VOL. NO. 70 NO. 4

The Cable Tow

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES JAN./FEB. 1993

BAGUMBAYAN LECTURES

FROM THE GRAND MASTER

The Bagumbayan Lectures

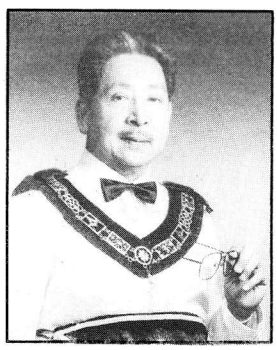
Bagumbayan Lodge No. 4 was beyond doubt one of the most outstanding Lodges under the Grand Lodge of the Philippines before the Second World War. Founded in 1914 expressly for the purpose of giving Filipinos a Lodge which they could join, it attracted the best minds of the country. Leaders in government, eminent educators, giants of industry, etc. all joined the lodge. Among those who became members were Chief Justice Jose Abad Santos, Senator Camilo Osias, Senator Francisco Delgado, Dean Conrado Benitez, Dean Francisco Benitez, Dean Maximo Kalaw, Dean Vicente Fabella of Jose Rizal College, Dean Honorio Poblador of the National University, M.I.T. founder Tomas Mapua, Vice Governor General Eugene Gilmore, Gen. Vicente Lim, Gen. Basilio Valdez,Supreme Court Justice Jose Espiritu, Secretary Jose Fabella, Representative Jose Sanvictores, NBI Director Joaquin Pardo de Tavera, Senator Teopisto Guingona, Sr., Director of the Bureau of Science Angel Arguelles, Asst. Director of the Bureau of Science Victoriano Elicano, Representative Pedro Abad Santos, Governor Tomas Madella, Governor Ciriaco Raval, Chinese Consul General Lingoh Wang and undertaker Feliciano Quiogue. These brothers were not only exemplary in their chosen fields, they also served as leaders of the Fraternity. No less than nine Grand Masters of the Grand Lodge of the Philippines came from the ranks of Bagumbayan Lodge.

In 1925 **Bagumbayan** No. 4, initiated a series of lectures on Masonry in emulation of a practice adopted by **Logia Solidaridad** No. 53, the first all Filipino Lodge founded in Madrid close to 40 years earlier. The series became very popular and came to be collectively known as the "Bagumbayan Lectures".

Many of the lectures saw print in various pre-war issues of The **Cabletow** and the **Far Eastern Freemason** and were avidly read by the brethren. Some were picked up by foreign Masonic magazines, like the third lecture entitled "The Master Mason's Signal of Distress" which was copied in full by a large number of Masonic periodicals in the United States and Australia.

Today the lectures may only be found in dusty old tomes which are not generally available to the brethren, but they are too good to be consigned to oblivion. I have, therefore, decided to have them collected and have those still "current" published in one issue of The Cabletow. I am of the firm conviction that Masonic education should be the centerpiece of every meeting of our Lodges if they are to live up to their objective of being centers of learning. I hope that our Lodges will follow the example of Bagumbayan Lodge and initiate their own lecture series. And I believe the Lodges can do it. As I am fond of saying, "Kaya natin ito."

We are publishing in this issue five (5) of the famous Bagumbayan Lectures. Two other lectures will be featured in our next number. Five of the lectures were written by Bro. Leo Fischer, our prolific Masonic writer before the Second World War. To properly introduce him, his biographical sketch is printed elsewhere in this issue. The remaining two came from the pen of Bro. Eduardo Montenegro, a wellknown lawyer and, likewise, a frequent contributor to our periodicals.



AGUSTIN V. MATEO
GRAND MASTER

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The Cable Tow
GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES JULY-SEPT. 1992

REYNOLD S. FAJARDO, PGM
Guest Editor–in–Chief

J. FLOR R. NICOLAS
Executive Editor

B. J. TORRES
Managing Editor

RAYMOND E. WILMARTH, PGM
Editorial Consultant

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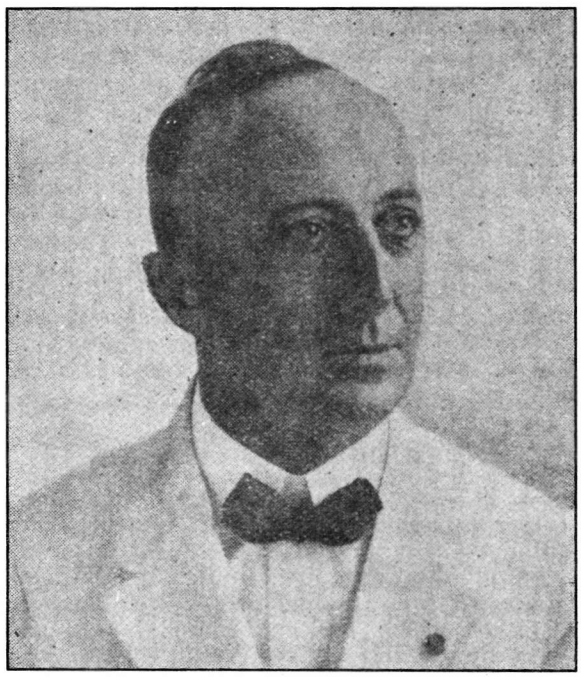


Bro. Leo Fischer was our most prolific Masonic writer before the Second World War. For several years he edited **The Cabletow**, the **Far Eastern Freemason** (official organ of the Scottish Rite), **The Lambskin** (monthly bulletin of Bagumbayan Lodge No. 4) and **El Aguila** (the magazine of the Philippine Bodies). He contributed to these periodicals numerous leading articles and other materials.

Born in Bohemia on July 10, 1875 and educated in various schools in Saxony, Bro. Fischer was naturalized an American citizen in Omaha, Nebraska in 1898, and served his adopted country in three wars as an enlisted man and officer.

He came to the Philippines in October 1899 with the 32nd U.S. Vol. Infantry Regiment, and served as sergeant in the battlefields of Bataan and Pampanga until January 1901.

He was a linguist. During his first months in the Philippines he learned Tagalog and Pampango. He wrote in and spoke not only English and Spanish but also German, French, Italian, Dutch, Portuguese, and other languages. His fluency in many tongues earned for him an appointment as chief translator of the Insular Government. He also used it for Masonic purposes. In fact he translated a good number of excellent articles written in Dutch, Spanish, etc., and his translations were published in **The Cabletow** and the **Far Eastern Freemason** for the benefit of the brethren.

Leo Fischer was made a Mason in Manila Lodge in 1902. In 1914, he helped organize **Bagumbayan** Lodge No. 4, which he served as Secretary from 1914 to 1918 and as Master in 1922. He held the 33° in the Scottish Rite. He was also a Sojourner, Past Royal Patron of the local chapter of the Order of the Eastern Star, and Grand Representative of our Grand Lodge to the Grand Lodge of Vienna and the Grand Lodge of Belgium.

Masonic Visiting

THE TWENTY-FIVE ANCIENT LANDMARKS OF FREEMASONRY as stated by Dr. Mackey, one of the foremost authorities on the jurisprudence and history of the Craft, include

"The right of every Mason to visit and sit in every regular Lodge."

But the right to visit masonically is by no means an absolute one, and our Constitution calls it very explicitly "a favor which any lawful Mason in good standing has the right to ask, but which the Lodge may refuse."

There are three restrictions upon the right to visit in our Grand Jurisdiction. In the first place, the prospective visitor must prove that he is a Master Mason in good standing. In the second place, no valid objection must be made to his visiting the Lodge by any member of the same. And, in the third place, he may be required to retire when the private affairs of the Lodge are under discussion.

As regards the evidence upon which a prospective visitor is considered a Master Mason in good standing and as such entitled to visit, our Constitution requires both documentary proofs and an examination, unless a member of the Lodge to be visited who has actually sat in Lodge with the stranger or has examined him under proper authority vouches for him in the manner provided in paragraph one hundred and eighty of our Constitution.

The documentary evidence required in our Grand Jurisdiction consists of a receipt for dues or equivalent certificate, under the seal of the Lodge by which issued, showing the visitor to be a Master Mason in good standing and member of a Lodge holding under a Grand Jurisdiction recognized as regular by the Grand Lodge of the Philippine Islands. A Master Mason's diploma is not required in our Lodges, though there are many foreign Grand Jurisdictions which require one to be produced.

The visitor, on his part, has the right to demand that he be shown the charter of the Lodge, in order to ascertain its regularity before he communicates any part of the Masonic secrets to the committee.

The documents to which we have referred are the first thing presented by the prospective visitor, and if they appear at the first glance to be authentic and issued by a regular Lodge, a committee of three is appointed by the Master of the Lodge to make a careful inquiry into the qualifications of the applicant. After a thorough examination of the documents produced, this committee generally takes the visitor into a secluded room and there proceeds to administer the test oath which, as quoted in Circular No. 6, issued by Grand Master Springer under June 28, 1918, reads as follows:

> *I,A.B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason, in a just and legally constituted Lodge of such; that I do not now stand*

(This lecture by Wor. Bro. Leo Fisher, the first of a series known as Bagumbayan Lectures, was delivered for the first time before Bagumbayan Lodge No. 4, F. & A. M., on May 27, 1925.)

suspended or expelled, and know of no reason why I should not hold Masonic communication with my Brethren.

