

# The Cable Tow

Vol. XIII

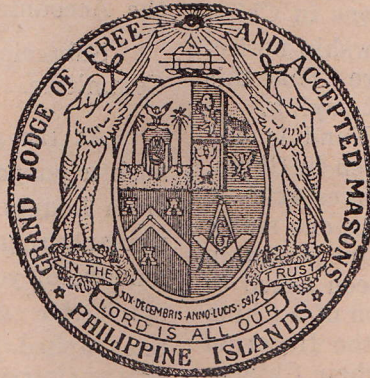
Manila, P. I., December 1, 1935

No. 7

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.



# The China Temple Fund Drive

## GRAND MASTER'S STATEMENT ON THE CHINA TEMPLE FUND DRIVE

I am highly pleased with the efforts being made by Philippine brethren towards interesting members of the Craft in subscribing to the China Temple Fund under the auspices of Amity Lodge No. 106. I gave the drive solid backing when last year I handed Brother Robert Fan, member of Amity Lodge, my personal contribution in the sum of Three Hundred Mex. Dollars (Mex. 300.00). The brethren in China deserve the unstinted cooperation of Philippine brethren for very obvious reasons. It was my privilege to visit the China Lodges last year in representation of the Grand Master when I was his Deputy, and this year made the second visitation as Grand Master of the Philippine Jurisdiction. In both instances I was privileged to see the fine work the Masons in China are doing and the excellent spirit of fellowship noticeable among the members of the Craft there. That this spirit should be encouraged, goes without saying.

Contributing to the China Temple Fund is one way of evincing our interest in our brethren in China. Without question they can with the resources at their command raise those funds without asking one single centavo of contribution from their Philippine brethren. We should deem it a privilege to have been asked to contribute our modest share in the erection of a China Masonic Temple, a lasting memorial of the fraternal regard in which Philippine Masons hold their Chinese brethren across the sea.

As the Chinese sage has aptly said:  
 "Within the four seas  
 All men are brothers."

S. R. HAWTHORNE  
*Grand Master*

## DEPUTY GRAND MASTER'S STATEMENT ON THE CHINA TEMPLE FUND DRIVE

Under the able and enthusiastic leadership of Brother Victoriano Yamzon, what I may call a "China Good-Will Fund" is being raised among Philippine masons to help in the construction of Amity's temple in Shanghai.

It is earnestly to be hoped that all our brethren in the Philippines will respond to this appeal and take advantage of this opportunity to give substantial form to our regard and affection towards the brethren under the Philippine jurisdiction in China.

Let us remember that our contribution will be appreciated, not necessarily because of its intrinsic value, but more because of the thought it symbolizes—the fraternal good wishes for the success of our brethren in China.

CONRADO BENITEZ

Manila, December 3, 1935

## ANNOUNCEMENT BY THE COMMITTEE

At a meeting of Masons held in Manila on November 11, 1935 the Deputy Grand Master appointed the following Committee to take charge of THE CHINA TEMPLE FUND DRIVE.

We feel that all Masons in the Philippines irrespective of nationality will welcome and appreciate this opportunity to show our brethren in China the actuality of our brotherly love and affection by heeding this call and giving this drive their heartiest and most enthusiastic support.

On the first day of active solicitation of subscription, there were contributed ₱322.00. All moneys collected will be deposited in one of the local banks and the accounts of the Committee will be audited by the Accountant of the Grand Lodge.

Subscription may be made to any member of the Committee.

At the present time no Lodges have funds for such a purpose, and no contribution will be expected from Lodges. Therefore, individual Masons are particularly requested to send in their contributions. The amount of your contribution is immaterial. It is the spirit that counts. Right Wor. Brother Mei has telegraphed us: "PHILIPPINE BRETHREN'S CO-OPERATION HEARTILY APPRECIATED. WISHING DRIVE'S MAGNIFICENT SUCCESS."

- Victoriano Yamzon ..... *Chairman*
  - Constancio San Jose ..... *Member*
  - J. H. Alley ..... *Member*
  - Miguel Bonifacio ..... *Member*
  - W. Y. Yang ..... *Member*
  - Floro Santos ..... *Sec-Treasurer*
- c/o Philippine Free Press

**MR. MANUEL VALENTIN**  
 TAILOR

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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., December 1, 1935

No. 7

## Editorial Section

### POMPS AND VANITIES

We wish we had the eloquence of a Savonarola whose impassioned words turned the Florentines of the close of the fifteenth century away from the pomps and vanities of life and made them abandon luxury and licence. Our pleas for the elimination of all useless expense, all show and vainglorious display in Masonry would then not fall upon deaf ears. There would not be such costly past master's jewels and other baubles, our entertainments would appeal more to the spiritual than to the material side of man, and our Grand Lodge visitations and Masonic celebrations would not leave the Lodges flat broke and the individual members who dug deep into their pockets to pay for the fun praying that the next function of that sort may be as far removed as possible.

We read recently that in Ireland, all Past Master's Jewels of Subordinate Lodges must be in silver and the wearing of such jewels in gold is not permitted. Good for the Irish! In our Grand Jurisdiction, the Past Master who is presented with a jewel set with the proper stone, a moonstone, is apt to look with envy upon the one whose jewel has a brilliant instead. We have heard of Lodges giving past master's jewels worth as high as four hundred pesos.

As regards lavish entertainments, there is in each Lodge a group of Brethren to whom money is no object when it comes to entertaining. One Lodge tries to outstrip the other in the quality of the refreshments served and entertainment provided. Members in comfortable circumstances are imposed upon and the Lodge funds are exhausted in order to make as big a display as possible. Waste and, in some instances, petty graft occurs. And what is the result?

When a Brother in distress, widow or orphan applies to the Lodge for relief, the treasury is as bare as Mother Hubbard's cupboard and the applicant is turned away without a penny or with a mere pittance, and when any such distressed person comes

on a similar errand to an individual Brother, the latter, who under ordinary circumstances might have given generously, is very apt to reflect that Masonry has cost him so much of late that he cannot afford to give more money to it.

After all, vanity and false pride are at the bottom of most of this ostentation of wealth and affluence that we desire stopped. None of our Lodges is so well fixed that it can afford to throw its money away, and few of our wealthy members relish being held up at every turn of the road to help defray unnecessary expenses of the kind described.

Let us have simple jewels and simple entertainments. Let us have less cruises and similar jaunts. Let our Grand Masters warn the Lodges they visit, as a few have done, that they must not go to unnecessary expenses.

Simplicity characterized the Lodge life of our ancient Brethren, and it is high time for us to return to that simplicity.—L. F.

### WELCOME!

We are glad to see the ships of the Asiatic Fleet in Philippine waters again and bid our Brethren on Uncle Sam's fighting craft a cordial welcome. There are quite a few of them and their strength is by no means all in numbers. Our Brethren in the Navy are among the most enthusiastic and sincere in our whole membership and have always distinguished themselves by their endeavors to practise what they have learned in the Lodge and apply the tenets of Masonry to their everyday life. Some of our best ritualists belong to the Navy, too, and their degree work is famous both in the Philippine Islands and on the China Coast.

We hope our Brethren of the Fleet will take advantage of every opportunity to visit our Lodges and other Masonic Bodies, and we can and do assure them of a warm and hearty welcome.—L. F.

## A SPLENDID OPPORTUNITY

A splendid opportunity has been offered to our Brethren in Manila and vicinity to perfect themselves in the ritualistic work. Every Sunday morning, from 10 o'clock till noon, three Brethren who are past masters in the art of exemplifying the degrees, the opening and closing ceremonies, and other work of our Grand Jurisdiction are ready and willing to teach all they know to any Master Mason in good standing who may present himself to be instructed. One would think that the Plaridel Masonic Temple where these weekly Lodges of Instruction are held would be crowded by the many Lodge officers and Brethren anxious to be Lodge officers, so badly in need of such instruction. But we are told that the contrary is the case and that the Brethren who volunteered to teach the work are disappointed and discouraged because the attendance is small. And yet there are scores of Lodge officers in this city who are so inefficient that one wonders how they ever secured a certificate of proficiency. Moreover, we are told that in some of the Lodges, past masters who served in the days when proficiency was still insisted upon are called in whenever work has to be put on because the present officers and the past masters of recent vintage could not begin to do it. Quite naturally, the Brethren in line for promotion expect to be able to get away with it the same as their predecessors, so why should they bother about becoming proficient in the work?

What does this failure to take advantage of opportunities to learn the ritual of Masonry reveal? And whither will this lack of interest lead us if it continues? We leave the answer to our readers.—L. F.

## POLITICS AND MASONRY

Politics and Masonry are two things that should never be mixed. In our Grand Jurisdiction, the same as in most others, this is made plain to the Mason from the moment that he enters the Fraternity. The history of Masonry shows that wherever that injunction has been observed, Masonry has prospered, and that where it has been disregarded, the craft has come to grief. A Masonic Lodge where politics is allowed to be discussed in any way or manner should have its charter arrested. A Masonic Club or other organization composed of Masons which engages in politics should be put under the ban. Unless this policy is followed in our country, Philippine Masonry may suffer the same fate that has befallen our Order in Italy, Portugal, Spain, and other countries.

Again, beware of politics.—L. F.

## SHINE, AND LEAVE THE REST TO HIM

It is not always the big and powerful societies and bodies that do great things and enlighten and guide the world. Sometimes the small and humble are chosen to accomplish what to those who pride themselves on their might and leadership seems dangerous or impossible of execution. Faith in our mission in the world, with courage and perseverance helping us to carry on, will do wonders for us. We may be chosen to do great work and may not know it, because the designs of the Supreme Intelligence that rules the

world are inscrutable and are seldom revealed to us at the beginning of things.

There is a little parable which a contemporary has copied from "Wellspring" and which might well set us to think. It is entitled "The Parable of the Taper" and is as follows:

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long stair.

"Where are you going?" said the taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light even now."

"Alas! no ship could see my light," said the little taper, "it is so very, very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got to the top of the lighthouse, for this was a lighthouse they were in, he took the little taper, and with it lighted the great lamps that stood ready with their polished reflectors behind them.

You who think your little light of so small account, can you not see what God may do with it? Shine, and leave the rest to Him.—L. F.

## CHRISTMAS TIME

Oh! Merry piping time of Christmas! Never let us permit thee to degenerate into distant courtesies and formal salutations. But let us shake our friends and familiars by the hand, as our fathers and their fathers did. Let them all come around us, and let us count how many the year has added to our circle. Let us enjoy the present, and laugh at the past. Let us tell old stories and invent new ones, innocent always, and ingenious if we can. Let us not meet to abuse the world, but to make it better by our individual example. Let us be patriots, but not men of party. Let us look of the time, cheerful and generous, and endeavor to make others as generous and cheerful as ourselves.—Charles Lamb.

## EMERGENCY TEAMS

As we complain elsewhere in this issue of the *Cabletow*, it is deplorable that the Craft in this city shows so little interest in the Lodges of Instruction being held every Sunday in the Plaridel Masonic Temple. Wor. Bros. A. Schipull (1), José C. Velo (4), and Daniel Limbo (4), who are the instructors, might well be discouraged; but they expect confidently that more Brethren interested in the ritualistic work will present themselves to be instructed. With the regular attendants, they have formed an Emergency Team, and more such teams will be organized as soon as there are more Brethren available. The team now training consists of Bros. A. Gavatt (14), L. Mazur (22), G. Magsaysay (22), R. Roldan (31), I. F. Reese (31), E. Claudio (35), D. Gallardo (47), and R. Ramos (88).

## FROM SOUTH AUSTRALIA

Having learned with great regret that our Grand Representative near the Grand Lodge of South Australia, Wor. Bro. H. Gaetjens, has passed away, our Grand Master, on the recommendation of the Grand Lodge mentioned, has appointed Wor. Bro. Oscar Henry Walter to succeed Wor. Bro. Gaetjens as our Grand Representative.

## Official Section

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. C. A. Barker (41), José de los Reyes (80), and Ricardo C. Santos (80) to act as Grand Lodge Committee for Visiting the Sick during the month of December, 1935.

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

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 28, 1936, at 4:00 o'clock P.M., for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

TEODORO M. KALAW, Secretary.  
Manila, P. I., Dec. 1, 1935.

### Voting at the Grand Lodge Communication

On January 28, 1936, the Grand Lodge of the Philippine Islands will meet in Manila to hold its 23rd Annual Communication, and one of the important duties of the representatives of the Lodges of this Grand Jurisdiction gathered on that occasion will be to elect six officers for the ensuing Masonic Year, namely, the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer and Grand Secretary. Before the election paragraph 20-A of the Grand Lodge Constitution, prohibiting electioneering for office in the Grand Lodge, is read, and also the regulations governing voting. As many members are unfamiliar with these regulations and may not grasp all the provisions they contain at the first reading, there is liable to be confusion, and in order to minimize this, we shall reproduce the regulations governing voting in Grand Lodge, recommending a careful reading of the same. They are as follows:

#### Regulations Governing Voting for the Elective Grand Officers

Each Lodge has three votes, one for the Master, one for the Senior Warden, and one for the Junior Warden. If one of these officers be absent, the ranking officer present shall vote two votes, his own and one for the absent officer. If two of these officers be absent, the officer present shall vote all three votes. If no officers be present, a duly qualified representative may cast the three votes. In all cases separate slips of paper should be used, one name only on each slip.

