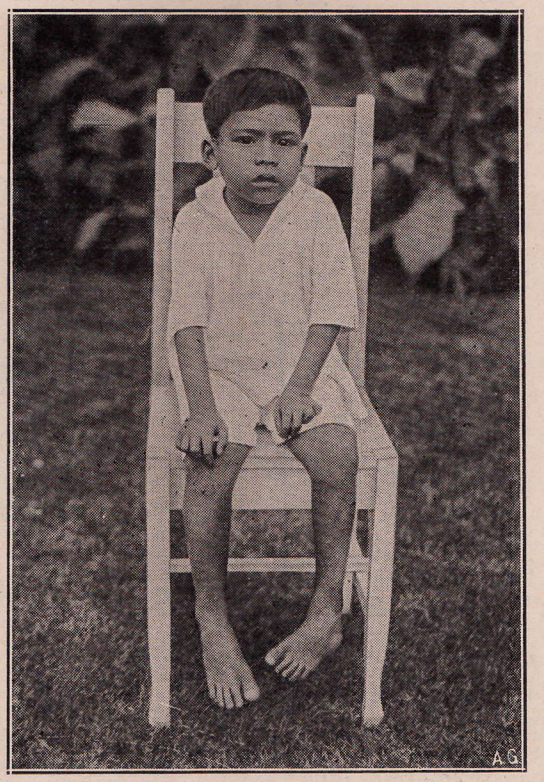
# The Cable Tow

**Vol. XII** **Manila, P. I., August 1, 1934** **No. 3**

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

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



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|---|---|---|
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| Dimits, per book of 20 sheets, or 2¢ p. s. | 2.00 | 2.00 |
| Receipts of Treasurer to Secretary | 1.50 | 1.50 |
| Orders on Treas. per book of 100 | 1.50 | 1.50 |
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| Secretary's Cash Book | 5.50 | 5.00 |
| Cash Journal | 20.00 | 12.00 |
| Extra pages for Ledger and Cash Book, per sheet | .05 | .03 |
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N. B. The "Brown Book" is the former "Manual."

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# THE CABLETOW

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

*Managing Editor:* LEO FISCHER, P. M.

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## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

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

Vol. XII | Manila, P. I., August 1, 1934 | No. 3

# Editorial Section

### OUR BRETHREN ACROSS THE PACIFIC

We were very much astonished to ascertain the other day that of the 6,000 members of the Craft holding membership in Lodges under the Grand Lodge of the Philippine Islands, one thousand are living in the United States. The thought then occurred to us whether all these Brethren would remain faithful to their Mother Lodge if they did not receive every month, through the *Cabletow*, a message of affection from the Craft in the Islands and news from friends with whom they associated and worked in these Isles of the Eastern Seas. Nothing loosens and finally destroys these bonds of friendship and loyalty as soon as neglect. To receive nothing but dues notices and receipts forces upon the non-resident member the impression that his Lodge values him only for the dues that he pays and that otherwise he is forgotten. But the arrival each month of a budget of news from the Grand Jurisdiction in which he was active, about the Lodge in which he holds membership or Brethren with whom he often sat in Lodge and at the festive board during the years the recollection of which is, perhaps, very dear to him, keeps the old memories and with them the old allegiance alive in him and prevents his dropping out of Masonry or dimitting from his Lodge in the Philippines.

We are very happy to receive frequent acknowledgments of the fact that our paper is appreciated by our members residing abroad and that it is read with interest and preserved or passed on to others by the great majority of them.—*L. F.*

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### CLEAN PICTURES

One of our most prominent Masons recently complained bitterly to the Editor regarding the lascivious and coarse character of the moving pictures exhibited in our theaters and we told him at the time that there was sure to be a reaction. That reaction seems to be setting in now—at least we hope so. Here is what our good colleague and Brother, Editor Henry F. Evans, of the "Square and Compass", Denver, Colorado, says on the subject:

> The gods of the moving picture show business have had a severe jolt. After dictating to us for many years, that what we wanted—and must take—was triangle tales, sex stuff, flaming youth and night clubs, they have been forced to wake up, rub their eyes, and admit that possibly the public knows more than they do, and that it may mean money in their jeans to cater to the clean minded rather than those inclined to wallow in the nastiness which they have habitually dished out to us. The simple tale of "Little Women" with its old-fashioned romance, has proved the smashing hit of the season. After suffering rejection at the hands of several of the most important companies, and battling with R. K. O., it was finally produced, without "modern" settings, resulting in crowded houses wherever shown. One large theatre in Boston and another in Washington where one week's run was sufficient for the best pictures, held it over for four weeks. In New York it ran for seven weeks, and during its production a New York "tabloid" republished the story serially. This should convince the movie makers that simple romance will pay huge dividends, and as the only appeal to their ignorance and bigotry is through the box office, we may hope for a "reformation," and as absence of the salacious, which no press criticism has been able to accomplish. The damage done to public morals by the conduct of picture producers has been irreparable yet we may hope that the pendulum will now swing back to decency.

We are very glad that our prophesy seems to be coming true, and we congratulate Brother Evans on coming out in such plain and unvarnished language on a subject on which we considered it useless to speak. We rejoice with him that at last those whom no press criticism could move from their course have yielded to the only influence they seem to know, the voice of the Almighty Dollar, the will of the people as expressed by box receipts. Vox populi, vox Dei!—*L. F.*

## AMATEUR THEATRICALS

A propos of theatricals in Lodge, these seem to become more and more popular in the United States. A splendid article on "Theatricals for Lodges", published in a recent issue (March, 1934) of the *New York Masonic Outlook*, was copied by Masonic magazines in the United States and England and was followed by another article, entitled "Dramatics in a Small Town", in the May number of the journal above mentioned. The *Far Eastern Freemason*, several months ago, came out editorially in favor of Masonic plays as a source of revenue for the charities of our Fraternity.

The articles in our New York contemporary refer to amateur theatricals in general, while our local contemporary spoke only of Masonic plays of which several have been written that have been staged with great success by Lodges and other Masonic Bodies.

We are in favor of the proposition, not only because amateur theatricals tend to bring the members together and create interest in the Lodge, as social activities are apt to do; but also because they afford valuable training in memorizing and elocution. A Mason who has had any experience on the amateur stage is not half as liable to memorize the ritualistic work poorly and render it in a halting, expressionless manner, as a man who has not had such training.

The plays staged with such eminent success by one of the Lodges mentioned in the *Masonic Outlook* are not presented by superior histrionic talent but by every-day folks. Prof. Thalen, the author, informs us that "The group contains five farmers, two undertakers, three store clerks, one miller, one creamery operator, a chef, a teacher, an office manager, an automobile salesman and similar representative citizens."

Surely, with our standard of membership it would be worth while for us to give amateur theatricals a trial.—*L. F.*

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## TOASTMASTERS AND SPEAKERS

A good toastmaster may well be called a precious jewel: there are so few of them. Too often an individual pushes himself forward and is selected as toastmaster who honestly imagines that he is brilliant and witty. In his desire to let his light shine before the people, such a toastmaster is usually loquacious and consumes more time than any of the speakers. Elaborate in his introduction and fulsome in his praise when he introduces the man who is to address the gathering, he often forgets to respond to the speech and thank the speaker when he is through. Between speeches, the toastmaster exhausts his "treasure" of anecdotes, good, bad or indifferent, and makes a general nuisance of himself.

As regards speakers, these are too often long-winded and poorly prepared. They repeat themselves over and over again. They often forget that they are addressing a large gathering and speak in a low tone of voice or mumble. They begin by disparaging their ability to speak in public. They drift away from the subject and touch upon matters which it is not proper or tactful to discuss or mention. They affect mannerisms, such as speaking with the arms akimbo or the hands in the pockets, scratching head or nose, toying with a spoon or a bunch of keys, or leaning on the chair or table. Usually, when they have finished speaking, the audience expresses its relief by clapping with enthusiasm and confirms the poor fish in the belief that he is a great orator.

Long-winded speeches keep many a Mason away from Lodge and from fraternal banquets. The Master of the Lodge or presiding officer of the body must not only use good judgment in the selection of the speakers; but he must avoid being too verbose himself. An understanding with the speakers regarding the time to be consumed is sometimes advisable and even necessary, because once a man is on his feet it is practically impossible to cut his peroration short without being downright rude.—*L. F.*

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## REDUCTION IN COST OF SUPPLIES

The price list of supplies on sale in the Grand Secretary's Office which we publish in this issue of the *Cabletow* shows large decreases in most of the prices charged, and a number of minor blank forms heretofore charged for have been put on the free list. Our Lodges will no doubt welcome these changes, which have been made possible by the introduction of rigid economy and careful management in the Grand Lodge Office, and which will help them in their endeavors to make both ends meet. The new prices have been proposed by the Committee on Survey of the Grand Lodge Office, after careful investigation, and have been approved by the Committee on Accounts. We are sure that this step of our present administration is one in the right direction and that it will be well received by our Lodges.—*L. F.*

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## BRO. TATTON'S ARTICLE

We are pleased to be able to publish in this number an article by our diligent and enthusiastic Brother Albert E. Tatton. Bro. Tatton claims no originality, but being a keen Masonic student, he has in this contribution to our columns culled numerous passages from Albert Pike's monumental work "Morals and Dogma" and made of them a very readable and instructive guide for the conduct of the Mason mindful of his obligation and desirous of adjusting his every act in life to the precepts of our ancient Fraternity. Thanks, Bro. Tatton!—*L. F.*

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## OUR UNEMPLOYED LIST

The second installment of our List of Unemployed appears elsewhere in this issue. We ask our readers to look over it and over the list we published in our June number (page 4), if they have a vacant position, or know of one, and to inform the Grand Secretary's Office. If not, you may render a truly fraternal service to some unfortunate Brother by showing this list to some employer of labor or by calling his attention to it when he is about to fill a vacancy, or one is liable to occur soon. Try to visualize the plight of those unemployed Brethren, and remember the Golden Rule.—*L. F.*

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## FLATTERY

'Tis an old maxim in the schools,
That flattery's the food of fools;
Yet now and then your men of wit
Will condescend to take a bit.

# Official Section

## Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Manuel Camus has appointed Wor. Bros. R. San Agustin (23), Conrado Tanting (27), and Ludwig Model (41), to act as Grand Lodge Committee for Visiting the Sick during the month of August, 1934.

## "BROWN BOOK" READY

The Grand Secretary's Office announces that the "Brown Book," which is the new edition of the "Manual", has been received from the printer and is on sale at the old price, ₱3.00. The unsightly old cover has been replaced by a neat fabrikoid binding, and a number of typographical and other errors found in the "Manual" have been corrected.

## OUR GRAND LODGE CONSTITUTION

Corrected copies of the Grand Lodge Constitution, edition of 1926, in English, can now be secured at the Grand Secretary's Office at ₱1.20 a copy (the old price, for uncorrected copies, was ₱2.00). A "Correction and Amendment Sheet" has been prepared and printed for the 1926 edition of the Constitution, and a copy of it will be sent to any Brother applying for it, free of charge.

The Committee on Revision of the Constitution will recommend that, in view of the large number of copies of the 1926 edition on hand in the Grand Lodge Office, a revised edition be not printed until the stock of copies of the last edition is low enough to warrant it. The "Correction and Amendment Sheet" above mentioned has been issued in order to enable owners of the 1926 edition to bring their copies up to date in the meantime.

The Committee on Revision of the Constitution (c/o Grand Secretary, P. O. Box No. 990, Manila, P. I.) asks any Brother who has found errors or discrepencies in the provisions of our Constitution to bring the same to its attention. Several contradictory provisions, such as, for instance, those concerning Past Masters (last three lines of par. 3, and last two lines of par. 323), have alreay been noted.

## BRETHREN SEEKING EMPLOYMENT

Brethren having a vacancy, or informed of one, should immediately communicate with the Grand Secretary's Office (P. O. Box 990; telephone 2-15-06).

The name and address, and additional data relative to each case, are on file in the Office of the Grand Secretary, 524 Masonic Temple, Escolta.

Applicants for employment must be Master Masons not under suspension or expulsion and holding membership in a regular Lodge. So-called "dormant" Masons or holders of dimits are not eligible. Applications should be addressed to the Grand Lodge Committee on Employment, P. O. Box 990, Manila, P. I., and should state the name, address, age, and qualifications of the applicant, cause of separation from former employment, position sought, salary expected, etc.

Applicants who have found employment should notify the Grand Secretary's Office, in order that their application may be removed from the list.

29. *C. Z. V.* (*21*).—Graduate of various California Universities in commerce and business administration, widely travelled, with extensive experience as newspaperman, businesman, agriculturist, educator, and administrator, seeks employment in any of these lines. Speaks English, Spanish, Ilocano, Pangasinan, Tagalog, and Visayan, and some Japanese; Filipino; 35 years of age.

30. *J. M.* (*68*).—Ex-municipal president and provincial governor seeks employment in Manila or the provinces. Father of numerous family.

31. *J. C. H.* (*104*).—Good mechanic and all around machine man (steam, gas, and internal combustion engines), with 14 years experience as veneer and plywood man, seeks employment as salesman or in any of the lines mentioned. American, ex-Navy man and World War veteran, age 36 years, married, two children. Willing to go anywhere and accept any reasonable offer.

32. *A. Y.* (*11*).—Bookkeeper with 28 years experience with foreign firms; speaks and writes English, Spanish, Tagalog, and Visayan; has worked in Iloilo for over 27 years; is married man, with four children. Seeks employment in his own or similar line; will accept moderate salary and can furnish fidelity bond.

33. *G. M.* (*68*).—Brother who has qualified in Third Grade Civil Service examination and has been employed as municipal treasurer and deputy of the provincial treasurer in Nueva Vizcaya, from 1924 to 1932; knows bookkeeping and typewriting; is 43 years old; married; looks for employment either in Manila or in the Province of Nueva Vizcaya.

34. *F. B.* (*53*).—Junior teacher of agriculture eligible, athlete, former elementary school principal, with training in clerical work, typewriting, property accounting, etc., 35 years of age, speaking English, Visayan, Tagalog, and some Ilocano, in possession of excellent references, seeks employment as farm manager on hacienda or by corporation, with moderate salary.

35. *C. M. A.* (*100*).—High school graduate, former Master Sergeant, Q. M. C., U. S. Army, twenty years experience in warehousing and clerical work, speaking English, Spanish, and Tagalog, possessing executive ability, 39 years of age, married, father of 8 children, seeks employment with some land transportation company or similar work. Salary secondary consideration.

36. *V. L. J.* (*74*).—Retired municipal teacher, 43 years old, with wife and seven children, would like to find employment in Manila where he would have a chance to obtain an education for his children.

37. *W. S. C.*—American with 6 years experience as storekeeper (lumber), 6 years as foreman logging operations, and 12 years service with Q. M. Department (wagon master, corral boss, checker, shipping clerk), seeks employment in steam logging, railroad construction or maintenance, storekeeper, or some executive position. Salary immaterial, to be fixed after probation.

N. B. The above is a continuation of the list which we published in our June number (Vol. XII, No. 1, p. 4). We hope there will be a better response; the result of our previous publication has been very disappointing.

## MASONIC PAPERS LOST

While traveling, at Iba, Zambales, Bro. Valeriano E. Abad of Lincoln Lodge No. 34, Olongapo, Zambales, lost his Masonic credentials. Any person finding the same is asked to send them to the Secretary, Lincoln Lodge No. 34, Olonggapo, P. I. Lodges and individual Masons are asked to look out for these papers.

# 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.

## NEW BRUNSWICK, 1933

The "Grand Lodge of the Antient and Honourable Fraternity of Free and Accepted Masons of New Brunswick" exercises Masonic jurisdiction in New Brunswick, a province of the Dominion of Canada, with an area of 27,985 square miles and a population of 388,000. The Grand Lodge was organized in 1867 and had, on December 27, 1932, 43 Lodges, with a total membership of 5,925, showing a loss in members of 75. The Grand Master, the Honorable John B. M. Baxter, was unanimously re-elected this year. The Grand Secretary is, since 1897, Rt. Wor. Bro. J. Twining Hartt, Masonic Temple, St. John, N. B.

