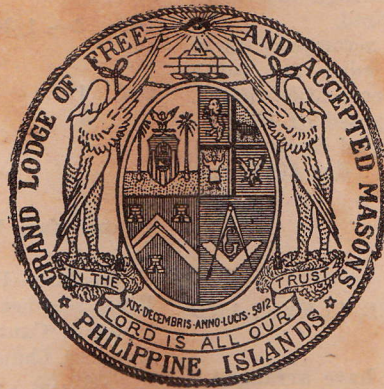


# The Cable Tow

Vol. XIII

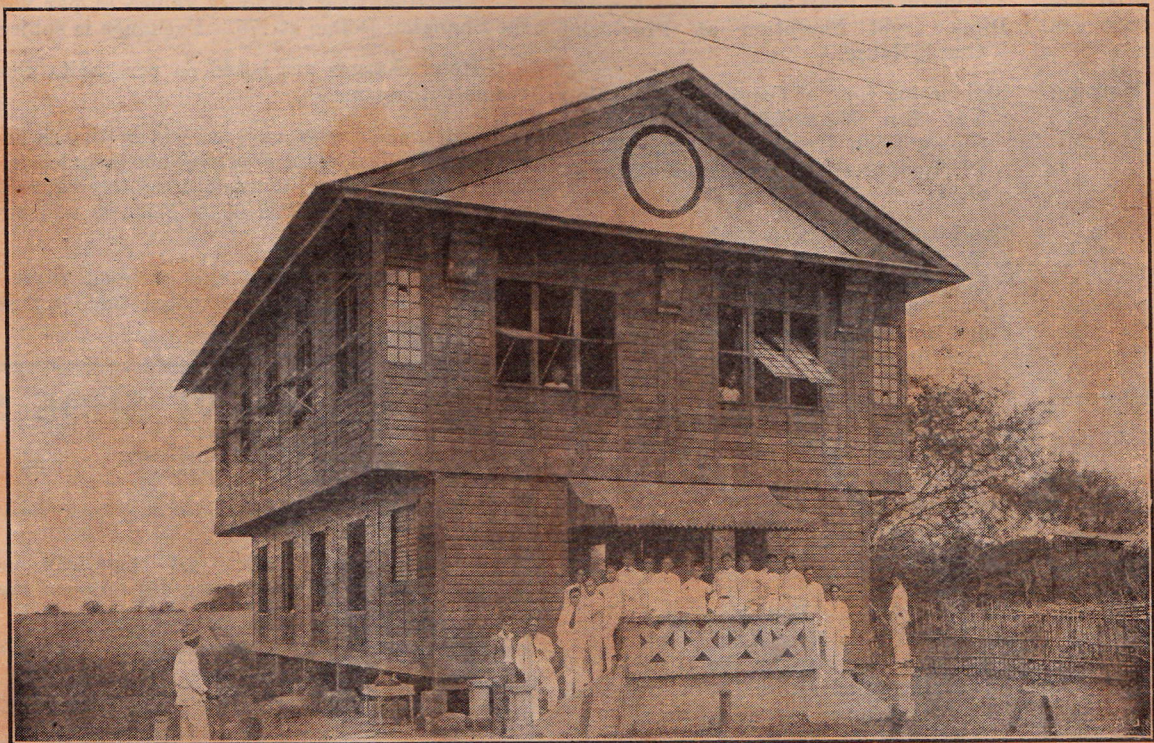
Manila, P. I., September 1, 1935

No. 4



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



Temple of Mt. Mainam Lodge No. 49  
Naic, Cavite, P. I.

# THE MASONIC PILGRIMAGE TO CHINA

## ANNOUNCEMENT

Below our Brethren will find some data concerning the Pilgrimage to China, to be made this month by M. W. Bro. S. R. Hawthorne, Grand Master, and other prominent Masons. Complete programs have not yet been received from Shanghai and Nanking; but the entertainment provided there will be most satisfactory. A folder has been prepared on this trip which can be obtained from the Grand Secretary's Office (P. O. Box 990); it contains full details regarding clothing required, passports and other papers, etc.

The sea travel will be Tourist Class, although individual Brethren may travel in other classes if so desired.

It is urged that the wives of Brethren accompany them when possible. Special entertainments for ladies are being planned by the reception committees in the several cities visited.

The China Pilgrimage Committee is composed of Bro. H. MacGowan (Box 1636), V. Wor. Bro. Eduardo del Rosario Tan Kiang (Box 692), Wor. Bro. Mariano Gonzales (Box 605), and Wor. Bro. Emilio P. Virata (Box 414), Manila.

The itinerary is as follows:

### ITINERARY

Sept. 21— 3:00 p.m.	Lv. Manila	SS PRES. CLEVELAND
23— 6:00 a.m.	Ar. Hongkong	
23— Morning	Brethren in Hongkong have arranged a motor drive around the island	
11:30 a.m.	Light lunch.	
12:35 p.m.	Lv. Hongkong	(Kowloon Station)
4:15 p.m.	Ar. Canton	
	Reception Committee will conduct the party to New Asia Hotel and New China Hotel.	
6:00 p.m.	Visitation of Pearl River Lodge No. 109	
9:00 p.m.	Dinner and Reception at Provincial Guest House.	
Sept. 24— Morning	Sightseeing tour of Canton, visiting Sun Yat Sen Memorial Hall, National Chung Shan University, Tomb of the 72 Martyrs and Native handicrafts at work.	
Noon	Luncheon at Aviation Club. J. W. Bro. T. Kai Liang, of Pearl River Lodge, President of the Canton Rotary Club, cordially invites Brethren who are Rotarians to attend their Tuesday noon luncheon.	
Afternoon	Free for shopping	
4:30 p.m.	Lv. Canton	by River steamer, Dinner on board.
10:00 p.m.	Ar. Hongkong	Return to SS PRES. CLEVELAND.
Sept. 25— 6:00 a.m.	Lv. Hongkong	
Sept. 27— 2:30 p.m.	Ar. Shanghai	— Reception on arrival. Transfer to New Asia Hotel. Luncheon given by the DDGM and officers of Amity Lodge, provided the steamer arrives in time. Balance of afternoon devoted to sightseeing.
Evening	Ball at Park Hotel—Garden Ballroom.	
Sept. 28— 1:00 p.m.	Luncheon given by Gen. Wu Te Chen, Mayor of City of Greater Shanghai, at New Civic Center. Sightseeing and shopping.	

	6:00 p.m.	Official Visitation to Amity Lodge No. 106, followed by Banquet.
Sept. 29—	8:00 a.m.	Lv. Shanghai Shanghai/Nanking Ry.
	2:45 p.m.	Ar. Nanking Transfer to hotel. Details of Nanking program not yet available.
Sept. 30—	8:00 p.m.	Official visitation Nanking Lodge No. 108.
Oct. 1—	8:00 a.m.	Leave Nanking Shanghai/Nanking Ry.
	2:30 p.m.	Arrive Shanghai Transfer to PRESIDENT JACKSON.
Oct. 2—	1:30 a.m.	Last tender to PRESIDENT JACKSON, which sails at 3:00 a.m.
Oct. 4		Arrive Hongkong
5		Leave Hongkong
6		Arrive Manila

### COSTS

Steamer fare Manila to Shanghai and return	.....	₱144.00
P. I. tax	.....	3.50
Train fare—Hongkong/Canton HK \$5.00 at par	....	5.00
River steamer—Canton/Hongkong HK \$4.50	.....	4.50
Hotel at Canton—1night HK \$5.00	.....	5.00
Hotel at Shanghai—2 days without meals at C\$3.50—C\$7.00	.....	5.25
Hotel at Nanking at C\$8.50 per day C\$17.00 at 75	....	12.75
Rail fare Shanghai to Nanking and return C\$16.14 @ 75	.....	12.11
Passport	.....	21.00
Chinese Visa	.....	7.20
		<hr/>
		₱220.31

The Hongkong Dollar is valued at par with the Peso and the Shanghai Dollar at .75. Exchange is subject to fluctuation.

Hotel charges are based on per capita charges for double rooms without meals.

Individual tastes vary so widely that it is difficult to set a figure for incidental expenses not included in the above, such as tips, refreshments, individual sightseeing, meals not provided on trains or hotels. ₱50.00 to ₱100.00 will amply cover such expenses.

Hotel rates, steamer and railroad fares are subject to change, altho it is not anticipated that any marked increases will be made.

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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.

Vol. XIII

Manila, P. I., September 1, 1935

No. 4

## Editorial Section

### A NEW VENTURE

In the city of Chengtu, in West China, a new Lodge has been ushered into the Masonic world under the auspices of our Grand Lodge. An account of its institution will be found under "Lodge News." For a number of years, a handful of Craftsmen in that remote part of China have been yearning for an opportunity to again meet upon the level and part upon the square. Two previous attempts to obtain a dispensation to open a Lodge failed; but undismayed, these zealous Masons did not rest until, at last, their efforts were successful. The members of the new Lodge are without exception men of high moral and educational standards who first saw the light of Masonry in Lodges of the United States or Canada. Being far removed from centers of Masonic instruction, inspection and supervision, their path will not be an easy one to travel; but we wish our pioneer Brethren in West China success in their labors and their struggling young Lodge a future that will far exceed their fondest hopes. May the Great Architect of the Universe bless and protect the youngest daughter of our Grand Lodge, Szechuen Lodge, U. D.—L. F.

### STALE DIMITS

Dimits should not be applied for and granted except when a Mason desires to transfer his membership from one Lodge to another. In some Grand Jurisdictions, they are only granted if the member applying for the dimit brings proof that he has been elected to membership in another Lodge. In our own Grand Jurisdiction, the law on the subject is very clear and explicit. Paragraph 262 of our Constitution provides, in part, that—

It is the duty of every Master Mason to be a member of some Lodge, and every non-affiliated Mason who, having re-

sided six months within this jurisdiction, shall refuse or neglect to make application for membership to some Lodge therein, shall be deemed unworthy of Masonic consideration, and shall not be entitled to nor be the recipient of any of the rights, privileges or charities of the Order...

In other words, any Mason holding a dimit from a Lodge under a foreign Grand Jurisdiction ceases to be entitled to the rights and privileges of the Order if he allows six months to elapse after his arrival in the Islands without applying for affiliation to some Lodge in this Grand Jurisdiction. And by the same token, any Mason of a Lodge in this Grand Jurisdiction who, having dimitted from his Lodge, remains unaffiliated for six months, also forfeits all rights to be considered as a Mason. After the six-month periods mentioned, the holder of the dimit in each case is not entitled to visit any Lodge, nor can he apply for any of the rights, privileges or charities of the Order. This is but fair and proper: a man who has ceased to help bear the burdens of the Fraternity should not participate in any of its rights and privileges. However, the paragraph cited continues:

Such of them as desire to restore themselves by affiliation, may do so upon payment of a sum equivalent to six months' dues of the Lodge to which they shall apply, (which shall become the property of the Lodge whether the applicant be elected or rejected), in addition to the affiliation fee, if any, required by the by-laws, which affiliation fee shall be returned if the applicant be rejected.

Notwithstanding these clear provisions of our law, inquires are still being received as to the right of a dimitted Mason to visit a Lodge, and we are assured that holders of "stale" dimits, that is, of dimits over six months old, still visit Lodges in our Grand Jurisdiction. There is no such a thing as a "sleeping" or "dormant" Mason in our Grand Jurisdiction: either a man is a Mason or he is not one.—L. F.

## LORD AMPHILL PASSES ON

We deeply sympathize with our English Brethren in the great loss which they and Masonry in general suffered when, on July 7th, last, Lord Amptill, Pro Grand Master of the United Grand Lodge of England for the last twenty-six years, passed on to that country from whose bourne no traveler returneth. Most Worshipful Brother Amptill earned distinction as a soldier during the World War and rendered outstanding services to his country in other capacities. Among the positions which he held during his career were those of Governor of Madras and Viceroy ad interim of India. In Masonry he rose from Provincial Grand Master of Bedfordshire (1890) and District Grand Master of Madras to the dignity of Pro Grand Master the duties of which exalted post he performed with great zeal and intelligence.

In Lord Amptill, one of the brightest stars on the firmament of World Freemasonry has set.—*L. F.*

## LOW FEES AND DUES

We have among our Brethren a few partisans of low fees for the degrees and low dues. Our Constitution fixes a minimum for the fees, but it contains no provision regarding dues. From time to time, Lodges attempting to reduce their dues have to desist from doing so because our Grand Master cannot be convinced that a Lodge unable to get along on the dues it charges will be able to do better if it charges still less.

As regards this question, Most Wor. Bro. Clift, Grand Secretary of Virginia, addressing the Grand Lodge of North Carolina at its last Annual Communication, mentioned the case of a "cheap" Lodge in his State which passed to the "reasonable" category. Here is his story:

I have one "brag" lodge in Virginia, close to the North Carolina border, in a mountain section, at Damascus, Va. A chemist went over there to work in some chemical plant there. He joined the Lodge there; was an Indiana Mason. He found this Lodge was conferring the degrees for \$20.00, and that the annual dues were \$2.00. He told them they could not do much on that, that they should let the candidates pay a reasonable price, fees of \$50.00 and dues \$5.00. After much argument they adopted it. Let me tell you about that. The Lodge only has about 40 members now. That Lodge has never been behind in its report to the Grand Lodge, has no children on the list for entrance to the orphanage, has no payments behind. Five years ago a fire occurred out there and burned up the lodge room. I wondered what they were doing; had heard nothing from them. About a year ago or so I wrote to the Secretary and asked him how he was getting along. He said, "We built up a bigger and better lodge room."

