

# The Cable Tow

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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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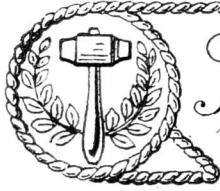
## PURPOSE AND PROGRAM

LIFE IS A MISSION. Each of us is bound to purify his own soul as a temple; to free it from egotism; to set before himself, with a religious sense of its importance, the problem of his own life; to search out what is the most striking, the most urgent need of the men by whom he is surrounded, then to interrogate his own faculties and capacity, and resolutely apply them to the satisfaction of that need.

Young brothers, when once you have conceived and determined your mission within your soul, let naught arrest your steps. Fulfil it with all your strength; fulfil it, whether blessed by love or visited by hate; whether strengthened by association with others, or in the sad solitude that almost always surrounds the martyrs of thought. The path is clear before you, and you are cowards, unfaithful to your own future, if, in spite of sorrows and delusions, you do not pursue it to the end.

JOSEPH MAZZINI

(From **The Master Mason**, 1925,  
Washington, D.C.)



# The Grand Master's Message



## MASONIC HARMONY



To have harmony, we must have unity and to have perfect unity we must all be in accord with all plans and activities of whatever nature which will produce the greatest beneficial result to our lodges here and by it to masonry in general.

We cannot afford any tendency to divide masonry by any fictitious ideas or claims that one or more lodges composed by certain brethren from a given profession or nationality is far superior to belong to than certain other lodges who are mostly composed of certain other personalities or nationalities. Prospective candidates and some recent initiates are sometime given these erroneous ideas. This is absolutely wrong and any idea to show any class distinction or differences in and among our lodges should not be tolerated because it is not in harmony with our teachings. Any lodge under this or any other jurisdiction has the same rights and privileges under its Grand Lodge as any other lodge under the same jurisdiction. The only difference, if any, is in the way a lodge is managed and the efficient manner in which its affairs are conducted and the proficiency of its officers and members in the ritualistic work. There should be no discrimination of any kind whatever. There are, however, great differences in the personal activity and interest shown by individual masons, particularly of those who accept high and important offices but do little or nothing after they have been so honored. What really counts is what has been accomplished by the brother so honored, but if we chose too many of this class of officers, we would soon feel the bad effects of such a selection. No brother should accept any position in Masonry unless he is really and truly capable and qualified to perform the duties required from him. If a brother is elected to a position in his lodge, and if he does not qualify himself for the next higher position, he should not be elected to the next position in line. The brethren should use judgment and should safeguard the interest and welfare of the lodge before favoring anyone in particular even if this will anger the brother concerned. This is very important, and the brethren should not be too hasty in their actions but should use every care and judgment in placing the right man in the right place.

Harmony is especially the strength and support of our great society but masonic wages should be paid only to those deserving without fear or favor. Then only can we expect perfect masonic harmony to prevail among all brethren. Masonry is loving kindness with personal sacrifice and service to humanity without partiality. We must have real leaders who would sincerely look after the interest of the Craft and not those who are just ambitious until they have obtained all the honors they would get and then you will only see them very seldom. We are passing through the most difficult period of our history, we are in need of the cooperation of all masons. We are not satisfied with just routine activity, let us all harmonize our maximum effort for the gigantic task before us, we will then have results which we ourselves will be proud of.

# THE CABLETOW

## EDITORIALS

### THE WORK WAS DONE

There have been attempts to introduce the Order of DeMolay in the Philippines, in years past but all failed either because interest in it was lacking or the plan was not pushed hard enough.

Our present Masonic leaders, however, are not easily discouraged. The bigger the problems that confront them, the more determined they are to find their solution. This is true in the case of the Order of DeMolay which, it should be borne in mind, is not a junior Masonic fraternity but an international organization whose aim is to upbuild young manhood in the best way possible.

There were a good number who expressed the opinion that the time was not ripe for such an Order to be popularized among local youth. In the first place, it was advanced, literature on the subject was hardly available and even if obtainable, it would take months before the same could reach the Philippines; in the second place, men familiar with the procedure of the Order so as to teach them here were few if any, and furthermore, even if found, it would take time and patience to train the first set of officers; and thirdly, the present abnormal conditions obtaining in the country, not to say, the actual suffering of the people—old and young—did not warrant such an undertaking. "If it has been done by the others," the leaders said, "we can do it."

And so the memorable event came. On March 23, 1946, in the evening, at the Grand

Lodge Hall, the first Chapter of the Order of DeMolay known as Jose Abad Santos Chapter was organized in the Philippines; the charter members, a sizable group of intelligent and promising boys—were conferred the initiatory and DeMolay degrees in an atmosphere of solemnity. All those present were unanimous in their praise of the fine spirit shown by the candidates and the impressive ceremonies conducted by a select team of Master Masons. Among the parts vividly portrayed was that of Jacques DeMolay—by Bro. Teofilo Ragon who was chosen Chapter Advisor. And no sooner had the first chapter been formed than youth in various parts of the country made known their desire to apply for membership in the Order.

Behind these all, are two brethren, Most Wor. Grand Master Michael Goldenberg, Acting Deputy of the Supreme Council A. & A. S. R. in the Philippines and at the same time Deputy of the Grand Council of the Order of DeMolay in this jurisdiction, and Rt. Wor. Bro. Andrew D. Gruber, Senior Grand Warden—who has left recently for the homeland. Through their initiative and foresight all obstacles were overcome. To them, the youth are particularly thankful; the promise made by both was fulfilled and the steps to insure the progress of this worthy youth organization were wisely laid. The work which had to be done was promptly and efficiently done.

### THE NEED FOR MASONIC LECTURES

Formerly, there used to be a Committee on Study and Research under the Grand Lodge of Free and Accepted Masons of the Philippine Islands. In a way, the former helped clarify doubtful points raised by brethren of our Institution and from time to time answered inquiries to the satisfaction of parties concerned.

One of the special committees appointed by the new Grand Master is that on History and Masonic Education. It will be of great benefit to Masonry in this jurisdiction if members of this committee could share their brethren with the product of their research now that Masonry

*(Continued on page 78)*

## OFFICIAL SECTION

### THE GRAND MASTER'S VISITATION TO LINCOLN LODGE NO. 34

*Olongapo, Zambales*

Previous arrangements were made with the Worshipful Master, Brother Elder, that our M. W. Grand Master was to visit Lincoln Lodge No. 34 at Olongapo, the big Naval Base on Subic Bay, on February 23, 1946. The Grand Master's party consisted of three jeep loads of members of the Grand Lodge, among them being, the Senior Grand Warden, Rt. Wor. Brother Andrew D. Gruber, the Grand Chaplain, Very Wor. Brother Ernest Earl Voss, Wor. Brothers Daniel Limbo, E. Balboa, and T. B. Bayas.

After four hours of riding, the Grand Master's jeep being driven by Bro. Kauper, the party was met by a delegation of brethren of the new Masonic Temple on the main street at Olongapo where a preliminary welcome was made and the party was then taken charge of by Bros. Yonuska, Henderson and Kauper and conveyed to the officers quarters on Half Moon Beach, which was to be our quarters for the night and where refreshments were served. They then headed for Bro. Foo Ying's Hotel where a sumptuous banquet was held after which, everyone walked across the street to the Masonic Temple. This temple is large, adequate, well equipped and modern, well lighted, nicely painted and is a real monument to Wor. Bro. Elder and his brethren of the Naval Base. Bro. Elder worked unceasingly to build the temple for his lodge and spared nothing to realize his dream of serving the fraternity in time of its greatest need for nothing was left of the old temple and its belongings. A letter addressed to the M. W. Grand Master from Brother Elder was read by the retiring Worshipful Master. The M. W. Grand Master was very disappointed to learn that Bro. Elder was ordered back to the United States and was obliged to sail away just the day before the visitation. This was truly unfortunate after so much labor and sacrifice was employed by this worthy brother who was not able to be present at the dedication of the temple. M. W. Bro. Michael Goldenberg paid high tribute to Brother Elder and other brethren like Bro. Elder who had contributed so much for the rehabilitation of several of our lodges and the construction of adequate meeting places, not only in the provinces but also the temporary quarters of Masonry in Manila. At this meeting, four brethren were admitted a bit late, but this was a great surprise

