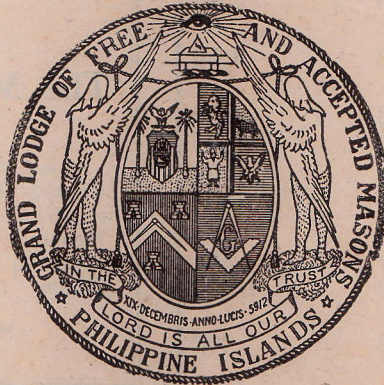


The Cable Tied

Vol. XII

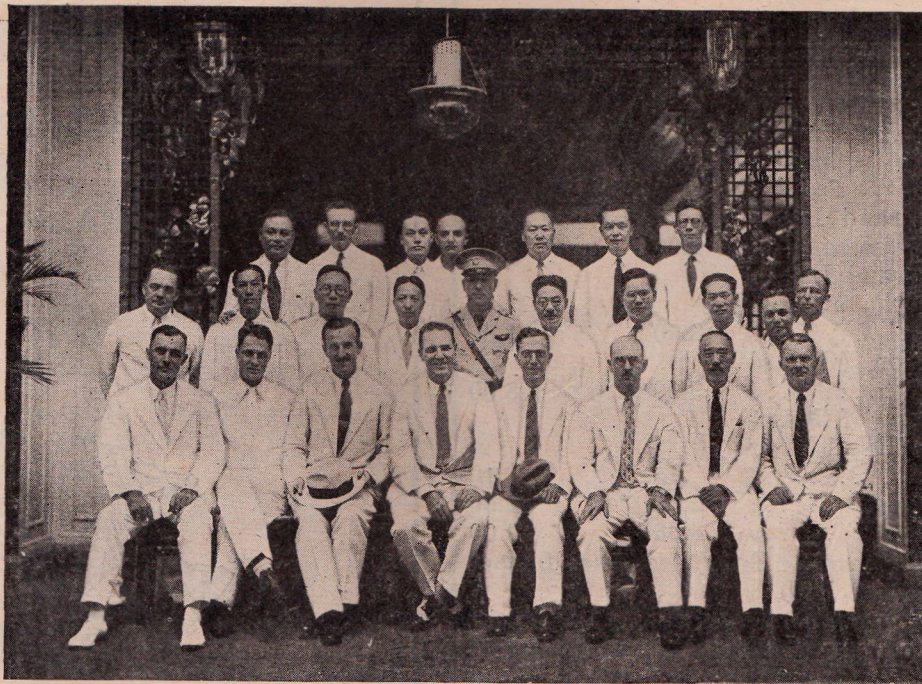
Manila, P. I., January 2, 1935

No. 8



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



Deputy Grand Master S. R. Hawthorne with Officers and Members of Pearl River Lodge No. 109, Canton, China; September 13, 1934. (See page 158)

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List of Regular Lodges	2.00	2.00
The Brown Book	3.00	3.00

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

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

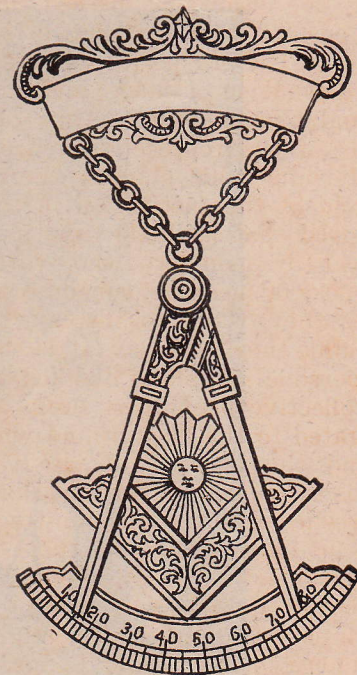
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THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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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 105 Lodges (29 in City of Manila), with approximately 6,000 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: Manuel Camus, Grand Master; Samuel R. Hawthorne, Deputy Grand Master; Conrado Benitez, Senior Grand Warden; Edward M. Masterson, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Emilio P. Virata, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XII

Manila, P. I., January 2, 1935

No. 8

Editorial Section

THE ANNUAL COMMUNICATION

We are on the threshold of a new Grand Lodge year. On Tuesday, January 22, 1935, the Grand Lodge of the Philippine Islands will meet in Annual Communication to pass judgment on the work of its officers during the year just passed, lay down its policies for the ensuing year, and elect officers to carry out its mandates. The prosperity and stability of our Grand Lodge depend in a large measure upon the action taken and men chosen at this gathering. It is in the hands of the representatives of Philippine Masonry to determine what shall be the fate of their Grand Lodge and of the Institution in these Islands. It is to be desired that as little time as possible be wasted this year by members who, without having any special purpose or message, consume precious time simply because they want to display the gifts of oratory they think they possess. It is to be desired, likewise, that personal likes and dislikes be forgotten, personal and collective prejudices sunk, and personal ambitions relegated to the background when the good of Masonry and the interest of our Grand Lodge demand it. It is to be desired, further, that all matters of detail be threshed out in the committees instead of being brought up on the floor of the Grand Lodge. And, most important of all, it is to be desired that the Grand Gavel be not allowed to lie quietly if and when any proposition is advanced which might endanger peace and harmony in our Grand Lodge.

These are times when it behooves the Masons of the Philippines, regardless of race or nationality, to stand shoulder to shoulder and form that closely united band of friends and brothers which Masonry intends us to form. The fraternal bonds should be tightened, not relaxed, and solidarity among our Brethren should be a reality and not a dream or illusion. Each of the several elements concerned should be prepared to give

as well as take, to yield as well as maintain. Many issues are involved and views on the several questions diverge considerably; but applying the square and compass, a solution satisfactory to all concerned should be found for every one of the problems that beset us, and at the close of this Annual Communication, our Grand Lodge should emerge better, purer, stronger, and more united than ever.—L. F.

MASONIC TITLES

Every officer in the Masonic Fraternity should be given the honor befitting his rank, but there should not be any ostentatious and superfluous use of titles. To begin with, the use of the term "Brother" should, we believe, be restricted to the Lodge and to Masonic gatherings and should be avoided in mixed company. Then there is the adjective "Worshipful." Concerning its use, a contemporary made the following comment:

The term "Worshipful Master" grew out of the use of the word "Worshipful." Formerly the word meant to reverence or honor, and the mayors of towns were called, as at present among the English, "Right Worshipful." A Justice of the Peace was called "Worshipful" also. It was a title of honor. The French call the Master "Vénérable," meaning deserving of honor or respect. How absurd, then, of a Master to sign his name as "Worshipful Master" or "W. M." His office is Master, and, while others may apply to him the title of honor, it is not modest for him to refer to himself as "Worshipful Master."

There are Past Masters who feel offended when they are not referred to as "Worshipful" in speech or print, and in signing the register, many Past Masters consider their signature incomplete unless they add the initials "P.M."

The title craze goes still further. Past rank which does not exist is created to give a Brother's name a handle. Brethren not holding any present office are referred to as Past Junior Warden, ex-

Secretary or ex-Treasurer, because they held that office at some time in the dim past, although our Constitution and Masonic usage recognize no such past rank.

"Brother" should be good enough for common and ordinary use between Masons, and "Worshipful" and other titles should be used only when propriety or the ritual demand it.—*L. F.*

OUR CONSTITUTION

The Constitution of a Grand Lodge is the foundation on which the entire structure rests and should for this reason be sound and solid. But that alone is not sufficient. The best constitution is of little use if its provisions are not enforced. We have a good constitution, but there are clauses in it which we took over from our Mother Grand Lodge, California, and which have been a dead letter in this Grand Jurisdiction since the organization of our Grand Lodge. Such are the provisions regarding the payment of transportation of members of the Grand Lodge attending the Annual Communications, etc., which even in its prosperous days, our Grand Lodge felt it could not afford to pay and which it can afford less than ever in these critical times. But other provisions, of greater importance, have been disregarded. Neither the Grand Treasurer nor the Grand Secretary have ever been bonded, although the Constitution requires this, and none of our Lodges have ever bonded their treasurer and secretary, although the Uniform Code of By-Laws provides for such bonding "if required by the Lodge." We firmly believe that these provisions should be enforced, as they are in practically every other Grand Jurisdiction, and that there should be a strict observance of each and every clause of our Organic Law.

Another evil that should be remedied is the ignorance of the provisions of the Constitution on the part of the officers as well as the members of the Lodges. The price of the Constitution has been reduced considerably and our Lodges and officers are not half as busy as they used to be, owing to the lack of degree work. Why should not the officers and other members interested purchase copies of the Constitution and make a study of its provisions, reading them in Lodge and discussing them? If that were done, it would not be necessary for the Masters of Lodges to refer the simplest questions of law and procedure to the Grand Master or Grand Secretary and less blunders would be committed. Throughout the world, Grand Masters complain that they are frequently asked questions which a simple glance at the Constitution would have answered, and our Grand Jurisdiction is no exception. And, how many blunders are committed by Lodges and Lodge officers through ignorance of the provisions of the Constitution!

Let us pay more attention to our Organic Law and, above all, let us see that its provisions are complied with.—*L. F.*

UNJUSTIFIED CRITICISM

Upon assuming his exalted office, the Grand Master pledges himself in the most solemn manner to carry out the will of the Grand Lodge. Among the injunctions laid upon the present occupant of the Grand East by the chosen representatives of the Craft there was one making it his imperative duty to

arrest the charters of all delinquent Lodges failing to pay 10% on their arrears. No choice was left to the Grand Master in the matter, as he was expressly prohibited from remitting any indebtedness. And yet, when, after repeated warnings and after giving the Lodges concerned all the time he could without being remiss in the performance of his duties, the Grand Master reluctantly arrested the charters, a few protests and criticisms were heard which to us appear to be absolutely unjustified and unmasonic.

We firmly believe that there is not one of the Lodges the charters of which have been arrested which could not have paid the 10% required to be paid without great difficulty. The sums involved were in some instances small indeed. Neglect or the hope of a general remission of payments must have been the cause of the failure to pay, otherwise we cannot understand why some member did not come forward and advance the money in order to save his Lodge the disgrace of having its charter arrested and spare his fellow members the annoyance of suspension from the rights and privileges of Masonry.

If any one deserves blame, it is surely the Lodges concerned, but in no way the Grand Master who merely performed a duty laid upon him by the Grand Lodge in such clear and precise terms that he could not have evaded it had he been inclined that way.

This should, we believe, end all discussion and silence all criticism of our Grand Master's action in the matter of the delinquent Lodges whose charters have been arrested.—*L. F.*

APPRECIATING HONEST ENDEAVOR

While we do not believe in a scattering of the efforts of our Institution and of our Lodges and members, whose work is more than sufficient to keep them busy, we cannot help echoing the following sentiments, quoted in a theosophical magazine, *The American Theosophist*, which recently fell into our hands:

Support all work and movements in the outer world which stand for Brotherhood. Consider less what they achieve and more the ideals which they embody. Do not over-value results achieved. Recognize generously all heartfelt effort, be the result what it may, whether or not it harmonizes with your personal opinions and theories of life. Appreciate deeply all honest endeavor, be the apparent effect insignificant or outstanding.

Brotherhood is more necessary than ever in these days when materialism and nationalism carried to the extreme accentuate the existing divisions between the peoples, aggravate old enmities and grievances, and strengthen prejudices which Masonry has for centuries striven to eliminate. With sinister forces trying to stir up class hatred and to array labor and capital against each other, we must applaud the efforts of every organization that labors honestly and sincerely to bring about one of the great aims of Masonry, the Brotherhood of Man.—*L. F.*

BRO. TATTON'S CONTRIBUTION

For the benefit of those of our Brethren who have no access to the literature of the Craft, Bro. Albert E. Tatton has written a very readable article which we publish in this issue of the *Cabletow*. Bro. Tatton finds much pleasure and interest in Masonic study and from time to time he reduces the results of his studies and meditations to writing, in clear and simple lan-

guage, for the benefit of other Brethren. The present article conveys a great deal of information on the early history of the Craft, ending with the formation of the United Grand Lodge of England in 1813. We recommend it to our readers and thank Bro. Tatton for placing it at our disposal.—L. F.

DIMITS

Under the above caption, Bro. Wm. C. Rapp, editor of our Chicago contemporary, the **Masonic Chronicler**, publishes in the always interesting editorial department of his paper an article which contains considerable food for thought as it deals with a matter on which, in our humble judgment, some decision or action is necessary. The editorial mentioned reads as follows:

For many years the practice of taking a dimit from a Masonic lodge for the sole purpose of temporarily or permanently severing connection with the institution has been frowned upon and condemned as being contrary to the spirit of the fraternity and a violation of the obligations assumed by the member. Strange as it may seem, today it is considered as a rather commendable thing to do, and a number of Grand Masters in their annual reports have stated with some indications of satisfaction that a considerable number of members have thus honorably withdrawn from active membership, rather than by permitting themselves to be suspended for nonpayment of dues.

It has been the custom to speak in opprobrious terms of unaffiliated Masons, charging them with being recreant to the traditional regulation which declares it is the duty of every Mason to be affiliated with a lodge and to contribute his share to the upkeep of the fraternity. The dimitted Mason has been held up to scorn as one who seeks to retain his title as a member of the craft, but refuses to fulfill the duties and accept the responsibilities of membership.

We cannot offer any defense in behalf of unaffiliated Masons, particularly where they continue to decorate themselves with the square and compasses and have no hesitancy in proclaiming themselves as Masons and taking advantage of such privileges as still are accorded to them. The problem of the growing army of "homeless" brethren has always been exasperating. Probably in the majority of cases the unaffiliates are actuated by the desire to avoid the payment of dues, relying upon the provision that no matter how mildewed and aged the dimit becomes they retain the privilege of resuming active membership. So long as this too-liberal privilege is retained by unaffiliates their number will continue to increase. If at the end of a specified period of years a dimit lost all its value and the holder of the same was as absolutely severed from the fraternity as if he had never been a member it might have a salutary effect. On the other hand, there is no method by which a member may honorably and effectively sever his connection with the craft, which we believe to be unfortunate. The futility of attempting to hold a member in a voluntary association against his wishes is apparent. It cannot be done. We believe some method of complete withdrawal should be available, even though it be considered a violation of the indefensible and fictitious tradition "once a Mason always a Mason."

Returning to the phase of the matter that some Grand Masters are actually urging members who find themselves unable to bear the financial cost of membership to request the issuance of a dimit rather than to permit themselves to be suspended N. P. D., it is undeniable that this is a more ethical course to pursue. One official has even gone so far as to advocate that delinquent dues be remitted and dimitts issued, in preference to inflicting the penalty of suspension, for the latter course always leaves resentment in the mind of the disciplined, an unreasonable resentment, it is true, but it is of no benefit to the craft, to say the least.

MEMORIZING THE CATECHISM

Not everybody is agreed that in order to be declared proficient in the work and eligible to advance to the next higher degree, the Entered Apprentice or Fellow Craft should be able to repeat verbatim the answers in the catechism of the degree in which he is being examined. But this is a requirement in our Grand Jurisdiction and in the American Jurisdictions with

which we are acquainted. Here is what an Australian Brother has to say on the subject:

...The pages the unfortunate candidate is required to commit to memory are too many, and the answers to the questions too diffuse. In Western Australia, our E. A. or F. C. can obtain advancement by answering a few questions, which, with the answers, occupy no more than five minutes. These are easily mastered and indicate all the proficiency considered necessary.

In view of the present methods of identification by means of receipts for dues and, in some Grand Jurisdictions, so-called Masonic passports, and in view, further, of the ease with which **exposés** of the Masonic work and even official rituals can be obtained, we wonder whether the Australian system is not the best, after all, and whether we are not wasting a lot of time memorizing so much of the esoteric work. We venture to predict that in a decade or two, there will not be one fourth of the amount of memorizing done that we do today.—L. F.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Manuel Camus has appointed Wor. Bros. John R. McFie (6), Gregorio Garcia (12), and Orestes Hermosura (13) to act as Grand Lodge Committee for Visiting the Sick during the month of January, 1935.

Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 22, 1935, at 4 o'clock P. M., for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting

NEWTON C. COMFORT, *Secretary.*
Manila, P. I., Dec. 1, 1934.

ANNOUNCEMENT

The 23rd Annual Communication of the Grand Lodge will open on Tuesday, January 22, 1935, at 4:00 p. m. sharp, in the Blue Lodge Hall, 6th Floor, Masonic Temple, 90 Escolta, Manila, P. I.

Members are urged not to wait until the last minute to obtain their admission card or transact essential business, but to attend to these matters as early as they can.

Admission cards must be secured from the Credentials Committee, which will be in session during the following hours in the Secretary's room, adjoining the Blue Lodge Room of the Masonic Temple, Escolta, Sixth Floor: Thursday, January 17th; Friday, January 18th; Saturday, January 19th, and Monday, January 21st, 5:00 to 6:30 p. m., also Tuesday, January 22nd, 3:00 to 4:00 p. m.

