The Cable Tow

Vol. XII Manila, P. I., July 2, 1934 No. 2

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

THUS LIFT ME FREE!

When mind and heart are slipping free
From earthly toils: let me not hence
On heaving swells of voiceless grief,
But on the lilt of song and lute
Let me glide out.
Let some one sing! In whose heart beats,
The chords that through the spheres e'er ring,
Whose listening soul vibrates in tune
To measures in which angels sing.
Thus I'd set wing.
An as the song in softened notes
Loosens the weights of all past fears,
I shall swing up until I hear
That mightier song of endless years,
Thrilled beyond tears!
Let some one play—on muted strings,
Whose touch, athrob with lifting hope,
Transmutes in echoes the pure strains
That move the boundless heart of God.
Thus lift me free!
Then 'midst these whispers of a vaster choir,
Answering the call supreme, the tone supernal,
I'll rise to join the mounting song,
Rapt melody of life eternal,
And love enthroned!

—By FRANK J. RAWLINSON, P. M.
Amity Lodge No. 106, Shanghai.

INDEPENDENT SHOE SHOP

Tel. 2-21-77 — 114 Echague Manila — P. O. Box 2641

The largest and best equipped shoe repair plant in Manila

First class work — All American materials
All work finished same day—Prices reasonable

Shoes made to order, quality and fit guaranteed—Give us a trial and be convinced.

T. G. HENDERSON, Proprietor.

Read Masonic Books

OUR new 32 page catalog, listing 200 books on symbolism, philosophy, history, biography, essays and addresses, special subjects, etc., is extremely helpful to lodge officers and brethren in choosing instructive books on Freemasonry and related subjects. *Write for Catalog CT.*

MACOY PUBLISHING AND MASONIC SUPPLY CO.
35 West 32 Street — New York, N. Y.

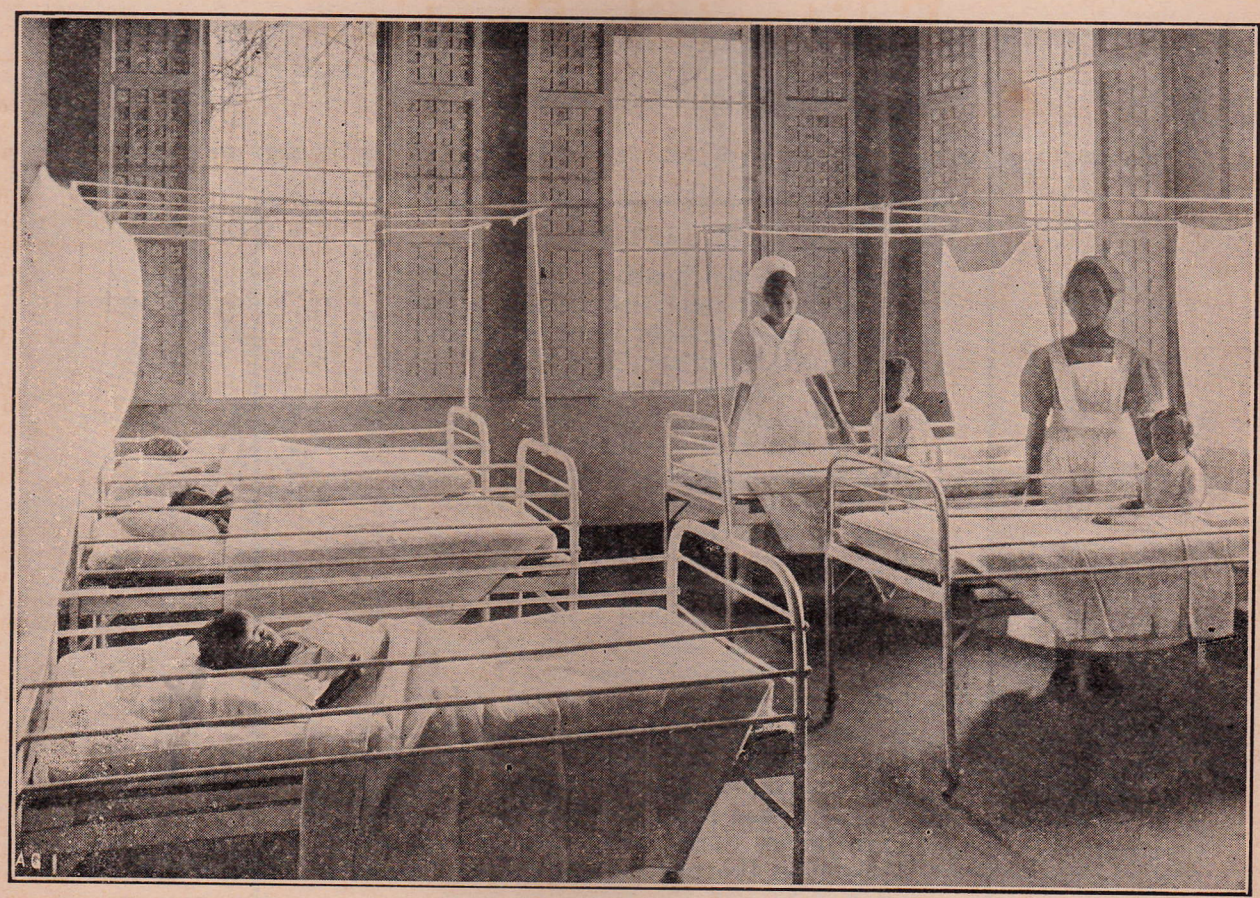
cuts A. GARCIA 32 STA POTENCIANA MANILA

Masonic Hospital For Crippled Children

Join this outstanding Charity
of Philippine Masonry!

Visit the Masonic Ward for Crippled Children at the Mary J. Johnston Hospital.

Secretary: Joseph H. Schmidt, Box 34
Manila, P. I.



Masonic Ward for Crippled Children

Mary J. Johnston Memorial Hospital, Tondo, Manila.

This Ward has been operated by the Masonic Hospital for Crippled Children, Inc., since 1925, and has been and is doing splendid work. Every Mason should have a part in this admirable Masonic enterprise.

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.

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

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

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

THE GRAND LODGE OF THE PHILIPPINE ISLANDS

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

Vol. XII Manila, P. I., July 2, 1934 No. 2

Editorial Section

POLITICS IN MASONRY

One of the objections to the chartering of purely Chinese Lodges in China that has made us smile is the expressed fear that such Lodges will engage in politics. That same apprehension was used as an argument against giving the Filipinos a fitting and proper participation in Masonry when that question was first discussed, many many years ago. Our Chinese Brethren protest indignantly against any such suspicion. And as regards our Philippine Lodges, we can truthfully say that they have always kept clear of politics to a remarkable extent, especially when one considers what a prominent part in the daily life of these people politics has been and is playing.

When we read in the Masonic press of the United States advertisement upon advertisement inserted by candidates for political office using their Masonic membership to further their chances for a victory at the polls, we are doubly proud of our fine record in that respect.

In the great State of Illinois, the Grand Master, on February 10, 1934, was compelled to issue an edict against the practices adopted by politicians with Masonic connections. How far things have gone in that State is described as follows in the circular containing the edict mentioned:

In 1920 the Grand Lodge (Proceedings p. 131) denounced as a "contemptible outrage" the action of an organization styling itself "Craftsmans League of America" in sending out a marked ballot containing the name of one candidate for each office and the name and number of his Masonic Lodge, with a letter stating that all the candidates were Masons and urging craftsmen to vote for them as a Masonic duty.

Notwithstanding the severe rebuke then administered to "the perpetrators of this serious offense," each succeeding campaign has revealed equally reprehensible tactics in behalf of members of Masonic Lodges.

Brethren holding official connection with the Grand Lodge and constitutent lodges have been urged to select committees from lodges to support certain candidates. They have been admonished that it was a Masonic duty to espouse the election of various brethren. In at least one instance a brother was unceremoniously taken off the air when at a social function given by a Masonic lodge, he diverted a Masonic talk into a political speech.

Petitions for nomination or endorsement of political candidates have been circulated in lodge meetings or lodge halls. Candidates, suddenly remembering their membership in the fraternity after liberal advertising, have appeared at lodge or Masonic meetings under the pretense of discussing law enforcement, the functions of their respective offices, or other non-Masonic subjects, when, as almost every one knew, they were merely promoting their candidacies.

In increasing numbers candidates have been advertising their Masonic affiliations and their candidacies in Masonic publications, lodge bulletins, circulars and other means of advertising.

The edict issued by the Grand Master, Most Wor. Bro. Niemeyer, reads as follows:

No Mason who is candidate for political office shall in any way advertise or make use of his Masonic affiliations (including organizations whose membership is predicated upon good standing in Ancient Craft Masonry) in any campaign literature, speech, broadcast, biographical sketch, or other means intended to promote his candidacy.

No Mason shall publish, permit or procure the publication in any Masonic paper, lodge bulletin, Masonic Temple bulletin, magazine, or pamphlet, or any printed matter issued in a name suggestive of Masonry, or intended primarily for Masons, any news item, announcement or advertisement of the candidacy of any person for political office.

No lodge or group of Masons meeting as such or under any name suggestive of Masonry, shall during or preceding any political campaign, advertise, introduce or permit the appearance of any candidate for political office at such lodge or Masonic meeting, except in his official Masonic position, or as a speaker on a strictly Masonic subject.

There is not, nor has there ever been, and we hope there never will be, any necessity of such an edict in our Grand Jurisdiction. We wonder how the Masons of Illinois ever allowed things to come to such a pass, and we laud the present Grand Master for his determined effort to put a stop to such conduct in a society that is and always has been "resolv'd against all politicks, as what never yet conduc'd to the welfare of the Lodge, nor ever will."—*L. F.*

TWO NATIONAL HOLIDAYS

Every nation has certain days of the year on which it commemorates some national event; but among these days there is generally one which is celebrated with greater enthusiasm by the people than any of the others. The law-giving body of a nation can create a holiday but it cannot create a spirit of enthusiasm for it among the people, and more than one day so designated has failed to find acceptance with the people as a whole and its annual recurrence finds them cold and unresponsive.

The month of July brings us two national holidays which have become part of the life of the people concerned and appeal to them like no others. On the 4th of that month, Independence Day is observed through the length and breadth of the United States of America. The birth of the nation—what event could appeal more powerfully to the patriotic American, proud of his citizenship and of the courage and self-sacrificing spirit of the sturdy men who brought his glorious country into being? And on the 14th of July, France celebrates its "National Holiday" on the anniversary of the fall of the Bastille. It it is not so much the birth of a republic or of a nation, but the victory of a principle and the downfall of a secular rule of tyranny and oppression which is commemorated on the "Quatorze Juillet" by the people of France, the rich and the poor, the high and the low. The event itself was and has remained one of the greatest symbolic importance not only to France, but to the whole world.

To Masonry, both are days of great significance because both represent the triumph and glorification of principles which have ever been sacred to the world-wide Fraternity.—*L. F.*

OUR SCHOOLS

The schools have always come in for special attention in the Philippine Islands. The first law originating in the Philippine Assembly and passed by the Philippine Legislature was one appropriating the sum of one million pesos for the public schools. It was introduced by a Mason, Bro. Isauro Gabaldon. Quite fittingly, the school question will receive careful consideration from the Constitutional Convention which will meet a few months hence to frame a constitution and form of government for the Commonwealth of the Philippine Islands. What one of our foremost educators thinks of this matter appears in an article from his pen which we publish in this number of the *Cabletow*. This paper was read by its author, Bro. Francisco Benitez, Dean of the College of Education of the State University, before his Masonic *alma mater*, Bagumbayan Lodge No. 4, and is of unusual interest. We recommend it especially to those of our readers who are engaged in educational pursuits or interested in educational matters, the percentage of which is very high.—*L. F.*

BRO. GILBERT P. BROWN ON COMMODORE PERRY

Commodore Perry of the United States Navy, the "Opener of Japan," is the subject of an article by our learned Brother, Prof. Gilbert Patten Brown, of Englewood Cliffs, New Jersey. Bro. Brown, being a patriotic American and a zealous Mason and having followed the sea himself for a while, writes very interestingly of that romantic incident eighty years ago, when Uncle Sam, through Perry's "black ships," knocked at the hitherto closed portals of Dai Nippon and the door was opened unto him. We thank our good Brother for this fine contribution to our columns!—*L. F.*

DECENNIAL OF MASONIC HOSPITAL FOR CRIPPLED CHILDREN

Ten years ago, or more precisely, on July 29, 1924, a number of active Masons of our Grand Jurisdiction met at the Masonic Temple on the Escolta and organized a corporation for the purpose of building, equipping and maintaining in the City of Manila a Masonic Hospital for Crippled Children, membership in which was limited to regular Master Masons, the wives, daughters, sisters, mothers and widows of regular Master Masons, and organizations and associations of Masons, etc. The incorporators were M. W. Bro. Wenceslao Trinidad (then Grand Master), M. W. Bro. Frederic H. Stevens, M. W. Bro. W. W. Larkin, M. W. Bro. Teodoro M. Kalaw, Major General James H. McRae, Bro. F. E. Hedrick, M. W. Bro. Joseph H. Schmidt, Wor. Bro. E. A. Perkins, Wor. Bro. Fred A. Holmes, Wor. Bro. Miguel Bonifacio, M. W. Bro. Vicente Carmona, Wor. Bro. Rafael Alunan, Bro. Gonzalo C. Go Quiolay, M. W. Bro. Manuel Camus, and Mrs. F. H. Stevens.

M. W. Bro. W. W. Larkin was elected as president and M. W. Bro. Joseph H. Schmidt as Vice-President of the corporation, to which offices they have been re-elected year after year and which they occupy at the present writing. What large amount of conscientious and efficient work M. W. Bros. Larkin and Schmidt have performed during those ten years only those who have followed the development and progress of the Masonic Hospital know.

How has this, the noblest work Philippine Masonry has ever undertaken, fared during those ten years?

We believe that the Masonic Hospital for Crippled Children has not had that general support of the Fraternity to which it is entitled. Thousands of our Brethren who could well afford to join the corporation have refrained from doing so. Many members have lost all enthusiasm and have dropped out, and only a handful of active workers are left to carry on. And yet no enterprise of Philippine Masonry has been and is being managed more efficiently, honestly, and unselfishly than the Hospital for Crippled Children. The officers of the corporation receive no salaries or allowances and are not given high sounding titles or flattering publicity. No solemn installation ceremonies are held when they assume office and no glittering jewels are bestowed on them when they relinquish it. After many years of service, the only reward they can expect is the satisfaction of duty well done.

All honor to the officers of the Masonic Hospital for Crippled Children! Their self-sacrificing work in behalf of the little cripples entitles them to a place among the best in Masonry. And all honors to the Masons who have generously given of their money and time to carry on the splendid work begun ten years ago! They, too, have given evidence of that spirit which has made Masonry great and respected. And we sincerely hope that the ranks of those who have so far failed to grasp the fact that it is one of the first duties of a Mason to support and foster Masonic enterprises and charity will become thinner

as time goes on and Masonry purges itself of the dross, a process which has been going on for some time.

On July 16th, beginning at 4:30 p. m., the Masonic Hospital for Crippled Children, Inc., will hold its annual meeting at the Scottish Rite Hall, Masonic Temple, Escolta, and we hope there will be a good attendance. In our August number we shall give an account of the business transacted and of the present condition of the corporation and of the Masonic Ward for Crippled Children which it has been operating for the last nine years in the Mary J. Johnston Memorial Hospital in Tondo.—*L. F.*

RED CROSS HONORS OUR GRAND MASTER

Another high honor has come to our Grand Master, Most Wor. Bro. Manuel Camus: Judge John Barton Payne, Chairman of the National Executive Officers of the American National Red Cross, has appointed him a delegate to represent the American National Red Cross at the 15th International Red Cross Conference, to be held in Tokyo, Japan, beginning on October 17, 1934, charging him especially with the duty of giving consideration to all questions and matters affecting the Philippine Chapter of the American Red Cross. This Conference, which will be in session for ten days, is the biggest Red Cross body of the world, representing all National Red Cross Societies. The President of the Japanese Red Cross is Prince I. Tokugawa. The membership of the American National Red Cross is over four million adults and several million junior members.

Our Grand Master met Judge Payne in Washington and had a pleasant visit and luncheon with him at his home. He does not yet know whether it will be possible for him to attend the Conference in Tokyo.

