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The Eagle

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

MAR./APR. 1993

Solidaridad LECTURES



The Solidaridad Lectures



If one were to select the Lodge which has most profoundly influenced the course and development of Masonry in the Philippines, he would, most probably, give the honor to Solidaridad Lodge No. 53.

Founded in Madrid in 1889, **Solidaridad** was actually the third Lodge established in Spain by Filipinos, but it was the first which was predominantly Filipino in membership. It was, moreover, composed of the greatest leaders of the Propaganda Movement in Spain - those noble patriots who moulded and created a national consciousness among Filipinos.

Solidaridad Lodge No. 53 traces its origin to a meeting held on December 10, 1889 in Marcelo H. del Pilar and Mariano Ponce's residence in Madrid. In that meeting the members agreed to revive the old **Solidaridad** Lodge in Barcelona and place it under the jurisdiction of the **Gran Oriente Español** headed by Grand Master Miguel Morayta.

Elected as Master of the Lodge during the preliminary meeting was Julio Llorente, a Cebuano, who was a member of the old **Solidaridad** Lodge. Marcelo H. del Pilar, a lawyer from Bulacan who had fled from the Philippines to escape the wrath of the Friars, was elected Senior Warden. Damaso Ponce, a friend of Juan Luna, was chosen Junior Warden. Dominador Gomez, a medical student, was made Orator, and Teodoro Sandico, a young teacher from Bulacan who also had to flee from the Friars, was chosen Secretary.

The other founding members were Antonio Luna, Telesforo Sukgang, Ariston Bautista, Jose Alejandrino, Eleuterio de Leon, Jose Yzama and Francisco Sunico.

In the following years, membership of the Lodge swelled with the arrival of other Filipinos in Spain. Among those who joined the Lodge later were Jose Rizal, Pedro Serrano Laktaw, Baldomero Roxas, Galicano Apacible, Mariano Kunanan, Lauro Dimayuga, Jose Abreu, Gregorio Aguilera, Pablo Rianzares, Melencio Figueroa, Moises Salvador, Simplicio Jugo, Tomas Arejola, Pio Crisostomo, Jose Ledesma, Simeon Mercado, Flaviano Cor de Cruz, Francisco Liongson, Rosauro Jocson, Brigido Moraga, Santiago Barcelona, Arturo Borromeo, Bernabe Bustamante, Jose Corominas, Augusto Tuason, and Isidoro de Santos.

Solidaridad Lodge embarked on two principal functions. The first was the education or indoctrination of the members with Masonic ideals, particularly with regard to the Philippines. The second was the enlisting of political support for Filipino nationalist aspirations.

This issue is concerned with the cultural activities of **Solidaridad** Lodge.

Speaking of the educational activities of **Solidaridad**, the great historian Teodoro M. Kalaw tells us: "...the meetings of the Lodge were of utmost interest. They were feasts of patriotism and Masonic apostleship; a marvelous communion of ideas and action, spirit and matter. Never did lips utter such eloquent appeals in the name of a universal brotherhood of all men as were heard at these gatherings. Never could Masonry have a more noble or a more chivalrous objective." He adds:

"The series of lectures given in Madrid was the most interesting part of the campaign. All subjects were handled with the greatest tolerance and a lofty moral

tone, as becomes the high dignity of our ancient Fraternity. Damaso Ponce discussed the subject of the right of representation of the Filipino people in the Spanish Parliament. It was the first lecture of the series. The second was entrusted to Pedro Laktaw, who spoke of the teaching of the Spanish language, of the ambition of the Filipinos to learn it and of the inadequacy of the means employed by the authorities to satisfy this ambition. Then came the eloquent lecture of the great Rizal - which caused the name of its author to be inscribed in the Golden Book of the Lodge - a dissertation on the concept of virtue and its habitual role in the fulfillment of our daily duties.

The lecture given by Marcelo H. del Pilar was a definition of one of the most important phases of the Masonic campaign. The lecture was in the nature of an amplification of the one given by Rizal. Rizal had spoken in general of duties, of their concept and practice. Del Pilar emphasized what was our present duty as Masons, especially as Filipino Masons.

To the lectures mentioned by Kalaw we may add one by Tomas Arejola on the meaning of Masonry, the speech of Isidoro de Santos in January 1894 on "Emigracion filipina en los paises civilizados", and the speech of Santiago Barcelona in 1893 about Philippine independence which, according to him, lasted 1 hour and 20 minutes, and which earned for him his advancement to the 9^o.

In line with our unwavering desire to encourage Lodges to become centers of learning and induce them to intensify their Masonic education programs, we are reproducing four (4) of the lectures delivered in **Solidaridad** Lodge, hoping that our Lodges will see fit to emulate its noble example. As promised in our last issue, we are also printing two more Bagumbayan Lectures.

Two of the lectures in this issue are by del Pilar, one by Rizal and another one by Tomas Arejola. Volumes have been written on the lives of Rizal and del Pilar. So, we need not write about them. But since little has been printed on Arejola, we feel a few words about him are called for.

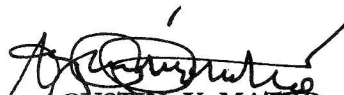
Tomas Arejola was a native of Nueva Caceres (now Naga). After studying in Nueva Caceres and Manila, he sailed for Spain in August 1888 to take up Law at the Universidad Central de Madrid.

In Madrid Arejola joined **Logia Solidaridad** and became deeply involved in the Propaganda Movement. He contributed political tracts to various newspapers, including **La Solidaridad**.

Bro. Arejola was still in Spain when the Philippine revolution broke out in 1896. Suspected of being an instigator of the conflict, he was arrested along with six other members of the **Gran Oriente Español** and imprisoned in **Carcel Modelo**. He was later acquitted of the charges against him, but he had to move to Lisbon, Portugal for his own safety.

In 1897, Bro. Arejola returned to Spain and resumed his **pro-patria** activities. He remained active in revolutionary circles even when he went to Singapore, Hong Kong and Japan. It was only in 1906 that Bro. Arejola was able to return to his native land, but his countrymen had not forgotten him and his services to his motherland. The following year he was elected to a seat in the First Philippine Assembly and was reelected to the Second Philippine Legislature. In 1916 he was elevated by the electorate to the Philippine Senate.

Bro. Arejola passed to the Celestial Lodge in May 1926. Up to the very end he never wavered in his loyalty to the Craft.


AGUSTIN V. MATEO
Grand Master

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A reproduction of the famous photograph of the three pillars of the Propaganda Movement in Spain who were also the acknowledged leaders of **Solidaridad** Lodge No. 53 — (left) Jose Rizal, Orator of the Lodge; (center) Marcelo H. del Pilar, Worshipful Master; and (sitting) Mariano Ponce, Secretary.

The Cable Tow
GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES JULY 1993

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THE SOLIDARIDAD LECTURES

By Grand Master Agustin V. Mateo

Solidaridad Lodge No. 53 in Madrid is the Lodge which most profoundly influenced the course of Masonry in the Philippines. Its meetings were feasts of patriotism and Masonic apostleship and the lectures delivered in the Lodge were of the utmost interest.

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THROUGH THE WORSHIPFUL MASTER of this Worshipful Lodge you have received the fraternal embrace of all brother Masons scattered over the earth. This is a day of joy for Masonry: every new member admitted in its bosom represents a soul rescued from the grip of fanaticism and superstition, a new addition to its forces of liberation, a new conquest of the banner of civilization and progress in the secular struggle against obscurantism.

Masonry, upon receiving your application for joining this sublime institution, has made inquiries about you through the many means at its disposal. If the least blemish had been found in your character, it would have rejected you from its ranks and this initiation would never have taken place. But unanimous and honorable are the reports we have received of your virtues, your conduct, and your love of progress. Masonry feels proud to congratulate itself and congratulate you.

Object of Masonry

It congratulates itself because Masonry, consecrated to the spreading of the light of civilization, to working for the acceptance, as a pattern of human action, of the highest ethical standards, needs the man of character, the man benevolent and just in his social relations, the man of unfettered intellect; these qualities it finds in you, qualities that constitute great reinforcements for the Masonic world.

It congratulates you, through my modest person, because the step you have just taken will write a brilliant page in the history of your worthy accomplishments. Masonry is not a way of life for pleasure; it is a life of sacrifice. To belong to Masonry, to embrace it with faith, is a sign of a stout heart, ready to face the greatest adversities for the sake of a fellow being. Masonry is not a society of mutual aid; mutual protection is a part of its rule and every Mason has the duty of assisting his brethren, but this is not its sole and final objective. Its ideal is very much higher, much more sacred, much more thorny; it is to uphold the principle of universal brotherhood and consequently to uphold in Spain and in her colonies beyond the seas the principle of democracy, the real and effective autonomy of human individuality, as opposed to the enslaving ambition of those persons who nurture their greed by trampling upon the rights of others and who build their happiness at the expense of the tears of the needy. ♦

Masonry

By **TOMAS AREJOLA**



Liberty, Equality, Fraternity! Here is the motto that defines the aspirations of our illustrious order; here is summed up the informing principles of Masonry; here is symbolized the Masonic virtues; here is, finally, Masonry itself in all its splendour.

Masonry and Catholicism

If there is still any doubt left in your minds regarding the true character and intentions of this Fraternity, I must tell you, my dear brethren, that Masonry was not created to destroy religious or profane institutions, or to corrupt consciences, deflecting them from their own convictions. On the contrary, it was founded with the aim of harmonizing all thought and all endeavor towards an ideal of universal welfare, with due respect for the ideals and beliefs of everyone. This, precisely, is the foundation of Masonry's wise and wholesome doctrines. I wish to say clearly that Masonry, far from being opposed to (Roman) Catholicism, is in accord with all its maxims for good. It is regretful that its visible head known as the Roman Pontiff, boasting a newly assumed infallibility, has declared that an individual cannot be Catholic and a Mason at the same time.