This oath is generally administered by one of the members of the examining committee and repeated by the visitor and the two other members. It is taken on the Holy Bible, a copy of which should always be kept available for this purpose, with each of the four Brethren holding a corner of the book. After pronouncing the oath, each Brother kisses the book. Then follows the examination in the work.

In conducting this examination, the committee should be courteous as well as cautious. Its members should not treat the visitor as a suspect; but should at the same time not lose sight of the fact that he might possibly be an impostor. A letter-perfect recital of the catechism of the three degrees should not be insisted upon, because not every Mason is blessed with an unusually good memory and many of our best members cannot spare the time necessary to keep up with the work. Moreover, an impostor is often fully prepared for just such an examination.

The committee should not make use of catch questions or tricks. It must refrain from suggesting answers and should not correct or confirm any, because it must endeavor to get all information it can out of the examinee without giving him any in return. The examination for the signs, tokens, and words should come last of all.

In weighing the results of the examination, the committee should use common sense and discretion. To reject a visitor simply because he is found to be "rusty in the work" would be a mistake. On the other hand, a man without even a rudimentary knowledge of the work cannot be a good Mason and should not feel offended if the committee turns him down.

Both as regards the documentary evidence and the Masonic work, the committee must always bear in mind that different means of identification are used, and that the catechism of the three degrees of Ancient Craft Masonry and even the signs and words are not exactly alike, all the world over. Allowance for these differences must be made in the case of visitors from foreign Grand Jurisdictions.

After the examining committee has found the visitor to be a Master Mason in good standing, he is required to register in the visitors' book and the tyler's register. But there may still be a slip 'twixt cup and lip, because any member of the Lodge is entitled to object to the admission of a visitor, stating his reasons for so doing. The question whether there is a good and valid ground to refuse him admission is left to the sound sense and discretion of the Master.

Even after his admission, the visitor may be requested to retire, because our Grand Lodge Constitution provides that "The Master may at any time, in his discretion, request the visitors to retire, and should do so when the private affairs of the Lodge are under discussion." This provision is taken from the California law; but I do not remember ever having seen it enforced, either in Manila Lodge No. 342, of California, later No. 1, of the Grand Lodge of the Philippine Islands, to which I used to belong, or in Bagumbayan Lodge No. 4, of which I am a charter member. I know, however, that in several of the Lodges our Grand Lodge took over from the Gran Oriente Español in 1917, visitors are not admitted while the private affairs of the Lodge are being discussed.

As regards the reception and entertainment of visitors, I believe this to be an important item that is being neglected in many Lodges. The examining committee, after finding the visitor to be a Master Mason in good standing should give him a hearty welcome and see that he is introduced into the Lodge, placed at the altar, and presented to the Master and Brethren in the proper manner. You all know who is the officer whose duty it is to "receive and accommodate visiting Brethren."

After a few words of welcome by the Master, the visiting Brother is seated; but he should by no means be forgotten and allowed to shift for himself after that. Dur-

ing the first recess, the Brethren should endeavor to meet him personally, and in the case of a visitor from foreign lands or from the provinces, they should show an interest in him, his Lodge, and the country, and offer him their services if necessary. At the close of the business for which the Lodge was convened, the Master should call upon the visitor for a few remarks. An invitation to attend other meetings should be extended to the visitor and copies of Lodge bulletins or year-books should be given to him as a souvenir of his visit. In other words, the visiting Brother should be made much of.

Now a few words about visiting other Lodges than your own. I believe I have outlined what expects a Mason the first time he visits a Lodge in this Grand Jurisdiction where he cannot find any Brother able to vouch for him. What I have said also applies to many of the American Grand Jurisdictions, though not all. In most of the States of the Union, our receipt for dues, on the Grand Lodge forms, is sufficient documentary evidence; but in a few others, a Master Mason's diploma is required. In most European jurisdictions, on the other hand, a Master Mason's diploma is insisted upon and a receipt for dues is not called for. The majority of Grand jurisdictions make due allowance for differences in these requirements, while others are hide-bound and insist upon compliance with their own laws. A few years ago, a dispute occurred between two Grand Lodges in the United States because one refused to accept visitors from the other who were unable to produce Master Mason's diplomas in addition to their receipts for dues, which later were considered sufficient in the visitors' own Grand Jurisdiction. The result was the breaking off of the fraternal relations between the two Grand Lodges concerned.

A Masonic passport is issued in a number of European jurisdictions, with a photograph of the holder; but I found any Master Mason's diploma an *open sesame* wherever I went.

As regards an examination in the work, I was given a fairly thorough one in the Lodges I visited in the United States and in Lodges of the English Constitution, but none at all in the Belgian Lodges.

Any Brother contemplating a visit to the United States or any foreign country should, before leaving the Islands, make it a point to obtain Masonic information regarding the places which he intends to visit, either in our Grand Secretary's office, or from Brethren who have travelled extensively, or through Masonic publications, such as our Grand Lodge Proceedings and the various international Masonic directories, almanacs, and other publications. Letters of introduction are also very useful. Get all this before you start, because I can assure you that it is too late to begin gathering this information when you arrive at a place. At the ports of call, you are apt to learn of Lodge meetings you might have attended and Masonic clubs and halls you might have visited about the time the gangway is being pulled up.

In Europe you do not find Lodge meetings announced in the daily newspapers, nor are you liable to find Masonic temples marked as such, nor will you meet Brethren wearing Masonic jewelry. All this is common in the United States and makes Masonic visiting easy there. Hence the necessity of preparing your plans for Masonic visits before-hand if you would take a trip to Europe.

The advantages of Masonic visiting while abroad are manifold. You not only extend your knowledge of Masonry but you are offered opportunities to meet the best people, see places and learn things that are of interest to you, attend pleasant gatherings, and receive favors and courtesies an ordinary traveller can hardly find in a foreign land.

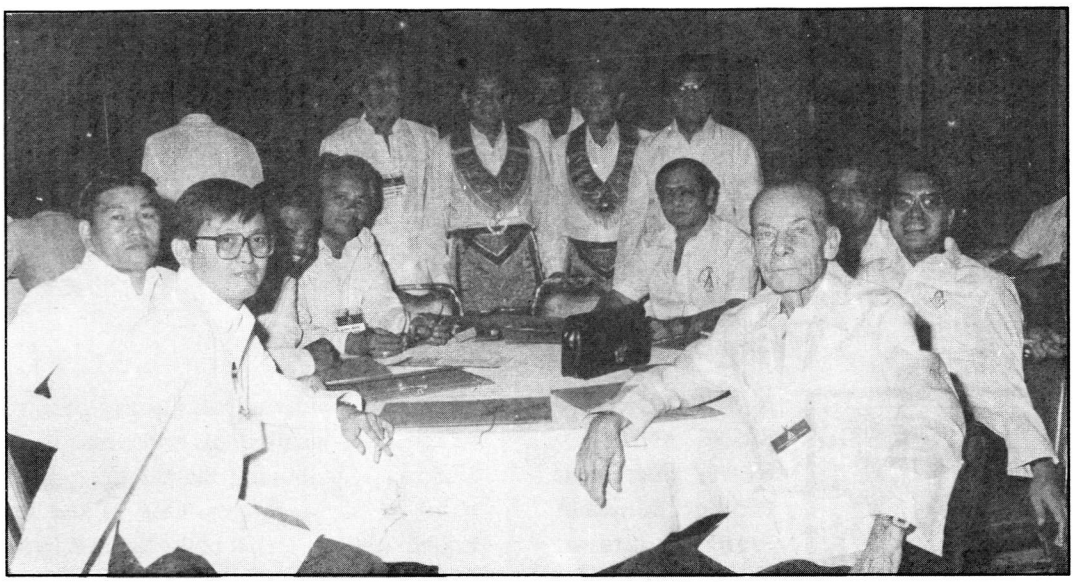
Just to give you an idea of a first visit to a foreign Lodge, I shall relate to you my first

experience of this kind, in Singapore, in 1904, when I was touring the Far East and had about a week for Singapore. Shortly after my arrival there from Manila, on a stroll through the city, I noticed a building with the square and compass, in a garden. I boldly walked in and found myself in the rooms of the Masonic Club, on the ground floor of the Masonic Temple. Nobody paid much attention to me, and upon examining a bulletin board, I found that the same night, the Lodge Zetland in the East No. 508, English Constitution, was going to confer a third degree. When I presented myself that evening, armed with my diploma showing me to be a Master Mason of Manila Lodge No. 342, under the Jurisdiction of the Grand Lodge of California, I was told to wait a while in patience, and then a committee of three took me into an adjoining room, examined my papers, and asked me to describe what happened to me in the three degrees. They were very courteous, and after I had given them my story of the three degrees, one of them examined me in the signs, tokens, and words. He informed me that their words were somewhat different; but that they realized I came from an American jurisdiction. I was then admitted and found, to my dismay, that I was the only man in the hall not arrayed in solemn black evening clothes. Moreover, I wore my white lambskin apron, and I was subsequently told that a few of the less experienced Brethren were alarmed at my presence, as it was a Lodge of Master Masons and I was wearing the apron of an Entered Apprentice. In the English Lodges, Entered Apprentices wear a plain white apron; Fellow Crafts, a white apron with three blue rosettes, a blue border, and silver tassels.