The Annual Meeting of the Corporation will be held at the same time as the business sessions of the Grand Lodge

MANUEL CAMUS,
Grand Master.

NEWTON C. COMFORT,
Grand Secretary

From Near And Far

RT. WOR. BRO. HAWTHORNE'S CHINA VISITATIONS

At a rather late date, we give our readers the following account of Rt. Wor. Bro. Samuel R. Hawthorne's visit to China last September and October, drawn from our Deputy Grand Master's own report submitted to the Grand Master on November 20th. We quote from the report:

I departed from Manila with Bro. C. Caron, Secretary of Service Lodge No. 95, on the S.S. "TAIPING" September 9th. After a pleasant trip, arrived in Hongkong about noon of September 11th. Bro. Au and others were at the dock to meet us. After spending a very enjoyable day in Hongkong, we left that evening with Bro. Au on the night boat for Canton and upon arrival the following morning, the members of Pearl River Lodge welcomed us at the dock. Several conferences were held during the day and that evening your representative made an official visitation to Pearl River Lodge No. 109. After our reception, I was requested to confer the third degree of Masonry on three candidates assisted by Bro. Caron and members of Pearl River Lodge. A very enjoyable meeting was had and it is the opinion of your representative that a lot of constructive work was accomplished. On the morning of September 13th, we paid our respects to the Mayor of Canton, after which Bro. Lim, member of Pearl River Lodge who is a brigadier general in charge of the South China Aviation School, took us for a tour of the city and surrounding country, returning at 12 noon to Canton where a very fine luncheon and reception was tendered the party preparatory to our departure at 4 o'clock for Hongkong.

We proceeded to Shanghai on the S.S. "PRESIDENT JACKSON" and were greeted upon our arrival by Very Wor. Bro. Mei, Wor. Bro. Jee, Master of Amity Lodge, and several Brethren. I made my official visitation on the evening of September 18th and again had the pleasure of conferring the third degree on one candidate, assisted by Bro. Caron and members of Amity Lodge. The lodge hall was filled to capacity and a very fine and instructive meeting was had, after which we adjourned to the Chinese Bankers Club where a delightful banquet was spread.

On the morning of September 19th, we entrained for Nanking and upon our arrival, Wor. Bro. Hanson, Master of Nanking Lodge No. 108, and several Brethren greeted us at the station. We immediately held a conference preparatory to the visitation that evening, after which we were taken for a tour of the city. That evening I officially visited Nanking Lodge No. 108 and again had the pleasure of conferring the third degree on one candidate, assisted by Bro. Caron and members of Nanking Lodge. After a very splendid meeting, we adjourned to Wor. Bro. Hanson's home for a reception given in honor of the party, after which we were taken to the station for the return trip to Shanghai. Upon arrival in Shanghai, the party was taken to the office of the Mayor of Greater Shanghai where your representative had the pleasure of renewing acquaintance with this distinguished gentleman who requested me to carry back to the Philippines his very best wishes, particularly to Most Wor. Bros. Kalaw and Gonzalez whom he had the pleasure of meeting in 1932.

On September 25th, I left for Japan, for a ten-day business and pleasure trip. Bro. Caron sailed on September 26th on the S.S. "PRESIDENT HOOVER" for Manila.

Upon my return to Shanghai, I was asked to attend a conference of the Building Committee of Amity Lodge on the new Masonic Temple which they contemplate building in the very near future. An option has already been obtained on the land and they hope to have the Temple under construction within a very few months. They are all very enthused to think they will soon have their own Temple and it is, indeed, a source of real pleasure to note the progress they are making with their plans.

The closing paragraph of Rt. Wor. Bro. Hawthorne's report will be read with pride and satisfaction by the members of our Grand Jurisdiction and will allay the doubts and fears of those who have been wonder-

ing whether our great sacrifices for the cause of Masonry in China are warranted by the results. Here is what he says:

In summing up my visitations to our three Lodges in China, I wish to say they are making marvelous progress, continuing their Lodges on a very sound business basis, guarding their finances most carefully, and the tremendous good the three Lodges are doing their respective cities is very gratifying, indeed. Very Wor. Bro. Mei is ever watchful that the Lodges conduct their affairs in accordance with the rules governing our constitution and careful to see that the members conduct themselves outside of their Lodges with credit to our Fraternity. Their degree work is excellent and is on a par with the work of any of our Lodges in the Philippines. The more I see of our Chinese Lodges and the better acquainted I become with our Chinese Brethren, the more satisfied I am that the action taken in China was justified in every respect, for a real work is being done which, in time to come, is sure to reflect credit on those of our Past Grand Masters who had the vision to foresee the needs of Masonry in China.

Further details on Rt. Wor. Bro. Hawthorne's visit to Shanghai will be found in the excellent article by Bro. Alfred S. Lee, Secretary of Amity Lodge No. 106, which we publish farther ahead in this issue of the Cabletow.

With a tour of the Southern Islands and one of China, both in the interest of Masonry, to his credit, besides a series of visitations on the island of Luzon, Rt. Wor. Bro. Hawthorne has certainly cause to be proud of his record during his term as Deputy Grand Master.—L. F.

OUR LODGE IN GUAM

The story of the constitution of our Charleston Lodge No. 44 in 1918 in Guam, Marianas Islands, in the cabin of the captain of an army transport, which has been making the rounds of the press in English, has recently appeared in German in the "Wiener Freimaurer-Zeitung" (Vienna) and "Die drei Ringe" (Prague).

NEW GRAND REPRESENTATIVE

Rt. Wor. Bro. Robert D. Ford has been appointed by M. W. Bro. Camus as Grand Representative of the Grand Lodge of the Philippine Islands near that of Virginia, vice Rt. Wor. Bro. E. S. Blanton, deceased.

Wor. Bro. Alfredo Augusto Ferreira da Silva has been commissioned as Grand Representative of our Grand Lodge near the Grand Lodge of Parahyba, Brazil.

FROM THE U. S. S. "AUGUSTA"

A letter from a Brother on the U. S. S. "Augusta", written as a result of the receipt of our circular informing our Brethren abroad of the suspension of relations between our Grand Lodge and certain others, states "the consensus of opinion among the Masons aboard ship" in the following words:

Regardless of the attitude taken by the other Grand Lodges, we members of the Philippine Constitution approve of the stand taken by our Grand Lodge, and this, not only through loyalty to our Grand Lodge, but because we have met our Chinese brethren both fraternally and socially and they have gained our most profound respect and admiration.

GRAND LODGE OF FRANCE

Most Wor. Bro. Michel Dumesnil de Gramont is now Grand Master of the Grand Lodge of France, having been elected to that office at the Annual Communication of that Grand Lodge held in Paris on September 19 to 23, 1934. The Grand Secretary is again V. W. Bro. Albans Chaligny, 8, Rue Puteaux, Paris, France.

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.)

586. Our Grand Lodge Constitution does not say anything about the payment of a compensation to the Treasurer of the Lodge. There being no clause prohibiting such payment, and the office of Treasurer being an important one, would it be proper for a Lodge to assign a compensation to its Treasurer?

Answer. The fact that the assignment of a compensation to the Treasurer of the Lodge is not expressly prohibited by our Constitution is hardly an argument for such action on the part of a Lodge. On the other hand, the circumstance that the Uniform Code of By-Laws expressly mentions the payment of a compensation to the Secretary and the Tyler but is silent as regards compensations for the other officers, seems to indicate that the officers of the Lodge, with the two exceptions mentioned, are to serve without compensation. We have never heard of any Lodge voting a salary to its Treasurer in this Grand Jurisdiction, and we do not consider it proper for a Lodge to take such action.

587. A petition for the degrees addressed to our Lodge had already been signed, but the fee had not yet been paid, when a friend of the petitioner belonging to another Lodge induced him to change his petition, addressing it to that other Lodge. What action can or should our Lodge take in this matter?

Answer. While the act of the individual who persuaded the petitioner to change his petition from your Lodge to his before it had been legally presented and received, can hardly be called ethical, we cannot see that your Lodge has any redress. Such things are unfortunately being done, but are repulsive to and are condemned by every good Mason and do not redound to the credit of the individual or Lodge which resorts to or winks at such unfair and unmasonic practices.

588. When the trial of charges of unmasonic conduct has, at the request of the Lodge to which the accused belongs, been transferred to another Lodge in this Grand Jurisdiction, who pays the expense incurred, such as hall rent, postage, and stenographer's fees?

Answer. The Lodge of which the accused is a member has to pay the expense of trying him. It would be manifestly unjust to saddle another Lodge not only with the trouble involved in the trial of the case, but also with the expense of it. As regards the fees of the stenographer employed, the Grand Lodge of California, in 1922, inserted a provision in its Constitution which, in part, reads as follows:

Sec. 200 1/2. If the accused is a member of a Lodge in this jurisdiction and a stenographic reporter is employed, as provided for in Section 200, the expenses of such reporter shall be borne by the Lodge of which he is a member...

589. Are there any Grand Jurisdictions in the United States which do not exchange Grand Representatives with their sister Grand Jurisdictions? I fail

to find a Grand Representative for California in our list.

Answer. The four Grand Jurisdictions in the United States which have not adopted the Grand Representative system are California, Iowa, New Mexico, and Wyoming.

590. May any one besides the Grand Master or Acting Grand Master arrange for and make a Grand Lodge visitation?

Answer. In our Grand Jurisdiction, no person other than the Grand Master or some one delegated and authorized by him can order and make such a visitation. There is no special provision in the Constitution to that effect; but it is understood that the Grand Master has full charge of the Grand Lodge during the recess thereof and he alone can command its attendance. In other Grand Jurisdictions, the Deputy Grand Master seems to have certain powers in that respect. Mackey, under "Visitation, Grand", says in his Encyclopedia:

The power of visitation for inspection is confined to the Grand and Deputy Grand Master. The Grand Wardens possess no such prerogative. The Master must always tender the gavel and chair to the Grand or Deputy Grand Master when either of them informally visits a Lodge; for the Grand Master and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

591. Our Lodge Secretary has been paid only 10 pesos a month so far because we thought that under the constitutional amendment passed by the last Annual Communication, we could not pay him more. Some of our members believe, however, that the limitation in that amendment does not apply in our case because we have paid the 10% which the Grand Lodge resolution requires us to pay for 1934. Is this correct?

Answer.—As regards the interpretation of the amendment to Section 2, Article VI of the Uniform Code of By-Laws, relative to the salary of the Secretary of the Lodge, which was passed by our Grand Lodge at the 1934 Annual Communication, it is held that for the purposes of said amendment, the 10% required by the resolution adopted at the same Annual Communication to be paid yearly on the arrears of a Lodge, is the only portion of those arrears which can be considered as a **current obligation** for that particular year. The new proviso limiting the Secretary's salary to ten pesos a month in certain cases does, therefore, not apply to a Lodge which has paid that 10% installment for the year and has no other current obligation outstanding. (Decision of M. W. Bro. Manuel Camus, Grand Master, 1934).

592. A member of my Lodge who has paid his annual dues to the end of the year claims that fact entitles him to vote at the annual election of officers, although he is still indebted to the Lodge for his Cabletow quota and for a contribution paid by all members. Should he be allowed to vote without his first paying all he owes?

Answer.—Section 3, Article I, Part IV (par. 202) of the Constitution, which limits voting at any election and eligibility to any office in the Lodge to members in good standing whose dues are paid, refers to dues as the term is used in the Constitution. Hence, if a member's dues are paid up to the end of the current quarter and there are no Masonic charges pending against him, he must be allowed to vote, regardless of any debt that he may owe the Lodge. (Decision of M. W. Bro. Manuel Camus, Grand Master, 1934).

593. One of our members owes the Lodge for Cabletow quota and for an assessment levied by the Lodge last year. He has just remitted the exact sum necessary to pay his annual dues so that he may vote at the annual meeting of the Lodge. In order to make him pay all he owes, can the Secretary apply part of this Brother's remittance to the quota and assessment mentioned and require him to pay the balance before he can vote?

Answer.—Our Grand Master has recently decided that "In case a member indebted to the Lodge for loans, assessments or charges other than his annual dues offers to pay his dues, the money so tendered cannot be applied to any other purpose than that for which it is tendered."

594. One of our members has borrowed money from the Lodge but has for over a year avoided repaying it, though he has been repeatedly requested to do so and has sufficient funds. What can the Lodge do to make him pay what he owes?

Answer.—M. W. Bro. Manuel Camus, our Grand Master, in reply to a similar inquiry, rendered last November the following decision:

A member who persistently refuses to pay just debts to his Lodge, such as money borrowed or relief received from the Lodge under a pledge to repay it, being able to pay such indebtedness, is guilty of unma^sonic conduct and subject to Masonic charges and trial.

595. Must a member be actually present at the meeting at which Lodge officers are elected in order to be eligible to office?

Answer. The Lodge may elect any member in good standing whose dues are paid in accordance with the By-Laws, regardless of whether that member is present at the meeting at which he is elected.

596. Can a member of a Lodge who has joined by affiliation at the meeting at which officers for the ensuing year are elected, be elected to office?

Answer. Our Constitution provides that any member of the Lodge in good standing, whose dues are paid, shall be entitled to vote at an election; and every voter shall be eligible to any office in the Lodge. There is no limitation as to antiquity of membership, hence an affiliated member is eligible to any office in the Lodge even though the ink of his signature to the By-Laws of the Lodge be barely dry.

HOLIDAY LUGGAGE

When packing up to go away,
Before you start,
Take with you on your holiday
A cheery heart.

Goodwill in plenty take as well,
Because the train
May be too crowded, who can tell?
Or it may rain.

Rose-tinted glasses do not need
A lot of room;
Take them, the sun will then succeed
A day of gloom.

Take money, you must pay your fares—
But, bear in mind:
Don't take your worries and your cares,
Leave those behind!

Pieces of Architecture

MASONRY—GEOMETRY—ARCHITECTURE
AN HISTORICAL ESSAY ON FREEMASONRY

By Bro. A. E. Tatton, Manila, P. I.

In beginning the study of our ancient and honorable Fraternity, it will be of benefit to consider first the various ways in which the name of the Fraternity is expressed, and the several forms which may be used when reference is made to the individual member.

In some of the ancient documents in which mention is made of Operative Masonry, we find the individual workman referred to in several ways. At first it seems to have been Free Man and Free Mason; this gradually shortened to Free Man and Mason, and, finally, Free Mason. The word "Freemason" is also found in other documents, in parochial registers and city archives as well as on monuments of all kinds. During the 17th Century, however, it appears that the operative element ceased to employ the word "Freemason," for after the year 1655 we find that what was formerly the Company of Freemasons of the City of London was called the Company of Masons. By the end of the century it was the Speculative Mason who was generally referred to as a Freemason.

We also find the name expressed in several different forms in the Articles of Union between the two rival Grand Lodges of England which went into effect on December 1, 1813. In Article 1, reference is made to the "Fraternities of Free and Accepted Masons;" Article 2 defines "Antient Masonry;" in Article 4, we find the names "Masonry" and "Fraternity of Masons;" Articles 6 and 7 refer to "Freemasons;" while in other Articles we find such expressions as "Masonic Festivals," "Masonic Benevolence," etc.

But, as an English authority says, we may consider Free Masonry, Freemasonry, and Masonry; Free Mason, Freemason and Mason as synonymous and interchangeable—that is to say, the words Masonry and Mason, when used by a Freemason, mean Freemasonry and Freemason. No confusion is likely to arise in these days by employing either, whether by intent or by accident. A Freemason is also correctly styled a Free and Accepted Mason, or an Ancient Freemason.

The term "Freemasonry" has a double meaning. When we speak of Freemasonry in the abstract, we mean its moralizing principles; but when our purpose is to prove the origin in a state of organization, we are not concerned with the principles but with what we may term the vehicle by which these principles are spread among men of all ranks and distinctions.

The Fraternity of Freemasons as an organized society of Lodges and Grand Lodges such as we are familiar with today is of a comparatively modern date if we consider it as the legitimate offspring of the building associations of the Middle Ages. In fact the view now held by the modern school of Masonic historians, who have discarded the traditional element, is that the real history of the Craft began with the advent of Gothic architecture.

Bro. James Anderson who, by command and with the approval of the Grand Lodge of England, compiled the first "Book of Constitutions" in 1723, commences his work with a brief history of Operative Masonry. This history, however, was gathered from some old manuscripts variously referred to as Old Charges,

Ancient Constitutions, or Ancient Gothic Constitutions, and is nothing more than a short history of architecture which reproduces the ancient traditional "Legend of the Guilds" as handed down by the Operative Masons of England.

The Ancient Constitutions referred to commence with an invocation of the Trinity, and the purpose, as stated, it is to give an account of how Masonry came into being. The seven liberal arts are explained, and it is interesting to note that in the explanation of Geometry, it is stated that this science is called Masonry. Further on, it is stated that all the other arts or sciences are based on Geometry. In the reference to Euclid, we find that he taught the "Science all manner of worthy work that belongs to the building of churches, temples, castles, towers, and manors, and all other kinds of buildings." Here we have Geometry or Masonry described in terms that refer to architecture. (The spelling has been modernized).

