

The Cable Tow

Vol. XIII

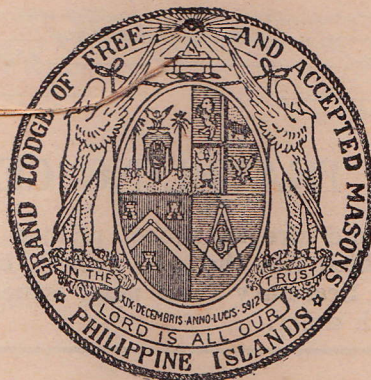
Manila, P. I., February 1, 1936

No. 9

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

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

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"As Square and Compass perfect
squares and circles line,

Model of human kinship's best,
the Saint doth shine."

Mencius, 372-289 B.C.

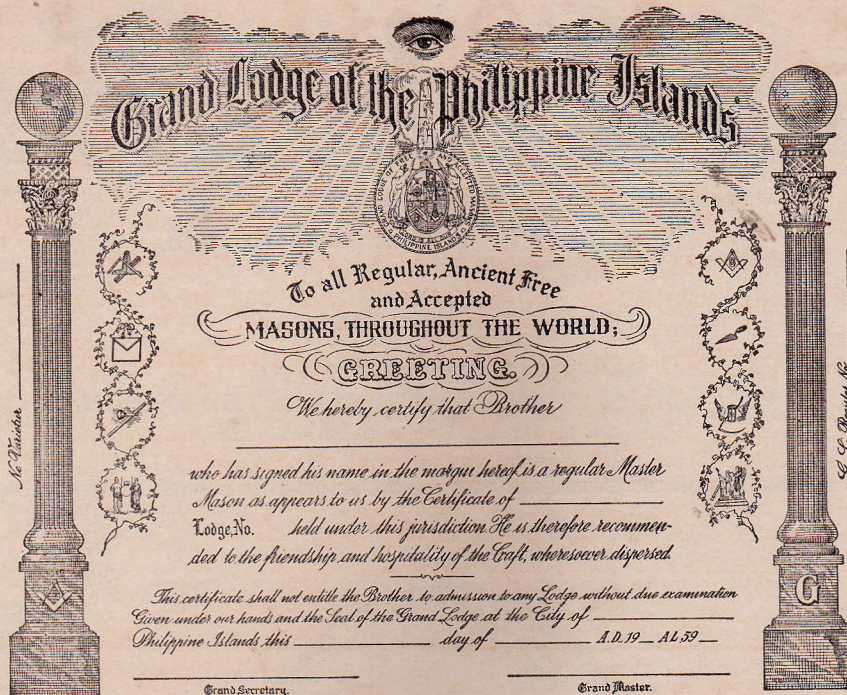
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YA ERES MASON

Al fin abrió sus brazos amorosos,
te estrechó en ellos la Masonería,
y, bien altivo, a tantos vanidosos
—que quieren ser mejores a porfía—
decir podrás: "¡Soy masón! Que no existe
aun otro blasón más admirado:
decir masón, es decir hombre honrado
que de virtud la toga solo viste".

Sigue con fe la senda luminosa
del deber, aunque larga y espinosa.
Ahora a ser bueno estás más obligado.
sin lanzar un reproche ni un lamento.
Que masón no es aquel que fué iniciado:
¡es masón quien cumple su juramento!

—Mundo Masónico, Habana, Cuba



HAVE YOU A TRAVELING CERTIFICATE?

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

THE HONOR OF A MASON

What is this intangible thing we call honor, and what has masonry to do with it?

In days of old the Knights of King Arthur fought with lance and sword in defense of their honor. In Cooper's "Leather Stocking Tales," the Deerslayer came back at high twelve and gave himself into the hands of the Indians, although he knew they were going to torture him at the stake, because he had given his word that he would come back. To him, honor was a sacred thing.

Forty years ago money was loaned on personal note without other security—and the notes were paid. We used to hear it said of an upright man: "His word is as good as his bond," but the phrase is seldom heard nowadays. Credit, in the old sense of the word, is gone.

What has brought about such a change? Shall we, like the French, say "C'est la guerre," or shall we ascribe it to the depression?

Whatever the cause, is the average citizen a little less careful about fulfilling his promises? Is he a little more prone to take advantage of technicalities in the law? Has he lowered his standard of personal honor and have Masons followed the trend of the times? Are some of our present financial troubles due to the fact that we have lost faith in each other? Questions to ponder, Brethren.

THE HONOR OF A MASON—what is it? Do we, as Masons, have a standard to follow? Yes, the standard is set for us by Hiram Abiff, the Widow's Son, and its symbol is the Square.

We part upon the Square, but do we take the Square with us when we leave the lodge room? The Honor of a Mason means absolute personal integrity, unswerving honesty, unflinching determination to fulfill a promise at whatever cost; the kind of honor shown by Abraham Lincoln when as a grocer's clerk he walked several miles into the country to correct a mistake of a few cents in making change, the kind of honor which pays a debt even though it be outlawed, the kind of honor which pays dues even though they have been remitted, if afterward it becomes possible to pay.

THE HONOR OF A MASON—let us make it our key-note. Let us make Masonry a synonym for honesty. Let us prove to the world that the Square is not a forgotten tool, that a Mason's honor is his dearest possession, dearer than life itself. Let us demonstrate that even amidst the turmoil and confusion of the present age, Masons still stand by those old-fashioned standards of honor and right living which are laid down in the Great Light of Masonry and taught in our ritual, and without which no permanent advancement can be made in the upbuilding of human society.

Let us imitate the Widow's Son in his square conduct, his piety and his inflexible fidelity to his trust.

THE HONOR OF A MASON—let it be our watchword.—John T. Ames, Grand Master of Masons in Iowa.

THE CABLETOW

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

Managing Editor: LEO FISCHER.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 Lodges (23 in City of Manila), with approximately 5,200 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 thirteen millions. The present elective Grand Officers are: Conrado Benitez, Grand Master; J. H. Alley, Deputy Grand Master; José Abad Santos, Senior Grand Warden; Clark Jomes, Junior Grand Warden; Vicente Carmona, Grand Treasurer, and Teodoro M. Kalaw, Grand Secretary. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XIII

Manila, P. I., February 1, 1936

No. 9

Editorial Section

OUR NEW GRAND MASTER

During the Masonic year over the threshold of which we have just stepped, the Grand Lodge of the Philippine Islands will be ruled and governed by a Mason of proven worth and ability, Most Worshipful Brother Conrado Benitez. Born in Pagsanhan, Laguna, our Brother was educated in the Philippines and the United States, in which latter country he obtained degrees from the University of Chicago. He has held many offices of trust and responsibility in the Government and in other entities, has travelled and studied much, and has been the recipient of many honors. In education, in law, in journalism, in athletics, his record and achievements are most creditable and enviable. He has written a number of outstanding books. Married since 1912, he is a loving, exemplary husband and father.

Brother Benitez had the distinction of being the first Filipino initiated by a Lodge chartered by the Grand Lodge of the Philippine Islands, and was the first Filipino Master of that Lodge, Bagumbayan No. 4, in 1918.

A Mason endowed with Brother Benitez' qualities and accomplishments is the best possible timber for Grand Master and we trust that his performance during the year that lies before us will fully justify the confidence the Masons of the Philippine Islands have reposed in him.—L. F.

OUR RETIRING GRAND MASTER

The record of Most Worshipful Brother Samuel Roy Hawthorne during his term as Grand Master of Masons of the Philippine Islands is one of great sacrifices of time and money in the cause of Freemasonry, of splendid initiatives, and of wonderful achievements. He has given himself heart and soul to the work and has displayed dynamic energy and good judgment in everything that he has undertaken. Uncompromising where matters of principle are concerned and conscien-

tious in the application and enforcement of the provisions of the laws and regulations of Freemasonry, he has left the Grand Lodge purer and in much better working order than he found it. His activities as Grand Master have gained him many friends and admirers and the work he has performed will stand as a monument to his service to our Grand Lodge and Philippine Masonry. It is to be hoped that the machinery he has set up and perfected will be preserved and kept in full operation by his successor in office.—L. F.

OUR NEW LODGES

We wish success and prosperity to our Lodges under dispensation, Szechuen Lodge, of Chengtu, and West Lake Lodge, of Hangchow, to which charters were granted by our Grand Lodge at its recent Annual Communication. The standard of membership of these two bodies is exceptionally high, which may be said of all our five Lodges in China, and their organization came in response to a real need. Both Lodges have begun working with great enthusiasm and zeal and are a beautiful example of the universality of Masonry. The building up of Szechuen Lodge is an instance of splendid pioneer work, as Chengtu is a city far distant from the ordinary routes of travel; but the spirit that brought our Grand Lodge into existence overcomes all obstacles and does not wait for perfect accessibility and other conditions before it brings the light of Masonry to distant places.—L. F.

WILL OUR PAPER ENDURE?

The editor of the Cabletow was not previously consulted or asked for information on the important changes made at the last Annual Communication of the Grand Lodge with regard to the Cabletow. As a result of this, the following proviso was incorporated in the budget adopted by the Grand Lodge:

PROVIDED, that the Grand Secretary under whose supervision and inspection the Cabletow has been placed (1933 proceedings, page No. 136) is hereby authorized and directed to

enter into contract with Advertising Solicitors (preferably Master Masons of this Grand Jurisdiction) giving the exclusive charge of advertisements in the Cabletow when guaranteed a minimum net income of P2,000.00 with a Surety Bond of a local Fidelity Company, and a minimum 20 pages of text exclusive of advertisements; that Bids be called and contract given to one most advantageous to the M. W. Grand Lodge, subject to approval of Committee on Finances.

On the strength of the proviso above quoted, the appropriation for printing the Cabletow was reduced from P4,500 to P1,200 per annum.

We are convinced that it will be impossible to raise 2,000 pesos net by advertisements in the Cabletow and we fear that when the appropriation for printing is exhausted, the Cabletow will have to stop publication.

The present editor of the Cabletow, who has been with the paper since its beginning in 1923, first as editorial writer and translator, then as associate editor, and finally as managing editor, finds it impossible to continue working under the new conditions and has tendered his resignation to take effect on February 29th.

We may be over pessimistic; but we cannot see any possible solution for the problem created by the adoption of the budget as far as the Cabletow is concerned.—L. F.

THE SANATORIUM FOR TEACHERS

The League of Philippine Public School Teachers Associations is sponsoring the construction of a sanatorium for the free treatment of teachers, and submits, in a circular letter of which this Office has received a copy, the following facts in support of its appeal for contributions for the purpose mentioned:

1. There are about 28,000 teachers in the service in charge of the education of about two (2) million pupils.
2. These teachers are predisposed to tuberculosis because their work requires daily an enormous physical and mental exertion, as well as extra long service. Besides, their salary is so meager that they can not afford the nourishment necessary for the type of work they are called upon to perform.
3. When a teacher is discovered suffering from tuberculosis, he is immediately separated from the service for the protection of his pupils. Since he cannot afford the treatment, and as the free wards of the Santol Sanatorium are always full to capacity, he has no chance for cure. Therefore, he simply stays at home to wait for his death and, while waiting, he exposes his family to contamination.

Such is the plight of our teachers. It is our desire to save their lives, and at the same time save their pupils and their families from contamination. We want to encourage them to leave the service immediately upon sensing an incipient attack of the white plague. A sanatorium for free treatment of teachers will, therefore, mean this much to the Commonwealth: conservation of the health of its teachers and the protection of its children. Also additional beds for patients other than teachers. In case of vacancies in the teachers' sanatorium, the Philippine Islands Anti-Tuberculosis Society is empowered to fill them with its own patients who are not teachers.

The percentage of members of the Masonic Fraternity who are school teachers is great and the teachers as a class are, because of their mission, entitled to the sympathy and aid of Masonry. We have reasons to believe that the Masons of the Philippine Islands who can afford it will give their mite towards the building of the sanatorium mentioned.

The letter referred to is signed by Mrs. Gerónima T. Pecson, Treasurer and Chairman of the National Executive Committee for the Construction of a Sanatorium for Teachers.—L. F.

A CRAFTSMAN OF THE OLD SCHOOL

A few days ago we learned of the death of an aged Brother, Zamora by name and a bookbinder by occupation. Brother Zamora was an expert in his line and had been chief of the bindery division of the Bureau of Printing. Upon his retirement, with a small bonus which was quickly exhausted, our Brother looked for small jobs of bookbinding here and there, and that is how we met and learned to like and admire the old man. Always dressed neatly and with care, in spite of his poverty, Brother Zamora was a typical craftsman of the old school. Whenever he came to our desk with books he had bound, he did not put them down and stretch out his hand for the money. Instead, he carefully opened each book to show how perfect the binding was, asked us to note the good quality of the material and workmanship, and patted each volume lovingly before he parted with it. Only then, almost shyly, he would mention the price which was always very low. Money, though he was badly in need of it, came only second after his pride in his work.

Our ancient operative Masons were imbued with the same spirit. Every line of the Ancient Charges and of the documents that have been handed down to us shows it. First and foremost in their mind were the quality of the work they turned out and their loyalty to the Craft and to their lord. So long as they had corn, wine and oil to sustain and cheer them, they did not worry over scales of wages and hours of labor. They treated their working tools as something sacred and viewed their work with pride and affection, as to them it was the object of their thought and labor rather than a mere means of earning wages.

The speculative Mason should look upon Masonry in the same light as his operative predecessor did. He should take pride in the work and should not scamp it. He should not weigh the material advantages accruing to him from his membership in the Masonic Fraternity but should love Masonry for its own sake.

The humble Filipino bookbinder upon whose tomb we place this spiritual wreath held his craft in the same high esteem as Benjamin Franklin and Paul Revere held theirs, and we are proud to honor his memory.—L. F.