The 66th Annual Communication of the Grand Lodge of New Brunswick was held in the city of Saint John, N. B., on August 24, 1933. Our Grand Representative, Wor. Bro. Wm. S. Morrison, was not present.

We sympathize with the Grand Lodge of New Brunswick because it lost no less than four Past Grand Masters during the year; Rt. Wor. Bro. James Vroom passed away on October 1, 1932, at the age of 86 years; Rt. Wor. Bro. James Gordon Forbes on October 20, 1932, aged 96 years; Rt. Wor. Bro. Hedley Vicars Burpee Bridges on March 11, 1933, aged 70 years, and Rt. Wor. Bro. Henry Seabury Bridges on December 11, 1932, aged 32 years.

On October 11, 1932, the Grand Master dedicated the hall of Northumberland Lodge at Newcastle.

The closing words of the Grand Master's address appeal to us; they are as follows:

...Perhaps it may be said that the Great War and the period of speculation which followed it, destroyed the old, homely, but essential virtue of thrift by the exercise of which so much that we possessed was built up, slowly, by successive generations. No sovereign remedy for present ills is to be found, apparently in the realm of legislation or state managed finance. The best minds of the age have not yet discovered any vital solution for the problems which beset us and it may be that the world must slowly work its way back to an appreciation of the power in human life which is exercised beneficently, by the humble yet basic principles upon which this Fraternity is founded. Brotherly Love, Relief and Truth will go far to dissipate the miseries of the present situation and in the spirit of fair reward for honest labor willingly performed which characterized those ancient guilds of which we are the speculative successors may be found a way by which we may return to the peace and prosperity of former times.

A Special Committee appointed at the preceding Annual Communication to report on the Order of the Eastern Star made a report unfavorable to the membership of Masons in that organization. However, this report was referred back to the Board of General Purposes with the request that further information be obtained as to the Order of the Eastern Star, its organization and activities. The vote was close, being forty-three to thirty-eight.

Attached to the volume of proceedings are the reports of the several District Deputy Grand Masters; but there is no fraternal correspondence report.

The Grand Lodge of New Brunswick is represented near ours by M. W. Past Grand Master E. E. Elser, whom illness prevented this year from attending our Annual Communication and answering "Present" for New Brunswick and other Grand Lodges which he represents near ours, as he has been doing faithfully year after year.

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## NEW ZEALAND, 1933

The Dominion of New Zealand lies 1,200 miles east of Australia, in the Pacific Ocean. The group of islands which composes it has a total area of 104,015 square miles and a population of 1,524,633. The Governor-General, Rt. Hon. Lord Bledisloe, is also Grand Master of the "Grand Lodge of Antient, Free and Accepted Masons of New Zealand", which was founded in 1890 and has now 305 active Lodges, with an aggregate membership of 26,003. This figure shows a loss of 615 members in the last twelve months. The Grand Secretary is now V. W. Bro. Henry A. Lamb, Box 1209, Auckland, C. I., New Zealand.

The 44th Annual Communication of the Grand Lodge of New Zealand was held in the Town Hall of Dunedin on November 22, 1933. It was announced that the Grand Master, Most Wor. Bro. Charles Bathurst, Baron Bledisloe, had been chosen by the Board of General Purposes to again fill the office of Grand Master, and that it now remained for Grand Lodge as a body to confirm the choice of the Craft. Thereupon

M. W. Bro. Maurice Thompson, P. G. M., moved that the election of M. W. Bro. Lord Bledisloe as Grand Master be confirmed. He said that M. W. Bro. Lord Bledisloe, as representative of His Majesty, the King, in the Dominion, and Her Excellency, Lady Bledisloe, had now been in New Zealand for more than three years, and spared no time, trouble or substance in furthering the betterment of the country. They had captured the hearts of the people of New Zealand, who now regarded them not as visitors from afar, but as members of the community. His Excellency had taken the greatest possible interest in everything that appertained to the welfare of the Craft. Nothing had been too small to attract his notice. The officers of the Boards of Grand Lodge knew full well that the Grand Master had taken his full share of responsibility for all the work that had been done. They had felt the full weight of the Grand Master's activity and enthusiasm in superintending the work of the Craft. He was a genuine Craftsman, and the members of the Grand Lodge were proud to see him presiding over their assembly.

The motion was seconded by another Past Grand Master, put, and carried.

The Grand Master made a brief address of thanks in which he expressed the hope that the members of the Lodges would always regard him not merely as a brother in the Craft, but also as their friend. He then moved the re-election of M. W. Bro. Sir Stephen Shepard Allen, recently knighted by His Majesty, the King, to the office of Pro Grand Master. Needless to to say, Sir Stephen was re-elected.

The widows, orphans and aged Masons are well taken care of in New Zealand. The receipts of the

fund set aside for them were £16,516 during the year. On October 1, 1932, there were 241 annuitants, with an annual charge of £7,231. The erection of additional cottages on the land on the Panmure Road near Ellerslie is contemplated; now there are only two, occupied by two aged Masons and their wives.

There is also a Special (War) Benevolent Fund in this Jurisdiction.

In the report of the Board of General Purposes we find mention of the appointment of Wor. Bro. Ricardo San Agustin as Grand Representative of the Grand Lodge of New Zealand near ours. The same Board recommended recognition of the Grand Lodge of the Argentine Republic. A chapter of the report is devoted to the retirement of Col. George Barclay, the Grand Secretary, after 12-1/2 years of service.

The solemn installation of the Grand Master-elect and investiture of officers was held in the evening. The Dunedin Brethren entertained the visitors during the Annual Communication and the ladies were "specially looked after by a strong and energetic committee of ladies."

Like our Grand Lodge, New Zealand publishes its fraternal reviews in its official organ. The Grand Secretary informs us of the reason, saying that "we find that we thereby obtain greater publicity and are able to reach a larger number of Brethren." The review of our volume for 1933 appears in "The New Zealand Craftsman" of May 1, 1934. It is brief but comprehensive, mention being made of the visits of Governor-General Roosevelt and of the Brethren from H. M. S. "Kent" at our 21st Annual Communication, of the literary contest, of the Massachusetts proposition that our Grand Lodge enter the so-called "Advisory Council on Masonic Matters for Northern China" and our rejection of the same, of the conferment of the Past Master's degree, and of the Masonic Hospital for Crippled Children.

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## OHIO, 1933

The "M. W. Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio," founded in 1808, had on July 31, 1933, 620 Lodges with a total membership of 190,355, showing a net loss of 8,929 during the last twelve months. The 124th Annual Communication was held at Columbus on October 18 and 19, 1933, the retiring Grand Master being M. W. Bro. Simeon Nash and the incoming one M. W. Bro. Sam H. Squire, of Elyria. The Grand Secretary is (since 1924) M. W. Bro. Harry S. Johnson, P. G. M., Cincinnati. Our Grand Representative, M. W. Bro. Frank M. Ransbottom, P. G. M., was present at this Annual Communication.

The annual address of the outgoing Grand Master, M. W. Bro. Nash, covers many interesting points. We see from it that during the year, a dispensation was granted to a new Lodge at Cleveland, two Lodges were constituted, and four corner stones were laid by the Grand Lodge. Concerning the Ohio Masonic Home, the Grand Master said:

> I have visited this year the Masonic Homes of the Grand Lodge of Massachusetts, and the Girls' and Boys' School of the United Grand Lodge of England. I make no comparison between the Homes and Schools which I have seen, but I did, in visiting these other Jurisdictions, feel that I might well be proud of our own accomplishments here in Ohio.

M. W. Bro. Nash recommended that the incoming Grand Master, with the assistance of the Committees on Charity and Ways and Means, be directed to make a study, for report at the next Annual Communication, of plans and ways and means, for the creation of a Grand Charity Fund in the hands of the Grand Lodge. This fund is to be used for the relief of deserving Brethren and their dependents in prolonged cases beyond the scope of Lodge relief.

Like many other Grand Masters, the Ohio Masonic Chief Executive found it necessary to issue a "Beer Edict" under which the sale of 3.2 per cent beer is not considered an improper occupation for a Mason; but the sale or use of it in any Masonic Temple is forbidden.

A great deal was done during M. W. Bro. Nash's administration for the relief of distressed Brethren by the creation of a "Brotherly Love Fund" and the remission or extension of time for the payment of dues in deserving cases. The plans conceived and edicts issued by the Grand Master for the saving of distressed Brethren were received and carried out "in a splendid and truly Masonic manner and spirit."

Ohio has contributed to date $76,318,25 to the George Washington Masonic National Memorial Association. M. W. Bro. Nash was present at the Annual Meeting of that Association as well as at the Grand Masters' Annual Conference at Washington, D. C., in February, 1933; he also attended the Bicentennial Observance of the Grand Lodge of Massachusetts, in June, and the dedication of the Masonic Peace Memorial in London, England, in July, 1933. The building mentioned is described in detail in the Appendix.

On hearing of the earthquakes in Southern California, the Grand Master offered financial assistance; but the proffered aid was gratefully declined, although the loss of the Masonic Fraternity was considerable.

This Grand Master strongly opposes lotteries and similar money-making schemes that are in violation of the civil law, and the use of Masonic affiliation for political purposes. Very good!

The Committee on Foreign Correspondence received requests for recognition from a number of Grand Lodges, including those of Sao Paulo, Parahyba, Argentine, Lessing zu den drei Ringen, and France, which are on our list of friends; but it requested further time on all of them.

Appendix C is a report on progress in Masonic Education in Ohio which shows good work and is well worth reading.

The report of the Committee on Foreing Correspondence is the work of Past Grand Master Earle Stewart and covers the proceedings of 63 Grand Jurisdictions. Our volume for 1933 came much too late to be included, and more's the pity, because Bro. Stewart's reviews are good to read.

The Grand Lodge of Ohio is ably represented near our Grand Lodge by Past Grand Master Seldon W. O'Brien, who never misses an Annual Communication.

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## QUEENSLAND, 1933

Queensland is a state of the Commonwealth of Australia; it is situated in the NE. part of the continent and has an area of 670,500 square miles and a population of 945,565. The Craft in that State is governed by the United Grand Lodge of Antient, Free and Accepted Masons of Queensland, whose see is at Brisbane, the capital, and which was founded in 1921. There are 365 Lodges, with a total membership of .....

Grand Master: William Herbert Green. Grand Secretary: L. P. Marks, Brisbane.

Most Wor. Bro. William Herbert Green, having been re-elected as Grand Master for the third time, was installed at the first Special Meeting of the Masonic year, held on July 4, 1932. Upon investing him, Past Grand Master Hertzberg, the installing officer, said, among other things:

> You have dedicated yourself whole-heartedly and unreservedly to the service of Freemasonry in this State, as proof of which I will just mention the fact that you have visited nearly 300 out of our 365 Lodges, most of them in distant parts of our vast territory, and thereby have become to the Brethren a living reality and a force for good, and not merely a name....

In reviewing the past year, M. W. Bro. Green stated that 752 initiates and 217 affiliates were received in the Lodges of the Grand Jurisdiction during that period and that the finances of the Grand Lodge continued to be satisfactory, showing a slight improvement over the year before. He commended the work carried out by the Aged Masons', Widows' and Orphans' Institution.

R. W. Bro. Sir Leslie Orme Wilson, Past District Grand Master of the District Grand Lodge of England in Bombay, made a brief address at the July Communication. When the Grand Representatives of Sister Grand Jurisdictions were received, our Grand Representative, R. W. Bro. J. T. Phipps, was present.

The Quarterly Communication held on September 7, 1932, was one at which peace and harmony were somewhat disturbed. It appears that when, in 1920, preparations were made for the formation by the English and Scottish Lodges of Queensland of the United Grand Lodge of Queensland, it was unanimously resolved that

> Until Grand Lodge resolves to the contrary each Lodge on its rolls may work the Ceremonies and wear the Regalia in accordance with the Constitution to which it belonged prior to being placed on the Roll of this Grand Lodge.

At the meeting referred to, the Board of General Purpose introduced the following motion:

> That it is hereby resolved and determined that from and after the 30th day of June, 1933, all Lodges holding under the United Grand Lodge of Antient, Free and Accepted Masons of Queensland, and the members thereof, shall adopt the Rituals as approved by The United Grand Lodge of Antient, Free, and Accepted Masons of Queensland, and work the first, second and third degrees and the Installation Ceremony in accordance therewith.

This motion encountered violent opposition. The Board of General Purposes, which in Queensland is the delegated authority of the Grand Lodge during the interval between Grand Lodge Communications, was bitterly criticized for its action during the year. Some of the speakers stated that the motion was contrary to the terms of the agreement at the time of the amalgamation, and one even said that they were loyal and would remain loyal "as long as their rights and privileges were not interfered with." The Grand Master made a strong plea for harmony, and the matter was finally settled by the rejection by vote of the Grand Lodge of the motion of the Board of General Purposes.

At the Quarterly Communication on December 7, 1932, Grand Lodge contributed 50 pounds sterling to the Crippled Children's Fund. At this communication, the Grand Master made an interesting report on his visit to North Queensland. Speaking of these visits to outlying Lodges, he said:

> What has Grand Lodge meant to them in the past? A mere collector of dues! Now they have had personal touch, the grip of the hand of the Grand Master himself. They have listend to words of cheer, appreciation, and inspiration falling from his lips. They now realise as they have never before that they form part of a noble institution, have conceived a grander and nobler conception of Freemasonry, and now recognise the advantage and privilege of being associated with the United Grand Lodge.

M. W. Bro. Green was re-elected as Grand Master on June 7, 1933.

There is no Fraternal Review.

The Grand Representative of Queensland near our Grand Lodge, Rt. Wor. Bro. Charles S. Banks, P. J. G. W., is an assiduous attendant at our Annual Grand Communications.

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## TASMANIA, 1934

Tasmania, a State of the Commonwealth of Australia, occupies an island in the South Pacific, to the South of the Australian continent. It has an area of 26,215 square miles and a population of 227,473. The "Grand Lodge of Antient, Free, and Accepted Masons of Tasmania" was established in 1890. It had, on December 31, 1933, a total membership of 3,780, distributed in 44 Lodges, showing a loss during the last twelve months of 8 members. M. W. Bro. Lawrie J. Abra, the Grand Master, was again re-elected this year, and V. W. Bro. W. H. Strutt, 117 Macquarie Street, Hobart, Tasmania, continues to be Grand Secretary.

The 43rd Annual Communication of the Grand Lodge of Tasmania was held at the Masonic Hall in the city of Burnie, on February 24, 1934. After the minutes had been read and approved, the report of the Board of General Purposes, which acts for the Grand Lodge during the interval between the Annual Communications, was read. The Board recommended recognition of the Grand Lodge "Lessing zu den drei Ringen" (Czechoslovakia), which was granted.

The Board of Benevolence reported relief granted totalling £1,971. 12.1, which is a small increase over the previous year.

Among the publications receipt of which was acknowledged we find our Proceedings (1933) and THE CABLETOW.

Upon his installation, the Grand Master re-appointed the Pro Grand Master and Deputy Grand Master, who were both proclaimed, installed and were "saluted with sound of trumpet." The Grand Lodge of Tasmania has two Grand Trumpeters for just such purposes.

A Special Meeting of the Grand Lodge was held at Hobart on March 26, 1934, for the purpose of confirming, or not confirming the Motions as to Constitutional Alterations, passed at the Annual Communication a month previously. The purpose of one of these amendments was to make the Governor of the State eligible to the office of Grand Master by establishing an exception in his favor. This motion was declared carried. The mover said "that the resolution had been brought about because at present they had a Governor of the State who was taking a very live interest in the welfare of Freemasonry, and it was almost the unanimous wish of Members throughout the Jurisdiction that by passing the proposed alteration to the regulation, he would be eligible to take the office of Grand Master."

There is no fraternal review.

The Grand Representative of the Grand Lodge of Tasmania near our Grand Lodge is Wor. Bro. José C. Velo, while ours near the Grand Lodge of Tasmania is Wor. Bro. E. A. Blakney. P.G.W.

