The Cable Tow

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

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

INICIACION

Como la nave que en febril combate
lucha con el furor de la borrasca
y, al amainar el temporal, vislumbra
un faro protector en lontananza;
así los hombres, por la ignota ruta
de esta vida revuelta y desquiciada,
en la cual es un mito el sentimiento
y el amor y el decoro pura farsa,
al mirar allá lejos un Oriente
de dorados destellos, de luz diáfana,
heraldo precursor, que les anuncia
un paraíso pleno de añoranzas;
recogen el velamen de su ensueño
y, al contemplar la bienhechora calma,
dirigen sus miradas a ese faro
de puras radiaciones de luz blanca;
que blanco es el color de la hidalguía
de la fraternidad y tolerancia.
Hermanos caminantes que a estas playas
enfiláis el timón de vuestras almas,
olvidad las borrascas de la vida
que aquí hallaréis la tierra hospitalaria
que mitigue el dolor de vuestros duelos
y os dé nuevo vigor, fe y esperanzas.
Allá el faro trasmite sus destellos
con vuestra iniciación ¡Dulce palabra!
porque a todo el que llega a vuestros lares
ese Grande Arquitecto los ampara.

—**Revista Masónica de Chile.**

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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.

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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 102 Lodges (23 in City of Manila), with approximately 5,500 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: Samuel R. Hawthorne, Grand Master; Conrado Benitez, Deputy Grand Master; Edward M. Masterson, Senior Grand Warden; José Abad Santos, Junior Grand Warden; Vicente Carmona, Grand Treasurer, and Teodoro M. Kalaw, Grand Secretary. Grand Lodge meets on the fourth Tuesday of January each year.

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Editorial Section

SANCTITY OF DEBT

Under the above heading, the **Masonic Chronicler** of Chicago, a very ably edited Masonic journal, publishes an editorial which is timely and of present interest in the Philippine Islands where tendencies like those described by the able pen of our good Brother and colleague William C. Rapp also exist. The editorial mentioned reads as follows:

We are living in an age when the matter of debt is prominent in the thinking of the world. Publicly and privately it is of unescapable concern, sadly awaiting equitable adjustment. The debtor is not alone in his worrying. He is joined in almost every instance by the creditor and all around we have a rather serious mess. There is a school of thought quite prevalent at the present time which pictures all debtors as the innocent and distressed victims of circumstances entirely beyond their control and all creditors as heartless beasts of prey intent only on despoiling their neighbors. And, owing to the selfishness of mankind and the general inclination to think of themselves alone, this hypothesis is accepted by a great many people. It is, of course, erroneous. Many creditors are just as deserving, and oftentimes as greatly distressed, as their debtors.

In the wake of widespread distress occasioned by unemployment and consequent loss of income there also has grown up a sentiment in favor of repudiation. The unfortunate cry out for cancellation of debt and the unscrupulous, seeking to make capital out of the economic situation, join in the chorus. Doubtless private individuals have come to this view after contemplation of the attitude adopted by some of the great nations of Europe in relation to their war debts, or the manipulations following the collapse of some large business concerns, or even the freezing out of bondholders and second mortgage creditors in real estate transactions.

Economic expediency sometimes may excuse repudiation, reduction or remission of financial obligations, but we do not recall ever having heard such a course recommended as ideally just and honest for general application. The creditor, willing or not, is the loser either in full or in part.

A debt entered into by agreement is a sacred obligation, and any debt should be paid or mutually adjusted by both parties to it. The acceptance of any loan of money, service or commodities is always accompanied by the understanding that a return is to be made. There is no escape in honor from the fulfillment of this obligation. No tenable system of ethics, including that of Masonry, has any provision for getting out of paying one's just debts.

The dues required by any society with which a person has voluntarily connected himself are a debt of unquestioned validity. They are necessary for the carrying on of the various activities and benefactions of the organization. It is the duty of every member to pay them as rapidly as possible. The Masonic bodies of Chicago and vicinity have thousands of dollars out in uncollected dues. They are extending the utmost leniency to delinquents and affording every facility to make payment easy. No brother who desires to continue his membership and who makes his wishes known will receive anything but the kindest treatment. It is up to the delinquents to reciprocate by doing the best they can in the matter.

Our Grand Lodge has shown great forbearance in the case of the Lodges indebted to it. It granted them time for the payment of their debts—first four years, and then ten years. Now it is up to the delinquent Lodges to show that they appreciate this attitude by doing without further delay or evasion that which they should and must do, pay at least their annual installments as soon as they can. This may require personal sacrifices on the part of the members; but a good Mason is, or should be, ready to sacrifice a great deal to save the good name and the charter of his Lodge. As Brother Rapp says correctly in the editorial above quoted: "There is no escape in honor from the fulfillment of this obligation."—*L. F.*

A WARNING

That Masonry is in danger even in countries with an enlightened, progressive type of citizens and a liberal, modern constitution, is best illustrated by what is at present going on in Switzerland. That country may next year follow the example of its neighbor in the north, Germany, and its neighbor in the south, Italy, where the dictatorial governments in power have driven Masonry from their countries because its international character and humanistic teachings did

not fit into the scheme of things as planned, arranged and maintained, respectively, by Hitler and Mussolini. What these two great enemies of our Institution accomplished by tyrannical decrees, our adversaries in the Helvetian Republic seek to achieve by taking advantage of the initiative and referendum provisions of the truly democratic federal constitution of Switzerland, and it is quite possible that success will crown their efforts when the matter comes to a vote this year.

We copy hereunder a statement of the situation furnished by the Scottish Rite News Bureau at Washington, D. C., as follows:

Information from reliable sources states that the year 1935 may witness a referendum in Switzerland on the subject of prohibiting Freemasonry in that country by constitutional amendment.

La Tribune de Geneve carried an article on the question in its issue of November 2, 1934, in which it appears that a demand for the suppression of all Masonic societies was supported by a petition for a referendum. The petition was sent to the Federal Chancery of the Swiss Government under date of October 31, 1934, with lists said to contain a total of 56,579 signatures. An analysis of the lists presents the significant situation of being somewhat unequally distributed.

The *Tribune* states:

"Thus, the Latin sections of the country furnish a proportionately large number of signatures, and Berne (the capital) heads the list with 12,883 names as against only 1948 from Zurich. At Fribourg 9,253 names were obtained, in the canton of Vaud 55,553, in Valais 3,796, in Geneva 2,116, at Neuchatel 927, and in the Tessin 6,091. Not a single signature was obtained, however, in the districts of Rhodes-Exterieures and Rhodes-Inferieures."

Among some Masonic leaders in Switzerland the call for a referendum to destroy Freemasonry by constitutional amendment portends danger to the Fraternity. Others, recalling that Switzerland is historically the stronghold of free institutions and the Swiss themselves a liberty loving people, believe that the initiative of the "Helvetian Action" against Freemasonry will recoil upon its instigators.

It is hoped that the Swiss people will vote overwhelmingly against the proposed amendment.

To our way of thinking, the situation in which Switzerland finds itself carries a warning for Masonry in all countries and all climes where our Fraternity has enemies: that we must keep constantly on the alert though no danger may appear to be threatening, in order that those who seek our downfall may not come upon us like a thief in the night and accomplish their purpose.—*L. F.*

BON VOYAGE, M. W. BROTHER O'BRIEN!

Most Wor. Bro. Seldon W. O'Brien and family left on the 20th of last month for a well-earned vacation in the United States. We trust that they will have a pleasant journey and will enjoy their stay in the homeland. M.W. Bro. O'Brien does not intend to remain idle masonically while away from the Islands, and we hope and trust that his efforts in furtherance of the interests of Masonry in general and of our Grand Lodge in particular will be crowned with success.—*L. F.*

OUR PAST MASTERS

We publish in this issue a list of the Past Masters of our Lodges as reported in the returns of the subordinate Lodges to which they belong. The last list of Past Masters available being the one published in the Proceedings of 1931, we considered that it was about time to compile another and make it available to the Fraternity. In a Grand Jurisdiction where every Past Master is a member of the Grand Lodge, a list of the Past Masters is a roster of the Masons who constitute the backbone of the Grand Lodge. We are proud of our Past Masters, and it affords us great satisfaction to affirm that the great majority of them refuse to repose on their laurels and are, and always have been, the most active members and assiduous attendants at the meetings of their Lodges.—*L. F.*

EMPLOYMENT vs. ALMS

Greater attention should, we believe, be paid to procuring employment for those of our Brethren who have not any. Employers, and Brethren near employers and for that reason informed of opportunities, should remember Brother Masons in need of employment when occasion arises. By doing so, they may not only save Lodges and individual Masons money spent for relief; but—and that is the most important part of it—they will save the pride and self-respect of the Brother in distress. Speaking of the Jewish system of charity, Maimonides said that the highest degree of almsdeed was "to yield support to him who is cast down, either by means of gifts, or by loan, or by commerce, or by procuring for him traffic with others. Thus his hand becometh strengthened, exempt from the necessity of soliciting succor from any created being."

A hint to an unemployed Brother where he might find employment is something that Brother will appreciate more than a gift or loan. But, how many opportunities to communicate such information promptly and to the right person are overlooked or allowed to pass!

Employment committees are of little use: each individual Brother should be an employment committee of one and should keep his eves and ears open and act quickly when there is need.—*L. F.*

IS OUR SUN SETTING?

Is the sun of Masonry setting or rising? There are persons, even among Masons, who believe that there is no more need of Masonry and that our ancient institution has outlived its usefulness. Others there are, and we think they are right, who hold that Masonry has a great future before it. Masonry will endure while the Golden Rule has an appeal to mankind and will disappear when democracy, idealism, and charity shall have perished from the face of the earth. A century ago, the situation of our Fraternity in the United States was most distressing. Its friends despaired of its ever recovering from its state of prostration and its enemies thought the institution they hated was in its dying throes. But instead, Masonry rallied and became stronger and more influential than ever.

The world still needs Masonry and will feel its need more and more as it grows older and wiser. Masonry is far from having reached its zenith: the beauty and glory of its day are still to come. To the Mason of little faith we would suggest that he remember the injunction to wait a time in patience, and that he endeavor to emulate the example of our ancient Brethren who carried on as true Masons should and tossed the torch from failing to willing hands until the race was won.—*L. F.*

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. Ernest E. Voss (1), Ignacio G. de Tobar (7), and Manuel B. Santos (12) to act as Grand Lodge Committee for Visiting the Sick during the month of April, 1935.

LIST OF PRICES OF SUPPLIES FOR SALE BY GRAND SECRETARY'S OFFICE

	SELLING PRICES	
	Before July 1, 1934	Since July 1, 1934
Receipts for dues, per book of 200	₱ 5.00	₱ 2.50
Dimits, per book of 20 sheets, or 2¢ p. s.	2.00	2.00
Receipts of Treasurer to Secretary	1.50	1.50
Orders on Treas. per book of 100	1.50	1.50
Lodge Ledger	20.00	10.00
Secretary's Cash Book	5.50	5.00
Cash Journal	20.00	12.00
Extra pages for Ledger and Cash Book, per sheet	.05	.03
Tyler's Register	20.00	10 00
Petitions for degrees or affiliation	.03	.02
Reference of petition for degrees	.03	.02
Master Mason's Diploma	10.00	5.00
Traveling Certificate for Master Mason	10.00	5.00
Past Master's Diploma	20.00	10 00
Lambskin Apron	4 50	4 50
Monitor, English or Spanish	1.00	1.00
Funeral Service	.50	.30
Memorial Service (Lodge of Sorrow)	.50	.30
Ceremony of Constituting a new Lodge	.50	.40
Ceremony for the Dedication of Masonic Hall	.50	.40
Ritual for the Installation of Officers ..... English	4.00	2.50
Spanish	3.00	2 50
Tagalog		0.30
Proceedings of Grand Lodge (₱0.20 extra postage)	2.00	.50
Constitution of Grand Lodge, 1926, (English or Spanish)	2.00	1.20
Bibles, Presentation (Oxford Univ. Press)	9.00	8.00
Elementary Course of Masonic Study, (English or Spanish)	.15	.10
List of Regular Lodges	2.00	2.00
The Brown Book	3.00	3.00

N. B.—The "Brown Book" is the former "Manual."

Cash must accompany orders for supplies; make check or money order payable to Grand Lodge of F. & A. M. of the Philippine Islands.

Questions and Answers

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

597. A Lodge member whose dues for the current quarter have been paid in full and against whom no charges are pending, applies for a dimit. However, as he has not given a satisfactory acounting for funds of the Lodge entrusted to him while acting as Secretary of the Lodge, the Lodge will not grant him a dimit until he has either accounted for or refunded the money mentioned. Is the Lodge justified in withholding the dimit requested under the circumstances above described, or must it grant the same?

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

The use of the verb "may" in the paragraph above quoted shows that there is no intention of making the issuance of a dimit **compulsory** upon the Lodge under any condition. The index of our Constitution, which is full of errors, is misleading in that respect, as it reads as follows:

Dimit must be granted when asked for .... 252 (an error)
Dimit must be issued when asked for 256

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

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

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

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

I might add that in some Grand Jurisdictions, dimits are not granted except to enable a Brother to affiliate with another Lodge, and our Constitution

provides that "it is the duty of every Master Mason to be a member of some Lodge."

