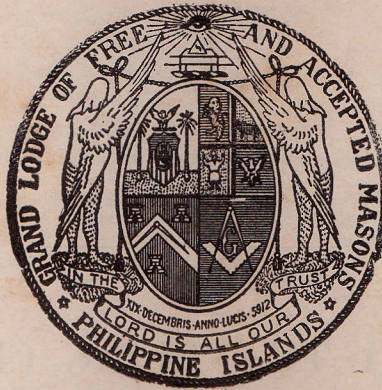


The Cable Tow

Vol. XIII

Manila, P. I., August 1, 1935

No. 3



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

AN IDEAL PRAYER

Not more of light I ask, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.

Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.

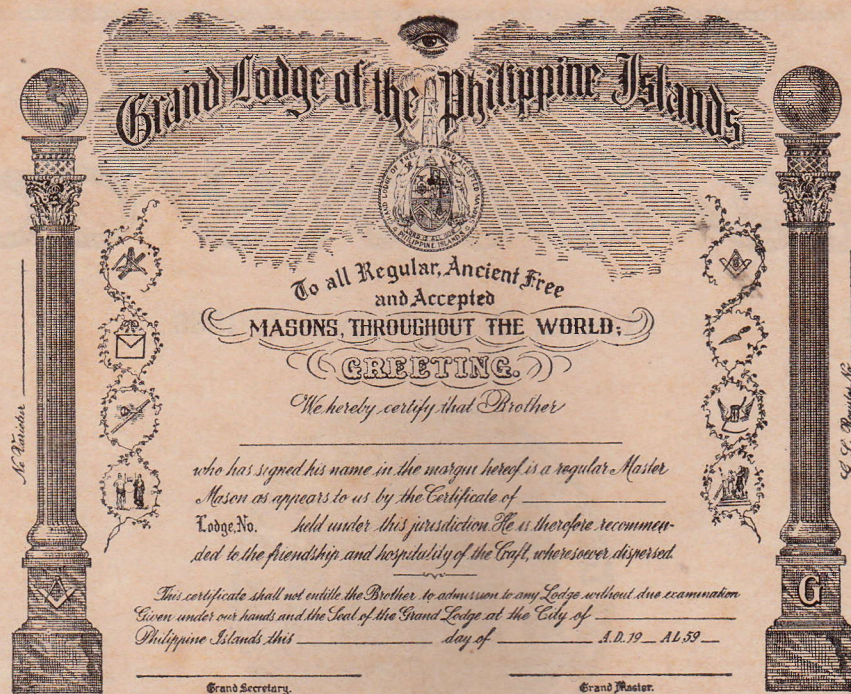
Not more of joy, but how to feel
Its kindling presence near.
To give to others all I have
Of courage and of cheer.

No other gifts, dear God, I ask,
But only sense to see
How best these precious gifts to use
Thou hast bestowed on me.

Give all fears to dominate,
All holy joys to know,
To be the friend I wish to be,
To speak the truth I know.

To love the pure, to seek the good,
To lift with all my might,
All souls to dwell in harmony
In freedom's perfect light.

—Chicago Scottish Rite Magazine.



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Neat traveling certificates, same size as above, printed on stout parchment paper and inserted in a handy leather case which fits the coat pocket, can be obtained from the Grand Secretary's Office, thru your Lodge Secretary (who must issue a certificate of good standing). Price: five pesos, to be remitted with order.



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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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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.

A VISIT TO CHINA

Brethren desiring to join the M. W. Grand Master on his trip to China in September will find some information on the cost of the trip on page 38 of the present number.

THE CABLETOW

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

Managing Editor: LEO FISCHER.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

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

Manila, P. I., August 1, 1935

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Editorial Section

THE THINKING HABIT

"Get the reading habit," a contemporary admonishes us. That is all right as far as it goes; we have to admit that knowledge and education are to be obtained by reading. But the reading habit is so widely spread that we really do not need much propaganda for a further extension. We might, of course, advise a more careful selection of the material read, and a more intelligent and profitable way of reading. The man who devours books, who reads books without intelligent selection and reads them as if Old Nick were after him with a sharp stick, does not get much good out of his reading. There is a story about a young fellow who, anxious to let the rest of the company who were discussing books know that he, too, was literate, said: "Ah, there is a book that I read once. It was by—blamed if I haven't forgotten the author, and the title, too, and what it was about. But I can tell you, it was a rattling good book!"

There is another habit which we would recommend to our readers, and that is the thinking habit. We fast and frequent readers of Anno Domini 1935 have almost lost that habit. Few of us, when we have finished a book or a chapter, or come to some particularly attractive or striking passage, ever pause to think over what we have read. As to re-reading anything, perish the thought!

The trouble with us is that we have acquired the radio habit: thoughts are being fed to us so fast by the radio that we have no time to add any of our own ideas and reflections or to assimilate what we have heard. Thinking for ourselves is becoming a lost art with us. The man who reads a good book and then sits down quietly and ruminates over what he has read is a *rara avis* and will soon be among the extinct species.

Let us check that constant influx of thoughts occasionally and strive to assimilate what has been suggested to us, or endeavor to evolve something of our own!—L. F.

SUPPORTING OUR CHARITIES

Eleven years ago, in response to what seemed to be a general demand, a number of members of our Fraternity in these Islands formed a corporation known as the Masonic Hospital for Crippled Children, for the purpose of reclaiming for a useful life, a life worth living, crippled children of poor parents, regardless of race, nationality, and religion. In the hands of enthusiastic, upright, and self-sacrificing Masons, this enterprise advanced and prospered and is now the only charitable institution worth mentioning supported by Philippine Masonry.

We publish in this issue of the Cabletow the report of the President of that Association and we recommend that our readers give that document the attention it deserves. In reading it over carefully, they will perceive that our only charitable institution, far from having the active support of the entire Fraternity, is being kept alive by the efforts of "the faithful few." Only about 4% of the Master Masons of this Grand Jurisdiction form part of the association of the work of which we have all reason to be proud.

There is no reason for this withholding of support. The Association has for the last ten years been doing splendid work for the poor cripples in the Masonic Ward in the Mary J. Johnston Memorial Hospital. Its finances have been managed in the most efficient and conscientious manner and with the greatest economy. Its officers have performed their duties, involving in some cases exacting and irksome work and personal pecuniary sacrifices, without compensation of any kind. It has placed Philippine Masonry on a high level in the eyes of the Masonic world. The entrance fees and dues are very low. There has been sufficient publicity.

Is our service to humanity to be lip service

only? Is our only organized charity to die of inanition when the few Masons now active in its behalf shall be no longer with us or shall have ceased to be able to bear the heavy burden now weighing upon their shoulders?—*L. F.*

A RARE OPPORTUNITY

In the Official Section of this issue, our Brethren will find an announcement regarding the Pilgrimage to China to be undertaken by the Grand Master and those who may wish to accompany him in September. This is a rare opportunity for Master Masons and their wives to visit one of the most interesting countries of the world and meet outstanding men of one of the most ancient peoples on the globe. Picturesque Hongkong, ancient Canton, fascinating Nanking, and Shanghai, the Paris of the Far East, will be visited and everywhere Brethren will be found anxious to make the travelers comfortable and render their visit as pleasant and agreeable as they can make it. Doors will be open to them that they would find closed if they came unaccompanied, and they will be given the privilege of meeting persons whom they would not meet, and seeing things which they would not be able to see, if they were not members of the Grand Master's party. The Masonic friendships formed and Masonic experiences enjoyed will be treasures which thieves cannot steal and age cannot destroy.

We have taken special pains to bring these things to the attention of our Brethren because we fear we would otherwise hear words of reproach when the returning travelers relate their experiences, coming from Brethren who did not make the voyage and who would have done so had they known how enjoyable and interesting it was going to be.

Most Worshipful Brother Hawthorne is anxious to have as numerous and representative a party of Masons accompany him as possible, and our Brethren in China will appreciate it if a large number of Brethren come to add another enduring strand to the cabletow which binds them to their Brethren in the Philippine Islands.—*L. F.*

THE CONFUSION IN THE TEMPLE

There has been but little change in the situation as regards the break, or rather suspension of relations, with the Grand Lodges of England, Scotland, Ireland, Massachusetts, Victoria, and France (N. G. L.). Our Lodges are still open to Masonic visitors from those Grand Jurisdictions; we have not recalled the commissions of our Grand Representatives near the same, and we still send them our publications. The break is still entirely onesided. Since the four Grand Lodges who originally opposed our action in China were joined by the Grand Lodge of Victoria and the National Grand Lodge of France (both of which followed the lead of their Mother Grand Lodge, England, without any investigation or grievance of their own), no other Grand Lodge has suspended relations with ours. Comment on the part of the fraternal reviewers and of the Masonic press has been generally neutral, quite occasionally favorable to our side, and in no case hostile to us.

As bearing on the subject, we refer our readers to an article entitled "Masonic Imperialism," in this issue. We do not care to comment editorially on the situation discussed in that article; all we will say is that there is dynamite in it.—*L. F.*

THE CHINA PILGRIMAGE

On July 9th, the Grand Master appointed a special committee, to be known as the China Pilgrimage Committee and composed of Bro. H. MacGowan, V.W. Bro. Eduardo del Rosario Tan Kiang, W. Bro. Mariano Gonzalez, and V.W. Bro. Emilio P. Virata. This committee has been charged with the duty of making arrangements for the visit to China to be made by the M.W. Grand Master and a representative party of Philippine Masons, from September 21st to October 7th, next.

For the immediate information of Brethren who contemplate joining this pilgrimage to Old Cathay, the Committee has prepared preliminary data from which we freely copy in the following paragraphs. More accurate information is being secured from China and will be published in our September issue. The estimated cost of the steamer and train fares, passport and visa will, it is believed, not be in excess of P225.00. This does, of course, not include personal expenses. Woollen suits and a light overcoat will be needed. Dress suits are desirable but not essential. Passports must be secured from the Governor-General's Office (cost P21.00) and the visa of the Chinese Consul General must be obtained (P7.20) for the same. For further information, the Brethren are requested to write Bro. H. MacGowan, c/o The Robert Dollar Company, P. O. Box 1636, Manila. Prospective participants should ask to have their names placed on the list of tentative reservations. Masons may come accompanied by their wives. The travel will be tourist class, but the Brethren will be given the option of traveling in higher or lower classes if they prefer. The choice of a hotel will also be left to their option.

The itinerary of the trip is as follows:

Sept. 21	3:00 PM	LV	Manila	SS	Pres. Cleveland
23	6:00 AM	AR	Hongkong.		
					Morning free for sightseeing as desired.
23	12:32 PM	LV	Hongkong, Canton and Hongkong		Railway.
	4:15 PM	AR	Canton.		
					Transfer to Hotel.
23	8:00 PM				Official Visitation to Pearl River Lodge No. 109.
24					Morning free for sightseeing.
24	4:30 PM	LV	Canton, Hongkong, Canton & Macao		SS Co.
	10:30 PM	AR	Hongkong.		
					Transfer to SS President Cleveland.
25		AM	LV	Hongkong	SS President Cleveland.
27		AM	AR	Shanghai.	
					Transfer to Hotel.
28	8:00 PM				Official Visitation to Amity Lodge No. 106.
					Return to Hotel.
29	8:00 AM	LV	Shanghai, Shanghai and Nanking		Railway.
	2:45 PM	AR	Nanking.		
					Transfer to Hotel.
30	8:00 PM				Official Visitation to Nanking Lodge No. 108.
					Return to Hotel.
Oct. 1	8:00 AM	LV	Nanking		Shanghai and Nanking Railway.
	2:30 PM	AR	Shanghai.		
					Transfer to SS President Jackson.
2		AM	LV	Shanghai	SS President Jackson.
4			AR	Hongkong.	
5	6:00 PM	LV	Hongkong		SS President Jackson.
7	7:00 AM	AR	Manila.		

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. Roy D. Bennett (1), Sixto Tenmatay (12) and Mateo D. Cipriano (14) to act as Grand Lodge Committee for Visiting the Sick during the month of August, 1935.

CONVENTION FOR THE SOUTHERN ISLANDS

M.W. Bro. Hawthorne has sent a letter to the Masters of all the Lodges in the Visayan Islands, Mindanao and Sulu, informing them that in view of the fruitful results of the Balete Pass Convention, a similar Convention is to be held at Cebu, during the latter part of November, for the benefit of the Lodges mentioned. Arrangements for this convention will be completed by the M.W. Grand Master immediately upon his return from China, on or about November 1st. The officers and inspector of each Lodge are urged to attend; if the officers cannot come, the Lodge should send at least two delegates. The Masters are requested to suggest a more convenient date if the latter part of November is not suitable.

