

The Cable News

Vol. XIII

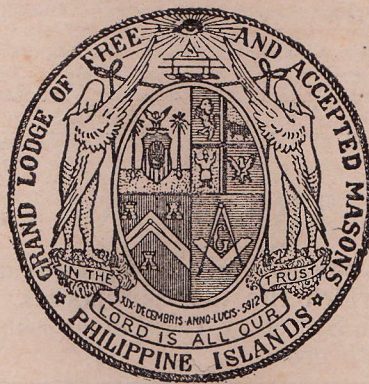
Manila, P. I., November 1, 1935

No. 6

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

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

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"As Square and Compass perfect
squares and circles line,

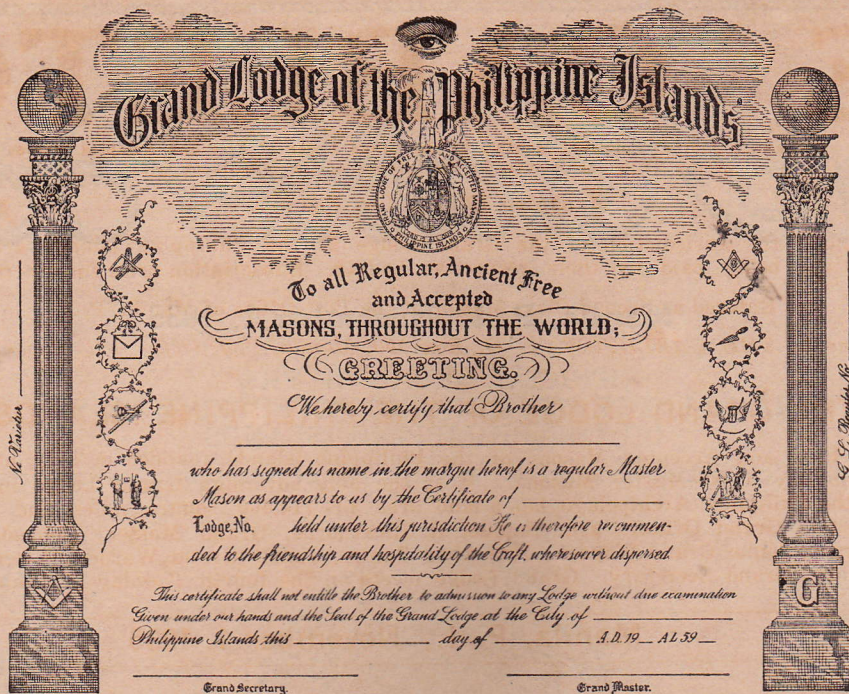
Model of human kinship's best,
the Saint doth shine."

Mencius, 372-289 B.C.

THIS NUMBER IS DEDICATED TO OUR LODGES IN CHINA:
AMITY No. 106, SHANGHAI; NANKING No. 108, NANKING;
PEARL RIVER No. 109, CANTON; SZECHUEN, U. D.,
CHENGTU, AND WESTLAKE, U. D., HANGCHOW.



M. W. Bro. S. R. Hawthorne visits Amity Lodge No. 106,
at Shanghai, on Sept. 28, 1935.



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	16.	8:15 p.m. to 8:30 p.m.
	29.	7:45 p.m. to 8:00 p.m.
Jan.	5.	7:45 p.m. to 8:00 p.m.
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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 103 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 thirteen 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., November 1, 1935

No. 6

Editorial Section

OUR LODGES IN CHINA

We take great pleasure in dedicating this number of the *Cabletow* to our Lodges in China. Composed of members of an unusually high standard, of men of education and breeding endowed with that pioneer spirit which is such an asset to Masonic bodies, and anxious to keep Masonry pure and undefiled, these Lodges are a credit to the Grand Lodge which chartered them and to the Masonic Fraternity in general. We are proud of them and we wish them well. Philippine Masonry has made great sacrifices to create and maintain them and is ready to make more if necessary. They typify the universality of Masonry and preach and practise the Brotherhood of Man in a world where that ideal is steadily losing ground in these days of *isms*. They hold aloft the banner of democracy when unhallowed hands all the world over are stretched out to tear it down. They form a bulwark in the defense of that which its enemies deride as the opiate of mind and soul, religion. To have founded such bodies in this critical period is an achievement of which we may well be proud and for which the Masonic world should praise and applaud us.

Our Lodges and Brethren in China—may the Great Architect of the Universe guide and prosper them.—*L. F.*

ARMISTICE DAY

On November 11, 1918, seventeen years ago, the roar of the ever busy guns ceased on the battlefields of the Great War. "In muddy trenches and dugouts, in field hospitals and cantonments, in prison camps, and wherever soldiers and prisoners and casualties of war were gathered on that November day—an Armistice Day speaker reminds us—millions of men vowed to themselves and to each other, that war must never again be permitted to jeopardize the safety of mankind and of nations; that never again should the greed and avarice and jealousies and ambitions of powerful

nations and rulers be allowed to produce the havoc of death and destruction that the World War had wrought throughout the world."

Has the world profited by that ghastly lesson? Have the greed and jealousies of powerful nations and the ambitions of mighty rulers ceased?

Look into the daily papers and you will find the answer.—*L. F.*

DUES

Pay your dues, Brother; don't wait until the Annual Meeting when the Secretary is the busiest to settle a debt that should have had your attention many months ago under the By-Laws of your Lodge.

And to those members who, being able to pay, postpone paying their dues until they are about to be suspended, we want to tell this story which, though old, is good and may induce them to "pony up":

A brother was hunting in the forest when a terrible storm came up and it began to rain in torrents. He finally crawled into a hollow log that fitted snugly. The rain lasted for hours and the water soaked through the log, causing it to contract. When the storm was over the brother could not get out as the log held him fast. He knew that he would die of starvation, his whole life flashed before him, especially his mistakes. Suddenly he remembered that he had not paid his lodge dues, this made him feel so small that he was able to crawl out of the log easily.

Remember: the payment of dues is ALWAYS in order.—*L. F.*

THE NEW MASTER

November is the month when many a Mason begins to think of the election of Lodge officers and wonders who will be the best man to whom to entrust the Master's gavel. The fitness of the Brother in the West to pass on to the East should have been considered when the Lodge, by its vote, placed his foot on the first step of the stairs leading to the Oriental Chair; but during the year or years of probation, the Brother occupying the West may have given evidence

of not being a fit man to rule and govern the Lodge. A man may be an excellent soldier and yet poor material for an officer, because not all men have the qualities required for leadership. Not only should the Lodge consider this point very carefully; but the man about to be elevated to the Master's chair owes it to the Lodge and to himself to lay aside all personal pride and ambition and decide whether or not he is the right man for the place. He should ask himself these questions which were published some time ago in the "Efficiency Magazine" as a test of leadership:

1. Can you express your own ideas without causing others to feel that you are overbearing and narrow-minded?
2. Do you control your temper and not "fly off the handle" when things go wrong?
3. Are you usually cheerful without "grouchy" spells?
4. Do you think for yourself, and not let the opinions of others unduly influence you?
5. Do you give credit where credit is due?
6. Are you calm when your own mistakes are pointed out?
7. Do your men respect you and cooperate with you?
8. Can you maintain discipline without resorting to the use of authority?
9. When thrown with a group of strangers, do you adjust yourself easily?
10. Can you adjust a difficulty and retain the friendship of the person with whom you have differed?
11. When talking to superiors, do you feel free from embarrassment?
12. When interviewing subordinates, do you put them at ease?
13. Can you meet opposition without becoming confused and saying things you wish afterward you had not said?
14. Are you sought by your friends to handle delicate situations because of your ability to do such things?
15. Are you patient when dealing with people who are hard to please?
16. Do you make and retain friends easily?

If the honest answers of the prospective Master to this questionnaire are not satisfactory, he should not accept the office and the Lodge should not elect him. One year is sufficient time for a poor and incompetent Master to do untold harm to his Lodge.—*L. F.*

ANDRES BONIFACIO

Patriotic Filipinos will, on the thirtieth of this month, commemorate the birth of Andrés Bonifacio y de Castro, who was ushered into the world on November 30, 1863, in Tondo, Manila. A son of the people, Bonifacio made good use of his scant opportunities, and during the stirring times when the Filipino people rose against Spain he was held in high esteem as one of the patriots who prepared the movement and propagated the Katipunan among the masses. His career was short; like the French Revolution, the revolt of the Filipinos against Spanish oppression and misrule devoured many of its own children, and Bonifacio was a victim of the armed movement of which he is often termed the father. Bonifacio was active in Masonry to the day of his untimely death, and practically all that is good and noble in the teachings of the Katipunan was taken by him from the lessons he had received in the Royal Art.—*L. F.*

THE COMMONWEALTH

This month will witness a change of government in the Philippines which is of great importance as it marks the last stage on the road to independence.

The new government, the same as the one that is about to close its activities, will find the members of our Fraternity among its strongest and most loyal supporters. "A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation," our Ancient Charges declare and command, and in their support of the new government, the members of the Masonic Fraternity will be most active and zealous, as it represents the sovereignty of the people and stands for progress and enlightenment. Many Masons participated in the framing of the Constitution of the Commonwealth and contributed greatly toward including progressive and liberal provisions and excluding all that might have endangered those principles and tenets that Masonry has always espoused and upheld.—*L. F.*

NO VISITORS

Wor. Bro. Joseph H. McDonald, in the monthly bulletin of Cosmos Lodge No. 8, makes a few remarks on visiting the sick which our Brethren, especially those appointed visitors of the sick, might well take to heart. Indeed, the attitude of some we have observed in the past has been most unreasonable. We once met a Brother coming out of a hospital and expressing very vigorously his indignation that his attempt to visit a prominent Mason then ill at that hospital had been thwarted by the "No Visitor" sign. He seemed to consider that sign a personal affront and stated angrily that he was not going to all that trouble another time. Just think of going two blocks out of his way to give a Brother Mason the benefit of his visit and being halted by that sign which, judging by the attitude the would-be visitor took, had been hung at the door of the room for the sole purpose of keeping him away!

We reproduce hereunder Bro. McDonald's article, with which we fully agree;

There are times in hospitals when it is necessary to hang a card on the patient's door—"No Visitors". This is due to the fact in a large number of instances that few of us use ordinary sense when we visit the sick. It is a noteworthy fact that following visiting hours at a hospital there is a sudden call for sedatives for the patients. The patient has been thoroughly quizzed about the symptoms, the diagnosis, what the doctors said and did, until they are thoroughly exhausted. Perhaps some well meaning visitor and friend relates to the invalid of a similar case that had a serious outcome.

Sometime when you are walking through a hospital, glance into the wards during visiting hours. You will see people seated in every convenient place about the various beds. The center of their attraction is the patient, and all eyes are directed toward him or her.

If we would all use a little common sense when we visit our invalid friend, he would not be disturbed and there would be less of the "no visitor" signs. A few simple rules might be:—do most of the talking, do not carry on a cross examination, be cheerful, and above all do not stay more than a few minutes unless, of course, the patient is a close friend and is well on the road to recovery.—*L. F.*

WHILE THE GAME IS ON

Whether wealth or whether fame
Is the end for which we strive,
It's the glory of the game
As we struggle to arrive
That keeps most of us alive.

—Selected.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. Ervin C. Ross (9), Clemente Bernabe (79), and Donato Valenzuela (82), to act as Grand Lodge Committee for Visiting the Sick during the month of November, 1935.

ADDRESS WANTED

The Worshipful Master of Pearl River Lodge No. 109 (David W. K. Au, Shanghai Com. & Sav. Bank Ltd., P. O. Box 139, Hongkong, China), would appreciate it if any Brother who knows the address of Bro. John H. Lang, a member of that Lodge, would communicate the same to him. Bro. Lang was on board the U. S. S. Houston when she left China waters about two years ago.

The addresses of the following-named members of St. John's Lodge No. 9 are also wanted: Andrew Kearney; Fred McClain, Dr. C. L. Pickett, and Andrew B. Wauchope. Please send to Wor. Bro. A. Schipull, P. O. Box 407, Manila, P. I.

THE FIRST THANKSGIVING

From Plymouth to the Golden Gate
to-day their children tread,
The mercies of that bounteous Hand
upon the land are shed;
The "flocks are on a thousand hills,"
the prairies wave with grain,
The cities spring like mushrooms now
where once was desert-plain.

Heap high the board with plenteous
cheer and gather to the feast,
And toast that sturdy Pilgrim band
whose courage never ceased.
Give praise to that All-Gracious One
by whom their steps were led,
And thanks unto the harvest's Lord
who sends our "daily bread."

—Alice Williams Brotherton.

DIDN'T WANT IT KNOWN

At a cross-roads in a German forest, so the latest story goes, a young German Jew recently saw two cars approaching at right angles.

With great presence of mind he raised his hand and enabled one of them to stop.

It contained the Fuehrer. Beckoning the young man to come forward, Herr Hitler said "By your presence of mind you have saved the life of the Chancellor. What would you like me to do for you?"

The Jew thought for a moment. Then he said, "Don't tell father".—*Enchange*.

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ARE WE SINCERE?

