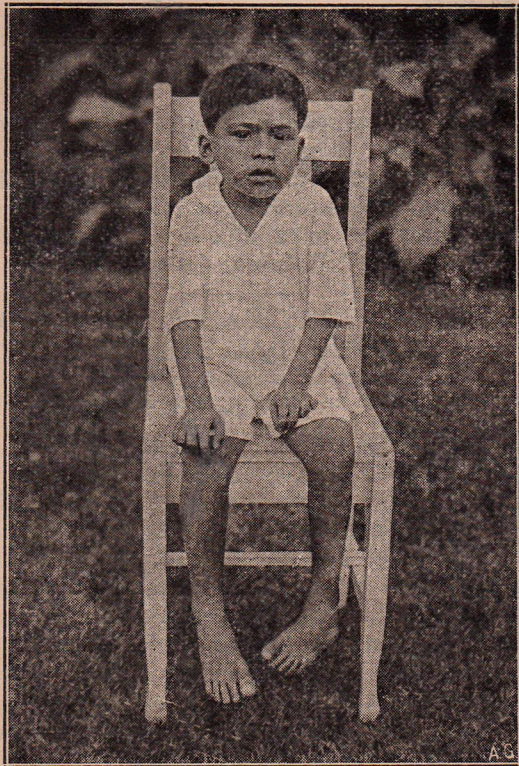
(Extracto de un artículo firmado por J. W. T. Mason y publicado en la *Revista Masónica del Perú*)

Entre los japoneses, el análisis crítico ha sido siempre muy raro. Repito, los japoneses no se conocen a sí mismos. A este hecho es debido todo lo que confunde a los extranjeros que han pasado gran parte de su vida en el Japón. Me atrevería a decir que los japoneses no temen a ninguna nación extranjera, pero sienten temor de sí mismos. Declaran los extranjeros, que jamás pueden anticipar lo que hará luego un japonés. Los japoneses se encuentran en el mismo trance. Nunca pueden decir lo que hará seguidamente un vecino. En realidad, jamás pueden decir lo que harán seguidamente ellos mismos. El budismo de Zen, que es doctrina popular en el Japón, mantiene que las verdades últimas no pueden ser expresadas en palabras y, en consecuencia. Deben ser comunicadas entre los hombres intuitivamente, del maestro de Zen a su discípulo. El budismo de Zen goza de popularidad entre los japoneses porque la ten-

dencia natural de su mente es inexpresiva. Los japoneses jamás saben realmente lo que ocupa la imaginación de aquellas personas que mejor conocen. Los maestros de Zen no tienen capacidad bastante para explicar, y, en efecto, los maestros de Zen no explican, porque un adepto de las doctrinas de Zen no traduce en palabras lo que ha aprendido de otro, desde que, según el principio de Zen, si el conocimiento es verdad profunda, no puede ser expresado en palabras. Así, pues las ideas se alojan profundamente en las imaginaciones de los japoneses, y cuando repentinamente emergen en términos de acción, asombran a los demás japoneses tanto como a los extranjeros. La grandeza del Japón se debe al hecho de que estas acciones producen, muy a menudo, resultados espléndidos. La debilidad del Japón es atribuible a la mentalidad embotada que, a veces, resulta de este proceso de falta de expresión, porque entonces las acciones resultantes son ineficientes y, en ocasiones, trágicas en sus consecuencias, como cuando jóvenes educados se convierten en asesinos buscando, por medio del homicidio, purificar la política o, en otro caso, imponer a la nación algún principio reformista que ellos están completamente coherente.

### LA SENCILLEZ

Los masones se expresan con sencillez. Relegan el hipérbaton y la frondosidad que son cosas adjetivas. Ya os iréis acostumbrando a nuestras sencillas formas que tienen la eficacia de la expresión clara.—*Revista Masónica del Perú.*



**¡NO NOS OLVIDÉIS!**

Os lo piden pobres Niños del Hospital Masónico para Niños Lisiados. Enviad vuestros óbolos a Wm. Huse Chapman, Secretario. P. O. Box 34

### Schedule of Grand Master's Visitations

(Continued from page 203)

- May 22nd—Wednesday—Arrive Cebu at 6:00 A. M. By S. S. Luzon  
—MAKTAN LODGE No. 30 at 8:00 P. M., also  
TUPAS LODGE No. 62.
- " 23rd —Thursday —Leave Cebu at 4:00 A. M. By Launch Opon  
—Arrive Tubigon at 6:20 A. M. By Launch Opon  
—Leave Tubigon at 6:30 A. M. By Automobile  
—Arrive Tagbilaran at 7:30 A. M. By Automobile  
—DAGOHOY LODGE No. 84 at 8:00 P. M.
- " 24th —Friday —Leave Tagbilaran at 1:00 P. M. By Automobile  
—Arrive Tubigon at 2:00 P. M. By Automobile  
—Leave Tubigon at 2:00 P. M. By Launch Opon  
—Arrive Cebu at 4:20 P. M. By Launch Opon
- " 25th —Saturday —Leave Cebu at 6:45 A. M. By Plane  
—Arrive Iloilo at 7:40 A. M. By Plane  
—Leave Iloilo at 1:00 P. M. By Train  
—Arrive Capiz at 6:00 P. M. By Train  
—MAKAWIWILI LODGE No. 55 at 8:00 P. M.
- " 26th —Sunday —Leave Capiz at 1:00 P. M. By Train  
—Arrive Iloilo at 6:00 P. M. By Train
- " 27th —Monday —Leave Iloilo at 11:45 A. M. By Plane  
—Arrive Bacolod at 12:00 Noon By Plane  
—KANLAON LODGE No. 64 at 8:00 P. M., also  
ELISHA WARD WILBUR LODGE No. 101
- " 28th —Tuesday —Leave Bacolod at 7:30 A. M. By Plane  
—Arrive Iloilo at 7:45 A. M. By Plane  
—ILOILO LODGE No. 11 at 8:00 P. M. also  
ACACIA LODGE No. 78 at 8:00 P. M.
- " 29th —Wednesday—Leave Iloilo at 12:00 Noon. By S. S. Bisayas
- " 30th —Thursday —Arrive Manila at 3:00 P. M. By S. S. Bisayas
- June 5th —Wednesday—Leave Manila at 4:00 P. M. By S. S. Argus
- " 6th —Thursday —Arrive Masbate at 5:00 P. M. By S. S. Argus  
—MA-BU-TI LODGE No. 92 at 6:00 P. M.  
—Leave Masbate at 9:00 P. M. By S. S. Argus
- " 7th —Friday —Arrive Tacloban at 6:00 A. M. By S. S. Argus  
—MAKABUGWAS LODGE No. 47 at 7:00 P. M.  
—Leave Tacloban at 9:00 P. M. By S. S. Argus
- " 8th —Saturday —Arrive Catbalogan at 5:00 A. M. By S. S. Argus  
—MT. HURAW LODGE No. 98 at 8:00 A. M.  
—Leave Catbalogan at 12:00 Noon By S. S. Argus
- " 9th —Sunday —Arrive Masbate at 5:00 A. M. By S. S. Argus  
—Leave Masbate at 8:00 A. M. By S. S. Argus
- " 10th —Monday —Arrive Manila at 7:00 A. M. By S. S. Argus