M.W. Bro. Hawthorne is convinced that conventions of the nature of the one contemplated are very useful, as matters of great importance can be discussed and doubtful points explained at such gatherings. Moreover, relations between the Lodges and the individual Brethren are improved by regional meetings to an extent which must be witnessed and studied in order to be properly appreciated.

From Near And Far

CHARTER OF AGNO LODGE ARRESTED

The charter of Agno Lodge No. 75, F. & A. M., of Tayug, Pangasinan, was arrested by the M.W. Grand Master on July 5th, last, the suspension to take effect as of July 1st. This action by the Grand Master was taken in compliance with the Grand Lodge resolution governing the payment of the indebtedness of Lodges. Agno Lodge having failed to pay the 10% installment for 1935 on or before June 30th, it had, in view of the mandatory character of that resolution, to suffer the penalty attached to such non-payment. The situation of Agno Lodge had been a precarious one for several years. It was almost impossible to get a quorum of members to attend the stated meetings, as the membership lived scattered in a number of towns. During one year, the Master of the Lodge was a resident of Pasig, Rizal.

The members of Agno Lodge have, by the arrest of the charter of their Lodge, been automatically suspended from the rights and privileges of Masonry; but the Grand Master has expressly exempted from such suspension all those members of said Lodge whose dues are paid up for the current (third) quarter or who may restore themselves to good standing by paying their current dues.

Wor. Bro. Pablo Samson, whom the M.W. Grand Master had appointed Custodian of Agno Lodge, went to Tayug to take up the charter, books and property of the Lodge. The charter could not be located at

the time of his visit, but he returned to Manila with the funds and books.

Agno Lodge is the only Lodge which has had its charter arrested this time. Since his assumption of the office of Grand Master, M.W. Bro. Hawthorne has been writing monthly letters to all delinquent Lodges, reminding them of their indebtedness, with the result that all but one have made the necessary payments or arrangements to save their charters.

GRAND MASTER'S VISITATIONS IN JUNE, 1935

June 5, 1935 (Wednesday).—Most Wor. Bro. Samuel R. Hawthorne, accompanied by Wor. Bro. Pablo Samson (69) left Manila at 5:30 p. m. on board the S. S. Argus, bound for Masbate, on the island of Masbate, and arrived there on Thursday, at midnight. The boat should have arrived much earlier; but considerable time was lost discharging cargo at Rio Guinobatan.

June 7, 1933 (Friday).—The Brethren of Ma-Bu-Ti Lodge No. 92 had been patiently waiting for the Grand Master since Thursday at 6:00 p. m., at which hour they had opened Lodge on the Third Degree; but it was not until 12:40 a. m. on Friday that Most Wor. Bro. Hawthorne, accompanied by Wor. Bro. Samson and several Past Masters, was introduced and made his official visitation to the Lodge. Wor. Bro. Sixto B. Ortiz, the Master of the Lodge, having been transferred to Camarines Sur as provincial treasurer, the Secretary. Wor. Bro. Ciriaco L. Latonero, made the address of welcome. After a brief address by the Most Wor. Grand Master, Lodge was closed and the Brethren enjoyed the excellent refreshments provided by the Lodge. Then all accompanied Most Wor. Bro. Hawthorne and Wor. Bro. Samson to the boat which sailed for Tacloban at 2:00 a. m. 8 members of Ma-Bu-Ti Lodge and 2 visitors had been present at the meeting.

The S. S. Argus made fast to the wharf at Tacloban, the capital of Leyte, at 2:00 p. m. that day. A large number of members of Makabugwas Lodge No. 47 met the Grand Master at the wharf and escorted him to the Lodge Hall, where a Lodge of Instruction kept everybody busy and interested until 4:30 p. m. The Grand Master was then shown the Masonic Cemetery established by the Lodge, which is a great source of pride to its members; he was also given a chance to admire the town of Tacloban and the neighboring towns of Palo and Tanauan.

At 7:00 p. m., a fraternal banquet was given in honor of the Grand Master at the Club Chino, Wor. Bro. Tan Tiah Suya, Master of Makabugwas Lodge, being the host. Wor. Bro. Federico O. Larraga (47), acting as toast-master, brought out the fact that Most Wor. Bro. Hawthorne was the fourth Grand Master to visit the Lodge since its constitution in 1918. The Grand Master made a few remarks, after which he withdrew to get into his evening clothes. At 9:15 p. m., Most Wor. Bro. Samuel R. Hawthorne made his official visitation to Makabugwas Lodge No. 47. The reception ceremonies were followed by words of welcome by the Master of the Lodge and an address by the Grand Master suited to the circumstances, the meeting being an open one. Wor. Bro. Fidel Fernandez (47) made eloquent remarks in behalf of Makabugwas Lodge, explaining in brief words, for the benefit of the many non-Masons present, the nature, aims and

purposes of the Masonic Fraternity. After the speech-making, dancing was indulged in, and at 11:00 p. m. the Grand Master bade good-night to the Brethren and returned on board the S. S. Argus, which was scheduled to leave at midnight. The Tyler's Register that evening showed an attendance of 31 Brethren, of which 18 were members of Makabugwas Lodge. About 150 persons attended the dance.

June 8, 1935 (Saturday).—It was raining when the ship arrived at Catbalogan, Samar, at 8 o'clock in the morning; but the wet weather had not dampened the ardor of the officers and members of the local Lodge, Mount Huraw No. 98, who met the Grand Master at the wharf and conducted him to the Lodge Hall. At 8:50 a. m., Lodge was opened and the Grand Master was received with due honors and welcomed by Wor. Bro. Lao Hoo, Master of Mount Huraw Lodge No. 98. The next speaker, Wor. Bro. Luis Cervero, gave a historical sketch of the Lodge and spoke of its membership. While he was making his address, two earthquake shocks of slight intensity were felt, one at 9:05 a. m. and the other at 9:10 a. m. The Grand Master spoke for 45 minutes; his address was inspiring and instructive. 26 Brethren were present at this meeting, 19 being members of the local Lodge and 7 visiting Masons. From 10:20 a. m., when the Lodge was closed, until noon, a Lodge of Instruction was held, then luncheon was served in a room adjacent to the Lodge room. About an hour of sight-seeing followed, then, at 1:50 p. m., the Grand Master and Wor. Bro. Samson boarded the S. S. Argus which sailed at 2:00 p. m. for Manila, via Calbayog, Masbate, and Aroroy.

June 10, 1935 (Monday).—The Grand Master and Wor. Bro. Samson arrived in Manila at 8 o'clock in the morning. Bro. Samson very conscientiously records that Most Wor. Bro. Hawthorne lost eight pounds in weight on this trip.

June 14, 1935 (Friday).—Shortly after 5 o'clock in the morning, the Grand Master again left Manila, this time by automobile and accompanied by Wor. Bros. Pablo Samson (69) and Luciano Gansico (65). At 8:30 a. m. the travelers arrived at Batangas, where Wor. Bros. M. Evangelista and R. L. Perez and Bro. Q. L. Magsino joined them. At 4 o'clock in the afternoon, all left on the S. S. Soliman for Calapan, Mindoro, arriving there shortly before 7 o'clock in the evening. The officers and members of Tamaraw Lodge No. 65 had turned out in full force and were waiting at the wharf, and after exchanging greetings, all proceeded to the house of Wor. Bro. Sisenando Bugarin, for refreshments and dinner.

At 8:15 p. m., the Grand Master and members of the Grand Lodge were introduced and welcomed at a special meeting of Tamaraw Lodge No. 65. After the reception, the Grand Master asked all present to rise and stand for a few moments in silence, as a tribute to the memory of Wor. Bro. José Medina, Master of Tamaraw Lodge, who had but recently died at Baco, Mindoro. Bro. Eladio Castro, S. W. and acting Master of the Lodge, delivered an address of welcome, then the Third Degree of Masonry was exemplified, for the instruction of the members of the Lodge. At 11 o'clock, speech-making was resumed, addresses being delivered by Wor. Bro. Antonio L. Luna (65), the district inspector; Wor. Bro. Marciano Evangelista, a visiting Brother from Batangas Lodge No. 35, and Most Wor. Bro. S. R. Hawthorne. Lodge was closed at midnight. The attendance at this meeting was 20,

there being 14 members of the local Lodge and 6 visiting Brethren.

June 15, 1935 (Saturday).—Leaving Calapan at 12:30 a. m., the Grand Masters' party returned to Manila by way of Batangas, on the S. S. Tamaraw, arriving at the capital at 6:45 a. m.

June 20, 1935 (Thursday).—Having stayed in Manila a little over five consecutive days, the Grand Master again resumed his journeyings, sailing from Manila on the M. S. Fortuna at 5:30 p. m., bound for Puerto Princesa, on the island of Palawan.

June 21, 1935 (Friday).—The Grand Master's party, composed of himself, Wor. Bro. Pablo Samson (69), Wor. Bro. Rufo San Juan (P. M., 22, inspector of Palawan Lodge No. 99), and Bro. Mariano Bundoc (104, assistant engineer of Palawan Province), spent the day at sea, "rocked in the cradle of the deep," until 3:30 p. m., when the good ship Fortuna called at Coron, Palawan, to discharge and take cargo. While the boat was so detained, the Grand Master and those with him had a look at Coron and stopped for refreshments at the house of the Hon. Claudio Sandoval, member of the House of Representatives, who was also a passenger on the "Fortuna," bound for Puerto Princesa.

June 22, 1935 (Saturday).—Sailing from Coron at 4 o'clock in the morning the "Fortuna" arrived at Culion two hours later. While there, the Grand Master and party were entertained by Bro. Julio Lisboa (16), who showed them over the Culion Leper Colony and the rest of the island, taking them as far as the Negative Barrio at Malapad na Parang. In the afternoon, Bro. Lisboa took the Grand Master out trawling in a motor launch. We learn that Most Wor. Bro. Hawthorne had a *rompecandado* and a *lapulapu* to show as the result of two hours' fishing, but the reporter failed to state the weight of these denizens of the deep.

At 6 o'clock in the evening, the "Fortuna" left port, bound for Cuyo.

June 23, 1935 (Sunday).—The Grand Master and party spent the Sunday traveling along the coast of Palawan. The boat stayed at Cuyo from five to half past nine in the morning and called at Araceli in the afternoon.

June 24, 1935 (Monday).—Upon their arrival at Puerto Princesa, shortly after 8 o'clock in the morning, the Grand Master and his party were met at the wharf by the only four resident members of Palawan Lodge No. 99, of whom two are living at Puerto Princesa and two at the Iwahig Penal Colony. After a visit to the Palawan Lodge Temple, the Grand Master and those with him were taken to the Iwahig Penal Colony, 22 kilometers from Puerto Princesa, by Wor. Bro. Policarpo D. Dellosa, Master of the local Lodge, and Bro. Rev. Manuel A. Garcia. They found much to engage their attention in the vast penal establishment, the manifold activities of which they inspected and admired. After this visit, all repaired to Wor. Bro. Dellosa's residence for refreshments, followed by a very pleasant luncheon to which the officers of the Colony and some of the provincial and municipal dignitaries had also been invited.

In the afternoon, at about 5 o'clock, after some picture-taking at the Palawan Masonic Temple, the following program was carried out in public, in the presence of about one hundred persons:

1. Short remarks by the Toastmaster, Wor. Bro. Valentin Macasaet, P. M. (99).
2. Overture by the Iwahig Orchestra.
3. Address by Wor. Bro. Policarpo D. Dellosa, Master of Palawan Lodge No. 99.
4. Violin solo by a member of the Iwahig Orchestra.
5. Speech by Wor. Bro. Rufo San Juan (22), Inspector of Palawan Lodge No. 99.
6. Vocal solo by Mrs. Socorro G. de Borbon.
7. Speech by Hon. Claudio Sandoval, Representative for Palawan Province.
8. Music by the Iwahig Orchestra.
9. Speech by Bro. Alfonso Santos (16), Judge-at-large of the Court of First Instance.
10. Address by the M. W. Bro. S. R. Hawthorne, Grand Master.
11. Refreshments.
12. Dancing.

The above program lasted till about 10:00 p. m. As the "Fortuna" was not leaving for Manila until the next day, the Grand Master accepted an invitation to stay overnight at the Constabulary Barracks in the capital, and Wor. Bro. Pablo Samson stayed at the house of Bro. Mariano Bundoc (104).

January 25, 1935 (Tuesday).—The "Fortuna" left Puerto Princesa at 5 o'clock in the afternoon, on her way back to Manila, with calls at Araceli, Cuyo, Culion, and Coron.

June 26, 1935 (Wednesday) was thus spent sailing along the shore of Palawan Island and at ports of call there.

June 27, 1935 (Thursday), was marked by a pleasant stay at Culion, where Bro. Dr. José M. Raymundo (59), Director of the Culion Leper Colony, and Bro. Julio Lisboa (16), another official of the Colony, entertained the Grand Master.