By A. E. TATTON

"Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good that which we promise, and really be what we appear to be."—The Square and Compasses, New Orleans.

With the many Masonic periodicals coming off the press at the present time, not only Masons but non-Masons as well are kept well informed as to what Freemasonry stands for, the principles it inculcates, and what is expected of those who have taken the obligations. But, as one Grand Master remarked, those on the outside are not impressed by the claims made by Freemasonry, are indifferent to what it teaches its members, care nothing about the precepts inculcated by the ritual and are not interested in the laws and regulations by which Freemasonry is governed. Their estimate of Freemasonry is based entirely upon the character of those who are known to the members of the Fraternity, what they do and how they conduct themselves.

The public are prone to judge the Fraternity by those who fail to live up to their obligations, those who have shown themselves to be unworthy, men who have been found guilty of crimes, and misdeeds by the courts of the land and who due to the indifference of the lodges and members are permitted to escape Masonic discipline. Masters who are sincere in observing the pledges demanded of them on their installation should be particularly careful to see that no member who violates the civil or moral law, or who transgresses the laws of honor and manhood, escapes the penalty of his wrong-doing, because, as stated by a Grand Master of Arizona some years ago, "Our whole system of society rests upon the morality of the people, and when we find any one of our Craft breaking the moral law, he should be expelled from the Fraternity, as he has forfeited his right to be called a Mason. The eyes of the world are focused upon us and when we wink at a misdeed, we cannot escape the contempt that they feel for us, nor the knowledge of our own hypocrisy as long as we allow it to persist without being corrected."

The brethren who are careless of their financial obligations, who cannot be trusted, because they take advantage of every device and evasion to avoid meeting their honest debts; those who fail to conform to moral conventionalities in their conduct and speech; those who are as dishonest as they dare to be and still keep within the law—these are responsible for the loss of reputation by the Fraternity, for the public generally knows of these things and judges the Fraternity accordingly.

The obligations and teachings of our Order require us to observe the duties we owe to God, our country, our neighbors and ourselves. But Masonic obligations are of no effect if they are not fulfilled. The acceptance of Masonic principles is of no consequence unless we make them the rule and guide of our lives. As Masons we must so live that when we come to die, the placing of the Square and Compasses on the stone

that marks our grave may be assurance that there lies a real man.

We must work together in unison, appreciating the responsibilities we carry in our daily walk and conversation, strengthening our Fraternity with a high ideal of membership so that Freemasonry will increase in power as an agency teaching equality, tolerance and kindness, and its influence will be felt and recognized as an essential element for the common betterment in our community. The law of kindness is the law of Freemasonry—a law sustained by the purest principles and the highest reverence for the Deity. We are ever admonished to act upon the square and to stretch forth a helping hand to those in distress. In the words of a Canadian Grand Master, "The true Mason is gentle, loving, sympathetic, and forgiving. Petty spite, jealousies, and animosities find no place in the categories of Masonic truths. These are the frailties of human nature, and alas, how intensely human are too many Brother Masons. Let us strive to make ourselves more worthy of our Masonic privileges to purify our lives, and enlighten the understanding, and so to perfect our conduct that this old world may be a better place because of our influence." And as stated by a Grand Master of Alabama, "everywhere there is a tendency to lay stress upon the fact that more is expected of a man because he is a Mason, and we ought to promote and encourage this tendency by living up to these expectations. A petition for the degrees of Masonry ought to be the equivalent of an announcement to all the world that the applicant expects to endeavor to live a proper life, assume his full duty of citizenship, and be fair and square in all his dealings with mankind."

Freemasonry, it has been said, is not a thing for the lodge-room alone; it is not a thing for our festive occasions alone, but it is a practical everyday philosophy of life. A man to be a good Mason should be a good business man, should be a good lawyer, should be a good bricklayer or a good mechanic. Into his everyday work should go the principles that have been inculcated in his life through the medium of his lodge. He should feel that he is endeavoring to dignify his craft or his profession, he should endeavor at all times to show that the word of a Mason in business or as a laborer or as a professional man is absolutely inviolable. That the fact that he is a Mason should be sufficient recommendation of his character. And in our lodges we should lay emphasis upon that fact. We should teach that fact not alone in the beautiful phraseology of our ritual, but in the common ordinary language that every man can understand, and if we find in our community Masons who are not living up to the teachings of Freemasonry in their everyday business life and affairs, then some means should be found to show them the error of their ways.

Furthermore, if we are guided by the true spirit of Freemasonry, no other incentive will be necessary to the membership to attend lodge, or to the officers to put forth their best efforts to instruct, enlighten and encourage the brethren; we will bear in mind the dignity and high ideals of our Order; Masters will be more concerned with teaching the Brethren rather than raising a large number of candidates.

The teachings of Freemasonry must be expounded with zeal and enthusiasm so as to create a desire in the

heart of every member to express these teachings in action. We should not consider Freemasonry as an institution from which we expect to receive, but we should put forth every effort towards the advancement and betterment of mankind, and thus make the world recognize that Freemasonry has that end in view.

If the teachings of Freemasonry were exemplified in the lives of every Freemason, it would not be necessary for Grand Lodges to enact laws concerning Masonic offenses such as the following which was adopted by the Grand Lodge of Oklahoma during its session of 1925: "Any kind of gambling, including all games of chance, the use of profane language, obscene talk and acts, are hereby declared to be a Masonic offense, and a bar to initiation, passing, raising and affiliation, and shall subject the offender to suspension or expulsion."

It is the aim of Freemasonry to build the individual, develop his character, his intelligence and his aspirations, to find and follow the design of the Great Architect of the Universe, trusting that through such individuals the public character and mind may develop in the same degree.

The message which this essay is intended to convey has been freely drawn from the inspiring speeches of many Grand Masters and Masonic Orators and is very fittingly summed up in the following quotations from an oration delivered before the Grand Lodge of Arkansas in 1926:

"To the ancients it was the highest praise of a man to say, 'He was a Poman.' It meant not only a man who was a citizen of the great empire, but one who played fair, who was too proud to stoop to anything base, who was gentle without being weak, strong without being a brute; the highest praise of Caesar was 'He was the noblest Roman of them all.' It should be the highest praise of us today to say, 'He is a Mason.' But that will only be true, my Brethren, when we, as individuals begin to make an earnest and sincere effort to be better men, better husbands, better fathers, better sons, better brothers, by living the lessons of the several degrees, being quiet and peaceable citizens of the state and country, reverent towards sacred things, square with our fellow-man, and true to ourselves. When that time shall come, my Brethren, Masonry will be what she has a right to be, and what I believe that God intends that she shall be, a mighty and beneficent power throughout this great commonwealth of ours, teaching her sublime truths and putting into practice her commendable virtues in the daily life and actions of every individual Mason."

"Do you attend the meetings, Brother?

And if by chance you do

Do you say the Lodge is rotten

And run by just a few?

"Do you say you are not consulted

On things the Lodge should do?

Just examine your conscience, Brother,

Is it the Lodge, or is it you?

"What is your interest in the Lodge,

Is it for honor or for pelf?

Are you interested in others

Or only in yourself?

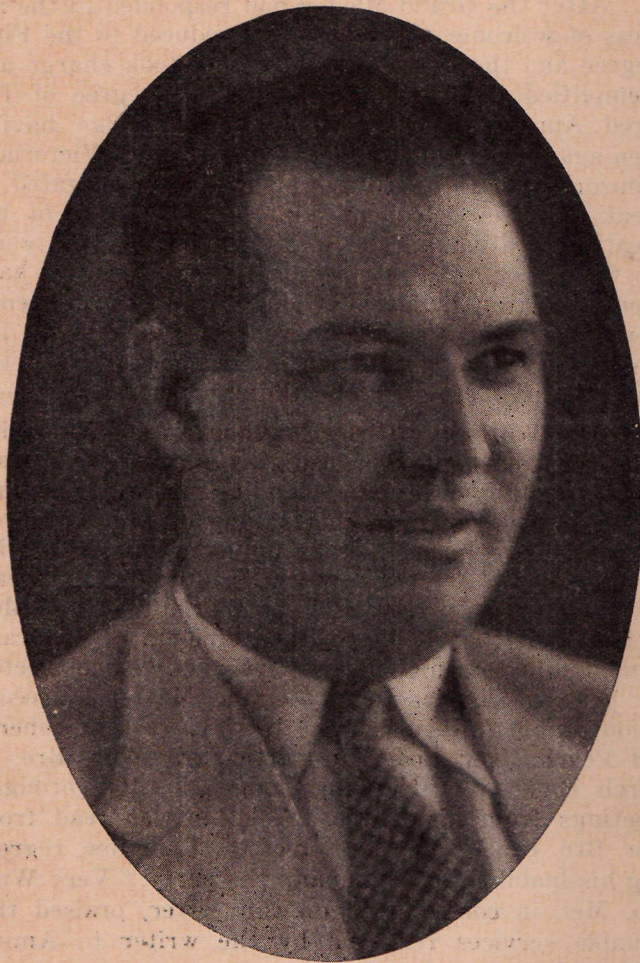
"Now you must realize, my Brother,—

Just study it a minute—

All you'll ever get out of a Lodge

Is just what you put in it."

With our Lodges in China



*M. W. Bro. Samuel R. Hawthorne
Grand Master of F. & A. M. of the
Philippine Islands, 1935-1936.*

OUR "PONTIFEX MAXIMUS"

Masons have ever been builders. They have thrown bridges over many gulfs and chasms and have added strength and durability to structures wrought by other hands which might otherwise never have served their purpose or, if finished, might have collapsed. Among the bridges uniting peoples is one that has been in the building for many centuries: the bridge uniting the Philippines and China. Masonry has in the last few years been hard at work to help finish the spans that were lacking in that bridge and make it strong and enduring. No Grand Master has taken more interest in this constructive labor than Most Worshipful Brother Samuel R. Hawthorne, our present Grand Master, recently returned from his second official visitation to our Lodges in China, having made the first as Deputy Grand Master, in behalf of Most Wor. Bro. Camus, last year. We, therefore, introduce him to our readers as our Pontifex Maximus, our Chief Bridge Builder, whose work on the Philippine end of the symbolic bridge to which we have alluded will go down in history with that so nobly performed in that same enterprise by his predecessors in the Grand East, Most Worshipful Bros. Carmona, Larkin, Gonzalez, Youngberg, and Camus.

THE CHINA PILGRIMAGE

Most Worshipful Bro. Samuel R. Hawthorne left Manila at noon on Sunday, September 22, 1935, on board the Dollar Liner "President Cleveland," for his official visitation of the Lodges chartered by our Grand Lodge in China. Owing to the resumption of the sessions of the Philippine Legislature and the impending change of government, a number of Brethren who would otherwise have accompanied him had to abandon that idea and the Grand Master's companions, upon leaving Manila, consisted only of Bro. Dr. Victoriano Yamzon, Bro. N. E. Santos, Bro. Siong Sio Yao, and Bro. Santiago Salvador. The Brother last named was accompanied by his wife. Quite a few Brethren were at Pier 7 to bid the travelers God speed when the ship sailed.

The "President Cleveland" docked at Kowloon at 1:00 a.m. on September 24th, instead of 6 a. m. the day before, and it was for this reason impossible to carry out the program prepared by the Brethren in Hongkong for the reception and entertainment of the party. The Reception Committee, headed by Wor. Bro. David W. K. Au, Master of Pearl River Lodge No. 109, therefore took the party, which had been increased considerably by Brethren who had joined it at Kowloon, directly to the Canton-Kowloon railway station, where they boarded the "Flying Arrow Express" for Canton. Upon their arrival at the Tai Sha Tou Station, at 11 a.m., they found a large delegation from Pearl River Lodge waiting to extend a cordial welcome to them, and after shaking hands all around, the visitors were taken to the New China Hotel which was the headquarters of the Grand Master's party during the stay in Canton. At noon, all gathered at the Municipal Reception House for luncheon, which was a most enjoyable affair with the attendance augmented by a number of Brethren and their ladies who had been unable to meet the train earlier in the day. Typical Cantonese food was offered and the spacious hall of the Reception House together with its woody surroundings imparted to all a feeling of restfulness and relaxation after the excitements of the morning. In the afternoon, the visiting Brethren were conducted on a tour of the City in motor cars and were shown among other places of interest, the Sun Yat Sen Memorial Hall, the National Chung Shan University, the tomb of the Seventy-two Martyrs and the Canton Military Air Port.