I found the work quite different from ours. The second section of the third degree was not dramatic, as it is in our Grand Jurisdiction, and the Marble Monument and a few other innovations of American origin were conspicuous by their absence. But though there was a difference in the details, the fundamental idea was there. I can assure you that I was a most interested spectator and did not lose a word of the ritual.

When the Lodge was called from labor to refreshment, everybody went into the ante-room, where Scotch and soda and sandwiches were ready for the Brethren. My Lodge in the Philippines had then been "dry" for several years and I found the English custom quite a change. However, when I was first made a Mason in Manila, in 1902, we used to have punch with "a stick in it" in the ante-room after meetings, until the California law was enforced which prohibited the serving of liquor in Masonic halls.

I met a number of Brethren, of course, and had courtesies shown me as a result of



my visit on more than one occasion during the next few days. Later, upon embarking on a coastwise streamer for a visit to the Malay States, I found that the captain was a Mason, and I can assure you that he made my trip pleasant and interesting. By the way, a few of the Singapore Brethren still remembered Wor. Bro. Manuel Camus, who, as most of you may know, was made a Mason in Singapore.

Of all my visits to Masonic Lodges, I retain a very pleasant recollection. I could give you quite a long list of the distinguished and interesting Brethren whom I met, of the enjoyable evenings I spent, the splendid banquets I attended, and the many things I learned through my visits to Lodges abroad! I found a hospitable reception everywhere and was turned down only once, in June, 1903, in San Francisco, California, when I happened to have left my receipt for dues on the S. S. *Siberia* and the Tyler of the Lodge I attempted to visit told me politely, but firmly, that my diploma alone was not sufficient to admit me. I was certainly a disappointed man that evening and I had to sail for Manila the next day without having visited a Lodge in California.

Of course, no Mason should visit any Lodge until he is sure that it is a just and legally constituted Lodge, chartered by a Grand Body with which his own Grand Lodge maintains fraternal relations. It is far better not to visit at all than to visit a clandestine Lodge, because a violation of our obligation committed through carelessness is a violation in fact. Clandestine bodies exist in many parts of the world and it happens frequently that heedless, ignorant or unscrupulous Masons visit such bodies. It is just as important that we should guard against visiting clandestine Lodges as it is to keep clandestine Masons from visiting our own Lodges.

Brethren, let it never be said of this Lodge that irregular Masons have succeeded in slipping past its examining committees or past its Tyler. Let it never be said of it that a visitor has been turned away from its door because the examining committee was unduly rigorous or showed poor judgment in weighing the results of his examination. Let it never be said of it that visitors were refused admission because of unfounded or ill-advised objections by members or that they found discourtesy or indifference instead of cordiality and hospitality. Let not only the Master and officers, but every member of this Lodge make it their duty to see that the stranger within its gates will find a cordial reception and aid, comfort, and sympathy should he require them. And, Brethren, let it never be said of this Lodge that any of its members was ever turned down upon attempting to visit elsewhere, because he was unable to pass the customary examination! ◆

The Master Mason's Signal of Distress

IN SPEAKING OF SIGNS AND TOKENS, our great Brother Benjamin Franklin uttered these significant words:

"These signs and tokens are of no small value; they speak a universal language and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has in the world; still these credentials remain and are available for use as circumstances require.

"The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence; and broken down the barriers of political animosity and sectarian alienation.

"On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feeling, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel a social joy and satisfaction that they have been able to afford relief to a Brother Mason!"

In Franklin's time, when Masonry as we now know it was not yet a century old, numerous incidents had already occurred which fully justified his reference to the Masonic sign having stayed the uplifted hand of the destroyer. One of the best known of these is that of the famous Indian Chief Joseph Brant.

This Mohawk Indian was initiated in London in 1776. During the War of American Independence, he commanded a body of Indian troops on the side of the British. On one occasion, his men captured Captain Mckinsty, an American officer, who was a Mason. They were about to torture him and burn him at the stake, according to the custom of the savage allies of Great Britain in those days, when the captain made the Masonic sign of distress. Joseph Brant immediately ordered Mckinsty released from his bonds and had him taken to Quebec and turned over to English Masons stationed there, who delivered the Captain safe and sound to the American outposts.

This case is that of an Indian who had actually been made a Mason in a regular Lodge of Masons. It is a fact, however, that cases of Indians respecting the Grand Hailing Sign are of record in various States of the Union where it is almost sure that the Indians concerned did not belong to a Lodge of Masons. This is explained by the fact that the aborigines of North America have always been great admirers and friends of secret societies, and that Lodges or secret orders, with elaborate rituals, signs, and tokens exist or existed in many of the Indian tribes. The Masonic review *The Builder* has published several very interesting articles on this subject. The American Indians seem

(Third of the "Bagumbayan Lectures." Delivered by Wor. Bro. Leo Fischer before Bagumbayan Lodge No. 4., F & A. M., Manila, on July 8, 1925.)

to have been kindly disposed towards the palefaces whom they knew to belong to secret societies, which shows that the inclination towards Freemasonry, using the word in its more general sense, is natural to man. In this connection I will tell you a story related by Bro. William Marion, historian of Wyoming Lodge No. 2, A. F. & A. M., concerning an incident that happened in the early sixties during the gold mining days in the South Pass District, Wyoming, to Bro. Joseph Faris. At that time, the Masons of that country had to travel many miles through sections infested by hostile Indians in order to attend Lodge meetings; but this did not prevent them from gathering around the altar from time to time. Bro. Faris says that he and his companions—

"after riding all day, stopped at a spring on Twin Creek, some fifteen miles from South Pass, to rest and eat a cold lunch, not daring even to light a pipe, and especially no fire to do any cooking. After a half hour he noticed a light in the jack pines farther down the creek. Telling his companions to remain on guard, he crawled toward the light to reconnoiter. Reaching the place, but on the other side of the creek, he saw a band of Indians camped for the night, and noting their trappings and paint, he judged it was a war party. Just as he started to retreat, a large warrior confronted him. The Indian, however, made no hostile move, and while Brother Faris' heart beat loud enough to stampede the horses, he was powerless to make either move or sound. However, the Indian recognized Faris as belonging to the "Cross Finger" (lodge) group, and made some sign not understood by Faris, and with a pleasant grunt turned away and went toward the Indian camp. Brother Faris returned to his companions and they hastily departed from that dangerous ground, although they were not followed."

Bro. Marion then concludes:

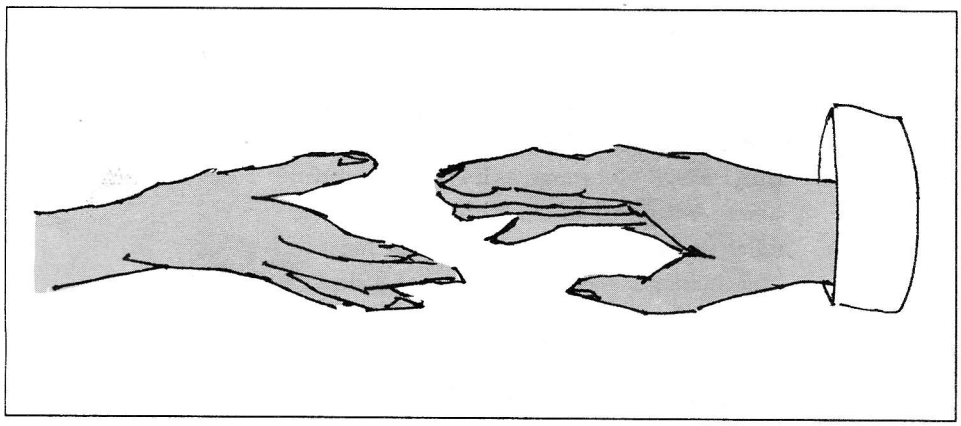
"Did the Indian know? Had he in the past learned something of the good done by our brotherhood of man? Did he know the thrill of some unknown kindred feeling? These are questions never yet learned. This incident was but one of many similar experiences of those who traveled sometimes fifty miles to meet their brethren on a common level."

The War of the American Revolution, the Indian Wars of the United States and the great Civil War in that country would furnish material enough to fill many large volumes with stories of the Master Mason's signal of distress. I shall cite a few instances related in the Proceedings of the Grand Lodge of New Mexico for 1924, the first of which makes one think of the experience of Bro. Faris of Wyoming, as it is very doubtful whether the Indian chief who came to the relief of Bro. Wood was a regular Mason. The incidents related occurred as follows:

About seventy years ago, a small party of men was travelling through the wilds of New Mexico, when suddenly a band of Indians attacked them and disarmed them. The captives were tied to trees, dry wood was piled around them, and the Indians began to make preparations to torture them. Among the unfortunate men was a Mason by the name of Wood who managed to free his arms and gave the Masonic sign of distress. Upon seeing the sign, the chief of the Indians immediately ordered the proceedings stopped and released Bro. Wood from his bonds. He then explained that one of Bro. Wood's party had killed an Indian of the chief's tribe without provocation and that the murder must be punished. Wood remonstrated with the chief, assuring him that they all had left Taos together that morning and none of the members of his party could possibly be the murderer. The chief said he would inquire into the truth of this statement and sent Bro. Wood, accompanied

by several Indians, to Taos, retaining the rest of the party as prisoners. The inquiries made showed that none of Bro. Wood's party was guilty of the murder, and the captives were all released and their property restored to them. The chief even furnished them an escort in order to prevent their being molested by any other war party of the tribe they might meet on their journey.

