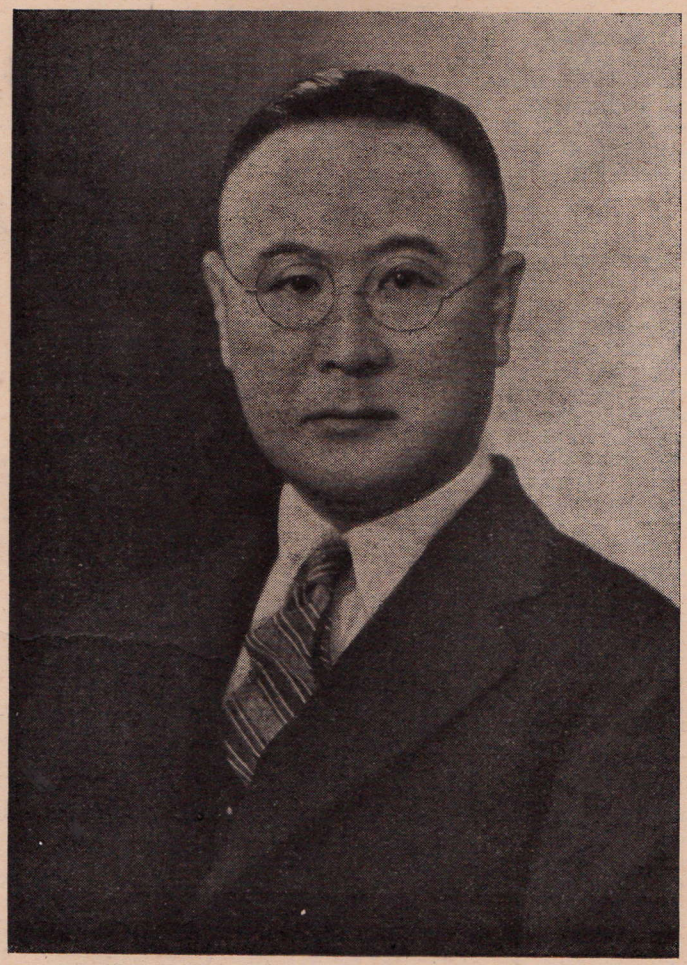
The Cable Tow

Vol. XI Manila, P. I., May 2, 1934 No. 12

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



Dr. Hua-Chuen Mei, District Deputy Grand Master for China.

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Masonería y Magisterio

Poesía del Hmno. Pedro Garza Uribe, publicada por el periódico mejicano "Simbolismo."

Como de luz un rayito
que en una tiniebla brilla,
así como algo bendito
y por orígen sencilla,
nació la Masonería;
en medio de confusión,
en su afán de evoluión.
tomó por escudo la Ciencia,
por espada la Razón.

Y tras de afanes sin cuento
que recibe con nobleza
muy digna de su bondad;
por cultivar el talento
para admirar su grandeza,
grandeza sin vanidad,
nunca faltaron malvados
que, unos la calumniaron,
otros, la persiguieron
per todos aplastados
por la fuerza de la Razón
sus principios respetaron,
y a su nobleza aplaudieron
con marcada admiración.

Así ha venido luchando
desde que ésta se fundó;
la moral va proclamando,
el amor siempre inculcó
en este mundo de egoísmos
que acepta los fanatismos
y no aprecia la virtud,
ni aprovecha el pensamiento,
ni cultiva el sentimiento
y olvida la gratitud.....

Mas si la duda os asalta
respecto a Masonería,
es que de seguro os falta
conocer la profecía
que os digo a continuación,
«Para combatir el vicio,
la ignorancia y la ambición,
se levantó el edificio
de esta noble Institución».

En el amor se inspiró,
el amor le dió su forma,
el amor la conservó
y el amor será su norma.

Y representando a ese amor
que es Derecho, Virtud y Ciencia,
hemos traído esta flor,
flor de nuestro sentimiento;
si en ella no hay eficiencia
culpad nuestro pensamiento
que, por falta de cultivo
o por débil dotación,
no puede erguirse y altivo
entender nuestro corazón,
que, en un brindis alusivo
os trae su admiración.

II.

También el profesorado,
como faro prepotente
irradia nobles destellos
de su gran luz refulgente....
llevando modales bellos
que mezclados con la ciencia
confeccionan la conciencia
a seres en formación.
Y ya que tan nobles luchan
los titanes que me escuchan
con todo mi corazón
venero vuestros desvelos;
tendrán por premio los cielos,
los cielos de bendición.

III.

Y si es que Dios nos mandó
a este mundo de penas
y a la vez nos ordenó
luchar por cosas tan buenas,
queremos sinceros dar,
a todo el profesorado,
que atención nos ha brindado,
nuestro abrazo fraternal.

THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 105 Lodges (29 in City of Manila), with approximately 6,000 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Manuel Camus, Grand Master; Samuel R. Hawthorne, Deputy Grand Master; Conrado Benitez, Senior Grand Warden; Edward M. Masterson, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Emilio P. Virata, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XI | Manila, P. I., May 2, 1934 | No. 12

Editorial Section

Noblesse Oblige

There should be chivalry in Masonry. *Noblesse oblige.* Brethren in high places should not look down upon or speak contemptuously of those on a lower plane of society. In Masonry we are all on the same level, and the white lambskin apron is not where it should be when worn by a person who is not a gentleman. By the same token, there should not be any rich and poor, big and little, mighty and weak, in the intercourse and dealings between Grand Lodges. And yet the powerful and old-established Grand Lodges of the world do not always observe these niceties of conduct. We could cite more than one case in which a small, numerically weak Grand Body has been roughly shoved aside and treated with contempt, when this would not have been done had the victim been one of the high and mighty. Many of the small Grand Lodges of recent organization know that what we have said is a bitter truth. A careful reader of the fraternal reviews of Grand Lodge Proceedings is also familiar with this unmasonic tendency. In our own case, more than one fraternal reviewer has spoken very glibly of the advisability of his Grand Lodge withdrawing recognition from ours when he found something to criticize in our acts. Such language is never used toward the older and more powerful Grand Jurisdictions, regardless of whether they encroach on the territory of others, ruthlessly disregard their rights or attempt to bend them to their will, simply because theirs is the power and antiquity of origin. It is time, indeed, that more chivalry, more consideration were shown in this respect!—L.F.

Our Title Page Picture:
Dr. Hua - Chuen Mei
V. W. District Deputy Grand Master For China

We introduce to our readers a distinguished and active member of our Fraternity, Very Worshipful Brother Dr. Hua-Chuen Mei, District Deputy Grand Master for China and Masonic District Inspector for the Lodges Amity No. 106 (Shanghai), Nanking No. 108 (Nanking), and Pearl River No. 109 (Canton). Dr. Mei was born in San Francisco, California, on July 14, 1888. He married Anna F. J. Kong at Canton, in 1915, and has one son and two daughters. Educated in San Francisco and New York, V. W. Bro. Mei distinguished himself at school as a brilliant student, graduating from Columbia University and New York University and obtaining his *Juris doctor* in 1914. He was successively admitted to practice in various high courts in the United States and China, having returned to the land of his fathers in 1915 and is now one of the leading attorneys-at-law in Shanghai. The offices held by our distinguished Brother and the honors bestowed on him are too numerous to mention. Prominent in a great variety of legal, journalistic, educational, social welfare and religious activities, he found nevertheless time to throw himself heart and soul into Masonry. In 1923, he entered Sinim Lodge, Mass. Const., of Shanghai; in 1925 he took the Scottish Rite degrees, and in 1926 he joined Afifi Temple of the Mystic Shrine. He then became interested in the pioneer movement initiated by Chinese Masons for the purpose of promoting a more active participation in Masonry by the Chinese, and in 1931-1933 he served as Master of Amity Lodge No. 106, Philippine Constitution, of Shanghai. In 1933, he was appointed District Deputy Grand Master for China by M. W. Bro. S. Youngberg, and in 1934, his appointment was renewed by our present Grand Master, Most Wor. Bro. Manuel Camus. Very Wor. Bro. Mei attended the Annual Communication of the Grand Lodge of the Philippine Islands in 1934, and he and his charming and accomplished wife made many friends during their visit to the Islands. Under the present circumstances, the services of an able, active, and loyal Mason at the helm in our China District are indispensable, and V. W. Bro. Mei fills this post admirably.

Failure to Attend Lodge

One of our most progressive Lodges, Bagumbayan Lodge No. 4, recently created a Committee to investigate the causes of non-attendance at Lodge meetings and propose remedies. The Committee appointed, consisting of Wor. Bro. Gervasio Eraña, P. M., Bro. Florentino Cayco, J. W., and Bro. Isaac Barza, did very conscientious and intelligent work and submitted an exhaustive report which is of sufficient general interest to warrant the publication of excerpts from the same in our columns.

Under "Procedure adopted and results secured," the Committee has this to say:

To carry out the work intrusted to your Committee a questionnaire was prepared and a copy thereof sent to each member of this Lodge. The replies received have been tabulated and the results are as follows:

Question I: *Enumerate the reasons which keep you from attending regularly the meetings of the Lodge.*

	Frequency
1. Important and unavoidable business engagements	14
2. Illness	7
3. Lack of important questions for discussion to be taken up at business meetings.	6
4. Distance of residence and lack of transportation facilities	5
5. Important social engagements	4
6. Holding meetings on workdays till late hours in the evening	4
7. No true Masonic spirit prevailing at meetings due to indifferent attitude of more fortunate brothers towards less fortunate ones	3
8. Unnecessarily prolonged business meetings due to too much oratory	2
9. Indifference of some bretheren to purely ritualistic work	1
10. No definite opportunity given to brush up in ritualistic work	1
11. Lack of practical application of Masonic tenets	1
12. No definite opportunity given for fellowship	1
13. To avoid extra contributions	1

Question II: *What, in your opinion, are the Masonic mission and challenge or benefits which accrue or should accrue to each brother Mason as a result of his membership in the Lodge?*

1. To learn and put into actual practice such Masonic tenets and virtues as are embodied in our rituals	18
2. Good fellowship through actual personal contacts with Brother Masons belonging to different walks of life	15
3. To extend relief and protection to needy brothers who, after due investigation, are found to be in real distress	12
4. To serve God, humanity and country in an unselfish manner	9
5. To enjoy brotherly affection and to receive well merited support from Brother Masons	7
6. To initiate a definite program of social betterment	1

Question III: *What remedies, activities, regulations or disciplinary measures would you suggest to secure regular attendance at meetings, to realize more effectively Masonic objectives and to make Masonic membership real and compelling?*

1. Planning out worth while activities such as lectures, programs on special occasions, etc.	17
2. Making attendance compulsory on the part of every member	11
3. Assigning members, particularly absentees, to special work in the Lodge	9
4. Making every member feel at home while in the Lodge and keeping in contact with one another	7
5. Bringing before the Lodge important questions for discussion relating to the social, educational and economic affairs of the country	5
6. Adopting a more selective process in the admission of candidates	4
7. Making Masonry an active agency for social betterment	4
8. Changing meeting date and hour.	4
9. Carrying out relief work to a much greater extent	3
10. No disciplinary measures	2
11. Eliminating from the order of business unnecessary items	1

Discussing these results, the Committee has this to say:

A perusal of the tabulated data clearly reveals that a considerable number of our brethren have been unable to attend meetings regularly due to important and unavoidable business engagements. Your Committee takes the stand that, while in some cases the failure to attend meetings due to this particular cause may be highly deserving of special consideration, in general it should be taken as an expression of manifest indifference to the work of the Lodge and its welfare. It is held by some that interest in Masonry cannot be measured in terms of the number of meetings attended and that one can, in the role of a citizen outside of the Lodge, be a good Mason by living up to the true dictates of Masonic tenets and virtues. In this connection, your Committee desires to bring to the attention of the brethren the fact that every Mason has certain obligations to fulfill not only individually but also severally, that is, in conjunction with others. As an institution, Masonry has also obligations the fulfillment of which depends upon mutual cooperation, aid and support. "To unite men of different sects and opinions," "to regard the whole human species as one family (the high and the low, the rich and the poor)", and "to cause true friendship to exist among those who might otherwise have remained at a perpetual distance"—these are but few of the Masonic tenets which can best be realized and put into practice by attendance at meetings and by active participation in lodge activities which secure to all of us actual and direct personal contact.

Such other causes as distance of residence and important social engagements are far less plausible and can not be taken as valid reasons so as to excuse a member of this Lodge from being absent so frequently that in some cases the absences constitute one or more solid years.

Illness as a cause for absence is absolutely acceptable.

The other causes, such as "lack of important questions to be taken up at business meetings," "holding meetings on work days till late hours in the evening," "unnecessarily prolonged business meetings due to too much oratory," "lack of proper Masonic attitude on the part of our more fortunate brethren"—these are obvious defects which cannot be corrected through indifference and non-participation in the Lodge activities. What is needed is the poolng of individual and collective efforts. One's contribution to the improvement of the business meetings and to making our Lodge a real, dynamic, functional and going concern that it ought to be cannot be accomplished in absentia. Individual opinions regarding fundamental questions will undoubtedly vary, and, like all good and true Masons, the members should express their opinions frankly, openly and fearlessly at our meetings.

Your Committee desires to call special attention to one of the replies to Question II, consisting of "good fellowship through actual personal contact with brother Masons belonging to different walks of life." This reply which carries the next highest frequency shows that longing, that genuine desire for the humanizing, democratic and uplifting influence which our more fortunate brethren have and should exert over the less fortunate ones. There is no doubt, as your Committee views this question, that this alone is a potent factor for good. Let it be remembered that "Masonry regards no man on account of his wordly wealth or honors; it is the internal and not the extenal qualifications that recommend a man to be made a Mason."

Your Committee heartily concurs in the suggestion that much more should be done than heretofore in extending relief and protection to needy brothers who, after due investigation, are found to be in real distress. Work along this line should be extended and intensified, although a word of warning will probably not be out of place in con-

nection with the aid, support and protection which ought to be given to a brother Mason supposedly in distress. It is a brother Mason in real distress, rather than one in disgrace, who is worthy of Masonic consideration.