Architecture has been defined as the science and art of building structures that, while in most cases they serve a useful purpose, are in all cases designed and built with a view to beauty.

Of all the Fine Arts, it is closest to the life of man. Born of man's necessity, it has expressed the varying phases of civilization more directly and intimately than have the other Fine Arts. In fact, its evolution has proceeded, stage by stage, with the evolution of civilization.

We know that architecture was carried to a very high degree of perfection in most ancient times and, in almost all countries, we find that the chief structures were the outcome of the nations' religious beliefs.

The Christian religion, however, during the first three hundred years of its existence, had little direct influence upon architecture. Upon being officially recognized by the Emperor Constantine in the year 328 A. D., and as the religion gained adherents, there was a great demand for places of Christian worship. The pagan temples not being suitable for large congregations, the early Christian builders, due to lack of inventive genius, took for their models the great Roman halls of commerce, the basilicas. In the alterations made from time to time to accommodate the officiating clergy and the large bodies of worshipers, we see the arrangement of parts that afterwards developed into the typical medieval cathedral plan, for in almost every feature, the Gothic cathedral plan is said to represent the natural development of the old basilican church of the early Christians.

The new architecture evolved being based upon the traditions of Rome and of the early Christian builders of that city received the name of Romanesque. It is of interest to note that, while the Hellenic architects built their structures facing the four points of the compass and made the chief entrance on the east, the Romans were indifferent to the matter of orientation.

From the fifth to the tenth centuries, or during the Dark Ages, as that period of time is called, a considerable amount of building was done but very little architecture worthy of the name was produced, except where it developed under Byzantine auspices. The term Byzantine is applied to the style of architecture that gradually developed in Byzantium after the Emperor Constantine, in 324, A. D., had transferred the capital of the Roman Empire to that city. This

style was the result of evolution; a product of the combination of principles of construction derived from Roman, Early Christian, and Syrian architecture, and other sources.

During the first ten centuries of the Christian era, architecture made little progress in Europe, outside of Italy and the eastern countries that came more directly under Roman influence. Almost all the new buildings of importance were ecclesiastical and the builders naturally looked to Rome as the center of their source of technical help and inspiration. But to those located at great distances from Rome, it became necessary to seek new methods and devices so that the term Romanesque in time became very comprehensive, for under this head was classed all "round-arched Gothic" which prevailed throughout the west of Europe before the introduction of the true Gothic, and which, in England, culminated in the "Norman" buildings of the eleventh and twelfth centuries.

Some one has said that, down to the 13th century, architecture was regarded as a sacred science and practised largely by the clergy. This was due to the fact that during the almost constant warfare of early medieval life, the monasteries were practically the only safe refuge from violence and plunder, and it was within their walls that all that was left of Roman science and letters was preserved. It was only within these places of refuge that either sufficient technical knowledge, or sufficient leisure from warlike pursuits, was found for the peaceful labors of building. However, architectural needs soon outgrew those narrow confines and the introduction of lay workers became necessary. These in time superseded the monkish laborers until lay schools of builders resulted. It was these schools which were to form one of the most important guilds of Craftsmen, often referred to as the Cathedral Builders of the Middle Ages.

During what is known as the Romanesque period, from 1000 to 1200 A. D., there was a gradual reconstruction of order upon the ruins of the Roman Empire and one of the forces for order was the partial revival of Roman Law by the Emperor Charlemagne. This attempt to revive the Empire, however, was opposed to the spirit of the time. The millions that had overwhelmed the Roman Empire were undergoing a slow change from tribal to national unity.

It was during this period that the various craft guilds consolidated their strength. These guilds perpetuated what came to be called the "mystery" of their crafts by organizations which combined a system of apprenticeship with what we know today as our trade union. One of these was the guild of Masons from which Freemasonry has sprung. It included various grades, from the ordinary worker of stone and marble, through the men skilled in carved work, up to the few who were capable of designing and supervising the construction.

The need for union, as one writer has pointed out, became necessary as the builders of the middle ages traveled from place to place, as no single town was able to provide enough skilled laborers for the erection of such large structures as were the medieval cathedrals.

Due to distance and lack of modern means of communication, an organization with a system of passwords became necessary, as it was essential for them to have some means of recognition by which, on coming to a strange place, they could make themselves known

as real craftsmen and not impostors. It is claimed by some architectural authorities that there is historical record of the organization of guilds of Free Masons as early as 800 A. D. in connection with French architecture and that these guilds traveled in companies all over France. On the other hand, there are some who believe this is mere tradition but who still allow that some of these Master Masons or Architects, as we call them today, must have acquired a fame which caused them to be engaged by cities other than their own.

The chief constructional difficulty with which the Romanesque builders had to contend was the method of support of the massive barrel-vaulted roofs which covered the naves. And it is by following their constructive difficulties with the round arch that we are able to appreciate what the Gothic principles did for their architecture. Their great difficulty was overcome by the introduction of ribbed vaulting in the 12th and 13th centuries which, with the pointed Gothic arch, revolutionized the conditions of construction.

Architectural authorities are agreed that the term Gothic is as unfortunate as it is inapt. Gothic architecture is the natural outcome of Romanesque and though the term seems to suggest a break there is none in fact. Gothic was merely a contemptuous term applied to the style in the 17th century by those who looked upon a Goth as a typical barbarian, and who regarded anything unclassical as barbarous. But the name has stuck and is still in general use although it has lost its original meaning which was to distinguish the barbarous style from the Italian national architecture.

The Gothic period covers the 13th, 14th and 15th centuries. Its chief fountain-source was the Ile de France where it was developed about 1150 A. D. From here the new ideas were carried, largely by monastic activity, to England, Germany, Italy, and Spain.

Gothic architecture was not confined to cathedrals and churches. Monasteries, hospitals, civic buildings, houses, and castles were erected in profusion, especially during the 15th century, though few survive to the present.

The earliest traces of Gothic architecture in England are found in Norman buildings which were in course of erection during the middle of the 12th century. The ideas were no doubt imported from France, but they were developed in a different manner and by English architects in all probability. It was not until 1174, when the choir of the Canterbury cathedral was destroyed by fire, that the Gothic style was carried out in an important English building and in a complete manner. The monks commissioned a Frenchman, William of Sens, to superintend the work of restoration.

The Gothic style is said to have begun to decline in the 15th century, and the transition period in England to have begun with the reign of Elizabeth (1558), when the court began to give much attention to classical studies and to introduce foreign artists and craftsmen.

There is abundant proof of the existence of many lodges of operative Masons in England during the Gothic period and it is possible that some of them were of great antiquity.

The usages and privileges of the ancient guilds in England were prescribed by law and their validity rested upon immemorial use and enjoyment. It was

not based upon the possession of charters and letters patent. This seems to be made clear by the examination of the requirements of the "Writ of Returns" issued in 1388-9 during the reign of Richard II. While we have no knowledge of the existence of any manuscript "Constitutions" at this early date, it has been pointed out that the information that had to be furnished by the masters and wardens concerning oaths, meetings, etc., might well have been supplied by submitting such a document to the authorities. That this was done at a later date is proven by a note appended to the copy of the "Constitutions" in the Plot family in which it is stated it had been seen and read by Henry VI.

It seems to be the general opinion that we may now take it for granted that these manuscript Constitutions were considered necessary to a proper functioning of those ancient lodges as the ceremony of making a Mason involved the reading of the traditional history of the Craft and the assent of the initiate to the Old Charges.

While this period is essentially an operative one, we find that the records of some of these old Lodges refer to the acceptance of non-operative members, referred to in some cases as Accepted Masons or Speculative Masons. This custom was in vogue in England during the early part of the 17th century. The philosopher Elias Ashmole was initiated on October 16, 1646, at Warrington in Lincolnshire, as noted in his diary. The earliest authentic record, however, of a non-operative being a member of a Masonic Lodge occurs in the minute book of the Lodge of Edinburgh, Scotland, under date of June 8, 1600.

From the accounts of Anderson and Preston we learn that between the years 1702 and 1716, Operative Masonry in England had fallen into such a decline that the society was obliged to adopt a resolution of admitting "men of different professions" in order to prevent its complete extinction. This occurred, probably, some time in the year 1714. But it is stated in the Roberts Print of the Old Constitutions, published in 1722, that certain additional orders or new articles, which are applicable to Speculative Masons, were added to the Old Charges. There is no evidence, however, to show by whom and with what authority they were first framed, or why they were considered necessary at that particular time.

Therefore, in the year 1716 we find Lodges made up of both Operative and Speculative Masons. In some cases they were probably wholly operative, and of the Lodges composed of both elements, some had a majority of operatives while in others the speculatives predominated. Some authorities are of the opinion that the Lodge meeting at the Rummer and Grapes Tavern in London was wholly speculative.

The only official account we have concerning the formation of the Grand Lodge of England, and for the first six years of its history, is that given by Dr. James Anderson. Although Anderson published his first edition of the Book of Constitutions in 1723, it was not until 1738, when he published his second edition, that he gave the history of the formation of the Grand Lodge. Another strange fact is that it was not until William Cowper was appointed secretary, on June 24, 1723, that we have the actual minutes of the Grand Lodge available for reference.

According to Anderson, certain members of a few Lodges in London felt the need for a central governing

body under a Grand Master. The idea evidently found favor among the Brethren, as Anderson states that a meeting was held sometime during the year 1716 with representatives of four Lodges and some other old Brothers present. The Lodges represented at this meeting as given by Anderson met in the following places:

1. The Goose and Gridiron Ale-House in St. Paul's Churchyard.
2. The Crown Ale-House at Parkers Lane.
3. The Apple Tree Tavern in Covent Garden.
4. The Rummer and Grapes Tavern in Channel Row, Westminster.

This meeting was held at the Apple Tree Tavern. Having placed the oldest Master Mason in the Chair, those present constituted a Temporary Grand Lodge in due form. They revived the Quarterly Communications of the officers of the Lodges, called the Grand Lodge, and resolved to hold the Annual Assembly and Feast. Accordingly, on June 24, 1717, the Assembly and Feast of the Free and Accepted Masons was held at the Goose and Gridiron Ale-House. At this assembly, Mr. Anthony Sayer was elected Grand Master of Masons, and Mr. Jacob Lamball and Captain Joseph Elliott were elected Wardens. The Grand Master, Anderson tells us, was invested with the badge of office and power by the oldest Master, and installed, after which he was congratulated by the Brethren who paid him homage.

George Payne became Grand Master in 1718. He had several old copies of the manuscript Constitutions critically compared during his term of office.

The Rev. J. T. Desaguliers was elected Grand Master in 1719, and George Payne received a second term in 1720.

In 1721, John, Duke of Montague, was elected Grand Master and since then this office in England has been filled by Brethren elected from the peerage.

The Grand Lodge at first claimed no jurisdiction outside of London and its immediate environs. In 1721, twelve Lodges were represented at the Quarterly Communications, and by 1723 the number had increased to thirty. The Lodges outside of London gradually came under the jurisdiction of the Grand Lodge and the Grand Lodge itself began chartering Lodges in various places.

The great success attained by this premier Grand Lodge was probably the cause of an old Lodge at York assuming the power of a Grand Lodge. They called themselves "The Grand Lodge of All England." They formed their organization on December 27, 1725, and elected Charles Bathurst, Esq., as Grand Master. This Grand Lodge became dormant in 1741, but was revived in 1761, and from 1762 onward issued a few warrants for Lodges in Yorkshire, Lancashire, and Cheshire, as well as one for a temporary Grand Lodge in London. After 1792, however, there is no evidence of the existence of the York Grand Lodge.

The Grand Lodge of Ireland was formed in 1725, and the Grand Lodge of Scotland in 1736. In 1751, a rival Grand Lodge was formed in London which styled itself "Ancient" and referred to the original Grand Lodge of 1717 as "Moderns," claiming that the premier Grand Lodge had introduced various innovations. This rival Grand Lodge soon acquired a strong following and warranted many Lodges both in England and abroad.

The relations of these two Grand Lodges were anything but fraternal and their rivalry existed until 1813, when a reconciliation was effected. The two old Grand Lodges passed out of existence and in their place came the United Grand Lodge of England.

The material for this essay has been drawn from various sources, all based on Masonic authorities of the modern historic school, and no effort has been made to cite the many sources to which I am indebted, as this essay is written for the benefit of the Brethren who have no access to the literature of the Craft.

THE ETHICAL GRANDEUR OF JONATHAN SWIFT

AN EARLY ENGLISH FREEMASON

By Prof. Gilbert Patten Brown, D.D., LL.D., Englewood Cliffs, N. J.

It would be a dark day for history and biography, indeed, if the story of Jonathan Swift and his many romances should ever fall upon deaf ears. Everything he ever undertook went through with marked success and showed the stamp of genius and deep and devout reasoning. Like other great intellects, such as Alexander Pope, Robert Burns, Sir Walter Scott, and Voltaire, he was a Freemason.

Jonathan Swift, dean of Saint Patrick's at Dublin and greatest of all English prose satirists, came of an old Yorkshire clerical family on the paternal line. His father was Jonathan and his mother was the winsome Abigaile Erick of rural Leicestershire. Our subject was ushered into mortality on November 30, 1667, at Dublin, Ireland, seven months after his father's death, the only other child being his elder sister, Jane. At 14 years of age, after being well schooled by his uncle, Godwin Swift, he was sent to Trinity College. From Oxford, in 1692, he received the degree of A. M. In 1694 he was ordained a deacon and in January of the following year he was ordained to the priesthood and settled in Kilroot near Belfast, Ireland, as a parish priest, as which he endeared himself to all classes and sects. In 1699 he became chaplain to Lord Berkeley of Ireland.

Swift was not only a great literary genius, but he also cultivated music and poetry. He was of a proud and independent nature and made many enemies among superficial scholars and reasoners. His Masonry, like his writings, was of a high order. It was in Lodge No. 16 of London and under the "old Ritual" that Jonathan Swift was made a Master Mason. The Lodge met at the Haymarket, in an old tavern known as "The Boat at the Ford," where Masons met to "work and to take refreshments."

Brother Swift died on October 19, 1745. He was buried beside his "beloved Stella" in the cathedral over which he had presided thirty years. We do not find it recorded that he ever married his "sweet Stella;" but she was faithful to the Dean to her death, which occurred on June 28, 1728, and as a matter of historic fact, few noted women in world biography have been better loved by man than Stella by Jonathan, and now, two hundred years after it was written, "Gulliver's Travels," the chief monument to the lasting fame of Jonathan Swift, is generally accepted, in the expurgated edition in which it is usually found, as an eternal romance for youth. To its eighteenth century contemporaries it had a very different mean-

ing. They read it as a savage satire, threatening existing political institutions just as Swift's earlier work, the "Tale of a Tub," had threatened existing religious institutions. That first edition of "Gulliver's Travels" sparked with allusions that on the one hand inspired laughter that was at once robust and cruel, and on the other hand stirred lampooned victims to hot anger.

Today the "Hobbling Prince of Lilliput" and the episode of the flight of Gulliver to the neighboring and hostile kingdom of Blefuscu seem merely harmless whimsicalities; in the winter of 1726 the "Prince" was clearly understood as a slap at the Hanoverian dynasty, and the flight as meant to recall the flight of Lord Bolingbroke. Of course there were in England a few literal-minded exceptions who missed the point of the satire. A letter from Dr. Arbuthnot to Swift told of a ship's master who claimed to be very well acquainted with Gulliver, but insisted that the printer was mistaken, that Gulliver lived in Wapping and not in Rotherhithe. The letter continued: "I lent the book to an old gentleman, who went immediately to his map to search for Lilliput." Also there was the prelate of whom Swift wrote to Pope: "A Bishop here said that the book was full of improbable lies and for his part he hardly believed a word of it."

As Swift's masterpiece and as one of the permanent books of all literature the antecedents of "Gulliver's Travels" are of importance. The age of Swift, like the age of Shakespeare, was a borrowing age. In summarizing the sources from which Swift drew suggestions, Mr. Steven Gwynn, who has recently written "The Life and Friendships of Dean Swift," says: "Rabelais of course was never out of his

mind," which corresponds to the "M. Swift is Rabelais in his sober senses" of Voltaire's "Lettres sur les Anglais." "Cyrano de Bergerac" was another important source that has been elaborately studied by Dr. W. A. Eddy in a work published by what Mr. Gwynn calls the "Princeton University Press." For the pages dealing with navigation Swift simply annexed bodily a treatise on the Mariner's Art by Samuel Sturmy. Much of the flavor of the narrative was due to the fact that Swift from early days was an indefatigable reader of voyages.

Varina, Stella and Vanessa naturally have their share in the book, but in dealing with them Mr. Gwynn has chosen to ignore what many regard as the highlights. To illustrate: the reviewer can find no reference to Stella's delightfully feminine retort when told, after the death of her rival, Mr. Vanhomrigh, that "Swift had written beautifully about Vanessa." "The Dean," said Stella, "could write beautifully about a broomstick." Concurring in the opinion that Swift regarded religious orders merely as a livelihood, Mr. Gwynn tells a story preserved by Orrey of Swift as a young parson in Ireland. When he held the first of his services the congregation was limited to his clerk and bellringer, Roger. Swift began: "Dearly beloved Roger, the Scripture moveth you and me in sundry places."