598. Suspension being one of the forms of punishment for un-Masonic conduct, is it just to impose it upon a member for failure to pay his dues? Imprisonment for debt has been abolished in every civilized country and we should make a distinction between misconduct and misfortune in Masonic law instead of imposing the same penalty for both.

Answer.—There are two essential differences between suspension for non-payment of dues and suspension for un-Masonic conduct. The first consists in the form of trial, and the second in the method of restoration. In both cases, the Brother concerned should be given a proper and full hearing, which is, unfortunately, not always done before a Brother in arrears is suspended for non-payment of dues. The edict recently issued by our Grand Master is intended to prevent unjustified suspensions for non-payment of dues.

599. Can a member resign from the Fraternity? What are the provisions of our Constitution with reference to a Mason severing his connection with Masonry?

Answer. Article I of Part V (pars. 243 to 258) of our Constitution covers the subject of membership in a Lodge very thoroughly. Paragraph 254 provides that one way of terminating membership in a Lodge is "By voluntary withdrawal therefrom, after proper notice given..." This is the only form of "resignation" authorized. The Lodge, upon accepting such resignation, may or may not, grant a dimit (see Q. & A. 597, above). The status of a dimitted member is that of an unaffiliated Mason, and as such he is (see par. 262) not entitled to any of the rights, privileges or charities of the Order, if he neglects to take steps for his restoration to active membership during the six months next following his separation from the Lodge.

600. Is it mandatory for a Lodge or its members to present a Past Master's jewel to the retiring Master? Is it proper for the retiring Master to expect to be presented with a jewel?

Answer. The presentation of a jewel to the retiring Master is entirely optional with the Lodge and no Past Master has the right to demand one. However, a Master who has done well by the Lodge cannot be blamed for expecting a P.M. jewel at the close of his term if his predecessors have all received one. Our Constitution contains no reference to Past Master's jewels; but on page 165 of the 1926 edition you will find an approved Grand Master's decision (from Proceedings, 1916, page 35) to the effect that P.M. jewels may be purchased using the ten per cent of the revenue of the Lodge for the preceding Masonic year set aside for purposes of refreshments and the promotion of fraternal intercourse (see par. 148).

601. How can a member suspended for non-payment of dues in a Lodge whose charter has been revoked be restored to good standing?

Answer. By paying his arrears and making his application to the Grand Lodge in lieu of the Lodge of which he was a member, in order that the Grand Lodge may issue a dimit if proper, which will entitle him to apply to any Lodge for affiliation.

602. Is a member suspended for non-payment of dues and for this reason not entitled to have Masonic intercourse with members in good standing, allowed to wear a Masonic emblem?

Answer. A suspended or expelled Mason has no right to wear any Masonic jewel or emblem. A Mason suspended for N. P. D. whose attention is called to this and who continues wearing a Masonic emblem, can have charges preferred against him and be tried and punished for unmasonic conduct. In several States of the United States, the wearing of a Masonic emblem by a person not entitled to wear the same constitutes an offense punishable by fine or imprisonment, or both.

FROM DARKNESS TO LIGHT

By S. N. SCHECHTER, P. M., Mt. Lebanon Lodge No. 80, Manila, P. I.

From darkness to light
Experienced a new delight,
In an urge to serve,
The spurs won to deserve.
Did the drama exalt
And a new horizon result,
Or was it just a ceremony
On an ambitious journey
To be made a Mason?

From darkness to light
Experienced a new delight,
In a mien more humble,
Ready to march on, not fumble;
And the myriad patterns of life
Were they divested of strife;
Or was it just a ceremony
On an ambitious journey
To be made a Mason?

From darkness to light
Experienced a new delight,
Does brotherhood now mean
Something wholesome and clean?
Faith in man not too slender,
Capable to withstand slander;
Or was it just a ceremony
On an ambitious journey
To be made a Mason?

From darkness to light
Experienced a new delight,
Have you deep in your heart
Profited from the lessons we impart?
Learned reverence for right
And possivity for might,
Or was it just a ceremony,
On an ambitious journey
To be made a Mason?

If it meant anything less
Then we truly confess,
Efforts spent in vain
Fell far short of the aim;
To give you a new delight
On bringing you to light.
It was a drab journey
Through a meaningless ceremony
To make you a Mason.

Fraternal Reviews

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

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

OHIO, 1934

The "Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio," founded in 1808, had on July 31, 1934, 621 subordinate Lodges, with an aggregate membership of 182,238, which was 8,117 less than there were twelve months previously. But the Grand Secretary finds consolation in the fact that the net loss this year was 812 less than that reported last year, and says that they have every reason to give thanks and take courage. We admire this attitude and are convinced that, moved by such a spirit, our Ohio Brethren will soon recover from these temporary setbacks. Grand Masters: 1933-1934, Sam H. Squire; 1934-1935, Carl W. Ellenwood (of Wooster, Ohio). Grand Secretary (since 1924), Harry S. Johnson, Cincinnati.

The 125th Annual Communication of the Grand Lodge of Ohio was held in the city of Cleveland on October 31 and November 1, 1934. Wor. Bro. Frank M. Ransbottom, our Grand Representative, was present. Among the distinguished guests who sat in the Grand East at this gathering there was Most Wor. Bro. Stanton Youngberg, P.G.M. of the Grand Lodge of the Philippine Islands. Influenced no doubt by the youthful looks of our genial Doctor, the Grand Secretary gives his name as "Youngbird."

After the Grand Master had declared the Annual Communication open for the transaction of business, the first to speak up was the Grand Treasurer, who reported on Delinquent Lodges. His report, in which he calls the period covered by it "a year of revival," must have pleased the members of Grand Lodge.

The Grand Master begins his address with a quotation from Shakespeare and then gives statistics of membership which are usually to be found in the Grand Secretary's report. Evidently the "economic clouds" of the past had been worrying the Brethren and it was necessary to impress them from the outset with the fact that "a new day was dawning." Reverent thoughts were dedicated to M.W. Bro. Orion P. Sperra, Grand Master of Ohio in 1903-1904, who died on December 20, 1933, at Ravenna, Ohio. Five temples were dedicated and two cornerstones laid during the year. The Grand Master attended the meeting of the George Washington Masonic National Memorial Association at Alexandria, Virginia, on February 22, 1934, and recommended that the Grand Lodge go on record as favoring the continuance of yearly contributions to the Fund. He likewise was present at the Grand Masters' Conference in Washington, on February 23 and 24, 1934. The Annual Address also contains a report on the progress made in the **quo warranto** action of the Grand Lodge of Ohio against the illegitimate Masonic Lodges ("National Grand Lodge of the Independent Order of Freemasons for the United States of America, Inc."). The liquor question came in for considerable attention during the year.

With reference to delinquency in the payment of dues, M.W. Bro. Squire has this to say:

> Every business man is well aware that letters do not bring results, notices from the Secretary will not result in 100% collections. There must be a personal contact made with every delinquent member. I recommend that a Committee be appointed in every Lodge whose duty it shall be to divide up the names of members in arrears for dues and make the contact mentioned.
>
> Where a Brother cannot meet his dues, owing to misfortune, it is the bounden duty of his Lodge to remit them.

The Committee on Foreign Correspondence recommended the recognition of five of the Brazilian State Grand Lodges and of the Grand Lodges of Nicaragua and Argentina, and withdrawal of recognition with regard to the Grand Orient of Brazil. It recommended, further, that action on seven petitions for recognition —"Lessing zu den drei Ringen," Sweden, Norway, Denmark, National Grand Lodge of France, Uruguay, and Colombia (Barranquilla)—be deferred.

We have read with special pleasure Appendix "C", in which, under the title "Is Freemasonry worth the price?", Past Grand Master Nelson Williams, of Hamilton, Ohio, sets forth "some of the experiences had, acquaintances made and friendships cemented, knowledge acquired and benefits received by him in and through a membership in the Masonic Fraternity extending over a period of nearly a half-century." We shall quote only this paragraph:

> What a wonderful melting pot for the leveling of all distinctions among men, is this Masonic Fraternity! From the depth of this crucible there is continually flowing forth a golden stream of friendship and true brotherhood, freed from all creed and sectarianism, of all political prejudices, of all business antagonisms and all social inequalities; just a real universal brotherhood of men. In the light of these things Freemasonry is surely worth the price.

There is also a good article on "Lafayette and his Contacts with American Freemasonry" by Wor. Bro. Charles S. Plumb. of Columbus, the Historian of the Grand Lodge of Ohio.

The report of the Masonic Home of Ohio shows that on July 31, 1934, the roll of residents comprised 230 men, 154 women, 109 boys, and 80 girls. The Home is located on the south side of the National Road, U.S. Route 40, just west of the corporate limits of the city of Springfield.

M.W. Bro. Earle Stewart, P.G.M., submits reviews of the Proceedings of 66 Grand Jurisdictions, including our volumes for 1933 and 1934. He is one of the reviewers to whose efforts his colleagues of the Round Table look forward. Our volume for 1933 came too late for his report in 1933 and we had the pleasure of reading this year excellent reviews of our volumes for 1933 and 1934. Again, our Ohio Brother quotes at length the chapters of the Annual Addresses dealing with the activities of our Grand Lodge of China and the events that followed, as reported by M.W. Bros.

Antonio Gonzalez and Stanton Youngberg. In both reviews, mention is made of our action on applications for fraternal recognition received from foreign Grand Bodies, and other important points are well covered. M.W. Bro. George R. Harvey's "fine series of reviews" (1933) is mentioned. Under 1934, the paragraph of M.W. Bro. Youngberg's Message on the United States Asiatic Fleet Square Club is reproduced in full. M. W. Bro. Stewart makes very complimentary remarks about the reviews of the present writer to whom he extends a very cordial welcome to the Round Table. We thank him, but wish to state that this is not the first time we have prepared the fraternal reviews, and that in 1932, our Ohio colleague was very kind in his remarks on our work.

The next Annual Communication of the Grand Lodge of Ohio will be held at Akron, Ohio, on October 16 and 17, 1935.

The Grand Representative of the Grand Lodge of Ohio near our Grand Lodge, M.W. Bro. Seldon W. O'Brien, P.G.M., is on his way to the United States, for a well-earned vacation, and intends to drop in on the Brethren in Ohio, his native State, during his brief stay in the homeland.

TEXAS, 1934

The Grand Lodge of Texas, A. F. & A. M., founded in 1838, has now 1,269 subordinate Lodges with an aggregate membership of 110,136, showing a net decrease during the year of 6,183. Grand Masters: 1934, W. S. Cooke; 1935, John H. Crooker, of Houston. Grand Secretary, W. B. Pearson, Waco.

The 99th Grand Annual Communication of the Grand Lodge of Texas was held at the city of Waco, on December 5 and 6, 1934. Our Grand Representative was not present. Addresses of welcome were delivered by P.G.M. Alva Bryan, who has been attending every Communication of the Grand Lodge of Texas for nearly thirty years, and by Deputy Grand Master John H. Crooker. The vacant chair caused by the death of Rt. Wor. Bro. W. S. Fly, Senior Past Grand Master, who served the Grand Lodge of Texas as its Grand Master in 1888, was occupied by a beautiful floral piece dedicated to his memory, and there was another floral piece dedicated to the memory of 1,581 Master Masons who had departed this life during the past year.

For the first time in the history of the Grand Lodge of Texas, the Past Grand Masters present were escorted to the altar, "and as each Past Grand Master was introduced at the altar, he was escorted to the Grand East and tendered the gavel by his predecessor, and presided over the Grand Lodge during the introduction of the next succeeding Past Grand Master present." The senior Past Grand Master, M.W. Bro. Nat M. Washer, visited the Philippines a number of years ago, on which occasion the present writer had the pleasure and honor of meeting him. Altogether, sixteen Past Grand Masters were thus given an opportunity to preside, for a brief moment, over the Grand Lodge of Texas at its 1934 Annual Communication. M.W. Bro. Washer responded eloquently to the welcome of the Grand Master.

Thirty Brethren who had been Master Masons in good standing for forty years or more were invited to assemble at the altar and were introduced individually to the Grand Lodge; one of them had 69 years of Masonic service to his credit. Those of them who had been Master Masons for fifty years or more were presented with the Fifty Year Service Button of the Grand Lodge of Texas.

The Grand Master, in his Annual Address, dwelled at length on the financial situation of the Grand Lodge and subordinate Lodges. He reported the constitution of new Lodges at Schertz and Grand Saline, the surrender of the charter of one Lodge and the suspension of the charters of nineteen. Four consolidations of Lodges were effected during the year. The charters of two Lodges were restored. Wor. Bro. Galloway Calhoun was appointed Grand Representative of the Grand Lodge of the Philippine Islands near that of Texas. The Grand Master's Recommendation include: the publication of a Masonic Manual; the preparation of Lodge histories, and the creation of a Grand Lodge Library Advisory Committee. He had words of praise for the Directors of the Masonic Home and School, for the Masonic Education and Service Committee, for the Grand Lodge Magazine (an excellent publication!), for the District Deputy Grand Masters and Grand Secretary, and for the Masonic Service Association of the United States.

Rt. Wor. Bro. W. B. Pearson, as Grand Librarian, presented a good report on the work of the Grand Lodge library "as submitted to him by the active Librarian, Miss Octavia F. Rogan." The list of additions to the Museum, appended to the report, is quite interesting.

An inspiring address was made by one of the distinguished visitors, M.W. Bro. Hubert M. Poteat, P. G. M. North Carolina.