"To learn and put into practice such Masonic tenets and virtues as are embodied in our rituals" calls for greater devotion to the interests of the Lodge and more active participation not only in its rituals but also in its undertakings which embody genuine Masonic spirit.

We prefer to let our readers use these findings and conclusions and work out their own remedial measures. The Committee, in making its recommendations, has taken into consideration the conditions existing in the Lodge, and it is a well known fact that each Lodge has its own standards, conditions, and peculiarities. Then again, in several of its recommendations, the Committee has failed to consult the Grand Lodge Constitution which contains provisions and prohibitions excluding their adoption.

But, taking it in all, the work done by the Committee mentioned is very valuable and will serve as an excellent guide for the Worshipful Master of the Lodge and his successors.—L.F.

Pearl River Lodge

We are proud of our Pearl River Lodge No. 109, at Canton, China, and to show how proud we are, we publish in this issue a historical sketch of that Lodge which our readers will find interesting. We are sure each and every one of them will join us in wishing our youngest Lodge in Old Cathay a brilliant future.—L. F.

Grand Lodge of Scotland Invades Belgium

We translate from *La Revue M,* of Brussels, Belgium, the following item:

Lodge "L'Anglo-Belge," at the Orient of Antwerp, has disappeared from our Grand Jurisdiction and has been replaced by a new Lodge, this time on the rolls of the Grand Lodge of Scotland, named Wellington, No. 1385. This Lodge was consecrated on January 20th, last; that ceremony was attended by a great number of Masons of English nationality, among them delegates of the Grand Lodge of England and the National Grand Lodge for France and her Colonies (our readers doubtless know that this appellation refers to a purely English Masonic organization, established in France in violation of the most elementary principles of territorial jurisdiction).

With Lodge "L'Anglo-Belge" there has disappeared a great illusion of Belgian Masonry and the hope to come to an understanding with the British Grand Bodies.

We sympathize with our Belgian Brethren. Theirs is a small Grand Body, composed of splendid Masons who are often persecuted and ostracized because they are Masons. But we have of late gained the impression that in Masonry the same as in the profane world, might is apt to triumph over right. Having met and sat a number of times in Lodge and at the banquet table with leading Belgian Masons such as Count Goblet d'Alviella, Raoul Engel, Armand d'Anspach-Puissant and the present Grand Master, M. W. Bro. d'Erculisse, and being Grand Representative of the Grand Orient of Belgium near our Grand Lodge, the Editor cannot but feel this affront to Belgian Masonry very deeply—L. F.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Manuel Camus has appointed Wor. Bros. Geo. A. Mayhew (8), Joaquín Garcia (12), and Canuto S. Nadurata (13) to act as Grand Lodge Committee for Visiting the Sick during the month of May, 1934.

Grand Secretary's Deputy

Because of his inability, due to illness, to attend personally to many important matters in his office, the Grand Secretary, M. W. Bro. Newton C. Comfort, with the approval of the M. W. Grand Master, has appointed Wor. Bro. Leo Fischer his deputy, with authority to sign as "Deputy Grand Secretary" while acting in this capacity.

Masonic Papers Lost

Bro. Jesus Banday, of Lincoln Lodge No. 34, P. O. Box 40, Olongapo, Zambales, P. I., lost his pocket book with Masonic papers shortly after visiting Tucker Lodge No. 297 of Galveston, Texas. If found, these papers should be sent to his Lodge.

Changes in List of District Inspectors

Owing to inability to serve and other causes, several changes will have to be made in the list of Masonic District Inspectors published in the last issue (April 1934, pp. 222-223) of the *Cabletow.* In the 4th District, Tayabas, add Julian Garcia (99) Inspector Balintawak No. 28, Gumaca. In the 6th District, replace Eugenio Yuviengco (49) by Mariano Gonzales (12) as Inspector of Bataan No. 104. In the 8th District, replace Foo Ying (34) by Ruperto Ramos (34) as Inspector of Pinatubo Lodge No. 52. Under the 9th District, insert Agno Lodge No. 75, Tayug, under the name of Leodegario Victoriano (35) Inspector (this was a printer's error).

[Grand Lodge Circular]

Subject: Distribution of Grand Lodge Proceedings, 1934.

To the Masters, Wardens and Brethren of all Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands.

GREETING:—

Conditions have changed considerably since the system of distributing the printed Grand Lodge Proceedings hitherto in force was established. Much of the information then available through the Proceedings alone is now published in the *Cabletow.* This year, the Grand Master's Message, the important legislation enacted, the lists of Grand Lodge Committees and Masonic District Inspectors, the Fraternal Reviews, and a résumé of the important business transacted at the last Annual Communication have been thus published. In view of this, the Brethren affected by a curtailment of the present liberal distribution of the Proceedings will not feel it as a hardship.

Considering these changed conditions and the necessity of rigid economy in the expenses of the Grand Lodge in order to adjust the same to the funds available, it is deemed wise and proper to adhere more

closely to the provisions of our Constitution which provides, in paragraph 45, that a charge to be fixed from time to time shall be imposed for each copy of the proceedings for the current year "other than the two copies to be sent to the subordinate Lodges, and those required for transmission abroad, for future binding, and for the use of the Grand Lodge at its next succeeding Annual Communication." Free copies have been distributed so lavishly that if this were to be continued, it would be necessary to print nearly two thousand copies of the book this year.

For the reasons stated, the Grand Secretary's Office is hereby directed to limit the number of Proceedings printed this year to one thousand; to send only such copies abroad as necessity and masonic courtesy may require; to furnish each subordinate Lodge with three copies, one for the Master, one for the archives, and one for circulation among the Brethren; to drop the Past Masters from the free list, and to keep a number of books on sale at the price of 50 centavos the copy, plus postage if ordered mailed.

Lodges in Manila and immediate vicinity are requested to call at the Grand Secretary's Office for their copies of the 1934 Proceedings as soon as these are ready for distribution, which will be on or before May 15, 1934.

This new arrangement will effect a considerable saving in the appropriation for printing and postage, and it is believed that in view of the very reasonable price at which the 1934 Proceedings will be sold, many of the Past Masters and others who have been eliminated from the the free list will buy copies.

Have this circular read in Lodge at the first Stated Meeting after receipt of the issue of the Cabletow containing the same, and have mention of such reading made in the minutes.

Given under our hand and the seal of the Grand Lodge, at Manila, Philippine Islands, this second day of April, A.L. 5934 (A.D. 1934).

ATTEST: MANUEL CAMUS, *Grand Master.*

NEWTON C. COMFORT, *Grand Secretary.*

Addresses Wanted

The addresses of Bros. *George F. Abbott* and *Ignacio Ramirez* are needed by the Secretary of Makabugwas Lodge No. 47, F. & A. M. Will any Brother knowing them kindly communicate with the Secretary of that Lodge (Fidel Fernandez, Secretary, P. O. Box No. 101, Tacloban, Leyte)?

The addresses of Fellow Craft *Manuel Peña* and Entered Apprentices *Victorio Ortiz, Isaac Carreon,* and *Leong Ah Whay* are needed by the Secretary of Dapitan Lodge No. 21, P. O. Box 865, Manila, P.I.

The address of Bro. *James Henry West,* Service Lodge No. 95, is wanted by Mr. E. A. Cuddy, 1206 Bubbling Well Road, Shanghai, China, who has a bond which he desires to deliver to Bro. West.

THE CRIPPLED CHILDREN

need the support of every good Mason in the Philippine Islands.

If you have not yet joined the Masonic Hospital for Crippled Children, do so now, sending twelve pesos and your application to

The Secretary

Masonic Hospital for Crippled Children, Inc.

P. O. Box 34. Manila, P. I.

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 usages 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.)*

561. The funeral of a member a good standing occurred recently in a Lodge in the provinces while the Master and Wardens were out of town. As there was no one to open the Lodge, Masonic services were not held over the remains of the deceased Brother. Could not a Past Master have opened the Lodge for this purpose?

Answer. Paragraph 137 of our Grand Lodge Constitution provides, in part, that—

> A Lodge cannot be opened either in stated, special or called meeting, nor can any work be done or business transacted except by or in the presence of, and under the direction of, the Master or one of the Wardens; but if, because of such absence, the Lodge cannot be opened for a funeral, any Mason may read the burial service.

This seems to answer your question.

562.—A member has been suspended for non-payment of dues. While so suspended, he commits an unmasonic act. Can the Lodge, by resolution, drop him from the rolls?

Answer.—It cannot. Dropping a member from the rolls does not exist in Masonry, and a resolution dropping a suspended member would be equivalent to a sentence of expulsion, which can only be imposed after a Masonic trial in due form. The proper procedure in this case, if the offence warrants expulsion, would be to prefer charges, try and expel the man.

563. Where should the records of the Lodge be kept? Can the Master compel the Secretary who keeps the records at his house to transfer them to the Lodge hall?

Answer. The records of the Lodge should be kept at the Lodge hall or in such other place as may be determined by the Lodge or the Master. The Tyler's Register, however must be kept in the Tyler's room (par. 240.) Since the Secretary exercises his duties under the direction and responsibility of the Master, the latter has authority to compel the Secretary to keep the books in such a place as he, the Master, may choose.

564. Is the anti-smoking edict issued in 1923 still in force, or has it been revoked or suspended? Just when is smoking in Lodge prohibited?

Answer. The edict against smoking in Lodge is still in force and effect. As construed by a Grand Lodge Circular issued in 1927, it absolutely prohibits smoking in Lodge during the opening and closing ceremonies and the actual degree work which, for the purposes of the edict mentioned, is not considered to include the lectures.

565. I was member of a Lodge which surrendered its charter during the last quarter of the year 1933. What is my Masonic status? Is it that of a suspended Mason or may I affiliate with any Lodge?

Answer.—The law on this subject is contained in paragraphs 257, 258, and 262 of the Constitution. If

your dues were paid up to December 31, 1933, you are entitled to a certificate of good standing, for which application must be made to the Grand Secretary. If your dues were not paid up to December 31, 1933 (being the end of the quarter during which the charter was surrendered), you must pay them to the Grand Secretary who will thereupon issue the certificate mentioned. Your Lodge having *surrendered* its charter and not having had it arrested or revoked, you are not a suspended Mason, but a non-affiliate, and as such subject to the provisions of par. 262 of the Constitution as regards the loss of the rights and privileges of the Order in case of non-affiliation for six months, restoration of such rights if lost, etc.

566. Our secretary having resigned, is a dispensation necessary to hold an election to fill the vacancy? What is the fee for such a dispensation? If either of the Wardens is elected, can he resign as Warden?

Answer.—Paragraph 200 of the Constitution provides for special elections in case vacancies occur in either of the offices of Master or Warden, but says nothing about Treasurer or Secretary. We must infer that in case of a vacancy in the office of Treasurer or Secretary, the successor is to be appointed by the Master for the unexpired portion of the term.—The fee for a dispensation to hold a special election is fifty pesos (Par. 41).—Under the California Law (1864 Cal., pp. 251, 365; 1869, p. 114), "the Master or any other officer can resign his office and withdraw on the same night."

567. The pastor of the Evangelical Church in this town has asked to rent the Lodge hall for religious services, no other suitable place being available in town. Is there any objection to this? May it not be construed as our Lodge favoring that particular religion?

Answer.—Religious services are a fitting use to which to put Masonic premises. The Lodge can only be accused of discrimination if it rents the hall for services of one recognized religion and refuses to rent it for those of another. We consequently see no objection to a Lodge renting its hall for the purpose mentioned.

Philippines Represented In Grand College of Rites

Philippine Masonry is now represented in the Grand College of Rites for the United States of America, the editor of the Cabletow, Bro. Leo Fischer, having been elected a Fellow of the Institution at a convocation held at Alexandria, Virginia, on February 20, 1934. The present membership of the College consists of 94 domestic and 13 foreign members; for the former, 100 is the limit. The major objects of the Grand College of Rites are the control of all rites, systems, and orders of Freemasonry in the United States of America not already under the control of regularly existing, recognized Masonic Bodies, designated in its constitution; the elimination of sporadic efforts to originate, resuscitate or perpetuate Rites, System and Orders of Freemasonry in the United States, and the reproduction of rituals of the various Rites, Systems and Orders of Freemasonry now unavailable to the students. The Grand Chancellor of the Grand College is M. W. Bro. Harold B. Voorhis, of New Jersey.

From Contemporaries

Freemasonry Misunderstood

FREEMASONRY, especially in Ireland, has been for years the subject for much adverse comment from the outside or popular world. Our Brethren of Ireland have done everything possible to prove their sincerity and that they are among the most lawabiding peoples.

The pity of it all is that those who are adverse to Freemasonry do not make full enquiries before they write or speak. If they only took the trouble to acquaint themselves with the working and principles of the particular Constitution in question much pain and trouble would be avoided. As we have frequently stated in these columns many of those who decry Freemasonry labour under the mistaken idea that the Order is the same the world over.

Every Freemason in the British Empire knows, however, that unfortunately there are bodies in the world which call themselves Freemasonic but do not conform to the tenets and principles of the Mother Grand Lodge of the world (England) and the Constitutions of the Empire, and are not recognized. We think some of the opposers to Freemasonry may have special knowledge of these unrecognized bodies in various parts and base their opinion that all are alike.

It is fresh in the minds of every English Freemason that quite recently the Grand Lodge of England sent out to every Lodge, with strict instructions that it be read to the members, a detailed statement with regard to quasi-Masonic Bodies.

What good can derive from the constant and continual opposition based upon mistaken ideas; incessant stirring up strife can lead only to pain and trouble.

The Grand Lodge of Ireland is the second oldest in the world, has passed its bi-centenary, and has always been in close touch with the Grand Lodge of England.