THE REALLY POOR MAN

A man is poor;
 If he is without friends.
 If he has low ideals.
 If he has a guilty conscience.
 If he has lost his self-respect.
 If his morals are questionable.
 If he has lost his grip upon himself.
 If he is selfish, uncharitable, or cruel.
 If he has forfeited his health for wealth.
 If his mind and soul have been neglected.
 If he has traded away his character for money.
 If his wife and family do not love and respect him.
 If he has a disagreeable disposition that makes enemies or repels his friends.
 If making money has crowded out the cultivation of his spiritual life.
 If worldliness has caused him to lose fellowship with Christ.
 If love of money has hardened him until the love of Christ and his gospel does not stir him to do his best.
 If all his investments and possessions are laid up on earth and he has no treasures in heaven.

—Watchman-Examiner.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Conrado Benitez has appointed Wor. Bros. A. K. Spielberger (1), Melchor Ongjoco (7), and Esteban Diokno (13) to act as Grand Lodge Committee for Visiting the Sick during the month of February, 1936.

CIRCULARS PUBLISHING AMENDMENTS TO CONSTITUTION

Secretaries, Attention! In accordance with Edict No. 19, of March 31, 1932, the four circulars published hereunder shall be read in open Lodge at the Stated Meeting next following the receipt of the number of the Cabletow containing the same. No motion to waive such reading shall be entertained and the fact of said circulars having been read in open Lodge shall be stated in the minutes.

Grand Lodge Circular)
No. 1, Ser. of 1936)

SUBJECT: Amendment to Constitution (par. 131), re time limit within which a Lodge under dispensation must be constituted after it has been granted a charter.

TO ALL LODGES:

To provide for cases in which it is impossible or inadvisable to constitute a Lodge under dispensation within the time limit of six months established in paragraph 131 of the Constitution, the Grand Lodge, at its 24th Annual Communication held in the City of Manila on January 28-30, 1936, amended said paragraph by striking out the concluding words of the first sentence of said paragraph reading as follows:

"and such Lodge shall be duly constituted within six calendar months thereafter, or its charter shall be forfeited."

striking out, likewise, the semicolon after the word "proper" at the end of the amended sentence and replacing it by a period.

Given at Manila, P. I., this 3rd day of February, A. L. 5936 (A. D. 1936).

CONRADO BENITEZ
Grand Master.

ATTEST:
TEODORO M. KALAW
Grand Secretary.

Grand Lodge Circular)
No. 2, Ser. of 1936)

SUBJECT: Amendment to Constitution (par. 151), to facilitate consolidation of Lodges.

TO ALL LODGES:

In order to make it possible to effect consolidations of Lodges at any time of the year by eliminating the necessity of waiting for the Annual Communication, as heretofore; and to provide for cases in which it is impracticable to hold the requisite meeting and secure the assent of three fourths or more of the members of each Lodge, the Grand Lodge, at its 24th Annual Communication held in the City of Manila on January 28-30, 1936, amended paragraph 151 (Sec. 11, Art. II, Part III) of the Constitution by modifying the last sentence of said paragraph and adding at the end

of said sentence so modified a new proviso, so that said sentence and proviso shall read as follows:

"No such consolidation, however, shall go into effect until all the proceedings relative thereto shall have been submitted to and approved by the Grand Lodge or by the Grand Master during the intervals between the Communications of the Grand Lodge: **Provided**, That if the Grand Master finds that it is impracticable to hold such meeting, or to secure the requisite consents, he may approve the consolidation upon the written consent of not less than a majority of the members of the Lodge."

Given at Manila, P. I., this 3rd day of February, A. L. 5936 (A.D. 1936).

CONRADO BENITEZ,
Grand Master.

ATTEST:
TEODORO M. KALAW,
Grand Secretary.

Grand Lodge Circular)
No. 3, Ser. of 1936)

SUBJECT: Amendment to Constitution (par. 212) permitting postponement of delivery of Third Degree Lecture.

TO ALL LODGES:

Whereas paragraph 212 of the Constitution provides that the lectures appertaining to each degree must be given at the time the degree is conferred, and there may be cases in which it may be better for the candidate and more beneficial to the Lodge to postpone the giving of the lecture of the Third Degree, the Grand Lodge, at its 24th Annual Communication held in the City of Manila on January 28-30, 1936, amended said paragraph by adding at the end thereof the following proviso:

"**Provided**, That upon authority of a dispensation from the Grand Master, the lecture of the Third Degree may be deferred by the Master, upon the condition that the candidate shall receive the same, in open Lodge, on a subsequent occasion;"

Given at Manila, P. I., this 3rd day of February, A. L., 5936 (A. D. 1936).

CONRADO BENITEZ,
Grand Master.

ATTEST:
TEODORO M. KALAW,
Grand Secretary.

Grand Lodge Circular)
No. 4, Ser. of 1936)

SUBJECT: Amendment to Constitution (par. 169) reducing minimum fee for conferring the three degrees from one hundred pesos to fifty pesos.

TO ALL LODGES:

At its 24th Annual Communication, held on January 28-30, 1936, in the City of Manila, this Grand Lodge reduced the minimum fee for conferring the three degrees from one hundred pesos to fifty pesos, amending for this purpose Sec. 8, Art. III, Part III (par. 169) as amended, by striking out the words "one hundred" on the third line and inserting in lieu thereof the word "fifty", so that the first sentence of said section shall read as follows:

"Sec. 8. No Lodge in this jurisdiction shall confer the three degrees for a smaller fee than fifty pesos; and in every case no less than one half of the amount fixed as fees

shall accompany the application for the degrees, else such application shall not be received."

Any Lodge desiring to reduce the fees for the degrees must, before such reduction takes effect, amend its By-Laws, observing in doing so the requirements of Section 1 of Article XIII of the Uniform Code of By-Laws and certifying the adoption of such amendment in accordance with the form prescribed in paragraph 355 of the Constitution, for the approval of the Grand Master.

Given at Manila, P. I. this 1st day of February, A. L. 5936 (A. D. 1936).

CONRADO BENITEZ,
Grand Master.

ATTEST:

TEODORO M. KALAW,
Grand Secretary.

IMPORTANT NOTICE!

On February 29, 1936, the Grand Secretary's Office will remove from the Masonic Temple on the Escolta to the Plaridel Masonic Temple, 520 San Marcelino, Paco, Manila.

From Near and Far

THE ANNUAL COMMUNICATION

The Grand Lodge of F. & A. M. of the Philippine Islands held its 24th Annual Communication in the Blue Lodge Hall of the Masonic Temple on the Escolta, Manila, on January 28-30, 1936. The opening ceremonies were the same as in past years: Grand Lodge was opened by the Deputy Grand Master, Rt. Wor. Bro. Conrado Benitez, and the Past Grand Masters and then the Grand Master, M. W. Bro. Samuel R. Hawthorne, were introduced and received with Grand Honors. The Grand Representatives were also solemnly received and welcomed.

M. W. Grand Master Hawthorne delivered his Annual Message which was received with enthusiastic applause. It is a splendid document covering many important points.

The Grand Orator, Wor. Bro. Joseph F. Boomer, delivered an address that will go down in the history of our Grand Lodge as one of the best Grand Orations ever delivered.

Much and important business was transacted at this Annual Communication. A number of knotty problems were solved one way or the other, only one of transcendental importance, that of the Plaridel Masonic Temple, remaining unsolved, to the great disappointment of the Brethren interested.

Not having the minutes before us, we have to rely on our memory for the following résumé of the business transacted by the Grand Lodge and we hope we have not overlooked any important point.

The following resolutions were adopted by the Grand Lodge during its three days of session:

Charters were granted to Szechuen Lodge, U. D., at Chengtu, West China, and West Lake Lodge, U. D., at Hangchow, China.

The consolidation of Corregidor Lodge No. 3 and Southern Cross Lodge No. 6, both in the city of Manila, was approved.

The reports of the Grand Treasurer, Grand Secretary and Grand Lecturer were received, referred, and adopted.

On recommendation of the Committee on Correspondence, the incoming Grand Master was given full power to receive, consider and accept or reject such propositions for a settlement of the difference between the Grand Lodge of the Philippine Islands and certain other Grand Lodges as may be offered, and to enter, in behalf of this Grand Lodge and subject to its final approval, into any agreement with the sister Grand Lodges concerned, provided the same does not impair the sovereign powers of this Grand Lodge.

On recommendation of the same Committee, action on the request for recognition of (a) the Grand Lodge of the Department of Antioquia (Colombia), (b) the Gran Logia Occidental de Colombia at Cali, Colombia, (c) the Grand Lodge of Northern Lower California (Ensenada, Mexico), and (d) the Gran Logia Unida Mexicana (Veracruz, Mexico) was deferred and the Committee was authorized to inform the Grand Orient of Rio Grande do Sul (Brazil) that, inasmuch as the Grand Lodge of the Philippine Islands has recognized the Grand Lodge of Rio Grande do Sul, its relations with the Grand Orient of that Brazilian State must be considered as terminated.

Appropriations of one hundred pesos each were made for expenses of the three Committees to be appointed, respectively. (1) to look into the proposition of establishing a Masonic Cottage at the Santol Tuberculosis Sanatorium; (2) to prepare plans etc. for the erection of a monument on the site of the first Masonic Lodge in the Philippines, and (3) to make provision for classes for the instruction of illiterate adults.

On recommendation of the Grand Master, the following amendments to the Constitution were adopted unanimously:

1. Par. 131, by striking out the clause which limits the time within which a Lodge U. D. must be constituted after being granted a charter, to six months.

2. Par. 151, facilitating the consolidation of Lodges by adding to this paragraph clauses similar to those adopted by California in 1915 and 1919.

3. Par. 212, by authorizing the Grand Master to grant dispensations to postpone the delivery of the Third Degree lecture in special cases.

A fourth amendment, adopted without any opposing vote, reduces the minimum fee for conferring the three degrees from one hundred pesos (par. 169) to fifty pesos.

On recommendation of the Committees on Finances and Jurisprudence, dual (not plural!) membership is to be permitted in the jurisdiction of the Grand Lodge of the Philippine Islands; but as this requires amendments to the Constitution, the Grand Lodge deferred definite action and merely created a committee of three to make a careful study of the constitutional provisions concerned and prepare the necessary amendments for submission to the Annual Communication of 1937.

All Edicts promulgated by Grand Master Hawthorne were approved. They are:

1. Grand Master's Edict No. 24 (Cabletow, March, 1935, Vol. XII, p. 201), creating Lapsation Committees.

2. Grand Master's Edict No. 25 (Cabletow, January 1936, Vol. XIII, p. 129) No. 26, declaring members who were made Masons without prepayment in

full of the fee provided by the Constitution to have been irregularly made and ordering them dropped from the rolls.

3. Grand Master's Edict No. 26 (Cabletow, January 1936, Vol. XIII, p. 129) declaring the soliciting of candidates to constitute unmasonic conduct.

Grand Lodge Special Circular No. 2, of June 15, 1935 (Cabletow, July, 1935, Vol. XIII, p. 21), was approved and adopted for the guidance of Grand Representatives in the performance of their duties.

The decision of the Grand Master to the effect that a dimit being a certificate of clearance, a member who is indebted to his Lodge or has not fully accounted for money entrusted to his care by the Lodge is not entitled to a dimit, was approved.

The Committee on the Masonic Handbook was ordered continued.

The election of Grand Officers was held on the evening of the 29th and the officers elect and appointed were installed on the evening of the 30th. The installation, which was public, was well attended. M. W. Bro. S. R. Hawthorne acted as Grand Installing Officer and M. W. Bro. Francisco A. Delgado as Grand Master of Ceremonies. The presentation of the Past Grand Master's jewel to the retiring Grand Master was made by M. W. Bro. Frederic H. Stevens and that of the Past Grand Master's apron by M. W. Bro. Teodoro M. Kalaw. The newly installed Grand Master made an inaugural address in which he stressed cooperation between the several races and nationalities represented in the Grand Jurisdiction.

The list of Grand Officers for 1936 is as follows:

Grand Master	Conrado Benitez (4)
Deputy Grand Master	J. H. Alley (62)
Senior Grand Warden	Jose Abad Santos (4)
Junior Grand Warden	Clark James (56)
Grand Treasurer	Vicente Carmona (22)
Grand Secretary	Teodoro M. Kalaw (12)
District Deputy Grand Master for China ..	Hua-Chuen Mei (106)
Grand Chaplain	Gregorio Gaerlan (56)
Grand Orator	Victoriano Yamzon (27)
Grand Marshal	Michael Goldenberg (80)
Grand Standard Bearer	Theodore L. Hall (6)
Grand Sword Bearer	D. Ambrosio (82)
Grand Bible Bearer	Adriano Rivera (82)
Senior Grand Lecturer	José de los Reyes (80)
Junior Grand Lecturer	John R. McFie, Jr. (6)
Senior Grand Deacon	Castor F. Cruz (19)
Junior Grand Deacon	C. M. Hoskins (1)
Senior Grand Steward	G. D. Corvissiano (26)
Junior Grand Steward	Fortunato M. Bulan (60)
Grand Pursuivant	Mariano Sia (27)
Grand Organist	Pastor R. Sapinosa (15)
Grand Tyler	Emilio P. Virata (31)

NEW GRAND REPRESENTATIVE FOR SOUTH AUSTRALIA

The Grand Representative near our Grand Lodge of the Grand Lodge of South Australia having ceased to be in good standing, the Grand Master has proposed to the Grand Lodge named the appointment of Wor. Bro. Karl Albert Spielberger, P. M. of Manila Lodge No. 1

FROM BELGIUM

Our esteemed contemporary, La Revue M., of Brussels, Belgium, speaking of the "Grand Lodge of the State of Columbia" (meaning the Grand Lodge of the District of Columbia), informs its readers with regard to that Grand Lodge, that—

...Its jurisdiction extends to several Lodges in China which explains its breaking relations with the Grand Lodge of the Philippines after the latter likewise took a Chinese Lodge under its jurisdiction. It appears, however, that the conflict is approaching a settlement.