At 6 p.m. proceedings were opened in the Lodge, the ladies of the party having been placed in the hospitable hands of the Ladies' Committee under the direction of Mesdames B. B. Anthony and T. S. Thom. After the reception of visiting Brethren, including W. B. Low, of Maui, Hawaii, and Bros. J. J. Ehrhardt and Luke Chess, Most Worshipful Bro. Hawthorne was received with Grand Honors and seated in the East. The First Degree was then conferred on Bro. Kwan Yan Cho by the Officers of the Lodge and it can be said that the work was done in an efficient manner as evidenced by the remarks of the Most Wor. Grand Master afterwards. Remarks by Wor. Bro. Au were followed by an official speech of welcome

delivered by Very Wor. Bro. P. C. Mow Fung, Grand Inspector, and after an inspiring address by Most Wor. Bro. Hawthorne, greetings were conveyed by Bro. Victoriano Yamzon of Batōng Buhay Lodge No. 27, Bro. N. E. Santos, of Maktan Lodge No. 30, Wor. Bro. S. Salvador and Bro. S. S. Yao, of Kasilawan Lodge No. 77, Wor. Bro. H. de V. Booten, of Tupas Lodge No. 62, and Wor. Bro. Foo Ying, of Lincoln Lodge No. 34. Messages expressing regret for not being able to attend were read from Most Wor. Bro. Teodoro M. Kalaw, Grand Secretary, Wor. Bro. Leo Fischer, Editor of the "Cabletow", Wor. Bro. J. F. Fetalvero, P. M. of Kasilawan Lodge No. 77, and Wor. Bro. Santiago L. Laurea, Master of Araw Lodge No. 18.

After Lodge had been closed, the Brethren adjourned to the Nam Yuen Restaurant where dinner was served. The presence of some twenty ladies lent special charm to the occasion and it was not until well after midnight that the party broke up.

Early the next morning (Wednesday, September 25th), the "Flying Eagle Express" took the visitors back to Hongkong where they boarded the "President Cleveland" at 11:30 a.m. and continued their way to Shanghai. Wor. Bros. David W. K. Au, F. C. Mowfung and Foo Ying accompanied the party to Hongkong and saw to their comfort during the train journey.

Shanghai, the "Paris of the Orient," was reached after an uneventful voyage early in the afternoon of Friday, September 27th.

Upon their arrival at the Customs Jetty, the visitors were received by a large delegation of Masons headed by V. W. Bro. Dr. Hua-Chuen Mei, District Deputy Grand Master, and Wor. Bro. George A. Fitch, Master of Amity Lodge No. 106. They were immediately taken to the New Asia Hotel, where they rested, got acquainted, and chatted with friends the rest of the afternoon. In the evening, a reception and ball, with a 20-course Cantonese dinner, was given in honor of the Grand Master and party in the Sky Terrace of the Park Hotel; it was attended by about two hundred and was a brilliant function. Toasts were proposed by Wor. Bro. George A. Fitch, by the Mayor of Shanghai, Gen. Wu Te-chen, and by M. W. Bro. Hawthorne. Bro. Wm. Yinson Lee acted as Master of Ceremonies.

The morning of Saturday, the 28th was devoted to sight-seeing and shopping. At noon, M. W. Bro. Hawthorne, those who accompanied him, and other distinguished Masons were guests of Mayor Wu Te-chen at luncheon in the Sun Yat-sen Hall of the City Government; among the guests who numbered about fifty, were the American Consul General and Judge Milton J. Helmick. Mayor Wu's address of welcome was very cordial; both it and Wor. Bro. Fitch's reply were published in the local press. M. W. Bro. Hawthorne expressed his appreciation for the Mayor's hospitality.

After luncheon, our Grand Master planted a memorial tree in the park and the Mayor personally conducted his guests to view the new stadium, swimming pool and gymnasium. The party then proceeded to the beautiful country home of Bro. Tong Pao-Shu at Kaochingmiao, to attend a garden party in their honor.

In the evening, M. W. Bro. Hawthorne made his official visitation to Amity Lodge No. 106 at its Lodge hall on Yuen Ming Yuen Road.

After the Grand Master had responded to the address of welcome, the Lodge was reduced to the First Degree and the Lodge of Instruction took charge and exemplified the First Section of the Degree of Entered Apprentice in excellent form. Lodge having been again raised to the Third Degree, Bro. Victoriano Yamzon, whom the Grand Master had delegated to speak, made an eloquent address. He spoke of the great admiration he and many other Brethren cherish for Dr. Sun Yat-sen whom he considered to have been a "Mason in heart" though he had not been a member of any Lodge. He rendered homage to Dr. Sun because that great man had carried forward the principle of liberty for the Chinese people.

Most Worshipful Bro. Hawthorne's speech, which followed, came from the heart. He stressed the fact that something more than attending meetings and paying dues is essential to the making of a good Mason and urged the Lodge to take up some outside service to humanity. After a few words of praise for Pearl River Lodge, he presented Very Wor. Bro. H. C. Mei, on behalf of that Lodge, with a diploma of honorary membership to which Pearl River Lodge had elected our beloved District Deputy Grand Master in recognition of his faithful service to the Craft in general and Pearl River Lodge in particular. Wor. Bro. J. Morch Hanson, of Nanking Lodge No. 108, brought greetings from his Lodge. A letter was read from Wor. Bro. Leo Fischer, editor of the Cabletow, regretting his inability to accompany the party. Very Wor. Bro. Mei, in commenting on this letter, praised the valuable services rendered by the writer to Amity Lodge.

The banquet which followed the Amity Lodge meeting was given at the Chinese Bankers Club, at 59 Hongkong Road. On the enticing menu we note dishes such as "Sliced capon capering in Oil of Joy" and "Mount Moriah Mushrooms." The spiritual food consisted of the following toasts and responses:

Our Respective Rulers and the Craft, by Wor. Bro. George A. Fitch.

The M. W. Grand Master and M. W. Grand Lodge of the Philippine Islands, by Wor. Bro. George A. Fitch.

Our Sister Constitutions and Guests, by Bro. Yue-Yue Tsu, Senior Warden.

Reply by Rev. Brother M. M. Witherspoon, U. S. N.

Our Sister Lodges in Chira, by Bro. Darwin H. Utter, Junior Warden.

Reply by Wcr. Bro. J. Morch-Hansen, W. M., Nanking Lodge No. 108.

The Worshipful Master and Officers of Amity Lodge No. 106, by V. W. Bro. Hua-Chuen Mei, District Deputy Grand Master for China.

Reply by Wor. Bro. George A. Fitch, Master of Amity Lodge No. 106.

Tyler's Toast, by Bro. Nyoh-Ling Han, Tyler.

On Sunday, September 29th, at 8:00 a. m., M. W. Bro. Hawthorne and party left the North Station of the Shanghai-Nanking Railway for Nanking, where they arrived at 2:45 p. m.. Wor. Bro. M. J. Hansen, and Bros. T. T. Zee and Dr. Ye Te-ching, who had come to Shanghai to escort them to the national capital, looked after their comfort on the train. A number of members of Nanking Lodge No. 108 had assembled at the station to welcome the travelers.

Miss Ruby O. Whitcome, secretary to Bro. Dr. Ralph A. Ward, has kindly written an account of the Grand Lodge party's visit in Nanking which we copy verbatim, as follows:

"Two delightful days were enjoyed by Nanking Masons and their friends on September 29th and 30th when the Most Worshipful Grand Master, Samuel Roy Hawthorne and a delegation of the Grand Lodge of the Philippine Islands, F. & A. M. visited Nanking. Other members from the Philippine Islands were Mr. and Mrs. Salvador, Mrs. Gray, Victoriano Yamzon, N. E. Santos, You Shiong Shio and S. S. Yao. Nanking ladies were much disappointed because the ladies of the party stayed in Shanghai and did not visit the National Capital. However, we understand that sickness prevented their coming so they are forgiven. Accompanying the delegation was a party from Amity Lodge, Shanghai, composed of C. F. King, Elbert Chung, H. E. Evangelista and Joe Lum. Worshipful Master, J. M. Hansen, of Nanking Lodge, returned from home leave in Denmark just in time to join the party in Shanghai. Others from Nanking who helped to escort the party to Nanking were Dr. T. C. Yen and Mr. T. T. Zee. Through arrangement of Dr. T. C. Yen of the Ministry of Railways, a special car was attached to the train and the delegation arrived in fresh spirits, reporting a comfortable trip to Nanking.

"The party arrived at the Hsia Kwan station and were motored to the Metropolitan Hotel. A brief time was spent in the assignment of rooms and at 3:30 P. M. they started on a sightseeing trip taking in the Ming Tombs, Spirit Valley, the Beamless Temple and the Stadium.

"At 5:00 P. M. a tea was enjoyed at the Nanking Golf and Country Club where a lot of good fellowship was enjoyed for an hour or so.

"The stunt of the evening was a Chinese dinner in the lovely rooms of the Bank of China. Masons and their ladies were invited. Following this feast a rather informal evening was spent at the International Club, after which the delegation departed in peace and harmony to their rooms at the Metropolitan Hotel.

"Monday morning after breakfast more sightseeing was on the trestleboard. The first feature of the morning was the climbing of some 300 odd steps to the Tomb of Dr. Sun Yat Sen. Thank goodness it was a lovely cool morning. The Most Worshipful Grand Master, Samuel Roy Hawthorne placed a wreath at the foot of the statue of Dr. Sun Yat Sen and the delegation and friends paid tribute to his memory. Through the courtesy of Chinese friends it was possible for the party to enter the tomb which encircles the reclining statue of Dr. Sun Yat Sen. The tomb is only open on special days.

"Returning from the Tomb the party stopped at the National Health Administration and Central Hospital. Central Hospital is one of the best conceived, best built, best equipped and best conducted hospitals in China.

"Luncheon at the International Club. Following luncheon the party visited the Ministry of Railways, Ministry of Communications, Ministry of Foreign Affairs, National Central University and the University of Nanking. The party also called on the Mayor of Nanking. Tea at Ginling College.

"Only a brief rest at the hotel was possible before the official visit to Nanking Lodge No. 108 which

was scheduled for six P. M. Grand Master Samuel Roy Hawthorne expressed his pleasure in again being with Nanking Lodge of which he has been an honorary member from its constitution. He congratulated the Lodge on its progress and spirit as well as on the work.

"Following the Lodge meeting the visitation banquet was held at the Metropolitan Hotel. The Grand Master and his party were escorted to the eleven P. M. train to which again, through the courtesy of Dr. T. C. Yen, had been attached a special car for their use on the return trip to Shanghai.

"We think it should be stated that during the course of the day on Monday when Grand Master Hawthorne was ready to pay his hotel bill, he stepped to the desk and said to the clerk (a Chinese), "I think I will pay my bill" to which the clerk's snappy rejoinder was, "Really!"

"We hated to see them go and we hope they will all come again soon."

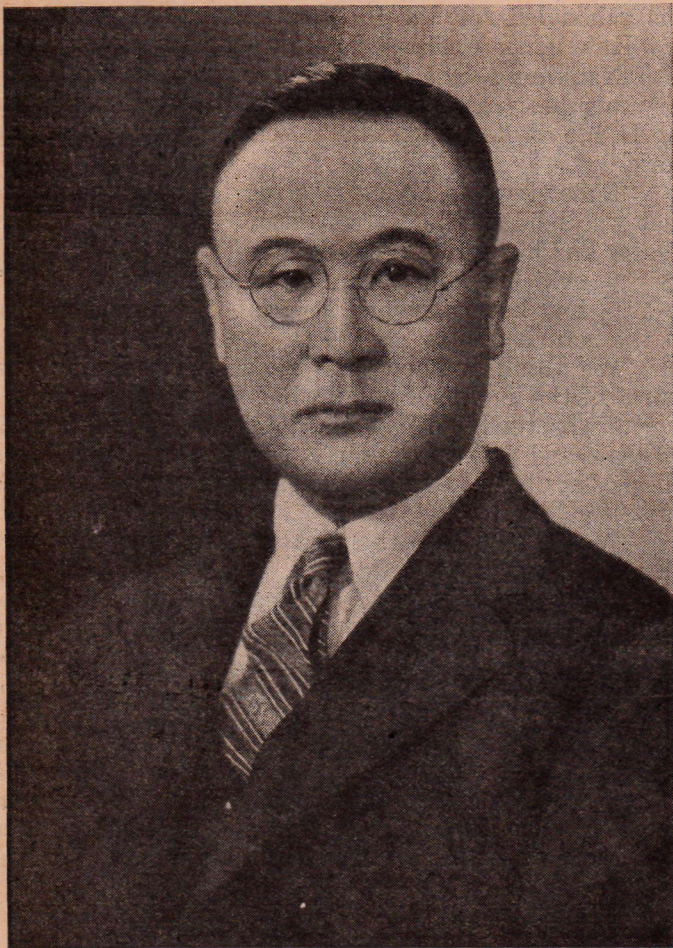
The party arrived in Shanghai early in the morning of Tuesday, October 1st, and in the evening of that day, those who were returning to Manila boarded the "President Jackson," which landed them in Manila, safe and sound, on October 7th. Most Wor. Bro. Hawthorne did not return to Manila, but took the next boat for Japan, as he is planning to come back to the Islands with the party of Shriners from Islam Temple, San Francisco, headed by Dr. Howard M. McKinley, Past Potentate, who will arrive in Manila on October 26th.