In his humorous remarks about Grand Lodge communications, which have been copied by the Masonic press all the world over, Bro. Poteat utters a good many truths. Here is how he describes these gatherings:

> The Grand Lodge meets, the Brethren gather from all over the State, the Grand Master puts on his stove-pipe hat, literally and sometimes figuratively, and reads his report. And this Grand Master today did show, it seems to me, an amazing, for a Grand Master—an amazing amount of common sense in the parts of the report which he omitted. I have heard Grand Masters stand up and spend hours reading stuff which the Craft could read, if it would, when they got home, and if they didn't read it, it wouldn't make any difference in the world to anybody.
>
> Well, the Grand Master reads his report, and he deals with dispensations, establishment of new Lodges, and the state of the Craft, by which the Grand Master generally means the number of people suspended during the previous year, although he won't admit it as a rule. That is what he means, though, and when he gets through, distinguished visitors, so-called, are introduced, and they usually stand up and get off some bull such as I am getting off now. They don't say very much, if my observation amounts to anything. Then you have a lot of committee reports, and the Superintendent of the Home asks for a little more money and doesn't get it; the Past Grand Masters range themselves in a long row like a bunch of hungry old buzzards waiting for something to spring upon—you know I am one of them, so I can talk about them. I'm not talking about these boys here; I'm talking about myself—waiting to see if somebody does something wrong, you know, and if some one unfortunately does, they pounce upon it with all their might, especially if somebody suggests a new idea—why, there must be something in this thing here. And when it is all over, what have we to show for it? Have we spent our time, have we spent our money, have we spent our energy profitably, in the interest of the Craft?
>
> Every time our Grand Lodge closes, I am disposed to doubt that we have, more and more every year. But we gather together, and eat big meals in the hotels at the expense

of the Brethren, and fraternize around; it is all very pleasant but I doubt very seriously if the amount of actual good accomplished is at all comparable to the amount of time, money and energy spent.

M.W. Bro. Poteat concludes that we must get away from some of our old methods in Masonry, simply because they are so old, because we face a new situation which our fathers did not face and which they could not possibly even have foreseen in their day.

The growth of clandestine Masonry is worrying the Grand Lodge of Texas which has created a Special Committee to deal with this matter.

The Girls' Orchestra and students of the Masonic Home and School presented an entertainment, each number on the program being greeted with enthusiastic applause by the Brethren and visitors present.

A very good address was made by Bro. C. L. Young, Grand Lecturer of Colorado, one of the distinguished visitors present. We quote the following paragraphs referring to Colorado Lodges:

I remember visiting another little Lodge. Their building was nothing but a shack. It was like a hay mow, but they were meeting in it, and Masonry was there. During my first visit, I remember that the Master, a great, raw-boned cattle man, got up and said, "Brethren, you know Brother Miller is sick, and you know he is worried because he can't get his house moved. I want so many teams"—he didn't ask for volunteers —"I want so many teams at a certain place tomorrow morning. We are going to move that house." When I went back the year following, I said, "Did you get that house moved?" He said, "Yes, they got it moved. They didn't do it with teams, they brought their trucks. They tore one truck to pieces, but they got the house moved."

There is another place near there, where many of the Brethren took time off and worked in the fields of a sick Brother, putting up his corn so he could sell it; they spend their time doing that, personal service. You can't tell me that Masonry is dead or dying when you see those things done voluntarily by Masons out of the goodness of their hearts, and they thinking nothing of it. They do it automatically, because it is the right thing. I see that again and again over the whole state. It is a marvelous experience, Brethren, to meet with that type of Mason and I want to say to you that this has been a wonderful experience to me to meet you Brethren here in Texas.

The Committee on Masonic Education and Service submitted an interesting report on its activities.

The Grand Orator, R. W. Bro. J. O. Guleke, of Amarillo, delivered an oration far above the average in thought and expression. Here is his scathing indictment of the masses of today:

The masses have been filled with a sort of half culture. Modern man is perhaps more stupid than his predecessors. He is a victim of catchwords and slogans. Selling devices. Emotional urges and reactions. He is frivolous in his attitudes and often insensible to the good and beautiful; living in a state of tension, now in a state of reaction but never in a state of relaxation or equilibrium. Life is meaningless because all of his values have become devaluated; he has three ideas for standards, size, speed and novelty. The ultimate "record" in the last race or flight, only, really interests him. This is the "average man." The constituent unit of the elemental mass.

The report of the Board of Directors of the Masonic Home and School shows that they have 45 widows and 434 children who are well cared for. Owing to the drought, the farm and dairy were operated at a net loss of $30.08 this year. The Home turned out 27 graduates for the year, for a number of whom committees found jobs in Dallas and Fort Worth.

On recommendation of R. W. Bro. W. M. Fly, chairman of the Committee on Foreign Correspondence, the Brazilian Grand Lodges of Rio de Janeiro, Parahyba, Bahia, and Para were granted recognition, while action on the applications of a number of other Grand Bodies—Sao Paulo, Amazonas, Colombia (Bogotá), Peru, Panama, Denmark, and Lessing zu den drei Ringen—was deferred.

M.W. Bro. W. M. Fly also submits a report for the Committee on Foreign Correspondence, with reviews of the Proceedings of sixty-five Grand Jurisdictions, including our volume for 1934. It is a splendid piece of work and we express to its author our admiration and gratitude for the able and careful manner in which he has handled the subject of what we have called the Confusion of the Temple in the Far East. He gives considerable attention to this proposition in the introduction to his reviews, under the subheading of "Masonic Courtesy vs. Grand Lodge Rights." The first paragraph of that chapter reads as follows:

The Grand Lodge of Massachusetts "Suspends" (Fraternal) relations with the Grand Lodge of the Philippine Islands. Indirectly, we understand that the Grand Lodges of England, Scotland and Ireland acting with Massachusetts have taken like action. Until this the last moment, we have intentionally deferred noticing this subject, hoping to have direct information by way of the Printed Proceedings of the three last named Grand Lodges. In this we have been disappointed and accordingly left to review the acts of the Grand Lodge of the Philippine Islands and those of the Grand Lodge of Massachusetts as the same are presented in the Proceedings of 1933 and an official circular communication of the first, and the Printed Proceedings for 1933 of the second.

We note that in stating the facts that led up to the suspension of relations, this reviewer finds that our Grand Lodge maintained and acted upon its unquestioned and unquestionable rights as a Sovereign and Independent Grand Lodge, the peer of any and all other Grand Lodges extending to it fraternal recognition. The concluding paragraph of the introduction reads as follows:

And now you say this is "our set" at the dance? Well, let's go. Certainly our Philippine Brethren were well within their legal rights in the matter of establishing Lodges in the open or free territory of China and for aught we know acted wisely and judiciously. That the Grand Lodges of Massachusetts, England, Ireland and Scotland are to be justified in the course pursued by them must by themselves be settled from their own point of view of facts now in their possession or yet to be obtained by them. As a legal proposition, certainly none may claim but that they too are well within their rights. If for any reason they do not choose to longer sit at table with a sister as their peer, it's their right to retire. But in the going, let it be hoped that a like or even greater violence be not done to the law of Masonic ethics or courtesy invoked by themselves. A most regrettable state of affairs. Conditions to be deplored by the Masonic world and cannot long continue as between Masonic Grand Lodges, led each by Masons of the true spirit and wisdom unsurpassed.

In reviewing our Proceedings for 1934, M.W. Bro. Fly says, referring to the correspondence on the suspension issue quoted in M. W. Bro. Youngberg's Messsage:

...We read this correspondence and the argument of Grand Master Youngberg, thereon, and naturally have a very definitely formed opinion covering the subject involved. However, pending further developments, an expression of such opinion could be of no avail...

That we have not suffered in the good opinion of our Texas Brethren is shown by the remarks made by Brother Fly in commenting upon the following statement in our review of the Texas Proceedings for 1933:

...The Grand Lodge of Texas has always been foremost among our friends and we trust that it will not condemn us unheard as others have done.

Quoting those words, our Texas colleague has this to say:

> We now hasten to acknowledge and to confirm Brother Fischer's estimate of the esteem in which the Grand Lodge of the Philippine Islands is held by the Grand Lodge of Texas. Indeed, for Masonic wisdom, integrity and judicious thinking, we, personally, would hesitate to remove our Philippine Brethren from the rank of the foremost.

It makes us happy to hear such reassuring and kind remarks.

The other features of our 1934 Proceedings are carefully covered. The reviewer fully agrees with M.W. Youngberg's opinion that the official organ of our Grand Lodge should not carry commercial advertisements and that this feature detracts from the dignity and standard of the Cabletow.

The present reviewer might add, as a personal note, that he always likes to hear from Texas because he was a sojourner in that State some 40 years ago and his elder brother was for many years—until his death in 1926—editor and proprietor of the "Riesel Rustler" in Riesel, near Waco.

The Grand Lodge of Texas will hold its 100th Annual Communication in the City of Waco on December 4, 1935.

Wor. Bro. Theodore L. Hall has recently been recommended for appointment as Grand Representative of the Grand Lodge of Texas near that of the Philippine Islands.

WEST VIRGINIA, 1934

Formed in 1865, at the close of the War between the States, the Grand Lodge of Ancient, Free and Accepted Masons of the State of West Virginia has now 165 chartered Lodges whose total membership on August 31, 1934, was 31,034, showing a net loss of 1,296 during the year. Grand Masters: retiring, Frank F. Flaig; incoming, Lawson D. Willis, of Kenova. Grand Secretary, Geo. S. Laidley, P. G. M., Charleston.

The 70th Annual Communication of the Grand Lodge of West Virginia was held in the City of Parkersburg on October 10 and 11, 1934. Our Grand Representative, Wor. Bro. M. Stanley Hodges, attended.

We see from the Grand Master's Address that during the year, this Grand Lodge lost three Past Grand Masters. Most Wor. Bros. Luther Hale Clark and Frank Wells Clark, born in the same year and both bankers and business men, died within six months of each other in 1934, and Most Wor. Bro. Frank W. Van Horn was called to the Great Beyond on the day before Grand Lodge opened, in the building in which it met, being stricken suddenly and dying a few hours after being removed to the hospital. No wonder that an atmosphere of sadness pervaded the gathering of our West Virginia Brethren last October. We feel deeply for them!

M. W. Bro. Flaig reports attending the Grand Masters' Conference on February 23 and 24, 1934.—Four corner stones were laid by the Masonic Fraternity during his term of office, two for churches, one for a court house, and one for a high school building.—Concerning members in arrears, he said:

> ...it appears that a great number of the Brethren are far in arrears. While we know that a great many of them have been hard put to find the means to defray their financial obligation to their Lodges, still I am convinced that a goodly percentage of this arrearage is due to the fact that we do have members who are dilatory and feel that Lodge dues should be the last thing to be considered. Surely these Brethren must realize that Lodges cannot exist without financial support and that this is truly a part of their obligation to the Fraternity.

We are having the same trouble in this Grand Jurisdiction and are endeavoring to solve it with justice to all concerned.

The Grand Master suggested that the Jurisprudence Committee prepare an amendment to the Constitution prohibiting members from engaging in the sale of liquors, which may soon be legalized in the State of West Virginia; but the Committee thought it better not to anticipate, hoping, perhaps, that the State would stick to prohibition.

A Committee on Plural Membership proposed amendments to the Constitution permitting plural membership; but the Jurisprudence Committee could not see it that way and its opinion prevailed.

We see from the report of the Superintendent of the Masonic Home at Parkersburg, W. V., that on August 31, 1934, that institution had a registered population of 101, consisting of 36 girls, 31 boys, 9 women, and 25 men, and that 97 residents plus a staff of ten are now housed in a building designed to accommodate not more than 75 people.

The report of the State Chairman of the George Washington Masonic National Memorial Association shows that the Masons of West Virginia have so far contributed close to $37,000 to that national monument.

The Committee on Recognition of Grand Lodges asked for further time to report on requests received from Ecuador, Chile, Guatemala, and four Brazilian State Grand Lodges.

The volume under review contains a full Roster of the Grand Lodge and also the Rules and Regulations for the Government of their Masonic Home.

The Report of the Committee of Foreign Correspondence is from the able pen of M. W. Bro. Lewis N. Tavenner who reviews, among other volumes, of proceedings, ours for 1933 and 1934 with consummate skill. He does not miss anything of importance and has a knack for saying adequately in a few words what it would take others many sentences to express. The "Confusion in the Temple" is not ignored or slighted but is given full attention, with a number of quotations. But our Brother does not realize that there must be a vast difference between the high type of Chinese that militate in our three Lodges in China and the men who composed the "tong" or whatever it was which he visited in San Francisco and of which he says—

> ...We failed to find much indicative of our Masonry in that Chinese Lodge in San Francisco when visiting it.

We are proud of our Chinese Brethren in the Lodges we have chartered in Shanghai, Nanking, and Canton, and of what we have done for them, and nothing that has been put in print and broadcast to the Fraternity has hurt us so much as the gratuitous slur contained in the report of the Massachussett Committee and quoted by M. W. Bro. Tavenner, to the effect that....

> There is ample evidence that the conception of Freemasonry held by the Grand Lodge of the Philippines is quite different from ours....