We heartily congratulate M. W. Bro. Camus on the new honor conferred upon him.—*L. F.*

THE ANNUAL ROLL CALL OF THE RED CROSS

The Chief Executive of the Philippine Islands has by proclamation set aside the period from Independence Day, July 4th, to July 31st, as the time for the Annual Roll Call of the Red Cross in the Philippines. In his proclamation, Governor Murphy speaks of the strength and efficiency of the Red Cross, of its record and its importance as a part of our national life, which makes it the duty of every citizen to maintain and increase from year to year the strength, the influence, and the ideals of this important organization. He emphasizes the fact that the Red Cross does not receive any funds from the Charity Sweepstakes to be held this year and that one of the principles of the Red Cross is that the public should associate with their direct and personal contributions the ideal of service to others.

We need not repeat that the Red Cross, as a non-sectarian, non-political and non-partisan organization founded to relieve distress, deserves our full sympathy and support. Nor need we remind our Brethren that the idea of the Red Cross was conceived in the heart and brain of a member of our great Fraternity. The aims and purposes of the Red Cross are of a nature to appeal to a Mason, and we are sure that not a Brother in these Islands will fail to give the Red Cross his moral and material aid and cooperation in its Annual Roll Call.—*L. F.*

ANOTHER EXECUTIVE PROCLAMATION NATIONAL BOOK WEEK

On June 6th, last, the Governor-General designated the period from June 18th to June 24th of this year, and all succeeding years, as National Book Week, because "the arousing of a national interest in the reading of good books is a patriotic duty and privilege."

Books, indeed, are one of the greatest blessings of our age. W. E. Channing expressed in eloquent words just what books will do for a man when he said:

> God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.

We wish we could have a Masonic Book week. Few of our Brethren realize how rich our Masonic literature is, especially that written in the English language. And few ever look at a Masonic book: for them all that treasure of Masonic writings is nonexistent.

Let us hope that what an eminent Brother recently said is true: that there has been a revival in the study side of Masonry since the degree mills ceased to work. —*L. F.*

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Manuel Camus has appointed Wor. Bros. F. J. Olizon (21), A. S. Layoc (22), and George B. Obear (94), to act as Grand Lodge Committee for Visiting the Sick during the month of July, 1934.

DEPUTY GRAND MASTER GOING SOUTH

Rt. Wor. Bro. Samuel R. Hawthorne, Deputy Grand Master, accompanied by V. W. Bro. Emilio P. Virata, Senior Grand Lecturer, Wor. Bro. E. E. Voss, W. M. of Manila Lodge No. 1, and several other members of the Grand Lodge, will leave Manila on July 10th to make official visitations in various Lodges of the South and constitute Kutang-Bato Lodge No. 110, at Cotabato. Unless the schedule is changed, Grand Lodge visitations will take place as follows: Jolo (102), July 12th; Zamboanga (45), July 14th; Cotabato (110), July 17th; Cebu (30 and 62), July 21st; Bacolod (64 and 101), July 23rd; Iloilo (11 and 78), July 24th, and Capiz (55), July 25th. The party expects to be back in Manila on July 28th.

COSMOS LODGE TEAM ACTIVE

The costumed team of Cosmos Lodge No. 8 will confer the second section of the Third Degree for Manila Lodge No. 1 on Tuesday, July 17th, in the Masonic Temple on the Escolta. This team has a well established reputation for flawless and impressive work and will, we are sure, prove an attraction.

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.)*

568. An unaffiliated Mason has applied to a Lodge for affiliation and has not heard from his application for several months. Can he withdraw his application? How can he resume membership in his former Lodge?

Answer. He cannot withdraw his application if, as is to be presumed, the same has been referred to a committee (see par. 158 of the Constitution). If he desires to rejoin the Lodge from which he dimitted, he must apply for affiliation in the same manner as if he came from another Lodge (pars. 174—177, 262, Constitution).

569. Is a student eligible to petition for and receive the degress of Masonry?

Answer. If a student has the age and other constitutional requirements for eligibility and can satisfy the investigation committee that he is good material for the Lodge and the Institution, there is no reason why he should be considered ineligible. As regards his not having a gainful occupation at the time he makes his petition, he may have an income from some other source instead, the sufficiency of which is a matter for the committee to decide. Section 95 of the Constitution of the Grand Lodge of California contains provisions as to jurisdiction of Lodges over candidates who are officers, instructors or *students* of colleges, universities or other institutions located elsewhere than in their regular places of residence.

570. Will you please inform me who is entitled to the rank of Past Master in the following case: Brother A. who served as Master under dispensation and was named in the Charter of the Lodge, resigns shortly after its constitution. A special election is held and B. is elected Master. He resigns before the expiration of his term and the Senior Warden, C., takes his place and serves to the end of the year.

Answer. Paragraph 323 of our Constitution reads in part as follows:

Past Master.—This title applies only to one who has been regularly elected or named in a charter and installed and has served a term as Master of a chartered Lodge within the jurisdiction of this Grand Lodge, and who remains a member, in good standing, of one of its subordinates...

In order to earn the title of Past Master, the Brother named in the charter or elected as Master must serve to the end of the term. A. was to serve the Lodge as Master until the close of the Masonic or Lodge year, but did not serve his full term as he resigned before the close of that year. Upon B.'s resignation, C., as Senior Warden, must under the Constitution take over the mastership until the end of the Masonic year. Neither A., nor B., nor C. are entitled to the rank of Past Master: A. and B., because they did not complete their terms, and C. because he was not *elected* to the office of Master.

571. A member of my Lodge had Masonic charges preferred against him. He was summoned but failed to appear and did not present any excuse for not appearing. The Lodge, therefore, by resolution, expelled him under paragraph 335 of the Constitution. Was this procedure correct? A close investigation might have brought out mitigating circumstances.

Answer. A similar case was decided by Grand Master Quintin Paredes in 1922. We quote the following from his letter to the Lodge concerned:

It is true that paragraph 335 of the Constitution provides expulsion as a penalty for inexcusable disobedience to summonses issued by the Master of the Lodge; but there is nothing in this paragraph, nor in any other, providing that such expulsion may be decreed in a summary manner. The regular procedure provided in Section 6, Article IV, Part VI, paragraph 290, of the Constitution must therefore be followed. (Proceedings 1923, p. 29, 104).

The Grand Master's decision was, on recommendation of the Committee on Jurisprudence, approved by the Grand Lodge.

572. A member of our Lodge who is in distress, largely through his own fault, has repeatedly applied to the Lodge for relief. In view of the tone which he uses, demanding such relief as a right, the members of the Lodge are rather reluctant about continuing to contribute to his relief. Can the Lodge be compelled to do so?

Answer.—This Brother evidently bases his attitude on paragraph 260 of the Constitution which, in the last edition (1926) of that document, reads as follows:

Sec. 2. Every Master Mason in good standing, his widows and orphans, when in distress, has and have the right to ask for and receive relief from the Lodge of which such Master Mason is, or was, a member, or from the Lodge within whose jurisdiction he is, or they, or any of them, may be, or from any Master Mason able to bestow the same.

However, at its Annual Communication of 1927, the Grand Lodge added the following proviso to the paragraph quoted:

Provided, however, That the giving of such relief is a mere act of charity and strictly discretional on the part of the Lodge, and that no Master Mason, widow or orphan can demand it as a matter of right.

The Brother mentioned has, therefore, no right to take the attitude he has chosen to adopt, and the Lodge cannot be compelled to continue contributing to his relief.

HOSPITALITY

What is the measure of the hospitality which a visitor receives in your Lodge? Is it measured by the clothes he wears? He may keep them for exhibition purposes and there may be nothing behind them. On the other hand, his garments may be far from new, but he may have a mind and heart filled with rare treasure. Or, is your hospitality measured by his known wealth? Masonry knows or cares naught for that.

One fact alone should determine your attitude. He is your brother, and he is entitled to every courtesy you can bestow. He may not walk your path outside of lodge; he may be uncultured, or be educated far beyond your own attainments; he may be wealthy or of modest means; but he is a brother Mason, a guest in your Masonic home, and should be accorded the same consideration as would be given a guest in your own home.—*Masonic Tribune, Seattle.*

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.

DELAWARE, 1933

The "Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Delaware," founded in 1806, had on June 24, 1933, 22 Lodges with a total membership of 6,000, having had a net loss in membership of 82 during the year. The retiring Grand Master was W. Stewart Allmond, Jr., the incoming Grand Master, Harold W. T. Purcell (Georgetown, Del.), and the Grand Secretary, since 1919, John F. Robinson (P. O. Drawer 1227, Wilmington, Delaware).

The 128th Annual Communication of the Grand Lodge of Delaware convened in the city of Wilmington, on October 4, 1933. Our Grand Representative was not among the 55 reported present. Distinguished visitors from Pennsylvania, New Jersey, Maryland, Rhode Island, and the District of Columbia received the honors due their rank. The Grand Master's address was brief. He reported attending the Bicentenary of the Grand Lodge of Massachusetts, the Grand Masters' Conference, the Annual Meeting of the Washington National Masonic Memorial Association and that of the Masonic Service Association, and other Masonic gatherings outside his State. He visited all Lodges of his Grand Jurisdiction during the year, as commanded by the Masonic Code. Among the appointments he made was that of Wor. Bro. Samuel N. Schechter as Grand Representative of the Grand Lodge of Delaware near that of the Philippine Islands. We see from M. W. Bro. Allmond's report that his Grand Lodge has contributed $13,038.04 towards the Washington Memorial and occupies the second place in per capita contribution; that the Masonic Home of Delaware, which houses 27 guests, is in first-class condition; that in the Lodges of his Grand Jurisdiction, a copy of Claudy's "Introduction to Freemasonry" is presented to each candidate; and that because of the depression, which has affected the finances of many Lodges adversely, the Masonic Home assessment has been reduced from $2.00 to $1.00 per capita per annum. Of the condition of the Craft in general in his jurisdiction, the Grand Master said:

> My visits throughout our State and my contact with the Lodges have convinced me that on the whole our Craft is in a healthy condition. While there naturally has been a falling off in membership due to suspensions and deaths and the small number of initiates, our proportionate loss is lower than in many other fraternal societies.
>
> Many of our Lodges, faced with lack of work, have arranged very interesting meetings with well informed speakers and well planned entertainment. These meetings have been most enjoyable to those present and have resulted in increased attendance and an awakening in interest in Symbolic Masonry which augurs well for the future of our institution.
>
> In the past few years, with many degrees to confer, too little attention has been paid to informing new members what Freemasonry really is and for what it stands. The past year or two, with the scarcity of candidates, has afforded the opportunity for giving the necessary light on things Masonic, and many of the Brethren have received new conceptions of the Fraternity of which they are a part. Too much time given to conferring degrees and not enough time spent in going into the deeper meanings of our teachings has been one of our weak points in the past. Let us look to a continuance of Masonic cultural instruction in the future, in order that we may make, not only members, but real Masons, out of our candidates.

M. W. Bro. Allmond's experiences and ideas above copied coincide with those of many Grand Masters on this subject.

The Committee on Foreign Correspondence reported receiving several requests for fraternal recognition from Central and South America and from some European countries, but owing to unsettled conditions it made no recommendations for the present.

The fraternal reviewer, M. W. Bro. Thomas J. Day, P. G. M., makes his reports brief and concise but informative and interesting. Unfortunately our 1933 Proceedings did not reach him in time to be reviewed, and we may expect two reviews in the 1934 Proceedings of Delaware.

DISTRICT OF COLUMBIA, 1933

The "Grand Lodge, F. A. A. M., of the District of Columbia" was founded in 1811. It had, on September 30, 1933, 45 Lodges with a total membership of 21,560; there had been a loss during the year of 918 members. The retiring Grand Master, M. W. Bro. Harry G. Kimball, surrendered the Grand Gavel to M. W. Bro. Vernon G. Owen, his Deputy Grand Master elected to succeed him. The Grand Secretary (since 1924) is V. W. Bro. J. Claude Keiper, Masonic Temple, Washington, D. C.

Special Communications of the Grand Lodge were held on March 6th and July 15th, the First Stated Communication for 1933 on May 10th, and the St. John's Day Communication on December 27th. The Annual Communication was held in the city of Washington on December 20, 1933. Our Grand Representative, Wor. Bro. Charles F. Roberts, attended at least the May Communication, at which several amendments of the Constitution were adopted and other important business transacted. A memorial to the late Past Grand Master Lem Towers, Jr., who passed away on March 3, 1933, was also read at the May Communication, while the other Past Grand Master, M. W. Bro. Charles J. O'Neill, who died during the year, received a tribute at the Annual Communication.

At the Annual Communication, the Grand Master, speaking of the provision of the Masonic Code of the District of Columbia which allows a Brother to belong to two Lodges, one in the District of Columbia and one in another jurisdiction, provided that Grand Lodge also permits it, gives a list of Grand Lodges permitting dual or plural membership, as follows:

In the United States: Alabama, Arizona, California, Connecticut, Delaware, District of Columbia, Kentucky, Massachusetts, Michigan, New Hampshire, New York, North Dakota, Oklahoma, Oregon, Rhode Island, South Carolina, South Dakota, Texas, Virginia, Wisconsin.

In other countries: Australia (all Grand Lodges), British Columbia, Canada, Chile, Costa Rica, Cuba, Ecuador, England.

France, Ireland, Manitoba, Mexico (York), Netherlands, Nova Scotia, Philippine Islands, Puerto Rico, Quebec, Saskatchewan, Scotland, and Venezuela.

The Grand Master visited the Grand Lodges of New Jersey, Rhode Island, Delaware, and Massachusetts, the latter on occasion of its 200th Anniversary Celebration.—He adopted the "follow-up" system, as used in New York for the benefit of non-resident members, with very good results.—He directed each Master to appoint a historian or a committee to write for the Lodge a comprehensive history and file a copy with the Grand Secretary.—He gave considerable attention to the matter of the trial of Masonic offenders by a Grand Lodge Commission, and his remarks on the subject may be of interest to our own Special Committee created at the last Annual Communication to study this subject.—The Grand Master reported attending the 14th Annual Meeting of the Masonic Service Association, and the Grand Master's Conference.—The Masonic Board of Relief, St. John's Mite Association, and Masonic Personnel and Service Bureau are reported as doing good work.

On recommendation of the Committee on Correspondence, Grand Lodge extended fraternal recognition to the Grand Lodge of Parahyba (Brazil) and deferred action on the request for recognition of the new body styling itself Grand Lodge of Denmark whose request for recognition has been rejected twice by our Grand Lodge.

They are starting a Masonic Museum in this Grand Lodge.

A Special Committee to which had been referred the question of the remission of Grand Lodge dues to constituent Lodges under certain conditions, recommended that the amendments in this sense which had been proposed be not adopted. This recommendation was adopted unanimously.

The expenses of the Masonic and Eastern Star Home were reduced materially, making extra assessments upon the membership of the Fraternity unnecessary. A new superintendent and matron were appointed and much improvement is reported. There are 122 guests in the Home, 49 women, 26 men, 22 girls, and 25 boys.

Grand Lodge unanimously elected M. W. Bro. John H. Cowles, P. G. M. of Kentucky and Sovereign Grand Commander of the Southern Jurisdiction of the Scottish Rite, an honorary member of the Grand Lodge of the District of Columbia, for valuable services rendered.

Past Grand Master James A. West submitted a very ably written report on Correspondence. In the "Foreword" he expressed his opinion that despite the increasing losses in membership, "Masonry is just what it has always been... that those who know what it is will always stick to it... and that the Craft will emerge from its present numerical and financial relapse stronger and better in every particular." All we can say is, So mote it be! He believes that we should do less "Grand standing" and keep our affairs more to ourselves. We agree with him; in our own Grand Jurisdiction there has also been too much broadcasting. He does not believe in making prominent men "Masons at Sight", remarking that—

> We fail to find where any of them have added any prestige to the Fraternity, except that the fact of their membership might enable Masonry to share in the glory reflected from their achievements in private or public life.

We also like Bro. West's remarks on "Sunday Observance", " 'Correspondence' and 'Reviewers'," and other subjects. And we are sorry that our Proceedings for 1933 came out too late to be reviewed by him.

The Grand Lodge of the District of Columbia is represented near ours by M. W. Bro. H. Eugene Stafford, our senior Past Grand Master.

