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

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

A MASON, unlike a poet, is not born; he is made.

Blessedness is not the reward of virtue; it is virtue itself.

Failure — putting a wish-bone where a backbone ought to be.

Friendship is loyalty — only good men can be friends.

The Gavel is the busiest tool in the kit of the Craft.

To the superficial everything is superficial.

Frivolity is the art of avoiding set ties and lasting emotions.

The blunders of life arise from the confusion of pleasure with happiness.

The only practical man is he who attempts the impossible.

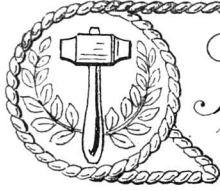
Faith is love thinking; love is faith in action.

A Master Mason is a man who has mastered himself.

Mortality is the grammar of goodness.

Life lies in experience, not in movement.





The Grand Master's Message



MASONS' RESPONSIBILITIES



Over and over again, the responsibilities of Masons have been enumerated and explained to them. If at times their enthusiasm about the Craft is dampened, the reason may be found in the fact that they are either newly-initiated or the instructions given them inadequate. Of course, this does not apply to brethren who are members of many years standing.

It is sad to admit, but nevertheless true, that in some cases the more the brethren are given duties to perform, the less is their desire to do them. To others, their elevation to the post such as master of a lodge is an end in itself; in other words, after serving in this capacity, they begin to lose interest in Masonic work and become dormant and soon get away from the Institution altogether; they are satisfied resting on their laurels. This state of affairs should be checked, otherwise, the effects on masonry in general will be unwholesome.

Once the candidates are accepted into full membership in a lodge, they bind themselves to perform their obligations faithfully — toward the lodge, their brethren and the community in which

they live. This commitment should always be a reminder to all members regardless of the positions they hold in the Fraternity; for our supreme objective as Masons consists in following the masonic way — and to help not only in the inculcation and spreading of the high and noble ideals of Masonry but practising these things in our daily lives.

We are living in an era of action, quick and positive action demanding as it were, concrete and satisfactory results. This applies with full force to our Institution which is still suffering from the ravages of war. It is not enough that we express a wish and a hope for speedy recovery; neither is it fair to sit idly by while others do the work for us. Masonry, indeed, is a dynamic organization which stands for prosperity and progress; for these to be attained, the efforts and energies not of a limited few, but of each and every Mason in this Jurisdiction is required. In our Ancient and Venerable Institution, there is no place for the lazy, no quarters for the slacker; there is area enough for the active and willing-worker. By seriously performing our assigned tasks, we will be doing credit to ourselves and honor to the Fraternity.

THE CABLETOW

EDITORIALS

OUR NEW GRAND MASTER

The Grand Lodge of the Philippine Islands is fortunate in having Most Worshipful Brother Michael Goldenberg as the new Grand Master. His elevation to the highest post within the gift of Masonry in this jurisdiction is a fitting tribute to the man and a merited promotion of the Mason. For more than thirty years he has demonstrated his ever-increasing interest in the affairs of our Venerable Institution; his participation was positive thus bringing about concrete and satisfactory results. This is a justification for the brethren in choosing the right brother for the right place.

If past achievements are an index to the future success of a man, the Grand Master-elect is that man. He has occupied with honor and dignity, practically every important office in our Craft. He holds the 33° (honorary) and is at present Acting Deputy of the Supreme

Council (Mother Council of the World) in the Philippines, in the absence of our Ill. Bro. Frederick H. Stevens, 33° now in the United States.

His career as such however, has not been always smooth and rosy. On numerous occasions he has freely given till it hurt in order to help distressed worthy brethren, their widows and orphans. During the terrible days of Japanese occupation, he suffered much and risked his very life for the good of his fellowmen.

Masonry's plan and program of reconstruction and rehabilitation are as immense as the problems of an independent Philippines are serious. But we have faith and confidence in the wisdom and foresight of the Grand Master as well as in the integrity and ability of the other officers who will serve with him. With such an energetic captain and an experienced crew, Masonry in this jurisdiction is bound to grow and glow.

A "PERVERSE SOCIETY"

A news dispatch from Madrid widely publicized in Manila recently, stated that the new edition of the Roman Catholic Church catechism just printed in Spain brands freedoms of the press, of assembly and instruction as "pernicious" and lists Freemasonry as a "perverse society."

Either the traducers of Freemasonry do not know what the Craft is about or are deliberately hiding the truth when they refer to it as a "perverse society." The fact is that Freemasonry is an ancient and venerable Institution; an international organization which has no connection with any theological system; it is independent of all churches. It holds to its simple faith in God, the Moral Law, the Holy Bible, and the hope of life everlasting. It espouses the democratic principles of life and preaches and practices the fatherhood of God and the brotherhood of man.

It is but fitting that we quote hereunder the views of another Roman Catholic priest on

Freemasonry. Says Father Francis P. Duffy, the chaplain of the famous sixty-ninth regiment (World War I), and a friend of former Governor Al Smith of New York:

"We must take a stand against the narrow-minded within our own fold. Take, for instance, the matter of Freemasonry. I am bitterly opposed to the attempt made by some Catholics to create a state of friction between the Catholic Church and the Masonic Order. It is true that a Catholic cannot be a Mason; neither can he be an Episcopalian. The Masons we know, and particularly the leaders of Masonry, are not anti-Catholic. There is no feeling of antagonism between the priest and the Mason. We have inherited our views of Masons from other countries and from other times. There is no reason why we should go out of our way to start a fight with the Masons."

(The Literary Digest of Dec. 1, 1923.)

OFFICIAL SECTION

GRAND ORATION

By R. W. Bro. T. A. JIMENEZ

Most Worshipful Grand Master, Dignitaries And Members of the Grand Lodge:—

My dear Brethren, first and above all, I pray that God inspire and inculcate in your hearts on this occasion the same good will towards me that I have always entertained for each and every one of you. In His name, and conscious of the duty imposed upon me, I will speak to you about our deepest human experience, not with eloquence but with truth.

We have convened here today for very unique reasons. If by means of words the secrets of the heart can be pictured plainly and carefully, then the hidden grief of every mason in this ancient presence can be easily forgotten, the pain of the soul can be at once remedied, for when expressed, the sentiment is alleviated. Each of you will be spokesman of the human family, of the East and the West and we will be benefitted more by social ties and personal contacts. The Masonic Lights will always be within the sphere of our personal group for the diffusion of our ideals to remedy the human ills.

About four years ago, you and I were enjoying the blessings of peace. I believed it was an everlasting peace for the safety and security of the generations to come. Let me say the pleasing recollections. Let me remind you that, in early times, we cherished greater harmony, both of principle and feeling. We did and attended to our daily routine in life, shoulder to shoulder. We stood hand in hand in solving our problems. The people knew us by heart. Our past was secure. Then, in the midst of our assemblage, the invader came and landed on our shores.

We, the Filipino people, knew their intentions. We knew and know our precious rights. We were invaded because we were weak, unable to resist and cope with the supposedly strong enemy. But in time of such great difficulties and dangers, we rose in arms side by side with our then unprepared democratic benefactor.

We, the Eastern Christians, were soon engaged in our national cause. Our Brethren, Quezon, Abad Santos, Roxas, Guido, Baja and many others

led the campaign. We can still imagine the intensity, the sounds of the preparation. We still hear the desperate appeals of our countrymen. We saw the worried faces of our women, and the determination of men to enlist in the great army of freedom. We saw them part with their loved ones. We saw them leave with whispers and sweet vows of eternal love. We saw them receiving the blessings of old women and the comfort of old men. We saw them part with their mothers and fathers holding them and pressing them to their breasts, again and again, with quivering lips. Kisses and tears mingled with agony. We saw them talking with their wives and children with courageous words spoken to drive away the lingering fears. We saw them all who were left behind sobbing, but their hands waving high in the air with the best wishes in the fields of glory, to live and to die, to right the wrong.

Our thoughts were with them in weary marches, in contending clashes with the foe, in hospitals of pain and glorified fields of battle. We were at home when the news came that they were dead. We were at home when some came with bandaged hands and feet under the clutches of death at any moment.

Thus the past occurrences arose before our eyes in successive waves. All the sacred relations of kin,—father, mother, wife and children—trampled beneath the brutal feet of might. Instead of slaves, we saw the faces of the free and the brave. Instead of the afflicted people we saw the glories of the country.

Those heroes died for Democracy. They died for us who are alive. They are at rest in the land they made free again under the American and Filipino flags which they held dearly and revered eternally. They sleep beneath the sky of the Philippines. Neither sunshine, nor rain, nor storm, nor moving earth, nor other future wars would awaken them any longer. They were and are at peace. We must have one sentiment and only one, cheers for those who are living and tears for those who are dead. Those principles of conduct were their own and so worthy of veneration.

After the smoke of battles cleared away what did we see, my brethren? Where were we at? We were apt to

close our eyes against a painful truth but finally we saw and listened to the songs of the conquerors at our very nose. Whatever anguish of spirit it might have caused us, we knew the worst had come. The bloody purge arrived one by one.

Our living man power, who surrendered against tremendous odds, were told to assemble. They were lined to forage the horrifying "death march" from Bataan battlefields to Camp O'Donnel. Some reached their destination in great distress. Others had fallen by the wayside exhausted. Those who survived the MARCH had always in their minds the living flames of freedom that their deeds and goals could never be challenged. Some of these who died were stricken with sorrows and untold sacrifices and the thought of enslavement. And still others who tried to live but much weakened, bayoneted and crushed under the endless rolls of fighting machines.

In those days of horror in the Philippines, we witnessed brutalities of all kinds imaginable during the occupation by our enemy. We saw numberless incidents in the houses, in streets, in stores, in restaurants, in nightclubs, in theaters, in sentry-posts, in government offices, in prison camps and elsewhere. Our merciless enemy, soldiers and civilians, terrorized our people. Many were bayoneted, clubbed, shot and burned alive like dogs. Civilian women and female children were raped and killed soon after. Others, seeing not sudden death but long painful days and nights and gruesome tortures in dungeons and under clear sky before the fatal end.

