

# The Cable News

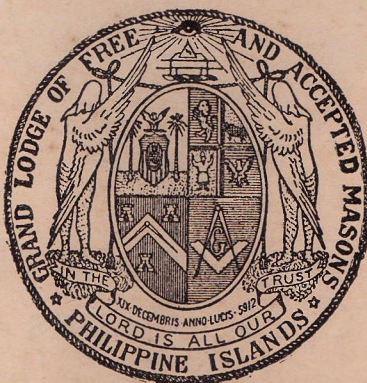
Vol. XIII

Manila, P. I., January 2, 1936

No. 8

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.

## M. W. Bro. Schmidt's Death

"How well he fell asleep!  
Like some proud river, winding toward the sea;  
Calmly and grandly, silently and deep,  
Life joined eternity."

—Selected



## Most Worshipful Brother Joseph Henry Schmidt, P. G. M., Passes On

Philippine Masonry has just lost one of its most beloved Past Grand Masters. On Thursday, December 26th, 1935, Most Worshipful Brother Joseph Henry Schmidt, Grand Master of Free and Accepted Masons of the Philippine Islands during the Masonic year 1927-1928, dropped his earthly Working Tools and passed on to the Grand Lodge above. We doubt that a better Mason ever lived. As a simple Craftsman in the ranks, as Master of Cosmos Lodge No. 8, as Secretary of the Masonic Hospital for Crippled Children, as Grand Master of Masons of the Philippines, as an Inspector General of the 33rd Degree of the Scottish Rite, in fine, in every post he occupied in Masonry he did his duty fully and intelligently, contributing by his constructive work and splendid example to the progress and luster of our Institution in this part of the world.

For almost three years, his indomitable spirit struggled with the disease that undermined his strength and confined him to his home. In his illness, one of his great regrets was that he had to give up active work in Masonry, and while he was suffering patiently, his thoughts were ever with his Brethren and his tired heart continued to beat in unison with the heart of our world-wide Fraternity until at last it was stilled in death.

The recollection of his friendly smile, his cheery voice, his hearty hand-clasp, will ever remain with us. The memory of the good he did, of the tears he dried and the distress he relieved will survive him until those whom he cheered and helped with generous hand shall be no more. What he built while he was still with us will be a monument more lasting and beautiful than marble and bronze.

We deeply sympathize with his disconsolate widow and orphaned children to whom he was a most loving husband and devoted father.

But, while our heads are bowed with sorrow and our heart is torn with grief over the untimely death of our beloved friend and Brother, yet we cannot but feel relieved that he has at last found that rest for which his weary body and soul must have been secretly longing, and we must feel thankful for the privilege of having known him and worked with him.—L. F.

# 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 104 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., January 2, 1936

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## Editorial Section

### PAST MASTERS

There are three classes of Past Masters. The first, which is quite numerous, consists of Brethren who, after completing their year as Master of the Lodge, cease to attend meetings and come to Lodge only on special occasions when they can exhibit their Past Master's jewel and sit in the East looking wise and important. There are others in whom wielding the gavel for a whole year has formed the habit of directing the affairs of the Lodge and who attend regularly and advise the Brother in the Oriental Chair on everything, whether such advice is wanted or not, and even criticize their successor if he thinks or does otherwise. The class of Past Masters first mentioned is not an asset to the Lodge, but the Past Master who forgets that he is no longer in the chair is a nuisance. The Past Master that is a boon and blessing is the one who attends regularly and is always ready to advise and assist; but does not try to impose his will on the Master and does not find fault with him at every possible opportunity. Such a Brother does not sit in Lodge with a supercilious smile on his face and shrug his shoulder or nudge his neighbor every time the Brother in the East makes a blunder; but when he has any observation to make or constructive criticism to offer, he does it in a discreet and unostentatious manner. We hope this year's class of new Past Masters contains many of the type last described.—*L. F.*

### THE ANNUAL COMMUNICATION

In a few weeks, our Grand Lodge will meet in Annual Communication. Important business will come up and decisions of great importance for the future of our Grand Lodge and its subordinate Lodges will have to be made. Splendid opportunities for constructive work will be made use of or will be allowed to pass by. More or less time will be wasted by

members anxious to display their oratory. There will be some good resolutions passed and others of scant value will be pushed through. But if peace and harmony reign among the members, if personalities do not prevail over principles and the merits of the case, and if the methods and practices of the politician are not used, the result of the work of the forthcoming Annual Communication will no doubt be gratifying. Under present circumstances, when the eyes of the world are upon the Grand Lodge of the Philippines, we must be very cautious in our actions and do nothing that might in any manner affect the prestige of Philippine Masonry. We enjoy the esteem and respect of the Masonic world, even of those who are not in fraternal relations with us for the time being, and we must strive to avoid everything that may impair our standing. The good of Philippine Masonry must be the guiding consideration of the members of our Grand Lodge in Annual Communication assembled. All personal bias and prejudices, all selfish thoughts and motives must be laid aside and forgotten. Only thus will our Grand Lodge do really useful and creditable work, work that will endure and of which we can be proud.—*L. F.*

### THE NEW YEAR

1935, an unusually eventful year, has passed into history and as we stand on the threshold of the year of Our Lord 1936, we wonder what it will bring us. Undoubtedly there will be many and important changes, some of which may affect members of our Fraternity quite closely. As the new government takes hold, modifications will be made in the government machinery and policies, and important sacrifices may be required of us all. May the New Year find us never lacking in strength and courage to do our full duty as patriotic and loyal citizens, as true Masons should, and may our Lodges and individual Brethren have a prosperous and happy year.—*L. F.*

## CHARTER OF AGNO LODGE RESTORED

It affords us special pleasure to be able to report that the charter of Agno Lodge No. 75, of Tayug, Pangasinan, has been restored. On November 30th, last, Wor. Bros. Daniel Limbo and Pablo Samson proceeded to Tayug and looked carefully into the situation, examining the officers of the Lodge as to their proficiency in the work and discussing plans for the revival of the Lodge. They found the live elements of that small group of Craftsmen anxious to carry on, in spite of adverse conditions, and willing to make personal sacrifices for that purpose. The Lodge, purged of the dead timber it has been carrying, will, we trust, be a credit to our Fraternity and keep the banner of Masonry aloft in a section of the country where its presence and influence are much needed.—L. F.

## UNBIASED BY FRIENDS

Stirred into action by rumors that in several Lodges, the unmasonic practice of soliciting members is being tolerated, perhaps even encouraged, our Grand Master has issued an edict declaring the soliciting of candidates to be a Masonic offense. In his petition for the degrees, the candidate makes upon his honor the following statement:

The undersigned respectfully represents that, unbiased by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry; that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire for knowledge and a sincere wish to be serviceable to his fellow creatures...

Masons have always pointed with special pride to the fact that Masonry, unlike most other societies, does not ask a man to become a member, and that the only way of attracting non-Masons towards our Fraternity and inducing them to petition for the degrees is by the quality of our members and the example of their conduct in everyday life. The degrees of Masonry are not a ware to be advertised and peddled. Soliciting cheapen Masonry and makes it commonplace. A member gained by that method can never feel towards the Fraternity like one who came in under a false pretense, and the fact that the Lodge, through a misguided member, sought him instead of his seeking the Lodge cannot but impair that reverence which he should feel towards our Institution.

We consider our Grand Master's edict on soliciting candidates good and timely and hope and trust that it will stop the pernicious practice which it is intended to eradicate before it becomes general.—L. F.

## ABIDING BY THE LAW OF MASONRY

Every Mason, and especially the Master of the Lodge, is bound by his obligation to abide by the Constitution of the Grand Lodge. When that law is openly violated, prompt and energetic action is required. A member guilty of violating it should be promptly disciplined and a Lodge incurring in a similar offense should have its charter arrested. Unfamiliarity with the law is no excuse.

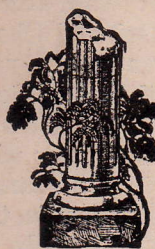
In the case covered by Grand Master's Edict No. 25, which we publish in this issue of the Cabletow, the Master of the Lodge concerned and the Lodge it-

self have deliberately violated a mandatory provision of the Constitution and are liable to discipline. It is quite possible that the members of the Lodge declared to have been made Masons irregularly because they had not complied with the provisions of the Constitution regarding the prepayment of the required fees, did not know at the time they received the degrees that the procedure was irregular; but as they failed to keep their promise to pay their indebtedness later, they cannot be considered as altogether innocent victims of the result of that unlawful action of the Master and Lodge concerned.

The edict referred to will no doubt have a deterrent effect and will, in a general way, teach the Craft that the provisions of the organic law of our Grand Lodge cannot be violated. No disciplinary action against the offending Master and Lodge seems to be contemplated; but it is not probable that future transgressions of this nature will be treated with such leniency.—L. F.

## CARRY ON!

A desire to carry on seems to prevail in some of our provincial Lodges which are having a hard time of it. Nothing could be more praiseworthy than that spirit. There was some talk of a small Lodge outside of Manila surrendering its charter. It later appeared that the great majority of the members were opposed to the idea and pledged themselves to carry on at any cost. Another Lodge which recently had its charter arrested induced the Grand Master to return it and will continue its labors in spite of all difficulties. We heartily congratulate the Brethren concerned and wish their Lodges luck and prosperity.—L. F.



## Our Dead

"Not 'How did he die' but 'How did he live';  
Not 'What did he gain' but 'What did he give';  
These are the units to measure the worth  
Of a man, as a man, regardless of birth."  
—Selected

## Brother Robert Roy Service

Chaplain of Amity Lodge No. 106, Shanghai  
Died at Shanghai, China, on September 29, 1935.  
Memorial Services were held at Shanghai, October 3, 1935. The body has been cremated.

## Brother Celerino Punzalan

Member of Tamaraw Lodge No. 65, Calapan, Mindoro.  
Died on December 10, 1935.  
Buried masonically in the Municipal Cemetery of Calapan, on December 12, 1935.

## Wor. Bro. Ernest Schaffner.

Past Master of Isarog Lodge No. 33, and Inspector for the 15th Masonic District.  
Died in Fabrica, Occidental Negros, on December 8, 1935.

Masonic services held by Kanlaon Lodge No. 64 and Elisha Ward Wilbur Lodge No. 101, at Bacolod, Occ. Negros, on December 14, 1935. The remains were sent to the United States.

**Official Section**

**Grand Lodge Committee for Visiting the Sick**

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. F. M. Holmes (8), Teodoro Reyes (81) and Jesús Alvarez (82), to act as Grand Lodge Committee for Visiting the Sick during the month of January, 1936.

(GRAND MASTER'S EDICT No. 26)

*Declaring Soliciting of Candidates to be a Masonic Offense*

The undersigned Grand Master has learned from various sources that there has been soliciting of candidates for the degrees in several of the Lodges of this Grand Jurisdiction. Every Mason should and must know that this practice is in violation of the principles and regulations of our Fraternity. No person so solicited to become a Mason can conscientiously declare upon his honor, as he is required to do not only on his petition for the degrees, but also immediately before he is admitted to the Lodge room, that unbiased by friends, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry. To solicit a man to become a Mason is, therefore, to invite him to make twice, upon his honor, a statement which both he and his sponsors must know to be false.

Anything dishonest is unmasonic, and the soliciting of candidates for the degrees of Masonry being unmasonic, I hereby declare that such soliciting constitutes a Masonic offense, and I enjoin all Masons of this Grand Jurisdiction to refrain from soliciting candidates for the degrees of Masonry in any way, shape or manner.

Given under my hand and the seal of this Grand Lodge in the City of Manila, this thirteenth day of December, A. L. 5935 (A. D. 1935).

SAMUEL R. HAWTHORNE,

Attest: *Grand Master.*

TEODORO M. KALAW,

*Grand Secretary.*

(GRAND MASTER'S EDICT No. 25)

*Declaring certain Members of Muog Lodge No. 89 to have been made Masons irregularly*

Whereas the undersigned has been officially informed that Florencio Santos and Victorino M. Reyes appearing on the rolls of Muog Lodge No. 89 as Master Masons of said Lodge, received their degrees in said Lodge without having previously paid degree fees and Home Fund fees in the manner provided in the Constitution, and still owe balances on said fees, said Florencio Santos and Victorino M. Reyes are hereby declared to have been made Masons irregularly and shall not be entitled to be recognized as Masons nor to have any further part in the rights, lights and privileges of Masonry until they shall have paid their indebtedness in full and been healed in due form.

Muog Lodge No. 89 is hereby directed to drop the said Florencio Santos and Victorino M. Reyes from the rolls and restore them to membership only when authorized by the Grand Master or Grand

Lodge, and said Lodge and all other Lodges are hereby warned to strictly observe the provisions of the Constitution regarding prepayment of the degree fees and Home Fund fees.