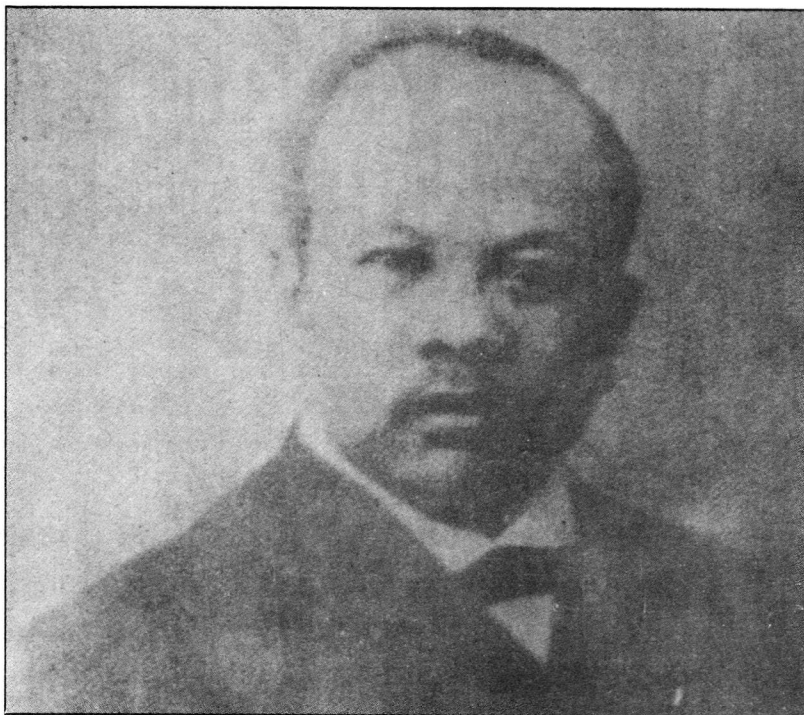
Masonry, like any other institution given to the regeneration of mankind, has had its dark days. Attacked since its birth, it has gone through relentless and bloody persecutions but has continued to live, at times almost forgotten, hidden in the cavern of men's minds, doing good without expecting any recompense, dispensing char-

ity without ostentation, teaching its doctrines to its suppliants secretly, without display or vulgar popularity.

Time has sanctioned the efficacy of its wise teachings; and there Masonry stands, justly proud of its record and the wonderful results of its work.

The Work of Masonry

I need only mention historical facts known to you all: Modern France, shaking off the secular yoke of reaction, razing the Bastille, that symbol of absolutism and tyranny, and proclaiming the sacred rights of man; England and Germany, in their determination to end the enervating and absolutist influence of the Pontifical See, placing in the hands of their sovereigns the supreme direction of their consciences. Even Spain, so Catholic and so fanatic, tired at last of a spiritual tutelage upheld by cold steel, by the rack and fire of the terrible Inquisition, repudiated it and emancipated herself with dignity, proclaiming in its place a revivifying liberty. And those young countries of the two American continents, full of life and vigor, untiring champions of progress, persistent investigators in the fields of science and the arts, upon joining the nations of the civilized world, abolished the



all-pervading theocracy and adopted instead broad libertarian ideas in their educational systems. In those countries of the new world a brilliant future beckons. Freedom lends wings to thought and prosperity fills them with abundance and happiness. Those countries are most eloquent proofs, indeed, of the transforming and regenerating power of Masonry. The Masonic ideals expressed in the words Liberty, Equality, Fraternity have permeated their entire social and political life.

Masonry, like the ivy that clings to the tree, has joined its fate to that of humanity, to humanity wherever oppressed and deprived of freedom. Observe that in those countries where tyranny and absolutism still hold sway, where religious fanaticism enslaves thought and conscience, where arbitrary power and uncompromising autocracy cause numerous victims, Freemasons are always found as apostles of liberty. Freemasonry brings relief to the afflicted, light to the blind, truth to those tortured by doubt. Masonry lifts up the hearts of the timid, instilling into their minds solid convictions, helping to the utmost to create in them an ability to withstand the devastating currents of disorder and abuse — those abuses that reduce countries to a low state

of subjection and impotence, or bring upon them those appalling disasters so often recorded in history.

Masonry for the Philippines

If Masonry is then the supreme manifestation of democracy, for in democracy are found Masonry's principles, teachings and tenets combined, there can be nothing more profitable and logical for us—children of a forgotten country on the other side of the world—than to adopt those principles for our own and to become strong advocates of reform if we truly wish to see the land of our ancestors redeemed and transformed from a neglected and downtrodden Spanish colony, poor and sickly, without rights or liberties, into a dignified, free and prosperous nation on the horizon of which the sun of justice and civilization will rise in full splendour.

There is no place for doubt. A Fraternity that, like Masonry, has existed and will always exist through the centuries, paying unremitting homage to the eternal verities, consecrating its efforts to the redemption of humanity, is the destined liberator to bring freedom and right to the Philippines. ♦

Science, Virtue and Labor

by JOSE RIZAL



Work! These magic words the enticing promise of which impelled Pythagoras and Herodotus to undertake journeys across tempestuous seas in unseaworthy barks seeking, in the shadows of priestly Thebes, the secrets of that powerful Trinity which, descending to the earth converted it into a paradise and a worthy habitation for the gods and goddesses. Science, virtue, and work, or, as we may say, the deification of intelligence, the deification of the finer sentiments of man and the deification of active work—these have to be the object of this conference, studying them at the breast and in the concept of modern masonry.

Science! You will probably say: "What science do we have in the temple of Masonry? Science could have sought refuge in it during barbarous epochs in order to erect wondrous architectural monuments of past centuries just as the gems of literature sought refuge in the quiet of the monasteries, but today, science is free, it offers itself to everybody, and one certainly does not have to seek it in the weekly meetings of the Lodges but in the universities, in scientific circles, and in the laboratories of the learned. I agree, dear Brethren! Science is as free as the light which inspires it. Masonry was its nurse, guarded it as if it were a sacred fire

when as profanes we knock at the portals of the temple to be initiated into the mysteries of Masonry with beating hearts and with our very souls filled with emotion in the presence of the unknown, we hear three soothing words that come to our ears with repeated insistence: Science! Virtue! and

while the tempest raged around it. When the calm came, it gave it to the world in order that it would be brightened by its rays.

What would science have been without the mysteries with which the Egyptian priests and Persian magi surrounded it because the seed, scarcely emerging from the pericarp, if left to the destructive fury of the elements, would have perished at the hands of ignorance and neglect.

Masonry, placing the neophyte of science under difficult trials because Masonry embraced the mysteries of Isis Eleusis and the great mother, etc., and wanted to assure itself by those means, that the soil into which it would deposit the seeds of knowledge would be able to germinate it, and furthermore, to be confident that the ones who were to receive the light would be strong enough to defend it from all attacks. Later on, a religion pretending to be the only fountain of truth endeavored to tyrannize over and oppress a science which had proclaimed other truths and had promulgated other and different doctrines. That religion was most powerful and science underwent a long period of captivity. Who Liberated it? It was Masonry which proclaimed the freedom of reason and then worked hard that this be recognized.

Yes, science is now free and its spirit lives in the temple as an inspiration amidst the ruins of Rome. The spirit of its heroic men still lives after the proclamation of its wise laws. In this concept, we invoke the name of science and by Masonry will continue to fight for her in perilous times, such as that of the battle to enable the Philippines to open wide its closed horizons.



With respect to the word "Work", do not smile when you think of what we do in our weekly meetings of three or more hours. It is true that in the profane world a noisy machine moves its arms of steel and stirs the air with its powerful fans. It is true that in these immense factories, in these busy hives, work the child, the youth, the maiden, the wives, and the old men, for the production of thousands of objects that are needed in life and for living. It is certain that it is work that shakes the world to its very pores and molecules; work from the depths of the earth where the miner digs out coal that is a thousand times more useful than precious diamonds and up to the very peaks of the snow-covered mountains where the locomotive breathes flames of fire and is itself the result of human thought. It is true that our activities are as nothing compared to the diver who descends to the abysmal depths of the seas or to the explorer who buries himself in mysterious continents or to the engineers who, not content with the sea routes, construct paths for the ocean through the continents, open canals and even search the skies for new pathways. All this may be true, but let us not forget that these marvels which we encounter today owe their existence to Masonic freedom and to the wise distribution of workers instituted in ancient times by the Masons of Egypt. When we see a youth, robust and active, at the side of a decrepit and weak mother, we must realize that she was the one who nursed him in her arms, who cared for him as a child and who

gave him food from her own breasts.

The Masonic workshop was, in ancient times, a real workshop where the plans were laid for the structures that, even now, challenge the admiration of the entire world, such as the temples of Baal-bee, the cathedrals at Strassburg and Cologne, etc. In the confines of the Masonic workshops of Saint Wehna, Liberty sought refuge to work against the feudal castles and there the spirits of men worked night

and day to destroy a sinister Bastille, to upset a throne, to equalize the rights of man and to complete the great work of the Nazarene.

What? Was it merely by chance that the craftsman who dug up the stone from the quarries so that with it they could erect the supports of a palace, the dwelling place of pride and to build the walls of a prison, the den of despair and lamentation? Perchance, these Masons of early days worked more than modern Masons, whose intelligence sharpened and strengthened their efforts to do away with all disgraceful inequalities and to build for redeemed mankind its resplendent abode, the structure cemented, so to speak, with the blood of tyrants. No, dear brethren, modern Masons work and should continue to work in order that the Masons of free peoples may busy themselves in the development of commerce and in works of felicitous benevolence. But they should not rest while the earth feeds a tyrant, while the night gathers in its echoes the cry of the oppressed because while there are slaves, there must also be oppressors. And that work is doubtless the greatest that Masonry has ever imposed upon itself and is the only one worthy of its universal name.