Each member present entitled to a vote or votes, must cast his vote or votes himself; voting cannot be done by proxy.

Past Masters of a Lodge who are not holding office in the Grand Lodge, or voting otherwise, have collectively one vote.

Each Grand Lodge officer present, whether elected or appointed, and each past Grand Lodge officer present has one vote as such, but can vote only one vote, unless he be a present Master or Warden of a

Lodge. The only exception to this is the Grand Tyler, who has no vote as such.

#### Examples:

Two officers of a Lodge, Senior and Junior Wardens, are present; the Senior Warden casts two votes, one for the Master and one for himself; the Junior Warden votes for himself. Similarly, the Master and one of the Wardens are present; the Master votes for himself and the absent Warden; the Warden present votes for himself. The Master, or one Warden, only, is present; he casts all three votes for the Lodge. No officers attend the Communication, but there is present a duly qualified representative; he casts all three votes for the Lodge.

One Past Master, not a present or past Grand Lodge officer, is present; he has one vote. Two or more Past Masters of a Lodge, no one of whom is a Grand Lodge officer, are present: they have only one vote altogether. Four Past Masters are present, one of whom is a Grand Lodge officer; the latter may vote only as a Grand Lodge officer, the other three voting the collective Past-Master's vote of one vote.

Any Grand Lodge Officer, who is at the same time a Master or a Warden of Lodge, is present; he may cast one vote as a Grand Lodge officer, and a second vote as a Master or Warden.

A Past Master, who is at the same time an officer or past officer of the Grand Lodge, is present; he has only one vote.

A Past Master who is at the same time a Master or Warden of a Lodge, as well as a Grand Lodge officer, is the only officer of his Lodge present; he may cast one vote as a Grand Lodge officer, and the three votes to which his Lodge is entitled, but can not vote as a Past Master.

An officer of the Grand Lodge is present, who is also the duly qualified representative of a Lodge; he may cast one vote as a Grand Lodge officer, and also the three votes to which the Lodge he represents is entitled.

A representative can not cast the Past-Master vote.

#### ELECTIONEERING

With the elections of Lodge officers upon us and the Grand Lodge elections coming next month, we consider it a good idea to reproduce here the opinion on electioneering given two years ago by Wor. Bro. Frank J. Rawlinson, then Worshipful Master of Amity Lodge No. 106, and pronounced very good by both the Grand Master and the Chairman of the Jurisprudence Committee. Wor. Bro. Rawlinson's lucid and sound comments on the subject of electioneering, which may well serve as a guide to our Brethren, are as follows:

##### I. Definition

By "electioneering" is meant, I understand, that: (1) an individual member pushes himself as a candidate for office; (2) a group of members advocate support for a member for office; and (3) the W. M. himself proposes a slate and urges the Lodge to accept it or else himself endeavors to prevent a member being elected to any particular office when knowing the Lodge desires it.

##### II. Advance thinking necessary

This rule does not, however, preclude advance thinking on the part of the members about the forthcoming election nor suggestions thereon by the Worshipful Master. The question as to who shall wield authority in the Lodge is always one of sufficient importance to justify advanced and careful thinking

thereon. An election should never be the result of mere CHANCE voting. Each member of the Lodge should endeavor to discover what is best for the Lodge in this connection. When thinking either of another member or of ourselves in connection with office we should always think first of the good of the Lodge.

### III. Unwritten Rules

Successful elections and appointments to office are, as a matter of fact, determined by the observance of unwritten rules. Unwritten rules are not binding on the Lodge. They are, however, rules to be observed unless some good and sufficient reason necessitates passing them by. It is of these unwritten rules that I deem well to remind you briefly.

The first is that there should be no change in the order of promotion of the Wardens except for special, good and sufficient cause. One reason for this rule is that each Warden has to pass an examination in the work of the degrees the content of which increases, of course, with each station occupied. The sudden displacement of a Warden may, therefore, easily cause embarrassment. Another reason is that it is through the Wardens that continuity in the government of the Lodge is secured. This continuity should never be lightly broken.

The third unwritten rule is that in voting for any member for any elective office or appointing a member for an appointive office considerations should always be uppermost in making a decision.

The first consideration is the proficiency in work previously assigned him of the person for whom one is inclined to vote or inclined to appoint. Thus the Lodge would ordinarily choose to an elective office one whose proficiency in work has previously been tested. This does not mean that all or most of the other members of the Lodge could not do as proficient work if given the opportunity. It does not mean that limitation in the number of offices does not permit the proficiency of all members to become equally apparent.

The second consideration is so well known that I need only mention it. We should always elect or appoint to office those whose promotion will safeguard the harmony of the Lodge.

Neither of these considerations insures against some difference of opinion as to who should be elected or appointed to office. But care in voting or appointing those whose proficiency has been tested and who in being elected or appointed will promote the harmony of the Lodge to the highest degree will insure the greatest good of the Lodge.

### IV. Loyalty to the Lodge

Our first Masonic duty in voting for or appointing officers is to be loyal to the Lodge. We are loyal to the Lodge when we perform faithfully any duty assigned to us, when we seek to preserve its good name and when we keep before us its harmony in the exercise of our elective or appointive power as members or officers thereof.

## Pieces of Architecture

### LOOK WELL TO THE EAST

By A. E. TATTON

The philosophy of Freemasonry, as some one has said, if put into practice would eventually revolutionize the whole trend of human thought and bind the whole of mankind into one great family whose sole aim in life would be to live to benefit one another.

Freemasonry is a serious institution. Its function in the world is to convey to men serious truths which will help them in building character and in the creation of high ideals in life. But how many of us consider it from that viewpoint? Too much stress has been put on perfection in ritual and Masonic procedure and not enough time to inculcating the lofty principles by which Freemasonry endeavors to bring out the highest and noblest qualities of men.

It is appropriate at this time of the year, when so many of the Brethren will soon be called upon to assume higher duties in their respective Lodges, to invite

attention to the added responsibilities attached to the positions they will fill. This is especially true in the case of the Brethren who will be chosen to preside in the East during the coming Masonic year.

The Master-elect must show his fitness to guide the destiny of the lodge which he will be called upon to rule and govern by answering various questions pertaining to Masonic law and procedure. He is not, however, asked to prove that he has a well-grounded knowledge of the fundamental and guiding principles of Freemasonry. Masters, and the Wardens as well, have a high duty imposed upon them. They must see to it that the Brethren are urged to strive to achieve the high ideals which our Order teaches to be the goal of human effort. They must endeavor to imbue the members with a desire to put into daily practice the principles and tenets of Freemasonry. To properly understand and appreciate the real purpose of our great Order, the members must be urged "to read, study, reflect, digest and discriminate," for the true and active Freemason is an ardent seeker after knowledge. It therefore rests upon the honor of the Brother chosen to fill the high and honorable position of Master of his Lodge to fit himself to perform this important duty which obligates the Master "to give good and wholesome instruction to the Craft." To do this means that he must go beyond the mere form of ritualistic work and must devote time to studying the principles of the Order which can only be adequately comprehended by serious study and investigation.

Every Brother in the Lodge should have an honorable ambition to "pass the chair" of his Lodge as its Worshipful Master and do his utmost to qualify himself for the position. It is not, however, a position to be aspired to with any thought of selfish gain or personal aggrandizement.

The possession and exercise of authority is a matter of honorable and proper ambition in every Brother who wishes to improve his mental faculties and do what he can for the benefit of his fellowmen. The Master of a Lodge, however, should not only possess the Masonic knowledge necessary to enable him to carry on the lodge work with order and harmony but he must also have a fund of general knowledge and experience which will enable him to promote the welfare of the Lodge. Frank G. H. Stevens once said, "power is the beckoning hand for many of us. It may be in wealth or popularity, personality, leadership, accident of good birth, or better breeding. All these are ours, in the hand or in the seeking. Why do we want any or all of these? Solomon was offered his choice of three and took none. He asked for wisdom to guide."

The position of Master confers upon the incumbent of the Oriental Chair extraordinary powers and privileges which belong to the presiding officer of no other association. The powers and privileges are known as "the prerogatives of the Worshipful Master" by which is meant the inherent right and authority he possesses by reason of the position he occupies. He presides during the business as well as during the work of the Masonic labors of the Lodge. In all cases his decision on points of order is final in the Lodge, for it is a settled principle of Masonic law that no appeal can be taken to the Lodge from the decision of the Master. Only the Grand Lodge, or the Grand

Master for the time being, can overrule his declared opinion on any point of order.

The way we use what we have learned and what we have become, as some one has said, is a pretty good index of what we are. Many persons, old as well as young, cannot keep a steady head when trusted with authority. In many instances, the new officers give more thought to the personal honor to themselves than to the successful administration of their new duties.

Thus far we have been considering the new officer and the duties devolving upon him. But there are duties devolving upon each and every member of the Lodge.

In order that each member may be able to do his part in selecting the best-fitted brother to fill the various offices he should attend the meetings regularly so as to get acquainted with every little detail and determine which of the Brethren are willing to devote the necessary time to learn the work and the lectures: if they are free from prejudices and cliques, are diplomatic, and have the executive ability required of a successful officer. This is the important duty that the members of a Lodge have to perform and one that should not be lightly considered, but have the thought and attention of every one of us.

A punctual attendance on the duties of the Order is enjoined on each and every Freemason and in all meetings he is to behave with order and decorum, that harmony may be preserved and the business of Freemasonry properly conducted. The rules of good breeding are never to be violated by the use of unbecoming language in derogation of the name of God or toward the corruption of good morals; neither is he to enter into any dispute about religion or politics, nor behave irreverently while the Lodge is engaged in what is serious and important. On every occasion he is to pay a proper deference and respect to the Master and presiding officers, and diligently apply to the work of Freemasonry, that he may the sooner become proficient therein, as well for his own credit as for the honor of the company with whom he associates.

Although his frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Freemasonry should interfere with his necessary vocations, for these are on no account to be neglected; neither is he to suffer his zeal for the institution to lead him into argument with those who through ignorance, may ridicule it. He must, however, keep sacred and inviolate the mysteries of the Order, as these are to distinguish him from rest of the community and mark his consequence among Freemasons.

In conclusion, let us ever keep before our minds the admonition to which that great Mason, Albert Pike, gave expression: "Aboye all remember that Masonry is the realm of peace, and that 'among Masons there must be no dissension, but only that noble emulation, which can best work and best agree.' Wherever there is strife and hatred among the Brethren, there is no Masonry; for Masonry is Peace, and Brotherly Love, and Concord. Masons must be kind and affectionate one to another. Frequenting the same temples, kneeling at the same altars, they should feel that respect and kindness for each other, which

their common relation and common approach to one God should inspire. There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word 'brother'."

## BOOK REVIEW

By The EDITOR

**Volume VI of the Transactions of the Authors' Lodge No. 3456, A. F. and A. M. of England.** Published by A. W. Morgan, "The Freemason's Chronicle", New Barnet, Herts., England. 5½ x 9 in. 430 pages of print. Price 10/6 (6d extra for postage).

"Being the History of the Authors' Chapter in Celebration of its Coming-of-Age"—these words form part of the title of the volume before us which is a memorial to late Bro. Algernon Rose, P.A.G.D.C., P.G.St.B. (Royal Arch). As Bro. A. F. Calvert, the editor, explains in the introduction, the "brilliant and interesting speeches made by the principals extending over several years" which are contained in this volume were the outcome of a wish expressed by the Pro Grand Principal, the late Lord Amptill, in Grand Chapter, where he inaugurated the custom, whenever time allowed, of having a ten minutes' discourse delivered on some subject connected with the Royal Arch. The Author's Chapter, a brief history of which is given, was consecrated on June 17, 1914. It is attached to Authors' Lodge No. 3456, A. F. and A. M., and has 59 members. Most of the articles in Royal Arch subjects have been published in the "Freemason's Chronicle," a paper which is a welcome guest at the *Cabletow* Editor's desk. They are, of course, of special interest to Royal Arch Masons. But there are likewise articles on subjects related with Symbolic Masonry, as the following titles will show: "Who were the Harodim of the Seventeenth Century?;" "The Art, Craft, Science or 'Mystery' of Masonry;" "Masonic Musings of a Wanderer returned;" "Hiram, King of Tyre;" "The Parallels in Masonry;" etc. Some articles of well-known authors have also been reprinted, and under "Chips from the Quarries" the reader will find one hundred pages of quotations from many different Masonic authors among which there are numerous gems.

Several of the most scholarly articles are the work of Rev. F. de P. Castells, with whom we had some correspondence a number of years ago and who first saw the light of Masonry in a Philippine Lodge under the Spanish régime.

We heartily recommend the volume reviewed to our readers as both interesting and instructive.