Our colleague is wrong on several points. In the first place, the Grand Lodge of the District of Columbia has not any Lodges in China, and in the second place, it has not suspended relations with our Grand Jurisdiction. On the contrary, the Fraternal Reviewer, in discussing the conflict in the 1934 Proceedings of the Grand Lodge of the District of Columbia, makes the following comment:

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

Questions and Answers

(This Department has been conducted by the Managing Editor of the CABLETOW, Wor. Bro. Leo Fischer, since July 1923. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usage of Masonry; but are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states that fact.)

619. Is a member suspended for non-payment of dues entitled to a Masonic funeral? If not, can the Lodge bury a member suspended for N.P.D. masonically if it so desires?

Answer. A member suspended for non-payment of dues is not entitled to burial with Masonic honors. However, par. 261 of our Constitution provides that—

...The Lodge may, in its discretion, bury a member suspended for non-payment of dues if there is no other Masonic offense established against him, but it shall not pay the expenses of the burial...

The provision above quoted has been taken by our Grand Lodge from the Constitution of the Grand Lodge of California, by which the following jurisprudence was established in this connection:

The Master should, at the request of any number of brothers, call the Lodge together to decide whether or not a member suspended for non-payment of dues, no other offense being established against him should be buried with Masonic honors. (1887 California, p. 22.)

620. How many votes is a Past Master of a Lodge in the provinces attending the Annual Communication as duly authorized representative of his Lodge entitled to cast at the election of Grand Officers?

Answer. Four—the three votes of the Lodge and the collective votes of the Past Masters of the Lodge (Par. 24 of the Constitution.)

621. A member of Lodge A is tried and sentenced to suspension by Lodge B for a Masonic offense committed within the latter's jurisdictional territory. To which Lodge must he apply—to his Mother Lodge or to the Lodge which suspended him?

Answer. Paragraph 311 of the Constitution clearly states that a Mason suspended for unmasonic conduct seeking restoration "shall first make application for such restoration to the Lodge by which he was suspended."

MR. MANUEL VALENTIN
TAILOR
Formerly Chief Cutter for P. B. Florence & Co.
244 Plaza Sta. Cruz, Manila Phone 2-61-80

FRATERNAL REVIEWS

By Leo Fischer, Chairman, Committee on Correspondence

MISSOURI, 1935

The Grand Lodge of Ancient Free and Accepted Masons of the State of Missouri, founded in 1821, had on September 14, 1935, 644 subordinate Lodges with an aggregate membership of 94,363, there having been a net decrease of 2,862 members during the Masonic year. Grand Masters: retiring, Robert Duval Smith; incoming, James W. Skelly, of St. Louis. Grand Secretary, Arthur Mather, 3681 Lindell, St. Louis.

The Grand Lodge of Missouri held its 115th Annual Communication in the City of St. Joseph, on September 24 and 25, 1935. Our Grand Representative, M. W. Bro. Anthony J. Ittner, who is a Past Grand Master and present Grand Lecturer, was present. The Grand Master began his annual address with these words:

It is a significant historical fact that no meeting of the Grand Lodge of Missouri was held in the year 1835. This was the only year since the Grand Lodge was organized in 1821 in which an Annual Communication was not held and it was not possible to meet that year because of the anti-Masonic excitement... We do not fully realize that those same forces and kindred forces exist today, as they did one hundred years ago; and with greater potentialities for attempting to carry out misconceived, un-American and un-Masonic ideals which are so opposed to our political and social orders. Organizations, groups and hindrances today exist, attempting to undermine all that is good, all that is democratic and opposing the principles and ideals that we as citizens and Masons have. These evil forces come from within and without...

The Grand Master reported, among other things, that the Grand Lodge had lived within its budget during the year; that he arrested the charter of a Lodge which had not met for over a year; that there is a fine spirit of contentment and happiness in the Masonic Home of Missouri; that he laid four cornerstones during the year, and that he visited the Grand Masters' Conference and George Washington Masonic National Memorial Association Meeting in February, 1935, and met Brother Franklin D. Roosevelt on that occasion.

The Grand Chaplain, W. Bro. Samuel Thurman, made a brief but interesting address on the fate of Freemasonry in Germany.

The Grand Lecturer, M. W. Bro. Anthony F. Ittner, made a short report showing good work during this, his first year in that office.

The Grand Orator, Rev. C. M. Chilton, delivered a splendid Grand Oration.

We like the inaugural address of M. W. Bro. James W. Skelly from which we copy the following paragraphs:

The soul of Freemasonry will live as long as good men inhabit the earth, but we must remember that one hundred years ago our Grand Lodge did not meet because Freemasonry in our own country was under fire. Since that time we have made mighty progress, and although the past few years have thinned our ranks, in time we will be stronger than before, even though our numbers may be fewer.

Although many of our Lodges are small in numbers, and some may be discouraged, let us not forget that strength does not lie in mere numbers alone. Wherever the spirit of Freemasonry prevails, the Lodge is strong, no matter how few its members may be and with the blessings of Almighty God, Freemasonry in Missouri will continue to prosper and diffuse its beneficent influence.

In the appendix we find the report of the Masonic Home of Missouri which is located at St. Louis. There were 130 men, 136 women, 67 boys, and 65 girls in that institution on September 1, 1935. The average age of the old people at the Home was 78 years. About 70 are hospital cases. 25 deaths occurred during the year. The per capita cost of the Home Family was \$486.42 during the year. \$22,462.03 were spent for improvements and repairs. The total value of the assets of the Home is \$2,272,961.42.

The Fraternal Correspondence Report is in topical form and its author is Past Grand Master Ray V. Denslow, a Brother who has a flair for interesting items and knows how to arrange them. His report is a collection of gems from the several volumes reviewed and almost converts us to the topical form of review. The introduction to Bro. Denslow's opus, which he entitles "The Masonic World," is very good. From it we see that while he does not advocate a National Grand Lodge, he favors a more highly organized unit for American Masonry than the Conference of Grand Masters. He also believes that Masonry should have a definite program because, as he says very aptly, "What earthly use can four million members be unless they are united, organized and supplied with competent leaders?" He asks, "What would be our first step?" and then makes the following reply:

The unification of Freemasonry of all races and all climes, not necessarily by recognizing every association that termed itself Masonic, but after they have been educated to see that certain necessary standards of decency and organization should be carried out because they are right.

Of interest to us is the following passage:

A serious condition exists in China, where the Grand Lodge of the Philippine Islands recently organized two Lodges over the objection of Massachusetts, England, Scotland and a few other jurisdictions. Some few jurisdictions have withdrawn recognition from the Philippine Islands because of this so-called invasion. It is hoped the situation may be saved by a conference of the parties involved.

We desire to state that there has not been a "withdrawal of recognition" but merely a temporary suspension of relations, and that the suspending Grand Lodges have at no time spoken of the action of the Philippine Grand Lodge as an invasion.

We find quotations from Philippines 1934 in the chapters entitled "Consolidations," "Dual and Life Membership," "Suspensions," "Trials and Trial Commissions," and "Unusual." Most of the quotations are from M. W. Bro. Youngberg's Message.

The Grand Lodge of Missouri is represented near our Grand Lodge by Wor. Bro. Adriano Rivera, a recent appointee.

NETHERLANDS, 1935

The "Grootoosten der Nederlanden" (Grand Orient of the Netherlands) founded in 1756, is one of the most highly respected Masonic Grand Bodies of the world. Although called a Grand Orient, it is not a body of the kind which usually suggests itself under that title, that is, one subordinate to a Scottish Rite Supreme Council; but its principles and organization would sa-

tisfy the most exacting Grand Body of the Anglo-Saxon school of Symbolic Masonry. The Grand Orient of the Netherlands has 147 Lodges (67 in Europe, 25 in Dutch East India, 4 in Dutch West India, and 51 in South Africa), with an aggregate membership of 8,093. There was a loss of 9 in membership and a gain of 2 in the number of Lodges during the year. Grand Master, H. van Tongeren. Grand Secretary, A. F. L. Faubel, Den Haag, Fluweelen Burgwal 22.

In our Grand Jurisdiction, the events of the year are related in the Annual Report or Message which the Grand Master reads shortly after the opening of the Annual Communication. In the Grand Orient of the Netherlands, the report of the "Hoofdbestuur der Orde," that is, of the Grand Officers as a body, takes the place of our "Grand Master's Message." The volume under review opens with that report for the year 1934-1935, containing membership figures and data regarding the movement and activities of Lodges in the wide-flung jurisdiction of the G. O. of the Netherlands. Mention is made of an "Open Letter" addressed to the Government and Parliament by the "Hoofdbestuur" on March 10, 1934, in view of aspersions cast upon Freemasonry by a member of the Upper House. Another "Open Letter" was addressed to the Upper House and Minister of Justice on June 21, 1934, for similar reasons. An article in the catholic newspaper "Het Huisgezin", insinuating that membership in the Masonic Order is not compatible with the functions of a public official in the Netherlands, was answered by a series of articles in "De Avondpost." The Grand Master filed a complaint against the newspaper "De Residentiebode" for slandering Freemasonry. Our Brethren in the Netherlands will not permit any one to step on their toes with impunity.

We see from the report mentioned that the Grand Orient refused to entertain requests for recognition received from the "National Grand Lodge" of France and the Grand Lodge of Para until the disputes of jurisdiction pending between these Grand Lodges and other Grand Bodies had been settled. Fraternal relations were established with the Grand Lodge of Indiana.

The report of the "Hoofdbestuur" is followed by the proceedings of the Annual Communication of the Grand Orient.

The Annual Communication of the Grand Orient was held at The Hague on June 15-16, 1934. As usual, the first day (June 15th) was taken up by a "Masonic Gathering", followed by a "St. John's Grand Lodge," and the second (June 16th) was devoted to the transaction of the business of the Grand Orient.

The "Masonic Gathering" was opened by Deputy Grand Master A. A. Galetin, who introduced the speaker, Br. Ds. v. d. Brugh. The latter's address, on the theme "Is Freemasonry an integral part of West-European Culture?", shows a thorough study of the subject-matter. His conclusion is that Freemasonry, as regards its spiritual assets, must be considered as dependent upon and closely related to earlier elements of West-European culture, which means that its birth and development have been of no significance with reference to the history of that culture. His final words, "And only if Masons are a personal exemplification of our tenets will Freemasonry be and remain a beneficent factor in the present and future ages" express a truth that is self-evident.

There was a debate on Bro. van der Brugh's "piece of architecture."

The St. John's Grand Lodge was well attended; it was opened on the First Degree of Masonry by Grand Master van Tongeren who made a few brief remarks. White roses were then distributed, and after a "musical piece of architecture," the Grand Orator pronounced an eloquent oration on the significance of the St. John's rose. More music followed, then, after a tribute to the departed Brethren, the Grand Lodge was closed.

The Constitution was amended in the sense of making the constitutional provisions governing petitions for restoration to membership in the Order applicable to petitioners for affiliation coming from foreign Grand Jurisdictions. The Grand Lodge rejected a proposed amendment to the provision so amended, intended to permit members of extinct Lodges (Germany and Italy) to visit for three months in order that the members of the Lodge visited might become acquainted with them, as attempts to obtain information concerning such members from Germany or Italy are fruitless.

The appendix contains, among other things, reports on the numerous benevolent funds and foundations maintained by the Fraternity in the Netherlands which greatly honor our Brethren in that country.

The Grand Orient of the Netherlands is represented near our Grand Lodge by M. W. Bro. Frederic H. Stevens, P. G. M.

NEW HAMPSHIRE, 1935

The M. W. Grand Lodge of the Ancient and Honorable Fraternity, Free and Accepted Masons of the State of New Hampshire, has 81 subordinate Lodges with a total membership of 14,022; there was a net decrease of 315 in membership during the year. Grand Masters: retiring, Orville E. Cain; incoming, Halsey Charles Edgerton, of Hanover, N. H. Grand Secretary, Harry M. Cheney, Concord, N. H.

The Grand Lodge of New Hampshire held its 146th Annual Communication in the City of Concord, on May 15, 1935. Our Grand Representative, Wor. Bro. Darwin Lombard, was not present. The Annual Address was brief. Regarding the decrease in membership, M. W. Bro. Cain said:

During the past year there has been a decline in the membership of the Grand Lodge. Under the unfortunate financial condition that has existed during the past six years, this decline is the normal result. However, I am happy to report that there seems to be a quickening of interest in our Order not only in this jurisdiction but in the other jurisdictions throughout the United States. The dogged persistence which characterized our ancestors has manifested itself in their descendants. Our members have clung to the noble traditions of the Craft and have persisted under difficulties in retaining their membership in the Order. Their courage and fidelity have filled me with added admiration and respect.

The following paragraph shows a view of the primary purpose of the Annual Communication which is rather new to us:

The primary purpose of this communication is to bring together officers and members from every Lodge in the State in order that they may see exemplified each of the three degrees by Lodges selected for that purpose...

The Grand Master stated that the facilities of the Masonic Home were inadequate but that there were no funds in sight to finance the needed extension. He mentioned with pride the fact that New Hampshire has done more than its share toward the erection of the George Washington National Masonic Memorial. He expressed his astonishment that an inves-

tigation made by him showed that of the 81 Lodges of the Grand Jurisdiction, only 35 had bonded their officers, and he consequently recommended the taking out by the Grand Lodge of a blanket bond covering all the Lodges. In our Grand Jurisdiction, the percentage of Lodges who have bonded their officers is very much smaller than in New Hampshire.

The Grand Master attended the Grand Masters' Conference and the annual meetings of the George Washington National Masonic Memorial Association and Masonic Service Association, in February, 1935.

In New Hampshire, requests for recognition of foreign Grand Lodges are submitted to the Committee on Jurisprudence. That Committee recommended the following action on the several requests received: the denial of requests received from the (irregular) Grand Lodge of Denmark; the clandestine "Grand Lodge" of Ohio; the Symbolic Grand Lodge of Germany in Exile; the Grand Lodge "Cosmos" of Chihuahua, Mexico, and the Grand Lodges of Barranquilla and Bogota, Colombia, and the deferment of action upon requests received from two Brazilian Grand Lodges, those of Parahyba and Rio de Janeiro.