Now, we will pass on to the study of Virtue, which I have purposely reserved for the last because I consider it the most important theme of Masonry.

"Virtue! Virtue! Thou art nothing more than a name!" said Cato more than 19 centuries ago and, doubtless, many of you now repeat this same phrase on hearing this strange word. Schiller once exclaimed, "When will I cease hearing people talk about you. O virtue? The day in which they praise you less, and only then, will you be a part of man."

What virtue do we practice in these walls? Probably, your consciences in the bottom of your souls, at the sight of the passions which we do not subdue in the very bosom of the temples, smile nonchalantly and undeceived at the sound of that word. Perhaps you are right, but before passing on, let us see what we understand as virtue because it encompasses an idea that is in the mouths of everybody but about which not all people agree.

The Chinese see virtue in one's respect for his elders, in the cult of his ancestors and in the practice of numberless rites and ceremonies; the Indians, in ecstatic corporal immobility, considering one a saint who can keep a certain posture for months upon months. The Persians found virtue in the purity of life and as a symbol thereof a purifying by fire. The virtue of the Jew took the form of a great fear of his Jehovah, in following the material precepts of Deuteronomy and in waiting for a Messiah who would enable him to possess the entire world. Virtue, among the Greeks, was the stoicism which enabled him to bear all forms of suffering with perfect peace of mind, and because of this, the Spartan offered before her shrine his dearest sentiments and his natural impulses, believing that she was pitiless, while the Budhists practiced it in the delicacy of his mores and in his love for his fellowmen.

On the other hand, the Roman sought virtue in integrity, and in the spirit of virile manhood and, because of this, called it *virtus* just as we say and use the term *virility*. To her, one was virtuous who preserved his manhood, who knew how to sacrifice in times of peril and who knew how to die for the laws, the name, and the glory of Rome.

Then came Christianity which over-

threw many other beliefs in its beginnings. In what consisted the virtue of the Christian? The Christian religion was the heir, the summary, the essence of all religions and reflected in itself the virtues of all of them. It sanctified humility, stoicism, and purity, and, in the oriental way, put them all together as charity—a virtue which, Mohammedanism afterwards raised to a most sublime height.

Later on, as doctrines weakened, faith lessened, religious spirit fomented the spirit of sects, those who preached equality and poverty now wished to become wealthy aristocrats and virtue was confounded with intolerance and fanaticism; and when less offensive, it took a form that was anti-natural. It saw virtue in forced celibacy, when God said that one must increase and multiply. It became a virtue to be horrified at the sight of beauty, a hatred of love when everything that is a part of nature is beautiful. Fast and abstinence became a virtue when man needed to multiply his strength in order to employ it in service for his fellowmen. To torture and to flagellate oneself became a virtue when we all know that pain is nature's cry of protestation and while the reptile wallowed in the mire, God was in heaven, and finally, even ignorance itself became a virtue, when wisdom is a divine attribute, when intelligence is a gift, and when mankind can redeem himself only by means of profound study.

Those were barbarous eras, in which the emanations from the cloisters overturned, in this manner, human intelligence. But it could descend even farther down and the downfall of reason became greater and deeper. They considered it a virtue to hate men who did not profess the same faith and to burn and destroy them; it was considered as virtuous to recite words on top of words and nonsense on top of nonsense and even blasphemies upon blasphemies, before images that were sanctified and deified. They considered as virtue the belief in the impossible and the refutation of the conclusions of science or experience; to have faith in the absurd; to give to a pope, for the support of his pompous show, money which



was denied to youth for the improvement of their knowledge—virtue became folly, stupidity, ridicule and even vice itself, and all of these they mantled under a religious cloak. Having descended to these depths, human criteria, frightened at the downfall of virtue, turned their eyes back towards the past and sighed for the virtues of these older and more heroic eras.

What are you, O virtue? You are a futile name; you are a strength of will that resists all natural sentiments. You are perhaps a word invented by a certain malignant egoist by which simple souls hallucinated by the brilliance of your glory, kindled generous sentiments only in order to exploit them afterwards. They have placed you near the powerful in order to accustom the oppressed to bend their necks or they have called the unhappy to you in order that their conduct may be revealed to their oppressors. You were a protest and you were a fraud. You were that type of patriotism that grouped peoples into large families and you were that individualism that placed man in an eternal warfare against other men. If we have to admit the principles of the mob who consider virtue to be sentiments, the practice of which redounds to the good of others in prejudice of the one who practices

it, then, in Spain, it would be virtuous not to be an employee, not to be an orator but to die a long suffering debtor; in China, as in the rest of the world, it would consist in allowing ourselves to be deceived by everybody; and in France, in only giving but never receiving "pourboirs" or other favors. Before such contradictions and human appreciations, conscience needs a definite norm for Virtue.

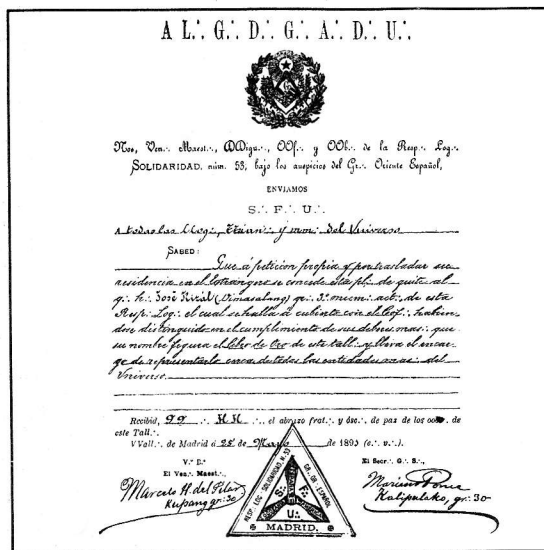
Virtue should be understood as the constant fulfillment of our duties just as vice is the constant infraction of our duties and, in this meaning of the word, virtue enters fully into the workshop of Masonry. In fact, one may say that it is the main objective of Masonry and, indeed, its very life.

By virtue, we understand the constant fulfillment of our duties. In this definition, we must clarify the meaning of the word *duty*. What is the duty of man in these modern times? The principle "Do good" is rather vague; "Do unto others that which you wish them to do unto you" is defective because how many things do we have to do to others that we wish them to do to us? Alms, for instance, is one of them. The principle "Love your neighbor as yourself" is a most beautiful concept, but how im-

practical! It is divine, but is it human? There is no man who can feel the same affection at the sight of any and every fellowmen he may meet.

The duty of man, according to my viewpoint, is to labor for the redemption of humanity because once man is dignified, there will be less miserable ones and more fortunate ones with reference to things which contribute to their condition.

Humanity will never be redeemed while there are men who are exploited, while there are races that are oppressed, while some live because of the tears of many, while intelligence is castrated and eyes are blinded in order that some may live as sultans and that only they are entitled to enjoy the contemplation of the beautiful. Humanity shall not be redeemed as long as reason is not free, as long as faith tries to place itself above actual facts, while the whims of some become laws and while there are nations that are subject to others. In order that humanity may attain the high destiny to which God guides it, it is necessary that it should have within itself no dissensions and no tyranny, that plagues will not decimate it, that in its road to destiny, there will be no sound of groans and of malediction. It is necessary that its triumphal course should march to the sound of hymns of glory and of liberty; its face ablaze and its brow serene. Thus will Masonry preach and practice the holy principles of liberty, equality, and fraternity among men and in these will consist the Masonic virtues—the only virtues, the attainment of which will exile conflicts between men, curb abuses, and bring to pass the reign of righteousness that has been the dream of all of the great reformers of the world. In this concept, under the present circumstances, Virtue has no other temple but the Masonic



temple from which come rays which cast their light on many profane thinkers. In this concept, Virtue ceases to be something sterile, rare, anti-nature, ferocious, odious; it becomes beautiful, fruitful, civilizing and universal because what is more beautiful than liberty, fraternity and equality among all men? Myriads of worlds

whiz around us in freedom across the immensity of space without end and in their divine course they sing a hymn of love to what created them; the eagles cross in majestic flight, see one another, and respect one another; the wild animals in the depths of their caverns or in the silence of the desert greet each one on its hunt without destroying one another and without tyrannizing over one another. The trees lift to the sun their majestic tops, murmur and confide to the zephyrs songs of thanksgiving for the light that gives them life and that clothes them with color. The flowers raise their delicate heads filling the air with perfume, with smiles, with life, and with joy. Freedom is born everywhere even in death and in the sweepings of ordure. So man alone is the enemy of man, tyrannizing over his fellowmen, oppressing all, transmitting his ire and his infirmities to the animals that fall under his power while he enjoys the humiliations of his brethren. A flood of tears announces his life; misery and strife beset the tortuous path of his existence with tears, blood and gall; vice, disease and passion lead him to death, which usually unfolds itself between terror and suffering and as the tyrants that they emulate bellow and roar, weeping tears of fire — this the fate of the peasant, man, the king of Creation. With envy, he bemoans the fate of the butterfly that flies from flower to flower seeking nectar—born at dawn but dying with the day—without having the good fortune to enjoy the sad shadows of the night. ♦

The Duties of Masons

by **MARCELO H. DEL PILAR**



irtue, according to Brother Rizal, is the habitual fulfillment of our duties, and since we meet here with the purpose of examining and encouraging ourselves in the practice of virtue, I shall take the liberty of speaking of our duty, not because I have anything new to teach you, but to share with you my humble reflections — children of your own inspiration, born of your own edifying example.