DISPENSATION FOR LODGE IN HANGCHOW SIGNED

Upon his return from his trip to China and Japan, on October 26th, Most Worshipful Bro. S. R. Hawthorne signed the petition for a dispensation to open a new Lodge in the city of Hangchow, in the province of Chekiang, China, signed by a number of Chinese and American Brethren. The name of the new Lodge is to be West Lake Lodge and the officers nominated are, for Worshipful Master, Bro. Stephen D. Sturton, for Senior Warden, Bro. Elbert Y. Chung, and for Junior Warden, Bro. Walter Sobol. The signers of the petition, which is dated October 15, 1935, are Norwood Francis Allman (106), Sing-Bea Chang (106), Sing-Fu Chang (108), Y. M. Chen (108), Elbert Yit Chung (106), Henry Monsel Cumine (106), J. Morch-Hansen (108), Ting Jan Holt (106), Bang How (106), Welles Imin Hsu (106), Frank C. M. Leckell (Morton Lodge No. 63, Hempstead, N. Y.), Joe Woon Lum (106), Robert J. McMullen (Lebanon No. 87, Ky.), Way-Sung New (106), Jay C. Oliver (York 56, York, Nebr.), James K. Shen (108), Stephen D. Sturton (106), Walter Sobol (Potter No. 313, Potter, Nebr.), Zubin P. Tang (106), Darwin Hewins Utter (106), Chengting T. Wang (106), Chih-Ya Wang (106), Yang Wei-Ping (106), Fu-Chun Yen (106), Yen Te-Ching (108), Zung-Dau Zau (106), Tsung-Tong Zee (108). The petition is recommended by Amity Lodge No. 106.

The petitioners are men of high standing in their respective communities and there is all reason to believe that West Lake Lodge will be a credit to Freemasonry in general and to the Grand Lodge of the Philippine Islands in particular.

Our Grand Lodge has now three chartered Lodges and two Lodges under dispensation in China.



Dr. Hua-Chuen Mei, District Deputy Grand Master for China.

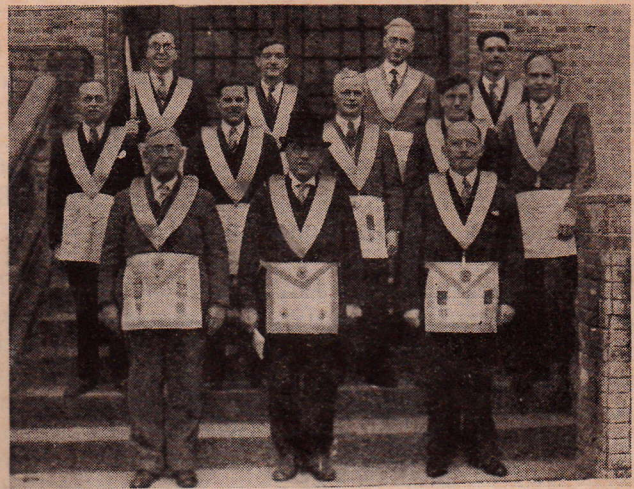
OUR DISTRICT DEPUTY GRAND MASTER FOR CHINA

"It is due to his untiring efforts that our three Lodges in China are prospering to the extent that they are to-day" These were words said of V. W. Bro. Dr. Hua-Chuen Mei, our brilliant District Deputy Grand Master for China, by M. W. Bro. S. R. Hawthorne, as quoted in "The Times", of Shanghai, on September 28, 1935. We might add that our distinguished Brother Mei is the soul and spirit of modern Chinese Masonry, of that branch of our ancient Institution which, though grafted upon a mother stock of Western origin, represents in fact a return to the old home. **Ex Oriente lux**—the light is returning whence it came.

MAYOR OF SHANGHAI PRAISES MASONRY

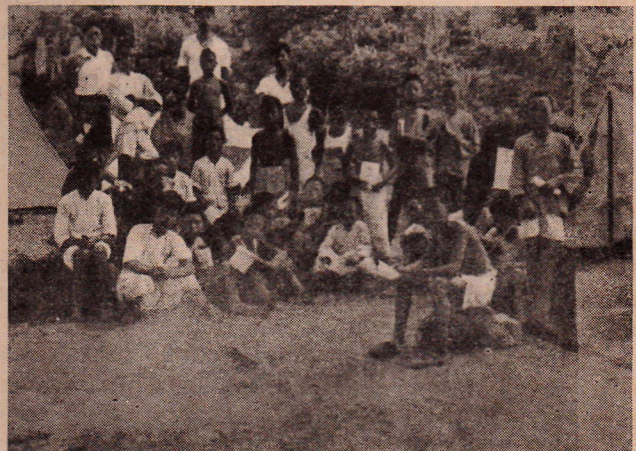
"Real world-wide brotherhood is the thing most desired at this time when political and economical differences are becoming so alarmingly intensive. It is my own opinion that all our difficulties and sorrows would disappear if the nations could come and put, not only their heads but also their hearts together, like the Masons do. This is why I am so deeply impressed by the Masonic organization."

From the address of welcome to M. W. S. R. Hawthorne, Grand Master of F. & A. M. of the Philippine Islands, by Mayor Wu Te-chen, of Shanghai, on September 28, 1935.



Members of Szechuen Lodge, U. D.

Left to right: Top row: Dr. E. C. Wilford; R. R. Holder; C. F. Wood; Dr. D. L. Phelps. Middle: Dr. S. H. Liljestrand, John Kitchen, Dr. T. H. Williams, Dr. R. M. Anderson; Dr. E. N. Meuser. Bottom: Dr. R. A. Peterson, Capt. A. J. Brace, Dr. W. R. Morse.



At the Campfire, H. C. Mei Camp, White Cloud Mountains, Canton, China.

HAPPY BOYS

The picture above represents the youngsters who spent two happy weeks last summer in the Summer Camp for under-privileged Boys established under the auspices of Pearl River Lodge No. 109, of Canton, China, in the White Cloud Mountains. The Lodge expects to make this Summer Camp an annual feature. It has brought sunshine into the lives of poor kiddies to whom that boon had been denied, and it proposes to continue giving as many boys as possible a chance to enjoy outdoor life and a few days of happiness and healthful exercise. This year's camp was named Camp Mei, in honor of Very Wor. Bro. Hua-Chuen Mei, our District Deputy Grand Master for China, and was under the direction of Bro. H. M. Buley. It was run in conjunction with the Y. M. C. A. of which the Tyler of Pearl River Lodge, Bro. E. H. Lockwood, is General Secretary.

The good man loves all men, he loves to speak with all. The mean man sows that he himself may reap, but the love of the perfect man extends to all men.—Chinese.

FRATERNAL REVIEWS

By Leo Fischer, Chairman, Committee on Correspondence

BRITISH COLUMBIA, 1935

British Columbia is one of the provinces of the Dominion of Canada; it has an area of 355,855 square miles and close to 700,000 inhabitants. The Grand Lodge of Ancient, Free and Accepted Masons of British Columbia has 115 Lodges, with an aggregate membership of 14,323; there was a net decrease in membership of 393 during the preceding year. Grand Masters: retiring, George L. Cassady; incoming, George C. Derby, Vancouver, B. C. Grand Secretary, Dr. W. A. DeWolf-Smith, P. O. Box 910, New Westminster, B. C.

The Grand Lodge of British Columbia held its 64th Annual Communication in the City of New Westminster, on June 20, 1935. Our Grand Representative, R. W. Bro. W. R. Simpson, was present. Bro. F. J. Hume, the mayor, welcomed the members on behalf of the City of Westminster. The Grand Master spoke of the heavy toll taken by death during the year; among the dead of the jurisdiction were no less than four Past Grand Masters, M. W. Bros. Angus McKeown, William Downie, David Wilson, and Robert Baird. The year's work is reported as one of complete harmony and the degree work as being performed with that impressive solemnity, dignity, and charm we all desire. High standards of membership are maintained and genuine signs of the stabilizing influence of our Craft on present day affairs can be readily recognized throughout the Jurisdiction.

The reports of the several District Deputy Grand Master printed in the Proceedings show satisfactory conditions everywhere in the Grand Jurisdiction.

The Board of Benevolence reported assisting 29 members, 38 widows, 27 children, and 2 orphans during the year.

Grand Historian M. W. Bro. R. L. Reid submitted an interesting report.

The Constitution was amended by making the office of Grand Secretary appointive; hereafter, that officer will be appointed by the Grand Master and a committee consisting of the Deputy Grand Master, the Grand Treasurer, and the Chairmen of the Committees on Finance, Jurisprudence, and Constitution. M. W. Bro. W. A. DeWolf-Smith was appointed Grand Secretary by the incoming Grand Master.

The fraternal reviews are again the work of M. W. Bro. W. A. DeWolf-Smith. The work of that distinguished Brother would be much better if it were not permeated by a spirit of intolerance that we can hardly consider Masonic. His bugaboo seems to be all Masonry not of English language or of the British type. He goes out of his way to show his disapproval and prejudice and hardly ever fails to prefix "alleged" to Grand Lodges such as those of the Brazilian States, Mexico, etc. The Grand Lodge of Vienna, which has been recognized by the Grand Lodges of the British Isles and of which the late Pro Grand Master of England, Lord Ampthill, was proud to wear the Grand Representative badge, is mentioned thus under "District Grand Lodge of Northern China":

On the other hand, the District Grand Master reported the formation somewhere in China of a Lodge under the Grand Lodge of Vienna, which is about as irregular as the Co-Masons, where he had the doubtful honour of installing the first Master.

He also takes a fling at our good Brother Joseph E. Morcombe, of California, because the latter's report on Foreign Correspondence was not "reticent respecting the quasi Masonry of some foreign countries."

Our Proceedings for 1934 are reviewed. In the last paragraph of his review, Wor. Bro. DeWolf-Smith, who has always been hostile and prejudiced against our Grand Lodge, indulges in one of his customary flings on which we consider comment useless because **quid prodest?**

Wor. Bro. Lot D. Lockwood who represents the Grand Lodge of British Columbia near that of the Philippine Islands is a very active member of our Grand Lodge and never fails to attend the Annual Communications.

NOVA SCOTIA, 1935

Nova Scotia is one of the provinces of the Dominion of Canada; it is composed of the peninsula of Nova Scotia, on the Atlantic coast, and the adjoining island of Cape Breton. The province has an area of 21,068 square miles and a population of 512,846. The Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia was founded in 1866 and has now 83 Lodges, with an aggregate membership of 9,079, showing a net decrease of 184 members during the year. Grand Masters: retiring, Reginald V. Harris; incoming, M. M. Gardner, Lunenburg. Grand Secretary, since 1918, James Clarence Jones, Halifax, N. S.

The Grand Lodge of Nova Scotia held its 70th Annual Communication in the City of Lunenburg on June 12, 1935. Wor. Bro. J. R. Murray, our Grand Representative, was present. Bro. A. W. Schwartz, mayor of Lunenburg, welcomed the members of Grand Lodge to the city. Distinguished guests were introduced and the Grand Representatives were called to the Altar and welcomed, then Grand Lodge formed in procession and, headed by the Lunenburg Regimental Band, the Brethren marched to St. John's Anglican Church where divine service was held. The sermon delivered on that occasion by the Grand Chaplain, R. W. Bro. J. Stead, is reproduced in full in the Proceedings. It is very good, but we shall copy only the following paragraph which contains the Bible text around which it was built up:

Here then all fraternal organizations have a splendid opportunity. Consider how much the peace of the world would be secured if Masons the world over carried out the principle of the Brotherhood of Man flowing as it does from the Fatherhood of God. "Have we not all one Father? Hath not God created us all?" So says the prophet Malachi, and his words contain the cardinal doctrine of our faith. And this doctrine of which the world stands so sorely in need to-day is one which the Masonic Order has taught from its inception.

At the close of the service the procession was reformed and the Brethren returned to the Odd Fellows'

Hall where Grand Lodge resumed its labors. At 12:45 p. m. Grand Lodge was declared at refreshment and the Brethren repaired to the Parish Hall where a luncheon was served and brief addresses were made.

During the afternoon session, Grand Master Harris delivered his Annual Address. From it we see that with the exception of seven years (1776-83), the Craft in Nova Scotia has assembled in annual session since 1758. During this, his third year of service as Grand Master, Bro. Harris visited 39 Lodges. He expressed his approval of the improved system of regulating and directing the financial affairs of Grand Lodge. In concluding his address, he stated that during the last three years he travelled over 25,000 miles in his Masonic work, including a trip to England and another to Massachusetts, attended 151 meetings officially, and delivered 142 addresses on 44 different subjects.

A message to the King on the occasion of his Silver Jubilee, and the reply thereto, are printed in the Proceedings.

Plans are being perfected for the proposed Bicentenary Commemoration of the Grand Lodge of Nova Scotia in June 1938.

The expenses of the Masonic Home at Windsor, totalling \$13,048.53, exceeded the receipts of the Home by \$200.00 this year. The number of guests at the Home was 31 on the date of the report.

V. W. Bro. James C. Jones, the Grand Secretary, presents his 21st annual report on Correspondence, comprising 67 reviews. His work is very good.

Our volume for 1934 is given 1-1/2 pages in which mention is made of the Whicher banquet, the Masonic Hospital, recognitions of foreign Grand Lodges, etc. Bro. Jones is cautious in his comments, as shown by the following paragraph on Grand Master Youngberg's Message:

Considerable correspondence is quoted, and a good deal reported, about the so-called "China Trouble" but so far as we are concerned, "the least said, the easiest mended," so with us at least, "Mum" is the word. Still, we hope for an early settlement.