The Grand Secretary, M. W. Bro. Harry M. Cheney, P. G. M., submitted his 29th annual review of proceedings. To save expense, he made them short. He cut badly into the cloth, however, when, under "Georgia-1934" he said:

An edict prohibiting relations with the Philippine Islands was issued. This was supporting England, Ireland, Scotland, and Massachusetts in their action.,

and did not mention the important fact that the Grand Master himself cancelled his edict when he learned the facts of the case, and that the Grand Lodge supported him in this action.

Our volume of proceedings for 1934 is given a little over one page. The salient points are briefly mentioned. The suspension issue is covered by the following paragraph:

We find in it what we expected namely, a statement and a defence as to their establishing a Lodge in China. It will be recalled that for doing this, Massachusetts, England, Scotland, and Ireland severed friendly relations. We are purposely refraining from giving expression to any personal opinion in the matter. We are hopeful that time and effort will adjust every trouble that has thus been created.

M. W. Bro. Cheney thinks our publishing the fraternal reviews in the Cabletow is "not so bad." Others have expressed the same opinion. But the idea is not original with us; we borrowed it from the Grand Lodge of New Zealand which publishes the fraternal reviews in its official organ, "The New Zealand Craftsman."

M. W. Bro. Vicente Carmona, P. G. M. and Grand Treasurer of our Grand Lodge, represents the Grand Lodge of New Hampshire near that of the Philippine Islands.

NORTH DAKOTA, 1935

Founded in 1889, the Grand Lodge A. F. & A. M. of the State of North Dakota had, on December 31, 1934, 127 Lodges, whose aggregate membership on that date, 12,617, shows a net loss of 818 for the last twelve months. Grand Masters: retiring, Mark I. Forkner; incoming, Lewis K. Thompson, of Bismarck, N. D. Grand Secretary, since 1910, Walter L. Stockwell, Fargo, N. D. Our Grand Representative, Wor. Bro. Wm. C. Treumann.

The Grand Lodge of North Dakota held its 46th

Annual Communication in the City of Grand Forks, on June 18 and 19, 1935. Every living Grand Officer was in his station when it opened. A beautiful silver-mounted gavel was presented to the Grand Master by his own Lodge. After the Past Grand Masters, Grand Representatives, 50-year Masons, distinguished visitors, etc., had been fittingly received, the retiring Grand Master delivered a fine address showing a year of constructive and outstanding service to the Grand Lodge and Masonry in general. We must mention, as of special interest to us, that M. W. Bro. Mark I. Forkner is no stranger to the Philippines, as he was over here in 1898 and 1899 as a member of the First North Dakota Volunteer Infantry with which he participated in twenty-one battles and skirmishes during the Spanish-American War and Philippine Insurrection and of which he was color sergeant when he was discharged.

Among the fraternal dead of his Grand Jurisdiction, M. W. Bro. Forkner reports Wor. Bro. Vernon E. Stenerson, the Junior Grand Deacon, and M. W. Bro. George Hyer Keyes, a Past Grand Master. The Grand Master dedicated a monument erected by the Grand Lodge of North Dakota to mark the site where the Lewis and Clark Expedition was in camp from October 1804 to April 1805. Both Lewis and Clark were Masons. He made the 27th award of the Frank J. Thompson Memorial Prize in Oratory, presenting a watch to the winner. He attended the Grand Masters' and Grand Secretaries' Annual Conferences, and the annual meetings of the Masonic Service Association and George Washington Masonic National Memorial Association in February, 1935. We find in his annual address a chapter entitled "Communism and Crime" from which we copy the following paragraphs:

We cannot hope for relief from taxation, when we have a crime bill of \$13,000,000,000 annually, exacting a toll of \$120 from every man, woman and child in the United States. Neither can we view the future of our nation with any degree of security, when we spend six times more money on crime than we spend on our public schools.

We cannot hope for a perpetuation of American ideals of life and government, when communism is permitted to plant the seeds of disloyalty, rebellion and treason in every community in our nation and free-thinking professors are permitted to occupy endowed chairs in the great universities and colleges that are charged with the responsibility of developing our national leadership.

They have a North Dakota Masonic Foundation, a corporation controlled by the Grand Lodge, "which looks to the long future and has for its ultimate purpose the creation of an endowment which will aid materially in maintaining the Grand Lodge work, not only of relief and charity but of education as well." There is no Masonic Home; but we read of a Masonic Island owned by the Grand Lodge in Lake Metigoshe and used for camping and occasional Lodge Meetings. There is an Education Foundation which makes loans to students. A Masonic Cottage is being maintained at the State Tubercular Sanatorium at San Haven and a Masonic Cabin at Camp Grassick, on Lake Isabelle, for under-nourished under-weight children.

The Grand Lodge Library has a respectable number of volumes which are not allowed to mould and gather dust on the shelves but are used very practically and intelligently. A museum has also been started.

A well-deserved tribute was paid by the Grand Lodge to two faithful Grand Lodge workers, namely,

Wor. Bro. Eben George Guthrie, chairman of the Finance Committee, for 40 years' service, and M. W. Bro. Walter Lincoln Stockwell, who has been Grand Secretary for the last 25 years. Both these Brethren received suitable mementoes of the occasion.

Wor. Bro. Guthrie, we regret to add, passed to his reward two months later. M. W. Bro. Stockwell was presented with a check intended to cover part of his and Mrs. Stockwell's expenses to the Bicentennial of the Grand Lodge of Scotland in 1936.

The report of the Committee on Masonic Service and Education shows good work. Among the attractions sponsored or initiated by this Committee we find a State-wide oratorical contest on the subject "The American Ideal in Government;" "Teachers' Night;" "Grand Lodge Night;" "Sit-in-Lodge Night;" "Patriotic Night;" "Past Masters' Night;" "Young Men's Night," etc.

They have a Special Committee on Consolidation of Lodges in North Dakota which, in its report, presented a general survey of conditions without specific Lodges being mentioned, and laid down certain essential conditions necessary to a strong Masonic Lodge.

It was not all business with Grand Lodge at this Annual Communication: we read about dinners and musical interludes, and Bro. Claudy's fine play "The Greatest of These" was presented by the players of East Gate Lodge No. 120. The author of this play, we might add, attended the Annual Communication and made an interesting address; he is Executive Secretary of the Masonic Service Association.

Most Wor. Bro. Walter H. Murfin, P. G. M., presents the fraternal reviews which are short but very readable. No Philippine volume is included. Under "Georgia-1934" we find the following mention of our Grand Lodge:

When he (Grand Master Lunsford) heard that Massachusetts had severed relations with the Philippines, he promptly did likewise, but after he had reflected on the situation and realized that it was a private quarrel, he rescinded his former order and was sustained by the General Welfare Committee in the latter action.

The Grand Representative of the Grand Lodge of North Dakota near that of the Philippine Islands is Wor. Bro. Willam C. Ogan.

WYOMING, 1935

The Grand Lodge of Ancient, Free and Accepted Masons of Wyoming was founded in 1874. On June 30, 1935, it had 48 subordinate Lodges, with an aggregate membership of 7,884. There had been a net loss of 93 in membership during the year. Grand Masters: retiring, John Stansbury; incoming William J. Hagans. Grand Secretary, J. M. Lowndes, P. O. Box 899, Casper, Wyoming.

The 61st Annual Communication of the Grand Lodge of Wyoming was held in the City of Douglas, on August 26 and 27, 1935. Bro. C. O. Brown, on behalf of Ashlar Lodge No. 10, welcomed the Grand Lodge to that city, and M. W. Bro. Elwood Anderson, P. G. M., replied to his address. A special tribute was paid to the memory of the deceased Past Grand Masters and Past Grand Secretaries. Grand Master Stansbury's address and report were brief. He mentioned the deaths of two Past Grand Masters, M. W. Bros. Martin R. Johnston and Robert Hamilton Hopkins. He reported laying the cornerstone of the new

high school at Powell and attending the Grand Masters' and Grand Secretaries Conferences and the annual meeting of the George Washington National Masonic Memorial Association in February 1935. He stated that on his visitations he noticed a more optimistic feeling in the Lodges.

V. W. Bro. J. M. Lowndes, for the Committee on Correspondence, submitted a report in which he gave a number of interesting "timely topics from the exchanges."

A Special Committee on Trial by Commission submitted a report from which we copy the following paragraphs as of interest to our Grand Jurisdiction where a similar Committee exists:

After a careful examination of the various methods of trial by commission employed in the several Masonic jurisdictions of the United States, your committee is of the opinion that while that manner of trial of Masonic offenses undoubtedly has some advantages over a trial in the local lodge, it also has some serious disadvantages, chief among which are the matters of expense and the opportunities afforded for undesirable and unnecessary delays in the disposition of cases.

The commission form of trial seems to be employed quite generally in thickly settled jurisdictions, where ample funds are available to meet the necessary expenses. Where the lodges are not close together in a sparsely settled state, comparatively speaking, it does not seem to be used so much.

In the judgment of your committee, under conditions as they now prevail in this state, it would be unwise to depart from our present method of trial of Masonic offenses. Our recommendation, accordingly, is that further consideration of this matter be for the present discontinued and the committee discharged.

From the report of the Committee on Jurisprudence we copy the following paragraph:

6. As to the suggestion of the Grand Master, in his report that the present Grand Secretary be honored by conferring upon him the title of Past Grand Master, the committee in its search of Masonic law and tradition regrets that it finds no precedent for such action and therefore feels that it cannot so act in the premises, although unanimously recognizing the fine spirit behind the suggestion and the worthy attributes of the Grand Secretary as to all essential qualifications except those heretofore mentioned.

As we would like to see Brother Lowndes receive the honor to which he is so justly entitled, we would mention that in a good many Grand Lodges, honorary Past Grand Rank is conferred frequently and that in our own Grand Lodge we conferred the rank of Honorary Past Grand Master in 1925 on two members whom we desired to honor, after adding to the constitutional definition of "Past Grand Officer" the following proviso:

Provided, however, That the Grand Lodge in Annual Communication may, by a five-sixths vote, confer honorary past grand rank upon distinguished Masons who shall have rendered conspicuous service to the Fraternity.

There is a Spanish proverb, "A buen entendedor, con media palabra basta," meaning in English, "A word to the wise is sufficient."

Brother Lowndes submits brief but well-written reviews of the proceedings of 64 Grand Jurisdictions. In each case he quotes the national anthem or State song of the Grand Jurisdiction reviewed. At the head of the review of our volume for 1935 we find these verses:

I love my own, my native land,
Philippines, my Philippines,
To thee I give my heart and hand,
Philippines, my Philippines,
The trees that grow on thy mountains grand,
The seas that beat upon thy strand,
Awake my heart to thy command,
Philippines, my Philippines.

This reviewer is rather laconic in his mention of the trouble our Grand Lodge has been having with regard to its activities in China; all he has to say on the subject is contained in the following sentence:

Six Grand Lodges suspended relations with the Grand Lodge of the Philippine Islands.

The paragraph of M. W. Bro. Camus' Message entitled "Masonry" is copied almost in its entirety. The report of the Special Committee on Trial Commission receives some attention. Our review of Wyoming 1934 is mentioned as "a very fine review." Thanks!

Wyoming is one of the Grand Jurisdictions which have not adopted the system of exchanging Grand Representatives.

Pieces of Architecture

FURTHER LIGHT IN MASONRY

By A. E. TATTON.

A fraternal brotherhood has been defined as an organization which provides institutional formulary and indirect stimuli which bring the individual in communion with a world beyond his range of personal acquaintance. It cultivates fellowship, social adaptability, and mutual forbearance of personal and local idiosyncracies. It develops sympathy, tolerance, and social insight.

There are various organizations in the world other than the Fraternity of Free and Accepted Masons which come within the definition as given above but none with a more glorious past or of such venerable antiquity as our great fraternity.

"No social group," says Walter Robinson Smith, "can keep itself efficient without seeking the efficiency of the individuals of which it is composed, and no individual can attain efficiency without stimulating contacts with some social group. The welfare of each is bound up in the welfare of the other. Without social purpose the individual is selfish and exploitative, and unless serving the individual a society would be a senseless and burdensome mechanism."

Freemasonry, a fraternal brotherhood devoted to the principles of Brotherly Love, Relief, and Truth, and teaching the Fatherhood of God, the Brotherhood of Men, and the immortality of the soul, provides the stimulating contacts so necessary to the individual and is without a peer as far as social purpose is concerned. Humanity has been split up into diverse and quarreling groups by racial distinctions, color, language, creeds, and governments, and it is to overcome this unfortunate condition that Freemasonry is striving to make the "brotherhood of man" something more than an empty phrase.

The philosophy, principles or teachings of Freemasonry are summed up in the Antient Charges of Free and Accepted Masons as given by Dr. Anderson in his draft of the Constitutions of 1723, which were approved and adopted by the first Grand Lodge. The first charge, concerning God and Religion, reads as follows:

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. He of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is therefore particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be

what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtues of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

This shows that although Freemasonry is not a church, and teaches no theological doctrine of its own, it is intensely religious. It cannot be claimed by any one denomination or sect for it teaches that there is one universal religion underlying all creeds which may be described as belief in God as the father of all mankind, in the brotherhood of man, and in the immortality of the soul, and it requires its initiates to give their assent to these basic truths. It may be asked, "what are we to understand by 'the sacred duties of morality?'" This is well answered in the following definition: "Morals are the ideals, principles and methods of behavior that, tried and tested by long experience, are, in the long run and in the highest sense found to represent the types of conduct most beneficial to the individual and social group. But, it is not enough for the individual to know what ought to be done; he must be inspired to want to do it."

Freemasonry is not a political party, but it teaches the individual Mason to be a good citizen. Charge II, Of the Civil Magistrate, Supreme and Subordinate, reads as follows:

A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace and been always injured by war, bloodshed, and confusion; so that kings and princes, in every age, have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and promote the honour of the fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love.

Charges III, IV and V pertain to the Lodge, its composition, its management, etc. Charge VI, the last, covers the behavior of the individual Mason, his conduct in the Lodge-hall during and following the meetings; his intercourse with the Brethren in private conversation; when in the presence of outsiders; his conduct in his home and community; and towards a strange Brother; and a final summing up as to what is required in the cultivation of brotherly love between the brethren, ending in these significant words, "saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time."