The Duty of Man to His Creator

The duties of man may be reduced to two: his duty to his Creator and his duty towards Mankind.

As to our duty to our Creator, this field Masonry does not enter. This is a matter which Masonry leaves entirely to the religious institutions, Catholic or Protestant, Buddhist or Mohammedan, Unitarian or Trinitarian, whatever the individual may be and whatever his idea of God. We believe it is, or should be, the first charge of a man's spiritual guides and advisers to teach him his duty to the Creator, as well as manner of worshiping Him and manner of showing the love and veneration which is His due from the bottom of the heart of man. Masonry does not presume to invade the realm of religion. Its objective is different. The relations which Masonry endeavors to perfect are not the relations of man with God; they are the relations of man with Mankind.

Masonry and Religion

Masonry, my dear brethren, is not a

religion, but this does not mean it is impious. On the contrary, it is deeply religious; it acknowledges the existence of the Grand Architect of the Universe, but without the arrogance of determining His attributes, of regulating His inscrutable designs, or of disputing His exclusive representation on earth. It is for this reason that Masonry admits to its bosom all men, whatever may be their religious belief. In every human intelligence and in the manifestation of every religious conscience, a Mason respects the reflection of divine light without discussing it or desecrating it with disturbing interferences. Masonry could have extended its fraternal grip to the subjects of the Roman Pontiff, but the worldly interests of the pontificate necessitated the distortion of the doctrines of Jesus Christ, raising instead unsurmountable barriers between the sectarian papist and the lovers of humanity. Without this exclusive interest, the Roman Catholic would find nothing incompatible in Masonry, which only asks for liberty, equality and fraternity for every individual of mankind. We leave to each, to his conscience and his education, his own

personal ideas regarding his God and his duties towards Him.

Thanks to this attitude, our august order has joined with no religious sect. The wars, the massacres and the stake that have devastated the world in the name of religion, the blood spilled over different beliefs, and creeds, and different attributes of divinity — all this has never stained the apron of the working Mason but has enhanced the whiteness of its purity, making it a banner of peace to calm the fierce struggles of religious intolerance.

How Masonry was Depicted in the Philippines

You will pardon me if I recommend a few brief remarks to the consideration of the Filipino youth now taking an active part in our task. Those of us who were born in that archipelago, who were educated under the stupifying influence of religious fanaticism and who inherited the superstitious tradition of Catholic Spain, all, or almost all, carry the original sin of condemning Masonry without knowing what it is. It was depicted to us as an impious institution, and so we judged it to be. Now since we have seen the light in the Masonic temples, since we have grasped the truth and are aware of the beneficent influence that Masonry's redemptive work has brought about in the regeneration of humanity, work which has leavened inactive and freed enslaved minds, we owe a debt of gratitude to the Fraternity and we have an obligation to vindicate Masonry against the unjust charges voiced in our country; we must proclaim and make clear to our countrymen the true nature of its high mission and the great good it has accomplished.

Let us not fail to respect the different religious creeds of men, let us not disturb the peace of their honest conscience, and let us look only with pity upon those who, imprisoned in blind religious intolerance, make themselves incompatible not only with Freemasons but with members of any community, race or nation differing from their way of thinking. The God of love cannot be the source of mutual hatred.

The truth is that those who are ruled by intolerance have created a god in their own image and likeness, and by deifying his cruelty they would deprive us of substance in this life and condemn us to hell fire in the life to come. For their selfish purposes, by means of bulls and pastoral letters, we are pointed out to the people as an order to be hated. They conjure upon us the anger of heaven, so that we shall be persecuted even beyond the grave. But it matters not; we need be on the watch only against their earthly ambushes. For the distorted minds which transform their Creator into a malignant executioner we can have only pity. In their insane dreams of enslaving the conscience of all mankind they forget that in their madness they sacrifice their own interests and make themselves repellent to all elements of progress and civilization.

Duties Toward Humanity, Human Liberty

With all due respect, therefore, to religious matters, let us concentrate our attention on our duties to mankind.

It is impossible to perfect humanity without the complete individual freedom of man. Social institutions, political congregations and political ties can have consequently only one reason for being, and that is solely for the purpose of defending and protecting liberty.

Tyranny tries to smother freedom of thought and its manifestations, tries to stop freedom of association, and other natural desires of social life. But Masonry has ever stood in its way. Masonry represents the universal protest against the ambition of tyrants.

If tyranny, on its throne, has dreamed of destroying all manhood in the human race, Masonry has consecrated its efforts to the task of uniting all men in brotherhood, erasing the differences of country, race and color, of banishing war, replacing the din of arms and clanking chains with the sound of work and industry.

When we affiliated with Masonry we obligated ourselves to the duty of continu-

ing the work already begun for the realization of this noble purpose. Our predecessors have done wonders in this direction; their work shines in the long struggle for human rights in all democratic countries. Liberty, Equality and Fraternity characterize the laws ruling all the nations of America and almost all those of Europe. Even in Spain we can see that there is little more left for us to do today.

In Spain, my dear brethren, where the tyranny of the throne, the stake, and the Inquisition have left very sad memories, a liberal Constitution is now in force which, even though it leaves much to be desired, is, we admit, a solemn repudiation of the past. The present state of civic rights in Spain is a safeguard for individual liberty, and in spite of its deficiencies and imperfections constitutes a deed of gratitude to the efforts of Masonry.

No Freedom in the Philippines

We could consider as closed the great mission of Masonry and leave to the press and the polls the task of perfecting and consolidating Masonry's conquests. But, over yonder, beyond the seas, is a vast Spanish territory, a land of marvelous fertility, where the sun of liberty has not risen.

The Philippine Archipelago, my dear brethren, is a victim of social injustice; it is a nation of eight million people who for centuries have suffered under tyrannical oppression, notwithstanding the fact that Spain did not plant her flag there by right of conquest. All of you are familiar with our history. All of you know how the natives of those islands were able to repulse all armed invaders. All of you know how they drove off the Portuguese and other nations, and it is common knowledge that even Magellan himself and all those who preceded Legazpi failed to conquer.



The Spanish flag, my dear brethren, was planted in the Philippines to protect and defend the freedom of the natives. It is thus that we find in the colonial history of Spain the names of Filipino heroes who fought and died in defense of the Spanish flag.

Life in the Philippines

But in spite of the obligation contracted by Spain when her flag was planted there, notwithstanding the moral obligation that a sense of

justice and gratitude should impose upon her at the evidence of the fidelity of the Filipino people and the blood so loyally shed at the command of Spain, her regime there is highly tyrannical and her social life lacks freedom. The inhabitants of that country are denied the right to assemble together, have no rostrum from where they may voice their complaints, and are even deprived of a right to express their thoughts.

If this oppression is felt in the Filipinos' social life, the oppression in their individual life is no less intolerable. In all well governed countries an accused is presumed innocent until convicted in a fair trial, but not so in the Philippines. The Governor-General is empowered to arrest and punish the citizen without any sentence or court's decision. Imprisonments and mysterious deportations of innocent persons are becoming notoriously frequent at the instigation of the friars.

It has become axiomatic in the Philippines that the Governor-General is the tool of the friars. A long and sad experience has taught us that the policies of the government there are formed in the convents of the friars and when the Governor-General speaks it is but a decision coming from the friars. As the convents are the main enemies of all liberal aspirations, I need not tell you

the fate of Filipino freedom in the hands of those priests in charge of Philippine affairs.

The Representatives of Religion

There is no doubt that a pure religious faith, taught with sincerity by precept and example, could be a most potent influence

in maintaining a peaceful government among the various races of the Islands; but, when the church's representatives themselves make of that religion a dead thing of letters, and forgetting all humility, forgetting their high mission, seek, first of all, the kingdom of this world and arrogate to themselves all the wealth, the power, the influence of the country, true religion then loses all unifying and restraining force; disaffection spreads to unrest and disintegration of people and government, and the end is violence.

This is now the case with the representatives of religion in the Philippines and it is only logical that for their own interest they should wish to hasten and make permanent this disintegration. It is for this reason that we see so many decrees issued by the friars in order to maintain their power and prestige, even at the expense of the unification of the Filipino peoples and other races. They have divided the people into castes, namely, the so-called *natives*, *Spanish mestizos*, and *Chinese mestizos*, creating antagonism and estrangement among them. As if this was not enough, I will quote here a section of the *Ordinances for Good Government*, which up to the present has not been repealed.