Senator Stephen B. Elkins used to tell the story of his capture by the notorious Quantrell gang during the early part of the



Civil War, in Missouri. He had been tied to a tree and was to be executed at sunrise. While in this position, he made every Masonic sign he knew; but to no avail: none of his captors seemed to be a Mason. Towards dusk, however, a member of the band quietly approached him, cut his bonds, and told him to make his escape as soon as an opportunity offered itself, which Elkins did, thus saving his life.

Another incident of this nature occurred during the early part of the Civil War at Mesilla, New Mexico. In 1861, a detachment of the Mounted Texas Rifles invaded the territory and rounded up Union sympathizers, to whom generally but short shrift was given. On one occasion, they had captured a number of men and had already hanged one of them and were about to string up another. This man, however, was a Mason by the name of John Lemon, who, seeing death staring him in the face, gave the Master Mason's signal of distress. The leader of the party immediately ordered a suspension of the execution and had Lemon taken back to the guard-house, and, thereafter, Lemon was treated with consideration and subsequently released.

During the World War, the Master Mason's signal of distress was given and answered thousands and thousands of times. I recently read in an Austrian paper that cases of this kind occurred with such frequency on the Italian front that the General Headquarters of the Austrian army issued a secret order on the subject. While I was in Belgium in 1922, several specific cases were mentioned to me as having occurred during the terrible days of the German invasion in 1914. One striking case was that of Bro. Dubois, of Louvain. On the fearful night in August, 1914, when the German troops burnt the city of Louvain and shot down hundreds of civilians whom they accused of having fired on the Germans from the houses, this Brother, with a number of other men, was being taken away to the railroad yards to be executed, when it occurred to him to make the Grand Hailing Sign. The officer who had given the order to shoot the unfortunate Belgians thereupon immediately recalled the firing squad and directed them to take the civilians to the *Kommandatur* for further investigation. Bro. Dubois saved not only his own life, but that of his companions, as they were all released the next morning.

An interesting incident was related to a Manila Mason by an officer of the merchant marine. This officer was on the bridge of a fruit steamer that was going from a port in the West Indies to one in the United States at top speed, when in the distance a small row-boat was sighted making frantic efforts to get closer, and in it two men were seen signalling to the steamer. Owing to the urgent necessity of their making port as quickly as they could, the man in charge on the bridge was disinclined to pay any attention to the boat, when suddenly one of the men in it gave the Master Mason's signal of

distress. "What are you going to do about it?" said the man who told the story, turning to the officer in charge. Instead of replying, the latter gave orders to shape the course of the steamer towards the boat. Both officers were Masons, you understand. When the two boats approached each other, the men in the rowboat shouted to those on board the steamer that they had been blown out of their way and were out of water, and that they learned they would perish from thirst unless they got a supply. A keg of water was quickly passed to them, and as the steamer swept on, the officer on the bridge shouted as a parting salute to the man in the cockleshell below: "It helped you this time all right, Brother!"

What is there in the Master Mason's Signal of Distress that has this magic effect of transforming a fighting man, within the drawing of a breath, from a being full of blind passion and the lust to kill into one inspired by compassion and brotherly love for the fellow-creature whom he was about to slay? Is it only a desire to keep a vow taken at the sacred altar of Masonry, in order not to be foresworn? No! Have you ever, like many others, had a nightmare in which you found yourself engaged in a life-and-death struggle with an unknown assailant somewhere in the dark and were about to strike the fatal blow, when suddenly, like a flash of lightning, you came to the realization that the person you were about to kill was your brother or some other person whom you loved? That is what a Mason must feel when he sees the sign given by one whom he is about to strike down. In an instant, passion, fury, and hatred are gone from his soul; light suddenly floods the place where darkness reigned, and the arm steeled by a vehement desire to kill, inspired by the instinct of self-preservation, the eagerness to win or the spirit of revenge, falls as if paralyzed by the side of the would-be slayer.

And if you saw the sign given by a man about to perish in an accident, would you not take the same chances as if your brother by birth were calling to you for assistance? Would not the sight of the sign fire you with a noble purpose to fly to his relief, regardless of your own safety? Would the instinct of self-preservation, the natural dread of death and injury, rule and govern you to the same extent as if a stranger, a man not bound to you by sacred ties, were asking you to save his life?

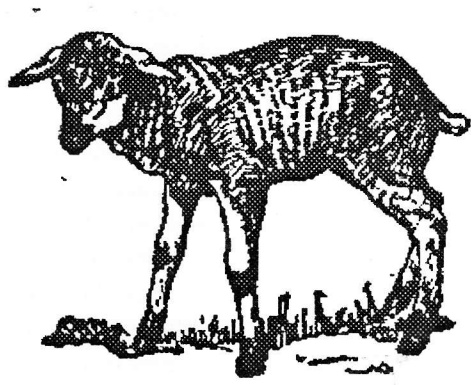
Brethren, this should impress upon your mind one thing: that you must never give the Grand Hailing Sign unless circumstances of exceptional gravity warrant it. The man about to receive a sentence of imprisonment for a statutory offense who gives the Grand Hailing Sign in open Court in order to move the judge, whom he knows to be a Mason (a thing that has happened more than once in the United States), is unworthy to be a Mason, as he endeavors to make Masonry a shield for crime and attempts to prevent a Brother from doing that which both the law and Masonry impose upon him as a duty.

Before concluding, I wish to call your attention to the fact that the Master Mason's Signal of Distress is not the same all the world over. In the European Lodges that I have visited, another sign is used; but the sign we use is mostly communicated to the newly-obligated Master Mason at the same time as the sign taught in that particular jurisdiction. The words accompanying the sign are also different. Our Brethren who are with the Spanish work all know that Spanish Masonry uses a sign and words different from ours. Our sign and words, however, are used by over three million Masons and are also known to and will be honored by an additional number of Brethren.

I hope these remarks have brought home to you the fact that Masonry is not an idle play and empty words and that the effect of its teachings upon the mind of its adepts is a deep and lasting one, much more so than we realize. Let us help in keeping Masonry what it is, and if necessity arises, let us fulfill our obligation in spirit and letter when we see the sign given or hear the words accompanying it spoken. ◆

The Lamb, the Lion, and the Bee

THE SYMBOLS OF MASONRY are largely taken from the building trade and from the mineral kingdom; but there are three symbols which have been taken from the animal kingdom, and of these I shall speak to you tonight. They are the Lambskin Apron, which you have had explained to you in the degree of Entered Apprentice; the Lion's Paw, which plays a prominent part in the Master's degree; and the Bee-Hive, one of the symbols mentioned in the lecture pertaining to the degree of Master Mason. You will perceive that in each case, the symbol is not the animal itself; but in the first it is something made of the dead animal; in the second, a part of the anatomy of the living animal, and in the third, the habitation of the animal, though in each case the qualities exemplified, that is, innocence, strength, and industry, are qualities attributed to and represented by the animal itself.



The symbolic use of these animals outside of Masonry is a matter of common knowledge. The innocent Lamb recurs constantly in fable, story, and poem, and so do the brave, magnanimous, strong Lion and the busy Bee. In the coats of arms of several nations, the lamb is conspicuous by its absence because of its defenselessness, a thing no nation is anxious to boast of. The fierce Lion, on the other hand, is and always has been very popular in that respect. As I shall explain later, the Bee was chosen by Napoleon I to represent his dynasty and was a symbol of royalty in Ancient Egypt.

In Masonry, the Lamb is a comparatively recent symbol. We are told that the Lamb has, in all ages, been considered as an emblem of innocence, and that the wearer of the lambskin must endeavor to lead a pure life. Yet, while it is true that, in our Lodges, the apron is supposed to be of unspotted lambskin, fourteen to sixteen inches in width, twelve to fourteen inches in depth, with a flap descending from the same some three or four inches, yet our learned Brother H. L. Haywood informs us that it is doubtful if the Operative Lodges of old ever used the apron as an emblem of innocence. And as regards the material used for the apron, Crowe tells us that "in the old Lodge of Melrose, dating back to the 17th

(The fourth of the "Bagumbayan Lectures". Prepared by the Wor. Bro. Leo Fischer and read before Bagumbayan Lodge No. 4, F. & A. M., Manila, by Wor. Bro. Daniel Limbo, 30°, on August 12, 1925.)

century, the aprons have always been of linen, and the same rule obtained in 'Mary's Chapel' No. 1, of Edinburgh, the oldest Lodge in the world." Old pictures of Freemasons show the Brethren with aprons reaching almost down to their feet, and it is not reasonable to suppose that lambskin was used to make these. In most of our Lodges, a lambskin apron is presented to the candidate; but for ordinary wear during our communications, linen aprons are used.

From what I have said, it appears that the Lamb did not come into Ancient Craft Masonry until some time during the 18th century.

Personally, I consider the symbolism of the lamb, but by no means, of course, that of the white apron, a trifle defective, because here innocence is slaughtered in order to furnish the Mason with an emblem of innocence. The reference to the lamb is, therefore, to my way of thinking, one of the several innovations introduced into the Masonic work that might well have been left out, as they merely demonstrate the inadvisability of trying to improve on Ancient Craft Masonry.