One of the causes which led to the founding of Freemasonry, in the opinion of Bro. H. L. Haywood, was the necessity of educating the youths in the extremely difficult art of fine building. That because of this necessity the trade union grew into a lodge. The members were bound together by solemn ties, and local organizations were compelled to affiliate themselves together in a wide brotherhood of workmen.

The student was called an apprentice, or "learner," this being the meaning of the word in nearly all languages. As there were no textbooks in those days, he was taught by means of the work, and the tools and practices used in the work. The students were trained in morality because they had to live together, for without morality there can be no permanent association. Religion had a central place in the scheme of education due to the fact that the young men had to work on religious buildings that were being erected by religious organizations. Such were the beginnings and conditions out of which Freemasonry arose.

As Operative Masonry gradually became transformed in Speculative, or Symbolical Masonry, knowledge had become an essential part of it. But as the knowledge of the actual work of building was no longer required, the actual work was gradually transformed into symbols and allegory, and the apprentice was set to learn the art of building manhood and brotherhood.

Taking the same authority as a guide, we learn that one of the greatest enthusiasts of education at this time was William Preston. As there were no schools in England in the early part of the eighteenth century for the masses, only the sons of a few rich people were able to take advantage of the schools that were in existence at this early period. For the benefit of the young men who entered the Order at this time, few of whom had any education at all, Preston worked out an elaborate system of lectures in which he set forth something of all the subjects between the five senses and the fine arts. Freemasonry, therefore, has searched for "light" from the very beginning and has always inculcated in its initiates a desire for "further light."

Among the great teachers of Freemasonry in the early days, in addition to Preston and Anderson, there were Oliver, Hutchinson, and others. Later came such philosophers as Pike, Krause, Mackey, Drummond, Parvin, Gould, Speth, Crawley and others. At the present time, Waite, Pound, Newton, Haywood, with many others, through the medium of books and numerous Masonic periodicals, are interpreting for our benefit the symbols and allegories in which the teachings of Freemasonry are veiled. In other words, they are trying to explain to us the philosophy of Freemasonry.

The philosophy of Freemasonry does not mean philosophy as taught in school textbooks. As here used it means "a systematic body of general conceptions or principles ordinarily with implication of their practical application." Thus defined, the philosophy of Freemasonry is what Bro. Haywood has called "the Great Teachings of Masonry" and which he has so ably expounded in his book under that title. These "teachings" are the principles inculcated by our Order and which we are expected to apply in all our dealings with our fellowmen.

The very brief sketches of the few great teachers treated of in the following paragraphs are taken from the review of Roscoe Pound's "Lectures on the Philosophy of Freemasonry," by Bro. H. L. Haywood.

During the eighteenth century, knowledge was everywhere believed to be the greatest thing in the world and therefore the one aim of all endeavor.

William Preston, to whom reference has already been made, was thoroughly imbued with this idea and

interpreted Freemasonry accordingly. The purpose of Freemasonry, in his opinion, was to diffuse light, that is, to spread knowledge among men. This is especially seen in our Second Degree, in which knowledge is made the great object of Masonic endeavor.

Karl Christian Frederick Krause, who was born near Leipzig in 1781, was of a very different cast, both as to intellectual equipment and moral nature. During the period in which he grew, conceptions of the human race and of human life underwent a profound change. The philosophers who had been following the supernatural ideas of the Roman Catholic theological leaders of the Middle Ages returned to the idea that man must be known for what he is *actually* found to be and dealt with accordingly. This was the idea held by the classical Greeks and the Roman scientists and jurists. In conformity with the idea that the goal of all endeavors was the betterment of the human life in the interest of men and women themselves, Krause believed that the mission of Freemasonry was to help perfect the human race. The Fraternity should work in cooperation with other institutions which have the same purpose in view, such as the government, the schools, the church, etc. Masonry in his opinion, has to deal with the internal conditions of life governed by reason. Therefore, its fundamental principles are measurement by reason and restraint by reason, which it teaches as a means for the achievement of perfection.

The Rev. George Oliver of England, contemporary with Krause, and whose teachings greatly influenced both English and American Masonic thought some seventy years ago, was of a very different type. His thinking was in line with the school of thought known as Romanticism. Like many others of that period, he was opposed to the dry intellectualism of the eighteenth century. Inclined to speculation and imagination, he insisted that reason should give way to intuition and faith; he attached a very high value to tradition and, being deeply religious, was very eager to reconcile Christianity with philosophy. Oliver's contention was that Freemasonry was one with religion and science, each of these being the means through which we are brought into relation with the absolute—the means through which we know God and his works. His idea was that Masonry seeks to achieve this end by preserving, handing down, and interpreting a tradition of immemorial antiquity, a pure tradition from the childhood of the race. The fundamental principles of Masonry, he contended, are essentially the principles of religion as the basic principles of the moral world. But in Masonry they appear in a traditional form, toleration in Masonry being a form of what in religion is known as charity, while universality is a form of what in religion is called love of one's neighbor.

Growing up in the same thought world with Oliver and Krause was Albert Pike who, however, worked out an interpretation of Freemasonry that was radically different from others. In spite of all his studies in antiquity and in forgotten philosophies and religions, he attacked the problems of Masonic thought as though no other man before him had ever heard of them. The great question of his thinking was, "What is genuinely real?" and accordingly his interpretation took the form of a metaphysic. He was more inte-

rested in nature than in function. To Pike, the immediate end of Freemasonry was the pursuit of **light**. But by "light" he means the attainment of the fundamental principles of the universe and bringing of ourselves into harmony, the ultimate unity which alone is real. Hence the ultimate end is to lead us to the absolute interpreted by our individual creed if we like, but recognized as the final unity into which all things merge and with which all things must accord. This is a purely philosophical version of what, with Oliver, was purely religious.

In relation to other institutions and particularly to the state and nation, Pike's idea is that Freemasonry seeks to interpret them to us, to make them more vital for us, to make them more efficacious for their purposes by showing the ultimate reality of which they are manifestations. It teaches us that there is but one absolute and that everything short of that absolute is relative; is but a manifestation, so that creeds and dogmas, political or religious, are but interpretations. It teaches us to make our own interpretation for ourselves. It teaches us to save ourselves by finding for ourselves the ultimate principles by which we shall come to the real. In other words, to Pike, Freemasonry is the universal institution of which other spiritual, moral and social institutions are local and temporary phases.

Freemasonry, he tells us, seeks to reach these ends by a system of allegories and symbols handed down from antiquity which we are to study and upon which we are to reflect until they reveal the light to each of us individually; that Masonry preserves these symbols and acts out these allegories for us. But the responsibility of reaching the real through them is upon each of us. Each of us has the duty of using this wonderful heritage from antiquity for himself. Freemasonry, in Pike's view, does not offer us predigested food. It offers us a wholesome fare which we must digest for ourselves. In other words, it is nothing less than the whole history of human search for reality. And through it he conceives, through mastery of it, we shall master the universe.

In concluding this essay, reference should be made to the Historical School of which Robert Freke Gould is a typical representative. In connection with this school, Bro. Haywood says that the fundamental tenet is that Freemasonry interprets itself through its own history. He also says, "would you know what Masonry actually is, apart from what in theory of men, it appears to be? Read its history. Would you know what is the future of Masonry? Trace out the tracks of its past developments, and from them you can plot the curves of its future development. Would you discover what are the ideals and possibilities of the Fraternity? Study to learn what it has been trying to do in the past and is now trying to do."



Lodge News

Manila No. 1—The officers elect and appointed for the new Masonic year were installed at a special meeting held on December 17, last.

The five elective officers are now: Wor. Bro. George A. Clegg, Master; Bro. Bertrand H. Silen, Senior Warden; Bro. Colin M. Hoskins, Junior Warden; Wor. Bro. Bernard H. Brown, Treasurer, and Wor. Bro. August Schipull, Secretary.

At a special meeting held on December 12, 1935, Bro. Otto J. A. Hansen was passed to the degree of Fellow Craft.

This Lodge now has a beautiful new set of working tools presented to it at the Annual Meeting by Bro. Harold T. Gewald.

Bagumbayan No. 4, Manila.—On January 8, 1936, the new officers of this Lodge were installed by Rt. Wor. Bro. Conrado Benitez, D.G.M., assisted by Wor. Bro. José C. Velo as master of ceremonies. The elective officers of the Lodge are now, Wor. Bro. Dr. Cornelio C. Cruz, Master; Rt. Wor. Bro. Justice José A. Santos, S.G.W., Senior Warden; Bro. Dr. Rufino Abriol, Junior Warden; Bro. Lino Chaves, Treasurer, and Wor. Bro. José A. de Kastro, Secretary. Dr. José I. Abuel received a beautiful past master's jewel; the presentation was made by Past Grand Master Francisco A. Delgado. The installation, which was private, was very well attended and refreshments were served after Lodge had been closed.

Southern Cross No. 6, Manila.—At its Annual Meeting, this Lodge, in view of its pending consolidation with Corregidor Lodge No. 3, re-elected its present officers. The vote of the membership of Southern Cross Lodge was unanimous in favor of the consolidation.

St. John's No. 9, Manila.—At its Annual Meeting, this Lodge elected the following officers for the ensuing year: Bro. Frank C. Miles, to be Master; Bro. Gerard E. C. v. Pelikan, to be Senior Warden; Bro. Glenn C. Miller, to be Junior Warden; M. W. Bro. S. W. O'Brien, P.G.M., to be Treasurer, and Wor. Bro. Ervin C. Ross, to be Secretary. These officers elect and the officers appointed by the incoming Master were installed on December 23, 1935, Wor. Bro. Joseph F. Boomer acting as installing officer and Wor. Bro. C. S. Salmon assisting him as master of ceremonies. Interesting remarks were made at this meeting by two returning travelers, M. W. Bro. S. W. O'Brien and Wor. Bro. Jas. J. Wilson. The Lodge also bade God speed to Wor. Bros. B. F. Jinks and Louis Rothenhofer, who left for the United States on the last of the year, on the S.S. "Anna Maersk."

Iloilo No. 11, Iloilo.—The officers elect and appointed for the new Masonic year were installed on December 27, 1935. Wor. Bro. Ernesto S. Salas (64) acted as installing officer and Wor. Bro. Mauro G. Rodriguez (47) as master of ceremonies. The five elective officers are now: Wor. Bro. Isidro Uy Villanueva, Master; Bro. Fortunato R. Ybiernas, Senior Warden; Bro. José Fullon, Junior Warden; Wor. Bro. Ricardo A. Luna, Treasurer, and Wor. Bro. José L. Zerrudo, Secretary. The District Inspector, Wor. Bro. Frederick W. Meyer (55) was solemnly received at this meeting, and the retiring Master, Wor. Bro. Manuel Blanco, was presented with a past master's jewel by Wor. Bro. Alva J. Hill (78). Refreshments were served after the ceremonies.

Pilar No. 15, Imus.—The installation of officers of Pilar Lodge was held privately this year, at a special meeting on December 23, 1935. The Tagalog language was used, Wor. Bro. Mariano Gonzales (12) acting as installing officer and Wor. Bro. Joaquín García (12) as master of ceremonies. Addresses were delivered by the newly installed Worshipful Master and by Wor. Bros. Joaquín García, Frank L. Crawford (29) and Francisco Llamado, the latter Brother being the Inspector of the Lodge. The elective officers of the Lodge are now: Wor. Bro. Alfredo B. Saqui, Master; Bros. Hipolito Garma and Mariano S. Remulla, Wardens; Bro. Mariano Dominguez, Treasurer, and Bro. Melitón Darwin, Secretary.

Araw No. 18, Manila.—On December 31, 1935, the new officers of this Lodge were installed at its hall in the Oriental Masonic Club by Most Wor. Bro. Antonio Gonzalez, P. G. M., assisted by Wor. Bro. Mariano Gonzalez (12) as master of ceremonies. The elective officers of the Lodge are now, Wor. Bro. Yu Kiatmen, Master; Bro. Marcos A. Vega, Senior War-

den; Bro. Chan Kee, Junior Warden; Bro. Kui Pai, Treasurer, and Bro. Santiago L. Laurea, Secretary. The Brother last named, as retiring Master, was presented with a past master's jewel by Wor. Bro. Diego Locsin. Refreshments were served after the meeting.

Batong Buhay No. 27, Manila.—At its January Stated Meeting, this Lodge passed a resolution of condolence upon the death of Most Wor. Bro. Joseph H. Schmidt, P. G. M.

Mabini No. 39, Aparri.—At its Annual Meeting, this Lodge elected the following officers for the ensuing year: Bro. Ignacio Chuah Pit, to be Master; Bro. Meliton Tomaneng, to be Senior Warden; Bro. F. Hiram T. Kalata, to be Junior Warden; Bro. Manuel Uy Sean to be Treasurer, and Bro. Candido Valera, to be Secretary. These officers elect and the officers appointed by the incoming Master were installed on January 4th, last, Wor. Bro. Juan B. Pagulayan (66) acting as installing officer and Wor. Bro. Cecilio N. Ascaño assisting him as master of ceremonies. The installation was public and was followed by a dance and refreshments. Musical selections by Mrs. Juan Parel, Misses Luz and Damiana Malana and several girls and boys of the Methodist Episcopal Church choir lent special charm to the ceremonies.

Magindanaw No. 40, Cagayan (Or. Misamis.) — This Lodge entertained the visiting Brethren from Maranaw Lodge No. 111 on Thanksgiving Day, November 28, 1935. Bros. Dionisio N. Escobar and Elias T. del Rosario were on this occasion raised to the degree of M. M. A dance and musical entertainment followed the ritualistic work.

