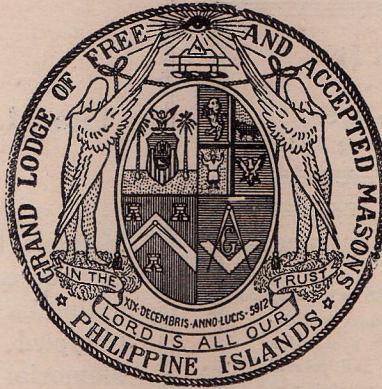


The Cable Cord

Vol. XI

Manila, P. I., January 2, 1934

No. 8



OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASON'S
OF THE PHILIPPINE ISLANDS

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

Old Years and New

Old years and new years, all blended into one,
The best of what there is to be, the best of what is gone—
Let's bury all the failures in the dim and dusty past
And keep the smiles of friendship and laughter to the last.

Old years and new years, life's in the making still;
We haven't come to glory yet, but there's the hope we will;
The dead old year was twelve months long, but now from it
we're free,
And what's one year of good or bad to all the years to be?

Old years and new years, we need them one and all
To reach the dome of character and build its sheltering wall;
Past failures tried the souls of us, but if their tests we stood.
The sum of what we are to be may yet be counted good.

Old years and new years with all their pain and strife,
Are but the bricks and steel and stone with which we fashion
life;
So put the sin and shame away, and keep the fine and true,
And on the glory of the past let's build the better new.

—Edgar A. Guest.

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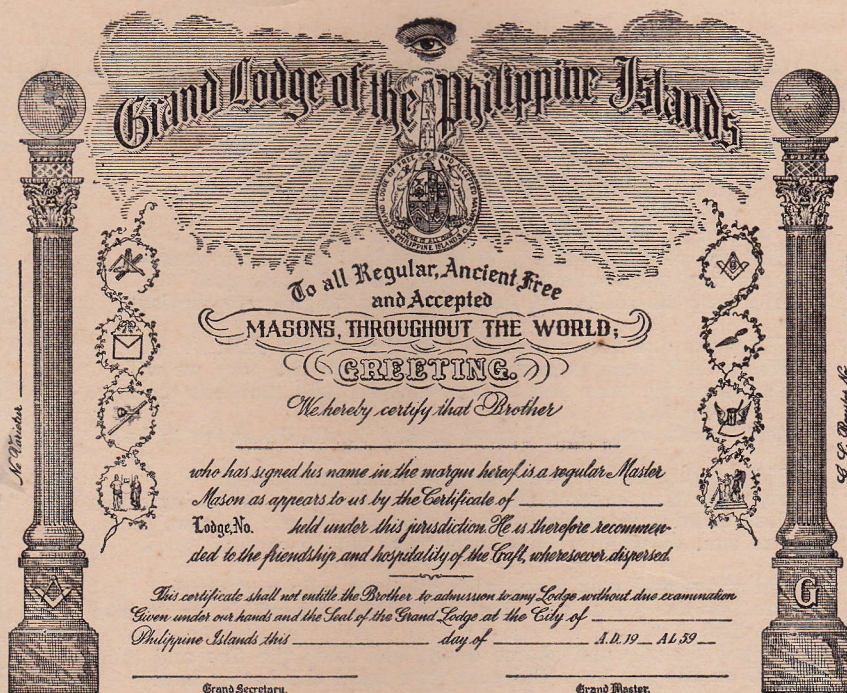
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THE CABLETOW

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: Stanton Youngberg, Grand Master; Manuel Camus, Deputy Grand Master; Samuel R. Hawthorne, Senior Grand Warden; Conrado Benitez, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Edward M. Masterson, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XI

January 2, 1934

No. 8

Editorial Section

The Annual Communication

On the 23rd of this month, at four o'clock in the afternoon, the Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be called to order and we hope every Lodge entitled to representation will be represented. Many and very important matters will come up at this gathering of leaders in Masonry. There are ominous clouds on the international horizon, and while it is true that "thrice armed is he who has his quarrel just," yet it will take our keenest minds to plan the proper course of action, and that plan, in order to have the approval and receive the cooperation of all, should be thoroughly understood by all, hence the necessity that all should attend and follow the debates. The economic condition of a number of our Lodges will also come up for discussion, and other matters of interest will receive attention. Throughout the Communication, except during the opening ceremonies and the election of Grand Officers, Master Masons in good standing other than members of the Grand Lodge are generally admitted as spectators, and it is hoped that many of our Brethren will take advantage of this permission.

We are sure that it is the prayer of every Mason in the Philippines that the Grand Master and other members of our Grand Lodge may acquit themselves of their difficult and delicate tasks in such manner that Masonry in general and the Craft in these Islands in particular will have cause to applaud them and approve their action.—L.F.

Grand Representatives

Some of our Brethren who have been honored by being designated as Grand Representatives of Sister Grand Lodges near our Grand Lodge do not seem to understand the duties which this distinction imposes upon them. They do not inquire into the nature, organization, and circumstances of the Grand Lodge

which they represent, do not watch events and conditions that may affect the relations of that Grand Lodge with ours, and do little outside of lining up with the Grand Representatives of Sister Grand Jurisdictions on the first day of the Annual Communication of our Grand Lodge, when the Grand Representatives are welcomed by the Grand Master. And some of them even neglect that duty! There are Grand Lodges in which failure on the part of a Grand Representative to attend several Annual Communications is followed by a recommendation to the appointing Grand Lodge that the commission of the offending Brother be cancelled and a more zealous Mason appointed in his stead.

Let us hope that there will be few absentees when the roll of the Grand Representatives is called on the 23rd of this month!—L.F.

Our Provincial Brethren

We bid a hearty welcome to our Brethren who come to Manila from the provinces to attend the Annual Communication of the Grand Lodge, and we trust that the Manila Masons will vie with each other to make them feel at home and entertain them. For many of these out-of-town Brethren, their journey to and sojourn in Manila entail considerable sacrifice, and they should be made to feel that they are honored and welcome visitors and should not be ignored or neglected. Our Manila Masons visiting the provinces on Masonic errands or journeys generally return speaking highly of the hospitality they received from the Brethren there, and the Annual Communication is one of the occasions on which the Craftsmen of the city can show their appreciation to their Masonic visitors.

May our Brethren have a pleasant and profitable time in Manila and may they return home with none but agreeable impressions and recollections after assisting in that phase of the great work of Masonry! —L.F.

Speeches and Reports

At this season of the year, the editor of the *Cabletow* generally receives inaugural addresses delivered by incoming Masters of Lodges or annual reports rendered by retiring Lodge officers, with the request that the same be published in our paper. These addresses and reports may, of course, be of great interest to the Lodge members; but they mean less to the Craft as a whole, and if they were published in the official organ of the Grand Lodge, there would be no room in its columns for the news and articles of general interest and the official notices which should and must be published. For this reason, no speeches and reports of this nature are published in the *Cabletow*, and no doubt some of the Brethren who are unaware of this general policy and do not reflect, blame the Editor for the non-appearance of their productions. Exceptions can not be, and are not, made; only when matter of the kind mentioned contains thoughts by the publication of which the entire Craft will be benefited, extracts thereof are published if there is sufficient space. Sometimes the Editor hesitates to use especially good material, because not all our Brethren are adverse to decking themselves with borrowed plumes; but thanks to his experience in the journalistic field he is generally able to judge whether material submitted for publication is original or copied. Good, original matter is always welcome. But the final decision as to what should be published is, and must be, left to the Editor—L. F.

Honesty

There is in modern society too much toleration of dishonesty when it is successful. The man in business who has accumulated a fortune by crooked methods, the wealthy lawyer whose success was due to his lack of conscience and scruple, the politician who rose to power by betraying his friends and associates, are received and treated with respect because of their money and influence, instead of being held in contempt and ostracized. "Liar" and "thief" are among the terms that no man of honor cares to have applied to him; but often the very man who would answer such an insult with a blow fully deserves to be so designated. A return to that uncompromising honesty now considered old-fashioned would not hurt the world. But among the men most highly esteemed for their honesty the members of the Masonic Fraternity should always occupy a leading place.—L.F.

IMPORTANT NOTICE

It has been announced officially that the Grand Lodge of *Scotland* has temporarily suspended relations with the Grand Lodge of the Philippine Islands, and it has also been learned, indirectly, that the Grand Lodge of *Massachusetts* has taken the same action. The motive of these Grand Lodges for adopting this attitude appears to be the refusal of our Grand Lodge to enter the so-called Advisory Council on Masonic Matters in Northern China. This matter will be taken up at our Annual Communication this month and Grand Lodge will determine the course to be pursued by Philippine Masonry in view of the situation which has thus arisen. The sole purpose of this notice is to caution members of Lodges of this Grand Jurisdiction against visiting Lodges on the rolls of the Grand Lodges of *Scotland* or *Massachusetts*, in order that they may not experience a rebuff.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. José Carmona (87), Sixto Tenmatay (12), and Chas. D. Boone (8), to act as Grand Lodge Committee for Visiting the Sick during the month of January, 1934.

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

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 23, 1934, at 4 o'clock p. m., for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary*.

Manila, P. I., Dec. 1, 1933.

By the M. W. Grand Master of the Grand Lodge of F. & A. M. of the Philippine Islands

AN ORDER

A Special Committee is hereby appointed, consisting of Wor. Bro. A. Schipull, Secretary, Manila Lodge No. 1, and Wor. Bro. José A. de Castro, Secretary, Bagumbayan Lodge No. 4, to prepare and submit to the Grand Master, at their earliest convenience, a "Secretary's Monthly Reminder." This document is to state briefly, for each month, the special duties which the Secretary must perform or matters of which he must remind the Master of the Lodge that month. The idea is to have each Lodge Secretary keep on his desk or on the wall of his office a printed sheet outlining his special duties (such as, for May and November, the reading of the amounts owing by members in arrears, etc.) for each month of the year, with such other general remarks as may occur to the Committee. It is desired to mail one of these "Reminders" to each of the new Secretaries.

Given at Manila, P. I., this 4th day of December, A. L. 5933 (A. D. 1933).

Attest:

S. YOUNGBERG,
Grand Master.

N. C. COMFORT,
Grand Secretary.

By the M. W. Grand Master, Grand Lodge of F. & A. M. of the Philippine Islands

AN ORDER

(Subject: *Grand Lodge Annual Communication, 1934*).

1.—No Lodge which shall have failed to make its annual return, with payment of its dues, shall be entitled to representation at this Annual Communication. (See par. 181, Constitution.) Payment in full of Grand Lodge dues for the current year shall be required, plus twenty-five per cent of their indebtedness in the case of Lodges otherwise in arrears.

2.—The Credentials Committee shall not issue admission cards to the Master, Wardens, or Past Masters of any Lodge not entitled to representation, in their capacity as such, nor to any member of Grand Lodge whose dues are not paid to the end of the year 1933.

3.—Only Brethren legally in possession of an admission card for this Annual Communication shall sit in the place set aside for members of the Grand Lodge, or vote or participate in any debate during the same.

4.—Master Masons in good standing not in possession of admission cards may attend as visitors; but must conduct themselves with propriety and decorum and remain within the space assigned to visitors.

5.—The Grand Secretary shall furnish to the Credentials Committee a list of all Subordinate Lodges in arrears with their Grand Lodge dues.

6.—The Grand Tyler and his Assistants shall strictly enforce the provisions of this Order and shall report any violations thereof that may come to their attention, for disciplinary action. They shall not admit any one to the Grand Lodge Hall unless he be provided with an admission card in due form, in his name, or if a visitor or non-voting member, with a current receipt for dues.

Given at Manila, P. I., this 5th day of December, A. L. 5933 (A. D. 1933).

S. YOUNGBERG, *Grand Master.*

Attest:

N. C. COMFORT, *Grand Secretary.*

AN EXCEPTIONAL OFFER

As an experiment, ten volumes of the last three years of the Cabletow (Vols. VIII, IX, and X, comprising the period from June, 1930, to May, 1933), have been bound for sale to any Lodge or Brother desiring to buy them. These books, each containing 36 numbers of the Cabletow, bound solidly and neatly in strong khakie cloth covers, will be sold for only five pesos each, delivery to be taken at the Grand Secretary's Office. The binding is the work of a master of the craft, both of binding and of Masonry. The cost of the 36 numbers and of the binding being greater than the amount charged, our Brethren and Lodges get a real bargain this way.

Organizations Barred to Masons

The Masons under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons are hereby warned that it is unlawful for any of them to hold membership in, join or visit masonically any of the following named associations and clandestine bodies:

The "Gran Logia Soberana del Archipiélago Filipino," or any of the Lodges under its jurisdiction.

The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.

The bodies known as "Gran Oriente Filipino," "Mártires de Filipinas," and "Gran Luz Masonería Filipina," and any of their Lodges or branches in the Philippine Islands or abroad.

By order of the M. W. Grand Master,
 NEWTON C. COMFORT,
Grand Secretary.

From Near and Far

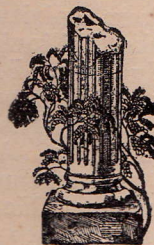
The Grand Lodge Literary Contest

The Grand Lodge Literary Contest announced by Grand Lodge Circular dated March 31, 1933, has been decided. Seven papers on the subject "Achievements

of Masonry in the Philippine Islands" were received and referred to a jury consisting of M. W. Bro. George R. Harvey, M. W. Bro. Rafael Palma, Very Rev. Bro. Joseph F. Boomer, Wor. Bro. M. X. Burgos, Jr., and Rt. Wor. Bro. Conrado Benitez, which body, by unanimous vote, awarded the first prize to Wor. Bro. Leo Fischer, P. M. of Bagumbayan Lodge No. 4, and the second to Wor. Bro. Policarpio Aromin, S. W. of Cabanatuan Lodge No. 53. The prizes will be handed to the winners during the Annual Communication of the Grand Lodge.

From the Grand Lodge of Parahyba, Brazil

The Grand Lodge of Parahyba (Brazil), in a circular dated August 24, 1933, announces its Grand Officers for 1933-1934. The Grand Master is again Dr. Joao Arlindo Correo; the Grand Secretary is José Calisto C. Nobrega, and the Foreign Correspondent is still Augusto Simoes (P. O. Box 44, Joao Pessoa, Parahyba, Brazil). The Grand Lodge of Parahyba has now but five subordinate Lodges, three of its Lodges having left the Mother Grand Lodge to form the Grand Lodge of Pernambuco, on October 6, 1932.



Our Dead

There must be something after death
 Behind the toil of man,
 There must exist a God divine
 Who's working out a plan.
 And this brief journey that we know
 As life, must really be
 The gateway to a finer world
 That some day we shall see.

—Selected.

Brother Juan S. Catindig.

Member of Batong Buhay Lodge No. 27, Manila.

Died on November 28, 1933.

Buried under the auspices of his Lodge, on December 3, 1933.

Brother Frederic O. Stoll.

Member of Cavite Lodge No. 2, Cavite.

Died on March 1, 1933.

Brother Thomas A. Fitzgerald.

Member of Corregidor Lodge No. 3, Manila.

Died on October 20, 1933.

Brother Lamberto Cañes.

Member of Iloilo Lodge No. 11, Iloilo.

Died on August 21, 1933.

Brother Teodoro Torrecampo.

Member of Iloilo Lodge No. 11, Iloilo.

Died on September 19, 1933.

Brother Braulio Alcampo.

Member of Noli me Tangere Lodge No. 42, Manila.

Died on November 7, 1933.

Brother José Servando.

Member of Tamaraw Lodge No. 65, Calapan, Mindoro.

Died on August 5, 1933.

Brother Sabas Pasion.

Member of Laoag Lodge No. 71, Laoag, Ilocos N.

Died on October 15, 1933.

Brother José Macaraig.

Member of Taga-Ilog Lodge No. 79, Manila.

Died on August 31, 1933.

Pieces of Architecture

Achievements of Masonry in the Philippine Islands

By Leo Fischer, Manila, P. I.

The work of Masonry is spiritual rather than material. Masons no longer raise splendid cathedrals to the glory of the Great Architect of the Universe; but they erect invisible temples which are more acceptable to Him than the most beautiful structure of stone and wood dedicated to His name. True, the Fraternity builds lodge halls, hospitals and orphanages in the pursuit of its noble mission on earth; but these material structures, like the social life of Masonry, are of secondary importance.

When, four score years ago, two Spanish naval officers founded the first Lodge of Masons in the Philippine Islands, they had only the spiritual side of Masonry in view. They did not contemplate the building of Masonic temples or hospitals, nor did they consider the giving of banquets and other social functions. Their sole aim was the formation of character: the divesting of the hearts and consciences of their members from the vices and superfluities of life, and the emancipation of humanity from spiritual slavery. The first Masonic Lodge in the Philippine Islands known to history, very fittingly called *Primera Luz Filipina*, has for this reason not left any temple or monument of stone, nor have any written records of it been preserved for posterity. Apparently, all that remains of it is the remembrance of the names of the Lodge and its founders. However, the inspiration of its creation and existence in these remote islands is still with us, and we can not help thinking that somehow, in some way, the work done by those pioneer Masons has borne fruit and the liberal ideas preached by them have been carried on and exemplified by subsequent generations and have contributed materially to the spiritual enfranchisement of the Filipino people.