Bro. Colonel Claude Cane, Deputy Grand Master of Ireland, a Brother who has been constantly a welcome Visitor to the Grand Lodge of England, has been compelled recently to write in "The Belfast Telegraph" defending Irish Freemasonry from attacks and to state the religious basis of the Order.

We quote the following extracts from his letter which is of interest to Freemasons throughout the world, especially because he quotes many historic points:—

> Your readers will be able to judge whether I am so qualified. I was initiated into Craft Masonry exactly forty-nine years ago and received into the Antient and Accepted Rite six weeks later. I have passed the Chair in every Degree of Masonry worked in these Islands. I have been for nine years Deputy Grand Master of the Grand Lodge of Ireland, and am also Lieutenant-Commander of the Supreme Council of the Thirty-third Degree of the Antient and Accepted Rite—so I may claim some knowledge of my subject.
>
> In addition, this letter is written with the full sanction and approval of the Earl of Donoughmore, Grand Master of Irish Masonry (who is also a Past Grand Warden of England) and of Colonel Sharman-Crawford, Sovereign Grand Commander of the Thirty-third Degree.
>
> Freemasonry is not a "Secret Society." The essence of a secret society is secrecy of membership and secrecy of object. The names of all the leading Freemasons are published and

can be learnt by any member of the public, and the names of all Freemasons are kept in registers which under the common law of the country can be inspected by the civil government should they desire to do so.

The aims and objects of the Order are published in the "Laws and Constitutions," which anyone can buy and read. True, Masonry has its secrets, every society has.

It is quite true that Freemasons all the world over regard each other as Brothers with the same aims and aspirations, but this only applies where there is mutual recognition between Grand Lodges.

Certain soi-distant Grand Lodges on the Continent of Europe, and in Latin countries, having denied and rejected the first and greatest of all Masonic landmarks, belief in God, have been refused recognition by the Grand Lodges of England and Ireland, and consequently are not held by us to be Freemasons at all. We have absolutely no communication with them, our members are forbidden to enter their Lodges under penalty of expulsion, and our Lodges are forbidden to receive their members as visitors.

Neither England nor Ireland has ever attended, or will ever attend, any convention or assembly in which one of these bodies takes part. The best known of those unrecognized bodies is the Grand Orient of France.

We are accused of being irreligious and even worse, "Devil Worshippers" and "Synagogues of Satan." Now in Ireland most of the Bishops and higher Dignitaries of the Church of Ireland, as well as a large percentage of the minor clergy, and the heads of the Presbyterian Church belong to the Order.

From an author's point of view no doubt they are all heretics, but I do not think anyone, except the most rabid fanatics, could describe them as "Anti-Christian" or "Devil Worshippers." The citizens of Dublin who witnessed the two great Christian and Masonic services at St. Patrick's in 1925 and Christ Church in 1927 will know if these epithets are deserved.

The Order is also accused of responsibility for all the political trouble of the world during the last two hundred years, murders, revolutions, rebellions, and outrages of all kinds.

Our membership is sufficient answer to this charge. Not only has the Royal Family of England been closely associated with Freemasonry ever since its re-birth in 1717, but in two of the Scandinavian countries, Denmark and Sweden, the King himself is by law the Grand Master. The rolls of membership contain the names of those most prominent in every walk of life—landowners, captains of industry, the most distinguished members of every profession, scientists; in a word, the very class which suffers most from political unrest and upheaval.

The Antient and Accepted Rite was instituted by Frederick II, of Prussia, called Frederick the Great, with the avowed object of combating the wave of irreligion and anarchy which threatened to overwhelm Europe in the eighteenth century. Does the author hold Irish Freemasons responsible for the political outrages and assassinations which have disgraced our own island within recent years?

Freemasonry has no connection with any other society whatsoever, and the terms "Imperfect Freemasonry" and "White Masonry" convey no meaning to us. Some societies have modelled their ritual and procedure on Masonic forms, and some have even adopted quasi-Masonic dress, but there the connection ends. Masonry does not seek to influence them nor do they influence Masonry. A writer infers that every association which is not under the direct control and guidance of the clerics of his Church is Masonic, and therefore evil, even including such bodies as the Young Men's Christian Association, or archæological, geological, musical, or agricultural societies. This is manifestly absurd. The old accusation of the Illuminati and Carbonari being really Masonic associations is trotted out again. The Order of the Illuminati was founded in 1776 by one Adam Weishaupt in the very same year in which he was initiated in a Lodge belonging to the "Strict Observance." He had tried unsuccessfully to start it ten years earlier in 1766. He tried at once to graft it on to Freemasonry, but again failed entirely to do so. The Order of Illuminate was suppressed in 1784 by the Elector of Bavaria, the country of its origin, and disappeared until it was revived some years later in Italy, where it dragged out a very precarious existence till its total disappearance after a few years. It never had any vogue in England or Ireland. Its objects were in direct conflict with those of true Masonry. It is doubtful whether Weishaupt himself can be legitimately called a Freemason at all, since he was initiated in the "Strict Observance," an unorthodox body which had no existence except on the Continent, and was not recognised by the Mother Grand Lodges of England or Ireland.

As for any connection between the Carbonari and Freemasonry, it is sufficient to quote one clause of the Carbonari oath—"I swear undying hatred to all Masonry and its atrocious protectors."

The allegation of Jewish influence is an entire myth, and an example of how prejudice can distort the minds and obscure the reason of some men who in other matters are capable of judging dispassionately. No doubt there is a certain amount of Anti-Semitic prejudice in every Christian, and the history of our religion makes this inevitable. Also the relations, financial and other, of the Chosen Race with the rest of the World, have not improved matters in this respect. But this prejudice can be carried to extremes. It is quite true that the origin and the legends of Craft and Royal Arch Masonry are based on the Old Testament; so are those of Christianity itself. But to say that Freemasonry, and especially the so-called "higher degrees" are controlled by Jews is more than absurd —it is puerile.

Before any Freemason of the Craft Lodges or the Royal Arch can aspire to join either the Order of the Temple, or the Antient and Accepted Rite, he must avow his unqualified belief in the Christian religion, and his acceptance of the doctrine of the Holy and Undivided Trinity. Should he not do so, he cannot be accepted. Consequently no Jew, except a converted Jew, can be a member of any of these Degrees, much less exercise any control. There is no such thing as an Inner Circle in Freemasonry. Each Grand Lodge or Supreme Council is "Sovereign" in its own country, and its rulers are well known to the public at large. In Ireland the Earl of Donoughmore is Grand Master, and I am his Deputy and chief executive officer. Neither of us is a Jew, nor are we subject to any Jewish influence, and I do not fancy that either of us would stand interference even from a syndicate composed of all the Jewish bankers and financiers of the world. The Sovereign Grand Commander of the Thirty-third Degree of the Antient and Accepted Rite is Colonel the Right Honourable R. G. Sharman-Crawford, and again I am his lieutenant and chief executive officer. The same thing applies to the Supreme Council as the Grand Lodge. The idea of a mythical Jew with Supreme Powers over the whole of the Masonic World is simply grotesque.

Grand Lodge, which consists of all actual and Past Masters living, is so jealous of any undue power or influence being exercised by any one individual that it insists on the Grand Master being subject to annual election or re-election. Any Grand Master who was thought to seek to usurp undue power would be given a very short shrift indeed in Ireland.

An author's bibliography may seem to the uninstructed to be an imposing one, but from a Masonic point of view it is more remarkable for its omissions than its inclusions. Hardly any of the modern Masonic authors whose writings are admitted to carry any weight are quoted. The only Irish works cited are Chetwode Crawley's "Caementaria Hibernica" (misspelt "Caemeteria") and the recent history of the Grand Lodge of Ireland. Both these are purely historical works of no value for the purpose of argument. Yarker, who is quoted as an English authority, has been totally discredited in Masonic eyes. The Jew Ragon, who is by no means regarded as a "Sacred Author" by us, dealt entirely with Continental Masonry as it was a century or more ago; and knew little or nothing of the Craft as practiced in the mother countries where it had its birth.

The non-Masonic writers who are quoted so extensively—Deschamps, Benoit, Eckert, &c.—drew mainly on their imaginations from their so-called facts. Their testimony is of no value whatsoever.

Freemasonry makes no extravagant claims to perfection. It does not profess to be a religion itself or a substitute for revealed religion. On the contrary, it exhorts its members to practice diligently that religion to which they belong, and to obey that Church of which they are professing members. In the higher degrees, as I have said above, a member must be a professing Christian, but in every Degree from that of Entered Apprentice upward he must avow his belief in God, in the Immortality of the Soul, and in the Brotherhood of Man. He must be a good and loyal citizen of whatever country he lives in; to quote an old charge: "Ever remembering that Nature has implanted in his breast a sacred and indissoluble attachment towards that country whence he derived his birth and infant nurture."

We are told that Pope Leo XIII said forty-two years ago: "Would that all would judge of the tree by its fruits." Irish Freemasonry asks for nothing better than to be judged by its fruits.—*From "The Freemason's Chronicle" London, England.*

Fraternal Reviews

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

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

Ohio, 1932

Ohio is one of the old-established Grand Lodges, as shown by the fact that it held its 23rd Annual Communication at Canton, Ohio, on October 19 and 20, 1932. On July 31, 1932, this Grand Lodge had 618 Lodges, with a total membership of 199,284; there had been a net loss of 9,275 members during the year. Grand Masters: 1932, Harvey F. Ake; 1933, Simeon Nash (Columbus). Grand Secretary, Harry S. Johnson, Cincinnati.

At the Annual Communication, Most Wor. Bro. Frank M. Ransbottom P. G. M., answered the roll call as Grand Representative of the Grand Lodge of the Philippine Islands. On recommendation of the Committee on Ways and Means, the Representatives of such Lodges as had not yet paid their annual dues were accorded the privilege of participating in all the deliberations of the Grand Lodge and be paid their mileage and per diem, providing that in each case the Grand Master gave his approval. The result was that of the 618 chartered Lodges, all but one were represented.

Grand Master Harvey F. Ake's 48-page Annual Address covers a multitude of subjects and covers them well. Bro. Ake dwells on the death of two Past Grand Masters of the Jurisdiction, M. W. Bros. Henry M. Hagelbarger and William Alvin Belt, and of their Past Grand Historian, the well-known Masonic scholar and author Brother Robert Ingham Clegg. His comment on the legislation requiring the indefinite suspension of members failing to pay their dues is the same as that of other Grand Masters:

> ....On casual examination, this legislation would seem somewhat drastic, but upon more careful study, and bearing in mind the difficulties experienced in collecting dues, even when there is no question about the financial ability of members to pay, the conclusion is inevitable that our action of twelve months ago is as lenient as could with safety have been enacted.

Bro. Ake expresses himself as strongly opposed to coaxing members into Lodge attendance by feeding them or amusing them. Good!

He granted dispensations for two new Lodges, urged greater support for the George Washington Memorial, related how he put his foot down on lottery solicitations from Cuba, opposed the Grand Jurisdiction of Ohio becoming a member of the "Emergency Council of Fraternal Organizations in the United States of America," submitted an amendment requiring approval by a Grand Lodge Committee of all Temple building financing plans, praised the Home for the Aged and Orphans at Springfield, asked Grand Lodge to declare itself on the subject of world-wide peace, and recommended that the title of the District Grand Lecturers be changed to District Deputy Grand Master.

Colonel Watres, President of the George Washington Masonic National Memorial Association, addressed Grand Lodge at length on the subject of the Memorial.

The Jurisprudence Committee recommended against the proposed change of the title of District Lecturer to District Deputy Grand Master, and in favor of the appointment of a Temple Plan Committee, of a declaration for World Peace, and of Grand Lodge declining to join the Emergency Council of Fraternal Associations".

In the appendix we find "A Study of destructive Fires in Ohio Masonic Temples", by Charles S. Plumb, Historian, which is a splendid argument for fire insurance, safes, and steel filing cabinets. There is also much interesting information in the Annual Report of Officers of the Ohio Masonic Home.

68 Grand Jurisdictions are covered by the Report of the Committee on Foreign Correspondence prepared by M. W. Earle Stewart, P. G. M. Our volume for 1932 is treated very generously. Grand Master Larkin's Annual Address, "which showed deep thought and reflection, painstaking attention to duties, and a conscientious application of the principles of Freemasonry to the work in hand", comes in for considerable attention. The Nanking Lodge incident is discussed at length, the entire corespondence being quoted without comment. From Bro. Leo Fischer's "excellent Review", the paragraph on "Chivalry", referring to Eastern Star visits at Annual Communications of the Grand Lodge, is quoted in its entirety.

The Grand Lodge of Ohio is represented near ours by that staunch Mason, Past Grand Master Seldon W. O'Brien, an assiduous attendant at our Annual Communications.

Rhode Island, 1933

The Grand Lodge of Rhode Island, founded in 1791, had on April 30, 1933, 43 Lodges, with an aggregate membership of 18,445, showing a decrease of 468 members during the year. Grand Masters 1932-3, Arthur Whitehead; 1933-3, Augustus F. Rose (Providence). Grand Secretary, Harold L. McAuslan, Freemasons Hall, Providence, R.I. The official title of this Grand Body is "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons of the State of Rhode Island and Providence Plantations."

A Semi-Annual Communication was held on November 21, 1932. At this Communication, the Committee on Jurisprudence reported on the address of M.W. Bro. J. Irving Shepley, Grand Master, made at the Annual Communication on May 16, 1932, a procedure quite different from ours.

The 143rd Annual Communication was held on May 15, 1933, in Freemasons Hall, Providence. There is nothing very striking in the brief annual address of the Grand Master; but we shall copy one thought which has attracted our attention:

> ...No man can occupy the office of Grand Master of Masons without thereby becoming a better man—more forgiving, more modest and more kindly.

There are brief reports from the seven District Deputy Grand Masters and from the various Grand

Officers and Committees. They have a Masonic Home Fund of approximately $105,000.00 and a Grand Lodge Educational Fund the trustees of which, during the year, awarded 129 scholarships, of which 73 were renewals, 86 being awarded to young men and 43 to young women, and the actual expenditure involved being $23,898.00.