to our Grand Master for they were brethren from Batangas headed by Bro. Joe D. Vaughn who had previously journeyed to Manila to say "adieu" for they were leaving for America and Home. But, here, they were in Olongapo. They did leave Batangas for home but it was decided that the ship needed fueling and the ship made full speed for Olongapo so that the welcome quartette could be there in time to be with the Grand Master in his proposed visit to Lincoln Lodge. Like Bro. Elder, Bro. Vaughn was the builder of the Masonic Temple at Batangas. We wish these brethren best of luck; their wonderful spirit of cooperation and brotherly love will never be forgotten. Addresses were made by the Acting Worshipful Master, Bro. S. Domingo, Bro. Kauper, who is the present President of Subic Bay Square and Campass Club, Junior Warden of the Lodge, Bro. D. P. Santiago, the newly appointed inspector, Wor. Bro. Purisimo Ramos and Rt. Wor. Bro. Gruber. The Worshipful Masters of Pinatubo Lodge and Zambales Lodge also spoke. The Grand Master was the last speaker and spoke lengthily on the masonic situation and its problems of rehabilitation and the activities of the Grand Lodge. The hundred copies of the Cabletow which the lodge distributed was appreciated by all present. The spirit of Masonry is imbued in the hearts of all masons in and around Subic Bay and it seemed that everyone is inspired with heart and soul for the prosperity and progress of Masonry in the Philippines. After this most interesting and enjoyable official visitation of the M. W. Grand Master and his party, the brethren were served a midnight snack before retiring from the temple.

The following morning, after breakfast, at Bro. Foo Ying's hotel, the party resumed its travel back to Manila.

### THE MONTHLY MASONIC LUNCHEON

The next monthly Masonic luncheon will be held at the Grand Lodge Hall, 138 Gunao, Manila on April 28, 1946 at 12:00 noon, sponsored by three lodges: Dalisay Lodge No. 14, Sinukuan Lodge No. 16 and Solidaridad Lodge No. 23. Reservations should be made with the Masters or Secretaries of these lodges.

On March 24, 1946, a very delightful program was held at the Grand Lodge Hall in connection with the monthly masonic luncheon. Instrumental music and songs were contributed by members of the families of our brethren. More

than 100 masons attended the affair. W. Bro. C. C. Bennett welcomed the brethren and their friends and expressed appreciation for their attendance. M. W. Grand Master Michael Goldenberg delivered a short but meaningful speech asking the wholehearted cooperation of all masons in this jurisdiction in the task of rehabilitating the blue lodges. "Only through cooperative efforts," he emphasized, "can we expect to tackle the many problems confronting masonry in the Philippines."

Rt. W. Bro. Andrew D. Gruber, Senior Grand Warden followed the Grand Master and said he was delivering his "farewell" address. The speech is as follows:

A few short months ago, in fact on 6 August 1945, I arrived in Manila, P. I. and the next day I came in contact with my very good friend Michael. At that time all I could see was the intense desire of all the Brothers to be of service to their beloved fraternity—to reestablish—to rehabilitate—to restore, was the incentive, the goal was a confidence in the future for the Philippines in particular, and thereby the world in general.

Well do I remember my first sight of this Temple, with no criticism intended but to show the progress. This room dimly lighted, less than half usable, dusty and dirty, no permanent walls, necessary interruptions, little furniture—everything to dishearten the soul was assembled here—but those stalwarts—headed by our Most Worshipful Grand Master Michael Goldenberg, M. W. Bro. Antonio Gonzalez, W. Bro. A. D. Rosario, W. Bro. Ernest E. Voss and many others were far from getting discouraged. They worked hard and radiated cheer to all.

To these men and many many others go the thanks of the brethren in the Manila area; I have by no means tried to cover the areas outside of Manila.

Memories—I am a millionaire, I should not be able to spend all my memories in my lifetime. Memories of gracious hospitality, sincerity of behavior in our beloved fraternity, trips to Imus, Murong, Cavite, Olongapo, to all the chapters in Manila. Oh, that I had a thousand eyes and feet. Previous to my trip here I was an American believing that there was no other place or people like the Americans. I was wrong—mankind is the same—mankind in all his brilliant and colored plumage, still all men breath the same air; still all men walk on two feet; still all men have ideas, a brain—and by all means a heart—and the one and only agency in which all men have been found to be brothers is Free Ma-

◆ OFFICIAL SECTION ◆

sorry. America has its rich and poor, politicians, statesmen, merchants, doctors, lawyers and thieves—so is it in these islands. Tolerance is to be cultivated. The sense of justice to be inculcated in the mind and heart so that standard or boundary of right which enables us to render each man his just due without distinction as to race, color, or creed. I commend to all mankind the exercise of Brotherly Love in this Atomic Age—this age of the Atomic bomb—sudden death. This tragic Era—by which we are taught to regard the whole human species as one family, the high, the low, the rich, the poor who as created by one almighty power and inhabitants of the same planet are to aid, support and protect each other. Our fraternity, on this principle unites men of every country, section, and opinion, can conciliate true friendship among those who might otherwise have remained at a perpetual distance.

"I was a stranger and they took me in." Yes, I was a stranger but I was received as a son; a feast was prepared and all took part. Little did I realize those days of August, September, October, November and December that with light added to coming light that my feet would tread round after round of the ladder that leads to fame in our mystic circle, and even here, here in the Philippines that the purple of the fraternity would rest upon my shoulders. Yes, it may be in the coming years, laurel wreaths of victory will rest upon my head but never will my memory let me forget that here, here from you brethren the purple of our mystic fraternity rested upon my shoulders. In my home in Lima, Ohio this year I would have been Master of my lodge but never in my mind had I ever thought that the purple would be mine. I can only say that I am overcome with gratitude and humbleness.

As I leave I wish to recall to your mind some points of Free Masonry which by repetition one cannot forget.

In this present and past days of sudden military death, and the future as foretold by the Atomic Bomb, man should take object lessons provided to him by the Supreme architect of the universe even from the lily of the valley to the star in the heavens through the five senses; hearing, seeing, feeling, smelling, and tasting while all animate creatures in general are possessed of these powers and faculties by nature. Man, who is an intelligent being gifted with additional powers of investigation and reason, constantly employs and is dependent upon these senses in his daily intercourse with his fellows; they are the means by which

he adds to his own comfort and happiness; increase his knowledge and benefit society and those about him and it is through them that mind meets mind—such as the Russian mind, American mind, English mind, Filipino mind meet; and lo the need for the Atomic Bomb is dead. And in the same light let us contemplate the letter "G" which represents Geometry. The Bible says in Revelations "there will be wars and rumors of wars for all eternity." Geometry treats of the powers and properties of magnitudes in general, and supplies the more certain methods of investigations and analysis, by making use of well established propositions and truths in the solutions of difficult problems. By this science the architect is enabled to construct his plans, and execute his designs, the general to arrange his soldiers, the Engineer to mark out rounds for encampments, and sometimes to establish the details for stupendous, and sometimes unexpected undertakings, the Geographer to give us the dimensions of the world, all parts thereof, to delineate the extent of the seas, and specify the divisions of empires, kingdoms and states—I recommend to the United Nations the letter "G" as a symbol. Also I add the Beehive which teaches us that the great creator of heaven and earth made man not independent of each other, but rather dependent upon each other for protection and security thereby enjoying better opportunities of fulfilling the duties of recipient love and friendship, so should our relationships between the United States of America and your present country and the future Republic of the Philippines have the Beehive as its symbol.

And finally, I myself have taken this emblem of industry—The Beehive—as my own remembering that charge "and he that is not endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society and unworthy as a Mason.

Farewell has many various ways of expression in many languages—adios, au revoir, auf weidensehen, aloha—and even in literature — "Parting is such sweet sorrow." But words cannot express my thoughts as I leave for the states now but all I can say "My heart is here."

\* \* \*

On behalf of the sponsors of the luncheon, Wor. Bro. Emeterio R. Balboa gave the closing address, namely:

Most Worshipful Grand Master,  
Brethren and friends:

We reiterate the heartfelt thanks of the Batong Buhay Lodge No. 27 and Service Lodge No. 95 for your attendance at this our monthly masonic luncheon. We have done our best to make this occasion not only entertaining but instructive.