## TENNESSEE, 1934

The Grand Lodge of Free and Accepted Masons of Tennessee, founded in 1813, had on October 31, 1933, a total membership of 40,809, in 431 Subordinate Lodges. A decrease in membership of 3,692 occurred during the year. Most Wor. Bro. Jesse B. Templeton yielded the Grand Gavel to Most Wor. Bro. A. W. Lassiter, a minister, on February 1, 1934. V. W. Bro. Thomas Earl Doss (Nashville), who has been Grand Secretary since 1931, continues in office.

The Tennessee Proceedings are the first volume for 1934 received in our office. The 120th Annual Communication of this Grand Lodge was held on January 31 and February 1, 1934, at Nashville. Wor. Bro. J. E. Van Trees, Grand Representative of the Grand Lodge of the Philippine Islands, was present when the roll of Grand Representatives was called. Of the 431 chartered Lodges, only 17 were not represented.

M. W. Bro. Templeton's Annual Report is full of meat. He made a plea for the Masonic Home, for the management of which he has words of praise. He said, among other things:

> We have the Home, an Institution of God, and it must and shall be maintained, which cannot be done by Faith alone, since we are admonished that "Faith without works is dead." Hence, we must realize, here and now, the necessity of injecting work into our faith.

The record of visitations to Subordinate Lodges of this Grand Master is worth mentioning. It is not bolstered up by meetings of representatives of half a dozen Lodges being reported as meetings of all those Lodges visited. Here is what M. W. Bro. Templeton had to say in his report:

> I visited the following Lodges during the year, some of them more than once, spending at least thirty minutes within each Lodge mentioned below. No visit was counted unless I was actually in the Lodge Hall.

Then follows a list of three hundred and eleven (311) Lodges. He added that the Deputy Grand Master reported having visited a total of 182 Lodges during the year, the Senior Grand Warden 50, and the Junior Grand Warden 30. That is a splendid showing, indeed! Being so busy in his own Grand Jurisdiction, M. W. Bro. Templeton was unable to visit sister Grand Lodges and attend conferences outside of his State, except the Massachusetts Bicentenary and the Annual Communication of the Grand Lodge of Georgia.

He had to suspend 6 charters, 3 of which were subsequently restored. One Lodge surrendered its charter. Two corner stones were laid during the year.

M. W. Bro. Templeton made a number of recommendations for the purpose of effecting economies and raising funds for the operation of the Masonic Home. Several of these were approved. A summary of the Statistics of the Tennessee Widows and Orphans Home, as of January 1, 1934, is as follows:

| | *Men* | *Old Ladies* | *Mothers* | *Boys* | *Girls* | *Total* |
|---|---|---|---|---|---|---|
| In Home | — | 15 | 9 | 50 | 62 | 136 |
| On outside | 62 | 47 | 39 | 51 | 56 | 255 |
| Total beneficiaries | 62 | 62 | 48 | 101 | 118 | 391 |

The Committee on Correspondence felt it could not at this time recommend the recognition of certain Grand Lodges pending since the year before (Uruguay, Symbolic Grand Lodge of Germany, Lessing zu den drei Ringen, Nicaragua, Palestine, Czechoslovakia, Guatemala, and Sao Paulo).

Rigid economy was practised in the Grand Lodge office; but the system of District Lecturers was continued ($4,500) and ample provision was made for the operation of the Masonic Home.

The Third Degree was exemplified at this Annual Communication under the auspices of the Board of Control by members of Winchester Lodge No. 158, M. W. Bro. Templeton's own Lodge.

The Proceedings contain a tribute to M. W. Bro. Charles Comstock, P. G. M., who passed away on June 8, 1933, at the age of 77 years. This volume, like last year's, also contains the Constitution and Edicts of the Grand Lodge of Tennessee.

The Report on Fraternal Correspondence, by Most Wor. Bro. John T. Peeler, covers 71 Grand Jurisdictions. The author, who was Grand Master in 1917, is a seasoned reviewer and we are sorry our volume for 1933 evidently reached him too late to be included in this year's report.

The Grand Lodge of Tennessee is worthily represented near our Grand Lodge by a native of that State, Wor. Bro. Columbus E. Piatt, the efficient Chief of Police of the City of Manila.

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## TEXAS, 1933

Nearly a centenarian, the Grand Lodge of Texas, A. F. & A. M., had toward the end of last year 1,267 Lodges, with a total membership of 116,207. There was a decrease in membership of 9,867 since the year before. The retiring Grand Master, M. W. Bro. Wallace Hughston, relinquished the Grand Gavel to M. W. Bro. W. S. Cooks, of Fort Worth. Grand Secretary, W. B. Pearson, Waco.

The 98th Annual Communication of the Grand Lodge of Texas was held at Waco on December 6 and 7, 1933. Before Grand Lodge opened, the Waco Brethren provided an entertainment for the visiting representatives. There was an address by the mayor of the city of Waco, Bro. G. H. Zimmerman, to which the Deputy Grand Master responded, and the Masonic Quartet rendered several songs. 14 Grand Officers, 17 Past Grand Masters, 405 Representatives of 316 subordinate Lodges, 457 Past Masters, and 28 District Deputy Grand Masters attended this Annual Communication. Our Grand Representative was not among the 13 Grand Representatives who answered the roll for their Grand Lodges.

M. W. Bro. Sam P. Cochran, P.G.M., made a lengthy report on the dedication of the Masonic Peace Memorial in London, England, which he had attended. A number of Master Masons who had been in good standing for fifty years were introduced and those who had not received the gold veteran button bestowed by the Grand Lodge of Texas received theirs on this occasion. Several communications from absentees were read, and only then the Grand Master delivered his address, which was brief. M. W. Bro. Hughston reported attending the Grand Masters' Conference of 1932, spoke well of the work of the Masonic Education and Service Committee, praised the National Masonic Service Association, said that Texas has the best system of preserving and teaching the esoteric part of Masonry of any one, mentioned the difficult financial situation of many of the subordinate Lodges, and opposed any reduction of the Grand Lodge dues.

The Texas Grand Lodge has a good library which lent 1,127 books during the year, mainly through a traveling library system. The library has 8,000 vol-

umes, and there is a museum in conjunction with it, valuable additions to which are reported in detail in these proceedings.

Grand Lodge sent a telegram to Bro. Franklin D. Roosevelt, President of the United States, pledging the loyalty and support of the Grand Lodge.

A "very beautiful and excellent" oration was pronounced by the Grand Orator, Bro. Gabe P. Allen. Among other things he spoke very feelingly of the good accomplished with the Grand Lodge Charity Fund.

A fine address on "The Unknown Mason" was delivered by R. W. Bro. Carl H. Claudy, of the Grand Lodge of the District of Columbia.

R. W. Bro. Nat M. Washer, P. G. M., submitted the report of the Masonic Home and School Board, showing good work. 448 children were enrolled during the year and 43 pupils graduated, and it was up to the Lodge who placed these young wards of Masonry in the Home to look for employment for them. An excellent entertainment was given by the Home children on the evening of the first day of session of the Grand Lodge.

As usual, the Proceedings contain a complete directory of the Craft in Texas; no wonder that they make up a volume of about 1100 pages.

M. W. Bro. W. M. Fly, P.G.M., a Brother well skilled in the art, again presents the annual report of the Committee on Foreign Correspondence. He mentions not receiving our volume of Proceedings for 1933, which is due to its coming out very late. We are sorry at this delay; but we hope to have the pleasure of having two of our volumes reviewed by M. W. Bro. Fly in 1934.

Under "Massachusetts" we read this comment:

> We shall watch with interest, though without apprehension, the outcome of certain claims already mildly suggested by the Grand Lodge of the Philippine Islands in connection with the thought of a constituted sovereign Grand Lodge of China.

We desire to inform our distinguished Brother in Texas that there was no thought of organizing a sovereign Grand Lodge of China for many years to come; and that we hope that the unjustified attitude of the other Grand Lodges established in China toward the pioneer work of the Grand Lodge of the Philippine Islands will not hasten the advent of such a body.

In our present disagreement with the four oldest Grand Lodges of the world we are sustained by the confidence that our good friends across the sea who have watched the growth and development of our Grand Lodge with benevolent and sympathetic interest will condemn the ill-advised action of the Grand Lodges of England, Scotland, Ireland, and Massachusetts, which was based on prejudiced reports, careless committee work, and a complete misunderstanding of the situation. The Grand Lodge of Texas has always been foremost among our friends and we trust that it will not condemn us unheard as others have done.

Past Grand Secretary Amos G. Bellis, of Texas, represents the Grand Lodge of the Lone Star State near that of the Philippine Islands.

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## UTAH, 1934

Founded in 1872, the "Grand Lodge of Free and Accepted Masons of Utah" has now 26 subordinate Lodges, with a total membership of 4,803, which shows a loss of 149 members during the year covered by the report. The retiring and incoming Grand Masters at this Annual Communication were M. W. Bros. Norman Rodney Vote and John Wm. Stoner, respectively. The Grand Secretary is, and has been since 1921, R. W. Bro. Sam Henry Goodwin.

The Grand Lodge of Utah held its 63rd Annual Communication in Salt Lake City on January 16 and 17, 1934. When the Grand Representatives of Sister Grand Lodges were called to the East of the altar and welcomed by the Grand Master, our Grand Representative, Wor. Bro. W. B. Dods, was absent. In his response to the Grand Master's welcome, on behalf of the other Grand Representatives, M. W. Bro. H. P. Kirtley gave a few essential facts about the condition of Masonry beyond the confines of the Continental United States. The heads of the Concordant Bodies of Freemasonry were also welcomed by the Grand Master and were given seats in the East.

In his Annual Address, M. W. Bro. Norman R. Vote, speaking of the action of one of the subordinate Lodges which had accepted promissory notes in lieu of cash for the fees from three petitioners for the degrees, in violation of the Constitution, said:

> Deliberate infraction of the law cannot be condoned. If the tendency of individuals, so prevalent in recent years, to determine, each for himself, which of the civil laws he will obey, is to invade our Lodges, then our traditional purpose has failed and our altar lights should be extinguished and our doors locked.

We fully agree with our distinguished Brother.

M. W. Bro. Vote attended the Grand Masters' Conference, the meeting of the Masonic Service Association, and the meeting of the George Washington Masonic National Memorial Association in and about the national capital, on February, 1933. He recommended that Grand Lodge resume membership in the Masonic Service Association. He reported the deaths of two former Grand Lodge officers, R. W. Bro. Henry Robert Merrick Atkinson, J. G. W. 1904, and M. W. Bro. William J. Shealey, G. M. 1915. He laid the corner stone of the Federal Forestry Building at Ogden on July 15, 1933.

We see from the report of the Grand Secretary that the Lodges deposit their valuable old records in the Grand Lodge vault for safekeeping. Our Grand Lodge has no such vault and we believe that it is time that better protection for its records were provided.

M. W. Bro. S. H. Goodwin, the Grand Secretary and Fraternal Correspondent, is also Grand Historian and Grand Librarian and his reports in those capacities contain many valuable data and suggestions.

The Grand Oration, delivered by Wor. Bro. Clifford Rudine and published in the appendix, gives an interesting review of the situation in Germany.

On recommendation of the Grand Master, concurred in by the Committee on Masonic Education and Instruction, the Grand Lodge of Utah rejoined the Masonic Service Association, and ordered the printing of an additional thousand copies of M. W. Bro. S. H. Goodwin's invaluable work on "Mormonism and Masonry."

M. W. Bro. Sam H. Goodwin presents splendid reviews of the Proceedings of a number of Sister Grand Lodges; but evidently our volume for 1933 came too late to be included. In the meantime, both Philippines 1933 and 1934 must have reached him. In his introduction, he makes some interesting remarks about the liquor question, and in several of the reviews he alludes to the manner in which the Grand Master concerned handled the 3.2 beer problem. The reviewer's

comments on this and other subjects are enlightening and generally hit the nail on the head.

The Grand Representative of the Grand Lodge of Utah near ours in Wor. Bro. Manuel X. Burgos, Jr.

## VIENNA, 1934

The Republic of Austria, which constitutes the jurisdictional territory of the "Grossloge von Wien," has an area of 32,369 square miles and a population of 6,732,625, of which 1,800,000 are living in the city of Vienna. The Grand Lodge of Vienna was founded in 1918, after the fall of the Empire under which Masonry was prohibited. It now has 26 Lodges, of which one, "Lux Orientis", is located in Shanghai, China. The total membership is approximately 1,850. Grand Master, Dr. Richard Schlesinger. Grand Secretary, Dr. Wladimir Misar, Wien 1, Dorotheergasse 12, Austria. Our Grand Representative near this Grand Lodge, Wor. Bro. Emil Roth, attended the Annual Communication.

Again we have no regular volume of proceedings; but we glean the necessary information for this review from an issue of the "Wiener Freimaurer-Zeitung" which contains a brief résumé of the business transacted at the Annual Communication, as well as the report of the Grand Secretary.

The 18th Annual Communication of the Grand Lodge of Vienna was held on March 24, 1934, apparently under adverse conditions. After relating that nearly all the Vienna Lodges were represented by their Masters, Depute Masters or representatives, the report continues as follows: "Besides them the presiding officer, Grand Master Bro. Dr. Richard Schlesinger, was able to greet also a representative of the authorities, Herr Dr. Krausz, chief police commissioner, who attended the communication." This gentleman being evidently a non-Mason, we gather that our Austrian Brethren had to submit to police surveillance on this occasion, and the Annual Communication can not have had any of the ritualistic features but was merely a business meeting. The Secretary's report was distributed and accepted without debate, also the reports of the Grand Treasurer and Committee on Accounts. Among the economies introduced that were reported is the curtailment of the publication of the official organ of the Grand Lodge, which now appears quarterly instead of monthly. This is to be regretted, because the "Wiener Freimaurer-Zeitung" is an exceptionally good paper. A charter was granted to the Lodge "In Labore Virtus." As regards the closing, the following paragraph describing it is significant:

> Thanking all participants and wishing them happy Easter holidays, the presiding officer closed the communication.

With a profane in the hall, Grand Lodge could hardly be closed in due form!

Grand Secretary Wladimir Misar's report contains a glowing tribute to those Brethren who upheld and defended Freemasonry in Germany and other countries and suffered persecution on this account. There are several paragraphs describing the consecration and subsequent working of the Lodge "Lux Orientis" in Shanghai. We see that the ritual of the Third Degree has been revised in Austria, making it shorter and at the same time more impressive. The lectures in the Lodges included many subjects not related with Masonry, such as the World Crisis, Technocracy. The next War, Chemistry and War, Austria's Cultural Mission, etc. The Ladies' Auxiliary of this Grand Lodge is doing good work, especially in the line of relief. The Masonic Employment Bureau was handicapped by lack of cooperation on the part of the employers.

Judging from the tone of the articles in the official organ of the Grand Lodge of Vienna and by reports we have received, Masonry is in serious danger in Austria and the Lodges there may suffer the fate of those of Germany if, as many fear will be the case, the Nazi movement prospers.

The present writer has the honor to represent the Grand Lodge of Vienna near the Grand Lodge of the Philippine Islands.

## VIRGINIA, 1933

The Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Virginia, founded in 1777, has now 350 Lodges with a total membership of 45,850, which is 1,732 less than it had a year ago. The retiring Grand Master, M. W. Bro. Harry K. Green, handed the Grand Gavel to Most Wor. Bro. I. C. Padgett, of Independence. The Grand Secretary's duties are ably performed by V. W. Bro. James M. Clift (Masonic Temple, Richmond), who has been in office since 1927.

The 154th Grand Annual Communication of this Grand Lodge was held in the city of Richmond on February 14-16, 1933. Our Grand Representative, Wor. Bro. E. S. Blanton, did not answer for us when the roll of Grand Representatives was called.

M. W. Bro. Green, in his Annual Report, has words of praise for the Masonic Home of Virginia and for the fine work done by the Board of Governors and by Dr. Garcin. The Masonic Home of Virginia is run at far less cost per capita than any other in the United States.

The *Masonic Herald*, the official publication of the Grand Lodge of Virginia, receives favorable comment. "It is the physical task of the boys at the Home. It is the spiritual task of the Masons of Virginia," M. W. Bro. Green says of this journal.