There are no fraternal reviews.

The Grand Lodge of Rhode Island is worthily represented near ours by Wor. Bro. Wm. A. Weidmann, a Past Master of Southern Cross Lodge No. 6.

South Dakota, 1933

We have before us for review the small, neat-looking volume containing the Proceedings of the Grand Lodge of South Dakota for 1933. Founded in 1875, this Grand Lodge had, on the date of its last report, 179 chartered Lodges and 1 Lodge under dispensation, the total membership of which, 18,207, showed a net loss for the year of 969 members. Grand Masters: 1932, Therlo E. Burrington, and 1933, Sanford G. Donaldson (Yankton). Grand Secretary, George A. Pettigrew, who has served in that capacity since 1895, except in 1918, when he quit being Grand Secretary for a year in order to serve a term as Grand Master.

The 59th Annual Communication of this Grand Lodge was held in the city of Aberdeen, S.D., on June 13 and 14, 1933. Apparently, the position of Grand Representative of the Grand Lodge of the Philippine Islands near this Grand Lodge has been vacant for several years. At the opening of the Communication, the American Flag was presented at the Altar and conveyed to the East. Grand Master Burrington, in his well-written Annual Address, recommended that Grand Lodge "sometime make a substantial contribution to the great Memorial to George Washington." He reported having laid one corner stone, dedicated new Masonic Temples at Parker and Lead, and granted a dispensation for a new Lodge at Martin. The problems of Masonry in South Dakota are those encountered in most other Grand Jurisdictions. M.W. Bro. Burrington's remarks concerning the law requiring suspension for N.P.D. apply with equal force in our Grand Jurisdiction; they are as follows:

> There has been some criticism of the law which requires suspension of members who have not paid their dues by a certain time. This by-law may be somewhat drastic on casual examination, but upon careful study and the recollection of the difficulty of collecting dues in many cases where there is no question as to the financial ability of members to pay, it is perfectly evident, I am sure, that the law is as lenient as could safely be enacted.
>
> There is a business side to Masonry which must not be overlooked. Every Lodge as well as this Grand Lodge has its financial obligations which must be met. If our Lodges and our Grand Lodge are to be protected in meeting their obligations, I am sure that less effective legislation would involve and imperil our whole financial structure.

The Grand Master praised the Masonic Service Association very highly and recommended that Grand Lodge rejoin it. His recommendation was followed.

South Dakota has a fine Grand Lodge Library and the Grand Master urged all Masons to patronize it.

The Worthy Grand Matron of the Order of the Eastern Star visited the Grand Lodge during this Communication and made a speech, and we note that "the altar was arranged" before she was admitted.

South Dakota has no fraternal reviews.

M. W. Bro. Frederic H. Stevens, P. G. M., the Grand Representative of this Grand Lodge near ours, is always present when the roll of the Grand Representatives is called at our Annual Communications.

South Carolina, 1933

Founded in 1737, the M. W. Grand Lodge of Ancient Free Masons of South Carolina has now 257 Lodges, with a total membership of 23,389, which is 2,821 less than it had last year. Grand Master (re-elected), E. S. C. Baker, of Conway, S. C. Grand Secretary, O. Frank Hart, Columbia, S. C.

The 196th Annual Communication was held at Charleston, S. C., on March 8 and 9, 1933. M. W. Bro. Wm. W. Wanamaker, P. G. M., represented the Grand Lodge of the Philippine Islands at this gathering. Devotional services were held, Wor. Bro. W. J. Snyder acting as Grand Chaplain. Grand Master E. S. C. Baker, in his address, mentioned the effect which the financial depression had had on the Lodges and members and concluded by saying these reassuring words:

> I believe it can truthfully be said that the morale of Masonry in the Jurisdiction of South Carolina was never higher or stronger than it is today; and if that is true, we should indeed feel the pride of humility and forgive the causes that brought a depression upon us.

M. W. Bro. Baker attended the activities during Masonic Week in Washington in May, 1932, of which he gave a description. He had the distinction of being elected Chairman of the Grand Masters' Conference on that occasion, of standing next to the President of the United States at the White House reception, and of presiding at the brilliant banquet at the Willard Hotel. The Grand Lodge of South Carolina was convened in the Memorial Temple at Alexandria. South Carolina having taken a leading part in the work of the George Washington National Masonic Memorial Association, it was justly entitled to these special honors.

The Grand Master laid one corner stone, dedicated two Masonic Temples, and granted one dispensation for a new Lodge. He commissioned six Grand Representatives, among them one near the Grand Lodge of the Philippine Islands. South Carolina is a staunch supporter of the Masonic Service Association of the United States; their Deputy Grand Master, M. W. Bro. George T. Harmon, is a member of the Executive Commission of that Association.

In order to build up a fund for the celebration of the 200th anniversary of the foundation of the Grand Lodge, which is to take place at Charleston, in 1937, Grand Lodge resolved to hold the next three Annual Communications at Columbia, which will save more than $2,000.00 in mileage expenses per year, the saving so obtained to accrue to the Anniversary Fund.

The Trustees of the Masonic Relief Fund report a total of disbursements of $25,517.06 for the twelve months. They have no Masonic Home in South Carolina, and the Committee recommended that the present method of dispensing aid to worthy, distressed Brethren, their families, widows and orphans be continued.

M. W. Bro. Dr. Hubert M. Poteat, P. G. M. of North Carolina, one of the distinguished visitors present, made a very good address which takes up eleven pages of the Proceedings. A goodly portion of this speech was praise of the Masonic Service Association. But he spoke of other matters, too. Here is some forceful language of his regarding the necessity of activity in Masonry:

> Men of all sorts come to us. What are we doing about it? Here is Masonry's opportunity for the regeneration of society through the regeneration of the individual members of it All too often we merely grind the sausage-mill,

and say to the Brother, after he has finished his Third Degree: "You will now have a seat with the Brethren," and there he sits and sits and sits, and finally does what he might be expected to do—exchanges mental vacuum for mental oblivion and slides sweetly off to sleep.

I tell you the time has come when we must say to the newly-made Master Mason, not, "You will now have a seat with the Brethren," but, "You will now take your *stand* with the Brethren," and seek to equip him to go forth carrying the banner and the message of the Fraternity to the world.

Elections for Grand Master, Wardens, Treasurer, Secretary, and Chaplain were held and the present incumbents were all re-elected. We note that in this Grand Lodge, the Grand Deacons are appointed by the Senior Grand Warden and the Grand Stewards by the Junior Grand Warden.

To our great astonishment we find in the list of Grand Representatives the name of our dear friend Elisha Ward Wilbur, who died fourteen years ago, as Grand Representative of South Carolina near our Grand Lodge, while Wor. Bro. Diego Locsin, whose name should have appeared in the place of Bro. Wilbur's, is listed as Grand Representative in Prince Edward Island. Such errors will creep in; but we wonder how this one originated?

Deputy Grand Master Geo. R. Harmon does the reviewing in South Carolina. He submits his Fifth Annual Report in which he gives our volume for 1931 a short but kind review. His introduction is good and we must quote the last paragraph of it, which reads as follows:

> The journey around the Masonic world each year is a Masonic education within itself. The work of the Correspondent in reading, digesting, compiling the facts and faithfully reporting them is tedious and toilsome, but the privilege of fellowship with the Masonic leadership of the world is full of compensation, and the fine fellowship of other Correspondents is all that could be desired. Their relations to the doings in other jurisdictions and to their fellow Correspondents are marked by a fine sense of appreciation, sympathetic consideration and kindly good will.

Wor. Bro. Diego Locsin, P. M. of Araw Lodge No. 18, has but recently been appointed as Grand Representative of the Grand Lodge of South Carolina near ours.

Tennessee, 1933

The Grand Lodge of Tennessee was founded in 1813 and one of its greatest glories will always be that Andrew Jackson, 7th President of the United States, was its Grand Master in 1822 and 1823. The Grand Lodge has 441 Lodges, with a total membership of 44,501 on October 31, 1932, showing a loss during the year of 3,461. Grand Master, 1932, William P. Chandler; 1933, Jesse B. Templeton (Winchester). Grand Secretary, Thomas Earl Doss, Nashville.

The 119th Annual Communication of the Grand Lodge was held in the Scottish Rite Temple, Nashville, on January 25 and 26, 1933. Wor. Bro. J. E. Van Trees, our Grand Representative was present. In his Annual Address M. W. Bro. Wm. P. Chandler spoke of the death during the year of two Past Grand Masters, M.W. Bros. T. A. Hisey and Thomas J. Bonner. He lifted four charters during the year, against which loss he reports a gain in shape of the constitution of two new Lodges in the Grand Jurisdiction. By request of the U. S. Government, he laid the corner stones of two U.S. Court and Post Office Buildings, at Knoxville and Chattanooga.

We see from the report of the Grand Secretary, V. W. Bro. T. E. Doss, that this officer visited more than 150 Lodges during the year, on which visits he endeavored to be of some special service to the Secretaries visited. Good work, Bro. Doss!

The Educational Committee reports that the daily average attendance in both the county and city elementary schools of Tennessee, within the last decade, has increased about 40%. It pleads for vigorous support of the cause of education by Masonry, especially in view of "insidious influences preying upon our people through ignorance and prejudice."

Here is a paragraph from the report of this Committee:

> Masonry must always see to it that the sources of our educational system be freed from pollution and thereby prevent the germs of disintegration from invading our commonwealth. Masonry *must* see to it that its glorious history in support of public education be not dimmed by apathy and indifference, but be ever on the alert in an effort to build up a true system of education which shall not only be a bulwark of our liberties, but proof against the assaults of any and all enemies of true public education. Masonry *must* ever be the beacon light that will lead our people out of the morass of stupid fatalism, gloomy despair, and corroding ignorance, to a citizenship of loyalty to the Government of the country,—our country in which we live.

They have a Masonic Widows' and Orphans' Home in Tennessee which gave shelter to 136 guests on January 1, 1933, there being 12 old ladies, 9 mothers, 50 boys, and 65 girls. In addition, 268 persons were being taken care of outside the home, making a grand total of beneficiaries of 404, a gain of 50 for the year.

An improved and more adequate Uniform Code of By-laws for use by Subordinate Lodges was adopted. This Code, as well as the (exceedingly short) Constitution and Edicts of the Grand Lodge may be found in the volume under review.

M.W. Bro. J. T. Peeler, the Reviewer, presents reviews of the Proceedings of 58 Grand Jurisdictions, including Philippine Islands, 1932. He quotes from M.W. Bro. Palma's address of welcome and from the Annual Address of M.W. Bro. Larkin, and covers our proceedings at the 1932 Annual Communication very ably. He finds Wor. Bro. Fischer's reviews "very interesting and instructive" and quotes his remarks on our M.W .Bro. Larkin hailing from Tennessee.

Wor. Bro. Columbus E. Piatt represents the Grand Lodge of Tennessee near that of the Philippine Islands.

Texas, 1932

Texas, the biggest State of the Union, has an area of 265,896 square miles (the land area of the Philippines is 114,400) and a population of 4,663,000. The Grand Lodge of this State was founded in 1838; it has 958 Subordinate Lodges, with a total membership of 126,074. A loss of membership of 8,518 was reported for the last Masonic year. Grand Masters: 1931, Alva Bryan; 1932, Wallace Hughston (McKinney). Grand Secretary (since 1912), W. B. Pearson, Waco.

The 47th Annual Communication of the Grand Lodge of Texas was held at the city of Waco on December 7 and 8, 1932. Our Grand Representative, Wor. Bro. John L. Stephens, was not present. The opening of the Annual Communication proper was preceded by an entertaining program, offered by the Waco Blue Lodge Certificate Men's Association, with appropriate song numbers by the Masonic choir and an addess of welcome by Bro. G. H. Zimmerman, mayor of Waco, to which Deputy Grand Master Wallace Hughston made a fitting response.

Beautiful floral wreaths occupied two of the chairs: those of Past Grand Master John R. Arnold and

Grand Treasurer H. C. Talbot, who had gone to the Celestial Grand Lodge during the year. The Grand Senior Warden of the York Grand Lodge of Mexico, the members who had been in good standing for more than forty years, the Master Masons who had been such for fifty years or more, and the Representatives of Sister Grand Jurisdictions were successively presented and welcomed. The response for the Grand Representatives was made by M. W. Brother Nat M. Washer whom we had the privilege of meeting when he visited the Philippines several years ago. Here are a few paragraphs from his fine address:

> If there ever was a time in the history of the world when a spirit of comity and confraternity was needed to be exerted amongst nations, amongst states, amongst individuals, this seems to be the supreme moment. Obligations taken before the altar, oaths and promises voiced between individuals, and even confraternities, sacred treaties made amongst nations, have been treated as scraps of paper, as of no moment, and I think, Sir, that this, in a large measure, is responsible for the conditions through which we are passing today.
>
> If there be a way in which men and Masons can be drawn closer together, it would appear to me that it must come through organizations such as ours, whose principles are, service to God, service to country, and service to humanity.

The Sovereign Grand Inspector General in Texas of the Scottish Rite was presented as such and said a few words on the Scottish Rite of Freemasonry. In our Grand Jurisdiction we are very strict about keeping everything extraneous out of Symbolic Masonry and out of our Grand Lodge Communications.

M.W. Bro. Bryan, in his Annual Address, spoke extensively of the Washington Bicentennial Celebration. The Grand Lodge of Texas had the distinction of opening and closing the first Grand Lodge that was ever opened and closed in the George Washington National Masonic Memorial at Alexandria, Virginia. The Grand Master praised the National Masonic Service Association of the United States. He expressed regret that so few members take advantage of the Masonic Library of the Grand Lodge. He appointed a committee to arrange for the celebration of the one hundredth anniversary of the establishment of the Grand Lodge of Texas. He prohibited clubs and building associations from using the word "Masonic" or Masonic emblems. He recommended action in connection with clandestine Mexican Lodges which have organized near the frontier. He expressed himself as opposed to Lodges with a membership of less than fifty (there are over two hundred of these in Texas) and with annual dues as low as $3.00 per annum. He praised the Masonic Home and School, "the pride of every Texas Mason," and the Masonic Bulletin.