The success of this affair is due in no small measure to the untiring efforts of ever so many brethren whose aim is to create better fellowship and mutual understanding among the members of our Ancient and Venerable Institution; but behind it all are the sacrifices of our Most Worshipful Grand Master, The Grand Secretary, and a select few who not only worked toward the reconstruction and rehabilitation of blue lodges throughout the Philippines but saw to it that all masons receive direct assistance materially and spiritually. To these brethren we pay our tribute and express once again our undying gratitude. May their example be an inspiration to all of us.

Permit me to avail myself of this opportunity to thank the participants of this program—the ladies who have so kindly consented to contribute their share to make this, a delightful hour. And to our Grand Master whose meaningful remarks we shall long remember, we pledge not only our loyalty to and cooperation with him and the Grand Lodge over which he presides but our determination to push through the program of his administration.

It is but fitting likewise, that at this fellowship luncheon we voice our appreciation for the many and varied masonic services of Rt. Wor. Bro. Andrew D. Gruber. We might state he has been most active both in the affairs of the Grand Lodge and the activities of many blue lodges. It is true he is leaving us, but we hope not forever. We will miss him a lot but console ourselves in the fact that we are his brethren and true friends as well. Our pleasant association with him and the "contagiousness" of his enthusiasm will serve to remind us of Gruber the man, Gruber the organizer, Gruber the soldier, and Gruber the Mason. Our wish is that he convey to the Masons of America the sentiments of the brethren here, their present situation and the ideas and ideals for which they have fought and are still fighting for.

In the name of the Masonic Fraternity in general, of the members of the Batong Buhay Lodge No. 27 and Service Lodge No. 95 in particular, we again welcome you one and all and hope that sooner than later, you will be with us again. I thank you.

## WHAT OUR LODGES ARE DOING

Oliver General Hospital  
Augusta, Georgia.

March 17, 1946.

Mr. Antonio Gonzales  
Grand Secretary.

Dear Sir & Brother:

Just a few lines to let you know, now that I'm able to walk around after so long in the hospital, I would like so very much to get my Lodge membership straightened out and unless the Grand Lodge can issue me a membership card.

I really don't know what to do as the records of Island Lodge No. 5 Corregidor, are still in Malinta Tunnel on Corregidor. So far as I know, as I came back through Manila, in October 1945 I was sick and could not go there to try and find them. Tho' here is the Charter of Keystone Lodge No. 100 given to me by a very good friend of mine Buster Keaton in 1944 just before I was transferred to Japan as a Japanese prisoner, I managed to bury it when the Japanese searched us and dig it up again and again, until it's almost worn out, the secretary of Keystone No. 100 is a very good friend of mine, tho' I don't recall his name if he is still living and you know him. Would you be so kind as to give him my address and ask him to write me? Also Brother Domingo A. Filardo any information as to his whereabouts.

If he is still living, would be appreciated as his very charming daughter Dominga is now my wife.

Sincerely your's Friend & Brother  
(Sgd.) 1st Sgt. Harvie L. Farmer  
Ward 5 Oliver General Hospital  
Augusta, Georgia.

**BAGUIO LODGE NO. 67, F. & A. M.**  
Baguio City, Philippines

At the initiative of Bro. (Major) Ralph Calkin, H.T.S., and Bro. (Captain) Emory V. Lehman, H.T.S., U. S. Army, Base "M", San Fernando, La Union, Philippines, President and Secretary-Treasurer, respectively, of MOLU CLUB, an organization composed mostly of G. I. masons stationed at San Fernando, La Union, a picnic was held at the picturesque Mines View Park in Baguio on December 2, 1945, at which gathering members of Baguio Lodge No. 67 and Union Lodge No. 70 were invited. It was a memorable day for masons who attended. After exchanging impressions regarding masonic views, particularly masonic works in America and the Philippines and the "eats" offered by the Club, sight-seeing and picture taking were made in and around the city.

Bro. Hummel, a member of Cavite Lodge No. 2 and a frequent visitor of Baguio Lodge before the war now a Skipper of one of the ships anchored at San Fernando Bay was also present. High officers of the Army and Navy as well as the buck privates belonging to the Craft attended and "MET ON THE LEVEL AND ACTED UPON THE SQUARE."

On December 17, 1945, Bros. Primo San Pedro, Rufino P. Rogel and Jose D. Mandorliao of Baguio Lodge attended the meeting of the Molu Club at San Fernando at which meeting they were entertained by its officers and members and enjoyed immensely their hospitality, including the cineshow inside the club house. At the said meeting Bros. San

Pedro, Rogel and Mandorliao of Baguio Lodge were made Life Members of the Club. Likewise, the Club approved in said meeting to donate the Club's surplus fund to Baguio Lodge and Union Lodge as soon as its members returned to the States and the Club dissolved. This gesture of helpfulness and thoughtfulness on the part of the officers and members of the Molu Club is deeply appreciated by the officers and members of Baguio Lodge No. 67.

### TWO POEMS

#### TWENTY ONE

In the beginning were done  
The heaven, the earth, and the sun;  
Then followed the flowering sweet  
Of life with its rhythm replete.

In the beginning were done  
Your image and figure, my son;  
And then in the flowering time  
Your life woke in rhythm and rhyme.

You walked and you leaped and you ran,  
You were boy, you were lad, you were  
man —

You were fresh and fair as a comet  
there —

And now, my son, you are twenty one —  
You have swiftly run, my son — my man.

In the beginning were done  
The heaven, the earth, and the sun,  
Your image and figure as one.

#### SETTING MAUL

I am a mass of mortal stone  
Placed here beyond the mist of chance;  
My qualities are named my own,  
My measurements are marked and known  
And set by maul of circumstance.

There is immortal part in me,  
Affinity for that above;  
When stone is smote as it shall be  
My spirit will be set and free  
By God's own setting maul of love.

By MILFORD E. SHIELDS  
Durango, Colorado.

(Father of Bro. Chester A. Shields who  
was raised in Hiram Lodge No. 88,  
Manila)

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# Fraternal Reviews



By J. W. Ferrier, P. M.

## NEVADA—1945

[Lodges 26 - Members 3,572 - Gains 165]

The eighty-first annual communication of the M. W. Grand Lodge of Nevada, was held on June 14 and 15, 1945, in the Masonic Temple, Reno, Nevada, with M. W. Grand Master Leslie M. Sanford in the East. All Grand Lodge officers, except the W. Junior Grand Deacon, who had died during the year, 19 of the 27 living Past Grand Masters were present, and 25 out of 26 of the subordinate lodges were represented. A large number of prominent Masons from other Grand Jurisdictions were visitors, among them being the M. W. Grand Master of California, Gilbert C. DeForest, Brothers Lloyd E. Wilson and Leslie E. Wood, both Past Grand Masters of the same jurisdiction; Brother John F. Rowe, M. W. Grand Master of the Grand Lodge of Utah, and Brother Emery R. Gibson, P. G. M. of the same. Both said Grand Masters addressed the meeting.

The Grand Master, in his address, evidently referring to some unmasonic action within the jurisdiction, said:

"There is a place for the discussion of Masonic controversies, but it is not in public places and in the sight and hearing of the profane. \*\*\* Speaking derogatorily or disparagingly of another Mason is truly a Masonic offense. We, as individual Masons, are not clothed with the authority to pronounce judgment as to the guilt of another; we can only charge him by accusation. Few instances of this kind have been manifested in our jurisdiction, but these old sores have been permitted to fester long enough, and should be lanced, and if then they do not heal, amputation of the affected part is recommended within the next year."

Stated he had attended 32 reunions or meetings of Masonic or associated bodies within the grand jurisdiction, and had also attended the 95th annual communication of the Grand Lodge of California. Six 40-year membership certificates were issued and three 50-year buttons presented by him during the year.

The Grand Lodge was also convened twice in special communications to hold funeral services over departed brothers, one a Past Grand Master and the other the then Junior Grand Warden.

\$357.20 was appropriated for Philip-pines Grand Lodge Relief. Every lodge in the Nevada Grand Jurisdiction has taken or agreed to take a voluntary contributing membership in the Shriners Hospitals for Crippled Children.

The Grand Master ruled: (1) That a subordinate lodge could not refuse a petition on occupational grounds when the petitioner was legally employed; (2) That a petition could be received from an applicant who had lost the first joint of all four fingers on his right hand, and (3) That an application could not be accepted from one who had left the jurisdiction before making proper application. All these rulings and all dispensations (8) were recommended for approval by the juris-prudence Committee and such recom-mendation adopted.