Given under my hand and the seal of this Grand Lodge, in the City of Manila, this thirteenth day of December A. L. 5935 (A. D. 1935).

SAMUEL R. HAWTHORNE,

Attest: *Grand Master.*

TEODORO M. KALAW,

*Grand Secretary.*

**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.

**From Near and Far**

**GRAND MASTER HAWTHORNE HONORED AND AMITY LODGE TEMPLE BOOSTED**

A banquet was given by members of various Lodges as a testimonial to M. W. Bro. Samuel R. Hawthorne and in the interest of the drive for funds for the proposed Masonic Temple of Amity Lodge No. 106, Shanghai, on November 11th, last, at the Bana-haw Social Hall on Calle Carriedo. Rt. Wor. Bro. Conrado Benitez acted as toastmaster. M. W. Bro. Hawthorne made an interesting speech in which he praised the hospitality and cordiality which he had been shown by our Brethren in China on his recent visit to that country and the splendid reception accorded to him and the members of his party in Hongkong, Canton, Shanghai, and Nanking. He then asked to be excused, as he had an engagement elsewhere, and Rt. Wor. Bro. Benitez took the chair. A portion of a letter from Very Wor. Bro. Hua-Chuen Mei, District Deputy Grand Master for China, was then read, regarding the drive for funds of Amity Lodge No. 106 which plans to build a Masonic Temple in the city of Shanghai. Bro. Victoriano Yamzon explained that since the suspension of relations between our Grand Lodge and several other Grand Jurisdictions, Amity Lodge had found it difficult to secure proper accommodations, and that our Brethren in Shanghai needed assistance in financing the building they intended to erect. A committee on ways and means was appointed, consisting of Bro. Victoriano Yamzon, chairman, and Wor. Bros. M. Bonifacio, J. H. Alley, Constancio San José, and W. Y. Yang, members with Wor. Bro. Floro Santos as secretary-treasurer. Bro. Yamzon stated that the Grand Master had authorized the raising of funds by means of subscriptions; that receipts would be issued for all contributions received, and that a report would be submitted at the Annual Communication of the Grand Lodge next January.

Other matters were discussed, such as the holding of a monthly gathering of Masons, it being resolved to hold the first such gathering at noon on November 29th, at a place to be announced later.

GRAND MASTER'S VISITATIONS  
NOVEMBER, 1935.

**November 2, 1935 (Saturday).**—The Grand Master's Party headed by Wor. Bro. Fred M. Holmes (8) and composed of 26 members from eleven Lodges, together with some members of their families, boarded the 8:30 a. m. train at Tutuban Station, Manila, in a reserved recreation car and arrived at Baguio at 4:30 p. m. The M. W. Grand Master himself and other Brethren from Manila and Cavite motored to Baguio.

At 6:00 p. m., Baguio Lodge No. 67 opened its special meeting at the Pines Hotel Annex for the purpose of receiving the official visitation of the M. W. Grand Master and conferring the Third Degree of Masonry upon Bro. Felipe Bugayon, a Fellow Craft of Baguio Lodge.

At 6:30 p. m., Baguio Lodge No. 67 received officially the officers and members of Bagumbayan Lodge No. 4, then those of Cavite Lodge No. 2, and then those of Manila Lodge No. 1.

At 6:50 p. m., the M. W. Grand Master, accompanied by the officers and members of the Grand Lodge, made his official visitation to Baguio Lodge No. 67.

After the usual ceremonies the officers of Baguio Lodge vacated their stations and places for the Special Team, which conferred the First Section of the Third Degree upon Bro. Bugayon, with Wor. Bro. Daniel Limbo (4) in the East, Wor. Bro. Mariano Gonzales (12) in the West, Wor. Bro. Floro A. Santos (4) in the South, and Wor. Bro. Rufino Martinez (4) as Senior Deacon. The work was done in a creditable manner.

It was followed by a sumptuous dinner served by the Pines Hotel, and at 9:00 p. m. the Special Team of Cavite Lodge No. 2 conferred the second section of the degree upon the newly obligated Brother.

The lineup was as follows:

K. S. ....	Wor. Bro. F. D. Jones
H. T. ....	" " H. D. Riley
1st M. T. ....	" " H. E. Smith
2nd M. T. ....	" " G. E. Williams
3rd M. T. ....	Bro. W. R. Marshall
S. Deacon ....	Wor. Bro. J. L. Palmer
1st F. C. ....	Bro. G. H. Fuhrman
2nd F. C. ....	Bro. T. M. Sloan
Secretary ....	Bro. J. H. White

After the raising, the officers of Baguio Lodge No. 67 assumed their respective stations and places, with Wor. Bro. William H. Reese presiding in the East.

Then the Presiding Master called on the following Brethren to speak:

1. Bro. Felipe Bugayon (67), the newly raised Brother.
2. Wor. Bro. A. K. Spielberger, Master of Manila No. 1.
3. Wor. Bro. F. M. Holmes (8).
4. Wor. Bro. G. W. Edgar (95).
5. Bro. W. H. Schoening, Junior Warden of Benjamin Franklin No. 94.

6. Wor. Bro. J. L. Palmer, Master of Cavite No. 2.
7. Wor. Bro. Daniel Limbo (4).
8. Wor. Bro. F. D. Jones (2).
9. M. W. Bro. Samuel R. Hawthorne, Grand Master.

After the inspiring address of the M. W. Grand Master, Wor. Bro. Wm. H. Reese made a few remarks in behalf of Baguio Lodge No. 67.

Bro. Victoriano Yamzon (27) spoke under the Good of the Order.

Lodge was closed at 11:25 p. m., the Tiler's Book showing that 108 Master Masons attended that special meeting, 22 being of Baguio Lodge and 86 belonging to 43 other Lodges.

The Grand Master's Party left Baguio at 12:30 p. m.

Wor. Bro. Basilio Castro, Master of Pampanga Lodge No. 48, one of the members of the Party, had to return to San Fernando on Saturday because when the Party arrived at Damortis and was ready to go up to the Pines City, he received a wire notifying him that his father had died a few hours after he had left The Grand Master's Party, on the way back to Manila, passed a resolution of condolence which was transmitted by wire to Wor. Bro. Castro.

**November 5, 1935 (Tuesday).**—The Most Wor. Grand Master, accompanied by eleven Brethren from ten different Lodges, left on the Ferry for Corregidor Island at 4:00 p. m. and arrived there at 6:15 p. m.

The Grand Master's Party was met at the pier by the officers and members of Island Lodge No. 5 and Keystone Lodge No. 100, and after exchanging greetings, all proceeded to the Post Exchange where they had dinner.

At 7:30 p. m., a special joint meeting of Island No. 5 and Keystone No. 100 was opened in their Lodge building for the purpose of receiving the official visitation of M. W. Bro. S. R. Hawthorne, Grand Master. At 8:00 p. m., the M. W. Grand Master, accompanied by the officers and members of the Grand Lodge, made his official visitation to Island Lodge No. 5 and Keystone Lodge No. 100. After the ceremonies of reception, the Third Degree of Masonry was conferred by the mixed team of officers of Island No. 5 and Keystone No. 100 upon Bro. Arthur David Van Orsdel (5), with Wor. Bro. H. J. Arnold, Master of Island No. 5, in the East, and Wor. Bro. Porfirio Tijing, Master of Keystone No. 100, in the West. After Bro. Van Orsdel had addressed the Lodge, the Presiding Master called on the following Brethren to speak:

- (a) Bro. Major H. H. Slicer, Warwick Lodge No. 336, Virginia.
- (b) Wor. Bro. Bernard H. Brown (1).
- (c) M. W. Bro. Samuel R. Hawthorne, Grand Master.

After the interesting and inspiring address of the M. W. Grand Master, the Lodge was closed at 10:50 p. m. The Tiler's Register showed the following attendance:

Island Lodge No. 5 .....	15 members
Keystone Lodge No. 100 .....	35 "
Other Lodges .....	35 visitors
Total .....	85 M. M.

The M. W. Grand Master and several other members of his party returned to Manila on the following day at 7:00 a. m. and the rest at 2:30 p. m.

**November 12, 1935 (Tuesday).**—A special joint meeting of Saint John's Lodge No. 9 and Benjamin Franklin Lodge No. 94 was held at the Masonic Temple, Escolta, Manila, for the purpose of receiving the official visitation of the M. W. Grand Master. At 8:15 p. m. the M. W. Grand Master, accompanied by the officers and members of the Grand Lodge, was officially received, then Benjamin Franklin No. 94 held its stated meeting for the month of November, 1935. The second section of the Second Degree was thereupon conferred by a mixed team of Saint John's No. 9 and Benjamin Franklin No. 94 upon Bro. John Ford Warris, an Entered Apprentice of Queen Anne Lodge No. 242, of Seattle, Washington.

Next Bro. G. E. C. Von Pelikan, Junior Warden of Saint John's No. 9, related how he received his First Degree of Masonry in a regular Lodge in Spain working in the Scottish Rite.

The Presiding Master, Wor. Bro. Howard S. Whitacre of Benjamin Franklin No. 94, called on the following outstanding Masons to address the Brethren:

- (a) Wor. Bro. J. F. Boomer (9).
- (b) " " J. L. Palmer, Master of Cavite No. 2.
- (c) Wor. Bro. Daniel Limbo (4).
- (d) " " John George (9), Inspector of Benjamin Franklin No. 94.

(e) M. W. Bro. S. R. Hawthorne, Grand Master.

After the fine address of the M. W. Grand Master, Wor. Bro. H. S. Whitacre, Master of Benjamin Franklin No. 94, made a few remarks of appreciation and welcome in behalf of the two Lodges.

When Lodge was closed at 10:35 p. m., the Tiler's Register showed an attendance of 65 Master Masons, 12 of whom are members of Saint John's No. 9, 11 of Benjamin Franklin No. 94, and 42 of various other Lodges.

Light refreshments were served after the meeting.

**November 16, 1935 (Saturday).**—Most Wor. Bro. S. R. Hawthorne, Grand Master, accompanied by Wor. Bros. B. H. Brown (1) and Pablo Samson (69), left Manila at 3:45 p. m. by automobile and arrived in Olongapo, Zambales, at 6:45 p. m. The party went direct to the hotel where the Brethren of Zambales and Bataan provinces entertained them at a fraternal dinner.

After dinner all proceeded to the Lodge hall where the officers and members of Lincoln Lodge No. 34, under the guidance of its active Inspector, Wor. Bro. Alberto C. Donor (57), received officially, Lodge by Lodge, the officers and members of Pinatubo No. 52, Zambales No. 103, and Bataan No. 104.

Thereupon the M. W. Grand Master, accompanied by some members of the Grand Lodge, made his official visitation to the joint meeting of Lincoln No. 34, Pinatubo No. 52, Zambales No. 103, and Bataan No. 104 at 9:00 p. m. After the usual ceremonies, the Master of Lincoln No. 34, Wor. Bro. Vicente Escota, requested the following Brethren to address the meeting:

1. Wor. Bro. Melanio Buenaventura, Master of Pinatubo No. 52.
2. Wor. Bro. Raymundo de Castro, Master of Zambales No. 103.

3. Wor. Bro. Bernard H. Brown (1).
4. " " Salvador Banzon, Master of Bataan No. 104.
5. Wor. Bro. Foo Ying (34) (who presented an honorary membership certificate from Pearl River Lodge No. 109 to Most Wor. Bro. Samuel R. Hawthorne, the M. W. Grand Master accepting it with heartfelt thanks).
6. Bro. Pelagio Battad, Senior Warden of Lincoln No. 34.
7. Bro. N. J. Halpine, of Union Kilwinning Lodge No. 4, Charleston, S. C.
8. M. W. Bro. S. R. Hawthorne, Grand Master.

Lodge was closed at 10:45 p. m. There were present at this meeting 45 Master Masons, distributed as follows: 20 members of Lincoln No. 34, 6 members of Pinatubo No. 52, 6 members of Zambales No. 103, 4 members of Bataan No. 104, and 9 members of other Lodges, including 3 members from other Jurisdictions. Refreshments were served after the meeting.

The Grand Master's Party left Olongapo at 11:05 p. m. and arrived in Manila at 2:30 a. m. on Sunday, November 17, 1935.

**November 19, 1935 (Tuesday).**—Manila Lodge No. 1 held a special meeting at the Masonic Temple, Escolta, Manila. At 8:15 p. m., the M. W. Grand Master, accompanied by the officers and members of the M. W. Grand Lodge, made his final official visitation to this, his mother Lodge.