When, at last, Lodges were founded in these Islands which received not only Spaniards but also Filipinos, another phase was added to the achievements of Philippine Masonry. Working side by side for the spiritual freedom of humanity, these Masons of different races and colors not only professed but exemplified the outstanding Masonic principle that the whole human species is one family and that its members are bound to aid, support and protect each other. The contribution of the Masons of the Philippine Islands towards the achievement of the great goal of Masonry, the Brotherhood of Man, has since that period been a most valuable one. One of our Past Grand Masters, M. W. Bro. Vicente Carmona, in speaking of the achievements of our Grand Lodge, has this to say:

The most important, from the moral point of view, has been the work performed by the Grand Lodge in strengthening the bonds of union and fraternity between American and Filipino Masons, thus helping in the establishment and continuance of harmony and good will between both sides, so requisite to the preservation of friendly relations between them.

Filipinos, Americans, Chinese and other nationals mingle in our Lodges, meeting on the Level and parting on the Square. Masonry affords them an opportunity to become acquainted without restriction, to exchange views and ideas, and to read each other's souls. Many misunderstandings and prejudices have

thus been dissipated and warm friendships between members of different races have been formed through the medium of Masonry. Mistrust has given way to confidence, underestimation to admiration, and dislike to friendship.

Quite naturally, the state of mind thus produced has not been confined to Brother Masons alone. A wholesale prejudice against or condemnation of an alien race or nation quickly breaks down when esteem and admiration for individual members of that race or nation make their influence felt. Thus the teachings, the influence of Masonry spread like the concentric waves caused by the fall of a stone in a quiet pond and extend farther and farther until the entire world is affected.

The existence of a standard type of Masonry, of a universally recognized and respected Grand Lodge, in these Islands, has done much to raise the Filipino people in the estimation of a large and important portion of the population of the earth, because "in every country and every clime are Masons to be found." The Filipino Mason traveling abroad is agreeably surprised to find Masonry an "Open sesame" causing doors which would otherwise have remained closed to him to swing wide open. The Grip of the Lion's Paw is a strong one and breaks down resistance where other means fail. The Filipino Masons who have gone abroad in behalf of their country's cause know this well.

We venture to affirm that a considerable part of the success achieved by the leaders of the Filipino people in Washington is due to the fact that the majority of the Resident Commissioners and envoys sent by this country to the federal capital were members of our Fraternity. The numerous Masons in both Houses of Congress could be trusted to see that their Brethren from the Philippines were given a hearing and to insist upon full justice being done to them and their cause. Without the powerful aid of Masonry, the pleas of those few men of an alien race would have been drowned out by the clamors of representatives of American interests who, backed by large contingents of voters, were constantly demanding the attention of Congress. The representatives of the Philippine cause would, we are convinced, not have been given many opportunities to impress the members of both Chambers with their brilliant oratory and their lucid arguments in the interest of the Filipino people, had they not enjoyed the active support of the Masons in the Congress and the Government of the United States. As it was, their work, carried on more often than not under discouraging conditions, bore fruit due, largely, to the sympathetic consideration and cooperation which the champions of the cause of the island people received because they were Masons. We may well include many of the political advantages secured by the Filipino people in the sovereign country among the achievements of Philippine Masonry.

But the outstanding achievement of Masonry in the Philippine Islands is, according to M. W. Past Grand Master Teodoro M. Kalaw,

the formation of a sane public opinion in this country based on tolerance, equality and justice. If we take into account the handicap of our unfortunate past, which we all know, the present mental training and wholesome attitude of our people, due principally to the spread of Masonic ideas, is really wonderful. Towards the crystallization of this result, the combined efforts of six thousand Masons and one hundred Masonic Lodges scattered here and there in different regions of the Philippines, have made very substantial contribution.

Every Masonic Lodge in these Islands is a school, a center from which ideas of truth, justice, freedom, toleration, and love of humanity radiate. Masonic ideals and principles form the ground work of what Rizal, Marcelo H. del Pilar, Mabini and other great Filipinos wrought for their beloved country. They inspired the great leaders of the Filipino struggle for liberty and were written into the constitution of the shortlived Filipino Republic. Their influence can be discerned in practically everything great and good that the people of the Philippines have accomplished in the last few decades. Masonry put the triangle, the sun, and the three stars into the flag of the Malolos Republic which now flies on our public buildings, side by side with another national emblem created by members of our great Fraternity, the Stars and Stripes of America.

The formation of the sane, liberal public opinion of which M. W. Bro. Kalaw spoke so eloquently as one of the outstanding achievements of Masonry in these Islands, was accomplished and is still being carried on in a quiet, unobtrusive manner. By precept and example, the members of the Masonic Order in the Philippines are preaching good will and toleration wherever they may be. As husband and father in the home, as teacher in the schools, as employer, as officer in the armed forces, they inculcate the principles taught by Masonry in those who come under their influence. Thousands of good men and true are doing this daily, and thousands who have already been called to the Celestial Lodge above have been doing it before them. Masons have ever been leaders and teachers, and Masonry is recruited from among those whom the community at large respects and to whom it looks for an example.

Such are the principal spiritual and moral achievements of Masonry in the Philippines. Unknown to the great majority of the people, understood by few, and ignored and belittled by the enemies of the Fraternity, they are nevertheless there. Only those who have studied and investigated the subject realize their importance and magnitude and stand amazed as they contemplate what Masonry has wrought in these beautiful isles of the sea.

But, as we said before, there are visible achievements also. When last year our Past Grand Masters were called upon to state what they considered the outstanding achievement of the Grand Lodge during its twenty years of existence, one of them, M. W. Bro. Joseph H. Schmidt, said:

The greatest visible achievement of Philippine Masonry during the two decades of existence of our Grand Lodge is the Masonic Hospital for Crippled Children, an enterprise that shines like a brilliant star in the night of human selfishness and indifference to the fate of the poor and lowly....

Those who would see what Masonry has been doing here in our city, quietly and unostentatiously, for the last eight years, need only go to the Mary J. Johnston Memorial Hospital, in Tondo, and visit the Masonic Ward for Crippled Children where noble work is being done for the reclamation for a useful existence of poor unfortunate beings handicapped by nature or accident for the struggle for existence.

We also have a number of monumental Masonic temples in various parts of the Islands, chief among them our magnificent building on the Escolta, one of the finest structures in the country. And in some of our municipalities, the beautifully arranged and well kept cemeteries and burial plots of the Lodges are an object lesson to the community how the last resting

places of the dead should be established and maintained.

Spiritual and material, invisible and visible, the achievements of Masonry in the Philippine Islands are such that each and every Mason may well be proud of them and of our beloved Fraternity. It matters little that the world fails to see them or refuses to give us credit for what we have accomplished, so long as we continue in the ways of the Great Architect of the Universe and do not weary in well-doing.

Note of Editor. The foregoing is the essay which, by unanimous vote of the jury, was awarded the First Prize in this year's Literary Contest of the Grand Lodge of F. & A. M. of the Philippine Islands.

The Real Stephen Arnold Douglas

By

Professor Gilbert Patten Brown, Litt.D., LL.D.,
Englewood Cliffs, N.J.

On April 23, 1931, the 118th birthday of the great and unique American orator, philosopher and statesman Stephen Arnold Douglas, George Fort Milton of Chattanooga, Tenn., gave to the world the good news that in an old barn he had discovered 20,000 letters that had never been published, once owned by the "Little Giant". Mr. Milton said that the correspondence indicated that had the distinguished Illinois statesman been elected President in 1860 instead of Abraham Lincoln "the civil war would have been postponed, and possibly altogether averted."

Mr. Milton is the author of "The Age of Hate," a biography of Andrew Johnson. Finding of the correspondence in an old box in a barn at the home of one of Douglas's grandsons, Robert Dick Douglas, in Greensboro, N. C., was described by Mr. Milton as "certainly one of the two or three most important discoveries of source-material for the history of America in the nineteenth century which has been made in recent years."

Mr. Milton has just concluded reading the new letters, as well as considerable other Douglas correspondence, and he says their perusal leads "to the conclusion that in all probability the civil war was an avoidable war." A similar opinion, as well as the view that Douglas likely would have averted the conflict, are forcibly presented by Edgar Lee Masters in his recent disputatious volume on Lincoln.

In connection with the new Douglas letters, Mr. Milton issued a statement in which he said:

In the past much of our history of the twilight years immediately preceding the civil war has been written from ultra points of view. Either it has been a product of the New England school of historians, with a consequent over-emphasis upon the abolitionist attitude, or it has come from the counterbalancing extreme Southern school, devoting its energies with equal zeal and probably with equal truth to painting a picture of an united South, rushing to arms to champion certain gossamer theories of State sovereignty.

The fact that all during the fifties and through the crisis preceding the call to arms there existed the great middle group, North, South, East, and West, disconnected with the extremist views of either section, and endeavoring bravely but vainly to preserve the Union and peace, has not received anything like the notice which it properly deserves.

In large measure one cause of this under-emphasis of the conservative Union sentiment has been because the primary sources from which history is best written have not contained a proper supply of letters and documents of the other group.

Now, however, this omission can be supplied, for a large part of the papers of Stephen A. Douglas have come to light in the possession of his grandsons in Greensboro, S. C. The existence of a valuable group of early Douglas letters in the hands of Martin F. Douglas has been known for some time, but a few months ago there came to light a further and very

voluminous body of Douglas papers, stored away in an old box in a barn.

These letters reveal with great clarity the part which President Buchanan played in forcing Democratic disruption in the 1860 campaign, a disruption which insured the election of Abraham Lincoln and afforded the pretext for secession and consequent civil war. It seems well within the range of probability that except for James Buchanan, Stephen A. Douglas would have become President, and that had 'the Little Giant' entered the White House the civil war would have been postponed, and possibly altogether averted.

The Douglas letters reveal the existence of a strong Union sentiment throughout the South as late as April 15, 1861, and important figures from throughout the States of the new Confederacy kept writing to Douglas in piteous appeal that he work out a plan of compromise which would maintain both the Union and peace.

A reading of Douglas's correspondence leads to the almost inescapable conclusion that the civil war was an avoidable war, had only there been enough statesmanship North and South.

Stephen Arnold Douglas was born in quaint old Brandon, in Vermont, on April 23, 1813. He worked on a farm till he was 15 years old, then he worked for a cabinet-maker eighteen months, and then he received the rough touches of an English education at the Brandon Academy. Like Lincoln, he read law at night and worked hard by day, thus fitting himself for the great battle of life. With six dollars in his pocket he opened a private school and made good. In 1834 he was admitted to the bar in Illinois, and at twenty-two years of age he was elected Attorney General of Illinois.

He opposed slavery from the very beginning of his political career, which made him unpopular with the southern slaveholders, mostly Democrats and of his own party; but his was the mission of human justice.

On June 4, 1840, Douglas received the First Degree of Masonry, on June 24, 1840, the Second, and on June 26, 1840, the Master's Degree, in Springfield Lodge No. 4, of Springfield, Illinois. This Lodge has also been known as Lodge No. 26. Douglas soon became Grand Orator of the Grand Lodge of Illinois.

The rail-splitter statesman rode to fame on the broad shoulders of the "Little Giant," and the fearless Douglas died shortly after Lincoln was sworn into office, as he passed from this world on June 3, 1861. Douglas was twice married; his eldest son, Robert M. Douglas, a Democrat, too, was for a time President Grant's private secretary.

Like Henry Clay, Douglas had rather be right than President. As a statesman he ranks with such eminent Masons as Burr, Madison, Jefferson, Clay, Marshall, Garfield, and Roosevelt, and the present writer sincerely hopes that some day the best thinking Americans will fully appreciate Douglas' statesmanship.

Stephen Arnold Douglas was a Mason at heart before he ever entered a lodge-room of the time-honored Craft, and his loyalty to the peerless humanitarian Lincoln is a lesson in true Americanism worthy of emulation by generations yet unborn.

Brotherly Love and Masonic Charity

By G. D. Corvissiano, W. M., Pinagsabitan Lodge No. 26, Santa Cruz, Laguna.

Friendship between Brethren is not yet Brotherly Love. Brotherly Love requires sacrifices; when we are ready to give up part of our well-being for the happiness of others, then we practice Brotherly Love in the fullest sense. Not because a Brother happens to be less fortunate than others must he be put aside and his case treated with less interest than that of a

more important member. Once a man has been duly admitted into our Fraternity, all distinctions cease; we must henceforth meet him on the level. One for all and all for one. Whoever forgets this, is unworthy of being a Mason.

Masonic Charity in its broad, unselfish sense is, to do unto others as we would that others should do unto us. To relieve the distressed is a duty incumbent on all men, but most particularly on Masons. Have we complied with this duty during the past year? I will say we have, but not to the fullest extent possible. We have certainly taken care of our sick and distressed Brethren; but should that be all? Shall we take interest in the members of our Lodge to the exclusion of others? Certainly they come first; but it is our sacred duty to look also after all others, after all Brethren of that great Fraternity of ours. Likewise, our Brethren not living within the limits of this town but in far away places, of whom our Lodge can for that reason not take care, will be looked after by the nearest Lodge, which will perform that duty more gladly if our Lodge has the reputation of assisting and helping not only their own members but all needy Brethren within its gates.

Questions and Answers

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

551. Is a Mason who has dimitted from his Lodge with or without recommendation, and has ceased to be an active Mason entitled to visit Lodges?

Answer.—Paragraph 262 of our Constitution reads in part as follows:

It is the duty of every Master Mason to be a member of some Lodge, and every non-affiliated Mason who, having resided six months within this jurisdiction, shall refuse or neglect to make application for membership to some Lodge therein, shall be deemed unworthy of Masonic consideration, and shall not be entitled to nor be the recipient of any of the rights, privileges or charities of the Order....

To visit a Lodge is a "right" of the Order, and the holder of a dimit is no longer in possession of that right, hence he is not entitled to visit any Lodge in this Grand Jurisdiction if he has been a resident of the Philippine Islands for more than six months and has no application for affiliation pending. A recommendatory dimit as is evident from its wording, is a document intended to be issued to a Master Mason about to leave or having left this Grand Jurisdiction, in order to enable him to join a Lodge abroad. A Mason who dimits from his Lodge without having the intention of immediately applying for affiliation with another, either in the Islands or abroad, is, as our Constitution terms it, "unworthy of Masonic consideration" and should not be admitted as a visitor in any Lodge.



Fraternal Reviews

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

By order of M. W. Bro. Stanton Youngberg, Grand Master, the Fraternal Reviews will this year be published in the *Cabletow* from month to month instead of being kept for and published in, the Volume of Proceedings for 1934. Each Grand Jurisdiction reviewed will be furnished with a copy of the number of the *Cabletow* containing the review of its Proceedings. Our Brethren will find much of interest in this Department of our paper and are urged to read the same.

Idaho, 1933

The Grand Lodge of Idaho, founded in 1867, has 81 Subordinate Lodges, with a total membership of 9,853, showing a net loss of 299 members in the last twelve months. Grand Master, 1933-1934, S. Irven Roberson, Jerome. Grand Secretary, Curtis F. Pike, Boise (P. O. Box 1677).

The 67th Annual Communication of the Grand Lodge of Ancient Free and Accepted Masons of Idaho was held at Moscow, Idaho, on September 12 and 13, 1933. Grand Lodge was opened by the Deputy Grand Master, R. W. Bro. S. Irven Roberson, the Grand Master being absent. No Grand Master's address or annual report was presented.

The sudden death of M. W. Past Grand Master William F. Smith, a few days previously, was announced and the members of the Grand Lodge stood with bowed heads for a moment in silent prayer.

Thirty-four Grand Representatives responded to the roll call; ours, Wor. Bro. Herbert R. Cleaver, was not among them.

The Grand Secretary, in his report, stated that no new Lodges were chartered during the year and there were no Lodges under dispensation. He reported that so far, Idaho had contributed \$12,675 to the Washington National Masonic Memorial.

Further in the Proceedings we read that "Charges of unmasonic conduct were filed against Bro. Albert R. Manock, a member of St. Maries Lodge No. 63. The charges were signed by nine Past Grand Masters, and on motion a commission trial was ordered and the entire matter was placed under the supervision of the incoming Grand Master." We understand.

They have a Grand Lodge Orphan and Relief Fund in Idaho, the trustees of which reported disbursements for the relief of indigent Masons, widows and orphans totalling \$6,423.00.

Rev. Bro. Ernest F. Harold, of Lewiston, the Grand Orator, delivered an address which covers six pages of the Proceedings. The subject, "Masonry and the Crisis of today," is handled very ably. We select a striking paragraph from his oration:

It is a most opportune time for Masonry to aid in the erection of the Temple of today by seeing that there is durability of material, and a sagacity of builder that will create the kind of building which will withstand the onslaughts of a selfishly narrow nationalism, a bigoted prejudiced racialism, and an unjust and sordid class exploitation. Our need is a temple of filial fear to Almighty God, and of unflinching fidelity to a brother of a degree, whatever his station in life and wherever his abode may be.

Bro. Harold discusses the challenges of crime, of racial prejudice, and of illiteracy and does it in a very lucid and inspiring manner.

A resolution was passed that the 1934 Annual Communication of the Grand Lodge be held at Idaho Falls.

The Report on Foreign Correspondence is from the pen of M. W. Bro. Percy Jones, P. G. M. 62 Grand Jurisdictions were reviewed by this Brother; but thirteen of his reviews were not printed, for lack of

space. We of the Philippines escaped being included in the ominous number and our good Brother reviewed our volumes for 1931 and 1932 in his own typical manner, in terse paragraphs without extensive quotations. In this way he covers a good many subjects within the small space assigned to him, and he does it well. But he prefers to pass the Nanking petition incident over in silence.