Masonry is the greatest Peace Society of the world and is working for that happy era when the Lion shall lie down with the Lamb. Having discussed the Lamb, we shall, therefore, pass to the Lion.

Few animals are being and have been used so much to symbolize ideas and qualities as the Lion, the King of the Animal World, as he is often called. The Lions's Paw is the symbol of Resurrection and immortality. How the Lion, or rather the Lion's Paw, came into Masonry is a question that has never been definitively settled. Some believe that it came down to us through the ages from Egyptian sources, while others hold that it is a Christian emblem.

Those of you who have delved into the history of Masonic symbolism will remember the ancient Egyptian picture of the dead Osiris lying before the altar, with the Lion, holding in his right front paw the *crux ansata*, seizing him by the wrist. The Lion represents the constellation Leo, and Osiris is the personified Sun God, slain by the constellation known as the Archer. This astronomical drama, known in different forms in the mythology of most of the ancient peoples, has been embodied into our legend of the Master Builder slain by the three men of Tyre and raised by the strong grip of the Lion's Paw.

Others trace the Lion's Paw to the Bible. In the Book of Revelation, Jesus Christ is called the "Lion of the Tribe of Judah," and the lion was used to symbolize the tribe of Judah, from which the Messiah was to come.

The Lion often appears in the Bible, and in one place he is mentioned in connection with the third member of the animal kingdom I am going to speak of tonight, the Bee. Samson, the strong man, was attacked by a young lion; but he rent the beast with his hands and left it dead by the roadside, and when he passed that way again, he found a swarm of bees and honey in the carcass of the animal. It was then that he gave the Philistines the famous riddle "Out of the eater came forth meat and out of the strong came forth sweetness," which riddle the Philistines solved through the treachery of Samson's wife, because Samson had not learned the value of secrecy.

Is the bee-hive a very ancient symbol? The bee, to begin with , seems to have been an emblem of immortality in the ancient times, due, perhaps, to the practice of the Persians and even of the Egyptians, of embalming their dead in honey. The bee-hive, with its busy population and its strict

and well-ordered government, symbolizes the Masonic Lodge, where drones are not, or should not be, tolerated, and where industry and order prevail. As a symbol of these, the bee has occasionally been used as a heraldic device. Golden bees on a field of azure adorned the imperial mantle of Napoleon I, and the bee-hive, as an emblem of industry, appears in the coat of arms of the State of Utah. A symbolism of quite a different kind seems to have inspired the adoption of the bee and bee-hive as emblem of the "Order of the Bee," a chivalrous Order founded in France at the beginning of the 18th century, considering that the motto appearing under this emblem was *"Piccola si ma fa pure gravi le ferite,"* or, in plain English, "It may be small, but it stings like the mischief."

Virgil, Aristotle, Cicero, and Pliny have sung the praises of the bee, and some of the ancient scientists spent years studying the life and customs of this wonderful little insect. A hieroglyphic bee, representing the king of Lower Egypt, is depicted on the sarcophagus of Mykerinos, dating back 3633 years B. C.

Bees were found in great abundance in Palestine, which was called a land flowing with milk and honey. There is no indication anywhere in the Bible of bees being cultivated, although it seems to me that the mention of Saint John the Baptist living on locusts and *wild* honey indicates that there were tame bees also. However, certain writers interpret the term "wild honey" used in this connection to refer to the manna of tree. Though Palestine is no longer fertile, as it was in biblical days, wild bees abound there and the selling of their wax and honey, gathered from crevices in rocks, hollows in trees, etc., is with many of the inhabitants a means of subsistence. Bee-keeping is also extensively carried on; the hives are sunburnt tubes of mud, about 4 feet in length and 8 inches in diameter, laid together in long rows, or piled pyramidally, and protected from the sun by a covering of mud and of boughs. Quite different from the straw-covered bee-hive depicted on our Masonic charts and in our monitors!

It is a well-known fact that when bees feed on poisonous plants, they produce poisonous honey, and the honey taken from a hive the source of supply of which is a meadow, field or wood abounding in poisonous flowers, is deleterious or even fatal to human beings. Thus a Masonic bee-hive, however industrious its workers may be, will do no good, but harm to the Fraternity and to humanity, if it works with material and uses sources that are poisonous or contaminated.

Brethren, the Lamb, the Lion, and the Bee claim your attention for only a few moments as you take your degrees; but a thorough study of what lies back of the symbolism I have touched upon here will consume considerable time. The astronomical drama of which I have spoken in connection with the Lion's Paw is especially important, as it forms the foundation for the story of Isis and Osiris, of Balder and Loki, and, last but not least, of the story of our slain Grand Master. A careful perusal of this astronomical drama, as you will find it described and explained in Albert Pike's "Morals and Dogma" and other standard Masonic works, is necessary for the proper understanding of the sublime drama you all have seen represented on the floor of the Lodge and in which you have been an actor at least once in your life. ◆

The Great Jewish Historian Josephus

THE REFERENCES to the "Great Jewish Historian Josephus" in our ritual are sure to create in every Mason a desire to know who Josephus was; but judging by the conversations I have had or overheard, the number of Brethren who go to the pains of inquiring more thoroughly into this matter or of reading the works of that famous Jew is very limited. I shall endeavor to give you a brief account of the life of Josephus and of those of his works that have come down to us.

Flavius Josephus was born in the first year of Caligula, which falls in the years 37 and 38 of the Christian era. He belonged to one of the foremost families of priests among the Jews, as he informs us at length in his autobiography. While still a youth, Josephus delved assiduously into the lawbooks of his race and studied the philosophy and teachings of the three principal sects of Judaism, finally giving the preference to the Pharisees, after spending three years in the desert in company of a hermit called Banus, living upon nothing but what the desert afforded and bathing himself frequently in cold water to preserve his chastity.

When Josephus was twenty-six years old, he made a voyage to Rome to procure the deliverance of Jewish priests whom Felix, the procurator of Judea, had sent there to answer charges. Travelling in those days was both difficult and dangerous and we read that Josephus suffered shipwreck and other dangers and hardships before he reached the city of the Cesars.

In Rome, good fortune was with Josephus. Through Aliturius, a Jewish actor who stood in high favor at the court of Nero, he succeeded in obtaining the aid of Poppea, Nero's wife, who not only secured for him the release of the priests, but also gave him valuable presents.

His visits to Rome and the treatment he received there seem to have influenced Josephus in favor of the Romans. Upon his return to his native land, however, he found most of the country in a turmoil. After endeavoring in vain to stop the agitation against Rome, he was compelled to cast in his lot with his own people and take a prominent part in the great uprising of the Jews against the sovereignty of Rome. He organized and trained a large body of troops in Galilee; but the Roman legions scattered his soldiers and Josephus and the men that had remained faithful to him took refuge in the fortress of Jotapata. The desperate stand they made there against the Romans under Vespasian and Titus was unavailing and the place was taken. This was in the year of the Lord 67. Josephus and forty others escaped the general massacre by hiding; but finally they were betrayed, and rather than fall alive into the hands of the enemy, Josephus' companions resolved

(Fifth of the series of lectures known as "Bagumbayan Lectures." Delivered by Bro. Leo Fischer, 33°, before Bagumbayan Lodge No. 4, Manila, on September 9, 1925.)

to commit suicide. Their leader, however, proposed that rather than commit this heinous sin, they kill each other, for which purpose he suggested that they draw lots to decide who was to die first and who was to kill his slayer, and so on, consecutively killing each other in turn and leaving the last man alone to commit suicide. Josephus drew the last lot, but instead of carrying out the agreement by slaying the only man left alive except himself, he refrained from killing and surrendered to Vespasian. With the cunning that Josephus displayed on so many occasions in his eventful life, he greeted Vespasian with the prophecy that from a Roman general he would soon rise to ascend the throne of the Cesars, and Vespasian, though he attached no credence to Josephus' words, far from putting that dangerous rebel to death, treated him with great consideration. Two years later, Vespasian actually became emperor of Rome and Josephus, who had been a prisoner of war all this time, was given his release and Roman citizenship. From gratitude to his generous protector, he took the name of Flavius, which was the family name of Vespasian.

During the siege of Jerusalem, Josephus endeavored to induce the Jews to surrender the city; but all his efforts were in vain, and in the year 70 of the Christian era, he witnessed with great grief the destruction of the holy city of his race and the burning of the temple.

He went to Rome and we learn that he received a pension from Vespasian and an estate in Judea. During the remainder of his life, Josephus seems to have followed his literary pursuits; but nothing further is known of him and it has not even been ascertained when and how he died.

Josephus was married twice; his first wife, a Jewess, he divorced, "as not pleased with her behavior, though not till she had been the mother of three children." After this, he married "a wife who had lived at Crete, but a Jew by birth; a woman who was of eminent parents and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate." By the woman regarding whom he gave this beautiful testimony, Josephus had two sons.