This is certainly a good argument for keeping fees and dues at a reasonable figure. The great majority of the Masons of the Philippine Islands evidently do not believe in unreasonably low fees for the degrees, because none of the few half-hearted attempts that have been made to reduce the minimum of fees for the three degrees established in 1912 has ever prospered in Grand Lodge, and that minimum continues to be one hundred pesos.—*L. F.*

## OCCUPATION DAY

The month of August brought us one official holiday, Occupation Day, which has for many years been celebrated on August 13th, the anniversary of the

capitulation of the city of Manila to the American expeditionary forces. We venture to predict that this holiday will not be observed next year. It has not been celebrated with any degree of enthusiasm in the last decade or so, and we do not believe that there will be any serious objection to its official discontinuation. Among the rapidly dwindling ranks of the American veterans, which include some of the staunchest friends and well-wishers of the Filipino people, the continuation of Memorial Day will be stoutly defended, but we believe that most of those old warriors will generously yield the tribute to their prowess involved in the observance of the anniversary of the day when the yellow and red flag of Spain gave way to the Stars and Stripes at Fort Santiago.—*L. F.*

## BRAVO!

We believe that our editorial column is a more fitting place than the Lodge News Department for the following excerpt from the monthly bulletin of our Pearl River Lodge No. 109, of Canton, China:

The Charity committee is sponsoring a project to establish a summer camp for under-privileged boys at the White Cloud mountains. The camp will be run in conjunction with the Y. M. C. A. of which our Bro. Tyler E. H. Lockwood is General Secretary. Bro. H. M. Bulev will act as Camp Director and it is hoped that 50 boys will be given a period of two weeks to enjoy the sunshine and outdoor life which they so badly need.

Our Brethren of Pearl River Lodge are to be applauded for this initiative. To bring sunshine into the lives of those to whom it is denied, be it only for a few hours, days or weeks, is truly Masonic work. We wish there were more of it!—*L. F.*

## IDLE CONTENTMENT VS. ACTIVITY

Wor. Bro. Don Henshaw, Grand Orator of the Grand Lodge of Florida, made an eloquent plea for the application of the principles of Masonry to our everyday life when he said these words:

My fear is that we take too much for granted in our Craft, and are too prone to accept it merely as a comfortable fraternity into which we can settle with ease. In this contentment is no harm, but, oh, my brothers, what glorious adventures, what sublime experiences we miss by not deliberately taking our Masonry into every phase of our existence, testing it, proving it, reveling in its amazing power to build character, sweeten daily toil, and thrill the soul with the achievement of actual brotherhood.

Indeed, both our individual Brethren and our Lodges would do well to take these words to heart because the attitude of "contentment" is just what is most harmful to Masonry and spells decline and decay.—*L. F.*

## LETTER FROM WOR. BRO. SCHRAMM

The Editor is in receipt of a letter from Dr. Arthur Schramm, P. M. and Secretary of Acacia Lodge No. 438. F. & A. M., which meets at the Masonic Temple on 706 West Pico Street, Los Angeles, Calif., on the 1st and 3d of each month. This Lodge works in the German language. Wor. Bro. Schramm, who has a very good opinion of the Cabletow, has lived several years in the Philippines and asks that any Mason from here residing in or visiting Los Angeles visit his Lodge. He is also ready to send free of charge to any one in our Grand Jurisdiction the monthly bulletin in the German language publish-

ed by Acacia Lodge.

Many thanks, Brother Schramm.

### MASTER AND WARDENS

In the *Masonic Chronicler* of Chicago, ably edited by Bro. Wm. C. Rapp, we find an editorial under the above heading which calls attention to the existence of one obstacle to harmony and efficiency in the Lodge: the self-sufficient and autocratic Master. Bro. Rapp's article is good and timely. No Grand Jurisdiction is free from Masters of this type, and no doubt we have a few in the Philippines, too. But we are convinced that some of these Masters persist in their attitude only because they do not realize that it is wrong and detrimental to the best interests of the Lodge and the Fraternity. A few words of good counsel whispered into their ear may be all that is needed to bring about a change of policy, and no one is better fitted to make words of advice of this kind clear and convincing than our good Brother Rapp. We, therefore, copy the editorial mentioned in full, as follows:

Centralization of power is one of the most prominent aspects of Masonic government. The modern institution was organized in a time of political absolutism. The idea of democracy in the control of human affairs can have been in the minds of very, very few. Any bold voice that might have suggested that the common people had any inherent rights in determining how and by whom they would be governed undoubtedly would have been silenced immediately by those in power, and the people themselves would have dismissed the matter as so visionary as to be ludicrous. Masonry, therefore, is primarily governed from the top down.

By all the intents of Ancient Craft Masonry the Master of a lodge is monarch of all he surveys when inside the lodge, and his authority over the brethren extends even beyond the outer door. This knowledge sometimes operates to make the occupant of the oriental chair autocratic and, perhaps, disagreeably self-sufficient. The same law that places the Master in control also gives him two assistants in the persons of the Senior and Junior Wardens. By immemorial usage the Senior Warden assists the Master while the craft is at labor and the Junior Warden while it is at refreshment.

The Wardens are, by ritualistic inference, advisors always at hand to be consulted by their superior officer whenever he sees fit to call on them. The implication is also obvious that government of the lodges is in the hands of the Master and Wardens, the Wardens thus being given an official standing just below the Master and superior to that of all the other officers, whether elected or appointed. All official applications that the individual may make to the lodge, it may be noted, are addressed to the "Master, Wardens and brethren."

So satisfied are some Masters with their own abilities that they never consult their Wardens about anything, preferring to exercise exclusive authority and make all decisions according to their own unaided judgment. Though strictly within the letter of the law, the plan is not one to be commended in all cases. There is an adage of our fathers that says that "two heads are better than one, even in a barrel." It is generally true that three intellects attacking a subject are more likely to arrive at a sane and impartial conclusion than one working alone.

Wise is the Master who, reserving to himself the right of final decision, advises freely with his Wardens concerning all matters of importance that may come up, thus gaining reactions, views and information that he might not personally have assembled. Such sharing of thought and opinion is not only of much worth to Master and lodge, but is an invaluable experience for the Wardens, who must take up in a year or two the burdens of administration. They become conversant with the details of executive management, learn the routine of handling matters and are thereby better prepared for responsibility when it is officially put upon their shoulders by the ballots of the brethren.—L. F.

## Official Section

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. John M. Aaron (3), Temistocles Elviña (21), and Enrique Teotico (23) to act as Grand Lodge Committee for Visiting the Sick during the month of September, 1935.

### MASONIC TALKS OVER THE RADIO

Most Wor. Bro. Samuel R. Hawthorne, G. M., has appointed a Masonic Educational Radio Broadcast Committee composed as follows:

M. W. Bro. Frederic H. Stevens, P.G.M., Chairman;  
M. W. Bro. Rafael Palma, P.G.M., and  
Wor. Bro. Leo Fischer.

This Committee will make all arrangements for a series of Masonic talks to be broadcast by Station KZRM, for the purpose of enlightening the general public on the character, aims, and ideals of the Masonic Fraternity and counteract propaganda carried on by enemies of our Order.

A schedule has been agreed upon with the Radio Company, as follows:

Oct. 6. 7:45 p.m. to 8:00 p.m.	Jan. 5. 7:45 p.m. to 8:00 p.m.
21. 8:15 p.m. to 8:30 p.m.	13. 8:15 p.m. to 8:30 p.m.
	19. 7:45 p.m. to 8:00 p.m.
Nov. 3. 7:45 p.m. to 8:00 p.m.	27. 8:15 p.m. to 8:30 p.m.
18. 8:15 p.m. to 8:30 p.m.	
24. 7:45 p.m. to 8:00 p.m.	February, 1936.
Dec. 1. 7:45 p.m. to 8:00 p.m.	Four more radio talks in
16. 8:15 p.m. to 8:30 p.m.	February; dates and hours
29. 7:45 p.m. to 8:00 p.m.	to be determined later.

It would be a good idea for the Lodges in the provinces to arrange for meetings or social affairs on the evening above designated, at places where a radio is available and where the Brethren and their guests can listen to the talk of the evening. The larger the radio audience, the more effective will be the talks. Our Brethren could help materially in increasing the number of persons benefited by these radio lectures by calling everybody's attention to the same and communicating the schedule to the owners of radios.

### LODGE OF INSTRUCTION

Beginning in September, a Lodge of Instruction will be held twice a month at the Escolta and Plaridel Temples by a Committee consisting of Wor. Bros. August Schipull, José C. Velo, and Daniel Limbo. Details will be announced at the first meeting of the Lodge of Instruction. The purpose is not to exemplify any degree (although that will be done if requested by any Lodge); but rather to clear up doubtful points and coach individual Brethren and teams in parts of the work in which they are weak. These meetings will be tiled and a register of attendance will be kept.

## From Near And Far

### GRAND MASTER'S VISITATIONS IN JULY, 1935

*July 6, 1935 (Saturday).*—At 5 o'clock in the afternoon, Most Wor. Bro. Samuel R. Hawthorne left Manila for San Fernando, Pampanga, in his Packard car, accompanied by Rt. Wor. Bro. Conrado Benitez, D. G. M.; Rt. Wor. Bro. José Abad Santos, J. G. W., and Wor. Bro. Pablo Samson (69). Upon their arrival at San Fernando, at 6:20 p. m., the travelers went to Justice Santos' house for rest and refreshment, being entertained by Wor. Bro. Quirino Abad Santos (48).

Shortly before 8 o'clock, the Grand Master, accompanied by officers and members of the Grand Lodge, entered the hall of Pampanga Lodge No. 48 for the purpose of paying an official visit to that Lodge and Leonard Wood Lodge No. 105, of Fort Stotsenburg, in joint meeting assembled. After the Grand Lodge had been received and seated, Wor. Bro. Basilio Castro, who presided, suspended work in the Third Degree for the time being and declared Lodge open on the Second Degree, for the purpose of examining Bro. José C. Morales, an attorney and member of the provincial board of Pampanga. Bro. Santiago Razon conducted the examination, which showed Bro. Morales to be proficient in the lecture of the Fellow Craft Degree. Work in the Third Degree having been resumed, after some discussion, Bro. Morales was re-introduced and the First Section of the Master's degree was conferred upon him. The Second Section was then put on by the degree team of Leonard Wood Lodge. The speakers of the evening were the following: Wor. Bro. Basilio Castro, Master of Pampanga Lodge No. 48; Rt. Wor. Bro. José Abad Santos, Junior Grand Warden; Rt. Wor. Bro. Conrado Benitez, Deputy Grand Master; Most Wor. Bro. Wenceslao Trinidad, P. G. M. (who had come in during the conference of the First Section), and the M. W. Grand Master.

Lodge was closed by the officers of Leonard Wood Lodge. 16 members of that Lodge and 26 of Pampanga Lodge attended the meeting, and there were 11 members of other Lodges.

M. W. Bro. Hawthorne, Rt. Wor. Bro. Benitez, and Wor. Bro. Samson started back for Manila shortly after midnight and arrived there at 1:30 a. m.

*July 13, 1935 (Saturday).*—A joint meeting of Biak-na-Bato Lodge No. 7 and Mencius Lodge No. 93 was convened at the Escolta Masonic Temple in Manila at 8 o'clock in the evening for the purpose of receiving the official visitation of the Grand Master and officers and members of the Grand Lodge. Wor. Bro. Melchor Ongjoco, Master of Biak-na-Bato Lodge, welcomed the Grand Master and party, who entered the hall at half past eight o'clock. There was no degree work; but instead addresses were delivered by Wor. Bro. Gregorio E. José (7), Wor. Bro. Luis Lim Billan (93), Wor. Bro. Natalio M. Balboa, (Inspector of Biak-na-Bato Lodge), Wor. Bro. Chan Lin Cuon (Master, Mencius Lodge), Rt. Wor. Bro. Conrado Benitez, Wor.

Bro. José See Yok Peng (Inspector of Mencius Lodge), Very Wor. Bro. Felipe Tempongko (P. G. L.), Wor. Bro. Melchor Ongjoco, and Most Wor. Bro. Samuel R. Hawthorne.

49 Master Masons attended this meeting which was closed at 10:10 p. m. Light refreshments were served.

*July 20, 1935 (Saturday).*—Silañaganan Lodge No. 19 (Pasig), Labong Lodge No. 59 (Malabon), and Muog Lodge No. 89 (Parañaque), opened a joint meeting at the hall of Silañaganan Lodge, in Pasig, to receive the official visit of the M. W. Grand Master. M. W. Bro. Hawthorne entered the hall at half past eight in the evening having come from Manila in spite of the typhoon which was blowing. He was accompanied by Rt. Wor. Bro. Deputy Grand Master Conrado Benitez and Bro. Prof. Andrés Labrouquere, a member of Honradez y Trabajo Lodge of La Paz, Bolivia. Wor. Bro. Eusebio Beltran (89), who occupied the East, received the visitors. The Grand Master expressed his pleasure at seeing such a good attendance in spite of the inclement weather, and introduced Bro. Labrouquere, a visitor from Indo-China where he is a professor of law. After this guest had been given the "glad hand" and the Master had resumed the gavel, the Third Degree of Masonry was conferred upon Bro. Ramon Ralloda (89) by a degree team from his own Lodge, which was highly commended for its excellent work.

Wor. Bro. Eusebio Beltran gave a brief history of Muog Lodge, of which he is the Master, then addresses were made, successively, by Wor. Bro. Castor P. Cruz (W. M. of Silañaganan Lodge), Wor. Bro. Julian Sogueco (P. M. and S. W. of Labong Lodge), Bro. Vicente C. Carbajosa (J. W. of Muog Lodge), Bro. Andrés Labrouquere (from Bolivia), Rt. Wor. Deputy Grand Master C. Benitez, and M. W. Grand Master S. R. Hawthorne.

Lodge was closed by the officers of Labong Lodge at 12:40 a. m. There were present 50 Brethren, distributed as follows: Silañaganan, 9; Labong 7; Muog, 30, and other Lodges, 4. Refreshments were served after the meeting.

*July 27, 1935 (Saturday).*—At 8:15 p. m., Most Worshipful Bro. S. R. Hawthorne made an official visitation to Malolos Lodge No. 46 in its commodious temple at Malolos, the capital of Bulacan Province. He was warmly welcomed by the acting Master of the Lodge, Wor. Bro. Escolastico Gatmaitan, P. M. and S. W., the Master, Wor. Bro. Nicolas Buendía, being absent. Remarks were made by Wor. Bro. Hermenegildo Pascual, Secretary, followed by an inspiring and instructive address of the Grand Master. Lodge was closed at 9:15 p. m.