June 28, 1935 (Friday).—At 11:20 a. m., the Grand Master arrived in Manila on board the M. S. Fortuna, after a trying voyage and an absence of almost eight days.

This last absence and voyage, we might add, were all for the exclusive benefit of one outlying Lodge whose total membership is 13. And although the lack of a quorum made it impossible to hold a meeting of the Lodge, M. W. Bro. Samuel R. Hawthorne will nevertheless have the satisfaction of having been the only Grand Master who ever made a personal visit to distant Palawan Lodge No. 99.

THE BALETE PASS CONVENTION

The Convention of Inspectors and Officers in the Cagayan Valley, Tarlac and Nueva Ecija was successfully held at Balete Pass, Nueva Vizcaya, on June 30, 1935. Of the 49 Brethren who signed the register, 26 came from the Cagayan Valley and 23 from Nueva Ecija, Tarlac and Manila, representing eighteen Lodges.

The Convention was opened at 10:05 a. m. in the residence of Brother Esteban Sanchez, with a welcome address by the Senior Grand Lecturer, Wor. Bro. José de los Reyes (80), who, after explaining the purpose of the meeting, asked the Inspectors present for ideas how to promote a better understanding between the Grand Lodge and subordinate Lodges and preserve the cordial relations between the members in general. Wor. Bro. Ricardo C. Santos (80) was appointed recorder of the Convention.

The Grand Tyler, Wor. Bro. Fortunato M. Bulan (60), governor of Isabela, suggested that the Grand Lodge initiate practical economic relief measures for needy orphans of Master Masons, especially for bright

students, whereby the Fraternity would defray part of their college expenses, to be reimbursed in installments upon completing their studies. Wor. Bro. Miguel Bonifacio (29) explained that the Most Worshipful Grand Master has a plan under consideration to study the advisability of creating a scholarship fund.

Wor. Bro. Felino Villasán (73) stated that he found intervisitations among Lodges to be a practical medium for creating interest among the members. To safeguard the finances of subordinate Lodges, he suggested that the Lodge funds be deposited in the bank, except a small amount for incidental expenses; and that in auditing the accounts, the auditor should make it a point to make a physical inventory of the cash shown on the books of the Lodge.

Wor. Bro. Eustaquio de Guzman (70) said that many Lodges in the provinces are deficient in ritualistic work, and badly need lodges of instruction. He also stated that members who have children studying in Manila are worried over the temptations of city life; and that for the lack of a Masonic dormitory, many are forced to send their boys to dormitories managed by men whom they later find to be hostile to our Institution. He said that the provincial brethren are eagerly awaiting the opening of a Masonic dormitory, even on a small scale, for the sons of Master Masons. The convention went on record as being unanimously in favor of immediately opening a Masonic dormitory.

In connection with the suggestion of Wor. Bro. Eustaquio de Guzman, Brother Claro Basa (27) requested that the Plaridel Temple, which is owned by the Grand Lodge, be converted into a dormitory for the children of provincial Brethren who are studying in Manila.

Bro. Angel R. Sandiego (68) made a few remarks regarding the careful auditing of Lodge bills.

Wor. Bro. Catalino Guillermo (60) spoke about the financial help that should be extended to Brethren.

Wor. Bro. Lino Gutierrez (7) read an interesting lecture in Spanish regarding the legend of the Third Degree.

The last speaker was the Most Worshipful Grand Master who stated that he was most gratified with the productive result of the Convention, as he was sure that it would lead to a better understanding and cordiality between the Brethren concerned and what had been discussed was full of significance and so constructive that it was as important as our work in a tiled Lodge.

The Convention adjourned at 12:20 p. m., after which a splendid luncheon was served under the management of Brother Esteban Sanchez (68).

Mostly for the benefit of the provincial Brethren, at 1:30 p. m., the several degrees were exemplified. The following Brethren took part in the First Section of the First Degree:

Worshipful Master:	José C. Velo (4)
Senior Warden:	Ricardo C. Santos (80)
Junior Warden:	Ramón V. Ramos (88)
Secretary:	Louis M. Hausman (1)
Senior Deacon:	Mariano Gonzalez, (12)
Junior Deacon:	Daniel Limbo (4)
Senior Steward:	José A. de Castro (4)
Junior Steward:	Carlos M. Basa (27)

The second section of the Second Degree was exemplified by the following Brethren:

Worshipful Master:	Louis M. Hausman (1)
Senior Warden:	Daniel Limbo (4)
Junior Warden:	José A. de Castro (4)
Senior Deacon:	John H. Ziegler (3)

The following Brethren took part in the exemplification of the second section of the Third Degree:

K. S.—José A. de Kastro (4)
 K. T.—Daniel Limbo (4)
 1st F. C.—José C. Velo (4)
 2nd F. C.—Mariano Gonzalez (12)
 3rd F. C.—Ricardo C. Santos (80)
 1st M. T.—Carlos M. Basa (27)
 2nd M. T.—Ramon V. Ramos (88)
 3rd M. T.—Joaquín Garcia (12)
 W. F. Man—Louis M. Hausman (1)

After the exemplification of the several degrees, an open forum was held, presided by the Junior Grand Lecturer, Wor. Bro. Louis M. Hausman (1). Explanations were made regarding certain parts of the floor work, particularly in the Third Degree.

After an inspiring address by the Most Worshipful Grand Master, the Convention was closed at 3:30 p. m.

THE MASONIC HOSPITAL MEETING

The Masonic Hospital for Crippled Children, Inc., held its Annual Meeting on July 15, 1935. M. W. Bro. W. W. Larkin, the President, was in the chair, and Bro. Wm. Huse Chapman occupied the Secretary's desk. The attendance was small, there being present, besides the officers mentioned, M. W. Bro. F. H. Stevens; Rt. Wor. Bro. Conrado Benitez; Wor. Bros. John M. Aaron, Lawrence Benton, Miguel Bonifacio, Leo Fischer, Louis M. Hausman, Fred M. Holmes, and C. S. Salmon, and Mrs. Anita P. Fischer. The reports of the President, Secretary, Treasurer, and Auditor (R. Alejandro, C. P. A.) were read and approved, with a vote of thanks for the officers concerned and for the several friends of the corporation mentioned in the reports.

The Board of Directors was re-elected; it consists of M. W. Bro. W. W. Larkin (President), M. W. Bro. Joseph H. Schmidt, M. W. Bro. Frederic H. Stevens, Wor. Bro. Fred M. Holmes (Treasurer), M. W. Bro. Manuel Camus, Bro. G. C. Go Quiolay, Bro. W. Huse Chapman (Secretary), Wor. Bro. Lawrence Benton, and Wor. Bro. Joaquín García.

The corporation, organized eleven years ago, has, according to the Secretary's report, a total of 348 members (2 honorary, 49 life, 3 sustaining, and 294 regular). The Secretary reported the deaths of members Manuel Acuña, Joseph Cerny, Charles Crater, J. I. Harris, Jesse W. Palmer, and Wm. Thater.

We shall not print the reports of any of the officers, except that of the President, of which the following is the complete text:

July 15, 1935

To the Members of the
 Masonic Hospital for Crippled Children
 Manila, P. I.

Fraternal Greetings:

Today completes the eleventh year of our work for the crippled children of the Philippine Islands.

During all these years I have served as your President, and in such service I have derived much joy and happiness in contemplating the work we have done and the joy and happiness we have brought into a hundred and eighty-three Philippine homes.

It has been a pleasure to have been associated with the sympathetic and charitable Masons who by their sacrifices have made possible the work thus far accomplished in restoring to society the physical wrecks entrusted to our care.

Moments of joy are often followed by days of despair and sorrow when the apathy of the Masonic fraternity to the afflictions of suffering children is contemplated.

The auditor's report shows that we only obtained five new members during the year and that we only collected ₱190.00 in dues for the same period, the total income from such sources not being sufficient to cover the cost of printing and postage used in solicitation, not considering the time and trouble of your officers in the writing of thousands of letters to the Craft.

Our expenses for the past year exceeded our income by almost ₱2,000.00, notwithstanding that we received almost ₱3,000.00 in donations.

Notwithstanding the recommendations of all Grand Masters that the Grand Lodge give the Masonic Hospital for Crippled Children its moral and material support, only a few of its members have shown any evidence of such support.

For a number of years the Grand Lodge has made no financial contribution to the support of the Hospital.

In this connection, I wish to quote from the Proceedings of the M.W. Grand Lodge of F. & A. M. of the Philippine Islands, January, 1935.

MESSAGE OF THE GRAND MASTER

The Masonic Hospital for Crippled Children, a corporation separate and independent from the Grand Lodge, has been able to carry on despite the depression although only a handful of enthusiastic Brethren are really doing anything for it. Even our Grand Lodge failed to make its usual donation for 1933 and 1934.

An appeal to the Craft which I sent out on Christmas brought gratifying results, however, and I sincerely hope that during the present year, the Hospital, our only organized charity worthy of the name, will receive the support of the Fraternity to a greater extent than last year.

To further the cause and give the little kids a few happy hours, monthly concerts by the Welfareville Band at the Mary J. Johnston Memorial Hospital, where the Masonic Ward for Crippled Children is located, have been instituted and will, I trust, be continued. During the year, the corporation expended one thousand pesos for the construction of a sun portico in the Mary J. Johnston Memorial Hospital, which was much needed and is greatly enjoyed by the little patients.

I recommend that Grand Lodge make an appropriation of three thousand pesos, representing a donation for the years 1933, 1934, and 1935 for the Masonic Hospital of which we are all so proud, and that said amount together with the "Larkin Fund" be turned over to the Masonic Hospital for Crippled Children for the purchase of much needed X-Ray equipment.

REPORT OF THE COMMITTEE ON COOPERATION WITH THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN

In spite of the trying times, the Masonic Hospital for Crippled Children has managed to hold its own this year. It has been, and is, doing wonderful work for the little unfortunates in the Masonic Ward for Crippled Children which it has been operating for nearly ten years in the Mary J. Johnston Memorial Hospital in Tondo.

The Masonic Hospital, as you know, is the only organized Masonic charity carried on by Philippine Masonry, and although it is independent from our Grand Lodge, it has always had the sympathy and support of this body. But a hospital cannot be operated and expensive equipment such as is needed for such work cannot be bought with sympathy alone; the reduced income of the corporation requires material aid as well. We say this because for two years, the Masonic Hospital has not received its usual contribution from our Grand Lodge, although appropriations were made, and your Committee believes that if retrenchment is a necessity, as it undoubtedly is, Charity should not be the victim.

Our M.W. Grand Master has recommended substantial aid to the Masonic Hospital in his message, and your Committee heartily seconds his recommendation.

REPORT OF COMMITTEE ON FINANCES

That the recommendation that the sum of P3,000.00 be appropriated as a donation to the Masonic Hospital for Crippled Children, be not adopted. Your Committee had already recommended last night, which recommendation was adopted by this M.W. Grand Lodge, the donation of P500.00 by next July if and when there is a surplus or excess of receipts over expenditures, is reported by the incoming Committee on Finance as all funds at present on hand pertain to the Home, School and Dormitory Fund, which being special trust fund, can not be expended for any reason whatsoever.

We regret to report that the Plaridel Temple Association and the Grand Lodge have not met their obligations in reference to the Trust Agreement Certificates. Our association owns P32 800 00 of these certificates and in addition also owns Plaridel Temple Association Stock to the par value of P7,930.00. The stock has been written down to a nominal value of P1.00.

To those who are interested in our financial position, I refer to the Auditor's Report.

To those who are interested in the source from which our income has been derived, I refer to the books which show in detail the name of every contributor.

In reference to our expenses I might state they include P1,000 00 for the construction of a sun porch adjoining our ward. The cost of the porch was P1,300.00 but Mr. Birt, who constructed it, gave us an allowance of P300.00 as a donation. The porch being attached to the building becomes the property of the Mary J. Johnston Hospital. It is used for the children in our ward as well as any other patients of the hospital that may be benefited by its use.

X-Ray equipment costing P3,413.00 has been installed in a room allotted to us by the Mary J. Johnston Hospital. This equipment is of great value to the operating surgeons. For bone work good X-Ray pictures are essential. These may now be taken when and as required without the necessity of taking the patient to other hospitals. The equipment is being operated by Mrs. Barth who is donating her services.

It was our intention to use the funds due from the Grand Lodge to purchase the X-Ray equipment, but since the Grand Lodge failed to meet its obligation, it became necessary to draw on our savings account to supplement the funds received as donations.