On the lips, hearts and souls of those who died were pain, not defeat. They firmly believed that they did not die in vain. The spirit of loyalty and patriotism sustained those arrested, survived the ordeal and freed but physically and mentally wrecked all because they entertained the burning hope of Liberty and Democracy.

The foe bargained for the individual and collective cooperation of our people. They capitalized on Asiatic, racial and cultural brotherhood, and pointed to the American as a common enemy. They said, to the Filipinos has come a God-sent opportunity to realize themselves as true Orientals,

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"kabalat," by shaking hands with each and every one of us in the establishment of Asia for the Asiatics and the Philippines for the Filipinos. They said again and again that they would not harm our countrymen but would give all possible assistance to those who shared with them in their program of racial well-being, happiness and glory. They explained that a wrong decision on our part at this very significant time would mean that the inhabitants of the Islands would be in waste, cities and towns in smouldering ruins, Filipino-Christian civilization destroyed without mercy or pity. And with the threat, that the Filipinos would not live to see the return of the Americans whom they had been waiting for.

To our surprise, our enemy soon made our living conditions wretched. They literally forced our business houses to close. Our mining, industrial and agricultural enterprises, after the Americans were interned, were placed in their hands. Mickey Mouse money in unestimated millions flooded every nook and corner of our motherland. Unemployment became widespread, protective labor laws repealed, working hours extended and a minimum daily wage of eighty centavos fixed. Sky-high cost of living prevailed everywhere.

The railroad facilities were commandeered for exclusive military use. Motorized and even animal-drawn means of conveyance, were either controlled or bought even against the will of the owners at dictated prices. Inter-island and surface water shipping were completely stopped, fuel of all kinds strictly regulated.

Totalitarian lines of educational system of the country was run by the Military Administration. Text-books in all courses in the entire Philippines were rigidly censored. Every semblance of American influence was forbidden and in their place, the so-called magnificent history and culture of the enemy instituted therein. Enemy language became a requirement in every grade. All political, social and civic organizations were entirely abolished. And above all, masonic institutions padlocked, the members told to disband and the teachings forgotten. In these and other controlled association measures, was the Philippines confronted

with totalitarian influences and practices.

Where did this course of action in the lives of the Filipinos lead to? In the light of such stirring events, the Filipinos could not accept the invader as a friend, much less a conqueror. We protested against such horrible barbarity. Such detestable principles shocked the very foundation of morality, every feeling of humanity and every sentiment of honor. So, we, the brown brothers of the Americans, one by one, took up arms and made the resistance in every nook and corner of the country. So much so, when every Filipino recalled that historic broadcast during the early days of the war of the great American president, our brother FRANKLIN DELANO ROOSEVELT, friend and benefactor of the Filipinos, said; ". . . that the people of the United States will never forget what the people of the Philippine Islands are doing this day and will do in the days to come. I give to the people of the Philippines my solemn pledge that their freedom will be redeemed and their independence established and protected . . . The entire resources in men and material of the United States stand behind them . . . It is not for me or for the people of this country (the U. S.) to tell you where your duty lies. We are engaged in a great and common cause. I count on every Philippine man, woman and child to do his duty. We will do ours."

The occupation of the Philippines by our foe was a blow to the great American general, our brother Douglas MacArthur. His progressive and democratic nature made him fight back at the appropriate time, place and circumstances. Under his leadership we carried the delaying action as long as it was humanly possible to resist. By virtue of his ability and experience Australia was fortified and became the logical springboard for the subsequent successful attacks upon the enemy positions.

The fall of the Philippines to the invaders did not mean military degradation to our dear America and our beloved Archipelago, neither to their combined forces nor resulted in a loss of face to both peoples. The fact that even with small preparations, brother MacArthur and the Filipino-American heroes were able to prolong the resistance at Bataan and Corregidor. It was incumbent upon Uncle Sam that

the Philippines must be redeemed. It must be liberated by the heroic comradeship in blood of the white and brown brothers and preserved as the fundamental goal of the Allied Pacific strategy.

By divine coincidence, the schedule of the guerrilla activities flashed out into the wide open space from North to South and from East to West. Thousands of our countrymen were in arms resisting the enemy in underground work until freedom came. All these possibilities were kept burning in the thoughts of every Filipino, army and civilian.

The much awaited truth has come at last. On March 21, 1942, the President of the United States ordered General MacArthur to break through the enemy lines. He came through and he returned, his greatest ambition in life. Whatever the future may hold in store for General MacArthur, he can rest content in the thought that he has given all the best years of his life to the service of our country. Posterity will always hold him and his deeds in grateful remembrance by every Filipino.

The memory of Bataan and Corregidor became a potent magic incentive to his words, "I SHALL RETURN." Brother MacArthur know that with the support he was obtaining from his motherland, industrial might, man power and Filipino loyalty to democracy, he could easily crush tyranny and despotism newly implanted in our country.

Despite the widely publicized independence granted to our fatherland which was only a mockery, — the honor of both nations was avenged. The enemy was not only driven out of our country but they who proudly claimed to be invincible, through the democratic planning of America, could not help but surrender unconditionally. I humbly supposed that the benevolent Author of our being has willingly heard our prayers against the cruel, scandalous and unjust treatment of our people. It happened as early as February, 1943 when the first American submarine successfully ran the foe's blockade, landed in Northern Mindanao. Then came other General MacArthur agents who landed in Mindoro. Sometime in September the American aeroplanes began bombing the Philippines. On October 20, 1944, General MacArthur gained a strong foothold in

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Leyte. This marked the beginning of the end for the enemy in our country. Daily waves of American planes visited the strategic places of Luzon and other areas and dropped bombs, and followed by landing after landing, practically unopposed, wiping out the foe wherever he was found. The power of the enemy crumbled into pieces one by one. At last the great American soldier set foot in the Philippine Capital. The whole country was liberated. It showed volumes of sentiment, of aspiration, of history, of love of country, of loyalty and everything else that guide the feelings and thoughts of great men dedicated to a great cause.

The democratic institutions have been vindicated. The whole history of the last four years, rounded by incalculable atrocities, seems, in the providence of God, to have been clothed, now, by fraternity, liberty and happiness.

No people on earth have more cause to be thankful than ours. With heartfelt gratitude to the Giver of Good, for His guidance in the hour of darkness, we are blessed with well-being and of happiness. Even those who now sleep, by the turning of events have been clothed with new color of sentiments. Dead, they speak to us to ponder the simplicity and deep wisdom in fighting for a noble cause, of patriotism and to guard our country with devotion and zeal. On the altar of their memory, we must be more faithful to our country for which they fought and died. They are martyrs and conquerors. They are mightier than when alive.

To you who are living, we admire you and will emulate your examples and chosen ideals. Four years ago, you were away from our reach, lingering in that shrine, the East and the West, to carry on the banner of everlasting peace and happiness for mankind. You are no longer ours but belong to the democratic world. In your mission rest our success for nobler deeds. We hope we will not fail you. We have a deep and abiding responsibility; a fixed determination to show that a free government founded in the blood and great sacrifice can thrive best under all circumstances. We can not shrink from your legacy. We will show not only in our own words but in our own deeds that we are worthy of your generous sacrifices. If we fail, it shows that we are not equal to the task you committed to our care. But we

will strive hard to be worthy of your name, your honor and your glory. We will face the future seriously without fear and approach the problem with un-bending purpose to solve them aright.

Lastly, we, the Eastern Christian race, thank the American people, under the brilliant leadership of General Douglas MacArthur, a founder and defender of real democracy, from the bottom of our hearts, for your noble sacrifice in our behalf. We now see, anew, our country filled with happy homes and bright faces. We are again free to talk, to do and to act, the democratic ways of life. We see our people with lips rich with words of love and contentment, people who labor without sighs and groans, people who work shoulder to shoulder without grim faces, people who think with joy and satisfaction, people who suffer no more of diseases of skin, flesh, bones or brain, people who speak no longer of piteous means of want, and people as I see them, lives lengthen, joy deepen but with shades of cruel eyes of scorn for the enemy who made them suffer. They can forgive but they can never forget.

And now, my dear brethren, as I conclude my task, you and I know our deal on such a national movement. You and I see clearly the ideology of the succession of events, of past struggles from the beginning to the end. We masons have been partisans always on all occasions. Our devotion to the cause has necessarily been the guiding star at all times. Either in peace or in war, either in cities or in the battlefields, either under the cloudy sky or in dungeons, either in land, sea or air, and even anywhere, masonic hand, from the highest ruler of the land down to the last soldier, has been seen in that great and noble task.

And in order to carry on those ideals, masons must be everywhere. Some "must of necessity rule and teach, and others must essentially learn to submit and obey." Thus those who suffered have not suffered in vain but became a treasure amid the storm just passed.

These works and these observations are done by those whose public exertion have been a struggle for the liberty of others, done by those who give their share in the endeavors to wipe out oppression, and done by those who covet no pre-eminence, no honors and no distinctions, but to preserve consistency

in securing the honor, unity and respect of humanity. These are the ideals of masons in the past, in the present and in the future.

From these walls, with the help of the Almighty God, of the ideals of Brother George Washington, father of the great American Republic, and of the dreams of Brother Jose Rizal, saviour of our country, I hope that our beliefs roam and spread again to the four corners of the globe with undiminished vigor, re-uniting our aims and purposes with renewed resolution, to maintain and defend, by that spirit of unsolicited and tireless affection which is the chief defense of the happiness of all mankind.

I thank you for your kind indulgence and reception of my humble sentiments.