The Grand Master attended the Grand Masters' Conference, on May 10, 1932; but the most important event of his term as Grand Master was the dedication of the George Washington Masonic Memorial in Alexandria, Virginia, on May 12, 1932. The proceedings of the Emergent Communication held on that occasion by the Grand Lodge occupy over forty pages of the volume under review.

M. W. Bro. Green signed a charter for a new Lodge and a dispensation to form a new Lodge during his term of ofice.

He is against low dues as preventing the proper amount of charitable work being done by the Lodges. He said:

> A Lodge without sufficient funds for benevolence is missing the greatest enjoyment Masonry has to offer and has no excuse for its existence. Besides it is these Lodges charging insufficient dues that are absorbing most of the Charity Fund of the Grand Lodge without any attempt to help themselves.
>
> I would not attempt to suggest any legislation fixing the dues of subordinate Lodges under existing conditions, but I would most urgently recommend to the Lodges to fix sufficient dues not only to take care of their regular expenses but to be able to set aside a goodly amount for benevolent purposes.

We are glad to learn that the Grand Lodge of Virginia passed a resolution of thanks for a most deserving Brother, Dr. Ramon D. Garcin, for the last thirty-six years physician of the Masonic Home of Virginia. His practice for the children has been given freely

without any compensation for just about forty years, a record of service to Masonry and humanity, that is truly admirable! We see from the Home Committee report that the home has 259 children on the roll, although its capacity is only about 225. No wonder Dr. Garcin asked for an isolation ward, and the management for a recreation room—both unfortunately in vain.

V. W. Bro. James M. Clift, the Grand Secretary, also acts as chairman of the Committee on Fraternal Correspondence, and as such he submits very ably written reviews of proceedings of sister Grand Jurisdictions. He gives our volume for 1932 two pages of review written in a sympathetic vein. Here is what he says of the China situation:

> A year or two back the Grand Master of the Philippines chartered Amity Lodge No. 106, in Shanghai, China. This Lodge has made good and a request had come to Brother Larkin for a Lodge in Nanking. Massachusetts, England, Ireland, and Scotland all cabled Brother Larkin to "hold up"—all these Grand Lodges have local Lodges in China and Japan. Grand Master Larkin acquiesced, but gave all these Grand Lodges to understand his action was not "to be understood in any form or manner as binding upon our Grand Lodge and my successor in the Grand Master's chair."
>
> We have been noticing that this young Grand Lodge has been making very good progress, appears to choose Grand Masters that have as a rule world-wide knowledge and experience in Masonry and naturally being made up of citizens of Asia can understand China's needs.

We heartily thank Brother Clift for his remarks which show that he is a man of keen perception and judgment. There is nothing superficial in the comment above quoted and in his entire reviews; he has not merely skimmed through our volume but has read and digested it carefully, hence his faultless presentation of its contents and of the message which it carries.

We also appreciate his kind comment on the work of the present writer as reviewer in 1932.

Wor. Bro. Joaquin Garcia, the Grand Representative of Virginia near our Grand Lodge, is a regular attendant at our Annual Grand Communications.

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## WEST VIRGINIA, 1933

The Grand Lodge of Ancient, Free and Accepted Masons of the State of West Virginia, founded in 1864, had on August 31, 1933, 165 chartered Lodges, with a total membership of 32,330. There was a loss in membership of 1,065 during the year. Retiring Grand Master, I. Wade Coffman; incoming Grand Master, Frank F. Flaig (Parkersburg). Grand Secretary (since 1925), Geo. S. Laidley, P. G. M., Charleston, W. V.

The 69th Annual Communication of this Grand Lodge was held on October 11 and 12, 1933. Wor. Bro. M. Stanley Hodges answered the roll as our Grand Representative. We agree with the following thought expressed by M. W. Bro. Wm. K. Cowden, who spoke for the Grand Representatives; "I have thought that this system of Grand Representatives might be made much more of. We do not use it as fully in the ways that we should, and we should correspond more with the Jurisdictions which we severally here represent."

The retiring Grand Master reported that he had attended the Grand Masters' and Washington Memorial Conventions in Washington in February, 1933, and that four corner stones had been laid and one hall dedicated during the year. He reported the appointment as our Grand Representative of Wor. Bro. Milton Stanley Hodges, vice Wor. Bro. E. Camden Jones, deceased.

M. W. Bro. Coffman emphasized the duty of the *individual* Mason toward the distressed in the following words:

> A few thoughtless brethren, however, have contented themselves with the strange notion that, having paid their dues to the Lodge, a portion of which is devoted to fraternal relief, they have discharged the duty to the distressed Masonic household which was solemnly laid upon their hearts and consciences at the altar of obligation; and a few Lodges assume the attitude that, having paid their contributions to the Grand Lodge, a portion of which is likewise devoted to fraternal relief, they too have discharged the duty they owe the indigent and unfortunate, whom they would abandon as charges of the Grand Charity Committee or the Masonic Home. It is scarcely necessary to remind such brethren and such Lodges that the duty incumbent upon Masons to relieve the distressed, like all other Masonic obligations, is a personal duty laid upon the individual Mason and the separate Lodge. The Grand Charity Fund and the Masonic Home are necessarily intended to supplement, and not supplant, the relief which every Mason owes his brother and every Lodge owes its membership to the point of material injury to the Mason or the Lodge. The duty is upon the individual Mason; the Lodge with its common treasury is the reserve for emergency needs.

M. W. Bro. Coffman spoke of their Masonic Home as a great achievement of West Virginia Masonry. That institution, planned to accommodate 55 persons, now houses 90 men, women, and children.

Like our Grand Lodge, that of West Virginia decided to adopt the Basic Principles for Grand Lodge Recognition of the United Grand Lodge of England as its own at this Annual Communication, and on the same occasion it granted fraternal recognition to the Grand Lodge of Panama.

The Report of the Committee on Foreign Correspondence is the work of M. W. Bro. Lewis N. Tavenner, a seasoned reviewer, it being his ninth report. In the introduction, this distinguished Brother informs us that

> West Virginia has been free from clandestinism and troubles from book agents and solicitations for publications that some of the Sister Grand Jurisdictions have endured, and from lottery schemes that have found condemnation elsewhere.

We regret that our 1933 Proceedings did not come out early enough to receive attention this time; but it is possible that those for 1934 will arrive in time to be reviewed with those for 1933. The volumes covered by M. W. Bro. Tavenner's report have all received careful attention and we look forward to his tenth effort in the reviewing line.

M. W. Bro. E. E. Elser, P. G. M., worthily represents the Grand Lodge of West Virginia near our Grand Lodge. We might add that this Brother has recently left us for a prolonged vacation in the United States, in search of health.

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## THE GRAND LODGE OF FRANCE

In our June number, we reported that the "Grande Loge Nationale Indépendante & Réguliere pour la France & les Colonies Francaises" had suspended relations with the Grand Lodge of the Philippine Islands. We gave the full title of the Grand Body concerned in order to prevent confusion with the "Grande Loge de France." Notwithstanding this, we find in the bulletin of a local Lodge the erroneous statement that the "Grande Loge de France" (which is alluded to in a manner that there can be no doubt concerning its identity) has suspended relations with our Grand Lodge, which is not true.

There are in France three Masonic Grand Bodies: the "Grand Orient de France," with which our Grand Lodge suspended relations in 1927 because of its having invaded the jurisdictional territory of the Grand Lodge of New York: the "Grande Loge de France," with which our Grand Lodge continues to maintain fraternal relations, and the "Grande Loge Nationale Indépendante & Réguliere pour la France & les Colonies Francaises," a Grand Body created by English-speaking Masons in the territory of the Grand Orient and Grand Lodge above mentioned, without their consent, in 1913, and which recently suspended relations with our Grand Lodge until we have "once more entered into fraternal relations with the Grand Lodge of England."

## Pieces of Architecture

### THE MORAL CODE OF FREEMASONRY

*By ALBERT PIKE*

(Quotations from "Morals and Dogma," selected and arranged by A. E. Tatton, Minerva Lodge No. 41, Manila, P. I., to form a logically consistent exposition of the basic principles of Freemasonry.)

Morality is the recognition of duty, as duty, and its accomplishment, whatever the consequences.

All the relations of life, those of parent, child, brother, sister, friend, associate, lover and beloved, husband, wife, are moral throughout every living tie and thrilling nerve that bind them together. They cannot subsist a day nor an hour without putting the mind to a trial of its truth, fidelity, forbearance, and disinterestedness.

Morality has its axioms like the other sciences; and these axioms are, in all languages, justly termed moral truths. Moral truths considered in themselves, are equally as certain as mathematical truths. Given the idea of a deposit, the idea of keeping it faithfully is attached to it as necessarily as to the idea of a triangle is attached the idea that its three angles are equal to two right angles. You may violate a deposit; but in doing so, do not imagine that you change the nature of things, or make what is in itself a deposit become your own property. The two ideas exclude each other. You have but a false semblance of property; and all the efforts of the passions, all the sophisms of interest, will not overturn essential differences.

Therefore it is that a moral truth is so imperious; because like all truth, it is what it is, and shapes itself to please no caprice. Always the same, and always present, little as we may like it, it inexorably condemns, with a voice always heard, but not always regarded, the insensate and guilty will which thinks to prevent its existing, by denying, or rather pretending to deny, its existence.

The moral truths are distinguished from other truths by this singular characteristic: so soon as we perceive them, they appear to us as the rule of our conduct. If it is true that a deposit is made in order to be returned to its legitimate possessor, it must be returned. To the evidence of believing the truth, the necessity of practising it is added.

The whole moral existence is included in these two words, harmonious with each other: Duty and Hope.

The necessity for practising the moral truths is obligation. The moral truths, necessary to the eye of reason, are obligatory on the will. The moral obligation, like the moral truth which is its basis, is



COSTUMED TEAM, SECOND SECTION, THIRD DEGREE. SERVICE LODGE No. 95, F. & A. M., MANILA. PHILIPPINE ISLANDS:—PHOTOGRAPH JUNE 18, 1934.

*Seated, first row, reading from left to right: Wilton C. Owens, 3rd F. C.—George W. White, 2nd F. C—Clifford C. Bennett, 1st F. C.—Charles A. Caron, Secretary.—George W. Edgar, H. K. of T.—Edward M. Masterson, K. S.—Don Ivan Cameron, Candidate, H. Abiff.—Allyn S. Norton, 3rd R.—B. Korman, 2nd R.—Stanley K. Gaskyn, 1st R.—Standing, second row, from left to right: Joe Kelly, F. C.—Tommy McKune, F. C.—F. C. Crawford, F. C.—Robert S. Kolp, F. C.—William E. Peet, Wayfaring Man.—David Geller, Seafaring Man.—Theodore R. Harker, F. C.—Pete Wilson, F. C.—Abby J. Roy, F. C.—Tony Zodda, F. C.—Leo K. Harper, F. C.*

absolute. As necessary truths are not more or less necessary, so obligation is not more or less obligatory. There are degrees of importance among different obligations; but there are no degrees in the obligation itself. One is not nearly obliged, almost obliged; but wholly so, or not at all. If there be any place of refuge against the obligation, it ceases to exist.

To make Good a consequence, of anything whatever, is to annihilate it. It is the first, or it is nothing. When we ask an honest man why, despite his urgent necessities, he has respected the sanctity of a deposit, he answers, because it was his duty. Asked why it was his duty, he answers because it was right, was just, was good. Beyond that there is no answer to be made, but there is also no question to be asked. No one permits a duty to be imposed on him without giving himself a reason for it; but when it is admitted that the duty is commanded by justice, the mind is satisfied; for it has arrived at a principle beyond which there is nothing to seek, justice being its own principle. The primary truths include their own reason; and justice, the essential distinction between good and evil, is the first truth of morality. Justice is not a consequence, because we cannot ascend to any principle above it.

Moral truth forces itself on man, and does not emanate from him. It no more becomes subjection, by appearing to us obligatory, than truth does by appearing to us necessary. It is in the very nature of the true and good that we must look for the reason of necessity and obligation. Obligation is founded on the necessary distinction between the good and the evil; and it is itself the foundation of liberty. If a man has his duties to perform, he must have the faculty of accomplishing them, of resisting desire, passion, and interest, in order to obey the law. He must be free; therefore he is so, or human nature is in contradiction with itself. The certainty of the obligation involves the corresponding certainty of free will.

The obligatory good is the moral law. That is the foundation of all morality. By it we separate ourselves from the morality of interest and the morality of sentiment. We admit the existence of those facts, and their influence; but we do not assign them the same rank. The moral law has its sanction and its reason in itself. It owes nothing to that law of merit and demerit which accompanies it, but is not its basis. But, though the principle of merit and demerit ought not to be the determining principle of virtuous action, it powerfully concurs with the moral law, because it offers virtue a legitimate ground of consolation and hope.

Such is the admirable economy of the moral constitution of man. His supreme object, the Good: his law, Virtue, which often imposes upon him suffering, thus making him to excel all other created beings known to us. But this law is harsh, and in contradiction with the instinctive desire for happiness, wherefore the Beneficent Author of his being has placed in his soul, by the side of the severe law of duty, the sweet, delightful force of sentiment. Generally he attaches happiness to virtue; and for the exceptions, for such there are, he has placed Hope at the end of the journey to be traveled. Thus there is a side on which morality touches religion.

The human mind, ever climbing up to God, would deem the foundations of morality too unstable if it did not place in God the first principle of the moral law. The Good, duty, merit and demerit, are referred to God, as everything is referred to Him; but they have none the less a proper evidence and authority. Religion is the crown of morality, not its base. The base of morality is in itself.

The Moral Code of Masonry is still more extensive than that developed by philosophy. To the requisitions of nature and the law of God, it adds the imperative obligation of a contract. Upon entering the Order, the Initiate binds to himself every Mason in the world. Once enrolled among the Children of Light, every Mason on earth becomes his brother, and owes him the duties, the kindnesses, and the sympathies of a brother. On every one he may call for assistance in need, protection against danger, sympathy in sorrow, attention in sickness, and decent burial after death. There is not a Mason in the world who is not bound to go to his relief when he is in danger, if there be a greater probability of saving his life than of losing his own. No Mason can wrong him to the value of anything, knowingly, himself, nor suffer it to be done by others, if it be in his power to prevent it. No Mason can speak evil of him, to his face or behind his back. Every Mason must keep his lawful secrets, and aid him in his business, defend his character when unjustly assailed, and protect, counsel, and assist his widow and orphans. What so many thousands owe to him, he owes to each of them. He has solemnly bound himself to be ever ready to discharge this sacred debt. If he fails to do it he is dishonest and forsworn; and it is an unparalleled meanness in him to obtain good offices by false pretenses, to receive kindness and service, rendered him under the confident expectation that he will in turn render the same, and then to disappoint, without ample reason, that just expectation.

Masonry holds him also, by his solemn promise, to a purer life, a nobler generosity, a more perfect charity of opinion and action; to be tolerant, catholic in his love for his race, ardent in his zeal for the interest of mankind, the advancement and prosperity of humanity.

Masonry by its teachings, endeavors to restrain men from the commission of injustice and acts of wrong and outrage. Though it does not endeavor to usurp the place of religion, still its code of morals proceeds upon other principles than the municipal law; and it condemns and punishes offenses which neither that law nor public opinion condemns. In the Masonic law, to cheat and overreach in trade, at the bar, in politics, are deemed no more venial than theft; nor a deliberate lie than perjury; nor seduction than robbery; nor seduction than murder.

The duty of a Mason as an honest man is plain and easy. It requires of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word or deed: that is, pretend not what is false; cover not what is true; and let the measure of your affirmation or denial be the understanding of your contractor; for he who deceives the buyer or the seller by speaking what is true, in a sense not intended or understood by the other, is a liar and a thief.

Let your prices be according to that measure of good and evil which is established in the fame and common accounts of the wisest and most merciful men,

skilled in that manufacture or commodity; and the gain such which, without scandal, is allowed to persons in all the same circumstances.

Detain not the wages of the hireling; for every degree of detention of it beyond the time, is injustice and uncharitableness but pay him exactly according to covenant, or according to his needs.

Religiously keep all promises and covenants, though made to your disadvantage, though afterward you perceive you might have done better; and let not any precedent act of yours be altered by any after-accident.