Mr. Gwynn, like almost all writers of biography, leaves out the fact that his subject was a member of the Masonic Fraternity. The volume is only of ordinary import and has been sent to my study for me to pass upon. It is published by Holt.

The ethics of Jonathan Swift will live while the stars shine and the mind of man remains rational.

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.

PANAMA, 1934

The Republic of Panama exists since 1903, when it declared itself independent from the Republic of Colombia of which it was a department. It occupies the isthmus connecting North and South America and has an area of 33,667 square miles and a population of approximately 470,000. The "Gran Logia de Panamá," which exercises Masonic Jurisdiction over its territory, had according to the latest figures we have 8 Lodges, with 371 members. Grand Master, Guillermo Andreve (re-elected). Grand Secretary, Macario Solis, Box 350, Panama, República de Panamá, C. A. Our Grand Representative is Wor. Bro. David C. Robles. The 18th Annual Communication of this Grand Lodge was held in the city of Panama, on April 8, 1934.

We have for review M. W. Bro. Andreve's Annual Address. In it, the Grand Master relates how, upon assuming office on April 8, 1932, he found the financial condition of the Grand Lodge and the outlook for the future very discouraging. He set about to change this and succeeded to an appreciable extent. A new, more advantageous mortgage was arranged for the Temple and a fund is to be raised to start paying it off. A number of Brethren donated their Masonic

Temple bonds to the Grand Lodge. One Annual and four Quarterly Communications, one Special Communication, three ceremonial sessions, and eight social gatherings were held during the year. M. W. Bro. Curtis Chipman, Grand Master of Massachusetts, was entertained by the Grand Lodge on occasion of his visit to Panama.

The Grand Lodge sent a circular to all Grand Lodges of the world inviting them to join in a general movement for universal peace and include in their codes provisions for a pacifist campaign, including a re-writing of the school histories

relegating to the background deeds of violence, so-called brilliant feats of arms, and the merits of men who deemed it glorious to shed the blood of their fellow-men, and instead always putting to the fore as examples worthy of emulation the lives and achievements of the apostles of science, of the benefactors of humanity, of pure men and the heroes of labor, that is, acknowledging that Science, Virtue, Charity, and Work are worth more than Force, Violence, Despotism, Arrogance, Vanity, and Ambition.

We fear the time is not ripe for such a movement, with so many less idealistic nations waiting to grind underfoot those peoples who disarm or become unfit to meet violence with violence. We admire such senti-

ments but we cannot close our eyes to existing facts and conditions.

During the year, the Grand Lodge of Panama entered into friendly relations with the Grand Lodges of Para (Brazil) and Georgia.

The Grand Lodge of Panamá is represented near that of the Philippine Islands by Very Wor. Bro. Eduardo del Rosario Tan Kiang, Past Grand Treasurer, who is always present at our Annual Communications.

RHODE ISLAND, 1934

The "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations" was founded in 1791. It has now 43 Lodges, with an aggregate membership of 17,969. The net decrease for the last Masonic year was 475 members. Grand Masters: 1933/4, Augustus F. Rose; 1934/5, Charles W. Littlefield, Providence. Grand Secretary, Harold L. McAuslan, Freemasons' Hall, Providence, R. I. Our Grand Representative, Wor. Bro. James A. Hawes.

There was a Semi-Annual Communication of the Grand Lodge on April 4th and the 144th Annual on May 21st, both in 1934. At the former, Grand Master Rose gave an account of his visits to Boston, where he attended the Bicentenary of the Grand Lodge of Massachusetts, and London, where he witnessed the inauguration of the Masonic Peace Memorial. On June 11, 1933, a Special Communication of the Grand Lodge was held for the purpose of laying the corner stone of the parish house of the Cranston Street-Roger Williams Baptist Church, in Providence, and another was held on April 4, 1934, to attend the funeral services of M. W. Bro. James Ellery Hudson, a Past Grand Master of the Grand Lodge of Rhode Island.

In his Annual Address, the Grand Master gave more elaborate accounts of his visits to Boston and London. He stated that he had started the publication of a Grand Lodge Bulletin during the year which had to be stopped after the third number, on account of the illness of the editor. The Grand Secretary's office and Grand Lodge Library were renovated. The plan to paint the portraits of three of the Past Grand Masters each year until there were portraits of all the Past Grand Masters, was adopted. The Grand Master further reported that during the year, the Trustees of the Educational Fund had awarded 86 scholarships, varying in amounts from \$40.00 to \$400.00 each, to 40 young men and 26 young women students, who were connected masonically with 33 Lodges of the jurisdiction. He recommended that Grand Lodge rejoin the Masonic Service Association, but no final action was taken on this recommendation during the Annual Communication of 1934. M. W. Bro. Rose had attended the Annual Meeting of the Association on February 22, 1934; he also attended the Grand Masters' Conference, on February 23 and 24, 1934.

Under "Commissioners of Trials," this Grand Master says in his Report:

I have received no report from any standing committee that has given me more pleasure to read than that of the Commissioners of Trials. It reads as follows:

"The undersigned were appointed Commissioners of Trials at the last Annual Communication held May 15, 1933. Since their appointment, no matters of any kind have been referred to the Commissioners for their examination. The Commissioners believe that this indicates a tranquil and harmonious relationship."

Here is a good suggestion made by M. W. Bro. Rose:

I suggest that Grand Masters prepare their Annual Report in advance of Grand Lodge Annual, and refer same to the Standing Committee on Jurisprudence, for their report at the Annual.

He tried this out at this Annual Communication and the Committee on Jurisprudence commended his action and approved his suggestion.

The Trustees of the Masonic Home Fund reported a net increase during the year of \$5,039.71; they have \$107,503.58 in the Fund.

The Committee on Foreign Correspondence recommended the establishment of fraternal relations with the Grand Lodges of Denmark (the one of recent organization), Bahia (Brazil), and Para (Brazil). Action on the petition for recognition of the Grand Lodge "Lessing zu den drei Ringen" was deferred as the Committee said it had "deemed it wise to await action until the status of the Jewish members of the Craft in some of the European countries is justly established." Action was also deferred on the petition for recognition of the Grand Lodge of Peru, as the Committee had not had time to investigate.

There are no fraternal reviews.

The Grand Lodge of Rhode Island is ably represented near our Grand Lodge by Wor. Bro. William A. Weidman, of Baguio.

SOUTH DAKOTA, 1934

The "Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of the State of South Dakota," founded in 1875, has 180 Lodges, with an aggregate membership of 17,431. It reported a net loss of 776 in membership during the year. Grand Masters: retiring, Sanford G. Donaldson; incoming, John H. Foasberg, Huron, S. D. Grand Secretary (since 1894), George A. Pettigrew, Sioux Falls, S. D.

The 60th Annual Communication of the Grand Lodge was held in the city of Sioux Falls, on June 12 and 13, 1934. On the eve of the Communication, the members of three of the Lodges staged Bro. Joseph E. Morcombe's play "An Eighteenth Century Lodge" in the Sioux Falls Coliseum before an appreciative audience of about 3,000 Master Masons. This play represents the Entered Apprentice degree as worked in London two centuries ago.

In his Annual Address, M. W. Bro. Donaldson reported the passing to the Celestial Grand Lodge of two Past Grand Masters of the Jurisdiction, M. W. Bros. John A. Cleaver and Samuel S. Lockhart. He attended the Massachusetts Bicentenary. At the inauguration of the Masonic Peace Memorial in London, M. W. Bro. John H. Cowles, P.G.M. of Kentucky, represented South Dakota. M.W. Bro. Donaldson himself attended the three big Masonic gatherings in Washington in February, 1934. On September 9, 1933, he had M.W. Bro. A. C. Kingsbury, P.G.M., constitute a new Lodge at Martin, S. D., and on February 16, 1934, he dedicated a Lodge Hall at Salem, S. D. Under "General Conditions" we read in the Grand Master's report that many new petitions are being received in the subordinate Lodges and that there seems to be an upward trend in Masonry. He also mentioned the unwarranted claims which widows, orphans and relatives make upon the Masonic Fraternity from time to time. He said, among other things:

Unfortunately, these dependents have from some source or the other conceived the idea that the Masonic Fraternity

is obligated to provide perpetual relief and to educate children on the passing away of a brother. Instances have been known where these dependents came to Lodges and insisted that the father told them that if anything should happen to him the Masonic Lodge would provide for their future. This is entirely erroneous as it can be readily seen that the Masonic Fraternity with its dues at a very nominal amount cannot be presumed to be a relief organization of any kind. We must be charitable, but we cannot be expected to grant perpetual relief.

He further utters a word of warning which our Lodges also should heed:

Subordinate Lodges should exercise great care and scrutiny when any petition comes to the Lodge from a brother who is a demitted Mason covering a long period of time or one who has been suspended for non-payment of dues several years back. These petitions usually come from those Brethren who have become aged, and during the prime of their life did not take Masonry seriously and either permitted themselves to be dropped or they demitted. After several years these members re-petition a Lodge as a sort of a haven and for fraternal protection and by their regaining membership into the Lodge comes that claim on the Fraternity by members of the family when he dies. In some instances the burden of burial and expense has fallen heavily upon the Lodge which he failed to support and appreciate during the prime of his life.

On recommendation of the Committee on Correspondence, fraternal relations, were established with the Grand Lodges of Egypt, Colombia (Bogota), Czechoslovakia (National Grand Lodge) Ecuador, and Roumania.

South Dakota having suffered heavily from the great drought of 1934, Grand Lodge reluctantly resolved to suspend payments towards the George Washington National Masonic Memorial until better times shall come.

South Dakota has rejoined the Masonic Service Association and the proceedings under review contain an enthusiastic report on that subject.

The Grand Jurisdiction has a Permanent Grand Charity Fund but no Masonic Home.

On the evening of the first day of the Communication, an entertainment was given at the City Temple.

The office of Grand Representative of the Grand Lodge of the Philippine Islands near that of South Dakota is vacant, while South Dakota is represented near our Grand Lodge by M. W. Bro. Frederic H. Stevens, who is always present when the roll of Grand Representatives is called at our Annual Communications.

VIRGINIA, 1934

The M. W. Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Virginia was founded in 1777. On December 31, 1933, it had 350 Lodges, with a total membership of 43,795, showing a net decrease during the year 1933 of 2,061 members. Grand Masters: retiring, James C. Padgett; incoming, Dr. William Moseley Brown, of Clarendon. Grand Secretary (since 1927), James M. Clift, Masonic Temple, Richmond.

The 156th Grand Annual Communication of the Grand Lodge of Virginia was held in the City of Richmond on February 13-15, 1934. Wor. Bro. E. S. Blanton, our Grand Representative, was not present. The first part of the Grand Master's Annual Address is practically an oration, consuming about six pages in print, after which he gets down to business. They lost a Past Grand Master, M. W. Bro. Frank Talbot McFaden (1931) during the year, and the Grand

Steward, Wor. Bro. Arthur Wingfield Baker, who had served as such since 1912, also passed away. The Grand Master attended the important Masonic gatherings in and about Washington in February, 1934, and the inauguration of the Masonic Peace Memorial in London, England. He praised the good work done by the Masonic Home of Virginia which is taking care of more than 270 young people. They have no home for the aged and indigent but the Masonic Relief Foundation of Virginia is rendering a most substantial service to the Grand Lodge in that respect. The "Virginia Masonic Herald" is justly praised as being one of the best Masonic journals in the country.

The Masonic Pavilion at the Blue Ridge Tubercular Sanatorium is doing very good work, the total cost of the building to the Grand Lodge was \$141,166.27.

The Report of the Committee on Fraternal Correspondence is again the work of the Grand Secretary, V. W. Bro. James M. Clift, which means that it is good—very good.

The reviewer mentions the outstanding events of the Annual Communication of 1933, as related in our Proceedings for that year, including the illness of M. W. Bro. Comfort and the visits of Bro. Theodore Roosevelt and the Masons from H. M. S. Kent. He then gives a brief account of the activities of our Grand Lodge in China, with the following comment:

Reading the correspondence, the conclusion to be drawn from the anxiety of the four older Grand Lodges, would seem to be that with the only Grand Lodge in Asia, taking the same course they have taken, may in a few years bring about the formation of a Grand Lodge in China, and thus make an end to other Grand Lodge occupying the territory any further, so far as new lodges are concerned.

We believe all the Spanish (original) lodges in the Philippines either went out of business or came in under the new Grand Lodge some twenty years ago; however, we believe there is one lodge still working in the Philippines that was there under Scottish Constitution. Naturally we see nothing about that in the transactions of the Grand Lodge of the Philippines—at least we have noticed nothing for some years about this Scottish Lodge. We believe, however, it is still working.

Brother Clift is right; though nearly 22 years have lapsed since the Grand Lodge of the Philippine Islands was founded, the Grand Lodge of Scotland has not seen fit to withdraw from this Grand Jurisdiction. We might add that our present Grand Master was Worshipful Master of the Lodge referred to, Perla del Oriente Lodge No. 1034, S. C., of Manila, before the Grand Lodge of the Philippine Islands came into being, and that owing to the suspension of fraternal relations, that Lodge now finds itself completely isolated in the Philippine Islands, its members being prohibited from visiting any of the 100 other Lodges established in the Archipelago.

The Grand Lodge of Virginia is represented near that of the Philippine Islands by Wor. Bro. Joaquín García, who never fails to attend the Annual Communications.

WESTERN AUSTRALIA, 1934

Western Australia is a State of the Commonwealth of Australia, with an area of 975,820 square miles and 438,113 inhabitants, according to the census of June 30, 1933. The Commonwealth of Australia, proclaimed on January 1, 1901, is one of the important units of the British Empire, with complete self-government similar to that obtaining in the Dominion of Canada. As regards religion, the percentage of Roman Catholics is estimated at about 21.53%.

The Masonic Power of the State is the Grand Lodge of Western Australia of Antient, Free and Accepted Masons, founded in 1900. There are 143 Lodges, with a total membership of 8,972, showing a GAIN of 132 members. The Grand Master is M. W. Bro. Frederick Arthur McMullen (re-elected). The Grand Secretary (since 1931) is V. W. Bro. A. E. Jensen, Freemasons' Hall, Perth, Western Australia.

Quarterly Communications of the Grand Lodge were held on August 17 and November 23, 1933, and on February 22, 1934, and the Annual Communication took place on May 24, 1934, at the Y. A. L. Hall in the city of Perth. Our Grand Representative, Wor. Bro. J. E. J. Ridgway, was not present when the roll of Grand Representatives was called.

At the November Quarterly, the Grand Master reported that new Lodges were consecrated and dedicated during the quarter at West Subiaco, Wiluna, Morawa, and Perth. From his address at that meeting, we copy the following portion which shows that our Brethren in W. A. are very particular about showing their Lodge rooms to outsiders:

While many Brethren object on principle to the admission of non-Masons, male or female, into an equipped Lodge Room, others deem it permissible to show their lady guests the interior of the room, but always with proper safeguards. Any implied countenance given to the latter course has now apparently been construed as a permission to introduce any non-Mason into a Lodge Room on a Ladies' Night.

Let it be understood that the responsibility for the proper conduct of all events held under the auspices of any Lodge lies upon the Master of the Lodge, and in his absence, upon his Wardens and any breach of fidelity or departure from the ancient Landmarks will render those officers liable to charges.

The Grand Master also reported attending the inauguration of the Masonic Peace Memorial in London.

At the February Quarterly, recognition was extended to the Grand Lodge "Lessing zu den drei Ringen," of Prague.

The introduction of the address pronounced by the Grand Master at the opening of the Annual Communication shows that Western Australia cannot complain of a depression which is indicated by the fact that its Grand Lodge is one of the few able to report a gain in membership. He said, in part:

* * * We meet to-day under more hopeful conditions than have prevailed for some years. The term "depression" seems to have become obsolete, a brighter outlook for our country, its commerce and industries prevails, and in our own State there is a generally expressed opinion that the coming season will be one of the best for a long time past. Throughout the Craft we enjoy fraternal peace and harmony. In such a pleasant atmosphere we ought to be happy in our association and intercourse at this annual reunion.

We are glad for our Brethren in Western Australia and pray for a continuance of so happy a situation.

The formation of a new Lodge was authorized at Derby, and four new Temples were erected and dedicated during the year.

They have no Masonic Home in Western Australia, but a Widows', Orphans' and Aged Freemasons' Fund, generously supported by the Lodges and Masons of the Grand Jurisdiction, functions, perhaps, better and more adequately than a Home.