The Revised and Annotated Constitution and Laws of the Grand Lodge of Texas were adopted at this Annual Communication, and M. W. Bro. Jewel P. Lightfoot received a rising vote of thanks for the excellent work done by him in this connection.

Bro. John Maxwell, the Grand Orator, delivered an interesting address which he called "A Plea for Constructive Leadership."

A number of children from the Masonic Home and School rendered a very attractive program on the evening of the first day of the Annual Communication. The girls' orchestra, girls' band, and girls' drum corps, and the cast of four of the younger children, about six years old who presented a comedy skit, were warmly applauded. The expenditures of the Texas Masonic Home and School for the year amounted to $202,549.35; the net per capita cost per month was $29.67. The enrollment was 232 boys and 200 girls.

Bro. Orville D. Wascott, M. D., medical officer in charge, Veterans' Administration Hospital at Legion, Texas, delivered a very learned address on "The Physical Evidence and Deductive Reasoning as a Foundation for our Faith and Hope of Immortality."

Grand Lodge paid a rousing tribute to M. W. Bro. Nat M. Washer, P. G. M.

M. W. Bro. W. M. Fly, P. G. M., presents a Fraternal Correspondence Report covering the Proceedings of 63 of the 76 Masonic Grand Lodges with which Texas is in fraternal relations. No other Brother we know of reviews more understandingly and enters more completely into the spirit of the subject-matter before him. He treats our Proceedings for 1932 most generously, giving us over four pages. The Nanking petition incident is well covered, Grand Master Larkin's Annual Address and M. W. Bro. Kalaw's oration received favorable comment, and Bro. Leo Fischer's work as reviewer comes in for some much appreciated praise. We are glad that our remarks on "Chivalry" and "Patriotism" have found favor with M. W. Bro. Fly. A well-prepared index is attached to the Fraternal Correspondence Report.

Very Wor. Bro. Amos G. Bellis, P. G. S., represents the Grand Lodge of Texas near our Grand Lodge.

Vermont, 1933

The Grand Lodge of Vermont, founded in 1794, has 103 Subordinate Lodges, with a total membership of 19,173; it lost 423 members during the year covered by this report. Grand Master (re-elected), Charles B. Adams; Grand Secretary (since 1928), Archie S. Harriman, Burlington, Vermont.

The 140th Annual Communication was held at Burlington on June 14 and 15, 1933. Our Grand Representative was not present, due perhaps, to the fact that a change of Grand Representatives took place in 1932. We copy the following paragraphs concerning Grand Representatives from the Grand Master's Annual Address:

> I have been over the list of Representatives of other Grand Lodges near our Grand Lodge, have brought the same up to date, filled some vacancies and made several changes. When a Grand Representative has not been in attendance at our Annual Communications I felt, in justice to the other Grand Jurisdictions, his place should be filled by one more active in cementing the fraternal ties that bind Masons through the several Grand Jurisdictions into one harmonious whole.
>
> This office is not entirely an honorary one. It should be active. Each Representative should be present at our Annual Communication, should report to the Grand Jurisdiction which he represents, matters of importance that transpire and should keep in general touch with the Jurisdiction which he represents. He should always remember that he is its Representative near our Jurisdiction.

Among the 28 members of Grand Lodge recommended for Grand Representatives by the Grand Master we find Bro. William G. Towart, for the Philippine Islands.

M. W. Bro. Adams took in Masonic Week at Washington in May, 1932. He mentions a fire, the third, in the Masonic Temple at Burlington; fortunately the loss was covered by insurance. He appointed a Standing Committee on Education. He pronounced himself as much opposed to Masonic electioneering; they have no law against it in Vermont Masonry. He suggested that Grand Lodge consider legislation permitting dual

membership. He recommended the presentation of official pins or buttons to 50-year Masons.

The Fraternal Reviewer, M. W. Bro. Archie S. Harriman, P. G. M. and Grand Secretary, gives a summary of the proceedings of seventy Grand Jurisdictions, including ours. He is a clever reviewer and an experienced one, too, this being his tenth report. Philippine Islands, 1932, is treated generously, as he gives us two pages. There are quotations from M. W. Bro. Larkin's Annual Address and the Grand Lecturer's Report, and he quotes in full the Luna Masonic Code, from the Grand Oration by M. W. Bro. Kalaw, saying that "it is impeccable and he who lives according to its precepts is a just and upright Mason." The paragraph on "Chivalry" is quoted from Bro. Leo Fischer's Report on Foreign Correspondence, with the comment "We fully agree with Bro. Fischer."

Rt. Wor. Bro. Charles S. Banks, P. J. G. W., represents the Grand Lodge of Vermont near our Grand Lodge. We are sure that this zealous Brother has not missed a single Annual Communication of our Grand Lodge since the same was founded twenty-one years ago.

Washington, 1933

The Grand Lodge of F. & A. M. of Washington was organized in 1858 and has now 266 Lodges, with a total membership of 46,404. The decrease in membership for the year amounted to 1,755. Grand Masters: 1932, John M. Roberts; 1933, John I. Preissner. Grand Secretary (since 1906), Horace W. Tyler.

The 76th Annual Communication of this Grand Lodge was held in the Olympic Hotel, city of Seattle, on June 20-22, 1933. Only 19 of the 266 Lodges were not represented. Grand Master John M. Roberts, in his Annual Address, paid a tribute to the dead, chief among them M. W. Bro. Joseph M. Taylor, P. G. M. He reported the constitution of one new Lodge, the laying of three corner stones, and the dedicating of two Lodge Rooms. He attended the Conference of Grand Masters at Washington, D. C., and the Convention of the George Washington Memorial Association at Alexandria, Va., in February, 1933.

Grand Lodge adopted a constitutional amendment authorizing dual membership, also a form of petition for dual membership for use by the Lodges.

M. W. Bro. Walter F. Meier, P. G. M., read a beautiful tribute to the late M. W. Bro. Joseph Marion Taylor, P. G. M., which was ordered printed in the Proceedings.

Grand Lecturer Charles T. Atkins reported 84 Lodges visited and 146 days worked, with an expense for the year of $1,500.00. We see that later, Grand Lodge, by resolution, eliminated the Grand Lecturer's salary.

The Grand Historian, Wor. Bro. George A. Custer, made a very interesting address on "The Grand Orators and their Philosophy."

The following clippings from the report of the Board of Trustees of the Masonic Home, for the upkeep of which an appropriation of $90,000 was requested, are interesting:

> There were admitted to membership in the Home during the year, 34; died during the year, 23; withdraws, 5; leaving a membership on June 1, 1933, of 175, consisting of 81 women and 94 men. There are 15 married couples. The average age of members in the Home is 77 years, the oldest being 97 and the youngest 45. Since the first of June, 1933, 3 persons have been admitted to membership, making the present membership in the Home, 178, besides the help. There are 26 employees at the Home, including the Superintendent and Matron.
>
> At the meeting on September 17, 1932, a reduction of salaries amounting to $122.50 per month was made, and the gardener was laid off for three months, which made a saving of $1,770.00 a year.
>
> The Board accepted the new well which was put down by the Pump Equipment Company, and allowed the contract price, including extras, of $5,123.75.
>
> We are assisting 10 married couples, 76 Brothers and 45 Sisters outside of the Home, at the expense of $2,058.50 per month. The number assisted *outside* of the Home will probably be increased as our Home is now full and vacancies for admission can only be had by withdrawals or deaths.

The Grand Orator, Wor. Bro. Ulysses E. Harmon, delivered a fine oration on the subject of "The Stabilizing Influence of Masonry." As a sample, we copy hereunder the concluding paragraph:

> It is a privilege to live in our day. The world is passing through a trying ordeal. There never has been a period in our generation when there was greater need for spiritual ideals. Only spiritual power withstands fear and panic. Material things perish with the using. Masonry pleads for the faith which saves; for hope based upon mutual confidence; for justice tempered with mercy; for universal brotherhood; for peace and good will among men. The good seed of Faith, Hope and Charity will continue to yield bountiful harvest. The indestructible creative forces will keep the world fit for men to live *with* one another and *for* one another. As a great fraternity we are still contributing something vital to an enduring civilization. To the consummation of such a glorious achievement we pledge our loyalty, our fidelity and our sacred honor.

M. W. Bro. E. H. Van Patten, P. G. M., presents the Report on Correspondence. This is, we believe, his tenth review, and ability coupled with experience produces splendid results and has done so in his case. The "Foreword," entitled "Symbolism of the Three Great Lights," is well worth reading. The reviews of Proceedings are short and pithy. Like many other reviewers, M. W. Bro. Van Patten is generous toward the Philippines, as he gives the 1932 Proceedings of our young Grand Lodge three full pages. He quotes the opening phrases of that "excellent paper," M. W. Bro. Larkin's Annual Report. He gives a résumé of our activities in China, and says he awaits the final decision with a little wonder. We are glad to say that our Lodges in Shanghai, Nanking, and Canton are doing splendid work; that the standard of membership is very high in all three, and that we firmly believe that our Grand Lodge rendered the cause of Masonry in China a great service when it organized those Lodges. There is some more favorable comment on M. W. Bro. Larkin's Address and a quotation from our report on foreign Grand Lodges seeking recognition. The present writer is congratulated on his work as fraternal reviewer, for which he is very grateful.

The Grand Lodge of Washington is represented near ours by our present Grand Master, Most Wor. Bro. Manuel Camus, a distinguished Mason who never misses an Annual Communication of our Grand Lodge.

Wisconsin, 1933

The Grand Lodge of Wisconsin, founded in 1844, had on January 1st of the current year 312 Subordinate Lodges with an aggregate membership of 60,701. There was a loss of 1,597 members during the year 1932. Grand Masters: 1932, Robert M. Millard; 1933, Thomas Loignon. Grand Secretary (since 1928), William F. Weiler, Milwaukee.

The 89th Annual Communication of the Grand Lodge of Wisconsin was held at Milwaukee on June 13 and 14, 1933. Our Grand Representative, M. W. Herbert N. Laflin, P. G. M., was present when the Roll was called.

We see from the Report of the Grand Master, which was read by the Senior Grand Warden, that this Grand Jurisdiction lost two Past Grand Masters during the year, M. W. Bros. Spencer Milton Marsh and David Harlowe. Like his predecessors, M. W. Bro. Millard shows little enthusiasm for the George Washington National Masonic Memorial and recommends that no appropriation be made for the same.

Perhaps to make up for the shortness of the Grand Master's Report, Past Grand Master C. C. Rogers delivered an address in the first part of which he gave his opinion on dictators. If only *Il Duce* or *Der Fuehrer* could have heard his remarks—it would have done them good! The speaker also covered other subjects of interest to Masons. This address appears in the minutes without introduction and no mention is made of how it was received and how disposed of.

Evidently economies were in order, and some were actually introduced.

We note in these Proceedings a view of the Wisconsin Masonic Home at Dousman. The site, 319 acres, was donated by Bro. Willard A. VanBrunt, with $200,000.00 in cash, as an endowment fund, the income to be used as maintenance. The generous donor is living at Los Angeles, California. This Home was dedicated on June 12, 1924. The home is under new management; there were 99 guests, 47 men and 52 women, in it on April 30, 1933.

The Committee on Obituaries presented a very eloquent report.

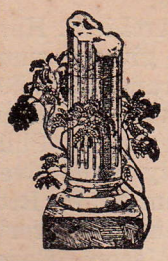
A motion to dispense with the services of a Grand Lecturer was lost.

Past Grand Master Aldro Jenks, often honored with the title of Dean of the Corps of Fraternal Reviewers, and appointed Foreign Correspondent for the 37th time at this Communication, submitted a report which shows that his pen has not lost its cunning. He gives our volume for 1932 three well-written pages. M. W. Bro. Palma's Address of Welcome pleased this seasoned reviewer, too, and he quotes at length from it. He judges our activities in China and the difficulties we had in that connection with a remarkable keeness of perception and with real fairness. Regarding the illness of our universally known and esteemed M. W. Bro. Comfort and the work of the present reviewer he has this to say:

> The Grand Secretary was stricken with paralysis during the year and was unable to prepare the Report on Correspondence as heretofore. A suitable substitute was found in the person of Brother Leo Fischer, who for nine years has been the able editor of their official organ, The Cabletow. Brother Fischer's work in this line has attracted wide attention and he makes a very creditable showing in this his initial venture at the round table. He has ideas of his own which he does not hesitate to express and does so in forceful English. He gives nearly two pages of his space to a review of the doings of the Grand Lodge of Wisconsin and has only nice things to say concerning us.

We are grateful, Brother Jenks.

Wor. Bro. Charles A. Massell, Grand Representative of the Grand Lodge of Wisconsin near ours, is always present at our Annual Communications.



Our Dead

They are now at rest
With kindred spirits—spirits who have blessed
The human brotherhood
By labors, cares, and counsels for their good.

—*Selected.*

Brother Bartolome Venus.
Member of Makawiwili Lodge No. 55, Capiz.
Died on January 1, 1934.

Brother Lim Quim Suy.
Member of Makawiwili Lodge No. 55, Capiz.
Died on January 6, 1934.
Buried under the auspices of his Lodge, on January 13, 1934.

Brother Gregorio Soto.
Member of Cabanatuan Lodge N. 53, Cabanatuan, N. E.
Died on January 28, 1934.
Buried under the auspices of his Lodge, in the Cabanatuan Cemetery, on January 29, 1934.

Wor. Brother Emilio Cabrera.
Member of Nueva Ecija Lodge No. 73, Quezon, N. E.
Died on February 6, 1934, at Muñoz, N. E.
Buried at Quezon, N. E., under the auspices of his Lodge, on February 10, 1934.

Brother Charles T. Grant.
Member of Service Lodge No. 95, Manila.
Died at Army and Navy General Hospital, Hot Springs, Arkansas, on March 4, 1934.