The Grand Lodge of Idaho is represented near ours by Wor. Bro. Teodorico Jimenez, who never misses an Annual Communication of the Grand Lodge if he can help it.

Iowa, 1933

The Grand Lodge of Iowa, A. F. & A. M., has 556 Subordinate Lodges with a total membership of 79,353. A decrease in membership of 4,048 is reported for the year 1932. Grand Masters: 1932-1933, Fred George Hansen; 1933-1934, Lars A. Larson (Marshalltown). Grand Secretary, Charles C. Hunt, Cedar Rapids.

The 90th Annual Communication of this Grand Lodge was held at Cedar Rapids, on June 13 and 14, 1933. The retiring Grand Master, M. W. Bro. Hansen, delivered a splendid Annual Address. He said of Masonry in Iowa:

We have found in our ritual, in our fellowship, one with another, in our practice of brotherly love, in our giving of relief, in our observance of morality and our striving toward the truth, that peace of mind that has kept us sane in a whirlwind of madness, and a soundness of thought that has carried us on toward the goal of perfection. Never can it be said of the Masons of Iowa that they lost sight of their duty to God, their neighbors or posterity, even under the stress of the greatest crisis that ever beset the American nation. Rather has Masonry become the stronger. Our Lodges, inspired by Masonic teachings, have become bulwarks to which every true Mason could turn for inspiration and strength. And from those Lodges has come faith and hope—faith in the benevolent purposes of God, and hope that in due season we shall see the light and understand the purposes of the Great Architect.

In that faith we have persevered. We have given succor and sympathy to the needy and the sorrowing. We have been mindful of the future as well as the present. We have builded for the generations that are yet to come, ever conscious of our obligations to uphold the hands of constituted government and its agencies for the education and guidance of our youth.

No dispensations to organize new Lodges were issued and no Lodges were constituted during the year. The Grand Master laid one corner stone, and two Lodge halls were dedicated. To prevent delinquencies in filing the annual returns to Lodges, the Grand Master recommended legislation providing severe penalties for the Master and Secretary of such Lodges, including forfeiture of the title of Past Master for the negligent Master. The Masonic Code of Iowa was amended as suggested by the Grand Master.

In one of the Lodges, a member objected to the initiation of a candidate; but the Master of the Lodge declared the objection out of order and the man was initiated. The Grand Master, on appeal declared Master in error and the action of the Lodge in initiat-

ing null and void and without effect. This decision was sustained by the Committee on Jurisprudence and Grand Lodge.

On February 27, 1933, simultaneous special meetings were held throughout the Grand Jurisdiction for a ceremony of Re-Obligation and Re-Consecration to Freemasonry. Approximately 25,000 Masons attended these meetings.

Concerning suspensions for N. P. D., M. W. Bro. Hansen said:

I am strongly of the opinion that no Brother should be suspended for nonpayment of dues unless he can pay but refuses to do so. If, because of conditions, he is unable to pay, he should be granted an extension of time or his dues should be remitted. In any event, a thorough investigation should be made in all cases of delinquency and true Masonic spirit and loyalty should dictate the proper action to be taken.

The Grand Master attended the Grand Masters' Conference and the 23rd Annual Convention of the George Washington Masonic National Memorial Association in Washington and Alexandria, Va., in February, 1933.

Constitutional amendments were adopted reducing the per diems and mileage of the delegates to the Grand Lodge, the minimum fees for the degrees, and the Grand Lodge dues.

The Grand Secretary, in his annual report, gave information regarding the Grand Lodge Bulletin, an admirable publication which is a credit to Iowa, one of the most progressive Grand Lodges in the United States. He also reported on the fine Museum and Library, this in his capacity as Librarian of the Grand Lodge. The Iowa Library is in the front rank of Masonic libraries of the world. Thirty-three travelling libraries are maintained.

Recognition was granted to the Grand Lodges of Bahia and Sao Paulo, Brazil, and to the two Czechoslovakian Grand Lodges, "Lessing zu den drei Ringen" and "National Grand Lodge of Czechoslovakia."

The Masonic Sanitarium was operated very successfully during the year and the Grand Charity Fund took care of a great deal of distress. They are getting along exceedingly well without a Masonic Home in Iowa, and we consider the Iowa system of fraternal relief an excellent one.

M. W. Bro. Lars Alfred Larson, the new Grand Master, was in the Philippine Islands with the 51st Iowa Volunteer Infantry thirty-five years ago and participated in many engagements in the strenuous days of 1899. We learned this from the sketches of the elective Grand Officers and Deputy Grand Master which we found in the volume under review.

The fraternal reviewer of this Grand Lodge, M. W. Bro. Louis Block, P. G. M., knows his business. The introduction to his reviews, entitled "A High Hill and a Low Dale," is a gem and so is the afterword, entitled "Business." Our volume for 1932 is given 4-1/2 pages. Bro. Block quotes from Grand Chaplain Verne E. Miller's prayer and Past Grand Master Rafael Palma's address of welcome. M. W. Bro. Larkin's remarks under "The Toll of Death" are quoted, and the Nanking Lodge incident is reported in a very satisfactory manner. M. W. Bro. Block says kind words of our beloved veteran Grand Secretary, M. W. Bro. Newton C. Comfort, whose illness has elicited many expressions of sympathy from fraternal reviewers.

The fraternal reviews written by the present writer (whom our good Iowa colleague has promoted to the dignity of P. G. M.) are mentioned with approval.

Our chapter on "Patriotism" is quoted in full. Many thanks for all!

The Grand Lodge of Iowa has not adopted the Grand Representative system.

Mississippi, 1933

The Grand Lodge of Mississippi has been a centenarian for some time; it held its 115th Annual Communication in the city of Jackson on February 14 and 15, 1933. The number of Lodges in this Grand Jurisdiction on August 31, 1932, was 360 and the total membership 24,195. There was a net loss of 5,712 during the year, and 5 Lodges surrendered their charters, while 3 consolidated with others. Grand Masters: 1932, Joseph E. Green; 1933, James L. Williams (Indianola). Grand Secretary, Edward L. Faucette (Meridian).

In his Annual Address, the Grand Master paid a tribute to two Past Grand Masters who died within the year, Most Wor. Bros. Louis A. Benoist and Emmet N. Thomas. He said of the Eastern Star:

Too much cannot be said in commendation of the splendid work that is being accomplished by the Order of the Eastern Star. I only wish that more of our Brethren were members of the Order of the Eastern Star, for their work means a great deal to us, and I heartily commend them for the splendid effort they are putting forth...

He spoke of visits to the Tubercular Unit at Magee and the Masonic Homes at Columbus and Meridian. He was especially impressed with the good work he saw at the latter institution and told his audience that these thoughts came to him on that occasion:

Shall we reduce our per capita tax? My answer had been until that moment "Yes". But I thought of almost 200 orphan children looking to us to fulfill our obligations taken regarding our deceased Brethren's widows and orphans and I realized that out of the \$2.50 that we send to the Grand Lodge, \$1.50 goes toward the maintenance and education of these orphan children, which we are doing in a most magnificent way. And when I further thought that you and I were individually contributing less than one cent each per day to these orphan boys and girls, I bowed my head in shame. My Brethren, do you want to reduce the amount you are paying?...

The Grand Master was in Washington during Masonic Week in May, 1932. He found it necessary to issue an edict against unauthorized pamphlets purporting to be the Masonic ritual. Our Grand Master had to do the same thing this year. M. W. Bro. Green recommended that the office of Deputy Grand Master be made elective, as it is in most Grand Jurisdictions, but not in Mississippi.

Mississippi has paid its full quota to the George Washington Memorial Association and feels that its "dire financial condition" does not justify a further appropriation for that purpose.

On recommendation of the Committee on Foreign Correspondence, fraternal recognition was granted to the Grand Lodge Valle de Mexico. Bro. E. B. Nassar, the official representative of that Grand Lodge, was introduced and welcomed.

We see from the report of the Board of Managers of the Masonic Homes that the operating expense of the Meridian Home was \$22,447.94 during the year, which represents a per capita cost of \$216.77 per annum. For the Columbus Home, the expense was \$21,114.88, or \$315.15 per annum per child.

M. W. Bro. John H. Cowles, P. G. M. of Kentucky and Grand Commander of the Scottish Rite Supreme Council for the Southern Jurisdiction of the United States, one of the distinguished visitors, made a very good speech, and was forthwith elected as an Honorary Past Grand Master of the Grand Lodge of the

State of Mississippi. The Grand Orator, Bro. T. Webber Wilson, also gave a talk which, though it can hardly be called a Grand Oration, shows that this "most popular Mississippian" has his heart in the right place. But what did the printer do to his speech? It made us shudder to see "Belgium" spelled "Beilguim" and Nathan Hale referred to as "Nathan Hill."

The "youngest Grand Master in the world," Most Wor. Aubrey Haas of Louisiana, delivered a fine address.

The Report on Foreign Correspondence is the work of Bro. H. C. Yawn; it is his 14th and covers the Proceedings of 56 Grand Jurisdictions, including our volume for 1932. For reasons of economy, he was compelled to be very brief; but in spite of it he covered Philippine Islands 1932 pretty well and even quoted paragraphs from the Grand Master's welcome to the Grand Representatives and from his Annual Report. Thanks, Brother Yawn!

The Grand Lodge of Mississippi is represented near our Grand Lodge by our Senior Past Grand Master, M. W. Bro. H. Eugene Stafford, who never misses an Annual Communication.

Missouri, 1932

The Grand Lodge Ancient Free and Accepted Masons of the State of Missouri was founded in 1821. On June 30, 1932, it had 647 Lodges (a decrease of 5 during the year), with an aggregate membership of 107,315 (decrease of 3,857). Grand Masters: 1931-1932, Ray V. Denslow; 1932-1933, Thad B. Landon, Kansas City. Grand Secretary, since 1927, Arthur Mather, 3681 Lindell Blvd., St. Louis, Mo.

The 12th Annual Communication of the Grand Lodge of Missouri was held at St. Louis on September 27, 28, and 29, 1932. R. W. Rabbi Samuel Thurman delivered the invocation. In the introduction to his Address, Grand Master Denslow gave some interesting information on the early history of Masonry in the State of Missouri. Under necrology is mentioned the death of two Past Grand Masters, M. W. Bros. Samuel R. Freet and Corona H. Briggs. On May 11, 1932, during Masonic Week in Washington, D. C., he convened a "Specific Communication" of the Grand Lodge of Missouri in the auditorium of the George Washington National Masonic Memorial at Alexandria, Virginia. The Masonic Home of Missouri has a separate charter and is not under immediate control of the Grand Lodge. The Grand Master suggested that conditions covering admission to the Home be made more strict, as too many attempts are being made to virtually unload charity cases, properly belonging to the individual Lodge, onto the Home. He recommended that the law be amended so as to require all Lodges to have an annual audit, a copy of which is to accompany the annual return of the Lodge. A complete revision and compilation of the laws was recommended. M. W. Bro. Denslow expressed himself as strongly opposed to dual membership. He also flayed the lottery schemes launched by various societies and clubs composed of Masons, and censured the injection of Scottish and York Rite concerns into Symbolic Lodges. One of the chapters of the Address is dedicated to "extraneous Societies." Here are the introductory sentences:

The Masonic barque is so covered with barnacles of extraneous societies that oftentimes one wonders whether the ship may land or whether it will sink. Societies and commercial associations, which, under ordinary circum-

stances, could scarcely pay expenses, limit their membership to Masonic families, or to Masons only, and immediately become successful businesses.

The conduct of the membership of many of these societies is not such as to support the dignity of the Masonic character, and the day is rapidly approaching when our Fraternity must use a strong hand in dealing with them. Lotteries, side shows, street carnivals, drunken pilgrimages, and conduct such as to disgrace the name of the Fraternity, destroy every vestige of their right for Masonic support.....

The Grand Oration was delivered by Dr. Walter Williams, President of the University of Missouri, Grand Orator. Bro. Williams recalled some of the things said in an address delivered by him as Grand Orator thirty-one years ago, on "The Value of Life," and added thereto other thoughts emphasizing the "Obligations of Citizenship" resting upon the members of our Craft. It was a splendid oration and we wish we could reproduce it in full instead of merely mentioning it.

The Masonic Home Visiting Committees found the Home family to consist of 160 men, 143 women, 71 boys and girls, a total of 448. The Home was crowded but the general condition was very good. The annual cost per member of the Home family for the year 1932 was \$459.53. During the year, the Masonic Home received the largest single gift it had ever received: the Henry C. Grenner Estate, the market value of which was \$253,675.00. Mrs. Grenner also left her own estate to the Home; this estate is still in probate but is also very large.

The Report on Correspondence is the work of M. W. Bro. Corona H. Briggs and is his fifth and last, as that distinguished Brother passed away on September 24, 1932. His review of our volume for 1932 is very brief. In it, the reviewer spoke of the death of his colleague, M. W. Bro. Freet, little dreaming that his own death would be reported in our review this year together with that of M. W. Bro. Freet.

Our Grand Representative near the Grand Lodge of Missouri is M. W. Bro. Anthony F. Ittner, P. G. M., while Missouri is ably represented near our Grand Lodge by Very Wor. Bro. Amos G. Bellis, P. G. S.

Nebraska, 1933

Founded in 1857, the Grand Lodge of Nebraska has 292 Lodges, with a total membership of 39,265. A loss in membership of 2,094 is reported for the year. Grand Master, 1932, Edwin B. Johnston and Ralph O. Canady; 1933, Archie M. Smith (Pender). Grand Secretary (since 1925), Lewis E. Smith, 401 Masonic Temple, Omaha.

The Grand Lodge of Nebraska held its 76th Annual Communication in the city of Omaha, on June 6 and 7, 1933. Our Grand Representative, Wor. Bro. John J. Tooley, was not present. The Grand Master elected at the 75th Annual Communication, M. W. Bro. Edwin B. Johnston, died suddenly on February 11, 1933, and at the Special Communication of the Grand Lodge convened for the purpose of conducting his funeral services, on February 13, 1933, the Deputy Grand Master, M. W. Bro. Ralph O. Canady, was installed to serve as Grand Master for the unexpired portion of the Masonic year. Judging by results, he took hold courageously and efficiently. Nebraska also lost two Past Grand Masters, M. W. Bros. Frank E. Bullard (1903) and Charles E. Burnham (1904). A tragic year for that Grand Lodge, indeed!

Outstanding points of Grand Master Canady's Annual Report are these: He recommended the issuance of Past Master's certificates. He reported difficulties in collecting Grand Lodge dues. He expressed himself as well satisfied with the trial by commission system: he said he appointed ten of these commissions during his incumbency and—

In all cases the commission has acted wisely and fairly, and sometimes at a great deal of sacrifice and inconvenience to themselves.

He thanked the members of the Order of the Eastern Star for their unselfish and efficient service to the Nebraska Masonic Home and Masonic-Eastern Star Home. He approved applications by the Lodges at Lincoln and by Masonic Lodge No. 55, of Norfolk, for authority to expend their funds for the construction of Masonic Temples, and also an application by Melrose Lodge No. 60, Orleans, for permission to purchase a two-story building.

On recommendation of the Committee on Foreign Correspondence recognition was granted to the Grand Lodge of Guatemala, while the consideration of a similar application by the Symbolic Grand Lodge of Germany (which, by the way, had at that time already ceased to exist) was deferred.

Grand Lodge will continue supporting the George Washington National Masonic Memorial to the extent of its pledge as soon as business conditions warrant.

We see from the report of the Special Committee on Finance that "quite a number of Lodges have dues of less than \$5.00." Dues that low are certainly inadequate. The Committee mentioned is in favor of raising the minimum fee for the three degrees from \$40.00 to \$50.00.

They have a Special Committee on Consolidation of Weak Lodges in Nebraska.

The Special Committee on Burial Service Revision stated it had not had sufficient time to do anything worth reporting.

They have also a Committee on Promotion of World's Peace the report of which this year merely recounts the efforts made throughout the world in behalf of world peace.

The Grand Oration was delivered by Wor. Bro. C. Ray Gates, Grand Orator. It was a splendid address and we wish we could reproduce it in its entirety. "Traveling toward the East," Bro. Gates chose as title for this masterpiece in which he discusses modern world conditions and the mission of speculative Masonry. He presents a gloomy picture of the situation, as the following extract will show:

We have in America today perhaps no greater need than character. The high and noble idealism of the World War period has passed away. The pendulum has swung far to the opposite side. A cynical and selfish materialism is dominating our national life. Men no longer pause to consider the righteousness of an action, but only whether it pays in dollars and cents. One of the greatest disillusionments that has come from the economic depression is the way men of supposedly lofty ideals and noble sentiments have abandoned almost over night principles of thought and conduct of life-long standing, and become advocates of anti-social policies that in the long run could produce only misery and disaster. . . . The folk-ways of marriage, the family and religion are breaking up and bringing about social maladjustments. Old standards have been abandoned. New standards have not yet found permanent and universal acceptance. Ecclesiastical dogmas are losing power. Mankind is on its way without knowing whither it is bound.

Speaking of the work of Masonry in building character, he said:

That much of the seed of Masonry falls upon good ground and yields fruit in abundance, is proved by the his-

tory of the Order and by the noble lives of countless thousands of its members. Masonry does not advertise its achievements. The Temple of Solomon was erected without the sound of axe or hammer or any tool of iron. Out in the quarries and forests the stones were shaped and the timbers were fashioned, but they went into the great building in silence.