The Grand Master installed the of-ficers of seventeen of the subordinate lodges, specially installed a single of-ficer in three lodges and made official visits to all the lodges in the grand ju-risdiction.

The Grand Treasurer reported a bal-ance on hand of \$25,535.38, and the Grand Secretary a statement of member-ship condensed in the heading hereof.

The grand Orator delivered a most interesting oration on "The Origin and

Development of Masonry." This ora-tion is well worth the time of every mason. It is necessary to read it at least twice.

Brother Fred H. Callihan was elected as Grand Master for the ensuing term, and he with the other Grand Lodge Of-ficers were duly installed. A motion carried that the Grand Master and Grand Secretary read and approve the minutes of the Communication.

The proceedings next contain the usual statements regarding lodges, lodge members, grand lodge officers from date of organization, etc., etc., and closes with 70 pages of reviews of the proceedings of 59 other Grand Jurisdic-tions, such reviews having been made by the V. W. Grand Secretary, Brother Edward C. Peterson, who in his Fore-word quotes from M. W. Brother Ernest R. Moore, P.G.M., and author of the Fraternal Review for the Grand Lodge of Iowa, as follows, which we quote here in part, as bringing to the fore a number of questions which Mason-ry will have to meet:

"The close reading of the Proceedings of some sixty jurisdictions again con-firms in the mind of the Masonic student the conviction that the essence of Mason-ry is democracy—that equality of op-portunity of who best can work and



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# Fraternal Reviews



best agree. In all ages it has in all lands drawn to it the thinker and exponent of moral philosophy. What tends to autocracy or arbitrary rule runs counter to its fundamental thought. Freedom of thought and freedom of expression are a part of it. Where that is lost or denied, Masonry, if at all it continues to exist, does not live, for it can be but a shell and what it says but the vain repetitions of the heathen. More than ever it is impressed upon us, \* \* \* that we must preserve the four freedoms: Freedom of Speech, Freedom of Religion, Freedom from Want, Freedom from fear.

"When we think how much the needs and exigencies of war have required in the surrender of state and personal rights, we must, when the valiant struggle is over, secure the return of another right as important as these others—the right of free enterprise. That has been a part of American life since the earliest days of white settlement here and it must be recovered and maintained."

The Foreword Continues as follows:

"This appears to have been the principal thought in the mind of almost every Grand Master \* \* \*. Other thoughts were the brother stricken from the rolls N.P.D., the time limit between degrees and the investigation of character of the great number seeking admission to Masonry. \* \* \* Some Grand Masters feel that, in many cases, suspensions were largely due to neglect on the part of the officers of lodges in not investigating more closely the condition of the brother before suspending him. \* \* \* Time limit laws between degrees has caused untold work for Grand Masters in issuing dispensations to break this law. We can see no good reason for other than 'proficiency in the preceding degree' to be the rule.

"The Grand Masters almost to a unit, are charging lodge officers to be very cautious in the investigation of the character of the many who are seeking the privileges of Freemasonry."

## NEW HAMPSHIRE—1945

Lodges 81 — Members 13190 — Gain  
275

The eighty-sixth semi-annual communication of the M. W. Grand Lodge of the

Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire was held in Freemasons Hall, City of Manchester, New Hampshire, in Tuesday, November 21, 1944, with all Grand Lodge officers present, five out of 10 Past Grand Masters in attendance, and 57 of the 81 subordinate lodges represented. The main business of the Communication appears to have been the exemplification of the three degrees by three different lodges, one degree by each, and corrections of the ritualistic work of each by the Grand Lecturer.

The annual meeting of the New Hampshire Masonic Home Corporation was held on the same day as was also the annual meeting of the Board of Trustees of same. Treasurer's (Home) report shows the permanent funds of the home to amount to \$481,105.57.

The annual communication (the 156th) was held in Freemasons Hall, City of Concord, New Hampshire, on Wednesday, May 16, 1945, attendance at which was handicapped by the orders of the Office of Defense Transportation, and so ballots were prepared and sent to all permanent members of the Grand Lodge and to the four officers of each subordinate lodge entitled to vote for elective officers of the Grand Lodge. All the Grand Officers but one, and seven of the Past Grand Masters were present and 77 of the subordinate lodges were represented either by some member or by official ballots. A number of distinguished guests from sister jurisdictions were welcomed. M. W. G. M. Harold H. Hart in his address reported the death during the year of five of the permanent members of the Grand Lodge, one of them a Past Grand Master. Also, that he had ordered, owing to the limited possible attendance, that all proposed legislation looking to a change of the Grand Constitution or affecting the general policy of the Grand Lodge would be tabled. Said the year had been a prosperous one for Freemasonry in New Hampshire with a net gain in membership of 275. Informed the Grand Lodge of the presentation of Distinguished Service Medals to two brethren, one for 35 years of continuous service as Treasurer of his lodge and the other for more than 50 years of faithful service to him,

and that he had also presented during the year 53 New Hampshire Veterans Medals (for 50 years membership); approved 17 requests for waiver of jurisdiction; and approved an equal number of requests from other jurisdictions for courtesy work by New Hampshire lodges; granted 67 Dispensations, one of which was later cancelled, for the conferring of degrees in less than the statutory time, and 8 for miscellaneous purposes; convened one lodge in special communication at the home of a brother who had received the first two degrees in his lodge, then became sick and who was informed by his physician that he could not attend lodge and conferred the Master Mason degree on him without form or ceremony, and that he had made 24 requests on other jurisdictions for courtesy work for New Hampshire.

Said he had approved 5 amendments of By-Laws of subordinate lodges; had visited 35 of the 81 subordinate lodges; attended the communications of the Grand Lodges of New York, Maryland, Pennsylvania, Massachusetts, and Wisconsin; paid a fraternal visit to Belle City Lodge No. 92 of Racine, Wis., and by virtue of a dispensation granted by the M. W. G. M. of Wisconsin, presided over its session, it being the lodge in which he had been raised 30 years before.

Expressed great pride in the work being done by the District Deputy Grand Masters, stating that only one lodge had not been represented at the District meetings, that 73 of the 81 masters had attended, the total attendance at all district meetings being 1120. Recommended that in future the first and the second degrees be exemplified as well as the third, which was the usual custom.

Expressed his pride in the New Hampshire Masonic Home and in its management; praised the work of the Masonic Service Association and stated that plans were then being made by the association, to which New Hampshire Masons had contributed \$7,500.00 during the year, to open such a center in Manila.

The early end of the war is the only thing that prevented this opening.

The G.M. recommended that as assessment of \$1.00 be made upon each lodge

## FRATERNAL REVIEWS

for every member thereof not in the armed forces, and that the proceeds of same be divided by the G. M., the D. G. M. and the Grand Wardens between the Masonic Service Association and the G. L. War Service Committee as they should deem for the best interest of the Brethren, Sons and Daughters who are in the armed forces. Approved.

Stated that he had caused to be sent to the Secretaries of all subordinate bodies a sufficient number of a circular letter regarding the needs and work of the War Service Committee, and ordered that copies of same be mailed at once to all members; that notwithstanding this order, several of the Secretaries did not mail the letters. Recommended that future violations of orders of the G. M. by secretaries and masters be punished by removal from office. Disapproved, as there are already means provided for punishment in such cases.

Objected to the joint inspection of Lodges by the District Deputy Grand Masters, unless a special dispensation for such action had been granted by the G. M. Disapproved as probably stifling fraternity between lodges.

Proposed an amendment to the constitution prohibiting the waiving by dispensation of a constituent lodge's By-Laws or the issuance of a dispensation in conflict with the Grand Lodge Constitution. Laid on the table.

Reported that many lodges were using the abbreviation "A. F. & A. M." whereas the title of the Grand Lodge was "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons", and recommended that the Grand Lodge order all constituent lodges to immediately adopt the designation "F. & A. M." Approved.

Reported one decision rendered to the effect that "The Masters and Wardens of all constituent lodges shall be elected annually by secret ballot. All other elective officers may be elected by one ballot cast by a member of the lodge, on motion duly made and unanimously voted by the lodge, if said procedure is not in conflict with the By-Laws of the lodge." Approved.