After introductory remarks by the Grand Master, the regular officers of Manila Lodge conferred the first section of the Third Degree of Masonry upon Bro. Gavin White Kernot. During the intermission, Bro. Dr. Edward L. Hall, of Amity Lodge No. 106, sang two selections, with Bro. N. R. Baugh accompanying him at the organ. Then a special team composed of P.C.C. employees belonging to various Lodges under several Jurisdictions conferred the second section of the Third Degree upon Bro. Kernot, who is also working for the Pacific Commercial Company. The work was done efficiently. Bro. G. A. Clegg, Senior Warden of Manila No. 1, delivered the lecture in excellent manner, with the aid of lantern slides. Wor. Bro. J. W. Schilling (8) presented a Bible to the newly raised Brother, with fitting words. The Master, Wor. Bro. A. K. Spielberger, then called on the newly raised brother to address the Lodge.

Most Wor. Bro. Francisco A. Delgado, P.G.M., who was requested to speak next reported to the Brethren on his Masonic activities while in the States. Then the M. W. Grand Master delivered a long and very interesting address. He informed his mother Lodge how he had found the Jurisdiction, having visited personally all the Lodges except Charleston No. 44, in Guam, and what he intends to accomplish and to recommend to the coming Annual Communication of the M. W. Grand Lodge.

Lodge was closed at 11:25 p. m. 122 Master Masons attended this meeting, distributed as follows: 16 members of Manila No. 1 and 106 visitors from various other Lodges.

Light refreshments were served after the meeting.

# FRATERNAL REVIEWS

By Leo Fischer, Chairman, Committee on Correspondence

## ALBERTA, 1935

The Most Worshipful Grand Lodge of Alberta, Ancient, Free and Accepted Masons, exercises Masonic jurisdiction over Alberta, one of the provinces of the Dominion of Canada, which has an area of 255,285 square miles and a population (in 1931) of 731,605. This Grand Lodge, which was founded in 1905, had on December 31, 1934, 157 Lodges, with a total membership of 12,584, showing a net decrease of 473 members. Grand Masters: retiring, Victor A. Bowes; incoming, Melvin M. Downey (Edmonton). Grand Secretary, J. H. W. S. Kemmis, Calgary, Alta., Canada.

The Grand Lodge of Alberta held its 30th Annual Communication in the City of Calgary, on June 12-13, 1935. Our Grand Representative, Past Grand Master Frederick Shelton Selwood, was not present, as he was seriously ill at the time and passed away on August 8, 1935. A glance through the Proceedings of the Grand Lodge of Alberta since 1912 will reveal the immense amount of work done by this distinguished Brother.

The Grand Master, in his Annual Address, referred to the Jubilee Year of the reign of the King of England and to the Bi-Centenary of the Grand Lodge of Scotland. He reported the sending of a flag, the Union Jack, with an Alberta pennant below and a message for the international flag ceremony of the Grand Lodge of Iowa. He mentioned a meeting of the Grand Officers of Manitoba, Saskatchewan, and Alberta, held at Calgary on May 9 and 10, 1935, expressing his opinion that through this meeting, the purpose of which was "to have a general discussion of Masonic affairs and an exchange of experience in the many activities of the respective Grand Lodges, such as benevolent work, organization and work of Grand Secretary's Offices, Grand Lodge Communications, instruction in the duties of Grand Officers, experience with certain differences in Constitutional practice, etc.", "the Grand Officers gained a wealth of information and experience which should in time, reflect to the advantage of this Grand Lodge." Under General Remarks, we copy with approval the following remarks on Lodge pride and "esprit de corps":

The building up of a Lodge pride, tone, or morale, is most important and of course it depends upon the manner in which all the different features of Masonic endeavor are handled and upon the way in which we individually carry into every day life the true principles of the Craft.

I lay great emphasis on the necessity of building an "esprit de corps" in every Lodge, and it would be a joy to hear every Brother say, "I belong to the best Lodge," if he means the best Lodge for him. I should then feel that there is a real "pride of Lodge" and that every Brother is willing and anxious to advance the cause of his Lodge, which in turn would advance that of Freemasonry as a whole, in spreading Brotherly Love, Relief and Truth.

From this Grand Master's recommendations, we select the following:

It is recommended that wherever in our Work or Ceremonies the term "Worshipful Master" appears as though used

by the Master as describing himself, the term may be made to read "Master."

The Committee on the Grand Master's Address, however, stated that it considered that the traditional term is "Worshipful Master" and this should remain.

The Chairman of the Committee on Foreign Correspondence, M. W. Bro. F. S. Selwood, was prevented by serious illness, which caused his death, from completing his report, and the Connecticut and Philippine Islands Proceedings were left unreviewed. The Committee dedicated words of affection to the deceased and said that—

Brethren of the Fraternal Correspondence Round Table will note the passing of our Chairman with regret that so good, kindly and painstaking a reviewer will no longer take his seat amongst them.

Indeed, a master of the art of reviewing, as we called him in our review of the Alberta Proceedings for 1934, has gone to his reward in the person of M. W. Bro. Selwood!

The Grand Lodge of Alberta is represented near that of the Philippine Islands by Rt. Wor. Bro. Conrado Benitez, our present Deputy Grand Master.

## CANADA (ONTARIO), 1935

Ontario, one of the provinces of the Dominion of Canada, has a total area of 412,282 square miles and a population (in 1931) of 3,431,683. The Masonic Grand Body which exercises jurisdiction over this province bears the name of "Grand Lodge A. F. & A. M. of Canada in the Province of Ontario." It was founded in 1855 and has now 568 subordinate Lodges, with an aggregate membership of ———, showing a net loss for the preceding twelve months of ———. Grand Masters: retiring, Frank A. Copus; incoming, A. J. Anderson. Grand Secretary, since 1919, W. M. Logan, Hamilton, Ont.

The 80th Annual Communication of the Grand Lodge of Canada was held in the city of Hamilton on July 17 and 18, 1935. Our Grand Representative, R. W. Bro. W. M. Ross, of Ottawa, was absent. Bro. H. E. Wilton, Mayor of the City of Hamilton, welcomed the Brethren present to his city, and R. W. Bro. James Baird made a welcoming address in behalf of the 33 Lodges comprising the Hamilton District. To both addresses, the Grand Master made suitable replies. Mayor Wilton said, among other things:

When I say that Hamilton is a better city because of Masonry, I do so in the knowledge that within its borders there are eighteen Masonic lodges representing a total membership of seven thousand or more of our best and most loyal citizens.

The Annual Address of Grand Master Copus ranks high among those that have come to our notice. The following two paragraphs of the introduction are fair samples of his style:

I would that you and I might here and now seek if haply we might recapture that white flame, that first fine rapture of devotion that characterized our entry to the Craft. I would that each of us from the Grand Master to the latest Entered Apprentice might catch a new, a nobler Vision. I would that you and I might realize in all humility and yet in all its

amplitude the opportunity and the responsibility that now lie to our hands, might grasp the fact that as good citizens we are called to play an important—perhaps a decisive—part at one of the great evolutionary crises in the history of our race. "Who knoweth whether thou art come to the kingdom for such a time as this?"

This much may well be said—that it is no light thing to be a man among men in the year 1935. It is a challenge to the best that is in us, a challenge to our manhood, to our fortitude, to our imagination and to our faith. Not he who has never trembled in the face of imminent danger, but he who conquers his fear and presses forward is the truly brave man. And if to each of us in these trying days have come our moments of doubt and perhaps of despair—and what thinking man has not had such experiences of late?—it is surely for us as good Masons and good citizens of Ontario to face forward with courage, with faith and with imagination. For as Masons we are thrice armed in that we are avowed followers of the only doctrine of life that offers a permanent solution to the problems that trouble mankind.

After discussing the "mad-dog theories of a false democracy," M. W. Bro. Copus shows his fairness in the following paragraph:

It seems to me that if you and I are to discharge our duty, to accept our responsibility as Freemasons and as good Canadians it will be necessary for us to enlarge our horizons, to seek to develop a new spirit of toleration, of sympathy and of willingness to see the other fellow's side. Thousands of our fellow citizens are drinking of the bitter waters. They have a just complaint against a dead weight of almost unbearable social conditions—make no mistake about that. It is a soul-searing experience to tramp the streets looking for work that does not exist, to hear wife and children crying for bread and shelter and clothes and the decencies of life and to be unable to provide them. I tell you that we shall never get anywhere in the solution of these pressing, these immediate problems if we shut our eyes to the heartbreak that is all round us. Let us not be afraid to recognize the fact that probably before these problems are finally solved some of our most cherished conceptions of life and of life's conditions will have to be altered.

Like the Masons of other dominions of the British Empire, our Brethren in Ontario showed their loyalty to the King Emperor and his Consort on the occasion of their Silver Jubilee and contributed generously to the Silver Jubilee Cancer Fund.

In his address, the Grand Master mentions the death during the year of M. W. Bro. Elias Talbot Malone, P. G. M.

The following remarks on reduction of fees and dues sound like excellent advice to us:

I view with some concern the fact that a number of the lodges have thought it well to effect a reduction in some cases in the fee for initiation, in others in the amount of the annual dues and in some instances in both. I have never been able to subscribe to the doctrine that to make a thing cheap is to increase its attractiveness. Emphatically this theory does not hold true of Freemasonry. The members of this Grand Lodge will not misunderstand me when I state that we should proceed on the assumption that membership in a Masonic lodge is a luxury and one that should not be indulged in if by so doing one is using money that is required for family purposes. If an applicant is so circumstanced financially that a difference of twenty or thirty dollars in the initiation fee means the difference between coming in and not coming in, surely the luxury of Masonic membership cannot really be afforded at all or at least should be deferred until time brings easement in the financial situation.

I realize full well the temptation that comes to our lodges in this matter, especially when every extra dollar of revenue means so much. But scaling down is not the road towards true progress. In my view there should be a scaling up in the effort required to attain to the full stature of Masonic membership, for in the past we have made the path too smooth. Forget not that "That which is lightly gained is by us least esteemed," and that this holds true of other as well as financial factors.

This Grand Master does not believe in printing the names of all the members in the notices of meetings, because these lists are often used by enterprising salesmen for commercial purposes, and the members of the Lodges are entitled to be protected from such exploitation.

The Committee on the Condition of Masonry reports an ever-increasing interest in educational work, along Masonic lines, and the Committee on Masonic Library also makes a good report.

M. W. Bro. W. N. Ponton, for the Committee on Fraternal Relations, recommended that recognition be granted to the Grand Lodges of Barranquilla, Bogotá and Cartagena, in Colombia, and Parahyba, Para, and Bahia, in Brazil, and that it be denied to the Storlogen of Denmark. His report was adopted.

The condolence of Grand Lodge was expressed to the United Grand Lodge of England on the occasion of the death of its Pro Grand Master, Lord Amptill.

M. W. Bro. William Nisbet Ponton, P. G. M., submits reviews of the Proceedings of 57 Grand Jurisdictions. We are very glad to note that this year he has been treated more liberally as far as space is concerned, because a brilliant reviewer like him should be given all the space he requires. The reviews are again preceded by a very useful analytical and topical index of subjects and comments.

We have to congratulate our Ontario colleague on his knack of quoting; no gem of poetry or prose escapes his eye and his work is a gold mine to a Masonic journalist looking for quotations.

Our volume for 1934 is splendidly reviewed by M. W. Bro. Ponton.

Like many reviewers, he sees beauty in Wor. Bro. Boomer's Invocation and quotes outstanding paragraphs. He also quotes from M. W. Bro. Youngberg's address to the Grand Representatives and from his Message. Some of the paragraphs regarding the trouble we have been having over our activities in China are quoted, and it gives us special pleasure to copy from the comments of this keen observer the following paragraphs:

Not knowing all the circumstances, we are not in a position to express a judicial opinion but our impression is that the Philippine Islands appear to make a very good prima facie case as against those Grand Jurisdictions who have condemned them...

In any event, that work has been done and apparently done well. The members are duly constituted Masons, why not make the best of it?

None of the outstanding points of the Message and of our Proceedings is overlooked by Bro. Ponton.

Our review of the Canada Volume for 1933 is discussed and receives very kind comment. Many thanks, Brother!

Canada is represented near our Grand Lodge by M. W. Bro. Quintín Paredes, P. G. M.

#### MANITOBA, 1935

Manitoba is a province of Canada, in the central portion of the Dominion; it has an area of 246,512 square miles and a population of 700,139 (in 1931). The Grand Lodge of Manitoba, A. F. & A. M., was founded in 1875; it has now 106 Lodges, with an aggregate membership of 11,342, which shows a net loss of 357 for the year preceding. Grand Masters: retiring, Henry L. Adolph; incoming, Royal Burritt, of Winnipeg. Grand Secretary, J. H. Russell, Winnipeg.