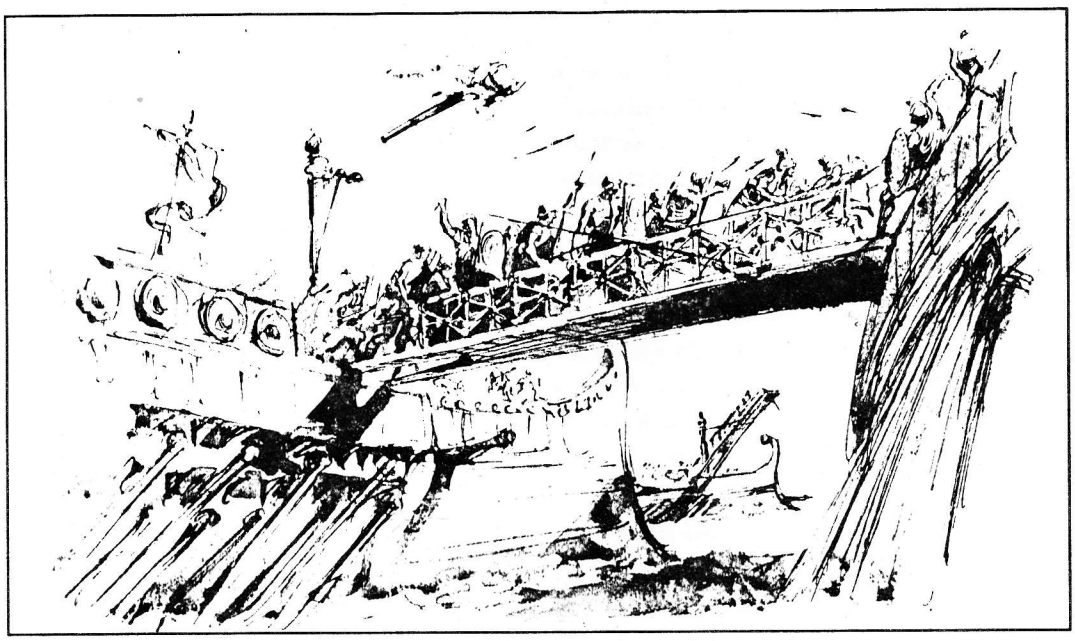
The details of Josephus' life and private history are to be found in his autobiography and in his work "The Wars of the Jews" to which I shall refer hereafter. His autobiography covers the years from A.D. 37 to 90; and it is generally assumed that he died between the years 97 and 100.

The work which has brought Josephus the greatest fame and on account of which he is mentioned in Masonry is his monumental history of the Jewish race entitled "Antiquities of the Jews," which covers the entire period from the origin of the human species, as related in the Book of Genesis,to the beginning of the great war with Rome. Of course, most of the events and things it relates are to be found in the Old Testament; but much information that we cannot obtain from biblical sources has been preserved for posterity by Josephus' "Antiquities of the Jews." This work is written in classically elegant Greek and consists of twenty books. It contains very brief accounts of John the Baptist and Jesus Christ; but it is frequently asserted that most, if not all the matter relating to Christ and St. John, was inserted subsequently and that it is for its sake that the Christians preserved the writings of Josephus.

Josephus has greatly embellished the biblical accounts of events. He puts speeches extending over several closely printed pages into the mouths of persons who, in the corresponding places in the Bible, have little to say.

It will, perhaps, interest those of you who have not read Josephus to hear a part of his "Antiquities of the Jews" reference to which is made in our ritual, and the text of the letters exchanged between King Solomon and Hiram, King of Tyre, which are to be found in Chapter II of Book VIII, as follows:

***6. MOREOVER HIRAM**, king of Tyre, when he had heard that Solomon succeeded to his father's kingdom, was very glad of it,*



for he was a friend of David. So he sent ambassadors to him, and saluted him, and congratulated him on the present happy state of his affairs. Upon which Solomon sent him an epistle, the contents of which here follow:

Solomon to King Hiram

"Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute; but I give thanks to God for the peace I at present enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber; for the Sidonians are more skillful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatsoever price thou shalt determine."

7. When ***HIRAM*** *had read this epistle, he was pleased with it, and wrote back this answer to Solomon:*

Hiram to King Solomon

"It is fit to bless God, that he had committed thy father's government to thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when by my subjects I have cut down many a large tree of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem; but do thou take care to procure us corn for this timber, which we stand in need of because we inhabit in an island."

These letters are also to be found in the Bible, and Josephus assures us that "the copies of these epistles remain at this day, and are preserved not only in our books, but among the Tyrians also; insomuch, that if any one would know the certainty about them, he may desire of the keepers of the public records of Tyre to show him them, and he will find what is there set down to agree with what we have said. I have said so much out of a desire that my readers may know that we speak nothing but the truth, and do not compose a history out of some plausible relations, which deceive men and

please them at the same time," etc.

However, upon careful examination of the books of the "Antiquities" concerning the construction of the Temple, I have failed to find any reference to the fact, mentioned in our ritual as reported by Josephus, that during those seven years it rained not in the daytime, but in the night season only, so that the craftsmen might not be obstructed in their labors. And as regards the peace prevailing at the beginning of the reign of Solomon, we find no reference to it having been universal, as Josephus is said to have informed us.

I may be mistaken and these things may be mentioned in some place in Josephus' works where one would not expect to find them; but as I have said, I have failed to locate either of them and would appreciate being put right by any better informed Brother.

Another work of Josephus, entitled "Wars of the Jews," is of particular value for the reason that it is the only complete and reliable account of the destruction of Jerusalem by the Romans under Titus, in the year 70 of the Christian era, after a long siege and severe fighting, which resulted in the killing of 1,100,000 persons and the taking of 97,000 prisoners. On this occasion, the magnificent temple of Jerusalem was destroyed. Titus was anxious to spare the edifice; but the besieged insisted upon making it their stronghold. Battering rams were used without avail and a large number of Roman soldiers fell in attempts to take the cloisters of the Temple by storm. Titus finally lost patience, and had fire set to the gilded door on the north side of the chambers, and the flames soon reduced the splendid structure to ashes, only a small portion of the outer cloister being left.

The Temple thus destroyed was not King Solomon's Temple which, as many of you will know, was laid waste by the Babylonians; but it was a restoration and enlargement of the second Temple, the one built by Zerubbabel, and is generally known as Herod's Temple. This structure was but 77 years old when destroyed by the Romans.

Josephus, who was in the Roman camp, had in vain endeavored to persuade the Jews to surrender the city and save it and the temple from destruction; but the zealots, as the fanatical Jews who had been in almost continual revolt against the Romans since A.D. 6 were called, reviled him and attempted to kill him.

Josephus' account of these wars is a most realistic one and gives the reader an idea of the bitterness and cruelty with which wars were fought in those days. Of his own part in these wars, Josephus speaks in the third person, relating how he, being governor of Galilee, formed an army of more than a hundred thousand men and was finally captured by the troops of Vespasian, after the siege and fall of the fortified place of Jotapata, and how, being treated kindly by his captors, he endeavored to prevent the destruction of the Holy City while a prisoner in the Roman Camp.

Besides the "Antiquities of the Jews," the "Wars of the Jews," and the story of his own life to which I have referred, Josephus also wrote an apology of his race entitled "Against Apion," which is a masterly defense of the Jewish people against their detractors. Apion was the head of the Alexandrine embassy which opposed Philo and his companions when they appeared in behalf of the Jews of Alexandria before Caligula.

Josephus' works have been translated into English by W. Whiston and this volume is one that should be found in every Masonic library.

Josephus was not a Freemason, because Freemasons, properly speaking, did not exist in those days. He was not even an Essene, which sect is by many considered a forerunner of the Masonic Order, because he himself tells us that, after careful inquiry, he rejected the doctrines of the Sadducees and Essenes and became a Pharisee.

Nevertheless, the great historian and his works will always be of great interest to Masons, because of the detailed account he gives of persons and events closely interwoven with our ritual and with the traditions of our ancient Fraternity. ◆

The Relation of Masonry to Theosophy

THE SUBJECT I have selected for this lecture is the Relation of Masonry to Theosophy. I realize the vastness of this subject and that it admits of very lengthy and exhaustive discussion. I shall therefore limit myself to bringing out a few outstanding points.

In the first place, Theosophy is not a religion in the ordinary sense of the word, but it is the Truth which lies behind all religions alike. It is at once a Philosophy, a Religion, and a Science. It is a Philosophy because it explains the scheme of God's plan—which is Evolution. It also explains to us that the Solar System is a carefully ordered mechanism, a manifestation of a magnificent Life, and that man, the Microcosm, is only an infinitesimal part thereof. It is a Religion in so far as, having shown us the course of ordinary evolution, it also puts before us and prescribes a method for hastening that course, so that by conscious effort we may progress more directly towards the goal. Consequently it has no quarrel with any religion or system of morality because it recognizes the same truth hidden behind the different forms, for the Truth is but one, even if presented in different fashions. It is a Science, for the reason that it treats both these subjects as matters not of theological belief, but of direct knowledge obtainable by study and investigation. It asserts that man has no need to rely on blind faith because he has within him latent powers which, when properly aroused and developed, enable him to see and examine for himself; and it proceeds to prove its case by showing how those powers may be awakened. Theosophy also supplies the key to the solution of the most perplexing problems of life.

In summarizing, we may say that the gospel of Theosophy for this weary world is that God is good, that man is immortal, and that as we sow so must we reap, that there is a definite scheme of things, that it is under intelligent direction and works under immutable laws; that man has his place in this great scheme and is living under these laws, that if he understands and cooperates with them he will advance rapidly and will be happy; but if he does not understand them, or if, wittingly or unwittingly, he breaks them, he will delay his progress and be miserable. These are not theories but proved facts. Theosophy does not teach ***what*** to think but **how** to think.