GEORGIA, 1932

The Grand Lodge of Georgia, Free and Accepted Masons, is among the oldest Grand Lodges of the United States: it held its 146th Annual Communication in 1932. The Grand Secretary's report showed that there were 589 Lodges, with a total membership of 51,813, revealing a decrease during the year of 5,629 members. The retiring Grand Master, M. W. Bro. Joe A. Moore, yielded the Grand Gavel to M. W. Bro. Wm. B. Clarke, of Savannah. The Grand Secretary is R. W. Bro. Frank F. Baker, Macon.

The 146th Annual Communication was held in the city of Macon, on October 25 and 26, 1932. When the roll of the Past Grand Officers was called, Wor. Bro. Jesse M. Wood answered for M. W. Bro. George M. Napier and then delivered a eulogy of that Past Grand Master, who had gone to his reward in May, 1932.

M. W. Bro. Joe A. Moore's Annual Address was brief but very well written. It showed good and conscientious work. The Committee on the Grand Master's Address, in its report, was "proud to note that in all the passing years, no Grand Master has brought more of fidelity and loyalty to his task than our present Grand Master." The following excerpt from the address shows this Grand Master's views on the most important problems of the day and his endeavors to do something toward their solution:

> It has not been many years since we witnessed a great conflict, engaged in by practically all the world, striving to attain happiness through might and power over the lives of others. Following this, mankind must have concluded that wealth gave power over others in a more dignified way than conquest by war, and we went money-mad, engaging in a speculation that to a great extent broke down the moral ideals our Brethren in other days had established.
>
> Conditions today demonstrate the futility of hoping that humanity's problems can be permanently solved in a spirit of bitterness, hatred or greed, and we are now turning to the only solution that has ever existed, which after all is the very essence of Freemasonry—that we shall come to know and honor God as our father, and in a spirit of brotherly love relate God's love to human needs. In our beloved fraternity we had been so engrossed with material progress we needed the larger view to rest eyes grown weary, and catch the inspiration that comes from vital contact with the Grand Geometrician of the Universe. The problems confronting us can be more easily solved when we have accepted this major responsibility. For that reason, and in the hope that I might arouse the Brethren to accept the challenge coming to Freemasonry, all of your Grand Master's time has been given to the work, so that every invitation to address the Craft might be accepted. In carrying out this effort much more than fifty thousand miles were traveled and more than two hundred talks made at strictly Masonic gatherings. There have been nearly half as many demands, or requests, upon my time when the occasion could not be considered strictly Masonic.

Financially, the year was a very trying one. One Lodge lost its charter by action of the previous Annual Communication and the cases of quite a few others were placed at the disposition of the Grand Master who worked hard to revive the dormant

Lodges, with some success. The Masonic Home was reported as being managed efficiently. The Grand Master attended the dedication of the George Washington National Masonic Memorial and recommended that Grand Lodge continue its membership in the Association.

A number of petitions for condonement of Grand Lodge dues and other financial relief were rejected. The Board of Relief reported expenditures totalling $7,274.86, representing 181 cases from 78 Lodges. Among the appropriations made, we note the following: $7,900.00 for the Board of Relief; $1,000.00 for the Scottish Rite Hospital; $250.00 for the Past Grand Master's jewel (the year before, $400.00 was appropriated for a P. G. M. jewel, which seems rather a big sum for it).

Fraternal recognition was granted to the Grand Lodges of Chile, Ecuador, Panama, and Guatemala, while the cases of the Occidental Mexicana and Nicaraguan Grand Lodges were postponed without prejudice, on account of insufficient data.

Bro. Firley Baum, the Grand Correspondent, had prepared reviews of all the volumes of Proceedings of sister Grand Lodges received; but for financial reasons he was compelled to forego the pleasure of seeing them printed and had to state his major reactions in less than four pages. There are several quotations and little else, owing to the reduced space alloted to the reviewer.

The Grand Representative of the Grand Lodge of Georgia near our Grand Lodge is Wor. Bro. Thomas N. Powell, of Acacia Lodge No. 78.

GEORGIA, 1933

The Grand Lodge of Georgia, Free and Accepted Masons, which will in a few years celebrate its 150th anniversary, had in 1933 a total of 46,444 members, in 545 Lodges, showing a net decrease of 5,788 members for the year. The 147th Annual Communication, held at Macon on October 31 and November 1, 1933, was opened by Most Wor. Bro. Wm. B. Clarke and closed by M. W. Bro. Guy G. Lunsford, of Millen. The Grand Secretary is again V. W. Bro. Frank F. Baker, of Macon. Our Grand Representative, Wor. Bro. Charles R. McCord, attended this Annual Communication, the same as the last. In Georgia, a Grand Representative is relieved if he fails to attend three consecutive Annual Communications.

M. W. Bro. Wm. B. Clarke's Annual Address is about five times as long as that of his predecessor. He goes far afield for his arguments and illustrations. Discussing the events of the last quarter century, he said:

> The dream of the people has been to become the richest nation, to become the most powerful nation, to build the greatest buildings, the greatest cities, the largest banks. Great size and great wealth and power have been the goals sought. The value of human character has been cheapened. The power of the law has been largely nullified...
>
> Into the ranks of Masonry has penetrated this spiritual poison. There was a time, not so long ago, when the word of a Mason was thought to be as good as his bond. There was a day when the man who became a Mason seldom had a stain upon his name, a blot upon his character...

He then proceeded to describe the pouring into the Masonic Lodges, during and after the World War, of thousands of men who entered from questionable motives and never became real Masons, of the bad effect of this on the Lodges, and of the condition of laxity and carelessness spreading to the Grand Lodge of Georgia, until the entire reserve fund was squandered and the Grand Lodge had to operate on borrowed money. M. W. Bro. Clarke did what too many Grand Masters simply won't do: he dropped all desire for personal popularity and did his duty fully, disagreeable though it was at times. He found that many secretaries were drawing salaries from their Lodges and were not giving anything like service in return. He said that—

> In many instances, Secretaries had to write to the Grand Secretary for data concerning the records of their Lodges. Grand Secretary produced records concerning the members of the Lodges which the Lodges did not know existed. Members were found of which the Lodge had no record. Others were found who had died some years ago and the Lodges had paid taxes upon them...

A Manual for Secretaries will be prepared to instruct the Lodge Secretaries in their duties.

The Grand Master attended the Massachusetts Grand Lodge Bicentenary but found that he could not afford to go to the Dedication of the Masonic Memorial in London.

He believes in education. In his address, he said that Robert Lee's army suffered defeat because of the spectre of starvation, and that the Masonic army of Georgia is now being defeated by the failure to obtain spiritual food. He spoke for their system of Masonic Lodges of Research and for the continuation of the "Masonic Messenger", and he obtained the publication of the volumes of proceedings of the Grand Lodge for 1932 and 1933 (we received both volumes in the same package), with the size considerably reduced. When the Grand Lodge income from per capita taxes has for several years been going down at the rate of about $12,000 yearly, and the Grand Lodge functions on borrowed money, you cannot afford to publish big volumes. For the same reason, Grand Lodge found it impossible to grant the numerous requests for remission of the per capita taxes of the Lodges.

The charters of several Lodges were revoked, those of others were suspended, and a number of Lodges surrendered their charters voluntarily.

M. W. Bro. Raymund Daniel, P. G. M., as Grand Correspondent, makes a 4-page report giving his impressions.

Wor. Bro. Thomas N. Powell, of Iloilo, who hails from Georgia, represents the Grand Lodge of his State near that of the Philippine Islands.

KENTUCKY, 1933

Founded 133 years ago, the Grand Lodge of Kentucky, F. & A. M., has now 551 Lodges, with a total membership of 50,085. There was a loss in membership of 3,293 during the year covered by this report. The retiring Grand Master's name was John L. Phillips and that of the incoming Grand Master, Richard Priest Dietzman. The Grand Secretary is Fred W. Hardwick, of Louisville. Our Grand Representative near the Grand Lodge of Kentucky is Wor. Bro. J. T. O'Neal, of Louisville.

This Grand Lodge held its 133rd Annual Communication in the city of Louisville on October 17-19, 1933. The Annual Address of the Grand Master

shows that he had a busy year. He paid a tribute to M. W. Bro. John Grubbs Orndorff, the oldest Past Grand Master in both years and service of the Grand Lodge of Kentucky, who passed away on February 22, 1933. He reported attending the Past Grand Masters' Conference and the Annual Meeting of the George Washington National Masonic Memorial Association, in February, 1933. The Kentucky Masons have contributed the total sum of $69.179.60 to the Memorial. The Grand Master had M. W. Bro. John H. Cowles, P. G. M., attend the Massachusetts Grand Lodge Bi-Centennial and the dedication of the Masonic Peace Memorial in London as his proxy. We learn from his address that four Masonic temples were dedicated during the year; that four Lodges surrendered their charters and five Lodges had theirs arrested for N. P. D., that there were two consolidations of Lodges, and that the Grand Master recommended 21 Brethren for appointment as Grand Representatives of the 21 Grand Lodges recognized at the previous Annual Communication. He spoke of the Masonic Widows' and Orphans' Home of Kentucky as "the nearest approach to the old home roof-tree in existence" and being "in splendid condition." He also praised the *Masonic Home Journal* which is well known in our remote Grand Jurisdiction.

The Old Masons' Home had 77 residents during the year, while the Masonic Widows' and Orphans' Home took care of 496 children and 54 widows.

The Grand Lodge adopted a resolution "That no Ritual be permitted or adopted in Kentucky," meaning a printed ritual of the esoteric work.

The Committee on Correspondence is known as "Committee on Doings of Other Grand Lodges" in Kentucky. The Correspondent, M. W. Bro. William W. Clarke, P. G. M., submits good reviews; but evidently our volume for 1932 has escaped his attention, as have previous volumes.

The Grand Lodge of Kentucky is represented near our Grand Lodge by Most Wor. Bro. Stanton Youngberg, P. G. M., but that distinguished Brother has recently left the Philippine Islands and may not return, though his many friends hope he will.

MARYLAND, 1933

Founded in 1787, the Grand Lodge of A. F. & A. M. of Maryland had, on November 1, 1933, 122 Lodges and a total membership of 32,572, there having been a decrease of 1,157 members during the year. The Grand Master, George W. Livingston, was unanimously re-elected at the Annual Communication. The Grand Secretary is, since 1933, V. W. Bro. Harry C. Mueller (Masonic Temple, Baltimore).

There was a Semi-Annual Communication, on May 16, 1933, and the Annual Communication was held in the city of Baltimore on November 21 and 22, 1933. Our Grand Representative, Bro. J. B. Marshall, H. B. Pilchard was not present.

We copy the following paragraphs from the address of the Grand Master at the Semi-Annual Communication:

> There is nothing the matter with Masonry, but a great many Masons who talk Masonry do not live Masonry. We may fear little danger from without; Masonry has the confidence and good will of every community; but we are not free from dangers that may arise from within.
>
> We read of the fabled eagle, who, as he lay wounded and dying upon the plain, grieved not that he was about to die, but that the fatal shaft that had pierced his vitals was guided in its deadly course by a feather dropped from his own wing. Let us not have occasion to grieve over the prostrate form of our beloved and cherished institution because of a wound, inflicted by a blow administered by our own hand.

How true!

We read that the opening of the Masonic Home was postponed "until the present financial clouds disappear." It was decided that farming operations on the 338 acres which the Grand Lodge owns in the "Bonnie Blink" tract and which are to supply the Home with farm and garden products and maintain its live stock, be limited to growing feed to support the dairy herd.

At the Annual Communication, the Grand Master spoke of the death of their Grand Chaplain, Rev. Henry Branch, on June 2, 1933, and of that of their veteran Grand Secretary, Bro. George Cook, who departed this life on October 9, 1933. "Brother Cook—he said—served the Grand Lodge of Maryland faithfully and efficiently for 22 years, 1911-1933, and was noted at all times for his exact accuracy. In his death, the Craft has lost a wise and able counselor. As an upright and honorable citizen he was respected by one and all, and his name will be remembered as one who tried to do his duty with fidelity and honor."

Grand Master Livingston attended the Massachusetts Bicentenary and the dedication of the Masonic Peace Memorial in London.

The Committee on Foreign Relations recommended against the recognition of the Grand Lodges of Sweden, Denmark, Colombia (Barranquilla), Para, and Parahyba, saying:

> None of these organizations meet our requirements as to regularity of origin and the first two have a system of degrees and form of government essentially different from ours and which are peculiar to themselves and Norway.

The report of the Committee on Foreign Correspondence is again the work of Past Grand Junior Warden John L. Sanford. In the introduction to his report, Bro. Sanford expresses a fear which has been expressed more than once of late:

> ....we believe that quite a percentage of the Craft at home and abroad do not "Mark, read, learn, and inwardly digest" the work of the Correspondence Committee as they should although there are a number of Masonic scholars who appreciate the painstaking work of the "Knights of the Round Table." ...If suggestions made by us to discontinue the issuance of such a report for this Jurisdiction, for several years at least, be adopted, then and in that event the accompanying review will be our "Swan Song" along these lines...

We hope we won't lose the benefit of Rt. Wor. Bro. Sanford's fine work as a reviewer, and we trust that next year we shall be favored with the reviews of two of our own volumes, as the one for 1933 evidently came too late to be reviewed, and we expect to get this year's Proceedings out about the first of May.

The Grand Lodge of Maryland is represented near ours by a most learned and beloved Mason, our Past Grand Master and veteran Grand Secretary Newton C. Comfort. Although the state of his health was such that he was unable to perform his duties as Grand Secretary throughout our last Annual Communication, this devoted Brother attended the opening session and answered the roll call of Grand Representatives for his native State, Maryland, which he has not failed to do since his appointment, over twenty years ago.

MISSOURI, 1933

The Grand Lodge of Ancient, Free and Accepted Masons of the State of Missouri, founded in 1821, had on June 30, 1933, 646 Lodges, with a total membership of 101,527, that is, 5,791 less than the year before. Retiring Grand Master, Thad. B. Landon; new Grand Master, Frank C. Barnhill of Marshall. Grand Secretary, since 1927, Arthur Mather, 3681 Lindell Blvd., St. Louis.

The 113th Annual Communication of this Grand Lodge was held at Kansas City on September 26 and 27, 1933. The Grand Master had a busy year. The 3.2 per cent beer problem had to be faced and the Lodges in financial difficulties on account of building operations and of the depression must have given him sleepless nights. He said in his Annual Report:

> The Lodges constitute the foundation of Masonry in Missouri. The financial distress of the Lodges is of the utmost importance to the Grand Lodge. They being the foundation, and the foundation being cracked and in some places torn asunder, it is necessary that the Grand Lodge shall take the proper measures to remedy its foundation.

The Lodges were given an extension of time for the payment of delinquent per capita taxes, the burden weighing on the subordinate Lodges was relieved to a certain extent, and other measures proposed by the Grand Master in his relief program were adopted.

Several distinguished visitors made addresses; among these was Major General Amos A. Fries, who spoke on "The Mason's duty as a citizen" and went after communism in vigorous terms.

They had in September, 1933, 158 men, 147 women, 72 boys, and 75 girls in the Masonic Home of Missouri, which was overcrowded. The buildings, the Masonic Home Visiting Committee reported, were old and naturally hard to care for, but everything was in a neat and clean condition and the food was excellent and well prepared.

A silk hat and Grand Master's apron were presented to the incoming Grand Master and the outgoing Grand Master received a P. G. M. jewel.

The Fraternal Reviewer, Past Grand Master Ray V. Denslow, says about his work "This review is different" and then submits excerpts from proceedings of many Grand Lodges, the Masonic press, and private correspondence. From this *olla podrida,* a person can hardly form a correct judgment of some of the matters treated. A chicken wing fished from a pot would hardly suffice to give you an approximate idea of what a chicken looks like if you had never seen the creature. That is how M. W. Bro. Denslow's reference to the Philippine Islands and the difference of our Grand Lodge with that of Massachusetts works out.

But there is a lot of interesting information in Most Wor. Bro. Denslow's report and it makes good reading.

The Grand Lodge of Missouri is one of the few that have not adopted the Grand Representative system.