The Report on Foreign Correspondence is again the work of Past Senior Grand Warden James W. E. Archdeacon; it is his eighth. Comparisons are odious, so we shall only say that among all the reviews that have come to our notice, none are superior to those of Bro. Archdeacon. We have not only read his splendid introduction, and the review of our own Proceedings as we do in the cases of most of the correspon-

dence reports, but, believe it or not, we read practically the entire report. In the introduction, the remarks on the office of Grand Representative are very pertinent and in line with what we have always contended, namely, that Grand Representation must not be treated as an empty honor, to be ignored once it has been conferred.

Under England, our good Brother gives excerpts from the proceedings of the December (1933) Quarterly Communication at which the United Grand Lodge suspended relations with the Grand Lodge of the Philippine Islands. The report of the Committee on which that action was based, was full of serious errors which, naturally, were repeated in the proceedings mentioned and were subsequently copied by our colleague in Western Australia. Goethe has said that "misunderstanding and inattention create more uneasiness in the world than deception and artifices, or, at least, their consequences are more universal." The carelessness and errors of the Committee not only brought about the action of the United Grand Lodge which we deplore, but were copied and spread throughout the world by printed proceedings and correspondence reports and do untold harm to the victim.

Bro. Archdeacon treats our Proceedings for 1933 most generously. He does not miss any of the salient points of the volume, which he praises highly. The novel way in which the Grand Representatives were introduced to the Grand Master at our 1933 Annual Communication attracted his attention. Of M. W. Bro. Gonzalez he says:

Grand Master Gonzalez is not only a distinguished lawyer, but is famed throughout the Philippines as an orator, as his address shows. Moreover, his record showed that he took his office as Grand Master very seriously, and during his term of office gave himself up so thoroughly to the performance of his duties that it was said of him, "No sacrifice of time and effort seems to have been too great for him: no opportunity to serve the Grand Lodge and the cause of Freemasonry seems to have escaped him." To enumerate all the matters he attended to would be impossible within the limits of a review; reference can only be made to some of the wise utterances which fell from his lips.

He quotes almost in its entirety the lengthy chapter of the Message on Masonic Culture and Education, then he mentions the literary contest, the "Masonic Manual," the Master Masons' conferences, the Southern Islands cruise, and the activities of our Grand Lodge in China as reported by the Grand Master.

In referring to the ritual for conferring the degree of Past Master, Bro. Archdeacon calls our attention to the fact that Blue Masonry in England and Australia does not recognize that degree. We have read the Proceedings of the Quarterly Communication of the United Grand Lodge of England on September 1, 1926, dealing with the Installed Past Master's Degree, which seems to make the conference of the same optional with the Lodges. *Entre nous*, we have an idea that the "degree" mentioned, for which there has never been any demand in the Philippines, will be conferred by but few Lodges in future years.

As regards the reading of the Proceedings in open Lodge, since most of the contents of the Proceedings of the Grand Lodge of the Philippines is being published in the "Cabletow", our official monthly publication, Grand Lodge, at its last Annual Communication, resolved to make it optional.

Our Brother recommends to the Masons of his Grand Jurisdiction that they read our Past Grand Master Joseph H. Schmidt's "very fine" oration on

"Intolerance." He says that our reviewer, M.W. Bro. George R. Harvey, has "acquitted himself of his task in a manner that shows he is no stranger to the art of compiling reviews of a high standard of excellence." After alluding to the linguistic attainments of the present writer, who wrote part of what our good Brother is pleased to call "that splendid series of reviews," he concludes with this special message to M. W. Bro. Harvey:

For the truly fraternal review of our 1932 volume I am sure my Brother Harvey will accept the heartiest and warmest thanks. The writer of a book told me once that when he received an appreciative notice he felt it good to be alive. That is just how we Western Australian brethren can feel after reading Bro. Harvey's review. As for the scribe who wrote these lines and notices the value set upon his work by his brother "Knight," he can only say "May your shadow never grow less!"

Some one has said that no metaphysician ever felt the deficiency of language so much as the grateful, and all we can say to our colleague of Western Australia is, quoting the Bard of Avon, "Evermore thanks, the exchequer of the poor."

The Grand Lodge of Western Australia is represented near ours by Wor. Bro. Fred M. Holmes, who shows his appreciation of that honor by the faithful performance of his duties as Grand Representative.

WISCONSIN, 1934

Founded in 1843, the Grand Lodge of Free and Accepted Masons of the State of Wisconsin had on December 31, 1933, 311 subordinate Lodges, with a total membership of 58,378. There was a net loss in membership of 2,323 during the year 1933. Grand Masters: retiring, Thomas Loignon; incoming, Oscar L. Dean, of La Crosse. Grand Secretary, William F. Weiler, P. G. M., 790 N. Van Buren Street, Milwaukee.

The 90th Annual Communication of the Grand Lodge of Wisconsin was held in the City of Milwaukee on June 12 and 13, 1934. Our Grand Representative, Most Wor. Bro. Herbert N. Laflin, was present. We see from the Annual Report of the Grand Master that during the year, Death claimed three victims among the Past Grand Masters of Wisconsin: Most Worshipful Bros. Ernest E. Gatchell (1910), Aldro Jenks (1896), and Frank Johnson (1924). M. W. Bro. Aldro Jenks was widely known throughout the Masonic world, because he served for 37 years as Foreign Correspondent of his Grand Lodge. The Senior Grand Warden, Rt. Wor. Bro. Elias L. Urquhart, also died in 1933.

"Never in the history of our Grand Lodge—says the Grand Master—has there been such a demand on our Charity Fund as in the past year. There has been expended on an average of about \$1,900.00 per month in charity relief." He recommended that the per capita contribution of the Lodges towards the Grand Lodge Charity Fund be raised to 25 cents.

Like other Grand Masters, M. W. Bro. Loignon recommended that in the future any Lodge contemplating the erection of a Masonic Temple be required to submit its plans, together with financial statement and proposed plan of financing the building, to the Grand Master, for his approval.—A Lodge in which discord reigned surrendered its charter.—April 27, 1934, was set aside as the night for a Rededication, Reconsecration and Benevolence Meeting. By proclamation, the Grand Master requested all Lodges of the Jurisdiction to hold special tiled communications on

the evening of the day mentioned, at 8:30 p. m., on which occasion all were to take upon themselves again the obligations of the three degrees, to listen to suitable addresses, and to take steps for the creation of a benevolent fund. A fine message by the Grand Master was read at these meetings. In it he said, in part:

...We hear some of our members say, "Masonry has changed; it has been modernized; it is not the same as it used to be." MASONRY HAS NOT CHANGED, but some of our Masons have changed. Masonry is the same today as it was centuries ago. It has come down through the ages pure and unimpaired. The Mason, who is privileged to wear the badge, has a responsibility placed upon him not only by the membership but those who are outside its portals. My prayer is that each Mason will meet that responsibility as Masons should.

The results of this rededication were very satisfying.

Institutional life, the Grand Master says in the chapter of his address dedicated to the Masonic Home at Dousman, has its limitations from the human standpoint. It is his belief that it would be less costly and more conducive to happiness if some of the guests of the home were removed from institutional life and cared for in their own homes, limiting the membership to those who could not be assured adequate care anywhere except at the home.

M. W. Bro. Herbert N. Laflin, who represents our Grand Lodge near that of Wisconsin, delivered an interesting address on the Grand Lodge and its functions in a Grand Jurisdiction, and in its relation to its constituent Lodges and the individual Brethren. It seems that a movement was on foot to further reduce the per capita tax, and M. W. Bro. Laflin spoke against such an attempt.

As a token of respect to M. W. Bro. Aldro Jenks, his 37th Report on Foreign Correspondence was published just as he had left it when he laid down his earthly Working Tools on the morning of January 1, 1934. The Philippine Proceedings must have been among the twenty-two volumes left unreviewed by this eminent Brother who, as another, not less well-known Wisconsin Mason, M. W. Bro. Silas H. Shepherd, said, wielded for over half a century an influence which easily places him as the most distinguished Mason Wisconsin ever produced. From the "Postlude" of this uncompleted report, we quote a few sentences which show the high quality of M. W. Bro. Jenks' comments on things Masonic:

There is no work laid out for us to do, and it is said we can have none as yet owing to no designs being drawn on the trestle board; for this reason most of us are idle. How frequently have we heard this excuse! Grand Masters repeatedly allude to the want of Masonic Work as the reason (or one of them) why the Lodges are decreasing in membership and why their meetings are not being attended. Masonic Work—what is it, and of what does it consist? If by Masonic Work you refer only to the initiation of candidates and the conferring of degrees, then possibly the answer that there is no work would be correct. But the conferring of degrees is not the beginning and end of Masonic duty. Instead of there being no work there is more work now to be done than ever before. In many of our Lodges they have been so busy conferring degrees, so obsessed therewith in fact that they have given no time to Masonic development and instruction; it is a part of the duties of the Master of a Lodge to set the Craft at work and give them proper instruction. The absence of degree work will enable him to discharge a portion of this neglected Masonic Work.

He can get his officers together and practice the rendition of the ritual so that when a degree is to be conferred it may be done in such a manner as to be a credit to the Lodge and make the proper impression on the candidate. He can instruct them in Masonic law and practices. The Brethren can look

after the collection of delinquent dues and ascertain whether their non-payment is due to wilful neglect or to misfortune and, if the latter, they can lend a hand to a Brother and keep him as a Brother Mason instead of having him cast aside... No Work laid out! If one looks around there is plenty of it to do even though our Lodge does not confer a single degree in a year.

Wor. Bro. Charles Adrian Massell represents the Grand Lodge of Wisconsin near our Grand Lodge and does it conscientiously and well.

WYOMING, 1934

Founded in 1874, the Grand Lodge of Ancient, Free and Accepted Masons of Wyoming has now 49 Lodges, with a total membership of 7,977, which shows a net decrease of 185 members. The 60th Annual Communication of this Grand Lodge, held on August 27 and 28, 1934, in the city of Casper, was opened by M. W. Bro. Charles C. Mitchell and closed by M. W. Bro. John Stansbury, of Douglas. The Grand Secretary is, since 1915, V. W. Bro. Joseph M. Lowndes, (P. O. Box 899, Casper, Wyoming). Wyoming is one of the four States of the Union which do not exchange Grand Representatives with sister Grand Jurisdictions.

48 of the 49 Lodges were represented at the Annual Communication, which was attended by 19 Past Grand Masters. We have read the retiring Grand Master's Address and Report with interest; it is very brief but good. In the introduction, M. W. Bro. Mitchell shows a fine spirit when he says:

During the year we have sustained some losses in membership on account of non-payment of dues. This has occurred in all Grand Jurisdictions, but I feel that we should not be discouraged. It is the changing world with its many diversions that cause our troubles, not the Fraternity, and if we take courage, be steadfast and true to the teachings of our Order, all will be well. As a whole Masonry in Wyoming is stronger today than it has been before.

Three Past Grand Masters laid down their earthly working tools during the year; they were M. W. Bros. Francis S. King (1908), Harold Banner (1912), and Emile A. Abry (1891). The Grand Master reported that he visited all Lodges of the Grand Jurisdiction but one and that he attended the Grand Masters' Conference and the Annual Meeting of the Masonic Service Association in Washington, D. C., as well as the George Washington Masonic National Memorial Association Meeting at Alexandria, Virginia, all in February, 1934. He recommended that Grand Lodge join the Masonic Service Association, also, that Masters elect be required to pass a proficiency test before being installed in office. He praised "Brother Joe" Lowndes, the efficient Grand Secretary of Wyoming.

They have no Masonic Home, but a Masonic Home Fund Foundation in Wyoming which handled quite a few relief cases during the year, disbursing \$5,585.25 for that purpose.

Turning to the report of the active Grand Historian, Bro. Alfred J. Mokler, we found not a lot of historical data, but something in the nature of an oration, with a funny story thrown in for good measure. The following will serve as a sample:

I am going to relate one very interesting incident that occurred in the lodge at South Pass City many years ago. A man whose given name was Amos was being passed to the degree of Fellowcraft. Charles Fogg was acting as Master. During the perambulation about the lodge room, the Master was reciting the 2nd verse, 8th chapter of Amos: "And the Lord said unto me: 'Amos, what seest thou?'" At this juncture the candidate stopped the march and, facing the East, said: "I don't see a darn thing, Charley."

That is the trouble with many of our Brethren today, "they don't see a darn thing" in Masonry, and they do not

practice its teachings. To quote further from Amos would not be inappropriate. "For I know your manifold transgressions and your mighty sins; they afflict the just; they take a bribe, and they turn aside the poor in the gate from the right." "Though they dig in hell, thence shall mine hand take them; though they climb into heaven, thence I will bring them down." "And I will turn your feasts into mourning, and all your songs into lamentations."

The Special Committee on Trial by Commission asked for further time to thoroughly perform its task.

Grand Secretary J. M. Lowndes submitted an interesting report on Fraternal Correspondence which contains the following paragraph of special interest to us:

Information has been received that the United Grand Lodge of England, the Grand Lodge A. F. & A. M. of Ireland, the Grand Lodge of Scotland and the Grand Lodge of Massachusetts have suspended relations with the Grand Lodge of the Philippine Islands. The disagreement seems to have been caused in the chartering of a Lodge at Nanking, China, by the Philippine Islands. Of course there may be other causes for the break in relations which do not appear in the information given, making it impossible to judge the merits of the controversy, but personally I do not see any reason for the action taken; as I understand in the city of Shanghai, China, there are Masonic Lodges working under six different Grand Jurisdictions which would make it look like China was open territory.

We might explain that no one has ever denied that China is open territory, but the Grand Lodge of Massachusetts did not like it when our Grand Lodge granted a dispensation it had denied, and started the agitation which resulted in the "Big Four" suspending relations with our struggling young Grand Lodge.

The Committee recommended that recognition be extended to the Grand Lodge of Panama.

The Jurisprudence Committee disapproved the recommendation of the Grand Master that Masters elect be required to undergo a proficiency test before being installed, because "it may be assumed that in the majority of cases the newly elected Master will use reasonable diligence in familiarizing himself with the work, but in the event he does not, legislation to effect it would probably accomplish little." Our Masters and Wardens elect have to pass a strict proficiency test on their proficiency in the lecture and other work and, as to the Master elect, also in Masonic law and procedure, and cannot be installed unless they produce a certificate that they have passed that test.

Owing to the financial stringency, Grand Lodge resolved not to join the Masonic Service Association for the present and to discontinue the practice of having the Grand Master attend the national Masonic conferences and meetings held every February in Washington, D. C., and Alexandria, Va.

V. W. Bro. Lowndes' Correspondence Report brought us pleasant surprises: not only did it contain reviews of two of our volumes of proceedings, but his is the first review received by us of our Proceedings for 1934. Good work, Bro. Lowndes!

The review of our volume for 1933 is thorough; all the outstanding features are well covered. The principal points of the Grand Master's and Grand Secretary's reports are touched upon; the Grand Lodges newly recognized and denied recognition are mentioned, and there are quotations from M. W. Bro. Youngberg's inaugural address.

Philippine Islands, 1934, is also carefully reviewed. Brief reference is made to our getting into disfavor with certain Grand Lodges over the activities of our Grand Lodge in China. Our resolutions on Lodge indebtedness, the publication of the fraternal reviews

in the Cabletow, the translation of certain ceremonies into the vernacular, the trial by commission system, dual membership, and life membership are all reported, likewise our action on Grand Lodge applications for fraternal recognition and the granting of two charters. A paragraph is devoted to the banquet our Grand Lodge gave to that prince of good fellows, V. W. Bro. Whicher, Grand Secretary of the Grand Lodge of California.

We are much beholden to our Wyoming colleague for the splendid manner in which he covered our two volumes and hope he has received the clippings of two reviews of Wyoming Proceedings (1932 and 1933) published in our official organ, The Cabletow.

Lodge News

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, meetings with especially interesting features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be. Remember that the editor, though a busy man, does not mind going to a little trouble to make matter submitted publishable. But don't send accounts of mere degree work or other routine work or doings of little interest to readers not belonging to your Lodge.—L. F., Editor.

SUPREME COURT JUSTICES AND PROMINENT ATTORNEYS CONFER THIRD DEGREE IN MANILA LODGE No. 1

By E. E. Voss

Four hundred and forty-two Brethren assembled in the Blue Lodge room on November 20th to witness the conferring of the Third Degree of Masonry on Brother Benjamin Shannon Ohnick of Manila Lodge No. 1, by a special team of Justices of the Supreme Court and prominent attorneys.

These 442 Brethren represented 67 lodges of this Grand jurisdiction, 31 visitors came from 19 different jurisdictions in the United States. All were deeply interested until the closing moment at exactly low twelve. It was the largest tiled meeting ever held in the history of Manila Lodge No. 1.

Far East Chapter No. 15, National Sojourners, headed by President George R. Harvey, utilized this occasion to make its annual visitation of a Lodge.

Most Worshipful Manuel Camus, accompanied by officers and members of the Most Worshipful Grand Lodge, also made an official visitation.

Most of the credit for the success of the affair is due to Rt. Wor. Bro. S. R. Hawthorne, whose active promotion of attendance and organization of the degree team was aggressive and effective. The cooperation of the Master Masons' Chorus and the officers and members of sister lodges did much to make the affair the complete success that it was.