## FREEMASONRY TODAY

Freemasonry stands today the proud champion of religion and religious liberty, the foe of irreligion and irreligious liberty; for freedom, but not license; for tolerance, but not anarchy; for civil liberty, but not tyranny; for purity, but not shame; for patriotism, but not treason; for sobriety, but not intemperance; for hope, but not despair; for love, but not hate; Freemasonry knows no nationality; but its kingdom is in the hearts of men.—**The Freemason.**

# FRATERNAL REVIEWS

*By Leo Fischer, Chairman, Committee on Correspondence*

MICHIGAN, 1935

The Grand Lodge of Free and Accepted Masons of the State of Michigan, founded in 1826, has 508 Lodges, with an aggregate membership of 123,454, showing a loss for the year of 6,703 members. Grand Masters: retiring, Frank S. Gould; incoming Harvey A. Sherman, Cassopolis. Grand Secretary, Lou B. Winsor, Masonic Temple, Grand Rapids.

The 91st Annual Communication of the Grand Lodge of Michigan was held in the city of Grand Rapids, on May 28-29, 1935. Our Grand Representative, Wor. Bro. Charles B. Eddy, was present.

We notice the following special features in the opening ceremonies:

Among the distinguished guests introduced were high officials of the Knights Templar, Royal Arch Masons and Mystic Shrine who, with their suites, were escorted to the East. While at refreshment, Grand Lodge received Mrs. Minnie E. Keyes, General Grand Secretary of the General Grand Chapter of the Order of the Eastern Star, whose address covers over ten pages of the printed Proceedings. To honor a Canadian visitor, the Union Jack was introduced and placed side by side with Old Glory at the altar. After the address of Mrs. Keyes, which was very interesting, Grand Lodge was called to labor again and Past Grand Master Charles A. Donaldson welcomed the Brethren present in behalf of the five Grand Rapids Lodges, to which address Deputy Grand Master Sherman replied. The Grand Secretary then called the "Roll of Honor," which is the list of all deceased Past Grand Masters of the Grand Jurisdiction, and then the list of living Past Grand Masters of whom nineteen were present. Special mention was made of the death during the year of Past Grand Master John J. Carton. The Knights of Columbus of Grand Rapids sent a bouquet of flowers and greetings to the Grand Master who said:

I am not surprised that they sent me this bouquet. There are some wonderful fellows over there. Some day, somehow, there is going to be worked out a program that will wave aside all of this feeling that should not exist one toward another. They are children of God, so are sent here for a purpose. We trust that we may improve in every way and earn the approbation of our Supreme Architect. We could do it in no other way than be true to his principle of loving one another and I am glad to receive any memorial whatever from an organization that I know to be so good and so great, and that is carrying on with high principles.

The address of the retiring Grand Master, M. W. Bro. Frank S. Gould, is a fine piece of architecture. We quote from the introduction:

....We should play such a vital part in the life of these times that our Order will be able to provide sound and courageous leadership in the promotion of faith, patriotism, loyalty, and service. The lasting appeal of Masonry is not to be found in its mysterious rites or social functions. Many tire of a continued repetition of ritual, and social relations alone cannot provide the strength required for the bonds of service. Through being ever alert to sense social and economic changes about us and being mindful of the high standards of our fraternity, we can and should lead the way back to well-balanced life, in a spirit of sanity and understanding.

The Masonic Home comes in for considerable attention on the part of the Grand Master. Following

is a paragraph of his address dealing with Home Fund indebtedness, a word familiar to our Brethren in these Islands:

The lodges throughout the jurisdiction are to be congratulated on their wonderful achievement in paying the entire indebtedness against the Home. Many of our lodges have heroically met the situation, overcoming obstacles seemingly unsurmountable. I cannot refrain from mentioning here one Master in particular, Worshipful Brother Bryant Huff of Palestine, who while liquidating the lodge's indebtedness to Grand Lodge and the greatest of our Masonic charities, suffered the loss of the temple of his own lodge. His conduct might well be considered by some other lodges who cannot afford to live in their present quarters, but who seem to think that their first duty is to their building association.

A campaign to increase the Masonic Home Endowment Fund, started during the year, had already resulted in pledges totalling about \$35,000 at the time of the Annual Communication. We must inform our readers that the Masonic Home of Michigan, at Alma, had on December 31, 1934, a total number of 121 guests, there being 39 women, 76 men, and 6 children. The average age of the adults in the Home was 76 years and that of the children, 12 years.

The Grand Master praised the good work done by the Order of the Eastern Star for the Masonic Home, concluding his remarks as follows:

....This is not the only good work that the Eastern Star is doing for us. In my travels throughout the State, especially in the smaller communities, I have found that the Eastern Star has furnished many of our lodge rooms. In fact, it is generally true that, where there is a good Eastern Star, there is a good Blue Lodge, and if the Eastern Star is not energetic, our Masonic Brethren do not seem to have an enthusiastic spirit.

M. W. Bro. Gould puts in a good word for the George Washington Masonic Memorial.

Past Grand Master Kirk, of Kansas, one of the distinguished visitors present, commenting upon the sending of a bouquet of flowers by the Knights of Columbus to the Grand Master, related a personal experience as follows:

....In 1930, I was stricken and taken to a hospital in Kansas City, there to remain for three months, and on my return home I found that a very, very dear friend of Mrs. Kirk, a very devout Catholic, on the day that I was taken to Kansas City, had gone to her church and there, before one of her altars, had lighted a candle, and from that day until the day I was returned home, that candle was kept burning for the Grand Master of the Masons of Kansas in that catholic church, and I placed that experience alongside of, and on a par with the many telegrams and letters I received from my own lodges, saying that they too were praying for my recovery.

A proposed amendment to the constitution limiting the membership of Lodges to three hundred failed of passage, and so did one providing for uniform degree fees for all Lodges and another authorizing the Grand Master to cancel or defer payment of the annual Grand Lodge dues of any Lodge for one or more years.

A proposed amendment making the office of Grand Lecturer appointive instead of elective was referred to the constituent Lodges.

Fraternal recognition was extended to the Grand Lodges of Parahyba and Rio de Janeiro, Brazil.

On recommendation of the Committee on Correspondence, Grand Lodge passed a resolution endorsing

the efforts of the International Masonic Association for the promotion of world peace and co-operation between the Masons of the entire world.

A resolution supporting the present system of American Government and pledging loyalty to the Constitution and ideals of the American people was adopted. In his inaugural address, M. W. Bro. Sherman, the incoming Grand Master, spoke extensively on this subject and outlined his plans for the achievement of the objects pursued.

There is no fraternal review.

Wor. Bro. Braulio M. Epino, who represents the Grand Lodge of Michigan near that of the Philippine Islands, attends our Annual Communications regularly.

#### NEW JERSEY, 1935

The "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey," founded in 1786, has now 278 Lodges, with a total membership of 85,870. A net decrease in membership of 4,124 occurred during the year 1934. Grand Masters: retiring, Francis P. Morton; incoming, Martin J. Dietz, of Weehawken. Grand Secretary, Isaac Cherry, Trenton, N. J.

The 148th Annual Communication of the Grand Lodge of New Jersey was held in the City of Trenton, on April 17-18, 1935. Our Grand Representative, R. W. Bro. Howard J. Dudley, was present. The retiring Grand Master reported a "very busy as well as a most delightful year," well-attended and enthusiastic Lodge meetings, and a strong fraternal spirit everywhere. During his term of office, he took action for the suitable observance of Armistice Day and Go-to-Church Sunday, and attended the celebration of St. John's Day at Trenton. The Sojourners' Plan, adopted at the last Annual Communication, is working out most satisfactorily. Fraternal relations were established with the National Grand Lodge of Denmark—the right one, of which H. R. H. Prince Harald Christian Frederick is Grand Master. M. W. Bro. Morton attended the Conference of Grand Masters in Washington, D. C., on February 20, 1935 and the Annual Meeting of the Masonic Service Association in the same city, on the following day. Deputy Grand Master Dietz attended the annual meeting of the George Washington Masonic National Memorial Association on February 22nd, M. W. Bro. Morton being ill. Continued membership in that Association as well as in the Masonic Relief Association of the United States and Canada was recommended. A Masonic Educational Program was introduced under which a candidate cannot be advanced from one degree to another until he has attended the district school of education. The Grand Lodge Historian is commended for his good work, and so are the Ritual Committee, Committee on Appeals and Grievances, District Deputies, and Grand Secretary. This as regards the Grand Master's Message.

We find a report of the Committee on Masonic Bureau, which did good work during the year procuring employment and assisting in relief work. This Bureau has eight branches in as many cities of the State of New Jersey, with headquarters at 951 Broad Street, Newark, N. J.

Recognition was granted to the Brazilian Grand Lodges of Parahyba, Rio de Janeiro, and Bahia.

The Governor of New Jersey, Bro. Harold G. Hoffman, was one of the distinguished visitors who addressed Grand Lodge; we like his speech.

The Board of Trustees of the Masonic Home reported the number of Home guests as 77 men, 92 women, 40 boys, and 26 girls, a total of 235. There was a waiting list of 27 which gave them much concern. Outside financial assistance was extended to 107 cases, representing an outlay of \$17,361.00.

The Committee on Foreign Correspondence, headed by M. W. Bro. Ernest A. Reed, submitted reviews of 76 Grand Jurisdictions. We find the work of this Committee excellent. The "Confusion in the Temple" in the Far East is touched upon in the reviews of Georgia, Massachusetts, Scotland and the Philippine Islands (1934). Under Scotland, the report of their District Grand Master of Northern China (which is full of misinformation) is quoted. In reviewing our volume for 1934, the Committee says, among other things:

In the writer's opinion the invocation of Very Reverend Brother Boomer, Grand Chaplain, struck a chord that was echoed and re-echoed throughout the communication, in the messages, reports and addresses of individuals and committees:

Thou God of the peoples, "who hath made of one blood all the nations of the earth for to dwell upon the face of the earth," give unto us a world vision as we consider our relations with other Grand Jurisdictions. May we never forget that *here* and *there* are but *one* place in Thy Geography, and all Masons are brethren; that brotherly love transcends the boundaries of creed, nation and race; that the lambskin apron banners an attribute that is above all sceptered sways, that is enthroned in the hearts of all good men and that emanates from Thine own personality.

Give to our beloved Grand Lodge the grace of Masonic diplomacy. May all her dealings with her sister Grand Lodges be courteous in address, tactful in approach, tolerant in spirit, patient in the face of misunderstanding, and actuated by no other purpose than the worldwide establishment of the sublime ideal of Freemasonry.

M. W. Bro. Youngberg is praised for the "courage, determination and practical judgment of a high order" displayed by him. His summary of the events leading up to and attending the suspension of relations with our Grand Lodge by other Grand Lodges is copied in full. Among other chapters of his message commented upon are those on the Asiatic Fleet Square Club and the Masonic Hospital for Crippled Children.

The work of our Committee of Correspondence as regards recognition of foreign Grand Lodges and fraternal reviews, is mentioned and our review of New Jersey 1933 is praised because—

It is painstakingly done and in our opinion not only faithfully presents the formal actions of our Grand Lodge at its 1933 session, but manages to convey much of the spirit and interest of that event.

Reverting to the review of Massachusetts, 1933, we must quote what the New Jersey reviewer has to say after copying what "presumably presents the Massachusetts side of the situation which resulted in Massachusetts' withdrawal from fraternal relations with the Grand Lodge of the Philippine Islands," as follows:

With a constantly narrowing field of Masonic activity brought about by governmental prohibitions in Italy, Germany, Austria and other parts of the world, and with such conservative Masonic groups under the fire of criticism as the Grand Lodge of the Netherlands and the Grand Lodge Alpina, in Switzerland, it seems unfortunate that sister Grand Lodges should be out of harmony with relation to each other. In this particular situation, all parties concerned are apparently well within their Masonic rights. China is acknowledged to be free territory and our Philippine brethren unquestionably had the right to charter lodges there; and Massachusetts, if it did not approve of the pro-

ceedings, had the right to withdraw. The Grand Lodge of the Philippine Islands is the only Grand Lodge in Asia and it is predominantly under Oriental control. It seems to some of us that the principal point involved in this controversy is the question of whether or not the Masonry in a country is to be amenable to native participation and perhaps, ultimately, to native control, or whether it should be completely subordinate to outside interests with many traditional and cultural factors preponderantly in their favor. This conflict of Masonic interests in the Orient is one the writer predicted in a preceding report. From friends in Shanghai, we have received a roster of the original membership of Amity Lodge, which seems to be the Lodge in question. There were 27 signers to the original petition. Among them are the names of many prominent Chinese, such as the Minister of Foreign Affairs, the Minister of Public Health, the Surgeon-General of the Chinese National Army, a member of a prominent law firm, the Secretary of the Y. M. C. A., etc. Nearly every Chinese member of the new lodge is a graduate of an American university and many received their Masonic degrees in the lodges in the United States. We are informed the lodge works in the Chinese language. Amity Lodge was given a Dispensation October 28th, 1930, and voted a Charter at the next meeting of the Grand Lodge of the Philippine Islands on January 27, 1931.

We are grateful to our New Jersey colleague, not only for the many good things he has said of us but for the fair manner in which the entire matter of the trouble over China has been dealt with in the volume under review.