THE MONTHLY MASONIC LUNCHEON

The last monthly Masonic Luncheon sponsored by Nilad Lodge No. 12 and Luz Oceanica Lodge No. 85 was a success. More than one hundred brethren representing 32 lodges were in attendance at the big Grand Lodge Hall on Washington's birthday, February 22. The historic occasion was featured by inspiring speeches from M. W. Bro. Michael Goldenberg, our new Grand Master who emphasized the need of the combined efforts of Masons in this Jurisdiction to hasten the reconstruction and rehabilitation of blue lodges throughout the nation; and our Grand Chaplain Bro. Ernest E. Voss and Grand Orator Bro. Jose Gutierrez David who dwelt on the great and noble qualities of Bro. Washington.

The next monthly Masonic Luncheon sponsored by Service Lodge No. 95 and Batong Buhay Lodge No. 27 will be held Sunday, March 24, 1946 at 12:00 noon at the Grand Lodge Masonic Hall. A delightful program of entertainment by well known artists and several instructive addresses are assured to the brethren who will attend this important affair. Early reservations should be made with the masters of the sponsoring lodges. This luncheon will be sort of farewell party to our Senior Grand Warden Bro. Andrew D. Gruber who will soon return to the United States; he has been very active in Masonic work in this jurisdiction. Bon voyage to you, Bro. Gruber.

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**MASONIC FUNERAL SERVICES IN
MEMORY OF LATE M. W. BRO.
JOSEPH HENRY ALLEY**

The members of our Fraternity paid their tribute and respects over the remains of M. W. Bro. Joseph Henry Alley, P. G. M., in simple but impressive ceremonies held at the United Church of Manila (corner of Lepanto and Azcaraga Streets) on February 7, 1946 at 2 o'clock p.m.

The funeral services were conducted under the auspices of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, M. W. Bro. Michael Goldenberg, Grand Master presiding.

There were also present, the widow, the employees of the Philippine Refining Company of which he was assistant manager, and a good number of Masons and friends.

22 February 1946

i Most Worshipful Grand Master:

In submitting this address on George Washington, for publication — in whole or in part — in the CABLETOW, there are a few observations that may be of interest:

First, the future of the Filipino people. Years ago, a theosophist friend of mine, who undoubtedly possessed the gift of prophecy and was somewhat of a seer, said:

"Some day that people (the Filipinos) will be a great race with high humanitarian principles and leadership."

Present day indications are that the challenge and opportunity for leadership in the Orient is already here — for the Philippines is the only Christian democracy in the Far East.

Second, the parallel lessons of the American revolutionary period. History repeats itself and many of the circumstances, problems and aspirations of the colonial people of America are paralleled by similar situations in the Philippines today.

A close re-study of American revolutionary history and its subsequent period will be of benefit to the nation builders of this pioneer democracy of the Orient at this time.

George Washington and his host of great contemporaries on the American colonial scene represents the hand of Divine Providence. No chain of natural circumstances developed such a preponderance of great men in a country — which at that time — did not have a population much greater than has Angeles County, California has today.

Masonry, standing so clearly on the principles of the Universal brotherhood of man under the fatherhood of God, is challenged to inspire in the hearts and actions of its members those same great universal principles of truth that activated the leaders of Washington's — yes, Rizal's own time. (For was not his cycle a probable rededication of truth in fact and a challenge to the future—only 50 years hence?)

1946 is the year of independence—170 years after American independence — and 50 years following the liberation of Rizal's enchained spirit! The steel has been forged and tested. The sword of TRUTH is ready at hand for use! May we all be worthy of the great task ahead!

Fraternally submitted,

ERNEST E. VOSS, P. M.

Most Worshipful Michael Goldenberg,
Grand Master of Masons in
the Philippines,
180 Gunao,
Manila, Philippine Islands.

GEORGE WASHINGTON

1732—1799

"First in war—first in peace — first
in the hearts of his countrymen."

BY WOR. BRO. ERNEST E. VOSS, P. M.

There is a belief among Hindu mystics that in time of travail and sore distress in the lives of people, the Elder Brothers appear in the persons of men to lend their help to great and just causes.

The history of the world gives evidences of unusual numbers of great men being produced by various countries during times of stress. We had our Patrick Henry, George Washington, Thomas Jefferson, John Adams, Alexander Hamilton, Benjamin Franklin, and a host of others during the period of American revolution. Whether we should attribute this preponderance of great wisdom and inspiration to the hand of Divine Providence or to natural cause and effect, is a matter for each thinker to determine

for himself. Perhaps the events and leadership of the period through which we have just passed will help us to decide.

In plain truth, as we see it now, the American Revolution was only saved from being an abortive rebellion by two factors. One was the character of George Washington. The other was the marshalling together against England of the European powers — likewise a tribute to the character and leadership of Franklin and Washington. The new country had no assets, manufacturers, troops, markets or commerce with which to wage a successful war.

Washington was never able to raise an army of 25,000 men at one time and had never more than 18,000 in one battle. By the end of the war his whole army was 6,000 and even his indomitable will and courage admitted that "we are at the end of our tether unless France should quickly send additional funds."

The miracle happened, however, and independence was won, and that fact was to be marvelously potent in altering the mind and character of the people. Much the same change took place in the outlook of the colonists as takes place in a boy when he has left home and for the first time, really stands on his own feet; and looks about at the world which is his to wander in and conquer. For good or ill there comes a release of energies and a rapid development of latent powers.

Far more important than the mere redress of grievances was the breaking down of all the spiritual barriers to the complete development of whatever might prove to be fertile, true and lasting to the American dream. The forces and influences which were shaping it were suddenly increased in intensity by having the hampering connection with the Old World severed.

The first great step in freedom had been accomplished when secession became a fact. This was the greatest legacy of the period.

Another was the character of Washington. In the travail of war and revolution, America had brought forth a man to be ranked with the greatest and noblest of any age in all the world.

There have been greater generals in the field and greater statesmen in the

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cabinet of our own and other nations. There has been no greater character. When we think of Washington it is not as a military leader, nor as an executive or a diplomat. We think of a man, who by sheer force of character, held a divided and disorganized country together, and successfully gained the confidence of foreign powers.

We think of a man, who, after peace was won, still held his disunited countrymen together by their love and respect and admiration for himself until a nation was welded into enduring as strength and unity.

What was the source of this greatness of character? Despite the efforts of "debunkers" in the age of 1925 to 1935 to dispel any illusion of grandeur around Washington; by attempting to prove that he was as susceptible to the appeals of horses, whiskey and woman as anyone else; we find him even more real and vivid to the people. Here was a man who was a man's man. That he was a normal boy and a normal man is evident. No king, prince, potentate or bemedalled prig paraded in the clothes that hung from the shoulders of George Washington.

We find that he was truthful. The first clue to this was "Parson" M. L. Weem's tale of the cherry tree. Even Ripley's famous "Believe it or not" proves that there is some foundation in fact for every fable, folklore or tradition. We know that young George had a kind and loving father and that the boy tediously wrote copybook maxims. These were sound foundation stones of character. We know that "the boy is father to the man" and "the shadow of the man to be."

We find that he had integrity as a young man. We see him as a surveyor, accompanied by his companion Christopher Gist, surveying the Monongahela river. Marker stones bearing the initial "W" still exist, testifying to his accuracy on this pioneer mission.

We find him poised and courageous as a young officer. Modestly and coolly retrieving some semblance of orderly retreat from disaster; as he has two horses shot from under him at the Bord-dock ambush by the French at Fort Duquesne, he registers a soldierly quality on our consciousness.

His personal affairs were scrupulous and accurate. Nearly two hundred years after, has private bookkeeping sys-

tem at Mount Vernon was audited by a committee of auditors from the National Association of Certified Public Accountants, and only two errors were found—one for one cent, the other for six cents. Few men die today and leave their personal affairs in anything but a muddle.

We find him unambitious and possessed of a great sincerity of purpose. We find him leaving the peace, quiet and safety of Mount Vernon to serve his country at the First and Second Continental Congresses. We find him actively and quietly supporting all such American measures; just as later he felt that the Constitution of the United States justified the support of his name. He had been the president of the convention which drafted it. He had heard the debates and was familiar with the purposes of the men who had framed it. He knew more about its purposes than his critics who had no part in preparing it (such as Thomas Jefferson whose own support he later won through the addition of the Bill of Rights, or first ten amendments which define the rights of the individual man.)

We find in him a great and sympathetic leadership ability. We find him drafted for the supreme command of the American forces. All historians agree in assigning first rank to the personality of Washington, Commander of the weary and footsore Continental Army that clung to the cause of freedom to the bitter end.

War brings out the worst, as well as the best, in men. It is a mistake to think of the America of 1776-1783 as a nation of patriots pressing their services to gain their freedom. It was hard to get men into the army and to keep them there. Often Washington had neither money nor food nor clothing to offer them. But he always had an army, pitifully small as it was at times, which held the flag flying in the field for the love of him and confidence in the character which they sensed in his dignified presence. Without him the cause would have been irretrievably lost, and the thunder of orators would have rumbled on into forgetful silence — instead of awakening the echoes of the world. When the days were blackest; men clung to his unflinching courage, as to the last firm ground in a rising flood.

Washington was truly a giant in stature and spirit, a tireless and methodical worker, a firm ruler without the ambi-

tions of Caesar or Cromwell, a soldier who faced hardship and death without flinching; a steadfast patriot, a hard-headed and practical director of affairs.

So much for the man. Back of the man we find the Mason — and if our appraisal of events and incidents are correct—very much of a practicing Mason.

Familiar to all of us is the painting of George Washington, depicting him as the Master of his lodge at Alexandria, Virginia — probably about the time of the First Continental Congress and before the American Revolution. Here is a clue, for in that poised and serene figure is epitomized all that was noblest and best in the American people — the master of his own character — the accepted leader of his fellows.

History reveals his masterful leadership in composing many quarrels among his officers, many of whom were volunteers from Europe; and to placate cold, hungry and unshod troops. Intrigues against himself he always ignored and the intrigues came to grief. Even after France sent aid, and although asking and receiving no salary, he frequently — from his own pocket — bought clothing for his men and sent aid to the destitute families of his companions in battle.