We believe that Manila Lodge No. 1 has again proved the theory that in order to get attendance and active participation, constant variety, careful planning and organization, and enthusiastic promotion are necessary. There must be opportunity for the maximum personal participation. At this particular affair, the degree team was composed of a number of Brethren who had taken no active part for years in conferring a degree of Masonry.

Over 65 Brethren were actively engaged in some responsibility during the course of the evening's activities.

The popular and universal nature of the affair was demonstrated by the fact that Filipino and American Brethren were mixed indiscriminately throughout the lodge hall and no "bloc" was in evidence.

The degree team, itself, was a thoroughly mixed composite group of both Filipino and American Brethren, whose mother Lodges are scattered throughout the entire length and breadth of the Philippine Archipelago as evidenced by the following position:

FIRST SECTION

- W. M.—Antonio Gonzalez, P.M., Luz Oceanica No. 85; P.G.M., 1932.
S. W.—George R. Harvey, P.M., Corregidor No. 3; P.G.M., 1914.
J. W.—Rafael Palma, Sinukuan No. 16; P.G.M., 1920.
Tr.—Leonard Goddard, Member, Mayon No. 61.
Sec.—Delfin Jaranilla, P.M., Sinukuan No. 16.
Chaplain—Eugene A. Perkins, P.M., Southern Cross No. 6.
Marshall—Antonio Horrilleno, Member, Iloilo No. 11.
S. D.—John R. McFie, P.M., Southern Cross No. 6.
J. D.—Emilio Virata, P.M., Ibarra No. 31.
S. S.—Joseph N. Wolfson, Member, Manila No. 1.
J. S.—Gregorio Narvasa, P. M., Batong Buhay No. 27.

SECOND SECTION

- K. S.—Seldon W. O'Brien, St. John No. 9; P.G.M., 1929.
H. T.—Conrado Benitez, P.M., Bagumbayan No. 4.

TWELVE FELLOWCRAFTS

1. Lot D. Lockwood P. M., Mayon No. 61.
 2. Leonardo Garduño P. M., Sinukuan No. 16.
 3. Eduardo L. Claudio S. W., Batangas No. 35.
 4. Manuel Roxas P. M., Makawiwili No. 55.
 5. Jose Altavas P. M., Makawiwili No. 55.
 6. Luciano Ortiz Member, Sinukuan No. 16.
 7. Nicolas Buendia P. M., Malolos No. 46.
 8. Marciano Guevara P. M., Rizal No. 22.
 9. Julian Sogueco P. M., Labong No. 59.
 10. Policarpio Aromin S. W., Cabanatuan No. 53.
 11. Apolinario S. de Leon Master, Pampanga No. 48.
 12. Julio Alvero P. M., Malinaw No. 25.
- Way-faring man—Adam D. Tanner, P.M., Noli Me Tangere No. 42.

MEN OF TYRE

1. Castor P. Cruz P. M., Silanganan No. 19.
 2. Natalio Balboa P. M., Hagdang Bato No. 87.
 3. Jose P. Guido P. M., Nilad No. 12.
- Sea-faring man—Victoriano Yamzon, Member, Batung Buhay No. 27.
Secretary—Clyde DeWitt, Member, St. John No. 9.
Working tools—Teodoro M. Kalaw, P.M., Nilad No. 12; P.G.M., 1928.
Congratulations—Ewald E. Selph, P.M., Southern Cal. 278, Los Angeles.
Lecture—Joseph F. Boomer, P.M., St. John No. 9.
Charge—George C. Butte, University Lodge No. 1192, Texas.
Address—Jose Abad Santos, Bagumbayan No. 4.
Address—John A. Hull, Corregidor No. 3.
Address—Manuel Camus, Cosmos No. 8; Grand Master.

THE MASTER MASONS' CHORUS

- First Tenor—Bro. Jack Brookman, Bro. Ted Gaylor and Bro. Alden Scovel.
Second Tenor—Bro. Edwin M. Cooper and Bro. George A. Mayhew.
First Bass—Bro. David H. Findley and Bro. George Caldwell.
Second Bass—Bro. L. Rothenhoefer, Bro. J. M. Shurdut and Bro. A. K. Spielberger.
Organist—Neville R. Baugh, Manila Lodge No. 1.
The work was done with precision and in the most pleasing manner.

It was altogether fitting and proper that Most Worshipful Bro. Manuel Camus, who was a charter member of Manila Lodge No. 1, and served as its Secretary for six years, and Brother C. M. Cotterman, of Mount Albion, Nebraska, Lodge, who also did much to help to secure its first Charter as Manila Lodge No. 342 under the Grand Lodge of California, had honorary memberships bestowed on them. Rt. Wor. Bro. Charles S. Banks, P. J. G. W., made the presentation in his usually eloquent style.

All in all, we shall remember the splendid evening and the cooperation of the various Brethren for long years to come.

FROM COSMOS LODGE No. 8

The Stated Meeting on November 7th was made especially interesting by a talk delivered by Bro. George A. Malcolm, of Concord Lodge No. 30, of Concord, Michigan, and Associate Justice of the Supreme Court of the Philippine Islands, on the subject "Some things you may not know about law." Bro. Malcolm's address was instructive as well as humorous and was much enjoyed by all present.

The following-named Brethren were elected to office in Cosmos Lodge and were installed on December 19, 1934, by M. W. Bro. W. W. Larkin, with Wor. Bro. Joachim W. Schilling acting as master of ceremonies: W. M., Bro. Joseph H. McDonald; S. W., Bro. Robert Hill; J. W., Bro. Harry R. Campbell; Treasurer, Bro. William J. Ellis, and Secretary, Wor. Bro. Fred M. Holmes.

FROM IBARRA LODGE No. 31, KAWIT, CAVITE

Ibarra Lodge No. 31 held its Annual Meeting on Saturday, December 8, 1934. Annual reports were presented by Wor. Bro. Laureano D. Alvarez, as Master; Wor. Bro. Roberto J. Cipriano, P. M. as Treasurer, and Bro. Andres Polintan, as Secretary of the Lodge. There was a loss of 19 and a gain of 9 in membership during the year, making a net loss of 10, which reduces the total membership to 76 Master Masons. A number of fine lectures were delivered during 1934.

The officers for the year 1935 who were installed on December 27, 1934, were: W. M., Dr. Antonio Villarama; S. W., Francisco Roldan; J. W., Jackson H. Mercer; Treasurer, Laureano D. Alvarez, and Secretary, Andres Polintan (re-elected).

FROM LINCOLN LODGE No. 34, OLONGAPO

Lincoln Lodge has recently conferred the following degrees as a courtesy to other Lodges: (1) The E. A. Degree on Mr. Horace B. Jones, for Ibarra Lodge No. 31, on December 5th, last. (2) The F. C. Degree, on Bro. Saturnino Farrales, for Zapote Lodge No. 29, the work being done by a special team from the Asiatic Square Club. (3) The F. C. Degree, on Bro. Arville Bruce Ward, for Cavite Lodge No. 2, with members of the Asiatic Square Club assisting the local Brethren.

On December 1st, the following-named Brethren were elected to office in Lincoln Lodge: W. M., Vicente Escota; S. W., Pelagio Battad; J. W., Donald E. Scofield; Treas., Gabriel M. Cabling; Secretary, Juan Ramos. The installation was held privately on December 22nd.

FROM MAKABUGWAS LODGE No. 47, TACLOBAN

Makabugwas Lodge No. 47 assembled in full force at the Annual Meeting on December 1, 1934, and elected Bro. Tan Tiah Suya as Master, Bro. Pio V. Advincula as S. W. (re-election), Bro. Fidel Fernandez as J. W., Bro. Benedicto Cunanan as Treasurer, and Bro. Gallardo as Secretary.

The Goat Club met at the Manza Hotel on November 25th, the affair being sponsored by Bro. José A. Mendoza. The guest of honor, Bro. Lt. Juan Causing (84) delivered an address on "Preparedness and National Defense."

FROM PAMPANGA LODGE No. 48, SAN FERNANDO

At its Annual Meeting, on December 8, 1934, Pampanga Lodge made several appropriations for relief and transacted other business. Officers for the ensuing year were elected as follows: W. M., Basilio Castro; S. W., Pablo Angeles Loroña; J. W., Saturnino David; Treas., Pelagio Navarro y Dizon (re-elected), and Secretary, Isidoro Makabali (re-elected).

After the election, a recess was declared to prepare for the visitation of Rt. Wor. Bro. Samuel R. Hawthorne, Deputy Grand Master, accompanied by officers and members of the Grand Lodge. After the distinguished visitors had been received with Grand Honors and seated in the East, Rt. Wor. Bro. Hawthorne brought greetings from the M. W. Grand Master, in whose behalf he had come, and made an interesting address on Masonry in its relation with the world at large, speaking of his experiences while visiting Lodges in the Islands and abroad. An interesting talk was also made by Wor. Bro. Albert K. Spielberger, Master elect of Manila Lodge No. 1, who spoke of his visit to the George Washington National Masonic Memorial at Alexandria, Va. Wor. Bro. Ricardo C. Santos, Grand Lodge Auditor, also made interesting remarks.

The Grand Lodge party started on its return voyage to Manila immediately after the visitation.

The officers-elect of Pampanga Lodge will be installed on January 12th.

FROM ISABELA LODGE No. 60, ILAGAN

Owing to the typhoon and flood which prevailed in the Cagayan Valley on December 1st, Isabela Lodge was unable to hold its Annual Meeting and elect officers for the ensuing year on that date, many of its members being cut off from commu-

nication with the town of Ilagan. However, the M. W. Grand Master has granted the Lodge a dispensation to elect officers at its January Stated Meeting and the present officers will hold over until then.

FROM MOUNT HURAW No. 98, CATBALOGAN

At the Annual Meeting of Mt. Huraw Lodge No. 98, held on December 7th, last, the present officers were all re-elected which shows that the administration of Wor. Bro. Lao Hoo and the other officers has met with the enthusiastic approbation of the members of the Lodge.

FROM BATAAN LODGE No. 104, BALANGA

The net loss in membership for the year just closed amounted to 7, leaving Bataan Lodge with only 24 Master Masons. Financially, the Lodge is sound.

Officer for the ensuing year were elected at the Annual Meeting, as follows: W. M., Salvador Banzon; S. W., Marcos Jorge; J. W., Valeriano V. Soriano; Treas., Amando Banzon, and Sec., L. Pakingan. The Treasurer and Secretary were re-elected.

The installation will be held on January 19th and will be semi-public.

OFFICIAL VISITATION OF DEPUTY GRAND MASTER TO AMITY LODGE No. 106, SHANGHAI

By Bro. ALFRED S. LEE,
Secretary, Amity Lodge No. 106

Rt. Wor. Bro. Samuel Hawthorne, Deputy Grand Master, accompanied by Bro. Charles A. Caron, Secretary of Service Lodge No. 95, Manila, arrived in Shanghai on the morning of September 17th, 1934, by the Dollar Line steamer "President Jackson". Bro. T. N. Lee of Amity Lodge was their fellow passenger from Hongkong. A reception committee headed by Very Wor. Bro. H. C. Mei and Wor. Bro. Luther M. Jee were at the Customs Jetty to welcome the Grand Party and a brief conference was held at the Metropole Hotel where Rt. Wor. Bro. Hawthorne and Bro. Caron had taken quarters.

At noon on the day of their arrival they were entertained at a Chinese luncheon by Wor. Bro. Luther M. Jee, Master of Amity Lodge. After luncheon which was attended by the Past Masters and Officers of Amity Lodge and Very Wor. Bro. Mei, Rt. Wor. Bro. Hawthorne repaired to his hotel for a much needed rest, while Bro. Caron went sight-seeing under the guidance of Bro. Henshaw Jee, the Marshal. In the evening they were dinner guests of Bro. T. J. Holt, J. D., who afterwards took them to the Nanking Theater, one of the chain theaters belonging to Bro. Holt's company.

On Tuesday, September 18th, Ver. Wor. Bro. H. C. Mei, D.D.G.M., was their luncheon host at a chicken barbecue tiffin. A special meeting of Amity Lodge No. 106 was convened that afternoon at 6 p.m. at the Lodge Hall, No. 169 Yuen Ming Yuen Road, to receive the official visitation of the Grand Party. Rt. Wor. Bro. Samuel R. Hawthorne, accompanied by Bro. Charles A. Caron and Very Wor. Bro. H. C. Mei, District Deputy Grand Master for China, appeared at 6:15 and were received with full honors, and welcomed.

Rt. Wor. Bro. Hawthorne thereupon assumed the East, while Bro. Caron took the station of Senior Deacon, and with Brethren of Amity Lodge composing the degree team, they proceeded to confer the Sublime Degree of Master Mason upon Bro. Jordan D. Liang, a Fellowcraft of Amity Lodge. The Working Tools were presented by Very Wor. Bro. Mei. During the second section, Rt. Wor. Bro. Hawthorne resumed his station in the East while Bro. Caron acted as Senior Warden. The Lecture was delivered by Bro. J. W. Lum, with great fluency. Very Wor. Bro. Mei delivered the Charge.

The regular officers then resumed their stations, following which Bro. C. A. Caron rose to address the Lodge and conveyed fraternal greetings on behalf of Service Lodge No. 95 and Rt. Wor. Bro. E. M. Masterson, Grand Junior Warden. Bro. Alex Kaw conveyed greetings from Purity Lodge No. 425, Sydney, New South Wales. The Worshipful Master thanked Bro. Caron for his kind words and requested him to convey fraternal greetings from Amity Lodge to Service Lodge and the Rt. Wor. Bro. Masterson. Likewise he thanked Bro. Kaw and requested him to convey fraternal greetings to his mother Lodge on his return home.

Rt. Wor. Bro. Hawthorne then addressed the Lodge. He brought greetings from the Most Worshipful Grand Master

and Grand Lodge of the Philippine Islands and congratulated the Lodge on the improved degree work which he said was markedly better than what he witnessed on his previous visit eighteen months ago.

Among other things, Bro. Hawthorne said that the Brethren of the Philippines appreciated the work and loyalty of the three lodges in China and he had observed a tremendous interest in China during his eighteen day trip to the Southern Islands.

Following the address, the Lodge was closed in due form and the Brethren and their distinguished guests repaired to the Bankers Club where a fraternal banquet was held in honor of the Grand Lodge Party.

On the morning of September 19th, Rt. Wor. Bro. Hawthorne accompanied by Bro. Caron, Wor. Bro. Jee, Bro. L. T. Chen and Bro. Darwin H. Utter called on Mayor Wu Teh-Cheng, of Greater Shanghai. The Rt. Wor. Deputy Grand Master enjoyed a long talk with the Mayor, who expressed great interest in Masonry and the progress of Amity Lodge. An official reception and luncheon in honor of the Grand Party, originally scheduled by the Municipality had been cancelled by request of the Amity Officers, on account of an already full program.

At noon Bro. Y. Y. Tsu, Junior Warden, Bro. W. P. Cheung, Treasurer, and Bro. Alfred S. Lee, Secretary, were joint hosts to the visitors at a Chinese luncheon which was attended by more than twenty guests, including V. W. Bro. Mei, Bro. C. T. Wang, and the Officers and Past Masters of the Lodge. In the evening Bro. Robert Fan, the well-known architect, and Mrs. Fan gave a dinner at their home for the visitors who barely had time to finish their twenty courses before boarding the night train for Nanking, to make their official visitation to Nanking Lodge No. 107.

On their return to Shanghai on Saturday, September 22nd, our visitors were luncheon guests of the Dollar Line officials and dinner guests of Bro. T. N. Lee. On Sunday, September 23rd, Bro. Darwin H. Utter, Senior Deacon, was their guide for sightseeing, and that evening Rt. Wor. Bro. Hawthorne sailed for Japan. On the next day Bro. Caron was luncheon guest of Wor. Bro. Jee, after which he embarked on the S.S. "President Hoover" on his return journey to Manila.

The visit of the Rt. Wor. Deputy Grand Master and Bro. Caron was greatly appreciated and enjoyed by the Officers and Brethren of Amity, Lodge No. 106.

Personals

Manila No. 1.—The 3rd Degree was conferred on Bro. Jack Christian Klasson at the November Stated Meeting of this Lodge. At the same meeting, Bro. Harry R. Chadwick, a 30-year member, was elected to life membership.

Bro. Benjamin Shannon Ohnick was raised at a Special Meeting held on November 20th, a full description of which will be found under "Lodge News" in this issue.

Wor. Bro. (Major) Clinton T. Alden, writing from Chula Vista, Calif. (P. O. Box 761), sent regards and said his health was improving.

Bro. Herbert J. Bertram sent dues and greetings from Scott Field, Belleville, Ill.

A letter with dues has been received from Bro. Brice E. Donnel, 336 Portland Ave., Oakland, Calif. He is employed at the Mare Island Navy Yard.

Bro. John C. Howe, 619 Paloma Ave., Oakland, Calif., is still going strong; he did a lot of traveling last year.