Theosophy shares with Masonry that glorious teaching of Brotherhood, but it goes much farther. Masonry teaches brotherhood between regular Masons only, but Theosophy teaches the Universal Brotherhood of man. Therefore, Masonry is exclusive while Theosophy is inclusive. There are many conceptions of brotherhood. Family life teaches the rudiments of this great principle and demonstrates the same in its most limited expression—the brotherhood of persons brought together by ties of consanguinity and affinity. Other concepts of brotherhood are based upon race affinity, mutual interest, class distinctions, simi-

(Lecture delivered before Bagumbayan Lodge No. 4. F&A. M., on November 11, 1925, by Bro. Eduardo Montenegro. Bagumbayan Lecture No. 7.)

larity of occupations and beliefs, and so forth. But all these are limitations. Theosophy sweeps all barriers. It acknowledges no superficial distinctions; it knows neither condition, class, nation, or race. It looks beyond the visible. Its brotherhood is all-embracing, from the lowest to the highest, from the gutters to the stars, and includes absolutely all, without exception.

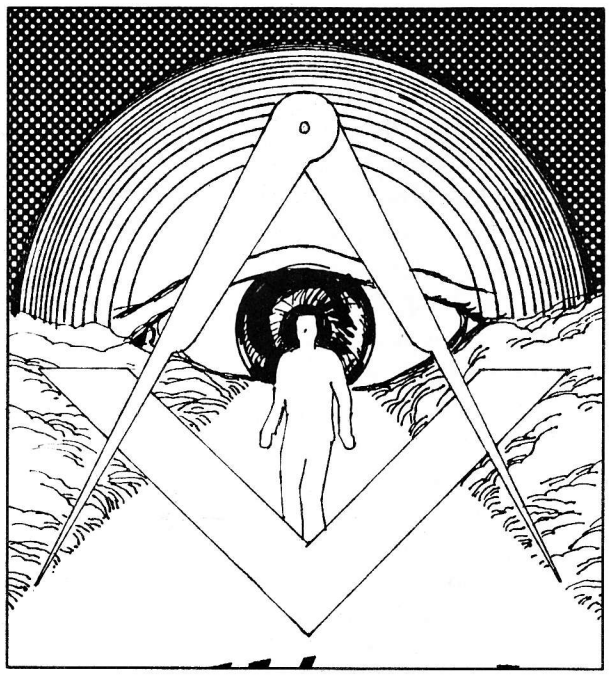
This splendid and logical conception of brotherhood is based upon the simple yet profound fact that all that lives is of common origin; that the ignorant and the wise, the vicious and the gentle, the arrogant and the meek, the brutal and the cultured, the savage and the civilized, are equally children of the G.A.O.T.U.; that all are making an evolutionary journey, that some started before others have travelled faster along the pathway of experience; and that these facts, and not original inequality, account for the differences which now exist. There is nothing sentimental about the Unity of Life. It is a cold fact in nature whether you and I like it or not, and the sooner we realize it and adapt ourselves to it, the better for us. Theosophy maintains that Brotherhood is a practical ideal. As a matter of fact some men will be nearer to us than others, but there need not be any hatred for anyone. If we strike every unfriendly thought of others dead at its very inception, we will discover that the earth is peopled with our friends and that their regard for us is in exact proportion to our sincerity. If we frown upon the world, we shall live in gloom. But if we smile upon our brothers and be steadfast friends of all, we shall dwell in perpetual sunshine. This concept is beautifully expressed in Christianity's greatest Book. In the epistle to the Galatians, verse 28 of Chap. III, Paul, who was an Initiate, writes: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; we are all one in Christ Jesus." But are we to limit this glorious principle to the human kingdom? The humanitarianism which results from this principle as taught by Theosophy reaches and embraces the animal kingdom because it constitutes part of that Great Life. And this has the instinctive and almost universal approval of the civilized world. Nobody protests against the existence of humane societies whose only mission is to prevent vivisection, ruthless hunting of helpless creatures, and every sort of cruelty to animals. Although the human race has not yet awakened to a full realization of the fact, we instinctively know that animals as well as men have the right to live, that they are entitled to a place on earth and to live their lives in peace. It is the acme of chivalry to acknowledge relationship to, and stand in defense of, the animal kingdom which can make no possible return for the service.

Another link which connects the Theosophical Society with Masonry is its second object, i. e., to encourage the study of comparative religion, philosophy, and science. This naturally includes the study of the various systems of morality, such as the ancient Mysteries which are the indirect predecessors of the so-called Masonic Higher Degrees of the Scottish Rite.

Our Theosophical literature informs that when the great wave of materialism swept over the world, the bitter persecutions of the Church resulted in the apparent disappearance of the true mysteries—the failing of the Light. But in reality the true Mysteries with all their arcane secrets have never been totally withdrawn from the world. They are now in the hands of the Adepts who are the Guardians of Humanity, those men who have attained the state of the Perfect Man. Freemasonry arrived after the disappearance of the Mysteries and kept the mystical truths in the form of Symbol, the keys to which, numbering seven, are in the possession of only said Adepts and the Initiates.

It seems that the object of the Mysteries was to take the good man who had conquered all the ordinary temptations, who had gone to the point where the world no longer either deceived or attracted him and who had been able to develop within himself those essential virtues which are the foundation on which everything else is to be erected. The neophyte was instructed how the God within him might be unfolded, how his latent powers might be developed, how his garments of matter

might be constructed so as to become vehicles for the forces of God instead of being hindrances. He was told "You have the Light within you—let that Light shine!"; shown how to purify his body; and taught how to live in the house of flesh where he was only a tenant and not a prisoner, where he was master and no slave. He was taught to draw life from the outer garment and for a time to fix it in the inner and subtler garments that the spirit wears, that each of his bodies was a barrier until the Spirit had redeemed the matter and focused it for its own purpose and as an instrument for itself.



Those who passed into the Temple of Mysteries were called Gnostics or Knowers of the Truth, who thus attained power, because there is only one thing that gives power and that is knowledge of the Truth.

There are numerous lesser Occult Schools scattered in the world today—in different parts of Asia, Southern Europe, Yukatan, Australia, and even in the prosaic United States, where you have the occult school of the Rosicrucians in California, aside from the Inner Circles of the Theosophists, but they all look up to the Great White Lodge in a secluded place somewhere in the Himalayas, where these Guardians of Humanity are dwelling.

Theosophy is unifying, reconciling, and pacifying, because it stresses the points which are common to all instead of emphasizing the points in which the various systems differ from one another. Let us take the case of Freemasonry. We have the so-called Latin Masonry and the Anglo-Saxon Masonry which are apparently estranged from each other because only the seeming differences which are few have been stressed and the things they have in common which are numerous have been overlooked. The Anglo-Saxon Mason charges the Latin Mason with being atheistic, and the Latins charge the Anglo-Saxons with being dogmatic, intolerant, and theological. Theosophy steps in and says: "You are both right as to the unessentials but wrong as to fundamentals." I believe that after the Latin and Anglo-Saxon Masonic systems are properly analyzed, it will be seen that they finally arrive at a point of necessary convergence. After everything is said, Anglo-Saxon Masonry is theological and, as such, devotional, based on belief and faith, while Latin Masonry is essentially philosophical. The former appeals, therefore, to the devotional type of man while the latter appeals to the philosophical man, the thinker. Theosophy teaches that both are equally efficient ways of attainment. Speaking in terms of law, we might say that their difference is purely procedural, the substantive law remaining the same. In Theosophy we learn that man has seven interpenetrating bodies, the physical, the etheric, the vital, the emotional, the intellectual or manasic, the buddhic, and the spiritual or atmic. We also learn that in worship the devotional man uses his emotional body as his vehicle of expression, and the philosopher and thinker uses his intellectual body as his vehicle. The former absorbs himself in prayer and adoration while the latter plunges into contemplation and meditation, and both can reach the Deity in his own way. The theological

Mason says: "I believe in God, therefore I know He exists." The philosophical Mason says: "I know of God, therefore I believe He exists." Our regular Masonry in the Philippines is patterned after Anglo-Saxon Masonry and is therefore theological. In reality, however, both agree in their different ways on the existence of God, the theologician believing in Him as a Personal Being. Faith "saves" the former while knowledge assures the latter. Therefore, I think it is unfortunate as well as erroneous for the Anglo-Saxon Mason to condemn the Latin Mason, or for the latter to belittle the former, because fundamentally there is only one Masonry, the wrangling engaged in by both sides, notwithstanding. It is discouraging to see a few Latin Orients ostracized by some of their brother Orients for an alleged atheism which does not exist in the last analysis. For example, French Masonry which in the 18th Century developed such a scholar of symbology as J. M. Ragon, who is freely quoted by occultists and mentioned as the greatest Masonic authority of his time, certainly deserves full recognition by all Orients of the world, and it is very gratifying to know that here in the Philippines we maintain Masonic relations with France, the country which has also produced the great Kabalist, Alphonse Louis Constant, better known as Eliphas Levi, the author of several excellent works on which an important part of our Masonic literature is based. This gentleman, as you probably know, was a Roman Catholic priest who was unfrocked owing to his liberal tendencies which did not serve the particular purposes of the Church.