His patience was inexhaustible. None of his officers had been thoroughly schooled in the art of war. Knox had been a bookseller, Greene a blacksmith, Arnold a merchant, Marion a planter, Sullivan a lawyer, Wayne a farmer. But we find only a spirit of helpfulness and mutual loyalty. Many of these leaders were members of the Craft, as was Lafayette. Probably Pulaski and Kosciusko from Poland, and von Steuben from Germany, were also masons.

Although harrassed and interfered with by covetous and jealous enemies who were not members of the fraternity, who questioned his military ability, he assumed every responsibility thrust upon him and fulfilled it. He exhibited no enmity towards those who challenged him. He had not only to recruit, train lead an army, but to write constant letters to Congress, state leaders and state governments, begging them for the wherewithal to create and maintain an army. It was not until after the battle of Monmouth in 1778, following the winter at Valley Forge, that he was given

WHAT OUR LODGES ARE DOING

BATANGAS LODGE No. 35 Batangas, Batangas

Masons among the American officers and enlisted men in Base R. organized the Square & Compass Club for the good of masonry in general and the members in particular. Filipino masons joined the club too. This club was largely responsible in the reconstruction of the Lodge building which was burned by the Japanese a few days after the coming in of the Americans.

Among the brethren largely instrumental in the completion of the temporary building and the acquisition of its complete equipment were: Bro. Joe Vaughn, of Burnside Lodge No. 634, Kentucky; Bro. James L. Baird, of Youngstown Lodge No. 615, Ohio; Bro. Paul I. Endsley, of Paul Revere Lodge No. 330, Missouri; and Bro. Saturnino David, District Inspector.

The American brethren requested all masons in the area to lend a helping hand in the construction. Most of the work was done at night since all enlisted men were busy during the day. In brief, it can be said without contradiction that the rehabilitation of Batangas Lodge No. 35 was due to the untiring efforts of the American brethren in the Batangas Square & Compass Club.

SPARKS FROM HIRAM QUARRIES Open Letter

January 10, 1946

Bro. Milford E. Shields

Box 1217, Durango,
Colorado, U.S.A.

Dear Brother Shields;

We have just received the book entitled "The Illustrated History of Free Masonry" which you very kindly presented to HIRAM LODGE No. 88, F. & A. M., and which will be duly reported to the Lodge at our next stated Meeting, for the information of all the members.

I wish to assure you, Brother Shields, that this is the FIRST book to adorn the library of this Lodge since the liberation, as we have lost everything during the last ravages of war. This is, indeed, a very welcome donation coming from across the seas, and which bears the appreciation of the courtesy degrees performed by this Lodge to your son, Brother Chester A. Shields.

Again assuring you of our gratefulness and thanking you most sincerely, I remain

Fraternally yours

RAMON RAMOS, P. M.
Secretary

NILAD LODGE NO. 12
Manila

This lodge is anxious to know the whereabouts of the following brethren:
Bro. Jose Castro, affiliated from "No-limetangere" Lodge No. 42, since August 3, 1940

Bro. Zoilo D. Herrera
Bro. Licario Lapus
Bro. Domingo Maximo

If any member of our Fraternity knows their whereabouts please communicate same to W. B. Patricio E. del Rosario, P. M., Secretary of the lodge.

MEMORIAL LODGE No. 90 San Jose, Nueva Ecija

The members of Memorial Lodge No. 90, opened and reorganized the Lodge in San Jose, Nueva Ecija, last May, 1945, due to the fact that almost all buildings in Muñoz, Nueva Ecija were razed to the ground on account of World War II.

The members were badly hit as their houses and belongings were lost; the Lodge building and Lodge properties were burned to ashes.

Since the Lodge reorganization, more than 200 visitors attended the Lodge meetings and mostly are U. S. Army brothers from different Lodges in the United States.

From May, 1945, to November of the same year, we had more applicants for degrees than the last three pre-war years. We had 9 initiations made during the period.

Wor. Bro. Marceliano Hidalgo, Past Master of Memorial Lodge No. 90 for several years died last December, 1941, during the time the Japs were entering the town.

the support of Congress that he so richly deserved and badly needed.

It was at Valley Forge, during the bitterly cold winter of 1777, that we gain our true insight into the soul of Washington. Around him were the emaciated bodies of men — clad in tatters and patches, whose feet left bloody tracks upon the winter's snow as they trained under von Steuben and Lafayette for the battles of the year to come. But Washington's own quarters were heated no better and had few more comforts than those of his men. We find him anonymously sending his own great cloak to keep a freezing sentry warm. We find his own spare boots going to protect the bare feet of another soldier. His own personal funds were used again and again to purchase cattle and corn

when the efforts of Robert Morris and Hym Solomon failed to produce the necessary provender or financial support from Congress, or from the citizens of Philadelphia, or from their own personal incomes.

We catch a glimpse of George Washington on his knees in a hidden thicket away from the prying eyes of men, asking Divine assistance in his most bitter hours of testing; when the light of liberty burned very low and it seemed that there might not, after all, be a dawn of freedom for the world.

Once only do we find his righteous anger aroused. He had received many letters from his military officers, even before the peace came, advocating military government in at least part of the country. To these he gave a blistering

reply. He refused to be a party to any conspiracy for setting up a monarchy or a military dictatorship. He did a thing unprecedented in military or national history — for on the 23rd day of December 1783, he returned to Congress, of his own free choice, the symbol of his military authority — his commission as Commander—the military authority granted to him by that body of civilians. Thus he proved his greatness above king, prince or potentate by recognizing the rights of the common man to a free representative government.

His job well done, he retired to the peace and happiness of Mount Vernon. That was in 1783. That date is significant, for he remained in retirement until he was called upon to preside over

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SCOTTISH RITE PAGE

Published by, for, and in the interest of the Philippine Bodies, A. & A.S.R.

The Order of DeMolay is in the Philippines. The Philippine Bodies, A. & A.S.R., at its last stated meeting, has agreed to sponsor the first Chapter to be known as JOSE ABAD SANTOS CHAPTER in memory of that worthy man and Mason, whose exemplary character is worthy of emulation by the youth of our land. This order is for young men of good family background between the ages of 14 and 21, recommended by two Master Masons or two DeMolays. The fees involved are twenty pesos for initiation, and eight pesos a year, dues, payable semi-annually. The first or chapter member class, will be initiated on the 23rd of March 1946 at 4:30 p.m., at the Grand Lodge Hall of our Masonic Temple at 138 Gunao, Manila. Master Masons are expected to attend. Our Acting Deputy, Ill. Bro. Michael Goldenberg, 33°, is the Deputy of DeMolay in this Jurisdiction, while Bro. Andrew Gruber, 32°, our present Senior Grand Warden, who has long been identified with this movement in the United States, is in charge of the work. Applicants may inquire from the Office of your Secretary, (Philippine Bodies, A. & A. S. R.) any time from 10:00 A. M. to 7:00 P. M. The initiation consists of two degrees: the Initiatory, and DeMolay, which are presented in a manner known to Master Masons. Though its plot is laid in medieval France, the impressive ceremonies will remind many a Mason of the trials, tribulations, and persecutions under the past Japanese regime. The martyrdom of DeMolay has its counterpart in the martyrdom of many Filipino Masons as Rizal, Abad Santos, Jose P. Guido, and many others who refused to avow any guilt. Never for a moment did these noble martyrs flinch, nor by word or gesture indicative of fear or death did they gratify their fiendish persecutors. By their wonderful fortitude and heroic death, they added another bright page to the history of Freemasonry in the Philippines. Indeed, all Masons who could see the DeMolay work will appreciate Freemasonry more.

Bro. Conrado Benitez, 32°, Chairman of the Philippine Council of the Institute of Pacific Relations, is presently in the United States to give the American people a picture of Philippine conditions

and problems. In an interview with him over NBC from San Francisco, which we heard recently, Bro. Benitez frankly declared that conditions here are unsatisfactory. "As far as foreign trade is concerned, we cannot sell; and therefore we cannot buy. Therefore, we have unemployment, hunger, inflation and the black market." He deplored the fact that the world is starving for fats and oils when millions of coconuts are rotting in the Philippines for lack of a buyer. To reestablish normal trade, he said, the coconuts must have a market. Reiterating the Filipinos' firm faith in themselves and in America, Bro. Benitez emphasized the need of mutual and realistic understanding between the two nations. "I would like to see a fact-finding investigation go to the Philippines," he announced over the air, hoping further that the American people will remember that the Philippines is a great American project—and as such, should have priority.

Our American Brethren of the Philippine Bodies are now doing their turn informing their friends about our plight. Bro. Joseph Gordon, 32°, writing from Phoenicia, New York, where he has a Pharmacy, says he will never forget the true Masonic hospitality extended to him and thousands of his countrymen during their stay in our country, and assures us that each and everyone of them will be our Ambassadors of good will in the United States. Bro. Gordon who was present at the installation of the officers of his Lodge, Mt. Tabor No. 807, at Hunter, N. Y., addressed the Brethren on Masonry and Masonic activities in the Philippines. "Judging by the questions asked me in open forum," he avers, "the interest on the Philippines is tremendous here at home."

Bro. Ralph F. Barnes, 32°, who is now in Long Beach, California, at 5616 Harco Street, Lakewood County, and is one of our Life Members, having paid his dues for 20 years, says that although he cannot be present in body at our meetings, he is always here in spirit. Bro. Barnes will do well to pay Ill. Bro. Leo Fischer, 33°, a visit at his country home at 28 South El Molino Street, in Alhambra, as he is deeply interested to hear up to date news from the Pearl of the Orient, which is the Philippines. Ill. Bro. Fischer has again written us a long and interesting letter and we hope his message will arrive on time for the next issue of *The Cabletow*, where he

was Editor for several years. We wish to thank Bro. Nicolas Buenaventura, 32°, now at 819 Temple Street, Los Angeles, for delivering our message to Ill. Bro. Fischer. Another Brother who is also in California is Bro. Fred B. Irwin, 32°, whose address is 1014-1/2, 10th, Apt. No. 1, Modesto. He has been "moving about" for the last three months, but expects to be "settled" after his hectic days in the Pacific theatre of war.