He concluded his address with congratulations to many of the officers of the Grand Lodge for the assistance and help given him during the year, and gave thanks for all that had been done for him.

The proceeding next carries the reports of the District Deputy Grand Masters, followed by the reports of the Grand Secretary and the Grand Treasurer,

showing a balance in all funds of \$74,553.56.

Grand Lodge "El Potosi," of San Luis Potosi, Mexico; Grand Lodge "Benito Juarez"; Torreon, Coah, Mexico; Grand Lodge "Rio de Janeiro", Brazil, and the Grand Lodge of Chile, Santiago, Chile, were organized as worthy of fraternal relations.

It was moved that in token of the fraternal love and esteem in which he was held by the Grand Lodge of New Hampshire, and in appreciation of his long continued and splendid service to the craft at large, that M. W. Carl Harry Claudy be elected to Honorary Membership in the Grand Lodge of New Hampshire and that the Honorary title of Past Grand Master be conferred upon him, which was adopted, by a unanimous rising vote. Brother Claudy expressed his sincerest thanks for the honor conferred upon him, hoping, as he said, that the Grand Secretary would prepare a certificate of his election as an Honorary Member of the New Hampshire Grand Lodge, and the Grand Master ordered the certificate prepared and forwarded to him.

The Grand Secretary was presented by the Grand Master with a certificate of Honorary membership in the Grand Lodge of Tamaulipas, of Tampico, Mexico, after he had read to the meeting the letter accompanying the certificate.

The Director of Welfare, Masonic Service Association, reported on the welfare work done and being done for the benefit of men in the armed forces and those invalidated home and in hospitals, and roughly outlined plans contemplated to assist those honorably discharged.

The tellers reported the result of their count of the ballots cast and the Grand Master declared John Otis Lovejoy elected M. W. Grand Master for the ensuing term, and he, with the other elected officers, was then installed.

Follows one page in memoriam to a Past Grand Master, two in memoriam to 4 District Deputy Grand Masters, and one dedicated to the dead of other Grand Jurisdictions.

Then a report of the lodges of instruction held by the Grand Lodge in each of the eight Districts into which the Grand Jurisdiction is divided, the M. W. Grand Master, the R. W. Deputy Grand Master, and the R. W. Grand Secretary having been present at all. Meetings of Secretaries were also held on the same day with much benefit to all.

Succeeding this is printed the Proceedings of the New Hampshire Society of

Veteran Freemasons.

Next comes the Report of the Committee on Foreign Correspondence, consisting of—

1. A very interesting review of the proceedings of 66 Grand Lodges in part for the year 1943 and in part for the year 1944, from which we glean the information that there are 15,223 subordinate lodges with 2,637,096 members in the United States, with a total gain of membership during the year of 121,494;

2. A list of Grand Representatives near the Grand Lodge of New Hampshire;

3. A list of Grand Representatives appointed by the Grand Lodge of New Hampshire;

4. A list of Grand Lodges with which the Grand Lodge of New Hampshire is in fraternal relations, with the name of the Grand Secretary of each and his address;

5. An abstract of the returns of subordinate lodges;

6. A list of the Masonic districts into which the Grand Jurisdiction is divided, with the names of the lodges composing each of them, the name of the District Deputy Grand Master and of the District Deputy Grand Lecturer supervising each;

7. A list of the permanent members of the Grand Lodge, consisting of ten M. W. P. G. Masters and 103 R. W. D. D. Grand Masters, one of whom served as such in 1883;

8. An alphabetical list of lodges showing name, number, place, where located and number of district to which assigned;

9. A directory of lodges in numerical order, showing name, number, location, date of stated and annual meetings, and name and address of master and secretary.

## MAURO BARADI

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## A PLEDGE OF SERVICE

### A TESTIMONIAL

*(An address delivered by Worshipful Brother Fidel P. Encarnacion at his Installation as Worshipful Master of Zapote Lodge No. 29 on December 22, 1945)*

Most Worshipful Grand Master,  
Right Worshipful Grand Secretary,  
and Brethren:

There comes a time in the life of every man when he is unable to express the desire and dictate of his heart. When I say that, I am not referring to the three horrible years of Japanese occupation, when the freedom of speech and of the press were suppressed, our minds imprisoned, the sublime standard of reason destroyed, and justice subverted. I am referring to the present moment when I find myself in a distressing situation because I cannot find words with which to express the gratitude and appreciation I feel in my heart for the great honor which the brethren of Zapote Lodge No. 29 have bestowed upon me. However, with God's help, I shall endeavor to show by deeds what I cannot express in words so that when my second year of service ends, I shall have not failed in my efforts to justify your faith and confidence in me.

Permit me, my brethren, to give you this afternoon a testimonial of my feeling toward our ancient and honorable fraternity. Why I sought admission into the Order, I am now at a loss to tell you very definitely. Perhaps it is human nature that nurtured a longing in me to delve into the mysteries of this so-called secret society, only to find that its greatest secret is that it has no secret for its history, philosophy, laws, teachings, and principles, yes, even its beautiful symbolism are written in voluminous literature that is accessible to all. It may be that I have heard of the accomplishments and exploits of prominent and distinguished Masons, and this made me decide to join the fraternity, so that I might cultivate their acquaintance, absorb their philosophy and enjoy their companionship. Perhaps, I desired to have an active participation in the affairs of outstanding and honest men whose sole object and interest in life is the emancipation of humanity from the clutches of ignorance and superstition. It may be that I wanted to broaden my views of life, keep my passions within due bounds toward all mankind, and acquire that degree of perfection where I could be tolerant even of the intolerant.

Perhaps, I craved to be able to ask for advice without criticism and to be able equally to give advice in a sincere, charitable, and unbiased attitude of mind.

At any rate, I knocked at its door, and it was opened to me. And I found that it is an institution which does not saddle upon the individual theories or dogmas incompatible with his status as a free, moral agent, but leave him free to work out his own problems, whether material or spiritual. That it is an order whose members are not inclined to submit tamely to the imposition of fetters or chains on their consciences and minds. That it is an organization where every man has the right to judge Truth for himself, and every man's faith is as much his own as his reason is. That it is a fraternity which concedes that no man is infallible or has a better right to judge than others of equal intelligence or information. That it is a brotherhood where men are equal socially; where charity, harmony, peace, and tolerance are the aims instead of avarice, discord, and intolerance; where the learned dispense knowledge and the lesser informed absorb with utmost sincerity the philosophy expounded, so that they may in turn disseminate knowledge and wisdom to others. Last but not least, I found that a Masonic Lodge is the one place in the world where men of every walk of life, belonging to different races, creeds, and political parties can differ in opinion but shake each other's hand in genuine friendship, talk but not fight, discuss but not dispute, each learning and revering the point of view of his fellows. It possesses the one altar where no man is asked to surrender his liberty of thought and become an indistinguishable atom in a mass of sectarian agglomeration.

We are today, as in the olden days, in the midst of an endless religious turmoil and dispute. Each sect is imposing its dogma upon the others declaring it to be the only eternal truth, thereby creating unholy hatred. No wonder we find some men leave the church and enter the Masonic lodge and there find a religious home. Masonry has been bitterly criticized for this, but it is not the fault of Masonry; rather it is the fault of the church which has often made acceptance of abstract dogmas as a test of its fellowship. These fine men have been estranged from the church, not because they are irreligious, but because they were required to believe what was impossible for them to believe; and rath-

er than sacrifice the integrity of their soul, they have turned away from the last place from which a man should ever turn away.

Holding aloof from separate sects and creeds, Masonry is teaching its votaries to respect and tolerate each other, asserting the sanctity of the soul and the duty of every man to revere and regard with charity what is sacred to his fellows. It provides means for the expression of a universal brotherhood under a common Divine Fatherhood and of a common loyalty to the established government of the State, but leaves room for divergence of private belief and view upon matters upon which unity is impracticable and perhaps undesirable. It accords perfect liberty of opinion to all men. The Truths it has to offer are entirely free to us according to our capacity to assimilate them. Those to whom they do not appeal and those who think they can find a more satisfactory philosophy elsewhere are equally at liberty to be free from them, and men of honor will find it their duty to withdraw from the Order rather than suffer the harmony of thought that should characterize the Craft to be disturbed by their presence. In the not distant future, my brethren, the old feuds of the sects shall come to an end. Men will ask each other when they meet—~~not~~ what is your creed? but what is your need? Then high above all dogmas that divide, all bigotries that blind, all bitterness that becloud, will be written the sublime tenets and principles of Freemasonry—the Fatherhood of God and the Brotherhood of Man.