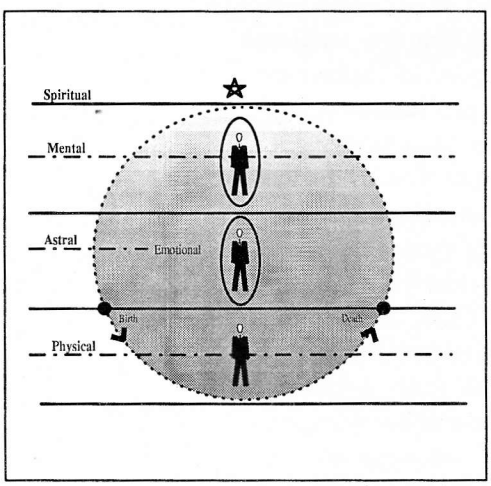
Referring again to theological tendencies in Masonry, there is one serious drawback connected therewith, that I can see. Theology does not attempt to give any other interpretation of the sacred writings like the Bible, which are eminently kabalistic, except the literal one. Now take Books like the Revelation, Book of Numbers, Job, and Genesis, and you can readily see that you need a key or keys to get the inner true interpretations. There are said to be Seven Keys to all mystery writings, classified as follows: 1—The Spiritual Key; 2—The Astronomical Key; 3—The Metaphysical Key; 4—The Anthropological Key; 5—The Geometrical Key; 6—The Psychic Key; and 7—The Physiological Key.

Thus in the Bhagavad-Gita, Shri Krishna, the charioteer and Divine Teacher, speaks repeatedly to his pupil, the royal warrior Arjuna: "You are a warrior; warfare is the legitimate duty of a warrior; therefore fight, O Arjuna!" Using the Spiritual Key on this, it means, "You are Divine; to act like a divine being is your proper work; therefore do your duty, O divine one!" Using the Astronomical Key, it means, "You are the Sun in your own circle; the duty of the Sun is to vivify and to brighten, O Sun!" The Metaphysical Key will give this result: "You are the active principle; the duty of that principle is to act; therefore act, O Thou active principle!" The Geometrical Key gives us this: "You are a triangle; the duty of a triangle is to enclose and to guard a space, O triangle!" The Psychic Key offers this translation: "You are a constructive thinker; the duty of such is to think constructive thoughts; therefore, think such constructive thoughts, O constructive thinker!" And the Physiological Key gives this result: "You are the masculine: the duty of the masculine is to become a father; therefore, do your paternal duty, O masculine!"

The book of Job, said to be a Kabalistic treatise on Egypto-Arabic Initiation, concealing the highest spiritual mysteries, contains the following significant and purely materialistic verse which I am sure is very familiar to every one present here to-night: "Man born of a woman is * * * like a flower, and is cut down; he fleeth also as a shadow, and continueth not." But Job speaks here of the Personality, the four denser out of the seven bodies of man (known as the Lower Quaternary), for no Initiate would say that the personality long survived the death of the physical body; the spirit alone being immortal

Thanks to Theosophy, it has been possible for us to learn about the great significance and efficacy of the Masonic ritual. It seems that through clairvoyance of the

fourth dimensional sight, there is visible a force as definite as electricity which is actually poured down on the people present at the ceremony and on those in the immediate vicinity depending on the strength of the vehicle produced. Bishop J. I. Wedgewood of the Liberal Catholic Church, speaking about the subject last September, said: "In Freemasonry, they have certain initiations as they are called; and each of those sacraments or initiations is intended to bring about the expansion of the consciousness of the person who receives them. An expansion of consciousness means that through power that is poured in by the initiator, the aura is greatly expanded in size, its rate of vibration is raised, and through those changes which take place in the matter-side of the bodies, higher powers of consciousness are opened to find expression through the individual. I know that in modern Freemasonry the higher degrees are looked upon largely as mere distinctions which are rewards for merit * * *. It is an actual fact that each one of those initiations connects the candidate with certain qualities of spiritual influences; each of such initiations bestows upon the candidate help in the cultivation of qualities inculcated in the particular degree."



Bishop C. W. Leadbearer, Supreme Head of the Liberal Catholic Church, then a 30° Mason, after explaining that Masonic Lodges served the same purposes as the churches, said in 1915, regarding the matter: "Sometime ago, I wrote an article on THE MAGIC OF THE CHRISTIAN CHURCH, in which I mentioned the Christian method of spreading the Divine Power or Grace by means of the celebration of the Holy Eucharist, commonly called the Mass. We must not think of that grace as a sort of poetical expression, or as in the least vague and cloudy; we are dealing with a force as definite as electricity—a spiritual power which is spread abroad over the people in certain ways, which leaves its own effect behind it and needs its own Vehicles, just as electricity needs its appropriate machinery. I explained in the article how I had been able by clairvoyance to see the action of that force; how the service of the Mass is intended to build up a thought–form through which that force is distributed by the agency of the Priest—fortunately without taking into account his attribute, his knowledge, or even his character; so long as he performs the prescribed ceremonies the result is achieved. If he is also a devout man, the value of the Sacrament is enhanced; but whatever his feelings, the strength is outpoured on the people to a certain extent." Referring to the history of Masonry. Bro. Leadbeater said that its ritual was entirely ancient Egyptian, while the historical setting was that of Jewish tradition; that in Masonry we mourn the death of the G.M.H.A. while in Egypt they use to mourn the death and dismemberment of Osiris the One who became many, and they celebrated a festival at which the dismembered parts came together again and Osiris rose from the dead; that in Masonry there are several different lines of tradition all having equal authenticity and weight, the tradition of arranging the officers in a triangle as done in Europe, being of Chaldean origin; and that even though the origin of the Scottish Rite is somewhat obscure, it has been brought into line with the degrees of the ancient Egyptian Mysteries which it now resembles fairly well; that it is a mistake to think Masonry is derived only from the operative guilds of the Middle Ages or those of the Roman Collegia, as anyone who is at all acquainted with the ancient mysteries will see at once that this is incorrect, because certain of our ceremonies cannot have any connection with mere operative Masonry, but have a real relation to the inner teaching of the

Mysteries; that the Guardians of Humanity who lie in the background were responsible for this intentional confusion because the church, which bitterly persecuted the Secret Societies, did not persecute the Operative Masons; that the Jews were responsible for the terminology of Masonry, they having learned the wisdom of Egypt but tried to adapt it to their own history, assigning its origin to their national hero, King Solomon, casting it into the form which they could connect with the building of his Temple instead of with the erection of the great Pyramids. That is why we still mourn the death of H.S. instead of the descent of Osiris into matter. That is why certain signs are supposed to remind us of certain penalties when the truth is that the penalties were invented much latter to explain the signs, which really refer to various centres in the human body. Bro. Leadbeater goes on to explain that these rites in ancient Egypt had a four-fold meaning. *First*, they served as a reminder of those performing the same, of the way in which the Universe was built by the G.A.O.T.U., the different degrees penetrating further and further into the knowledge of his methods, because it was considered that to record knowledge in a series of appropriate and suggestive actions made a more powerful appeal to a man's mind, so that in performing the rites, we are preserving by unvarying action the memory of certain facts and laws in nature;

Second, they taught that as the laws of the Universe also apply here below, said fact prescribes a certain course of conduct on our part, and so, as we truly say, Masonry is a system of morality veiled in allegory and illustrated by symbols, a system based not on a mere commandment, "Thus saith the Lord," but on definite facts and laws in nature. *Third*, the rites were a preparation for death and the hereafter, because a vast amount of information about the life after death can be gleaned from an intelligent consideration of Masonic ceremonies, it being emphasized above all that the same laws hold good on the other side of the grave as on this, and that in both states we are equally in the presence of God, and that where that Holy Name can be invoked there is no cause for fear. And *Fourth*, the main object of the rites was to create a vehicle for the downpouring of the Divine Force or grace as already explained.

The reason why I believed the words of Bro. Leadbeater and Bishop Wedgewood to be authoritative and to have much weight is that both are Initiates, having taken the 4th Great Initiation, known as the Arhat Initiation in the highest esoteric mysteries. Bro. Leadbeater took this many years ago and he is at present on the Verge of Adeptship or almost ready to take the 5th Great Initiation, and it is known that the study of all arcane systems such as that of Masonry is obligatory on the part of all Initiates. I obtained this information through the official publications of the Theosophical Society of which we have a local branch in this building, and to which I have the fortune to belong. We know of several prominent members of the Theosophical Society, including Americans and Europeans, who have already attained at least the First Great Initiation in the highest esoteric mysteries already referred to.

From what has been said, it is evident that our Masonic ceremonies should be performed with the greatest sincerity, dignity, and reverence possible. We should ever bear in mind the real and serious purpose of our rites, so that we may perform them with the seriousness and respect which the matter demands, in view of their tremendous significance.

It is extremely distressing to see the work of conferring of the degrees performed carelessly and slovenly in the Blue Lodges and in the Scottish Rite Bodies. On one occasion, one of these Adepts or Masters referred to above wrote to a Theosophical lodge member saying: "There is a strong disposition to slur over the ceremony of initiation in such a way as to make no serious impression upon the candidate ***. Your ways of initiation are a standing insult to every regular chela and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise with you?" This could also be applied to our Masonic degree work here. ◆

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