The 60th Annual Communication of the Grand Lodge of Manitoba was held in the city of Winnipeg, on June 12-14, 1935. Our Grand Representative, Rev. James S. Miller, was not present when the roll was called. Grand Master Adolph made a brief Annual Address. He called attention to the fact that this was the Diamond Jubilee of the Grand Lodge, which was founded on May 12, 1875. He also mentioned that during the year, the seventieth year of the introduction of Freemasonry into Manitoba, then known as "Red River Settlement," was fittingly observed. It appears that Northern Light Lodge, under dispensation from the Grand Lodge of Minnesota, first met on November 8, 1864, and held its first regular communication (U. D.) on November 14, 1864.

M. W. Bro. James Alexander Ovas, who was Grand Master in 1890 and was, in 1900, elected as Grand Secretary which office he held until his death, was called to the Celestial Lodge above on March 9, 1935; his death caused great mourning in Manitoba.

On May 9 and 10, 1935, representatives from the four Western Provinces (Alberta, British Columbia, Saskatchewan, and Manitoba) met in Conference at Calgary, discussing for two days a variety of important subjects. M. W. Bro. Adolph expressed himself as in favor of future bi-annual conferences of this kind.

A new Lodge was consecrated in the town of Carman during the year. Twelve district meetings were held which were well attended and were productive of great good. The reports of the several District Deputy Grand Masters are published in the Proceedings.

The Committee on Foreign Relations recommended that fraternal relations be established with the Grand Lodge "Lessing zu den drei Ringen" (Czechoslovakia) and that action on the requests of several Brazilian Grand Lodges be deferred. The Committee stated:

We find that many of our Representatives are uncertain as to their duties, and in many cases the appointments have been of no more effect than the appearance of their names in our Grand Lodge reports. A considerable number of the appointees are also continual absentees from the Grand Lodge Communication, and therefore do not take any part in the formal ceremonies on that occasion associated with their appointment. Sixteen of the number are not registered as being present at Grand Lodge for the past four years.

Your Committee suggests to the M. W. Grand Master a periodic review of these appointments. Our Constitution is quite specific in regard to duties of these Grand Representatives so far as attendance at Grand Lodge is concerned. While these provisions have been very generously interpreted in the past, your Committee feels that there should be a stricter observance of them in order that the objectives in view when these inter-Grand Lodge appointments were established, should be to some extent accomplished.

To remedy similar conditions in our Grand Jurisdiction, our Grand Master issued on June 15, 1935, a circular outlining the duties of the Grand Representatives, regarding which there is no provision in our Constitution, and calling attention to the tacit rule existing in this Grand Jurisdiction that if any Grand Representative fails to attend three consecutive Annual Communications, the Grand Master will recommend that he be relieved by another Brother apt to be more active.

The Committee on Benevolence reported disbursements from the Benevolent Fund averaging one thousand dollars per month.

The Committee on Masonic Research and Education stated that the past year was one of continued progress and advancement in Masonic Education through their Study Clubs.

The volume under review also contains some interesting notes on the early beginnings of Freemasonry in Canada, compiled by M. W. Bro. D. S. Woods.

R. W. Bro. Geo. E. Calvert, Grand Chaplain, delivered a very good oration from which we copy the following:

This then is the gist of the matter—no man is the whole of himself; his friends are the rest of him and friendliness is the fundamental need of the world, an expansive friendliness that takes in all sorts and conditions of men, an understanding friendliness that puts itself out even to the extent of helping a dissenting brother. But brotherhood is more than fine and kindly feelings towards all men—It is more than standing for a principle—too many of us stand for good causes when we ought to be doing a little running around for them. Brotherhood love is also measured by the column of mutual strength and support you can raise up on behalf of relief and truth. I remember a schoolmaster of mine telling the story of a man who lost his horses and wagon when a bridge gave way. A crowd soon gathered and many sympathized with the poor chap. At last one burly customer strode up and said—"Here! I'll be ten dollars sorry to him—how much are you?"

R. W. Bro. H. M. Kerr, D. D. G. M., submits the Fraternal Reviews. They are good but very short, by request, we suppose, of the Finance Committee. Philippine Islands, 1934, is given nearly two pages. M. W. Bro. Youngberg's Message, the reviewer says, was so full of good things that it is bound to hold the attention of the reader to the very end; a profound understanding of the principles of the Fraternity pervades the whole.

M. W. Bro. Youngberg's remarks on decrease in membership, on the Lodge of Instruction on board H. B. M. S. "Medway", and on Lodge Secretaries, are reproduced.

The Suspension Matter is briefly referred to and the hope is expressed "that this difference may soon be adjusted to everyone's satisfaction."

The Grand Lodge of Manitoba is represented near ours by one of our Past Grand Masters, Most Wor. Bro. Rafael Palma.

#### SASKATCHEWAN, 1935

Saskatchewan (the name means "Rapid River" in the Cree tongue) is one of the provinces of Western Canada. It has an area of 251,700 square miles and a population (in 1931) of 921,785. The Grand Lodge of Saskatchewan, Ancient, Free and Accepted Masons, which was founded in 1906, had, on February 28, 1935, 198 Lodges, with an aggregate membership of 13,083. Net loss for the year, 476 members. Grand Masters: retiring, Thomas W. Sutherland; incoming, J. R. Yodke, of Moose Jaw. Grand Secretary, W. B. Tate, Regina.

The 29th Annual Communication of the Grand Lodge of Saskatchewan was held in the city of Regina, on June 19, 1935. Our Grand Representative, Wor. Bro. W. E. Jennings, is not listed among those present. The Mayor of the City of Regina and W. Bro. H. Ross MacKenzie, the latter representing the seven Regina Lodges, welcomed the Brethren to the provincial capital, Regina. In the Grand Master's Address we note that two of Saskatchewan's Past Grand Masters joined the "innumerable caravan" during the year; they were Most Wor. Bros. William Hopkins and Duncan Addison Kingsbury. A message of loyalty was sent to the

Royal Pair of Great Britain on the silver anniversary of their coronation. Grand Secretary Tate represented Grand Lodge at the Conference of Grand Lodge Officers of the Western Jurisdiction which was held at Calgary on May 9 and 10, 1935. The Grand Lodge of Saskatchewan sent a flag to the Grand Lodge of Iowa, for use at the international flag ceremony at its Annual Communication. Speaking of our present day difficulties, Grand Master Sutherland said:

These difficulties are human difficulties. Providence has been bountiful, but mankind suffers want. There is a world-wide anxiety, a sense of insecurity and despondency, a waning of spiritual forces, the loss of the joy of living, social and commercial chaos.

A few hundred years ago the world was periodically ravished by epidemics of smallpox, typhoid, and typhus. Millions of people lost their lives and some nations were almost crippled. At that time men and women stood helpless, considering these scourges to be acts of God. Were they ever acts of God or were they not rather the results of the ignorance of man? With the light of discovery the root cause of these epidemics was uncovered, scientific treatment applied and the epidemics have disappeared. In attaining this happy result it has never been necessary for the public to have expert knowledge of bacteriology and the theory of immunity. It has only been necessary to understand and support the principles of sanitation and inoculation. But today in the face of an epidemic there is no apathy on the part of the public, no folding of the hands, no blaming of the Almighty. We proceed to utilize our knowledge and accomplish our own salvation.

Humanity has been afflicted for twenty years or more with a scourge which is preventable. Many people unfortunately have adopted the fatalistic attitude of ancient times, hopeless, blaming it on God, repeating the pernicious half truth that "Human nature is human nature," meaning thereby that man is destined to savage strife. Such an attitude is inexcusable in the light of the knowledge which we possess.

The present deplorable world situation is due to the fact that we have failed to harmonize these great and potential human forces, disintegration and dissension threaten to destroy us. A leading statesman of Europe sees in the prospect of war the sad spectacle of the prostitution of science to the service of barbarism. Man possesses the knowledge and power to prevent such a catastrophe. We need use no empiricism or quackery, no idle or impractical idealism, but simply apply rational scientific principles to the practice of conduct.

This will not mean the obliteration of selfishness or the destruction of family ties, which in its larger sense means nationalism, for that would mean the sacrifice of that richness ever found in diversity. But it does mean the control and ing and the extension of this principle to our social, economic direction of our selfish and animal characteristics by the nobler sentiments for rectitude, fairness and sympathetic understanding and national transactions. There is no weakness or deterioration in a nation whose people discard cupidity in all its forms and insist on dealing fairly and uprightly with other nations, determined to forget the past which is rooted in resentment and suspicion, determined to make an honest effort in the present, to trust and be worthy of trust, to deal fairly and be worthy of fair dealing, to understand and be understood. Thus suspicion and fear will give place to confidence and goodwill, and mankind will return again to its heritage of happiness and well-being. But we must cease to favour vice, clothed in the purple of class or national advantage and we must be constant in our support of virtue in the humble garb of human necessity.

In accordance with the recommendation of the Committee on Foreign Relations, the Grand Lodge of Saskatchewan resolved to establish fraternal relations with the Grand Lodge of Guatemala, deferred action on the requests for recognition of the Grand Orient of Amazonas e Acre, the Grand Lodge of Peru, and the Grand Lodge of Colombia (Bogotá), and withdrew the recognition erroneously granted in 1934 to the

Grand Lodge of Denmark, to which our own Grand Lodge has repeatedly denied recognition.

The reports of the Trustees of the Benevolent Fund and of the Committee on Masonic Relief and Charity show good work in the field of Masonic relief and benevolence. There is no Masonic Home in Saskatchewan.

Past Grand Master W. M. Martin, as Chairman of the Committee of Foreign Correspondence, submits brief reviews of the Proceedings of 69 Grand Jurisdictions.

We notice that like us, this reviewer disapproves the intolerant attitude of the British Columbia reviewer, to whom he administers this mild rebuke:

The Saskatchewan proceedings for 1933 were very fully referred to. There is a reference to the work of the Committee on Foreign Relations and its action with reference to the Grand Lodges of Bahia, Rio de Janeiro, Argentina and Cartagena and the statement made that these organizations are only self-styled Masonic bodies and the question is asked, "Why bother with them?" Some of the Brazilian Grand Lodges are, however, being gradually recognized by some of the leading Jurisdictions of the world and the Grand Lodge of Colombia at Cartagena has been recognized for many years by several of the oldest Jurisdictions.

Our volume for 1934 is given a one-page review briefly covering the salient points, with little comment but in a very satisfactory manner.

The Grand Lodge of Saskatchewan is represented near that of the Philippine Islands by Wor. Bro. Vicente Orosa.

#### INDIANA, 1935

The M. W. Grand Lodge of Free and Accepted Masons of the State of Indiana was organized on January 12, 1818. On December 31, 1934, it had 555 Lodges, with an aggregate membership of 113,945, showing a net decrease for the year of 3,735 members. Grand Masters: retiring, Harry Yeo; incoming Rudolf H. Hurst (South Bend). Grand Secretary, Williams H. Swintz, Masonic Temple, Indianapolis.

The 118th Annual Communication of the Grand Lodge of Indiana was held in the city of Indianapolis on May 28, and 29, 1935. Our Grand Representative, Wor. Bro. Clyde E. Titus, was not present. The Worthy Grand Matron of the Eastern Star sent greetings and a basket of flowers. The retiring Grand Master reported attending the Conference of Grand Masters and the annual meeting of the George Washington Memorial Association. He stated that criticism of the management of the Masonic Home which had reached him had been investigated and found to be ill advised and of little consequence. Under "Condition of the Fraternity," he says:

....During the past few months, we have been agreeably surprised and pleased by the number of petitioners knocking at our doors. This news is indeed gratifying and might tend to prove that the doubting Thomas's who have been having qualms as to the survival of Freemasonry were all wrong, but we should not permit our joy over this increase to lead us away from the study of our future welfare which may have some elements of a problem, but which certainly is not problematical. We have had our minds disabused of the value of mere numbers and unless we provide the way and prepare to assimilate the new material that comes into Freemasonry, we shall not do much to strengthen ourselves in a permanent substantial manner. It may be too late to attempt to work on our present members and yet, I believe, it will be well worth while to try.

From this Grand Master's recommendations, we copy the following:

With respect to officers who do not conform to our Regulations or with good business practice in the conduct of the business affairs of the Lodge, I have to recommend that the Grand Lecturer be given the authority to arrest the workings of the Lodge where he finds such officers to be continuing in practices which the Grand Lodge does not approve and on which he, the Grand Lecturer, has given previous instruction.