Thus Freemasonry has always worked. Our Brethren formerly left the records of their work in the cathedrals of Western Europe, in the palatial structures which they erected for wealthy patrons, in governmental buildings, and in the general architecture of the world. Masonry no longer is an operative craft. Today Masonry is content to build its temples in the hearts of men.

Here is a thought which more than one of our Brethren might well ponder over and take to heart:

Why is it that, in thinking of other races and peoples, we emphasize the worst characteristic which they possess? The principles of friendship and brotherhood taught by our Craft urge us to look for the best we can find in individuals or in nations . . .

The society which Masonry strives to create as a worthy environment for men of high intelligence and noble character finds its basis in friendship, friendship between man and man, and friendship among nations and races. Friendship itself is based upon sympathetic understanding.

The concluding paragraph of this oration reads as follows:

When the spirit of Masonry shall prevail in the hearts of men everywhere, hatred, greed, injustice, and the other evils of our present civilization will hide their faces forever from the light of day. Man's inhumanity to man will cease to make countless thousands mourn. Righteousness shall prevail throughout the earth. Mankind will be exalted. Society will be worthy of the intelligent, noble, and upright men who compose it.

As M. W. Bro. Canady said, this oration is Masonry through and through and we wish it could be read in every Lodge.

The Report of the Foreign Correspondent and Reviewer is the work of M. W. Bro. Edwin D. Crites, P. G. M. He does not review the Proceedings of Sister Grand Lodges in the customary form; but instead he publishes excerpts from them, under topical headings. The result is a most interesting compilation. We hesitate to praise Bro. Crites for the wisdom with which he has made these selections, because we find no less than eight from our own volume for 1932. He quotes in full M. W. Bro. Kalaw's Grand Oration, M. W. Bro. Palma's Address to the Grand Representatives, the introductory paragraphs of M. W. Bro. Larkin's Annual Address as well as the chapters thereof entitled "Improper Demands on the Candidate," "Books on Freemasonry for Public Libraries," and "Lodge Bulletins," and the paragraphs of Bro. Leo Fischer's Fraternal Correspondence Report entitled "Chivalry" and "Patriotism."

The Grand Representative of the Grand Lodge of Nebraska near our Grand Lodge is Wor. Bro. George C. Dankwerth, P. M. of Southern Cross Lodge No. 6, a regular attendant of our Annual Communications.

Being a citizen of Omaha and having served in a Nebraska Regiment during the Spanish-American War, the present writer is particularly pleased to have had this chance to review the Proceedings of the Grand Lodge of Nebraska.

Nevada, 1933

The Grand Lodge of Nevada, organized in 1865, has 25 chartered Lodges with an aggregate membership of 3,144. It is one of the exceptions among Grand Lodges in that it registers a gain in membership for the year, though it be but 6. Grand Master, 1932,

Robert H. Parker; 1933, Harold R. Amens (East Ely). Grand Secretary, V. M. Henderson, Carson City.

The 69th Annual Communication of the Grand Lodge of Nevada was held at Carson City on June 8 and 9, 1933. Our Grand Representative, Wor. Bro. S. E. Ross, was present when the Roll of Grand Representatives was called.

Grand Master Robert H. Parker's Annual Address is brief but full of meat. He pays tribute to the memory of M. W. Bro. Alexander O. Percy, Senior Past Grand Master of Nevada, who departed this life on December 17, 1932. He reports three "Called Communications," one held on the slope just west of the summit of Mount Davidson, near Virginia City, for the purpose of commemorating the "Meeting of Masons on the Mountain on September 8, 1875," one to conduct the funeral services of M. W. Bro. Percy, and one to lay the corner stone of the new Post Office and Federal Building at Reno. He does not believe that "any Grand Master should try to make a 'Decision' out of any question that is asked of him during his term of office." Upon assuming the duties of Grand Master, Bro. Parker threw down the gauntlet to disrespect for and laxness in the observance of the law of the land and had the satisfaction of seeing his efforts in that respect crowned with success. He also requested Lodges to see that no worthy Brother was suspended for N.P.D., which explains why instead of reporting a loss in membership, like most other Grand Lodges, Nevada registers a slight gain for the year. Commending the work of the "Grand Master of Instruction and his Deputies," he says:

I do not believe there has ever been a time in the history of Nevada Masonry that the work has been as nearly uniform as it is at present, and not only is the ritualistic work improved, but the fraternal spirit of cooperation is stronger.

Deputy Grand Master Harold R. Amens, addressing the Grand Representatives of Sister Jurisdictions, said, among other things:

My Brethren, the message I would like to convey to you today is this: that, although it may seem to be a matter of mere form and ceremony, the duties of a Grand Representative are of the greatest importance, and I urge each of you at the close of the meeting to make a report to the Grand Jurisdiction you have the honor of representing, outlining briefly the proceedings of this Communication and informing them that they have been personally represented. You will thus render an inestimable service to the Fraternity, and will justify your appointment to this important position.

Nevada has contributed towards the George Washington National Masonic Memorial the sum of \$3,269.00, or practically 105.3 per cent, based on \$1.00 per member as of 1931.

Grand Lodge passed a resolution against dual membership; but this resolution was subsequently reconsidered and final action on this matter will be taken at the next Annual Communication.

The Committee on the Legitimacy of Grand Lodges recommended the following action on the requests of recognition of the Grand Lodges mentioned: Spain (G. L. Barcelona); Argentina; Lessing zu den drei Ringen (Czechoslovakia), and National Grand Lodge of Czechoslovakia, postpone indefinitely; Palestine, hold for future action without prejudice; Parahyba, Rio de Janeiro, Bahia, and Sao Paulo, establish fraternal relations; Grand Orient of Brazil, withdraw recognition. This report was adopted by Grand Lodge.

An address prepared by Bro. George P. Annand, the Grand Orator, who was unable to be present, was

read by the Grand Secretary and ordered printed in full in the proceedings. We shall quote the closing paragraphs of this learned oration:

Thus when we receive all the light that can be imparted to us as Master Masons, we receive a torch that we should keep brightly burning and use to show the way in our search for the True Life. We should hold it above our heads to dispel the surrounding darkness and that we may be able to see a brother who has lost his light and has fallen by the wayside. When you find such an one, pass him not by with an expression of admonition or a few well chosen words of pity, but stoop to his level, relight his torch and urge him on his way.

Your light in Masonry and my light in Masonry may be no greater than the flame of a tiny candle; it is sufficient to show us our duty to ourselves and our fellow man. Raise this tiny flame to the millionth power and the world will see our light and behold our structure, built upon the square, and from its polished outlines the light of Truth will be reflected to God from whence it came.

M. W. Bro. V. M. Henderson, a careful and conscientious reviewer, submits reviews of the proceedings of 78 Grand Jurisdictions. He covers our proceedings for 1932 very adequately, quoting from M. W. Bro. Palma's address of welcome, M. W. Bro. Larkin's Annual Report, and M. W. Bro. Gonzalez' inaugural speech. Regarding Bro. Fischer's Report on Correspondence, he says:

We would like to step up and say that certainly no apology was necessary, it was a fine report. We like it because his statements are frank and we know exactly where to find him.

Anent some criticism by Bro. Fischer of Grand Lodge overdoing it as far as tributes to the Flag are concerned, this reviewer says:

We do not entirely agree with him as to a ritualistic flag ceremony being an "innovation." We say that an honest tribute to the flag of our country is not out of place at any time, anywhere.

This, of course, is a matter of opinion, and in this respect the opinion of the Grand Lodge of Nevada is evidently the same as ours, because, turning back to the Grand Master's Annual Address in the volume under review, we find this recommendation:

I recommend that the present Flag Service be discontinued. General Regulation No. 75 reads:—American Flag to be displayed in the East:—The Grand Secretary is authorized to purchase an American Flag for the use of the Grand Lodge of Nevada. Every constituent Lodge within the jurisdiction of the Grand Lodge of Nevada is forthwith to acquire a Flag of these United States and display it in the East at every communication. Adopted. 1916. Page 44.

Brethren, let us return to that Regulation as it was. I think that any man who has served under our Flag will agree with me that this parade only serves to cheapen it.

And in accordance with this recommendation, the Grand Lodge of Nevada abolished its Flag Ceremony.

Wor. Bro. N. Buendia, P. M. of Malolos Lodge No. 46, is the Grand Representative of Nevada near our Grand Lodge.

New Hampshire, 1933

New Hampshire boasts of one of the very old Grand Lodges of the United States: the Grand Lodge of that State held its 144th Annual Communication at Concord, on May 17, 1933. According to the latest figures, there are 81 Lodges in New Hampshire, with a total of 14,733 members. There was a net loss of 373 in membership during the Masonic year. Grand Masters: 1932, Allan M. Wilson; 1933, Orville E. Cain (Keene). Grand Secretary: Harry M. Cheney, P. G. M., Concord.

On the day of Saint John the Evangelist, December 27, 1932, the "Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire" held a semiannual communication (the 74th) at Freemasons Hall, in the city of Manchester. Our Grand Representative, Wor. Bro. Darwin Lombard, attended neither this nor the Annual Communication. The three Degrees were conferred during the day and evening of Saint John's Day by three different Lodges and a fraternal banquet was held at six o'clock p. m.

All the Lodges were represented at the Annual Communication. In his Address, the Grand Master paid homage to the memory of Past Grand Master Stephen Shannon Jewett, who died in October, 1932. Despite a net loss in membership of 373, he considered the year's record as re-assuring. The Grand Secretary shared this view when he said: "The rocks, for us, are not yet in sight." An outstanding citizen of Manchester, "of high character and eminent as a business man and philanthropist," was made a Mason at sight by M. W. Bro. Wilson. A Masonic Hall and a Temple were dedicated by him. He praised the work of the Masonic Service Association and asked the Lodges to support the New Hampshire Masonic Bulletin.

The Committee on Jurisprudence recommended that action on the requests for recognition of the Grand Lodges of Sao Paulo (Brazil), Bahia (Brazil), and Czechoslovakia be deferred, seeking further information.

They have a Masonic Home in New Hampshire; but it seems Grand Lodge has no control or participation in it. Means of attaining a closer relationship between Grand Lodge and the Masonic Home are being sought.

M. W. Bro. Harry M. Cheney, the veteran Grand Secretary, submits his 27th annual and successive review of the Proceedings of Sister Grand Lodges. It is a pleasure to read his reviews; they are short and pithy. Having reviewed Philippines, 1932, in the 1932 volume of New Hampshire, he had no proceedings of ours to examine and comment upon this time.

M. W. Bro. Vicente Carmona, P. G. M., is the Grand Representative of New Hampshire near our Grand Lodge.

New Jersey, 1933

The Grand Lodge of New Jersey, which was founded in 1786, had on January 1, 1933, 608 Lodges, with a total membership of 93,976. There was a net loss in membership of 2,686 during the year 1932. Grand Masters: 1932, Floyd J. Kilpatrick; 1933, Arthur P. Johnson (Haddonfield). Grand Secretary (since 1917), Isaac Cherry, Trenton.

The Grand Lodge of New Jersey held its 146th Annual Communication on April 19 and 20, 1933. Our Grand Representative, R. W. Bro. Howard J. Dudley, was present. The Grand Master, in his Annual Address, stated that during the year three Emergent Communications had been held, two for the constitution of new Lodges and one for the purpose of laying the corner stone of a church. He reported attending the Masonic Week in Washington, D. C., and Alexandria, Virginia, in May, 1932. He expressed himself as highly pleased with the work of their Masonic Home and of their Masonic Charity Foundation. He declared a moratorium with regard to the payment of the \$1.00 per capita tax for the Masonic

Charity Foundation with the returns of the Lodges for 1932. He mentioned with pride the fact that New Jersey's contribution of \$181,257.00 to the George Washington National Memorial places their Grand Lodge first among the Grand Jurisdictions. He recommended continuation of the membership of their Grand Lodge in the Masonic Service Association. He also recommended the adoption of legislation permitting dual membership and submitted regulations therefor and a form of petition for affiliation, for adoption by Grand Lodge. This matter was referred to a Special Committee, and final action was not taken at this Communication.

M. W. Bro. Curtis Chipman, Grand Master of Massachusetts, and W. Carl H. Claudy Executive Secretary of the Masonic Service Association of the United States and honorary member of the Grand Lodge of New Jersey, made addresses, also the Grand Masters of Connecticut and Rhode Island, Past Grand Master Louis A. Watres of Pennsylvania, the Deputy Grand Master of Virginia, the Grand Masters of Maryland, Delaware, and the District of Columbia, the Grand Secretary of New York, and District Deputy Grand Master Borneman of Pennsylvania—just one dozen outside orators. That did not leave much time for local talent, because some of the speeches were not exactly short.

New Jersey lost one Past Grand Master by death in 1933, M. W. Bro. Herbert Cornelius Rorick.

The Masonic Bureau of New Jersey did good work in securing employment for members in need of it. It has nine branches and is active in relief work. The total operating expenses for the year aggregated \$12,482.61.

Negotiations will be entered into with the Masonic Jurisdictions of Sweden, Norway, and Denmark for the establishment of fraternal relations.

The census of the Masonic Home of New Jersey showed 77 men, 94 women, 38 boys, and 23 girls, a total of 232, on February 28, 1933. The Committee on Foreign Correspondence headed by Bro. Ernest A. Reed submitted reviews of the Proceedings of 74 Grand Jurisdictions; R. W. Bro. William Van Eeerde helped with that of Netherlands. They are doing good work, those New Jersey reviewers, and we are pleased with their review of our volume for 1932. Our activities in China are well reviewed and judged with fairness. There is some favorable comment on M. W. Bro. Palma's Address of Welcome, M. W. Bro. Larkin's Annual Address, and M. W. Bro. Kalaw's Grand Oration. The concluding paragraph of the review is much appreciated by us and we thank for all concerned. It reads as follows:

The report on foreign correspondence is prepared and presented by Brother Leo Fischer, reviewer. In a preface he tells us of the serious illness and absence from the islands of that veteran reviewer, Past Grand Master Newton C. Comfort, whose work we have enjoyed so thoroughly for the past few years. It is always interesting to note how one's acts and utterances are interpreted for the benefit of others, but it has been the keenest kind of pleasure to observe the patience, understanding and kindness with which the reviewers in the Philippines endeavor to inform their readers of the Masonic happenings in New Jersey. We are glad, also, that our efforts find favor. In our opinion, the Grand Lodge of the Philippines is one of the most interesting in the whole world of Masonry. It is experiencing today what our older Grand Lodges lived through 100 years ago, and some of them have forgotten.

In his review of the year before, our New Jersey Brother expressed anxiety regarding the fate of our Amity Lodge No. 106, because of the "unofficial war" that was then going on in Shanghai. We are glad to inform him that although a number of the members

of that Lodge suffered great financial losses and some lost their homes on that occasion, the Lodge weathered the storm and is not only strong and prosperous; but is a source of pride to our Grand Lodge, as it maintains a very high standard of membership and practises Masonry of an admirable type.

The Grand Lodge of New Jersey is represented near that of the Philippine Islands by Wor. Bro. Henry E. Smith, of Cavite.

New Mexico, 1933

The Grand Lodge of New Mexico, founded in 1877, has 56 Subordinate Lodges with a total membership of 6,645; it lost 425 members during the year. Grand Master, 1932, Thomas J. Hall; 1933, John Milne (Albuquerque). Grand Secretary (since 1884), Alpheus A. Keen.

The 55th Annual Communication of this Grand Lodge was held on March 20, 21, and 22, 1933, at Roswell, N. M. New Mexico is one of the few jurisdictions in the United States which do not appoint fraternal representatives, and at this Annual Communication, Grand Lodge expressed itself as being opposed to joining the rest of Grand Lodges in that respect, because "apparently the need of such representatives is very slight."

The Grand Master, in his Annual Address, reported attending Masonic Week in and about Washington, D. C., in May, 1932, expressed himself in favor of the consolidation of Lodges, said that despite prevailing conditions interest had been good, criticized the Lodge secretaries for not being active enough in collecting dues, expressed himself in favor of trial by commission, stigmatized levity in degree work, and recommended uniform receipts for dues. He expressed his opinion on Masonic relief very tersely as follows:

The true theory of Masonic relief is this: The Brother should exhaust his means before calling on the Brethren close to him; when the Brethren have assisted to the extent of their ability the case should come to the Lodge; after the Lodge has done all possible, then it is just and proper to call upon the Grand Lodge.

Here is what he said, in part, in support of his recommendation of trial by commission:

Experience has taught us that some effort should be directed toward relieving the Constituent Lodge of the after effect of a Lodge trial. In every case of record, there has been a division of opinion as to the decision reached, resulting in a divided membership, something to be avoided at all times, if at all possible. It requires many years for this state of affairs to subside, and once a Lodge experiences this situation it looks back with regret and remorse, with the hope always that similar occasions shall never come to them.

We copy in full from M. W. Bro. Hall's Annual Address the paragraph entitled "Organizations basing membership on our Fraternity:"

It has come to my attention during the past year that some bodies who base their membership on our Fraternity have been rather lax in dropping from their rolls those who have severed their membership with us, by choice or suspension.

The future relationship as between the Grand Lodge and these organizations depends greatly on the manner in which the situation is met. We are willing to furnish lists of withdrawals, and we must insist that they adhere to our law.