Bro. Bernard S. Riley sent good wishes and dues from the Naval Air Station at Lakehurst, N. J.

Wor. Bro. Walter W. Weber (Gen. Del., Washington, D. C.) has sent greetings and dues.

Bro. William R. Black was in one of the CCC Camps when he wrote last; he gave his mailing address as R. F. D. 1, Box 61A, Chula Vista, Calif.

Bro. Harry W. Gibson sent regards from Hankow, China, where he is Secretary of the Army & Navy Y.M.C.A.

Bro. John W. Shannon is on temporary assignment at the Standard Oil Co. office at Haiphong, French Indo-China.

Dues and greetings have also been received from the following-named Brethren overseas: Lieut. James D. Barnett, Fort Adams, Rhode Island; David L. Branch, 922 58th Street, Oakland, California; Calvin A. Leuthold, Warrant Officer, U. S. Army, U. S. Post Office Bldg., Chicago, Illinois; Fred Makarius, 34-44 70th Street, Jackson Heights, Long Island, N. Y.; Charlie

F. Richardson, 671 41st Avenue, San Francisco, California; Major Dallas W. Shaffer, 347 Brainard Street, Watertown, N. Y.

Cavite No. 2, Cavite.—Bro. D. J. Coffman is on duty on the U. S. S. Reina Mercedes at Annapolis, Md.

Bro. L. M. Gorman gives his address as 1929-4th St., San Diego, Calif.

Bro. E. J. Du Prau is at Pearl Harbor, T. H., c/o Receiving Ship.

Bro. G. H. Fuhrman is on duty at the Aircraft Shop, Navy Yard, Cavite.

Bro. J. G. Derryberry sends regards from the U. S. S. Oklahoma (c/o P. M., New York, N. Y.)

Bro. W. J. Yike is now living at 1909E Mayamensing Ave., Philadelphia, Pa.

Changes of address have also been reported by the Brethren below listed as follows: (1) John Edens, U. S. Navy Recruiting Station, 730 E. Washington St., Indianapolis, Ind. (2) W. F. Crenshaw, U. S. S. Bulmer, c/o P. M., Manila, P. I. (3) E. M. Moore, U.S.S. Texas, Box 37, c/o P. M., San Pedro, Calif. (4) D. E. Schreiber, Box 294, Yreka, Calif. (5) C. F. Carriker, U.S.S. Palos, c/o P. M., Manila, P. I. (6) R. E. Zannoni, U.S.S. S-20, New London, Conn. (7) E. J. Holland, U. S. S. Black Hawk, c/o P. M., Manila, P. I.

Corregidor No. 3.—Bro. William D. Evans sent dues and greetings from sunny Florida.

Notice has been received that Wor. Bro. De Lude visited Monterey Lodge No. 217, of Monterey, Calif., on November 7th, last.

Bro. Jack W. Schwartz sent greetings from Fort Leavenworth, Kansas.

Bagumbayan No. 4.—Bro. Dr. Rufino Abriol has been elected president of the Manila Medical Association.

Wor. Bro. Leo Fischer was compelled to take a 6-day rest last month which he spent at Los Baños.

At the Annual Meeting, on December 12th, the following officers were elected: Dr. José I. Abuel, W. M.; Prof. Cornelio C. Cruz, S. W.; Assoc. Justice José Abad Santos, J. W.; Lino Chaves, Treas. (re-elected), and José A. de Kastro, Sec. (re-elected.) These officers will be installed privately on January 9, 1935.

Southern Cross No. 6.—Bro. Ernest Heybrook and family have returned from a vacation in Europe after an absence of six months.

Bro. R. C. Caldwell is now permanently stationed in Baguio with the Gold River Mining Company.

Bro. R. E. Holmes has written that he expects to be in Manila, in January and, possibly, may remain in Manila thereafter.

Bro. E. A. Hirsch wrote that he was enjoying deep sea fishing in Florida and expected to be back in Manila about the middle of February.

Biak-na-Bato No. 7.—Wor. Bro. Gregorio E. José and Bro. Moises Buzon were on the sick list in October.

Bro. Santiago Estrella sent a letter with two years' dues from Isleton, Calif., some time ago.

Cosmos No. 8.—Wor. Bro. J. W. Schilling took a trip north in November.

Bro. W. J. Odom has gone back to the gold mining regions up north where he is having great success with his present enterprise.

Bro. Wm. Charles Clark underwent a period of training at Fort McKinley last November as captain in the United States Army Reserve.

St. John's No. 9.—Bro. John H. Leask, of the S. S. Silver Cypress, in a letter inclosing dues, reported that Bro. Bernard T. Cox was travelling with him as a passenger from Colombo to Naples, going home to England on vacation.

Bro. Glenn Leonard has written from the United States; he and his family spent several days at the Century of Progress Exposition in Chicago.

Wor. Bro. Louis F. Rothenhoefer and Bro. Mark H. Nestle were among the Thanksgiving visitors at the Y. M. C. A. Camp at Labi, Nueva Ecija, who were marooned there for several days by the typhoon and flood which prevailed at that time.

Wor. Bro. C. S. Salmon expects to be back in Manila on the S. S. President Hoover about January 19th.

Wor. Bro. Dr. E. A. Rodier, who made a visit to Manila in November, wrote under November 16th that while on their way back to Nanning, Kwangsi, China, they were detained in Hongkong by the illness of their little daughter, Mary.

Wor. Bro. Joseph F. Boomer and members of his family were highly honored by Mayon Chapter No. 1, Order of the Eastern Star, at its last annual election, when Wor. Bro. Boomer was elected Trustee, Mrs. Boomer, Worthy Matron, and their daughter, Mrs. David Innis, Treasurer of the Chapter.

James Henry Whitman, of the S. S. President Coolidge, was initiated on October 29th, with Bro. G. E. C. von Pelikan in the East.

M. W. Bro. S. W. O'Brien was ill in October, and so was Bro. Leon Jepson, whom the Lodge Bulletin reported as having tried to wreck a Manila Terminal truck with his foot, with the truck coming out winner in the bout.

"Charlie" Jarman was reported as hearing the East calling; he is still back in California.

Walana No. 13.—Bro. Leoncio Tangulan, J. W., was made happy by the addition to his family of a daughter, born at the Philippine General Hospital on November 29th.

Bro. Leocadio Hizon has removed to Fidel No. 462, Juan Luna, Gagalangin, Manila.

Bro. Elino Rodriguez is now living at 522 Dart, corner Mindoro, Paco, Manila.

The officers elected and installed at the Annual Meeting of this Lodge are as follows: W. M., Esteban Diokno; S. W., Casiano C. Lim; J. W., Leoncio Tangulan; Treas., Daniel Pantango; Sec., Dionisio F. Alejandro. Wor. Bro. Orestes Hermosura acted as installing officer and Wor. Bro. Gregorio Garcia (12) as master of ceremonies.

Pilar No. 15, Imus, Cavite.—Bro. Candido T. Monzon is reported to have visited Pearl Harbor Lodge No. 598, at Honolulu, on his way to the United States, on November 1st.

Bro. Isidoro Remulla mourns the death of his father who passed away last October.

Pinagsabitan No. 26, Sta. Cruz, Laguna.—Wor. Bro. G. D. Corvissiano has sent a radiogram from Vienna, Austria, accepting his re-election as Master of Pinagsabitan Lodge. He will leave Europe for the Philippines on January 6th.

Bro. Hilario Zalameda was confined to his bed with rheumatism in December. He was re-elected as S. W. last month.

Bros. Hans Walcher and Julio Sulit have been re-elected as Treasurer and Secretary, respectively.

Bro. Marciano A. Diaz has been elected as J. W.

Batong Buhay No. 27.—Bro. Ang Chay's Store at 916 Janoneros, Binondo, was burnt on November 26th last.

Wor. Bro. Conrado Tantiang has gone to China for his health.

Bro. Telesforo P. Luna's father-in-law died recently at Pasuquin, I. N.

Bro. Cham Ay Chin, who is now visiting his family in China, has applied for and been granted a dimit.

Balintawak No. 28, Gumaca, Tayabas.—A son was born to Bro. and Mrs. Gregorio Valencerina on October 17th, last.

Bro. Simeon Ondoy, whose father-in-law died recently, is now stationed at Lucena, Tayabas.

Wor. Bro. Major Arsenio Natividad, P. C., is spending his vacation at Lucena.

The officers elected at the Annual Meeting of this Lodge are: W. M., Simeon Estrada; S. W., Inigo Avecilla; J. W., Co King Hong; Treas., Mariano Veluz, and Secretary, Romualdo Libranda.

Lincoln No. 34, Olongapo.—Wor. Bro. Byron Russell sent regards and dues from Estill Springs, Tenn.

Bro. Joseph Goldstein sent dues and greetings from Washington, D. C.

A similar letter has also come from Bro. Leslie A. Castle.

Makabugwas No. 47, Tacloban.—Increases in the families of members of Makabugwas Lodge have been reported as follows: Bro. Germiniano Mendoza, a boy; Wor. Bro. M. Domingo, a girl, and Bro. Domingo Gallardo, a boy.

Bro. Lieut. Juan Causing, P. C. has been assigned to Ormoc, relieving Bro. Lieut. Roman Ibañez, who has been ordered to Borongan. Several parties were given in honor of this active Mason before he left for his new station.

Pampanga No. 48, San Fernando.—Bro. Tomás Tayag is in the hospital at San Fernando, recovering from injuries he received when the R. R. motor bus which he was driving collided with a sugar-cane train between Dau and Angeles. Some of the passengers on the bus were injured worse than the others and had to be taken to St. Luke's Hospital in Manila, while others, including Bro. Tayag, were not so seriously injured.

Sarangani No. 50, Davao.—Wor. Bro. Feliciano Inigo has resigned as deputy governor in order to devote his entire time to his farm on Samal Island.

Bro. Emilio Salcedo was passed on November 16th, last; the District Inspector, Wor. Bro. Alfredo Zamora, visited the Lodge officially that evening.

Pintong Bato No. 51, Bacoor, Cavite.—Wor. Bro. Teopisto Batungbacal is on duty at Baguio as acting postmaster.

Bro. Juan Z. Bagazan has passed the first-grade civil service examination.

Pangasinan No. 56, Dagupan.—Bro. Domingo Cabali has lost his youngest son who was buried on November 10th, last, at Infanta, Pangasinan.

Bro. Sixto F. Tandoc now manages the Tandoc Inc. Store, Dagupan.

Bro. Fortunato R. Domingo, about to leave for his new station as auditor of the Cabanatuan Branch of the Philippine National Bank, was, on November 27th, given a despedida party at the Dagupan Hotel by members of this Lodge and sojourners.

Bro. Alejandro Sevidal, who recently retired under the Osmeña Act as municipal treasurer of San Carlos, Pang., is now engaged in private business. As a result of his retirement, Bro. Eusebio A. Beltran has been transferred from Alaminos to San Carlos and Bro. Jorge R. Lomboy from Dasol to Alaminos.

At the annual election, all officers were re-elected except the Treasurer, whose place will be taken by Wor. Bro. Vicente de Leon.

Wor. Bro. Gregorio P. Domagas headed a delegation of eighteen members which attended the official visitation of the Deputy Grand Master in San Fernando, La Union, on November 28th.

Bro. Mariano G. Oriña is spending his Christmas vacation with his family at Dagupan.

Members of the Lodge present at the meeting on December 8th entertained Wor. Bro. Andres Filoteo, Inspector of the Lodge, after that meeting.

Tupas No. 62, Cebu.—On December 12th, Tupas Lodge elected the following Brethren to occupy the principal offices during the ensuing year: W. M., Ralph S. Frush; S. W., J. L. Parrott; J. W., John H. Renner; Treas., R. M. Miller; Sec., I. V. Binamira.

Gonzaga No. 66, Tuguegarao.—Bro. Cornelio Balangue writes from Bantay, Ilocos Sur, that he has been transferred from Cagayan to the Bantay Seed Propagation Station as Acting District Agronomist for Agronomical District No. 1, comprising Ilocos Norte and Sur, Abra, and La Union.

Magat No. 68, Bayombong, N. V.—Bro. Esteban Sanchez, of Balete Pass, was raised in November, the ceremony being followed by a banquet at the residence of Bro. J. W. Light to which members of the families of the Brethren were invited.

Bro. Santiago Lannu's wife died at Solano; the funeral was attended by a delegation of Masons.

The result of the election this year was as follows: W. M., Jose Vertucio; S. W., Cornelio R. Gallardo; J. W., Joaquin M. Villanueva; Treas., Tan Siow Kew; Secretary, Dioscoro Navarrete.

Kasilawan No. 77.—A son was born to Bro. and Mrs. José Bernardo at the Philippine General Hospital, on November 18, 1934.

At the same hospital, and during the same month, a son was also born to Wor. Bro. and Mrs. Santiago Salvador.

Bro. Quintin San Miguel has gone south on official business of the Dollar Steamship Company.

Wor. Bro. Jose J. De Guzman returned on December 6th from an automobile trip to Bontoc, after an absence of nine days.

Bro. José Suguitan is absent in Northern Luzon, on business of the Bureau of Lands.

Dues and greetings have been received from Bros. Siy G. Chaw, Cabanatuan, and Juan R. Avelino, Dansalan.

Mt. Lebanon No. 80.—At the annual election of officers for the year 1934-35, the following members of Mount Lebanon Lodge No. 80 were elected to office. Bro. Charles Bruner, Master; Bro. Theodore Henry Ginsburg, Sr. Warden; Bro. Lothar Lissner, Jr. Warden; Bro. Motel Goldstein, Treasurer; Bro. Elie Akross, Sec'y.

Bro. Hernandez' composition entitled "Noches de Luna", written especially for a violin, cello and piano trio, was awarded a special prize by the Conservatory of Music, Manila.

Word has been received that Wor. Bro. Samuel E. Awad will return to the Philippine Islands in March 1935.

Wor. Bro. S. N. Schechter has been very busy these days making frequent trips to Baguio.

Bro. H. N. Levine is steadily improving in health.

In a recent communication received from Bro. Arthur L. Eddy who is now residing in Mariveles, P. I., he informs us that he is expecting to move back to Manila.

Bro. Erick W. Mannberg who has been on an extended visit to his native land, Sweden, is expected to return to Manila this month.

Word has been received that Wor. Bro. Simkus has been visiting lodges on the West Coast, but our secretary's office still wants to obtain Wor. Bro. Simkus's address.

High Twelve No. 82.—On December 15th, officers for the ensuing year were elected as follows: W. M., Dominador R. Escosa; S. W., Dominador B. Ambrosio; J. W., Prisco N. Evangelista; Treas., Marcelo M. Melgar; Sec., Fidel T. Manalo.

Muog No. 89, Parañaque.—The wives of Bros. E. de los Reyes, B. Soria, and P. Castillote were reported sick at their homes last month.

A letter with greetings was received from Bro. Ira F. Sornson, Olyphant, Ark.

Bros. Juan A. Mamon and Mariano Banot were passed to the Degree of F. C. on December 1st.

Benjamin Franklin No. 94.—Bro. Henry Coblentz sends his new address—1714 New Hampshire, Washington, D. C.

Bro. Preston B. Moyer reports illness in his family (Mrs. Moyer and their daughter Betty) and writes that he is considering asking for another tour of service in the Philippines.

Bro. Lloyd L. Smith has been transferred from the Letterman General Hospital at San Francisco to Fort Benning, Georgia.

Bro. H. Stone Hull, 1110 Yolo St., Pasadena, Calif., who is now connected with the California State Emergency Relief Administration, sends regards to all.

Letters have been received from Bro. Warren A. Maxwell, Selfridge Field, Mt. Clemens, Mich.; Wor. Bro. Henry S. Townsend, Hilo, T. H., and Bro. C. F. Morse, 715 Hearst Building, San Francisco, Cal. The Brother last named has retired from the U. S. Army Medical Corps after more than 32 years' service.

Letters were also received from Bro. James M. Love, 3616 Grove St., Oakland, Calif.; Bro. Oscar F. Dannegger, 190 S. Temple Ave., Temple City, Calif., and Bro. Capt. Walter Hibbard, 18th Infantry, Fort Wardsworth, N. Y.

Service No. 95.—Dues and greetings were received from Bros. Clarence Dybedock U. S. S. Relief, c/o P. M., San Pedro, Calif.; Walter D. Barry, "E" Div., U. S. S. Chester, c/o P. M., San Pedro, Calif.; William H. Plantz, Rural Route No. 1, Maysville, Calif.; Raymond Shonley, 1650 Clay Street, San Francisco, Calif.; Charles M. Hall, 119 E. Barney St., Baltimore, Maryland; A. M. Lott, U. S. S. Luzon, (Flagship) Yangtze Patrol, Hankow, China; W. W. Ferguson, Andrade, Calif.; Earl M. Corkran, Army & Navy General Hospital, Hot Springs, Ark.; Thomas Reed, Letterman General Hospital, San Francisco, Calif.; Michael Swata, U. S. S. Wyoming, Norfolk, Va.; Reginald W. Seeley, 90 Swan St., Everett, Mass.; Lee S. Estes, U. S. S. Barker, c/o P. M., Manila, P. I.; Ben Frank Matthey, U. S. S. Saratoga, c/o P. M., San Pedro, Calif.; Benjamin Knight, c/o N. N. S. B. & D. D. Co., Newport News, Va.; Harrison H. Perkins, Ord. Dept., Fort Mills, P. I., and John P. Gruber, Room 400, New Post Office Building, Chicago, Ill.