The Grand Master's recommendation was adopted by Grand Lodge.

The Grand Secretary's report contains much interesting information. It shows that in Indiana, the biggest Lodge has 2,001 members and the smallest has 22. The figures for 1934, compared with those for 1933, show the following results: 125% more Master Masons raised, 72% more restorations, 15% more affiliations, 25% less loss in membership. The Grand Secretary asks that no member should be elected Secretary of his Lodge merely because he is a "good fellow" or because he "needs the money," and that a Secretary lacking the time or ability or desire to perform the duties incumbent upon him as such officer should resign for the good of the Lodge. This is excellent advice.

The present membership of the Indiana Masonic Home is 436; there are 155 men, 101 women, 114 boys, and 66 girls. The Order of the Eastern Star is praised for its splendid cooperation. All the departments of the Home have been functioning in a satisfactory manner.

In the report of the Committee on Masonic Libraries, Education and Research we note a questionnaire sent out to the Lodges. While the response was disappointing, enough answers were received to indicate a trend. We quote some of the results:

86% answered "yes" and 14% answered "no" to the question "To attract young men to Freemasonry do you think we should have more entertainment in Lodges?" To the question "To attract young men to Freemasonry, do you think we should have less frequent meetings?" 100% answered "no." To the question "To attract young men to Freemasonry, do you think we should have more Masonic education?" 100% answered "yes." 100% expressed their belief that to increase the interest of older Masons, we should have more Masonic education, but should NOT have less frequent meetings.

On recommendation of the Committee on Correspondence action on the requests for recognition of the Grand Lodges of Chihuahua, Palestine, and Germany was deferred; a similar request from the Grand Orient of Brazil was denied, and the requests of the Grand Orient of Amazonas e Acre (Brazil) and the Grand Lodge of Denmark were granted. The latter decision was, we believe, due to an error, as there is a regularly established and widely recognized Grand Lodge in Denmark, founded in 1858, of which King Christian is Grand Master.

Life memberships for aged members were authorized.

M. W. Bro. Elmer F. Gay, P. G. M., submitted his 22nd Annual Report as Fraternal Correspondent. Our volume for 1934 is briefly reviewed. The account of the description of the Amity Lodge plaque is reproduced, also our resolution on delinquent Lodges. The Grand Lodge of Indiana considered the matter of publishing the fraternal reviews in the "Indiana Freemason," but this time at least they preferred having them published in the Proceedings.

The Grand Lodge of Indiana is represented near that of the Philippines by Rt. Wor. Bro. Edward M. Masterson, our Senior Grand Warden.

#### RHODE ISLAND, 1935

The "Grand Lodge of The Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations", founded in 1791, had on May 1, 1935, 43 Lodges, with a total membership of 17,462, which was 507 less than a year before. Grand Masters: retiring, Charles W. Littlefield; incoming, James A. Tillinghast (Providence). Grand Secretary, Harold L. McAuslan, Freemasons' Hall, Providence, R. I.

The 145th Annual Communication of the Grand Lodge of Rhode Island was held in the City of Providence on May 25, 1935. A number of distinguished visitors were severally presented to the Grand East by Past Grand Masters and Grand Officers of the Jurisdiction and were welcomed by the Grand Master. The latter, in his Annual Address, reported the deaths of four Past Grand Masters of Masons of Rhode Island, Most Wor. Bros. Frederick Gladwin Stiles, William Henry Scott, William Lincoln Chatterton, and Henry Clinton Dexter, and also the death of the Grand Tyler, Wor. Bro. George Henry Curtis. He visited every Lodge in his Grand Jurisdiction and quite a few sister Grand Lodges, and attended the Grand Masters' Conference and the annual meeting of the George Washington Memorial Association. He ordered one of the subordinate Lodges to purge its rolls of the names of three members it had received by affiliation from a Grand Body not recognized by Rhode Island. He urged action towards the creation of a Masonic Home for which purpose over \$100,000 are available. He regretted the necessity of abandoning the awarding of scholarships to young men and women in the senior classes in college. We copy from his address the following timely words of caution and advice:

In the light of what is going on in our land today, we do well to carefully consider the situation abroad. Freemasonry has its enemies in this as well as in other lands. We must be watchful and courageous. We must make every effort to build up and strengthen our individual Lodges, unite the members of the Craft in upholding the ideals that we cherish and restore to our membership and the friends of our ancient institution the faith and confidence that existed of old.

The Committee on Foreign Correspondence reported having received requests for recognition from six Grand Bodies but made no recommendation, on account of lack of information. No fraternal reviews are submitted.

Grand Master Littlefield made a very good address before the Grand Masters' Conference in Washington, on February 20, 1935, which is printed in the volume under review. In it he said, among other things:

The spirit of friendliness must be unflagging in our Masonic meetings. The initiate who becomes a Mason and fails to find in the Lodge the thing that his heart has most craved and what he has been let to expect—a higher, more loyal type of friendship—will soon tire of Masonry and will no longer attend meetings, where he only gets a perfunctory greeting by a few of his Brethren. Masonry must measure up to the highest and best in life, if it is to grip and hold the rising generation. The world needs the stabilizing influence of sound values in life, the intangible spiritual force that makes men realize that life holds something better than

food and drink, clothing and creature comforts, something that is not temporal but of lasting worth.

Men hunger and thirst after friendship, not the kind that depends on worldly goods and ceases with their loss, but a friendship based on something of worth, a friendship that is dependable and the type so well illustrated in our ritual in the friendship between King Solomon and Hiram, the Tyrian widow's son. It is not a friendship of wealth or a friendship of poverty, but a friendship of true manhood that recognizes and fellowships with true worth without any class distinction.

Three manifestations of that spirit of friendliness on which our distinguished Rhode Island Brother lays such stress are to our mind especially essential: the visiting of the sick, the displaying of a friendly interest in the young Mason as he is taking the degrees and during the first year or two after he receives the Master's Degree, and the cordial and affectionate reception of visitors to the Lodge. Failure to cultivate these forms of friendliness has no doubt cost our Institution much good material.

Our Grand Representative near the Grand Lodge of Rhode Island is Wor. Bro. James A. Hawes, while Rhode Island is represented near the Grand Lodge of the Philippines by Wor. Bro. William A. Weidman.

#### VIRGINIA, 1935

The Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Virginia, founded in 1777, has now 347 Lodges, with a total membership of 41,887, a net loss of 1908 in membership being reported for the year just closed. Grand Masters: retiring, William Moseley Brown; incoming, Thomas W. Hooper, of Culpepper, Va. Grand Secretary, James M. Clift, Masonic Temple, Richmond, Va.

The 157th Annual Communication of the Grand Lodge of Virginia was held in the city of Richmond on February 12-14, 1935. Our Grand Representative, Wor. Bro. Robert D. Ford, J. G. D., was present. A splendid Annual Address was delivered by M. W. Bro. Dr. William Mosely Brown. Among the deaths he reported was that of Past Grand Master Captain William Wilson Galt. This Brother was with Dewey in the Battle of Manila Bay, on May 1, 1898, being paymaster on the U.S.S. Raleigh. He wrote an epic poem on that memorable event, which both Admirals Dewey and Coghlan pronounced "a correct and most excellent account of the battle."

Grand Master Brown played a prominent part in the Conference of Grand Masters and at the meeting of the George Washington Masonic Memorial Association. During his term of office he travelled 24,630 miles by automobile and 32,415 miles by train, bus and boat, more than 57,000 miles, all told, for Masonic purposes. Six European countries, three Canadian provinces, and twenty-five States and the District of Columbia were visited. Dr. Brown has a broadness of views that contrasts greatly with the narrow-mindedness and provincialism of a few other Grand Masters. Under "Recognition of Foreign Grand Lodges," he says:

In my opinion, the encouragement of the Grand Lodge of Virginia should be extended to our brethren everywhere when they have shown to our satisfaction that they conform to our landmarks and our standards of recognition. Virginia cannot forget its pioneer role in many lines of Masonic endeavor in the past. It must, by the same token, extend the right of fellowship to our persecuted, banished, and harassed brethren of regular demeanor everywhere, for in every clime a Mason may be found and as unbounded should a Mason's charity be.

He praises the good work of the Masonic Home, the George W. Wright Pavilion at Blue Ridge Sanatorium (for tubercular patients), and the Masonic Relief Foundation and Committee on Charity, and speaks well of the excellent publication of Virginia Masonry, the "Virginia Masonic Herald," of which our Grand Representative, Wor. Bro. Robert D. Ford, is the able editor. We, too, have a very high opinion of our Virginia contemporary and wish it success and prosperity.

Nearly 20% of Virginia's Masons attended the Reconsecration Day observances in the several Lodges of the Grand Jurisdiction.

This Grand Master finds the dues in many of the Lodges too low. In the Philippines, \$6.00 per annum is the minimum and in many Lodges, the dues are \$12.00 per annum. The Grand Master of Virginia proposes \$6.00 per annum and complains that some Lodges charge as little as \$3.00. He reports a number of delinquent and weak Lodges and states that he had to arrest the charters of two of these. A special committee of three Lodge secretaries was appointed to prepare a Secretary's Manual. They turned out a good piece of work, and the manual was printed and distributed to all the Lodge secretaries.

The great necessity of assimilating new material is stressed in one of the best chapters of Bro. Brown's Address. The introduction is as follows:

The problem of assimilating our new material in the proper manner is one which should engage the serious attention of all of us. With a few exceptions, our newly made Masons look to us to inspire and instruct them in the ritual, philosophy, history, traditions, and jurisprudence of the fraternity. They are more eager to learn at the time of their reception into a Lodge than at any time thereafter. Their hearts are aflame with a desire to know; their minds are open and receptive to all the new truths which our ritual undertakes to impress upon the neophyte.

But, in many cases, the proper information is not forthcoming. The new brother sits for a while upon the sidelines with nothing to do and with no encouragement or incentive to strive for an improvement in his Masonic experience. It is no wonder, therefore, that so many of our members "lose out," so to speak, and become speedily Masons in name only. There must be something to challenge them and to make them live up literally to their expressed intention "to improve myself in Masonry."

Grand Secretary Clift and Wor. Bro. J. Hugo Tatsch received well-deserved praise for their splendid work on the Library and Museum.

We see from the report of the Committee on Masonic Home that there are 215 children in the Home, of whom 11 are in college but return to the Home for the vacation period. During the year, home aid was rendered to 23 children in 14 families at a cost of \$2,030.00. The Home is being operated under a license issued by the State Department of Public Welfare which limits the number of children in the Home to 200.

On recommendation of the Special Committee on Recognition of other Grand Lodges, the Grand Lodge granted recognition to the National Grand Lodge of France, the Grand Lodge Lessing zu den drei Ringen, and the Grand Lodge of Denmark (the one founded in 1931). To the latter, recognition was granted under a mistaken belief, and like other Grand Lodges, Virginia will most probably withdraw the recognition so granted.

Very Wor. Bro. James M. Clift submits an excellent report for the Committee on Fraternal

Correspondence. His reviews are brief but good. We are especially pleased with his review of Philippines, 1934. In it, the Philippine-China issue is given considerable attention. Without comment, but in a grateful spirit, we copy his remarks on that subject *in toto*, as follows:

Brother Youngberg included in his address the correspondence relating to the objection of Grand Lodge of Massachusetts to Grand Lodge of the Philippine Islands chartering lodges in China. Apparently through the influence of our Massachusetts brethren, Grand Lodges of England, Ireland and Scotland withdrew fraternal relations with the Philippines, although neither of these latter printed any reason therefor. However, as England has been chartering lodges in China since about 1840, and Scotland and Ireland have since that chartered lodges in China; while some years back Massachusetts began setting up lodges in several Chinese cities, having now six or seven lodges in that country.

Grand Lodge of Philippines is of course adjacent territory, so to speak, and the fear that in a short time, with the Philippines chartering lodges there would be set up a Grand Lodge of China, caused the objection made by Massachusetts. The facts, however, do not bear out that there was any basis for this fear; as it has been stated by the Grand Masters of the Philippines that there is no intention to attempt a Grand Lodge in the near future at least. As we read the correspondence, it appears that three old Grand Lodges had confined their charters in Asia mainly to residents of European nationalities, with a few Chinese; whereas the Philippines were chartering lodges in China composed largely of natives; this caused Massachusetts (with England, Ireland and Scotland named as in agreement) to propose that Philippine Grand Lodge should sign an agreement with these four that neither would charter a new lodge without the consent of a majority of the five. One would be forced to reach the conclusion that if the Grand Lodge of the Philippines had signed such an agreement it would have become a vassal of these old Grand Lodges so far as chartering a lodge in China was concerned. The Philippines declined to sign away its sovereignty as a Grand Lodge, and the withdrawal of fraternal relations resulted. Scotland has a lodge in the Philippines located at Manila, we believe, that has been working amicably with Philippine lodges for years; we presume inter-visitation now interrupted. That the Philippines Grand Lodge had a right to charter lodges in China just as Massachusetts, England, Ireland and Scotland had exercised for years, appears not to have been questioned. The withdrawal of relationship seems to have been based on the refusal of the Philippines to sign away that right. So far from information obtained, the action of the Manila Grand Lodge appears to have been about as conservative and guarded as the others in issuing charters in Chinese cities.