Grand Secretary Alpheus A. Keen comes in for words of praise; he enters upon his fiftieth year of service as Grand Secretary in November 1933.

There is a report of the Fort Bayard Relief and Sojourners' Club Committee, which recommends that the work at the Sojourners' Club, Fort Bayard, be

continued; that \$4,500 be provided for maintenance of the work for the coming Grand Lodge year, and that \$300 be made available for paying fire insurance premiums on Sojourners' Club building and equipment. 42 of the 300 disabled veterans hospitalized at the U. S. Veterans' Hospital No. 55, Bayard, are Master Masons, hence the Club.

There is also a report by the Committee on Fort Stanton Relief and Trowel Club, with a proposed budget of \$1,500, of which the Grand Lodge is asked to pay \$1,000.

New Mexico having a climate especially beneficial to sufferers from tuberculosis, there are many Masons suffering from the "White Plague" within the boundaries of the State who have come from other parts of the country for a cure or relief. New Mexican Masonry has been and is doing a great deal for these unfortunate Brethren, as shown by the reports of the two committees last mentioned. But the funds of the Grand Lodge are limited and the full amounts requested by the committees could not be appropriated.

The Committee on Masonic Educational Service of this Grand Lodge is doing very good work and we read in its report about candidate training papers, short-talk papers, Masonic institutes, and other activities in the educational line.

In the report of the Committee on Foreign Correspondence we find a paragraph regarding the activities of our own Grand Lodge in China.

Wor. Bro. Robert Kellahin gave a brief sketch of Masonry in Southeastern New Mexico.

There is a very brief review (by M. W. Bro. John Milne) of our Proceedings for 1932.

From Exchanges

A Parable

There was once a contractor who, by long years of hard service and honest dealing, had created for himself a reputation of scrupulous integrity and fidelity to every trust committed to him. One day he was called into the office by a member of a firm for whom he had built many houses, who said to him: "I am going to be away for two years, and while I am gone I wish you to build a house for me. Here is a blank cheque which I have signed. Fill in the amount that the house costs. I have only one instruction to leave you, and that is, put the best material you can find into that house, regardless of the cost." And he went away. For a while the contractor was true to the trust reposed in him. Then the temptation of putting inferior material where it could not be detected and charging for the best material was too much for him, and he fell. At last the owner returned, and calling the contractor into his office said to him: "Have you finished my house?" And the contractor said "yes." Then the owner said: "That house is yours. Here are the deeds. I give it to you as a reward for your honesty and faithfulness which have saved this firm many thousands of pounds during your years of service." And the contractor went out and wept bitterly when he realised that he had cheated and swindled none other than himself.

This charming little parable which is told by the Rev. John J. Lanier in his book, "The Master Mason", serves as an admirable object lesson which should be taken to heart by all of us when considering whom we propose and admit as members of our Ancient Order.

If we pause for a little while and try to realise that we are the builders of the Craft as it will be in the days to come, our position and that of the dishonest contractor referred to in the parable must surely impress itself upon us.

The candidates whom we bring forward and propose for admission to the mysteries and privileges of Ancient Freemasonry constitute the material which is being put into the house upon the building of which we are concentrating our efforts.

But unlike the dishonest contractor of the parable, we are aware of the fact that the building we are constructing is for our own use. Were we to use poor material in a structure which we were raising for some person other than ourselves, the fault would be a grave one; but surely the knowledge that the edifice which we are raising is for ourselves should serve to make us resolve to use in its building nothing but the finest of materials.

We are too well aware of the fact that criticism of any institution by those outside its boundaries is based on the actions of the worst elements in that institution, and the Masonic Order is no exception to this rule. How often have we heard those who have not been admitted to our mysteries and privileges refer to the conduct of a brother who, unfortunately, has not altogether observed the laws and teachings of Masonry, basing their criticism of Masonry on the actions of that brother? It is safe to assume that not a single member of the Order has not, at some time or other, heard comments of this nature made by those who are not Masons.

Those who are members of the Craft know only too well that for every one brother who acts in an un-Masonic manner, there are hundreds, aye, even thousands of brethren whose conduct towards their fellow-men, both inside and outside of the Craft, is all that could be desired.

If we expect to maintain the high standard of Masonry we must realise that every candidate brought forward is a power either for evil or for good in connection with our Ancient Order.

Let us at all times, when contemplating the nomination of a candidate, remember the parable of the dishonest contractor, and determine that the candidates who are in effect that material with which we are building our edifice are of the finest calibre only. Let us build as King Solomon's Temple-builders did, with the best of material only.

The words of John Lanier in commenting on his own parable help us considerably. "Life is a blank cheque," he states, "signed by God and handed to us at birth. Whatever kind of life we choose to write in the blank cheque God cashes for us. He surrounds us with an unlimited universe of life, and gives us unbounded possibilities of growth, but he builds our characters out of the materials we pass up to him." —From "The Square," Sydney, N. S. W.

Not a Bad Idea!

We copy the following paragraph from the report of the Fraternal Correspondent of the Grand Lodge of Wyoming, M. W. Bro. J. M. Lowndes, for 1932:

The Maryland Grand Lode is the only Masonic organization at the present time in which a Master Mason must show his receipt for dues to the Tyler before he is admitted into a communication of the Lodge of which he is a member. The plan has been found quite satisfactory and has done more to get rid of dead timber than any other law passed.

Lodge News

From Bagumbayan Lodge No. 4

Bagumbayan Lodge No. 4 held its Annual Meeting on Wednesday, December 13, 1933. 29 members were present, no less than 12 being Past Masters. Annual reports were presented by Wor. Bro. Dr. Antonio Fernando, as Master; Bro. Lino Chaves, as Treasurer; Wor. Bro. Francisco Santiago, as Auditor, and Wor. Bro. José A. de Kastro, as Secretary of the Lodge. These reports bring out interesting facts. There was a loss of 11 and a gain of 4 in membership during the year, making a net loss of 7, which reduces the total membership to 98 Master Masons. Over 20% of the disbursements during the year was for charity. A number of fine lectures were delivered during 1933 and the Bagumbayan spirit was kept alive.

Officers for the ensuing year were elected as follows: W. M., Floro A. Santos; S. W., Dr. José I. Abuel; J. W., Florentino Cayco; Treasurer, Lino Chaves (re-elected), and Secretary, José A. de Kastro, P. M. (re-elected). These officers will be installed on Wednesday, January 10, 1934; the ceremonies will be private. After the Annual Meeting, the members of the Lodge enjoyed refreshments provided by the officers elect.

From Cosmos Lodge, No. 8, Manila

On Wednesday, December 20, 1933, at 8 p. m., the officers elect and appointed of Cosmos Lodge No. 8 were installed by M. W. Bro. W. W. Larkin, P. G. M., with Wor. Bro. Louis M. Haussman acting as master of ceremonies. The principal officers of the Lodge are now: W. M., Dr. Carl Max Hasselmann; S. W., Joseph H. MacDonald; J. W., Robert Hill; Treasurer, William J. Ellis, and Secretary, Fred M. Holmes, P. M.

From St. John's Lodge No. 9, Manila

At the November Stated Meeting of this Lodge, the Third Degree was conferred upon Bro. Oscar Seybrand Johnson by a team of Senior and Junior Wardens, composed of Bros. A. K. Spielberger (1), J. A. DeLude (3), R. C. Caldwell (6), J. H. McDonald (8), Paul Martin Rasch (9), H. S. Wilson (94), George W. Edgar (95), George A. Clegg (1), E. E. Voss (1), R. Mayarson (5), and F. C. Gearhart (94). The Perambulation was sung by a Masonic quartette composed of Bros. J. Brookman (9), J. George (9), George Mayhew (8), and L. Rothenhoefer (9). M. W. Bro. Stanton Youngberg, Grand Master, was present and presented the Working Tools to the Candidate.

During the year, there was a gain in membership of 11 (8 by degrees, 3 by affiliation), and two former members were reinstated. There was a loss of 6 by demit or suspension. 12 Stated and 13 Special Meetings were held during the year. Financially the Lodge is in a sound position.

From Walana Lodge No. 13

Diplomas of honorary membership in Walana Lodge No. 13 were presented by M. W. Bro. Antonio Gonzalez on November 11th to Wor. Bros. Ricardo C. Santos, Adriano Rivera, José F. Fetalvero, and Manuel Agbulos, who were elected honorary members of this Lodge at the October Stated Meeting.

At the Annual Meeting on December 9, 1933, Walana Lodge No. 13 elected for officers for the ensuing Masonic year the following Brethren; W.M., Canuto S. Nadurata, P. M.; S. W., Esteban Diokno; J. W., Casiano C. Lim; Treas., Rafael Araujo, P. M., and Secretary, Dionisio F. Alejandro.

On the same day, beginning at 3 p. m., Bros. Pedro J. José and Marco A. Castillo were passed, and Bro. Victor Fernandez was raised, by teams made up of Past Masters and members of Walana Lodge and Sister Lodges, after which refreshments were served on the roof garden of the Temple.

From Maktan Lodge No. 30, Cebu

M. W. Bro. Francisco A. Delgado, P. G. M., member of the House of Representatives, and Bro. K. L. Kwong, of Amity Lodge No. 106 (Shanghai), Consul General for China, were entertained by Wor. Bro. Lim Yok Su, W. M., and Bro. Go Chan, Treasurer, of Maktan Lodge No. 30, under the auspices of Maktan and Tupas Lodges, at the Masonic Hall on November 24, 1933. Both Brethren delivered interesting addresses.

From Martires del '96 Lodge No. 32, Nagcarlang

Mártires del '96 Lodge No. 32, of Nagcarlang, Laguna, has ceased to exist. This Lodge received its charter from the Grand Lodge of the Philippine Islands on February 13, 1917, when what is commonly called the "Fusion" took place; but it had already existed under the Gran Oriente Español, as No. 372 on the rolls of that Body, since 1914. The young Lodge had been bitterly opposed by the parish priest of Lilio, an enemy of the public schools and Masonry; but the public schools and Masonry had won the day. The Lodge, like so many others, grew and prospered at first, and then it fell upon evil days. The membership decreased until but a handful—sixteen—were left, and the financial situation of the Lodge became hopelessly involved. Finally, last month, the Master of the Lodge, with heavy heart, went to Manila and surrendered the charter of the Lodge to the M. W. Grand Master. The officers of the Lodge during the last year of its existence were: Wor. Bro. Francisco Arjona, W. M.; Wor. Bro. José Lucido, S. W.; Bro. Gonzalo Bronilla, J. W.; Bro. Felix Arjona, Treasurer, and Wor. Bro. Pablo Arceta, Secretary. We have no doubt that our Brethren of Nagcarlang and Lilio will be received with open arms in any of the other Lodges of Laguna Province to which they may apply and will prove a valuable addition to the columns of the Lodge which they may decide to join.

From Makabugwas Lodge No. 47, Tacloban, Leyte

The Annual Meeting of Makabugwas Lodge No. 47 was held on December 2nd, 1933. Wor. Bro. Wayne Gray's annual report showed much and important work accomplished; the Lodge held 17 meetings during the year of his incumbency, with improved attendance. Many lectures were delivered and the Goat Club took ample care of the social feature.

The officers elect for the ensuing year will be installed on December 23rd; the installation will be semi-public. The following were elected: W. M., Alberto Santa Cruz; S. W., Pio V. Advincula; J. W., José A. Mendoza; Treas., Benedicto Cunanan (re-elected); and Sec., Fidel Fernandez (re-elected).

From Mount Mainam Lodge No. 49, Naic, Cavite

Most Wor. Bro. S. Youngberg, Grand Master, accompanied by several members of the Grand Lodge, made a surprise visit to Mount Mainam Lodge on the night of its Annual Meeting and election of officers.

From Isla de Luzon Lodge No. 57, Manila

On December 18, 1933, Isla de Luzon Lodge No. 57, held a Special Meeting for the purpose of installing officers for the ensuing Masonic year. M. W. Bro. Antonio González, P. G. M., acted as installing officer, with Wor. Bro. Fidel T. Manalo, P. M. of High Twelve Lodge No. 82, assisting him as master of ceremonies. The elective officers for 1934 are: W. M., José M. E. León, Jr.; S. W., Antonio G. Perez; J. W., Ambrosio S. Telesforo; Treas., Felisberto Soriano, P. M., and Secretary, Leonardo Fajardo, P. M.

From Mayon Lodge No. 61, Legaspi, Albay

Mayon Lodge has been quite busy during the Masonic year just closed, in spite of the depression which has hit the Bikol country very hard. Twenty-two degrees were conferred during the year, namely, 8 First, 8 Second, and 6 Third. Not a single member was suspended for N. P. D.

At its Annual Meeting on December 5, 1933, the Lodge elected the following officers for the ensuing year: W. M., Pablo Buñag; S. W., Stephen L. Smith; J. W., Florencio Dykia; Treas., Dy Uy, and Secretary, Kenneth P. MacDonald, P. M.

From Service Lodge No. 95, Manila

Service Lodge was very busy in November; it held no less than 1 Stated and 10 Special Meetings during that month, initiating 11, passing 8, and raising 8. The newly raised Master Masons are William Hector Plantz, Ardene Rex Hattell, Clarence Dybedock, Carl M. Wilson, and Charles Marion Hall, all of the U. S. S. Black Hawk; Bernard August Karwick, of the U. S. S. Barker, and Antonio Zodda and Ralph Watts Eckhardt, of Nichols Field.

At the Annual Meeting of this Lodge, the following-named Brethren were elected to serve the Lodge as officers during the ensuing year: George William Edgar, W. M.; Oscar Glenn Urquhart, S. W.; Ulyses Sam Nero, J. W.; Charles Freeman Hatfield, Treasurer, and Charles Alfred Caron, Secretary (re-elected).

Special mention must be made here of the memorable Meeting of November 24, 1933, when M. W. Grand Master S. Youngberg, accompanied by officers and members of the Grand Lodge, made an official visitation to this Lodge. On this occasion, the Third Degree of Masonry was conferred on Bro. Bernard August Karwick, of the U. S. S. Barker, by a team of Craftsmen composed entirely of members of the Asiatic Fleet Square Club and headed by Bro. D. A. Liechty, of Cavite Lodge No. 2. This team was received in a body, as guests of honor, and put on the work in excellent form. It was composed of Bros. D. A. Liechty, O. G. Bradley, A. A. Shawkey, P. S. Hughes, A. Erickson, A. E. Ballard, G. Potosky, A. K. Newsome, H. B. Blank, D. Quiterio, H. F. Gardiner, and F. H. Dulan. Addresses were made by Bro. Ballard, President of the Square Club, who gave a brief history of that organization; by Bro. Liechty, who thanked Service Lodge and the Grand Master for assisting the Club, and by Wor. Bro. Nelson, P. M. of Lake Park Lodge No. 254, of Lake Park, Minn. By request of the Master, Bro. Caron, the Secretary, presented the M. W. Grand Master with a photograph of the meeting of November 11th and a set of books of the kind presented in Service Lodge to candidates after the conferring of each degree. M. W. Bro. Stanton Youngberg then delivered an address which was warmly applauded, the ovation which our Grand Master received being an eloquent proof of his great popularity. Refreshments were served and a pleasant social hour enjoyed after the meeting. 96 Master Masons signed the register.

Personals

Owing to the absence of the Editor in the Mountain Province, where he was enjoying a much needed vacation, during the week preceding Christmas, our Personal Column was closed on December 16th instead of December 20th, and the items received after that date will have to wait for the February number.

Manila No. 1.—Bro. O. L. Vanderford's health has improved so materially in Baguio that he extended his stay there at the expiration of his leave, on December 1st.

Cavite No. 2.—Bro. H. H. Fennerty is on duty in the Disbursing Office of the Navy Yard of New York, N. Y.

New addresses of members in Manila are those of C. E. Rollyson (U. S. S. Edsall), H. H. Foggart (U. S. S. S-40), O. Howard (U. S. S. John D. Ford), H. L. De Hart (U. S. S. Edsall), J. A. Thiede (U. S. S. S-37), Dewey Walley (U. S. S. Bittern), and George Newbauer (U. S. S. Smith Thompson).

Bro. W. F. Crenshaw sends regards from 815 Bush St., San Diego, Calif.

Bro. Seigel Knight's new address is R. R. No. 4, Garnett, Kansas.

Bro. J. H. Walls writes from 1011 Benton St., St. Louis, Mo. Bro. G. S. M. Cook is stationed at the Marine Barracks at Pearl Harbor, T. H.

Bro. T. C. Campbell's present address is 1018 W. 13th St., San Pedro, Calif.

Bro. R. D. Searfoss is on the U. S. S. Cachalot, Navy Yard, Portsmouth, N. H.

Bro. R. E. Shoff can be reached writing to Box 20, Submarine Base, New London, Conn.

Bagumbayan No. 4.—Bro. Feliciano P. Paterno has been granted a dimit.

Letters with fraternal greetings have been received from Bros. Luis Duka, Naga, C. S.; Agapito Alano, San José, N. E.; Gregorio C. Punzalan, Boac, Marinduque, and Pedro de Mesa, Mindoro.

Wor. Bro. Leo Fischer has attained to the dignity of grandfather through the birth, on December 9th, of a daughter to his youngest daughter, Mrs. Acacia L. Brice, and her husband, who expects to join his wife in Manila in February. He spent a week in Baguio in December, the first vacation of any length he has had since 1929.