Let nothing make you break your promise, unless it be unlawful or impossible; that is, either out of your nature or out of your civil power, yourself being under the power of another, or that be intolerably inconvenient to yourself, and of no advantage to another, or that you have leave expressed or reasonably presumed.

Let no man take wages or fees for work that he cannot do, or cannot with probability undertake; or in some sense profitably, and with ease, or with advantage, manage. Let no man appropriate to his own use what God, by a special mercy, or the Republic, hath made common; for that is against both Justice and Charity.

It is not honest to receive anything from another without returning him an equivalent therefor. The gamester who wins the money of another is dishonest. There should be no such thing as bets and gaming among Masons, for no honest man should desire that for nothing which belongs to another. The merchant who sells an inferior article for a sound price, the speculator who makes the distresses and needs ... others fill his exchequer are neither fair nor ... but base, ignoble, unfit for immortality.

It should be objection sufficient t... any man from the society of Masons. ... is not disinterested and generous, both ...cts and in his opinions of men, and hi... ...ion of their conduct. He who is selfish ...ping, or censorious and ungenerous, will n... ...main within the strict limits of honesty a... ...out will shortly commit injustice. H... ...nself too much must needs love othe... ...and he who habitually gives h... ... not long delay to give unjust ...ign...

Gener... and a liberal spirit make men to be humane ... genial, open-hearted, frank and sincere, earn... ...o do good, easy and contented, and well-wish...rs of mankind. They protect the feeble against the strong, and the defenceless against rapacity and craft. They succor and comfort the poor, and are the guardians, under God, of his innocent and helpless wards. They value friends more than riches or fame, and gratitude more than money or power. They are noble by God's patent, and their escutcheons and quarterings are to be found in Heaven's great book of heraldry. Nor can any man any more be a Mason than he can be a gentleman, unless he is generous, liberal, and disinterested. To be liberal, but only of that which is our own; to be generous, but only when to give deprives of a luxury or a comfort, this is Masonry indeed.

He who is worldly, covetous, or sensual must change before he can be a good Mason. If we are governed by inclination and not by duty; if we are unkind, severe, censorious, or injurious, in the relations or intercourse of life; if we are unfaithful parents or undutiful children; if we are harsh masters or faithless servants; if we are treacherous friends or bad neighbors or bitter competitors or corrupt unprincipled politicians or overreaching dealers in business, we are wandering at a great distance from the true Masonic light.

Masons must be kind and affectionate one to another. Frequenting the same temples, kneeling at the same altars, they should feel that respect and that kindness for each other, which their common relation and common approach to one God should inspire. There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word "brother."

Nothing should be allowed to interfere with that kindness and affection: neither the spirit of business, absorbing, eager, and overreaching, ungenerous and hard in its dealings, keen and bitter in its purposes; nor that of ambition, selfish, mercenary, restless, circumventing, living only in the opinion of others, envious of the good fortune of others, miserably vain of its own success, unjust, unscrupulous, and slanderous.

Weigh well what it is you promise; but once the promise and pledge are given, remember that he who is false to his obligation will be false to his family, his fri... ...s country, and his God.

Be faithful, therefore, to the promises you make, the pledges you give, and to the vows you assume, since to break either is base and dishonorable.

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband, and a good brother.

Be faithful to your friends, for true friendship is of a nature not only to survive through all the vicissitudes of life, but to continue through an endless duration; not only to stand the shock of conflicting opinions and the roar of a revolution that chokes the world, but to last when the heavens are no more, and to spring fresh from the ruins of the universe.

Be faithful to your country, and prefer its dignity and honor to any degree of popularity and honor for yourself; consulting its interest rather than your own, and rather than the pleasure and gratification of the people, which are often at variance with their welfare.

Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labor by precept and example to elevate the standard of Masonic character, to enlarge its sphere of usefulness, to popularize its teachings, and to make all men know it for the Great Apostle of Peace, Harmony, and Good-will on earth among men; of Liberty, Equality, and Fraternity.

A Freemason, therefore, should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, to his family, kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power.

# Questions and Answers

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

573. Is the dedication or consecration of a hall rented by a Lodge for Masonic purposes necessary?

*Answer.* There is no provision in our Constitution nor in that of the Grand Lodge of California requiring the dedication of rented halls. Per contra, the Grand Lodge of California, in 1918, decided as follows:

> It is not a proper function of Grand Lodge to dedicate a Lodgeroom which is merely a commercial premises hired to a Masonic Lodge and other societies. (1918 Calif., p. 236).

574. The certificate issued to the Master elect of the Lodge when the Secrets of the Chair are communicated to him does not bear the seal of the Grand Lodge nor any text stating the Grand Jurisdiction which issued it. It is for this reason of no use as evidence of the rank of Past Master to a man traveling in foreign countries. Why is this document not made more official and formal?

*Answer.* It has never been the intention to make the certificate issued by the Emergent Lodge of Past Masters a Past Master's diploma. It could not serve as one, anyway, because it is granted before installation of the Master elect and there is no knowing whether the holder will complete his term and become a real Past Master. We have in our Grand Jurisdiction a regular Past Master's diploma which is, on application, issued by the Grand Lodge to those entitled to the rank of Past Master under paragraph 232 of our Constitution.

575. What is the procedure in requesting or granting recognition by Grand Lodges? Are there any set rules? Would it be proper for a Grand Lodge that has just been founded to recognize a senior Grand Lodge when asking for recognition?

*Answer.* In the last Grand Masters' Conference, the common practice as regards the requesting and granting of recognition by other Grand Lodges was succinctly expressed as follows:

> As a matter of Masonic etiquette, an established Grand Lodge does not request recognition of one newly established. The younger body must be the one to make the request. It would be a breach of etiquette for a new Grand Lodge to pass a resolution recognizing older Grand Lodges. The proper procedure is for the younger body to request recognition, though if in ignorance it fails to do so, the older body may suggest to the younger that it make request for recognition.

576. Just what is the power of the Grand Master during the period between Annual Communications of the Grand Lodge? Can he take any action not specifically authorized by the Grand Lodge at a previous Annual Communication?

*Answer.* Consult the Constitution of the Grand Lodge. In paragraphs 54-64, authority is given the Grand Master to do certain specific things, "among other things." Paragraph 8 enumerates the executive powers of the Grand Lodge, which, with the exception of the granting of charters, the Grand Master must exercise during the recess of the Grand Lodge. In the performance of this important duty as well as in the general and careful supervision over the Craft, the Grand Master has wide discretional authority and disciplinary powers. Specific authority for each act performed is *not* required.

577. Can the Grand Master compel small Lodges to consolidate, or could the Grand Lodge enact legislation forcing them to do so?

*Answer.* The Grand Master has not the power to compel small Lodges to consolidate. As regards legislation by the Grand Lodge compelling small Lodges to consolidate, while the legislative power of Grand Lodge is practically unlimited, any such legislation would doubtless be deemed unwise and impolitic by the great majority of the members and if proposed, would not prosper. Small Lodges if not too weak, have great advantages over big Lodges. Our English Brethren have always believed in small Lodges, and in the United States the sentiment against big Lodges is gaining more and more ground. While many Grand Masters have in the last few years recommended that weak Lodges consolidate, to our knowledge, no Grand Lodge has ever attempted to pass legislation forcing small Lodges to consolidate.

578. With either the Master or one of the Wardens present, can the other Master Masons be members of *any* Lodge or must the entire 7 be members of the *same* Lodge when convening for examination and degree work?

*Answer.* When a Lodge meets for the purpose of conferring any of the degrees, seven Masons having attained to that degree must be present but they need not all be members of the Lodge, as none of the rights inherent to membership, such as voting or balloting, [illegible] to be exercised on such an occasion. When a [illegible]eets for the purpose of examining a candidate, [illegible] be seven members of the Lodge present, because the Constitution makes no exception as it does for degrees when it provides, in par. 137, that—

> ...No Lodge [illegible]ct any business with a less number than seven [illegible]t the conferring of degrees...

The reason for not [illegible] examinations in this exception is evidently [illegible] considered that a quorum of the Lodge should [illegible] to decide whether or not the examinee [illegible] proficiency and right to be advanced, [illegible] of one of the rights of membership, although a direct vote is not taken on such an occasion.

In other words, between the words "[illegible]" and "present" in the constitutional provision above [illegible]ted, read "members of the Lodge".

The use of the words "strict examination in open Lodge" in par. 168 emphasizes the great importance attached by our organic law to the examination for advancement and explains why a quorum of Lodge members is considered necessary.

579. Several of us have been arguing about the use of the words "clefts of the rock," one of the Brethren being emphatic in his affirmation that clefts are crevices too small for a man or men to hide in them. What do you say?

*Answer.* Remembering that Mackey's Encyclopaedia carries an article on this subject, we looked it up and found the following:

> The whole of Palestine is very mountainous, and these mountains abound in deep clefts or caves, which were anciently places of refuge to the inhabitants in time of war, and were

often used as lurking places for robbers. It is, therefore, strictly in accordance with geographical truth that the statement, in relation of the concealment of certain persons in the clefts of the rocks, is made.

That seems to settle the argument. We might also refer the "emphatic" Brother to the old hymn "Rock of Ages."

## From Near And Far

### THE TENTH ANNUAL MEETING OF THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN, INC.

The Masonic Hospital for Crippled Children, Inc., held its Tenth Annual Meeting at the Scottish Rite Hall, Masonic Temple, Escolta, Manila, on July 16, 1934, at 4:30 P. M. The attendance was small, there being present M. W. Bros. W. W. Larkin, Frederic H. Stevens, and Manuel Camus, Wor. Bros. Leo Fischer, L. M. Hausman, and Fred M. Holmes, Bros. W. Huse Chapman, Reuben Levy, and George Caldwell, and Mrs. Anita Perkins Fischer.

Owing to the serious illness and absence of M. W. Bro. Joseph H. Schmidt, Wor. Bro. Leo Fischer acted as Secretary during this meeting and that of the Board of Directors following it.

President W. W. Larkin read his report for the year and so did Treasurer Fred M. Holmes. Secretary Joseph H. Schmidt's report was read by the Acting Secretary. A synopsis of the report of Mr. Francisco Dalupan, the Auditor, was given by the President. All these reports were accepted and votes of thanks were tendered to the officers concerned. Votes of thanks were also extended to the Directors and Officers of the Association, and their official acts throughout the year were ratified.

Nine Directors were elected for the ensuing year, they were. Most Wor. Bros. W. W. Larkin, Joseph H. Schmidt, Frederic H. Stevens, and Manuel Camus, Rt. Wor. Bro. Conrado Benitez, Wor. Bro. Fred M. Holmes, Lawrence Benton, Wor. Bro. L. M. Hausman, and Bro. W. Huse Chapman.

A committee was appointed with instructions to call on the Most Worshipful Grand Master, ask him to proclaim a month as Masonic Hospital Month, and to cooperate with him in an endeavor to create interest in the Masonic Hospital for Crippled Children and otherwise promote its welfare during that month in connection with the tenth anniversary of the incorporation of the Association.

After the meeting of the corporation, a meeting of the newly elected Board of Directors was held, at which the following members were chosen to be officers of the Masonic Hospital for Crippled Children, Inc., during the ensuing year: President, M. W. Bro. W. W. Larkin; Vice-President, M. W. Bro. Manuel Camus; Secretary, Bro. W. Huse Chapman, and Treasurer, Wor. Bro. Fred M. Holmes.

*Report of the President*

President Larkin's report begins with the following paragraphs which need no explanation or comment:

> The Masonic Hospital for Crippled Children has completed its tenth year of service for the unfortunate crippled children of the Philippine Islands.
>
> During this entire period the work has been carried on by practically the same sympathetic and charitable Masons without compensation or reward other than that derived from the satisfaction of a work well done, and the joy which comes from being instrumental in mitigating the afflictions of suffering children.
>
> The support of the Masonic Fraternity has been lukewarm as evidenced by our membership which consists of less than ten per cent of the Masons in this jurisdiction.
>
> Plans were under way for a celebration of our tenth anniversary in a manner that we hoped would augment our finances, but in view of the financial depression, with its additional burdens, and the apathy of the Masonic Fraternity, we have decided to carry on as best we can with the means at our disposal.

The income of the corporation during the year was ₱8,865.10 (from membership fees and dues, donations, and investments). The statement of expenses shows that the hospital expenses (operation of the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital, Tondo, during the year) totalled ₱7.578.00, while the other disbursements were as follows: Printing and Stationery, ₱234.65; Postage, ₱277.55; General Expenses, ₱23.65, and Depreciation, ₱20.00. Salaries, allowances, bonuses, etc., are conspicuous by their absence; in fact, it is remarkable what a large amount of work highly paid on the outside, including accounting, auditing, etc., is donated by the officers of this Association.

M. W. Bro. Larkin has words of praise for the editors of the Cabletow, Far Eastern Freemason, and several of the Lodge Bulletins, who have helped (preaching largely, but fortunately not entirely, to deaf ears) in the work. He also praises Dr. José Abuel and the staff of the Hospital, of whom he says:

> Dr. Darby and the rest of the staff of the Mary Johnston Hospital deserve much credit for the work they have accomplished. They have at all times shown a sympathetic interest in our crippled wards and your officers are truly grateful to them for the manner in which they have assumed all the technical duties and responsibilities in connection with the maintenance of our ward and the care and treatment of our patients.

He gives a list of the fifteen new patients admitted during the year, with a history of the case of each. There are at present 10 patients being treated at the expense of the Masonic Hospital, 6 in the Masonic Ward and 4 in the General Ward of the Hospital. During the past ten years, 170 patients have been treated in the Ward, and most of them have left, either completely cured or improved and relieved. As the Cosmos Lodge Bulletin, quoted by Bro. Larkin said:

> For many years this Crippled Children's ward in the Mary J. Johnston Hospital in Tondo, 101 Calle Quezada, has been laboring, quietly but efficiently, in the good work of reclaiming deformed and sickly children, nearly exclusively Filipinos. The small ward we have is mostly full, and there are many on the waiting list, hoping for a chance to receive the treatment necessary to save them from a life of pain and suffering. That our Hospital is able to save some of them is cause for gratitude, and the officers of the Hospital and the happy children express their thanks to the many good brethren who have so generously given it their support. By this help you have not only brought hope and joy into the hearts of the little children and their families, but you have obtained that satisfaction that comes to us only after a deed unselfishly done.

M. W. Bro. Larkin modestly passes over in silence the splendid, unselfish service which he has been rendering to the Masonic Hospital for Crippled Children since, ten years ago, he took over its direction, the enormous amount of thought, time, and effort which he has given to the work, and the great financial sacrifices which he has made personally to insure its success.

*Secretary Joseph H. Schmidt's Report*

The Secretary's report is brief. It shows a large amount of work conscientiously performed by a sincere and enthusiastic Mason who, throughout his illness, never for a moment forgot the interest of the Masonic Hospital. He informs us that the Masonic Hospital for Crippled Children, Inc., now has a total membership of 560 (2 honorary, 49 life, 3 sustaining, and 506 regular members). Life members are those Masonic bodies, Masons or other eligibles (wives, widows, sisters, daughters or mothers of Master Masons) who have paid the sum of five hundred pesos. It gives us special pleasure to copy from M. W. Bro. Schmidt's report the following list of these life members:

1. W. W. Larkin
2. Cosmos Lodge No. 8, F. & A. M.
3. Martin Lauritsen
4. Mrs. W. J. Williams
5. Southern Cross Lodge No. 6, F. & A. M.
6. Mt. Arayat Lodge of Perfection
7. Manu Chapter, Knights Rose Croix
8. Confucius Council, Knights of Kadosh
9. Gautama Consistory
10. E. C. McCullough
11. Lakandola Lodge of Perfection
12. Burgos Chapter, Rose Croix
13. Malcampo Council, Knights of Kadosh
14. Rizal Consistory
15. Fort Leavenworth Army [illegible]odies, A. & A. S. R.
16. John R. Kuykendall
17. Islam Temple, A. A. O. N. [illegible]
18. Bagumbayan Lodge No. 4, F. [illegible] M.
19. Mencius Lodge No. 93, F. & A. [illegible]
20. Mayon Chapter No. 1, O. E. S.
21. W. J. Odom
22. Francisco A. Delgado
23. Mrs. Francisco A. Delgado
24. Mrs. Frederic H. Stevens
25. Wenceslao Trinidad
26. Teodoro M. Kalaw
27. R. Nolan
28. Mt. Lebanon Lodge No. 80, F. & A. M.
29. E. A. Perkins
30. Nilad Lodge No. 12, F. & A. M.
31. Iloilo Lodge No. 11, F. & A. M.
32. Corregidor Lodge No. 3, F. & A. M.
33. G. C. Go Quiolay
34. Frank Zeman
35. Lodge Perla del Oriente No. 1034, S. C.
36. Service Lodge No. 95, F. & A. M.
37. Joseph H. Schmidt
38. Edward L. Bradshaw
39. Kanlaon Lodge No. 64, F. & A. M.
40. Island Lodge No. 5, F. & A. M.
41. Far East Court No. 1, Order of Amaranth
42. Tupas Lodge No. 62, F. & A. M.
43. Nile Temple, A. A. O. N. M. S.
44. Kasilawan Lodge No. 77, F. & A. M.
45. St. John's Lodge No. 9
46. Manila Lodge No. 1
47. Baguio Lodge No. 67
48. Paul Gulick
49. Cavite Lodge No. 2

This is a roll of honor, indeed, and those whose names appear on it may be well proud of that fact.