Reference is also made to the good work of the U. S. Asiatic Fleet Square Club, the reviewer saying "We are sure several members of this Square Club are members of Virginia Lodges."

In the appendix we find also a very interesting report of the Committee on History, of which our good friend, Wor. Bro. J. Hugo Tatsch, is the chairman. The expert services of this able Brother in the library line are greatly in demand throughout the United States and have been highly appreciated by the Grand Lodge of Iowa, Massachusetts, Virginia, etc., and by the Scottish Rite Supreme Council for the Northern Jurisdiction of the U. S.

The Grand Lodge of Virginia is represented near that of the Philippines by Wor. Bro. Joaquín Garcia who never misses an Annual Communication.

## Questions and Answers

*(This Department has been conducted by the Managing Editor of the CABLETOW, Wor. Bro. Leo Fischer, since July 1923. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usages of Masonry; but*

*are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states that fact.)*

619. What evidence must an applicant for affiliation produce if his Lodge has become extinct and he is unable to attach to his application a certificate of membership or dimit as required in paragraphs 175 and 176 of the Constitution? Is a receipt for dues sufficient?

**Answer.** If unable to produce the evidence required in paragraphs 175 and 176 of the Constitution, the applicant for affiliation must submit the best evidence obtainable which, in our Grand Jurisdiction, is a Grand Lodge certificate, often called a Grand Lodge dimit, showing that he was a member in good standing when his Lodge ceased to exist. A receipt for dues is insufficient because it does not prove that fact, as the holder may have been suspended or expelled after that receipt was issued.

620. On a petition for the degrees, the petitioner referred to two banks instead of individuals. Is this proper? Should not the references be to members of the Masonic Order?

**Answer.** An applicant is not required to give references, but if he does they may be firms as well as individuals. (1891 Calif., pp. 17, 216).

621. Can at an election of officers any member present and whose dues are paid up be compelled to vote?

**Answer.** There is no provision to this effect in our Constitution. As the voting at such elections is by paper ballots, any member not desiring to vote can simply cast a blank ballot and no one need know that he has not voted as blank ballots are not counted.

622. Has the Master of a Lodge power and authority to suspend the By-Laws of the Lodge?

**Answer.** The Master of a Lodge has no authority to suspend the By-Laws of the Lodge.

## Pieces of Architecture

### THE TURNING OF THE WHEEL OF PROGRESS

By A. E. TATTON

In the study of the history of mankind, we are led to the inevitable conclusion that the destiny of man as a social being is controlled by immutable law and not by chance or arbitrary power.

Considered as an individual, man is subject to the laws of nature that govern the organic and inorganic world. Like all other animals, he passes through the physical states of infancy, childhood, youth, manhood, old age, and death. In like manner, nations, races, states, religion, arts, literature, customs, industries, trade, commerce—everything in fact that is comprised in man's social, political, religious, and economic institutions—have been called into being and have developed in accordance with natural law or, to be more precise, the natural modes of operation for natural law is but another name for the expressions and methods of the Creator.

The lines of natural law in any of the fields of human endeavor are so interlaced and mingled with human or legislative law on the one hand, and with a purely mental and moral economy on the other, that any study of one is impossible, except in connection with the other.

Another fact brought to our attention is that the individual development of man is the model of social progress. Just as man is a living organism built up by cells, so too, we find that families, clans, tribes, nations, races, and in fact the whole human race, are true living organisms, and as such subject to the laws which control the birth, development, decay and death of all living organisms. In all these we see the successive phases of infancy, childhood, youth, manhood old age, and death, each phase in all these organisms being characterized by certain physical, intellectual, and moral traits.

This general perception of the uniform and universal reign of law has grown with the growth of knowledge and the highest aim of science at present is its fuller discovery, classification, and interpretation. We find there has been a steady improvement in human laws and government, in just the proportion that natural law has been understood and interpreted.

Although man has left some record of his existence and evolution since his advent on earth some tens of thousands or perhaps hundreds of thousands of years ago, yet very few traces of primitive man have been found. We now know, however, that the life of man has covered long periods of very slow growth and we are forced to believe that in the beginning man, considered intellectually, socially and morally, was not very far removed from the brute. But he was distinguished from the rest of creation by the possession of a progressive spirit.

The cultural periods of human progress are designated as ages. There are four of these periods, (1) The Paleolithic Age, the earliest known stage of human culture which is represented by unpolished stone implements; (2) the Neolithic Age, characterized by more and better implements of stone, bone, and horn, the beginnings of agriculture, and domestic animals; (3) the Bronze Age, in which we find a widespread use of bronze implements; (4) the Iron Age, the prehistoric period which merges into the historic and is marked by the coming of iron into general use.

In the evolution of organic life on earth we can discern a general plan that is being worked out in accordance with law and progressing in an orderly manner, each succeeding species as it rises in the scale of perfection presenting in its embryonic life a brief synopsis of the history of all organic life which preceded it.

A similar condition is found in man's social and political evolution. From the beginning down to the present time, individualism, patriarchy, tribalism and nationalism mark the successive stages. Regardless of the phase in the life of humanity which a nation represents, it must have passed thru all the earlier stages of social and political evolution.

Step by step the patriarchal, tribal, and various other forms of government have played their part, and have led up to the modern state—the nation. Further improvement will follow in proportion as the lines of Natural Law are wrought into the warp and woof of the social fabric.

Primitive man stood on the lowest stage, the individualistic. Knowing no family, no home, no society, and having no tools, no religion and no language, his desire or will his only law, he left but faint records of his existence.

But when man emerges into the dawn of history we find him in the second or patriarchal phase of social and political development of which the family was the highest social unit. This was the early infancy of the human race, the age of stone and bronze. Lacking a written history, the life of this period is recorded in mounds, pyramids, hieroglyphics, temples, tools and implements.

The family grew into a tribe. Man's social relation grew more complicated. He was at one and the same time an individual, a member of a family, and of a tribe. Thru these three social units he acquired new rights and assumed new duties. The true representatives of this age are the American Indians, the Egyptians, the Chaldeans, the Chinese, and the Semites, who never developed their social, political and religious institutions beyond the tribal stage. This is the period of childhood in the life of humanity. Iron superseded stone and bronze. Agriculture began to be practised. Religious myths were combined and systematized.

As time passed, the social and political organization progressed to a still higher level. Tribes finally merged into nation—the phase of youth and early manhood.

Each phase in the life of humanity, considered as an organic whole, manifested its characteristic features in language, writing, art, religion, science, literature and form of government; and every stage of evolution was represented by some particular nation or race.

The organism of the nation is of modern growth. The modern civilized nations of Europe, Asia, and America are representatives of the manhood phase in the life of humanity. Today the nation is the highest social and political unit. The next level to be reached in the social and political ascent of man will be that of race and beyond that a still higher level of a common humanity. This last when achieved will usher in the long-hoped-for brotherhood of man—the ultimate goal of the divine plan.

Henry F. Suksdorf to whom I am principally indebted for the foregoing subject matter of this essay, writing in 1911 on the race problems of the United States, stated that many symptoms pointed to a speedy realization of this noble ideal of a common humanity; that nations and races were preparing to abandon their former egotistical and self-sufficient isolation; that the sentiment of kinship, regardless of color, race, religion or condition had never been so strong; that consciousness of the fact that all men were units of the grand, living organism of humanity was gaining ground; that invisible delicate threads of sympathy were uniting man to man without regard to distance, nationality, race or religion and that tolerance was superseding intolerance.

This advance toward the "golden age" which Mr. Suksdorf believed would be ushered in under the leadership of the Teutonic race was, however, abruptly interrupted and retarded by the World War.

The effects of this great set-back to world unity persisted so long that Romaine Rolland was quoted as saying:

Progress toward international understanding is almost negligible. The great lesson has not yet been learned;

hate still flames below the embers which so lately ravished the earth. This is an age of terror, yet filled with possibility, an era when human enterprises are in a state of flux more pronounced than civilization has ever known.

International cooperation is a necessity and great advances were being made in unifying and cooperating sentiments and ideals but, as Senator Elbert D. Thomas pointed out some years ago, the nations of the earth are today acting more nationalistically and the temper of the leaders and people of the nations of the world is actually more nationalistic than it has been for a generation and that there is great danger of a definite turning to more tense sectionalism because of a loss of faith in the ability of the world to act as a unit.

His prediction has been verified by the events of the past six years. The nations of the world are making strenuous efforts to offset the disastrous effects of the world depression. Their failure so far emphasizes the great need of world unity.

"The primary and fundamental cause of the world depression," as stated by Peter Molyneaux, "was the stubborn refusal of statesmen and people alike to face squarely the simple fact that obligations among nations can be met ultimately only in goods and services, whether those obligations are the mutual undertakings of traders living in different countries, or debts contracted between governments of different nations in the prosecution of a war."

Mr. Molyneaux explains the situation by showing that trade among the nations during 1934 was at a level equivalent in value to little more than one-third of what it was in 1929 and was about seventy per cent of the average value of the world's annual trade during the five-year period immediately preceding the World War, when the world's debts were relatively light and when there were several hundred million less people on the earth than today. Today the debts of the world are practically as great as they were in 1929. This he states is the situation that bars the way to real domestic recovery in most countries and that there can be no fundamental change until creditor nations adopt commercial policies which will permit the debtor nations to ship goods and perform services in settlement of their international obligations, including those incident to the importation of goods from other countries. This same idea was stressed by Secretary of State Cordell Hull in a radio speech delivered on March 23, 1935, the last paragraph of which reads as follows:

There is not a country which does not have one or more specialities in which it is peculiarly proficient and which contribute to the necessities and amenities of world society. International trade helps to stimulate and spread thruout the world scientific discoveries and inventions, to broaden the national horizon of every nation and every people, and to enrich life everywhere.

For six years nations have vainly striven separately to restore prosperity. But I would emphasize as strongly as I can the fact that these efforts at national recovery have not fully succeeded because of the destruction of international trade. It follows that a vigorous effort to rebuild that trade is essential if we do not wish the struggle back toward prosperity to be too long delayed.

It would be inexcusable if we did not make a vigorous effort to ameliorate the frictions and animosities which tend to produce wars and impede the progress of civilization, by

attempting to remove one of the chief causes. In these days no nation can live wholly to itself without imposing upon its own people, and the peoples of other countries, unjustifiable deprivations and hardships. Therefore, despite all difficulties, and despite the artful propaganda of selfish interests, we intend to continue to strive for an economic cooperation among nations that will make the vast riches of the world more readily accessible to all, remove as far as possible the causes of envy and aggression, and so take a determined first step in the direction of greater economic well-being and universal peace.

The world today stands greatly in need of the application of the principal tenets of Freemasonry. The exercise of Brotherly Love would greatly assist in finding the solution of the present crisis. The principles inculcated by Freemasonry have been the guiding motive of all great movements for the betterment of mankind. Freemasonry teaches unselfishness and instills friendship, promotes brotherhood and brings about good-will, furthers toleration, broadens the vision and enlarges the heart. But all its teachings are of no avail unless the lessons taught sink deep into the hearts and consciences of every individual Freemason and are given effect in deeds of brotherly love and service in the daily walks of life.

Today Freemasons the world over have the opportunity of helping bring about a spirit of cooperation between the nations of the world because, as stated by one Grand Master some years ago—

Freemasonry with its fundamental morality and universal symbolism, its sanity and moderation and steadying power, seems to furnish a common ground upon which thinking men may meet and from which they may move forward to that closer sympathy and truer understanding which is the need of the modern world. At every turn of the wheel of progress we are brought nearer the point where safety will be assured only as men and nations are able to know each other better, and to like and trust each other more.

The same Grand Master also stated that there must be realized in an ever increasing degree the truth of the words:—

These things shall be! a loftier race  
 Than e'er the world hath known shall rise,  
 With flame of freedom in their souls  
 And light of knowledge in their eyes.  
 They shall be gentle, brave and strong  
 To spill no drop of blood, but dare  
 All that may plant man's lordship firm  
 On earth, and fire, and sea, and air.  
 Nation with nation, land with land,  
 Unarmed shall live as comrades free;  
 In every heart and brain shall throb  
 The Pulse of one fraternity.