MONTANA, 1933

The Grand Lodge of A. F. & A. M. of Montana was founded in 1866. On June 30, 1933, it had a total membership of 19,397, in 135 Lodges; this showed a loss of 759 in membership since the same date in 1932. The Grand Secretary of this Grand Lodge is, since 1925, V. W. Bro. Luther T. Hauberg, Box 896, Helena, Montana.

The 69th Annual Communication of the Grand Lodge of Montana was held in the city of Billings on August 16 and 17, 1933; it was opened by Most Wor. Bro. Morris D. Rowland, Grand Master, and closed by Most Wor. Bro. Ernest L. Marvin, his successor.

The members of the Grand Lodge were welcomed to Billings by M. W. Bro. Charles Sidney Bell, to whose address Senior Grand Warden George W. Craven made a fitting reply.

In his Annual Address, M. W. Bro. Rowland stated that, being a member of the Montana Senate, he was unable to absent himself during the closing days of the session of that body and attend the annual convention of the George Washington Memorial Association and the Conference of Grand Masters in February; but Montana was well represented there by Deputy Grand Master Marvin and Grand Secretary Hauberg. The Grand Master made several visits to the Masonic Home at Helena and was with each visit more impressed not only with the Home itself and the beautiful surroundings but with the happiness and contentment of the guests. He praised the "Montana Mason" and its editor, Past Grand Master Hepner. He reported having visited 117 of the 135 Lodges of his Grand Jurisdiction. He spoke of the good work being done by Past Grand Master Hepner as Grand Historian in writing a history of the Grand Lodge of Montana. He expressed himself as opposed to dual membership within the Grand Jurisdiction but recommended an amendment to their laws to allow a Mason from another Grand Jurisdiction residing in Montana to affiliate with a Montana Lodge without severing his membership with his home lodge.

He praised Rt. Wor. Bro. Hauberg, Grand Secretary, for his valuable services to Grand Lodge and Craft. In concluding his address, he said:

> Though my tenure of office be ended, I hereby rededicate myself to Masonry's cause and enlist as a private under the leadership of my successor. I am as ready to serve in the rear ranks as I have been in the forefront.

Very good!

There are 49 guests, 30 men and 10 women, at the Montana Masonic Home, as shown by the report of the Trustees. 1500 people visited the place during the year. A legacy of $10,000 to be used in furnishing a Woman's Building at the Home was received during the year.

A resolution was passed by the Grand Lodge at this session "placing itself on record as unalterably opposed to any legislation tending to weaken any of the cherished institutions of our commonwealth and calling upon its membership to show its devotion to Masonic ideals at the polls and elsewhere." The origin of this resolution is to be found in an attempt that had been made by elements interested in private schools whose manifest aim is to educate the young in a particular religion, to secure an appropriation of public funds.

Grand Lodge deferred action on the requests for recognition received from Grand Lodges of Palestine, Sao Paulo, Parahyba, Bahia, Nicaragua, and Czechoslovakia.

The Grand Chaplain, R. W. Bro. Herbert H. H. Fox, made a very good address on the subject "Fruits, not roots." After censuring pride in ancestry when not backed by endeavor to emulate those ancestors,

because a tree is known by its fruits and not by its roots, and after saying that it is a sign of weakness when we have to rake up our ancestors to show deeds worthwhile, he emphasized the danger of Masonry resting on the laurels of its past triumphs. Here are the last paragraphs of the address:

Masonry has set a high level of ethical standards. One cannot be present at the work of the average lodge without recognizing a high moral standard. Yet when we are frank with ourselves we must confess that too often the standard given us in our Masonic work is treated as a form or rite that admits us to a cherished membership in a fraternity that had great and noble men in it who have given it a standing and a name for high ideals and lofty principles. We think of our roots. Whereas it was the fruit in the lives of these great brothers that has placed our fraternity in the high place of our esteem.

We are the roots of the generations yet to come; but it will not be the roots that will count in the future. It will be the fruit of our lives, the ethical standards by which we have lived.

Another address of interest was that of Bro. Scott Leavitt, ex-member of Congress, on the Educational Bill, the bill creating the position of Secretary of Education in the President's Cabinet, which was backed by Masons but did not prosper. At least, this was the subject assigned to Bro. Leavitt; but he "left it" after a few remarks and addressed the Grand Lodge chiefly on George Washington.

A proposition to reduce the Grand Lodge dues and representation was referred to the Subordinate Lodges and will be acted on in 1934.

Another problem which was referred to the Subordinate Lodges and will be taken up by the 1934 Annual Communication was the action to be taken in the case of Masons manufacturing, dealing in, dispensing or selling 3.2 per cent beer, Congress having declared that such a beverage is non-intoxicating.

It was resolved that the next Annual Communication of the Grand Lodge be held at Great Falls, Montana, on August 15, 1934.

Montana Masons must be fond of speeches; we notice that towards the end of the session, they managed to squeeze in a speaker between each piece of business dispatched. That is probably why they invited so many "distinguished visitors," drawing on both the United States and Canada for that purpose. But, is this quite fair to the Montana orators?

After being invested with the Grand Master's Signet Ring, a Montana institution, M. W. Bro. Marvin, the new Grand Master, by resolution of the Grand Lodge, received the following command: "that your first official act be to order a basket of flowers, to be presented to the Grand Matron tomorrow, she being the wife of our retiring Grand Master."

M. W. Bro. H. S. Hepner, P. G. M., comes with another of his fine Reports on Foreign Correspondence. Under "Philippine Islands" we find nothing but this remark: "We find that we reviewed 1932 proceedings last year and are not yet in receipt of 1933 volume." That is our fault; we came out very late last year. But this year it will be different: our good Brother Hepner will have two volumes to review and we are looking forward to a double treat.

The Grand Representative of the Grand Lodge of Montana near our Grand Lodge is Most Wor. Bro. C. W. Rosenstock, who never fails to attend our Annual Communications.

NEW MEXICO, 1934

The Grand Lodge of Ancient, Free and Accepted Masons of New Mexico has 57 Lodges, with a total membership of 6,071; it reported a net loss in membership of 574 for the year just closed. Grand Masters: John Milne, retiring; W. H. Duckworth, incoming. Grand Secretary, Alpheus A. Keen, Albuquerque.

The 56th Annual Communication was held at Albuquerque on March 19-21, 1934. Addresses of welcome were made by Bro. Clyde Tingley, mayor of Albuquerque, and M. W. Bro. Joseph Gill, P. G. M., the latter speaking on behalf of the three Lodges of Albuquerque. Rt. Wor. Bro. Wm. H. Duckworth, D.G.M., made the response.

Grand Master John Milne, in his Annual Address, mentioned the death of two of their distinguished Past Grand Masters, M. W. Bros. John J. Kelly and James G. Fitch. "Both men were typical of the West —he said—courageous, frank and neighborly, good citizens and Masons, men whose places can never be filled." He granted a dispensation for a new Lodge. He recommended protection of the valuable Masonic Library against fire. He praised Grand Secretary Alpheus A. Keen. He recommended that New Mexico rejoin the Masonic Service Association and had the satisfaction of seeing this done. He also recommended that the work in behalf of the Masonic tuberculosis patients at Ft. Stanton and Ft. Bayard be continued, which was also done.

On recommendation of the Committee on Foreign Correspondence, the applications for recognition of the Grand Lodge of Chihuaha, Puebla, Colombia (Barranquilla), Amazonas, and Denmark were not acted upon this year, the information available being considered insufficient.

After much discussion for and against, the entire matter of Masonic Trials was referred back to the Committee on Jurisprudence. As it looks, New Mexico is not quite ready to change to the Trial by Commission system.

Bro. Lynn B. Mitchell, Foreign Correspondent, in the introduction to the Fraternal Reviews, says the following concerning the clash between certain Grand Lodges and ours:

Last December, the Grand Lodge of Massachusetts suspended all Masonic relations with the Grand Lodge of the Philippines on account of the constitution by the latter of Lodges in China without due regard to fraternal courtesy.

China is "open" territory. The Grand Lodges of Massachusetts, England, Ireland, and Scotland have had chartered Lodges in China since 1844. The Grand Lodge of the Philippines had the right to constitute Lodges in China, and so has any other Grand Lodge, but the offense of the Grand Lodge of the Philippines, in the eyes of Massachusetts, lies in chartering Lodges which were refused charters by Massachusetts. The Most Worshipful Brother Herbert W. Dean (Massachusetts) traveled to the Orient and held a conference with representatives of the Grand Lodges of England, Scotland, and Ireland, in which the Grand Lodge of the Philippines declined to participate and took the position that she was fully qualified to decide whether a given group of Masons deserved to receive a charter. The Grand Lodges of England and Scotland also withdrew recognition, but their printed proceedings do not state their reasons for this action. It is to be hoped that this unfortunate misunderstanding will soon be terminated.

This statement of what occurred is rather misleading, but the account contained in the review of our Proceedings for 1933, writteen by the same Brother, is a correct version. Bro. Mitchell gives our volume for 1933 a brief but comprehensive review.

Pieces of Architecture

WHEN PERRY OPENED JAPAN

A Great Event in Naval Diplomacy

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

The American pioneer paternal ancestor of the hero of this monograph was Edward Perry, a member of the "Society of Friends" who settled in Rhode Island and married a Puritan maiden of "high degree". Captain Christopher Raymond Perry, of the U. S. Navy, was his descendant; he married Sarah Wallace Alexander, of Scottish ancestry. Captain Perry, like John Paul Jones, Preble, Whipple, Decatur, Tucker, Manley, Farragut and many others we might mention, was proud to bear the honorable title of Master Mason. (He was given the Master's degree in old St. John's Lodge No. 1, Newport, Rhode Island.) His two sons, Commodores Oliver Hazard Perry and Matthew Calbraith Perry, of the U. S. Navy, were also members of the Masonic Order. It is around the latter that this story will be centered.

The "Opener of the Ports of Japan" was born at South Kingston, R. I., on April 10, 1794, and died on March 4, 1858, in New York City. With him the hero of the Mississippi in 1864, Admiral David Glasgow Farragut (who was made a Mason at 17 years of age) spent the youth of his naval life, and from him he learned much in useful warfare. With him was also the son of a Master Mason, Ranald MacDonald, whose mortal remains lie in an old Indian graveyard in the Kettle River country of Northwestern Washington, marked only by a small cross. MacDonald may be called the first American to live in Japan.

At great risk, MacDonald, then a daring youth of twenty-four, voluntarily entered the closed portals of Japan in June, 1848. His adventure is linked inextricably with the later arrival of Commodore Perry and the establishment of Townsend Harris as the first American Consul-General and Minister to Japan. For it was MacDonald who taught Moriyama Einosuke the knowledge of the English tongue, which enabled him to act as one of the chief interpreters during the year in which Commodore Perry negotiated the Treaty of Kanagawa.

Also among these interpreters was Nakahama Manjiro, the Japanese counterpart of Ranald MacDonald. He may well be called America's first Japanese schoolboy.

The event marks eighty years of peace and profitable relationships—profitable not only in commercial and materialistic ways, but also in spiritual and cultural ways—between the two great powers bordering the ocean called Pacific. To commemorate that eventful day, Japan societies, foreign trade bodies and chambers of commerce of San Francisco, Los Angeles, Portland, Seattle and New York City, among others, cooperating with the United States Chamber of Commerce, are observing March 31 as "Perry Day."

Eighty years ago, Perry's expedition received rather jocular treatment in the press of the United States. This contrasts with the earnest purpose with which Ranald MacDonald undertook his great adventure. Brought up among traders, business men and sailing men of the Pacific Northwest, and hearing tales of Japanese shipwrecked on the North Pacific shores, carried there by the Japan Current, a great urge came upon him to visit Japan. To him the Island Kingdom became a Utopian mystery, filled with economic, social and political question marks, to which he was determined to find answers. He was prepared, as he said in his journal, "to learn of them; and, if occasion should offer, to instruct them of us."

On June 27, 1848, a day when the fog shrouded the coast of Yezo, now Hokkaido, the large northernmost island of Japan, a small boat put off from the whaler Plymouth, master Captain Bro. Lawrence B. Edwards. In that boat was Ranald MacDonald, who had to cut the rope that bound him to the whaler, for the crew refused to untie the knot. They never expected to see him again.

Cast adrift, according to the bargain he had made with the skipper when he signed his papers, he made for the nearest village. On July 2 he approached the village of Notsuka. Offshore he deliberately capsized his boat, pretending to the villagers by whom he was rescued that he was a shipwrecked sailor. He acted on his belief that no race would refuse assistance to one in distress. He expected at the most to be imprisoned, a treatment accorded even shipwrecked Japanese nationals, who returned to their homes from abroad.

It is not the purpose of this article to record MacDonald's experiences while a prisoner for ten months in Japan. It would take a book. Suffice it to say that he spent all his time in studying the Japanese language and the customs and manner of living of the people. In return he taught English to his captors. He had a class of fourteen, among these being Moriyama, the interpreter. Their quick perception, eagerness to learn, and aspiration impressed MacDonald. Of the people he said in his journal:

"Yet, under that mask of placidity which they presented, I could see the inner working of aspirations for a higher life among the nations of the earth. I perceived this more particularly in Moriyama and some of the younger of my pupils (all grown men), with minds of keenest search; acute enough to pierce the veil of their old traditional life."

On April 26, 1849, he was delivered over to Captain Glyn of the U. S. S. Preble, with thirteen other shipwrecked American seamen. But this was not the end of his Japan adventure. So impressed was he with his contact with the Japanese nation that for the next forty-five years he made attempts to have his journal published, believing that it would be the best way in which to acquaint the Americans with the Japanese. He passed on in August, 1894, before his journal was in print. Even today his efforts toward making the mind of Japan receptive to Western civilization still remain unrecognized among the mass of people, both in the United States and Japan.

A kinder fate awaited Nakahama Manjiro. Although MacDonald was twenty-four at the time of his great adventure, Nakahama was a boy of fourteen when, in the summer of 1841, he and four shipwrecked fishermen were rescued from a desert island by Captain Bro. William H. Whitfield of the New Bedford whaler John Howland. Captain Whitfield landed the lad's companions at Honolulu, but took "John Mun," as he named Nakahama, back with

him to Fairhaven, Mass. Here for six years the "first Japanese schoolboy" received a New England education, which enabled him to act as an interpreter during the Perry negotiations.

In his honor Viscount Kikujiro Ishii, Japanese Ambassador to the United States, on July 4, 1918, presented on behalf of Dr. T. Nakahama, one of Nakahama's five sons, a rare Samurai sword to the town of Fairhaven. An account of Nakahama's adventures, which carried him to the gold fields of California, was recorded by Kanata Koretazu in Japan.

In each of these men burned the spirit of the pioneers. In their footsteps came the diplomats, the tactful Perry and his "black ships," and Townsend Harris, the patient and honest Consul-General, who never took advantage of the ignorance of the Japanese in Western ways.

The story of Perry and his expedition is common history. But few Americans know that in Yokohama harbor is a bay named Mississippi, after Perry's ship. It is a name familiar to every Japanese schoolboy. It was in these waters that Commodore Perry's squadron first cast anchor on July 7, 1853.

The log of the U. S. Steam Frigate Mississippi was romantic. This vessel, one of the first steamships, was in Admiral Farragut's squadron that steamed by the lowering guns of Fort Vicksburg during the Civil War. It was the first vessel placed under Perry's command.

After long service she was sold as obsolete to the Oregon Improvement Company, today the Pacific Coast Coal Company. She was placed in service as a collier, carrying coal from Seattle to San Francisco. Fire was discovered in her hold one night as she lay at her berth at the coal bunkers at the foot of King Street. Towed out into Elliott Bay she sank, but proving a menace to shipping, she was dynamited. Today she is at most a broken keel, sunk deep in the mud and slime beneath the waters of the bay.

After Perry, Townsend Harris arrived in Japan as the first Consul-General and Minister from the United States. In the pages of his journal appears Moriyama, who by this time had risen to be the chief interpreter of the Shogunate Foreign Office at Yedo (Tokyo). He played a prominent role in the release of MacDonald and the thirteen shipwrecked sailors of the Lagoda, in the Perry negotiations, and was constantly with Harris while he negotiated the Treaty of July 29, 1858, which opened the ports of Kanagawa and Nagasaki to American ships and commerce.

Harris's task was one of the most difficult in the history of American diplomacy. One of his most thrilling moments was when, on Sept. 4, 1856, he hoisted the "First Consular Flag" ever seen in Japan on a flagstaff made of spars from the U. S. S. San Jacinto, the vessel which brought him to Japan.