To me, my brethren, Freemasonry is the most beautiful system of morality ever invented by man. Its teachings are purposely veiled in allegories and symbols, and its deeper import does not appear upon the surface of the ritual itself. This is partly in conformity with human life itself and the world we live in, which are themselves but allegories and symbols of another life and veils of another world; and partly intentional also, so that only those who have reverent and understanding minds may penetrate into the more hidden meanings of the doctrines of the Craft. Incidentally, this fact proves an added safeguard against admission into the Order of unsuitable members, by which is meant not merely persons who fail to satisfy conventional qualifications, but also those who, while fitted in these respects, are as yet either so intellec-

## A PLEDGE OF SERVICE

tually or spiritually unprogressed as to be incapable of benefitting from the initiation in its true sense although passing formally through initiation rites.

Gracious, gentle, and wise, Masonry's mission is to form mankind into one great redemptive brotherhood, a league of noble and free men enlisted in the great task of working out the love and will of God. It is not a compulsory idealism. It impels, but it does not compel. Its effects may be compared with those of true patriotism, that which warms the heart; not that false patriotism, the principal feature of which is hatred of every other country. The one is spontaneous; the other is instilled forcibly. The one is the outcome of an internal, spiritual growth resulting from love; the other is inspired by dread, fear, and hate. It has an ideal greater even than the linking up of members of one nation or even than the reunion of the nations of Christendom. It is working for the friendship of the whole human family. It is not only bringing man nearer to man, but it is bringing man nearer to God. It looks at the Most High through plain spectacles which can be worn by all who believe in Him, whether Christian, Jew, Mohammedan, Parsee, or Buddhist.

If Freemasonry has a mission, it must not content itself with merely a beautiful ritual faultlessly rendered. If the exalted teachings of the Craft are to end with dramatic and spectacular exhibitions in lodges, there is little room or use to our Fraternity in the affairs of men. Every member of the Craft is either an asset or a liability. He must go on one side of the scale or the other. Every member of a lodge who is not a real benefit to his fellowmen is a liability and not an asset; and if the majority of members in a lodge answer to that description, then the lodge itself becomes a drag on the community and a preventive of progress. Service is a fixed law of nature and is the need of every moment. It is one of the achievements of the Masonic Craft and a testimony to its value in the great scheme of social economics and benevolent efforts, that it is never in want of capable and reliable brethren to fill any of its multitudes of offices, no matter how burdensome the duties may be. In most organizations, promotion to higher office carries with it increased salary on emoluments; hence there is never a want of applicants for advancement. But progress in Masonry accomplishes none of these sordid desires; rather it calls

for an expenditure of time and effort which, if put into the commercial affairs of life, would reap a compensating commercial harvest. But there are other harvests which can only be reaped by doing good to one's fellows and assisting generously and freely in such ameliorative schemes and endeavors as are likely to leave the world better than one found it. For the exercise of benevolent motives and the full and free activity of charitable instincts, untrammelled by religion and politics, no association of men can compare with Freemasonry. Herein lies the secret of its success. Men may come and go, but the ceaseless tide of time flows on; and no sooner does the Craft lament the loss of its stalwarts than it finds that time and Masonic opportunities and training have produced several brethren fully capable and imbued with charitable intents to take the work laid down by others at the Divine call.

Next to my home, I love Freemasonry the most. And I am proud to say to you this afternoon that this is not a mere lip service. It comes from the heart.

### MASONRY'S VICTORIOUS TENETS

By E. S. SALAS, M. D.

*(A lecture delivered at the stated meeting [Dec. 8, 1945] of the Kanla-on Lodge No. 64, F. & A. M.)*

The last war is known as global or total because it involved extensive territories and all kinds of people. As Masons, whether we like it or not, we were in the thick of it, both individually and collectively. It was, therefore, our own war. It was Masonry's war.

That holocaust was the culmination of the age-old struggle between right and wrong, liberty and tyranny, justice and aggression, happiness and misery. It was a conflict between the two prevailing systems of government,—the democratic and the totalitarian—the former championed all that was just, lawful and free while the latter denied equality before the law and made individuals mere automatons subjected to daily terrorism.

This is not so in the democracies where masonic principles are embodied in their constitutions and where the great masonic ideals of Patriotism, Truth, and Justice pervade in the very lives of the people because they are free. Democracy and Masonry are twin sisters whose tenets, for centuries, have been proved of inestimable value to the happiness and well-being of man. The masonic way of

life is the democratic way of life,—no more, no less. Of this way of life, the great American democrat, Paul V. McNutt once aptly said: "But better than words of praise would be the solemn resolved on the part of every one of us to follow the way of life, which this fraternity has proved to be good, until the end of our day."

On the other hand, how did Masonry fare in the totalitarian countries? In those countries, free government was extinguished and consequently Masonry temporarily ceased with it. Masons were decimated or exiled from which invariably there was no return. Their properties were confiscated and looted. Masonic lodges were desecrated and ordered closed. Every evil thing was attributed to the Fraternity. To be suspected as a Freemason was enough to be an outcast and perennially molested. To be known as one, torture and death awaited him. Brute force was employed to attain these means. Chaos and pandemonium took place and it was indeed the darkest era of Freemasonry since its inception in the eighteenth century. But as predicted, Masonry was to survive all these. Ten years ago, in 1935, the Rev. Bro. Joseph Fort Newton made the following prophecy:

"But if winter comes, spring is sure to follow. Dictators will topple and fall. Facism is a fever and will pass away."

How was this prophecy fulfilled a decade hence? It took no less than the combined effort of all peace-loving peoples, from all corners of the earth, to defeat completely the aggressor nations. North Americans, South Americans, Englishmen, Britishers, Frenchmen, Poles, Greeks, Dutchmen, Czechs, Africans, Norwegians, Gurkhas, Chinese, Filipinos and others gave everything they had for the cause of democracy. To these countless men and women, living and dead, we pay our solemn tribute.

Permit me, my brethren, to pick out a few from this multitude and as briefly as possible, tell you today of their deeds, not perhaps because they have outshone the others but simply because these men have knocked at the same tiled door as we have and have knelt at the same altar where they took the same obligations and reaffirmed their faith in the Fatherhood of God and in the Brotherhood of Man, even as you and I have done.

The first in my list was "the most Christian among statesmen" and a great humanitarian. In his whole political career his statecraft was second to none both at home and abroad. He, it was,

## A PLEDGE OF SERVICE

who championed the cause of all liberty-loving nations, particularly the small ones, as evidence by the declarations of the Atlantic Charter wherein for the first time the four freedoms—freedom of speech, freedom of religious worship, freedom from want, and freedom from fear — were collectively enunciated. It was he who proposed to outlaw aggression forever and give all mankind freedom from fear of war by the establishment of the United Nations Organization. It was also he, who, as Commander-in-chief of the Army and Navy of the United States, was directly responsible for the two decisions that practically won the war for the allies. One was to go after Germany first and take Japan later. The other was to invade Europe first by way of North Africa. This man was easily the greatest figure of our century: Franklin Delano Roosevelt, 32nd President of the United States.

The next one is a soldier who practised the three principal tenets of our craft, Brotherly Love, Relief, and Truth, as no other man had ever practised them before. He promised to return to our country and he did return. His word was his bond and his truthfulness was beyond question. To the distressed millions of humanity, his coming was a Godsend and it relieved them of the suffering that only the brutal conquerors knew how to inflict. That was Relief in a big scale. His love for

humanity, particularly for the Filipinos, was so great that it gave him courage and determination to liberate them and save them from perpetual economic and political slavery. That was Brotherly love on an elevated plane. We may compare this man to Simon Bolivar, but the Venezuelan patriot liberated only his own people. This modern liberator, however, is the hero of another race,—the Filipino—and in lieu of material monuments which the modern weapons can reduce to dust, there should be engraved in gold in every Filipino heart, for future generations to contemplate, the name of that military genius, General Douglas MacArthur, benefactor of mankind.