Southern Cross No. 6.—Bro. E. E. Littlewood had a busy afternoon and evening on December 11th: he received the Third Degree in this Lodge, and between the first and second sessions he attended a meeting of Lawton Post No. 27, Veterans

of Foreign Wars, at which he was installed as Senior Vice-Commander.

Wor. Bro. John R. McFie was ill enough to have a stay in bed for several days early in December.

Bro. Arthur F. Fischer has been appointed as Acting Director of Science, in addition to being Director of Forestry. Evidently the Government has unlimited confidence in his ability, and capacity for work.

Cosmos No. 8.—Most Wor. Bro. Joseph H. Schmidt left for Baguio by plane on December 9th. His health has not been any too good lately and he expects to recover some of his weight and former strength and vigor in the hill country. Another Past Grand Master, M. W. Bro. H. E. Stafford, is taking care of him in Baguio. M. W. Bro. Schmidt expects to return to Manila for a few days on January 9th.

St. John's No. 9.—Bro. J. B. Armstrong, Jr., sent dues and greetings from Seattle.

Bro. George W. Stedman wrote from San Francisco, stating that he is now with the Grace Steamship Company, running from San Francisco to New York.

Bro. Glenn Leonard, S. D., reports the birth of a son, which makes a grandfather of Bro. Blaisdell.

Bro. Oscar Seybrand Johnson was raised to the degree of M. M. at the November Stated Meeting of this Lodge, with Bro. A. K. Spielberger (1) and Bro. J. A. DeLude (3) in the East during the First and Second Sections, respectively.

M. W. Bro. S. Youngberg, G. M., attended the November Stated Meeting and made a very interesting talk on that occasion.

Walana No. 13.—Bro. Pacifico M. Cruz was confined to his bed at St. Luke's Hospital for about a week in November, following an operation on the ear.

Bro. Cirilo Calderon was in bed at home with malaria for some time last month.

Rizal No. 22.—Wor. Bro. Rufo San Juan had a sudden attack of pleurisy while touring the province of Palawan and was ordered by the doctors from Culion to take a complete rest, as reported by the Secretary of Palawan Lodge No. 99.

Batong Buhay No. 27.—Bro. Juan S. Catindig, who passed away on November 28th and was buried under the auspices of this Lodge on December 3rd, has left a widow and several children.

Wor. Bro. Mariano Sia arrived toward the end of November from Amoy, China, where he had been spending a vacation of two months.

Wor. Bro. Conrado Tanting made a business trip to Northern Luzon last month.

Makabugwas No. 47.—Bro. Melquiades Almadin's wife died after a lingering illness.

Bro. Francisco Tantuico, who has fully recovered his health, has left for Cagayan where his office is located.

Wor. Bro. Fidel Fernandez had a busy month in November: he wrecked his car and his wife presented him with another strapping son. And on December 2nd he was re-elected Secretary of Makabugwas Lodge.

Bro. Honorio Nuñez was passed to the degree of F. C. on December 4th, with 27 Brethren watching his progress in our mysteries.

Mt. Mainam No. 49.—Letters with fraternal greetings have been received from Bros. Alfredo Javier and Deogracias Ibanez, of San Diego, Calif.

Bro. Felix R. Lupisan, of Luisiana, Laguna, and Bro. Emilio Y. Pilpil, of Pulpandan, Occidental Negros, have also sent dues and greetings.

Bro. Baltazar Yuvienco, band master at the Naval Station, Cavite, has been elected as Junior Warden of this Lodge.

Isla de Luzon No. 57.—Wor. Bro. Ramon Mendoza was ill several days in December and unable to come to his office in the Masonic Temple.

Magat No. 68.—A son was born to Bro. and Mrs. L. C. Danquilan on November 26th.

Bro. D. Maddela and family arrived at Bayombong from Manila on November 25th.

Dr. Sotero Torralba was initiated last October.

Bro. Cornelio Gallardo had the misfortune of losing both his parents and his sister within one month's time.

Kasilawan No. 77.—Bro. Wenceslao Flores has removed from 8 Herbosa, Tondo, to 201 Rizal Extension, Caloocan.

Bro. Catalino Nuval announces the birth of a son, on October 13th. Early in November, our Brother was seriously ill and

two of his children were also sick.

Bro. Leoncio Pallorina's youngest son died in October.

Bro. Inocencio Masiglat has retired from the Bureau of Customs under the Gratuity Law, effective on the 1st of last month.

Bro. Francisco Ancheta wrote from Concepcion, Tarlac, and Bro. Leopoldo Boquiren from Davao.

Modestia-Liwayway No. 81.—Bro. G. Peralta, who is stationed in Palawan as assistant superintendent of the Iwahig Penal Colony, was made happy by the return of his wife from a vacation of three months in Manila.

High Twelve No. 82.—Bro. Eugenio Columbretes was discharged from the Sternberg General Hospital on November 6th and left for Carigara, Leyte, five days later. Our Brother has been given an honorable discharge from the U. S. Army, for physical disability, and a pension for life.

Bro. and Mrs. Rafael Cabiling were ill in November, and so was Bro. Eugenio Plata, in Baguio.

Memorial No. 90.—Bro. Francisco San Andrés, the Secretary of this Lodge, was on November 30, 1933, married to Miss Elisa T. Garcia, a teacher in Cabanatuan Elementary School.

Service No. 95.—Bro. George Strelow visited Pearl Harbor Lodge No. 598, of Honolulu, on October 26, 1933, as reported by the Secretary of that Lodge.

Riverside Lodge No. 635, of Riverside, Calif., advises that Bro. Samuel Robinovitz visited there on October 19, 1933.

Dues and greetings have been received from various Brethren in the United States, as follows: Wm. W. Ferguson, U. S. Immigration Service, Andrade, Calif.; Charles Gail, 19th Group Hqs., Rockwell Field, Coronado, Calif.; Sylvester Smith, U. S. Navy Recruiting Service, P. O. B'dg., Colorado Springs, Colo.; John T. Wislocki, Co. "L", 38th Infantry, Fort Douglas, Salt Lake City, Utah; Samuel Robinovitz, 34th Pursuit Squadron, A. C., March Field, Calif.; Joseph A. Heinly, Post Hqs. Fort McPherson, Georgia.

Bro. Quigley sends greetings from San Francisco, Calif. (c/o The Receiving Ship, U. S. Navy).

Bro. Edwin Tait has written from Baltimore, Md., and Chicago, Ill., that he is enjoying his tour of the United States.

Bro. Charles C. Alario sends greetings from the Naval Operating Base, Tug Office, Norfolk, Va.

Bro. Geo. H. Roundy also wishes to be remembered; his address is 408 Old Customs House, St. Louis, Mo.

Bro. Nicholas Joseph Vendetti and Bro. Emil John Soika became members of Service Lodge by affiliation on December 4, 1933.

A dimit was granted to Bro. Raymond A. Schmitz, at Randolph Field, Texas, to enable him to help form a new Lodge at Schertz, Texas.

The widow of our late Brother Jacob Handelsman visited Manila in November; she has since returned to her home in Shanghai.

Bro. Vincent Joseph Zamaitis, who was passed in November, has joined the U. S. S. Sacramento, in China waters.

The following were initiated in November: Edmund Burke Freeman and Malcolm K. Jackson on the 18th, and Thomas Hopper on the 13th.

Palawan No. 99.—Bro. José Dabuit, after passing the senior teacher examination, was married on September 30, 1933, to Miss Galuego, teacher in the Bacuit Primary School.

Amity No. 106.—Bro. N. B. Doodha has presented to the Lodge a copy of the Zend Avesta, which is the Volume of the Sacred Law to those professing the religion of Zoroaster.

Bro. E. E. Barnett has just welcomed to Shanghai his daughter Miss Eugenie Mae Barnett. Both father and daughter are wearers of the Phi Beta Kappa key for distinguished scholarship in college.

Bro. Li Zee-Min, now a student in Los Angeles, was recently elected president of the Chinese student's club of the University of Southern California, and in October he was chosen at Hollywood to act with William Powell in the new detective film, "The Kennel Murder Mystery." Bro. Li is also Chinese technical adviser on the Metro-Goldwyn-Mayer production of "The Good Earth."

Very Wor. Bro. Hua-Chuen Mei is making preparations to visit the Philippines, accompanied by Mrs. Mei, to give the Islands the once-over and attend the Annual Communication of the Grand Lodge, during the last week of January. The members of Grand Lodge are very anxious to have V. W. Mei attend that important assembly, as his counsel and advice will be especially valuable in view of the present situation, and all are anxious to meet our distinguished Brother personally.

Sección Castellana

THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 106 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: Stanton Youngberg, Gran Maestro; Manuel Camus, Gran Mastre delegado; Samuel R. Hawthorne, Primer Gran Vigilante; Conrado Benitez, 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.

Parte Oficial

Aviso de la Junta Anual de los Miembros de la Gran Logia de las Islas Filipinas

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p.m. del Martes, 23 de Enero de 1934 para elegir a cinco Directores y despachar los demás asuntos que puedan presentarse legalmente.

NEWTON C. COMFORT, *Secretario.*

Manila, I. F., 1.º de Diciembre de 1933.

Orden del Muy Il. Grand Maestro de M.L. y A. de las Islas Filipinas

Asunto: Reunión Anual de la Gran Logia, 1934

1. Ninguna Logia que haya dejado de presentar su memoria anual y pagar sus cuotas a la Gran Logia, tendrá derecho a ser representada en esta Reunión Anual. (Véase el pár. 181 de la Constitución). Se exigirá el pago completo de las cuotas debidas a la Gran Logia por el año en curso, más el 25% de las demás deudas en el caso de Logias que tuviesen otras obligaciones sin saldar.

2. La Comisión de Credenciales no expedirá tarjetas de admisión al Venerable o a los Vigilantes o Venerables pasados de cualquiera Logia que no tuviese derecho a ser representada, en su cualidad como tales dignatarios, ni las expedirá a miembros de la Gran Logia cuyas cotizaciones no estuviesen pagadas hasta el fin del año 1933.

3. Nadie más que Hermanos que posean legalmente una tarjeta de admisión para esta Reunión Anual se sentará en el sitio destinado para miembros de la Gran Logia, ni votará ni tomará parte en los debates.

4. Los demás Maestros Masones regulares en plena posesión de sus derechos como tales podrán asistir como visitantes, con tal que se conduzcan con el debido decoro y permanezcan dentro del espacio destinado a los visitantes.

5. El Gran Secretario facilitará a la Comisión de Credenciales una lista de todas las Logias que no hayan pagado sus cuotas.

6. El Gran Guardatemplo externo y sus auxiliares harán cumplir estrictamente las disposiciones de la presente Orden y darán parte de toda infracción de las mismas que llegue a su conocimiento, para la correspondiente acción disciplinaria. No admitirán al salón de sesiones a ninguna persona que no tenga su correspondiente tarjeta de admisión o, si fuese algún

visitador o miembro sin voto, un recibo de cotizaciones que demuestre que las ha pagado hasta el fin del trimestre o año en curso.

Dada en Manila, I. F., hoy día 5 de diciembre del año 5933 (V. L.), o sea, 1933 (e. v.)

S. YOUNGBERG, *Gran Maestro.*

Doy fe:

N. C. COMFORT, *Gran Secretario.*

Editoriales

Los Nuevos Dignatarios

Ya han tomado posesión de sus cargos los Venerables y Vigilantes, Tesoreros y Secretarios que las diferentes Logias han elegido en diciembre. Los que están dispuestos a realizar acabadamente la labor que tienen delante, estarán muy ocupados, porque aun en estos tiempos de pocos candidatos, la Masonería tiene numerosos y múltiples deberes que cumplir. El mejoramiento que se impone no debe detenerse ni por un instante, y la instrucción en los trabajos ritualísticos debe llevarse a cabo con tanto esmero como si hubiese muchos candidatos. En la parte administrativa, sobre todo, hay necesidad de mucha actividad y mucho esmero. La condición deplorable de los libros de contabilidad y demás documentación de algunas de las Logias de esta Obediencia exige una vigilancia continua y concienzuda de parte de los altos dignatarios y mucha actividad de parte de los encargados de dicha fase de la administración. Confiamos que todos los Hermanos han de prestar obediencia y cooperación a los jefes elegidos por ellos mismos, de manera que cuando éstos entreguen el mando a sus sucesores, puedan dejar la Logia mejor que la hallaron. Entonces sí la Masonería de estas Islas puede estar de plácemes.—L.F.

La Reunión Anual de la Gran Logia

Muchos e importantes son los problemas que la Gran Logia tendrá que resolver en la Reunión Anual de este año. A fin de que esto pueda hacerse, es preciso que los debates se lleven a cabo sin discursos y palabrerías inútiles, que se dejen a un lado los asuntos de poca importancia y que el mayor orden reine en toda la asamblea. Para conseguir esto, el Muy Ilustre Gran Maestro acaba de promulgar una orden que insertamos en este número de nuestra revista y cuyas disposiciones deben cumplirse al pie de la letra si la Gran Logia ha de desempeñar su magna y delicada labor con éxito. Las Grandes Logias del mundo que llevan muchos años de existencia deben su éxito

a la estricta disciplina que han mantenido en sus filas, mientras que casi todas aquellas que han dejado de existir después de pocos años de vida o que a cada rato presentan el aspecto poco edificante de un campo de lucha fratricida son pruebas elocuentes de los resultados funestos de la falta de disciplina.—L.F.

De Fuentes Extranjeras

Salutación a los Neófitos

Vuestras imaginaciones, que aún permanecen bajo el influjo de la intensa impresión por la cual acaban de pasar, quizás no puedan comprender en su verdadero valor el significado del simbolismo que esta ceremonia envuelve y no se puedan dar cuenta exacta de la importancia y trascendencia que para vuestras vidas ha de tener el paso que tan atrevidamente habéis dado.

La vida, conjunto de complejidades, convencionalismos, amarras, amordazamientos, inquietudes, desconfianzas, y toda una cromática escala de prejuicios, nos ha proporcionado un concepto inexacto de lo que es, de lo que debiera ser y de lo que en su intrínseco valor tiene de importancia para el hombre y para la sociedad. Vivimos y nos desenvolvemos en un medio que, falseando las ideas, las amolda y las plasma de acuerdo con las conveniencias particulares de los intereses que tienen que servir, aunque para ello sea menester la renuncia de nobles aspiraciones y la muerte prematura de anhelos que es preciso contener en nuestros corazones para que con su sana idealidad no vayan levantando reacciones en todos aquellos a quienes les halaga el adormecedor susurro de la fortuna o el aplauso.

La sinceridad se mustia en nuestros labios; la dignidad adquiere caracteres de sumisión; y la rebeldía, hija del convencimiento de nuestro valer, se ahoga en el proceloso mar de las conveniencias y los respetos a las viejas tradiciones de la ignorancia. Así la humanidad, en larga y peregrina caravana, cruza el desierto de la vida....

Sin embargo, numerosos de estos peregrinos suelen desertar de entre estas atormentadas filas y buscando un nuevo sendero, anhelan vivir en un ambiente de más amplitud y más realización. Entonces, rebelándose a todo prejuicio; dispuestos a luchar no sólo con las oposiciones del ambiente sino con la hidra formidable de sus propias personalidades, buscan un asilo que les proporcione las fuerzas que sus desfallecidos miembros necesitan; una sombra, que les aplaque las ardorosas fiebres del desierto, un horizonte que les haga entrever la posibilidad de una conquista del hombre para el hombre. Y, buscando y buscando, hallan una puerta que se abre franca y generosa a las solicitaciones sinceras de sus llamados y entonces piden con ansias infinitas, el pan espiritual de que carecían.

Penetran ese recinto y al traspasar sus umbrales una racha de fresca brisa besa sus sienas afiebradas. Desconocen cuanto les rodea, pero una confianza inmensa les asiste. Han pedido pan y se les ha brindado muníficamente. Ansiaban conocer la sinceridad y se sienten acariciados por ella; querían que su dignidad no se menoscabase y contemplan que ella es la característica de cuantos les rodean y observan que el ejercicio de la consciente rebeldía, es el patrimonio de todos, y que la ejercen contra toda tiranía y contra toda oposición al desenvolvimiento intelectual de los hombre libres....

Han observado y se han dado cuenta de que han nacido a una vida nueva, distinta a la que conocían hasta entonces y completamente propicia al desenvolvimiento de sus nobles aspiraciones y cultivadora de las virtudes que sus corazones atesoraban.

Este nacimiento impone nuevas modalidades, esta Iniciación ha abierto un nuevo horizonte a los que se afiliaron a estas filas desertoras de la profanidad.

Y aquí tenéis como en esta noche de intensas emociones para nosotros, habéis venido a engrosar las filas de aquellos hombres que, pidiendo pan espiritual, anhelando el cultivo de su mente y el dominio de sus emociones, se cobijan en estos templos al amparo de las tres entidades que les ha de permitir la magna realización de sus anhelos: Minerva, Hércules y Venus.

Simbolizan esta entidades a la Sabiduría la Fuerza y la Belleza.

Sabiduría, porque el hombre estudioso y reflexivo que somete al control de su juicio todas sus acciones, que estudia en el maravilloso libro de la naturaleza las causas y los efectos de la vida, que medita antes de hablar y escudriña y observa antes de juzgar, adquiere pronto ese profundo conocimiento de los hombres y de la vida que es la nota distintiva de los sabios.