The story of these pioneers, who blazed a trail for Western civilization into the closed fastnesses of Japan, resulting in the unheralded rise of an Oriental nation to world power, might be multiplied a hundredfold. In these eighty years since March 31, 1854, the following important extract from the instrument which Perry styled a "treaty of peace and amity" has held true:

"There shall be perfect, permanent and universal peace and a sincere cordial amity between the United States of America on the one part and the Empire of Japan on the other and between their people respectively without exception of persons or places."

Brother Perry entered the Navy of the Republic as a midshipman on January 16, 1809. He took part in two foreign wars. His first service was under his brother and the next under still another grand Mason, Commodore David D. Porter. Our Republic needs another Matthew C. Perry in the Pacific in these years of uncertainty.

THE REORGANIZATION OF OUR SCHOOL SYSTEM TO MEET THE EXIGENCIES OF OUR NEW GOVERNMENT—THE COMMONWEALTH

By Bro. Francisco Benitez

I shall first briefly discuss the provisions of the proposed constitution under the Independence Law which have reference to education. There are two mandatory provisions which concern education: first, that the constitution formulated and drafted shall be republican in form; and, second, that provision shall be made for the establishment and maintenance of an adequate system of public schools primarily conducted in the English language.

We, of course, know that even before the American occupation our people were already committed to the republican form of democratic government. We also know that demoracy in our social organization and in our government has been developed under the American regime to such a point that our people have come to have faith in democracy in spite of its many shortcomings and defects.

In a democratic country and under a republican government as provided for in the Independence Law, the question that we should ask is, "What is an adequate system of public schools?" This is not the occasion to give a detailed discussion of what constitutes an adequate system of public schools for an independent Philippines. But every teacher and every thinking citizen should have clearly defined ideas of the functions and objectives of a public school system for a democracy.

In my opinion, an adequate system of public schools should, in the first place, provide real equality of opportunity in education. It should provide elementary instruction to every child born in the Philippines. It should provide training for people who can handle things as well as those who can deal with abstract ideas. It should provide the illiterate adults the opportunity to acquire the tools of knowledge and the essentials of civic and social education. It should train leaders in every field as well as followers.

In the second place, an adequate system of public schools should be adapted to our own needs—in its content, in its organization, and in its spirit. It should embody those ideas, ideals and practices that every citizen of a republican Philippines needs for his welfare and the welfare of his country. While we should endeavor to follow those educational standards that are universally accepted and recognized, we should be free to adopt our own standards in accordance with our own needs and our own resources.

In the third place, an adequate system of public schools should fit for social and political service. While we admire the doctrine of individualism of America, I firmly believe that a public school system should train the individual not only for his per-

sonal success and happiness, but also, and more important, for social service. A school system supported by public taxation should have as its objective the highest development of each individual for the welfare of all and the welfare of the nation.

And fourth and last, we should establish and maintain a constantly changing system of education to meet the changing conditions and needs of the time. A human institution is like a living organism. If it is to grow and develop, it must constantly change in its endeavor to adapt itself to new conditions and in its efforts to change conditions for the better.

Let us now speculate on what changes will be made in our educational system by an independent or autonomous Philippine government.

It is to be expected that the fundamental aspects of our education will be thoroughly discussed at the coming constitutional convention for the Independence Law authorizes the constitutional convention to determine educational matters with the single limitation that public instruction shall be conducted primarily in the English language. It is probable that, following the example of modern states, our own constitution will define the fundamental policies regarding public education in our country.

In the first five years of the Philippine independent or autonomous government, it seems to me that it would be unwise to make radical changes in the present public school system without first making a careful and scientific survey of all aspects of our education that will enable our public officials to prepare a ten-year plan of educational development that will define clearly not only the main objectives of the system as a whole, but also the aims of each part of the system and to set up an administrative machinery for the achievement of these aims or objectives within a definite period of time. No one man, in my opinion, however experienced or far-sighted he may be, can formulate the policies and prepare the plans of an educational system of a nation, but every teacher and every public-spirited citizen has the duty of expressing his views on fundamental educational problems of an independent Philippines.

I am of the opinion that at least for some time to come, we should maintain our centralized educational system in order to hold the country together and build up national solidarity and national discipline. It is only when local political units show their willingness and capacity to look after their educational needs that the system should be gradually decentralized.

It seems to me that one of the first problems that will confront our government, our educators, and our people will be the selection of the language to be used as a medium of instruction in the public schools of an independent Philippines. While it is true that the Independence Law provides that the instruction shall be conducted primarily in the English language, this provision permits the public schools to conduct different educational experiences in the use of the native languages in our public schools. For example, one native language may be taught as a subject in the public schools, or the native language of the locality may be taught as a subject in the elementary schools, or it may be utilized as an auxiliary language of instruction. In an independent Philippines the question of selecting the language to be used as a medium of instruction in our public schools is bound to rise. If we recognize that one of the fundamental aims of our public school system is to unify and integrate all classes of our people into one solid nation, then there should be only one language of instruction from the first grade to the state university, although this does not necessarily mean that the language of the locality may not be taught as a subject or used as an auxiliary language. Unless our people can reach a unanimous agreement on a native language as a medium of instruction, then instruction should be conducted primarily in the English language in view of the fact that a tremendous and unprecedented progress has already been made by our people in the acquisition of this most useful language. Previous to the final decision of this question, there should be scientifically controlled experimentation on this problem as well as on other fundamental educational problems confronting our government.

I am of the opinion that a plan should be made to provide free elementary education of at least four grades to all children of school age and as soon as provisions for accommodating all children have been made, there should be a compulsory attendance law. We must bear in mind that a democratic social system and a democratic government can only truly exist where there is an enlightened population and intelligent public opinion. In this connection, it is safe to assume that an independent Philippine government will have less funds available for public education for some time than there is now. Consequently, the problem of wise and fair distribution of available school funds will come up and our people as well as their constitutional representatives will have to decide as to whether it is for the best interest of the country to maintain high standards of instruction for about 1/2 of our school population as it is at present, or to extend the benefits of public education to all children of school age and to all illiterate adults as much and as far as the available funds of an independent government will permit. In order to make these funds go as far as possible, we may have to lower the standards with respect to equipment. School houses may have to be built of cheaper materials, texts may have to be much less expensively gotten up; yet as long as the teacher's efficiency remains high the schools will function satisfactorily.

I believe that the question of the relative importance of the elementary and higher education will also confront our people. Realizing the importance of elementary education for a democracy, undoubtedly some of our leaders will advocate that secondary and higher education should not be supported by public funds and should be left to private initiative and enterprise. My own position in this matter is that a democracy needs not only educated and intelligent followers but also public-spirited, far-sighted and well-trained leaders, and for this reason, the doctrine of equal educational opportunity should control our educational system. It is the duty of the state to educate the gifted few as well as the masses of our people. It is its duty to educate leaders as well as followers by offering to every individual who has the ability and the character an open educatio-

nal road through which he can travel as far and as fast as his ability and character will permit him. I believe in an open educational road to the capable and to the worthy for I am sincerely convinced that the welfare of the nation as a whole is dependent as much upon the achievements of our best minds as upon the general enlightenment of our people.

The country will probably also be confronted by the claims of those who believe that there is already too much cultural education and not enough vocational training in our public schools. On several occasions, I have discussed this issue at length. I wish on this occasion to reiterate my stand and that is: just as a man must look after the needs of his body, his mind and spirit, so must a people in their educational system supply the material, the intellectual and spiritual needs of the country, ever remembering what Ruskin says that "Life without labor is a crime, labor without art and the amenities of life is brutality", and remembering further that "without vision the people shall perish".

In an independent Philippines, our educational system must necessarily be more nationalistic in aims, in the content of the courses of study, in personnel, and in the nature of the administrative machinery. Once for all we will have the definite aim of making all our children good Filipinos, happy, self-supporting, and loyal citizens of a Philippine republic. It will preserve and improve all the precious and valuable inheritances of our race, making them the core of our culture, and therefore of our education and character. At the same time, it will endeavor to assimilate from other peoples and other nations those qualities and achievements which will make the Philippines a progressive and modern nation, conscious not only of its responsibility but also of its share in the progress and welfare of the whole world.

But, as I have said on other occasions, the essential factor in an educational system is the living personality of the teacher. An educational administrative machinery, however beautifully and perfectly planned, cannot effectively function without the right personnel. A scientifically determined course of study as well as pedagogically sound text-books cannot very well function unless they are in the hands of professionally trained teachers who are masters of their technique and who have the right personality and spirit.

The days ahead of us will test the intelligence, the character and the spirit of sacrifice of the Filipino people. When I think of the great problems ahead of us as an independent nation, there are times when I feel pessimistic and depressed, but when I recall what our people have already sacrificed for our country in the past, I feel confident that our people will meet the new conditions and demands of the future with the same determination and the same spirit as they have in the past. I have faith that the Filipino people will face the new problems and the new situation with fortitude, with serenity, with devotion, and with vision. Our people realize that without vision and without the spirit of sacrifice on their part, the nation must perish. In times like these when the temper and souls of men are being tried and tested, our country has the right to expect that every man will do his duty. In the bitterness of partisanship, let us not forget our interests and our common obligations to the new nation our people is building today.

Note of Editor.—The above article is a lecture delivered by Bro. Francisco Benitez, Dean of the College of Education of the University of the Philippines, at the Stated Meeting of Bagumbayan Lodge No. 4, held on May 9, 1934. It is the first of a series of lectures outlined in the civic-educational program adopted by the Lodge under the present administration. Bro. Benitez was made a Mason in Bagumbayan Lodge early in 1915, shortly after the constitution of that Lodge.

From Near And Far

ILLUSTRIOUS MASONS WHO HAVE PASSED ON

Several illustrious Masons have recently answered the call of the Great Architect whose passing we deem worthy of special mention.

Wisconsin mourns the loss of *Past Grand Master Aldro Jenks,* who died at his home in Dodgeville, Wis., on December 31, 1933. Bro. Jenks was buried with Masonic honors, the Grand Lodge of Wisconsin officiating, on January 3, 1934. On the day of his funeral, Mrs. Jenks, who had been his faithful partner for over fifty years, also passed away. Judge Jenks was born in the State of New York on January 18, 1855. Both he and his wife were of Revolutionary ancestry. Eight children were born to them, one of whom, Frank, is a Past Grand Master of the Grand Lodge of Wisconsin like his father was. Made a Mason in 1878, the elder Jenks was Grand Master in 1896; he served as Fraternal Correspondent for thirty-six years. "Masonry—*Masonic Tidings* says—to Aldro Jenks, was something more than an organization or a ritual. It was something to be lived."

Louisiana, on February 10, 1934, lost one if its most illustrious Masons in the person of *Bro. John A. Davilla,* for many years Grand Secretary of the Grand Lodge of Louisiana. Born at New Orleans on November 17, 1858, of Portuguese parents, Bro. Davilla was one of the best known residents of that city. Among the many posts of honor which he occupied was that of President of the Masonic Relief Association of the United States and Canada (1921-1923). He was a 33rd degree Mason. Bro. Davilla's burial was held under the auspices of Invincible Lodge No. 361, of which he was a Past Master, on February 11, 1934.

Yugo-Slavia, on February 11, 1934, suffered a severe loss when *Bro. Adolfo Mihalic,* Deputy Grand Master, was called to the Celestial Lodge above. He first saw the Light of Masonry as a young official of the Croatian government in 1892, when he was initiated in Lodge "Demokrata," of Budapest, Hungary. He remained active in Masonry through his whole life. Bro. Mihalic was a charter member and the real leader of the first Lodge in Zagreb, the nucleus of Croatian Freemasonry which, with the Serbian Lodges, subsequently developed into the Grand Lodge of Yugo-Slavia. Bro. Mihalic was also active in Masonic journalism, being for a number of years editor of the "Sestar" (Compas).

Fay Hempstead, Grand Secretary of the Grand Lodge of Arkansas since 1881 and Poet Laureate of Freemasonry, is no more; he shut the book of terrestrial life at Little Rock, Arkansas, on April 24, 1934, in his 87th year of life. As author of many beautiful poems and of various histories and school textbooks,

and as a composer of music, this gifted Brother has left behind him monuments which will outlast marble and bronze. Bro. Hempstead attained to the 33rd degree in the Scottish Rite and held high office in various York Rite Grand Bodies. A lawyer by profession, he abandoned his legal practice in 1881 when he became Grand Secretary of the Grand Lodge of Arkansas, which office he still held when he died.

FROM THE U. S. ASIATIC FLEET SQUARE CLUB

M. W. Bro. Manuel Camus is in receipt of a letter from Bro. D. A. Liechty, informing him that the U. S. Asiatic Fleet Square Club, on May 12th, last, elected the following officers: Bro. D. A. Liechty (Cavite No. 2), President; Bro. Alden Erickson (Service No. 95), Vice-President, and Bro. A. J. Eastman (Service No. 95), Secretary-Treasurer. During the stay of the Fleet at Shanghai, the members of the Club attended two meetings of Amity Lodge No. 106 and were given a very hearty welcome. At the first meeting (April 24th), the degree team of the Club conferred the M. M. degree on two candidates and received many compliments for their excellent exemplifications of the work.

Upon their arrival at Tsingtao, the Brethren found that Northern Star of China Lodge No. 2673, E. C., which had been sharing the use of their club rooms, had removed elsewhere. "The feeling among the Brethren of that Lodge—Bro. Liechty writes—is, in general, one of regret that circumstances have conspired to mar the fine spirit of cooperation that had marked last year's activities, and they feel that the present condition is one that will be speedily remedied."

M. W. Bro. Camus hopes to have the Square Club Team exemplify the work when he makes some of his official visitations after the return of the Fleet from the North. Those who witnessed the work of our Navy Brethren in the past are certainly looking forward to seeing more of it.

GRAND LODGE OF COLOMBIA (CARTAGENA)

The National Grand Lodge of Colombia (Cartagena) has appointed Very Wor. Bro. Emilio P. Virata, Senior Grand Lecturer, as its Grand Representative near the Grand Lodge of the Philippine Islands and has recommended for appointment as Grand Representative of our Grand Lodge near that of Colombia Wor. Bro. Doctor José Antonio Valverde R.

MACOY'S NEW MASONIC BOOK CATALOG

In spite of the fact that more than 100,000 titles of Masonic books have been recorded by Craft bibliographers since the first strictly Masonic publication appeared in 1722, purveyors of Masonic books admit that it is difficult to find more than several hundred in print. Because of the small demand for Masonic books, as compared to literature in general fields, large publishing houses will not accept Masonic books as the sales returns do not warrant it. Consequently the Craft is entirely dependent upon specialists who are actuated by ideals of service rather than profit when launching worth while Masonic books for the benefit of the Fraternity.

Reports from various Grand Lodges, Masonic conferences and comment in the current Masonic press indicate that there has been a sharp revival in the study side of Freemasonry since a dearth of candidates has prompted lodge leaders to seek other channels of legitimate fraternal activity. Grand Lodges and lodges have established libraries, educational programs, study courses and other commendable forms of Masonic endeavor, all of which will insure leaders five to ten years hence who will have had far more instruction in Masonic fundamentals than many of the present officials had in their early years.

To meet the increasing demand for lists of available Masonic books, the Macoy Publishing and Masonic Supply Co., 35 West 32nd Street, New York, has issued a 32 page catalog of Masonic books, which are grouped under appropriate headings for the guidance of the brethren. The catalog includes practically all of the available American and English Masonic books on the market; the roster of authors is a roll call of the *literati* of the English-speaking Craft. Copies of the new catalog will be sent to any address upon request, by addressing the publishers in New York.

MASONIC HOSPITAL MEETING

All Members of the Masonic Hospital for Crippled Children, Inc., are urged to attend the Annual Meeting of the Corporation which will be held at the Scottish Rite Hall, 6th floor, Masonic Temple, Escolta, on Monday, July 16, 1934, beginning at 4:30 p. m. sharp.

On this occasion, the corporation will complete the tenth year of its existence and it is hoped that there will be a full attendance.



Our Dead

More homelike seems the vast unknown
Since they have entered there:
To follow them is going home,
Wherever we may fare.

—Selected

Brother Andrew Emil Andersen.
Member of Cavite Lodge No. 2, Cavite.
Died on May 7, 1934.