Bro. Teofisto Batungbakal 32°, forwarded us a letter written to him by Bro. Julian C. Balmaseda, 32°, which we cannot help but quote. Very active as Secretary of Pintong Bato Lodge No. 51, Bro. Balmaseda says, "we are now doing things down here (Bacoor, Cavite) in a bigger way...we have recovered our lost personnel. Even those who 'died' in the USS Paul Jones at the Battle of Maccasar on the first days of the war, when said destroyer was 'sunk' according to Jap propaganda, have been "resurrected" and paying their dues to the Grand Lodge of California during the emergency." He sent in the dues of Bro. Juan Z. Bagasan, 32°, who is in business at 807 King Street, Seattle 4, Washington. Bro. Bagasan informs us that he had the signal honor of meeting and shaking hands with prominent companions of Seattle Council, Royal and Select Masters, during its installation on 15 February 1946. He said that he was overwhelmed by the magnificent welcome profered him after addressing the Brethren on things Philippine.

From Idaho, Bro. Ivan E. Dunbar, 32°, sent in his dues from his home at 311, 17th Avenue, South, Mampa., while Bro. Milton W. Haller, 32°, of 1022 Packard Avenue, Fort Wayne 6, Indiana, requested us to send his 1946 membership card in a hurry, as he wanted to accompany his father to the Scottish Rite Renuion in that Valley, to be held shortly. Bro. Charles T. Haugh, 32°, of the same State, at 1041 Churchman Avenue, Indianapolis, just mailed us his check. We are eager to hear from Bro. Haugh.

Writing from R. R. No. 3, Lebanon, Ohio, Bro. James D. Templeton, 32°, says he got his discharge from the Army and has started working with the same company he was connected before the war. Bro. Templeton told the Brethren of his Lodge, of our struggles and our work of rehabilitation. At the city of

◆ SCOTTISH RITE PAGE ◆

New York, Bro. Roy H. Christ, 32°, witnessed the exemplification of the Rose Croix degree. "It was the most impressive work I have ever seen. I was thrilled to the utmost." At this same meeting, he met another member of Rizal Consistory, but he failed to mention his name.

Two Brethren so far have signified their intention of affiliating with the Scottish Rite Bodies nearest their home: Bro. John M. Cantrell, 32°, of 1102 Parkview, Dallas 10, Texas, and Bro. Howard W. Tuttle, 32°, of 106 Porter St., Somerville, Massachusetts. They feel "kind of bad about asking for the demit," but they believe they can work better by being active in their respective Valleys. "In my small way," writes Bro. Tuttle, "I am still fighting for those things you people would like in this world."

We just heard from Bro. Robert T. Skelding, 32° 4106 East 143 St. Clevel-

and, Ohio who arrived home safely and is now reverted to civilian life. Bro. Dale D. Kettle, 32°, of the same State, 1059 Albert St., Toledo, sent us his dues. He and his brother Dean took their Scottish Rite degrees together with the "Readjustment Class," accidentally meeting in our Masonic Hall after several months of war.

We trust our Brethren in the United States who are not members of Lodges in this Grand Jurisdiction have already received *The Cabletow*. The annual subscription is \$3.00 which we expect to receive by postal money order in favor of Lakandola Lodge of Perfection, A. & A.S.R.—if you do not want to miss a copy.

LOPEZ JAENA LODGE OF
PERFECTION NO. 3,

A. & A. S. R.
Valley of Iloilo

Lopez Jaena Lodge of Perfection No. 3 in the valley of Iloilo was reorganized and reopened on November 24, 1945, with the assistance of Bro. ERIBERTO GONZALEZ, 32°, who presided over the meetings as Acting Venerable Master.

On January 19, 1945, the following brethren were elected and appointed to serve this Lodge of Perfection for the present Masonic year:

Venerable Master—Bro. Manuel Blanco, 32°; Senior Warden—Bro. Manuel Garcia, 32°; Junior Warden—Bro. Fortunato R. Ybiernas, 18°; Orator—Bro. Pablo Nava, 14°; Almoner—Bro. Sixto B. Ortiz, 14°; Secretary—Bro. Genaro C. Bermejo, 14°; Treasurer—Bro. Olimpio Magat, 14°; Master of Ceremonies—Bro. Jose Ma. Estacion, 14°; Expert—Bro. Jose Ma. Garcia, 32°; Assistant Expert—Bro. Emilio Infante, 14°; Captain of the Guard—Bro. Angel Villazor, 14°; Sentinel—Bro. Placido C. Brasileño, 14°.

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the federal convention at Philadelphia in 1787.

Many of the signers of the Constitution of the United States of America were Masons. There is no doubt that the interests and rights of men were championed by these students of truth for the document might well have been created on a Masonic trestleboard. Liberty, justice and equality are evident in practical application and nearly the same body of men adopted the ten amendments or "Bill of Rights" only two years later.

With the completion of this constitutional Convention, Washington again retired from public life until he took his oath of office as President of the United States in 1789, two years later.

Here we find an interesting omission in recorded American history. Ripley's "Believe it or not" reveals the true facts in the case. The forces of disunion in the new country seemed to threaten disruption. The missing but vitally necessary qualities of character and leadership in the Chief Executive of the United States of America presented a real problem. It was not solved until Washington's sense of responsibility was again aroused.

George Washington was not the first, but the first *successful* president of the United States.

Following the interim between the adoption of the Constitution and his unanimous election there had been five different refusals of nomination to the post by George Washington; while seven different previous presidents were in office. Some of these men remained in office for only a few weeks — others a few months. This is apparently one phase of American history that historians chose to forget, but which is mentioned here to impress the student of history with the very difficult circumstances which challenged the leadership of a national president.

George Washington refused to be anyone's political pawn to run for office — to satisfy a non-existent personal ambition. He had no ambition other than to do what needed to be done. This, too, was a Masonic trait of character — one of the ancient landmarks that has distinguished Anglo-Saxon and American Freemasonry — which seeks the man for the job rather than to recognize a personal ambition.

Washington reluctantly accepted the draft to the highest office in the land, served his time after being re-elected unanimously in 1793 and withdrew from office after serving two terms. He

declined a third term of office because he considered no man infallible and recognized the fact that other qualified men stood ready to succeed him.

Washington's term of office as President of the United States was likewise characterized by the consistent practice of Masonic virtues and ideals.

He was perhaps the first national leader since the dawn of history to exemplify the democratic way of life. It was no mere gesture of false pride when he referred in his first inaugural address to his "inferior endowments from nature," his "lack of experience in the duties of civil administration," and his other "deficiencies." These were not the ideas of a man thirsting for power or eager to play the roll of a demagogue. They were rather the confessions of a man prepared to take counsel with the people, his advisors and friends, to make compromises with extremists and rule in the Constitutional manner appropriate to the democratic way of life.

He sought the counsel and advice of his associates, welcomed and accepted constructive criticism and stimulated loyal response and cooperation through his constructive attitude.

He invited the establishment of checks and balances on executive authority,

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◆ OFFICIAL SECTION ◆

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which has resulted in a lasting interpretation of "advice and consent" of the Senate, as the right of that body to approve or disapprove the President's action—never to give him formal advice before the fact.

Washington gave the new government an organization and a policy. He forged a stable government from a mere piece of paper entitled the Constitution of the United States of America into which he breathed life and purpose.

With the assistance of Jefferson and Hamilton, both of whom had opposed the idea of strong national unity because of their preference for states' rights, he secured the assumption of all states' debts and created a national treasury with a sound currency. This assisted in the development of a stable national banking system. Winning over one's political adversaries with such practical finesse is an indication that Washington was a statesman of the highest order.

With the suggestion, advice and counsel of his friends, he created the first national public school system in the world and instituted a national university for the training of young men for public life, under the way of American principles.

He created a sound system of international relations for the time. He warned against "inveterate antipathies" and "passionate attachments" against or for foreign powers whose interests were not similar to our own. (These were the entangling alliances referred to later in Washington's Farewell Address).

He warned against free migration from countries whose countrymen were wholly inexperienced in self government; but the second generation of Americans mostly ignored this warning.

He advocated and created a strong national government, although opposed by many leaders including Alexander Hamilton and Pelatiah Webster. Widespread was the conviction that full autonomy in towns, counties and states was the truest and best basis of life. Washington's principles were retained in the National Constitution but the word "national" was struck out so as not to disturb the exponents of states' rights.

Washington recommended to Congress the enactment of sound laws promoting

not only the commerce and industry, but also agriculture, science and education, all based on sound democratic principles.

Just as he was untrained and unskilled at the art of war, and learned through error until his retreat and defeats became a glorious victory, so did his strength of character inspire the cooperation that laid sound and enduring foundations under the first new republic.

Washington was a quiet man, with little more than an elementary education—yet he held the thirteen widely separated and uncooperative colonies together until the final victory was secured. After independence was won he still inspired the grateful loyalty and devotion of his fellow citizens and followers until the nation was strongly united and was assured a successful future.

Through it all, he had no illusions about his own grandeur, no thought of the future except an intense longing to return to his plantation on Mount Vernon.

He retired from political life on March 3, 1797—again to be disturbed the following year on threat of war

with France. He then accepted a commission as Lieutenant General, which he retained until his death on December 14, 1799.

At last he rested on his beloved Mount Vernon where his spirit a silent vigil keeps over the country of his birth and dedication.

To stand with bared head before the portals of his tomb, and to feel the flood of inspiration that blesses the pilgrim, is one of life's greatest experiences.

First in war, first in peace and first in the hearts of his countrymen—George Washington, the Father of his country, lives forever. He is enshrined as the first and greatest American in the Hall of Fame, but more particularly in the hearts of his countrymen and the citizens of the world.

The heritage of liberty, founded on the rights of man, has now spread to the four corners of the globe and is our beacon light.