Our Grand Lodge is continuing the publication of the fraternal reviews in our official journal, **The Cabletow**, and a clipping of each review is sent to the Grand Lodge concerned. West Virginia, 1933, was reviewed upon receipt and the review was published in the August, 1934, number of the **Cabletow.**

Pieces of Architecture

WORDS SPOKEN OF THE DEAD

By M. W. Bro. Rafael Palma, Past Grand Master (Annual Communication, 1935).

Following a pious custom, we pause a few moments to think of our departed Brethren. Whither have they gone? What has become of them? We do not know. Life is an enigma and death is one still greater than life.

In autumn, the leaves, after donning their most brilliant colors, fall from the trees and vanish, carried away we know not whither by the icy blasts of winter. Thus, also, man disappears mysteriously from the tree of life, and no one can predict time or cause. Not even the wisest can tell when and how his turn will come. Some die in childhood and others in the prime of life, while still others reach an advanced age though, perhaps, they would gladly rest from their weary journey much sooner.

Who weeps over the fall of the leaves which the autumn winds strip from the majestic trees in park and garden? But we cannot regard with the same indifference the death of Brethren who have gone through life beside us, have shared our joys and pleasures and have borne with us the hardships and rigors of a never-ending struggle for truth, relief, and brotherly love.

They have departed before us for that world which mortal eyes may never behold. The philosophy of Masonry looks upon death as a resurrection, a passing from a state of darkness to light. Death follows life without transition. Beautiful flowers bloom among the thick grass that covers the tomb. The stream of life is inexhaustible. Its waters are incessantly absorbed by the sea; but the watersheds of the hills provide a new supply. All perishes in life; but life continues, nourished by the breasts of death.

Thither have our Brethren gone, to that bottomless sea called death; but their example, their virtues, their affection, all they did in life, are a perennial source of inspiration to the living and form that invisible bond which links life with death.

THE FACTS ON SAMUEL JOHNSON (ENGLAND'S PEERLESS BOOK-MAKER)

By PROFESSOR GILBERT PATTEN BROWN

Litt. D., Englewood Cliffs, N. J.

Men of genius often have odd manners not popular with the masses. Such was the case with the hero of this monograph. He was not the greatest scholar of his time and generation as many hack-writers and journey men historians have told us in the great number of books of which the world has been very well fed up on for the last one hundred and fifty years, yet he was very human in many respects. His poetry was not of a very high order, nor was his English as fine as that of Goldsmith, Boswell, Scott, Byron or Swift (all worthy of the proud and time-honored title of Master Mason). He was a Tory at heart, and while our great Brother George Washington was freezing at Valley Forge in the winter of 1777-1778, with his Masonic associates, the book-maker of London was writing essays against the cause of the liberty of the Thirteen Colonies. Johnson denounced American patriotism as the "resort of dishonest people." He died in London on December 13, 1784, and on December 13, 1934, many persons in that old city on the Thames took notice of the 150th anniversary of his death, which attracted little attention in other parts of the world. It was quite noticeable that the number of worshipers of Johnson was not very great.

Samuel Johnson was born in London on September 18, 1709. His father was Michael Johnson, a creed-monger and morbid book worm, and his mother, a daughter of Cornelius Ford, "a little Warwickshire Gent," was also creed-ridden. She was a dreamer and superstitious, and went to all sorts of "healers" to cure her son's physical ills which remained with him all his life. He had inherited a scrofulous taint and suffered a great deal from the "King's Evil" which even the touch of Queen Anne failed to cure.

Regarded strictly as a man of letters, Samuel Johnson's place in English literature is respectable but not in the first rank. Indeed, his main task in life, the preparation of an English dictionary to supersede those that went before, could not have appealed to any creative genius.

Apart from that, he wrote short lives of the English poets, which betray the very narrowest conception of poetry, and **Rasselas,** a ponderous story in the Oriental fashion of the day which few today have ever read (I happen to have read it myself in early life) and which chances to bear a moral much like that of Voltaire's **Candide,** though it differs by not being a work of immortal genius.

Moreover, Johnson exercised an unfortunate influence on English prose style; at his birth it had reached an acme of classical perfection; in his hands and by his influence it often became as heavy and unwieldly as himself.

Taking a wide survey of his activities, we discern a man of vigorous, independent, narrow, obstinate spirit, a zealous Tory of an already expiring school, hostile to all generous and pioneering and adventurous movements, so bigoted that he would scarce consent to speak to Hume, the greatest thinker of his time; arrogant and offensive towards the American Revolution, essentially un-English save for those who count as English a commonplace, downright parochial solidity.

Why then is Dr. Johnson remembered as something more than an estimable literary hack? Indeed, not merely remembered but glorified, sanctified, almost worshiped. He has been set on a pinnacle as "one of the greatest of Englishmen"; societies are established in his honor; sober scholars solemnly refer to the "Johnsonian Canon"; historians write big books on **Johnson's England** to stand beside **Shakespeare's England.**

So we come to James Boswell. A young man from Scotland, of good family but rather loose living, never able to guide his own life wisely, yet a great artist, was in 1763 in a London back parlor introduced to Dr. Samuel Johnson. He was tolerated with a half contemptuous friendliness, allowed to frequent the great man's society—for Johnson's domineering figure was inevitably great in his literary circle—and in secret he studied him intensively and devoutly, for here were all those elements of solid character he himself so conspicuously lacked.

Nearly thirty years later appeared the **Life of Johnson,** which has ever since been accepted as "the

greatest of biographies." It is, as we now know, while it embodies a maximum of veracity, more Johnsonian than Johnson himself. At the same time its supreme art has until lately effaced the artist. It has seemed, even to so sagacious an observer as Macauley, that here was no more than a mirror, held up by a worthless, simple-minded creature, for the faithful reflection of a personality of stupendous magnitude.

But when we approach the matter reasonably what may we say of this man Samuel Johnson? He is most properly a subject for the psychologist, being, as one has lately styled him, "one of the great eccentrics."

We may realize how he came to be this. He belonged to a decaying stock. Of a humble but respectable trading family, he and his brother were the last descendants. The brother was in the same bookselling business as their father, but disgraced himself by dishonesty, meditated flight to America and died at twenty-four. He complained, rightly or wrongly, that Samuel treated him badly.

No one could accuse Samuel of dishonesty; he was not only rigidly honest but, beneath his rough exterior, fundamentally benevolent. It was mainly in his nervous system that the degenerate element appeared. It is not by genius or intellect but by a massive moral character dominating a chaotic nervous system that Johnson stands out.

He was born almost dead, remained "a poor diseased infant, almost blind," scrofulous and extremely difficult to rear in spite of the huge physical form and the muscular strength he acquired. From the age of twenty there were fits of mental ill-health, not amounting to insanity but a melancholy inherited from his father; dejection, gloom, despair, the sense of guilt, the fear of death, in addition to constant physical ill-health; "seldom a single day of ease," he said.

His fundamental nervous abnormality, rooted in his stock, was obvious. He was always an eccentric figure. He flung his arms in all directions to the alarm of those near him; his body swayed to and fro; his feet performed complicated gyrations; when he walked along the street he was impelled to touch every post.

His emotional temperament was of the same piece. His feelings were crude, violent, and ill-directed. His manners were coarse and rough; he was disgusting when he ate; his clothes were slovenly, his linen dirty; in spite of a good heart he gave offense by his rudeness. To the modern psychiatrist he represents a severe form of compulsion neurosis.

It has been common to find a vein of eccentricity in the English. One may see some evidence of it, not in the emergence of poor Samuel Johnson, who might have arisen anywhere, but in the existence of a large body of presumably normal persons who hero-worship him as a great representative of the nation.

Like Pope, Chaucer, Milton, Burns, Byron, and numerous other men famous in English literature, Samuel Johnson was a Mason, made such in old Dundee Lodge No. 9 on June 11, 1767. This Lodge met in London taverns and "good fellowship" and choice wines were usually in order at its meetings.

In 1736, Johnson married the widow of Harry Porter, who has been described as "a short, fat, coarse woman" but who, to her second husband, was the most beautiful and accomplished of her sex. Dr. Johnson, when middle-aged, at times lived a very irregular life, especially when suffering from the "morbid melancholy" that seemed to take all the poetry out of his existence, so that when a severe attack came on he had to throw aside his literary work and seek relaxations and relief in dissipation and amusements of a lighter character, hence his fondness for taverns and clubs, his great love of London and its underlife, his constant attendance at Ranelagh and its gaieties. It will be noted that Dr. Johnson is quite honest with himself, does not excuse his own frailties or attempt to exonerate his conduct except perhaps when he places the chief blame for his lapses on his "vile melancholy." Old Wapping was a "gay place" in Johnson's day. His mother Lodge met at the "Wapping assembly."

One poet said of his surroundings and associates in his verse "Meg of Wapping":

"'Twas Landlady Meg that made such rare Flip,
Pull away, pull away, hearties!
At Wapping she liv'd at the Sign of the Ship
Where Tars met in such jolly parties.
She'd shine at the play, and she'd jig at the Ball,
All rigg'd out so gav and so topping;
For she married Six Husbands and buried them all,
Pull away, pull away, pull away! I say:
What d'ye think of my Meg of Wapping?"

Dr. Johnson was called the "Sage of Wapping."

James Boswell (1740-1795) was a great admirer of Johnson. Brother Boswell, in dedicating his immortal work to Sir Joshua Reynolds, also his brother Mason, says in 1791: "I have therefore in the Work been more reserved, and though I tell nothing but the truth, I have still kept in my mind that the whole truth is not always to be exposed": and lastly on this point "Bozzy" wrote: "I will not make my tiger a cat to please anybody."

Dr. Johnson, too, loved Reynolds. Boswell calls Johnson "a good old sport."

As a dictionary-maker, Johnson was good in his day; but at a later time there came a greater man in this particular field of literary endeavor, Noah Webster of Connecticut, who had been made a Mason while an officer in the militia under General George Washington when not much more than a boy. Dr. Webster always spoke kindly of the London lexicographer and once referred to him as the "Scholar Dr. Johnson."

Johnson was an agreeable companion, in spite of his eccentric habits, and a good friend, and he was much loved and respected when, on December 13, 1784, he died in London in his 76th year of life.

FREEDOM

Let no man foolishly imagine that freedom having been once gained needs no further defense. Every stuffed ballot-box, every crooked politician, every move toward sumptuary control by organized fanatic minorities, every blast of honeyed propaganda intent on narcotizing the public mind is an assault on liberty, none the less truly because it is subtle and indirect. The Mason's tasks is clear. He is the world's great unflinching protagonist of freedom—freedom of thought, freedom of conscience, freedom of act—intelligent freedom, considerate freedom, orderly freedom.—**R. A. Schwegler, Grand Orator, Kansas.**

Useful Information

CONSOLIDATION OF LODGES— LAW AND PROCEDURE

By LEO FISCHER

Grand Master after Grand Master has recommended the consolidation of Lodges, as it cannot be gainsaid that a number of our Lodges are too weak, numerically and otherwise, to serve any useful purpose, but may be able to carry on with greater credit to our Institution and more satisfaction and benefit to their membership if they consolidate. Petty amour propre and disagreement over trifling details have stood in the way of consolidation in several cases; but lately there has been renewed talk of consolidations. To facilitate matters, we have prepared a summary of the provisions of law governing the consolidation of Lodges in our Grand Jurisdiction and add to these provisions the rules of procedure in such cases adopted by the Grand Lodge of California in 1883 and still in force in that Grand Jurisdiction.

Paragraph 151 of our Constitution reads as follows:

Sec. 11. Two or more Lodges, located near each other, may consolidate into one upon such terms as may be agreed upon by themselves; but, of such proposed consolidation the members of each Lodge shall have at least three months' notice before the stated meeting at which such proposition is to be acted upon and it shall require the assent, in writing, of at least three-fourths of all the members of each Lodge to adopt such proposal for consolidation. The Lodge thus formed may bear the name and number of one of the Lodges composing it, in which case it may retain the charter and seal of that Lodge; or it may bear the name of one and the number of another of such Lodges, and shall then receive a new charter, without charge, and provide a new seal; or it may have an endorsement of the authorization of such consolidation by the Grand Lodge made upon the charter of one of the component Lodges. No such consolidation however, shall go into effect until all the proceedings relative thereto shall have been submitted to and approved by the Grand Lodge.

In 1932 (see Proceedings, 1932, pp. 33 and 71), our Grand Lodge adopted the following recommendation of the Committee on Jurisprudence:

When two Lodges shall be consolidated and the Master of one of the Lodges shall become the Master of the consolidated Lodge, and the other Master is deprived of his office by such consolidation, we recommend that the other Master who has been elected be considered as having served a term as Master, and that, after the end of the year for which he was elected, he will be entitled to rank as a Past Master.

Such is the law in our Grand Jurisdiction.

Paragraph 151 of our Constitution, above copied, is a literal copy of sec. 191 of the Constitution of the Grand Lodge of California as it read when our Grand Lodge was founded in 1912. In the meantime, that Grand Lodge has twice amended that section, by adding thereto, in 1915 and 1919, the following provisions, which facilitate the procedure:

or by the Grand Master during the intervals between the Communications of the Grand Lodge; Provided, that if the Grand Master finds that it is impracticable to hold such meeting, or to secure the requisite written consents, he may approve the consolidation upon the written consent of not less than a majority of the members of the Lodge.

We copy these amendments, for the reason that our Grand Lodge may find it convenient to adopt similar legislation.