Brother Diego Ortiz.
Member of Banahaw Lodge No. 24, Atimonan, Tayabas.
Died on May 1, 1934.

Brother Antonio G. Tobias.
Member of Pinagsabitan Lodge No. 26, Sta. Cruz, Laguna.
Died on April 29, 1934.

Brother Teodoro Mariano.
Member of Ibarra Lodge No. 31, Kawit, Cavite.
Died on April 23, 1934.

Brother Roberto Toledo Gil.
Member of Pampanga Lodge No. 48, San Fernando, Pampanga.
Died on April 7, 1934.

Brother Angel Simpao.
Member of Bataan Lodge No. 104, Balanga, Bataan.
Died on April 25, 1934, at Hermosa, Bataan.

Brother Candido Alvarez.
Member of Bataan Lodge No. 104, Balanga, Bataan.
Died on May 31, 1934, at Candating, Arayat, Pampanga.

Lodge News

FROM ST. JOHN'S LODGE No. 9

On Monday evening, June 11, 1934, St. John's Lodge conferred the Third Degree and received the official visitation of the Grand Master. The candidates were Julian Francis Cox, of the S. S. President Hoover, and Bro Elmer John Boise, of the S. S. President Hayes. Lodge opened in the afternoon for the purpose of examination and of conferring the degree on one of the candidates. At 8 p. m. labor was resumed. Most Wor. Bro. Manuel Camus, Grand Master, accompanied by Deputy Grand Master Samuel R. Hawthorne, Grand Lecturer Emilio P. Virata, and other officers and members of the Grand Lodge, was received with the honors due him, then the Master's Degree was conferred upon Bro. Elmer John Boise by a team of Past Masters composed as follows: First Section: W. M., E. C. Ross; S. W., T. R. Worthen; J. W., B. F. Jinks; S.D. John George; J. D., A. Schipull; S. S., S. W. O'Brien, and J. S., J. F. Boomer. Second Section: K. S., S. W. O'Brien; H. of T., John George; F.C.s., T. R. Worthen, A. Schipull, Glenn Leonard; M. of T., E. C. Ross, B. F. Jinks, L. F. Rothenhoefer; S. and W.F.M., John George. The Lecture was delivered by Wor. Bro. J. F. Boomer, the Charge by Wor. Bro. A. Schipull and the Congratulations by Bro. Glenn P. Leonard, Acting Master of the Lodge. The Master Masons' Chorus sang the Perambulation and Bro. Juan S. de Hernandez played the organ.

Addresses were made by M. W. Bro. George R. Harvey, P.G.M., who had just returned from a short visit to the United States and who delivered to the Grand Master, on behalf of Very Wor. Bro. John Whicher, Grand Secretary of the Grand Lodge of California, three gavels made of wood grown on the grounds of the Masonic Home at Decoto, each with a neat silver band with a dedication. The gavel for the Grand Master bore the coat of arms of the Grand Lodge of California and an inscription showing that it was made of eucalyptus wood grown on the Decoto Masonic Home grounds and was carved by Wm. H. Engle, a resident of the home. These gavels Very Wor. Bro. Whicher had intended to present to the Grand Lodge himself when he visited Manila last January; but they were not finished when he started on his voyage to the Far East.

M. W. Bro. Frederic H. Stevens, P.G.M., and V.W. Bro. Emilio P. Virata, Senior Grand Lecturer, made brief addresses, and so did Wor. Bro. William H. Barcus, who with his family was at the time on his way from China to New York and had stopped off at Manila for a few days, and who brought hearty good wishes and greetings from Pearl River Lodge No. 109, of which he is Worshipful Master.

M. W. Bro. Manuel Camus, G. M., thereupon asked Rt. Wor. Bro. S. R. Hawthorne, D. G. M., to present V.W. Bro. Emilio P. Virata and Wor. Bro. Teodorico Santos before the East, and then delivered to each a Grand Representative's diploma, the Brother first named receiving his from the Grand Lodge of Colombia (Cartagena) and the latter from the Gran Logia del Pacifico, whose see is at Guaymas, on the Gulf of California, Mexico.

Refreshments were served after the Lodge had been closed.

FROM AMITY LODGE No. 106, SHANGHAI, CHINA

M.W. Bro. George R. Harvey, P.G.M., arrived at Shanghai on the "President Hoover", en route from the United States to the Philippines, in the evening of June 4th, but unfortunately the reception committee missed him. However, on the 5th, Bro. Harvey called at V.W. Bro. Mei's office and a tiffin was arranged at the Metropole Hotel attended by the guest of honor and by Wor. Bro. Luther M. Jee, W.M.; Bro. George A. Fitch, S.W.; Bro. Wing-po Cheung, Treasurer; Bro. Alfred S. Lee, Secretary: Wor. Bro. James L. E. Chow, P.M.; Wor. Bro. Frank Rawlinson, P.M.; V. Wor. Bro. H.C. Mei, D.D.G.M. for China; Bro. W. H. Tan and Bro. Julean Arnold. The Brethren escorted the distinguished visitor to the tender which took him back to his ship.

It was M.W. Bro. George R. Harvey who, on May 25, 1931, constituted Amity Lodge No. 106.

FROM NANKING LODGE No. 108, NANKING, CHINA

Nanking Lodge has again removed and now occupies permanent quarters at 37-A Hwang Li Hsiang, a chapel building admirably adapted for Lodge purposes. This building has been named Nanking Masonic Temple, being the only edifice of its kind in the capital of China.

Personals

Manila No. 1.—Bro. W. W. Marquardt's young son, Marshall L., who graduated last year from Hamilton College, Clinton, N. Y., was married on April 7th, last, at Marathon, N. Y., to Miss Mary Sloane.

Bro. Norman Talbot Reid was passed to the degree of F.C. on June 5th.

Bro. Jacques Kyburz, Jr., an E.A. of this Lodge, returned from the U. S. last month.

Bro. Lieut. C. Alman sent dues and greetings from 5526 Philipps Ave., Pittsburgh, Pa.

Bro. Fred Anderson, of 327 Georgia, Vallejo, Calif., did likewise.

An interesting letter from Bro. Wm. J. Green, writing from 1501 Marin Ave., Berkeley, Calif., announces the early arrival in Manila of his son, Wm. Galvin Green, who is traveling as representative of the Continental Music Co., 536 Mission St., San Francisco, Calif.

Bro. Lewis P. Willis, writing from Petroleum, Va., complains of the cold weather.

Bro. Thomas F. Wirth (major, U. S. A., rtd.), sends dues and greetings from Redwood City, Calif.

Bro. G. T. Wuertz does likewise; his new address is 117 Dodson Ave., El Monte, Calif.

Bro. Charles H. Loeber, 1928 Kearney St., N. E., Washington, D. C., writes that he may make a trip to Manila some time.

Bro. Myron E. Tielkemeier is clerk on board the transport "Republic"; he asks to be remembered to everybody.

Letters with greetings have also been received from Bro. Wm. S. Hatch, 695 Earlham St., Pasadena, Calif.; Bro. (Capt.) H. R. Chadwick, R. R. Saddle Lake, Grand Junction, Mich.; Calvin A. Leuthold, U. S. Post Office Bldg., Chicago, Ill.; and from Bros. Alfred Ballin (Col. U. S. A. Rtd.), 32 North Ohio Ave. Columbus, Ohio; Capt. Jesse R. Bowles, 441 Blue Bonnet Blvd., San Antonio, Texas; Charles S. Burnett, Presidio of San Francisco, Calif.; Dr. Waldemar Christensen, 5946 Fulton St., San Francisco, Calif.; Capt. Jesse H. Mael, 546 Chester Ave., Ottumwa, Iowa, and Charles F. W. Prahl, Broadalbin, N. Y.

Cavite No. 2.—Bro. H. C. Miller writes to the Secretary that his new address is c/o District Medical Officer, Headquarters of 3rd Naval District, Christopher and Washington St., New York City, N. Y.

Bro. L. A. Clapp writes from the U. S. Marine Base at Quantico, Va.

Bro. M. Aljian is on the U. S. S. McCormick, at San Diego, Calif.

A letter has been received from Bro H. M. Seay, P. O. Box 314, Chula Vista, Calif.

Bro. E. C. Vaughan is now on the U. S. S. S-1, at Pearl Harbor, T. H.

Bro. G. B. Evans is on the U. S. S. Allegheny, League Island Navy Yard, Philadelphia, Pa.

Corregidor No. 3.—Most Wor. Bro. George R. Harvey, P.G.M., returned from the United States last month on the "President Hoover", after a brief absence from the Islands. Mrs. Harvey has remained in the home country, on account of her health.

Bro. C. E. Haygood left Manila on the "Empress of Japan" on May 28th.

Bro. R. S. Rogers went to Zamboanga and other points south for an inspection in May.

Bagumbayan No. 4.—Bro. Luis Duka, who was a visitor to Manila in May from Naga, C. S., reported his wife suffering from diabetes.

Island No. 5.—The following brethren returned to the U. S. in June: Brothers Clarence J. Greve, Cliff Paul Miller, Hardin B. Nowlin, and Michael J. Doyle. Brother Doyle was granted a dimit from dual membership in Island Lodge on June 4th.

The Secretary of St. John's Lodge, No. 11, F. &. A. M., Washington, D. C., advises that Wor. Brother John Baumann, P. M., has recently assisted them in their work.

Letters have been received from Brothers Earl Biscoe, Washington, D. C.; and George W. Helper, Williamsport Pa. They both send greetings to the members of Island Lodge.

The Secretary of King David Lodge, No. 28, F. & A. M., Brookland, D. C. advises that they received a visit from

Brother Earl Biscoe of Island Lodge on April 17th.

Brother Ernest Lee Harrison is a patient in the Southern Methodist Hospital, Tucson, Arizona.

Brothers Alfred W. Olsen Arthur R. Dayman, and Samuel F. Runford (F. C.) spent vacations in Camp John Hay during May.

Right Wor. Brother Karl D. Krebs, P. M., Inspector of this District, visited Island Lodge officially on June 11th.

Southern Cross No. 6.—Wor. Bro. Harry K. Andreas delivered the ritual of the United Spanish War Veterans at the Memorial Day exercises at the Cementerio del Norte on May 30th, in his capacity as Department Commander of that order.

Bro. W. S. Hall and wife returned from a business and pleasure trip to the United States on the "Empress of Japan", on May 27th.

Bros. R. C. Caldwell and R. E. Holmes, the Wardens of this Lodge, have both left Manila for indefinite periods. Bro. Caldwell is now managing the Baguio Stock Exchange, while Bro. Holmes has taken over the management of the Zamboanga Mining and Exploration Company at Zamboanga.

Bo. J. H. Marsman has left Manila for a hurried trip to Scotland, on account of the illness of his wife. He is traveling by steamer and plane.

Bro. and Mrs. Whipple S. Hall returned to Manila from the United States and Europe on the "Empress of Japan", on May 27th.

Bro. Julius S. Reese also returned from the United States recently.

Bro. C. H. Goebel came up from Iloilo, by plane, in May but returned to the southern city after several weeks' stay in Manila.

Bro. T. W. Wright writes from Los Angeles, announcing the birth of a son on April 21st, last, named John Mansfield Wright.

Dues and greetings have been received from Bro. Ray W. Berdeau, New York City; Bro. Francis R. Slater, Bolinas, Calif., and Bro. W. H. Berger, New York City.

Cosmos No. 8.—Bro. Clinton F. Carlson and wife, of Iloilo, were in Manila for a short visit last month.

Bro. Walter Robb was guest of honor and speaker at the Rotary Club luncheon at the Manila Hotel on April 26th; he spoke on the subject of "Some intangibles of the situation."

Bro. Leo L. Fischback came to Manila in May for medical treatment but returned to Baguio very soon.

Bro. Adolf H. Langenheim spent a vacation in Tangier, Morocco, in April. He is now back at his home in Switzerland.

Bro. Henry Strauss visited Manila in May.

Bro. Michael J. Hogan was ill several weeks in May. After a siege at the San Juan de Dios Hospital, he went up to Baguio to recuperate.

Bro. Arturo Soler has left his position at Zamboanga and is now an officer of the sugar central at Bamban, Tarlac.

Bro. Chas. P. Neuffer came to Manila on May 15th to spend a few weeks, vacation, after which he returned to Surigao.

Albert J. Brazee, Jr., was initiated on May 2nd, last, with Bro. Robert Hill in the East.

St. John's No. 9.—Wor. Bro. B. F. Jinks gave an interesting talk on his visit to Japan at the May Stated Meeting.

Visitors to our city in May were Bro. McGlothin and Bro. Andy Wauchope, of the "President Pierce."

Bro. C. R. Zeininger wrote from New York, giving his new address.

Bro. E. J. Oliver, of Orono, Maine, sent dues.

Wor. Bro. E. A. Rodier wrote from China that his daughter had been ill but was improving.

Bro. J. A. Rigby gave his new address, 105-18th Ave., San Francisco, Calif.

Correspondence was read at the May Stated Meeting including letters from the Worshipful Master, David Innis, enroute to his home in Nebraska, telling of having seen Most Worshipful Brother Youngberg again in San Francisco after their trip back together on the boat; a short note from Brother Charles Reese, Olao, Hawaii, enclosing dues; a newsy letter from Brother Iram P. Short, Oakland, California, telling of his activity in connection with Acorn Lodge and of his assisting with the Boy Scouts work sponsored by that Lodge, and also enclosing dues; and letters from Brothers C. W. Squier, Mitchell, Indiana, and George Bray, Pacific Grove, California, enclosing dues.

Dapitan No. 21.—Bro. and Mrs. Gonzalo G. Pagdanganan were hosts for the 2nd family get-together party of Dapitan Lodge, at their residence at 27 Calle Espiritu, Singalong Sub-Division, on May 6th.

Bro. Moises C. Nicomedes is back in Manila after a short vacation at Bongabong, N. E., following his illness.

Work. Bro. Temistocles Elviña, on his return from his trip south with the "Floating Exhibit" on the S. S. Bustamante, reported a profitable and pleasant trip.

Wor. Bro. Macario M. Peralta and Bro. Moises C. Nicomedes have law offices at No. 529 Ongpin under the name of Peralta, Chuidian and Nicomedes. Their new phone number is 4-92-22.

Bro. Macario V. Linsao, J. W., was in charge of the Chevrolet Jamboree which travelled thru the important provinces of Luzon during the month of May. Bro. Linsao had his tonsils operated while passing thru Dagupan, Pangasinan; he returned to Manila early in June.

Bro. Dr. Segundo Alano returned to the City recently after a month's trip thru Visayas and Mindanao on official business for the Bureau of Animal Industry.

Wor. Bro. Antonio Jonson, W. M., expects the construction of his new house in San Juan to be completed in time to have the monthly get-together party on Saint John's Day, June 24th, in this new home.

Bro. Pedro Manahan who lost his position as chief steward on an interisland steamer plying between Iloilo and Negros for being a Mason, is now second steward on the S. S. "Negros". In his letter to the Lodge he expresses his sincerest appreciation to all those who helped him to secure his present job. He makes special mention of Wor. Bro. G. Ascue, Master of Solidaridad No. 23; R. W. Bro. S. Hawthorne, Deputy Grand Master; Wor. Bro. Mariano Gonzalez, Chairman of the Grand Lodge Committee on Employment; Bro. Francisco Guerra, of the Grand Secretary's office; and Wor. Bro. Antonio Jonson, Master of Dapitan No. 21; and also the Secretary of the Lodge.

Pinagsabitan No. 26.—Bro. G. D. Corvissiano's present address is c/o Malabon Sugar Co., Inc., Room 321, National City Bank Bldg., Manila, P. I.

Bro. Leon C. Grove attended school conferences in Baguio during the recent vacation.

Ibarra No. 31.—Bro. José D. Santos has written, giving his new address as 209 Capitol Street, Vallejo, Calif. He and Mrs. Santos send greetings to all friends.

The wife of Bro. José Panelo died last April at her home in Manila.

Lincoln No. 34.—Bro. John L. Brill is back from Cañacao hospital, where he was treated for liver trouble.

Bro. Francisco del Carmen's son had his appendix removed; the operation was performed at St. Luke's Hospital, Manila.

Bro. Rufino's wife, daughter, and son were seriously ill; the son died.