22 members of Malolos Lodge and 2 members of other Lodges were present. Light refreshments were served after Lodge.

*July 31, 1935. (Wednesday).*—At 8:40 p. m., Most Wor. Bro. S. R. Hawthorne and officers and members of the Grand Lodge made an official visitation to the following eight Lodges of the City of Manila, convened in joint meeting at the Plaridel Temple: Walana No. 13, Dalisay No. 14, Sinukuan No. 16, Dapitan No. 21, Rizal No. 22, Minerva No. 41, and

Isla de Luzon No. 57. They were welcomed by Wor. Bro. Macario Linao, Master of Dapitan Lodge. No degree work was exemplified; but addresses were delivered by the following-named Brethren: Wor. Bro. Esteban Diokno (W. M., Walana No. 13), Wor. Bro. Antonio G. Perez (W. M., Isla de Luzon No. 57), Wor. Bro. Albert E. Tatton (W. M., Minerva No. 41), Rt. Wor. Bro. Conrado Benitez (D. G. M.), and Most Wor. Bro. S. R. Hawthorne. The Grand Master honored Wor. Bro. Ubaldo D. Laya, Master of Maranaw Lodge No. 111, Dansalan, who was present, by introducing him as one of the most active Masters of the Jurisdiction whom it had been his pleasure to install as Master of the youngest Lodge in the Philippines when he constituted the latter in distant Mindanao last May.

Wor. Bro. Laya, in brief words, expressed his appreciation of the kind words of the Grand Master.

Wor. Bro. Dr. Pablo Anzures, speaking for the eight Lodges visited, thanked Most Wor. Bro. Hawthorne for giving them this opportunity to receive a Grand Lodge visitation.

About 150 Brethren attended this meeting, which was closed at 10:10 p. m. Refreshments were served after labor.

#### SHRINE PARTY COMING

Most Wor. Bro. Randolph V. Whiting, Grand Master of the Grand Lodge of California, F. & A. M., has advised our Grand Master that Islam Temple, A. A. O. N. M. S., of San Francisco, is making a fraternal visitation to Manila and that the party, which will be headed by Dr. Howard M. McKinley, Past Potentate, will arrive in Manila on October 26th.

This party will consist of approximately fifty Masons and their ladies. It will include Past Imperial Potentate James S. McCandless of Honolulu and San Francisco and Past Potentate John D. McGilvray, who is Vice Chairman of the National Board of the Shriners' Hospital for Crippled Children, as well as Chairman of the Board of the San Francisco Unit of the Hospital.

Most Wor. Bro. Hawthorne has assured the Grand Master of California that these distinguished Masons and their ladies will be received with the greatest courtesy and with that hospitality for which the Philippines are famous.

#### EARLY FREEMASONRY IN AUSTRALIA

The introduction of Freemasonry has not always been an easy matter, and the path of the pioneers of the Institution has been one beset with thorns in many countries. The opponents were not always actuated by religious prejudice; often political suspicion was at the bottom of the hostility. The case of Java, where the early Masons were jailed, resembles that of Sydney, New South Wales, where the first attempt to found a Masonic Lodge resulted in the banishment of the organizer. We quote the following paragraphs from a story of "Early Freemasonry in Australia" published in the Proceedings of the Grand Lodge of South Australia for 1934:

The introduction of the Masonic Craft into the vast continent of Australia is almost coeval with the foundation of the mother State of New South Wales.

It was in the year 1788 that that part of Australia, subsequently to be known as New South Wales, was proclaimed,

though it had been so designated in 1770 by Captain James Cook; nearly two years after he set sail for England in his good ship "Endeavour."

It was in the year 1803 that we first hear of Freemasonry in Australasia, and the locality was the then infant city of Sydney (N. S. W.). The record referred to is brief and bald, but significant enough for our purpose, though the climax was not by any means encouraging to the ardent spirits who desired to form a Masonic Lodge. The originators of the movement were stated to be "Several officers of His Majesty's ships, together with some respectable inhabitants of Sydney." Governor King, however, to whom the petition had been addressed, refused his sanction, but in spite of the prohibition a Lodge was held, probably of a formal character, and with serious results, to the prime mover, one H. Brown Hayes, who was sent to Van Dieman's Land, which had that year been proclaimed a British settlement.

In the same month as this occurrence there is the following entry in a diary of a private colonist: "May 22nd, 1803.—A number of Masons, meeting at the house of Sergeant Whittell, in Sydney, N. S. W., were arrested, and after serious report, were discharged as having no wilful intention to disturb the peace." (Lamorbby.)

The earliest practice of Freemasonry in Australasia under a regular Warrant was by "The Lodge of Social and Military Virtues, No. 227, I. C.," in 1816, attached to the Forty-sixth Regiment.

#### FIRST ANNUAL REPORT OF THE SYMBOLIC GRAND LODGE OF GERMANY IN EXILE

(The Grand Lodge of the Philippine Islands, in 1932, refused to recognize the "Symbolic Grand Lodge of Germany" formed in 1930 at Hamburg, Germany, by 8 Lodges situated in various parts of the German Republic, because most of the members "were originally members of an association of Free-thinkers which, by a miracle of transformation, became subsequently a 'Federation of Freemasons,' and the affiliates of which were later made Masons' by correspondence, as it were, by the French Grand Orient and Grand Lodge." The report hereunder is very interesting and contains much information of value.—*Editor.*)

**Immediate Past History.**—It was in the summer of 1932 that Freemasonry in Germany had reached the stage at which a large section of the German Grand Bodies publicly renounced the essential principles of World Masonry and repudiated the Antient Charges as the ethical foundations of their spiritual guidance. The adamant rebuffs, after the Great War, of the hand of brotherhood proffered from across the Rhine and the official refusal to associate fraternally with non-German Masons, or—worse still—with any Masons at all who might belong to a former enemy nation, developed into a veritable ambition to secure Chauvinist laurels, paralleled only by the hatred shown by the most radical and rabid political groups against everything non-German and, indeed, against the ideals of universal culture.

In this respect, the three Old Prussian Grand Lodges proved more extremist than the other six Grand Bodies of Hamburg, Frankfurt, Bayreuth, Darmstadt, Dresden and Leipzig, outdoing the others in their manifestations of hatred. One of the Old Prussian Grand Lodges had already adopted the title of "German-Christian Order" and had, as a demonstration, severed fraternal relations with the Vienna Grand Lodge because the latter had entered into Masonic co-operation with non-German brethren, a procedure stigmatised in Berlin as "national treason". Finally, after a period of strained relations, friendly ties were definitely broken off with the three Grand Lodges of Hamburg, Frankfurt and Bayreuth because they had shown "too lax a sense of national honour" as evidenced by their resumption of friendship with the Grand Lodge of England, an erstwhile enemy Grand Body.

In doing this, the three Old Prussian Grand Lodges isolated themselves from Masonry, blotted out their name, and denied the basic principles and spirit of their Craft which had been furthered in their time by Frederick III., Goethe, Lessing, Beethoven, and Freiherr von Stein.

No less iconoclastic was the first divergence from the Antient Charges taken by the "Humanitarians", as they still claimed to be, of Hamburg, Frankfurt and Bayreuth. Dresden, too, had once proudly sought that name, but it followed the lead of the Old Prussian Grand Lodges from about 1930, around which time they were compiling a Germanized ritual from which the Old Testament had been deleted. Leipzig adopted the doctrine of Nationalist anti-Semitism, hardly doing credit to its description as "Grand Lodge of the Fraternal Chain". Darmstadt silently but none the less effectively followed the example set by its seniors.

But the most flagrant denial of Masonic honour was made by Hamburg in its "Open Letter of Grand Master Brose" to Adolf Hitler, inexorable enemy of Masonic spirit of feeling. This was in 1932. What was the meaning of this humble petition to the leader of the National-Socialist Party who disdained even from answering? It aimed at nothing less than inviting the anti-democratic, fiercely nationalist and Chauvinist advocate of race discrimination to examine the files and Minutes of the Grand Lodge, than which no more profane or cringing act can be imagined!

This attempt at abasement did not secure its object. The Fuehrer acted contemptuously and by the summer of 1933 there was nothing left of the once-powerful German Freemasonry except a few "Orders" carrying out certain ritual masquerades with "Germanic-Christian" trappings, until even this harmless charade was banned by the authorities.

It was only the Grand Lodge of Frankfurt (Eclectics) and the Symbolic Grand Lodge of Germany which extinguished the lights of their Order with dignity and no compromise.

In 1930, immediately after the regular organisation of the Symbolic Grand Lodge of Germany, there was a very considerable influx of Brethren from the old system to the new Masonic Grand Order. In a brief while, the number of Lodges increased to 25, and leading Grand Bodies of the World Chain exchanged messages of greeting and friendship in appreciation of the step. In doing so, the Grand Lodges showed their understanding of the joint responsibility shared by the World Chain of the furtherance of Freemasonry in Germany; and they recognised the Symbolic Grand Lodge of Germany as the sole body to retain in its teaching unswerving loyalty and respect towards the principles of the Antient Charges, humanitarian practice, maintenance of spiritual relations with the Masonic world at large, the Masonic ideal of tolerance, support of the tenet of individual liberty, and the basis of human and brotherly love irrespective of nation, race and creed (and, naturally, the renunciation of all violence and in particular of war) that has animated Freemasonry.

In the foregoing lies the explanation of the surprisingly rapid development of the Symbolic Grand Lodge of Germany and its recognition by the profoundly sympathetic Grand Lodges of the world; and it contains too the untold accounts of the persecution, the noble sacrifices, the martyrdom, and the economic ruin of a large number of brethren who played an im-

portant part in the creation and spiritual direction of the Grand Lodge, thus vindicating the honour of German Freemasonry.

The new German regime, which did not even countenance the hypernationalism of the Old Prussian Lodges, would soon have put a sanguinary end to the Symbolic Grand Lodge had its leaders not surrendered to superior force and ceased their activity. The lights of the last of those Lodges which remained faithful to the Antient Charges in Germany were put out; the ideals of the Craft, of the ethical standards of humanity, of human brotherhood, were destroyed.

**But the Spirit is Undying.**—But nothing could be done to quench the spirit that still throbbed undauntedly; the idea was to live on—and to continue the work. The last act of the Symbolic Grand Lodge of Germany before, yielding to bloody and unrestrained terrorism, she extinguished the lights, was to convey a message from the Grand Officers' meeting in Frankfurt to the three Lodges outside the zone of influence of the new Reich that the work for individual and spiritual freedom based on tolerance, so successfully and honourably begun, and international understanding through fraternal love aiming at universal peace and the perpetuation of the World Chain, must not cease.

These three Lodges were at Saarbruecken and Jerusalem. They became the Symbolic Grand Lodge of Germany in Exile.

Their instructions were to continue the maintenance, cultivation and dissemination of the spirit and the working methods of the dormant Grand Body until the day, near or distant though it may be, when it could rekindle the lights of Freemasonry in Germany.

The terror that spread through the Saar forced "To the Three Pillars in the West" Lodge in Saarbruecken to suspend its activities all too soon. But, on the other hand, "The Spring of Siloam" Lodge in Jerusalem was enabled to foster a daughter Lodge in the young and flourishing city of Tel Aviv. Together with "Ari" Lodge (working in Hebrew) in Jerusalem, the brethren of the Symbolic Grand Lodge residing in Palestine had from the very outset enthusiastically adopted and affirmed the ethical principles embodied in the Antient Charges.

**Internal Work.**—After approval by and registration with the Government of Palestine, the Symbolic Grand Lodge of Germany was constituted and elected its Grand Officers on Nov. 15th, 1933 as follows:—

Grand Master ad vitam	Bro. L. MUEFFELMANN, BERLIN
Pro-Grand Master	" Dr. EMANUEL PROPPER
Deputy Grand Master	" Prof. Dr. ANDOR FODOR
Grand Chaplain	" Dr. GUSTAV SLEKOW
Grand Secretary	" Dr. A. FEIGENBAUM
Grand Treasurer	" Dr. BENNO GRUENFELDER
Grand Senior Warden	" Dr. A. BUXBAUM
Grand Junior Warden	" KOHANOFF
Grand Master of Ceremonies	" Eng. HARMAT
Grand Poursuivant	" Eng. TOEROEK

In addition to its other activities as outlined, the newly-elected Grand Officers' Council undertook firstly the extension of its Lodges and membership, so as to serve as a connecting link. It succeeded in affiliating a third Lodge working in the Hungarian language, the "Libanon" Lodge, to the two Lodges in Or. Jerusalem, members of the "Libanon" Lodge had already worked under the aegis of the Symbolic Grand Lodge of Hungary, whose spirit and constitution were based on

the humanitarian code of the Antient Charges, its spiritual and organic affiliation to the German Grand Body proceeded smoothly.

In his installation speech, the Pro-Grand Master, Bro. Dr. Propper, referred to the fact that the Symbolic Grand Lodge of Germany in Exile felt itself impelled to offer a Masonic asylum to brethren of all countries where Freemasonry is oppressed, suppressed, and its adherents forced to flee.

Soon after, on June 5th, 1934, the Pro-Grand Master, in full agreement with the Grand Master ad vitam, dedicated the Grand Master's Lodge "To the Cubic Stone". It is to be a centre for installed Worshipful Masters, Deputy Masters, and Past Masters of the Lodges in Exile and will enable them, after the W. M. degree has been conferred upon them according to English rite, to prepare themselves for the higher duties of guiding their Lodges by the interchange of ideas, criticism and experience.

The value of the educational work done in our Lodges can best be gauged by the long list of lectures delivered, even though this part of the programme had necessarily to be somewhat limited owing to the march of events in Germany which delayed the inception of the Mother Grand Lodge and led to an accumulation of administrative and ritual matters.

Of particular joy, stimulating the will to work and deepening the sense of responsibility, was the visit during the present year of the Grand Master ad vitam. A number of functions was arranged in his honour, and the opportunity was taken for serious work and deliberation, as well as for the first Grand Lodge meeting, to which five other Grand Lodges sent delegates. Close contact with the man who may be said to typify and symbolise the idea and tradition of our Lodges, the Brother whose labour is recognised by the World Chain, resulted in absolute affirmation of the work already achieved and in intensifying and expanding the further activities of the Symbolic Grand Lodge of Germany in Exile.