The Grand Representative of the Grand Lodge of New Jersey near that of the Philippine Islands is Wor. Bro. Henry E. Smith.

#### VERMONT, 1935

The Grand Lodge of Free and Accepted Masons of the State of Vermont was founded in 1794. It has now 103 Lodges, with a total membership, on April 30, 1935, of 17,987, showing a net decrease of 533 for the preceding year. Grand Master, Julius C. Thomas, of East Shoreham. Grand Secretary, Archie S. Harriman, Masonic Temple, Burlington, Vt.

The 142nd Annual Communication of the Grand Lodge of Vermont was held in the city of Burlington, on June 12-13, 1935. Our Grand Representative, Wor. Bro. William G. Towart, was not present. Brevity was one of the outstanding features of the Grand Master's Address. He mentioned the death of M. W. Bro. David A. Elliott, who was Grand Master of Vermont in 1917-1918 and Grand Treasurer from 1925 to 1935. He expressed his appreciation of the work of Grand Lecturer P. Conant Voter whom he congratulated on his ability to correct without seeming to criticize. He reported many calls for relief. He recommended that this Grand Lodge become affiliated with the Masonic Service Association as "now rendering a service to its member jurisdictions that cannot be measured by any yardstick of dollars and cents," and he expressed the hope that conditions would soon be such that Grand Lodge would be able to help complete the George Washington Memorial.

M. W. Bro. Thomas was elected Grand Master for another year; in Vermont this is generally done.

The Report of the Committee on Foreign Correspondence is the work of that efficient Grand Secretary and able Fraternal Reviewer, M. W. Bro. Archie S. Harriman. A very practical man, he presents as introduction a table of statistics for the Grand Lodges reviewed and a topical list of the good things which have been culled from the Proceedings reviewed, with

the assistance of which the reader can look up whatever subjects may have an appeal to him. Philippine Islands 1934 is reviewed in a very satisfactory manner. After making an exceptionally clear and correct statement of the suspension issue, Bro. Harriman continues:

The above is a short résumé of our reading of the matter in the Proceedings of the Grand Lodges of Massachusetts and of the Philippine Islands. We have tried to make it accurate. Personally our sympathy is with the Grand Lodge we are now reviewing. We fail to see, for instance, why the Grand Lodge of Massachusetts should claim that China is "technically" open territory and just what reservations the use of this word "technically" implies.

M. W. Bro. Youngberg's remarks on Consolidation of Lodges and Lodge Secretaries are quoted, and so is the report of the Jurisprudence Committee approving the Grand Master's action in the China and suspension issue. Other outstanding points are well covered.

We thank Brother Harriman for his kind and thorough treatment of our Proceedings.

The Grand Lodge of Vermont has a zealous Grand Representative near our Grand Lodge in the person of R. W. Bro. Charles S. Banks, P. J. W., who never misses an Annual Communication.

#### WASHINGTON, 1935

The Grand Lodge of Free and Accepted Masons of Washington, founded in 1858, has now 266 subordinate Lodges with a total membership of 42,229. A net decrease in membership of 1,882 is reported for the year. Grand Masters: retiring, Loomis Baldrey; incoming, Walter H. Steffy, of Seattle. Grand Secretary, Horace W. Tyler, Masonic Temple, Tacoma.

The 78th Annual Communication of the Grand Lodge of Washington was held in the City of Wenatchee, on June 18-20, 1935. Our Grand Representative, Wor. Bro. Harry E. Anderson, was absent. An address of welcome was delivered by Bro. Charles B. Hughes, mayor of Wenatchee, to which the Junior Grand Warden, at the request of the Grand Master, replied with words of praise for the hospitable city of Wenatchee.

Grand Master Baldrey reported visiting the Lodges of his Grand Jurisdiction in the territory of Alaska at the beginning of his term, and, later, many of the Lodges in the State of Washington. Through district meetings and personal visits, he met with a total of 243 Lodges in the Jurisdiction. He dedicated three Masonic Temples and officiated at the laying of two corner stones. Among his decisions, we desire to quote the following, which was approved by the Grand Lodge:

A brother was unable, despite sincere effort to memorize the lectures required. (a) Could the degrees be conferred? The answer was that according to Section 2025, W.M.C., the Grand Master has no power to waive the requirement that proficiency should be shown by the candidate. (b) If the candidate cannot receive the degree should his fee be returned? The answer was in the negative. The Lodge being ready, anxious and able to confer the degrees when the candidate is prepared, is under no obligation to return the fee.

Under "General," the Grand Master reports a gratifying increase in the applications for reinstatement and also a 33% increase in applications for the degrees as compared with the year preceding.

He expresses the belief—

that this Grand Lodge should limit the life of a dimit, for one who ceases to support a Lodge for a number of years should not be allowed to come back into the fraternity when his active earning years are over....

Grand Lodge made the limit three years.

He recommended that the Grand Lodge of Washington rejoin the Masonic Service Association of the United States which is "performing a very necessary and valuable function."

He also says a good word for the Washington Masonic National Memorial.

The Grand Orator was absent; but two distinguished visitors filled the void by delivering instructive talks. Under "Secrets of the Chair" we find this:

The Grand Master announced that the Secrets of the Chair would be communicated to all entitled thereto by the Past Masters of Mission Lodge, No. 158, of Cashmere, at the Masonic Hall at 8:30 P. M.

The membership of the Masonic Home on June 1, 1935, was 87 women and 90 men. Expenditures totalled \$64,588.38. The Board recommended an appropriation of \$75,000 for the ensuing year.

The Grand Historian, Wor. Bro. Paul W. Harvey, read an interesting paper on the growth of Masonry in Washington which was ordered printed in the Proceedings.

An amendment to the Code providing for an elaborate system of life memberships was submitted to Grand Lodge and was referred to the incoming Committees on Jurisprudence and Finance, for study and report.

Past Grand Master Arthur W. Davis submits the Report on Correspondence "with fear and trembling" because it is his maiden effort in that line.

He makes a very good report, nevertheless. He reviews Philippines 1934 in a courteous and able manner. Under "Georgia, 1934" we find a reference to the withdrawal of the Grand Master's order suspending relations with our Grand Lodge, which withdrawal the reviewer considers proper.

Most Wor. Bro. Manuel Camus, who represents the Grand Lodge of Washington near ours, always attends Annual Communications.

#### WISCONSIN, 1935

The Grand Lodge of Free and Accepted Masons of the State of Wisconsin had on January 1, 1935, 312 Lodges, with an aggregate membership of 56,323, having suffered a net decrease in membership of 2,055 during the year 1934. Grand Masters: retiring, Oscar L. Dean; incoming, Robert A. Jaspersen, Milwaukee. Grand Secretary, William F. Weiler, 790 Van Buren Street, Milwaukee, Wis.

The Grand Lodge of Wisconsin held its 91st Annual Communication in the City of Milwaukee, on June 11-12, 1935. Our Grand Representative, Wor. Bro. Herbert N. Laflin, was not present. The Grand Master reported among the fraternal dead of the year one Past Grand Master, Most Wor. Bro. C. E. Shaffer (1920). He ruled that there must not be elections of officers by acclamation as practised in some of the Lodges. He traveled about 11,000 miles in visitations. Under "State of the Craft" he said, among other things:

We have thrown off our depression complex. The clouds of fear and discord have in large measure been dispersed by a smile of confidence, new hope and harmony; a general determination to press on. Finances with our Lodges seem to be in much better condition. The Brethren are paying up on their dues better, and the Lodges are able to meet their obligations and responsibilities in a more satisfactory manner.

Petitions are coming into our Lodges almost in the old-time way. Let us hope, however, that there will be no more booms in Masonry. There is nothing, in my opinion, more detrimental to the real interests of Masonry.

Good!

An appropriation of \$250.00 was proposed to erect a suitable monument over the grave of M. W. Bro. Benjamin T. Kavanaugh, first Grand Master of Wisconsin, which Bro. Walter O. Helwig had located at Mt. Sterling, Kentucky, and pay the expenses incidental to the unveiling of that monument. This matter was laid over for action at the 1936 Annual Communication.

On recommendation of the Committee on Foreign Correspondence, the Grand Lodges of Denmark and Lessing zu den drei Ringen were granted recognition. We hope the Grand Lodge of Denmark Wisconsin recognized is the old-established one and not the one recently organized and manifestly irregular.

An assessment of 20 cents per capita on Lodge membership December 31, 1934, payable before October 31, 1935, was ordered levied for the Charity Fund.

The population of the Masonic Home of Wisconsin in 1935 was 112, the income, \$43,892.84; the total cost of operation, \$51,393.46, and the cost per guest per week \$8.82 (as against \$9.45 in 1934 and \$10.13 in 1930).

The Foreign Correspondent this year, M. W. Bro. Frank Jenks, expressed his happiness at having been deemed worthy to carry on the work performed for so many years by his father, Past Grand Master Aldro Jenks. The new reviewer has inherited his father's ability and his work shows painstaking care. Our volumes for 1933 and 1934 are reviewed in a courteous and kindly manner. He quotes from the tribute to the Brethren who were made Masons under the Spanish regime and gives the gist of M. W. Bro. Antonio Gonzalez' Message. M. W. Bro. Schmidt's "excellent address" on Toleration is mentioned, and other points are well covered. In commenting on our 1934 volume, Bro. Jenks finds our procedure in the opening of Grand Lodge interesting. Speaking of M. W. Bro. Youngberg's statement of our case in the suspension matter, he concludes:

We can see no reason why the Grand Lodge of the Philippine Islands was not entirely within its rights in acting as it did, and from the correspondence by them with the other Grand Jurisdictions, it would seem to us that they had much the better of the argument.

We are praised for our work for the Crippled Children. Other matters are discussed, and we are truly grateful for the careful attention given by our distinguished Wisconsin colleague to our volumes reviewed by him.

Wor. Bro. Charles A. Massell is Wisconsin's Grand Representative near the Grand Lodge of the Philippine Islands.

#### CHILE, 1935

The Grand Lodge of Chile, founded in 1862, has, according to the latest data we have been able to obtain (1932), 61 Lodges, with 5,800 members. Chile, the South-American republic over whose territory it exercises jurisdiction, has an area of 286,322 square miles and a population of 4,287,445 (census of 1930).

We have for review only a pamphlet containing the Message of M. W. Bro. David Benavente, Grand Master, and the Report of V. W. Bro. Rodolfo Castro

Oliveira, Grand Secretary, submitted to the Annual Communication of the Grand Lodge of Chile on June 9, 1935.

It appears from the Message that the Grand Lodge of Chile, which is universally recognized, is making good progress. It is a leader in Latin-American Masonry, as shown by the following paragraphs which we translate from the Message:

Until recently, Latin-American Freemasonry was ignored or little esteemed by the Masonic Grand Bodies, especially in Europe.

The first reaction against this state of affairs took place in the Convention of the International Masonic Association held at Istanbul in September, 1932. On motion of M. W. Bro. José Olivé Balsells, Delegate of the Grand Lodge of Paraguay, it was resolved to add a representative of the South American Grand Jurisdictions to the Executive Committee of the I. M. A., and to designate the delegate of the Grand Lodge of Chile for that post. Shortly after that, the Executive Committee of the I. M. A. so appointed our Delegate, M. W. Bro. Moisés Poblete Troncoso.

The resolution of the Istanbul Convention authorized the designation of two additional Grand Bodies to make up the delegation representing the South American Grand Jurisdictions. To this end, communications were addressed to the Grand Lodges of Peru and Uruguay asking them to accept, with the Delegate of Chile, the designation to compose the Delegation representing the South American Grand Jurisdictions on the Executive Committee of the I. M. A. Both Grand Lodges replied, accepting the designation with thanks.

At the Convention of the I. M. A. in Luxemburg, in September 1934, the Delegate from Chile alone represented the South American Grand Bodies, the Delegates from Peru and Uruguay having been unable to attend.

Peace and harmony prevail among the Lodges in Chile, except for a disagreement of long standing among the three Lodges in Iquique, which fortunately seems to be nearing its end.

There was a great improvement in the finances of the Grand Lodge during the Masonic year covered by the report.

The official organ of the Grand Lodge, the "Revista Masónica de Chile," a splendid publication, is making good progress.

Lack of funds has prevented the Grand Lodge from organizing its library in a way that it will be of benefit to all studious Brethren. The Grand Master asked for appropriations for this service as well as for instructors in the ritualistic work.

A permanent Committee on Education is working to bring about a reformation of the present system of public instruction.

It believes that the academic teaching at present prevalent throughout the world is incomplete and that its exaggeration contributes to limiting and restricting the intellectual faculties instead of extending and broadening the same.

What is needed is an education that is less extensive but will tap the latent psychological energies, awakening and revealing them clearly to the student himself and showing him powers which he did not know he possessed, thus converting him into a being with energies, strength, and initiatives of his own, with sufficient self-knowledge and self-reliance.

The subject is new and still somewhat nebulous, hence difficult of perception and definition.

The Committee is now studying the manner of presenting its ideas in order to spread them and put them into practice.