*Conclusion*

In conclusion, we can only say that it is very disappointing that the Masonic Hospital for Crippled Children, the outstanding Masonic charity in the Philippine Islands, has not that general support of the Fraternity which it deserves, and we hope that any movement our Grand Master may launch in support of the Masonic Hospital, may go over big and show that the Masons of this Grand Jurisdiction have the heart in the right place and that their professions in Lodge are not mere verbiage.

## MORE COMMENTS ON THE CONFLICT

Under the heading "A Serious Conflict of Territorial Rights," the Bulletin of the International Masonic Association, in its issue for the first quarter of 1934, publishes an article on the disagreement between the Grand Lodge of the Philippine Islands and four other Grand Lodges, caused by our Grand Lodge declining to join the "Advisory Council on Masonic Matters for Northern China." This article, written by Bro. John Mossaz, Grand Chancelor of the Association, contains a correct statement of the facts and concludes with the following comments:

It is evident that one cannot foresee how this conflict will end, and we cannot pass final judgment on it without knowing all the angles of the case; but on the basis of the facts above stated, which we believe to be correct, it seems to us indisputable that the Grand Lodge of the Philippine Islands has exercised a right which could not possibly be challenged.

We are told that the four protesting Grand Lodges had reasons to believe that the Lodges to which they objected had the intention, with the support of the Philippines, to create in the near future a Grand Lodge of China, which would be harmful to the interests of Freemasonry in that country. We do not know if such is the intention of the Lodges concerned; but supposing that were the case, one might ask, considering that among the membership of all the Chinese Lodges there are natives of the country or other Asiatics, whether it would not be advisable to have them organize a Grand Lodge some day, in accordance with established laws and usages, rather than have them disregard regulations and organize an irregular Masonic Grand Body, hostile perhaps to orthodox Freemasonry.

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## GEORGIA GRAND MASTER CONDEMNS US UNHEARD

In a letter dated June 1, 1934, the Grand Master of the Most Wor. Grand Lodge of Georgia informs [illegible] Grand Lodge of the Philippine Islands that he has [illegible]dered it his duty to suspend relations between [illegible]d Lodge and ours because "the Grand Lodge of [illegible]ilippine Islands, by warranting certain Lodge[illegible] has ignored the requests and protests of the Gr[illegible] of Ireland, the United Grand Lodge of England, t[illegible] Lodge of Scotland and the Grand Lodge of Mass[illegible]he warranting of these Lodges being, in t[illegible] opinions of the said four Grand Lodges, to [illegible]t of the principles of true Freemasonry." [illegible]f Georgia evidently considered his a[illegible]essity: he neither made an investigatio[illegible]n await the arrival of the 1934 Proceed[illegible] Grand Lodge which he must have received [illegible]s after this hasty action. A reading of o[illegible]roceedings would convince any impartial person that the charge that we *ignored* the requests and protests of the Grand Lodges mentioned is without foundation. Again our Grand Lodge has been condemned without a hearing. Would this have happened if ours were one of the big and powerful Grand Bodies?

Georgia is the seventh Grand Lodge which suspends relations with ours. No one here expected such treatment from an American Grand Lodge which had no part in, nor proper information of, the controversy over the chartering of our Lodges in China.

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## BOUND BY CABLETOW

"O for a touch of fraternity,
Where[illegible] men learn to know,
That a brother is a brother
Bound by a cabletow."

# Personals

*Manila No. 1.*—Bro. James Scott, for many years connected with the Cebu Sugar Co., at Cebu, sent greetings from 4267 Jefferson Avenue, San Diego, Calif. He has retired from business and bought a home.

Dues and greetings from Brethren in the States have also been received from: Fred Anderson, 327 Georgia Street, Vallejo, Calif.; Capt. James M. Barclay, 2008 3rd Ave., Richmond, Virginia; Capt. Frank F. Becker, Fort Moultrie, South Carolina; Lawrence W. Fisher, 175 South High Street, Columbus, Ohio; and Charles E. Wright, who is still superintending the California Junior Republic, at Chino, California.

*Cavite No. 2.*—Wor. Bro. S. T. Burdette, Route 1, Box 65, San Diego California, writes of the death of Bro. Andrew Emil Anderson, a retired Navy man, who died on May 4th, last, at the Naval Hospital, San Diego, where he had been a patient since last November. Bro. Anderson was buried on May 7th, under the auspices of San Diego Lodge No. 35, F. & A. M. He was 39 years old when he died and leaves a widow, Mrs. L. Anderson, of Long Beach. Bro. Burdette attended the funeral and had a spray of flowers sent for Cavite Lodge and himself.

The Secretary has received word from the following-named Brethren:

J. M. Bemis, 2025 K. Street, San Diego, California; M. A. Jones, 3760 Herman Street, San Diego, California; R. E. Johnson, U. S. S. Tuscaloosa, c/o P. M., Philadelphia, Pa.; A. M. Jesse, U. S. S. Arkansan, c/o P. M., San Francisco, Cal.; S. Collins, 1633 Glenwood Drive, San Diego, California; L. R. Washer, 2225 Adams Ave., San Diego, California; C. E. Johnson, R.-3-Box-187, Sebastopol, California; B. M. Dobson, (Capt. (SC) U. S. N.), Navy Yard, Philadelphia, Pa.; L. J. Link, Canadian, Texas; V. D. Hull, 3819 E. Stanson Ave., Maywood, California; J. W. Wallace, 6418 Rhodes, Ave., Chicago, Ill., and R. A. Wright, c/o Mrs. L. C. Schell, 130 Winship Street, Macon, Georgia.

The following-named Brethren have recently changed their address:

Bro. A. L. Barken is with the Frigidaire Corporation, 657 Greenwood Ave., Atlanta, Ga.

Bro. N. K. Fitch is on the U. S. S. Minneapolis, c/o P. M., New York.

Bro. R. F. Curtice is at the Naval Proving Ground, Dahlgreen, Va.

Bro. W. E. Gooding is on the U. S. S. [illegible], c/o P. M., Philadelphia, Pa.

Bro. R. F. Schmidtbower is at [illegible] St., Alameda, California.

Bro. J. L. Highfill is at 4318 [illegible]ral Ave., San Diego, California.

Bro. William Taylor is at 102 Gral. Solano, Manila, P. I.

Bro. E. [illegible] Ballard is at 812 Washington St., Montebello, California.

*Corregidor No. 3.*—Bro. John H. Ziegler was passed to the Degree of Fellow Craft on July 12th.

Wor. Bro. Joseph A. DeLude had to leave hurriedly for the United States on account of the serious illness of his wife.

*Bagumbayan No. 4.*—When the Constitutional Convention meets to frame the Constitution that is to govern the Commonwealth and Republic of the Philippine Islands, it will include four members of this Lodge, namely, Rt. Wor. Bro. Conrado Benitez, Wor. Bro. Domingo Dikit, Bro. Camilo Osias, and Bro. Enrique Sobrepeña.

In the Tenth Philippine Legislature, the Lodge is represented by Most Wor. Bro. Francisco A. Delgado, who has been re-elected as Representative from his district in Bulacan.

Rt. Wor. Bro. Conrado Benitez has been elected a member of the Board of Directors of the Masonic Hospital for Crippled Children, Inc.

The President of the Masonic Hospital for Crippled Children, in his annual report, had words of praise for the services rendered to the Hospital by Bro. Dr. José I. A[illegible]

*Southern Cross No. 6.*—Bro. H. J. Hawkins and family left on the S. S. President Lincoln for the United States last month. Bro. Hawkins' son, Robert, a recent graduate from the Brent School, will enter college in the U. S. Their daughter Isabel, who graduated from Pomona College in June, is coming back to the Islands (Cebu) with her parents.

Wor. Bro. J. R. Herdman left on the "President Hoover" to join his wife and child in the United States.

Bro. F. H. Noble and family are visiting in the United States; their son Fred will enter Cornell University this fall.

Bro. E. F. Koch is now with the Standard-Vacuum Oil Co., office at Surabaya, Java.

Bro. E. A. Hirsch and family have left for a vacation in the United States.

Bro. John C. Robb was raised to the Degree of M. M. on July 9th.

*Cosmos No. 8.*—Wor. Bro. Dr. C. M. Hasselmann, W. M. of Cosmos Lodge, has been honored by the Royal Society of Medicine, of London, which made him a Fellow of that ancient and famous association in recognition of the clinical research work done by him and of various contributions he made to the medical literature.

Bro. W. J. Odom was a visitor to Manila in June, having come to the city from Baguio to secure machinery and supplies for the development of certain gold mining claims in the hill country.

Bro. Albert J. Brazee, Jr., was passed to the Degree of F. C. on June 6th.

Wor. Bro. Thomas G. Henderson sailed for the United States on the "General Lee", on August 1st, to be gone until the end of the year. He will visit his son in Tucson, Arizona.

Bro. Charles C. Jensen, for many years in charge of the Lyric Film Exchange in Iloilo, after spending a vacation in Manila, left on June 20th for Cebu, where he will be the local representative of the Acme Film Exchange.

Bro. John Meyer is spending a pleasant vacation at his home in Oakland, California. He plans to visit some of the Eastern States before returning to Manila.

*St. John's Lodge No. 9.*—Wor. Bro. Eugene A. Rodier and family are now comfortably set[illegible] in Kwangsi Province, China.

Bro. George Dudley Gi[illegible]r., is again with the Southern Pacific Company; he gives his address as 2174 Thirty-Ninth Ave., Oakland, Cali[illegible] sends greetings to all.

Wor. Bro. [illegible] Innis returned to Manila from a brief vacation in the United States on July 30th, on the "General Lee."

Bro. [illegible]n P. Leonard, who acted as Master of St. John's Lo[illegible]ng Wor. Bro. Innis' absence, left for the United [illegible] the same ship on which Wor. Bro. Innis returned; [illegible] probably not come back to the Islands.

Wor. Bro. Louis F. Rothenhoefer's family also left for the United States on the "General Lee;" they are going to their home in Seattle, where the older daughter will enter the University of Washington and where the son, now in the University of Cincinnati, will join them, to continue his studies in the University of Washington.

*Nilad No. 12.*—Bro. Buenaventura D. Castillo has come to Manila, as he intends to take the next bar examination.

Wor. Bro. Ignacio was in San Juan de Dios Hospital in June and July, suffering from ulcers in the stomach.

Bro. Earl J. Brown was in Manila in June and July, for a vacation.

Bro. Juvencio Villorin, of Baguio, also spent a vacation in Manila.

Bro. Lamberto T. Javalera, Lt., P. C., is on a 6-month furlough at his home town, Imus, Cavite.

*Walana No. 13.*—Bro. Oscar Pasion was passed to the Degree of F. C. on June 9th.

Bro. Casiano C. Lim, J. W., spent several weeks in Iloilo, on business, last month.

Bro. José Nicasio resigned from his position with the Asiatic Petroleum Company on May 31st, last.

*Pilar No. 15.*—Bro. H. Garma, major, P. C., has been transferred from Baguio to Constabulary Headquarters at Manila.

Bro. Simeon Toribio is now working in the Ipo Mine.

Bro. Sidoro Remulla's new address is U. S. S. Tulsa, c/o U. S. Navy Purchasing Agent, Manila.

Bro. José L. Dumlao, U. S. S. "S-41," sends dues and greetings.

*Sinukuan No. 16.*—At the general election on June 5th, last, the following-named members of this Lodge were elected to public office: Bro. Isauro Gabaldon, Representative for the 2nd District of Nueva Ecija; Bro. Mateo Herrera, Councilor of the City of Manila; Bro. Cipriano E. Unson, Councilor of the Municipality of Pagsanhan, Laguna.

On July 10th, Most Wor. Bro. Rafael Palma was elected a Delegate to the Constitutional Convention.

Bro. José de Leon, Jr., is convalescent from his long illness, at his home in New Manila.

Bro. John Rider is ill at the U. S. Marine Hospital at Carville, Louisiana, according to his last letter to the Lodge. He will return to the Islands as soon as he is better. His wife and two children are living in La Union.

Bros. Hilarion U. Martin (Iloilo) and Alfonso Santos (Cabanatuan) have sent dues.

*Silañganan No. 19.*—Wor. Bro. Castor P. Cruz has been elected delegate to the Constitutional Convention for the 1st district of the Province of Rizal.

Wor. Bro. Leandro A. Jabson was elected as vice-president of the municipality of Pasig on June 5th, last.

Bro. Filomeno Reynes is back in the Islands again, after a stay of some 14 years in the United States. He is visiting his folks in Cebu at present.

Bro. Juan P. Frisnedy is mourning the recent death of his married daughter.

Bros. Ramon Peralta and David S. Santos continue on the sick list.

*Dapitan No. 21.*—Bro. Andrés P. Torio, of Dagupan, visited Manila in June.

Messrs. Francisco A. Herrera and Florentino E. Villacorta were initiated in the afternoon of June 30th.

Bro. Epifanio T. Santos, S. W., is still under medical treatment.

Bro. Macario V. Linsao, J. W., was at St. Paul's Hospital, suffering from intestinal trouble, for nearly a week last June.

Bro. Felix Z. Ledda, manager of the Ledda Firearms & Sporting Goods, Inc., has removed to a more spacious place of business at 303 Calle Bustos, near the Sta. Cruz Church.

Bro. Cruz Z. Valenzu[illegible] book "Elements of Debating" is much in demand. Only a f[illegible] copies are left of the first edition which sell at 75 centavos.

Wor. Bro. Macario M. Per[illegible]ent several days at Cabanatuan in July, to attend court[illegible] behalf of some of his clients.

Wor. Bro. Miguel E. Gozon and nearly [illegible] members of his family were on the sick list in June.

Bro. F. J. Olizon was also ill in June.

Letters with greetings were received from th[illegible]ving Brethren:

Yap Sing Lay (Tayabas), Agustin J. Gustilo (Men[illegible] California), Francisco Gavino (Honolulu, T. H.), and [illegible] Cok Sih (Gasan, Marinduque).

*Malinao No. 25.*—Wor. Bro. Restituto Briñas has recently recovered from a severe attack of rheumatism.

*Balintawak No. 28.*—Bro. Hugo Cancio has transferred his law office to Paniqui, Tarlac.

Bro. Ng Sam is vacationing in China.

Wor. Bro. Marciano Principe has been elected Third Member of the Provincial Board of Tayabas.

Wor. Bro. Lim Hap and Bro. Marcos Amido made business trips to Manila.

*Ibarra No.* 31.—Amity Lodge No. 106, of Shanghai, China, reports that at a Special Meeting held on May 22nd, it passed Bro. Rolendio Norico as a courtesy to Ibarra Lodge.

*Isarog No.* 33.—Wor. Bro. Santiago Rodrigo was taken ill on July 10th and was rushed to Manila, as his condition was serious. Bro. Rodrigo is with the A. L. Ammen Transportation Co. at Iriga, Camarines Sur. Mrs. Rodrigo accompanied her husband to Manila.