A number of initiations, bringing into our ranks valuable searchers of the truth, took place in the Lodges, which will convert these novices into useful members.

Following the tradition of the Mother Grand Lodge, the Council of Grand Officers is actively engaged in cementing spiritual contacts between the Brethren themselves and the Masonic world by continuing the publication of our Journal, "The Antient Charges", which had to be suspended in Germany. This journal had, due to its constructive interest in all Masonic humanitarian problems designed to place humanity on a higher cultural and ethical level, already established a sound reputation for itself in the international Masonic sphere.

**External Work.**—Soon after the Symbolic Grand Lodge of Germany in Exile had been officially approved and set up, it established contact with Masonic Grand Authorities which had been in brotherly relation with the Mother Grand Lodge, in order to apprise them of the transfer of the lights and of the action forced upon the Mother Grand Lodge by hostile forces. The response of the World Constitutions testified to the nature, wisdom and solidarity of the World Chain. It was obvious that since German Freemasonry had been destroyed, a heavy blow to Freemasonry as such, and since the enemies of the Craft were thus encourag-

ed in their dastardly activities, the moment had arrived to rise above purely formal scruples and to welcome and endorse the courage and will-powers of the remaining champions of the Symbolic Grand Lodge.

The leaders of the other Grand Bodies had come to the conclusion that, "the brave Symbolic Grand Lodge of Germany in Exile must not be allowed to wage this fight for its ideals alone and unaided."

All the Grand Lodges which were approached return fraternal response and greetings; most of them replied joyfully, although a few were hesitant, and one sent a personal messenger of good will.

More than ever before, they are determined to-day to strengthen and extend the borders of purely humanitarian Freemasonry, to safeguard and cultivate absolute and unshaken fraternity, irrespective of social standing, race or creed, and so provide a haven for spiritual life and freedom. That is why they regard as incompatible with Masonry any sort of participation in political manifestations of whatever nature that may be designed to counteract the alliance of peoples and the organisation of permanent peace. They regard war as unethical under all circumstances and will combat it with all the means at their disposal, in order thus to serve humanity and its higher development to the best of their ability.

Stimulated by the force of these principles and by their strong Masonic faith, the Lodges in Palestine were able immediately to carry out the instructions of their Grand Authority. Fully conscious of the great responsibility they shouldered towards that Authority, towards German Masonry and the spirit which had animated their illustrious Brothers, and towards the entire World Chain, they formed the Symbolic Grand Lodge of Germany in Exile on November 15th, 1933 in Jerusalem.

Its task and objects had been defined in the Frankfurt resolution as the maintenance and extension of the noble tradition of the dormant Grand Bodies and to form the nucleus of future German Masonry.

**Charitable Activity.**—The political and economic situation in Germany, which bore down heavily particularly on the brethren of the dormant Grand Lodge who remained in or who had left that country primarily necessitated fraternal charitable activity. Immediate assistance of the needy brethren in Germany was called for and it had to be rendered in every form and manner possible by the more fortunately-situated, spiritual and legitimately Masonic Successor in Exile of the old Grand Body. Naturally this aid was principally of a material character. It largely expressed itself in the sustenance of the families of brethren interned in concentration camps. At the same time, provision had to be made for the most difficult transfer of brethren and their relatives, irrespective of race or creed.

In Palestine itself, a wide field of charitable effort was opened by the far-from-strong community, with its few material resources. The brethren who had come to Palestine, as also those of other German Grand Lodges, needed advice; the livelihood of themselves and families had to be assured and special means had to be devised to take care of the children of Masons who were in spiritual and material stress.

It may be noted, in passing, that the Symbolic Grand Lodge in Exile was the only Masonic body among the various Constitutions in Palestine that contributed

to the Tiberias Relief Fund—a communal effort within the country that had been called into being by the disaster which overtook that lakeside town following torrential cloud-bursts and consequent demolition in May, 1934.

**A Permanent Haven.**—But the brethren did not consider that these emergency measures met the situation, nor that their Masonic and humanitarian functions had been adequately discharged with the aid they were able to extend. The future had to be considered and a permanent haven established for those who were persecuted because of their humanitarian convictions and Masonic activities.

The project of a Masonic Settlement in Palestine, conceived among the brothers began to assume concrete shape. The brethren began enthusiastically to work out plans, make calculations, and determine the legal character of the scheme. As realisation grew of the significance in Masonic idealism of an enterprise of this type, new ideas were inspired. A Masonic settlement in Palestine, the land which has immemorably exercised an ethically uplifting influence in mankind would become a centre of spiritual and cultural striving for the evolution of humanity on a higher plane, a centre of Masonic activity and inspiration, a rallying point for members of all nations, and a sphere with which great and permanent values might be created.

A Masonic Convalescent Home was planned to form part of the settlement and keep its doors wide open in welcome of all brother Masons.

The initiators of the project had to realise, however, that the greatest enthusiasm and determined will to sacrifice on the part of the individual could not grapple so enormous a task, and especially its financial burden. Only the co-operation of the World Chain in this great Masonic project can achieve its success.

The Symbolic Grand Lodge of Germany in Exile will demonstrate its grateful appreciation of this fraternal attitude by maintaining the closest relationship with the World Chain and thus prove itself worthy of the confidence placed in it.

As the legality of the system was beyond question, the attitude of the International Freemasons' League was affirmative. The brethren in Jerusalem and Tel Aviv loyally adopted the aspirations of the I. F. L., a Masonic organisation of outstanding humanitarian and unifying principles. The German brethren now working in the Near East may possibly still have the satisfaction of welcoming the Congress of the International Freemasons' League, which was to have met in Berlin and for which all preparations had been made, at its meeting in Jerusalem, from which oft before the message of good will and peace has gone forth to a warring world.

The members of the Symbolic Grand Lodge of Germany in Exile will concentrate their earnest endeavours towards the realisation of the lofty principles of the Craft. In spite of its strenuous internal activity, it will raise the Craft still higher. With a binding sense of fraternity, it will gratefully and willingly grasp each hand of friendship proffered by the World Chain in order to inaugurate an era of real universal endeavour in Masonic work the world over.

Contact across and beyond the boundaries of nations and states and continents is no mere form; we are united in the strength of one idea that is eter-

nal. It imposes upon all of us, who claim to bear the noble name of Freemasons, the obligation to pursue a common path side by side. This communion of the soul and the spirit, this moral co-operation is our never-failing aim. *Ex oriente lux!*—**The Grand Chancellor.**

#### THE INQUISITION

The Inquisition set its foot on the shores of the Philippine Islands at a very early date. Instructions for "the person who is or in future will be the commissary of the Holy Office in the city and bishopric of Manila and the Philippine Islands" were given at Mexico on March 1, 1583, two months before the Charter of the Royal Audiencia, the ancestor of the Supreme Court of the Philippine Islands, was signed by King Philip II. of Spain.

#### THE LODGE SECRETARY'S DECALOGUE

By LEO FISCHER, Ex-Secretary

I. Thou shalt obey the Worshipful Master whom thy Lodge has set over thee and shalt support, aid and advise him whenever thou canst properly do so.

II. Thou shalt treat the members of thy Lodge with due courtesy and forbearance, even though they try thy patience sorely.

III. Thou shalt show thy Grand Master and Grand Secretary that respect to which their high office entitles them, by answering without delay all communications received from them and taking promptly all steps that it may be thy duty to take to carry out their instructions.

IV. Thou shalt familiarize thyself with the law of Masonry as laid down in our Constitution and regulations and shalt not depart therefrom nor bring it to nought by disobedience or neglect on thy part.

V. Thou shalt read the minutes and communications to the Lodge in a clear audible voice, as if it were really thy intention to have each and every Brother present understand all thou readest.

VI. Thou shalt not send thy thoughts wool-gathering nor engage in business other than that concerning thy office while the Lodge is in session, in order that all that is transacted may be recorded faithfully.

VII. Thou shalt draft thy minutes so that they shall be a true and complete account of the business transacted by thy Lodge, and shalt transcribe them in neat and legible form so that it shall be a joy and not a hardship for others to read the same.

VIII. Thou shalt after each meeting of the Lodge promptly dispatch the business thereof, writing and sending all letters and doing all things that may be needful to carry out the will of thy Lodge and protect its interests and those of all members concerned.

IX. Thou shalt be particularly faithful and punctual in all financial transactions, issuing receipts without delay and turning monies over to the Treasurer or to whom else they may be due, as soon as may be.

X. Thou shalt keep the minutes, books, papers, seal, and other property of the Lodge in a safe place as commanded, and shalt always have thy books in perfect share as if each day were the last of thy term of office or life.

## 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 *Cablet* 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.

### ALABAMA, 1934

The Grand Lodge A. F. & A. M. of Alabama was founded in 1821. It has now 502 Lodges, with an aggregate membership, on September 15, 1934, of 29,407, which shows a net loss of 1,520 in membership during the year. The Grand Master, M. W. Bro. Samuel A. Moore, of Gadsden, was re-elected; in Alabama, the elective officers of the Grand Lodge hold office for two years, being re-elected at the close of the first one-year term. Grand Secretary: Guy T. Smith, Montgomery.

The 114th Annual Communication of the Grand Lodge of Alabama was held in the City of Montgomery on December 4 and 5, 1934. Our Grand Representative, Wor. Bro. Lemuel B. Coley, of Alexander City, was present. In Alabama, they declare the commission of a Grand Representative forfeited if he fails to attend the Annual Communications of Grand Lodge for three consecutive years. This year, seven Grand Representatives were deprived of their commissions under that clause.

The Grand Master, in his Annual Address, spoke highly of the cooperation he had received from the Eastern Star. He said:

As other Grand Masters have done, I desire to commend the noble women of this Order who have been an inspiration and have helped to make it possible to continue the operation of the Masonic Home under the present conditions....

The Masonic Home has for the last few years been a great source of worry to our Brethren in Alabama, owing to the depleted finances of the Grand Lodge. On May 15, 1934, the Grand Master issued an appeal for contributions; but he did not say anything about the result in his report. He appointed a committee to attend to the refinancing of the \$35,000 of Masonic bonds coming due during the first half of 1935, it being impossible to pay them off.

Two dispensations to form new Lodges were issued during the year; dispensations were granted for the consolidation of five pairs of Lodges; 11 charters of Lodges were declared forfeited by the Grand Master for failure to pay, or make any arrangement for settlement, of dues delinquent for two years or more, and the cases of 15 Lodges which were delinquent in 1933 and had not changed their status in 1934, were reported to the Grand Lodge for action.

The Chairman of the Committee on Foreign Correspondence, Wor. Bro. William Bourne Clemmons, reported with deep regret that no reviews of the proceedings of sister Grand Lodges had been prepared, due to the fact that "no provision was made last year for the expense of preparation and publication of such reviews." The Finance Committee turned down a resolution offered by Wor. Bro. Clemmons than an appropriation be made to cover expense of preparation and publication of a review of other jurisdictions.

We note in the statistical summary that of the 29,407 members of the subordinate Lodges of Alabama, 1,296 are ministers. That is almost 4 1/2 per cen-

tum of the entire membership. We presume that in Alabama, the same as in several other Grand Jurisdictions, ministers of the gospel are granted exemptions as regards fees or dues, as otherwise there would be no reason for making special mention of the number of ministers in the Grand Jurisdiction.

Wor. Bro. Lawrence Benton represents the Grand Lodge of Alabama near that of the Philippine Islands and is very conscientious in the performance of his duties in that respect.

The next Annual Communication of the Grand Lodge of Alabama will be held in the City of Montgomery on December 3, 1935.

### BELGIUM, 1934

The Grand Orient of Belgium ("Grand Orient de Belgique"), founded in 1833, shortly after the birth of the Kingdom of Belgium, has now 27 Lodges, of which one is located in Kinshasa, in the Belgian Congo. We cannot find any data on membership, but believe the figure is 4,500, perhaps more. Grand Masters (terms of three years): Victor Carpentier (1931-1933) and Paul Erculisse (1934-1936). Grand Secretary, Jacques F. Cox. Our Grand Representative near the Grand Orient of Belgium is Wor. Bro. Léon Hallet, of Ghent.

We find in the neat, 210-page volume under review the proceedings of Grand Communications held in March, April, May, and November, 1933, and January and February, 1934. The one last named, corresponding to our Annual Communication, was the most important.

As regards fraternal relations, we see that the Grand Orient decided—very wisely, we believe—to defer action on the petition for recognition of the Grand Lodge of Palestine, and to exchange Grand Representatives with the Grand Lodge "Lessing zu den drei Ringen," of Prague.

That information which, in the Proceedings of American Grand Lodges, we would seek in the Annual Address, Report or Message—whatever you may call it—of the Grand Master, we find in the Belgian Proceedings in the address delivered by the Grand Orator on "the moral situation of the Order." We shall translate a few interesting paragraphs from the beginning of that important document, as follows:

The Grand Orient sent to the Royal Family and to King Léopold III telegrams expressing the emotion felt by Masonry upon the death of King Albert and the accession to the throne of our young King.

The Grand Orient of Belgium is sincerely attached to the institutions of our country and to our constitutional liberties, and the unexpected, tragic death of the King affected it deeply.

The mourning of the nation is ours. At all Masonic feasts, the ritual prescribes as first obligatory toast that to the national sovereign and head of the State, its chief magistrate. Never since King Albert's accession to the throne has that toast been drunk without the Worshipful Master or National Grand Master pronouncing those sacramental words with feelings of profound gratitude, admiration and trust.

A soldier-king, brave and loyal, faithful to the constitution, a democrat respecting the rights of those who toil with

hand or brain, King Albert appealed to us as a worthy grandson of a royal Mason. We shall never forget that it was he who, on August 4, 1914, united the entire nation in the face of unjust aggression by spontaneously appointing to the Crown Council three of our Brethren in order that they might represent the parties of the left who had for thirty years been kept away from the Government by superstition, tyranny, and bad faith. Let us bow, my Brethren, before the grief of the Queen and the Royal Family, and let us rejoice in the certainty that King Albert's son, King Leopold III, worthy of the education and training received and worthy, above all, of the example he has had, will maintain the constitutional principles of our beloved country which are in agreement with those of the Masonic Order.