Wor. Bro. Ruperto Ramos' son, Purisimo, was married on June 15th to Miss Procesa Esteban, one of the belles of Olongapo.

Sarangani No. 50.—Brother Jose Elayda, assistant provincial treasurer of Davao, left on the 7th instant for Jolo, his new station.

On the night of the 12th instant, a banquet was held at the Kwong Lee Hotel in honor of Worshipful Brother Alfredo Zamora, recently appointed District Inspector of this Lodge, and of Brother Vicente Mitra, who came to Davao for a short visit.

Brother Vicente Guinoo left for Manila on the 14th to accompany his eldest son who will study at the Ateneo de Manila.

Filipinas No. 54—Wor. Bro. Leandro Carrillo was a caller at the Grand Lodge Office last month, to see the Deputy Grand Secretary concerning matters of Plaridel Lodge No. 74 of which he is the district inspector.

Makawiwili No. 55.—Bro. Manuel Datiles went to Manila in May to take his child to the General Hospital for treatment.

Bro. Alfredo Abierra was badly burnt about the body from the face to the abdomen while making firecrackers. He was a patient at the Capiz Provincial Hospital for some time.

Wor. Bro. F. W. Meyer has been appointed resident physician at the Mission Hospital in Iloilo.

Isla de Luzon No. 57.—Bros. Baguio Burdeos, Cortez,

Dalman, Ejidang, Ekstedt and Varcas came in on June 17th on the U.S.T. Grant on which they are employed, and left again for the United States when that transport sailed, after a brief sojourn in our midst.

Bro. Pablo Tan, who was initiated on April 20th and passed on May 3rd, last, also left on the U. S. A. T. Grant; he will be stationed at Fort Shafter, Honolulu, as a member of the 64th CA Band.

Bro. Feliciano Balingit and wife are back from a pleasant vacation at Masantol, Pampanga.

Bro. Antonio G. Perez will be acting Master of the Lodge from May to July while Wor. Bro. J. M. E. Leon, Jr., the Master, is busy out of town in his capacity as chief of the insurance department of the Luzon Investment Company.

Bro. Pacifico A. Ruiz, who arrived here on the S. S. Eustamante on May 9th, returned to Iloilo on May 20th, by the S. S. Visayas.

Mayon No. 61.—Wor. Bro. L. D. Lockwood, Mrs. Lockwood and their daughter Elizabeth left on May 3rd for an indefinite stay in Baguio.

Baguio No. 67.—Wor. Bro. Edilberto Madrid has changed his address from Los Baños to P. O. Box 43, Baguio, as he has been again assigned as assistant to the District Forester of Forest District No. III, at Baguio, after taking his bachelor of science of forestry degree in the School of Forestry at Los Baños last March.

High Twelve No. 82.—Bro. Eugenio Columbretes, discharged some time ago for disability, has returned to Fort Mills where he will re-enlist in Battery "F", 91st Coast Artillery, to be appointed 1st sergeant and subsequently retired from the service.

Bro. Casiano Karganilla, who affiliated with this Lodge from Mt. Mainam Lodge No. 49, ten years ago, is also due for retirement as technical sergeant, 91st Coast Artillery. He will make his residence with his family at 110 Zamora, Santa Ana Subdivision, Manila.

Bro. and Mrs. Eduardo Co Seteng are the proud parents of a baby boy born on the 8th of last month at the Philippine General Hospital.

Bro. Eugenio Tadle is back from a trip to the Southern Islands with the Floating Exposition of the Bureau of Commerce and Agriculture.

Ma-Bu-Ti No. 92.—Wor. Bro. Sixto B. Ortiz had the misfortune of losing his wife who died in Manila on June 5th. He left for Manila immediately to bring the body to Masbate for interment.

Mencius No. 93.—The Secretary has received an interesting letter from Wor. Bro. Tieng Sing, who is now managing the Lum Fong restaurant at 220 Canal Street, New York City. Wor. Bro. Tieng Sing, who wishes to be remembered to all, also states that he was host to Bro. John Hall Paxton, of Pearl River Lodge No. 109, and Mrs. Paxton when they passed through New York on their way to Virginia.

Benjamin Franklin No. 94.—Wor. Bro. and Mrs. Paul F. Whitacre celebrated their Silver Wedding on April 26th by a dinner at the Army and Navy Club.

Service No. 95—Dues and greetings have come from: Bro. Virgil Higgins, U. S. S. Yarnall, No. 143, c/o P. M., San Diego, Calif.

Bro. Samuel P. Gerard, 96th, Bomb. Sqdn., A. C. Langley Field, Va., who says he expects to return to the Philippines in the near future.

Bro. Clyde D. Sneed, 86 Cummings St., Rochester, N. Y.

Bro. Lyman L. Littlejohn, 70th Sqdn., A. C., Hamilton Field, San Rafael, Calif., who says he is married now and experienced a terrible accident which almost killed Mrs. Littlejohn, who is now getting along nicely.

Bro. Leroy Forehand, 1473 Shotwell St., San Francisco, Calif. Bro. Forehand, reports he was in an accident in which he came near losing his arm, and his baby has been very ill. Both are getting along fine now.

Bro. Samuel M. Walden, Co. K., 29th Infantry, Fort Sill, Okla.

Bro. Hugh Boatright, U. S. S. Lexington, Box 3, Long Beach, Calif.

Bro. Charles Holk, Fort Screven, Georgia.

Bro. Charles J. Armstrong, 813 Elder St., N. W., Washington, D. C.

News and greetings have been received from:

Bro. Charles Burnett and Bro. A. W. Bott, U.S.S. Sacramento, c/o Navy Purchasing Office, Shanghai, China.

Bro. Albert M. Lott writes that he lost everything he owned in the fire aboard the U. S. S. Fulton, as well as the other Brethren who were serving aboard that vessel, Bro. Bott and Bro. Roy. Bro. Bott is now on duty aboard the U. S. S. Panay, Yangtze Patrol, Ichang, China.

Bro. Gardiner and Bro. Erickson wrote from the U. S. S. Canopus and told of their trip to Saigon, French Indo-China.

Rt. Wor. Bro. Masterson has been very ill at home, but is now doing fine and is about as usual.

Bro. Wm. E. Peet was admitted to Sternberg Hospital as a patient, but is not seriously ill.

Palawan No. 99.—Bro. Pablo Noroña, superintendent of the Davao Penal Colony and charter member of Palawan Lodge, made an official visit to Iwahig recently.

Bro. Ramon Ruffi, S. W. is spending a vacation in his home province, Batangas.

Wor. Bro. P. D. Dollosa and wife spent some time in Manila, on a vacation.

Keystone No. 100.—Bro. Felipe N. Padilla is in mourning because of the death of his wife which occurred at San Narciso, Zambales, on May 18th.

Bro. Lorenzo Almario and wife rejoice over the birth of a daughter on April 12th, last.

Bataan No. 104.—Letters with greetings have been received from Bro. Cecilio M. Bituin, Cagayan, Oriental Misamis, and Bro. Stanley S. Tongko, Los Angeles, Calif.

Bro. Angel Simpao, principal of the Balanga Elementary School, died of typhoid fever at Hermosa, on April 25th.

Bro. Candidado Alvarez, who has been suffering from tuberculosis since January, 1933, died at Candating, Arayat, Pampanga, on May 31st.

Wor. Bro. Felipe Padolina reports the birth of a son.

Bro. Valeriano V. Soriano has been elected municipal president of Orion.

Amity No. 106.—Bro. Dr. W. S. New's health is improving.

Bro. W. J. C. Shoppee has left Shanghai for a business trip to America.

Bro. Eugene E. Barnett has been promoted to be Associate General Secretary of the National Committee, Y. M. C. A.'s of China.

Bro. Ralph O. Hogan and family have left for a visit to Europe and America. On his passage through Manila on the S. S. Coblenz, Bro. Hogan, called on M. W. Bro. Camus, the Grand Master.

Wor. Bro. James L. E. Chow has joined the staff of the British and Foreign Bible Society with offices at 3 Hongkong Road, Shanghai.

Nanking No. 108.—Bro. Edwin Marx, former Secretary, left for a year's furlough with Mrs. Marx on May 30, 1934, bound for Honolulu where they expect to stay a month and then to New York where Bro. Marx intends to take advanced work at the Union Theological Seminary.

Bro. Lawrence C. T. Kwong, Senior Warden, has been appointed a Brigadier-General in the Engineer Corps, Transport Service of the Chinese Army, with special duties attached to the Communist Suppression Forces.

Bro. Peter Kiang, one of the newly raised Brethren, will also join Brother Kwong in this branch of the Army, both under special appointment from the Commander-in-Chief, General Chiang Kai-shek.

Bro. Ralph A. Ward, Secretary of the Lodge, spent ten days in Shanghai, from June 8 to 19, attending meetings of Amity Lodge and conferring with Very Worshipful Brother Mei, District Deputy Grand Master, on matters related to the China Masonic District and Nanking Lodge.

Pearl River No. 109—Wor. Bro. J. Hall Paxton is due to return to his post as American Consul here in July.

Bro. Liu Chung Hang, our Secretary, has left for Shanghai for a few months' stay, and Bro. Chan-Kwan Kwok has been appointed Acting Secretary.

Bro. James C. Huang has been laid up in hospital with a bad foot for the past month.

Bro. Frederick C. Mowfung has left the service of Banker & Co., Hongkong.

Bro. Benjamin B. Anthony has just returned from a visit to the United States.

Bro. David W. K. Au is expected here at the end of May.

Wor. Bro. William H. Barcus spent several days in Manila while en route from Canton to New York. He attended a special meeting and Grand Lodge visitation of St. John's Lodge No. 9 on June 11th. He visited the Grand Master, and he and his family made the trip to Baguio in Rt. Wor. Bro. Hawthorne's car. Wor. Bro. Barcus does not expect to return to Canton, as he has been transferred to New York City.

Seccion Castellana

THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 105 Logias (29 en la ciudad de Manila) con 6,000 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Manuel Camus, Gran 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.

Editoriales

EL HOSPITAL MASONICO

El día lunes, 16 de julio de 1934, empezando a las cuatro y media en punto de la tarde, la corporación Masonic Hospital for Crippled Children, Inc., celebrará su reunión anual en el salón del Rito Escocés, sexto piso del Templo Masónico en la Escolta. En este mes, el Hospital Masónico cumple diez años de vida y esperamos sinceramente que la asistencia será mayor esta vez que en los años anteriores.

No cabe duda de que el Hospital Masónico merece la simpatía y co-operación de todo Masón regular de estas Islas, pero es triste confesar que son relativamente pocos los Masones que mantienen obra tan util y verderamente masónica. La Sala Masónica para Niños Lisiados que sostiene la corporación en el Mary J. Johnston Memorial Hospital en Tondo continúa a funcionar con éxito, gracias a la abnegación y altruismo del pequeño núcleo de trabajadores entusiastas y es la única obra que la Masonería de estas Islas puede hoy señalar cuando nos piden una demostración tangible que nuestras profesiones de beneficencia no son meras palabras huecas.—*L. F.*

EL FAUSTO

Hace siete años escribimos en la parte editorial de esta revista lo que sigue:

"A medida que va aumentando la prosperidad material de las Logies y Grandes Logias masónicas en todo el mundo, va ganando terreno un mal que es digno de atención seria, a saber, la tendencia de gastar por lujo y ostentación cantidades crecidas que debían dedicarse a obras benéficas. Está bien que la Masonería construya templos de gran belleza arquitectónica, adecuadamente arreglados y amueblados, pero nuestros hogares masónicos deben ser sitios en que no hay fausto. Hay otra cosa: ¿es justo quizás que se gaste por una joya masónica una cantidad que bastaría para mantener a toda una familia pobre por medio año? Sin embargo, esto se hace. ¿Está bien que una Logia entierre a uno de sus miembros con mucho lujo a fin de hacer alarde de su propia esplendidez y que luego deje de socorrer convenientemente a la viuda y los huérfanos del difunto porque están exhaustos los fondos del Taller? Sin embargo, hemos conocido casos de esta naturaleza. La sencillez típica de las Logias va desapareciendo poco a poco. Los collares de los dignatarios y los mandiles ya no son obra de las manos hábiles de las esposas e hijas de Masones; la Logia los adquiere de una de las casas que venden efectos masónicos. No cabe duda de que son más hermosos y mejor hechos que los fabricados en los hogares de los Hermanos, pero les falta el elemento personal, el encanto de las manos cariñosas que tiene lo confeccionado por nuestras mujeres, hijas o madres. En los Estados Unidos es casi desconocida actualmente la costumbre de preparar y servirse el banquete después del cierre de la Logia por las señoras de la Orden de la Estrella Oriental o por los parientes femeninos de los Hermanos donde no existe capítulo de dicha sociedad. En las ciudades, la cena la sirve algún restaurán, y aunque sea posible que éste desempeñe dicho trabajo con mucho menos ajetreo y más metódicamente que las mujeres, sin embargo se observa aquí también la falta del delicado toque femenino y el encanto de la colaboración de seres queridos.

"Tal vez no nos sienta bien hablar de esto en son de queja, porque es consecuencia del progreso constante de la época, pero sostenemos que nos incumbe velar por que se evite en nuestras Logias toda extravagancia y todo gasto inútil encaminado a satisfacer nuestra vanidad y el deseo de lucirnos. Que los muebles y las joyas de nuestros Talleres sean buenos sin ser demasiado lujosos y caros y que nuestras Logias procuren más comodidades a los Hermanos necesitados y a las familias de nuestros Hermanos idos con los fondos que puedan economizar negándose a seguir la tendencia moderna de gastar mucho por fausto y lujo."

La extravagancia de algunas de nuestras Logias ha sido una de las causas de su mala condición económica y de la consiguiente demanda de la condonación de sus deudas acumuladas. Actualmente no hay tanto lujo como lo había cuando escribimos el artículo citado, pero aun en esta época de crisis económica se gastan por joyas, banquetes y otras cosas más cantidades importantes que se podrían ahorrar.—*L. F.*

De Fuentes Extranjeras

LA MASONERIA FRENTE A LA POLITICA Y LA RELIGION

La Gran Logia del Estado de Nueva York, antes de iniciar un profano, nombra una comisión de cinco miembros quienes le leen una conferencia cada uno a fin de prepararlo para el paso que va a dar. Igual cosa se hace para pasar a los demás grados. Después de 20 años de estudios, se ha conseguido compilar una serie de Conferencias cortas pero interesantes, divididas en cuatro grupos, de diez conferencias cada uno. Las diferentes comisiones eligen cinco de las que les parece más conveniente de entre las diez, para llenar su cometido. El V.·. M.·. de la R.·. L.·. S.·. "Júpiter" Nº 33 solicitó y obtuvo de la Gran Logia de Nueva York que se le remitiera este plan que ha comenzado a utilizar. "Júpiter"

piensa traducir y editar estas conferencias para que circulen entre todos los HH.·. Ahora ofrecemos la 1ª Conferencia del Tema 8, inserta en la "Board of General Activities" de la Gr.·. Log.·. de New York.

En Masonería hay ciertas reglas básicas e inmutables principios llamados linderos, que no pueden alterarse ni desconocerse por ningún Masón, Logia o Gran Logia. Estos linderos delimitan e identifican el propio terreno de lo que es Masonería, y si ellos se derribaran o traspasaran, nos encontraríamos en un campo distinto, que podría ser cualquier cosa, pero no genuina Masonería.

Uno de los más importantes de estos linderos es aquel que nos prohibe participar, *como Masones*, en ninguna forma de sectarismo político o religioso. No podemos hacer ningún interrogatorio a un candidato respecto a sus creencias o ideas personales, en lo que se refiere a política o religión; ni podemos discutir estas materias en nuestras asambleas; ni podemos asumir públicamente ninguna actitud con relación a estos puntos en nombre de la Orden. Los candidatos tienen que declarar, es cierto, que creen en Dios y en la Inmortalidad del alma, que respetan y aceptan la Biblia como reguladora y guía de la vida moral; pero los dejamos en entera libertad y no les interrogamos ni aceptamos que nos diga nada respecto a la interpretación doctrinaria que puede dar a estas creencias en su fuero interno. De un modo análogo, exigimos que sea un buen ciudadano, pero lo dejamos en entera libertad para afiliarse a la agrupación política que mejor le parezca y por medio de la cual crea él que puede realizar sinceramente sus ideales de más perfecta ciudadanía.