We wish to explain that we reviewed the Nova Scotia Proceedings for 1934 upon receipt and published the review in the issue of the "Cabletow" for December, 1934, sending a clipping to our colleague some time in January, 1935.

Wor. Bro. L. B. Bewley (not "Bowhey" as given in the list of Grand Representatives in the volume under review) represents the Grand Lodge of Nova Scotia near that of the Philippine Islands.

PRINCE EDWARD ISLAND, 1935

Prince Edward Island is a province of the Dominion of Canada, situated on the island of the same name in the St. Lawrence Gulf; it has an area of 2,184 square miles and a population of 88,038. The Grand Lodge of A. F. & A. M. of Prince Edward Island, founded in 1875, has 15 Lodges, with a total membership of 1,143. There was a net decrease in membership of 2 during the year. Grand Masters: retiring, Franklin M. Pidgeon; incoming, Ernest Kemp. Grand Secretary (newly elected), Charles M. Williams, Box 112, Charlottetown.

The 60th Annual Communication of the Grand Lodge of Prince Edward Island was held in quaint old Charlottetown, on June 26, 1935. Our Grand Representative, Past Deputy Grand Master W. A. McQuarrie, was present when the Grand Representatives were

called to the Altar. Fourteen Lodges were represented, there being a total attendance of 153.

The Grand Master's Address was brief. He mentioned the deaths of R. W. Bro. Victor L. Goodwill, Deputy Grand Master, who passed away on February 26, 1935, and of M. W. Bro. Leonard Morris, the senior Past Grand Master of their Grand Lodge, who died at Vancouver at the age of 89 years, full of years and honors. Under "Condition of the Craft," M. W. Bro. Pidgeon said:

Lodge finances at the present time constitute a problem of great magnitude throughout our Jurisdiction. From my personal observations it seems to me that most Lodges are endeavoring to operate on too small an annual fee. Truly the dues at present are hard enough to collect, but it must be remembered that we belong to an Institution of high ideals. The proper use of the ballot box will give us fit material which, when properly finished, will harmonize with the rest of our structure, and it will not be weakened through the losses sustained by suspensions for non-payment of dues.

During the years of prosperity our numbers were greatly increased and initiation fees were used for running expenses for which they were never intended. Degree work in many of our Lodges is now at a stand-still and revenues from that source are greatly reduced, bringing the Lodges to the realization that their annual dues are not sufficient to meet current expenses.

Recognition was granted to the Grand Lodge "Lessing zu den drei Ringen." No action was taken at this time on applications for recognition received from the Grand Lodges of Denmark, Parahyba, and Jugoslavia, and the Grand Lodge of Germany in Exile.

The new Grand Master was honored with the purple of the Fraternity after serving the Grand Lodge as Grand Secretary from 1923 to 1935.

In the evening, 74 of the Brethren sat down to a fraternal banquet at the Canadian National Hotel, then Grand Lodge was called on again and the officers were installed.

The Committee on Foreign Correspondence does not submit formal reviews of the proceedings received, for reasons of economy. There are several pages of excerpts, however.

Wor. Bro. Francisco J. Olizon represents the Grand Lodge of Prince Edward Island near that of the Philippines.

SOUTH AUSTRALIA, 1935

South Australia, one of the States of the Commonwealth of Australia, has an area of 380,070 square miles and a population (in 1933) of 580,849. The M.W. Grand Lodge of Antient Free and Accepted Masons of South Australia was founded in 1884, but Masonic Lodges have existed within the territory under its jurisdiction since 1834. It has now 154 Lodges with an aggregate membership of 13,842, showing a gain in Lodges of 2 and a loss in membership of 357. Grand Master: retiring, His Excellency Brigadier-General The Hon. Sir Alexander Gore Arkwright, V.C., K.C. M.C., C.B., D.S.O.; incoming, The Honorable Mr. Justice John Mellis Napier, LL.B. Grand Secretary, C.R.J. Glover, Freemasons' Hall, Adelaide, South Australia.

The Half-Yearly Communication of the Grand Lodge of Australia was held on June 30, 1934, with the Pro Grand Master, Justice Napier, in the Grand East. We see from the report of the Board of General Purposes submitted at that communication, that a new Lodge was consecrated in the heart of Australia, at

Alice Springs, about 1,000 miles from Adelaide and 750 miles from the nearest Lodge. The Cottage Homes erected to commemorate the jubilee of Grand Lodge were reported as completed and tenanted. The Board congratulated the Grand Secretary upon completing, on October 20, 1934, a quarter century of service in his responsible office.

A motion to suggest to the Grand Master the appointment by him of an advisory council "for the purpose of assisting him by advice on matters which according to the Constitutions, come under the special cognizance of the Grand Master," was made, seconded, discussed, and lost.

It appears from the debate had on proposed amendments to the Constitution that the Grand Lodge of South Australia is opposed to the "lending of candidates" by one Lodge to another. Henceforth it will not tolerate that the Masters and Wardens of a Lodge vacate their chairs "for the very purpose of subjecting the Lodge to the government and control of strangers, who have not undertaken the obligation of office in that Lodge."

The Annual Communication was held on April 17, 1935, beginning at 7:45 p. m., in the Way Room, Freemasons' Hall, North Terrace, Pro Grand Master Napier presiding. Grand Lodge proceeded to ballot on the elective Grand Officers, and while the "Scrutineers" were examining the ballot papers, miscellaneous business was transacted. The report of the Board of General Purposes was taken as read, and was received and adopted. That report, which is printed in the Proceedings, begins with congratulations to the Grand Master, until recently governor of South Australia, upon his appointment as governor of the State of New South Wales. The Board reported that the efforts of the Grand Secretary's Office to find employment for 40 unemployed Brethren were a failure, there being only one inquiry offering employment. The question of "plumping (electioneering) at elections of Grand Lodge" was left to the wise discrimination of the members of Grand Lodge. We have legislation against it in our Constitution: but no amount of legislation could stop our Grand Lodge politicians from plying their trade.

The question of uniformity of dress was brought up by a member of Grand Lodge, but the Pro Grand Master thought it best to leave it to the good taste of the Worshipful Masters.

The Constitution was amended by the addition of a new section providing for the creation of a Widows' and Orphans' Fund.

The Scrutineers having reported, the Pro Grand Master, Justice Napier, was proclaimed Grand Master and was saluted with Grand Honors nine times. A tribute was paid to the retiring Grand Master who had occupied the Grand East for five years. The new Grand Master, after a very good inaugural speech, invested the Deputy Grand Master and those of the other elective Grand Officers who were taking office for the first time.

As customary in South Australian Proceedings, the fraternal reviews are the work of several Brethren. In many cases, the Grand Representative of the Jurisdiction reviewed is the author. Our Grand Representative near the Grand Lodge of South Australia, Wor. Bro. H. Gaetjens, having gone to his reward, the task of reviewing our Proceedings was entrusted to Wor. Bro. R. Owen Fox, whose name appears under the

very well written account of our Proceedings for 1934 which we find in the volume under review.

Rev. Bro. Joseph H. Boomer's invocation finds such favor in the eyes of our South Australian Brother that he reproduces it in full. He also has words of praise for the address of welcome to the Grand Representatives (by Rt. Wor. Bro. Youngberg) and the response thereto by M. W. Bro. Antonio Gonzales, and says that

If these beforementioned addresses and invocation are an index of the spiritual power of Freemasonry in the Philippine Islands then the Brethren in this far off Jurisdiction take their Freemasonry seriously and at its real value as an inspiring influence among its members.

We find the following comment on the "Confusion in the Temple" as we have been calling the difference of opinion over the chartering of Lodges in China and the suspension of relations between our Grand Lodge and several others which it produced:

It is only natural to expect that the disruption caused by the Consecration of Nanking Lodge No. 108, making the break of fraternal relationships with the Grand Lodges of England, Ireland, Scotland and Massachusetts, should be ventilated very comprehensively. This has been a matter of very great concern to the Grand Lodge under review, but they have been imbued with the thought that in all the steps that they had taken so far in China they had acted with the wisdom and caution for the good of the Fraternity.

We join in hoping with them that a further fraternal and frank exchange of views will be productive of an increased enlightenment on the part of all concerned, and that it will lay the foundation for a greater mutual respect and tolerance when the present misunderstandings have been forgotten.

In commenting on the action in China the Committee of Jurisprudence said that they were of the opinion that the action of the Grand Master in every particular was in accordance with Masonic law, custom and usage and that he had acted with caution, care and due consideration for the rights interest of all concerned, and that they believed that the action of the Grand Lodges in suspending relations with the Grand Lodge of the Philippine Islands was the result of misinformation and misapprehension of the true facts involved, and the right understanding of the facts will result in the restoration of a complete harmony between their Grand Lodge and the other Grand Lodges interested in the question.

'Tis a consummation devoutly to be wished.

We are very grateful to Brother Fox for his sympathetic comment and good wishes for an early cessation of the situation which should never have gone as far as it has.

The Grand Lodge of South Australia has since 1933 been represented near ours by Wor. Bro. Nicanor C. Mendoza, who was present at the Annual Communications of 1934 and 1935.

TASMANIA, 1935

Tasmania is a State of the Commonwealth of Australia, situated on an island south of that continent, in the South Pacific. It has an area of 26,215 square miles and a population of 227,473. The Grand Lodge of Antient, Free, and Accepted Masons of Tasmania, established in 1890, had at the close of last year 44 Lodges, with a total membership of 3,798, showing a net gain of 19 during the year. A gain in membership is something exceedingly rare in these days and we congratulate Tasmania on being an exception to the rule. Grand Masters: retiring, Lawrie J. Abra; incoming, His Excellency, Sir Ernest Clark, K. C. B., C. B. E. Grand Representative, Rt. Wor. Bro. E. A. Blakney, P. G. W., was present at both the Half-Yearly and Annual Communications.

The Half-Yearly Communication was held at the Masonic Hall, Hobart, on August 25, 1934. The death

of Past Grand Master Frank P. Bowden was recorded at this Communication. The Grand Master, assisted by R. W. Bro. A. R. Wiseman, completed the draft of a history of Masonry for the past 100 years in Tasmania. A second edition of the Ritual for Craft Masonry was submitted to and adopted by Grand Lodge.

The 44th Annual Communication of the Grand Lodge of Tasmania was held at the Town Hall of Hobart on February 23, 1935. As usual, the annual report of the Board of General Purposes was the first order of business after the minutes of the Half-Yearly Communication had been confirmed. It was extremely brief and was adopted. The annual report of the Board of Benevolence showed disbursements for quarterly and special grants and funeral expenses totalling approximately 2,083 pounds sterling. A Special Fund to permit Freemasons in Tasmania as a body to subscribe to charities outside the Craft was created at this Annual Communication, to mark the commencement of the Second Century of Freemasonry in the State, the Centenary Fund, recently raised, being for purely Masonic charities.

The retiring Grand Master made a brief address, reviewing the activities of the year and after the installation of Grand Officers, the newly installed Grand Master (who, we might add, is governor of the State) delivered a brief inaugural speech. They evidently do not believe in long addresses in Tasmania.

February 25, 1935, was the first day of the celebration of the Centenary of Freemasonry in Tasmania. The Lord Mayor of Hobart "entertained the visitors from the mainland to morning tea," and in the evening, Tasmanian Operative Lodge No. 1, the oldest Lodge on the Register of the Grand Lodge of Tasmania, celebrated its centenary by a banquet in the City Hall "when over six hundred Brethren were present, and entered fully into the social side of Masonry—when all the aspects of good-fellowship were interspersed with speech, song, and music." An excursion to the Derwent Valley, with luncheon and afternoon tea, and a musical festival in the evening were the program for the second day. On the third, a garden party at Government House and a children's party at the Prince of Wales Theatre were social features of the day. Finally, on the evening of the fourth day, a brilliant Masonic Ball was held as the climax of the celebrations. Our Grand Lodge, at its last Annual Communication, passed a resolution congratulating the Grand Lodge of Tasmania upon that auspicious event to which, to its great regret, it was unable to send a representative.

There are no fraternal reviews.

The Grand Lodge of Tasmania is represented near ours by Wor. Bro. José C. Velo, who never misses an Annual Communication.

WESTERN AUSTRALIA, 1935

Western Australia, one of the States of the Commonwealth of Australia, has an area of 975,920 square miles, with over 450,000 inhabitants. Masonically, it is governed by the Grand Lodge of Western Australia of Antient, Free and Accepted Masons, which was founded in 1900 and which now has 144 subordinate Lodges, with a total membership of 9,014, representing a gain of 42 members. We congratulate this Grand

Lodge upon being an exception now, when decreases are the rule and increases in membership are rare, indeed. Grand Master (re-elected), Fred A. McMullen, Grand Secretary, A. E. Jensen, Freemasons' Hall, Perth, Western Australia.

Quarterly Communications were held on August 23rd and November 22nd, 1934, and February 28th, 1935. The Annual Communication was held at Perth, on May 23, 1935.