Dealings With Heathen Prohibited

"Chapter 37 of the ancient Ordinances provides what is most just and convenient against the *Indios* and others who have dealings with the heathen from the mountains; but having observed that, to the

Comprovincia
Fel. h: Manuel B. del Pilar (Pampang) gr. So.
Tema: mandato de la corona
Pag. a cargo
Van. Moas 4 99. hb.
Complando con el mandato de la corona
natura voy a desamparar la manera que se muestra
encomendado: si se compuso de cosas debidas fueras
no sea de nuevo ~~Complando~~, que supiere lo habese
apagarse con un go, para no mas venita que para
esto y para todo mandato respecto al apuro de ~~comenta~~
~~de la corona~~.
Lo que se ve en las montañas ya en este
gratiable punto en puro de los ~~indios~~ de la ~~subma~~
mand. un general y de ~~Aliporano~~ en ~~partido~~ ~~colores~~."

detriment of the propagation of our holy faith, those engaged in these dealings have failed, because of their greed, to comply with said chapter, it is strictly ordered to the High Mayors to observe and to have others observe, under penalty of loss of office and a fine of five hundred pesos, what will be

communicated to them in their residence, as per copy of said chapter excerpted in this ordinance, reading as follows:

"It having been brought to our attention that the vassal natives of his Majesty living in the towns of the provinces of those Islands maintain dealings and communication with the infidel, apostate and fugitive **Indios** who dwell in the mountains and hills, bargaining with them and selling them iron for their weapons, clothing for their raiment and other things which they lack in said mountains and which they need for the preservation of human life, thereby making it impossible to pacify them and convert them to our holy Catholic faith and to obedience of His Majesty, thus frustrating, by the greed of said Christian natives for the gold and wax which they acquire from the hands of said infidels and apostates, the Catholic zeal of His Majesty, who, at the expense of heavy sums from his patrimony, is supporting these islands with the exclusive purpose of extending the Holy Gospel and converting their inhabitants to same; and considering it as the only way to prevent such infractions, on the 7th day of last January of this year. I transmitted orders to all the High Mayors and Magistrates, commanding them to publish edicts in every town of their jurisdiction, prohibiting all the natives of same who

*are subject and acknowledged vassals of His Majesty, to have any dealings, communication or trade with the infidel, apostate and fugitive **Indios**, or with the **negroes** and **sambales** who dwell in the mountains and hills and are not submitted to the Royal obedience, under penalty of one hundred lashes and two years of service on the shores of Cavite, with only their food as compensation. Furthermore, said High Mayors and Magistrates shall watch and take strict care to avoid said trade, communication and dealings, taking whatever steps they may see fit to prevent them, and informing this Supreme Government of all the effects that might result and of all the happenings in this connection, lest it may become necessary to issue another decree. The foregoing shall be enforced to the utmost extent, without subterfuge or tolerance.' "*

Masonry Must be Carried to the Philippines

You will see by this document, my dear brethren, how in the name of the gospel and of the throne the laws of the Philippines take away the right to live from many beings

merely for the nefarious crime of rejecting a belief that they cannot understand and an authority which they do not recognize. What is accomplished? Have the beliefs of these people been changed? Has the light of civilization been brought to those backward districts after three centuries of the Church's destructive policy?

You know well that the answer to these questions is "no". Not only in those islands far away from Manila, but even in those provinces that are considered as civilized, as Pampanga, Bulacan, Bataan, Nueva Ecija and Manila itself, there are places where the Catholic religion is not known, where the Spanish Government does not rule.

The failure of the present Government, my dear brethren, proclaims the necessity of trying other civilizing means. If the despotic regime now in force in the Philippines oppresses without doing any constructive or progressive work, then it is our duty to carry beyond the seas the light of Masonry. Let us strive, therefore, to extend to the remotest corners of the Philippines the principles of our august order, teaching the people by precept and example, if not by legislation, the love of liberty, equality and fraternity. ♦

Masonry As Ceremonial



S FREEMASONS we have viewed Freemasonry in its several aspects. We have admired the great beauty of its ritual, its philosophy, its ethics, and its morality. Undoubtedly, we have each of us joined Masonry because of some outstanding feature which has especially appealed to our idiosyncrasy. Therein lies the beauty of Masonry, its great versatility, its many-sidedness. One can almost turn it around to suit one's needs and predilections. Perhaps also a number of us have approached Masonry attracted by its apparent possibilities for social advancement, believing Masonry to be a sort of an exclusive social organization where all good people are to be met, and in so doing we have only yielded to an impulse very human after all. And no doubt we have more or less found therein what we were predisposed to find. It is an ancient aphorism that man is his own judge, his own reward and his own punishment. If I joined Masonry expecting to find it an organization suitable for the expression of my social aspirations, especially in jurisdictions like our own where the social aspect is predominant, the chances are that Masonry will never mean more to me than that. Or, perhaps, after I have had my social fling, I may possibly find in Masonry something more serious, more worthwhile, something of deeper impor-

tance and more lasting benefit. In this connection, Bro. J.S.M. Ward significantly says: *"The spiritual benefit a man receives from Freemasonry is in exact proportion to his desire and ability to comprehend its inner meaning."*

And this spiritual benefit is mostly received through the ceremonial side of Masonry which, I am afraid, has been given but scant attention by us. Let us examine the etymology of the word *ceremonial*. It is said to be derived from *Cereris munus* or offering to Ceres or Demeter, the productive or feminine principle of the all-pervading Spirit, the goddess of corn and tillage in whose honor the Eleusinian Mysteries were celebrated, which reminds us of the wages of a F.C.: corn, wine, and oil, and of the meaning of the pomegranates on the chapters.

You are probably familiar with the story of the eager interest with which the R.C. prelates attended the meeting where, according to his announcement, Leo Taxil was to demonstrate how Freemasons evoke the Cloven-Footed One, an assembly which proved to be the greatest hoax ever recorded in the annals of Masonic history. You probably also remember that in one of our Bagumbayan Lectures, Wor. Bro. Fischer said that Kipling's story "KIM" makes reference to a Masonic Lodge being known in India as the *jadoo-gber* or "magic house" and that Emile Zola in his "Rome" refers to Masonry as "the other Church, the Church

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across the way." What is the reason for all this? Perhaps we can find the answer in an open-minded study of the occult side of Masonic ceremonial.

I am indebted to Bro. C.W. Leadbeater's very recent book, "The Hidden Life in Freemasonry," for most of the things I shall now have to say regarding the subject. H.P. Blavatsky's "Glossary" has also been very helpful. As I stated in my previous lecture. Bro. Leadbeater is not only a high-degree Mason, but an advanced Initiate in the highest esoteric mysteries as well, and I consider his book to be perhaps the greatest and most authoritative contribution to Universal Masonry. Of course, many people may have a shrewd idea that it is "humbug", as Thackeray said in his "Vanity Fair", referring to Masonry in general. But there will also be a great many who will fully believe Bro. Leadbeater's assertions in view of his character and standing, as he has nothing to gain and everything to lose by making any kind of misrepresentation concerning so important a subject. Most of us will at least agree that the whole thing is absolutely possible. Besides, the book was written to help the open-minded and those who are appreciative of occult values rather than to convert the skeptical, and naturally no one is expected to do violence to his own feelings in this matter. If Signor Marconi made any extraordinary claim about radiography, I would take its accuracy for granted,

just as I would believe any remarkable assertion Mr. Burbank might have made concerning plant life.

The book mentioned discusses a ritual different from ours, one patterned after the Egyptian Mysteries, of which the Jewish or King Solomon ritual is but a copy. I have made this book the basis for my lecture tonight because it gives what I consider to be the real interpretation of the Masonic ceremonial in the last analysis, its highest significance. It should therefore be of the greatest interest to us because from it we can gather unmistakable analogies and draw our own conclusions. The subject is treated with due respect for Masonic secrecy, so that it is only intelligible when read by the Craft, and not always then.

In connection with Masonic secrecy, Bro. H.L. Haywood, a prominent Masonic writer and editor of *The New York Masonic Outlook*, says in his book, "The Great Teachings of Masonry": "It is surprising how little of it there is that cannot be published to outsiders; but there is a vast deal of it that remains unknown even to its initiates, because they have as yet made no effort to learn it." He further states that a Mason "is not sworn to keep secret that which Freemasonry really is."

In order to understand the significance of the Masonic ceremonial, let us first take a general view of the Lodge, the furniture,

the officers, and so forth.

The real reason for the orientation of the Lodge, setting the same due east and west, is magnetic rather than commemorative of the east wind which delivered the Jews from the Egyptians, as this arrangement existed very long before that event occurred. It is said that there is constant flow of force between the equator and the poles which is utilized in the ceremonial working of the Lodge.

The columns B. and J. were not inside the porch, as Mackey and other authorities say, but separate from and outside of the porchway. They meant Earth and Heaven according to the well-known occult maxim "As above as below." In Egypt, from which our Masonry came, they stood for Horus and Sat, afterwards changed to Tat and Tattu meaning "in strength" and "to establish," Tattu being the entrance to the region where the mortal soul blended with the immortal spirit. They are also the Portal of the Mysteries by which souls ascend to their divine source. The chapters on top of B. and J. in ancient Egypt were not entirely spherical but somewhat flat which showed that even then they knew that the earth was flat at the poles. The original chapters had a curious decoration of a network, small balls representing pomegranates, lilies and palm leaves, having profound meanings, and a set of chains with large and small links hanging in festoons and arranged on a septenary basis, symbolizing the seven root races with seven sub-races each of humanity during a world period.

Aside from clairvoyant research, the Egyptian origin of Freemasonry cannot be doubted, in view of the following evidence. It is stated in "The Book of the Dead" that if the candidate violated his O., his throat was cut and his heart torn out; the Nesi-Amsu papyrus mentions a degree in which it is said that the body was cut to pieces and burnt to ashes which were spread over the face of the waters to the four winds of heaven; and when Osiris died, Isis and Nephtys successively tried to raise him but failed, then Anubis attempted it and succeeded, and Osiris returned to the world

with the secrets of Amenta, the life after death.

The three pillars, columns, and pedestals of the principal officers all symbolize the three Aspects or persons of the Trinity. The Mosaic Pavement means not only human life, good and evil, but also the intermingling of spirit, or the omnipresence of Life. The Blazing Star or the Morning Star represented Horus of the Resurrection, the presence of the Deity in His Universe. It is five-pointed, meaning the Star of Initiation, six-pointed, i.e., two interlaced triangles, the so-called Solomon's seal, which also stands for the intermingling of spirit and matter, or seven-pointed, meaning the Monad in man, the Seven Rays, and the Seven Archangels of Christianity, also the Logos. The Indented Border or Tessel stands for the Guardian Wall of Adepts, the protectors of Humanity. The Tracing Board means the plan in the thought of the Logos.