May the reign of King Leopold III be prosperous to him and to our country!

The Grand Orator mentioned the adoption of the new Statutes and Regulations of the Grand Orient, effective on March 1, 1934, the chief purposes of the revision being to simplify the administration and to create courts of first instance and appeal for the Order which will relieve the Grand Orient of its jurisdiction, except as regards complaints against the members thereof and litigation between Lodges.

There were not enough candidates during the year to fill the gaps left by death in the Lodges. A Lodge at Ostend which had been dormant, resumed its labors; but, on the other hand, the Lodge "Anglo-Belge," composed almost exclusively of Brethren of British nationality, left the Grand Jurisdiction and re-organized under a charter granted by Scotland. This involved a loss of forty in membership. Against this flagrant invasion of jurisdiction, the Grand Orient of Belgium naturally protested. The Grand Orator says on this subject:

Although we do not maintain with the Grand Lodge at Edinburgh official relations characterized by an exchange of Grand Representatives, your Grand Orient nevertheless pointed out to that Grand Lodge that the granting by it of a warrant for the constitution of a Lodge in Belgium constituted a regrettable violation of the rule of Masonic territorial jurisdiction. That rule is established not only by convention but also by custom recognized in international Masonic law.

The celebration of the centenary of the foundation of the Grand Orient of Belgium, on May 5-7, 1935, was most interesting and we translate the Grand Orator's brief account of that festival, as follows:

Delegations from numerous Masonic Grand Jurisdictions came to offer to Grand Master Carpentier their fraternal homage of everlasting friendship. On Friday, May 5th, a musical soirée was held in the Big Hall on the Rue de Laeken, with the collaboration of some thirty artists, all Brethren; on Saturday evening, a gala representation, with Fernand Brumagne's opera "The Merchant of Venice" on the program, transformed the Monnaie Theatre into a Temple, it being filled to capacity, although only Masons, their wives, daughters, and sisters were admitted; on Sunday, finally, there was a solemn Masonic communication, with an impressive ritual which we owe to the talent of our Rt. Wor. Deputy Grand Master E. and which recalled in a masterly manner the history of the creation of the Grand Orient of Belgium. In a series of stirring dialogues enhanced by an appropriate musical illustration, the ritual represented in concrete form the philosophical tendencies of our Masonry, the creation of the University of Brussels, the cooperation of Masonry in the development of primary and technical instruction, and the part played by several great Masons in the movement for world peace, before and after the Great War. This beautiful ritual, permeated by an unshakeable optimism, made a deep impression on all present.

Your Grand Orient did well when it decided to publish that work in a complete report of the Centenary celebration. But even our brief account would be incomplete if we failed to mention that on occasion of that centenary, banquets for the poor were organized in Brussels as well as in Antwerp and Liège. At the dinner organized in the capital, at the Brasserie Flamande (Rue Auguste Orts), approximately 500 poor people of the city were entertained. A number of foreign delegates who dropped in there for a few moments did not hide their admiration of this truly Masonic initiative. The generous con-

tributions received for the organization of that dinner greatly exceeded the cost of it, and the balance, swelled by subsequent gifts, will be used for Masonic dinners for the poor in coming years.

The Grand Orient passed a resolution expressing its sympathy for the victims of persecution in Germany, which inspired a similar resolution by the International Masonic Association.

About 88 pages of the volume under review are taken up by reports on the activities of the several Lodges of the Grand Jurisdiction, some written in Flemish but most in French.

In the appendix we find many other documents of great value to our Brethren in Belgium as "guides of their faith." There are legal forms for bequests and for enforcing the will of Masons on the death bed, or after death, as regards the presence of priests, incineration of the remains, the upbringing of the children after the death of the father, etc., lists of books suitable for presents to children, lists of schools and youth associations to be recommended, etc. These documents and the fact that often names are indicated by initials in the Proceedings express better than anything the nature of the struggle which Masonry has to carry on in priest-ridden Belgium against the intrigues of its enemies and social ostracism and boycott. We can well be proud of our Brethren in Belgium who for over a century have stood firm and have shown an integrity and courage worthy of the greatest admiration.

There are no fraternal reviews.

The writer of this review has the honor to represent the Grand Orient of Belgium, whose Grand Master and other officers he has had the privilege of meeting personally, near the Grand Lodge of the Philippine Islands.

#### COSTA RICA, 1934

Costa Rica is a republic in the southern part of Central America, with an area of 23,000 square miles and a population of over half a million. The proud boast of the country is that it supports more teachers than soldiers. The Gran Logia de Costa Rica, founded in 1899, has seven Lodges, with a total membership of 235 Master Masons, showing a net loss of 18 in membership during the preceding year. Grand Masters: retiring, Ramiro Aguilar Villenave; incoming, Emilian Castro Castro. Grand Secretary, George F. A. Bowden, Apartado Y, San José, Costa Rica.

Quarterly Communications were held on February 23rd, May 25th, and August 31st, 1934. The date of the 35th Annual Communication was November 30, 1934. The Grand Officers elect were installed at the Special Communication of January 18, 1935. At the Annual Communication, the operation of the new Code was deferred pending a further consideration of it by the Grand Lodge. The retiring Grand Master read his Annual Message at the Special Communication on January 16, 1935, at which the Grand Treasurer also submitted his report for the year. The account of the business transacted at the Annual Communication is extremely laconic, which is explained by the following note:

In this abstract of the proceedings of the Grand Lodge, many items which should not be made public or the publication whereof serves no purpose have, as usual, been omitted.

The volume under review, a neat booklet of 46 pages, contains a directory of the Lodges of the Grand Jurisdiction, with the names of all the members and

detailed membership data, lists of officers, and financial statements for each Lodge.

There is an appendix in which several articles of interest to the Craft are reproduced, including one in English, which is the oration entitled "The Leaven in the Loaf," pronounced by Rt. Wor. Bro. Harry L. Baum, Grand Orator of Colorado, in 1933. There is also an article entitled "La Masonería en España" and written by Pedro Aranzo, which we reproduced in the *Cabletow* (Vol. XIII, p. 33, July, 1935), having copied it from "Símbolo," a Masonic journal published in Mexico. The appendix further contains the spirited reply made, in the form of an open letter, by Dr. Nicolas Esguerra, Past Grand Master of the Grand Lodge of Colombia (Bogotá), to a violent attack on Masonry published in "El Nuevo Tiempo," a newspaper of Bogotá, Colombia, by one Marco Fidel Suárez. What impresses us especially in the "Open Letter" of that distinguished Mason, which is a masterpiece, is the exquisite courtesy with which he treats his opponent.

Wor. Bro. J. M. E. León, Jr., represents the Grand Lodge of Costa Rica near that of the Philippine Islands, while Wor. Bro. Pedro Hurtado Peña is our Grand Representative near the Grand Lodge of Costa Rica.

#### KANSAS, 1935

The M. W. Grand Lodge of Ancient, Free and Accepted Masons of Kansas was founded in 1856. On December 31, 1934, it had 448 Lodges, with a total membership of 65,480, showing a decrease in membership of 3,800. Grand Masters: retiring, James A. Cassler; incoming, Otto R. Souders, Wichita. Grand Secretary, Elmer F. Strain, Topeka. Our Grand Representative: Roy G. Shearer, Abilene.

The Grand Lodge of Kansas held its 79th Annual Communication in the City of Wichita on February 20 and 21, 1935. Of the 448 Lodges on the rolls, 298 were represented. Grand Master James A. Cassler delivered a splendid Annual Address. We copy the following paragraphs from the introduction:

Who is this then, that bears the proud title of Mason? It is he whose faith is well founded, his trust being in God; he who believes that every man is his brother's keeper, that above the nations is humanity, and that the sons of man are the sons of God.

It is he who is an exemplar of higher citizenship, a champion of human rights, a patriot actuated by the highest of motives, one who never compromises with tyranny.

It is he who sympathizes with human frailties and human sufferings, possessing a magnificent generosity of spirit, radiating an ennobling influence, carrying good cheer, and leaving kind memories in the hearts of men.

It is he who believes that we rise by raising others, that he who stoops above the fallen, stands erect.

And, further on, he says:

Masonry cannot perform its task by artificial allegiance to its principles; it can touch and transform political and social life only through those who are living embodiments of its creed. Consider yourselves, therefore, students rather than graduates in the school of Masonry. We are but learning from day to day the unity of the individual with society and endeavoring to express it in our daily thoughts and actions.

Under "Electioneering," M. W. Bro. Cassler said, among other things:

It has been asked if it is proper for a brother to solicit support for election to an office in the Grand Lodge or a subordinate lodge or to allow brethren to solicit for and on his behalf. The reason for this question is the fact that in some of our lodges brethren have actually been engaged in soliciting votes for certain candidates. My attention has also been called to the fact that on the night of the annual election in one of our lodges, a few brethren printed ballots containing the names of candidates for various offices and distributed them among the brethren.

I would also say that it was a regrettable experience at about the time of our last Annual Communication of the Grand Lodge to receive from a number of brethren and from some of the lodges, petitions requesting the appointment of certain brethren for positions in the Grand Lodge. Being convinced of the ill effect of solicitation for Masonic office, I was obliged to ignore these petitions and recommendations.

Electioneering is prohibited in our Grand Lodge by the Constitution and in the subordinate Lodges by the Uniform Code of By-Laws; but a few of our fraternal politicians pay scant attention to that provision of law.

Under "Distressed Lodges" we find the following:

It has been found to be the invariable rule that a lodge that is weak financially is one possessing an indifferent membership. The two apparently go hand in hand. There are but few lodges that are in a hopeless financial condition. Nearly all distressed lodges can be assisted and revived if the Grand Lodge would give them some attention.

Some good was accomplished in this respect by the appointment of a full-time lecturer.

The Masonic Home is the pride of Kansas Masonry. There are at present 362 names on the roster of the Home; the per capita cost is \$262.86. The revenues of the Home for 1935 are estimated at \$92,800.00.

We see from the report of the Committee on Necrology that—

Conforming with the immutable laws of nature, the Grim Reaper knocked at the portals of our Grand Lodge on Saturday evening, March 31, 1934, and finding the designs completed on the Trestle Board of our Senior Past Grand Master, M. W. Bro. George W. Clark, he beckoned him to join the innumerable caravan on the long, long trek which has no ending.

A fine Grand Oration, entitled "Our Heritage," was delivered by Bro. Edward M. Boddington and ordered printed in the Proceedings.

R. W. Bro. Albert K. Wilson, chairman of the Committee on Correspondence, recommended that the request for recognition of the "Symbolic Grand Lodge in Exile" be denied. This body, which was organized at Jerusalem in November, 1933, being a continuation of the irregular Symbolic Grand Lodge of Germany, our Grand Lodge will no doubt take the same action. Kansas will not recognize Grand Lodges that do not exercise exclusive jurisdiction in their territories, and for this reason, the requests of the two Grand Lodges in Czechoslovakia ("National" and "Lessing zu den drei Ringen") were turned down. Requests from Nicaragua, Para, and Parahyba were likewise denied, and the spurious Grand Lodge of Denmark had not any luck, either.

Rt. Wor. Bro. Albert K. Wilson also submitted the MS. of the first two volumes of a history of Kansas on which he has been working for a number of years.

The fraternal reviews, also submitted by Rt. Wor. Bro. Wilson, are brief, owing to the limited space allotted to him. Our volumes for 1933 and 1934 receive courteous attention. There are quotations from M. W. Bro. Gonzalez' Annual Message and from M. W. Bro. Joseph H. Schmidt's Grand Oration in the 1933 review. In the review of our 1934 Proceedings, M. W. Bro. Youngberg's introduction to his Message and the paragraph on Lodge Secretaries are quoted. No mention is made in any of the reviews of the "Confusion in the Temple" which has given so much worry to the Grand Lodges interested in China.

Kansas' Grand Representatives near our Grand Lodge, Very Wor. Bro. Harvey A. Bordner, never misses an Annual Communication.

The Grand Lodge of Kansas will hold its 80th Annual Communication in the city of Topeka, Kansas, on February 20, 1936.

## MINNESOTA, 1935

The Grand Lodge of Ancient Free and Accepted Masons of Minnesota has 309 Lodges, with a total membership of 53,613, showing a net decrease for 1934 of 2,445 members. Grand Master, 1934, Bertram S. Adams; 1935, Eugene G. McKeown, of Pipestone. Grand Secretary, John Fishel, St. Paul, Minn.

The 82nd Annual Communication of the Grand Lodge of Minnesota was held in the City of Saint Paul on January 16 and 17, 1935. All Grand Officers were present. Wor. Bro. Carl F. Olson, our Grand Representative, attended.

Outstanding among the 865 fraternal dead in the Grand Jurisdiction reported by the Grand Master was M.W. Bro. William K. Gill, Grand Master of Minnesota in 1930, "an earnest worker and a true friend of man." In accordance with a resolution adopted in 1933, M.W. Bro. Adams, appointed Past Grand Master Gustaf Widell as "Grand Master's Representative" for 1934. Of the services rendered by this "contact man," the retiring Grand Master says:

....As Grand Master's Representative he has given wise counsel from his wide experience in Masonic affairs and has been of invaluable assistance to me in many cases where trouble existed, whether of a financial or disciplinary nature. He has shown unusual ability in finding out where trouble existed and exercises tact, skill, and kindness in handling matters of this kind. I recommend that Brother Widell be retained for the coming year as Grand Master's Representative.

Speaking of financially weak Lodges, the Grand Master said these words which have our full approval: ....If there is one thing a Masonic Lodge should stand for and try to live up to, it is honesty. I do not think any Lodge is honestly assuming its responsibility or carrying out its duties unless it does everything in its power to care for its indebtedness. When any Lodge defaults on its financial obligations, it reflects not only on the integrity of each Mason in the Lodge but also on the reputation of the Fraternity. Too much care cannot be exercised in this matter. As a Masonic institution we must be very jealous of our reputation for honesty and integrity.

This Grand Master does not believe in giving a full list of the visitations he made during the year; he merely mentions that he visited sixty Lodges and adds that "to enumerate them all would be tedious and would take too much time." He reported attending the Grand Masters' Conference and the Annual Meeting of the Washington Memorial Association, in Washington and Alexandria, respectively, in February, 1934.