The following is a list of patients admitted during the year ended June 30, 1935:

171. José Joson, Maypajo, Rizal.
Serious fracture and laceration of left leg.
Admitted July 27, 1934. Discharged May 8, 1935.
172. Angelita Santos, Tondo, Manila.
Tuberculosis of the spine and paralyzed legs.
Admitted Sept. 17, 1934. Discharged Jun. 24, 1935.
173. Regino Cabangbang, Alcala, Pangasinan.
Cleft palate, harelip and skin disease.
Admitted Sept. 21, 1934. Discharged Apr. 6, 1935.
174. Francisco Mangabat.
Postmyelitis with a deformity of both legs, besides being paralyzed.
Admitted January 3, 1935.
175. Lourdes Evangelista, Sta. Cruz, Manila.
Harelip.
Admitted Jan. 18, 1935. Discharged Mar. 8, 1935.
175. Ciriaco Domingo, Burgos, Ilocos Sur.
Harelip.
Admitted Feb. 19, 1935. Discharged Mar. 7, 1935.

177. Walter Ureta, Sampaloc, Manila.
Osteitis, tuberculosis of the cervical vertebra.
Admitted February 21, 1935.
178. Elena Poblete, Padre Rada, Manila.
Dislocation of the left hip joint.
Admitted April 15, 1935.
179. Vicente Ocaña, Sta. Mesa, Manila.
Multiple sinuses, tuberculosis.
Admitted April 28, 1935.
180. Victoria Rivera, Sampaloc, Manila.
Harelip.
Admitted May 1, 1935. Discharged May 16, 1935.
181. Engracio Torres, San Juan del Monte.
Arthritis, tuberculosis of the left hip joint.
Admitted May 8, 1935.
182. Asunción Medina, Surigao.
Congenital club feet.
Admitted May 17, 1935.
183. Juan Salanga, San Fernando, La Union.
Potts disease
Admitted June 11, 1935.

The following listed children are now in our ward:

Walter Ureta	Elena Poblete
Juan Salanga	Francisco Mangabat
Alfredo de Silva	Eduviges Arguelles

and in addition the following are in the general ward of Mary J. Johnston Hospital:

Vicente Ocaña	Engracio Torres
and Asunción Medina.	

In addition to the above there have been consultations and treatments of outside orthopedic cases as follows:

Baby Ghent	James Stevenson
Esperanza Acosta	Angelita Santos
David Nabong	Miss Martinez
Alfredo de Silva	Elena de Jesus
Rodolfo	Lino Hipolito
Rafael Calma	Lázaro de la Cruz
Norma Encarnación	Felicidad Villanueva
Miss Ghent	Francevenil Galvez
Mrs. Ibañez	James Woo

The foregoing information relative to patients has been taken from a book kept by the Mary J. Johnston Hospital showing the history of each case treated.

In sending us the book, Miss Mary L. Deam, Business Manager of the Mary J. Johnston Hospital, wrote as follows:

We are sending you herewith the book. The old book was so full we had to start a second one. You will see by this that a great deal has been accomplished this last year.

We feel that Dr. Abuel is to be commended for his success in so many of these cases.

You made some comment not long ago that you wished it was not necessary to keep the patients so long. As long as we specialize in bone cases, tubercular and otherwise, it is simply necessary to keep them for quite awhile. If you were to decide that you wanted to take care of cases of a different sort that would make a difference. Of course you would have to take that matter up with Dr. Abuel.

The harelip operations have been very successful. And the publicity that has been given has caused a great many people to either come or write in regard to this. It would be wonderful if more of these cases could be cared for.

We were wondering if it would be possible to set aside just one bed for such cases.

The porch which was built this last year has been such a godsend. The little folks that can be out of bed get so much pleasure out of it and the others can be carried out for sun baths. You will never know what a blessing it has been.

Also the X-Ray has been a great benefit making it possible to see the condition through pictures much more often.

The monthly band concert here has been a joy to us. But we fear it has not accomplished what you intended it to do in getting members from the different lodges to come here on the day they are the hosts. Very, very few have come and so the party has just been for us and the Welfare Band.

We greatly appreciate your interest and continued help. And are always glad to have Masons come and see the wonderful work that is being done.

Most Wor. Bro. Joseph H. Schmidt, who for ten years gave so much of his time, funds, and energy while serving as secretary for our association has been ill thruout the year but continues to maintain his interest in our work. We sincerely hope that he may soon regain his health and that his genial personality may again stimulate us to greater efforts on behalf of the stream of crippled children that constantly beg admission to our ward.

During the illness of Most Wor. Bro. Schmidt, Bro. Chapman has carried on the duties of secretary tho not enjoying good health himself. We are very grateful to Bro. Chapman for assuming the burden of the Secretary's office. We hope that the sacrifices he is making will not overtask his strength nor dampen his enthusiasm.

Dr. Abuel, Dr. Ream, Col. Kirk, and the staff of the Mary J. Johnston Hospital deserve great credit for the work they have done.

In this connection I wish to mention that Mrs. Barth of the Pacific X-Ray Laboratories has donated her services in the installation and operation of our X-Ray equipment. Her work has been of great assistance to the operating surgeons.

We also wish to mention that Wor. Bro. Leo Fischer has maintained his usual interest in the Masonic Hospital and thru the Cabletow and other publications has consistently endeavored to instill into the Masonic fraternity a more charitable attitude than that evidenced by their financial support.

The action of Most Wor. Bro. Camus in obtaining the Welfareville Band for monthly concerts at the Mary J. Johnston Hospital has contributed much to the happiness of the unfortunate patients. To him and to the members of the band we wish to express our sincerest thanks.

At this time we might mention that the Philippines Free Press in its issue of June 1, 1935, under the heading "A Miracle of Science and Kindliness" gave our work a two column write-up in connection with the operation on little Lourdes Evangelista. The result of this article was a long list of applications for admission, the great majority of which had to be refused since our finances and facilities are limited. However, many of the applicants were taken care of by the Mary J. Johnston Hospital.

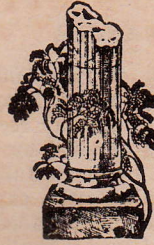
On behalf of the crippled children whose burdens have been lightened and whose lives have been brightened by charitable contributions of funds and services, I wish to thank all who have by their generosity made our work possible.

W. W LARKIN,
President

GREATEST FUNCTION OF MASONRY
(Masonic Trowel)

The future of Masonry lies not simply in the increase of members but in the dissemination of Masonic principles throughout the world. The greatest function of Masonry is to raise mankind to a higher realization of the beauty of truth, of the importance of human freedom, of the dignity of labor, of the glory of service in every righteous cause.

Our Dead



"Many a seat where sat the good and true
Is vacant now;
Many a foot on mercy's quest alert
No more will go;
Many a knee that knelt with ours in prayer,
Or knelt alone,
Has vanished from our mystic brotherhood
And gone—and gone—"

—Anon.

Brother George Kluge.

Member of Cosmos Lodge No. 8, Manila.

Died at Manila, May 26, 1935.

The remains were cremated.

Masonic services were held by his Lodge at the Escolta Temple, on June 2, 1935.

Brother Angel Salazar.

Member of Nueva Ecija Lodge No. 73, Quezon, N. E.

Died at Manila, May 11, 1935.

Buried with Masonic honors, under the auspices of his Lodge, at the Municipal Cemetery, San Alejandro, Quezon, N. E., on May 18, 1935.

Brother Ignacio Tria.

Member of Tamaraw Lodge No. 65, Calapan, Mindoro.

Died on May 9, 1935.

Buried on May 10, 1935.

Worshipful Brother José Medina.

Master of Tamaraw Lodge No. 65, Calapan, Mindoro.

Died on April 23, 1935.

Buried with Masonic rites on April 25, 1935.

Worshipful Brother Clinton T. Alden

Past Master of Manila Lodge No. 1.

Died at the Naval Hospital, San Diego, California, on May 16, 1935.

Masonic services were held on May 18, 1935, by F. W. Hackett Lodge, of San Diego. The body was interred in the Arlington National Cemetery at Washington, D. C.

Worshipful Brother Juan R. Avelino.

Past Master; member of Kasilawan Lodge No. 77, Manila.

Died in the Lanao Public Hospital, Dansalan, on April 16, 1935.

Buried under the auspices of Maranaw Lodge No. 111 in the municipal cemetery, Dansalan, on April 24, 1935.

Brother Angel Vives.

Member of Charleston Lodge No. 44, Agaña, Guam.

Died at the Hospital Español de Santiago, Makati, on June 15, 1935.

Buried on June 16, 1935.

Nobody's problem is ideal. Nobody has things just as he would like them. The thing to do is to make a success with what material I have. It is sheer waste of time and soul-power to imagine what I would do if things were different. They are not different.
—Dr. Frank Crane.

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.

CONNECTICUT, 1935

The Grand Lodge of Ancient Free and Accepted Masons of the State of Connecticut had, on December 31, 1934, 128 Lodges, with an aggregate membership of 39,762. A net loss in membership of 1,910 was reported for the year. Grand Masters: 1934, James E. Brinckerhoff; 1935, Ernest L. Prann, Deep River. Grand Secretary, Winthrop Buck, Masonic Temple, Hartford, Conn.

The 147th Annual Communication of the Grand Lodge of Connecticut was held in the Masonic Temple in the city of Hartford on February 6 and 7, 1935. Grand Master James E. Brinckerhoff who, by the way, is Grand Representative of the Grand Lodge of the Philippine Islands near that of Connecticut, made a short but good Annual Address. The introductory chapter of that message to the Craft is striking and we copy it in full:

One hundred years ago, thirty-four representatives of twenty-seven subordinate Lodges attended in this city the Annual Communication of the "Most Worshipful Grand Lodge of the Ancient and Honorable Society of Free and Accepted Masons for the State of Connecticut." The Grand Lodge was opened in due and ample form by M. W. Leonard Hendee, Grand Master. He had been elected Junior Grand Warden in that memorable session of 1831 when, in consequence of the anti-Masonic excitement, no roll of representatives was recorded and the Grand Officers declined election and appointment.

In the following year of 1832, the officers and members of the Grand Lodge of the State of Connecticut and of the subordinate Lodges under its jurisdiction, made public avowal of the principles of the Order and the nature and purposes of the Institution. Portions of this declaration are important for us to be reminded of on the occasion of this Convention of Free Masons. The declaration of principles said in part: "Freemasonry secures its members in the freedom of thought and of speech, and permits each and every one to act according to the dictates of his own conscience in the matters of religion and his personal preferences in politics. It neither knows, nor does it assume to inflict upon its members, however wide may be their aberrations from duty, any penalties or punishments other than Admonition, Suspension, and Expulsion. The obligations of the Institution require of its members a strict obedience to the laws of God and man, and so far from being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen who becomes a Mason is doubly bound to be true to his God, to his country, and to his fellow man."

In imitation of our forefathers entertaining such sentiments as Masons, as citizens, as Christians and as moral men, and having received "the laws of the Society and its accumulated funds in sacred trust for charitable purposes", we here and now re-dedicate ourselves to these fundamental truths and promise never to renounce or abandon them.

M. W. Bro. Brinckerhoff believes in his Grand Lodge establishing lasting fraternal relationships with all foreign recognized jurisdictions. He says:

This year, the Grand Master has encouraged correspondence tending to open up a better understanding of Masonic purposes, problems and ideals. It is hoped that as we celebrate our one hundred and fiftieth anniversary in 1939, a system of correspondence will by that time have been made complete, and thus the world may join with us on that happy occasion.

The exigencies of his profession prevented the Grand Master from making as many visitations as his predecessors. He was able, however, to attend the Grand Masters' Conference in Washington and the

annual meeting of the George Washington Masonic National Memorial Association, whose work he says deserves the active support of every Mason, Grand Lodge and Subordinate Lodge in the United States. He is also a great admirer of the Masonic Service Association of which the Grand Lodge of Connecticut has for many years been a member.

From the report of the Managers of the Masonic Charity Foundation of Connecticut we see that at the close of the year, the Masonic Home had a population of 101 men and 107 women, and there were, besides, 34 men and 63 women in the Hospital and 32 men, 37 women, 67 boys and 67 girls outside of home and hospital. This brings the total number of persons cared for up to 508, representing a gain of 10% for the year. The 45th annual report of the Masonic Charity Foundation is contained in a separate pamphlet of 112 pages. The operation of the Home cost \$213,-216.00 in 1934.

On recommendation of the Committee on Correspondence, M. W. Bro. George A. Kies, P. G. M., recognition was granted to the Grand Orient of Amazonas and Acre and the Grand Lodge of Para, both in Brazil. Action on the petitions of the Grand Orient of Lebanon and the Grand Lodge of Rio de Janeiro was deferred, pending the receipt of further information on these Bodies.

M. W. Bro. George A. Kies is also the author of the "Review of other Grand Lodges." The several reviews of Grand Lodge Proceedings are brief and businesslike, with occasional whiffs of what this Brother himself disparagingly calls "hot air," to give zest to the whole. Our volume for 1934 is well treated. There is the following reference to what the reviewer, in another place, calls "the Shanghai mixup:"

He (Grand Master Youngberg) gives extended account of the constitution of Nanking Lodge, China, which precipitated the action of Massachusetts in suspending relations with the Philippines. Grand Master Youngberg states his belief that, in all steps taken in China, they "have acted with wisdom and caution for the good of the Fraternity." While we have no desire to argue the merits of the question, we fail to see how any Grand Lodge has any prescriptive privileges in open territories, even though they have previously organized Lodges there.