*Lincoln No.* 34.—Bro. Elijah N. Turner was a visitor to Olongapo recently from Fort Mills, his present station.

Bro. Remigio Tandez is recovering from his illness.

Bros. Bias, Quevedo, Bismanos, Gordon, Scofield, Chi Ling, Novero, and Tandez have sent their dues.

Wor. Bro. Valeriano E. Abad reports the loss of his Masonic papers while traveling in Iba, Zambales.

*Bulusan No.* 38.—The wife of Wor. Bro. Maximo Beriña was prevented by illness from finishing her summer course in the P. N. S. at Manila. She has recovered, however, and is again teaching in the elementary school of Sorsogon.

Bro. Diego Ponce has been assigned to Cebu as Junior Red Cross dentist.

*Mabini No.* 39.—Bro. Manuel Hernandez, of Abulug, was a splendid host to many members of this Lodge on the occasion of the inauguration of his fine new home.

Bro. Hiram T. Kalata recently married Miss Gregoria Sabas, a pharmacist, in the Philippine Independent Church at Aparri.

Wor. Bro. Hermogenes Florentino has been promoted to the position of manager of the Tabba branch of La Granja, in Pamplona, Cagayan. His family has joined him at his new station.

Wor. Bro. Andres Collado has been transferred to Ballesteros, as supervising teacher of that district.

Wor. Bro. O. G. Taylor has written from Energy, R. D. No. 7, New Castle, Lawrence Co., Pennsylvania, where he is now established.

Wor. Bro. Nemesio Furagganan was re-elected as president of the municipality of Aparri, and Wor. Bro. Cecilio N. Ascaño was elected municipal councilor of Aparri.

Bro. Candido V. Agdamag, who has recently retired as supervising teacher for Buguey, plans to engage in business.

*Makawiwili No.* 55.—At the recent general election, the following-named members of this Lodge were elected: Wor. Bro. Manuel A. Roxas, as representative for the 1st district of Capiz; Bro. G. K. Hernandez, as governor of the province of Capiz; Bro. Santiago M. Bermejo, as municipal president of Panay, and Bro. Rufo A. Arcenas, as municipal councilor of Capiz.

*Pangasinan No.* 56.—Bro. Santiago Velasquez has lost his wife who died last May.

Bro. Faustino Oviedo, of Dagupan, reports the birth of a son, on April 6th, last.

Wor. Bro. Vicente de Leon has been elected muncipal councilor of Binmaley, though he did not campaign for the office.

Bro. Domingo Cabali, assistant provincial treasurer of Camarines Norte, sent dues and greetings.

Bro. Mariano G. Oriña has been transferred from the San Jacinto Elementary School to the Mabini Elementary School, as principal.

Bro. Gonzalo P. Nava is now with the Santa Rosa Mining Co., Inc.

Bro. Luis S. Vallejos treated the Brethren attending the June Stated Meeting to ice cream.

Bro. Zosimo J. Rosal is now in Sulu as acting provincial auditor.

Bro. Buenaventura Canto has retired as academic supervisor of Pangasinan after 30 years' service in the Bureau of Education.

Bro. Mariano Ereso's youngest son was christened on July 9th.

Bro. Primitivo M. Israel has been promoted to traveling deputy of the provincial treasurer's office.

Bro. Vicente Vinluan, municipal treasurer, has been trans[illegible]d from Bayambang to Urdaneta.

[illegible]ro. Gavino A. Erfe has been transferred from Pozorrubio [illegible]ldan.

[illegible]liciano Estrada has been transferred from Bautista [illegible]colas.

*Isla[illegible] No.* 57.—Bro. Antonio Buenaventura has removed to 5[illegible]n Marcelino, Manila.

The Army [illegible] "Grant" was in port for a few days, with Bros. Bagu[illegible]rtes, Dalman, Ekstedt, Frias, and Varcas, who are [illegible]e ship.

Bro. Bernabe Ejida[illegible] as reported a patient at the Marine Hospital in San Francisco, California, some time ago.

Bro. Max Ed. Heane attended meetings of Military Service Lodge No. 570 and Bay City Lodge No. 526, of the California Grand Jurisdiction.

Wor. Bro. R. Mendoza is now living at 1814-A Calle Mangahan.

Bro. Bernardino Medina writes from Honolulu that he is doing a great deal of Masonic visiting.

Bro. Pablo Tank, who was raised to the Degree of M. M. on June 7th, last, left for his new station, Fort Shafter, Honolulu, on the U. S. A. T. "Grant", on June 23rd.

*Kanlaon No.* 64.—Mr. Emilio Infante y Tiongko w[illegible] initiated on June 16th.

Mrs. Aurelio Ignacio, who was retired as teacher in the Bureau of Education last May, has now a private kindergarten at the Ma ao Central.

Bro. Remigio Abello's father died on May 26th at Iloilo. A delegation from Kanlaon Lodge attended the funeral, headed by Wor. Bro. José B. Lopez.

Bro. Alfredo Garcia's father died on June 13th and was buried at Bago. Several Ma-ao Central Masons, headed by Wor. Bro. Carlos Dreyfus, attended the funeral.

Wor. Bro. Rosendo M. Locsin's youngest son was reported seriously ill in June.

*Makiling No.* 72.—Wor. Bro. John T. Farley attended the Memorial Day exercises at the Del Norte Cemetery, Manila, on May 30th.

Bro. Cesario Dalmacio has resigned as Secretary of the Lodge and Bro. C. R. Jacinto, the Treasurer, is Acting Sec-

retary, while Bro. A. L. Rocamora has been designated to act as Treasurer of the Lodge.

Bro. E. L. Valmonte's daughter Malaya passed away recently.

Bro. Zenon Agarao has removed to Calamba, as he has been promoted to district supervisor of schools.

Bro. José V. Garcia was married to Miss Guadalupe Cariño recently; they are now living at Biñan.

Bro. Miclat's daughter Luz is seriously ill.

Wor. Bro. Juan O. Chioco spent a day or two in Nueva Ecija, stumping the first district for his brother, Dr. Florentino O. Chioco, who was elected as delegate to the Constitutional Convention.

Bro. Felix Alfonzo was given an ice cream party by the Canlubang Brethren, at Bro. Jacinto's house, in connection with his removal to Biñan where he will follow the business of an underwriter.

*Taga-Ilog No.* 79.—Bro. Modesto Fernandez, who is with the Fighting Plane Squadron Two-B, U. S. S. Lexington, Seattle, sends dues and greetings.

Bro. Agripino H. Aguilar and wife came down from Baguio to enter their son in the Conservatory of Music.

Bro. Mauricio Mercado's twin daughters are seriously ill.

Bro. Pablo Feliciano has returned from a round trip to the Visayas and Culion.

Bro. Pio C. C. Velasco was given a luncheon by the officers of the Lodge and their families on July 15th, two days before his departure for China.

*Mt. Lebanon No.* 80.—Wor. Bro. Michael Goldenberg is receiving many condolences in view of the death at New York of his mother, Mrs. Leon Goldenberg. The deceased was for many years a resident of the Philippine Islands; Bro. Goldenberg himself came to Manila in 1895 and witnessed the death of Bro. Rizal in 1896.

Wor. Bro. Ricardo C. Santos, Grand Lodge Auditor, accompanied Rt. Wo. Bro. Samuel R. Hawthorne, D. G. M., on his tour to the Southern Islands, in his official capacity. The party left on July 10th, on the S. S. Mayon, and is expected back about July 28th.

Bro. Theodore H. Ginsberg celebrated his 34th birthday on July 14th by a well attended dinner dance at the Elks Club, on which occasion he sang a very catchy song written and composed by himself which was warmly applauded.

*High Twelve No.* 82.—Bro. Eugenio Columbretes, recently retired from the army, is now engaged in farming at Carigara, Leyte.

Bro. and Mrs. Frank Co-Tui, on a vacation of four months, arrived from New York early in July and left again on the 11th of the same month, after visiting Aparri, Baguio and other places.

Bro. Ong Siong Ya is establishing a new business at Naujan, Mindoro.

Bro. Marcelo M. Melgar made a round trip south on the S. S. Kinau in July, on business and pleasure.

*Hiram No.* 88.—A [illegible] Legaspi Garden was tendered by the members to Wor. Bro. Enrique Rimando, [illegible] election as Representative for the 2nd [illegible]

[illegible] lowing-named Brethren have received the Degree of Master Mason by Muog Lodge: [illegible]gas, Lazaro Arao and Vicente C. Carbajo, [illegible], Victorino M. Reyes, on June 2nd; and John [illegible], on June 21st.

Wor. [illegible]ames T. Lyons has returned from Fort Omaha, Nebr.: his present address is c/o Sternberg General Hospital, Manila.

*Service No.* 95.—Amity Lodge No. 106, of Shanghai, at a Special Meeting held on May 1st, last, initiated Mr. Leonard Andrew Taylor, as a courtesy to Service Lodge.

Bro. U. S. Nero, J. W., was presented with a beautiful silk apron by the Lodge before he left for the U. S. on the U.S.A.T. "Grant", on June 23rd.

Rt. Wor. Bro. Edward M. Masterson was presented with a certificate of honorary membership in Nilad Lodge No. 12, on June 18th, by Wor. Bro. J. P. Guido.

On the same occasion. Bros. John and Don Ivan Cameron were presented with silver souvenir trowels, appropriately engraved, as a memento of their being raised to the Degree of M. M. that evening. This was the first time in the history of the Lodge that two brothers were raised together to the Sublime Degree.

The following members of Service Lodge No. 95, returned to the United States on the June transport; Harry M. Davis, Theodore R. Harker, John and Don Ivan Cameron, Kenneth C. Creswell, and U. S. Nero. Bro. Nero is going to Langley Field, Va., and so is Bro. Harker.

Bro. Vincent J. Zemaitis was raised to the Degree of M.M. by Amity Lodge (Shanghai, China), on April 24th, last.

Letters with greetings were received by the Secretary from Bro. L. W. Philipps and Bro. Olender (on U. S. S. Oklahoma).

Bro. Hugh Boatright wrote from the U. S. S. Lexington, New York.

Dimits were granted to Bro. Maurice D. Carson, Bro. Charles F. Harding, and Wor. Bro. William Beishir.

Bro. Charles A. Caron, Secretary of the Lodge, has been designated to represent the Lodge with the Grand Lodge Delegation leaving some time in September.

*Bagong Ilaw No.* 97.—Wor. Bro. Joseph Ramos has returned from Iloilo and has again established his residence in the city of Manila.

*Mt. Huraw No.* 98.—Bro. Proceso Tubal, supervising teacher of the Allen District, was raised to the Degree of M. M. on June 2nd.

Mr. Vicente Uy Kieng was initiated into the mysteries of Masonry on June 9th.

Bro. Teodorico Nobles' father died on June 21st, after a lingering illness, at Catubig, Samar, at the age of 63 years.

Bros. Roman Ibañez and Jesus Pastrana sent dues and greetings from Ormoc, Leyte, where both are stationed as lieutenants in the Constabulary.

*Bataan No.* 104.—Wor. Bro. Dr. S. R. Ganzon is visiting Japan and China; he left on July 11th.

Bro. J. S. Paguio reports the birth of a daughter just previously to his departure for his new station in Ilocos Sur, on July 16th.

Bro. Catalino Razon died from tuberculosis on July 15th; he had been ill for three years.

Mr. Roman Valenzuela was [illegible]itiated on June 16th.

Bro. Cecilio M. Bituin [illegible]anted a dimit on July 16th.

Bro. José A. Cruz [illegible]een transferred from Aparri to Laoag.

*Amity No.* [illegible]-Very Wor. Bro. Dr. Hua-Chuen Mei, D.G.M., obtained a brief respite from the broiling heat in Shanghai by a trip to the Mokshan Hills but had to return to the city.

Bro. W[illegible]min Hsu has been promoted to a full professorship in urology at St. John's University.

Bro. Alfred T. C. Kao is now sub-manager of the Shanghai Trust Company, with offices at 190 Peking Road.

Bro. David W. K. Au, on May 22nd, conferred the 2nd Degree upon Bro. Zung-Dau Zau and Bro. R. Norico (the latter of Ibarra Lodge No. 31, Kawit). After the meeting, the officers and members of Amity Lodge presented him with an album and a silver cigarette box as tokens of affection and appreciation, at a testimonial banquet in his honor. After the banquet, Bro. Au was escorted aboard the S. S. "Taiyuan" on which he left with his family to take up residence in Hongkong. Bro. Au is now holding the important position of manager of the Shanghai Commercial and Savings Bank branch at Hongkong.

Bro. U. S. Harkson has left for a six months' leave in the United States.

Bro. and Mrs. Paul Y. Sieux expects to leave Shanghai some time in August, to settle in Canton.

Bro. H. M. Cumine has left for Europe on long leave.

Bro. Ying S. Wan has been visiting Hongkong.

Bro. and Mrs. Ralph M. Hogan have left for the United States.

Bro. Eugene E. Barnett's son, Robert, is visiting his parents before proceeding to Oxford to take up his Rhodes scholarship in October.

Mrs. Ludwig has sailed for Europe for a vacation at Marienbad and Wolfgangsee.

Mrs. K. L. Kwong and Miss "Honey" Kwong, Mrs. E. L. Hall and Miss Andrea Hall, from Manila, recently visited Shanghai.

Bro. and Mrs. Edwin Marx have left for America.

*Camarines Norte No.* 107.—Bro. Bartolome Ortega, Secretary, married Miss Maxima Z. David, a dentist, at Daet, on June 23rd. Breakfast and dinner were served at the home of the bride after the wedding and were attended by numerous guests. Bro. Ortega is supervising principal teacher at Daet.

*Pearl River No.* 109.—Bro. Milledge T. Rankin, Senior Warden of this Lodge, is acting as Worshipful Master since the departure for the homeland of Wor. Bro. Wm. H. Barcus.

Dimits have been granted to Bros. E. R. Bayless, Thomas Brameld, and Edward T. Stelle.

## 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

### ESFUERZO PACIFISTA DE LA GRAN LOGIA DE PANAMA

En una circular dirigida a las Grandes Logias masónicas del mundo, el Ilustre Hermano Guillermo Andreve, Gran Maestro de la Gran Logia de Panama, hace propaganda por la paz universal. Dice que para conseguir dicho [illegible] es necesario forjar una Humanidad nueva que odie la guerra y tenga un sacrosanto respeto por la vida y considere que siempre hay en la Justicia y sobre todo en la Fraternidad Universal medios de dirimir todo malentendimiento, todo problema interno o internacional, sin recurrir a la violencia y la brutal contienda armada. Con ese fin, la Gran Logia de Panama ha aprobado un estatuto que somete al estudio de las Grandes Logias amigas y que dice lo que sigue:

Artículo 380.—ACCION SOCIAL MASONICA SOBRE PACIFISMO.—Corresponde al Gran Maestro, como cabeza de la Masonería Simbólica Nacional, organizar una campaña encaminada a propagar entre las entidades masónicas nacionales, subordinadas o en simples relaciones de amistad, primero; entre las de esta última clase en el extranjero, después, y, por último, entre todos los hombres de buena voluntad, los ideales de fraternidad universal en relación con la paz, esforzándose por obtener que cada día se haga más fuerte el horror a la guerra y a la violencia y más decidida la inclinación a buscar la solución de los problemas internos de los países, y los internacionales, por medios pacíficos; uno de ellos el arbitraje ilimitado y otro la multiplicación de las asociaciones de carácter pacifista.

Los medios de desarrollar esta campaña quedan al buen juicio del Gran Maestro al que ayudarán los miembros de su Gabinete, siendo entendido que el Gran Maestro podrá dirigirse, en los términos y el momento que juzgue oportunos, a los Grandes Maestros de las otras Grandes Logias, a la Asociación Masónica Internacional y a cualesquiera otras entidades semejantes, invitándolas a estudiar seriamente el problema y a proponer medios de acción y soluciones, o a considerar los que nuestro Gran Maestro proponga, y a esforzarse por todos los medios a su alcance a adelantarlo si no fuese posible resolverlo.