Fuerza, porque la sabiduría en todos los actos de la actividad humana da una consistencia y solidez a los resultados, lo que constituye una fuerza que no hay poder ignorante que puede destruir, y

Belleza, porque en toda obra en la cual intervienen: sábia reflexión, ecuánime juicio, desinteresada y altruista finalidad hay una nota de apacible encanto que constituye la belleza en el mundo material de la forma.

Queridos neófitos, no se os exigirá otra cosa que un decidido espíritu de trabajo, una constante actividad en el bien y una abnegada renuncia de vuestros prejuicios, para que en el crisol del estudio de vosotros mismos podáis fundir vuestros espíritus en los nuevos moldes de la perfecta comprensión.

Dolorosa ha de ser esta tarea, ardua la lucha que debéis de sostener pero proficua en frutos provechosos por cuanto han de daros la perfecta armonía entre vuestros nobles ideales y la práctica que de ellos hagáis.—L. A. U. M. en *Revista Masónica de Chile*.

La Obra de la Masonería

Trazado de Arquitectura leído por su autor, el Gral. Castillo Breton B., M.M., en la Logia Mithras No. 18, Veracruz, México, y publicado en "El Simbolismo."

Continuando su evolución nuestro noble fin, nuevamente nos reúne y una vez más nos aproxima.

A través del espacio y de los tiempos, en todas las épocas de la existencia humana, el hombre ha buscado la asociación en su tendencia al perfeccionamiento, para entablar con más ventajas la lucha contra las contingencias de la vida; pero pertenece a los actuales tiempos el incremento grandioso que ha tomado nuestra Fraternidad, que hace de ella una corporación respetable y respetada, cuya voz es oída en el mundo entero.

Para que esto suceda existe una razón poderosa, y es su noble fin altruista; tender la mano al naufrago en el proceloso mar de la vida que desesperadamente se debate en busca de un punto de apoyo; y llevar a las obscuridades que todavía nos envuelven, la antorcha de la ciencia que ha de ensanchar los horizontes del progreso.

Nuestra asociación es humanitaria y científica, conservadora en sus principios y liberal en sus acciones progresistas; ideas que aparentemente se contrares-

tan, pero que se suman, se complementan; pues fuerzas que a simple vista se oponen sostienen el equilibrio del Cosmos; el pensamiento define sus ideas por las contrarias; a toda síntesis hay una oposición, una antítesis, y de la misma suerte, aquí, en nuestro medio, los principios elementales que parecen más opuestos, la autoridad y la libertad, el progreso y la estabilidad, la disciplina y la fraternidad, se equilibran, se complementan y vienen a ser a la vez el motor y el freno indispensables al desarrollo regular, ordenado, de las verdaderas Instituciones. Somos pues, a un tiempo, humanitarios y científicos, conservadores y liberales; he ahí los engranajes de nuestra Fraternidad.

Analícemos cuidadosamente cada uno de estos engranajes, con el mismo celo que lo haría el maquinista empeñado en la conservación de su material y del prestigio de su cometido.

Humanitario, adjetivo de significado tan bien definido, y sin embargo de tan compleja comprensión. ¿Podríamos calificar con él a personas que obran por el impulso de la función psicológica de la imitación? No, hermanos, esas personas con la misma mano que hoy tienden al menesteroso, lo harán caer el día de mañana; son instintivos o cervicales que se traducen en la lacra de la humanidad, que ponen su inteligencia y sus instintos al servicio de bastardas intenciones; y son por excelencia los que establecen distinciones insanas o se empeñan en la conservación ridícula de las castas.

¿Qué puede esperarse de individuos como éstos, que desconocen lo pasional, que sus sentimientos se han embotado a fuerza de poco cultivo, reduciéndose a su mínima expresión para dejar ancho campo al interés personal? ¡Qué triste es contar nuestra especie, que es la protagonista del universo, con elementos tales!

Quizá por contagio reconozca yo la diferencia de contornos bien definidos, que existe entre el humilde campesino y el burgués oropelesco; aquél es el intérprete entre Dios y la Naturaleza, y éste el opresor del noble elegido del Arquitecto.

Pero nuestras puertas no están cerradas para ellos, que de otro modo dejaríamos de cumplir nuestra misión, y nada importa que se amparen bajo nuestra bandera; son ovejas extraviadas que de momento darán topes al Pastor, pero que después, convencidas de sus cuidados y solicitudes, serán las primeras en no apartarse de su lado.

Tal debe ser nuestra norma, tal nuestro afán acrisolado; que las barreras no existan, que las distancias se salven, que el egoísmo y la individualidad desaparezcan para dejar el sitio a un inmenso grupo consagrado a la misma fructífera labor.

Así es como podremos hacer patria; unidos sólidamente a nuestros hermanos en la República, México marchará hacia la luz, hacia la cumbre, hacia el ideal, armonizándose al concierto de las Naciones civilizadas, consolidando su fraternidad con los otros pueblos, apoyados en el más legítimo y levantado de los parentescos conocidos: la hermandad del espíritu....

Del mismo modo que cultivamos el espíritu, cultivemos también la inteligencia, el saber. ¡Don divino que caracteriza nuestra especie!

De las fraternidades del orden de la nuestra, han salido las más grandes concepciones humanas, los descubrimientos más admirables; todo inventor, todo sabio u hombre de ciencia, no se siente satisfecho de sí mismo sino cuando aquello que ha pensado o concebido ha sido expuesto ante un seleccionado grupo que, después de atento y desinteresado exámen, pronuncia las sacramentales palabras que llevarán a su ánimo la

convicción de que no yerra; tienes razón, es verdad lo que afirmas....

Por eso es que más debemos tardar en concebir una idea que en correr a emitirla ante los que ilustrarnos pueden; porque así lo aconseja la modestia, compañera inseparable del estudio, del verdadero espíritu científico, y lo aconseja también la generosidad, la abnegación de todo aquel poseedor de una nueva verdad, que hacen que nadie deba guardarla sólo para sí, sino lanzarla al provecho y satisfacción de la humanidad entera.

Además, el criterio personal nunca puede servir para asentar como verdad incontrovertible alguna nueva conquista del pensamiento, y toda idea nueva necesita depurarse ante la mayoría pensante para ser lanzada al mundo con carta de naturaleza.

Si Madama de Stael, en brillante frase dijo que lo hermoso no tiene patria, con mayor razón puede aplicarse esas palabras a la ciencia. Para ella, razas y naciones, apasionamientos y rivalidades deben ceder el paso al progreso común, y será más grande quien más se apresure a decir: ésto sé y ésto pienso y ahí queda.....

Somos también conservadores, o al menos debiéramos serlo, de los sanos principios y tradicionales dogmas que engendraron y vivifican nuestra hermandad. Quienes se aparten de ellos, quienes extravíen malévolamente la corriente que nuestros primeros hermanos con positivo triunfo encausaron a través de los siglos, recibirán la execración de la gran familia masónica por su abyecta labor, y la posteridad los señalará con temblorosa mano y descompuesta catadura como al nefario Caín....

Finalmente, HH., somos liberales, poseemos el atributo que no es don de la humanidad sino don del Cielo, que fué creado antes de que el hombre poblara la tierra; y bien conocemos las conflagraciones y hecatombes que como castigo divino hemos sufrido, al pretender eclipsar ese sol que por igual reparte sus beneficios sobre el universo.

¿Qué diremos de los insensatos que pretenden coartar la libertad? Pues yo les diría con el poeta: Si al hombre de libertad no sentís latir de entusiasmo el corazón, "apartad," "alejaos" Pero no vayáis a los campos, que ahí las avejillas con entera libertad construyen sus nidos y lanzan al espacio sus bellos arpegios; ahí el manso recental brinca de gozo, sin restricciones, junto a la oveja. No vayáis a los bosques, que ahí podéis ver a la pantera buscar con libertad el alimento para sus cachorros y a la leona para sus hijuelos.

Y no es bien que la leona y la pantera de los bosques y la oveja y el ave de los prados enseñen al hombre, que es la primera figura en el gran panorama de la creación, las leyes inmutables de la Naturaleza, esas leyes tan sabias que armonizan y conciertan los movimientos de las esferas y de los soles a través de los espacios siderales.

Huid a donde la Aurora no penetre, a donde halléis un espacio vírgen jamás hendido por respiración viviente porque donde quiera que lleguen los rayos del sol, donde exista un ser organizado y sensible, ahí reinará majestuosa la idea de la libertad.....

El Camino del Exito suele tener Espinas

Muchos desean triunfar en la vida, sin grandes esfuerzos. Pero, eso es difícil que suceda.

En la mayoría de las veces, para que lleguemos a la meta de nuestras aspiraciones, tenemos que pasar

por pruebas muy duras.

Los que desean o aspiran a triunfos fáciles, de seguro nunca los obtendrán.

Las cosas que valen la pena conseguirse en esta vida suelen costar grandes esfuerzos y sacrificios.

El camino del éxito, a veces está lleno de zarzales, cuyas espinas agudas suelen penetrar muy hondamente en nuestras carnes.

Se dice que el rey Ptolomeo I, antiguo monarca griego que reinó en Egipto, en el siglo IV antes de J. C., al tener noticias de que Euclides, un gran sabio de aquellos días, enseñaba geometría a un numeroso grupo de discípulos suyos, le mandó a buscar para que le enseñara también dicha ciencia, cosa que él deseaba aprender.

Notó el sabio Euclides que su discípulo real, tenía una cabeza propia para llevar con orgullo fatuo la corona de rey, pero que estaba muy lejos de ser accesible a ciencia alguna.

Era un rey sibarita, que deseaba conseguir todo cómodamente. Hasta para hacer algún viaje por los alrededores de Alejandría, capital del reino, mandaba construir anchas carreteras reales, para que él pasara con su corte, carros, etc.

Un día el rey preguntó a su maestro si no podía él descubrir un medio más fácil de enseñar geometría que el método que estaba empleando.

Euclides le dió una respuesta que se ha hecho célebre, al decir:

—¡No hay caminos reales que conduzcan a los aprendices cómodamente a la geometría!

En la vida, todo es trabajo y lucha.

Para el éxito, no hay camino reales; sino rutas espinosas, llenas de pedregales y abrojos.

Hay que caminarlas a pesar de las molestias que encontremos en esas rutas.

Lo que más debemos tener presente, es no temer a los zarzales esos.

Si el valor que hay en nuestra alma, es grande, no importa la dureza y pedregales del camino de la vida.

Cuando la noche viene, no se apaga el farol que conducimos; al contrario, la mucha oscuridad le hace brillar mejor.

Así también debe ser con respecto a las dificultades de la vida, que pueden caer sobre nosotros, como una noche oscura; para que nuestro valor se haga más fuerte.

Valor que no brilla en medio de la oscuridad de nuestros contratiempos, es valor débil e inútil.

Nuestro entusiasmo, valor y fe, deben sobreponerse a todas las dificultades que nos rodean.

Seguir el camino de la vida, llenos de fe y valor, sin preocuparnos mucho de las dificultades de la jornada.

La meta de nuestras aspiraciones, puede estar lejos, y el camino tener muchos abrojos y pedregales, pero hay que caminarlo, hasta alcanzar el éxito.

El que sea demasiado susceptible a las espinas del camino de la vida, de seguro, no triunfa en carrera alguna.—A. Pereira Alves en "Mundo Masónico," Habana.

Los Símbolos

Etimológicamente, símbolo, es la expresión por algún medio sensible de algo moral o intelectual, por ello ya tan sólo, deberían ser respetados todos los simbolismos, pero, no siempre, las personas, grupos, sociedades, partidos, naciones, que adoptan un símbolo, emblema o bandera, obran de conformidad con lo que el símbolo, emblema o bandera representa en sí.

En mi anterior trabajo, al hablaros de la bandera cubana, la del triángulo rojo donde se posa la estrella solitaria, la de las tres franjas azules sobre fondo blanco puro, todo como observaréis alegorías masónicas, os decía que era el emblema de la Libertad, de la Igualdad y de la Fraternidad y todos desgraciadamente no ignoramos, que hoy sirve de estandarte a un gobierno dictatorial que ha perdido el control de la moralidad humana y se cree facultado para cometer los mayores atropellos, o sea, la negación de toda Libertad, Igualdad y Fraternidad.

En el escudo de nuestra hermana de raza, la República de Guatemala, figura como símbolo de independencia, un quetzal, el pájaro, que según es fama en Centro América, enamorado de su albedrío y belleza, muere cuando cae cautivo o se le quita la larga pluma de su cola tornasolada, y sin embargo, ese pedazo de tierra hispano-americana, ha sufrido diferentes veces la influencia de poderes basados únicamente en la fuerza de la espada y por tanto, también negación de libertad e independencia.

Recientemente, quizá, por un desequilibrio mental y olvidando pasadas lecciones de su propia Historia, ha triunfado en un Estado europeo, un gobierno despótico, que el mismo día de su triunfo, escarnece las libertades más sagradas, los derechos del hombre, y no obstante, comete todas esas tropelías bajo la cruz svática, símbolo de misticismo y buen agüero.

En ese mismo Estado, hermanos nuestros, que se decían masones, y que ahora ya dejan de serlo, a mi manera de entender, por el solo hecho de faltar a la promesa o juramento efectuado al entrar en nuestras logias, han pactado con ese gobierno olvidando el simbolismo de nuestras losetas, que es de fraternidad de razas.

Llevar una cruz en el pecho y no sentir en el corazón las doctrinas que predicara el Hijo del Hombre, es igualmente una negación de las doctrinas del Cristo crucificado, un escarnio al que parece ser, se reveló contra los mangoneadores de la Ley, contra la morrala fanática, con las únicas armas que él podía empuñar: la dulzura y el amor.

Podría ir citándoos muchos más casos, pero, siempre llegaremos a la misma conclusión, que todo símbolo, todo escudo, toda bandera, que no vibre con la pureza de las ideas que representa en nuestro espíritu y en nuestro corazón, es la negación absoluta de sí mismo y por tanto del símbolo, del escudo, de la bandera, sólo queda un adorno, un trapo de colores.

Por lo cual permitidme dedique a ellos esta parte de mi trabajo—; nosotros que aún estamos en período de instrucción, que aún es reciente nuestro llamamiento a las puertas del templo, en donde al abrirlas, se nos ha recibido con el triple abrazo fraternal y al pedir luz han sido desvendados nuestros ojos, para que entrase en nuestro espíritu la verdad pura de nuestro código masónico, hemos de procurar que no sean sólo adornos la cuerda nudada que rodea la cornisa de nuestro taller y lo que ella simboliza, unión perfecta, sea al igual que las granadas, que están colocadas en el capitel de las columnas, los signos verdaderos de nuestra aproximación y de nuestras ideas; que el Delta sagrado, no sea para nosotros una figura geométrica, sino la representación de la perfección que obtendremos por medio de nuestra solidaridad, representada simbólicamente por el compás; por nuestra rectitud e imparcialidad en nuestros juicios representada por la escuadra y en cada uno de los pasos de nuestra marcha y de nuestro saludo; que al mirar a nuestras luces, veamos en ellas, Sabiduría, Fuerza y Belleza y no la obra escultórica de un artista más o menos afortunado; que el nivel y la plomada,

no sean para nosotros, sólo las reproducciones de esas herramientas de albañil, sino los símbolos por los cuales deberemos nivelar nuestras pasiones, los que nos recuerden la perfecta igualdad que debe existir siempre entre todos nosotros, el comedimiento, la moderación el respeto y la templanza, que debemos emplear en nuestras afirmaciones, en nuestros trabajos, en nuestros actos todos, tanto en la vida masónica como profana.

Así, pues, procuraremos que al empuñar el mazo y el cincel, nuestro trabajo sea perfecto y podamos

entregar la piedra bruta ya debidamente trabajada a nuestros hermanos Maestros para que ellos puedan labrarla con arreglo a los planos de edificación de ese templo simbólico, que tratamos de levantar unidos en honor del Gran Arquitecto del Universo, o sea que ahuyentemos de nosotros la intolerancia, el orgullo, el fanatismo, y todas las demás imperfecciones que oscurecían nuestro espíritu en el mundo profano y sean nuestra antorcha de luz que nos ilumine, los simbolismos de nuestras logias llevando en nuestro corazón lo que ellos representan: Ciencia, Justicia, Amor.—José Martí, en "Rectitud" (Cuba)

CONTRIBUTIONS IN NATIVE LANGUAGES

(TAGALOG)

Si Rizal, sa Kanyang Pagka Mason Mga Aral na Ikinalat sa Pamamagitan ng Kanyang mga Sinulat

Ng Kap. na ANTERO GEMPESAO, Logia Cabanatuan No. 53

*Akdang ginantingpalaan sa Timpalak-Pamitik ng Gran Logia,
noong Junio 19, 1932*

(Karugtong)

At dinggin pa natin ang mga pangangatuwiran ni Simoun:

"—Laking kamalian—ang putol ni Simoun, makaraang ipaliwanag ni Basilio na ang pagkaalam ng wikang kastila'y upang mapalapit sa pamahalaan- napadadaya kayo sa maiinam na pangungusap at hindi ninyo tinutungo ang latak at sinusuri ang magiging bunga. * * * Ano ang gagawin ninyo sa wikang kastila? * * *? Patayin ang inyong katangian, isailalim ng ibang utak ang inyong pag-iisip at hindi kayo magiging malaya kundi magiging tunay na alipin pa nga." (Filibusterismo, Kab. VII)

Ang walang laya'y nawawalan din ng pagkakataong lumitis at magaral ng kanyang mga tungkulin sa Dios, sa bayan, sa kapuwa tao at sarili.