At the November Quarterly, the Grand Master reported consecrating West Kimberley Lodge, No. 161, at Derby. The following paragraph which we copy from his account shows a spirit that challenges our admiration:

The foundation members of the new Lodge are most zealous craftsmen. They purchased an obsolete explosives magazine and converted it into a Masonic Temple, small in dimensions, but equal to their requirements for several years. Excepting the turned work, the brethren made all their Lodge furniture and equipment; added an ante-room to the building; laid a cement floor to the Lodge Room, and painted thereon a tessellated pavement. Instructed by Wor. Bro. Pike, they had been rehearsing degree work for months before the consecration date and on the Sunday afternoon in their Lodge Room they exemplified portions of the work in a highly commendable manner. Wor. Bro. Pike is a Past Master of experience, and under his wise guidance, and with such zeal and enthusiasm characterising the brethren, the success of his new Lodge is assured.

On his return to Perth, the Grand Master visited the Lodges at Carnavon, Port Hedland, Broome, and Roebourne. His strenuous journey to Derby and back, nearly 3,000 miles, all traveled by airplane, was accomplished in twelve days.

On the list of Grand Representatives received and welcomed at the Annual Communication, we find the name of our Grand Representative, R. W. Bro. J. E. J. Ridgway, whom we congratulate upon his appointment as Junior Grand Warden.

A remarkably good Fraternal Correspondence Report is presented by Rt. Wor. Bro. James W. E. Archdeacon, P. S. G. W., with a fine introduction in which the outstanding features of the volumes reviewed are presented in paragraphs full of interest and good common sense, 50-year Members, Travelling, Degree Teams, the New York Sojourners' Plan, Masonic Plays, and other subjects are ably discussed and commented upon. Of particular interest to us is the paragraph on "The Philippines' Case", in which special attention is given to the incident between the Grand Master of Georgia and our Grand Lodge. Neither here nor under "Georgia" do we find any mention of the fact that the Committee on General Welfare, to which the Philippine matter was referred for investigation, reported back to the Grand Lodge of Georgia that it had fully investigated and considered the entire matter and that it sustained the ruling of the Most Worshipful Grand Master of October 18, 1934 (resuming relations with the Grand Lodge of the Philippine Islands). We might add that this report seems to have escaped the attention of all reviewers of the Georgia Proceedings for 1934 whose reports have come to our desk.

The Proceedings of our own Grand Lodge for 1934 are reviewed in a very courteous, complete and fair manner. Special mention is made, besides a paragraph on the "Confusion in the Temple," of our Lodge bulletins, Masonic libraries, proposed salary cuts, publication of fraternal reviews in the Cabletow, etc. M. W. Bro.

Youngberg's decision to present the prize-winners in the literary contest with fountain pens instead of medals is commented upon. The present reviewer is using one of those pens and blesses Bro. Youngberg's decision.

We are grateful to our good Brother for these remarks:

....Bro. Fischer is one of the most indefatigable Masonic workers in the Jurisdiction: it is the wonder of his Brethren how he manages to have so many Masonic "irons in the fire" and carry on so successfully. Not the least of his successes is the series of reviews he has compiled....

After saying all these good things—sugaring the pill, as it were—Bro. Archdeacon calls our attention to the fact that in our review of Western Australia, 1933, we gave the population of that State as 332,000, while it exceeds 450,000. We admit the error, which is due to our thoughtlessly taking the information from a dictionary published a decade ago, instead of consulting more recent books of reference, as we have been doing in most of the other cases. We shall be more careful next time and thank our Brother for telling us. A friendly little hint like that is a fraternal service to be appreciated.

Wor. Bro. Fred M. Holmes represents the Grand Lodge of Western Australia near that of the Philippine Islands and does it conscientiously and well.

"LESSING ZU DEN DREI RINGEN"

(CZECHOSLOVAKIA), 1935

The Republic of Czechoslovakia (area, 54,207 square miles; population, about 15 millions), formed at the close of the World War, comprises the territories of the ancient Bohemian kingdom (Bohemia, Moravia and a part of Silesia) and the upper parts of former Hungary known as Slovakia and Carpathian Russia. Two Grand Lodges exercise Masonic jurisdiction in Czechoslovakia, working side by side in peace and harmony: the Grand Lodge "Lessing zu den drei Ringen," founded in 1920, works in German, and the National Grand Lodge of Czechoslovakia, founded in 1923, works in the Czech language. Both Grand Lodges have their offices at Praha (Prague), the national capital.

The Grand Lodge "Lessing zu den drei Ringen" has now 29 Lodges, with a total membership of 1,470 (net gain, 10). Grand Master, M. W. Bro. Ernst Steinert; Grand Secretary, V. W. Bro. Ernst Klatscher.

The Annual Communication of the Grand Lodge "Lessing zu den drei Ringen" was held at the "Lesingheim," in the city of Prague, on June 16, 1935. V. W. Bro. Klatscher paid an eloquent tribute to the Fraternal Dead which was published in "Die drei Ringe," the official organ of the Grand Lodge. In the same journal we also find Wor. Bro. Paul Eisner's oration entitled "Liberty and Freemasonry," a splendid piece of architecture. There were several musical numbers. The communication closed with a fraternal banquet at the "Paris" Hotel which was well attended.

We see from the Grand Secretary's reports, published in "Die drei Ringe," that the number of Grand Lodges which have granted recognition to "Lessing zu den drei Ringen" increased during the year from 44 to 66. Owing to the depression, Grand Lodge was not as active in relief work as the year before, but it did very well just the same. The report

of the "Quatuor Coronati coetus Pragensis at Academia massonica," as the study and research organization of this Grand Lodge is called, shows good work. Twenty lectures were delivered in Lodges of the two Grand Jurisdictions during the year. The society has a library of 1600 volumes; it has monthly directors' meetings and meets three or four times annually for lectures and debates of its own. Music is also cultivated.

That the study feature is also to be emphasized in the subordinate Lodges we see from the following paragraph of the annual report of the Grand Secretary:

On recommendation of several of the Lodges, the Grand Master has decided to propose themes to the Lodges for study and debate, in which respect he has followed the custom of other Grand Lodges. The subjects of "Education of the youth to a masonic view of life" and "Cultural development in the 18th and 19th centuries and Freemasonry" have both awakened keen interest in our Lodges and we hope as many Brethren as possible will send their essays to the Secretary's Office so that they can be published in the "Drei Ringe."

We are glad to see the Grand Lodge "Lessing zu den drei Ringen" grow and flourish. Three Lodges were constituted during the year under report and two were granted a charter at the Annual Communication of June 16, 1935. The foundation of a home for aged Masons and widows of Masons has been considered and will be taken up definitively when conditions shall be more favorable. "Die drei Ringe," the official organ of the Grand Lodge, which has developed into an admirable Masonic journal, is now being published by the Grand Lodge itself. The Government is friendly and there are few attacks on Masonry in Czechoslovakia.

Wor. Bro. Arthur Brod represents our Grand Lodge near the Grand Lodge "Lessing zu den drei Ringen," while the latter is represented near the Grand Lodge of the Philippine Islands by Wor. Bro. William Merz.

CZECHOSLOVAKIA, 1935

The National Grand Lodge of Czechoslovakia (Národní Veliká Lóze Ceskoslovenská), founded in 1923, had at the close of the year 1934 fourteen Lodges with a total membership of 773. A net increase in membership of 95 was registered during the year. Grand Master (re-elected), Karel Weigner. Grand Secretary (for Foreign Relations), Lev Schwarz, Prag-Smíchov, Vinohradská 24.

The National Grand Lodge of Czechoslovakia held its Annual Communication in the city of Prague on April 7, 1935. Our Grand Representative, V. W. Bro. Lev Schwarz, was present. The Grand Master, in his address, exhorted the Brethren to drop all depression talk. The Grand Secretary reported on the celebration, on June 9, 1934, of the festival of Smetana, the famous Czech composer, which was held in Bertramka, a country house in the suburbs of Prague, where Mozart used to live and where he composed the overture to "Don Giovanni." We also see that the National Grand Lodge has entered into Masonic relations with 91 foreign Grand Bodies, and that R. W. Bro. Constant Pierre, its Deputy Grand Master, has been elected President of the International Masonic Association. Two new Lodges were constituted and one was regularized during the year. Mention is made

of the great interest shown by American Masons of Czech origin in the National Grand Lodge of Czechoslovakia.

Wor. Bro. Charles S. Salmon is the active Grand Representative of the National Grand Lodge of Czechoslovakia near our Grand Lodge.

Lodge News

Southern Cross No. 6, Manila.—The September Stated Meeting was conducted by the Past Masters of the Lodge and was, after the transaction of the regular business, devoted to having the Past Masters present each say something good of the absent ones. The speakers were Past Masters Perkins, Hall, Shuman, Herman, Balls, Larkin, Riddle, and McFie, and Wor. Bro. E. R. Hyde, W. M. There were about 60 Brethren present at this meeting, which shows how an interesting special program attracts the Craft.

For the October Stated Meeting, the attractions are an address on air-cooling systems by Wor. Bro. L. M. Hausman of Manila Lodge No. 1; moreover, a vote will be taken on the proposition to consolidate with Corregidor Lodge No. 3.

Batangas No. 35, Batangas.—On October 5th, last, this Lodge held a well-attended Special Meeting of which we have received the program. M. W. Bro. Antonio Gonzalez, P. G. M., was to pronounce the address of welcome, to which a response was to be made by Wor. Bros. Albert K. Spielberger (1) and Angel S. Arguelles (22). The conferring of the First Section of the Third Degree by a Special Team of Masters and Past Masters from Batangas, and of the Second Section by the Costumed Team of Manila Lodge No. 1, were to be followed by addresses by M. W. Bro. George R. Harvey, P. G. M., and M. W. Bro. Wenceslao Trinidad, P. G. M., while Wor. Bro. Eduardo L. Claudio, W. M. of the Lodge, was to deliver an address on "Masonic Travels Abroad" between the First and Second Sections. Refreshments were to be served after closing.

We presume that this program was carried out to the letter and that the occasion was an enjoyable and profitable one.

Charleston No. 44, Agaña, Guam, M. I.—A letter from the Master of Charleston Lodge No. 44, Wor. Bro. G. A. Powell, has been received by the Grand Master, thanking him and other Grand Lodge officers for looking after the affairs of Bro. Angel Vives, who recently died in Manila. A headstone will be placed on the grave of the deceased, at the expense of the Lodge.

Charleston Lodge was greatly disappointed to learn that Most Wor. Bro. S. R. Hawthorne had to abandon his visit to Guam, to which the Masons on that island had been looking forward with great pleasure.

Dagohoy No. 84, Tagbilaran.—On October 6th, last, the members of the Lodge and their families gathered at the residence of Wor. Bro. J. D. Jimenez to listen to the first of the Masonic radio talks broadcast from Station KZRM, Manila, talk things over, partake of refreshments, and have a good social time. After a meeting at the hall of the Lodge, from 5:30 p. m. to 7:00 p. m., the Brethren repaired to the residence of the Worshipful Master and enjoyed the refreshments served until the hour of 7:45 p. m., when they "listened in" on the radio talk. Among those present who had come from places far distant were Wor. Bro. Frank Lombard and family, from Ubay, 125 kilometers; the family of Bro. Alejandro Cador, from Jagna, 65 kms.; Bros. Macario Sañiel, Gregorio Loquellano, and Nicanor Logroño, from Carmen, 61 kms.; Bros. Casimiro B. de Sagan and German Yap, from Bilar, 42 kms.; Bros. Claudio, Butalid, Leoncio Marapao and Eduardo D. Palac, from Calape, 42 kms.; Bros. Vicente Tan and Nicolas Roxas, from Loboc, 25 kms., and Bros. Lim Tiaoco and Go L. Chan, from Loay, 18 kms.

Mount Huraw No. 98, Catbalogan, Samar.—Mr. Barthold Fexer was initiated on October 1st. Refreshments were served after labor.

Wor. Bro. Mariano de la Rosa, P. M. of Isarog Lodge No. 33, judge of the Court of Instance of Samar and for the last six years a resident of Catbalogan, has been elected an honorary

member of Mount Huraw Lodge, in recognition of the active interest which he is and always has been taking in its welfare.

The COW Circle, an association of Masons residing in this valley intended to promote fraternal and social intercourse, has purchased an all-wave radio set which is now installed in the Temple. The social room of the Masonic Temple at Catbalogan, where travelers are always welcome, is open every evening for Masons and their friends who come there to chat, read, or play ping-pong, chess, checkers, or dominoes.

Amity No. 106, Shanghai, China.—Amity Lodge Publication No. 3 is out; it is the Year Book of the Lodge for 1935 and is a neat little booklet, pocket size, of 50 pages. It contains, besides the roster of members, list of officers, and other information of that sort, the Worshipful Master's report for 1934 and the By-Laws and Standing Resolutions of the Lodge. The illustrations, which are very good, include a fine portrait of V. W. Bro. Hua-Chuen Mei, in his District Deputy Grand Master's regalia, and group pictures taken at the Amity Lodge Installation on March 1, 1935, and at the banquet in honor of M. W. Bro. S. Youngberg and wife on March 13, 1934.

An account of the visit of M. W. Bro. S. R. Hawthorne, in September, will be found under "The China Pilgrimage," in this number.