The present reviewer's jeremiad about the "Confusion in the Temple" is also quoted by our Connecticut colleague.

M. W. Bro. Edwin E. Elser, P. G. M., who represents the Grand Lodge of Connecticut near ours, is at present in the United States, endeavoring to recover his health.

The 148th Annual Communication of the Grand Lodge of Connecticut will be held in the Masonic Temple, Hartford, on February 5 and 6, 1936.

MAINE, 1935

The Grand Lodge of Maine, founded in 1820, had on March 1, 1935, 207 chartered Lodges, with a total

membership of 39,001, revealing a net loss for the year of 1,702. Grand Master (re-elected), Clark Drummond Chapman, of Portland. Grand Secretary, Conners E. Leach, Masonic Temple, Portland.

The 116th Annual Communication of the Grand Lodge of Maine was held in the city of Portland on May 7, 8 and 9, 1935. Our Grand Representative, Wor. Bro. Cleff Maxwell, was not present. At the beginning of the Annual Address of M.W. Bro. Chapman, after a chapter dedicated to the Fraternal Dead, we find, under "Condition of the Fraternity," an interesting analysis of the succession of cycles in the history of Masonry in Maine. Bro. Chapman speaks of the first years of rapid growth and prosperity, until the beginning of the anti-Masonic excitement, which brought Masonry very low during the period from 1829 to about 1843; of the ensuing period of reconstruction, followed by a boom during the Civil War; of a period of decline, due to that boom, which lasted until about 1882; of another era of healthy growth and prosperity, 1882-1918, followed by the boom caused by the World War, and of the period of depression which began in 1924 and which, if the Grand Master reads the signs of the times aright, is about to close and make way to another era of prosperity and increase. The Grand Master reported attending the Conference of Grand Masters at Washington, D. C., and the Annual Meeting of the Washington Memorial Association, in February. He recommended that something be done to help to complete the Washington Memorial at Alexandria.

In the concluding chapter of his Message, M.W. Bro. Chapman said, among other things, the following:

Today Freemasonry is feeling the effects of a lack of interest on the part of its members, due to their inadequate knowledge of the institution, its too rapid growth in the years during and following the war, general economic conditions and very general and extensive changes in the existing manner of life. These changes have been brought about in part by the automobile, the moving picture and the radio as means of relaxation after the business day.

The condition which exists is not due to any defect in Masonry but rather to lack of adequate knowledge of it and failure on the part of its leaders to recognize changing conditions in the world. Our problem today is to provide this knowledge, meet those conditions, increase the attraction of our meetings and revive the interest of our members without departing from the basic principles and the landmarks of our Order. Can it be done?

It is a challenge to leadership, a challenge that must and can be met. The result depends in part upon each and every Master and officer of a Masonic lodge...

Requests for recognition were received from Lesing zu den drei Ringen (Czechoslovakia), Lebanon, Guatemala, Germany in Exile (Jerusalem), Independent Grand Lodge of Mexico, Roumania, and several of the Brazilian Grand Lodges. Action on the requests of the Brazilian Bodies was deferred, pending further investigation, and those of the other Grand Lodges were turned down as they do not meet Maine standards.

Rev. Ashley A. Smith, D. D., Chairman of the Committee on Correspondence, again submits a splendid report, preceded by a brief but excellent foreword and covering fifty-seven Grand Lodges. Last year we had occasion to say, in part, with reference to this learned Brotner's comments on the contention between our Grand Lodge and other Grand Bodies:

Wor. Bro. Smith looks at the controversy from the proper angle and does not allow the antiquity and power of the

Masonic Grand Lodges which are endeavoring to stifle our action in China to blind him. We are grateful to him for his frank expression of opinion and for the interest which he takes in our struggling young Grand Lodge.

This year we have again reasons to express our gratitude to him for what he has to say on the "Confusion in the Temple" out our way, not only in dealing with our Proceedings for 1934, which he does uncommonly well, but also in reviewing the proceedings of the Grand Lodges of the District of Columbia, Georgia, Idaho, North Dakota, Utah, and Wyoming. In most places, he puts in a good word for our Grand Lodge. In discussing the Proceedings of the District of Columbia, 1934, for instance, he says:

The difficulties arising between the Grand Lodge of the Philippine Islands and those of Massachusetts, Scotland, England and Ireland, are briefly discussed by Grand Master Owen, who inclines to the Philippine Islands' side of the issue, as most of the Grand Lodges seem to do.

Under "Georgia, 1934," we find this paragraph concerning the issue which is causing our Grand Lodge so much worry:

Under the caption "Grand Lodge of The Philippine Islands," Grand Master Lunsford discusses pro and con the differences which have arisen between this Grand Lodge and the Grand Lodges of Massachusetts, Ireland, Scotland and England. It appears that under some misapprehension or misunderstanding the Grand Lodge of Georgia last year withdrew fraternal relations from these four Grand Lodges (hastily and mistakenly as this writer believes) and seeing their error this year re-established such fraternal relations with the Grand Lodge of the Philippine Islands. Maine's attitude has been one of sincere sympathy with both sides in this controversy, and an attitude of aloofness from an issue which as yet (whatever future developments may bring) in no way concerns any other Grand Jurisdictions except the four involved in the disagreement. However, as we have given some study to the main issue involved it does appear to this writer that every step thus far of the Grand Lodge of the Philippine Islands has been "Masonically right," but this must be understood as the writer's personal opinion and in no way involving the Grand Lodge of Maine.

And in Bro. Smith's review of our volume for 1934, the following paragraphs are devoted to M.W. Bro. Youngberg's report on the suspension of relations:

The official constituting of Nanking Lodge, No. 108, in the city of the same name in China is an interesting account of that ceremonial. And right here this reviewer wishes to say, that understanding little of the issues involved in that constitution except what he has read from the Philippine side, he does appreciate the courage—the good old Yankee "spunk," which went ahead with that constitution in the face of the combined opposition of several older and far stronger Grand Lodges.

Many pages of Grand Master Youngberg's address are given to elucidation of the issue and the opposition and if the question is this only,—Is China Open Masonic Territory, or is it not? If it is, surely the Philippine Islands Grand Lodge is wholly within its rights especially as it is the nearest territorially and has always evinced in past years fraternal interest in the progress and development of our institution in China. Assuming that this is the only question at issue (which this Maine reviewer rather doubts) there is pertinence in this assertion of Grand Master Youngberg, "Ours being a Sovereign Grand Body and China being 'open' territory, masonically speaking, we have an undoubted right to act on such petitions in the manner that we may consider to be the best interests of Freemasonry in general." There can be no question here. And whatever the other contentions may be of those larger and older Grand Lodges, and this writer frankly admits that he has heard only one side, (that of the Philippine Islands) he still holds that their every step has been long delayed and carefully considered, and as Grand Master Youngberg contends, "masonically right." It is an interesting situation and one

which this reviewer hopes may be adjusted in keeping with the principles and spirit of the Institution.

We notice, also, the appointment of a D. D. G. M. for China by Grand Master Youngberg and the issuance of a dispensation for a new lodge at Canton, China, and so it looks very much as though the Grand Lodge of the Philippines was going ahead "in spite of the torpedoes." Later information is to the effect that the Grand Lodge of Massachusetts has instructed Massachusetts' brothers to withdraw by demit from Philippine Lodges, if they would be in regular standing under the Massachusetts Constitution, as the Grand Lodge of Massachusetts permits dual membership.

It is pleasing, and we hope prophetic, to note that fraternal courtesies were exchanged by letter at the time of the 200th Anniversary Celebration of the Grand Lodge of Massachusetts.

Again, we greatly appreciate the kindness and fairness with which our good Brother in distant Maine comments upon the situation and speaks up for us.

We are also much beholden to him for the gracious words he has for our own efforts in the reviewing line.

The 117th Annual Communication of the Grand Lodge of Maine will be held in the Masonic Temple at Portland, Maine, on May 5, 1936.

The Grand Lodge of Maine is most worthily represented near our Grand Lodge by Most Wor. Bro. George R. Harvey, P. G. M., who never misses an Annual Communication.

Questions and Answers

(This Department has been conducted by the Managing Editor of the CABLETOW, Wor. Bro. Leo Fischer, since July 1933. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usages of Masonry; but are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states the fact.)

603. Is a man married to two women, in accordance with the Moro usage, eligible for the degrees of Masonry?

Answer. A man cannot be legally married to two women in the Philippine Islands, nor can he be married to one and be living with another at the same time. One of the first requirements of Masonry being obedience to the law of the land, no person living in violation of that law can be admitted into our Order.

604. What can the Master of a Lodge do to enforce attendance at a Masonic funeral? We had the case of a member in good standing who had not sat in Lodge for several years and whom hardly any of the other members knew as a result of which the attendance at his funeral was so small that it was really a disgrace.

Answer. In California, in 1904, the following jurisprudence was established by the Grand Lodge:

It is the duty of the Lodge to attend the funeral of its members or other Master Masons within its jurisdiction buried by it, and the Master may compel the members to attend by summons. (1904 California, p. 1084).

The penalty for disobedience to a summons being expulsion (par. 335 of our Constitution), a satisfactory attendance at a funeral could no doubt be secured by making use of the summons; but compulsion should not be resorted to in Masonry except under very special circumstances and the summons should be used very sparingly.

605. A man and his wife separated about 12 years ago and did not write each other or hear from each other after that. A few years later, the man met another woman, fell in love with her, and lived with her. He was accused of immoral conduct and found guilty; but the Governor General pardoned him and the man is now a government employee. Would this record disqualify the man mentioned from being a Mason?

Answer. It is up to each and every member of a Lodge to decide whether or not a man petitioning for the degrees in his Lodge is of good repute and fit to be a Mason. The action of the Governor-General, or of any court, is not binding upon the Lodge or its members. It is very desirable that our Lodges maintain a high standard of membership and be rather too severe than too lenient in passing upon the fitness of a petitioner for the degrees. A man whose reputation in the community is not absolutely irreproachable should not be considered fit material for Masonry.

606. One of our members wants to be examined for his proficiency in the lecture of the Third Degree. Who is to examine him, when none of our members has ever been examined and found proficient in that lecture?

Answer. It is presumed that you refer to the Master Mason's catechism rather than to the lecture of the Third Degree, in which the Master of your Lodge must have been examined and found proficient. In 1924, as shown by the Proceedings for that year, on page 103 thereof, our Grand Lodge resolved that all subordinate Lodges in this Grand Jurisdiction be required to give instruction in the candidate's catechism of the Master Mason's Degree to all Master Masons. This resolution seems to have remained a dead letter in most of our Lodges. No provision was ever made as to who should conduct the examination; but the Master or Inspector of the Lodge would seem to be the logical persons to do it. If they are not, something is wrong somewhere.

607. One of our members argues that the conferring of the Third Degree is the exclusive right of the Master of the Lodge and that degree cannot be conferred except by him, in his presence or by his authority. If that is so, what about cases in which one of the Wardens is, by operation of the Constitutional provisions to that effect, in charge of the Lodge?

Answer. Our Constitution, in par. 211, makes it the duty of the Master to confer all degrees, and there is no special provision we know of regarding the conferring of the Third Degree by the Master. During the Master's absence, the Senior Warden and, in his absence, the Junior Warden, is charged with all the powers and duties of the Master (par. 220), including, of course, the conferring of the degrees, without exception.

608. Is it advisable to put the office a Brother holds in the Lodge, or initials representing that office, behind the name on a receipt for dues?

Answer. Receipts for dues are generally issued without stating the position the Brother holds in the Lodge; but there is no objection to stating such office. Since the officers of the Lodge are not furnished with a warrant or diploma showing the of-

vice they hold, the addition to their names on the dues receipt which, in many Grand Jurisdictions, is produced upon visiting a Lodge, cannot be considered as inadvisable.

FROM THE "MASONIC ANALYST"

Under the caption "We correct," our esteemed contemporary, the Masonic Analyst, of Portland, Oregon, publishes in its June, 1935, issue the following article:

In his review of the message of the Grand Master of the Grand Lodge of Oregon for 1934 our learned brother editor of the Manila, P. I., Cabletow, picks out a portion of a paragraph written by M. W. Leslie M. Scott and quotes as follows:

The question is often asked, with empty echo for an answer, how many brethren who are busy with these 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" gew-gaws worth? "First things first" is a good motto. Lodge Masonry is first.

The honorable editor of the Cabletow neglects to quote the final sentence of the paragraph, which reads:

"Lodges should collect their dues; especially from the 'higher' Masons."