Perhaps he is watching our efforts to make the world free from fear—free from want—free for religion and free for speech—and is pleased—this 216th anniversary of his birth. May we continue to be worthy of this great and precious trust.

★

ABEJO, OSORIO & ANASTACIO

Attorneys & Counsellors-at-Law

201 People's Bank Building

Corner David & Dasmariñas Streets

Manila

★

A PLEDGE OF SERVICE

A short address delivered by Wor. Bro. Pablo C. Mariano, Master-elect of Kasilawan Lodge No. 77, at the joint installation ceremonies of the Officers of this Lodge and of those of Zapote Lodge No. 29 and Toga-Ilog Lodge No. 79, held on December 22, 1945.

Most Worshipful Grand Master, Members of the Grand Lodge, and Brethren:

Before I begin with my short address, I invite all my brethren to stand with me and dedicate a one-minute silent prayer in honor of our departed brethren who died and perished during the recent war.

I want to reiterate on this occasion what I have stated just after I was elected Worshipful Master of Kasilawan Lodge No. 77. I am very thankful indeed to all my brethren for this unprecedented honor in the annals of my life history. It is a great honor and a rare privilege to serve an institution universally recognized. It is equally a great honor and a rare privilege to be with men of high and noble principles.

I do believe that it has been the great misfortune of our country, when four years ago, one who had no regard for the rights of men and of the sacred principles of democracy landed on our shores. Our rights as an individual and as a group have been trampled upon by the invader, violated our constitutional liberties, and denied us the privilege of enjoying the democratic ways of life—all things essential to the very existence of a free-loving country like ours. It is indeed bitter to recollect those dark days of enemy occupation when one was not at liberty to enjoy the freedom of democracy. Providence has willed that we suffer and we had suffered. And it is the same Providence that willed to have us redeemed and liberated from the clutches of our brutal enemy. And now that we are once more free to exercise our human rights and personal liberties within due bounds, now that we are again free to enjoy those fundamental rights of a democratic Government—those fundamental principles and lofty ideals sanctified by the blood of our martyrs and for which our noble heroes fought and died, it is incumbent upon us, who are survivors of this war, to work harder as we have never worked before in order to reconstruct and rehabilitate our moral structure so that in the years to come our fraternity would have a strong, solid, firm and lasting foundation. Let us not forget our brethren who had fallen in the dark and died for a noble cause. Let

us follow their worthy examples, make their sterling character our guiding star, and their past deeds our beacon-light in crossing the turbulent sea of existence. With this, as our guiding principle, let us consecrate ourselves to the task of building our fraternal and masonic edifice, let us strive together for the uplift and advancement of our noble and sacred fraternity to show to the world that our brethren have not died in vain.

Before closing, my brethren, in the name of Kasilawan Lodge and of myself, I wish to extend my heartfelt thanks and deepest gratitude to our Most Worshipful Grand Master, to the installing Officers of the Grand Lodge, and to each and everyone present who made this occasion a complete success. I thank you.

By Wor. Bro. ARSENIO B. RIVERA
Most Worshipful Sir and Brethren:

Exactly 24 years ago this month, or precisely on 23rd of December, 1921, I first saw the light of masonry in Union Lodge No. 70, one of the lodges in the northern part of the Philippines. After serving as Secretary of the lodge for one year I was transferred to the City of Manila on 23rd of May 1923. Distance from mother lodge did not dampen my enthusiasm in masonic activities and continued visiting City lodges and those of nearby towns and extended to them whatever little I could, recommending others for membership and helping in the conferring of degrees. Brothers of Kasilawan, Nilad, High Twelve, Bagumbayan, Sinukuan, Batong Buhay, Pilar and many others can bear me out in this. Still I remained loyal to my mother lodge. Then in 1940 a Brother asked me if I was willing to help a small lodge—Taga-Ilog Lodge No. 79. I dimitted from my lodge and affiliated with Taga-Ilog Lodge in 1940.

Twenty-four years ago I never dreamed that I would ever become a Master of a Lodge. This afternoon, when I first learned of my election as Master of Taga-Ilog Lodge for the ensuing masonic year, I had a mixed feeling of joy and regret; joy because at long last, the unexpected has been realized. Joy also because of the confidence my brethren had reposed in me. Certainly it is an honor and a privilege to have a hand in guiding the destiny of this Lodge. And, I say regret, because of my own limitations. How I wished I could give more to our Lodge and do as much for it, as did my illustrious predecessors! In any event, I look upon

the new office as a sacred trust and in this spirit, I shall do my best.

Experience teaches us that only in cooperation can we attain progress; only in mutual understanding can we attain success. It is for this reason, my brethren, that I am appealing to you so that you and I, yes, all of us should leave no stone unturned to rehabilitate our lodge and what is more, to make it one of the most active of the blue lodges in this jurisdiction, and by so doing, we are doing our share in the rebuilding of masonry in the Philippines.

It cannot be denied that we are still suffering from the adverse effects of the last war. Some of us have seen their homes reduced to ashes, their valuable possessions lost or looted; others parted with their loved ones never to see each other again. In spite of these, we should not lose heart. Masonry enjoins us to practice the good and verile virtues of man and the brethren can do no less than to march onward as befit the worthy members of our Ancient and Venerable Institution. If we can accomplish nothing but this, for our families, the community and the nation, we have done our part as free masons.

As I have committed myself to the policy of my administration of "LESS TALK BUT MORE WORK," I now conclude my remarks; but before doing so permit me, Most Worshipful Sir and the members of your Team, to express on behalf of the officers and members of Taga-Ilog Lodge No. 79 our most sincere appreciation of the most impressive manner in which you have installed the officers of my Lodge. To you, visiting brethren, I also extend our thanks for your kind presence and to you, my brethren of Taga-Ilog Lodge, I am greatly indebted for having elevated me to the highest position in the Lodge. The central thought of my message to-night is "The Challenge of Service." Are you willing to accept the challenge?

Thank you.

by RAMON ALONSO, W.M.,
Luz Oceanica Lodge No. 85

Every man has in his life memorable moments, moments he will ever cherish throughout his life. And these moments, my dear Brethren, I will always cherish throughout my life. I have been just installed Master of Luz Oceanica Lodge No. 85; a marked distinction a Master Mason may achieve, a trust full of responsibilities. And I owe

A PLEDGE OF SERVICE

this distinction to the members of Luz Oceanica Lodge, and to them I extend my deepest appreciation for the trust they have reposed upon me. I am fully conscious of my responsibilities, and they can rest assured that I will perform them to the fullest of my limited ability and capacity. But without the cooperation of each and every one of the officers and members of his lodge, the Master cannot expect to discharge his trust and perform his duties and obligations properly and successfully. Hence, I appeal to each and every one of the officers and members of Luz Oceanica Lodge to lend me, to extend to me their valuable help and guidance. I know that they will not fail me.

As in other Lodges, our Lodge has increased membership. We have new members by affiliation and members newly made Master Masons. From the former, I will seek their wise counsel and advice, matured by their long and fruitful years of active service as Masons; and from the latter, I will borrow some of the newly-born enthusiasm and determination. But while we have increased in membership, we have also lost some of our members. They are gone, but not forgotten! To them I shall turn for inspiration, emulating their exemplary masonic virtues. And for their eternal rest, I beseech: Oh, Supreme Grand Master of the Universe, in Thy infinite wisdom, Thou have willed to take away from us some of our beloved Brethren. In Thy infinite love, we reverently implore, to admit them in Thy celestial house eternal in heaven, and allow them to rest eternally in peace!

My dear Brethren, there is hard work ahead of us, there is yet much to be done. With the turmoil and wreckage caused by the most devastating war ever witnessed by our country, we have before us a huge work of reconstruction, of amelioration, of alleviation. We have to reconstruct our own temples, we have to continue ameliorating the condition of our own brethren who have suffered materially, we have to alleviate the deplorable situation of the widows and children of our deceased brethren, and we have to uplift the moral of those of us who due to the irreparable loss of their dear ones, and of all their earthly possessions, are stunned and are groping aimlessly in the dark in search of light. And in this work, we should not limit ourselves to our own grounds. We should endeavor to extend our help to every one in need. We should not confine our masonic labors

within the four walls of our Lodges. Let us diffuse our principles and ideals beyond those four walls and let them be known by every one. Let us put them into practice. Yes, my dear Brethren, let us put them into practice every minute of our lives, at home, in our offices, and wherever we are. Let us make the whole world know and feel that Masonry exists in the Philippines; an institution that stands for those basic and fundamental principles of life: liberty, equality and the pursuit of happiness; that thrives on peace, fraternal love, mutual help and sincerity, and that abhors war, oppression, hypocrisy and deceit. At this time of our country's history, when moral virtues and social spirit are ebbing low due to the ravages of war Masonry may play, should play, and important role, a role we can very well accomplish by translating into action our principles and ideals, by exemplifying them with deeds. Yes, my dear Brethren, let us not be mere lodge masons; let us be militant masons!

And now, I pray: Oh, Grand Architect of the Universe, I reverently invoke Thy blessings and Thy divine guidance that I may truthfully and faithfully discharge the trust bestowed upon me by my Brethren in consonance with our Masonic Trestle Board. And by Thy divine grace, I beseech Thee, to grant us all Masons the strength to practice and diffuse those great masonic principles of Brotherly Love, Relief and Truth, with Temperance, with Fortitude, with Prudence and with Justice! Amen.

I thank you.

By Wor. Bro. REGINO G. PADUA
Master of High-Twelve Lodge No. 82

Worshipful Sir, brethren, friends: —

First of all, I would like to extend, in the name of High Twelve Lodge No. 82, a hearty welcome to all the guests present and to thank them for their kind attendance at our installation program this evening.

As I stated after our election about a month ago, I do not deserve the honor accorded me upon exalting me to occupy the Oriental Chair. I am too small for it and I doubt whether or not I may be able to live up to your expectation, conscious that I am occupying a position fraught with tremendous tasks and responsibilities. By virtue of my official position in the government, I will have to travel to the provinces quite frequently, and I feel embarrassed in not being able to discharge my duties

as I should. But, with the assurance of my brethren of High Twelve Lodge No. 82 that they will cooperate with me fully and unconditionally, I cannot falter and I do not see how and why I should fail.