For the third and last in my list let me take you, one bright morning, in the year 1942, to Mindanao, at Malabang, Cotabato. In the headquarters of the Kempeitai, the usual Japanese arrogance and cruelty prevailed. There were two Filipino prisoners. One was middle-aged and the other young. Facing them was a Japanese general who after a brief speech finally said: "For not telling us what we want you to divulge and for not cooperating with the Imperial Japanese Government you are to be put to death." The face of the prisoner did not even show surprise. He just held his head erect. The young man, upon hearing this sentence, began to weep. It was then that this prisoner asked permission of the general to talk

to his fellow prisoner. He approached him and said firmly, without any sign of nervousness, "Do not cry, my son, because it is not the privilege of everyone to die for his country." After bidding his son adieu, he walked fearlessly, calmly, and serenely to his Bagumbayan and his Golgotha! What a man! And what a Mason! That martyr was Jose Abad Santos, Chief Justice of the Supreme Court of the Philippines and Past Grand Master of this Jurisdiction.

Undoubtedly, this war has brought out many other cases of heroism, but the three that I have just narrated were typically masonic. Men, like these three, helped to disperse the temporary darkness that has covered the earth for years. And now, Masonic Light is here again to illumine the hearts and minds of men.

Out of gratefulness that we have been preserved to see again this Light, let us always remember the deeds of those who sacrificed their all so that we may live freely and peacefully. Let us not forget those that fell in the cataclysm, whether in the battlefield or elsewhere. Let us recount to our children these beautiful acts of heroism.

To us, the living, those honored dead threw the torch of liberty and be ours to hold high and keep it burning; for if we ever break faith with them who died, they shall not sleep even in Peace and in Victory!

### MASONRY IN THE WAR-STRICKEN COUNTRIES

By LEO FISCHER, F.P.S.  
(Former Editor, *The Cabletow*)

Our ancient Institution has weathered terrible storms in nearly all parts of the globe; but time after time it has risen again from its ashes when its enemies thought they had surely put an end to it. In the Philippines they declared that not a vestige was left of Masonry after the great persecution of 1896-1897. However, shortly after this boast had been made there came the political events of 1898 which ushered in a period of growth and prosperity such as Masonry had never before known in the Islands. Less than half a century later, the Japanese invasion of 1941 brought upon Philippine Masonry a persecution as cruel and sanguinary as that of the last year of the Spanish regime. Again the enemies of our Institution were jubilant because the Masons had been scattered to the

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SCOTTISH RITE PAGE

The joint observance of the Obligatory Meetings by Burgos Chapter & Manu Chapter, Rose Croix of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. will be held on Maunday Thursday, April 18, 1946, at 5:00 P. M. and on Easter, April 21, 1946 at 9:30 A. M. at the Grand Lodge, 138 Gunao, Manila. The following are the two programs for the occasions:

MYSTIC BANQUET

Maunday Thursday, April 18, 1946  
Opening Ceremonies:  
Welcome by the Presiding Officer.

BRO. LUDWIG MODEL, 32°  
*Senior Warden, Burgos Chapter,  
Rose Croix*  
Mystic Banquet.

EXTINGUISHING THE SEVEN  
SYMBOLIC LIGHTS  
First Light—David G. Gunnel, 32°  
Second Light—Sebastian M. Galang, 32°  
Third Light—Llewellyn Hiliard, 32°  
Fourth Light—Pablo Samson, 32°  
Fifth Light—Louis M. Hausman, 33°  
Sixth Light—Esteban Munarriz, 32°  
K.C.C.H.  
Seventh Light—Ludwig Model, 32°  
None but Scottish Rite Masons who have attained the eighteenth degree will be admitted to the Ceremony of the Mystic Banquet.

\* \* \*

LUX E TENEBRIS  
The Ceremony of Relighting the Lights.  
Easter, April 21, 1946  
J. W. FERRIER, SR., 32° K.C.C.H.  
*Actg. Wise Master, Manu Chapter,  
Rose Croix, Presiding*

Piano Prelude—Teofilo Abejo, 32°  
Fraternal Greetings—The Presiding Officer  
Address—Bro. MAURO BARADI, 32°

CEREMONY OF RELIGHTING THE LIGHTS

First Light—J. M. E. Leon, Jr., 32°  
K.C.C.H., P.W.M.  
Second Light—Fred Holmes, 32, K.C.C.H.  
Third Light—Daniel Limbo, 32°  
Fourth Light—Ernest E. Voss, 32°  
Fifth Light—A. D. Rosario, 32°  
Sixth Light—Enrique Martinez, 32°  
Seventh Light—J. W. Ferrier, 32°  
K.C.C.H.  
Piano Postlude—Teofilo Abejo, 32°  
Master Masons and their friends are invited to attend.

four winds of heaven and, thought they would never dare meet again in the Islands. But while the battle was still raging in 1944 and 1945, courageous and devoted Brethren began to lay the foundation of a new Temple and the builders are now busy throughout the length and breadth of the beautiful island world.

The work of reconstruction has proceeded rapidly in the Philippines. In spite of the enormous losses of Masonic property and notwithstanding the critical time through which the country is passing and the impoverished condition of the individual Masons, probabilities are that in a few years Philippine Masonry will have regained all its former prosperity and luster.

In the European countries recently delivered from Nazi tyranny, Masonry likewise gives encouraging signs of life. France has given evidence of great vigor and activity in that respect. Lodges are being organized, Masonic temples are being rededicated, and the Masonic press has again begun to publish its journals. Two of the foremost organs of Masonry have reappeared. "La Chaîne d'Union" (The Chain of Union), which had been forced to suspend publication in 1939, resumed activities a few months after the liberation of Paris, and "Le Symbolisme", founded by Bro. Oswald Wirth (who died in 1943), published its first post war issue in December 1945.

A lot of "house-cleaning" has been going on in French Masonry, which must be expected after over a lustrium of Nazi occupation of the country. An unfortunate feature of such a process is that charges of "collaboration" are in

some cases made out of personal spite. We also note with regret that there is cleavage in French Masonry instead of the unity to be desired at this critical period, and that relations have been suspended between the Grand Lodge and the Grand Orient of France.

In Belgium, Masonry has suffered much. There the Nazis, availing themselves of the assistance of depraved or fanatical Belgians, had many of the best and most active men in Masonry assassinated. This fate befell, among others, the Commander and Lieutenant Commander of the Supreme Council and the Grand Master of the Grand Orient of Belgium. However, in spite of the large number of Masonic martyrs, the revival in Belgian Masonry has been a most enthusiastic one. We learn that the seven Lodges of the city of Brussels, which reorganized immediately after the liberation, are receiving numerous petitions, although the investigating committees are particularly severe in Belgium and the standard of membership there has always been an exceptionally high one.

We have no information regarding Netherlands; but, knowing the sturdy character of the Dutch Masons, we are sure that there, too, the renaissance of Masonry will fill the world with admiration.

In Norway, Denmark and Czechoslo-

vakia Masonry is reorganizing rapidly. In Italy, Greece, Austria, and the Balkan States our Institution will most probably recover more slowly, and in Poland and other countries more or less under Soviet influence it is doubtful whether there will be any real renaissance of the Craft.

The political future of Spain being undecided, it is difficult to predict what will be the fate of Masonry in that country. If Franco is ousted, the government replacing him may, or may not, rescind the ban on Masonry. Spanish Masonry is at present worthily and splendidly represented by the Spanish Grand Orient in Exile which is functioning in Mexico City under the leadership of Grand Master Lucio Martinez Gil and is well qualified to take up the government of the Craft of the Grande Oriente Español in Spain and possessions when the time is ripe. Fortunately there is some likelihood of a fusion between the Spanish Grand Orient and the Spanish Grand Lodge.

Whatever the outcome may be, Masonry has again shown the world that no amount of persecution can quell it and that, far from being decadent and outmoded institution, it is a living force destined to write many a glorious page in the history of humanity.