In the California Proceedings for 1883 (p. 277), the following procedure, adopted by the Grand Lodge, is suggested for the consolidation of Lodges:

1st. There should be adopted by each Lodge, at a stated meeting, a resolution to the effect that a consolidation is expedient and that a committee from each Lodge be appointed to arrange and report the terms upon which such consolidation may be effected.

2nd. These committees, when appointed must meet and agree upon the terms of the consolidation, and make their reports in writing to their several Lodges; which reports must be received and concurred in by their respective Lodges.

3rd. When the Lodges shall have thus concurred in the reports of their committees, and the terms of consolidation shall have been agreed upon, notice must be given by the Secretary of each Lodge to all its members, that, at a stated meeting to be holden on a day named in the notice, which must be more than three months subsequent to the time of service, a resolution for consolidation will come up for final action.

4th. Meanwhile a paper, or papers, either written or printed, substantially in the following form, should be presented to the members of each Lodge for their signatures:

"In pursuance of certain action of————————Lodge, No.————, and————————Lodge, No.————, tending to the consolidation of said Lodges into one Lodge, under the name and number of————————Lodge, No.————, we the undersigned, members of————————Lodge, No.————, do hereby express our assent to and our desire for such proposed consolidation."

Which paper or papers must be signed by at least three-fourths of the members of each of the Lodges desiring to consolidate, prior to the time for final action.

5th. At the stated meeting for which notice shall have been given, as above, these papers must be presented, each to its proper Lodge, showing that at least three-fourths of the members of each of the Lodges have expressed their assent in writing, and thereupon the resolution may come up for final action and adoption; and when these proceedings shall have been had, the papers, including the ballots or expressions of assent, and the action of the Lodges must be certified to the Grand Secretary by the Secretaries, under the seals of their respective Lodges.

6th. When all the proceedings shall have been completed, they should be entered upon the records of each of the existing Lodges, and the transcripts sent to the Grand Secretary should contain full copies of such records.

The consolidation is not effective until approved by the Grand Master or by the Grand Lodge.

A Master cannot refuse to entertain a motion to consolidate.

The Lodge formed by consolidation takes possession of all the property, including moneys, of the consolidated Lodge, and is liable for the debts and the life memberships of the Lodges consolidated.

CHANGELESS, YET CHANGING

Masonry was not organized for political power, to combat the church of Rome, for the overthrow of kings and dynasties, for the defense or perpetuation of religious creeds, or for simple entertainment. Its originators, and those who have contributed to its development as it has come down to us through the halls of time, have manifested supreme wisdom in perceiving that no prescribed system, social, political or religious, could be expected to endure forever. All must be subject to change and modification as the race itself improves and develops, and with the changing of conditions under which we live, so that Masonry advocates no special political or social system, and submits no prearranged schedule of development for the human race. Hence, it was necessary that Masonry should be based on fundamentals, in themselves changeless, but applicable to changing conditions of mankind through long periods of evolution, and working as leaven through the loaf to the eventual improvement of the race.—**Harry L. Baum, Grand Orator, Colorado.**

From Near And Far

DISPENSATION GRANTED TO CHENGTU BRETHREN

On March 9, 1935, M. W. Bro. Samuel R. Hawthorne granted to fourteen Master Masons at and near Chengtu, China, a dispensation to form a new Lodge, to be known as Szechuen Lodge. This small group of Canadian and American Masons has for the last fifteen years been discussing the possibility of establishing a Lodge in Chengtu; but received no encouragement until the Philippine Grand Lodge entered the field. The petitioners are of an exceptionally high standard as regards character and education. A previous petition was not granted, on account of defects of form; but Masonic zeal and perseverance have now won the day for our Chengtu Brethren. The petitioners are: Fred Elmer Leighton Abrey (York No. 156, Toronto, Canada); Roy Melville Anderson (Craig No. 410, Deseronto, Ont., Canada); Albert James Brace (St. Andrew's, Victoria, B.C.); Wallace Crawford (St. John's No. 20, London, Ontario); Robert Ralph Holder (Bronte No. 962, Bronte, Texas); John Kitchen (Howard No. 29, Howard, Sask. Canada); Sven Herman Liljestrand (Harlem Valley No. 827, Pawling, N. Y.); Edwin Nelson Meuser (Imperial No. 60, Saskatoon, Sask., Canada); Wm. Reginald Morse (Scotia No. 31, Yarmouth, Nova Scotia); Robert A. Peterson (Iowa City No. 4, Iowa); Dryden Linsley Phelps (Waterville No. 33, Waterville, Maine); Edward C. Wilford (Alexandra No. 158, Oil Springs, Ont., Canada); Thomas Henry Williams (Prince Rupert's No. 1, Winnipeg, Canada); and Chester F. Wood (Somerville Lodge, West Somerville, Mass.). Bro. Brace has been designated as Master, Bro. Morse as Senior Warden, and Bro. Peterson as Junior Warden. Chengtu is the capital of Szechuen Province and is very difficult of access from the coast.

Our most cordial wishes of success are with these Brethren in their ardous enterprise!

FROM SCOTLAND

The situation in the Far East as regards the suspension of relations between the Grand Lodge of the Philippines and certain Grand Lodges whose sees are in other parts of the world has not undergone any change in the last six months or so. As of interest to our readers, we copy hereunder an excerpt from a letter dated February 8, 1934, which was written by Rt. Wor. Bro. F. C. Penfold, District Grand Master for Northern China, S. C., and read at the Quarterly Communication of Grand Lodge of Scotland on November 1, 1934, the proceedings of which we have just received. The portion of that letter which is of special interest to us and which we reproduce without comment, reads as follows:

> The suspension of Masonic relations with the Grand Lodge of the Philippine Islands has not affected any of our members, none of whom had joined a Philippine Lodge. An appreciable number of Massachusetts Brethren held dual membership, and on being notified that such could not continue, most resigned from the Philippine Lodge, while some, mainly those who were active in the formation of the Lodge, have elected to throw in their lot with that Constitution. The representatives of England and Ireland have not, up to the time of writing, received official notification of the suspension of relations between their respective Grand Lodges and the Grand Lodge of the Philippine Islands. Very Worshipful Brother H. C. Mei, who is the Supervisor of Philippine Freemasonry in China, went down to Manila a short time ago and I believe has not yet returned. We are all awaiting with great eagerness further developments in the matter. The cleavage is painful and deeply regretted, but even as operations are sometimes necessary to keep the human body in proper condition, so is it felt that the action of the Grand Lodges of England, Ireland, Scotland, and Massachusetts will do lasting good.

A NEW MASONIC TEMPLE FOR SHANGHAI

The Acacia Corporation, with temporary offices c/o Nanking Theatre, 523 Avenue Edward VII, Shanghai, China, has sent out a circular announcing its organization as a corporation, with a capital of $100,000.00, Shanghai currency, for the purpose of erecting, owning and maintaining a Temple which is to be the home of Amity Lodge No. 106. The corporation has already secured a piece of land located on Hart Road at a reasonable price. According to the articles of incorporation, the sum of $25,000.00 representing the cost of this land, must be paid in before the corporation can become operative. Members of Amity Lodge and other Masons of the Philippine jurisdiction are urged to subscribe for shares or make donations to the Amity Lodge Building Fund. The promoters of the Acacia Corporation have advanced $7,000.00 as payment on the purchase price, the remainder being secured by mortgaging the property with the Bank of Canton. They say, in the circular mentioned:

> All of us are well aware that the task before our brethren is neither light nor easy. But with the cooperation and participation of all brethren, the objective can be achieved. When it is realized that the honor and dignity of both Amity Lodge and the Grand Lodge of the Philippines are involved, undoubtedly, each and every brother will do his part to the uttermost by subscribing to shares for the new Temple. It is not expected all brethren will subscribe equal amounts, but each brother is expected to do his best.....Let each and every brother be faithful to his own responsibility in this opportunity for the glory of Amity Lodge and the Grand Lodge of the Philippine Islands.

The President of the Acacia Corporation is Wor. Bro. F. J. Rawlinson, Past Master of Amity Lodge No. 106, and the Secretary is Bro. T. J. Holt, of the same Lodge.

DISTRICT INSPECTORS' CONVENTIONS

We are authorized to announce that a District Inspectors' Convention will be held at the Balete Pass Rest House (near Bayombong, N. V.) on June 29 and 30, 1935. June 30th is a Sunday, and the Convention will adjourn on that day at 4 p. m. in order to give those attending it time to return to their respective places of abode.

Another Convention is to be held at Cebu about the middle of November; details will be published in the Cabletow in due time.

SCHEDULE OF VISITATIONS CHANGED

The schedule of visitations of the Grand Master published in the March number of the Cabletow has been changed in a number of respects, especially as the Grand Master's travels in the Southern Islands are concerned. Corrected schedules are being sent to the several Lodges concerned.

WOR. BRO. FISCHER ACTING GRAND SECRETARY

Owing to the state of his health, M. W. Bro. Teodoro M. Kalaw, Grand Secretary, has been compelled to take leave of absence effective on April 1st, on which date he sailed for Honkong.

M. W. Bro. Hawthorne has appointed Wor. Bro. Leo Fischer as Acting Grand Secretary during the absence of M. W. Bro. Kalaw.

Lodge News

Manila No. 1.—A most interesting meeting, attended by over 90 Master Masons, was held by this Lodge on Thursday, February 21, 1935, chiefly in honor of certain distinguished Masons who had come from other countries to attend the Regional Rotary Convention at Manila. Wor. Bro. Albert K. Spielberger, after opening Lodge on the Third Degree, reduced it to the second for the purpose of examining Bro. Donald Alexander Steuart, a Fellow Craft of Corregidor Lodge No. 3, as to his proficiency in the lecture of the 2nd Degree. Labor being resumed in the Third Degree, Most Worshipful Grand Master Samuel R. Hawthorne, accompanied by members of the Grand Lodge and distinguished visitors, was introduced and received with the Grand Honors. The Third Degree was then conferred upon Bro. Steuart by the regular officers, the second section being put on by the costumed team of Manila Lodge, with Wor. Bro. A. K. Spielberger in the East, Bro. Geo. A. Clegg in the West, Bro. C. M. Hoskin as S.D., and Bros. Guy O. Fort, Bernard H. Brown, and H. T. Gewald as Men of Tyre. The team was highly complimented for its excellent work.

Addresses were made by Rt. Wor. Bro. E. C. Smith, Past Provincial Grand Master of New Zealand, who spoke very interestingly of his Grand Jurisdiction from which he brought fraternal greetings. Bro. C. T. Wang, of Amity Lodge No. 106, Shanghai, ex-Minister of Foreign Affairs of China, brought greetings from our Lodges in Shanghai, Nanking, and Canton, and spoke of Masonic conditions in China, especially of the new Temple to be built in Shanghai. Bro. Robert Fan, also of Amity Lodge, who was introduced as the leading Chinese architect, said a few words. He was followed by Bro. T. C. Yen, of Nanking Lodge No. 108, who was made a Mason in Philadelphia 33 years ago and is an ardent Rotarian besides being an active Mason. The Brethren were especially pleased to hear Bro. Wang say that no other Constitution has given China what the Grand Lodge of the Philippine Islands has given to that country, which needs Masonry, and that the members of the three Lodges chartered by us in China are doing excellent Masonic work, both in and out of the Lodge. M. W. Bro. Hawthorne made an inspiring address.

After Lodge had closed, tasty refreshments were served in the hall outside under the supervision of Mrs. Hedrick.

Southern Cross No. 6.—The month of February was a very active one for Southern Cross Lodge, as at our Stated Meeting on February 11, in addition to the regular business which came before the lodge, the Third Degree was conferred on Bro. John Herman Muller by the regular officers of the lodge.

At a special meeting on February 25th, the Third Degree of Masonry was conferred on Bro. Louis Ike Witkoff. The first section of this degree was conferred by our regular officers, with Bro. Tyson as Senior Deacon. The second section was conferred by the costumed team of Cosmos Lodge No. 8, under the direction of Bro. John Meyer, of that Lodge. Our lodge was honored by the attendance of Most Wor. Bro. Samuel R. Hawthorne, Grand Master of Masons of the Philippine Islands, who rendered a stirring address at the conclusion of the ceremony. Most Wor. Bro. Hawthorne was accompanied by numerous officers and members of the Grand Lodge, and many members of Cosmos Lodge, in addition to their costumed team, were present to make this meeting a memorable one in the annals of Southern Cross Lodge. Our ex-Past Grand Master, Most Wor. Bro. Frederic H. Stevens, received Most Wor. Bro. Hawthorne and made him and the other officers and members of the Grand Lodge most welcome in our lodge. After the meeting refreshments were served.

St. John's No. 9.—The March Stated Meeting, on the 1st of the month, was of special interest as Wor. Bro. Charles S. Salmon exhibited on that occasion a series of moving pictures taken by him on his recent trip around the world. These pictures were explained by Bro. Salmon in his usual humorous and interesting style.

Other salient features of the March Stated Meeting were a few words of farewell by M. W. Bro. S. W. O'Brien who has in the meantime left for a vacation in the United States, and the installation of Wor. Bro. C. S. Salmon as Marshal of the Lodge.

Refreshments were served after Lodge had closed.