Brother Nicanor Abelardo.
Member of Isla de Luzon Lodge No. 57, Manila.
Died on March 20, 1934.
Buried with Rose Croix ceremonial on March 25, 1934.

Brother John M. G. Toney.
Member of Corregidor Lodge No. 3, Manila.
Died at Nashville, Tenn., on March 21, 1934.
Buried under the auspices of Observance Lodge No. 686, Nashville, Tenn., on March 22, 1934.

The Last Chord

Ended the Song, the opus o'er,
In lingering cadence, sobbing notes,
Into the listener's enrapt heart,
The last long echo, stilling, floats.

Thus would I pass in music sweet,
Of thought that urges, deed that dared,
Man up and on, to higher life—
A last, low, lifting chord from one who shared.

—*Frank J. Rawlinson, P. M., Amity Lodge No. 106, Shanghai.*

Lodge News

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, meetings with especially interesting features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be.—L. F.

From Dapitan Lodge No. 21, Manila

The Stated Meeting of March 24th was Past Masters' Night. The following Past Masters occupied the different stations and offices, presided over by our present Master: Antonio Jonson (1934) WM; Miguel E. Gozon (1919-20) SW; Rogaciano A. Cosio (1923) JW; Venancio Dungka (1934) Treas; Francisco J. Olizon (1927) Sec; Cipriano Tolentino (Charter Member) Chaplain; Manuel A. Guieb (1929) Marshal; Macario M. Peralta (1930) SD; Temistocles Elviña (1931) JD; Jose Serrano (1932) SS; and Esteban de Guzman (1933) JS. All Dapitan Past Masters residing in Manila were present with the exception of Wor. Bro. Enrique Hernandez (1928) who was suddenly taken ill earlier that day. It was the biggest attendance ever had in stated meetings for the past years. Refreshments provided by Bro. Vicente Albo and Eugenio Sevilla were served after the meeting.

From Kasilawan Lodge No. 77, Manila

Kasilawan Lodge No. 77 has removed its meeting-place from the Masonic Temple on the Escolta to the Plaridel Masonic Temple. The first Stated Meeting at the new location will be held on Tuesday, May 1, 1934, at 7:30 p.m. Communications for the Lodge should be addressed to P. O. Box No. 2206, as heretofore.

From Service Lodge No. 95, Manila

On March 31, 1934, Service Lodge No. 95 celebrated its Tenth Anniversary and tendered a despedida to the Brethren of the United States Asiatic Fleet in the Social Hall, Plaridel Temple, 520 San Marcelino Street, Manila, P. I. To make this occasion a record of note for the archives of the Lodge, Wor. Master George Wm. Edgar and the required number of Brethren opened the Lodge on the Third Degree of Masonry. Wor. Bro. Edgar announced the occasion of the meeting, and after the lodge was closed in due and ancient form, the celebration began with a lauriat banquet. After the banquet, Right Wor. Brother Masterson, founder of Service Lodge No. 95, gave a short history of the lodge. Silver trowels, appropriately engraved, were presented to Wor. Bro. Joaquin Garcia, Very Wor. Brother Mariano Gonzalez, and Bro. Raymond F. Moses. Brother Caron, the Secretary, presented to Wor. Bro. Capt. José P. Guido a beautiful Doric fountain pen and pencil set, engraved with Wor. Bro. Guido's name. These presentations were made on behalf of the Lodge. Our newly married couple, Bro. and Mrs. Oscar Urquhart, were then presented with a beautiful silverware set by Right Wor. Bro. Masterson, assisted by the Secretary, Bro. Caron, this presentation being made on behalf of the lodge. The Master, Wor. Bro. Edgar, then delivered a farewell address to the Brethren of the U.S. Asiatic Fleet who were leaving shortly to spend the summer months in China Waters. At about 9:30 P.M., the dancing began with entertainment features between dances. "Home Sweet Home" was played shortly after midnight. It is estimated that about 250 enjoyed this function of Service Lodge which was an outstanding success.

From Elisha Ward Wilbur Lodge No. 102, Victorias

A special election, under dispensation, was held by Elisha Ward Wilbur Lodge No. 101, of Victorias, Occidental Negros, on March 15, 1934, and the following officers were elected: W. M., Felix O. Guantero, P.M.; S.W., A. O. Baigrie; J.W., Wallace M. Cooper; Treasurer, Norberto Capay, and Secretary, Francis J. Cooper, P.M.

Pearl River Lodge No. 109

FROM FORMATION, WORKING UNDER DISPENSATION TO CONSECRATION AND INSTALLATION OF OFFICERS

Although Masonry has been very well served by the "Lodge Star of Southern China, No. 2013 E.C.", there has been for many years the feeling that another Lodge was needed. This was felt particularly by Americans to whom the English working was not so familiar. This led in 1924 to the formation of the Delta Lodge under the Massachusetts Constitution. The political situation in Canton at that time and particularly in 1925 was of such a character, that this Delta Lodge died a somewhat natural death without having been consecrated.

The feeling of need, however, persisted. There were indications also that Chinese, who had been made Masons in the United States, were also anxious for a Lodge where they could carry on their masonic life. There was also a definite feeling on the part of American Masons that Masonic opportunity should be extended to worthy Chinese.

In the winter of 1931-2 a dozen or more Masons, all Americans with the exception of three or four Chinese, who had been made Masons in the United States, met togeher to discuss the possibilities of applying to some Grand Lodge for a provisional charter. Three meetings in all were held. The difficulty of getting such a Lodge properly officered coupled with the uncertainty as to the best procedure led to this matter being laid in abeyance.

The ideas which prompted these discussions persisted however in the minds of those who had taken part in them, and early in 1933 another movement was begun to organize a Lodge. This time with the accession of several newcomers, who were keen in the Craft, the situation was distinctly more hopeful. In these renewed discussions, the ideas which underlay the previous discussions were prominent, some members of the group indicating that they were prepared to assist in organizing a new Lodge mainly because of the increased opportunities which could thus be afforded to the right kind of Chinese to become Masons. It was felt that here was an opportunity to help make a needed contribution to Masonry in China.

As investigation the year before had indicated that an application to the Philippine Grand Lodge might meet with success, whereas any effort to revive the efforts of 1924 might not be so hopeful, correspondence with Amity Lodge No. 106 in Shanghai was begun and further information secured. On the basis of this information a definite meeting was called in February 1933 of Master Masons in the home of Bro. J. Hall Paxton to discuss the general question of attempting to form a Lodge in Canton under the Philippine Constitution. At this meeting real enthusiasm was shown, and when it was learned that Brother Paxton himself would consider the arduous task of preparing for qualification as Master, many felt that success was assured. The very helpful and friendly response of Amity Lodge, together with the fact that among the Amity Lodge Brethren were some very close friends of the Brethren interested in Canton led to a decision in favor of the Philippine Constitution. An early meeting following this was held with representative members of the Lodge Star of Southern China, E. C. 2013, at which pains were taken to make clear that no rivalry of any sort was intended and that the Lodge was working only for the good of Free Masonry in general and in Canton in particular.

A visit in February from Rt. Wor. Bro. Hawthorne of the Grand Lodge of the Philippines gave further impetus to the movement, while the visit in April of Most Wor. Bro. Stanton Youngberg, Grand Master of the Philippine Grand Lodge and an extended visit at that time from Brother Au, Secretary of Amity Lodge in Shanghai brought matters to a successful conclusion.

At various meetings in April the following actions were taken:

"Pearl River" was chosen as the new name for the Lodge.

The second Tuesday of each month was fixed as the date for stated meetings.

An arrangement was made with the Trustees of the Free Masons Hall on Shameen whereby through their generosity and courtesy the new Lodge was permitted to rent the hall.

Following is a list of Master Masons who signed the application for Dispensation, requested from the Grand Lodge of the Philippine Islands and thereby became founding members of Pearl River Lodge No. 109 P. C.

Bro. Benjamin Bennett Anthony (American)
Manager Standard Vacuum Oil Co., Canton.
Member Lodge Star of Southern China, No. 2013.

Bro. David Wai Kwok Au (Chinese)
Assistant Manager, Shanghai Commercial & Savings Bank.
Secretary Amity Lodge No. 106 P. C.

Bro. William Harold Barcus (American)
Branch Manager, China Electric Co., Canton.
Member Salida Lodge No. 57, Colorado Constitution.

Bro. E. R. Bayless (American)
Representative of Curtis Wright Corporation.
Member Florida Constitution.

Bro. Thomas Brameld (British)
Building Architect, Canton.
Member St. George Lodge, Singapore, English Constitution.

Bro. George Henry Burdick (American)
Manager Texas Oil Co., Canton.
Member United States Lodge No. 207, New York.

Bro. Luke Chess (Chinese)
Chief Engineer.
Past Chaplain Rising Star Lodge No. 450, New York Constitution.

Bro. Reuben Ray Colyer (American)
U. S. S. Mindanao.
Member Cavite Lodge No. 2, Philippine Constitution.

Bro. Edward Fayette Mannstedt Deeds (American)
Aviation Instructor attached to Canton Aviation Bureau.
Member Ivanhoe Lodge No. 446, Kansas Constitution.

Bro. James H. Doolittle (American)
Special Aviation Representative Curtis Wright Corporation.

Bro. John Henry Ferguson (British)
Manager John H. Ferguson & Company.
Junior Warden Lodge Star of Southern China, No. 2013, English Constitution.

Bro. Vivian Edmund Ferrier (British)
Manager Gilman & Company, Canton.
Past Senior Warden Lodge Star of Southern China, No. 2013, English Constitution.

Bro. Alzo John Fisher (American)
Secretary of the Church of Christ of China.
Member, Amity Lodge No. 106, Philippine Constitution.

Bro. William Ponder Gooch (American)
National City Bank of New York.
Member Alabama Constitution.

Bro. Glen Ernest Hanaford (American)
Asst. Manager Standard Vacuum Oil Co., Canton.
Member Elgin Lodge No. 117, Illinois Constitution.

Bro. James McClure Henry (American)
Provost, Lingnan University & Representative of American Foundation.
Member Lodge Star of Southern China, No. 2013, English Constitution.

Bro. William Edwin Hoffman (American)
Professor at Lignan University.
Member Kansas Constitution.

Wor. Bro. August Hoffmeister (Swiss)
U. Spalinger & Co., Canton.
Member Swiss Constitution & Past Master of Lodge Star of Southern China, No. 2013, E. C.

Bro. Eugene K. Lau (Chinese)
Chemist, Canton Bureau of Inspection.
Member No. 37, Illinois Constitution.
Member Amity Lodge No. 106, Philippine Constitution.

Bro. Richard Charles Lee (Chinese)
Secretary Municipal Government.
Member University Lodge No. 3666, English Constitution.

Bro. Edward Harrison Lockwood (American)
Secretary Canton Y.M.C.A.
Member Lodge Star of Southern China No. 2013.

Bro. Joe Ying Lum (Chinese)
Representative Curtis Wright Corporation.
Ancient Land Mark Lodge, English Constitution.

Bro. John Francis Manning (American)
Resident Engineer, McDonnell & Gorman.
Member International Lodge, Mass. Constitution.

Bro. Hing Shung Mok (Chinese)
Banking & Government Service.
Member University Lodge No. 3666, English Constitution.

R. W. Bro. Frederick Charles Mow Fung (Chinese)
Banker & Company, Hong Kong.
Past Senior District Grand Warden, Scottish Constitution.
Past Master St. John Lodge No. 618, Scottish Constitution.

Bro. George Neubauer (American)
United States Navy.
Member, Cavite Lodge No. 2, Philippine Constitution.

Bro. John Hall Paxton (American)
American Consular Service.
Member International Lodge, Mass. Constitution, Peiping.

Bro. Milledge Theron Rankin (American)
Business Manager & Treasurer, American Baptist Mission.
Member Wingate Lodge, Kentucky Constitution.

Bro. Edward Taylor Stelle (American)
Manager National City Bank of New York, Canton.
Member Kingston Lodge No. 10, New York Constitution.

Bro. Josephus Johannes Wierink (Netherlands)
Consul for Netherlands, Canton.
Member Victoria Lodge No. 1026, English Constitution.
Member Lodge Star of Southern China No. 2013, E. C.

Bro. Roger Dod Wolcott (American)
District Inspector, Salt Gabelle, Canton.
Member Lodge Star of Southern China No. 2013, E. C.

Wor. Bro. Yik Shing Wan (Chinese)
Medical Practitioner.
Past Master University Lodge No. 3666, English Constitution, Hong Kong.
Member University Lodge No. 859, Cambridge, E. C.

Masons who affiliated with Pearl River Lodge No. 109, Philippine Constitution, during dispensation, thereby becoming Charter Members.

Bro. Harry Hang Sling (Chinese)
Merchant, Hong Kong.
Past Senior Steward and Bible Bearer St. John Lodge No. 618, Scottish Constitution.

Bro. Harold Hebinger Snuggs (American)
American Baptist Mission.
Member Lodge Star of Southern China No. 2013, E. C.

Bro. Tieng Sing (Chinese)
Importer & Exporter, New York.
Past Master Mencius Lodge No. 93, Philippine Constitution.

Members initiated, passed and raised during dispensation, thereby becoming Charter Members.

Bro. Liu Chung Hang (Chinese)
Sub-manager Shanghai Commercial & Savings Bank, Ltd., Canton.

Bro. Ting Kai Liang (Chinese)
Manager Shanghai Commercial & Savings Bank Ltd., Canton.

Bro. John Henry Lang (American)
United States Navy.

Bro. Chan Kwan Kwok (Chinese)
Asst. Manager, Bank of East Asia, Canton.

Bro. Kuang Huang (Chinese)
Commissioner of Canton Municipal Telephone Adm., Canton.

Bro. Arthur Fukyen Lym (Chinese)
Chief of Staff, Canton Air Force.

Bro. James Chiu Huang (Chinese)
Engineer, Municipal Government Administration.