La actitud de la Masonería con respecto a todos los sectarismos o doctrinas políticas, no es simplemente negativa: no consiste solamente en cruzarse de brazos. Nó, más bien es positiva y definida, pues prohibe terminantemente a todos los Masones engolfarse en discusiones políticas o sectarias de cualquier índole. Estas controversias son antimasónicas, es decir, que son una flagrante violación de la Ley Masónica escrita, y los Miembros que tal hagan, incurren en serio delito y están sujetos a severas penas.

No es difícil comprender la razón que justifica tan sabio Lindero. En efecto, la Masonería existe únicamente y está dedicada por completo a la vida de fraternidad. La fraternidad consiste en que todos nosotros, los Masones—entre los cuales hay hombres que vienen de los diversos caminos de la vida, con enormes diferencias raciales, religiosas o políticas—nos unamos, nos juntemos en estrecha relación de amistad, armonía y buena voluntad. Para mantener esa armonía, es necesario que cualesquiera que sean las opiniones, los prejuicios o las pasiones que pudieran distanciarnos unos de otros, o clasificarnos en grupos antagónicos, se mantengan fuera de nuestros centros. El sentimiento y el propósito que nos une, está tan por encima de estas opiniones, es tan trascendental y comprensivo, que ante él no tienen cabida conflictos por detalles de esta especie. Simplemente los arrojamos del seno de nuestras reuniones.

Descendiendo a la vida egoista diaria, vemos que nada separa y divide más apasionadamente a los hombres, que el sectarismo político o religioso; por eso, cuando nuestras mentes se elevan a la contemplación de la idea de Fraternidad, y cuando los hombres nos reunimos para rendirle culto práctico y efectivo, rechazamos y prohibimos en absoluto el ocuparse de estas materias de naturaleza egoista y pasional.

La Masonería prohibe, pues, todo sectarismo dentro de sus propias filas. Pero ahora, podría preguntarse ¿cuál es su actitud con respecto a aquellas sectas del mundo exterior que lleva a sus adeptos a hacer la guerra a la Masonería misma? ¿Qué debe hacer un Masón en respuesta a estos ataques de afuera? Estas preguntas son muy justificadas. Durante toda su vida, la Masonería ha sido objeto y blanco de toda clase de ataques del exterior. Coaliciones político-religiosas se han señalado en mucho países la tarea de acabar con la Masonería. Dos o tres de las grandes iglesias o credos religiosos del mundo mantienen todavía esta misma actitud de ataque contra nosotros. Hace pocos años, un popular y fuerte Gobierno europeo empleó toda la contundencia brutal de su poder armado, para eliminar por acto oficial de estado, y aplastar por ilegal la Masonería de ese país, por los medios más tiránicos e inhumanos.

Y asi, lo probable es que nuestra Orden continúe siendo atacada por distintos frentes, como se ataca siempre todo lo bueno y meritorio por los que no son capaces de comprender lo que es Idealidad.

Nuestra actitud frente a estos embates es, simplemente, la de no tomarlos en cuenta. No contraatacamos. Pensamos que si algún hombre o grupo de hombres no está de ecuerdo, por maldad o desconocimiento, con las enseñanzas de la Masonería, ello le incumbe a él o a ellos; no nos atañe a nosotros. No hacemos nada por merecer o justificar estos ataques, y, por lo tanto, no es asunto nuestro. Nuestra fé en la rectitud y verdad de la Masonería está bien fundada, y nos sentimos seguros de que no le es necesario hacer algo, sino continuar siendo igual que antes, igual que siempre, con el objeto de silenciar, más tarde o más temprano, los cargos o calumnias que nuestros enemigos nos dirijan.

Lo expuesto resume lo que podríamos calificar como la actitud negativa de la Masonería con respecto a sectarismos políticos o religiosos. Pero también hay una actitud masónica positiva, en relación con estos tópicos y acerca de lo cual voy a llamar en seguida la atención.

Esta actitud positiva en su sentido más general, toma la forma del gran ideal masónico de Tolerancia. La Tolerancia ha sido siempre una de las principales enseñanzas o preceptos de nuestra Orden. ¿Qué entendemos por Tolerancia? La Tolerancia se aplica hacia afuera, para los demás; nunca hacia adentro, para sí mismo. Hay tolerancia para las ideas políticas o religiosas de nuestros hermanos, pero no para permitir dentro de nuestra Institución la trasgresión de sus leyes sin aplicar el condigno castigo. La tolerancia para con las ideas religiosas significa que aceptamos que una creencia es tan verdadera o tan valiosa como la otra; no recomendamos indiferencia en cuanto a creencias o doctrinas religiosas. Al contrario, creemos que una doctrina o credo puede ser *más verdadero* que otro; que una opinión está mejor fundada que otra, y deseamos que la Verdad prevalezca. Pero creemos que la Verdad nunca puede surgir en el corazón del hombre si no se le deja en absoluta libertad de examinar por sí mismo los hechos, de pensar independientemente; de discutir y confrontar personalmente las realidades del mundo y de la vida. Désele a cada mente humana una amplia oportunidad de actuar y observar, examinar y deducir por sí mis-

ma, es el único camino por el cual puede hallar acerca de todo lo creado. Creemos que este es la verdad acerca de los trascendentales problemas de la vida humana. En este sentido, la tolerancia es, pues, algo positivo y constructivo; porque alienta al hombre a pensar por sí mismo, y le conduce luego, a la larga, por propia experiencia, a dejar pensar y a ser, a su vez, tolerante como nosotros.

En todas nuestras asambleas tratamos de ser, respecto a las opiniones políticas y religiosas de los otros, lo más discretos y tolerantes; podremos discrepar, pero nunca discutir; podremos ser disconformes, pero nunca descorteses.

Pero la actitud de la Masonería es todavía más definida.

Primero, con respecto a religión: He dicho antes que la Masonería está consagrada y dedicada a la Fraternidad. Pero en el fondo, la idea de Fraternidad es un corolario de una idea religiosa. Todo Masón debe creer en Dios y en la inmortalidad del alma. La Biblia debe hallarse en el Altar de la Logia. Los candidatos juran de rodillas. Antes de emprender trabajos de importancia, todo Masón busca la guía y la ayuda del G.·.A.·.D.·.U.·. por medio de la oración. Todo esto implica religiosidad, pero no es *una religión*. Denota fé, pero no es esa fé particular de una religión dada. Manifiesta adoración, pero no es la adoración encadenada a determinado altar. Todo es aquello en que "todos los hombres buenos están de acuerdo"; es el estracto de todas las religiones, iglesias, sectas o credos. Una vez que todos los Masones están de acuerdo en estos puntos, la Fraternidad no se interesa en saber cuál es la interpretación detallista o doctrinaria con la que edifican su propia e individual iglesia; sólo exige que cualesquiera que sean sus opiniones personales, estén de acuerdo acerca de los puntos fundamentales enunciados.

Segundo, respecto a política: Política significa la discusión y determinación de asuntos de interés público. ¿Debe un Gobierno gastar más por el Ministerio de Guerra que por el de Instrucción? ¿Debe cargar mayores derechos aduaneros de importación que de exportación? ¿Debe tener un régimen centralista fuerte, o tender a la descentralización? ¿Debe imperar la libertad de pensamiento y de palabra, o debe restringirse y hasta qué límite? ¿Debe haber libertad religiosa o debe el Estado imponer determinado culto? Todas estas cuestiones son de interés nacional y toca a la política resolverlas. Todo buen ciudadano debe intervenir, de acuerdo con su opinión sincera y desinteresada, en que se dé la mejor solución a cada uno de estos y otros graves problemas de administración pública. Esto es cumplir con su deber ciudadano, y la Masonería pide a sus miembros que sean buenos ciudadanos.

Pero así como la Masonería no tiene religión, sino que exige sólo la creencia en determinadas verdades, base de todas las religiones, así en política no tiene bandera alguna, y demanda solamente de sus miembros que, teniendo como base la idea de Fraternidad Humana, sean buenos ciudadanos, honrados en sus convicciones y sinceros y consecuentes en su conducta. Que sean cumplidores de las leyes, leales a su nación, y prontos a cumplir sus deberes cívicos y personales.

En resúmen: Como Masón, nunca debe Ud. introducir en la Orden, ninguna controversia sectarista; no debe dar importancia, ni tratar de dañar a aquellos que desde afuera atacan la Masonería; debe profesar o seguir aquella iglesia religiosa que esté más de acuerdo con su razón o sus sentimientos, y en su vida, como miembro de la comunidad o nación, debe ser leal y consecuente a la llamada de sus deberes cívicos.

Salir de estos linderos llevando el estandarte masónico, es traicionar a la Orden, envolverla en una atmósfera que la contamina y envilece, y arrastrarla consciente o inconscientemente hacia su ruina, porque es como colocarla enteramente sin armas defensivas ni ofensivas, inerme, en un campo de batalla.—*Revista Masónica del Peru.*

NUESTROS ANTIGUOS LINDEROS

La necesidad de limitar estrechamente la Franc Masonería se nos impone mucho menos a nosotros latinos que a nuestros HH.·. anglo sajones. Para ellos es de una importancia reconocer "al bueno y legítimo masón" a fin de evitar toda indiscreción relativa a los "misterios". Así se explican las numerosas reglas impuestas para tranquilizar las consciencias. Todo Masón anglo sajón entrega a la Gran Logia el cuidado de limitar sus relaciones masónicas solamente con los masones que son oficialmente reconocidos como "regulares". Los gobiernos masónicos restringen así la "fraternidad" a su antojo o, más exactamente basándose sobre los "Land Marks" que han adoptado.

Para nosotros solamente tres grandes principios son suficientes:

1ro.—Fraternidad Universal.

2do.—Fraternidad que tienda a construír una humanidad mejor;

3ro.—Respeto de las tradiciones arquitectónicas que sirven de base al "Arte Real".

Expliquémonos.

Lo fundamental en la masonería es el sentimiento de que todos los hombres son hermanos, sin distinción de raza, de nacionalidad, de posición social y de opiniones religiosas, filosóficas o políticas. En consecuencia es incorrecta la exclusión de la Masonería de los negros que se practica en los Estados Unidos. Pretender que solamente los cristianos deben ser iniciados, como es la costumbre en Prusia y en los países Escandinavos, es incurrir en otro error. Exigir la creencia en un Grande Arquitecto que dicta libros sagrados, es un error; pero rehusar un creyente sincero en razón de sus concepciones metafísicas, no es menos opuesto al gran principio de fraternidad del cual se desprende el deber de tolerancia y de respeto absoluto de la libertad de conciencia.

Que cada uno piense como pueda, con el deseo de ser justo y de juzgar equitativamente: La Masonería no ejerce ningún control sobre las opiniones. Se limita a cultivar los buenos sentimientos y busca el acuerdo entre los hombres, no en una manera uniforme de ver o juzgar, sino en un solo amor al bien compartido por todos. Constructores de una humanidad mejor, los masones deben comulgar en un deseo ferviente de mejoramiento, buscando lo que une universalmente a todos los hombres de bien, a pesar de las divisiones que pudieran provocar opiniones individuales. Si la masonería no dispone de un elemento que amalgame todas las piedras del edificio humanitario, su obra será vana. La Masonería es una religión sentimentalmente constructiva que se eleva sobre todas las rivalidades de credo.

Pero, ¿basta para ser Masón, ser fraternal hacia todos los hermanos y contribuir en lo mejor posible al progreso general? Ningún filántropo ni ningún

artesano de la evolución humana tiene el derecho de prevalecerse de sus sentimientos generosos ni de su buena voluntad puesta al servicio del bien para proclamarse, sino a título espiritual. Adherirse a la Masonería y vivir según el ideal masónico, vale seguramente más que ser Masón solamente en virtud de una admisión formal en la Masonería. Esto equivale a decir que el verdadero cristiano no es necesariamente aquel individuo que ha sido bautizado, sino que puede serle superior aquel pagano que vive cristianamente y puede practicar un cristianismo superior al de los miembros de la Iglesia Cristiana. El idealista "masonizante" puede ser considerado como un masón sin mandil que los masones respetan, pero a quien no podrán tratar como a un iniciado en los misterios.

Lo que caracteriza a la masonería es que aunque muy moderna en su forma presente, es prodigiosamente antigua en su forma constructiva. Se relaciona con el arte de la edificación, cuya espiritualización constituye. Sus secretos son los secretos de la construcción universal. La práctica de la arquitectura material ha hecho descubrir reglas generales que se aplican al individuo que ambiciona cumplir su misión en una sociedad humana, coordinada y construída fuera del caos de la "inorganización". El masón debe ser considerado como una piedra viviente que se labra a sí misma para aproximarse a la perfección representada por el modelo de la piedra cúbica. Aprende un arte que es para él el "gran arte", el arte por excelencia o el "Arte Real" el arte que hace que la vida se realice en ideal vital.

Se trata, en definitiva de aprender a vivir bien, "en conformidad a las leyes e intenciones de la Vida." Sin pretender penetrar el Misterio Insondable de la Vida, podemos discernir lo que la Vida exige de nosotros. Al desear vivir de acuerdo con la Vida, dóciles a lo que pide de nosotros, nos hacemos dignos de recibir la luz que nos muestra la conducta que debemos observar para vivir, como hombres que sepan hacer un justo uso de la Vida.

La Masonería enseña la teoría y la práctica del Arte de Vivir, basándose en la experiencia arquitectónica. Absteniéndose de toda predicación verbal, pone en acción a la moral, sin incubar una doctrina fijada de antemano. Su método es iniciático y parte de la concepción que todo hombre es su propio instructor. Puesto en presencia de lo que llama a los sentidos, ha necesitado adivinar, es decir, meditar. reflexionar, iniciarse a sí mismo. Así procede la vida. Sepamos ponernos en su escuela y procuremos ser sus fieles discípulos.

Desde los tiempos más antiguos, muchos sabios se han dedicado a comprender la vida y a vivir ejemplarmente. Lejos de encerrarse en la soledad, han agrupado a su alrededor discípulos a quienes han facilitado la iniciación. Hubo así iniciados en todas las épocas y bajo múltiples aspectos. Las mejores iniciaciones se hicieron por el trabajo, porque la vida es productiva y es en su fondo nada más que trabajo y el trabajador se inicia trabajando. Hubo, en consecuencia, iniciaciones agrícolas, cuyo tipo nos dá Eleusis. En Samotracia el culto de los Cabires parece relacionarse con la metalurgia; pero en todas partes hubo constructores agrupados en colegios religiosos y ellos son los lejanos antepasados de los masones actuales.

Esta bien entendido que nuestra mentalidad no es ya la de las edades prehistóricas ni la de la Edad Media, ni aún aquella del siglo pasado. En nada varían tanto los hombres como en su manera de sentir y de pensar; sin embargo no por ello dejan de ser absolutamente idénticos en lo que concierne al fondo de su naturaleza. Ahora bien, para trabajar por el perfeccionamiento general, es indispensable comprender al hombre en todo su desarrollo porque el porvenir que se trata de edificar está basado en el pasado ya construído. La arquitectura humanitaria no podría limitarse a considerar solamente una época determinada; es necesario que se inspire en lo que fué y permanece radicalmente humano.

(Se concluirá en el próximo número)

CONFERENCIAS EN LA LOGIA NILAD No. 12

La Logia Nilad No. 12, en su tenida ordinaria celebrada el 5 de mayo de 1934, escuchó con sumo interés una conferencia sostenida por el Ven. Hmno. Aurelio L. Corcuera, uno de sus ex-Venerables Maestros conocido por su afición a los estudios masónicos. El tema del discurso fué "¿Es la Masonería una Religión?" El Ven. Hmno. Corcuera fué muy aplaudido por los numerosos Hermanos presentes y contestó a varias preguntas después de terminada la conferencia.

La tercera conferencia será sobre el tema "¿Qué diferencia hay entre la Masonería de antes y la Masonería de hoy?" y el conferenciante será el Muy Ilustre ex-Gran Maestre Hmno. Teodoro M. Kalaw. En vista de la popularidad de dicho Hermano no cabe duda de que la tenida ordinaria del mes de junio será muy concurrida.



¡NO NOS OLVIDÉIS!

Os lo piden los pobres Niños del Hospital Masonica para Niños Lisiados. Enviad vuestros óbolos a Joseph H. Schmidt, Secretario. P. O. Box 34