The Grand Secretary's report does not give the number of Lodges and members; but we see from it that during the year, there were 242 initiations, 170 passings, 130 raisings, 80 suspensions, 59 expulsions,

33 reinstatements, 32 affiliations, 6 healings, and 2 restorations. If the 9 deaths mentioned by the Grand Master were all that occurred during the year, which does not seem probable, the figures above quoted would indicate a net gain of 167 in membership.

The Grand Secretary speaks of special activities of the Lodges, a number of which maintain volunteer fire departments, night schools, boy scout troops, child welfare organizations, funds to aid needy students, funds to provide milk for poor children, vacation colonies for underprivileged school children, etc.

From the documents reviewed as well as from reading the "Revista Masónica de Chile," we gather that more sincere, progressive and active Masons than our Chilean Brethren are difficult to find.

Wor. Bro. Vicente A. Riquelme represents our Grand Lodge near that of Chile, while Wor. Bro. Félix Cajulis has the honor of representing the Grand Lodge of Chile near that of the Philippine Islands.

#### SWITZERLAND, 1935

The "Grande Loge Suisse Alpina," founded in 1844, has 41 Lodges, with an aggregate membership of 5,000 more or less. Grand Masters: retiring, Auguste Jeanneret; incoming, Dr. Kurt von Sury. Grand Secretary, Henri Jeanneret, Le Locle.

The Annual Communication of the Swiss Grand Lodge "Alpina" was held on May 18 and 19, 1935, in the ancient city of Basel. The retiring Grand Master, in his report, mentioned recent important events, including the sensational court case in which Major Ernst Leonhardt was convicted of slandering Masonry, and the movement now on foot to secure legislation to suppress all secret societies, including Masonry, in the Swiss Republic. As this movement, initiated and carried on by nationalistic, fascist, and catholic elements, may be successful, the Grand Master asked the Brethren to keep cool and accept the verdict of the people, expressed in the impending plebiscite, as loyal citizens, whatever it may be.

A resolution embodying a protest of Swiss Freemasonry to the Swiss people against the campaign of slander, supported by foreign elements, now being carried on for the purpose of destroying Freemasonry in Switzerland, was adopted unanimously.

An interesting report was made on the debate had in all the Lodges on the subject "What Freemasonry should be."

At the fraternal banquet on the second day, a number of notable addresses were made. The "Wiener Freimaurer-Zeitung," from which we have taken most of this information, reports that at this banquet, indications of a new policy that is the result of the growing desire to eliminate all unnecessary secrecy, were perceived. The places of honor at the table were on this occasion occupied by non-Masons, and among the toasts was one by President Dr. F. Hauser, who spoke of the heroic struggle Freemasonry is carrying on against all enemies of liberty and expressed the hope that the Masonic Fraternity would continue to exist undisturbed in the free City of Basel.

A play entitled "Die Bruecke" (The Bridge), which had been awarded a prize by the Grand Lodge "Alpina", was much enjoyed by the Brethren and their families at the close of the Communication and Banquet.

An examination of the subscription sheets of the so-called "Fonjallaz Initiative" having resulted in the

rejection of only 708 of the 56,946 signatures, the Federal Council of Switzerland must, under the Constitution, submit the proposed constitutional amendment prohibiting all secret societies to a vote of the people (referendum), and we shall soon learn whether or not the insidious work of narrow-minded nationalistic and religious elements has influenced the liberty-loving Swiss people to such a great extent.

Wor. Bro. Ludwig Model represent the Swiss Lodge "Alpina" near that of the Philippine Islands.

#### VENEZUELA

The Republic of Venezuela is the northernmost State of South America: it stretches from about 12 degrees northern latitude to within 45 minutes of the Equator. Its area is 393,976 square miles, and it has a population of over 3,200,000. The capital is Caracas, a city of some 140,000 inhabitants, in which the Grand Lodges of Venezuela has established its see. This Grand Body, officially known as the "Grand Logia de los Estados Unidos de Venezuela," was founded in 1824. It had at the beginning of this year 36 Lodges; but we cannot find any data in the report of the retiring Grand Master or in that of the Grand Secretary, showing the membership of these Lodges. Grand Masters: 1933-1935, Dr. Agustin Beroes; 1935-1937, Dr. Jacobo Bendahan Chocron. Grand Secretary, Alfredo Pardo, hijo, Aptdo. de Correos 927, Caracas, Venezuela.

The Annual Communication of the Grand Lodge of Venezuela was held in the City of Caracas on February 3, 1935. From the report of Grand Master Beroes for his two-year term of office, we translate the following paragraph:

Almost at the commencement of the work of the biennium just ended, our Honorable Brother Franklin Delano Roosevelt assumed the supreme command of the great North American Democracy to which he had been elected. We sent him on that occasion a congratulatory message by cable which was graciously answered a few days later, through the State Department in Washington and the American Minister of Caracas.

This Grand Master has no use for inactive Grand Representatives, as shown by the following paragraph of his report:

As the Grand Representations of the Grand Lodges with which we maintain friendly relations were nearly all in the hands of Brethren who for various reasons were inactive, the Grand Lodge determined to ask all those Bodies to appoint other Grand Representatives and this was done. Several of the present delegates have already received their commissions and the Grand Lodges concerned are again properly represented near our Grand Lodge.

Good work was evidently done during the administration of M. W. Bro. Beroes. One Lodge resumed relations with the Grand Lodge, 2 Lodges rejoined the Grand Jurisdiction, 4 Lodges were chartered and 1 was instituted under dispensation, 2 Lodges resumed their labors, and a group of Brethren is planning to apply for a dispensation to form a new Lodge. There were 88 initiations, 26 passings, and 69 raisings during the term. The Grand Master found the treasury empty when he assumed office, and left it with a balance of over 2,000 bolivars.

The Grand Representative of Venezuela near our Grand Lodge is Wor. Bro. Manuel del Carmen.

#### VIENNA, 1935

The "Grossloge von Wien" exercises Masonic jurisdiction over the republic of Austria which has an

area of 32,368 square miles and a population of close to seven million inhabitants. The Grand Lodge, whose see is in Vienna, the capital, was founded in 1918, after the World War. Of its 25 Lodges, one, "Lux Orientis," is located in Shanghai. We have no membership figures; but believe that the aggregate membership of the Lodges under the Grand Lodge of Vienna does not exceed 1,500. There was a considerable decrease in membership during the year. The Grand Master and Grand Secretary have been the same for many years; Dr. Richard Schlesinger was, on November 24, 1934, re-elected the sixth time as Grand Master, and Dr. Wladimir Misar (Dorotheergasse 12, Wien 1, Austria) is too efficient a Grand Secretary to escape re-election.

We have no regular volume of Proceedings to review; but the "Wiener Freimaurer Zeitung," a most ably written and interesting journal, in its last issue, contained a summary of the proceedings of the last (20th) Annual Communication held on April 6, 1935, and the full text of the annual report of the Grand Secretary. We translate the following paragraphs from the summary mentioned.

The 20th Annual Communication of the Grand Lodge, which was held on Saturday, April 6, 1935, in ritualistic form with Grand Master Dr. Richard Schlesinger presiding was well attended by Masters and delegates from all the Lodges. Thanks to thorough previous discussions and deliberations, its business, which concerned exclusively administrative matters, was transacted without friction or delay and without the usual debates.

The annual report of the Grand Secretary, Bro. Dr. Misar, which gave a complete, correct and unadorned account of the year just ended and of everything that occupied our attention during that period, met with the unanimous approval and grateful acknowledgement of the Grand Master and Grand Lodge.

The report of the Grand Treasurer, Bro. Hatscheck which, as usual, was thorough and conscientious and gave a clear idea of the financial situation of the Grand Lodge, received the same treatment: the report of the auditor was accepted and so was the budget for 1935, which had been prepared in accordance with the retrenchment policy previously determined upon, on account of existing conditions, but required nevertheless the increase of the member's contributions to 25 shillings.

The report and budget for the Masonic Relief Fund, from which in spite of the hard times relatively large sums had been disbursed for relief purposes, were accepted with a vote of thanks for the manager of the fund, Bro. Bernhard Gruenfeld.

Upon closing the Grand Lodge, the Grand Master mentioned the fact that the period of stagnation appeared to be over and that the initiations that had been reported gave promise of better times.

From the annual report of Bro. Dr. Wladimir Misar, the Grand Secretary, we see that Austrian Freemasonry has two most trying years behind it. The same as in other European countries, the Masons of that Grand Jurisdiction have been, and are, the victims of slander, boycott, and persecution. The attacks by press and radio broadcast launched against our Institution it answered by preserving a dignified silence, except in one case, in which the Grand Lodge addressed a memorial to the Government protesting against the accusation that Masonry was responsible for the February riots. Although this memorial was not published in the press there were no further attacks, and the Masonic Lodges received no worse treatment than other societies as regards surveillance by the authorities. The Grand Lodge, at its 18th Annual Communication, had to meet with a police officer—a profane—present on which account all ritualistic forms were omitted and only the business

of the corporation was transacted. On that occasion, the Grand Officers were declared re-elected and only vacancies that had occurred were filled by regular election.

On account of the disturbed conditions, the Lodges adjourned earlier than usual for their summer vacation in 1934, and no meetings were held from the end of April to the middle of October. It was in July, 1934, that Chancellor Dr. Engelbert Dollfuss, the chief executive of Austria, was assassinated and civil war caused much suffering in that country. As a result of these disturbances and of the precarious position of Freemasonry in Central Europe, a considerable number of our Austrian Brethren found that they owed it to themselves and their families to leave the Order and quite a few of the Lodges were seriously crippled by the loss of so much valuable material. But the Lodges carried on, and only one gave up the struggle. Another closed for a while and then re-opened again.

During the year, the Grand Lodge of Scotland granted recognition to the Grand Lodge of Vienna, and the latter also established relations with the Grand Lodges of Nova Scotia, Para, Parahyba, Rio de Janeiro and San Salvador.

At the 19th Annual Communication of the Grand Lodge, on November 24, 1934, M. W. Bro. Schlesinger was re-elected for the sixth time as Grand Master.

The Grand Lodge of Vienna is represented near that of the Philippine Islands by the author of this review who deems it a great honor to represent such an active body of select and enthusiastic Masons.

#### QUEENSLAND, 1935

Queensland is one of the component States of the Commonwealth of Australia; it has an area of 670,500 square miles and a population (in 1933) of 945,565. The United Grand Lodge of Ancient Free and Accepted Masons of Queensland was founded in 1921 and has now 357 subordinate Lodges, with an aggregate membership of close to 20,000. Grand Master (re-elected), Sir Leslie Orme Wilson. Grand Secretary, L. P. Marks, Brisbane. Our Grand Representative, R. W. Bro. J. T. Phipps, P. G. W.

Grand Lodge held the following Communications during the Masonic year under review: July 25, 1934, Special; September 5, 1934, Quarterly; December 5, 1934, Quarterly; December 11, 1934, Special; March 6, 1935, Quarterly; May 8, 1935, Special, and June 5, 1935, Quarterly.

At the Special Meeting on July 25, 1934, M. W. Bro. Sir Leslie Orme Wilson was installed as Grand Master; his full title is given as His Excellency, Lieut. Col. the Rt. Hon. Sir Leslie Orme Wilson, G. C. S. I., G. C. I. E., C. M. G., D. S. O., J. P. In his inaugural address, the new Grand Master said, among other things:

It has been said, Brethren, and very truly said, that two of the main things which make our Empire great are the home, and the right to worship God according to the dictates of one's own conscience. Brethren, there is a third great force within the Empire, and that is Freemasonry, which has ever been the strength, the support, the protector, and the defender of the individual. Beyond the individual, Freemasonry has gone into the various departments of our national life, and has contributed to its silent, but yet forceful, influence, towards upbuilding on a solid basis, the moral, intellectual and spiritual forces of the people.

The Wardens and other Grand Officers were invested by the Deputy Grand Master and Assistant

Grand Master, the Grand Master elect having been installed by his predecessor in office.

Addresses were delivered by representatives of the Grand Lodges of South Australia, New South Wales, Victoria, and Tasmania, who attended the installation of Grand Officers.

The Quarterly Communication of December 5, 1934, had to be adjourned because on that evening H. R. H. the Duke of Gloucester was in Brisbane where he was royally received and entertained. The business in waiting was transacted at a Special Communication of the Grand Lodge, on December 11th.

At the Quarterly Communication of June 5, 1935, M. W. Bro. Sir Leslie Orme Wilson was re-elected. The following paragraph from the Proceedings shows how the Queensland procedure differs from ours:

M. W. Bro. W. H. Green, Pro Grand Master: The next business on our Agenda is the election of our Grand Master. The only nomination is that of His Excellency, M. W. Bro. Sir Leslie Wilson, our present Grand Master, and I therefore declare him elected as our Grand Master for the ensuing year. In doing so may I express our gratitude that he has been gracious enough to accept the nomination for another term, and we pray that the Great Architect of the Universe will long spare him to continue his work for the Craft.