Bagong Buhay No. 17, Cavite.—On the initiative of the Master of Bagong Buhay Lodge, the Masons of Cavite gave on February 27th a despedida banquet at the Jim Lee Restaurant to Wor. Bro. Emilio Buenaventura, Jr., a Past Master of Dagohoy Lodge and district engineer of Cavite, who has been transferred to the province of Albay by way of promotion. Addresses were made by Bros. Hermenegildo P. Santos, Ceferino Picache, Manuel del Carmen, Andres Polintan (31), Pio Yabot (15), Gregorio Ferreol (53), Gervasio Pangilinan, Ramon Samonte, the guest of honor, and Wor. Bro. Ramon C. Desiderio, Master of the Lodge. The Secretary of Bagong Buhay Lodge, Wor. Bro. Francisco Advincula, acted as toastmaster.

Tamaraw No. 65, Calapan, Mindoro.—On February 16th, Tamaraw Lodge initiated Damian Rayala, and on March 2nd, José Sangalang. The Lodge had a total membership of 30 Master Masons on November 30, 1934, showing a net gain of two for the Masonic year.

Muog No. 89, Parañaque, Rizal.—At a Stated Meeting held on March 9th, Messrs. Eugenio Estonactoc and Macario T. del Rosario, both of the 12th Sig Co. (PS) at Fort Wm. McKinley, were initiated.

Benjamin Franklin No. 94.—This Lodge continues to publish its monthly bulletin. From the last number we see that the new Master of the Lodge, Wor. Bro. Howard S. Whitacre, had the rare privilege of being installed by his own father, Wor. Bro. Paul F. Whitacre, Past Master and Secretary of the Lodge. At the Installation Meeting, the retiring Master, Wor. Bro. Charles Birsh, was presented with a beautiful Past Master's apron by the Lodge, through Wor. Bro. Milne.

Isagani No. 96, Paniqui, Tarlac.—On February 16th, Bros. Jesus V. Evangelista and Doroteo M. Lising were passed to the Degree of Fellow Craft.

A series of social gatherings was initiated for the year by parties given in January by Wor. Bro. Arcadio Evangelista, in February by Bro. Doroteo M. Lising, and in March by Bro. Jesus V. Evangelista.

Bud Daho No. 102, Jolo, Sulu.—On February 23rd, last, the members of Bud Daho Lodge had a very enjoyable outing. They went to Siasi, where they spent the day playing tennis and golf and hunting.

On March 2nd, the degree of M. M. was conferred in this Lodge on Bro. Mariano E. Lumanlan.

RESIGNING FROM MASONRY

No such a thing as resignation of membership is known in our Grand Jurisdiction, unless an application for a dimit is termed resignation, which in fact it is. In England, the law governing resignation or dimission is quite different from ours. We copy the following paragraphs on this subject from "Freemasonry and its Etiquette," an excellent handbook written by "An Old Past Master":

> A Resignation of Membership is effectual and irrevocable as soon as it is communicated to the Lodge; it may be withdrawn by the writer at any time before being so communicated. If a brother intimates his resignation, and if it is desired to ask him to reconsider his intention care should be taken not to read his letter to the Lodge until after his final decision has been ascertained.
>
> On the other hand, the resignation, when so communicated to the Lodge, is effective from the date on which it is written, and not from the date on which it is communicated to the Lodge. It does not require "accceptance", being complete without it.
>
> On the Minutes it may be "recorded" with regret.
>
> Resignation takes effect, as above stated, whether dues are in arrears or not; but if any Member resigns without having complied with the By-laws of his Lodge, or with the general regulations of the Craft, he is not eligible to join another Lodge unless and until that Lodge has been made acquainted with his former neglect.
>
> Any Lodge failing to make proper inquiry is liable to pay the arrears due to the other Lodge.
>
> When a Member resigns, he may require a certificate stating the circumstances under which he left, and this must be produced to any Lodge he proposes to join.

LIST OF PAST MASTERS

Manila No. 1

Harry E. Stafford
Milton E. Springer
Amos G. Bellis
Robert E. Clarke
Charles S. Banks
John A. Murphy
Quincy S. Lockart
Rupert A. Heacock
August Schipull
Lawrence Benton
Clinton T. Alden
John W. Smith
Louis M. Hausman
John J. Riehl
Reuben J. Christman
Bernard H. Brown
Walter W. Weber
Samuel R. Hawthorne
Frank C. Bennett
Fred Damman
Ernest E. Voss

Cavite No. 2

Stanley T. Burdette
Henry E. Smith
John Arthur Cropper
Charles A. Thumser
Henry D. Riley
George E. Williams
Edwin W. Lawson
Mason E. Mitchell
Francis Kane
Arthur Robinson
Frank D. Jones

Corregidor No. 3

Newton C. Comfort
George R. Harvey
Homer W. Newman
Louis C. O'Donnell
Joseph F. Bromfield
Edwin E. Elser
William H. Taylor
Ernest J. Westerhouse
Wade C. West
John B. Findley, Jr.
Hugh M. Johnston
Jackson W. Archer
Edwin LeRoy Driggs
Harvey A. Bordner
Charles A. Massell
Edward Ford Hickman
George P. Bradford
John M. Sampson
John M. Aaron
Verne E. Miller
James L. Bromfield
John R. H. Mason
Walter J. Grodske
Columbus E. Piatt
Fred G. Stewart
Joseph A. Delude

Bagumbayan No. 4

Christian W. Rosenstock
Charles Gallagher
Conrado Benitez
Francisco A. Delgado
Gervacio Eraña
Leo Fischer
Daniel Limbo
Roy D. Bennett
Fernando G. Sioco
Rafael L. Garcia
José A. de Kastro
David Guevara
Domingo T. Dikit
Francisco Santiago
José G. Velo
Herminio Talusan
Rufino Martinez
Antonio S. Fernando
Floro A. Santos

Island No. 5

John F. Connelly
Clyde B. Ely
John Baumann
Enrique R. Martinez
Linton Y. Hartman
George R. Wingate
James M. Covington
Samuel Rubin
Lonnie B. Wimberley
Joseph C. Kilbourne
Troy Fields

Southern Cross No. 6

Frederic H. Stevens
Luther B. Bewley
Austin Craig
John F. Brown
Omar M. Shuman
David H. Lawson
Morrison E. Cleland
William A. Weidmann
Harry H. Andreas
Eugene A. Perkins
William W. Larkin
Theodore L. Hall
George C. Dankwerth
John R. McFie, Jr.
Irving B. Brown
James R. Herdman
Archibald J. Balls
E. R. Riddle

Biak-na-Bato No. 7

Felipe Tempongko
Ignacio G. de Tobar
Salvador Barrios
Gregorio E. José
José Campos Rueda
José Salumbides
Lino Gutierrez
Bartolome del Rosario
Paulino Perez
Pedro Hervas Sebastia
Luis de Antonio

Cosmos No. 8

Manuel Camus
Arthur J. N. Gabler-Gumbert
William D. Cheek
Joseph H. Schmidt
Fritz Kretzechmar
Fred M. Holmes
Frank Krueger
Fred A. Gathercole
Joachim W. Schilling
George A. Mayhew
Thomas G. Henderson
Charles D. Boone
Richard G. Thrasher
Richard E. Jamison
C. M. Hasselmann

St. John's No. 9

Harry F. Kern
Theodore G. Zschokke
W. W. Kellogg
Seldon W. O'Brien
Floyd A. Thompson
Thomas R. Worthen
Ervin C. Ross
Stanton Youngberg
Charles S. Salmon
Joseph F. Boomer
Burton P. Jinks
Eugene A. Rodier
Victor C. Hall
John George
Louis F. Rothenhoefer
David Innis

Iloilo No. 11

Engracio Padilla
José H. Alivio
Evelio Zaldivar
Anselmo Sotero
Ricardo A. Luna
Manuel C. Torres
Melecio R. Domingo
Pablo Nava
Felipe Carbonilla
Santiago Bernardo
Antonio Yson
José L. Zerrudo
Amado F. Cortes

Nilad No. 12

Teodoro M. Kalaw
José Topacio
Emiliano Quijano
Enrique V. Filamor
Mariano Gonzalez
Aurelio Corcuera
José P. Guido
Joaquín García
Manuel B. Santos
Cirilo Asperilla
Ambrosio Pablo
Ignacio Aquino
Gregorio García
Sixto Tenmatay
Patricio E. del Rosario

Walana No. 13

Ciriaco Gaspar
Rafael Araujo
Orestes Hermosura
Ramón F. Samaniego
Canuto S. Nadurata
Eulogio Manlapit

Dalisay No. 14

Santiago Gatchalian
Iñigo Ed. Regalado
Isidro Morales
Esteban Munarriz
Bonifacio M. Ibarrola
Mateo D. Cipriano
Martin Lontok

Pilar No. 15

Cándido Sayoc
Zósimo Topacio
Lorenzo B. Paredes
Melitón Darvin
Marciano de León
Tiburcio Cayo

Sinukuan No. 16

Potenciano Herrera	Mateo Herrera
Rafael Palma	Leoncio L. Espino
Leonardo Garduño	Luis Antonio
Delfin Jaranilla	Alfredo S. Herrera
Juan Nolasco	Filemón Perez

Bagong-Buhay No. 17

Manuel del Carmen	Francisco Llamado
Valeriano Custodio	Alfonso Raquel
Andrés de Leon	Francisco Advincula
Pedro R. Santos	Eladio Peñalosa
Victoriano A. Benitez	

Araw No. 18

Ildefonso Villareal	Anastacio Uy Mochay
Diego Locsin	Ong Tiong Che

Silanganan No. 19

Pedro C. Jabson	José M. Perez
Honorio Musni	Leandro A. Jabson
Silvino Gallardo	Elpidio L. Cruz
Castor P. Cruz	

Rizal No. 20

Hipolito E. Valeña	Eustacio A. Escobar
José V. Bagtas	Marcos Malabanan
Julián Capiral	Melitón M. Manza
Victor Oblefias	

Dapitan No. 21

Enrique Hernandez	José Serrano
Manuel A. Gieb	Esteban de Guzman
Francisco J. Olizon	Antonio Jonson
Macario Peralta	Rogaciano Casia
Temistocles Elviña	Miguel Gozon
Venancio Dungka	

Rizal No. 22

Críspulo Layoc	José M. Unson
Mariano Albert	Rosendo Reinoso
Manuel X. Burgos, Jr.	Vicente Carmona
Marciano Guevara	Angel S. Arguelles
Antonio de las Alas	Rufo M. San Juan

Solidaridad No. 23

Faustino Aguilar	Emilio Pestaño
Ricardo San Agustín	Juan A. del Rosario
José G. Generoso	Francisco Licuanan
Enrique Teotico	Federico Thomas

Banahaw No. 24

Gregorio Orda	Victor M. Degracia
Silvestre Orda	Vicente Orda
Vicente Aguilar Pareja	Eleuterio Lim Seng Guan
Pedro P. Diaz	

Malinaw No. 25

Feliciano F. Exconde	Restituto Briñas
Dalmacio Aquino	Julio Alvero
Zacarias Sahagun	Irineo I. Exconde
Inocencio F. Barleta	Félix Catipon
Eusebio Diawatan	

Pinagsabitan No. 26

Isidro Paredes	Fermin D. Buan
Vicente Reventar	Zósimo Fernandez
Leopoldo N. Reyes	Ramón Kamatoy
Julio Sulit	Gabriel D. Corvissiano
Juan Calcetas	

Batong-Buhay No. 27

Eugenio Dizon	Mariano Sia
Conrado Tanting	Gregorio S. Narvasa
E. del Rosario Tan Kiang	Nicanor C. Mendoza
Arturo C. Cayetano	

Balintawak No. 28

Ulpiano Camacho	Marciano Principe
Arsenio Natividad	Romualdo D. Libranda
Victoriano Tañafranca	Felipe de Leon
Eustacio Villafuerte	Lim Hap

Zapote No. 29

Luis Ferrer	Luis Litonjua
Miguel Bonifacio	Pablo Ilagan
Ambrosio Salud	Raymundo Samala
Jacinto M. Beltran	Vicente Poblete
Pablo Borja	Maximino Beltran
Sabas Alcid	

Maktan No. 30

Valeriano Segura	Dámaso Leyson
Mariano Rodriguez	Henry Gasses
Joaquín Alix	Lim Yok Su
Angel Llanes	Eulalio Causing
José J. Mirasol	Sofronio Savellon

Ibarra No. 31

Emiliano T. Tirona	Pedro J. Villanueva
Hammon H. Buck	Emilio P. Virata
Emmanuel Baja	Juan Cabuco
Teodorico A. Jimenez	Roberto J. Cipriaso
Marciano S. Mata	Laureano D. Alvarez
Angel Saqueton	

Isarog No. 33

Mariano L. de la Rosa	Mariano Dy Liacco
Alexander Gordenker	Ernest Shaffner
Santiago Rodrigo	Rufino A. Serranzana
Ceferino Arroyo	William A. Cole

Lincoln No. 34

Ruperto Ramos	Foo Ying
Byron Russell	Valeriano E. Abad

Batangas No. 35

Wenceslao Trinidad	Antonio Barrion
Modesto Castillo	Daniel Laurel
Sisenando Ferriols	Marciano Evangelista
Leodegario Victorino	Gerardo Aguado
José P. Arguelles	Perfecto Condes
Ramón Perez	

Kalilayan No. 37

Federico M. Unson	Julián García
Eusebio G. Dimaano	Ariston Solis
Severino de Gala	Eligio Magallanes
Alfredo Villaseñor	