With the advent of our independence on or about July 4th of this year, our Lodge is opening a new chapter in its history. This year is therefore, unique for us, and as I stand in this elevated position, I seem to discern thru the distance that, with the birth of a new nation, our long-cherished Republic of the Philippines, there arises from yonder horizon the dawn of a bright future for High Twelve Lodge No. 82 with all its beauty and glory, with all its splendor and majesty.

Our country has just undergone a severe and horrible ordeal. She has been worn and torn out by the pernicious effects of the greatest war in history. And our people have gallantly borne the brunt of suffering, hardship, privation, desolation, and misery. But now that our country has been liberated from the clutches of the most hideous aggressor, of the most hated enemy, of that hydra-headed monster of the north, she is embarked in the gigantic task of reconstruction and rehabilitation. As members of the Fraternity of Free and Accepted Masons, what shall be our role under the circumstances?

The war has been fought and won for the sake of liberty, fraternity, and equality. It has been waged so that this world, in the words of a great President of the United States, may become fit for democracy—so that nations as well as individuals may be freed from anti-socialistic tendencies and may be able to live freely and independently in the way they choose—so that men may meet, act, and part as brothers of one family—and so that we, regardless of social standing, creed, or religion, may be considered equal before the law and before our fellowmen. And that war for masonic principle and democratic philosophy has not been fought in vain, for, now we find ourselves again in a position to render unhampered a service we have been deprived of during the past regime for the benefit of free-masonry in general and our brethren in particular.

The chaos and turmoil being over and democracy restored, we cannot cross our arms and act as mere onlookers and watchful waiters. We are in duty bound to translate into action and living reality the principles on which Free-

◆ A PLEDGE OF SERVICE ◆

masonry stands. The beautiful tenets of our fraternity are always freshly born in our mind. Yet, we are oftentimes challenged in putting them into practice. We are challenged to render brotherly love not only to our brethren and friends but also to our personal enemies, that we may not throw stones at them if they do it to us, that we may not believe in the expression or dogma of "tooth for a tooth, eye for an eye." As children from the original parents at the Garden of Eden, we should be brothers and as such we are bound by the tie of fraternal love and affection.

We have been challenged in the giving of relief to the needy. In this war that just ended, many of us have been oppressed and depressed. Many of us have suffered the utmost misery not only from moral anguish but also physical torture, and quite a number have, as a consequence of such torture, already "crossed the Bar." What have we done and what will we do to relieve the survivors? Altho conditions are gradually coming back to normal, yet many are still suffering from the

effects of starvation, of privation, of disease, of misery. Many have lost their homes and their belongings, and metaphorically speaking are in destitute condition. While they may not ask for charity as that may seem humiliating, nevertheless we may surmise that they are in dire need of aid and protection to rehabilitate them, aid and protection to relieve their worries and give them comfort, aid and protection to make them better citizens,—they need aid and protection, I repeat, especially when their rights are trampled and their interests jeopardized.

We are in duty bound to be truthful, truth being one of the tenets of our fraternity. Yet we will not be true to our conscience if to a fallen brother we merely express our sympathy. He needs more than that. We will not be true and honest to him if we do not do something to save his dignity and plight when, by following his conviction, his personal interests and welfare are endangered if not injured.

These, my friends, are some of what may be considered pressing questions

that confront this masonic year. But, we members of High Twelve Lodge No. 82 will not be found wanting and will not feel happy if we disregard them. Our record attendance at this installation exercises, some having come from distant places, demonstrable of the glowing spirit of our Lodge, is an eloquent testimony of this fact. We are resolved to reduce our shortcomings and will endeavor to make up what we could not accomplish in the past. Indeed, we already started by voting in our last stated meeting certain sums for the relief of the widows and orphans of our fallen brothers, the victims of the past emergency. We will try to do more than that if we can. May the Supreme Architect of the Universe, in His Celestial Lodge above and in His infinite mercy, continue to help us in the fulfillment of our desire and good intentions so that in the years to come we will not have to accuse or excuse ourselves from not having done what we could do for the benefit of our needy brothers and of Freemasonry in the Philippines. I thank you.

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EL ESPIRITU DE WASHINGTON

Aborrecer la guerra; pero ir a ella en defensa de los derechos de los conciudadanos y de la integridad de la patria, es un apotegma masónico. Y ese apotegma fue el espíritu que caracterizó la vida de Washington.

Washington fue mas bien un soldado de la paz que no de la guerra. Agotó todas sus energías para obtener de Inglaterra el reconocimiento de los derechos de sus conciudadanos, o mejor, de los colonos americanos por medio del argumento y de la razón. Amigo de la conciliación, rechazó hasta el último momento todo asomo de violencia para la aserción de los derechos que defendía. Y solamente desenvainó la espada cuando la razón no prevaleció, cuando los gobernantes ingleses cerraron los ojos a toda inteligencia, y creyeron equivocadamente que las muestras de conciliación eran síntomas de debilidad.

Y ese espíritu que informó toda la vida de Washington es el espíritu que hasta aquí ha informado la vida nacional de América. Enemiga ésta de la guerra, antagónica siempre a toda lucha que signifique derrame de sangre humana, América siempre ha sido conciliadora en sus relaciones de pueblo a pueblo, tratando siempre de obtener por vías conciliatorias lo que tal vez podría obtener—y mas pronto—por medios violentos. Y por eso América es grande.

Fue el entonces primer ministro inglés Lloyd George quien, hablando de América, dijo que ésta nunca conoció la derrota. Podríamos añadir que esto se debe a ese espíritu Washingtoniano. Bien es verdad que, como observa el ilustre estadista, América siempre ha luchado por un ideal de humanidad, es decir, ha ido a la guerra por un bien a la humanidad y no por un fin egoísta. Pero aún así, América siempre ha salido victoriosa porque desde su inicio, desde la incubación del germen que le forzara ir después a la lucha, ha tratado antes de obtener por la conciliación y por medios pacíficos sus fines altruistas.

Renovemos en nosotros mismos como masones ese espíritu de Washington, pues, ese espíritu es altamente masónico. Si para nosotros el día de Washington tiene alguna significación masónica, ese debe ser su significado.

Soldados de la paz, no debemos olvidar que el mundo acaba de salir de una prueba cruenta porque ello se debió a que algunos se han olvidado de ese espíritu Washingtoniano; pero aliados en la lucha por los derechos humanos, recordemos que los masones se lanzaron al campo de las sangrientas luchas porque había necesidad de impedir que el hombre pudiera ser esclavo del hombre.

—oOo—

LA MASONERIA EN ESTE RINCON DE ORIENTE

Grande es la esfera de acción para la Masonería en este rincón de Oriente. Echemos una ligera mirada a nuestro derredor, y pronto observaremos que las luces de nuestra institución no llegan a países circunvecinos. En Asia, la parte mas grande y habitada del globo, apenas si hay Masones. En esta parte de Oriente no hay mas que una Gran Logia, la Gran Logia de las Islas Filipinas. Verdad es que mucho mas hacia los mares del Sur, en Australasia, Australia y Nueva Zelanda, tenemos seis grandes Logias, la de New South Wales, New Zealand, Queensland, South Australia, Tasmania y West Australia. Pero hacia esta zona que habitamos somos los de esta Gran Logia de las Islas Filipinas los únicos en cuyos hombros está y pesa la obligación de irradiar la luz masónica.

La Masonería es de ideología democrática. Ha surgido para reafirmar en los hombres y en los pueblos esta ideología. Si ha contado y si hasta ahora cuenta con enemigos que le quieren ver desaparecida ha sido por esta ideología. Sin esta ideología la Masonería no tendría razón de ser ni de existir. Si ha sobrevivido

a pesar de fuertes persecuciones, ello se ha debido a que su ideología de *democracia* ha surgido siempre como la condición de vida de los pueblos y de los individuos. Y así la Masonería se ha identificado siempre con todas las luchas cuyo objetivo ha sido la aserción y reafirmación de esta ideología.

¿Por qué aquellas instituciones cuyo objetivo fuera la supresión de las libertades de los individuos y de los pueblos han ido siempre contra nuestra institución a lo largo de la historia? Porque la Masonería fue siempre la campeona de los ideales de Libertad y Democracia. ¿Por qué aquellas religiones que hicieron del hombre y de las nacionalidades meros juguetes para sus fines egoístas, invocando el nombre de un Dios para esclavizar conciencias y atemorizar los espíritus, han anatematizado contra nuestra institución sin provocación de nuestra parte? Porque la Masonería siempre ha proclamado la libertad de conciencia y ha dicho que a Dios se llega con la práctica de la Virtud y de la Oración.

Pues bien, si nuestra misión como masones es la

de dispensar la Luz Masónica a nuestro derredor, procurando libertar la mente y la conciencia individual y colectiva de toda traba que impida su desarrollo y progreso, mucho tenemos que hacer en este rincón de Oriente.

En China, en Malaya, en Indonesia, y hasta en Japón, mucho hay que hacer para la irradiación de nuestros principios e ideología. Si queremos que nuestros vecinos vivan felices y en paz, llevemos a ellos nuestros conocimientos masónicos. Hagamos que practiquen en su vida de todos los días nuestras enseñanzas. Tal vez sería jactancioso afirmar que como masones podríamos hacer que nuestros vecinos se acondicionen más prontamente para una vida de emancipación nacional y política. Sin embargo, con nuestra acción masónica, podríamos acelerar la hora en que nuestros vecinos pudieran disfrutar de las mismas libertades y privilegios que nosotros los Filipinos venimos disfrutando como ciudadanos y como pueblo.

Llevemos, pues, hasta ellos las luces de nuestros principios y el espíritu de nuestra ideología.