Partial quotation is frequently misquotation. The erudite editor of the Cabletow uses the above called sentences to make it appear that the Grand Master was taking a fling at the so-called higher orders, when as a matter of fact he was merely emphasizing the importance of the basic elements of the fraternity. The remarks have need of no explanation to those who heard or have read the message in its entirety.

Straitened economic conditions continuing over an unprecedented period have brought to the Craft financial problems difficult of solution. Perusal of the annual message of M. W. Bro. Scott will give Craftsmen a great deal of satisfaction, for it shows the financial affairs of the Grand Lodge of Oregon, due to his intelligent handling, to be in excellent condition. Such good judgment has been used in the investment of the funds of that body that, should occasion arise, the securities in whole could be sold at a handsome profit. Brother Scott in his message gives full credit to Grand Secretary Cheney for his share in the handling of these funds.

Economy was insistently urged upon the Lodges by Brother Scott while he was in office, and the then Grand Master gave concrete example to his precept by frequently paying his own expenses while traveling throughout the jurisdiction on official business.

In pursuance of his brilliant administration of the affairs of the Grand Lodge, Brother Scott urged upon Lodges the absolute necessity of the collection of dues, both as a method of keeping the house in order and as a symbol of self-sacrifice and benevolence. Following along this line, in his annual address he said in part as follows:

Dues of misnamed "higher" bodies should not be permitted to prevent collection of the prior dues owing to the Lodges. From the accumulated tardy dues of the "higher bodies" your Grand Master has urged the Lodges to collect their dues first, and to drop from Lodge membership climbers who plainly use Lodge membership as a mere ladder for superfluous luxuries in Royal Arch, Commandery, Eastern Star, Shrine and Scottish Rite to the detriment of Lodge activities.

This paragraph preceded the one partly quoted by our esteemed brother in the Orient.

Pieces of Architecture

MASONIC IMPERIALISM

By LEO FISCHER, F. P. S.

Unless we are very much mistaken, we are now standing on the threshold of an era of Masonic imperialism that is liable to do untold harm to our ancient Fraternity. We have seen a so-called independent Grand Lodge instituted under the auspices of the Mother Grand Lodge of the World in France, a

country masonically occupied by the Grand Lodge and Grand Orient of France. We have lived to see the most ancient Grand Lodges of the world withdraw the hand of good fellowship from our own Grand Lodge for the sole reason that it refused to relinquish sovereign rights when called upon to do so. We have learned with regret of the recent invasion of the territory of the Grand Orient of Belgium by the Grand Lodge of Scotland. But, although we have witnessed all these violations of the rights of the weak and humble among Masonic Grand Bodies by the great and powerful, with regret and indignation, we have not yet lost our faith in the sense of Masonic fairness and justice which adorns—or should adorn—all governing bodies of Masonry.

Lately, however, a situation has arisen which is pregnant with serious possibilities. A move is being contemplated and has, perhaps, already been consummated which, in our personal opinion, marks an epoch, and we consider it our personal duty to bring this matter to the attention of our readers. We are not doing this editorially because the opinions expressed in this article represent our own views and may, or may not, coincide with what our Grand Lodge may think of this matter.

In reviewing the Masonic press, we were much shocked when, in our esteemed contemporary, The Freemason's Chronicle, of London (June 1, 1935), we found the following item included in the agenda for the Quarterly Communication of the United Grand Lodge of England, to be held on June 5, 1935:

"The Board, by desire of the M.W. The Grand Master, has taken into consideration a Treaty of Fraternal Alliance which has been entered into between authorised Representatives of the United Grand Lodge of England and the Grand Orient of Brazil, and recommends its ratification by Grand Lodge. The object of the Treaty is the creation of a District Grand Lodge of South America, Northern Division, to consist of the ten English-speaking and English-working Lodges hitherto owing obedience to the Grand Council of Craft Masonry under the authority of the Grand Orient of Brazil, together with any other Lodges for which Warrants may in the future be granted by the M.W. The Grand Master.

"The Board specially desires to acknowledge the great courtesy and fraternal co-operation of the Grand Orient of Brazil."

The learned editor of the Chronicle, whom we have always found to be both perspicacious and fair-minded, fully realized the great importance of the proposition involved when he made the following comments on the subject:

"A new District Grand Lodge.—Announcement is made of a very unusual extension of English Freemasonry by the creation of a District Grand Lodge of South America, Northern Division. This has been brought about by a 'Treaty of Fraternal Alliance,' dated 6th May 1935 and executed in Portuguese and English, on behalf of the Grand Orient of Brazil, the Grand Council of Craft Masonry in Brazil, and the United Grand Lodge of England. The effect will be to transfer the ten-English-speaking and English-working Lodges hitherto owing obedience to the Grand Council of Craft Masonry under the authority of the Grand Orient of Brazil to the United Grand

Lodge of England; and, in addition, to give power to the Grand Master of England to grant new Warrants for Lodges in that territory. This is one of the most important 'moves' for a long time. The Board of General Purposes has had the matter in hand and now presents this scheme for ratification by Grand Lodge.

"Grand Lodge will view the scheme with the importance it demands. The scheme is particularly important, because it is the first time a bulk of Lodges has come under the Grand Lodge of England from another Grand Lodge. The scheme is quite different from the District of South America, Southern Division (which was constituted in 1908, principally operating in the Argentine Republic) and other parts, because the Lodges there were originally warranted by England, and nearly half the Lodges are older than the District itself. When Sovereign Grand Lodges were formed in the Colonies and Dominions the existing Lodges were given the privilege of going over to the new body or remaining under England, and with that the arrangement was that no new Lodges be warranted in the particular territory. Thus the Lodges in those parts still owing allegiance to England are old Lodges. So it is that England has lost hundreds of Lodges in this way, but we do not know of any Lodge gained by England as is now proposed. We may expect, however, to see English Warrants granted for the new comers, and it will be interesting to see how those Lodges are to be 'constituted.'

"The whole agenda of business is of a specially important and interesting character. Officers and Members of Grand Lodge should fully acquaint themselves with the various items. Let no one say there is 'nothing special.' The high reputation and character of English Freemasonry is with the vote of Grand Lodge. On this occasion Grand Lodge is faced with the very extraordinary and unusual procedure to ratify, with but very meagre details given in the agenda, a 'Treaty of Fraternal Alliance' with considerable scope and power within a foreign country and in the territory of another 'recognised' Grand Lodge; but the Board of General Purposes recommends the ratification."

A few days after taking note of the above in the Freemason's Chronicle, we received from the Grand Lodge of Parahyba, Brazil, a printed protest against this proposed action which we translate in full from the Portuguese, as follows:

"MASONIC EXTERRITORIALITY

"Brazilian Masonry which has for many years lived apart from the universal community, in a silence implying a lack of institutional initiative, will be the subject of serious discussion in the several countries in which the Royal Art is influential and where its lofty doctrines of emancipation and constructive evolution are practised.

"A violation of the Masonic jurisdictional territory of Brazil is being contemplated in which the Lavradio Grand Orient is a co-participant. The English Masons propose to found Royal Arch chapters in Rio and San Paulo and, what is still worse, to organize a District Grand Lodge of England in the very metropolis of the Republic.

"Under the universal laws that maintain the equilibrium of our Institution, no foreign Masonic Grand Body can be permitted to interfere with the activities of the local Body in any country where a perfectly organized Body of Free and Accepted Masonry is functioning.

"Masonry admits under its banner men of all nationalities, though they be aliens in the land. This is the underlying principle of its acknowledged universality, and was the subject-matter of one of the resolutions submitted to and adopted by the last conference of South-American Grand Lodges at Santiago, Chile, of which the Grand Lodge of Parahyba was the author.

"The Grand Lodge of England, well established in its ascendancy based on numerical strength, on its great achievements, and also on its imperialism, a reflection of its nationality, proposes to extend its influence and its administrative action to Lodges in Brazilian territory—Lodges which, although composed of Englishmen, should always be subject to the Masonic laws of this country. This is to be done by virtue of a treaty between the two Grand Bodies above named.

"That treaty is now about to be consummated. The Grand Lodge of England suggests that the Grand Orient of Brazil consent to the creation of Royal Arch Chapters, and the English Masons themselves, taking advantage of our ingenuous Brazilian liberality, go still further and request the creation of a District Grand Lodge of England, according to the language used officially by the Grand Orient of Brazil. There is an unexplainable contradiction in this. That same Grand Lodge of England which, jealous of the integrity of its Masonic territory (Wales and England, properly speaking), rose up in arms when the reconstituted Grand Orient of Italy, unable to work in its own country, established its provisional home in London, without the least interference with Lodges subordinate to English Masonry, now proposes to meddle with Brazilian Masonry by founding a District Grand Lodge under its jurisdiction, although it has been recognizing the Grand Orient since many years ago.

"We are in this case confronted by two hypotheses: either the Grand Lodge of England, observing with British perspicacity the universal Masonic attitude as illustrated by the action of numerous Grand Lodges of the powerful Masonry of the United States which clearly show the precarious nature of the legitimacy of the Grand Orient of Brazil, and seeing that the latter is losing valuable relations, decides to save the Blue Lodges under the obedience of that Grand Orient; or the Grand Orient of Brazil, aware of that precarious state of affairs from the consequences of which it has been suffering for the last few years, places itself under the generous protection of the Grand Lodge of England in order to thus recuperate a great portion of the influence lost by it and secure legitimacy in exchange for a mutilation of its sovereignty, to the detriment of the just and legal claims of the Grand Lodges operating in Brazil who, by their observance of the laws of Symbolic Masonry, have gained the good will of Universal Masonry.

"The resolution adopted by the Grand Orient of Brazil at a session of its General Council on December 20th, in response to the imperialistic aspirations of the English Masons, will bring about a revolt in Brazilian Masonry the Lodges whereof will not fail to protest against an action involving a sacrifice of the sovereignty of the Institution by which the Grand Orient will encompass its own ruin or, perhaps, its complete destruction.

"That ruin will begin, and the Grand Orient will feel its approaching dissolution when, as soon as the District Grand Lodge has started functioning, the Blue Lodges will leave the Grand Orient, and when the Grand Lodge of England, abrogating the treaty after it has served its original purpose, will officially withdraw recognition. Brazil will find itself in a situation similar to that of France or Mexico, and on the same plane as India and South Africa.

"The dignity of the Grand Orient was well upheld by the four eminent Masons who had a perfect perception of the subject under discussion. It is the duty of the Most Worshipful Grand Master to veto that resolution, because besides representing a humiliation, it is not in conformity with the wishes of numerous national Lodges who were not consulted and are ignorant of what is going on in the Grand Orient.

"The creation of the District Grand Lodge of England, if carried into effect, will affect all Grand Lodges because the territory of Brazil is not under the exclusive jurisdiction of the Lavradio Grand Orient. The regular Sovereign Grand Lodges also have a share of Masonic jurisdiction here. And this situation had to arise at this time when there is a tendency towards peace in Masonry, and when it may disturb the harmony between parties who desire a friendly agreement!

"There must not be any delay in the protest of the Grand Lodges, which must be quickly made known outside the frontiers of Brazil, because no one must erroneously suppose that we had any share in that destructive work which is the greatest menace to our security. The Grand Lodges, fully recognizing the advantages of fraternal relations between them and the Grand Lodge of England, known as the Mother Grand Lodge of the World, will not permit the sovereignty of Brazilian Masonry, which is *de facto* and *de jure* exclusively its own, to be diminished or mutilated, notwithstanding the fiction of a treaty which is but an imposition of the strong upon the weak.

"It is better to have relations and exchange Grand Representatives with a limited number of sister Grand Lodges than to have to share our national territory with foreign Grand Bodies, which, in Brazil, would fatally affect the stability of our really national Masonry.

"Like the other nations, Brazil must have a united, sovereign Masonry all of its own and must never permit any foreign body, difficult to remove, to exist in its organism and produce deep dissensions and rivalries, preferences and privileges which will bring our great secular work to nought and demonstrate our incapacity to carry

into execution the great Masonic mission entrusted to us.

"Joao Pessoa, April 16, 1935.

AUGUSTO SIMOES."

The Brother who signed this protest is chairman of the Committee on Foreign Relations of the Grand Lodge of Parahyba, a small but active Grand Lodge, with half a dozen subordinate Lodges, exercising Masonic jurisdiction in Parahyba, one of the smallest States of the Republic of Brazil. This Grand Lodge was founded in 1927 and was recognized by our Grand Lodge in 1933. Many of the Grand Lodges of the United States have established fraternal relations with this young Grand Lodge which already has many fine achievements to its credit.