"Ang sangkatauhan ay hindi matutubos samantalang ang matuwid ay hindi malaya, samantalang ang pananalig ay gawing pangsupil sa tao, samantalang ang mga haka'y ginagawang batas at samantalang may mga bansang sumasakop sa iba." "Upang makarating ang sangkatauhan sa tadhana ng itinuturo sa kanya ng Kumapal, kailangan, na sa sinapupunan ng katauhan ay maparam ang pag-aalit at huwag siyang puskain ng mga kasakunaan at sa kanyang paglakad ay huwag umalinngawngaw ang mga daing at sumpa." (Doctrinas masónicas de Rizal)

Iyan ang matatayog na isipan ni Rizal hinggil sa tungkuling naguutos na gumawa sa ikatutubos ng Sangkatauhan sa pamagitan ng pagpapakarapat na naibigay lamang ng karunungan ng nagtuturo ng KALAYAAN. Kapag ang KALAYAAN ay naghahari na, kapag wala nang taginting ng tanikalang nagpapagulumihan sa puso't diwa, kapag wala nang mapanglupig na kapangyarihan y saka pa lamang tayo makadadama ng isang tunay na pamahalaan at bayan.

PAMAHALAAN AT BAYAN

"* * * Ang pamahalaan ay hindi mangangarap ng anomang lalong malusog na kalagayan sa hinaharap, siya'y isang bisig, ang ulo ay ang kombento at dahil sa ganitong kapabayaang kumakaladkad sa kanya sa mga bangin ay nagiging anino, nawawala ang kanyang katuturan at sa kahinaan at sa wala nang sukat na magawa ay itiniwala ang lahat sa upahang kamay." (Noli, Kab. XXV.)

Ang pakli ni pilosopo Tasio kay Ibarra.

Iyan ang larawan ng isang pamahalaan sa kamay ng mga taong napabubusabos sa malabis na pag-ibig sa sarili at umasa sa atas ng ibang kinikilalang lalong makapangyarihan kaysa kanya. At iyan na rin ang nagbagsak sa mga pamahalaang mapanghamig at mapanglupig, na natakot sa anino ng panghihimsik ng bayan, samantalang ang bayang hindi niya pinagpilitang kaunawain ay tinatakot naman sa lakas ng pamahalaan, kaya't may mga taong humahawak ng tungkuling kaloob ng bayan na ang kapangyarihan ay nagiging kadusta-

dusta lamang pagka't hindi alagata o ayaw alagatain na sa ibabaw ng kapangyarihan iyan ay naroon ang karapatan ng bayan, gaya nang paliwanag ni pilosopo Tasio kay don Felipo, kapitan sa San Diego (Noli, Kab. LIII) nang kanilang mapag-usapan ang pagbibitiw nito sa tungkulin sa kapanahunan pa namang nararapat makitunggali.

"Sa kapanahunan ng digma kailangang huwag umalis sa nararapat kalagayan."

Ang ganyang pagtalilis sa pagbaka sa kaaway ng kalinisan ay isang karuwagang sumisira, hindi lamang sa karangalan ng may tungkuling magsanggalang sa sariling karapatan at sa karapatan ng bayan, kundi nagbibigay rin ng masamang halimbawa sa karamihang nangangailangan ng isang marangal at matalinong patnugot.

Ano ang magiging kasaysayan ng isang bayang pinamamahalaan ng isang duwag?... Isang bayang dungo, mapaniwalain at dahil sa dagi na sa kasinungalingan ay bahagya nang nakakikilala ng katotohanan at laging nakabulaos sa landas ng kadiliman.

"El cobarde muere moralmente cien veces, si otras tantas reniega por medio; es vil quien prostituye sus creencias en la hora del peligro, mintiendo para ganar el perdón de sus propios enemigos. La cobardía moral es de suyo tan infame que ninguna pena podría aumentar su vergüenza; y la mayor de todas las cobardías consiste en callar la verdad para coger las ventajas que ofrece la complicidad con la mentira." (Revista de Filosofía, Buenos Aires)

Sa siniping iyan ay nalalafawang buong-buo ang nagagawa ng karuwagan na kailan man ay hindi dapat mamugad sa puso ng isang mason. Pinatutunayan ng mga pangyayari, na, kung saan naghahari ang kasinungalingan; kung saan ang katarungan ay may kinikilingan, at kung saan ang kapakanan ng marami'y nakapaubaya sa kamalian, sapagka't nandoon ang karuwagan na siyang sandata ng panghamig, ng masasamang hilig, at ng malabis na paggamit ng kapangyarihan. Nguni't kapag ang kapakanan ng karamihan ay pinagpapasiyahan sa loob ng guhit ng matuwid at ng katarungan, ay asahang doon ay naghahari ang diwa ng Masoneria.

Hindi na namin uulitin kung kaningong kamay ang kumakaladkad sa pamahalaan at sa bayan sa landas ng pagkakamali, at sa dahilang ang kamay na iyan ang humahadlang sa pagsulong ng kabihansan upang ang bayan ay manatiling alipin ng kamangmagan, ay siyang ipinalalagay na kumakatawan sa dilim, iyang mahigpit na kaaway ng liwanag.

Hindi dapat gunitain ng isang mason ang kakulangan ng lakas upang makagawa ng lalong pinakamaliit na bagay, pagka't iyan ang aakay tungo sa kapabayaan. Sa buhay ng tao, gaya ng patibay ni Pike, kung minsan ay nagaganap ang lalong dakilang gawain sa pamagitan ng kaunting pagsasakit. May mga kabayanihang lingid at tahimik na nagtatanggol laban sa paglusob ng pangangailangan at ng kasakiman, kaya't may lihim at mahihiwagang tagumpay na nagwawasiwas ng bandila sa larangan ng kabuhayang nakikitalad sa kasawian, sa pangungulila, sa karukhaan at kaya naman may mga lingid na bayani, na kung minsan ay lalong dakila kaysa mga napa-bantug. Ang mason, gaya ng lingid na bayaning iyan, ay dapat magpunyagi upang tutulan ang mga kamalian at kawalang-husay ng pamahalaan; bakahin ang panghamig ng manggis na ulupong na kung tawagin ay MANGLULUPIG. Ipa-kilala na kailangan ng katotohanan ang tumutol gaya rin naman na ang matuwid ay dapat tumutol laban sa kahidwaan, at sa dahilang ang matuwid ay walang hanggan, ang mason ay dapat na maging sugo at kawal ng matuwid na iyan. Kung

ang kalayaan ng bayan ay hinahamig ay huwag mawalan ng pag-asa, pagka't ang matuwid, sa wakas ay maghahari. Ang magnakaw ng karapatan ng bayan ay isang pagkakasalang hindi lumilipas. Maaring batahin ng bayan ang panghahamig ng lakas ng sandata; ang mga bayan ay manikuhod sa harap ng kapuwa bayang sumasakop nang dahil sa pangangailangan, nguni't kapag ang pangangailangan ito'y naparam, ang nalulunod na bayan ay muling lilitaw at ang panglulupig ay hahatulan ng kasaysayan dahil sa mga inutang na buhay. Sa biglang sabi, ang katotohanan, sa wakas ay magtatagumpay.

Kung ang katotohanan ay dumadanas ng mga makulimlim na sandali, pagka't may mga tao, na sa ibabaw ng kanyang tungkulin sa bayan na nagtiwala sa kanya ng kapangyarihan ay nabubulagan sa akit ng sariling kabutihan, at iyan ang pinatunayan ni Rizal kay P. Pastells na.

"Sa mga bagay na nauukol sa lipunan, sa kalinisan at sa politika ay nngangapa-ngapa tayo, at kadalasan ay ating ipinagkakamali ang katotohanan sa kabutihang sarili, kung hindi man ginagapos natin (ang katotohanan) upang pairalin ang ating mga hilig. Kasang-ayon ninyo ako na ang ating pagkukuro'y nagkakamali, ang ating matuwid ay nalilihis; nguni't kasang-ayon ang inyong kamahalan na ang matuwid ay marunong magnutos ng kanyang pagkakaligaw; ang matuwid ay marunong tuwi nang magbangon nang buong luwalhati sa kanyang pagkakatisod sa hinaba-haba ng paglalakbay sa ibabaw ng lupa. Hindi napatay ng Sangkatauhan sa gitna ng kanyang kahibangang ang matuwid, iyang ilawang kaloob ng Kumapal: ang kanyang liwanag ay nangungulimlim nngang manaka-naka at ang tao'y naliligaw ng landasin, nguni't iyan ay dumadaan, ang ilaw ay muling magliliwanag nang buong ningning, lalong makapangyarihan at sa kanyang sinag ay masisilayan ang mga nakaraang kamalian at tinatanglawan ang bangin ng hiniharap."

Mangyari pang hindi ko kasang-ayon ang inyong kamahalan na ang ilaw ng Kumapal ay lalong ganap kaysa katuwiran ng katauhan. Sino ang makapag-aalinlangan sa ILAW na iyon na nagbibigay liwanag sa maliit na tilamsik na ikinaloob sa katauhan? Aling KATUWIRAN ang hindi sa Kumapal, gayong nagpahanga sa akin ang sa mga naninirahan sa maliit na sinukob na Kanyang ibinulusok gaya ng isang suso sa gitna ng malawak na karagatan? * * * Inaakala ng lahat ng relihion na nasa kanila ang katotohanan, ano bang relihion ang sabi ko, ang baw't tao, ang lalong maang, ang lalong lito, ay nagpapalagay na ang kanya ang katotohanan." (Vida y Escritos del Dr. Rizal ni Retana)

Ganyan ang katotohanan; nangungulimlim, nawawala, naglalaho sa kamay ng mga tao, kaya't may pamahalaang nakukulapulan ng mabahong putik ng kasakiman, ng pananamantala't panghahamig, sapagka't may nagsisipamahala, na sa halip na pagpuyatan ang pagsulong ng bayan, maging sa kayamanan, sa katahimikan at karunungan ay ipinaibabaw muna ang sariling kapakanan, kaya naman at may bayang naghihirap, nagiging maang, at sa paghanap ng kanyang ikatitigaw ay humahangga sa pagtatanim at pagbabanta upang walang tamuhin kundi kabanngisan at pagsumpa ng lipunang hindi marunong mag-abala sa ikanunutos ng karamihan. Nguni't gaya na ng aming nasabi, ang liwanag ay matuwid, at, sa aba ng mga lipin kasakiman, sila'y parurusahan ling naghahari pagkahawi ng dilim at ang Katotohanan ay sapilitang magtatagumpay, gaya ng pagtatagumpay ng matuwid, at, sa aba ng mga alipin ng kasakiman, sila'y parurusahan ng sariling budhi at ng kasaysayang katititikan ng kanilang mga lihis na gawain, at sa mga sandaling iyan ay maang Karunungan sa ikadadakila ng katauhan, at sa sandali ring iyan ay saka pa lamang masasaksihan ang isang pamahalaang dalisay at ang matapating bayan.

Sa ikatutupad nito, ang Masoneria'y laging nakagising pagka't talos niya na ang katamaran at kapabayaang, ang walang matuwid na pagbibigay-loob ay hindi marapat. Ang Masoneria'y paggawa't ang kanyang gawaan ay ang templo ng Karunungan. "Ang hinaharap ay ang pagkakasulong; ang kamangmangan ay ukol sa nakaraan at ang mason ay hindi manggagawa ng nakaraan, kundi manggagawa ng hinaharap."

Dito rin maikakapit ang mga hinuha ni Simoun noong nakikipag-usap sa mga pare sa Los Banyos. (Filimusterismo, Kab. XI.)

"—Sa ang kasamaan ay wala sa pagkakaroon ng mga tulisan sa mga bundok at kaparangan—ang patuloy ni Simoun—ang kasamaan ay nasa mga tulisang bayan..."

"—Na gaya ninyo—ang dugtong na tumatawa ng kanonigo."

"—Oo, gaya ko, gaya natin, tayo'y mangagtapat, dito'y walang indiong nakaririnig sa atin—ang dugtong ng mag-

aalahas—ang kasamaan ay nasa pangyayaring tayong lahat ay hindi mga tulisang hayag, kung ito'y mangyari't manirahan na tayo sa gubat, sa araw na iyan ay ligtas na ang bayan, sa araw na iyan ay sisibol ang isang bangong kalipunan na siya na sa sarili ang mag-aayos. * * *"

Gaya ng inilalahad ng mga pangyari't gaya rin naman ng pinatunayan ng Kasaysayan, sa isang bansang pinamamahalaan ng bayan sa ngalan ng bayan at dahil sa bayan, ang kanyang mga patnugot ay dapat bumatay sa atas ng bayang iyan. Ang mga batas ay dapat masalig sa hinihiling ng mga pangangailangan ng bayan at maayos sa likas niyang mga kaugalian. Paglihis sa mga alituntuning ito'y wala nngang masasaksihan kundi mapapait na kasahulan, pagka't ang pagkukusa't magagandang balak ay magiging sankalan lamang na tadtaran ng mga ginintuang pangarap upang baw't lamang umilandang ay maging kapakinabangan ng lalong maliliking mapaglalang ng mga pagkakataon sa ikaunlad ng sariling kabutihan, samantalang ang bayan na nahihimbing sandali na taglay ang pananalig at pag-asa sa pinagtawalaan ng kanyang kapalaran ay magbabalikuwas sa kinabukasan na walang mamumulatan kundi bakas ng isang kahapong salat sa pagsasakit at naglalarawan ng mahahaba't masusungit na gabing tumangkilik ng mga kalihuang may iba't ibang uri na umaalinsunod sa uri ng mga taong bumubuu ng kalipunan. Ang isang bayang ganyan, ay iyan ang bayang binanggit ni Simoun na pinamumugaran ng mga tulisang hindi hayag na makalilibong masidhi't lalong mapangnanib kaysa mga tulisang gubat.

Ang mga iyan ang binabaka ng Masoneria, at araw na ang mga tulisang bayan na matitised sa lahat ng gawi, sa mga liwasan, sa lihim ng pamahalaan, sa mga hukuman at batasan at sa gitna ng mapagmataas na kalipunan, ay mahubdan ng balat-kayong damit, sa araw na iyan pa lamang magiging isang katotohanan ang matayog na isipan ni Evaristo Aguirre, na: "Mapapalad ang mga bayan, na, matapus salaminin ang isang maluwalhating kahapon ay nagkakaroon ng sigla upang tuklasin ang isang hinaharap na sisiklat sa yaman at sa du-nong" (Sa talumpating binigkas sa isang piging ng Disiembre 1885. Epistolario Rizalino).

Araw na makabuu ng isang bayan, gaya ng pangarap ni Aguirre, ay saka pa lamang makasaksi ng tunay na PANANALIG, PAG-ASA at KAAWANGGAWA.

PANANALIG.

Makaraang mailagadlad ang mga pangunahing aral ng Masoneria sa mga nakaraang talata, ngayon ay tutukoy naman kami ng natutugod sa mga alituntuning nauukol sa Dios, sa Kamatayan at sa Kaawanggawa, iyang tatlong pinakamahaling baytang napanangarap ni Jacob, na magagamit ng lahat ng mabuting mason sa pag-akyat tungo sa maluwalhating hangganan.

"* * * Sa kanyang ulilang tahanan, sa baybay ng dagat, na ang magalaw na ibabaw nito'y nakikita sa mga bukas na durungawan, na umaabot sa malayo, hanggang sa makiisa sa huling dako ng natatanaw, ay nililibang ni P. Florentino ang kanyang pamamanglaw sa pamagitan ng pagtugot sa armonium ng malungkot na tugtugin, na sinasalayan ng maugong na alingawngaw ng mga alon at ng bulong ng mga sanaga ng kagubatang kalapit. Mga tunog na mahahaba, malalakas, mahinagpis, na wari'y mga plegarya, kahit matitindi, ang lumalabas sa matandang instrumento, si P. Florentino, na isang tunay na musiko ay tumutugot nang alinsunod sa biglang udyok ng kalooban at sa dahilang siya'y nag-iisa, ay ibinubulalas ang mga kalungkutang taglay ng kanyang puso." (Filibusterismo, Kab. XXXIX).

Kung ang mga hiduwang isipan; ang mga maling udyok ng puso; ang mga salimuut na pintang ng panimdim ay nakapupukaw sa damdamin ng tao ng mga hakang umaakay sa pagkakamali, sapagka't pinapayagan niyang mag-aksaya ng mahaling panahong nalalabi, matapus tuparin ang mga karaniwang tungkulin sa Dios, sa bayan, sa kapuwa at sa sarili, mga sandaling sana'y dapat na iukol naman sa pagnimilay-nilay at sa pagsuri ng mga lihim ng Kalikasan, na pilit hahangga sa paghanga sa Kadakilaan ng likha ng mga kamay ng Dios na dapat sambahin at parangalan sa pamagitan ng mabubuting gawa.

Isang magandang halimbawa ang mahuhuwaran kay P. Florentino. Ang kanyang armonium na pinaawit ng malungkot ay siyang pinagtitiwalaan ng mga damdaming itinutugon sa mahihiwagang alingawngaw ng alon at ng bulong ng kagubatan na parang saliw sa kanyang tahimik na dalangin. Nais niyang ang malungkot na himig ng kanyang tugtugin ay tangayin ng simoy at ipukaw sa isip at sa puso ng katauhan na ang pagkakaisa'y totoong kailangan upang maging isang lakas sa ikatitibay ng mga PANANALIG.

(May karugtong)