Annexed to the Proceedings is the 7th Annual Report of the Aged Masons, Widows and Orphans Institution of Queensland. From it we see that—

During the period under review ten brethren have been maintained in the Homes at Sandgate, and financial relief has been afforded to seventeen other aged brethren, ten widows, and thirty-six orphans, and accommodation is available for two more brethren in the Homes when suitable applicants whose qualifications comply with the regulations of the Institution present themselves.

There is no fraternal review.

Rt. Wor. Past Junior Grand Warden Charles S. Banks represents the Grand Lodge of Queensland near that of the Philippine Islands and does it conscientiously and well.

#### RIO DE JANEIRO (BRAZIL), 1935

Rio de Janeiro is the capital of the Republic of Brazil; it is situated in the Federal District of the same name. The population of the latter is approximately two millions. The "Grande Loja do Rio de Janeiro," which exercises Masonic jurisdiction over the district, has 13 Lodges. Grand Masters: retiring, Ernesto Segura Herreña; incoming, Dr. Eurico de Figueiredo Sampaio. Grand Secretary, Dr. Daniel Correa Trindade, P. O. Box No. 2215, Rio de Janeiro, Brazil, S. A.

The Grand Lodge of Rio de Janeiro held its 7th Annual Communication on June 22-24, 1934. The "Anuario" before us, however, contains documents of dates as late as June 20, 1935; it forms part of the Proceedings of the First Conference of the Symbolic Grand Bodies of Brazil, held in the city of Rio de Janeiro on March 7-12, 1935, by Delegates from the Grand Orient of Amazonas e Acre and the Grand Lodges of Bahia, Ceará, Minas Geraes, Pará, Parahyba, Pernambuco, Rio Grande do Sul, Rio de Janeiro, and Sao Paulo. One of the Lodges works in the English language and another in German; the others work presumably in Portuguese, the national language. During the period covered by the report, sixteen Grand Lodges established fraternal relations with Rio de Janeiro; they were: Ohio, Louisiana, New York, Oregon, Indiana, Texas, Arizona, District of Columbia, Saskatchewan, Vienna, Colombia (Cartagena), Less-

ing zu den drei Ringen, Del Pacífico (Mexico), Cuscatlán (Salvador. C. A.), Venezuela, and Roumania.

Among distinguished visitors we find mentioned Gen. Dennis P. Quinlan, who was stationed in the Philippines for a number of years.

There is no record of the business transacted, nor are there any fraternal reviews. However, under "Foreign Relations" we find copies of correspondence received and of reports of Committees on Correspondence in English, and Spanish, recommending recognition of the Grand Lodge of Rio de Janeiro. The Cabletow is quoted in several places.

Wor. Bro. Joaquin Ferreira Neves is our Grand Representative near the Grand Lodge of Rio de Janeiro, while the latter is represented near our Grand Lodge by V. W. Bro. Julián C. Balmaseda, P.G.L.

## Questions and Answers

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

615. What is the "Sojourners' plan" occasionally mentioned in the fraternal reviews?

**Answer.** This plan, which originated in the United States—with the Grand Lodge of New York, if I remember correctly, has been briefly described as follows: The Secretary of each Lodge sends to the Grand Secretary a list of the members of his Lodge who have moved into other grand jurisdictions, with their addresses. The Grand Secretary sends this list, or a copy, to the Grand Secretary of the sister jurisdiction who then sends to the master or secretary of the Lodge nearest the residence of the sojourner the name of the brother sojourner. This enables the officers of the Lodge to contact the sojourner and extend to him an invitation and welcome to the lodge.

616. May the Grand Lodge Office issue a dimit to the member of an existing Lodge?

**Answer.** Paragraphs 256, 347 and 348 provide how dimits shall be issued and what their form shall be. It appears plainly from these paragraphs that the dimits must emanate from the Lodge to which the holder belongs. Paragraph 257 of the Constitution provides that the Grand Secretary may issue a certificate in lieu of a dimit to Masons who were members in good standing of a Lodge at the date of the surrender of its charter, and similar certificates may likewise be issued to members of Lodges which have forfeited their charter, under certain conditions. But it is evident that the Grand Secretary has no power to issue a dimit to any member of an existing Lodge.

617. What is the Tyler's Toast to which you occasionally refer in your publications?

**Answer.** The Tyler's Toast is an English institution. According to the English practice, if a definite time is set for closing the Lodge, the Tyler, at that hour, interrupts the proceedings and offers the Tyler's Toast, which is as follows:

To all poor and distressed Masons, wherever dispersed over the face of the earth, water and air, wishing them relief from all their suffering and a return to their native country, should they desire it.

This always brings the proceedings and the meeting to a close.

The Tyler's Toast is the last of the toasts at a Lodge banquet and is pronounced by the Tyler of the Lodge.

618. Why is the word "mystery" used in Masonry, when there is really nothing mysterious about it?

**Answer.** There are really two words "mystery." One, of Greek origin, means a rite, a profound secret, or a medioeval "mystery" play, while the other, derived from the old French word "mestier" (*métier* in modern French) is an obsolete word for trade or craft. To illustrate the latter, Webster's New International Dictionary quotes from Shakespeare: "Fie upon him; he will discredit our mystery." No doubt the two words have been confused in Masonry, but in most places in our ritual, the word "mysteries" evidently means rites or secrets.

## Lodge News

*Manila No. 1.*—At a Special Meeting held on September 17th, Bro. Robert R. Smiley, Jr., was raised to the Degree of M. M. Those present adjourned after labor to the Malabon Tea Shop and enjoyed light refreshments.

At its September Stated Meeting, Manila Lodge reduced the Life Membership fee from P200 to P150. On the same evening, Bro. James McBride, of the S. S. President Hoover, was raised to the Sublime Degree, as a courtesy to St. John's Lodge No. 9.

On October 1st, after transacting business at its Stated Meeting, the Lodge initiated Mr. Gavin White Kernot, and on October 15th, the same Brother was passed to the Degree of Fellow Craft. He will be raised on November 19th, when Most Wor. Bro. Samuel R. Hawthorne will make his official visitation to Manila Lodge No. 1.

*Cosmos No. 8.*—At its Stated Meeting on October 2nd, last, Cosmos Lodge was honored with an official visitation by Wor. Bro. John R. McFie, Jr., its Inspector. At this meeting, Bro. Joseph Lyon Naftaly, after passing a perfect examination in the Second Degree lecture, was raised to the Sublime Degree of M. M. Wor. Bro. McFie complimented the officers and members on the excellent manner in which the degree was conferred.

*St. John's No. 9.*—At the October Stated Meeting, this Lodge gained two members by affiliation; they were, Bro. Eail James Green, formerly of Mt. Tabor Lodge No. 42, Portland, Oregon, and Bro. Glenn Charles Miller, formerly of Mayon Lodge No. 61, Legaspi, Albay.

The Lodge voted the sum of P250.00, to be applied to the purchase of one cottage at Camp Labi, the summer vacation camp for boys and girls in Nueva Ecija.

Bros. John Lauren, Elwin Burdick, and George Albert Gray were passed to the degree of Fellow Craft at a special meeting held in the Scottish Rite Hall on October 14th.

Bro. Frank C. Miles is Acting Worshipful Master of the Lodge since the departure for the United States, on October 15th, of Wor. Bro. Mark H. Nestle.

*Pilar No. 15. Imus, Cavite.*—On November 2, 1935, after the business meeting, the members of this Lodge who had twenty or more years of continued membership to their credit were honored, Masonic medals being presented to the following Brethren: Wor. Bro. Candido Sayoc, initiated 1908; Wor. Bro. Zosimo Topacio 1908; Bro. Julian Olasz, 1910; Bro. Federico Alcantara, 1910; Bro. Jacinto Kamantigue, 1912; Bro. Vicente Jesiel, 1912; Bro. Telesforo Saqui, 1913; Bro. Mariano Dominguez, 1913; Bro. Fausto Montoya, 1914; Wor. Bro. Lorenzo B. Paredes, 1915.

Worshipful Master Pastor R. Sapinoso spoke in behalf of the Lodge, congratulating and eulogizing the honored members for their loyalty and zeal in the institution. Wor. Bro. Lorenzo B. Paredes, in behalf of the honored members, responded thanking the Lodge for the honor accorded them.

*Magindanaw No. 40, Cagayan, Or. Misamis.*—This Lodge, as shown by "Coal," its well-edited monthly bulletin, is doing quite well. On June 17th, it initiated Dionisio Escobar; on August 1st, Primo R. Semana and Dionisio Q. Erfe, and on September 7th, Elias T. del Rosario. Bros. Semana and Erfe were passed to the Degree of F. C. on September 5th. Bro. Cecil E. Walter, manager of the Anakan Lumber Company, was passed on June 22nd, as a courtesy to Cosmos Lodge No. 2.

The Lodge is planning to purchase an organ, to initiate a branch of the National Library at Cagayan, and to construct a mausoleum in the Cagayan Masonic Cemetery.

*Isla de Luzon No. 57.*—This Lodge now meets at the Plaridel Temple.

It is temporarily without a Master, Wor. Bro. Antonio G. Perez having left for Washington, D. C., as a pensionado of the Bureau of Coast and Geodetic Survey.

*Muog No. 89, Parañaque.*—In response to the appeal of the M. W. Grand Master, Muog Lodge has opened a class for illiterates which is being conducted at Tambo by Bro. Juan Lopez. Another class is to be opened in Parañaque soon.

A picture of the class, with the Wor. Master and three other members of the Lodge flanking the group on the left and right (marked with numbers 1, 2, 3 and 4,) is published hereunder, it being the first photograph of such a school that we have received.

*Service No. 95.*—Service Lodge is getting ready for the coming of the Fleet; on November 22nd, the Brethren of the Asiatic Fleet will be given a reception at the Plaridel Masonic Temple the program for which looks very promising. A Masonic Quintet, consisting of Bros. E. M. Cooper, C. B. Kendall, George Mayhew, A. K. Spielberger, and N. R. Baugh will render a number of vocal selections. Wor. Bro. José de los Reyes, Senior Grand Lecturer, and Wor. Bro. Wm. J. Wall, Inspector of the Lodge, will be received. A P. M. jewel will be presented on behalf of Randolph Lodge No. 1268, F. & A. M., to Wor. Bro. William L. Lee, Captain, Air Corps, and there will be other presentations. Special honors will be paid to our Navy Brethren. Light refreshments will be served.

*Palawan No. 99, Puerto Princesa.*—On October 18th, the Brethren of this Lodge and their wives gave an ice cream party at Wor. Bro. Gaudencio Abordo's house in Puerto Princesa in honor of Wor. Bro. Gaudencio Abordo and Bro. Francisco B. Santos, the former having been appointed as assistant fiscal of Palawan and the latter acting superintendent of the Iwahig Penal Colony.

*Keystone No. 100, Corregidor.*—For the first time in two years, the Lodge conferred the Master Mason's Degree, the candidate being Bro. Buenaventura D. Motus, and the date September 19, 1935. A large number of members and visitors was present.

On October 6th, a group of Corregidor Masons headed by Wor. Bro. P. Tijing, Master of this Lodge, gathered at Bro. Esteban Castillo's house to listen to the Masonic lecture broadcast that night from Station KZRM, Manila.

*Amity Lodge No. 106, Shanghai.*—On September 29, 1935, Bro. Robert Roy Service, Chaplain of this Lodge for two years and latterly its auditor, died at the age of 56 years, leaving his widow and three sons, John, Robert R., Jr., and Richard. Wor. Bro. W. H. Wythe has been designated to succeed Bro. Service as Lodge Auditor.

*Camarines Norte No. 107, Daet.*—Bros. Fortunato Sison and Quiong Liong were passed to the degree of Fellow Craft on August 28th and October 16th, respectively. Both meetings were followed by fraternal banquets at one of the hotels of Daet. Wor. Bro. Sisenando Silvestre (68) took the East for the passing of Bro. Quiong Liong. Wor. Bro. Silvestre also occupied the East when, on October 30th, Bro. L. Moya was made a Fellow Craft Mason. The meeting last mentioned was likewise followed by a fraternal banquet.

*Pearl River No. 109, Canton, China.*—This Lodge has two "war lords" now, the Lodge Bulletin informs us. Bro. Sam Quong Wong has recently been gazetted a brigadier-

general of the Chinese Army on his appointment as Assistant Director of the Government Arsenal at Pa Kong, and Bro. A. F. Lym is likewise a brigadier-general and Chief of Staff of the Canton Air Force.

Most Wor. Bro. Samuel R. Hawthorne, our Grand Master, was unanimously elected an honorary member of Pearl River Lodge at the October Stated Meeting.

*Maranaw No. 111, Dansalan.*—Bro. S. P. Briggs was raised on October 5th by a Special Team composed of Brethren from Kolambugan. Bro. Austin occupied the East in both sections and delivered the lecture, while Bro. Kwan Wing acted as H. K. of T.

On October 12th, Bros. Maximo P. Echeverri and Simeon C. Santos were raised, the former by the regular officers of the Lodge and the latter by a "Pick-up Team" appointed by the Wor. Master. On the same evening, the Lodge resolved to have a Lodge of Instruction at least once a month and to publish a monthly bulletin. A committee was appointed to look for a temple site. The meeting was followed by a dinner dance at Mr. Nadyag's.