Pinatubo No. 52, San Antonio, Zambales.—The officers elect and appointed for the new Masonic year were installed on December 28, 1935. Wor. Bro. León Afenir acted as installing officer and Wor. Bro. Valeriano Abad as master of ceremonies. The five elective officers are now: Wor. Bro. Ignacio M. Acier-to, Master; Bro. Justiniano Felarca, Senior Warden; Bro. Silvestre Fontilla, Junior Warden; Bro. Manuel Arkoncel, Treasurer, and Bro. Pedro Madarang, Secretary. The installation, which was a semi-public affair, was held in the house of the Hon. Alejo Labrador at San Narciso, Zambales. The retiring (Wor. Bro. Melanio Buenaventura) and incoming Masters both made speeches and so did others of the new officers and some visitors, as well as Wor. Bro. Valeriano Abad, the district inspector. Refreshments were served.

Cabanatuan No. 53, Cabanatuan.—Most Wor. Bro. Antonio González, P. G. M., installed the officers of this Lodge on January 11th. The installation was followed by a buffet dinner and a dance, preceded by a musical program and addresses. The elective officers for 1936 are: Wor. Bro. Gregorio S. Castillo, Master; Bros. José S. Buenaventura and William H. Beedle, Wardens; Bro. Simplicio Ocampo, Treasurer, and Bro. Doroteo M. Josen, Secretary.

Pangasinan No. 56, Dagupan.—The new officers of this Lodge were installed on January 4th by Wor. Bro. Clark James, assisted by Wor. Bro. Emeterio de los Santos. A fine P. M. jewel was given to the retiring Master, Wor. Bro. Gregorio P. Domagas, by the Lodge. Wor. Bro. Vicente de Leon making the presentation. The incoming Master made a fine inaugural speech. Wor. Bro. Clark James, who also addressed the gathering, was presented with a gift from the Brethren, the occasion being the anniversary of his marriage. Refreshments were served after the ceremonies.

Labong No. 59, Malabon, Rizal.—On December 5, 1935, the new officers for the ensuing Masonic year were elected by this Lodge; they are, Wor. Bro. Julian Sogueco, P. M., Master; Wor. Bro. Angel C. Lazaro, P. M., Senior Warden; Wor. Bro. Amado Jacinto, P. M., Junior Warden; Wor. Bro. Ramon K. Habaluyas, Treasurer, and Wor. Bro. Vicente Quijano, P. M., Secretary. Wor. Bro. Teodorico Santos, the district inspector, made an official visit to the Lodge on this occasion.

Kanlaon No. 64, Bacolod, Occ. Negros.—At its Annual Meeting, this Lodge elected the following officers for the ensuing year: Bro. José M. Estación, to be Master; Bro. Angel Villazor, to be Senior Warden; Bro. Manuel Buma-at, to be Junior Warden; Wor. Bro. Manuel García, to be Treasurer, and Wor. Bro. Irineo Ferraris, to be Secretary. These officers elect and the officers appointed by the incoming Master were ins-

talled on January 11th, last. Wor. Bro. Remigio Abello, the retiring Master, acting as installing officer and Wor. Bro. Evelino Zaldivar (11) assisting him as master of ceremonies. The past master's jewel was presented to Wor. Bro. Abello by Wor. Bro. A. O. Baigrie (101). Refreshments were served after the ceremony, which took place at the Freemasons' Hall at 33 Luzuriaga Street, Bacolod.

Making No. 72, Calamba.—For the first time in the history of this lodge, its officers for the Masonic year just begun were installed publicly on January 11th in the so-called NEPA style, with "barong tagalog" and Tagalog dialect as the main features of the evening. Wor. Bro. Emiliano Quijano (12) and Wor. Bro. Ricardo C. Santos (80) acted as installing officer and master of ceremonies respectively. The elective officers are: Wor. Bro. Engracio L. Valmonte, Master; Bro. Macario R. Abad, Senior Warden; Bro. Artemio L. Rocamora, Junior Warden; Bro. Leon O. Calica, Treasurer, and Bro. Cayetano R. Jacinto, Secretary.

Nueva Ecija No. 73, Quezon, N. E.—The officers elect and appointed for the new Masonic year were installed on December 28th, last. Wor. Bro. Marceliano Hidalgo (90) acted as installing officer and Wor. Bro. Rufino Angeles (90) as master of ceremonies. The five elective officers of this Lodge are now: Wor. Bro. Ponciano D. Rivera, Master; Bro. Leoncio T. Juan, Senior Warden; Bro. Fruto S. García, Junior Warden; Bro. Martín Villasan, Treasurer and Bro. Carlos S. Domingo, Secretary.

Memorial No. 90, Muñoz, N. E.—At its Annual Meeting, this Lodge elected the following officers for the ensuing year: Wor. Bro. Marceliano Hidalgo, P. M., to be Master; Wor. Bro. Apolonio Fuertes, P. M., to be Senior Warden; Bro. Francisco San Andres, to be Junior Warden; Wor. Bro. Eugenio Ramos, P. M., to be Treasurer, and Bro. Juan Ladores, to be Secretary. These officers elect and the officers appointed by the incoming Master were installed on January 4th, last, Wor. Bro. Mariano Salud acting as installing officer and Wor. Bro. Policarpo Aromin assisting him as master of ceremonies. The installation, which was public, was preceded by a supper and followed by refreshments. There was a big attendance.

Muog No. 89, Parañaque, Rizal.—On December 21, 1935, the new officers of this Lodge were installed by Rt. Wor. Bro. E. M. Masterson, S. G. W., assisted by Very Wor. Bro. J. C. Balmaceda, as master of ceremonies. The elective officers of the Lodge are now, Wor. Bro. V. C. Carbajosa, Master; Bro. Angel D. Maningas, Senior Warden; Bro. Isayas García, Junior Warden; Bro. Elino de los Reyes, Treasurer, and Bro. Marcos Tecla, Secretary. After the installation Wor. Bro. O. M. Shuman (6) presented a P. M. jewel and a walking stick to the retiring Master, Wor. Bro. Eusebio Beltran. Light refreshments were served.

Mt. Huraw No. 98, Catbalogan.—At its Annual Meeting, on December 6, 1935, this Lodge elected officers as follows: For Master, Bro. Gonzalo Villarin; for Wardens, Bros. Dr. Gilberto C. Rosales and Inocencio Tansima; for Treasurer, Bro. Ignacio Tan Tay In, and for Secretary, Bro. Teodorico Noble. The installation of officers was again held publicly; it took place on January 11th.

Zambales No. 103, Iba.—On December 30th, this Lodge installed its officers for 1936, during which year the elective positions will be occupied by the following-named Brethren: Wor. Bro. Juan Arbiso, Master; Bro. Tomás Achacoso, Sen. Warden; Bro. Mateo E. Perez, Jun. Warden; Bro. Uy Chuy Leng, Treasurer, and Wor. Bro. Plácido Farin Secretary. Wor. Bro. Raymundo de Castro installed and Wor. Bro. Plácido Farin acted as master of ceremonies at this ceremony, which was held behind tyed doors.

Amity No. 106, Shanghai.—Amity Lodge elected officers on December 10, 1935, with the following result: For Master, Bro. Y. Y. Tsu; for Wardens, Bros. D. H. Utter and S. H. Jee, for Treasurer, Bro. W. P. Cheung, and for Secretary, Wor. Bro. F. J. Rawlinson.

16 members of this Lodge attended the funeral of Rt. Wor. Bro. Henry J. Clark, District Grand Master of Northern China, English Constitution, who passed away on December 3rd, last. A wreath was sent as a tribute to Rt. Wor. Bro. Clark from the Philippine Constitution.

The Lodge has been offered very attractive quarters in the new International Club at 722 Bubbling Well Road.

Pearl River No. 169, Canton, China.—At its Annual Meeting, Pearl River Lodge elected the following officers: For Master, Bro. J. M. Henry; for Wardens, Bros. T. K. Liang and K. Huang; for Treasurer, Bro. H. H. Snuggs, and for Secretary, Bro. Li Kai Tsung. These officers, together with those appointed by the Master elect, were installed at a public ceremony held in the Lodge Hall on December 16th. Wor. Bro. David K. U. Au, the retiring Master, acted as installing officer and Wor. Bro. H. de V. Booten as master of ceremonies. Masonic District Inspector F. C. Mow Fung was present. The installation banquet was held at the New Asia Hotel.

Two candidates, Messrs. Frank Der Yuen and T. F. Wei, are to be initiated at the 22nd Stated Meeting of this Lodge which will be held on January 14th.

Nanking No. 108, Nanking.—The election of officers which was held on December 5th, last, gave the following result: To be Master, Bro. C. H. Plopper; to be Wardens, Bros. C. H. Lju and J. K. Shen; to be Treasurer, T. T. Zee, and to be Secretary, Bro. R. A. Ward. These officers and those appointed by the new Master were installed on January 2, 1936, by Wor. Bro. Luther M. Jee, assisted by the retiring Master, Wor. Bro. J. M. Hansen.

Kutang-Bato No. 110, Cotabato.—On January 4, Bro. Fortunato Kintana was made an Entered Apprentice.

The following were elected officers of the Lodge for the masonic year 1936: Wor. Bro. Adolfo Cascolan, Master; Wor. Bro. Ricardo Santos, Sr. Warden; Bro. Edilberto Mendoza, Jr. Warden; Bro. Saturnino Alvarez, Treasurer; Bro. Bernardo Bagamaspad, Secretary. On January 11th, the new officers were publicly installed at the Cotabato Elementary School building by Wor. Bro. Celestino Chaves, with Wor. Bro. Juan S. Alano, District Inspector, as Master of Ceremonies. The installation ceremonies, rendered in Spanish, were greatly appreciated by the many visitors. After the installation, a dance was held until the wee hours of the morning.

Szechuen Lodge No. 112, Chengtu, China.—This Lodge, which was granted a charter at the last Annual Communication, will have the following officers: Master, Bro. A. J. Brace; Senior Warden, Bro. W. R. Morse, Junior Warden, Bro. J. T. Williams; Treasurer, Bro. J. Kitchen, and Secretary, Bro. S. H. Liljestrand.

West Lake Lodge No. 113, Hangchow, China.—West Lake Lodge has forwarded all its books and papers to the Grand Secretary's Office and was granted a charter by the Grand Lodge. The Brethren chosen for the five elective officers in the Lodge are: For Master, Bro. S. D. Sturton; for Senior Warden, Bro. E. Y. Chung; for Junior Warden, W. Sobol, for Treasurer, S. B. Chang, and for Secretary, Ginarn Lao.

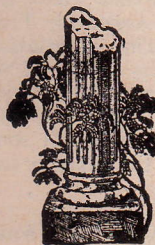
Miscellaneous

THE INDIVIDUAL MASON

In the inspiring address delivered by the Grand Master of the Grand Lodge of New Zealand, on his installation, emphasis was laid upon the importance of the individual. The whole experience of humanity, said Col. J. J. Essen, has demonstrated that national strength and stability are dependent upon virtues which are not promoted by laws, but by the daily lives of the individuals who comprise the State. Freemasonry recognises this great principle and its attention is concentrated upon improving society by raising the ideals and the standard of conduct of the individual. The Masonic organization exists, but it works through the individual. Corporately, Freemasonry takes no part in the life of the State. It never seeks to exert its influence in politics or any affairs of State. It never even expresses an opinion upon such questions. Indeed, it is a cardinal principle of Freemasonry that the Craft, as a body, should scrupulously refrain from such action. Nevertheless, the influence of the Craft in public affairs must be great if Masonry is successful in impressing upon individual members those grand principles of moral truth which will lead them to judge fairly and to act faithfully and courageously.

"History discloses," said the Grand Master, "that in every crisis the moral law has always prevailed, and even today, forces more powerful than human effort are operating in the direction of preparing the conditions and preparing men for the conditions which must ultimately lead them to co-operate for the greatest good of all, under which man will live a happy and rational life, not by compulsion, but guided by love and truth." The highest good is attainable, not by compulsion, but by the inward prompting of the heart. It was this high attainment of which the prophet spoke when (as recorded in the V.S.L.), he foresaw the making of a new covenant: "After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts." The Craft exists to hasten that time by enlightening its members and affording them the encouragement to be found in fellowship. But its purpose can be fully achieved only if each and every member accepts his personal responsibility. When a members is inclined to say: "What has Masonry done to make the world better?" he should check himself and ask instead: "What have I done to carry out the Masonic purpose?" The Freemason who honestly asks himself this second question will never have occasion to ask the first.—*The New Zealand Craftsman.*

Our Head



"Like clouds that rake the mountain summit,
Or waves that own no curbing band,
How swift has brother followed brother,
From sunlight to the sunless land."

—Wordsworth.

Most Wor. Brother Joseph Henry Schmidt.

Past Grand Master and Past Master of Cosmos Lodge No. 8, Manila.

Died at Pasay, Rizal, on December 26, 1935

Buried under the auspices of the Grand Lodge of the Philippine Islands in the Cosmos Lodge Plot in the Cementerio del Norte, Manila, on December 29, 1935

Bro. Robert Lee Somers.

Member of Southern Cross Lodge No. 6, Manila.
Died at St. Paul's Hospital, Manila, on December 27, 1935

Buried under the auspices of his Lodge in the Masonic Plot, Cementerio del Norte, Manila, on December 30, 1935

Bro. Lucio B. Angeles.

Member of Kasilawan Lodge No. 77, F. & A. M., Manila

Died at Manila, on December 30, 1935

Buried under the auspices of his Lodge, in the Plot of the Lodge in the Cementerio del Norte, Manila, on January 1, 1936

Bro. Dr. Najeeb Mitry Saleeby.

Member of Manila Lodge No. 1, Manila

Died at Baguio, P. I., on December 18, 1935.