The Masonic work, viewed from an occult standpoint, really is what Eliphas Levi would call a ceremonial of *haute magie* or transcendental magic. Just as the churches celebrate mass for the purpose of spreading abroad the divine force by the aid of angels invoked for the purpose, very much earlier, the Egyptian and Jewish Mysteries sought to produce and did produce a like effect, and Masonry, their legitimate successor, was really designed to serve the same purposes, except that in the latter's ceremony, the *devas* or angelic entities invoked are those nearer the human level in development and intelligence together with their assistants, the nature elementals. In this respect then, the ancient Egyptian and Jewish hierophants were mages just as the present officiating priests and presiding W. Ms. now are, except that the former operated consciously as to the effect wrought, while the latter almost always do so unconsciously.

The Egyptian apron was triangular and had a highly magnetized belt to insulate the lower part of the body from the tremendous forces set in motion by the ceremony. In the modern rendering of the rite, the latter starts with a procession headed by the thurifer which, with censuring and singing of canti-

cles, enters the Lodge, goes around and squares the mosaic pavement for the purpose of purifying and magnetizing the same and the space above it, the rear being closed by the W.M. who is responsible for the magnetization of the pavement especially of what is to be the *cella* or inner chamber of the thought-form or temple to be built up. The effect of this squaring is to build a wall around the pavement in order that the forces may be kept in place and not scatter. After the pavement is thus magnetized, it can not be disturbed or confused and it is crossed only by the candidate for initiation, the thurifer when censuring the altar, the I.P.M. or Inspector Past Master when opening the Volume of Sacred Lore or altering the position of the C. and the S. and the S.D. when approaching the altar to receive the sacred fire from the I.P.M. to carry it to the three principal officers, but they always have to move with the forces and never against them.

Next comes the preliminary ceremony of censuring of the altar and of each of the officers, the Brethren in the east and those in the columns, during which appropriate music is rendered. After censuring each of the three principal officers, the thurifer swings the censer in the manner of a spiral producing a highly-magnetized cone like a beehive at the right of the pedestals of the W.M., the S.W. and the J.W., the same to be later used for the reception of the candidate. Of course, like the thought-form, this beehive is only seen by clairvoyance. The burning of incense seems to be very scientific and useful. It purifies the atmosphere and the astral bodies of the persons concerned and attracts the helpful denizens of the inner world while it drives away the unsuitable ones. They not only purify but also stimu-



late those astral vibrations which make people responsive to higher things.

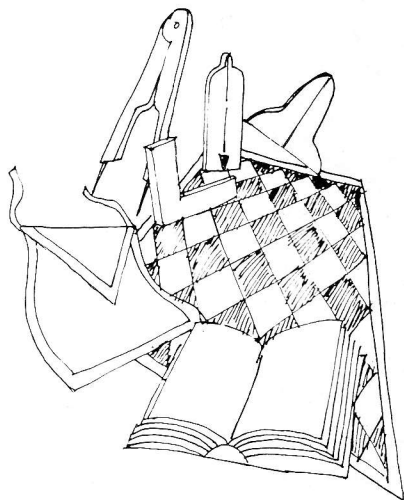
Then follows the lighting of the candles. The S.D. represents Lucifer who bears the light to his fellow-men. Lucifer originally was not the devil but meant the "Morning Star." In Rev. XVI-22, the Savior says, "I am... the bright morning star." It is said that one of the early Popes of Rome bore the name of

Lucifer and in the 4th century, a Christian sect was named the Luciferians. The S.D. goes to the altar and the I.P.M. gives him of the sacred fire which he conveys to the W.M., the J.W., and the S.W., respectively. It should be noted that candles are used instead of electric lights which are said not to be appropriate for the purpose although the Blazing Star with the letter "G" may be lighted by electricity.

First of all, the three principal officers represent the three aspects or persons of the Trinity as already stated, and therefore of man, the spark of It. Each of the seven officers represents a level of consciousness or a body of septenary man. Thus, (1) the W.M. is the spiritual will or *atma*; (2) the S.W. is intuitional love, or the buddhic plane; (3) the J.W. is the higher mind or *manas*; (4) the S.D. is the lower mind; (5) the J. D. represents the lower emotions or the astral man; (6) the I.G. (Inner Guard) is the etheric or astral double; and (7) the T. is the "outside" or physical man. The T. must keep away cowans, a word derived from the Greek *kuen* or dog which symbolizes animal passions; the I.G. joins in the defense of the Lodge under command of the higher mind or intelligence; the J.W. tests all who seek to enter, because the intelligence must

discriminate and decide what thoughts or emotions shall be given reception in the temple of man. The W.M. does not communicate with the T. directly but through the intermediate officers or planes of consciousness.

The J.W., who represents the third Aspect, directs the passage from labor of evolution to refreshment of periodic rest. The second Aspect closes the Lodge at the W.M.'s command because when he withdraws from the forms, everything is resolved into primeval elements, so the Lodge



of the Solar System is closed for the time being. This refers to the end of the *manwantara* or periodic manifestation or activity and the beginning of the *pralaya* or periodic rest, the Day and Night of Brahma, respectively.

"To c the L duly tld." The physical body must be kept away from corrupting company and places. All unworthy feelings and emotions must be excluded from the astral body, and all unworthy thoughts must be kept away from the mental body. Tiling must be also done to keep the influence of the Lodge pure and undisturbed as the thought-form or temple to be constructed "not with hands" is delicately made of etheric, emotional, and mental matter. We must keep the Lodge from the intrusion of outsiders not because we feel superior to them but because we train ourselves to think and act along definite lines.

The opening of the Lodge symbolizes

the development of the universe. It is not a mere form but a wonderfully effective formula calling to our aid the various entities already mentioned and preparing to perform a great service to mankind.

Instead of the S.D., it is the I.P.M., who, escorted by both DD with crossed wands, goes to the altar, kneels and awaits the precise moment of the opening. At the W.M.'s word "open," the I.P.M. opens the Book and arranges the C. and the S., thus displaying the three great L...s simultaneously with the physical illumination, and then recites the ancient formula found in St. John "In the beginning was the Word" (the Logos) and so forth. The opening of the Book typifies the manifestation of the Logos at the beginning of the Solar System, while the S. and C. further show that He was manifested as spirit and matter. To indicate that the second Aspect is about to descend into the universe, the C. n of the S.W. is now erected and that of the J.W., the fourth Aspect, is laid down. Next, the likeness of the Adept known as the H.O.A.T.F. (head of all true freemasons) is unveiled and all, from the lowest to the highest, bow and salute. In instant response, he projects a thought-form which is an exact image of himself, from which the Lodge derives as great a benefit as if he were personally present, a similar thing occurring at every celebration of the Holy Eucharist, it is said, except that the thought-form in this case represents a more august Presence.

At the exact moment of the opening of the Lodge all the assistant *devas*, nature entities and elementals and their captains stand around ready to spring forward at the word of command, as they are eager to do the work of building the great thought-form or K. S. Temple and then the I.P.M. returns to his seat and the S.D. displays the Tracing Board. Then a hymn of praise to the G.A.O.T.U. is sung, at the first note of which the superphysical entities burst into tumultuous yet ordered activity. The devotion and enthusiasm with which the hymn is sung provides them with material to build, each one constructing according to his own level. At the opening procession the W.M.

and his officers had already constructed the foundation of the *cella* or inner chamber of K. S. Temple, shutting in the entire mosaic pavement and charging it with magnetism. These entities pounce upon that and rapidly make its walls both thicker and higher, the greater one reinforcing it with the power of their respective levels. They spread a ceiling with lightning rapidity over the whole Temple and from the edges they drop supporting columns from above, one of these surrounding each of the non-official Brethren—the thought-form very nearly being a reproduction of a Greek Temple. This is the reason why the Brethren on both sides are spoken of as being “in the columns.”

The due-guard is a contraction of the French “*Dieu vous garde*” or “God keep you,” a symbol meaning that Masons learn but to bless. The E.A. cannot yet give any blessing except that contained in the Book; the F.C. can only act as a channel to bless, but the M.M. has full power to bless.

Every Masonic word and gesture in the ritual has a definite power in the unseen world quite apart from the physical plane. The gestures of the penlts, after the due-guard in the three degrees really serve to open up, develop, and make effective certain ones of the *chakras* or forcecentres in the body as follows: (1) base of the spine, (2) the spleen, (3) the navel or solar plexus, (4) the heart, (5) the throat, (6) the space between the eyebrows, and (7) the top of the head.

After the opening ceremonies, the W.M. earnestly wishes that the work having begun in order may be continued in harmony and closed in peace, the entire Lodge giving the well known response “S. m. i. b.”, which is the masonic equivalent to the AUM of the occultists, and which, more than a mere assent or wish, is an emphatic assertion. In ancient Egypt it was said “By Amen it shall be so.”

Initiation, Passing, and Raising

There are three portals through which the candidate must pass, but before he can do so, he has to be duly and truly prepared and especially divested of all mtlts., other-

wise he would be ceremonially unclean, as metals would interfere with the flow of the forces during the ceremony. This is considered so important that if this precaution has not been taken, the entire ceremony is considered null and void. The entire E.A. initiation is a symbol of the journeys of the soul after death when no longer clad with garments of external wealth. The I.G. received the soul at the first portal which in ancient Egypt was triangular in shape, emblematical of death. Through it, the soul entered in blindness but feeling the touch of a friend who guided him in his journeys, the first journey being characterized by noise, clashing of swords, etc., which acquainted the initiate with the confusion prevailing in the astral world. The second portal is in charge of the J.W. who is surrounded by elementals of earth and water whose captain obeys the J.W.. These did not take part in the building of the thought-form, and the candidate is here introduced to them. Then he proceeds to the third portal, in charge of the S.W., guarded by elementals of air and fire to whom the candidate is also introduced, and when he reaches the station of the W.M. he is supposed to have purified himself from the desires which held him in the astral world.