We read between the lines of the proposition before the United Grand Lodge of England an utter disregard for local Masonic jurisdiction and an overweening imperialism that we should not have considered possible at this stage of development of Universal Masonry. We still hope that more prudent judgment will prevail and that the United Grand Lodge of England will not sanction such an invasion of jurisdiction, though there seems to be little prospect of any proposition being put in the discard once it has passed the Board of General Purposes.

How little a new Grand Lodge matters to the Masonic imperialist is illustrated by a paragraph of a letter written on October 9, 1913, about ten months after the organization of the Grand Lodge of the Philippine Islands, by David Reid, Grand Secretary of the Grand Lodge of Scotland, to Wm. Friedlander, Secretary of Perla del Oriente Lodge No. 1034, on the rolls of the Grand Lodge of Scotland, then, and still now, existing in the city of Manila. That paragraph reads as follows:

"It is not unlikely that Grand Lodge of Scotland, even if they recognized the Grand Lodge of the Philippine Islands, would not recognize that Grand Lodge as having exclusive jurisdiction in the Philippines, but would recognize it as a Grand Lodge entitled to charter Lodges concurrently with Scotland and England or other recognized bodies."

We fail to see how the veteran Grand Secretary of Scotland ever let such a preposterous idea escape his pen. Of course, the Grand Lodge did not adopt the course mentioned by him as a possibility; but it based its recognition on the understanding that its two Lodges in the Philippines (since reduced to one) be not disturbed. Because of that condition, several American Grand Lodges hesitated for a time to grant recognition to our Grand Lodge, as they considered its sovereignty impaired to that extent.

It can not, and must not, be contended that the Grand Lodge of the Philippine Islands, in extending its activities to China gave evidence of imperialistic designs, because from the very beginning our Grand Lodge affirmed that it desired to assist the Chinese in preparing for a future Grand Lodge of China. The erroneous belief that the Philippine Grand Lodge contemplated a hasty and untimely movement in that respect prompted the Grand Lodge of Massachusetts to engineer the protests which the four big Grand Lodges established in China lodged against the further chartering of Lodges by the Philippine Jurisdiction and to elaborate the scheme for tying the hands of

our Grand Lodge in China the non-acceptance of which by our Grand Master was termed a "Masonic discourtesy" and brought about the suspension of relations between the Grand Lodges of England, Scotland, Ireland, and Massachusetts, and the Grand Lodge of the Philippine Islands.

We are firmly convinced that we are right in our opinion that the Grand Lodges of the United States of America, with the possible exception of Massachusetts, are strongly opposed to Masonic imperialism, and we do not think we are in error when we consider the Masonry of Canada and Australia as being disinclined to favor it. In the best interest of our grand old Fraternity, we hope that the Grand Jurisdictions which still have imperialistic leanings will see the light, and that the rising tide of imperialism will be stemmed before it will wreck an institution that must remain united if it would survive.

Lodge News

Pilar No. 15, Imus, Cavite.—The reception and banquet given by the "Imus Civic League" in the evening of July 20, 1935, at the Plaza Hotel, Manila, in honor of Bro. Mariano M. Castañeda, an active member of this Lodge, who has been recently promoted to the rank of major in the Philippine Constabulary, in spite of the inclement weather, was well attended by hundreds of his friends and brethren of his Lodge. Among those present were Wor. Bro. Candido Sayoc, President of the "Imus Civic League", Wor. Bro. Pastor R. Sapinoso, Master of Pilar Lodge No. 15, Bros. Mariano M. Castañeda, Lorenzo B. Paredes, Marciano Sayoc, Bonifacio Sapinoso, Bernardino Samson, Felino Goduco, Guillermo Tullao, Jacinto M. Kamantigue, Alfredo B. Saqui, Zosimo Topacio, Fortunato M. Ejercito, Jose Sauler, Mariano Dominguez and Meliton Darwin.

Batangas No. 35, Batangas.—Batangas Lodge will commemorate the birth of Bro. Apolinario Mabini, the illustrious patriot, by exercises at its Lodge Hall on Sunday evening, July 21st. A floral offering will be deposited at the Mabini monument, a literary and musical program will be rendered, and refreshments will be served.

Charleston No. 44, Agaña, Guam.—For the first time in its history, Charleston Lodge No. 44 is to receive an official visitation from a reigning Grand Master. Most Wor. Bro. Hawthorne is making arrangements to leave Manila on the naval transport "Chaumont", unaccompanied. He will return "by the first available transportation," as they say in the Army.

Bro. Angel Vives, a member of this Lodge who had been a resident of Manila for several years, died at the Hospital Español de Santiago, at Makati, on July 15th. Arrangements for a Masonic funeral miscarried, as the Spanish Consul had taken charge of the remains. Several Brethren went out to the cemetery to pay a last tribute to our departed Brother when he was buried, on July 16th. Wreaths were deposited on the grave on behalf of the Grand Lodge and of Charleston Lodge No. 44. Bro. Vives died of heart trouble.

Service No. 95, Manila.—On June 21, 1935, Service Lodge gave a despedida to the Masonic Brethren returning to the United States on the transport "Grant" on July 2nd. Lodge was opened at the Plaridel Temple at 6:30 p.m., then the Craft was called from labor to refreshment. Surprise presentations to outstanding individuals for meritorious Masonic service followed, after which the Worshipful Master, Rt. Wor. Bro. Edward M. Masterson, S.G.W., made a farewell address to the departing Brethren. A dance followed and light refreshments were served.

Mount Huraw No. 98, Catbalogan.—Bro. Felix N. Garcia was passed on May 30th and Bro. Jesus de la Cruz raised on June 1st, last. The meeting on June 1st was followed by a dinner.

The Grand Master's visitation to this Lodge, on June 8th, is described under "Grand Master's Visitations" in this issue.

Major Paul Newman, one of the founders and Past Masters 1935, at the Sternberg General Hospital, at 64 years of age, of this Lodge (no longer an active member), died on May 12. The news of his death was received with great regret by the members of this Lodge.

Amity No. 106, Shanghai, China.—Two very lively picnics for families of Amity brethren closed the season for us before recess; the first on June 15 at the campus of St. John's University and the second at Bro. Tong Pao-shu's beautiful garden at Seekingchiao, Kiangwan, at both places many took advantage of swimming facilities. Games for the adults were held with those for the youngsters and the ladies, particularly at the Lingnan Branch School, not far away from Bro. Tong's gardens, in the new gymnasium of which lovely campus, old and young had a most enjoyable time out in the fresh air of the country.

At the suggestion of V. W. Bro. Mei and Bro. L. T. Chen a famous couplet from Mencius will hereafter adorn the first page of our monthly circulars, and Bro. C. F. King is undertaking the calligraphy of the characters and a new artistic border. The couplet, rendered freely into English reads as follows: As the Square and Compass are the best implements to consummate square and circles, so holy men are the best exemplars of human relationships.

At a tea given by Mesdames H. C. Mei, Alfred S. Lee, Ernest Tso, and B. K. Wong at the home of Dist. Deputy Grand Master Mei recently, an organization to be composed of the wives of Amity Lodge members was formed. Fang Yuan Shieh, literally translated the Square Circle Club, was chosen as the name. The second meeting was held on May 27th at the home of Mrs. Julean Arnold.

An informal weekly luncheon meeting of members and friends of Amity Lodge is held every Wednesday at 12:15 p.m. at the Kwangtung Club, 353 M. Kiangse Road.

Pearl River No. 109, Canton China.—At the special election held by this Lodge on June 11th, Bro. James M. Henry was elected Senior Warden and Bro. T. Kai Liang Junior Warden. Due to these elections, the following changes in appointive officers had to be made: Bros. Paul Y. Sieux and Horace M. Buey were appointed as Senior and Junior Deacons, and Bros. T. S. Thom and Lau Long as Senior and Junior Stewards. These Brethren and Bro. Kai Liang were installed on June 25th, while Bro. James M. Henry, Senior Warden elect, and Bro. H. H. Snuggs, Orator, will not be installed until September.

The Master of this Lodge, Wor. Bro. David W. K. Au, expects to join the Grand Master's party at Hongkong and participate in the official visitations to Amity and Nanking Lodges in September.

Maranaw No. 111, Dansalan.—Saint John the Baptist's Day was fittingly observed by this Lodge on June 24, 1935. Lodge was opened at 1 o'clock in the afternoon, and the F. C. Degree was conferred on Bro. Stanley Pulver Briggs and the M. M. Degree on Bros. Angel Magallanes, Reynaldo Bargas, and Panfilo Figueras. Labor was suspended at 8:30 p. m. and the Brethren present proceeded to the Lanao Golf Club where they attended a most enjoyable dinner-dance. At 11:00 p.m., they returned to the Lodge Hall to resume labor which kept them busy till close to midnight.

Maranaw Lodge suffered a great loss when Wor. Bro. Juan R. Avelino, one of its organizers, died on April 16th, last, at the Lanao Public Hospital to which the Brethren of the Lodge had taken him on April 10th when he had an acute attack of his ailment. The remains lay in the Lodge Hall for about nine days, until April 24th, when they were buried in the municipal cemetery of Dansalan, with Masonic honors. A large number of Brethren and friends attended the services which were conducted in a very impressive manner.

Since it received its dispensation, this Lodge has raised twelve Brethren, namely, Bros. A. C. Alcantara, Manuel Anton, Santiago Ballesta, Reynaldo Bargas, Alejandro Bunuan, Miguel M. Burdeos, Panfilo Figueras, F. Imperial Reyes, S. B. Inocian, José Go Koppin, Salvador T. Iluch and Carlos Weinbrenner. Besides these Master Masons raised in the Lodge, there are two Fellow Crafts, Bros. S. P. Briggs and Tomas Cabil, and two Entered Apprentices, Bros. Maximo Echiveri and A. Magallanes.

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

NUESTRA ÚNICA INSTITUCIÓN BENÉFICA

Hace once años, se organizó en Manila la corporación titulada Hospital Masónico para Niños Lisiados, con el objeto de reunir fondos para la construcción de un hospital destinado a la curación y cuidado de los niños tullidos, hijos de pobres. Dijimos en aquella fecha lo que sigue: "No puede haber obra más noble que la de dar salud y felicidad a los pobres niños lisiados, corrigiendo los defectos de sus cuerpecitos deformados y restituyéndoles aquello a que tienen derecho todos los hijos de Dios. Una obra benéfica de esta clase tiene la simpatía de todo hombre que ame al prójimo, que sepa apreciar en todo su valor el amor y la gratitud de los pequeños y que sienta compasión por los seres tiernos que gimen bajo el peso del abandono y la enfermedad, y no puede menos que aplaudirla todo aquel que reconozca que ha sido enviado al mundo para un fin determinado y que una gran parte de dicho fin y propósito consiste en traer esperanza y felicidad a los niños que a consecuencia de alguna enfermedad o defecto congénito o por la pobreza o el abandono se han quedado tullidos y deformados y no pueden esperar más que una vida de dolor, humillación y dependencia."

En aquella época un ilustre Masón filipino, exhortando a los Hermanos, dijo que ... "El establecimiento de un Hospital para Niños Lisiados es una nueva oportunidad que se presenta a los Masones de Filipinas para hacer el bien y para practicar la caridad, dos grandes objetivos de nuestra Institución..."

Y hoy, once años después de aquella época de entusiasmo, nos dice el Presidente del Hospital que "a los momentos de gozo siguen frecuentemente días de desesperación y tristeza cuando vemos la apatía de la Fraternidad masónica ante los sufrimientos de los niños afligidos..."

Solamente el cuatro por ciento, aproximadamente, de los Masones de esta Gran Jurisdicción forman parte del Hospital Masónico de Niños Lisiados, y si no fuese por la labor abnegada e inteligente de un puñado de Masones fervientes, ya no existiría lo que actualmente constituye la única institución benéfica de que pueda vanagloriarse la Masonería Filipina.

La memoria anual del presidente del Hospital Masónico demuestra la labor notable desempeñada por la institución, que no gasta nada por sueldos y salarios de directores y empleados y cuya administración siempre se ha llevado a cabo con la mayor economía y honradez. La rehabilitación de los pequeños pacientes es una obra muy lenta y costosa que dura meses y a veces años, y todo se lleva a cabo sin anunciar al mundo lo que están haciendo los Masones en la sala que sostienen en el Hospital de Mary Johnston.

¿A qué obedece, pues, la apatía de que se queja el presidente del Hospital? ¿Es que en la mayoría de los Masones de la jurisdicción, las enseñanzas de la Masonería no han penetrado lo suficiente para convertirse en obras?—L. F.