—:o:—

DISCURSO PRONUNCIADO POR EL VEN. HERMANO JOSE GUTIERREZ DAVID, GRAN ORADOR DE LA GRAN LOGIA DE LAS ISLAS FILIPINAS, EN EL DIA DE WASHINGTON—el 22 DE FEBRERO.

Hay fechas que despiertan venturosos recuerdos; que conmueven y encantan el alma humana. Encedámos, por un momento y una vez más, la lámpara de remembranzas. En un hermoso día como el de hoy, allá por el año 1732, nació, en una finca a orillas del poético río Potomac, un varón destinado a dar al mundo paradigmas de noble abnegación y elevado carácter.

Ningún mason debe dejar transcurrir este día memorable—22 de febrero—sin elevar un respetuoso pensamiento a la memoria del gran Jorge Washington, porque toda la vida de éste fué una interpretación concienzuda y fiel de los sublimes ideales y enseñanzas morales de la augusta Orden Masónica.

No hablaré de las proezas de Washington como soldado y como estadista pues hartos los conocéis. Solo trataré, de un modo conciso, de las fases masónicas de la vida de tan ínclito personaje, que son las que más interesan en esta memorable reunión fraternal.

El espíritu de Washington se forjó en medio de un ambiente sediento y ansioso de igualdad, fraternidad y libertad, y sobre todo, de libertad. Por tal motivo, Washington tuvo por colaboradores en aquel magno movimiento para la conquista de la libertad de su Patria a sus co-creyentes en los sublimes principios masónicos. Paul Revere era un mason insigne. La famosa hazaña conocida con la denominación de "Boston Tea Party" fué proyectada en la casa de un mason. Ejecutaronla ciertos individuos, todos disfrazados de indios "Mohawks". Estos, en una noche, aparecieron en el muelle, con sus hachuelas y garrotes, abordaron los barcos y echaron al mar las cajas de té cuyo desembarco protestaban. Pues aquellos indios disfrazados

no eran otros que maestros masones y miembros de la Logia "Old St. Andrews Lodge" en la que reanudaron su tenida tan luego como hubieron realizado aquella acción tan meritoria y patriótica.

En las luchas armadas que, para libertar a su país, librara Washington, éste se hizo rodear de hermanos que, como él, creían en los mismos principios y enseñanzas morales. Su ejército podría llamarse la Masonería militante puesto que de sus sesenta generales, cincuenta y nueve eran masones. El gran Lafayette también era mason conspicuo.

Durante la lucha libertadora, acaudillada por Washington, el Gran Maestro de los Estados Unidos, José Warren, dió una prueba de la disposición masónica de dar la propia vida en aras de un excelso ideal, muriendo por la libertad de su Patria en la famosa batalla de Bunker Hill.

Cuando después de una larga revolución las trece colonias consiguieron su independencia y se convirtieron en los primeros trece Estados de la Union Americana, todas y cada uno de los gobernadores de dichos Estados fueron también masones.

Vino después la declaración formal de la independencia de dichos Estados. Los que firmaron dicha famosa declaración eran masones en su gran mayoría, pues de los cincuenta y seis firmantes, solo seis no eran masones.

Más tarde se convocó la Convención Constituyente para la preparación y adopción de la Constitución de los Estados Unidos. De los cincuenta y cinco miembros que figuraron en dicha convención, cincuenta eran también masones. Los principios de la Masonería, gracias a la habilidad, industria y fidelidad de Jorge Washington, fueron incorporadas a la Constitución adoptada por dicha convención. Y dicha Constitución ha resistido la prueba del tiempo y de ella hubo de copiarse de la Mancomunidad de Filipinas.

Por tales motivos, no es de extrañar que Washington al tiempo de su inauguración como primer Presidente de los Estados Unidos haya sido exaltado también como primer Venerable Maestro de la Logia Alejandria No. 22 de Virginia.

Por su mismo buen comportamiento y servicios valiosos a su Patria y a la Masonería, tampoco es de extrañar que Washington haya sido elevado, en 1792, al puesto de Gran Maestro General de la Masonería de toda la Republica de Estados Unidos.

Consta en un informe masónico que en la Logia "Liberty, F. & A. M." de Beverly, Massachussets, es costumbre celebrar simultáneamente con la Logia Alejandria, Washington No. 22, de Alejandria, Virginia, y la Logia Constitutional No. 294 de Beverly, Inglaterra, el aniversario del natalicio de Washington con solemnidades apropiadas consistentes en un cambio de saludos fraternales.

Vemos, pues, que Washington, alumbrado por los ideales de la benemérita institución masónica, fundó una nación y trazó su curso para todos los años por venir. Dicha nación es la más grande y poderosa del mundo; la verdadera defensora de la Libertad; la genuina cuna de la Democracia:—los Estados Unidos de America!

La gran nación Norte Americana es el fiel reflejo del carácter individual de Washington, el padre de dicha nación. Aborrece la guerra con su alma pero no vacilaría ni un momento en desvainar su espada en defensa de la Justicia que es mas preciosa que la Paz. Washington era así. Ya era soldado desde que se hizo hombre y permaneció como tal hasta la hora de su muerte. Con todo nunca arrancó su espada sino para defender los derechos de su Patria. Siempre ha odiado la guerra y ha aconsejado la paz. En 1785 escribió a David Humphries, Secretario de la Comisión enviada al extranjero para negociar tratados de comercio, "My first wish is to see this plague to mankind banished from the earth and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and using them for the destruction of mankind". Al Marquez de la Rourie, que acababa de ser nombrado jefe de un cuerpo del Ejercito francés, Washington escribió: "I never expect to draw my sword again. I can scarcely conceive the cause that would induce me to do it. My first wish is (although it would clip the wings of your young soldiers who are soaring after glory) to see the whole world in peace and the inhabitants of it as one band of brothers striving who should contribute most to the happiness of mankind". Tal es el credo del masón; tal es la doctrina de Washington; y tal es el ideal de los Estados Unidos de America y ahora de todas las Naciones Aliadas, que emergieron triunfantes de la pasada conflagración global. Con justicia, Washington es llamado el primero en la guerra, el primero en la paz y el primero en el corazon de sus compatriotas.

Washington no solo glorificó a su nación. También glorificó la Masoneria!, Qué legitimo orgullo para todos los masones! Con gran satisfacción espiritual puede un mason alzar la frente evocando su hermandad con un personaje tan grande! Repito, pues, que cada mason debe en este dia recordar con reverencia como Washington ha honrado a nuestra benemérita Institución.

Pero, hermanos, por mas justo y legitimo que sea nuestro orgullo porque nuestros hermanos en el pasado, tanto americanos como filipinos, han sabido interpretar con hechos, consagrar con sus vidas, y difundir los dogmas y enseñanzas de nuestra Orden, no debemos hacernos la ilusión de que podemos descansar sobre la gloria de tan dignos antepasados. Tenemos ante nosotros el porvenir. Delante de nosotros, sobre todo los filipinos, está la tarea magna de continuar la labor de nuestros hermanos idos. Es nuestro deber trabajar dentro y fuera de nuestras Logias a fin de guardar con nuestras vidas la sagrada arca de la libertad humana confiada a nosotros y consagrada por las vidas y hechos de ilustres Masones del pasado. Debemos procurar que en nuestro pueblo que pronto va a obtener su ansiada completa emancipación y ha de formar parte de la gran familia de naciones libres del mundo, se mantengan incólumnes los ideales de libertad, igualdad, y fraternidad. Debemos unir nuestros esfuerzos para arrancar de raíz toda semilla ponzoñosa que pueda minar la institucion democrática implantada en nuestro pais. Asi *no* serémos faltos de

gratitud y traidores a los hermanos cuyos nombres evocamos con orgullo y los circundamos con esplendores de gloria.

—:o:—

DEL EXTERIOR

DE LA GRAN LOGIA DEL PERU

En el Or.: a 24 Octubre 1945, E.: V.:

CIRCULAR No. 21

A las Logias de la Obediencia

QQ.: HH.:

La Gran Maestría ha expedido con fecha de hoy, el Decreto siguiente:

DECRETO No. 12

EDMUNDO HAYA DE LA TORRE - GRAN MAESTRE DE MASONES EN EL PERU
CONSIDERANDO:

Que el nefasto régimen de Francisco Franco, en España, ha llegado al límite de su crisis al agudizar sus persecuciones contra los ciudadanos libres de esa República por el hecho de ser francmasones;

Que este ultraje a la civilización está mereciendo la condena y execración de todos los hombres que repudian los métodos bárbaros y criminales que en épocas pasadas se acostumbraba a ejercitar y que felizmente ya solo pertenecen a esas horas oscuras de la Historia;

Que la sangre generosa derramada por la Libertad; y la persecución sufrida por la justicia, son suficiente holocausto que los hombres desde hace muchos años vienen ofreciendo para que desaparezcan para siempre de la faz de la tierra esos personajes que al servicio de las fuerzas del mal desatan su odio y vesania como una verguenza para la Humanidad;

Que la Gran Logia del Perú no puede permanecer indiferente ante la persecución que se ha establecido contra los HH.: francmasones tanto por solidaridad institucional como por que la tradición de esta Gran Logia es una permanente protesta contra todas las tiranías, puesto que en las Logias masónicas se reunieron siempre quienes lucharon contra la esclavitud y la opresión formando el clima de libertad puestas al servicio de San Martín y Bolívar;

ACUERDA:

Dirigirse a todas las Grandes Logias de la Amistad y Supremos Consejos para unir su protesta contra el brutal régimen de Francisco Franco, en España, y expresar su adhesión al Gobierno Republicano en el exilio que preside el ilustre y R.: H.: Diego Martínez Barrio.—

Comuníquese y cúmplase.—

Dado en el Gabinete de la Gran Maestría, en el Or.: de Lima, a los veinticuatro dias del mes de Octubre de mil novecientos cuarenta y cinco, E.: V.: (Fdo) Edmundo Haya de la Torre, Gran Maestro.—
(Fdo) Carlos E. Espinosa, Gran Secretario.

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