Buried in Baguio

ANNUAL MESSAGE

read by M. W. Bro. S. R. Hawthorne, Grand Master at the 24th Annual Communication of the Grand Lodge of F. & A. M. of the Philippine Islands, at Manila, on January 28, 1936

BRETHREN OF THE GRAND LODGE:

When, a year ago, you expressed your confidence in my ability and integrity by honoring me with the purple of our Fraternity, I accepted the trust with a heart full of joy, pride, and gratitude and promised myself that I would exert every effort to make good. I have kept that promise, and it is for you, my Brethren, to judge, in the light of what has been achieved during the last twelve months, whether your confidence in me was justified or whether you made a mistake when you placed me where I am. I feel that you will be just and fair in judging me. During my visits to the Lodges in Manila and in the provinces, from Aparri in the north to Jolo in the south and over in Old Cathay, I have met most of you personally and have learned to esteem and love you all. With such a jury to try me, I have no fear what the verdict will be. I know that I shall receive full credit for what good I may have done, and that my failures and shortcomings will be overlooked or covered with the broad mantle of Masonic charity.

I can assure you, my Brethren, that the Masonic year that is about to close has been one that has tried my endurance, physical and otherwise, more than any other period in my life. But the sacrifices that I have made of time, comfort, and money, heavy though they were, weigh little in the scale when compared with the spiritual benefits that this year has brought me, with the experience that I have gained, the friendships that I have made, and the happiness that I feel when I realize, as I cannot help doing, that my efforts in your behalf and in the interest of our grand old Institution are appreciated by my Brethren in Masonry.

OUR DEPARTED BRETHREN

Our first thought shall be for those of our Brethren who, during the year about to close, have gone from us to that undiscovered country from whose bourn no traveler returneth. For the first time in the history of our Grand Lodge, Death has claimed one of our Past Grand Masters. On the 26th of last month, the day after Christmas, Most Worshipful Brother Joseph Henry Schmidt, our Grand Master in 1927, passed to a better and happier world after a long and weary illness. Loved and esteemed as few, he will be remembered by us with affection and pride as an exemplary man and Mason. Other beloved Brethren of our Lodges have likewise gone to their reward; but we must not complain for it is the destiny of man to die. True, we regret their passing; but we must and do realize that the parting is only for a short while as, some sooner and some later, we shall meet them again in the Celestial Lodge above. The Committee on Necrology will render the customary tribute to the Fraternal Dead later in the day.

In other Grand Jurisdictions, distinguished Masons have, from failing hands, thrown the torch of leadership to others and have gone to eternal rest. The majestic figure of Lord Ampt-hill, Pro Grand Master of England, has been laid low by the Grim Reaper. Death has taken from the hand of Past Grand Master Louis Block, of Iowa, the pen which brought such a wealth of information and inspiration to the Craft all over the world. Other leaders in Masonry, too numerous to mention, have followed the beckoning finger of the Silent Messenger. We share in the grief and sorrow of their immediate friends and co-workers and extend our sincere condolence to the Grand Lodges who have suffered these losses.

Time, that wonderful surgeon, will heal all these wounds, and the Great Architect, in his infinite wisdom, has, we are sure, provided in each case some one able and ready to take up the work where those eminent Craftsmen left it.

FOREIGN RELATIONS

It has been our constant endeavor to live in peace and harmony with all regular Grand Lodges and we have been eminently successful in this respect, with one exception: three years ago,

owing to a misunderstanding, the United Grand Lodge of England, the Grand Lodges of Scotland, Ireland, Massachusetts, and Victoria, and the National Grand Lodge of France decided to withdraw the hand of good fellowship from our Grand Lodge, and it appears quite plainly that fraternal relations are much more easily suspended than resumed. As far as our Grand Lodge is concerned, it has not suspended relations with any of the Grand Bodies mentioned and the doors of our Lodges remain open to all regular Masons. We realize that nothing is more detrimental to a fraternal organization than dissension within its ranks; but as the efforts made by us to bring about a reconciliation have been fruitless, we cannot but deplore this situation and continue on the course marked out to us by our Masonic duty and the dictates of our conscience. The splendid success of our China venture, over the wisdom of which the difference of opinion arose, is the best proof that we made no mistake when we responded to the appeals for help that we received from the neighboring republic in which, as only universally recognized Grand Body of Masonry in Asia, our Grand Lodge is particularly interested.

It is gratifying to note that we have not received anything but expressions of sympathy and good will from our sister Grand Lodges in connection with this distressing situation.

In accordance with the action taken by our Grand Lodge at its last Annual Communication, we have added to the list of foreign Grand Lodges with which ours maintains fraternal relations, the Grand Lodge of Roumania, the Grand Lodge La Oriental-Peninsular (Mexico), the Grand Orient of Amazonas and Acre (Brazil), and the Grand Lodge of Ceará (Brazil).

AN EFFORT THAT FAILED

The continued suspension of relations between our Grand Lodge and other Masonic Grand Bodies gave me so much concern that I decided to send an ambassador of peace to the Grand Lodge of Massachusetts to which the other Grand Lodges concerned in that suspension had expressly or by implication referred us. Most Wor. Bro. Seldon W. O'Brien, whom I asked to undertake this delicate mission, kindly accepted it, performing his duties as our envoy at his own expense and sacrificing part of his well-earned vacation to it. I am sure I could not have made a better selection. No one can reason more clearly and convincingly than that distinguished Brother, whose shrewdness, unflinching courtesy and dignified bearing cannot but impress those whom he addresses. That he failed to find the Grand Master and Past Grand Masters of Massachusetts in a receptive mood when, accompanied by M. W. Bro. Stanton Youngberg, he met them by special appointment in Boston in June, 1935, was a great disappointment to your Grand Master.

I considered then that the Grand Lodge of the Philippine Islands must not expose itself to further rebuffs, and I took no further steps in the matter. Undismayed, our Grand Lodge has pursued its course, refraining from retaliatory measures and endeavoring to preserve throughout an attitude of courtesy and forbearance.

I have no recommendation to make and leave this matter entirely to the decision of the Grand Lodge; but before concluding this chapter, I wish to say that our Grand Lodge owes a debt of gratitude to Most Worshipful Bro. Seldon W. O'Brien for the part which he played in our effort to bring about a reconciliation with the suspending Grand Lodges.

GRAND LODGE REPRESENTATIVES

During the year I have appointed the following distinguished Masons to represent our Grand Lodge near other Grand Lodges:

- Wor. Bro. Moise Simon Steeg, Grand Lodge of Louisiana.
- " " Daniel Guemez Diaz, Gran Logia Oriental Peninsular, Mérida, Mexico.
- " " Alfons Herovanu, United Roumanian Freemasonry.

- Wor. Bro. Edward Earl Warmath, Grand Lodge of Mississippi.
 " " Oscar Henry Walter, Grand Lodge of South Australia.

On my recommendation, the following-named Brethren have been, or are to be, appointed Grand Representatives of sister Grand Lodges near the Grand Lodge of the Philippine Islands:

- Wor. Bro. C. M. Hasselmann, G. O. of Amazonas e Acre.
 " " Delfin Jaranilla, G. L. of Ceará.
 " " Joseph F. Boomer, G. L. of Illinois.
 " " Sixto Tenmatay, La Oriental-Peninsular, Mérida, Mexico.
 " " August Schipull, G. L. of Louisiana.
 " " Adriano Rivera, G. L. of Missouri.
 " " Jose Abad Santos, United Roumanian Freemasonry.
 Theodore L. Hall, G. L. of Texas.
 " " Gervasio Eraña, G. L. of Utah.
 " " Albert K. Spielberger, G. L. of South Australia.
 " " Estanislao M. Jose, G. L. of Vienna.

DUTIES AND TENURE OF GRAND REPRESENTATIVES

Recently appointed Grand Representatives of sister Grand Jurisdictions near our Grand Lodge having requested that they be informed of their duties, I found that there is nothing in our law that might serve as a guide; and for this reason I issued, on June 15, 1935, a Special Circular containing the following instructions which should, I believe, be made part of our standing legislation:

The first duty of a newly commissioned Grand Representative is to write to the Grand Secretary of the Grand Body which he represents, acknowledging receipt of his commission, thanking for the honor conferred upon him, and giving his correct address.

He should then endeavor to familiarize himself with the history and character of the Grand Lodge he represents and with everything concerning the same, until he shall be the best informed man on the subject in this Grand Jurisdiction.

He should be ready, in case the interests of the Grand Lodge he represents require it, to assume its defense and act as its advocate in this Grand Jurisdiction.

Grand Representatives are expected to attend each Annual Communication of the Grand Lodge of the Philippine Islands and answer the roll call of Grand Representatives, and it is considered a duty of courtesy for each Grand Representative to write to the Grand Lodge he represents that he has attended the Annual Communication, and to convey to it the fraternal greetings of our Grand Master and Grand Lodge, and to communicate to it any information of special interest that there may be.

It is a tacit rule in this Grand Jurisdiction that if any Grand Representative fails to attend three consecutive Annual Communications of the Grand Lodge, the Grand Master will recommend that he be relieved by another Brother who is apt to be more active.

A similar nomination will be made in case of removal from the Grand Jurisdiction, suspension or expulsion.

DISTINGUISHED VISITORS

It was our privilege during the year to entertain a number of distinguished Masonic travelers from foreign lands.

On occasion of the Regional Rotary Convention last February, eminent Masons from China, Japan and New Zealand came to Manila, including Wor. Bro. Everett W. Frazar, Deputy of the Scottish Rite Supreme Council for the Southern Jurisdiction of the United States in Japan; Bro. C. T. Wang, ex-Minister of Foreign Affairs of China; Rt. Wor. Bro. E. C. Smith, Past Provincial Grand Master of New Zealand, and other Brethren. A dinner given by M. W. Bro. Frederic H. Stevens, Special Meetings by Manila Lodge No. 1 and Southern Cross Lodge No. 6, a luncheon by your Grand Master, and a lauriat party by the Oriental Masonic Club were among the functions arranged in honor of these welcome guests.

The members of a visiting party of Shriners from Islam Temple of San Francisco, California, were also hospitably entertained during their sojourn in these Islands during the latter part of last October.

INVITATIONS RECEIVED

An invitation was received from the Most Worshipful Grand Lodge of Puerto Rico to attend the exercises in commemoration of the Fiftieth Anniversary of its foundation, on September 20, 21, and 22, 1935. In acknowledging receipt, the congratulations of our Grand Lodge were conveyed to our Puerto Rican Brethren on this auspicious occasion.

DECISIONS

A number of inquiries on points of law were received during the year but were all solved by referring to the provision of the Constitution covering the case. If our Lodge officers took a little more pains and studied and consulted the Constitution instead of submitting questions on which the law is clear and explicit to the Grand Master or Grand Secretary, there would not be so many inquiries. One such reply, which involves an interpretation of the law, may be considered as a decision and is quoted hereunder, as follows:

March 15, 1935.

Worshipful Master,
 Isla de Luzon Lodge (No. 57, F. & A. M.,
 Manila, P. I.

Dear Sir and Wor. Brother:

Your letter of the 4th instant requesting a ruling in the case of Wor. Bro. R. M., who applied for a dimit from your Lodge, and who, according to your statement, owes your Lodge the amount of P162.00 covering fee for which he failed to account, has been received, and in reply thereto, I beg to inform you that:

Paragraph 256 of our Constitution provides that "A member of a Lodge, in good standing and whose dues are paid may withdraw therefrom at any time by giving notice so to do at a stated meeting, and he may receive a certificate of the fact of such withdrawal, in the form prescribed in Art. III, Part VII; but no recommendatory certificate shall be given him except by a vote of a majority of the members of the Lodge then present."

The use of the verb "may" in the paragraph above quoted shows that there is no intention of making the issuance of a dimit compulsory upon the Lodge under any condition.

Paragraph 256 of our Constitution, above quoted, has been copied from Sec. 159 of the California Constitution, and as that Section refers to Section 243 of the same document, and said Section 243 contains the form *without* recommendation, we must of necessity conclude that the granting of a dimit, with or without recommendation, is optional with the Lodge.

The point open for discussion is the meaning of the word "dues" as used in paragraph 256.

There is no official definition of the term "dues" in our Constitution nor in that of California. As used in both documents, the word "dues" generally refers to the annual dues paid by the members to the Lodge, although the addition of the adjectives "regular" in paragraph 172 and "annual" in paragraph 183 of our Constitution may be construed to imply that there are, or may be, other dues, or that the term may cover any money due to the Lodge by the individual member if used without a qualifying adjective.

However that may be, common sense would seem to suggest that a Lodge member is not entitled to demand of the Lodge a dimit, which is a certificate of clearance, if he owes any money to his Lodge, and that a dimit should not be issued to a member who has not fully accounted for or refunded money entrusted to him by his Lodge.

I might add that in some Grand Jurisdictions, dimitts are not granted except to enable a Brother to affiliate with another Lodge, and our Constitution provides that "it is the duty of every Master Mason to be a member of some Lodge."

This Office therefore holds that the dimit of Brother R. M. should be held pending until his account to the Lodge is fully paid.

Sincerely and fraternally yours,
 S. R. HAWTHORNE
 Grand Master

BY-LAWS

A list of the amendments to Lodge By-Laws approved by me during the year will be found in the Grand Secretary's Report.

ROUTINE DISPENSATIONS

The routine dispensations granted by me during my term of office will also be reported by the Grand Secretary.

DISPENSATIONS FOR NEW LODGES

Szechuen Lodge, U. D. It afforded me great pleasure to grant a dispensation to several American and Canadian Brethren to open a Lodge at Chengtu, a city in West China far removed from the ordinary routes of travel. The standard of membership in this Lodge is exceptionally high. The signers of the petition who had for many years been longing for Masonic communion with their fellows, did not allow the ill success of two previous petitions, due entirely to technical considerations, to discourage them, but persisted in their efforts until they attained their purpose. Since May 22, 1935, when it was instituted, Szechuen Lodge has been working faithfully and well, and I trust that a charter will be granted to this Lodge.

West Lake Lodge, U. D., Hangchow, China.—For many months, a number of Masonic Brethren located in or near Hangchow, the Garden City of China, had been asking to be permitted to open a Lodge in that city, and when I visited Shanghai last fall, twenty-six of these Brethren presented a petition in due form. Upon my return to Manila, on October 26th, I signed the dispensation and the new Lodge was instituted by District Deputy Grand Master Hua-Chuen Mei on November 16th. The quality of membership of this Lodge is of the very best and they have taken up their work with great enthusiasm. I sincerely hope that their petition that a charter be granted them may prosper.