Pearl River No. 109, Canton China.—At the September Stated Meeting, Bro. James M. Henry, who had recently returned from the United States, was installed as Senior Warden and Bro. H. H. Snuggs was installed as Orator. Wor. Bro. David A. K. Au acted as installing officer, with Wor. Bro. H. de V. Booten assisting him as master of ceremonies.

Tuesday, September 24th, will ever be remembered as a red-letter day in the annals of this Lodge. An account of the official visitation made that evening by Most Wor. Bro. S. P. Hawthorne, Grand Master, from the pen of Acting Secretary Li Kai Tsung, has been embodied practically verbatim in the article entitled "The China Pilgrimage" and published in this number of the "Cabletow."

Maranaw No. 111, Dansalan.—Maranaw Lodge has amended its By-Laws by changing the date of the Stated Meeting from the third Saturday to the second Saturday of each month—not the other way about, as stated in our September issue.

Selected

FREEMASONRY AND SCIENCE

Freemasonry is a champion and supporter of Science. Just as in the beginning the liberal arts sought a refuge in the quiet and peaceful cloisters of the monasteries, so Science, during the barbarous ages, had recourse to Freemasonry and erected the sublime architectural monuments of the past. Science is free today because Freemasonry was its nurse and guarded it like a sacred flame while the tempest roared without. Now, that calm has been restored, it gives Science back to the world to light it up with its rays. What would have become of Science had it not been for the mysteries with which the priests of ancient Egypt and the magic of old surrounded it? It would have perished at the hands of ignorance and neglect like a seed abandoned to the fury of the elements with the perisperm barely broken.

Religion attempted to subjugate and tyrannize Science. Religion being powerful, Science suffered a long captivity. Who delivered it? It was Freemasonry, which proclaimed the liberty of human reason and worked to have it recognized. Hence it is our duty to watch over Science and again enter the lists for it whenever it is threatened.

—JOSE RIZAL

Seccion Castellana

THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 103 Logias (23 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 trece 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

Editoriales

NUESTROS HERMANOS SUDAMERICANOS

El número de Masones de habla inglesa que creen que los Masones mejicanos y sudamericanos no entienden la Masonería tal como se debe entender y que se ocupan de política y conspiraciones, va disminuyendo rápidamente. Como consecuencia de dicha disminución, observamos un aumento constante en el número de Masones norteamericanos dispuestos a estudiar toda la situación sin prejuicio y abogar por el establecimiento de relaciones fraternales con sus Hermanos del Sur. Ya hay muchos que se dan cuenta cabal de la situación difícil en que se encuentran los Obreros valientes cuyos Talleres se hallan en países en que predominan influencias hostiles a la Masonería. Uno de los defensores más resueltos de la Masonería latina es el Hermano Cyrus Field Williard, secretario de The Philalethes Society (621 West Ivy Street, San Diego, California). Este Masón eminente ha expresado el deseo de trabajar activamente a fin de fomentar el espíritu de fraternidad entre las dos ramas de la Masonería y nos dice que recibiría con gusto toda sugestión encaminada a favorecer la causa que ha adoptado como suya. Entiende el castellano y no le será difícil leer cartas redactadas en portugués, de modo que los Hermanos mejicanos y de las repúblicas de América Central y del Sur podrán escribirle en su propia lengua. Deseamos a nuestro querido colega y hermano mucho éxito en la labor fraternal que ha emprendido y hacemos votos por que cada día nos vea más cerca a la meta y que la unión de las dos ramas de la Masonería se convierta pronto en una hermosa realidad.—L. F.

CARTA DEL BRASIL

Desde Porto Alegre, Rio Grande do Sul, el Ven. Hmno. Paulo Vogelsanger, Garante de Amistad de la Gran Logia de las Islas Filipinas ante la Gran Logia de Rio Grande do Sul, llama la atención hacia la reciente invasión del territorio de las Grandes Logias brasileñas por la Gran Logia Unida de Inglaterra. En un artículo publicado en nuestro número correspondiente al mes de agosto, ya hemos expresado nuestra opinión personal, traduciendo al inglés la protesta contra dicha invasión publicada en portugués por la Gran Logia de Parahyba, a fin de que la Masonería de habla inglesa se entere de lo que ha sucedido y juzgue la medida adoptada por la Gran Logia inglesa con conocimiento de causa. Para ser justo, hemos publicado las manifestaciones oficiales de ambas partes con nuestras conclusiones personales que no tienen nada de oficial.

Felicitemos al querido Hmno. Vogelsanger por el interés y celo con que desempeña las funciones de Garante de Amistad.—L. F.

De Plumas Extranjeras

EL MISTERIO MASÓNICO

(Extracto de la obra "La Francmasonería Escocesa" de Coen y Dumesnil, traducido por la "Revista Masónica del Perú.")

Para cultivar en la suspicaz imaginación del público las prevenciones contra la Masonería, nuestros detractores encuentran fácil pretexto en lo que llaman "sus misterios."

¡Sociedad secreta, la Francmasonería!

La expresión repetida con tanta complacencia, mueve a risa cuando se piensa en que no hay quizá ninguna otra asociación de la que más se hubiese hablado y escrito. Podría llenarse toda una biblioteca con las obras publicadas al respecto; de modo que quien quisiese honradamente documentarse acerca de la historia y el objeto de la Institución, podría hacerlo con mayor facilidad que si se tratase de cualquiera otra.

Sin embargo, espíritus excelentes que no nos son sistemáticamente hostiles, se han dejado impresionar por estas leyendas. Uno de ellos escribía hace algunos años que alrededor de la Masonería todo es misterio. Y lo cierto es que este autor concienzudo, si hubiese querido informarse acerca de la Orden, habría podido, sin ninguna dificultad, penetrar ese enigma que tanto le inquietaba.

Que la Masonería sea una sociedad cerrada, es cierto. Este rasgo es también común a muchas asociaciones, círculos, clubes, etc., animados del legítimo empeño de no admitir como miembros sino a quienes presten mayores garantías de no resultar elementos de discordia dentro de la organización. La Masonería está obligada a mostrarse en este punto particularmente exigente, por la razón misma de lo que sus enemigos divulgan en el público. No tan sólo debe esforzarse por rechazar a los candidatos de dudosa probidad o que lleguen a ella por mera curiosidad o interés, sino que, además debe defenderse de quienes quisieran penetrar a sus Templos para desarrollar una labor de propaganda en favor de tal o cual doctrina filosófica o política.

Cualquier hombre honesto convendrá en que esta necesidad es lógica. Hay círculos a los que el ingreso es mucho más estrictamente restringido que en la Masonería. Pero lo curioso es que aun cuando ciertas reglas se admiten como naturales si se trata de las organizaciones profanas, sirven de pretexto para la sospecha y la calumnia cuando las pone en práctica

nuestra Institución. No, olvidemos, por otra parte, que la indispensable severidad que nos es preciso emplear, se traduce año a año en el rechazo de numerosas solicitudes de admisión. Resulta lógico que los candidatos rechazados no acepten siempre de buen grado su fracaso, y más de uno vaya a aumentar las filas de nuestros detractores; pero ello es inevitable, y de ningún modo podría influir para suavizar los rigores de la selección masónica.

¿Puede reprocharse también a nuestra Orden el que no admita extraños en sus trabajos? ¿Acaso no es común este rasgo a todas las asociaciones celosas de asegurar a sus reuniones una indispensable seriedad? Los círculos más aristocráticos, ¿no ponen cuidado meticoloso, para mantener su prestigio, en alejar a los intrusos? En este punto la Masonería no podría substraerse a la regla en menor grado que cualquiera otra asociación: los hermanos que se congregan en las Logias tienen la costumbre de expresarse en ellas con absoluta sinceridad, y por eso tienen, más que cualesquiera otros, el deber elemental de defenderse contra la curiosidad del vulgo, por medio de una inviolable discreción.

Pero—replicarán nuestros adversarios—la Masonería no se limita sólo a admitir hombres de su elección en sus Templos y rodear sus debates de un impenetrable secreto, sino que obliga a practicar tenebrosas ceremonias, prestar terribles juramentos, someterse a ritos extraños y usar atributos que incitan o la desconfianza cuando no provocan la hilaridad.

Sin detenernos a analizar algunas aseveraciones que detractores poco escrupulosos apoyan en textos equivocados o alterados, nos sería fácil responder que el aparato y el simbolismo no son peculiares a la Masonería, sino que casi no hay grandes manifestaciones humanas en que no intervengan para crear entre los participantes un lazo fuerte y solemne. Pero puesto que debe advertirse, de una vez por todas, que lo que es natural en otra parte no puede ser censurable entre los masones, nos ahorraremos mayores comentarios acerca de este punto.

No nos preocupan los ataques de nuestros adversarios, a quienes no ha podido convencer ningún argumento, ninguna prueba. Las impresiones de los espíritus imparciales son las que nos importan. No desconocemos que la mayor parte de ellos, sin llegar a ver en nuestro simbolismo el signo de actividades satánicas, pudieran encontrarlo anticuado, inútil, aun algo cómico. Es dudoso que esta opinión pueda modificarse con razonamientos: el simbolismo masónico se vive y no se explica.

Por lo tanto, renunciemos a enunciar sus rasgos esenciales y sus principales méritos.

Que el simbolismo tenga o no razón de ser, parece quedar demostrado por el solo hecho de que haya sobrevivido a todas las críticas enderezadas, no sólo desde fuera sino en el seno mismo de la Masonería. ¿Por qué virtudes se impone, pues, a hombres mucho menos dispuestos que otros a aferrarse supersticiosamente a determinadas actitudes y fórmulas?

En primer término, se impone porque el simbolismo muestra la solidaridad masónica a través del tiempo. La Masonería, que se esfuerza por considerar en su conjunto la evolución de los hombres y de las cosas, no desdeña el pasado. Guarda un sólido reconocimiento a quienes la fundaron legándole tradiciones cuyo valor no ha podido destruir el tiempo, y testimonia su gratitud manteniendo fielmente los ritos y las palabras

por medio de los cuales nuestros hermanos mayores quisieron simbolizar sus experiencias y sus esperanzas. Hágase burla, si se quiere, de esta piedad; decláresele sentimental y ridícula; pero en todo caso es un ridículo que la Masonería comparta con las instituciones humanas más veneradas.

Sin embargo, esta afirmación de fidelidad, por respetable que sea, resulta cosa de poca monta al lado de la utilidad permanente del simbolismo.

La Masonería espera de sus adeptos una actitud muy sencilla en apariencia; pero en realidad más difícil de obtener que cualquiera otra. Les pide, cuando vienen a su Logia, que olviden sus pasiones y sus intereses; que discutan con absoluta serenidad tópicos a veces irritantes, y que hasta pueden afectarles muy de cerca. Exige de ellos que sean tolerantes, pero no en el sentido vulgar que hoy se atribuye a esta palabra tan gastada. Ser tolerante, para un verdadero masón, no es escuchar con oído cortés e indiferente la opinión que no se comparte, haciéndose en secreto el firme propósito de permanecer fiel a la convicción propia. Es, por el contrario, sentirse dispuesto a abandonar cuanto pueda haber de falso en la propia convicción; es esperar, buscar, aun provocar cuanto pueda contribuir a la destrucción de los prejuicios existentes o de las ideas anticuadas. Para el masón la duda no sólo debe mantener el espíritu en agradable somnolencia, sino siempre en vela, de modo que no se anquilose. La tolerancia masónica no consiste en observar una pasividad complaciente: es en esencia dinámica.

Pero este perfecto “desprendimiento” no es fácil de obtener, y los hombres no lo logran sin ninguna ayuda. La iniciación masónica los conduce a él; pero el ritual los mantiene en él. Fórmulas, emblemas, condecoraciones, recuerdan a los hermanos reunidos que la Logia no es un banal lugar de reunión, sino que representa para ellos una casa de elección en que cada uno debe entregarse a nobles disciplinas y esforzarse por practicar virtudes de que el mundo profano rara vez da ejemplo. Virtud ficticia, dirán los escépticos, que se desvanece tan pronto se abandonan las puertas del Taller. Pero los escépticos tal vez se equivoquen, pues quienes hayan saboreado aquellas horas de selección conservan el deseo de transportar, cuando menos su reflejo, a la existencia diaria.

Lo repetimos: es posible reír de este simbolismo al que siguen siendo fieles todas las obediencias, y que tiene el mérito de constituir un lenguaje común para los hermanos de todo el mundo. Pero será preciso confesarse muy cándido para ver en él el signo de un sentimiento de perversidad y la demostración de que la Masonería sueña con someter al mundo a algún espíritu diabólico.

GEOMETRIA Y MASONERIA

Por RAMON V. JIMENEZ

Durante nuestra carrera masónica, se nos enseña a usar como herramientas de trabajo, la regla, la escuadra y el compás. Y se nos recomienda, además el estudio de las ciencias y artes liberales; y de una manera muy especial el estudio de la geometría. Por ser ésta, según se nos dice, la base de los conocimientos más útiles; y porque comprueba además, las admirables proporciones de la naturaleza y además, porque ella es la base del Arte Real. Esta es la razón de por qué antiguamente, Geometría y Masonería eran palabras sinónimas.