Fraternal greetings were received from Bros. John Kiernan, Albrock Field, C. Z.; George Strelow, U. S. S. Arkansas, c/o P. M., New York, N. Y. and Hector V. Leroux. The Brother last named has recently returned to Manila, but no address has been received as yet.

Bro. Allyn S. Norton returned to the U. S. for duty on the transport Grant, December 4, 1934.

Bro. George A. Sanford was given a dimit at the stated meeting of December 3, 1934.

The election of officers was held at the Stated Meeting on December 3rd, and the following were elected: Worshipful Master, Edward Moore Masterson, P. M., Junior Grand Warden of the Grand Lodge of the Philippine Islands; Senior Warden, Oscar Glenn Urquhart (re-elected), Junior Warden, Clifford Colquitt Bennett; Treasurer, Samuel Robinovitz, and Secretary, George Moore.

Mount Huraw No. 98, Catbalogan.—Bro. Jesus F. Pastrana, Lt., P. C., has been transferred from Ormoc, Leyte, to Cebu, where he is disbursing officer at headquarters.

Bro. Roman Ibañez, Lt., P. C., has been transferred from Ormoc to Borongan, as station commander.

Bro. Teodorico Noble, formerly with the Farmacia Filipina at Catbalogan, as managing pharmacist, is now with the Farmacia Catbalogan, in the same capacity.

Bro. Gaudencio Farrales sponsored a dinner-dance at the Lodge Hall, on October 24th.

Bro. Dr. Francisco Tan, who holds a commission as lieutenant in the Medical Reserve of the U. S. Army, underwent a period of training at Fort McKinley in November.

Bro. Florentino Uy Pit Chin, back from an absence in China, was at Catbalogan in October and is now in Manila where he has his business.

Leonard Wood No. 105, Fort Stotsenburg.—Wor. Bro. William L. Jones and Bros. Fred Sladky and Ruperto Monte motored to Manila on November 20th to attend the Special Meeting of Manila Lodge No. 1, returning to Fort Stotsenburg the same night.

Dues and greetings were received from Bro. Terrill E. Price, on duty with the Pennsylvania National Guard at Lock Haven.

Bro. Elmer Edward Brown, of the 3rd Pur. Sqdr., A. C., was raised on November 19th.

Wor. Bro. Charles O. Sigler sent greetings from New Cumberland, Pa.

Wor. Bro. James L. Blakeney, another Past Master of this Lodge, was operated on for appendicitis at the Letterman General Hospital, San Francisco, on December 5, 1934.

Miss Alicia Calaguas made her debut in this world and as a member of the family of our Junior Deacon on November 8th, last.

Bro. Philip W. A. Wallersheim who returned from the United States on the U. S. Transport Grant on December 1, 1934, is now on duty with the 3rd Pursuit Squadron, A. C., at Fort Stotsenburg.

Amity No. 106, Shanghai, China.—The following-named Brethren were elected to office at the Annual Meeting of this Lodge: W. M., George A. Fitch; S. W., Andrew Y. Y. Tsu; J. W., Darwin H. Utter; Treas., Wing-Po Cheung; Sec., Frank J. Rawlinson. The installation will probably be postponed until some time in February, when Bro. Fitch will be back in Shanghai.

Through the courtesy of the officers and members of the Cantonese Club, of which Bro. Clarence K. Chan is a director and honorary manager, our informal Wednesday luncheons will soon be held in the Club's new quarters on the fifth floor of the new building of the Bank of Canton.

The Bank of Canton, of which our treasurer, Bro. W. P. Cheung is manager, are moving early this month into their new building at the corner of Ningpo and Kiangse Roads.

The office of our secretary, Bro. Alfred S. Lee, will be moved in early December to the sixth floor of the Bank of Canton Building, 353 Kiangse Road.

Bro. Eugene E. Barnett, Associate General Secretary of the National Committee Y. M. C. A., has just returned from a trip to Szechuen. At Chengtu he was guest at a reception given in his honor by our brethren of the proposed Szechuen Lodge.

Bro. Wm. Yinson Lee is now with the Associated Life Underwriters and the Tai Ping Insurance Company, of which he is agency superintendent.

Bro. E. Newman Rose is now in the Shanghai office of the Du Pont de Nemours & Co., Inc. Contrary to a previous report he did not go to America at the beginning of the past summer.

Bros. Darwin H. Utter and Wm. J. C. Shoppee were in North China recently on business and Bro. Israel Zwick has gone to England.

Bro. Yang Wei-ping has just moved into his new magnificent residence at No. 4 Rue Pere Huc, which is next to that of Bro. Robert Fan, who designed and built both.

Bro. H. M. Cumine returned in November from England. Bro. Julean Arnold is due to arrive on December 17th.

Bro. Long Tack Sam and family are expected to return to Shanghai in the near future.

Nanking No. 108, Nanking, China.—The result of the annual election of officers of Nanking Lodge has been announced as follows: W. M., J. Morch Hansen; S. W., C. H. Plopper; J. W., Liu Chung-heng; Treas., Francis Clair Gale; Sec., Ralph A. Ward.

Pearl River No. 109, Canton, China.—The five principal officers of Pearl River Lodge during the ensuing year will be

the following Brethren: W. M., David W. K. Au; S. W., G. E. Hanaford; J. W., Milledge T. Rankin; Treas., K. Huang, and Sec., Alfred C. K. Kwok. These officers were installed on December 18th at the Lodge Hall, in the True Light Grammar School Compound on Yan Chai Street, Wor. Bro. F. C. Mowfung acting as Installing Officer and Wor. Bro. W. F. Carmin (P. M. of Southside Lodge No. 493, New York), as Master of Ceremonies. After the installation, dinner was served at the Banker Association Restaurant in the Canton Building; this fraternal banquet was also in the nature of a farewell party to Bro. E. G. Hanaford who was about to leave for a vacation.

Bro. J. C. Huang has been visiting Swatow in connection with river conservancy work in that district.

Bro. Chan Wing Tsit is attending the Oriental Congress on Higher Education in Manila as the representative of Dr. Chung Wing. Kwong, president of Lingnan University.

Bro. G. E. Hanaford is leaving for the United States after Christmas on furlough.

Mrs. Esther Lee, wife of Bro. R. C. Lee, was an attractive figure in the beautiful costume parade staged by the International Women's Association on December 1.

Bro. T. K. Liang has been visiting Kongmoon on business.

Seccion Castellana

THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 105 Logias (29 en la ciudad de Manila) con 6,000 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es 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: Manuel Camus, Gran Maestro; Samuel R. Hawthorne, Gran Maestro delegado; Conrado Benitez, Primer Gran Vigilante; Edward M. Materson, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Editoriales

MÁS CARTAS SUPERSTICIOSAS

Hace algunas semanas, el redactor del *Cabletow* recibió por correo una carta anónima escrita en maquina en idioma tagalog, con una moneda de un centavo. La carta reza como sigue:

"Isang Ama Namin at Isang Aba Ginoong Maria at Aba po Santa Mariang Hari tatlong veses na Mahal na Virgen Maganda po ang Dios sa lahat. Sino man ang makatanggap nito ay gagawa ng labing tatlong copia na paris nito. Ipamigay sa labing tatlong tao sa loob ng tatlong araw. Sino mang hindi makatupad nito ay mawawalan ng isang anak, at ang makatutupad naman ay pagkalooban ng magandang kapalaran. Ang may gawa nito ay Isang matandang hindi nakilala. Huag iwawala ang pera."

Traducido al castellano, dicha epístola dice lo que sigue:

"Rezar un Padre nuestro y un Ave María y una Santa María tres veces Reina, Santísima Virgen, más hermosa que todas." Cualquiera que reciba esto, hará trece copias exactas y las repartirá a trece personas dentro de tres días. El que dejare de hacerlo, perderá un hijo, y el que lo cumpliere, recibirá la gracia de una buena suerte. Quien esto hizo es una persona anciana desconocida. No perdáis la perra."

Parece que los tifones del año próximo pasado no han hecho daño a una sola cosecha que se presenta sumamente lozana y abundante: la de estúpidos supersticiosos.—L. F.

DEBER DEL VENERABLE MAESTRO

No conviene que el Venerable Maestro de la Logia deje que los demás funcionarios del Taller desempeñen sus deberes sin intervención de su parte, porque el Venerable Maestro es responsable del éxito o fracaso de la administración de la Logia y la Constitución dispone expresamente que él debe dirigir los actos oficiales de todos los dignatarios de la Logia y procu-

rar que desempeñen sus deberes respectivos convenientemente. El Venerable Maestro que firme las actas de las tenidas sin leerlas antes o permita que la memoria anual se envíe a la Gran Logia sin examinarla y convencerse de que todo está bien, no cumple con su deber. Habría menos errores y menos trabajo para la Gran Secretaría si los Venerables Maestros se tomasen algún interés en el trabajo de la secretaria de la Logia, sobre todo cuando tienen un secretario de escasa experiencia o poco concienzudo y cuidadoso.—L. F.

De Fuentes Extranjeras

CONSTANCIA SOCIAL

Participar en la directiva de una entidad de cualquier naturaleza, significa hacerse cargo de su pasado y enfrentar las dificultades circunstanciales, con el sano propósito de dejarla a cubierto de la incertidumbre del futuro.

El director consciente no se envanece con la mayoría obtenida en una asamblea ni con el cargo que le corresponde desempeñar en un período determinado. Comprende ser un eslabón indispensable de una cadena y posee la perfecta noción, de que, si por desidia u otra causa injustificada, deja de cumplir su mandato, entorpecerá el funcionamiento normal de la Institución, con los trastornos consiguientes.

Es el guardián de muchos períodos de actividad social. Ha recibido en custodia el esfuerzo tesonero de varios hombres abnegados a quienes quemó el entusiasmo de un Ideal y la aspiración de perpetuar la razón que les movió en beneficio de la colectividad. Es el heredero de la inquietud espiritual y constancia tenaz de algunas generaciones, cuya pretensión auguró, que jamás faltarían hombres capaces de continuar y vigorizar la obra, siempre con mejores bríos y grandes esperanzas.

Ante esta responsabilidad asume el cargo todo director con el propósito firme y decidido, no solo de cumplir con su deber por obligación, sino también por lealtad al pasado de la institución, a los asociados y a sus propias convicciones.

Consideramos que, como deber previo, es necesario meditar sobre los diversos aspectos, que presenta un puesto directivo, con el objeto de capacitarnos para el buen desempeño del cargo que nos confían. El director que no haya previsto todos los factores, corre el riesgo de desmayar en mitad de la jornada, desanimarse por falta de cooperación, caer en la inercia al constatar indiferencia, o amargarse al encontrar ingratitud, donde supuso conquistar sino reconocimiento, por lo menos justicia a sus actos bien inspirados.

Cuando dimos nuestros primeros pasos en el terreno de una directiva social, lo hicimos envanecidos por el honor y la responsabilidad. Pronto chocó nuestra sinceridad, con la envidia, la ambición, el egoísmo y la vanidad de los compañeros de directivas, absorbiendo gran parte de nuestro tiempo una constante y disimulada lucha con estos factores negativos, que muchas veces nos movían a renegar del día en que aceptamos el primer cargo social.

Suspirábamos por los días en que, como simples socios, volcábamos nuestro entusiasmo puro en el crisol del idealismo, precipitando aporte cristalino a la marcha institucional. Sin sufrir la acechanza del que teme ser desplazado de su cargo, del que considera "sombra" a su compañero o del que no puede colaborar con personas sinceras, libre de prejuicios y componendas.

Suspirábamos por aquellos días en que desconocíamos en absoluto el rodaje lleno de intrigas de algunas instituciones, lo que nos permitía cantar a pulmón lleno nuestros principios puros, valientes y altamente humanos.

No obstante nos convencimos que debe irse a las directivas; debe templarse la idea de resistir los factores negativos y tener como único norte el progreso de la institución.

Sacudir continuamente la indiferencia de los asociados; no dejarse abatir por ella. Afrontar de frente las situaciones torcidas con decisión y serenidad. La renuncia en estos casos, lejos de constituir una solución, significa cobardía y traición a la doctrina en custodia.

Recordar que la entidad está por encima de nuestros intereses personales; jamás sacrificar su prestigio por éstos. Debemos velar porque nuestros pasos en cualquier terreno sean lo suficientemente correctos para evitar que nuestro lodo sea arrojado a la entidad que representamos.

Tener presente que la ingratitud prende muchas veces en aquellos seres, que al parecer deberían apoyarnos con especial reciprocidad, pues han recibido de nosotros especiales consideraciones, cooperación y aún servicios personales. Esta ingratitud que clava su puñal con mayor crueldad en nuestro desaliento, debemos pasarla por alto, junto con los demás sinsabores de toda actividad social efectiva.

Recibir la observación, a veces insolente, del que no solo no contribuye con la más raquílica idea u obra al progreso de la entidad, sino que a veces la desprestigia, esto, lejos de irritarnos, debe templar nuestro deseo de acrecentar nuestra actividad. No recoger los agravios ni mucho menos cultivarlos, pues, arraigan profundamente y con el tiempo se hacen imposible de desprender.

Laborar en conformidad a nuestra conciencia, sin sacrificarla jamás a intereses mezquinos o de círculos estrechos.

Y, finalmente, estar absolutamente convencido, que el único beneficio personal que se obtiene es la satis-

facción de dedicar nuestro tiempo y energías al servicio de la colectividad.—*Revista Masónica de Chile.*

DECALOGO DEL FRACASO

1.º—No asistas a tu Logia sino cuando ésta celebre alguna tenida solemne en la cual tú puedes lucir tu pedantería.

2.º—Si asistes con alguna regularidad, haz lo posible por llegar tarde.

3.º—Crítica todo cuanto se dice y hace, y no hagas nada para evitar que otros semejantes a tí te critiquen.

4.º—No aceptes cargos ni comisiones. Usa la vieja disculpa de que tus labores profanas te lo impiden.

5.º—No abones tus cotizaciones sino cuando tengas sobre tu cabeza la amenaza del rayamiento.

6.º—Procura con habilidad, a pretexto de que la Orden no marcha con las inquietudes del día, introducir en tu Logia la pasión política, social o económica. Verás que pronto logras tu propósito.

7.º—Cuando presentes candidatos a la iniciación, no te preocupes si son hombres morales, estudiosos, afanosos de perfeccionarse. Vé si solamente son buenos muchachos, alegres, graciosos, despreocupados y frívolos.

8.º—Si crees que puedes pretender a tanto, créate camarillas que maquineen tu elección de Venerable Maestro.

9.º—Desprecia la disciplina como cosa humillante.

10.º—Habla despectivamente del simbolismo como de cosa anticuada, inútil y baladí.

—*Revista Masónica de Chile*

TENIDAS INTERNACIONALES

Durante el año pasado, las Grandes Logias de Arizona y del Pacífico, celebraron dos Tenidas Internacionales, de trascendental importancia, por cuanto se refiere al afianzamiento de lazos fraternales, y porque sientan un precedente masónico, en el sentido de que es posiblemente legal y conveniente, el trabajo de una Logia en el Templo de otra Logia y otra Gran Logia, y en idioma y Rito diferentes.

El 8 de abril, nuestra Logia "Alonso Flores" No. 16, de Nogales, Sonora, se trasladó a Tucson, Ariz., y en el Templo de la Gran Logia de Arizona, se constituyó trabajando en pleno en Tercera Cámara, con asistencia de más de 500 Maestros, colocando un Tercer Grado en nuestro idioma y Rito Escoces.

La segunda Tenida Internacional tuvo lugar en Hermosillo, Son. el 29 de octubre. El trabajo consistió en una Tenida de Primer Grado, abierta y cerrada por nuestra misma Logia "Alonso Flores" No. 16. Presentes, en calidad de visitantes, el Venerable Maestro y Vigilantes de la Logia "Nogales" No. 11, de Nogales, Ariz., de la Gran Logia de Arizona, en el momento oportuno y previa invitación, y ocupando los demás puestos de ritual hermanos igualmente de Arizona, iniciaron por poder, en su idioma inglés y Rito Yorkino, a un candidato de nuestra Logia "Hiram" No. 13, de Ciudad Obregon, Son., declarándolo Apdz. y miembro de ella.

Clausurada la Tenida, los asistentes a la misma, en número de cerca de 200, desfilaron por las principales calles de la ciudad, en correcta formación, hasta un lugar delicioso en el que, bajo frondosa y aromática arboleda, fué servido exquisito banquete.—*De "El Pacífico," revista de la Gran Logia del Pacífico, Guaymas, México.*