#### ARGENTINE MASONRY

The regular Grand Lodge of the Argentine Republic, "Masonería Argentina," 1242 Cangallo, Buenos Aires, has sent out circulars declaring the recently organized "Gran Logia Federal Argentina" (Calle Alsina 2028, Buenos Aires) to be irregular and clandestine and announcing the revocation of the charters of thirteen Lodges which had joined that body and of one which had declared itself independent. The new Secretary General of Masonería Argentina is V. W. Bro. Ricardo Carrasco.

## Lodge News

*Manila No. 1.*—With Wor. Bro. Louis M. Hausman as installing officer and Wor. Bro. Albert K. Spielberger, the retiring Master, assisting him as master of ceremonies, Manila Lodge installed its officers for the ensuing year at a special meeting on December 17th, last. Light refreshments were served after the meeting. The five elective officers of the Lodge are now Wor. Bro. George A. Clegg, Master; Bros. Bertrand H. Silen and Colin M. Hoskins, Wardens; Wor. Bro. Bernard H. Brown, Treasurer, and Wor. Bro. August Schipull, Secretary.

*Corregidor No. 3.*—At its stated meeting on December 12, 1935, Corregidor Lodge adopted a resolution providing for its consolidation with Southern Cross Lodge No. 6. This consolidation will not take effect until all the proceedings relative thereto shall have been submitted to and approved by the Grand Lodge.

*Bagumbayan No. 4.*—The annual meeting of Bagumbayan Lodge, on December 11th, last, was well attended. The officers' reports showed that during the year, over one third of the disbursements had been for relief and beneficent purposes. The membership of the Lodge is now 87. Officers for the ensuing year were elected as follows: Bro. Cornelio C. Cruz, for Master; Bro. José Abad Santos, for Senior Warden; Bro. Rufino Abriol, for Junior Warden; Bro. Lino Chaves, for Treasurer (re-elected), and Wor. Bro. José A. de Castro, for Secretary (re-elected). The Master elect, Dr. Cornelio C. Cruz, invited the members present to refreshments at the Malabon Tea Room after the meeting. The new officers will be installed privately on January 8th.

*Island No. 5, Corregidor.*—At the annual meeting of this Lodge, on December 2, 1935, the following Brethren were elected to hold office during the ensuing year: For Master, Bro. Frederick Mark Fernald; for S. W., Bro. John James Maykovich; for J. W., Bro. Leland Alton Bristol; for Treas., Wor. Bro. Enrique Romero Marínez (re-elected), and for Secretary, Wor. Bro. James Moses Covington (re-elected).

*Southern Cross No. 6.*—At the November stated meeting of this Lodge, M. W. Bro. W. W. Larkin gave a very interesting talk on the work of the Masonic Hospital for Crippled Children.

This Lodge expects to consolidate with Corregidor Lodge No. 3 after the Annual Communication of the Grand Lodge for 1936. A resolution favoring this consolidation was passed unanimously by the Lodge on October 14th.

*St. John's No. 9.*—The officers for the ensuing year will be installed in the Scottish Rite Hall of the Escolta Masonic Temple on December 23rd. The Grand Orator, Wor. Bro. Joseph F. Boomer, will act as installing officer and Wor. Bro. Charles S. Salmon will assist him as master of ceremonies. There will be refreshments. The officers elect are: Bro. Frank C. Miles, Master; Bro. Gerard E. C. v. Pelikan, S. W.; Bro. Glenn C. Miller, J. W.; M. W. Bro. Seldon W. O'Brien, Treas., and Wor. Bro. Erwin C. Ross, Secretary.

*Pinagsabitan No. 26, Sta. Cruz, Laguna.*—At the annual meeting of this Lodge, on December 7, 1935, Wor. Bro. Gabriel D. Corvissiano was unanimously elected Master of the Lodge, and on January 4th, he will be installed as such for the fourth successive term. The other officers elect to be installed with him are: Bros. Marciano A. Diaz and Fausto Dila, Wardens; Bro. Exequiel Evidente, Treasurer, and Bro. José Ambrosio José, Secretary.

*Isarog No. 33, Naga, Camarines Sur.*—The members of this Lodge were unspeakably shocked when they heard of the death, in an automobile accident on the island of Negros, of their beloved Past Master, Wor. Brother Ernest Schaffner. Services were held over the remains of Bro. Schaffner under the joint auspices of Kanlaon Lodge No. 64 and Elisha Ward Wilbur Lodge No. 101, at Bacolod, Occ. Negros, on December 14th, after which the body was taken to Manila from where it was shipped to the United States. Wor. Bro. Schaffner was stationed at Naga for a number of years as division superintendent of schools and was very well liked and held in high esteem. He was inspector of the 15th Masonic District when he died.

*Isla de Luzon No. 57.*—At its Stated Meeting on December 5th, last, this Lodge amended its By-Laws by changing the day

of the Stated Meeting from the first Thursday of each month to the first Saturday.

*Kanlaon No. 64, Bacolod.*—Jointly with Elisha Ward Wilbur Lodge No. 101, of Victorias, Kanlaon Lodge held memorial services for Wor. Bro. Ernest Schaffner, a Past Master of Isarog Lodge No. 33, at the Freemasons' Hall, Bacolod, at 10 a. m. on December 14, 1935. Wor. Bro. A. O. Baigrie (101) presided. At 3 p. m., the body was conveyed to Pulupandan, for shipment to Manila, from where it was to be taken to the United States. Wor. Bro. Schaffner was the victim of an automobile accident.

*Mt. Lebanon No. 80.*—Mt. Lebanon Lodge entertained at the monthly concert of the Welfareville String Band given under the auspices of the Grand Lodge for the entertainment of the little patients in the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital in Tondo. Special invitations were sent out and the occasion was a very enjoyable one.

*Amity No. 106, Shanghai, China.*—Much admiration is aroused by the beautifully embroidered tapestries that now grace the altar of this Lodge, they being a gift of Nanking Lodge No. 108.

We have seen a copy of the booklet issued in connection with the Memorial Service held on October 3rd, last, in the Chinese Y. M. C. A., Shanghai, for the late Robert Roy Service, chaplain of Amity Lodge, who died on September 29th. Born in Morenci, Michigan, Bro. Service grew up in California. At the University of California, he distinguished himself in athletics; but his chief interest on the campus was in the Y. M. C. A. From 1905 to the day of his death, he was active in China in behalf of that magnificent association, spending twenty years in Szechuen Province. Before dying, he asked that his remains be cremated and the ashes sent to Szechuen Province, the land he loved so well.

On November 22nd, Amity Lodge held a special meeting to celebrate the fifth anniversary of its institution. The Founders of the Lodge, together with all the Past Masters in Shanghai, formed a special first degree team and conferred the degree of E. A. upon K. P. Chen. Among the visitors present, who hailed from various other Grand Jurisdictions, there were Bro. Milton J. Helmick, Judge of the United States Court for China, and Wor. Bro. Wm. B. Pettus, Deputy of the Scottish Rite Supreme Council. The latter Brother, Wor. Bro. J. M. Hansen (108), and Wor. Bro. James L. E. Chow (first Master of Amity Lodge) made interesting addresses. The meeting was followed by a well-attended banquet at the Bankers' Club, 59 Hongkong Road. The Lodge Orator, Bro. Julean Arnold, toasted the Founders of the Lodge, to which Wor. Bro. James L. E. Chow responded.

The Amity wives have perfected their organization by formally electing Mrs. George A. Fitch as Chairman, and Mrs. K. L. Kwong as Secretary-Treasurer. They meet the last Monday afternoon of every month for social purposes.

Amity Lodge is publishing a monthly bulletin which is second to none in this Grand Jurisdiction.

*Camarines Norte No. 107.*—On December 3rd, last, Bro. Quiong Liong, a F. C. of this Lodge, was raised by Isarog Lodge No. 33, and on December 7th, last, Bro. Fortunato Siason was raised by Camarines Norte Lodge, with an Isarog Lodge team doing the work.

The officers for the ensuing year, elected by this Lodge on December 10th and appointed by the Master elect, were installed publicly on the 11th. The installation, which was well attended, was followed by a lauriat party at the residence of the newly installed Master. The elective officers of the Lodge for 1935-1936 are, Wor. Bro. José Santos Seping, Master; Bros. Bartolome Ortega and Andrés Marquez, Wardens; Bro. Elmer O. Worrick, Treas., and Bro. Manuel Moreno, Secretary.

*Nanking No. 108, Nanking, China.*—At the November stated meeting, Wor. Bro. Luther Jee, of Amity Lodge, gave a most instructive lecture on Masonic procedure.

On November 16th, a delegation of four members of Nanking Lodge attended the institution of West Lake Lodge, U. D., at Hangchow.

On November 21st, a special meeting was held for the purpose of raising Bro. Gustav L. Nordstrom, who is leaving for the United States in December.

Nanking Lodge has now 41 members, of which 13 are charter members.

## Seccion Castellana

# THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 104 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

### LA FILOSOFIA ANTIGUA DE CHINA

En otra parte de esta sección copiamos un corto extracto de un discurso pronunciado por el Muy Il. Hmno. Kalaw hace más de once años. Su alusión a la filosofía china nos recuerda que hemos leído que en China ya se hacía uso de los instrumentos de la arquitectura en un sistema de filosofía moral hace muchos siglos. Mencio escribió hacia el año 300 ante Jesucristo, lo que sigue: "Un maestro masón, al instruir a sus aprendices, hace uso del compás y la escuadra. Vosotros que os dedicáis al estudio de las ciencias, debéis también hacer uso del compás y la escuadra." En el llamado Libro de la Gran Sabiduría, del año 500 ante Jesucristo, hallamos lo que sigue: "Un hombre debe abstenerse de hacer a los demás lo que él desea que ellos le hagan a él; y este se llama el principio de obrar sobre la escuadra."—L. F.

### LA GRAN LOGIA DE FILIPINAS EN CHINA

La Gran Logia de las Islas Filipinas tiene actualmente tres Logias con carta constitutiva y dos en instancia en la vecina República de China. Las demás Potencias masónicas con Logias en China tienen en dicho país sus correspondientes Grandes Logias de Distrito (o regionales) y nos parece muy conveniente que nuestra Gran Logia siga su ejemplo. En la situación actual, el representante de nuestro Gran Maestro en China tiene menos categoría que los representantes de las demás Grandes Logias, y algunas de las Logias de China han pedido que se establezca la correspondiente Gran Logia Regional. Actualmente, la acción de nuestra Logia más antigua en China, Amity No. 106, de Shanghai, está bastante obstruida por la falta de un local adecuado. Los miembros de dicho Taller han formado una corporación para erigir un edificio propio, y con la aprobación del Muy Ilustre Gran Maestro se ha constituido en Manila un comité encabezado por el activo Hmno. Victoriano Yamzon para reunir fondos a fin de que nuestros Hermanos en China no tengan que sobrellevar toda la carga. Es más que probable que, en el caso de realizarse el plan de crear una Gran Logia Regional de Filipinas en China, ésta se establecerá en Shanghai, y el Templo en proyecto podrá servir de domicilio a dicho cuerpo.

El respeto por la Masonería que ha disminuido hasta cierto punto por la suspensión de relaciones con nuestra Gran Logia decretada por cuatro Grandes Logias antiguas que mantienen Logias en China, se acrecentará por la edificación de un Templo digno de

nuestra Gran Jurisdicción en Shanghai, en que la Logia Amity se ve actualmente precisado a celebrar sus tenidas en el sexto piso de un edificio sin ascensor.

Esperamos, pues, que los Masones de Filipinas responderán con entusiasmo al llamamiento del comité encargado de reunir la cantidad con que los Masones de estas Islas han de contribuir a la labor emprendida por los Hermanos de esta Obediencia residentes en China.—L. F.

## Edictos

### (EDICTO DEL GRAN MAESTRE No. 25)

*Declarando que ciertos miembros de la Logia Muog No. 89 han recibido los grados de la Masonería en forma irregular*

Por cuanto el que suscribe ha sido informado oficialmente que Francisco Santos y Victorino M. Reyes cuyos nombres están comprendidos en el cuadro lógico de la Logia Muog No. 89 como Maestros Masones de la misma, han recibido los grados en dicha Logia sin haber pagado antes los derechos de grados y los correspondientes al Asilo Masónico en la forma dispuesta en la Constitución y aun deben a dicho Taller un remanente de los referidos derechos, por la presente se declara que dichos Florencio Santos y Victorino M. Reyes han recibido los grados masónicos irregularmente y que en adelante no tendrán derecho a ser reconocidos como Masones ni a gozar de los derechos y privilegios de la Masonería mientras no hayan pagado lo que deben y hayan sido regularizados en debida forma.