Bulusan No. 38

Bernabe P. Flores
Pedro Paguia
José E. de Vera
León Fajardo
Pío Olbea Ong Puy
Pedro R. Almonte
Máximo Beriña

Mabini No. 39

Nemecio Furaganan
Angel Padilla
Hermógenes Florentino
Oswald C. Taylor
Leopoldo Resurrección
Fernando P. Lopez
Henry Becker
Valentín Aguinaldo
Andrés Collado
Cecilio N. Ascaño

Maguindanaw No. 40

Nemecio Chaves
Antonio T. Cosin
Antonio A. Pabayo
Apolinar Velez
Manuel C. Fernandez
Máximo Y. Suniel
Timoteo Quimpo

Minerva No. 41

Ludwig Model
Potenciano Bautista
Karl D. Krebs
John C. Hart
Charles A. Barker
Walter L. Parman

Tayabas No. 43

José Velez Martinez
Luis Pineda
Simeón San Agustín
Emeterio Eclarin
Gaudencio Zabella

Charleston No. 44

Walter W. Rowley
William C. Johnston
R. G. Gibson
John Taitano
William H. Notley
Charles E. Bennett
Willis V. Harris
Fred Wesley Fall

Mount Apo No. 45

James J. Wilson
Henry Gilhouser
Ole Christian Waloe
Juan S. Alano
Frank W. Redding
Henry Eng Teck
John A. Hackett
Nicasio Valderrosa
Marcelo Mendoza
James W. Strong
Arsenio Sebastian

Malolos No. 46

Nicolás Buendía
Escolástico Gatmaitan
Dionisio M. Dimagiba
Amado V. Aldaba
Cristobal D. Santiago
Jacinto Molina
Fermín Samson
Remigio V. Bernabé
Juan L. Reyes
Melitón Cruz

Makabugwas No. 47

Walter S. Price
Federico V. Larraga
Mauro G. Rodriguez
Fidel Fernandez
Wayne Gray
Alberto Santa Cruz

Pampanga No. 48

Pedro Abad Santos
José Gutierrez David
Rafael de León
Félix B. Bautista
Santiago L. Bautista
Isidoro Makabali
Sotero Baluyot
José Guinto
Ceferino Hilario
Quirino Abad Santos
Isaac Santos
Atilano G. Mercado
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THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 102 Logias (28 en la ciudad de Manila) con 5,500 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia 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: Samuel R. Hawthorne, Gran Maestre; Conrado Benitez, Gran Maestre delegado; E. M. Masterson, Primer Gran Vigilante; José Abad Santos, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero, y Teodoro M. Kalaw, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año

Editoriales

UN TOQUE DE ALARMA

¿Es verdad que la Masonería no corre ningún peligro en América y que los ataques y esfuerzos de los enemigos de nuestra Institución no tienen la menor importancia? Hay ciertos escritores en la prensa masónica que sostienen esta opinión, pero nuestro amigo y colega Joseph E. Morcombe, redactor de la conocida revista "Masonic World" de San Francisco, no comulga con los que según él, cierran los ojos a un grave peligro.

En un artículo reciente, el Hmno. Morcombe dice, entre otras cosas, lo que sigue:

Es cierto que en los Estados Unidos y en otros países de habla inglesa, la situación de la Masonería es hasta ahora más segura que en ningún otro país. Como institución, la Masonería está más ampliamente ajustada a las costumbres ideas, instintos y tradiciones del pueblo americano. Se ha abstenido resueltamente de toda participación en las luchas políticas y religiosas y no se ha aliado con agrupaciones menos cautelosas. Ha contestado a los ataques de sus enemigos sin valerse de recriminaciones innecesarias ni de injurias y calumnias. Pero esto no obstante, se ve más y más que aun en América, la Masonería está expuesta a ser agredida tanto por la derecha como por la izquierda. Hasta ahora no ha sido víctima de los violentos antagonismos raciales y religiosos que se han desarrollado en las naciones más antiguas de Europa. Pero hasta cierto punto, esta condición aparentemente apacible se puede explicar por el hecho de que en este país se mira a la Masonería con cierto desprecio, mientras que en otras partes, sus enemigos potenciales o activos la consideran como fuerza militante de mucha importancia. Hasta ahora se habla de los tres millones y pico de Masones americanos como gente inofensiva que casi no vale la pena tener como aliados y que serían enemigos poco temibles en una contienda con extremistas de cualquiera clase.

Es más, es preciso confesar con tristeza que la Masonería ya no ocupa en la opinion pública el puesto de alta estima y respeto de hace un cuarto de siglo. La calidad de sus miembros ha bajado porque se ha procedido con poco cuidado y se han abandonado los principios escrupulosos de selección que se observaban anteriormente. La Orden está actualmente sufriendo las consecuencias de haber admitido a individuos cuyos corazones y mentes no estaban preparados para su ingreso en la Masonería, más que de nombre. Este cambio en el concepto que el público tiene de nuestra Orden se manifiesta de muchas maneras en todas las comunidades importantes. Es preciso admitir que la gran mayoría de los que militan en nuestras filas son personas dignas bajo todos los aspectos; pero desgraciadamente el número de individuos de clase interior es tan crecido que la Fraternidad ya no goza en el concepto del mundo la misma estima de antes. Los enemigos de la Masonería están despiertos y vigilantes y se dan cuenta cabal de este deterioro, porque saben mejor que nosotros mismos que ya hemos perdido el fuerte apoyo de la opinión pública. Cuando ellos crean que el tiempo es propicio para atacarnos abiertamente y que la Masonería está bastante débil, podrán estar satisfechos de que su agresión no ha de producir alarma general.

El que desprecia la fuerza o inteligencia de su enemigo conocido se expone a ser vencido. El sabio enterado de la actitud hostil de otro, aumenta sus medios de defensa y redobla su vigilancia, adoptando de antemano todas las medidas necesarias para resistir a los ataques. La institución amenazada también debe anticipar el ataque. El Masón pacifista que arguye que por no mirar a nadie con malos ojos, él está seguro contra toda agresión juzga muy equivocadamente el carácter y los propósitos de los diferentes elementos que buscan la muerte de la Orden porque ésta es un obstáculo en el camino de su dominio. En la actualidad, la Masonería debe adoptar una actitud definida, haciendo ver al mundo que es un elemento valioso del orden social amenazado; debe mostrarse como defensor resuelto de la libertad humana, tanto del cuerpo como del espíritu; debe anunciar al mundo por sus hechos y dichos que es amiga y paladín de un progreso ordenado hacia mayor justicia y paz para la humanidad desesperada y abrumada. El cordero no puede arguir con el lobo. Aunque es verdad que "él que lucha por una causa justa está bien armado," sin embargo, la justicia de la causa por sí sola resulta una defensa débil contra el mal mejor provisto de armas poderosas.

El que escribe el presente artículo es uno de los muchos Masones que tratan de interpretar los signos del tiempo actual y que ven en la situación existente mucha causa de alarma por los indicios que presenta de una lucha futura. Las opiniones de hombres capacitados por su experiencia y conocimientos para formar juicios se vuelven más y más graves por su tono y por los toques de alarma que contienen.

El Hmno. Morcombe, en el artículo a que nos referimos, cita también lo que hace poco escribió desde Edimburgo (Escocia) al Muy Il. Hmno. W. M. Brown, Gran Maestre de Virginia. Entre otras cosas, el Hmno. Brown dijo lo que sigue:

No soy alarmista ni extremista. Tampoco sostengo que puedo predecir el futuro. Sin embargo, no es preciso ser profeta ni hijo de profeta para interpretar los signos del tiempo actual en lo que se refiere a la Masonería. Estoy seguro de una cosa; que nuestra propia gente ya se muestra indiferente respecto a lo que hacen nuestros enemigos; que padecemos de cierta letargía y falta de sensibilidad en la región de nuestra conciencia, y que la Masonería desaparecerá completamente hacia el fin de este siglo a menos que nuestros propios miembros juzguen más acertadamente las fuerzas que amenazan nuestra existencia, y que obren de conformidad.

La marea de la oposición esta subiendo, Hermanos míos—despacio y poco a poco, pero sin parar. Como el tiempo, avanza sin esperar a nadie. Nuestros enemigos nos han desafiado. Vosotros y yo debemos decir si o no hemos de aceptar la lucha Los intrusos, los espías, los tibios y temerosos no deben militar en nuestras filas. Sabemos que somos Francmasones porque hemos pasado por muchas pruebas y estamos dispuestos a afrontar otras más. Si luchamos con este espíritu y esta seguridad, saldremos triunfantes en la lucha que nos confronta.

Nos han dicho que ciertos enemigos de la Masonería en este país ya andan diciendo que dentro de dos décadas no habrá Logias masónicas en Filipinas porque las pocas que sobrevivan la decadencia general de la institución serán suprimidas por el gobierno independiente una vez establecido éste. "Una de las primeras medidas que presentaremos al congreso nacional tendrá por objeto la prohibición de las sociedades secretas —dijo hace poco una señora tan inteligente como

resuelta—y estoy segurísima que no tendremos gran dificultad en conseguir su aprobación."

Si nos cruzamos de brazos y permitimos que continúen agravándose las disensiones que existen actualmente entre los hermanos y la indiferencia que predomina en las Logias, no cabe duda de que la Masonería del país caerá al primer empuje, porque la falta de unión y valor será más fuerte aun que todos nuestros enemigos, y no quedará nada del edificio levantado por tantos hombres valientes y abnegados.

¿Permitiremos que nuestra Institución desaparezca de entre los factores vivos del país?—*L. F.*

De Fuentes Extranjeras

LA CULTURA MAYA Y LA MASONERIA

(Capítulo de una conferencia dictada por el Hmno. Teodoro de Szigethy en la Logia Francisco Bilbao No. 23, Iquique, Chile, publicada en la "Revista Masónica del Perú")

Hace cosa de un siglo, 300 años después de la conquista española de Yucatán, un explorador norteamericano, John L. Stephen, recordó al mundo la grandeza de la antigua raza de los indios mayas. Stephen describió los maravillosos palacios y templos que había visto en medio de matorrales, en más de setenta ciudades enterradas y olvidadas. Familiarizado con la arqueología europea, Stephen aseguraba que ni Roma ni Grecia tuvieron templos más antiguos, más perfectos en su belleza y trazado, que el palacio llamado por los indios: "La Casa del Gobernador" en la destruída ciudad maya de Utmal en la península Yucatán.

Los mayas no pudieron ser vencidos por los españoles y recién en el año 1915 los dispersos sobrevivientes de la zona rebelde, celebraron la paz con el gobierno de Méjico, después de la revolución de Madero. La mitad oriental de la península había estado cerrada para los extraños, y las regiones situadas en sus orillas nunca eran seguras. En la mitad occidental de la península, ahora el Estado de Yucatán, que había sido recuperada por los blancos, fueron iniciadas exploraciones arqueológicas y perseguidas hasta la actualidad, con resultados sorprendentes, especialmente para la Masonería.

La capital, según parece, fué Chichén; consiste de una parte antigua y otra nueva, la última parece no es más antigua que la era cristiana. Fuera de los edificios y grandes palacios, naturalmente todo en ruinas, existen gran número de pirámides con anchas escalinatas, en su cumbre con templos. Estas pirámides son casi todas de 100 pies de alto; la puerta septentrional constituye la entrada principal de cada templo y está soportada por un par de enormes columnas en forma de serpientes. Existe también, entre las ruinas un edificio redondo, el único de esta forma, llamado "El Caracol", que parece fué erigido en honor del Dios del Viento, pero bien puede ser que sirvió de observatorio astronómico.

En una colina está el Templo de los Guerreros. Sus paredes están llenas de figuras talladas; la forma de la colina es una pirámide y al practicarse excavaciones se encontró en su interior una pirámide más pequeña con un templo encima. Al abrir la pirámide pequeña, se encontró en su interior una figura de piedras de un dios reclinado en actitud de esfinge.

Respecto al edificio redondo "El Caracol", cabe consignar también, que según la disposición de sus ventanas, parece servir en realidad como observatorio astronómico, porque están dispuestas de manera que permitían observar la salida y la puesta del Sol, exactamente en línea en ciertos momentos durante los equinoccios. Un orificio perpendicular en el techo llevaba los rayos verticales del Sol dos veces por año a un foso ubicado en el fondo.

Como se ve, los mayas tenían una cultura elevadísima ya que los edificios explorados recientemente, verdaderos palacios, revelan que entre aquel pueblo la geometría, la arquitectura y la astronomía, alcanzaron un alto grado de perfección.

Pero, entre todos los desenvolvimientos, lo más notable es, sin duda, la analogía sorprendente con las leyendas que sirven de base a muchas religiones existentes en la actualidad, esculpidas en relieves en las paredes exteriores y pintadas en el interior.

No menos notable es también, que se encontró numerosos monumentos que recuerdan en una forma a la Masonería, que una duda es imposible. A este respecto cabe mencionar ante todo, que las estátuas de los reyes mayas llevan mandil, y luego, que sus templos están orientados perfectamente; es más, tienen forma rectangular como las Logias, carecen de ventanas y su techo está formado por cuatro triángulos, vale decir, no es abovedado.

La gran civilización de los mayas, al parecer, extendió su influencia hasta las partes más remotas del mundo. Lo cierto es, que el nombre "Maya" se encuentra en muchos países de Asia, Africa, Europa y América, y que con el nombre "Maya" va asociada siempre la idea de sabiduría y de poder.