Las Logias de la jurisdicción también cooperarán en esta campaña dirigiendo de cuando en cuando circulares a las de sus relaciones, de acuerdo con modelos que preparará una Comisión especial nombrada con tal fin por el Gran Maestro. En esa circular se excitará a las Logias a quienes se dirija a que hagan circular el documento de manera que la idea se propague lo más posible.

Artículo 381.—ACCION SOCIAL MASONICA SOBRE UN CONCEPTO DE LA HISTORIA.—Con el fin de ofrecer a las generaciones que se levantan una nueva concepción espiritual respecto a los valores humanos, es deber de todos los masones, individualmente, y de todas las Logias de la jurisdición, como corporaciones, esforzarse por cuantos medios estén a su alcance en que la enseñanza de la Historia en los establecimientos docentes se aparte de los derroteros seguidos hasta ahora, eliminando o relegando a un término secundario los hechos de sangre, las llamadas brillantes acciones de guerra y el mérito de los hombres que han cifrado su gloria en derramar la sangre de sus semejantes; y poniendo en cambio de relieve siempre, como ejemplo digno de imitarse, la vida y los hechos de los apóstoles de la ciencia, de los bienhechores de la Humanidad, de los hombres puros y de los héroes del trabajo, es decir, reconociendo que la Ciencia, la Virtud, la Caridad y el Trabajo valen más que la Fuerza, la Violencia, el Despotismo, la Soberbia, la Vanidad y la Ambición.

## Piezas de Arquitectura

### NUESTROS ANTIGUOS LINDEROS

(*Conclusión*)

Si es así, un trabajo como el de la Masonería debe necesariamente proceder de una tradición permanente. Nada se improvisa en un dominio donde la obra del día es la continuación de la obra de la víspera al mismo tiempo que constituye la preparación de la obra de mañana. Un masón está obligado en consecuencia, a iniciarse en un conjunto de nociones tradicionales que está llamado, no a asimilar como una lección oída, sino a descubrirlas por sí mismo, alcanzando el estado de espíritu necesario para ello.

La manera de enseñ[illegible]ue responde a este programa, desconcierta [illegible]ntemporáneos, acostumbrados a recibir la [illegible]o intelectual de instructores locuaces. Pu[illegible]la imágenes mudas, su espíritu no sa[illegible]omo lo supieron los primeros pen[illegible]en "iniciarse", deben empezar de nue[illegible]pezar). La sabiduría universalmente [illegible]o es obra de nuestros días: pertenece a todos los siglos y cada criatura dotada de pensamiento la lleva en sí misma. Es esta sabiduría lo que el Iniciado sabe extraer de las profundidades de su propia naturaleza, haciendo abstracción de los prejuicios de su época y de su medio.

Pero cada uno de nosotros no está obligado a reinventarlo todo. Contamos con la ayuda fraternal de aquellos que nos han precedido en las vías del discernimiento. De aquí nacen las confraternidades de iniciados, como la Franc-Masonería.

Estas asociaciones disponen de un material de enseñanza que han heredado del pasado. Si renunciaran a servirse de este material, traicionarían su misión y perderían su razón de existir. En consecuencia, el respeto de las tradiciones simbólicas se impone a los masones que pueden aumentar su patrimonio, pero no disminuírlo. Son libres de hacer más

comprensible por medio de adjunciones lo que han recibido, pero les está prohibida la menor mutilación de su simbolismo fundamental.

Aquí se presenta el grave problema del discernimiento de lo que es o no es fundamental. El criterio que se ofrece es el de las tradiciones arquitectónicas. Todo aquello que se refiere al arte de edificar es masónico. Utiles, figuras geométricas, noción de un Grande Arquitecto invisible, ritos de iniciación a los secretos de los constructores, todo esto es sagrado a causa de la tradición que representa. El que no permanece fiel a la tradición efectiva de los constructores pierde todo derecho a llamarse Masón.

Es claro que nosotros ya no construímos materialmente, pero transponemos a lo moral y a lo intelectual las reglas de la arquitectura, y de aquí la necesidad de iniciarnos en la antigua religión de los constructores, a fin de desprender de ella una sabiduría fundamental que se aplique al arte de Vivir.

Si nosotros queremos ser masones, es necesario que revistamos el mandil, que aprendamos a tallar la piedra humana y aprendamos también a mostrarnos expertos en el manejo de la trulla. Las alegorías deben instruírnos y dirijir nuestra formación educativa. Sobre este punto ninguna discusión se lleva entre Masones.

En la práctica los masones han considerado como masónicas cosas que no se relacionan de ninguna manera con el arte de construír. Así es como han introducido en el simbolismo universalista de la arquitectura el libro sagrado de su religión particular. Esto no está prohibido como costumbre o usanza local porque la Masonería, universal en su conjunto, considera adaptaciones al genio de las razas y de las naciones. Pero las variantes no son admisibles sino en cuanto no pretendan imponerse universalmente. Que los Anglo sajones latinicen la Biblia en cuanto les concierne, están en su derecho, siempre que ello corresponda a su sentimiento general pero, imponer de esta manera su criterio a otros, no sería sino un abuso contrario al espíritu masónico. Un Landmark arbitrario delimita un dominio de fantasía, que por ello mismo deja de ser masónico.

Llamamos sobre este punto la atención de los sectarios de los Libros Sagrados. Sus convicciones son respetables e indiscutibles a nuestro criterio; pero esas mismas convicciones no son las nuestras y nosotros tenemos el derecho de no conformarnos a ellas. No es "rightly understand the art" comprender correctamente el arte como dice el texto de 1723, erigir la propia opinión en ley y pretender imponerla a otros bajo pena de excomunión. Los verdaderos "Landmarks" excluyen todo dogmatismo y, con mucha mayor razón, todo aquello que se asemejó a una tiranía ejercida sobre las conciencias y la libre formación de las mentalidades. El arte consiste en "pensar justo" pero libremente, según la luz natural que posee cada poblador de este mundo.

Para rendir homenaje a esta luz, se ha podido, en Logia, abrir el Evangelio en el primer capítulo de San Juan pero esto no ha implicado nunca ni de ninguna manera que el Grande Arquitecto del Universo haya dictado las apreciaciones evangélicas relativas al Logos. Para permanecer en el campo del simbolismo masónico, no transformemos al Arquitecto primordial, de los Mundos, que concibe eternamente el plan de lo que se construye, en un mezquino autos de escrituras santas contradictorias. Lo que los hombres han escrito merece ser tomado en consideración, pero el Libro de los Libros, la Escritura de las Escrituras, sigue siendo el conjunto de lo manifestado. La piedad masónica reverencia la inmensa enciclopedia de símbolos que representa el Cosmos, que es el Gran Libro de la Naturaleza.

Volvamos a la simplicidad natural. Renunciemos a los metales de nuestros prejuicios para así comprender mejor el Arte. Entonces los "falsos Landmarks" no podrán ya encerrarnos en una Masonería mal limitada. Discerniendo aquello que es "verdaderamente masónico", podremos mantener la universalidad de nuestra institución afirmando nuestra tolerancia hacia todas las convicciones sinceras y cultos tradicionalistas en cuanto a las reformas arquitectónicas, bases de nuestra enseñanza de iniciación.—*Por* OSWALD WIRTH (*traducción, Revista Masónica de Chile.*)

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## ACCIONES MERITORIAS DE LA MASONERIA EN LAS ISLAS FILIPINAS

Por ANTERO GEMPESAW, P. M., Cabanatuan

Las paginas de la historia de la Masonería en las Islas Filipinas, están repletas de ejecutorias más o menos heróicas.

A pesar de las crueles persecuciones de que han sido objeto aquellos primeros abnegados Masones filipinos, han conseguido, no obstante, sentar la base de la Masonería en Filipinas sobre un suelo regado con su propia sangre, sin que la Ignorancia, el Egoismo, la Intolerancia y la Superstición, encarnados por aquel fantasma llamado la Santa Inquisición, hayan podido contrarrestar el empuje del justo deseo de redención y de libertad de un pueblo sometido.

El Muy Ilustre Her. Teodoro M. Kalaw, al hacer sus conclusiones sobre la Masonería filipina, dice: "La vida de la Masonería filipina ha pasado por varias e interesantes fases. Su historia * * * nos demuestra el laborioso proceso de su actuación, sus levantamientos y caidas, sus esplendores y vicisitudes. Como en otros países, ella ha sido mal comprendida en Filipinas, y, más quizás que en muchos países nuevos, vilmente calumniada y perseguida. Difícilmente podrá encontrarse en estos tiempos un ejemplo tan típico de como el anhelo de libertad muere ahogado bajo las garras de la tiranía, de como los ideales levantados encuentran muerte alevosa en el seno de Gobierno que debiera ampararlos, y de como, en fin la benemérita Fraternidad formada por hombres justos, nobles y desinteresados, tiene que cubrir su rostro llena de vergüenza porque la vida para los buenos era un tormento y una degradación."

Al través de las vicisitudes pintadas en el párrafo acotado, aquel mismo anhelo de libertad oprimido por la tiranía, sin más guia que la antorcha de la verdadera fe en la justicia y amor a la verdad, sin más fuerza que la unión de voluntades desenlazadas por la barbarie, marcó un nuevo derrotero, e, inspirado por la memoria de aquellos campeones que cayeron "durante la noche," condujo al pueblo irredento hacia la gloriosa cumbre de las sagradas aspiraciones.

Entonces, el obscurantismo, ese padrastro de la ignorancia que se cubre con el hábito de castidad, postróse vencido, renaciendo triunfante sobre su cabeza un nuevo advenimiento: *el Triunfo de la Luz.* El pendón de la paz quedóse enarbolado sobre las ruinas de la crueldad y de la inclemencia y las puertas de un gobierno democrático se abrieron de par en par para dar paso al progreso y a la civilización.

La Masonería desde entonces, empezó a manejar libremente sus instrumentos y a la luz del día con indiscutible maestría, tanto en tiempo de la revolución, como en el período de paz. Sobre la base de Libertad, Igualdad y Fraternidad, marcó el limite de la religión y del estado; ayudó a la edificacion de los templos del saber; difundió dentro y fuera de las logias sabias doctrinas morales y sociales; participó en la elaboracion de leyes niveladoras de las condiciones de la sociedad y del individuo.

La historia misma ratifica en sus páginas esa labor de la Masonería en Filipinas. Leamos de nuevo al Muy Ilustre Her. Teodoro M. Kalaw: "En estos días de paz y concordia, con un gobierno que no condena ni persigue, antes bien alienta y ayuda a los que trabajan por el bien y el progreso de la humanidad, la Masonería, que es una institución universal a la cual pertenecen los hombres de bien, cualquiera que sea su religión, raza o nacionalidad, podrá enseñar al pueblo filipino que la verdadera vida es aquella en que ninguno interviene en la religión del otro, en que cada cual profesa y practica las ideas que mejor le convengan, siempre que no sean contrarias a la Ley, en que cada uno es libre de adorar a su Dios, en que todos practican como pueden el bien al prójimo y a sí mismos, la caridad para los que la necesitan, la condescendencia y la humildad hacia los pobres, la justicia y la verdad para todos; en que no hay odio sino tolerancia; no hay división de clases sino cooperación fraternal; no hay monopolio para unos, sino oportunidad para todos, y en que todos comprenden que la moral no está en la palabra ni siquiera en la mente, sino en el trabajo honrado, en la acción de todos los días, en la industria, en el comercio, en la agricultura, en los menores detalles, en fin, de la humana existencia."

Patentes están las ejecutorias de la Masonería en Filipinas. Apenas roto el perispermo—como dijera Rizal—de la semilla de la Masonería echada al suelo filipino, precisamente en aquella epoca de zozobras y persecuciones, ya cumplía con su misión humanitaria, socorriendo a los republicanos españoles pobres y hambrientos que venían desterrados de España, y desde entonces hasta nuestros días se han registrado en la historia de la Masonería en Filipinas, actuaciones tan heróicas que son hoy un valioso legado para las generaciones futuras.

Para enumerar en concreto las obras de la Masonería en Filipinas, no sería suficiente el reducido espacio concedido para este humilde trabajo. Basta citar en adición algunos casos para juzgar el importante papel que ella ha venido y viene desempeñando. Con indescriptible esfuerzo y laboriosidad innatos a ella, su desarrollo no se limitó solamente dentro de los confines de Filipinas, sino que llegó hasta los territorios de la vecina república de China donde se fundaron tres Logias y otra Logia en la isla de Guam. Actualmente, la Gran Logia de las Islas Filipinas, desde al año 1912 tiene acumulada la respetable suma de ₱120,000.00 que se destina para la construcción de una Casa de Masones, Escuela y Dormitorio, y que si no se ha traducido en hecho, porque no es suficiente ese recurso para llevar a cabo obra tan magnífica. Sin embargo, se puede citar con orgullo el funcionamiento de un hospital de niños lisiados, donde reciben tratamientos adecuados, no solamente los hijos de Masones, sino tambien cualquier hijo de pobres que necesite auxilio. Y, cuántos de aquellos condenados a padecer toda la vida han vuelto sanos y salvos a sus hogares!

Empero, si la Masonería en Filipinas ha tenido que afrontar grandes problemas que le condujeron al triunfo, ahora más que nunca tiene que arrostrar serias luchas porque su antiguo adversario, "el Padre del Obscurantismo, el enemigo del Progreso y de la Libertad, el Rey de las Tinieblas", está esgrimiendo con más tenacidad las mismas armas de combate de antaño, si no en forma cruel y sanguinaria que ha producido inumerables victimas, porque ya no cabe ante los adelantos modernos—pero sí en una forma más suave, más refinada, más atractiva. Las estocadas se dirigen a los corazones débiles, a los corazones alimentados por la codicia y por la ambición, que, a trueque de sus convicciones se abdican ante la alucinación de los deseos de fortuna.

La Masonería nunca ha sentido, ni tendría que sentir la separación de su seno de elementos perniciosos, porque en su seno no pueden engendrar el egoismo, la curiosidad y la ambición, porque la Masonería "no se propone satisfacer ningun interés mezquino, ninguna mira egoista; su objeto es altamente noble, su misión exclusivamente humanitaria."

Pero, no solamente contra esos elementos perniciosos tendría que preocuparse la Masoneria. Ellos no son tan temibles, pues cerradas para los mismos las puertas de nuestras Logias toda maquiavélica tentativa recaería como una maldición sobre sus propias cabezas. Tenemos otros adversarios, tanto en las altas esferas, como en la ingente masa que se reaccionan y tratan, los primeros en ejercer autoridad y en disfrutar privilegios, sin tener en cuenta los intereses comunes, y, los últimos, en hacer prevalecer sus derechos sin reconocer obligaciones. Para este caso viene muy oportuno aquella alocución a los Masones iniciados durante el régimen español pronunciada por el Muy Ilustre Her. Rafael Palma. Dice: "Lo que debemos temer son las fuerzas de la reacción que en todas partes tratan de arrollar los principios de Libertad. Socialismo, dictaduras, fascismo, sovietismo son nuevas formas de compulsión que en el fondo atacan la libertad. Tratan de establecer un gobierno basado en la fuerza y en la violencia, ahogar la libre expresión del pensamiento humano, amordazar la opinión pública, en beneficio de un grupo o de un partido. Dios quiera librar nuestra joven domocracia de esta amenaza, para que las bendiciones de la libertad no sean el patrimonio de unos cuantos privilegiados, sino la herencia común de todos los ciudadanos de esta tierra."

Ya que la Masonería es el "cerebro llamado a pensar lo que deben hacer los pueblos", lo que dejamos expuesto en los últimos párrafos, es un problema que requiere una acertada y pronta solución; y, como la Masoneria es tambien acción, trabajemos, pues. "Los Masones no deben descansar jamás mientras la tierra alimente un tirano, mientras la noche recoja en sus ecos las quejas de los oprimidos, mientras haya esclavos, mientras haya opresores."

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La Masonería, trabajando con materiales propios, nos enseña a morir simbólicamente y nos deja después en la vida perfecta del Maestro, cuando ha suscitado en el graduando el ordenamiento mental y a través de la bella leyenda de Hiram.—*Canje.*