CONSECRATION AND INSTALLATION OF OFFICERS OF PEARL RIVER LODGE

Previous to the Consecration of Pearl River Lodge, a special meeting was held on February 3rd. under Special Dispensation from the Grand Lodge for the purpose of electing officers for 1934. The following members were elected to office:

Worshipful Master	Bro. W. H. Barcus.
Senior Warden	Bro. T. M. Rankin.
Junior Warden	Bro. G. E. Hanaford.
Treasurer	Bro. K. Huang.
Secretary	Bro. Liu Chung Hang.

Very Worshipful Bro. Mei, District Deputy Grand Master (Amity Lodge 106) who was then in Canton was welcomed with Grand Honors and conducted to a seat in the East. He congratulated Pearl River Lodge on the organization and the progress during the period of Dispensation and expressed his pleasure at being able to visit the Lodge and assist in the consecration ceremony which was to take place on the 7th of February.

The morning of February 6th marked the arrival of the M. W. Bro. Manuel Camus, accompanied by the delegation from Amity Lodge who were welcomed at the Canton Wharf by Bro. Paxton, Bro. W. H. Barcus and other officers. The visitors comprised Bros. David W. Au, William Yinson Lee, Alfred S. Lee, T. J. Holt, S. Henshaw Jee, Paul Y. Sieux and J. Woon Lum from Amity Lodge, and Bro. C. M. Gregg of Indiana, U. S. A., who was on his third trip around the world and traveled with the Amity Lodge delegation from Shanghai. Hardly had our visitors rested themselves when they set to work in the afternoon in exemplifying the work of the Master Mason's Degree in

the presence of M. W. Bro. Camus. The degree team consisted of V. W. Bro. Mei as W. M., Bro. David Au as Senior Warden, Bro. Alfred Lee as Junior Warden, Bro. William Yinson Lee as Senior Deacon, Bro. T. J. Holt as Junior Deacon, Bro. Henshaw Jee as Marshal, and Bros. Sieux and Lum as Stewards. Their work was perfect. Besides revealing their dramatic talents they created a deep impression on the candidates.

Never since the formation of Pearl River Lodge has there been a greater and more important occasion than that on February 7th, the day of Consecration and Installation of Officers. On that afternoon at 4.30 a special meeting was held which was opened on the Master Mason's Degree, with Bro. J. H. Paxton in the East, Bro. M. T. Rankin, West, and Bro. W. H. Barcus, South. Thereafter, the Lodge was lowered to the First Degree and a team from Amity Lodge No. 106 consisting of Bro. David W. K. Au as Acting Master, Bro. Wm. Yinson Lee as acting Senior Warden, Bro. T. J. Holt as Acting Junior Warden, Bro. Alfred S. Lee as Acting Marshal, Bros. J. Henshaw Jee and Eugene K. Lau as Acting Senior and Junior Deacons and Bros. Paul Y. Sieux and J. Woon Lum as Acting Senior and Junior Stewards proceeded to confer the First Degree of Masonry on Mr. Li Kai Tsung, who was regularly elected to receive the degree of Masonry from this Lodge at a Stated Meeting.

On Brother Li's retirement from the Lodge, the members of the team relinquished their stations to the regular officers of the Lodge and the Worshipful Master then declared the Lodge of Entered Apprentice Masons suspended and labor resumed on the Third Degree.

The resumption of labor at 7 P. M. was for the purpose of consecrating Pearl River Lodge No. 109.

The Grand Procession entered the Hall at 7:10 P. M., and proceeded to consecrate Pearl River Lodge in due and ancient form. The following officers were in attendance on the Most Worshipful Grand Master, viz.:

Very Worthy Bro. Hua Chuen Mei	as Deputy Grand Master.
Very Wor. Bro. F. C. Mow Fung	as Senior Grand Warden
Bro. C. M. Gregg	as Junior Grand Warden
Bro. Alfred S. Lee	as Grand Treasurer
Bro. Wm. Yinson Lee	as Grand Secretary.
Bro. David K. Au	as Grand Chaplain.
Bro. Paul Y. Sieux	as Grand Marshal.
Bro. T. J. Holt	as Senior Grand Deacon.
Bro. S. Henshaw Jee	as Junior Grand Deacon.
Bro. J. W. Lum	as Grand Tyler.

At the conclusion of this ceremony, the Lodge was again called from labor to refreshment for the purpose of preparing the Master and officers-elect of the new Lodge for installation.

At 8 P. M., with Most Worshipful Manuel Camus as Installing Officer and Very Wor. Hua Chuen Mei as Master of Ceremonies, the following officers of Pearl River Lodge No. 109 were duly installed and invested:—

Worshipful Master	Wor. Bro. W. H. Barcus
Senior Warden	Bro. M. T. Rankin
Junior Warden	Bro. G. E. Hanaford
Treasurer	Bro. K. Huang.
Secretary	Bro. Liu Chung Hang.
Chaplain	Bro. W. E. Hoffman.
Marshal	Wor. Bro. J. H. Paxton.
Senior Deacon	Bro. Eugene K. Lau.
Junior Deacon	Bro. T. Kai Liang.
Senior Steward	Bro. J. F. Manning.
Junior Steward	Bro. J. C. Huang.
Orator	Bro. J. M. Henry.
Organist	Bro. E. T. Stelle.
Inner Guard	Bro. C. K. Kwok.
Tyler	Bro. E. H. Lockwood.

On being installed in the Oriental Chair, Wor. Bro. Barcus tendered his thanks and the deep appreciation of the brethren to Most Worshipful Manuel Camus for coming all the way from Manila to consecrate the Lodge and to install him. He assured the Most Worshipful Grand Master that it was his aim and that of his officers and brethren to live up to the highest ideals of the Craft and that the Most Worshipful Grand Lodge of the Philippine Islands would have no cause for regret in granting a Charter to his Lodge.

While on his feet, Wor. Bro. Barcus also thanked Very Worshipful Hua-Chuen Mei for all he had done for Pearl River Lodge from its inception, culminating in the granting of the Charter and its Consecration. As District Deputy Grand Master for China, he has always shown a keen interest in the affairs of this youngest Lodge in the China district, and hope was expressed that his Very Worshipful would continue to nurse the baby Lodge along until it could stand on its feet.

Most Worshipful Bro. Camus then spoke as follows:

"Worshipful Master and Brethren—I bring you hearty and fraternal greetings from the Grand Lodge of the Philippine Islands. Our prayers for this Lodge and the other two sister Lodges in China are that you will be able to overcome whatever difficulties may obstruct your path in propagating the principles of the Masonic Order in this young but great Republic of China. May you be successful in giving to your people the light and advantages that Masonic intercourse means to cultured people in every country.

"I would like to mention a few of the obstacles and difficulties I have had to encounter and solve in the thirty-six years of my Masonic career, for the sole purpose of illustrating the fact that in Masonry as in every other human endeavor, mistakes are often made but such mistakes are usually corrected in the spirit of brotherly love and Masonic tolerance within a very brief period of time. This is because Masons cannot stay long in error.

"Worshipful Master and Brethren, I have known Masonry in my country when merely to be a Mason was to run the risk of being taken to Bagumbayan, the place where executions were carried out in Manila and where many Masons suffered death for upholding their rights as freemen and as members of the Craft. I have known Masonry in the Philippines when the Anglo-Saxon Lodges were not inclined to accept native candidates to their Lodges. This accounts for my efforts to secure a Charter for Lodge Perla del Oriente No. 1058 from the Grand Lodge of Scotland. In that Lodge, of which I had the honor to be the first Master, Brethren from Lodges under the Gran Oriente Español and those of the Grand Lodge of California, met as friends and Brethren, to the lasting happiness and comfort of everybody concerned. Because of this fact and considering that the Gran Oriente Español was not recognized by the Grand Lodge of California, the Master of one of the California Lodges suspended visitations with Lodge Perla del Oriente. Upon the advice and counsel of my officers, I as Master of Lodge Perla del Oriente, decided that we would not retaliate but would welcome the members of their Lodge to our meetings. The result was that at every meeting of our Lodge, a great number of visitors from that Lodge was present. The matter was taken up by the Grand Lodge of Scotland with the Grand Lodge of California. In a few months, a decision was rendered by the Grand Lodge of California rescinding the action taken by the Master of the Lodge who suspended relations with us. The brotherly feeling between the members of the two Lodges has since remained strong and firm, and together we celebrated the judgment given by the Grand Lodge of California. Later, during the World War, when the Grand Lodge of Scotland decreed that Lodge Perla del Oriente was to suspend the Masonic rights of all Brethren who happened to be of German, Austrian or enemy nationalities, I demitted from Lodge Perla del Oriente to follow the fate of these Brethren, and we accordingly formed Cosmos Lodge No. 8. No sooner was the war over when very strong fraternal relations sprang up between Lodge Perla del Oriente and Cosmos Lodge, relations so happy that I believe they have induced more than a passing regret to the members of both Lodges since the action of the Grand Lodge of Scotland in suspending Masonic relations with us.

"In every one of these instances, as you will see, Masonry triumphed.

"In the case of the Spanish persecution, Masonry emerged stronger than ever. The execution of a few Masons like Rizal, Valenzuela and Ossorio (an influential Chinese brother of Cavite province) did not prevent the Order from carrying on the good work that it had set itself under the Gran Oriente Español. In the other instances, the little clouds were soon dissipated and normal relations were resumed. The Craft in the Philippines has grown stronger and stronger to the point where it now is, when we may say it is the backbone of every civic and humanitarian movement.

"In conclusion, my Brethren, let me say that we members of the Craft in the Philippine Islands entertain no regret whatever for what we have done for you here in China. If we had to do it all over again, knowing the present outcome of our actions, we would not hesitate to grant the dispensations and charters which we have granted to Amity and Nanking Lodges and now to your Lodge. We want to assure you, my Brethren, that we of the Craft on the other side of the China Sea are perfectly ready, willing and happy to stand or fall with you in this

struggle for the recognition of our undoubted right to practice Freemasonry in this part of the world. And so, as I take my leave of you, I know that this sentiment will be echoed and approved in every nook and corner of the Philippine Masonic world and that they will join me very sincerely in wishing you joy in your Lodge and prosperity in following the Craft in your city."

Very Worshipful Bro. Hua Chuen Mei next replied, expressing his pleasure in being able to be present and to participate in the ceremonies of the evening, and voicing the hope that this new Lodge would follow the footsteps of its elder sisters in China, thereby bringing honor and glory to the Craft and to the Most Worshipful Grand Lodge of the Philippines.

Both the Most Worshipful Grand Master's and Very Worshipful District Deputy Grand Master's speeches were warmly received by the Brethren.

At this juncture, the motion that M. W. Grand Master Camus and V. W. District Deputy Grand Master Hua Chuen Mei be elected honorary members of Pearl River Lodge was carried with unanimity.

Wor. Bro. Barcus then rose and presented to the Most Worshipful Grand Master, on behalf of the Lodge, two blackwood settees, and to Very Wor. Bro. Hua Chuen Mei, a blackwood stool, as a token of esteem and brotherly love. These gifts were graciously accepted by the distinguished recipients.

Telegrams of congratulations from Amity Lodge No. 106, Nanking Lodge No. 108, and the Deputy Grand Master of the Grand Lodge of the Philippine Islands were read by Bro. Hanaford.

Very Wor. Bro. Hua Chuen Mei then conveyed the congratulations, and greetings of Amity Lodge No. 106, Nanking Lodge No. 108, and Batong Buhay Lodge No. 27, while Bro. David W. K. Au presented on behalf of Amity Lodge No. 106 an embroidered Lodge Banner and on behalf of Nanking Lodge No. 108 two Warden's Columns.

After closing of the Lodge at 9:45, all Brethren proceeded to a banquet at the National City Bank apartments to celebrate the institution of the Lodge. The banquet was a most successful one.

At the Banquet, the following toasts were given:—

"Our respective rulers and the Craft." Proposed by Wor. Bro. Barcus.

"The M. W. Grand Lodge of the Philippine Islands and M. W. Bro. Manuel Camus." Proposed by Bro. H. C. Mei.

"Pearl River Lodge and Bro. W. H. Barcus, Wor. Master." Proposed by V. W. Bro. H. C. Mei; response by Wor. Bro. Barcus.

"Amity Lodge." Proposed by Wor. Bro. Paxton; response by Bro. David Au.

"Our Sister Constitutions." Proposed by Bro. M. T. Rankin; response by Bro. C. M. Gregg.

"Our newly raised Brethren." By V. Wor. Bro. Mow Fung.

"Tyler's toast." By Bro. Lockwood.

There was a very nice after event to the business activity of February 7th, for on the following day a luncheon was given at the Nam Yuen Restaurant by the newly raised Brethren.

From the time of the arrival in Canton of the Most Worshipful Grand Master, Manuel Camus, and the Shanghai Delegation, till their departure, their time was so occupied that the newly raised Brethren of Pearl River Lodge No. 109 very nearly came to be deprived of the honor and pleasure of entertaining them. It was fortunate that Bro. K. Huang, through his diplomatic ability, managed to take away a portion of the visitors' valuable time, from 1 to 2:15 P. M., to attend this luncheon at the famous Chinese restaurant, the Nam Yuen.

Sharply at one o'clock all the Brethren assembled at the great hall of the restaurant, some with their wives, to enjoy this treat. Throughout the whole course of the tiffin, the spirit of friendship and brotherly love manifested itself in marked degrees. Very Wor. Bro. Mei called upon all the Shanghai brethren to thank the hosts, and drank after the Chinese fashion by saying "Gonbay."

Bro. Liu, who was presiding, responded in a few words as follows:

"Visiting Brethren—On behalf of my fellow hosts I have much pleasure in extending to your our hearty welcome and thanking you for your presence here. We have with us at this luncheon many distinguished Brethren, among whom we may mention just a few: We have a prominent judge from the Philippine Islands in the person of Judge Camus, an eminent legal expert from Shanghai, Dr. H. C. Mei, and a popular figure from Hongkong, Bro. Fred Mow Fung. We fully expected they would stay in Canton for a few more days until after the Chinese New Year, but we regret to learn that business has necessitated their return to their respective cities this afternoon. Bro. Paxon will also be leaving for the States in a day or two. Let us therefore avail ourselves of this opportunity to drink to our departing Brethren and wish every one of them 'Bon Voyage'."