Two corner stones were laid by the Grand Lodge during the year, and one Lodge hall was dedicated.

September 18th was observed as "Rededication Night," and the Grand Master sent out a circular recommending that the Lodges observe Armistice Day at the stated communication nearest November 11th.

Most Wor. Bro. Adams denied two requests to make certain persons "a Mason at sight" and pronounced himself as opposed to the exercise of that "prerogative of the Grand Master." We are with him in this. As he said very well, Masonry is a very democratic institution in which all men are and should be on the same level.

The retiring Grand Master expressed great pride in the Minnesota Masonic Home. We see from the report of that institution that its total assets amount to \$1,469,026.33, and that the Home had a very satisfactory year. Expenses were reduced considerably and the per capita cost was the lowest in the history of the Home. On December 31, 1934, there were 157 residents in the Home, many of them aged. 18 deaths

occurred during the year. A number of the guests are permanently in the infirmary. The co-operation received from the Order of the Eastern Star has been especially valuable.

W. Bro. Rufus W. Hitchcock, as Grand Orator, delivered an oration that is full of good things. We copy the following paragraph on politicians:

....Government is the business of all citizens, and the common business of all citizens is politics. That is the original meaning of the word politics,—"the business of the citizens." Next to being an independent self-sustaining member of society it is the duty of good citizenship to be a politician, for a politician is one who attends to politics which is nothing but the business of the citizens.

It is almost shocking to think that to be a good citizen one must be a politician. The politician is in politics for his own selfish interest, we are apt to think. Gradually the original meaning of the word politician has been corrupted and has taken on a more or less evil significance. Many to-day who think themselves good citizens look askance at politics and politicians. "Politics," we say, "is rotten. We will have none of it." Those good citizens who have neglected it have made it rotten. If we as citizens will not attend to the business of the citizens, others will certainly attend to it for us, and quite naturally they will attend to it for their own benefit, and only secondarily, if at all, for the benefit of those of us who shamefully neglect our own affairs.

The Special Committee on Masonic Burial Service made its report which was referred to the Board of Custodians. The ritual submitted appears to be a great improvement over the one in use, the committee having endeavored to remove all cold and unsympathetic passages.

Past Grand Master E. A. Montgomery submits his 13th annual report as Foreign Correspondent, covering the Proceedings of 64 foreign Grand Jurisdictions. His reviews are very good. Our volume for 1934 is given one of 2-1/2 pages. This time, mention is made of the suspension of fraternal relations by certain Grand Lodges with our Grand Lodge, and we thank our Minnesota colleague for the following comment:

The Grand Master's report on the subject is interesting and seems to indicate that the Grand Lodge of the Philippine Islands is Masonically right in their action as to entering China for the purpose of constituting Masonic lodges in that country. It is to be sincerely hoped that the matter will soon be settled amicably in accordance with Masonic principles and precedents.

The report of our Jurisprudence Committee upholding the action of M.W. Bro. Youngberg in the China question is copied, and so are the remarks of that Grand Master on the subject of suspension for N.P.D.

The Grand Lodge of Minnesota is represented near our Grand Lodge by Wor. Bro. Walter S. Price.

The 83rd Annual Communication of the Grand Lodge of Minnesota will be held at St. Paul, on January 15-16, 1936.

## GRAN LOGIA DEL PACIFICO (MEXICO), 1935

The "Gran Logia de Antiguos Libres y Aceptados Masones del Pacifico" has 13 Lodges in the provinces of Sonora, Sinaloa, and Lower California. Its see is in the city of Guaymas, Sonora. Grand Master, Filiberto L. Quintero (Mochis, Sin.) Grand Secretary, Alonso Castanedo (Ap. No. 20, Guaymas, Son., Mexico). Our Grand Representative, Ignacio Ramirez y Camacho.

The Gran Logia del Pacifico held its 10th Annual Communication in the city of Mazatlán, Sin., on April 19 and 20, 1935. The Annual Address of the Grand

Master is published in full in the May issue of "El Pacífico," the official organ of the Grand Lodge. The Grand Master began with the following prayer:

Sovereign Lord and Master of the Infinite, we lay our thoughts and our hearts at the foot of Thy high celestial throne, rendering homage to the perfection of Thy eternal plans and prostrating ourselves before Thy infinite wisdom. We implore Thee to guide us in our labors and to remove from our eyes the fatal hoodwink of error so that we may never depart from the path of righteousness which will lead us toward perfection.

M. W. Bro. Quintero reported with satisfaction the appointment of Grand Representatives near sixteen sister Grand Lodges and stated that eight requests for recognition were still in the hands of the Committee on Relations. He cited the Standards of Recognition adopted by the Grand Lodge, which include all essential points on which our own Grand Lodge insists.

We were astonished not to see the Gran Logia del Pacífico included among the Mexican Grand Lodges which on April 2, 1934, at Tampico, formed the Masonic Confederation of Regular Grand Lodges of the United States of Mexico and a permanent Masonic Council. We find the explanation for this in the copy of a letter of M. W. Bro. Quintero addressed to the President of the Masonic Council at Veracruz and inserted in the Grand Master's Address. We copy from that letter the following paragraphs showing the objections of the Committee on Jurisprudence which resulted in the Gran Logia del Pacífico keeping out of the "Confederation":

Among the principal objections of the Committee on Jurisprudence are the following: Subsection V of section 10 of the Organic Law provides that the Masonic Congresses shall have authority to formulate and amend the Constitutions of the Confederated Lodges. The Gran Logia del Pacífico is, of course, not disposed to give up an iota of its sovereignty by permitting outside powers to dictate laws to it or amend its existing legislation. Consequently, so long as the aforesaid subsection V of section 10 is in force and effect, the Gran Logia del Pacífico declines the high honor of forming part of the Confederation at the price of its sovereignty.

On the other hand, matters being as they are, I cannot exercise the authority granted to me by subsection (n) of section 76 of our Constitution: (In cases of serious emergency, when there are no facilities for calling a Special Communication of the Grand Lodge, to state the matter in writing to each of the Grand Officers and to the Lodges, requesting their opinion, and to proceed as the majority may decide), nor that of section 77 of the Constitution (The Grand Master has the right to enact laws and amend or repeal the same *ad referendum*, in cases of emergency).

We find this Grand Master fully justified in refusing to relinquish the sovereign rights of his Grand Lodge. It was for similar considerations that the Grand Lodge of the Philippine Islands declined to be intimidated into joining the "Advisory Council on Masonic Matters in North China" in 1932.

In view of the clash between the Government and the Roman Catholic Church on the school question, the Grand Lodge published a statement setting forth its stand on that matter.

Wor. Bro. Leonardo M. Alvarez delivered a brief but good Grand Oration which was reproduced in the number of "El Pacífico" containing the Grand Master's Address.

Wor. Bro. Teodorico Santos, who represents the Gran Logia del Pacífico near ours, attends our Annual Communications regularly.

The next Annual Communication of the Gran Logia del Pacífico will be held at Guaymas, Sonora, in March, 1936.

## SOUTH CAROLINA, 1935

The Grand Lodge of Ancient Free Masons of South Carolina will soon round out two centuries of existence. It has now 282 Lodges, with an aggregate membership of 17,844. The exceptionally high decrease for the last twelve months, 3,641, which is approximately 25%, will be explained farther ahead in this review. Grand Masters: Retiring, O. Frank Hart; incoming, Joseph E. Hart, York, S. C. Grand Secretary: O. Frank Hart, Columbia, S. C.

The first proceedings recorded in the neat, well-arranged volume before us are those of an "Occasional Lodge" held in the city of Charleston, on May 3, 1934, in which Grand Master O. Frank Hart made General Charles Pelot Summerall a Mason at Sight, "a most worthy exercise of a constitutional authority seldom used," to quote the Committee on Grand Master's Address. We must explain that Bro. Summerall received the three Degrees in due form, Lodge being opened at 3:30 p. m. on the First Degree and that Degree and the Second being conferred in the afternoon and the Third in the evening. A banquet was served in the Francis Marion Hotel between the two sessions, in honor of the occasion.

The 198th Annual Communication of the Grand Lodge of Carolina was held in Drayton Hall, University of South Carolina, at Columbia, on March 13 and 14, 1935. Our Grand Representative, Wor. Bro. Wm. W. Wannamaker, was present. The opening ceremony was preceded by a devotional service conducted by R. W. Bro. John H. Graves, Grand Chaplain. The Grand Master's Address is a very ably prepared document. We copy the following short paragraph from the introduction:

The youth of our nation is its greatest asset. They have a right and they do follow in the footsteps of their elders. Are you living such a life that the son of your departed brother may safely follow in your footsteps and fear no danger? While the responsibility is terrific, at the same time it should bring great satisfaction to any one to know that he is playing an important part in shaping the character of some fine boy.

Among the illustrious dead of the year there was the Deputy Grand Master, R. W. Bro. George Thomas Harmon, of whom we read that he

..... was a Christian Minister of lovable traits of character. He was true, generous, entertaining, and friendly.

M. W. Bro. Claude E. Sawyer, a Past Grand Master, also passed away. Though 48 years of age in 1899, this Brother came to the Philippines that year as a captain in the 38th Infantry, being already then a Past Grand Master, as he wore the purple of the Fraternity in South Carolina in 1895 and 1896. He was 83 years old when he was called to the Grand Lodge above.

Under the caption "State of the Craft" we read:

Largely by virtue of our new law as to automatic erasure for non-payment of dues, our reports will show a large number erased. The information I have leads me to believe that a large percentage of these will be automatically restored before April 1. I am more than ever convinced of the wisdom of the new law. It will not only enable the secretary to make prompt report both to the Grand Master and Grand Secretary, but it has also vastly improved the financial condition.

Further on he says:

I am very much encouraged over the general situation. I earnestly hope and pray that we will never have another Masonic boom for I know of nothing that is more detrimental to the real interests of Masonry. However, I am glad to say that information comes from all sides that the Lodges are now receiving petitions. Many Lodges which have had no work

for years, have candidates on the way and a general spirit of optimism prevails.

We are glad to hear that, indeed

The Grand Master was able to make 633 visits as Grand Master during the year, thanks to the organization of "Masonic Conventions." Here is, in part, what he has to say on this subject:

Shortly after my installation as Grand Master, I realized it would be impractical for me to visit each Lodge in its own hall. I, therefore, submitted to the District Deputies a suggested plan, the purpose of which was to group the Lodges in some central point so that I might contact as many as practical at one time and place. With the splendid co-operation of the District Deputies and Grand Lodge Officers, we worked out a plan which we were pleased to call "Masonic Convention."

The responsibility was divided, holding the District Deputy responsible for securing the proper place to meet, the naming of the Brothers to make the address of welcome and response, as well as other minor details. I assumed the responsibility of furnishing three speakers. By careful planning of the program well in advance, we were able to complete the meeting in two hours.

All Lodges within a reasonable radius were extended a fraternal invitation to participate and regardless of the distance any Lodge represented by five members, one of whom was the Master or Warden, was permitted to open.

The District Deputy selected one Lodge to open in full form; at the conclusion of which I issued my personal dispensation for any Lodge properly represented to be declared open.

The Conventions were generally set for 8 o'clock and opened with the Craft singing two verses of America. At 7 o'clock the registration began. Each brother present signed a card giving his name, office, number and location of his Lodge.

After all Lodges were opened, I was received with the Private Grand Honors.

Generally speaking, the District Deputy presided as Master of Ceremonies and introduced the speakers. A special subject was assigned each speaker and he was allotted 15 minutes. Usually I made an address consuming about the same time as the other speakers.

At the conclusion of the addresses I closed all the Lodges...

Conventions or joint meetings of this sort were also held with Lodges of other Grand Jurisdictions. On one occasion, 4 North Carolina and 11 South Carolina Lodges were open at the same time; on another, 28 North Carolina and 21 South Carolina Lodges (one of the latter had come a distance of 240 miles); on a third, 5 Georgia and 16 South Carolina Lodges, and on a fourth, 8 Georgia and 30 South Carolina Lodges. One meeting was held in the sand dunes on Seabrook's Beach, and another at Caesar's Head, the highest point in South Carolina, because "our ancient Brethren met on the highest hills and in the lowest vales."

The Grand Master attended the Grand Masters' and Grand Secretaries' Conferences and the annual meeting of the Masonic Service Association in Washington, in February, 1935. Among his recommendations is one regarding the creation of an appropriate jewel to bestow upon worthy Brethren, to be known as the Albert Gallatin Mackey Jewel. This recommendation was adopted. He also recommended that an effort be made to get the Craft rid of the barnacles of innovations and "fossilized" and "petrified" laws and get back to pure Masonry.

Recognition was granted to the Grand Lodges of Guatemala, Peru, Venezuela, Nicaragua, Bahia, Parahyba, Panama, Costa Rica, Colombia (Barranquilla), Czechoslovakia, and Lessing zu den drei Ringen, and to the Grand Orient of Amazonas e Acre, making a total of twelve Grand Bodies.

The election of Grand Officers was unique in that

the Grand Master installed his own Brother as his successor and was himself installed as Grand Secretary. Grand Lodge sent a telegram to the mother of the Hart brothers, who replied asking the retiring Grand Secretary to "accept and express to the Grand Lodge the love of a grateful mother for the honor conferred on her two boys." We might add that a brother of the two Hart brothers, Col. W. Lee Hart, M. D., U. S. Army, himself a distinguished and ardent Mason, is at present stationed at Fort Wm. McKinley, Rizal.

The Fraternal Correspondent, Bro. Henry Collins, of Latta, S. C., begins his "Review of Freemasonry" with these words:

To me, from the failing hands of our late Brother George T. Harmon, has been thrown the torch which he had held so high.