NEW LODGE CONSTITUTED

It was my pleasure and privilege, on May 7, 1935, to constitute Maranaw Lodge No. 111, which had been granted a charter at our last Annual Communication, and install its officers. This Lodge is located at Dansalan, the capital of the Province of Lanao, and is the fifth Lodge chartered by our Grand Lodge on the island of Mindanao. The members are of the pioneer type found on that island and the Lodge has been doing excellent work since it began working under dispensation. I have no doubt that it will continue to carry on with credit to itself and honor to the Fraternity.

CONSOLIDATION OF LODGES

During the year, Corregidor Lodge No. 3 and Southern Cross Lodge No. 6, both of the city of Manila, resolved to consolidate. All the requisites of paragraph 151 of the Constitution have been observed and all that is lacking to effect the consolidation of these two Lodges is the approval of the Grand Lodge which, I am sure, will be readily granted. The papers are in the hands of the Committee on Charters which will make its report and recommendation later in the day.

The example of these two Lodges, which are both financially sound and vigorous, should be imitated by some of our small and weak Lodges. There are about twice as many Lodges in Manila and vicinity as there should be, and a man must be blind indeed not to see the deplorable results of this multiplicity of Lodges. Chief among these are the soliciting of members and the lowering of the standards of admission. Next we have the poor financial condition of the average small Lodge which makes it impossible for it to attend to its obligations towards distressed Masons, their widows and orphans, in an adequate manner, or in any manner at all. And, finally, the standards of Grand Lodge membership are being lowered by the Past Masters and officers of Lodges which, having but few members and part of these admitted on solicitation or with little regard for qualifications, have filled their chairs with Brethren lacking in capacity and instruction. Debt-ridden Lodges which cannot find others willing to consolidate with them because that would mean taking over their liabilities, should surrender their charters, but all other Lodges that find existence difficult should choose consolidation as a way out of their difficulties.

This refers only to Lodges in Manila and vicinity, which cover the same territory, do the same work, and compete with each other, doing all this at a greatly increased and unnecessary expense because of the large sums they expend for separate hall rents, secretary's salaries, tyler's fees, equipment, stationery, past master's jewels, etc. Lodges in the provinces, on the other hand, have their individual sphere of action and are

a valuable factor in the life of the community, and this should inspire and encourage them to carry on as long as they can do so with credit to themselves and the Fraternity.

Let us have less Lodges in Greater Manila and we shall have less trouble and less expense and greater efficiency in Masonry.

INDEBTEDNESS OF LODGES

In compliance with the resolution adopted by Grand Lodge two years ago, allowing delinquent Lodges to pay their indebtedness to the Grand Lodge in ten equal annual installments, payable on or before June 30th of each year, and making it the Grand Master's duty to arrest the charter of any Lodge failing to make such payment, I sent monthly statements of account to all Lodges during the first half of 1935, complaints having been made in the past that the Lodges had not received due and timely notice. Thanks to these periodical reminders, all Lodges made satisfactory arrangements for the payment of their debts.

One Lodge in the provinces failed to pay in time and I found it necessary to arrest its charter; but I am pleased to report that the live elements in that Lodge got together, made arrangements for the settlement of their indebtedness, and asked to have their charter restored, with which request I complied most gladly.

VISITATIONS

As shown by the list of visitations here to attached, I was able to visit at least once all the Lodges situated in the Archipelago of the Philippines and the three Lodges we have in China. The one Lodge I am sorry I was unable to visit was Charleston Lodge, situated in Guam. The lack of transportation facilities made it impossible to visit this Lodge which, according to our records, has never been visited by a Grand Master.

During my visitation to all Lodges in the provinces, I adopted a policy of holding a class of instruction in conjunction with my visitation which I believe did a lot of good and was appreciated, for some of our Lodges situated in remote places seldom have an opportunity to receive instructions from any Grand Lodge Official; consequently they are not able to keep up with the changes made from time to time in our ritual. On the other hand, I was most agreeably surprised at the good work they were doing.

VISITATIONS MADE BY ME PERSONALLY

1. Nilad No. 12—January 31, 1935—Plaridel Temple, Manila
2. Southern Cross No. 6—February 25, 1935—Masonic Temple, Manila
3. Nueva Ecija No. 73—March 19, 1935—Muñoz, Nueva Ecija
4. Memorial No. 90—March 19, 1935—Muñoz, Nueva Ecija
5. Magat No. 68—March 20, 1935—Bayombong, Nueva Vizcaya
6. Isabela No. 60—March 21, 1935—Ilagan, Isabela
7. Gonzaga No. 66—March 22, 1935—Tuguegarao, Cagayan
8. Mabini No. 39—March 23, 1935—Aparri, Cagayan
9. Corregidor No. 3—March 28, 1935—Masonic Temple, Manila
10. Isagani No. 96—April 3, 1935—Paniqui, Tarlac
11. Pangasinan No. 56—April 4, 1935—Dagupan, Pangasinan
12. Agno No. 75—April 4, 1935—Dagupan, Pangasinan
13. Union No. 70—April 4, 1935—San Fernando, La Union
14. Angalo No. 63—April 5, 1935—Vigan, Ilocos Sur
15. Abra No. 86—April 5, 1935—Vigan, Ilocos Sur
16. Laoag No. 71—April 6, 1935—Laoag, Ilocos Norte
17. Batangas No. 35—April 11, 1935—Batangas, Batangas
18. Kalilayan No. 37—April 12, 1935—Tayabas, Tayabas
19. Tayabas No. 43—April 12, 1935—Tayabas, Tayabas
20. Rizal No. 20—April 23, 1935—Gumaca, Tayabas
21. Banahaw No. 24—April 23, 1935—Gumaca, Tayabas
22. Balintawak No. 28—April 23, 1935—Gumaca, Tayabas
23. Isarog No. 33—April 24, 1935—Naga, Camarines Sur
24. Camarines Norte No. 107—April 24, 1935—Naga, Camarines Sur
25. Mayon No. 61—April 25, 1935—Legaspi, Albay
26. Bulusan No. 38—April 26, 1935—Sorsogon, Sorsogon

27. Araw No. 18—May 1, 1935—Oriental Club, Manila
 28. Batong-Buhay No. 27—May 1, 1935—Oriental Club, Manila
 29. Luz Oceanica No. 85—May 1, 1935—Oriental Club, Manila
 30. Magindanaw No. 40—May 7, 1935—Dansalan, Lanao
 31. Maranaw No. 111—May 7, 1935—Dansalan, Lanao
 32. Kutang-Bato No. 110—May 8, 1935—Cotabato, Cotabato
 33. Bud Daho No. 102—May 9, 1935—Jolo, Sulu
 34. Sarangani No. 50—May 13, 1935—Davao, Davao
 35. Mount Apo No. 35—May 17, 1935—Zamboanga, Zamboanga
 36. Mount Kaladias No. 91—May 19, 1935—Dumaguete, Negros Oriental
 37. Maktan No. 30—May 21, 1935—Cebu, Cebu
 38. Tupas No. 62—May 21, 1935—Cebu, Cebu
 39. Dagohoy No. 84—May 23, 1935—Tagbilaran, Bohol
 40. Makawiwili No. 55—May 25, 1935—Capiz, Capiz
 41. Kanlaon No. 64—May 29, 1935—Bacolod, Negros Occidental
 42. Elisha Ward Wilbur No. 101—May 29, 1935—Bacolod, Negros Occidental
 43. Iloilo No. 11—May 31, 1935—Iloilo, Iloilo
 44. Acacia No. 78—May 31, 1935—Iloilo, Iloilo
 45. Ma-Bu-Ti No. 92—June 7, 1935—Masbate, Masbate
 46. Makabugwas No. 47—June 7, 1935—Tacloban, Leyte
 47. Mount Huraw No. 98—June 8, 1935—Catbalogan, Samar
 48. Tamaraw No. 65—June 14, 1935—Calapan, Mindoro
 49. Palawan No. 99—June 24, 1935—Puerto Princesa, Palawan
 50. Pampanga No. 48—July 6, 1935—San Fernando, Pampanga
 51. Leonard Wood No. 105—July 6, 1935—San Fernando, Pampanga
 52. Biak-na-Bato No. 7—July 13, 1935—Masonic Temple, Manila
 53. Mencius No. 93—July 13, 1935—Masonic Temple, Manila
 54. Silaňanan No. 19—July 20, 1935—Pasig, Rizal
 55. Labong No. 59—July 20, 1935—Pasig, Rizal
 56. Muog No. 89—July 20, 1935—Pasig, Rizal
 57. Malolos No. 46—July 27, 1935—Malolos, Bulacan
 58. Walana No. 13—July 31, 1935—Plaridel Temple, Manila
 59. Dalisay No. 14—July 31, 1935—Plaridel Temple, Manila
 60. Sinukuan No. 16—July 31, 1935—Plaridel Temple, Manila
 61. Dipitan No. 21—July 31, 1935—Plaridel Temple, Manila
 62. Rizal No. 22—July 31, 1935—Plaridel Temple, Manila
 63. Solidaridad No. 23—July 31, 1935—Plaridel Temple, Manila
 64. Minerva No. 41—July 31, 1935—Plaridel Temple, Manila
 65. Isla de Luzon No. 57—July 31, 1935—Plaridel Temple, Manila
 66. Cavite No. 2—August 3, 1935—Cavite, Cavite
 67. Bagong-Buhay No. 17—August 3, 1935—Cavite, Cavite
 68. Zapote No. 29—August 3, 1935—Cavite, Cavite
 69. Mount Mainam No. 49—August 3, 1935—Cavite, Cavite
 70. Bagong-Ilaw No. 97—August 3, 1935—Cavite, Cavite
 71. Cabanatuan No. 53—August 10, 1935—Cabanatuan, Nueva Ecija
 72. Batong-Buhay No. 27—August 13, 1935—Plaridel Temple, Manila
 (Second Visitation—See Item No. 28)
 73. Bagumbayan No. 4—August 14, 1935—Masonic Temple, Manila
 74. Malinaw No. 25—August 17, 1935—Santa Cruz, Laguna
 75. Pinagsabitan No. 26—August 17, 1935—Santa Cruz, Laguna
 76. Makiling No. 72—August 17, 1935—Santa Cruz, Laguna
 77. Cosmos No. 8—August 21, 1935—Masonic Temple, Manila
 78. Mount Lebanon No. 80—August 21, 1935—Masonic Temple, Manila
 79. Pilar No. 15—August 24, 1935—Imus, Cavite
 80. Ibarra No. 31—August 24, 1935—Imus, Cavite
 81. Pintong-Bato No. 51—August 24, 1935—Imus, Cavite
 82. Primera Luz Filipina No. 69—August 29, 1935—Imus, Cavite
 83. Kasilawan No. 77—August 31, 1935—Plaridel Temple, Manila
 84. Taga-Ilog No. 79—August 24, 1935—Plaridel Temple, Manila
 85. Modestia-Liwayway No. 81—August 31, 1935—Plaridel Temple, Manila
 86. High-Twelve No. 82—August 31, 1935—Plaridel Temple, Manila
 87. Hagdang-Bato No. 87—August 31, 1935—Plaridel Temple, Manila
 88. Hiram No. 88—August 31, 1935—Plaridel Temple, Manila
 89. Service No. 95—August 31, 1935—Plaridel Temple, Manila
 90. Pearl River No. 109—September 24, 1935—Canton, China
 91. Amity No. 106—September 28, 1935—Shanghai, China
 92. Nanking No. 108—September 30, 1935—Nanking, China
 93. Baguio No. 67—November 2, 1935—Baguio, Mountain Province
 94. Island No. 5—November 5, 1935—Fort Mills, Corregidor
 95. Keystone No. 100—November 5, 1935—Fort Mills, Corregidor
 96. Saint John's No. 9—November 12, 1935—Masonic Temple, Manila
 97. Benjamin Franklin No. 94—November 12, 1935—Masonic Temple, Manila
 98. Lincoln No. 34—November 16, 1935—Olongapo, Zambales
 99. Pinatubo No. 52—November 16, 1935—Olongapo, Zambales
 100. Zambales No. 103—November 16, 1935—Olongapo, Zambales
 101. Bataan No. 104—November 16, 1935—Olongapo, Zambales
 102. Manila No. 1—November 19, 1935—Masonic Temple, Manila
- | | |
|---|-----|
| Total number of Lodges visited by me | 101 |
| Lodge not visited, Charleston No. 44, Guam, M. I. | 1 |
| Extinct Lodges | 9 |
- 111
- ### VISITATIONS MADE BY OTHERS
- By Rt. Wor. Bro. Conrado Benitez, Deputy Grand Master:
 Isla de Luzon No. 57—January 29, 1935—Masonic Temple, Manila
- By M. W. Bro. C. W. Rosenstock, Past Grand Master, in my behalf:
 Camarines Norte No. 107—August 14, 1935—Daet, Camarines Norte
- Having observed that Grand Lodge visitations, although an inspiration to the Lodges and welcomed by the members, are apt to be very burdensome to the Craft on account of the expense involved, I made it a point to request the Lodges I visited not to go to any unnecessary expense for my entertainment; but in most Lodges there is a group of Brethren willing and anxious to do everything possible to entertain guests, and that group generally prevails over the more thrifty members.
- There are expenditures in Masonry which should take precedence over disbursements for entertainment, and where the latter are excessive, the former suffer correspondingly.
- Hospitality is a virtue much cultivated in the Philippines, and I cannot speak highly enough of the splendid efforts of our Brethren in these Islands to entertain their Grand Master. In China, our Lodges and individual Brethren were equally generous and I fear the expense of entertaining me and those with me must have been tremendous.
- Hospitality is something admirable; but should so many opportunities be given to exercise it? Should it be exercised to such an extent that a Grand Lodge visitation has the same effect on the Craft that an incursion of locusts has on the fields and gardens of our tillers of the soil? I ask you, my Brethren, to meditate on this subject which certainly deserves careful attention.
- (To be continued)