Although the duration of the gathering was comparatively short, the fraternal tie was ever more closely bound, as Bro. Barcus aptly remarked to the ladies present, that they may now know how their respective husbands are called together through the power of Masonry.

As this concluded the ceremonies and business of bringing Pearl River Lodge into actual existance, all the Brethren were excused from further duties and therefore were free to follow their own wishes, with the satisfaction of knowing they had assisted in a great work.

The Old Master Mason

Just a plain old Master Mason—
Yet as he spoke it seemed as if he knew Life's mystery,
And had solved the meaning of the word called immortality.
Just a plain old Master Mason, not a Templar with his sword,
But in his heart and in his life be breathed God's blessed Word,
And walked the path that leads us all unto the Throne of God.

Just a plain old Master Mason—
No Consistory member he, or Mystic Shriner, nor the renowned Thirty-third Degree,
But on his breast there hung a Square, a Compass and a letter "G,"
Symbolic of the three Degrees of Ancient Craft Masonry.
Just a plain old Master Mason, thanking God that he could see
Jacob's ladder reaching upward even from the First Degree—
A lesson to us all of Faith, Hope and Charity.

—*Idaho Grand Lodge Proceedings, 1928.*

Important Notice!

In order to avoid delay or loss of correspondence, communications for the Grand Secretary's Office should not be addressed to individuals but to "The Grand Secretary, Grand Lodge of F. & A. M. of the Philippine Islands, P. O. Box 990, Manila, P. I."

Equally, communications for the Editor of the Cabletow should be addressed "The Cabletow, P. O. Box No. 990, Manila, P. I."

Money orders and checks should be made payable in a like manner and not to the individual occupying the office.

Manila, P. I.,
March 15, 1934.

NEWTON C. COMFORT,
Grand Secretary.

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Sección Castellana

THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 105 Logias (29 en la ciudad de Manila) con 6,000 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Manuel Camus, Gran Maestre; Samuel R. Hawthorne, Gran Maestre delegado; Conrado Benitez, Primer Gran Vigilante; Edward M. Masterson, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Masonería Intelectual

En una estacioncita del camino de hierro departamental de una pequeña república centroamericana, una vez se detuvo un tren. Había poquísimos viajeros. Entre ellos, no obstante, valija en mano, desembarcó un poeta extranjero, caído en aquellos andurriales pródigos por no sé qué absurdo vagabundaje. No conocía a nadie. El pueblo, abrupto en la cordillera, casi aislado de los centros vitales del país, era inhospitalario y miserable. Llovía seis meses consecutivos y en los otros seis el calor emborrachaba hasta a las moscas. La hierba crecía en las calles, entre piedra y piedra, incontenible. Sin embargo, en la estacioncita había un poeta de la localidad, un pobre diablo que sabía que ese día llegaría "otro" a su pueblo. Cuando se encontraron, le dijo que lo recibía "en nombre del pueblo." Se hizo cargo de él. Llevó su valija. Lo condujo al hotel. Lo presentó al alcalde y al cura. Le brindó su cama, su pobre mesa, todo. Y el otro pensaba, delante de aquella devoción extraña, socavando en las vetas, ricas de sensibilidad, del poeta local: "No hay como la solidaridad intelectual, más poderosa que la masonería... La masonería de los intelectuales no está reglamentada, es cierto, pero se ejerce. Se ejerce instintivamente. Se ejerce sacerdotalmente...."

Cuando Santos Chacano cayó prisionero en Guatemala, el continente entero, gracias a los poetas, se emocionó, protestó, suplicó, y tanto y tan bien ejerció su masonería, que el poeta de "Madre América" no sólo salvó la pelleja sino que salió de Guatemala como aureolado de aventura.

Esta masonería intelectual está siendo ejercida en estos momentos a favor de Raul Haya de la Torre, prisionero en el Perú. Fué ejercida ayer en favor de Andrés Eloy Blanco, garza real caída en las fauces repugnantes de Juan Bisonte. Y "Nouvelles Littéraires" nos recuerda, en uno de sus últimos números, que la intelectualidad francesa fué una de las que más clamaron, de las que más ejercieron el sacerdocio masónico de la solidaridad cuando uno de los suyos, Máximo Gorki, cayó en las garras del Padrecito Tzar en la revuelta de las clases obreras de 1905.

Es un curioso documento.

El 22 de enero de 1905 los obreros petersburgueses, que llenaban la plaza del Palacio de Invierno, eran diezmados por la fusilería imperial en un espectacular massacre digno de la dinastía. Gorki el Vagabundo escribió al día siguiente la crónica de los hechos para ser transmitida a los boletines obreros del extranjero. Naturalmente, Alexei Maximovitch Pechkow vió abrirse para él las puertas de la prisión de Pedro y Pablo, reputada en el historial dramático de Rusia como una Bastilla tenebrosa. Allí comenzó a escupir sangre. Allí comenzó a escribir también esa pequeña obra maestra que se llama "Los niños del sol." Y allí se hubiera podrido si no es porque la intelectualidad francesa ejerce su masonería. El primer grito apareció en "L'Humanité." Había que reclamar en alguna forma al hermano en desgracia. Se haría, de ser posible, presión, sobre las cancillerías. Gorki no podía sufrir un día más los grillos infamantes, sobre todo cuando la enfermedad amenaba con podrirle los pulmones si seguía en su celda de Pedro y Pablo. Se desafiaría a la policía en una protesta al aire libre. Una abundante y generosa literatura comenzó a inundar el bulevar. Eran artículos inflamados de masonería intelectual de la mejor estirpe. Y se envió al Tzar una solemne protesta firmada por miles de intelectuales, entre ellos Juan Jaurés, le Condesa de Noailles, Anatole France, Aristide Briand, Tristan Bernard, Léon Blum, George de Porto-Riche, Octave Mirabeau, Francis Jourdain, Severine, Gabriel Mourey, Jules Renard, Lucien Descaves—este último protestó de que sólo se pensara en salvar a Gorki: "debía elevarse la protesta por los mil quinientos compañeros de prisión del autor de "En busca de pan."—Fué como una cruzada. Fué la Cruzada, con mayúscula, de los intelectuales. Georges Lecomte, los dos hermanos Margueritte, Gustave Geoffroy, Marcel Prevost, Jules Claretie, firmaban el documento y publicaban artículos. Lo firmaron asimismo André Gide, Huysmans, Ludovic Halévy, León Bloy, Catulle Mendes, Henri Poincaré, Rodin, los hermanos Rosny, Monet... ¡Cien más!

En marzo de 1905 Máximo Gorki salió de la cárcel, arrancado así a la mazmorra por el grito de la Francia intelectual, quien había ejercido una vez más su sacerdocio masónico de solidaridad. El Padrecito Tzar no debe haber comprendido bien qué fuerza extraña arrancaba así de sus garras una pieza tan considerable... Para comprenderlo hubiera sido preciso que no fuera Tzar y sí un poeta o un vagabundo como su prisionero.

La gran familia de los intelectuales es bien una familia, con todos sus defectos, con todas sus pasiones, con todas sus aberraciones, con todos sus amores. Pero en cuanto le tocan uno de los suyos es como si se desatara la furia de un avispero. Un avispero, en realidad, arrancó a Gorki de las garras del Tzar. Toda la mezquindad, toda la rivalidad familiar desaparece. Es la más bella masonería que existe, la más noble, quizás por ser la más instintiva y la más natural, como una fuerza humana.

Mientras en un poblado inhospitalario y abrupto exista un poeta otro poeta puede bajar de su rencito departamental, sin un centavo, sin un conocido, sin un destino, sólo con la esperanza de encontrar al poeta lo-

cal. Y cunado en vez de caer en un villorio aislado, al cual entraría como un perro con sarna si no existiera el otro poeta, cae en una cárcel, así sea la del mismo Padrecito Tzar, ya verá lo que consigue el avispero; ya verá cómo se ejerce la masonería divina de los intelectuales... *Por Eduardo Aviles Ramirez, en "Mundo Masónico," Habana, Cuba.*

Comentarios al Código Moral

"El verdadero culto que se da al Gran Arquitecto, consiste principalmente en las buenas obras."

Código Moral Masónico.

¿Las buenas obras?... Cierto filósofo recomendaba que antes de emitir una opninión, antes de juzgar una cuestión cualquiera, se pronunciara, por tres veces la palabra "Detente."

Magnífica recomendación, modo maravilloso de anular las irreflexiones pero... existen muchas personas que ven en la reflexión un modo de complicar las cosas y la vida. El error no puede ser más absoluto puesto que la complicación nace precisamente del falso juicio.

¿A qué se llama una buena obra? Fijaos... A primera vista os parecerá pueril, casi estúpida semejante pregunta.

Por instinto el humano tiene siempre la concepción de lo bueno y de lo malo. Sabe que socorrer a un menesteroso es una obra de caridad, que mediar con intención pacifista entre los que discuten, evitar la mútua agresión, es algo loable y digno de ser elogiado, pero en el concepto que general y vulgarmente se tiene de lo que es una buena obra, existe más de un vicio y más de un error capitalísimo.

Para justificar nuestro trabajo antes suplicamos al que leyere que no vea en estas líneas el menor asomo de pedantería. No abrimos cátedra. Exponemos sencillamente nuestras ideas, aspiramos, por creerlas sanas, a que se divulguen, para la más humana comprensión de nuestro Código, y esto es todo.

Habréis conocido a muchos adinerados que realizan importantes limosnas. El hecho en sí parece significar una buena obra, lo será sin duda para el que la limosna recibe, pero... ¿es caridad, puede ser caridad remediar el hambre de uno olvidando la de muchos? Antes que caridad es injusticia de la que nace el vasallaje del favorecido ,la vanidad del favorecedor y el robustecimiento del egoísmo personal en su condición más bárbara y primitiva.

La limosna puede remediar un dolor, pero también puede alentar un vicio. La caridad, madre de todas las virtudes, ciega o interesadamente practicada, puede trocarse en fuerza generatriz para la degeneración y decaimiento de los pueblos.

Cada hombre debe bastarse a sí mismo. Si la caridad ajena suple al esfuerzo individual, a la sombra de la caridad se produce el vago que primero puede ser por necesidad, luego por costumbre y más tarde por egoísmo, por viciada naturaleza.

Entendemos, pues, las buenas obras en el sentido en que deben ser practicadas.

Abrigamos el convencimiento de que nadie es malo porque nació malo. No. La responsabilidad de una culpa casi nunca radica en la personalidad del que la comete.

Los pueblos se degeneran no porque la degeneración naciera con ellos, sino por la incuria o por la culpabilidad de los que poseyendo una cultura que les permite conocer el valor exacto de las cosas, dejaron que tal degeneración se produjera y aún la utilizaron, la utilizan, para la más fácil realización de propósitos inconfesables.

¿Puede ser caridad la moneda que se entrega a un desdichado cuando es el donante, por sus prejuicios, por su negligencia o por su maldad, el autor precisamente de tal desdicha?

Tal limosna, y así lo declaramos, porque así lo sentimos, antes que caridad, es burla, cobardía o en el mejor caso, remordimiento.

No haced tan sólo la limosna de vuestra moneda. El hombre no es sólo estómago; considerarlo así es relegarlo a la condición de bestia. El hombre es corazón y es cerebro. Hacedle también la caridad de vuestro ejemplo, de vuestro consejo y de vuestra palabra.

Estudiad y atesorad conocimientos para luego esparcirlos sobre las conciencias obscuras. Vuestra conciencia de hombre sabio o sencillamente experimentado ha de ser un bien común. Cuando la cultura pueda iluminar el cerebro de todos los hombres creando el verdadero Derecho, la limosna de la moneda no será necesaria, la caridad interesada, creadora de vanidades, habrá desaparecido.—*Arturo Ortega, en "Rectitud," Barcelona.*

Nuestro Deber

Las noticias del mundo parecen indicar que en todas partes han hecho crisis las normas que hasta ahora han regido la vida de los pueblos.

Existe desorientación universal no sólo en el terreno económico sino, lo que es más grave, en el orden político, moral y filosófico.

Las mentes más claras, empujadas por el trastorno de las necesidades sociales de carácter material, pierden la serenidad indispensable para formar juicios acertados; la pasión ciega a otros; el altruismo lanza a algunos de los mejores al camino que juzgan más corto para llegar a un orden social más justo y más dichoso.

Desgraciadamente, las etapas de la Humanidad no se cuentan por meses. Y es imposible juzgar desde luego, por el fracaso o el acierto de unos cuantos años, acerca de la ventaja o inconveniencia de algunos sistemas en ensayo en los viejos países europeos.

Hay que esperar a que se disipen las apariencias engañadoras y que los resultados estables arrojen su enseñanza.

Entretanto, esos ensayos y el quebrantamiento de las viejas leyes morales, están produciendo a la Humanidad días de turbación y dolor que no se sabe cuándo terminarán.

Es deber de todo hombre consciente buscar en medio de este caos, el rayo de luz que alumbre el camino.

La tarea es difícil para quienes no pueden sustraerse a los mandatos de las pasiones o para quienes ciega el error. Pero nosotros, francmasones, educados para destruir el prejuicio como para saber refrenar los imperativos de tolos emocionales y para buscar la Verdad en beneficio de todos, tenemos el deber imperioso de emprenderla.

Puede que, del estudio honrado y sereno de nuestros templos, surja la solución social cuyo privilegio se atribuyen violentamente las diversas tendencias que hoy dividen a los hombres y a los pueblos.

—Revista Masónica de Chile.

No se olviden del Hospital Masónico para Niños Lisiados que está realizando una obra altamente altruista.

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