On October 7th, Bro. Nazario S. Jureidini was passed to the degree of F. C., Bro. Padilla occupying the East and delivering the Charge. The same Brother was raised to the Sublime Degree of M. M. on November 9th, Bro. Austin occupying the south in the First Section and the West in the Second. A Dutch dinner was tendered to the Brethren by Bro. Jureidini after the raising.

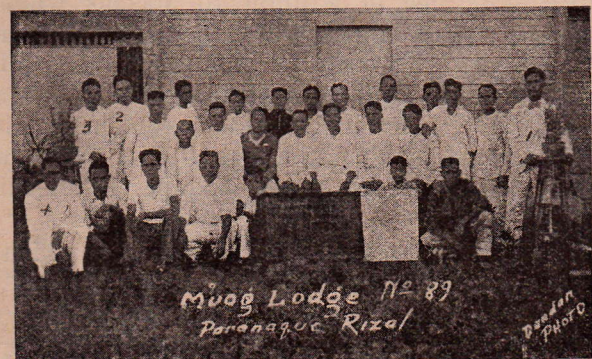
*Szechuan Lodge, U. D., Chengtu, China.*—At its Second Stated Meeting, on June 26, 1935, a beautiful set of chrome plate working tools was received by the Lodge as a present from Amity Lodge No. 106. Bro. Liljestrand, who had brought this gift from Shanghai, was called upon to make a presentation speech and spoke of the valuable assistance and advice he had received from V. W. Bro. Mei and the Brethren of Amity Lodge. A rising vote of thanks was adopted. A cordial vote of thanks was also given to Pearl River Lodge, Canton, for the cash gift of \$50 sent by that Lodge, which will be used for Lodge room furniture. Nanking Lodge will provide tapestry coverings for tables and altar.

On June 29th, a special meeting was held for the purpose of initiating Messrs. Carman Sutherland Brace and David Crockett Graham. Mrs. Liljestrand provided refreshments after the Lodge had been closed.

At the Third Stated Meeting, on September 25th (after the summer vacation), Messrs. Robert Gordon Agnew, Lo Pin-San, and Hwang Tien-Chi were elected to receive the degrees of Masonry. These candidates were initiated on September 29th.

The Lodge meets at the Masonic Lodge Rooms in the Medical Dental Building of the West China Union University in the city of Chengtu.

*West Lake Lodge, U. D., Hangchow, China.*—We are in receipt of a notice regarding the institution of West Lake Lodge, U. D., by Very Wor. Bro. Hua-Chuen Mei, District Deputy Grand Master for China, at the Lodge Hall in the Hangchow American School, No. 11 Kyu Kya Gyao, Hangchow. The ceremony was scheduled to take place at 8:00 p. m. on Saturday, November 16th, and was to be followed by a dinner at the Lakeview Hotel. The Master elect of the new Lodge is Bro. S. D. Sturton and the Secretary elect is Bro. Ginarn Lao.



Class for Illiterates  
Muog Lodge No. 89 (see above).

## 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****EL SIGILO MASONICO**

Repetidas veces se nos ha dicho que hay Hermanos que no saben conservar el sigilo masónico, y que profanos y enemigos de nuestra Orden se enteran de cosas que no deben salir del recinto sagrado de la Logia. Nos cuentan el caso de un candidato que ya conocía el resultado de su solicitud de ingreso cuando recibió la carta del Secretario de la Logia anunciándole su elección. Hay en nuestra ciudad señoras que están mejor enteradas de lo que pasa en ciertas Logias que muchos de los miembros del taller que se abstienen de asistir. El buen Masón se calla una vez fuera de la Logia, porque aunque es verdad que no tenemos nada que ocultar, sin embargo nuestra palabra empeñada y la discreción exigen que no publiquemos al público lo que se hace y dice detrás de la puerta que vigila el guardatemplo externo. El Masón de verdad no es charlatán sino hombre que sabe callarse y prefiere hacerlo en presencia de profanos, a menos que se trate de defender a un Hermano.—L. F.

**FALTA DE INTERÉS**

Es muy sensible que haya tan pocos Hermanos que desean perfeccionarse en los trabajos rituales de la Masonería. La mejor prueba de esta falta de interés la constituye el número reducido de Masones que asisten en las Logias de Instrucción que se celebran cada domingo, desde las diez de la mañana a las doce, en el Templo Plaridel. Y, que no se nos diga que no hay necesidad de tanta instrucción, porque en muchas de las Logias de Manila, los dignatarios distan mucho de poseer aquella perfección que debían de poseer, y ni siquiera saben abrir y cerrar sus Logias sin tartamudear y cometer media docena de errores. Y a todos éstos les daremos una medalla de Past Master cuando llegue el momento.—L. F.

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

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p.m. del Martes, 28 de Enero de 1936 para elegir a cinco Directores y despachar los demás asuntos que puedan presentarse legalmente.

TEODORO M. KALAW, Secretario.  
Manila, I. F., 1º de Diciembre de 1935.

**Manera de Votar en las Elecciones de Grandes Dignatarios**

El día 28 de Enero de 1936, la Gran Logia de las Islas Filipinas se reunirá en la ciudad de Manila para celebrar su Vigésima Tercera Asamblea Anual. Una de las funciones más importantes de los representantes de las Logias de la Gran Jurisdicción reunidos en dicha asamblea será la elección de los seis dignatarios electivos de la Gran Logia para el año masónico entrante. Antes de procederse a la votación, se acostumbra leer el párrafo 20A de la Constitución que prohíbe el muñimiento en las elecciones, y luego el reglamento que dispone la manera de votar por los Grandes Dignatarios. No cabe duda de que muchos de los presentes no estarán enterados de dicho reglamento y no podrán comprender todas sus disposiciones al leerse éstas, y a fin de evitar en lo posible la confusión consiguiente, copiamos más abajo dicho reglamento, con la recomendación de que los Hermanos lo lean atentamente. Es como sigue:

**Reglamento que Dispone la Manera de Votar por los Grandes Dignatarios**

Cada Logia tiene derecho a tres votos, uno que corresponde al Venerable Maestro, otro al Primer Vigilante y otro al Segundo. Hallándose ausente uno de dichos dignatarios, el de más categoría que estuviese presente puede depositar dos votos, el suyo propio y el del dignatario ausente. Estando ausentes dos de dichos dignatarios, el que se hallase presente debe depositar los tres votos. No hallándose presente ninguno de dichos dignatarios, los tres votos pueden ser depositados por un representante debidamente habilitado. En todos estos casos se debe hacer uso de papeletas separadas, escribiéndose solamente un nombre en cada papeleta.

Todos los presentes deben depositar sus votos personalmente. Votos por poderes no se admiten.

Los ex-Venerables de una Logia que no desempeñasen algún cargo en la Gran Logia o votasen por otro motivo, tienen colectivamente un voto.

Todo dignatario u oficial de la Gran Logia que se hallase presente y todo ex-dignatario de la Gran Logia presente tiene un voto como tal, pero no puede depositar más que un voto a menos que fuese Venerable o Vigilante presente de una Logia. La única excepción la constituye el Gran Guardatemplo externo, el cual no tiene voto como tal.

Vamos a citar algunos ejemplos:

Estando presentes dos dignatarios de una Logia, o sea, los dos Vigilantes, el Primer Vigilante deposita dos votos, a saber, el que corresponde al Venerable y el que corresponde a dicho Primer Vigilante, y el Segundo Vigilante deposita el voto que

le corresponde como tal. Estando presentes el Venerable y uno de los Vigilantes, el Venerable deposita su propio voto y el del Vigilante ausente y el Vigilante presente deposita su propio voto. Estando presente solamente o el Venerable o uno de los Vigilantes, dicho dignatario presente debe depositar todos los tres votos de la Logia. Si no estuviese presente en la Reunión ninguna de las Grandes Luces sino solamente un representante debidamente habilitado, entonces le corresponde a éste último depositar los tres votos de la Logia.

Un ex-Venerable que no fuese dignatario u oficial presente o ex-dignatario de la Gran Logia, estando presente, tiene derecho a un voto. Dos o más Venerables pasados de una Logia ninguno de los cuales fuese dignatario u oficial de la Gran Logia estando presentes, tienen un solo voto conjuntamente. Estando presentes cuatro ex-Venerables, uno de los cuales es dignatario u oficial de la Gran Logia, este último puede votar solamente como tal dignatario u oficial, depositándose el voto colectivo correspondiente a los ex-Venerables por uno de los otros.

Hallándose presente un dignatario u oficial de la Gran Logia quien es al mismo tiempo Venerable o Vigilante de una Logia, podrá depositar un voto como dignatario u oficial de la Gran Logia y otro como Venerable o Vigilante.

Un ex-Venerable quien es al mismo tiempo dignatario u oficial o ex-dignatario de la Gran Logia tiene derecho a un solo voto.

Un ex-Venerable quien es también Venerable o Vigilante de una Logia y dignatario u oficial de la Gran Logia, hallándose presente como único dignatario de su Logia puede depositar los votos siguientes: Uno como dignatario u oficial de la Gran Logia y los tres correspondientes a su Logia, pero no puede votar como ex-Venerable.

## De Plumas Extranjeras

### LOS LANDMARKS

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

#### (Conclusión)

VII. **Poder reservado al Gran Maestro para autorizar la fundación de Logias y sus trabajos.**—Aquí el error se hace grave, pues el hermano Mackey consagra un abuso contrario al derecho masónico fundamental. Una Logia se funda por la voluntad de siete masones, que no necesitan de ninguna autorización para ejercer un derecho imprescriptible. Una Logia fundada será justa y perfecta si la dirigen tres Maestros, asistidos de un minimum de dos compañeros y dos aprendices. Esta Logia es soberana y no obedece más que al Venerable Maestro, que ella misma ha elegido de entre sus propios miembros. Ella puede gobernarse conforme a las leyes que derivan lógicamente de los principios fundamentales del Arte Real, sin someterse obligatoriamente a la legislación de una federación masónica. Sin embargo, el aislamiento no le es favorable; es conveniente que las logias se asocien, que sus representantes se reúnan en Grandes Logias, presididas por un Gran Maestro. Pero, la Gran Logia obtiene su autoridad de las logias y el Gran Maestro no tiene otro

poder que aquel que pueda tener la Gran Logia. Si él manda, lo hace a nombre de todos, en virtud de poderes que le son confiados y no de su autoridad privada. El Gran Maestro contrae obligaciones especiales en razón de su cargo, que le da derechos determinados por las leyes y reglamentos de la federación que preside. Gobierna basándose en la legislación de su Gran Logia y sobre las decisiones tomadas por ella. Personalmente, está igualado por el nivel, como todos los otros masones, que no disponen de ningún privilegio arbitrario. Las "Logias bajo dispensa" que un Gran Maestro autoriza para constituirse por un tiempo que él juzga conveniente, son de creación suya desprovistas de regularidad. Es inadmisibles que un Gran Maestro se arroge semejante derecho. Los malos ejemplos dados por los Grandes Maestros ingleses no deberán constituir un precedente, al que se pretenda dar la fuerza de un Landmark.

VIII. **La prerrogativa del Gran Maestro de "Constituir masones a la vista."**—Se trata aquí de la facultad otorgada al Gran Maestro para recibir Masón al primer profano que llegue y que le convenga, iniciándolo por sí mismo y de su autoridad privada. Este Landmark nos es dado como corolario del precedente. Si el Gran Maestro puede autorizar una Logia para constituirse bajo su dispensa, está en condiciones de convocar seis hermanos y constituir con ellos una "Logia ocasional" que iniciará un profano y que será disuelta una vez terminada la ceremonia. Como en el caso anterior, nos parece que en éste, las cosas van demasiado lejos.

IX. **Necesidad de los Francmasones de asociarse a fin de formar Logias.**—La vida masónica, implicando el reclutamiento de nuevos adherentes, impone la constitución de Logias. Todo masón que desee trabajar, se incorporará a un Taller. No puede existir Masonería sin Logias.

X. **Tres dirigen la Logia: el Maestro y los dos Vigilantes.**

XI. **Toda Logia debe estar a cubierto.**

XII. **Todo masón tiene derecho a estar representado en todas las Asambleas Generales de la Federación Masónica a que pertenezca.**—Antes del régimen de las Grandes Logias, que no data sino de 1717, todos los Masones, hasta los más jóvenes aprendices, participaban en las Asambleas Corporativas. La Asamblea de masones deliberaba entonces sobre los intereses comunes. Actualmente el régimen representativo exige la celebración de Asambleas periódicas legislativas y un poder ejecutivo confiado al Gran Maestro y a su Consejo.

XIII. **El derecho de apelación de un Masón condenado por su Logia.**

XIV. **El derecho de un masón para ser admitido en los trabajos de su grado en todas las Logias.**—Este derecho teórico se desvanece en las complicaciones de los retejadores. Es, hasta cierto punto indiscreto, pretender participar en los trabajos de una Logia, a la cual no se ha sido invitado, puesto que la admisión a los trabajos significa participación en el banquete que los sigue. Renunciando a fraternizar gastronómicamente en cada una de sus reuniones, las Logias latinas se abren sin reservas a los visitantes, que allegan el aporte de su luz en la búsqueda de la verdad, a que se dedican los Masones.