Los conceptos relativos a la idea de la creación del mundo están expresados en las esculturas mayas por los mismos símbolos y alegorías como por los filósofos de la India, lo que no puede ser resultado del azar, sino la presunción es parece fundada, que todo fué comunicado por los mayas a los egipcios.

La leyenda del asesinato de Abel, descrito en la Biblia, está esculpida con leyendas y simbólicamente en las ruinas mayas, tal como la misma historia del fratricidio cuentan las leyendas de la India, llevadas allá por algún viajero o misionero o por los colonizadores que tomaron posesión en tiempos remotísimos de las comarcas existentes al sur de la Indochina.

La tentación bíblica de la mujer por la serpiente, existe también en las pinturas mayas en una forma muy clara y no es aventurado suponer que la versión fué aceptada por el autor del Génesis, alterando los acontecimientos legendarios.

Que la cultura maya tuvo repercusión en Asia, demuestran signos lingüisticos también. El apellido de los reyes de Maya eran "Can", que significaba serpiente y "Khan" es hoy día el título de los reyes de Tartaria y Burma y el de los gobernadores de Persia, Afganistán y otros países del Asia Central. Por lo tanto, Can era el nombre de la familia de Aac. Ahora se podrá comprender fácilmente lo que quiere dar a entender el autor del Génesis, cuando dice que la serpiente habló a la mujer y la sedujo con su fruto.

Todos los pueblos primitivos conservan con mayor o menor analogía la tradición de un diluvio en los tiempo primitivos; así existe descrito este acontecimiento en las antiguas escrituras egipcias. Huelga decir que un diluvio universal con una destrucción completa de la raza humana nunca pudo haber, ya que entonces no existiría hoy día.

Los sabios de Maya conservaron también un relato de esta horrenda tragedia, describiéndolo de modo idéntico a la narración egipcia.

El autor de un manuscrito maya denominado manuscrito Troano, dedica varias páginas para relatar un horrendo cataclismo. Tratando de geología, deja sin duda la existencia de un gran Continente en medio del Océano Atlántico, tal como lo relató Platón, refiriéndose por cierto a la sumersión sólo del resto del Atlántis. Las pinturas mayas representan este acontecimiento por la figura de un negro con labios rojos, de lo cual se infiere que ese Continente estaba habitado principalmente por una raza de hombres negros.

El signo —— (rectángulo) sustituye a los labios de muchas estátuas de reyes mayas; el mismo signo —— representaba en el idioma maya la letra M. de los antiguos alfabetos egipcios y mayas, la cual se pronunciaba Ma, y la radical de Maya, nombre del imperio Maya. Pero Ma, es una palabra que, tanto en Egipto como en Maya, significa tierra, país y por extensión universo; y, lo mismo en Maya, que en Egipto el signo —— es uno de los signos con que se representa la tierra y el país.

Los antiguos astrónomos mayas habían observado que la constelación llamada Cruz del Sur, aparece en posición perfectamente perpendicular a la línea meridional del horizonte en cierto período del año que corresponde a los primeros días de nuestro mes de mayo, mes que debe su nombre a la diosa Maya, "la buena dama", "madre de los dioses". Por esta razón la iglesia católica celebra la festividad de la "adoración de la santa cruz" en el tercer día de este mes, que consagra particularmente a la Madre ría, o sea la Diosa Isis de los Egipcios.

El sistema de iniciación en los misterios mayas y egipcios, el empleo de símbolos en ambos pueblos son idénticos y tenían una misma significación, apesar que ambos vivían muy distanciados; sus costumbres y usos eran tan desemejantes y sus religiones diferían muchísimo en cuanto a las prácticas externas; la absoluta analogía de los misterios de iniciación y de los símbolos, demuestra que nacieron en un solo pueblo y que este los difundió en los demás países. Y puesto que en ninguna parte se hace mención de que tuvieran origen en Egipto, Caldea o la India y hemos visto que las primitivas tradiciones de estos tres pueblos se derivan de la historia de los primeros gobernantes de Maya. ¿No es natural y lógico que se debe buscar en el pueblo maya el origen de la institución de los misterios masónicos, ya que encontramos esculpidos en los muros de sus templos y en sus palacios reales los mismos símbolo misteriosos que usaban los iniciados de los otros países?

Los ritos y pruebas de iniciación mayas son idénticas a los misterios egipcios, griegos, caldeos e hindúes y parece que la investigación luego encontrará en Maya, también las causas que hayan inducido a los fundadores de los misterios a elegir los números impares 3, 5 y 7, en vez de los pares 2, 4 y 6, para números místicos.

Los descubrimientos en Yucatán, relativos a la historia, civilización, conceptos cosmogónicos, dogmas religiosos, misterios y simbolismo de sus antiguos habitantes, el hecho que se pudo descifrar su alfabeto en las esculturas de los palacios Mayas, sin duda en un tiempo no muy lejano servirán para levantar el velo que ha cubierto durante muchísimos siglos el origen de las primeras tradiciones humanas y de la Masonería y así será la llave que abrirá esta cámara de misterios remotos.

LOS APOSTOLES DE LA PAZ

La paz durante la cual la civilización ha podido desarrollar sus mejores progresos, ha sido siempre el tema de los grandes maestros y profetas del Universo entero. La Franc-Masonería, en sus principios éticos, exalta siempre las elevadas virtudes de la paz. Muchos miembros de nuestra Fraternidad se han destacado como valiosos líderes para el afianzamiento de la paz en el mundo. Entre ellos pueden contarse algunos cuyos valiosos esfuerzos en pro de este sublime ideal, les han llevado a la conquista del "Premio Nobel" por la Paz, ya sea por sus trabajos científicos o literarios que han sido universalmente aceptados. Podemos citar a los siguientes:

LEON BOURGEOIS, Presidente del Consejo de Ministros de Francia y miembro permanente del Consejo de la Paz en El Haya, Holanda, quien recibió el Premio Nobel en 1920.

ELIE DUCOMMUN, Gran Maestro de la Gran Logia Suizo-Alpina, quien dedicó los últimos años de su vida en la dirección del Consejo Internacional de la Paz en Berna, y quien recibió el Premio Nobel en 1902.

HENRI DUNANT, Filántropo suizo que dedicó su vida y su fortuna para descubrir los medios de acabar las crueldades de la guerra, y quien recibió el Premio Nobel en 1895.

ALFRED FRIED, Escritor austríaco, colaborador de la famosa pacista Berta Suttner, y fué miembro del Instituto Internacional de la Paz. Nombrado doctor "Honoris Causa" de la Universidad de Leyden, fundó y sostuvo el interesante magazine "ABAJO LAS ARMAS" publicando en él muchos trabajos en pro de la Paz.

RUDYARD KIPLING, el mundialmente conocido escritor inglés, recibió el Premio Nobel, mientras rendía sus servicios en las fuerzas coloniales de la India. En este servicio su profundo amor a la humanidad, sin distinción de raza o de color se hizo manifiesto en la mayor parte de los actos de su vida y su trabajo masónico.

HENRI LAFONTAINE, Profesor de Leyes en Bruselas y Vicepresidente del Senado de dicho país, fué miembro del Consejo Internacional de la Paz en Berna y recibió el Premio Nobel en 1913. Fué igualmente co-fundador del Instituto Bibliográfico Internacional, Institución de tendencia altamente pacifista.

WILHELM OSTWALD, un celebrado hombre de la Ciencia Alemana, que fundó la teoría cuantitativa de los colores y el monisimo energético, recibió el Premio Nobel en 1909.

CHARLES RICHET, Físico francés y miembro del Instituto Francés y de la Academia de Medicina de Francia, autor de "LA HISTORIA DE LA HUMANIDAD", recibió igualmente el Premio Nobel de la Paz.

THEODORE ROOSEVELT, último Presidente de los Estados Unidos del Norte, ha recibido también el Premio Nobel de la Paz, por su labor como mediador en el conflicto Ruso-Japonés.

STRESSEMANN, Ministro de Relaciones Exteriores en Alemania, fué ventajosamente conocido en el mundo por sus decididos esfuerzos en favor de la Paz. Debe considerársele como el fundador de la llamada "Policía de Locarno". Combatió tenazmente por sus ideales y murió joven a causa de los sufrimientos morales que le causaron sus enemigos políticos en su campaña de descrédito.—**De "Cosmos", Mexico.**

LA VENGANZA

La venganza es un sentimiento que emana del espiritu del mal. Ella es hija del odio.

Venganza y odio son compañeros inseparables.

Demasiado tiempo y energías han gastado los hombres en este mundo, cultivando en sus corazones sentimientos tan mezquinos como la venganza y el odio.

¡Cuánto dolor habrían ahorrado franceses y alemanes, por ejemplo, sin la terrible guerra de 1914 a 1918, provocada como venganza de otras querellas anteriores!

Muy distinta sería hoy la suerte de esos dos pueblos, si ellos hubiesen tratado de olvidar sus mutuos agravios.

Y lo que ha ocurrido a Francia y Alemania debería servir de experiencia a los demás pueblos de la tierra; pero tememos que no sea así. Los hombres continuarán, como antes, cultivando en sus corazones el odio en lugar del amor.

Lo mismo que ocurre a las naciones pasa a los individuos aisladamente. Ellos ganarían más olvidando las ofensas recibidas de parte de su prójimo que vengándose.

Ese tiempo que gasta uno estudiando la manera de vengarse del que le ha ofendido, mejor empleado estaría luchando por triunfar en la vida.

De ahí que sea más probable triunfar uno en cualquier empresa o negocio que sea perdonando que vengándose.

El espíritu de venganza crea odio, y ésta es una pasión tan perniciosa que no sólo nos degrada moralmente, sino hasta enferma nuestro cuerpo.

Mejor sería no hacer caso al malvado que descarga sobre nosotros parte de la maldad que lleva en su corazón.

El malvado lo hace con la idea de contagiarnos con su mal. Debemos guardarnos de ese contagio.

El odio es un sentimiento mórbido que enferma a la vez el alma y el cuerpo.

La venganza es el surco abierto por el odio; si echéis alguna semilla en él cosecheréis maldad.

Guarda tu grano de que caiga en terreno tan maldito, y así evitarás la cosecha de tu propia perdición.

La venganza es oscura como la noche, al extremo de entenebrecer todo lo que toque. Ella armó el brazo de Caín para que matara a su hermano Abel; estimuló a Judas a vender a su Maestro, e inspiró a Torquemada en su maldita obra de inquisidor.

La venganza es igual a Moloch; pide constantemente víctimas humanas.

No adores a esa divinidad infernal, digna solamente del culto de hombres brutales y crueles.

Una venganza suele provocar la contravenganza, hasta que nos vemos enredados en una trama de la cual no podemos salir.

Quien pruebe el veneno de la copa que ofrece la venganza está perdido para siempre. Rompe el vaso antes que toque a tus labios.

La vecindad de la venganza es tan mortífera como el aliento de la serpiente bíblica que engañó a Eva.

Ella lleva consigo el gérmen de muerte. Todo lo que toca mata.

¡Guárdate de la serpiente astuta! ¡Y si acaso ella te muerde, busca entonces tomar el antídoto del perdón para evitar los efectos de la maldita ponzoña!

Esos pensamientos negros que se alojan en nuestra mente, pidiendo venganza contra el que nos ha ofendido son aves de mal agüero que nos anuncian grandes calamidades.

Busca librarte de esa ave negra que pide venganza, cortándole sus alas con la cuchilla del amor.

No dejes que esa ave maldita se anide en tu corazón. Así evitarás que ella empolle cuervos que devorarán con el tiempo tus entrañas.—**A. Pereira Alvez, en "Mundo Masónico" (Habana, Cuba).**

MASONERIA

No digáis que, por falta de ideales,
la Orden más noble morirá algún día;
podrá no haber masones, pero siempre
¡habrá Masonería!

Mientras el hombre sea lobo del hombre
y haya que enseñarle a ser hermano;
mientras se haga caer al noble y justo
y al caído no se tienda la mano;
mientras debe evitarse que trabajen
niños, y el hombre en vez de ser guía,
los explote; mientras falten escuelas,
¡habrá Masonería!

Mientras se abuse de pobres mujeres;
mientras no se respete todo hogar,
y la maternidad—sea como sea—
bien no aprendamos a satisfacer;
mientras muchas mujeres infelices
de sus cuerpos hagan mercadería
—por coacción, el hambre o la ignorancia—
¡habrá Masonería!

Mientras no se respete el pensamiento
ajeno y las conciencias se amordacen;
mientras vivan a costa de fe ingenua
los que de la Religión comercio hacen;
mientras haya que combatir supersticiones,
fanatismo, maldad e hipocresía;
¡habrá Masonería!

Mientras, por malos gobernantes, pueblos
enteros con crueldad sean sojuzgados,
y democracias falsas, encumbrándolos,
hagan triunfar a perversos y osados;
mientras no haya justicia para todos,
y aun existan el dolo y la falsía;
mientras se deba derribar tiranos,
¡habrá Masonería!

Y, aunque sobre la tierra, esplendorosos,
reinen la paz, la justicia y el amor,
y se aminoren cuanto sea posible,
odio, mal, ambición, crueldad, error;
aunque tan solo lo que es bueno y justo
vivir pudiera al fin, en ese día,
por lo mismo—y entonces más hermosa—
¡habrá Masonería—

—*Revista Masónica de Chile*