When the candidate is raised to the F.C. degree, he goes through five journeys or perambulations. Having purified himself, he now seeks experience and wisdom through the winding stairs of evolution, control of his mind, and illumination. He is now paid in specie and given all he deserves; he harvests what he sows, because he now acts with intelligence. This refers to what the Bible says: “Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap.” This is the Karma of the Hindus, the Kismet of the Mohammendans and the Retribution of the Christians. The F.C. finally finds a sacred symbol in the center of the Lodge, the letter “G,” a symbol of the Geometrician. The raising of the candidate to the degree of M.M. has for its object the attainment of Perfection, after Illumination and Purification. It is in the center, the point within the



circle that the M.M. must find the genuine S.s of a M.M. . It is by finding in himself that deeper Self which is the Monad, beyond even the higher triad symbolized by the C.P.s that he will discover the supreme S.s of life and will then find in very truth by his own living experience that he is and always was, one with the Deity.

It should be remembered that the candidate in all the three degrees has received the benefit of the forces not only condensed in the great thought-form, the *cella* of which covers the altar, but also those of the beehive cones at the pedestals of the three officers, created by the ceremony of censing, so that he is now ready to undergo in the sublime degree the greatest trial of his fortitude and fidelity.

The Hiramic Legend

Bro. Leadbeater's clairvoyant investigations disclose that the H.A. story is legendary rather than historical. There is, however, no doubt that the two Hiram's really existed and that H.A. was actually engaged to build the Temple which he most carefully erected, especially the two pillars, according to the tradition which had been brought down from Egypt by Moses who, we are told, was learned in the wisdom of the Egyptians, a wisdom which at the time of Solomon had somewhat declined among the successors of Moses. Solomon, for patriotic reasons, judaized the entire Egyptian ritual and instead of speaking of the death

and resurrection of Osiris, he invented our present traditional history, substituting Hebrew words for the original ones in Egyptian, and transferring the drama to Jerusalem. There were several lines of Mystery tradition, the Tyrians and other peoples preserving the story of the descent of Tammuz, called Adonis by the Greeks, instead of that of Osiris. The feast of Tammuz, according to St. Jerome, was celebrated in Bethlehem as late as the 4th Century A.D. According to Bro. Ward, the cult of Adonis survives in most unexpected quarters. He says that when the Pope has died, a high official, armed with an ivory hammer or gavel, gives the dead man a light tap on each temple and on the center of the forehead calling him to arise, and only when the third summons has been made in vain does he proclaim him dead, and therefore a successor must be elected. Going back to Solomon again, his judaized ritual seems to have been worked for the first time at the private consecration of the Temple when Solomon officiated as W.M., H. of T. as S.W. and H.A. as J.W., but for some unknown reason H. of Tyre's visit was kept secret and he was replaced by Adoniram at the public ceremony. It seems that Rehoboam, the son of King Solomon, was a decadent and degenerate prince who took an intense dislike to H.A. because the latter had on more than one occasion reproved him for arrogance; so when, after Solomon's death, he came to the throne, he took a curious revenge on

H.A. by decreeing that the victim of the M.M.'s degree bear H.A.'s name for ever. His enmity may have found other ways of expression, for H. A. presently returned to his country high in age and honors. There are several theories about H.A. and even Bro. Ward seems to support the idea that H.A. was actually sacrificed at the dedication of the Temple in order to bring good fortune to it, but Bro. Leadbeater seems to cling to the result of his researches.

The Closing

Just before closing, the greetings from different Lodges, Chapters, Encampments, and so forth, are received. It will be remembered that the great thought-form or temple remains standing over the mosaic pavement, having increased in the richness and strength of its contents by devotion and thought, and the *devas* and other entities are still on duty. Then inspiring verses are read by the Orator from the Volume of Sacred Lore and the W.M. calls upon the Craft to assist him in closing the Lodge.

Again the question about the "most important care of a L. o. ms., when cvnd" is asked for the purpose of using this collected and generated force outside of the Lodge, projecting it along definite lines. Next comes the command that the Craft "come to o...r as ms.," this being the appointed method of calling out special power of the degree and increasing the activity of the *chakra* concerned. Then follow the questions about the situation and duties of the officers. This

is to effect a call upon the particular *deva* representative who is still on duty to see that each Brother is filled with strength until next meeting. Afterward, having done everything possible to stimulate the Brethren and increase the spiritual power available, the members now turn to the Logos Himself expressing gratitude for the blessings received, a closing hymn is sung, and the W.M. sums up the Masonic duty to our neighbor in the injunction that we should "meet u. t. l., act u. t. plmb. and prt. u. t. sqre."

Then the W.M. makes a well-known gesture, speaks the fateful words which release all the splendid accumulation of force, and sends out a vivid pulsation of energy to every member of every duly constituted Lodge throughout the world.

The elemental hosts which have been gathered together rush outwards to all points of the compass, only their captains, the *deva* representatives still remaining at their posts by the officers. At the command of the W.M., the S.W., who typifies Shiva, the destroyer of forms, utters the closing formula and the *devas* of the assistant officers fade away leaving only the three principals and the august though-form of the H.O.A.T.F. As the officers extinguish their candles, their *deva* representatives disappear, only the august Presence remaining, vanishing after giving his blessing at the closing prayer when all turn to his portrait. ♦

The Social Side of Freemasonry



INDISCUSSING THE SOCIAL SIDE OF MASONRY, I shall go back as far as the German operative Masons, the Steinmetzen, to whom we owe wonderful monuments of antiquity, such as the magnificent cathedrals of Strassburg and Cologne.

When the young stonemason had finished his apprenticeship, he applied for admission to the brotherhood of stonemasons. The petition, preparation for initiation, prayer, symbolical journeys, obligation, etc., were much like those of our Entered Apprentice degree. With his initiation, the young Mason entered upon the enjoyment of the social life of the Craft, which was illustrated by the banquet following every initiation. This banquet was opened and closed with prayer. At its beginning, the Master drank to the health of the newly accepted Brother from the big loving-cup, the "Willkommen" (welcome). This ponderous cup was not touched with the bare hand, but with a handkerchief or glove. Its lid was removed and the cup raised to the lips in three counts; the drinking was done in another three, and the cup was put down and covered in still another three, making three times three, the sacred numbers.

These banquets were jovial affairs, with much eating, drinking, and singing.

About the time the Grand Lodge system

of Freemasonry was established, that is, when the Grand Lodge of England was organized in 1717, Masonry was likewise convivial. The four London Lodges to which that wonderful Grand Body owes its existence met at the Goose and Gridiron Ale House, the Crown Ale House, the Apple-Tree Tavern, and the Rummer and Grape Tavern, respectively, and there is no doubt that these taverns and ale houses were the scenes of much fraternal banqueting. The first election of Grand Officers of the Grand Lodge of England took place on St. John the Baptist's Day, A.D. 1717, at the Goose and Gridiron Ale House, where, according to Bro. Anderson's brief account of this memorable occasion, the oldest Master Mason in the chair proposed, before dinner, a list of proper candidates for the dignities of the Grand Lodge, who were duly elected and installed.

The Masonic Lodges of Great Britain and America had no temples of their own in those early years of our Institution, and in both countries, the Lodges generally met in inns and taverns, which had large rooms or halls set aside for social purposes and could provide refreshments without much difficulty. No special banquet rooms seem to have existed, and the fraternal banquets were held not only after, but also during the communications. We read, for instance, that in the English Lodges, refreshments of a substantial nature, including beer and liquors, were served during the sessions of the Lodges, in the Lodge rooms themselves, in the 18th and part of the 19th century. At these refectations or banquets, rigid rules of

Lecture delivered by Bro. Leo Fischer, 33°, before Bagumbayan Lodge No. 4, F. & A.M., Manila, at a stated communication held on January 13, 1926. Bagumbayan Lecture No. 9.

etiquette were observed. This custom had become obsolete.

French Masonry still retains the formal banquet after the Lodge has completed its labors. The "Loge de Table" (Table Lodge) is as strictly tyled as the Lodge opens on degree work. It is opened in the apprentice degree, and the same as in England, the waiters are often "Serving Brethren," that is, the 1st degree of Masonry is conferred upon waiters in order that they may be qualified to wait on the table at Masonic banquets. The table is arranged in horseshoe form, with the Master at the top and the wardens at the ends of the horseshoe. I attended several of these banquets in Belgium. Flat pieces of wood and gavels had been placed at the seats of the three principal officers of the Lodge and the obligatory toasts of the Scottish Rite of Freemasonry were given.

These are, according to the ritual, dedicated to:

1. The Sovereign or Chief Magistrate and the Nation,
2. The Grand Master and Grand Lodge,
3. The Master (offered by the Senior Warden),
4. The Wardens,
5. The Visiting Brethren,
6. The other officers and the new initiates, and
7. All Masons whithersoever dispersed.

These seven obligatory toasts are said to be in imitation of the seven libations offered by the ancients to the seven planets.

Banquets are designated as "work of mastication" and a special vocabulary is used. Thus the napkins are called flags; the plates, tiles; the spoons, trowels; the bread, rough ashlar; the water, weak powder; the beer, yellow powder; to eat, masticate; to drink, fire; and so forth.

The toasts are drunk in accordance with a special ritual, the flags and swords, that is, the napkins and knives, being used to salute with.

The banquet closes with the fraternal embrace.

Most of you who are Scottish Rite members of the American Jurisdictions are

acquainted with the seven obligatory toasts; you can find the ceremonial and vocabulary for these banquets in the ritual of the Lodge of Perfection.