XV. **Obligación de retejar a todo visitante no presentado por un miembro de la Logia, que responda de su regularidad.**

**XVI. Independencia de las Logias, unas de las otras; ninguna debe intervenir en los asuntos de otra.**—Se refiere principalmente a los aumentos de salario, que cada Taller no puede acordar sino a sus propios miembros.

**XVII. Todo Masón es responsable bajo las leyes y reglamentos de la jurisdicción masónica de su residencia.**—En realidad, el masón debe ser juzgado por la Logia a la cual pertenezca. Si abandona su Logia de origen, sin afiliarse a ninguna otra, cae en sueño y renuncia a hacer valer sus derechos masónicos. En tal estado, no debe ser considerado como masón por la organización masónica del país donde habite.

**XVIII. Para ser iniciado, el sexo masculino, la integridad física, la libertad de nacimiento y la edad adulta son condiciones ineluctables.**—¿La Masonería especulativa permanece tan esclava de este Landmark como lo era la antigua Masonería operativa? Las mujeres no podrían tallar las piedras ni construir edificios; la masonería es oficio de hombres. Esto es incontestable desde el punto de vista material. Pero, ¿sucede lo mismo en los dominios de una construcción moral y simbólica? Ciertas cualidades físicas son indispensables al que debe manejar el mazo de tallar piedras: por ejemplo, un manco ni un ciego podrían ser admitidos en el aprendizaje. Pero, ¿es esta una razón suficiente para rehusar la iniciación simbólica a un mutilado, so pretexto de que no podrá darse a conocer correctamente?

Tener libertad de nacimiento significaba poder disponer de sí mismo y encontrarse en condiciones de poder contraer y cumplir un compromiso. Aquel que depende de un amo, no podrá consagrarse a la Masonería con toda su voluntad. En nuestros días, el recipiendario, nacido libre, ha debido morir como esclavo profano para renacer a la vida iniciática a la cual aspira.

**XIX. Creencia en la existencia de Dios, considerado como el Gran Arquitecto del Universo.**—Esta creencia se explica por el carácter religioso, fundamental en la Masonería. El iniciado que comprende bien su Arte, no será jamás un ateo estúpido ni un libertino irreligioso. Esta certidumbre debe conducirnos a tener confianza en aquellos que se inician y buscan la luz con sinceridad. No le exijamos ningún credo determinado, obligándolo a aceptar una concepción teológica necesariamente discutible. Veamos en el Gran Arquitecto del Universo el símbolo más importante de la Masonería, símbolo que deberemos estudiar como todos los otros, a fin de comprender la Masonería y construir cada cual para sí el santuario de sus convicciones personales.

**XX. Creencia en la resurrección, que ha de conducir a la vida futura.**—En este punto, la palabra debe ser concedida al simbolismo, que no impone ningún dogma, pero que invita a reflexionar profundamente para resolver los problemas sobre los cuales la Masonería no puede pronunciarse.

**XXI. El Libro Sagrado de la Ley abierto sobre el Altar de cada Logia.**—Es entendido que la Biblia judeo-cristiana puede ceder su lugar al Corán o a cualquier otro escrito que pase por ser el revelador de la voluntad del Grande Arquitecto del Universo. Cuando esta voluntad superior puede leerse en la conciencia de cada masón, ¿los códigos de religiones profanas deben permanecer en los altares masónicos?

**XXII. La igualdad de todos los masones.**—Siempre se ha entendido que nadie pierde su dignidad,

una vez en Logia. El gran señor sigue siendo lo que es, lo mismo que el monarca: pero, revestidos con las insignias masónicas, todos los hombres son iguales.

**XXIII. El carácter secreto de la Institución.**—Sería imposible tratar de disimular la existencia de la Masonería, que no es una sociedad secreta, sino una asociación que posee secretos. Si la Masonería no guardara sus misterios únicamente para sus adeptos, se transformaría en una institución profana, análoga a las iglesias, a las corporaciones científicas o a las sociedades de beneficencia. Sus métodos de enseñanza se basan sobre secretos que jamás han de ser divulgados, a fin de que cada uno se aplique a descubrirlos. Este procedimiento es benéfico para la formación de individuos que sean capaces de construir por sí mismos el edificio de sus propias convicciones.

**XXIV. La relación entre una sabiduría especulativa y un arte operativo.**—El arte de construir ha dado los símbolos, sobre los cuales se apoya la filosofía masónica. El hermetismo iniciático se basaba también sobre la interpretación de símbolos extraídos de las substancias y operaciones de la antigua metalurgia. Es posible a los masones establecer comparaciones y analogías entre sus símbolo y los de otras iniciaciones; pero se apartan de la Masonería cuando pretenden substituir los símbolos sacados del arte de construir con símbolos extraños a este arte. De tal modo, ciertos grados ligados al Ternario clásico dejan de ser masónicos, en razón de su simbolismo, que no es constructivo.

**XXV. Intangibilidad de los Landmarks.**—Estos límites quedarán fijados para siempre en el porvenir, como lo han estado en el pasado. Lo malo es que semejante fijación no data sino de la declaración del hermano Mackey.

\* \* \*

En resumen, la delimitación jurídica de la Francmasonería no puede realizarse sino a condición de que la Orden permanezca siempre con la forma presente. Pero, bien sabemos que nunca ha permanecido siendo lo mismo y que nunca quedará tal cual es. Como todo lo que es vivo, evoluciona y se transforma. Nunca ha sabido de límites eternos. En vez de pretender circunscribirla artificialmente, ¿no sería más atinado tratar de descubrir su armazón espiritual, su **arquitectura**, es decir, la idea directriz que preside su evolución? **¿De dónde venimos? ¿Qué somos? ¿Hacia dónde vamos?**

Respondamos a estas tres preguntas y habremos determinado claramente aquello que es masónico y sabremos distinguirlo sin dificultades de lo que no lo es.

Encontraremos necesariamente, como base de la Masonería, la idea de construcción. Para el masón especulativo, todo se construye; y su más grande ambición debe ser colaborar en dicha construcción, iniciándose en el Gran Arte y trabajando según las reglas que sirven para la construcción, a la vez del mundo y de la sociedad humana. Creo que todo aquello que es fundamental en Masonería, está estrechamente relacionado con esta concepción primera. Remontémonos a las más antiguas corporaciones de constructores y encontraremos que todas ellas supieron idealizar su trabajo, erigiéndolo en práctica religiosa. Tenemos así una religión masónica tan antigua como el propio arte de construir. ¿No será esto lo que debemos revivir en la Masonería moderna, cuyos destinos están tan lejos de verse cumplidos?

## REVISTA DE LIBROS

Por LEO FISCHER, *Redactor*

**Manual del Aprendiz.** Por Magister. Editorial Maynadé, Apto. 787, Barcelona, España. Un tomo de 250 págs., tamaño 12 x 18 cms., con profusión de grabados. Precio en rústica, 5 pesetas; en tela, 6.50 pesetas.

Como los dos tomos que se describen a continuación, correspondientes a los grados de Compañero y Maestro Masón, el "Manual del Aprendiz" está basado sobre el ritual escocés que continúan usando las Logias de España y que en Filipinas ha sido reemplazado por el ritual York o, mejor dicho, americano. El número de Masones de Filipinas que han sido iniciados según el antiguo ritual va disminuyendo rápidamente, pero entre los que quedan no habrá muchos que no prefieran el ritual de aquellos tiempos al que se emplea actualmente. El Manual del Aprendiz se compone de cuatro partes tituladas, respectivamente, Los Orígenes de la Institución; La Iniciación simbólica; Filosofía iniciática del Grado de Aprendiz, y Aplicación moral y operativa de la Doctrina simbólica de este Grado. Como estudio interpretativo sobre el valor iniciático de los símbolos y alegorías del primer grado masónico y la mística doctrina que en ellos se encierra, este librito será recibido con beneplácito por los muchos Masones de Filipinas que conocen el rico idioma de Cervantes.

**Manual del Compañero.** Por Magister. Editorial Maynadé, Apto. 787, Barcelona, España. Un tomo de 280 págs. tamaño 12 x 18 cms., con muchos grabados. Precio en rústica, 5 pesetas, en tela, 6.50 pesetas.

He ahí otro libro interesante. Este tomo se propone ser un guía para el estudio, la interpretación individual y la aplicación del simbolismo del Grado de Compañero. Se compone de cuatro partes, tituladas El Desarrollo histórico de la Masonería moderna; el Significado de la Ceremonia de Recepción; Filosofía iniciática del Grado de Compañero y Aplicación moral y operativa de la Doctrina simbólica de este Grado. Lo que dijimos del Manual del Aprendiz lo podríamos también decir del Manual del Compañero. Sin embargo, encontramos en este tomo un defecto que, por referirse precisamente a Filipinas, no podemos pasar por alto. Hablando del desarrollo histórico de la Institución, el autor, bajo el epígrafe de "Asia y Africa," dice lo siguiente:

## ASIA Y AFRICA

En Siria la Masonería es muy próspera, contribuyendo notablemente a la fraternidad y el buen entendimiento entre hombres de diferentes razas y creencias.

Entre los diferentes pueblos de Asia la Masonería se halla muy difundida especialmente en la India, en donde las Logias fueron implantadas por las tres Grandes Logias de Inglaterra, Escocia e Irlanda. En los templos masónicos se allanan admirablemente las diferencias de raza, casta y religión y la Institución hace en este país una labor verdaderamente benéfica.

La Masonería inglesa ha sido introducida igualmente en China y, en 1888, en el Japón.

En Egipto hay una Gran Logia Nacional y más de 50 talleres. Otra Gran Logia existe en la República de Liberia, desde 1850. En otras partes de Africa hay Logias dependientes de las organizaciones masónicas establecidas en Inglaterra, Francia y Holanda.

No dice absolutamente nada de la labor desempeñada en Filipinas por la Masonería española; ¡nada

de los centenares de Masones filipinos que durante la dominación española en este país fueron presos, torturados, desterrados y fusilados por pertenecer a la Masonería! Y el autor parece desconocer la existencia en Filipinas de una Gran Logia con 103 Logias y 6,000 Masones, única Gran Logia soberana en Asia y reconocida como regular por todo el mundo masónico.

**Manual del Maestro.** Por Magister. Editorial Maynadé, Apto. 787, Barcelona, España. Un tomo de 292 páginas, tamaño 12 x 18 cms., con muchos grabados. Precio en rústica, 5 pesetas; en tela, 6.50 pesetas.

La parte primera de esta obra se titula La Exaltación al Magisterio; la segunda, Filosofía iniciática del Grado de Maestro; la tercera, Aplicación moral y operativa de la Doctrina simbólica de este Grado, y la cuarta, La Masonería ante el Porvenir. Este último capítulo es muy interesante, pero contiene algunas cosas que se consideran como absolutamente inadmisibles en nuestra Gran Jurisdicción. Citamos, como ejemplo, el siguiente párrafo sobre la Co-Masonería, o sea, la llamada "masonería" que admite en su seno a la mujer:

Esta Organización universal, a la cual difícilmente pudiera negársele el nombre de masónica, cuenta en la actualidad con centenares de Talleres simbólicos y Cámaras superiores. Es, pues, un hecho incontestable y se hace necesario su reconocimiento por la Masonería Oficial, ya sea en vista de la Unificación de la Masonería, ya sea por el hecho de que actualmente, si puede y debe disciplinarse según cada Jurisdicción, sea estimado conveniente que ya no puede negársele a la mujer la participación en la Gran Obra realizada por nuestra Institución.

Para la información de los Hermanos que quieran adquirir alguna de estas obras, copiamos a continuación las notas siguientes del catálogo de la "Editorial Maynadé":

Los gastos de correo y certificado para España y sus Colonias, Portugal, América y Filipinas aumentan en un 5 por 100 como promedio del valor de las obras en rústica, según el precio de Catálogo, en tanto rijan las tarifas postales vigentes. Los giros bancarios y demás remesas de valores deben ser librados y expedidos a nombre de R. Maynadé, o a su orden, sobre Barcelona.



## A HIRAM ABI

¡Hiram Abi! Tu nombre ¡qué prestigio tenía como sabio arquitecto, como justo Maestro!, y ha llegado a nosotros por la Masonería ileno de gloria, siendo el alto ejemplo nuestro.

¡Qué digna fué tu muerte! Cuando los ambiciosos te dijeron: "Queremos la palabra al momento," enérgico y altivo respondiste: "Orgullosos; ¡no puedo, que mis labios los sella un juramento!"

Tu memoria en sus pechos los Hijos de la Viuda la llevarán por siempre, y a su fe dará ayuda, ¡oh, Hiram!; mas tú no sabes cuántas veces lamento que por el oro piérdense la armonía y la concordia, o por torpe ambición se provoca discordia ¡y se falta a más de un sagrado juramento!

—Mundo Masónico, Habana, Cuba.