Por la presente se ordena a la Logia Muog No. 89 irradiar a los referidos Florencio Santos y Victorino M. Reyes de su cuadro lógico y se prohíbe su rehabilitación mientras no haya sido autorizada por el Gran Maestro o la Gran Logia, y se previene a la Logia interesada y a todos los demás Talleres que en adelante observen escrupulosamente las disposiciones de la Constitución relativas al pago por adelantado de los derechos por los grados y los correspondientes al Asilo Masónico.

En testimonio de lo cual, lo firmo de mi puño y letra y hago estampar el sello de esta Gran Logia, en la Ciudad de Manila, hoy, trece de diciembre de 1935 (A. L.) o sea, 1935 (e. v.).

SAMUEL R. HAWTHORNE,  
Gran Maestro.

Doy fe:  
TEODORO M. KALAW,  
Gran Secretario.

(EDICTO DEL GRAN MAESTRE No. 26)

*Declarando que el catequizar a profanos constituye  
'conducta indigna de un Masón'*

El que suscribe tiene noticias de varias procedencias de que en algunas Logias de esta Gran Jurisdicción se ha catequizado a profanos para su ingreso en dichas Logias. Todo Masón debe saber que dicha práctica es altamente contraria a los principios y reglamentos de nuestra Orden. Ningún individuo que haya sido catequizado para ser Masón podrá luego declarar bajo palabra de honor, tanto en su solicitud como pocos momentos antes de ser admitido en el recinto de la Logia, que, sin haber sido persuadido por amigos, se ofrece voluntaria y espontáneamente como candidato a los misterios de la Masonería. El que persuade a un individuo a hacerse Masón lo induce, por tanto, a hacer dos veces, bajo su palabra de honor, una afirmación que tanto él como los que lo recomiendan saben ser falsa.

Lo que es falso es indigno del Masón, y puesto que el catequizar a profanos es antimasónico, por la presente declaro que dicho proceder constituye un delito masónico y prevengo a todos los Masones de esta Gran Jurisdicción que se abstengan de catequizar a profanos en cualquiera forma o manera.

En testimonio de lo cual, lo firmo de mi puño y letra y hago estampar el sello de esta Gran Logia, en la Ciudad de Manila, hoy, trece de diciembre de 1935 (A. L.) o sea, 1935 (e. v.).

SAMUEL R. HAWTHORNE,  
*Gran Maestro.*

Doy fe:  
TEODORO M. KALAW,  
*Gran Secretario.*

## Piezas de Arquitectura

### LA RETRACTACIÓN DE RIZAL

Conferencia sostenida sobre el radio por el Muy Il. Hmno. Teodoro M. Kalaw, el 18 de noviembre de 1935.

Hace tiempo que he recibido indicaciones de varias personas para expresar en público mi opinión sobre la alegada retractación de Rizal como masón. No lo he hecho hasta ahora porque a esa abjuración o retractación no he dado importancia alguna, o, por lo menos, no le he dado la importancia que otros le han dado. Yo sé que muchos filipinos, masones sobre todo, sostienen que esa abjuración es una mera fabricación de los enemigos de la Masonería y de Rizal mismo; pero corresponde a los que niegan autenticidad al documento, presentar sus pruebas concluyentemente y fuera de toda duda como es de desear.

Hablo ahora en el supuesto de que ese documento es auténtico. Muchos católicos creen que esa abjuración es un golpe para la Masonería, lo cual no es de extrañar tratándose de personas que no comprenden el verdadero espíritu de la institución, o que tienen de ella un concepto completamente erróneo. Algunos masones sostienen igualmente que esa abjuración no honra a la Masonería, y hasta a Rizal mismo como masón, y esto es lo que más me sorprende.

El error, en uno y otro caso, estriba en la falta de verdadera comprensión de los ideales y prácticas que hicieron grande a la Masonería. Repito que la

Masonería no es una obra de proselitismo. Nuestros libros condenan el admitir afiliados por el mero prurito de hacer número. El número no es nada. El hombre, la persona, tampoco. Son los hechos, son los ideales puestos en práctica, es la conducta diaria, noble, tolerante, bienhechora, lo que constituye la verdadera esencia, el verdadero carácter y objetivo de la Fraternidad. En la Masonería el sujeto desaparece, no quedando más que el ejemplo. Porque las generaciones se suceden unas a otras; los pueblos desaparecen, para ser sustituidos por una nueva humanidad; más los principios y las reglas ordenadoras de la buena conducta inspiran y guían por rectos derroteros las luchas e inquietudes del destino humano.

El deber de los masones es cultivar y practicar elevados ideales, inculcar buenos ejemplos por la enseñanza y la emulación, generalizar la obra de la buena voluntad y la concordia, de modo que no haya injusticias ni opresiones que siembran el odio entre individuos, la lucha entre clases y la guerra entre pueblos, y se pueda levantar luego una humanidad más dignificada, no perturbada por prejuicios o convencionalismos inútiles, ni dividida en castas o creencias inflexibles; todo ello debe ser la obra de cada día, en todos los tiempos y lugares, donde sea posible, sin que sea preciso conocer a sus autores o saber su procedencia, pues la empresa masónica no es de exhibición, sino de anonimismo, no es para anunciada como una vana propaganda, sino para sentida y practicada en humildad. Así ha habido y hay católicos, protestantes, mahometanos, hombres de todas religiones y razas que han estado realizando obras masónicas de la mayor importancia, sin ser masones. No nos importa quiénes sean los autores o responsables del bien: lo que nos importa es que se haga masonería en la forma buena y legítima como ella debe practicarse.

Durante la guerra mundial, un masón americano dijo que el Presidente Wilson estaba haciendo una obra masónica de primera calidad, sin ser masón. El Presidente Manuel L. Quezon ha dejado de ser masón de nombre desde hace algún tiempo, pero, mientras siga sosteniendo y practicando principios y obras que sean de espíritu y sello genuinamente masónicos, siempre será considerado como un obrero más de esa Fraternidad invisible esparcida en todas partes de la tierra para continuar la gran empresa humanitaria empezada por nuestros abuelos. Estados Unidos, Filipinas, otros países del mundo, han aprobado Constituciones y leyes en que se han adoptado francamente principios masónicos, sin que esto quiera decir que los autores de esos monumentos legislativos sean o hayan sido todos verdaderos masones. Una obra masónica, sea masón o profano el que la ejecute, será siempre una obra masónica. La única diferencia estriba en que, mientras los profanos lo hacen por convicción o por propia voluntad, los masones lo hacemos como un deber jurado y prescrito en nuestro libros: un deber institucional.

¿Qué es lo que le hizo a Rizal un gran masón, un verdadero masón, que nosotros admiramos y enaltecemos? No fué su diploma, no fué su título masónico. Fué su obra, la obra más grande que hombre alguno haya podido realizar en beneficio de su nación. Fué su campaña, una campaña denodada contra la in-

justicia social, contra el despotismo político, contra la opresión del hombre por el hombre o por una clase de hombres. Fué la defensa de su pueblo, sujeto a las garras del poderoso y sumido en el obscurantismo y la intolerancia. Fué, por último, el haber enseñado a sus compatriotas el camino franco de su progreso y su redención. Y todo esto es obra masónica legítima, clásica, fundamental. Y no creo que nadie se atreva a opinar ahora que Rizal, con su abjuración, quiso retractarse de toda esa campaña de su vida; nadie afirmará ahora que Rizal quiso decir precisamente, con su abjuración, todo lo contrario de lo que dijo, escribió e hizo; o que quiso significar, por medio de ese documento, que aquí había un gobierno modelo, en vez de corrompido y atrasado; un pueblo libre y progresivo, en vez de esclavizado y estacionario; igualdad social, en vez de opresión o privilegio de clase; en fin, que aquí no hubo Fray Dámasos, ni Capitán Tiagos, ni Guardia-Civiles, ni Dres. Pasta, etc., tan certeramente descritos en sus obras, sino ángeles, ángeles puros y desinteresados bajados del Cielo para nuestra gloria. El que pensara todo esto de Rizal ahora, pasaría por un iluso, o por un loco.

Rizal fué víctima del mal que combatía. Su persecución, su abjuración, su muerte después, fueron la prueba más grande e inconcusa de que su campaña fundamental y el argumento de sus libros tenían por base la más cruda realidad. Por eso, a su prestigio de héroe y patriota, se añadió todavía la aureola sublime del mártir. Como hombre sucumbió, al igual que sus otros hermanos masones, al imperio brutal de las circunstancias, de la fuerza. Pero ha quedado su obra, y eso es lo que importa. Habrá seguramente en el seno del pueblo quienes crean sinceramente que, con su abjuración, Rizal dejó de ser masón. Esto solo puede ser verdad en un sentido. Porque mientras los filipinos sigan creyendo y practicando sus doctrinas, que son las que llevaron al pueblo a la Revolución, y son las mismas que sostiene en estos días de paz y de democracia, y serán las mismas que habrán de guiar a nuestras generaciones de mañana.—porque el concepto de la verdad, del bien y de la justicia es uno solo en todos los tiempos.—Rizal será siempre, como Washington, como Garibaldi, como Kosciusko, el héroe por excelencia de los ideales masónicos.

#### ORIENTE Y OCCIDENTE

A los chinos debemos los filipinos una gran parte de nuestra civilización. La humanidad misma debe a los chinos una gran parte de su civilización. La civilización china es la más antigua de las existentes. Ella vió nacer y morir muchas civilizaciones que no pudieron resistir el embate de los siglos. Su filosofía es también muy antigua y de ella han tomado algunas de sus doctrinas y enseñanzas muchas de las modernas religiones. La Masonería, al igual que la filosofía, ha venido del Oriente y hoy vuelve al Oriente, después de recorrer el mundo en un apostolado de unión y de fraternidad humana. No es verdad lo que dijo el poeta de que el Oriente es Oriente y el Occidente es Occidente. El Oriente y el Occidente son una misma cosa. Sus ideales humanos son los mismos. Su filosofía es la misma. Una gran institución extiende sobre ellos sus brazos de paz para cubrirlos con el manto del amor fraternal.—(Del discurso pronunciado por el Muy Il. Hmno. Teodoro M. Kalaw

en la constitución de la Logia Mencius No. 93, 28 de Junio de 1924).

#### SEMBRANDO

##### Por Blanco Belmonte

De aquel rincón bañado por los fulgores del sol, que nuestro cielo triunfante llena, de la florida tierra, donde entre flores se deslizó mi infancia dulce y serena, envuelto en los recuerdos de mi pasado: borroso, cual a lo lejos del horizonte, guardo un extraño ejemplo, nunca olvidado, del sembrador más raro que hubo en el monte. Aun no sé si sería loco, sabio, o prudente, aquel hombre que humilde traje vestía, sólo sé que, al mirarle, toda la gente con profundo respeto se descubría. ¿Era acaso su gesto severo y noble que a todos asombraba por lo arrogante? Hasta los leñadores, mirando el roble, sienten las majestades de lo gigante. Una tarde de otoño subía la sierra y al sembrador sembrando miré risueño; desde que existen hombres sobre la tierra, nunca se ha trabajado con tanto empeño. Quise saber, curioso, lo que aquel hombre sembraba en la montaña, sola y bravía. El sembrador oyóme benignamente y me dijo con honda melancolía: quiero llenar de frondas esta ladera, quiero que otros disfruten de los tesoros que darán estas tierras cuando yo muera. ¿Por qué tantos afanes en la jornada sin buscar recompensa?—dije. Y el loco murmuró, con las manos sobre la azada: Acaso tú te imaginas que me equivoco; acaso por ser niño, te asombre mucho el soberano impulso que mi alma enciende. Por los que no trabajan, trabajo y lucho; si el mundo no lo sabe, Dios me comprende, ¡Hay que luchar por todos los que no luchan! ¡Hay que pedir por todos los que no imploran! ¡Hay que hacer que nos oigan los que no escuchan! ¡Hay que llorar por todos los que no lloran! ¡Hay que hacer como abejas, que en la colmena fabrican para todos dulces panales! ¡Hay que hacer como el agua que va serena, brindando al mundo entero frescos raudales! ¡Hay que imitar al viento, que siembra flores, lo mismo en la montaña que en la llanura! ¡Hay que vivir sembrando, sembrando amores con la vista y el alma siempre en la altura! Dijo el loco, y con noble melancolía, por las breñas del monte siguió trepando, y al perderse en las sombras, aun repetía: ¡Hay que vivir sembrando, siempre sembrando!

—Mundo Masónico, Habana.