De Plumas Extranjeras

INCIDENTE RUIDOSO

En la vida de don Francisco Pí y Margall concurren numerosos incidentes que adquirirían gran importancia, no sólo por la calidad de aquel ilustre hombre, sino también por las circunstancias en que se desarrollaban. Una larga vida entregada por completo al culto de las ciencias y a la propaganda fervorosa de magníficos ideales que entrañaban la redención de los pobres hijos del trabajo—la clase jornalera, como él la llamaba en sus luminosos escritos—por fuerza debía sufrir tremendas pruebas en su constante chocar con los poderosos intereses creados que se nutrían de la tradición y de las coercitivas influencias de una autoridad que se basaba en el derecho divino. Pero de todos esos incidentes, aún el tremendo conflicto en que estuvo a punto de ser lanzado por los balcones del Congreso cuando defendió a Cuba con virilidad y elocuencia extraordinarias, ninguno resaltó tanto y mereció tan extraños y falsos comentarios como el que pasamos a relatar.

En realidad el ilustre escritor y político era hombre de pensamiento dinámico; su actuación individual reposada y serena no dejaba transparentar toda la actividad que imprimía a sus ideas y todas las emociones que éstas producían lo mismo en las masas del pueblo que en los más elevados círculos intelectuales. Sus campañas políticas, sus propagandas de ideas que chocaban con el medio ambiente español de la décima nona centuria en todos sus aspectos, porque era un guerrero del progreso que com-

batía todo cuanto se le oponía, forzosamente había de atraerle terribles enemigos que trataran de destruirlo a toda costa; pero, era hombre tan extraordinario, rebosaba en toda su persona y en todas sus obras tanta virtud y serenidad que tales enemigos venían a estrellarse ante la fortaleza inexpugnable del buen crédito y del poder moral y espiritual que refleja en su vida y en sus obras. Por sí mismo era hombre incapaz de atraerse sobre su persona odios ni rencor alguno, porque siempre suave, se mostraba atento y cariñoso aún con sus más encarnizados adversarios. Modesto hasta la exageración, afable y tierno en sus relaciones personales, recibía gustosamente las lecciones que los niños le brindaban ingenuamente y les explicaba sus errores y defectos con una delicadeza que admiraba. Cuando alguien se oponía a sus ideas aceptaba la discusión y las discutía sin violencia, sin arrebatos, tocando los temas religiosos y filosóficos con dulzura, con naturalidad y mostrando siempre en sus labios encerrados bajo una espesa capa de barba patriarcal la sonrisa del justo, esa sonrisa noble y franca que mana del corazón generoso de los hombres sinceros y honrados. Para el ilustre catalán no había dolor más punzante que la ofensa que se pudiera dejar caer sobre el contrario, no sólo la estimaba de mal gusto sino como bajeza y cobardía. Enemigo del lujo y poco amigo del bullicio, recogido siempre en su hogar, rodeado de sus familiares, especialmente de sus hijos que idolatraba, entregado constantemente al estudio, embargaba su ánimo la preocupación del provenir de su familia. Era el maestro de aquellos hijos que tanto amaba, y siguiendo sus doctrinas uno de ellos, aprovechaba los momentos que le dejaban libre sus estudios y aprendió el noble oficio de cajista de imprenta. ¡Cuánta satisfacción sintió don Francisco Pí y Margall, cuando ese hijo que se había convertido en el mayor de sus desvelos, le entregó un librito perfectamente encuadernado que conteniendo las baladas y poesías de Schiller, había confeccionado con verdadero amor para obsequiar al padre bueno y cariñoso!

Pero pasemos a relatar el incidente a que nos referimos en este trabajo.

Cierta día de la última década del pasado siglo el cura párroco de Poblete, en la provincia de Ciudad-Real solicitó de uno de sus amigos, vecino en lugar cercano una cantidad de dinero en calidad de préstamo. Interrogado por el prestatario hubo de confesarle que salía con dirección a Madrid para dar muerte a un hombre. Y sin que en ningún momento declarara las causas que lo movían a realizar tan innoble acción se dispuso al crimen. La víctima escogida por el trágico sacerdote era don Francisco Pí y Margall, como más adelante se verá.

Era el año de 1874 y para reflejar con mayor exactitud tan triste ocurrencia emplearemos las propias palabras de uno de sus biógrafos que recogió la versión del suceso directamente de labios de testigos presenciales. Hallábase el señor Pí y Margall—dice el escritor mencionado—en su modesto despacho conversando con uno de sus amigos, cuando le anunciaron la visita de un sacerdote que decía necesitaba hablarle. Serían las once de la mañana.

Algunos momentos después, el sacerdote, vestido de seglar, con su correspondiente alzacuello, y su sombrero de copa en la mano, se presentó humildemente a don Francisco y le dijo:

—Acabo de llegar a Madrid con ánimo de cobrar un dinero que me adeuda el Gobierno, y con el fin de que no tarden en despacharme, vengo a suplicar a usted que me dé una recomendación, porque, según me han dicho, tiene usted bastante influencia para conseguirlo.

El venerable pensador que era ya por aquel entonces hombre de fama intelectual le contestó sonriendo:

—Siento mucho que le hayan engañado a usted. Yo no tengo influencia alguna con el Gobierno actual (el de Sagasta); sin embargo, ya que usted se ha molestado en venir a verme para eso, le ofrezco, y es lo único que puedo hacer, una recomendación para un amigo mío, oficial del ministerio de Gracia y Justicia.

—La acepto, y muchas gracias—contestó el clérigo.

En efecto, el señor Pí extendió sobre una tarjeta la recomendación ofrecida, y el sacerdote salió dando las gracias con la mayor mansedumbre y estrechando con efusión la mano de Pí y Margall.

Tres horas después, es decir, a la una de la tarde se encontraba el señor Pí almorzando cuando llamaron a la puerta.

La criada se presentó en el comedor diciendo:

—Es el mismo sacerdote de esta mañana.

—Y ¿qué quiere?

—Dice que viene a decirle a usted lo que le han contestado en el ministerio.

Al señor Pí le pareció algo extraño la segunda visita, pero sin embargo, dijo a la muchacha:

—Que pase al despacho.

Al volver la criada hacia la puerta de la escalera, retrocedió de pronto dando un grito de espanto.

El reverendo sacerdote, ya no con sombrero de copa sino con gorra, avanzaba hacia el comedor con un revólver en la mano.

—¡Áve María! ¡Este es el último momento de su vida!

Y al decir esto, pegando su cuerpo a una cabecera de la mesa, disparó sobre el señor Pí y Margall un tiro y otro después. El señor Pí logró salir ileso del comedor, huyó a refugiarse en su despacho, y después de cerrar por dentro sus dos puertas, cogió su revólver y lo empezó a cargar.

Pero estando metiendo las cápsulas sintió forcejear en la débil puerta que comunicaba con la sala. Comprendiendo que se abriría pronto, según los esfuerzos del cura, se abalanzó para resistir el empuje, pero el cura era más fuerte, y logró entreabrir la puerta y disparar otro tiro, cuya bala, según nos ha dicho persona que visita al señor Pí, está clavada aun en la pared del despacho.

El señor Pí y Margall, al último tiro, hizo un doble esfuerzo y cerró la puerta, sujetando con toda la resistencia que no podía menos de darle aquel momento crítico.

Algunos instantes después se oyó otro tiro y un golpe que el señor Pí, en su aturdimiento, atribuyó

al choque de la bala contra la puerta que sujetaba. Sucedió a este último tiro un profundo silencio dentro de la casa. La esposa del señor Pi y la criada habían salido a la escalera pidiendo socorro, y el único ruido que se advertía era el producido en la escalera y en la calle por esta causa.

El señor Pi salió por la otra puerta de su despacho sigilosamente, y al asomarse a la sala vio el cadáver del desdichado sacerdote bañado en sangre sobre la alfombra. El infeliz se había suicidado.

Hasta aquí hemos leído la información del biógrafo. Se hicieron multitud de conjeturas alrededor de este suceso, y hasta hubo quien expuso sus dudas en el suicidio del presunto asesino. Se dijo que don Francisco Pi y Margall después de sentir los tres o cuatro disparos de su agresor le hizo puntería a la cabeza por sobre las puertas del despacho, produciéndole la muerte. Y tales versiones no pasaban de ser más que una propaganda aviesa para perjudicar al ilustre escritor. Aunque a nadie hubiera parecido mal que él se defendiera de quien pretendía agredirlo para causarle la muerte, y aun en los momentos en que lo mantenía completamente aislado y encerrado en su despacho, lo cierto es que el sacerdote se suicidó al convencerse, portando la última bala de la carga del revólver, que no podría realizar su propósito. Para desmentir las versiones calumniosas con que se quiso manchar la conducta siempre diáfana de don Francisco Pi y Margall se levantó el atestado judicial, y por eso tomamos la relación que nos hace este biógrafo, porque como él mismo dice: "Nosotros tenemos datos, no solamente adquiridos en los tribunales que entendieron en este asunto, sino de particulares que nos merecen entero crédito, para poder decir que el sacerdote se suicidó sin duda, para librarse de la vergüenza de ser castigado por el delito de asesinato frustrado."

Don Francisco Pi y Margall una vez que pasó por esa terrible prueba, con la serenidad que le caracterizaba, reunió a su familia y consolando a todos les pidió que nunca odiasen, porque el odio conducía a la realización de los hechos, más vergonzosos y criminales. Tal era y como tal vivió y murió el ilustre, el generoso grande hombre de ciencia y de estado español.—*Manuel Martínez Vásquez, en "Mundo Masónico," Habana.*

"DE PIE Y AL ORDEN"

(De la vida real)

Caminar en la vida, con los ojos abiertos, con el alma atenta y sensible a las impresiones que van sucediéndose a nuestro paso, como lluvias de enseñanzas, de amor y de ejemplos, es caminar aprendiendo y mejorándose.

Admirar y elegir la grandeza solemne de la senda, que ilumina la luz de la verdad, y dejarse acariciar por las flores del bien, que aroman el alma de sublime virtud y dan alientos de sana vida al corazón, para seguir sembrando lo que ella le ofrece, es perfeccionarse.

Y tras este ideal, corre con las alas abiertas y generosas el corazón del aprendiz, impulsado por ese fuego sagrado del renacer a la vida, que le confiere la iniciación y que le hace avanzar resuelto y lleno de

nobles bríos y esperanzas en busca de la fuente de la virtud y del bien.

Un día, guiado por un grande y sincero sentimiento fraternal, llegué hasta el lecho de enfermo de un querido hermano.

El silencio imponente de su gravedad, hacía marcar nuestros pasos, en el crujir de los pisos, como una queja lastimera y honda, prolongada y débil.

La pieza semi-oscurecida, era un sollozo de tristeza contenido, en la antesala del adiós eterno, ante la mirada fija de la muerte, que rendía severa guardia colérica ante el cansancio de la espera y que parecía proyectar su sombra fatídica, sobre los que veníamos a perturbarla.

Y héme ya, frente al lecho del hermano que contemplo, abatido, aniquilado, con su organismo agotado en una lucha que ya parece esteril, por el cansancio y somnolencia de la fatiga, de un fuego que se extingue, de un corazón que casi ya no pulsa.

Y este hermano, en un esfuerzo supremo abre sus ojos, me mira con penetrada fijeza, y al darse cuenta que sólo tiene a su lado a este hermano aprendiz, concentra todas sus fuerzas físicas y masónicas y colocándose al orden, me dice simbólicamente: "Hasta el último momento... siempre, De pie y al orden"... En seguida, sus ojos se cerraron y el hielo de una transpiración cubrió su frente y los brazos de una nueva fatiga, por largo rato, conservando sí, su posición al orden.

Momento único de grandiosa y solemne enseñanza para mí, en ese instante en que se olvidan las vanidades y ostentaciones de la vida, y en que sólo habla esa hermosa trinidad masónica, "del corazón, el cerebro y la palabra convencida". Y ante este cuadro de dolor y de augusta lección para mí, me mantuve firme y sereno, aún cuando sentía que en mi alma emocionada. la piedra bruta se partía en mil pedazos, para pulirse mejor y un arquitecto esculpía en relieve inmortal y en letras de oro, "Cómo muere un masón: De pie y al orden".—*L. D., en "Revista Masónica de Chile."*

TROZOS ESCOGIDOS

Nuestro más encumbrado timbre de orgullo debe ser pues, la destacada actuación de la masonería en el pasado; que nos confirme nuestra fe en el presente y que nos augure días venturosos en el porvenir.

La charla innecesaria y excesiva representa un gran derroche de energía. Cuando es preciso hablar es preferible hacerlo después de haber estudiado el hecho de que se trata en la conversación. Los irreflexivos prestan poca atención al prudente consejo de que deben escuchar más que hablar. Quien quiera aprender para llegar a sabio, debe permanecer silencioso mientras observa, oye y piensa.—*R. M. de C.*

El que trabaja con menos ruido suele ser el más diestro. Los hombres verdaderamente fuertes son, por lo general los más silenciosos.—*Canje*

MR. MANUEL VALENTIN
TAILOR

Formerly Chief Cutter for P. B. Florence & Co.
244 Plaza Sta. Cruz, Manila Phone 2-61-30