Indeed, South Carolina Masonry suffered a great loss when its brilliant Fraternal Correspondent, at the call of the Great Architect, laid down, with his other terrestrial working tools, the pen which he had wielded so well. But the reviews of 72 Proceedings of 58 Grand Jurisdictions presented by Bro. Collins are evidence that he, too, will hold the torch high and we hope he will do it for many years to come. In the letter submitting the reviews, he makes mention of the trouble between our Grand Lodge and several others as the "only ripple on the Masonic horizon." In his courteous reviews of our volumes for 1933 and 1934, he gives a brief account of these events, quoting correspondence, etc. His comment is brief:

So far we know of no other Grand Lodge following with such action. We sincerely hope that their differences may be amicably settled at an early date and peace and harmony prevail again.

Other outstanding points are noted and the work of M. W. Bro. George R. Harvey and Wor. Bro. Leo Fischer as reviewers receives favorable comment. We find the reviews of both volumes entirely free from the inaccuracies and errors that occur so often in such reports, and we heartily congratulate our new colleague upon his maiden effort.

The Grand Representative of the Grand Lodge of South Carolina near our Grand Lodge is Wor. Bro. Diego Locsin, a faithful attendant at our Annual Communications.

Next Annual Communication of the Grand Lodge of South Carolina: March 11, 1936, Columbia, S. C.

## Lodge News

*Bagumbayan No. 4.*—On the evening of August 14th, M. W. Bro. S. R. Hawthorne made an official visitation to this Lodge, accompanied by Deputy Grand Master Conrado Benitez, Junior Grand Warden José Abad Santos, Grand Lecturer José de los Reyes, Grand Orator Joseph F. Boomer, and other Grand Officers and members of Grand Lodge. Close to 100 Master Masons were present. Bro. Antonio D. Alvir had already been examined in the lecture of the F. C. Degree and the current business of the Lodge had been transacted when the Grand Master and those with him were received. Bro. Alvir was then re-introduced and the 1st section of the Third Degree was conferred by the regular officers of the Lodge. Wor. Bro. José I. Abuel, the Master, thereupon yielded the gavel to Wor. Bro. José A. de Kastro who conferred the 2nd section of the Degree, with Wor. Bro. Rufino Martinez in the West; Wor. Bro. José C. Velo as S. D.; Wor. Bros. Herminio Talusan, M. M. Buenafe and Daniel Limbo as Men of Tyre; Wor. Bros. José C. Velo, Floro A. Santos, and Antonio S. Fernando as Fellow Crafts. and Bro. Cornelio C. Cruz as Secretary, W. F. M. and S. F. M. Wor. Bro. Floro A. Santos presented the Working Tools, Wor.

Bro. David Guevara gave the Charge, and Wor. Bro. Rufino Martinez delivered the Lecture. Wor. Bro. Juan S. Hernandez, Grand Organist, presided at the organ.

M. W. Bro. Hawthorne made a fine address in which he dwelt upon two new initiatives: the Classes for Illiterates which the Lodges are to conduct, and the Lodges of Instruction. Rt. Wor. Bro. C. Benitez, after thanking the Grand Master, in behalf of Bagumbayan Lodge, spoke of the activity of the Lodge in connection with the framing of the Constitution of the Philippine Islands. Both speakers were warmly applauded.

Refreshments were served after the closing of the Lodge, at 11 o'clock.

*Sinukuan No. 16.*—Having amended its By-Laws, Sinukuan Lodge no longer meets on the 3rd Wednesday of each month but on the 2nd Friday.

*Araw No. 18, Manila.*—The Secretary of Araw Lodge is in receipt of a letter reporting tragic events in connection with the death of a Brother in China. Bro. Tan Kip Si, a member of this Lodge, who had left for China in June, died there on July 2nd, and twenty minutes after he had breathed his last, his mother also died. Both mother and son were buried on the same day. The saddest feature is that Bro. Tan Kip Si's widow, who is also in China, is suffering from tuberculosis.

*Batong Buhay No. 27, Manila.*—Batong Buhay Lodge celebrated the 21st anniversary of its founding by a special meeting on the evening of August 13th, ultimo, at the Plaridel Masonic Temple. M. W. Bro. Samuel R. Hawthorne made an official visitation on that occasion, and the Third Degree was conferred upon Bro. Pedro Ambrosio, with Wor. Bro. Gregorio Narvasa in the East in both sections. An address of welcome was delivered by Wor. Bro. P. P. Servillas and M. W. Bro. Hawthorne made an address on the problems of the Grand Lodge.

Batong Buhay Lodge was Bagumbayan Lodge No. 350 under the Spanish Grand Orient and was chartered as Bagumbayan Lodge No. 27 when the Spanish Lodges were absorbed by our Grand Lodge in 1917. It adopted the name Batong Buhay, which means "Living Stone," after it had rid itself of undesirable elements who went over to the clandestine Lodges, leaving only the live forces, the "living stones" ready for the builder's use.

The anniversary celebration was followed by a dance and refreshments.

*Batangas No. 35, Batangas.*—Several thought-provoking lectures were given during the last few months before the Brethren of Batangas Lodge. These were delivered successively by M. W. Bro. Wenceslao Trinidad, Bro. Patricio Gozum, W. Bro. Aurelio D. Rosario, and Bro. Venancio Trinidad. A most instructive program was rendered on the occasion of the official visitation of the M. W. Grand Master to the Lodge last April 11th.

On July 21st, ultimo, the birthday anniversary of Bro. Apolinario Mabini was celebrated for the first time by Batangas Lodge. The public was invited. Guests of honor were two Batangas contemporaries of Brother Mabini in Masonry, Bros. Galicano Apacible and Sixto Lopez of Balayan, Batangas, and our Grand Secretary, M. W. Bro. Teodoro M. Kalaw, at present the foremost authority on the life and writings of the national hero who was a member and Secretary of Balagtas Lodge, with "Katabay" for his symbolic name. In their addresses, these speakers recounted the perils and trials undergone by Filipino Masons during the Spanish régime, and also several personal reminiscences of Bro. Apolinario Mabini. A younger brother, Mr. Alejandro Mabini, was also present on the occasion. The musical part consisted of orchestral numbers, a vocal solo and two choral compositions sung by male and female voices. These songs were especially dedicated to Bro. Mabini and to Masonry, having been written and composed by Bro. Masons. On the same date, July 21, 1935, there was placed upon a conspicuous part of the Lodge building a bronze tablet inscribed with the name and the date of the foundation of the Lodge, in grateful acknowledgment and appreciation of the efforts of many old members in acquiring the real estate owned by Batangas Lodge No. 35.

*Magindanaw No. 40, Cagayan, Or. Misamis.*—"Coal," the interesting monthly bulletin of Magindanaw Lodge, in its June

number, reports among Lodge doings the following: a tea party to Bro. Gregorio Aglipay, the head of the Philippine Independent Church, on March 12th, last; a party to Most Wor. Bro. Quintin Paredes, Speaker of the House of Representatives, and other distinguished visitors, on March 25th; an ice-cream party to Bro. Roy H. Brown, President of the Silliman Institute, on March 30th; a very busy Stated Meeting in April; a luncheon given by Wor. Bro. Alfredo P. Shapit, Master of the Lodge, on April 17th; the raising of Bro. Go Chay Oh, followed by a banquet at the Hongkong Restaurant, on April 24th; another busy Stated Meeting in May; the official visitation of M. W. Bro. S. R. Hawthorne, Grand Master, on May 7th (for details see Cabletow July 1935), and a supper to Bros. Albert Haynes and Gregorio Dimaano, outgoing and incoming division superintendents of schools of Misamis, on May 23rd. Practically all the social events reported took place in the Lodge Club rooms.

*Taga-Ilog No. 79, Manila.*—This Lodge has changed its place of meeting from the Temple on the Escolta to the Plaridel Temple, on account of the saving in rent involved. A change of the date of the Stated Meeting from the first to the third Saturday of the month was determined upon and was approved by the Grand Master.

*Modestia-Liwayway No. 81, Manila.*—For the benefit of its out-of-town members, this Lodge resolved, at its July Stated meeting, to change the date of its Stated Meeting from the 3rd Friday to the 4th Saturday of each month. As the provisions of the Uniform Code of By-Laws governing amendments had not been observed, the M. W. Grand Master found himself constrained to disapprove the proposed amendment.

*Service No. 95.*—Service Lodge, which meets at the Plaridel Temple, has changed the date of its Stated Meeting from the First Friday to the First Monday of each month.

*Camarines Norte No. 107, Daet.*—This Lodge has amended its By-Laws by changing the date of its Stated Meeting from the 2nd Tuesday of each month to the 2nd Wednesday.

*Maranaw Lodge No. 111, Dansalan, Lanao.*—At its June Stated Meeting, Maranaw Lodge adopted a resolution thanking M. W. Bro. S. R. Hawthorne and members of the Grand Lodge for their kind efforts, courtesies shown and sacrifices made in connection with the constitution of Maranaw Lodge and the installation of its officers, on May 7, 1935. The Grand Master acknowledged receipt of this resolution, stating that as far as he was concerned, it had been a pleasure and privilege to serve the Lodge, and that for the satisfaction of the other members of the Grand Lodge concerned, mention of that resolution of appreciation would be made in the September number of the Cabletow.

Maranaw Lodge has amended its By-Laws by changing the date of the Stated Meeting from the 2nd Saturday to the 3rd Saturday of each month.

*Szechuen Lodge, U. D., Chengtu, West China.*—The Szechuen Lodge was instituted under dispensation on May 22, 1935. As the city of Chengtu is far distant from the ordinary routes of travel and can be reached from Shanghai only at the expense of much time or money (by the river and mule-back route or by airplane), no Grand Lodge officer was present at the institution. Lodge was opened at 4:30 P. M. with Bro. A. J. Brace in the East, Bro. Wm. R. Morse in the West, and Bro. Thomas H. Williams in the South. After the dispensation had been read, announcement was made that Bro. R. A. Peterson had left on furlough and would be unable to serve as Junior Warden. Bro. F. H. Williams was chosen to occupy the South. The Lodge elected the following-named distinguished Masons to honorary membership in Szechuen Lodge: M. W. Bro. Samuel Hawthorne, G. M.; V. W. Bro. H. C. Mei, D. D. G. M.; M. W. Bro. Manuel Camus, P. G. M.; Wor. Bro. Luther M. Jee, W. M., Amity Lodge No. 106; Wor. Bro. J. M. Hanson, W. M., Nanking Lodge No. 108, and Wor. Bro. David Au, W. M., Pearl River Lodge No. 109. Committees on By-Laws and Lodge Equipment were appointed. The Lodge will hold its Stated Meetings at 4:30 p. m. on the fourth Wednesday of each month, in the rooms of the Medical-Dental Building of the West China Union University which serve as Lodge Hall. The Secretary of the Lodge is Bro. E. M. Meuser.

## Seccion Castellana

# 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 Maestro; Conrado Benitez, Gran Maestro 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

## Piezas de Arquitectura

### LA NUEVA ERA

Por el Ven. Hmno. A. Gempesaw

Discurso pronunciado ante la Logia Cabanatuan No. 53 en la noche del 10 de agosto de 1935, con ocasión de la visita del Muy Il. Gran Maestro S. R. Hawthorne.

Vargas Vila, en su "Libre Estética," ha dicho: "El Silencio del Pensador, es una Traición; una Traición a la Verdad; porque el Pensador bebe copiosamente la Verdad, en el río del Misterio, y, debe decirla al Mundo; callar es abdicar; enmudecer, no es vencer; es una manera vil de ser vencido; mutismo, es egoísmo; esa devoración del Verbo por el Silencio, es un infanticidio de la Verdad; la Verdad pide nacer, y, no puede nacer sino por el Verbo, que le da la Vida; el Silencio crea el Verbo, da forma a la Creación; toda Creación pide una Revelación: el infanticidio de la Verdad, estrangulada por el Silencio, mataría al Mundo; todo Pensador, debe ser un Revelador; y, el Silencio del Revelador, es una Deserción, del Reino Interior, que pide ser servido: el Deber; y, el Deber del Pensador, es revelarse; revelar la Verdad, que vive en él..."

Al acotar estos filosóficos pensamientos, no es mi ánimo insinuar que soy un Pensador, aunque por cierto, todo masón debe serlo. Al acotarlo, repito, no me ha halagado más que el sincero deseo de dar honor a la Verdad, a ese "atributo divino y fundamento de toda virtud."

Los acontecimientos que se desarrollan en el teatro de la vida, son una Verdad incontrovertible, porque son hechos reales, de que, algunas veces formamos parte de sus actores, y otras veces, ocupamos los mejores asientos para ser espectadores. Cuando nos toca a ser actores procuramos cumplir con acierto y satisfacción el papel que desempeñamos y en los momentos más trágicos y de excitación arrancamos al auditorio calurosos aplausos, y ante el momentáneo triunfo nos olvidamos de dominar nuestras pasiones, y, voluntaria o involuntariamente, cometemos un error que no queda desapercibido al espectador más celoso y atento.

Cuando nos toca a ser espectadores se truecan los papeles. No solamente aplaudimos las interesantes escenas, sino que también nos hacemos críticos. Entonces notamos el más pequeño desliz de los actores y juzgamos a medida de nuestro criterio, que por ser nuestro, lo consideramos como lo más acertado y justo. Nuestros errores como actores, al parecer no nos preocupan sino cuando tocamos sus consecuencias que a veces son amargas y nos conducen al desengaño, y toda reparación, aunque se quiera, sería tarde. Como espectadores, aplaudimos, criticamos y juzgamos los

errores de los actores, pero, en la mayoría de los casos nadie se toma interés para proponer medidas para corregirlos, y así los errores siguen tomando incremento.

Condensando en uno solo, estos errores se presentan como esos pequeños gorgojos que roen las valiosas y preciosas joyas que adornan la suntuosa sala que llamamos Sociedad. Esos gorgojos, esos diminutos bichos llevan consigo bacilos fatales del vicio y de las perversas pasiones. Es como el fanatismo que extravía la moral y excita el culto de una idea. "Obscurece la inteligencia y embarga la razón, incapacitando al hombre para usar de ella libremente."

La Masonería ha dividido el fanatismo, en fanatismo religioso y fanatismo político. Y aunque se tenga que repetir, diremos: "El fanatismo religioso conduce a la superstición, despierta el odio del hombre para con sus semejantes; produce males sin cuento, como consecuencia de las persecuciones y el derramamiento de sangre: origina el furor y destruye el sentimiento de piedad."