Buscando la comprobación de todo esto, encontramos que, la naturaleza abunda en leyes matemáticas. Y que todos los cuerpos están limitados por líneas rectas aparentes.

Si consideramos los cuerpos según su naturaleza, encontramos que los cristales del oro, por ejemplo: no son iguales geoméricamente a los del carbón y los de éste serán distintos en su forma a aquellos que constituyen algún otro cuerpo. Los cristales que forman los distintos cuerpos afectan formas romboidales, prismáticas, etc. Lo que nos hace pensar, que los electrones, átomos y moléculas que forman todos los cuerpos, ya sean inorgánicos u orgánicos, se encuentran limitados por líneas rectas aparentes. Esto lo podemos comprobar desmenuzando una roca cualquiera y tomando uno de los corpúsculos, el más pequeño, observaremos que afecta una forma geométrica determinada y lo mismo sucedería si observáramos un trozo de madera o de yerba.

Podrá quedar exceptuado de ésta ley el cuerpo animal? Seguramente que no; pues las fibras que forman los músculos, los nervios y los huesos, están formadas por pequeñas partículas o moléculas que afectan a su vez formas geométricas.

De todo lo expuesto, deducimos que el hombre viéndose rodeado de figuras geométricas y dándose cuenta, intuitivamente se entiende, que él mismo era un conjunto de pequeños cuerpos geométricos, le vino el deseo de imitar lo que tenía ante sus ojos y comenzó a pintar y a grabar en las paredes rocosas de sus cuevas. Y más tarde, usando el barro hizo ladrillos que secó al calor del sol y con estos elementos comenzó a construir sus primitivas habitaciones.

Los babilonios y los asirios en las llanuras de Shinar y los egipcios en las márgenes del Nilo, dieron a su arquitectura la forma piramidal, arquitectura tosca y pesada lo mismo que su escultura. Estos pueblos, como los que les siguieron, se inspiraron para erigir sus construcciones en sus diversos sistemas religiosos: los Antiguos Misterios. Y si la arquitectura y el arte en general obedecían a inspiraciones religiosas, entonces podemos inferir de esto que eran los sacerdotes quienes concebían, planeaban y dirigían la construcción de sus monumentos arquitectónicos y las artes en general. Y si esto es verdad, queda confirmado el aserto de que las palabras Geometría y Masonería eran sinónimas antiguamente.

Pero buscando más a fondo, encontramos que, la ley de las proporciones de Zeising, no es otra cosa que la regla de oro de los antiguos egipcios y griegos; a saber: "Para que un todo dividido en dos partes desiguales parezca hermoso, desde el punto de vista de la forma, debe tener entre la parte pequeña y la grande, la misma relación que entre la grande y el todo." Naturalmente que esta regla de las proporciones es aplicable al concepto de belleza que tenían aquellos antiguos constructores o a los que en la actualidad conceptúan la belleza conforme a la ley enunciada. A este respecto podemos decir que Diego Rivera sólo nos ha dado una nueva técnica en la belleza, pues en lo demás sus monos están sujetos al punto de oro.

En arquitectura, notamos que los distintos órdenes se distinguen entre sí por las proporciones y ornamentos de sus columnas, por la regularidad de sus cornisas, frisos y demás partes del edificio. Hay varios estilos u órdenes de arquitectura, pero por su riqueza y elegancia y por lo delicado de su estilo, son dignos de mencionarse

el Dórico, el Jónico y el Corintio. El Dórico es el mejor proporcionado, sus distintas partes se fundan en la posición de los cuerpos sólidos. Su columna tiene ocho módulos o diámetros de altura. El Jónico tiene las proporciones medias entre los órdenes más sólidos y los más delicados, su columna tiene nueve módulos de altura; su capitel está adornado con volutas. El Corintio es el más rico y está considerado como una verdadera obra de arte, su columna tiene diez módulos de altura y su capitel está adornado con dos fajas de hojas de acanto de ocho volutas. En fin, los monumentos arquitectónicos, construídos a través de las edades, son libros abiertos para aquellos que saben leer en sus páginas de piedra; pues ellas nos hablan de las épocas que dichos monumentos representan, nos hablan de los gustos, penas y alegrías de aquellos pueblos que hicieron temblar la tierra con el estruendo de sus corceles, de sus gritos de guerra y que supieron dejar las huellas de su paso y hoy descansan en el polvo.

En escultura, tanto en el cuerpo como en el rostro humano, para ser perfecta, desde el punto de vista de la forma, debe estar sometida, debe estar trazada de acuerdo con el punto de oro; el rostro, en su ángulo de encuadramiento debe estar ajustado al módulo 1.618 y el esquema geométrico debe dar el diagrama de los poliedros platónicos; dodecaedro e isocaedro, saliendo el uno del otro.

Y puesto que la materia es energía y la energía es movimiento manifestado en cohesión y expansión, podemos traducirla en ondas, cortas o largas, ligando los corpúsculos. Y de esto podríamos deducir que la pintura, la música y aún el perfume, afectan formas geométricas; porque exhalando armonía están sujetas a la regla de oro. Pues si nos ajustamos al cánon de belleza precitado, encontraremos que todas las creaciones de la naturaleza, todas las obras de verdadero arte, todo aquello que es armonía descansa sobre un armazón de líneas rectas aparentes; ya formen estas triángulos, rectángulos, pentágonos, etc., todas están poco más o menos, sometidas a la proporción dorada.

La belleza es la expresión del sentimiento universal. En consecuencia, el masón, si en verdad lo es, será, sin duda alguna, un geómetra, un arquitecto, un verdadero artista. Porque el artista capta esa delicada armonía que exhala toda la naturaleza, la hace suya y la devuelve transformada.

Pero para que el masón pueda crear verdaderas obras de arte, del Arte Real, debe saber usar sus palabras sagradas, esas palabras mágicas a cuyo conjuro se presentan, para ayudarle, los genios: la Sabiduría, la Fuerza y la Belleza. Y ya con este triple auxilio, puede reducir a la impotencia sus terribles enemigos: el egoísmo, la hipocresía y la ambición. Libre ya de ellos, es cuando el masón ha venido a ser, en verdad, "un hombre libre y de buenas costumbres" y es entonces, cuando sus sentidos quedan capacitados para percibir las bellezas que le ofrece el Universo, cuando pasando de lo material a lo espiritual para admirar las bellezas del mundo moral: la verdadera masonería y se dá cuenta de quien es, de donde viene y a donde vá es entonces, cuando ya equipado con el dón de la percepción, de la sabiduría, de la fuerza y del verdadero amor fraternal, será guiado por la delicada mano de la belleza en la modelación de su fisonomía interna hasta conseguir que su yo alcance el punto de oro y con esa su propia gran obra de arte pueda presentarse ante el mundo profano e impartir a éste vibraciones de belleza, de paz y de concordia.—Cronos (México).

LOS LANDMARKS

(Artículo del Hmno. Oswald Wirth, traducido y publicado por la Revista Masónica de Chile.)

Nuestros hermanos anglo-sajones asignan extrema importancia a la delimitación rigurosa de la Francmasonería. Ahora bien, ¿hasta dónde llega el dominio de la Institución? ¿Cuáles son aquellos límites, más allá de los cuales no hay ya Masonería, sino otra cosa que no debe ser confundida con la fraternidad auténtica de los francmasones? Estos límites, **landmarks** en inglés, desgraciadamente no han sido fijados sino de una manera muy arbitraria, lo que no impide que sus partidarios traten de imponerlos tiránicamente.

No queremos referirnos a Francia, donde tenemos el convencimiento de que la Masonería participa en algo de lo infinito y que por lo tanto, no puede ser limitada estrechamente. En realidad, ¿dónde comienza? Tenemos la modestia de reconocer que lo ignoramos. ¿Dónde termina? Otro misterio. Sólo hemos podido constatar que no siempre ha sido lo que hoy es; que en el pasado ha experimentado transformaciones; y conjeturamos que aún no está al término de sus metamorfosis. Hay en ella un principio vivo de evolución y de adaptación, que prosigue su obra sin dejarse detener por la ley no escrita de costumbres que pretenden ser inmemoriales. La característica de los **Landmarks** es efectivamente su inmemorialidad. Se nos presentan como en vigor, desde los años más remotos. No está en el poder de los masones innovar en tal sentido. Son intangibles. Esos límites establecidos en la noche de los tiempos, deben permanecer inamovibles hasta la consumación de los siglos.

Este concepto es admitido como incontestable artículo de fé por la totalidad de la Masonería anglo-sajona, que se aprisiona así, benévolamente, ante el estupor de los masones racionalistas de nuestros países latinos.

En la práctica, los landmarks han sido siempre mal definidos y cada cual los fija según aquello que le parece fundamental en Masonería. Es por eso que el Dr. Alberto G. Mackey, el gran especialista norteamericano en materia de jurisprudencia masónica, se muestra bastante arbitrario en la codificación de los landmarks, con la cual se abre su célebre tratado, intitulado: "**Masonic Jurisprudence, a Text-book illustrating the Written and Unwritten Law of Freemasonry.**"

Según Mackey, los Landmarks, dentro de los cuales debe desenvolverse la legislación masónica, llegan al número de veinticinco. Dicha cifra ha sido impugnada por otros autores como Josiah Drummond, que, en su **Maine Masonic Book**, estima imposible dar una lista definitiva de Landmarks, atendiendo a su carácter vago e indefinible. Esta sabia advertencia no impide al hermano Henry B. Grant, enumerar 54 Landmarks en su **Book of Constitution**, aparecido en 1910, para el uso de los masones de Kentucky.

Contentémonos con los de Mackey y demos una rápida ojeada a los que él preconiza:

I. **Los modos tradicionales de reconocimiento.**—Deberán ser uniformes en el mundo entero; pero, aún sin salir de los Estados Unidos de Norte América, un masón encuentra serias dificultades con los tejadores de otras jurisdicciones que no sean la suya. Como se vé, el Landmark fundamental es inaplicable en la práctica.

II. **Los tres grados de Aprendiz, Compañero y Maestro.**—Nada más justo en principio; pero estos

grados no se practicaban en 1717; y el Ritual actualmente en vigor es el resultado de una evolución que no ha sido igual en todas partes. Hecha abstracción de los altos grados, la Masonería simbólica fundamental permanece con diferencias en sus formas ritualísticas.

III. **La Leyenda del Tercer Grado.**—Se ha extendido universalmente, salvo algunos detalles de su "Mise en scene"; pero no se practicaba en 1725, lo que le quita el carácter de landmark "inmemorial".

IV. **La Gran Maestría.**—Según Mackey, ninguna Masonería es concebible sin Gran Maestro elegido por los propios masones. Es verdad que los trabajos en común necesitan una dirección. Los masones no pueden trabajar según su fantasía, si pretenden levantar una construcción sólida, armónica y bien concebida. Obreros libres, asociados en vista de la obra a la cual se consagran, eligen por sí mismos su jefe. He aquí un Landmark incontestable, a condición que la expresión "Gran Maestro" no sea apartada del sentido que no recibió sino a partir de 1717.

V. **Prerrogativa del Gran Maestro de presidir toda Asamblea Masónica.**—¿La existencia misma de la Masonería, dependerá de semejante prerrogativa? Las cuestiones de protocolo nos parecen demasiado pequeñas para que puedan ser objeto de un Landmark.

VI. **Facultad para acordar dispensas, reservada al Gran Maestro.**—Hemos aquí en plena Masonería moderna, en la que los aumentos de salario son reglamentados en vista de un trabajo más ficticio que real. Pasar por los grados de Compañero y de Maestro, no son más que formalidades, sobre todo en las Logias anglo-sajonas, que ante la perspectiva de iniciar un nuevo profano, apenas formulada la solicitud, piden dispensa a cambio de no tener que aguardar un mes o dos. Nos parece que es rebajar un tanto este Landmark, al hacerlo cómplice de las debilidades de la Masonería especulativa.—(Continuará.)

LAS PERSECUCIONES DE LA MASONERIA SON UN INDICE DE RETROCESO

En nuestro número anterior publicamos un abundante material informativo del extranjero. En el mismo se señalaba las persecuciones a la Masonería y a los hermanos en Alemania, Suiza, Grecia, etc. En países liberales hasta ahora, se conocían noticias de persecuciones o exclusiones. En otros países han encontrado hospitalidad, masones exilados de Alemania o Italia.

Las mayores persecuciones corresponden a los países que sufren gobiernos de dictaduras. Esto marca la diferencia esencial entre los gobiernos despóticos y la prédica pacifista y fraterna de la Masonería. Asistimos al espectáculo de la caída de un régimen social en el Universo. Tiene todas las características del acontecimiento histórico similar.

Las fuerzas reaccionarias pretenden consolidar por la violencia armada un sistema caduco. Y sus representantes, mentalidades reclutadas entre la delincuencia, arremeten contra la libertad de pensamiento o de expresión. Quieren exterminar a las instituciones como la nuestra que defiende los derechos del hombre.

¡Infelices! Son muñecos del juego histórico. No tardarán en caer despedazados por el avance de la civilización nueva que impondrá la justicia en las relaciones humanas y afirmará el pensamiento liberal.—De "Verbum", Buenos Aires.