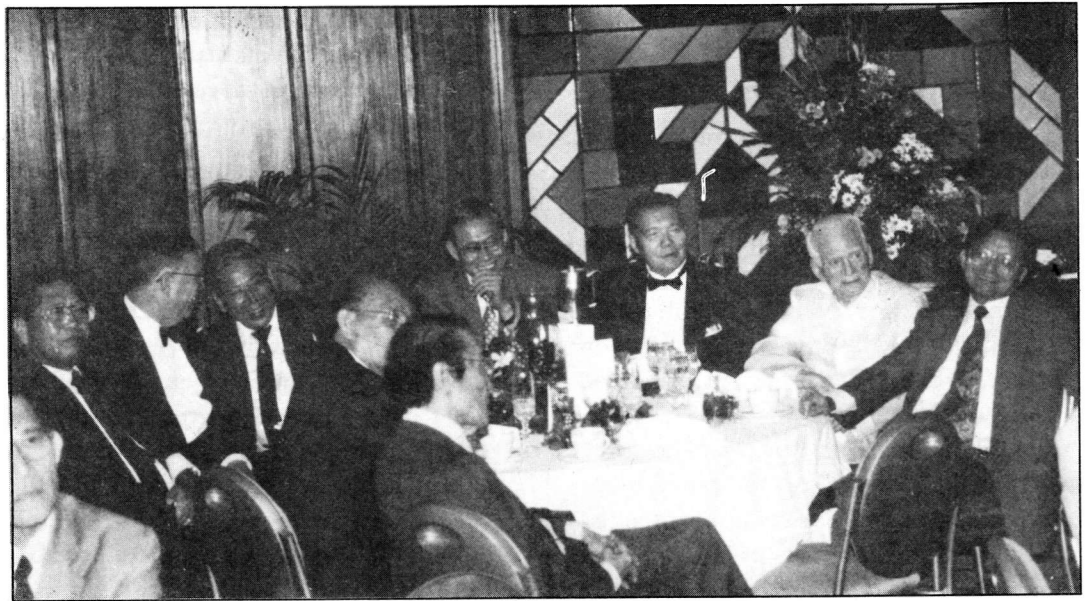
In America, the fraternal banquet or serving of refreshments was quite a prominent feature in Masonry, especially in the early days, that is, during the 18th century, as the old minute books that have come down to us show. Now it is less practised than in the olden times, when the members had to travel long distances to and from Lodge meeting and ride from five to fifty miles on horseback, over rough and rugged roads, instead of being rushed back and forth in a few minutes, in comfortable street-cars or automobiles.

Frankly speaking, the serving of a buffet lunch is not my idea of a fraternal banquet. Things are done quite differently in many parts of the United States and of Europe. For instance, our Junior Grand Lecturer, Very Wor. Bro. Fred Damman, tells us this about the custom prevailing in some Georgia Lodges:

"I noticed that the degree work in Georgia is vastly different from ours. The candidates are put through in classes. The class I saw put through consisted of seven candidates. Work commences at two o'clock in the afternoon and is generally completed by seven o'clock or seven thirty. The Lodge is immediately closed and the Brethren retire to the banquet hall, where supper is ready.

"The Master with the newly made M.M's. is seated at the head of the table. After the repast, the Master calls on several Brethren to address the Lodge; also, musical selections are rendered and singing is indulged in."

Singing and Music. This brings us to the question of singing and music, a feature much neglected in our Lodges. We often read in the minutes of Lodge communications of the old times that "the Lodge was closed with song and decent merriment". Singing was indulged in to a great extent in those days, and still is in Europe, and many



Masonic song books were in use. A Masonic collector succeeded in gathering not fewer than 213 different Masonic song books printed between 1734 and 1837, in the English, German, French, Danish, and Polish languages, and he was by no means able to secure all that were published during the period mentioned.

I shall always remember with pleasure the banquets I attended in Belgium, in beautiful banquet halls; with fine china, glassware and cutlery bearing the coat of arms of the Lodge; with the wine of refreshment flowing freely, and with talented Brethren entertaining the gathering with song, music, and recitations.

As regards these festive occasions, I cannot but echo here the opinion on this subject voiced by the author of the beautiful ritual of the Lodge of Perfection, which expresses my opinion more eloquently than I could do it in my own words:

Masonry was intended to be joyous and convivial, and not sour, ascetic, and formal. Calling from labor to refreshment originally had a real meaning and a worthy purpose. After their labors, the Brethren gathered round the social and festive board; and there, under the genial influences of Brotherhood, all the distrusts, and jealousies, and piques, and slight animosities melted away as thin clouds

melt out of the sky in summer. Perhaps nothing has done so much injury to Masonry as the abandonment of this custom, and the substitution of a rigid Puritanism in place of the old good-humored hilarity.

Such conviviality comes a little closer to Paradise, does it not? But the Garden of Eden did not amount to very much before the famous surgical operation was performed upon our common ancestor which cost him a rib and gave the world that which makes life worth living: beautiful woman.

For good and sufficient reason, our ancient institution bars women from membership in its Lodges. However, as you all know, the strong arm of the Fraternity is extended protectingly over the members of the weaker sex nearest and dearest to each Brother, and more than one of our vows bind us to shield and defend them. And while our women cannot participate in the labors within our tyled Lodges, they can do much Masonic work outside and give our charities that delicate touch, and our social gatherings that refinement and attraction, which only woman can impart.

Some of you probably have read accounts of the admission of women to the so-called Egyptian Rite of the swindler "Count" Cagliostro, and others are acquainted with the Rite of Adoption of France and Spain. And a still greater number of you are no

doubt familiar with that most successful and efficient auxiliary of the Masonic Order in America, the Order of the Eastern Star, a chapter of which has been doing excellent work in these Islands for the last twenty years. According to our learned Bro. Dudley Wright, this Order is believed to be the fifth largest fraternal organization and the largest female Order in the world. It does not claim to be Masonic. The Order of the Eastern Star is said to have originated in the United States in 1778, but did not prosper until about *1850, when it was revived by our active Bro. Robert Morris. Now it has about one million members, who are Master Masons or wives, daughters, mothers, sisters or widows of Master Masons. In many towns of the United States, the sisters of the Eastern Star serve the refreshments after Lodge meetings and take care of the social side of Masonry in the most active and competent manner. Offshoots of the Order of the Eastern Star are the Order of the Amaranth and the White Shrine of Jerusalem; of the former, a Court exists in Manila.

One of the best known orders composed of Masons who have banded themselves together for the purpose of having a good time is the so called Ancient Arabic Order of the Mystic Shrine, which is made up exclusively of Masons who have attained to the 32nd degree of the Scottish Rite or to the degree of Knight Templar. The Shrine, often referred to as the "Playground of Masonry," is well known for its lavish entertainments, its splendid parades and ceremonials, and, to its glory be it said, for its magnificent hospitals for crippled children.

The "Mystic Order of Veiled Prophets of the Enchanted Realm," generally known as the "Grotto," is an imitation of the Shrine for the benefit of Master Masons founded in 1889.

The "Sciots" and the "Tall Cedars of Lebanon" are likewise organizations composed of Masons which cultivate the social side of Masonry.

Besides these side-orders with rituals and a quasi-Masonic organization, we have the Masonic clubs which are to be found all

over the United States and in other English-speaking countries. In the United States there are Masonic clubs which are operated like first-class hotels, and many cities have Masonic country clubs where the city dweller can enjoy himself after the heat and toil of the day in pure air and pleasant surroundings. Other clubs are merely Masonic restaurants and rest and reading rooms.

Some of you may have visited the



Masonic Club of San Francisco; others have, perhaps, been in the Masonic clubs of Kowloon, Singapore, or Shanghai; but you all surely know the Plaridel Masonic Club which is trying hard to fill the bill in our own city and is furnishing wholesome entertainment and a splendid place to meet and rest to the Masons of Manila and the provinces.

We also have in Manila the Far East Chapter of the Masonic Sojourners Club, composed of Masons holding or who have held a commission in the Army or Navy of the United States of America and kindred bodies.

In Bagumbayan Lodge No. 4, the High-Twelve Club has on more than one occasion provided refreshments.

All these side-orders and clubs seem to exist to satisfy the craving of the average Mason to meet his Brethren in a social way and have a good, convivial time with those whom he learns to love and esteem during the communications of our Lodges. Their great growth in the United States is largely



the result of the social feature being neglected in the Lodge itself.

As regards the Philippine Islands, I am of the opinion that instead of allowing side-orders to spring up, develop like weeds and choke and stunt the growth of Masonry itself, we could and should foster the social side of Masonry without the organization of such side-orders.

Our buffet lunch affairs could be converted into real fraternal banquets and made esthetic and pleasant functions, with singing and music and other forms of entertainment, instead of competitions who can eat most in the shortest time.

Masonic songs could be written, composed or collected, and sung during the ritualistic work or at the banquets.

Masonic plays could be staged for the benefit of deserving charities and thespian clubs founded for this purpose.

Masonic excursions could be arranged

and made both pleasant and profitable.

A Masonic country club could be organized in the vicinity of the city of Manila, and perhaps elsewhere, too, as for instance in Baguio.

And since year after year, our Grand Lodge Committee on Organizations for the Women has been reporting progress, of which, however, we have seen little tangible evidence to this date, would it not be a fine thing if some progressive Lodge, like one I will not mention, but the number of which is four, started a ladies' auxiliary for the Lodge, with a view to developing later either into an independent Philippine organization or into a branch of one of the auxiliary orders of the United States from which a charter could be obtained?

Brethren, we need not and must not earn for us the name of Knife and Fork Masons; but we must not neglect the social side of Freemasonry! ♦

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Junior Grand Lecturer (Regions 1,2 &3)	VW Joselito C. Villarosa
Junior Grand Lecturer (Regions 4 & 5)	VW Francisco L. Yap
Junior Grand Lecturer (Visayas)	VW Benjamin K. Chua
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