Sobradamente nos ha probado la historia hechos más o menos crueles, no solamente los originados por la mal llamada Santa Inquisición, en aquellos tiempos de crueldad, sino también los experimentados y que dieron lugar a la pasada revolución por la emancipación de nuestra patria. Subyugada por la fuerza aquella dominación fraíluna que se encubre con la capa de la castidad, el progreso se abrió paso hacia la senda de la perfección. Sin embargo, la fuerza de los enemigos de la Verdad que quedó aparentemente neutralizada, para prepararse mejor, y con nuevos armamentos de persecución adaptadas a las nuevas circunstancias, ha conseguido adueñarse de nuevo de los corazones débiles, hasta desplegar su pabellón, no solamente en la santidad del hogar, sino también en el mecanismo gubernamental. No siendo esto un secreto me abstendré de concretar hechos. Mencionaré solamente, las medidas que está hoy tomando Alemania contra las ingerencias religiosas, para evitar la perversión del espíritu de la nación. Si esto ocurre en los países más civilizados, ¿como no ha de ocurrir en Filipinas, donde han triunfado las crueles persecuciones de que han sido víctimas nuestros antecesores. sin otro delito que el amor a la libertad y al progreso?

Tras el fanatismo religioso, está el fanatismo político que "arrastra al hombre a los mayores excesos". y que es el enemigo más peligroso de la equidad y de la justicia. Su acción es destructora porque está inspirada por las pasiones más viles "que encubren con el velo de la más odiosa hipocresía."

En la palestra política, hemos visto esgrimir brazos armados por la envidia y por el egoísmo, sin más

finos que el de escalar honores, sin que el triunfante reparara a quienes ha atropellado en su vertiginosa carrera, aunque el caído era digno de ser llamado con el dulce nombre de hermano, porque han abrazado un mismo principio, bajo un mismo techo y ante el altar común de la fraternidad. La misma lucha se está librando actualmente, y ojalá, que no fuésemos de nuevo testigos de exaltaciones de ánimo.

Hemos sido también testigos oculares de los recientes y tristes acontecimientos que inmolaron vidas de inocentes empujados por la necesidad y por la ignorancia monopolizadas por la ambición.

Tampoco ignoramos que el curso de las actuales circunstancias va cambiando de orientación, y debemos seguir su dirección, precisamente en estos momentos en que la Historia Patria abre nueva página que cabe llamarse de la Nueva Era.

Se desarrollarán nuevos acontecimientos, de cuyo curso dependerá el triunfo o el fracaso de nuestras aspiraciones de libertad. Indudablemente la Masonería, por medio de sus cultos miembros, tomará parte en el manejo del timón de la nueva nave. Afrontará problemas más complicados, de cuya solución dependerá la paz o la guerra que es siempre una secuela de la independencia de una nación. Se repetirá la historia, se desarrollarán nuevos cuadros y con colores más subidos se proyectarán el error, el engaño, la superstición, la tiranía, la ambición y el orgullo, y entonces se abrirá un nuevo campo para la acción de la Masonería Y como ella es defensora de la virtud, se le ofrece una amplia oportunidad para romper lanzas por ella "sea cualquiera el palenque donde se presenta la batalla." Y como la Masonería es también acción, duplicará sus actividades y esparcirá sus luminosos rayos a través de cuantas vicisitudes.

Se competirán los esfuerzos. Unos, por el propio bien y otros, por el bien común. Los primeros guiados por el egoísmo, y los últimos por su fe, caminarán por distintas direcciones, y tendremos por consecuencia la diversidad de pareceres que originará la división de sentimientos. Entonces, es otra oportunidad para dar paso al Espíritu de la Masonería, y nuestros Hermanos que tomarán parte en la dirección de la nave, sabrán cumplir con su misión, manejando con maestría los instrumentos que en otro tiempo empuñaron para el desbaste de aquella piedra bruta que acondicionaron para el mejor uso de la edificación.

Debemos cifrar nuestra esperanza en esos Hermanos. En el cumplimiento de sus deberes, sabrán dar paso al Espíritu de la Masonería que es la amistad y la tolerancia. Y cuando este espíritu se abra paso, podremos repetir lo que José Fort Newton ha vaticinado en "Los Arquitectos," diciendo: "Cuando este espíritu se abra paso en el mundo, la sociedad será una vasta comunidad de justicia y de bondad; el comercio, un sistema de servir a la humanidad; la ley, una regla de beneficencia; el hogar será más sagrado... Entonces, el mal, la injusticia, el fanatismo, la ambición y todas las ruindades que envilecen a la humanidad, acecharán impotentes en la sombra, cegados por el resplandor de un orden más justo, sabio y misericordioso."

Encomendemos, pues, al talento e ingenio de nuestros Hermanos que tomarán parte en la dirección de la nueva nave, la consecución de nuestras sagradas aspiraciones, cual es, el triunfo de la justicia y de la razón. De traducirse en hechos nuestros ensueños, indudable-

mente, nuestra nación sera "reverente con la libertad; justa en el ejercicio de su fuerza, y humana en la práctica de la sabiduría," y es más, "nadie se atreverá a pisotear los derechos ajenos; la mujer no se verá arrastrada a la perdición por hombres sin escrúpulos y los niños no serán abandonados por la Sociedad; y la ignorancia y las necesidades dejarán de ser mercancías de los más listos."

Queridos Hermanos, permitídmeme que pida un puesto, sea el último en la vanguardia para que con vosotros pueda contribuir con mi grano de arena para la regeneración de la nueva Sociedad que nacerá con el tuturo Gobierno de la Mancomunidad, y con los nuevos esfuerzos unidos en fuerte haz, podamos cantar con júbilo "la caída de las tiranías, la desmoronación de las prisiones y los hombres no sientan ya cadenas en las manos, ni opresiones en la mente; sino que, libres de corazón, caminarán erguidos bajo la luz y libertad de la Verdad."

## De Plumas Extranjeras

DOS PALABRAS SOBRE UNA PALABRA  
(De mi iniciación)

Cuando a raíz de iniciado en la masonería un hermano me preguntó qué impresión me había dejado la ceremonia de ingreso a la Orden no hallé realmente qué contestar.

Aparte de algunos detalles pueriles sobre el sitio en que creía encontrarme mientras estuve privado de la vista, no pude verdaderamente esbozar nada que correspondiera con alguna exactitud a lo que había pasado por mi espíritu.

Y es que la primera impresión es de perplejidad.

Yo recibía las palabras del V.:. M.:., y las iba echando, como a un pozo, al fondo de mi alma.

Las palabras que envuelven un concepto, tal vez porque pesan más, se nos van más al fondo.

De ahí, sin duda, que no pudiera explicarme de inmediato la impresión recibida. En la superficie de mi alma oscilaban los sentimientos, a causa de los conceptos caídos al fondo, y me impedían ver con claridad.

Ahora, ya serenado mi espíritu, y ordenados y encasillados mis sentimientos, me miro apaciblemente el alma. Y veo cómo allá, en el fondo, brillan los conceptos lo mismo que monedas caídas desde la altura.

Y viene a mi memoria el recuerdo de una palabra leída en la cámara de reflexión: "Caridad"... Esa palabra iba envuelta en cada uno de los conceptos y simbolismos recibidos la noche de mi iniciación. Era la caridad espiritual que se me iba haciendo para estimular mis sentimientos.

Caridad es, sin duda, la palabra más grande y más honda de cuantas había en la cámara de reflexiones. Ella preside, acaso, muchos de los actos más trascendentales de nuestra existencia.

Una de las representaciones más grandes del amor, el amor de la madre hacia el hijo recién nacido, ese impulso acogedor, de ayuda, de abrigo, envuelve indudablemente un principio de blanda caridad.

Caridad hay también en el noble silencio que guardamos para no avergonzar a un amigo que ha incurrido en un error o ha dicho un desatino.

Caridad es la que se hace a sí mismo el que lucha contra sus malos pensamientos, y logra desalojarlos de su espíritu.

Caridad es, asimismo, la que practica el que induce a otro al encuentro de una verdad.

El radio de acción de la Caridad es, pues, infinito, y los planos en que se desenvuelve, variadísimos, porque fácilmente se comprende que la caridad no es sólo el acto de entregar unas monedas al primer mendigo que nos sale al encuentro.

La Caridad, en su sentido amplio y substancial, es mucho más que eso, y está tan íntima e imperceptiblemente ligada a los actos de nuestra vida, que si todos aprovecharíamos las oportunidades de sacarla a luz, si todos tuviéramos un concepto bien extenso, intenso y nítido de ella, diariamente se evitarían innumerables discrepancias y malentendidos, y muchos egoísmos y vanidades huirían del hombre para que los reemplazara la Felicidad.

Yo tenía un amigo que por la calle miraba con entusiasmo a las mujeres más extrañamente feas que encontraba a su paso.

Un día le pregunté por qué lo hacía. Y me contestó:

¡Pobrecitas! Son tan desagradables, que nadie se atreve a mirarlas. Por eso las miro yo.

Era una satisfacción que le encantaba proporcionarles al pasar.

Esto me dió una idea de hasta dónde se puede llegar, cuando existe de por medio un propósito firme de encauzar los grandes y pequeños actos de nuestra vida por amables senderos de bondad.

Y al mismo tiempo pensé que si esas mujeres fueran miradas por todos los hombres con tan elevada y generosa condescendencia, algún día acaso llegarán a embellecerse. Les ocurriría a la inversa de lo que sucedió, según la obra de Wilde, al retrato de Doryan Gray, que, a medida que el original se hundía más en el fango, ese retrato, que primitivamente era de una belleza extraordinaria, se iba desfigurando en forma horrorosa.

Pocos son quienes sospechan, en realidad, hasta dónde cada uno de sus actos o de sus palabras, pueden traducirse en caridad.

Yo diría, por eso, que la Caridad es como una bella estatua inconclusa, que en todos sus aspectos, a todas horas y en los distintos talleres de las actividades humanas, debe preocuparse de tallar el aprendiz de masón.—O. G., de Valparaiso, en la Revista Masónica de Chile.

#### LA MASONERIA ES UNA INSTITUCIÓN SELECTA

Interesados en desacreditarnos están aquellos que se dicen nuestros enemigos y para alcanzar su objetivo arguyen que nos encontramos en plena decadencia. Nunca ha sido la Masonería una institución popular, sino un organismo selecto y hasta cierto punto conservador si se la mira del lado tradicional. Jamás ha buscado nuestra Orden los medios de abrir plenamente sus puertas a todo el mundo y ha preferido que transcurran centurias sin realizar una obra material; pero en ningún momento ha dejado de laborar en el campo espiritual de la Humanidad.

Aquellos que sostienen que no somos muchos y que no constituímos una fuerza material, dicen verdad; pero no podrán negar que si somos pocos ello no obsta para que nuestra fuerza espiritual sea enorme. En países donde la Masonería ha contado hasta con el apoyo del Estado, donde nadie oculta su condición de masón porque es ageno a todo prejuicio, la obra material de la institución es visible. Sin embargo, en

naciones donde el reducido número de masones no permite emprender grandes obras, la labor espiritual no ha sido inferior a la realizada en los países en que nuestra Orden se halla en pleno florecimiento.

Nuestros Antiguos Linderos y nuestras leyes nos prohíben muy sabiamente salir a la calle a "enganchar" profanos para ingresarlos a nuestra institución, a la que se debe entrar después de un cuidadoso examen. No podemos negar que han pertenecido a ella o quizá pertenecen aún algunos HH. poco dignos de llamarse masones; pero no debemos olvidar que nuestra Orden es obra de hombres y que es humano equivocarse. Sin embargo, esos elementos se eliminan solos, porque aquel que ingresa a nuestras filas con el propósito de medrar en ellas, no podrá engañar a los buenos masones por mucho tiempo.

Imposible es sostener que somos perfectos; no hay institución perfecta en la vida si ella está formada por hombres, pero muy laudable es el propósito de aquellos organismos que se esfuerzan por alcanzar la perfección. Buscamos la Verdad y como es difícil hallarla, pocos son, pues, los hombres que tienen la paciencia suficiente de seguir en la lucha o soportar las pruebas de carácter moral y espiritual a que son sometidos en la Masonería, para alcanzar la meta apetecida. Ser hombre bueno, de buenas costumbres, no es tarea fácil, y para entrar a nuestra Orden es indispensable tener estas cualidades. Pocos son los que las poseen y esta es la razón de que seamos pocos en número pero grandes en fuerza espiritual. No necesitamos ser muchos, porque no somos un club político o social que requiere muchos socios para tener importancia, sólo nos basta ser una minoría selecta que a su vez realiza una constante auto-selección.

No faltan hermanos que sueñan con ver sus logias llenas de miembros entusiastas por el número. A esos hermanos hay que recordarles que somos una institución selecta y que no buscamos la cantidad sino la calidad. Y cuando hayamos visto coronados nuestros esfuerzos para alcanzar siempre la calidad, nuestra fuerza moral y espiritual se habrá acrecentado hasta enormemente.—(Editorial de la Revista Masónica del Perú.)

#### LA BENEFICENCIA

Magnánima y atrevida, la Beneficencia abraza a todo el mundo el cual no respira sino por ella; atraviesa los mares borrascosos, las ardientes playas, y las montañas elevadas y los desiertos estériles, para llevar a la humanidad doliente sus dádivas, siempre útiles y sus cuidados siempre oportunos y consoladores; élla está atenta a todas las necesidades, es consuelo en la aflicción y el amparo del infortunado.

La Beneficencia unida a la Fraternidad forman servidores tan nobles que seres bajados del cielo, para endulzar los males de la tierra, porque es ella quien conduce al lecho de la desgracia al médico desinteresado, y al intérprete de un Dios de misericordia. En todos los lugares donde brille la luz masónica, la Beneficencia tiende su manto benéfico porque no conoce estados, rangos ni distinciones; así el hombre superior por su saber, y el sencillo y obscuro, si son desgraciados, acudirán sin sonrojarse a implorar protección, porque saben que es accesible y jamás altanera ni insultante la dádiva que solicitan para fortificar el espíritu. Procuremos practicarla.—Julio Jaen y Jaen.