FRANCISCO SANTIAGO

Certified Public Accountant

Director, Philippine Institute of Certified Public Accountants

201 Laguna Street, Manila

## DIRECTORY OF SUBORDINATE LODGES 1946-1947

- Manila No. 1.*—W. M. Ivor D. Butler, S. W. Frank C. Bennett, J. W., F. N. Cunningham, Treas. George A. Clegg, Sec. John J. Riehl, 138 Gunao, Manila (1st Tuesday)
- Cavite No. 2.*—W. M., Teddy Parsons, S. W., G. A. Wagelie, J. W., T. R. Knippenberg, Treas. William L. Lord, Sec. Raymond Kubilus, Box 48 Hall Div., Navy 3002, Olongapo, Zambales (1st Saturday)
- Corregidor-Southern Cross No. 3.*—W. M., J. W. Ferrier, S. W., E. J. Frei, J. W., H. E. Stovall, Treas. David G. Gunnell, Sec. F. H. Stevens (1st Tuesday) 138 Gunao, Manila
- Bagumbayan No. 4.*—W. M., Vitaliano Bernardino, S. W., Luis F. Reyes, J. W., Manuel I. Felizardo, Treas. Francisco Santiago, Sec. Herminio Talusan, 138 Gunao, Manila (Second Wednesday)
- Cosmos No. 8.*—W. M., George L. Rickard, S. W., W. C. Clark, J. W., Frank Graciani, Treas., George A. Mayhew, Sec. Fred M. Homes, 52 Guevara, San Juan, Rizal, (Fourth Wednesday)
- St. John's No. 9.*—W. M., W. H. Fonger, S. W., O. J. Zwonecheck, J. W., Leahmon B. Nestle, Treas., Frank Miles, Sec., Mark Nestle, Hq. 2d Major Port (Second Friday)
- Iloilo No. 11.*—W. M., Mariano V. Tolentino, S. W., Jose G. Lagos, J. W., Genaro C. Bermejo, Treas., Chow Kwan Tay, Sec., Jose L. Zerrudo (First Saturday)
- Nilad No. 12.*—W. M., Macario M. Oflada, S. W. Jose E. Racela, J. W. Severino Manotok, Treas. Joaquin Garcia, Sec. Patricio E. del Rosario, 138 Gunao, Manila (First Saturday)
- Walana No. 13.*—W. M., Luis San Juan, S. W., Alipio de la Cruz, J. W., Hermenegildo Estrella, Treas., Antonio A. Francisco, Sec., Eulogio Manlapit, 138 Gunao, Manila (Second Friday)
- Dalisay No. 14.*—W. M. Esteban Munariz, S. W. Mateo D. Cipriano, J. W. Rosendo Guzman, Treas. Reynaldo P. Reyes, Sec., Santiago Gatchalian, 276 Lipa, Sampaloc (First Tuesday)
- Pilar No. 15.*—W. M., Pablo Tungol, S. W. Teofilo Ragodon, J. W., Pastor Sapinoso, Treas., Candido Sayoc, Sec. Marciano Sayoc, Imus, Cavite (First Saturday)
- Simukuan No. 16.*—Jose Artiaga, S. W., Carlos Iñigo, J. W., Gregorio Velasco, Treas., Victorino Floro, Sec., Pascual Lintag, 1537 Washington Ave., Manila (Third Saturday)
- Bagong Buhay No. 17.*—W. M., Hermenegildo P. Santos, S. W., Evaristo R. Bautista, J. W., Manuel Rojas, Treas., Eusebio H. Lorenzana, Sec., Zoilo M. Ronquillo, San Roque, Cavite (Third Saturday)
- Araw No. 18.*—W. M., Anastacio Uy Mochay, S. W., Chan Kee, J. W., Jose N. Queding, Treas., Ong Tiong Che, Sec., Jose Carlos, 138 Gunao, Manila (Fourth Saturday)
- Silanganan No. 19.*—W. M., Manuel C. Jabson, S. W., Vicente Garcia, S. W., Jose M. Santos, Treas., Gregorio Gatchalian, Sec. Petronilo I. Vallejo, Quezon City (First Saturday)
- Rizal No. 20.*—W. M. Eustacio A. Escobar, S. W. Porfirio A. Romulo, J. W., Marcos Malabanan, Treas., Hipolito E. Valeña, Sec., Victor Oblefias, Lopez, Tayabas.
- Dapitan No. 21.*—W. M. Teofilo A. Abejo, S. W., Vicente Albo, J. W., Benjamin T. Aranigo, Treas., Temistocles Elivina, Sec., Mariano Lucero, 201 People's Bank Bldg., Manila (Third Monday)
- Rizal No. 22.*—W. M. Tiburcio Tumaneng, S. W., Venancio Sanoy, J. W., Luis Montilla, Treas., Louis Mazur, Sec., Rosendo Reinoso, Philippine Senate, Manila. (First Wednesday).
- Solidaridad No. 23.*—W. M., Francisco Juliano, S. W. Luis J. Reyes, J. W. Cornelio Hernandez, Treas., Emilio Pestaño, Sec., Jose M. Gammad 1218 A. Rivera, Manila. (Third Thursday).
- Malinaw No. 25.*—W. M. Warner Schetelig, S. W., Damian Magpantay, J. W., Florentino Gesmundo, Treas., Maximo Briñas, Sec., Julio A. Alvero, San Pablo, Laguna (Second Saturday)
- Pinagsabitan No. 26.*—W. M., Roman Kamatoy, S. W., Hilario Zalameda, J. W., Rustico de los Reyes, Treas., Pedro Flores, Sec., Nicasio Galipot, Sta. Cruz, Laguna (First Saturday)
- Batong Buhay No. 27.*—W. M. Emeterio R. Balboa, S. W. Gregorio G. Narvasa, J. W. Enrique A. Gaerlan, Treas., Eugenio Dizon, Sec. Delfin A. Viola, 755 Rizal Avenue, Manila (First Monday)
- Balintawak No. 28.*—W. M., Simeon Estrada, S. W., Romualdo Libranda, J. W., Mariano Enrique, Treas., Lim Hap, Sec., Victoriano A. Tañafranca, Gumaca, Tayabas.
- Zapote No. 29.*—W. M., Fidel Encarnacion, S. W., Emilio Ovenson, J. W., Pedro M. de Leon, Treas., Jacinto N. Beltran, Sec., Jose S. Da Costa, 1035 Castillejos, Manila (Third Saturday)
- Maktan No. 30.*—W. M., Nicanor E. Santos, S. W., Sofronio A. Savellon, J. W., Jose D. A. Diao, Treas., Tomas Cerilles, Sec., Remigio Murillo, Cebu City (Second Friday)
- Ibarra No. 31.*—W. M., Aurelio B. Aquino, S. W., Gaspar Caspelich, Jr., J. W., Simplicio T. Toledo, Treas., Angel Saqueton, Sec., Andres H. Polintan, 419 Asturias, Manila (Second Saturday)
- Lincoln No. 34.*—W. M., Roy T. Elder, S. W., Segundo Domingo, J. W., Baltazar del Rosario, Treas., Gabriel Cabling, Sec., Valeriano E. Abad, Olongapo, Zambales (First Friday)
- Batangas No. 35.*—W. M., Roman L. Perez, S. W., Marciano Evangelista, J. W., Quintin L. Magsino, Treas., Gerardo Aguado, Sec., Juan B. Gonzaga, Batangas, Batangas (Last Saturday)
- Kalilayan No. 37.*—W. M., Amado Paliilo, S. W., Antonino V. Quejano, J. W., Filemon N. Caperiña, Treas., Eligio Magallanes, Sec., Julian Garcia, Luceña, Tayabas (Last Thursday)
- Bulusan No. 38.*—W. M., Maximo Beriña, S. W., Jose Medina, J. W., Juan Lopez, Treas., Hermenegildo Encinas, Sec., Jose Grajo, Sorsogon, Sorsogon
- Maguindanaw No. 40.*—W. M., Ubaldo D. Laya, S. W., Demetrio Cabrerros, J. W., Max White, Treas., Pastor Ilagan, Sec., Alfredo P. Shapit, Cagayan, Misamis (First Thursday)
- Tayabas No. 43.*—W. M., Jose Velez Martinez, S. W., Flaviano Abracia, J. W., Juan Baldovino, Treas., Santiago J. Reyes, Sec., Luis Pineda, Tayabas, Tayabas
- Mount Apo No. 45.*—W. M., Azary V. Kozloff, S. W., Felisberto Gonzalez, J. W., Rodrigo Silva, Treas., Esteban Quidilla, Sec., Pablo Sebastian, Zamboanga City (Second Tuesday)
- Malolos No. 46.*—W. M., Agapito Marcelo, S. W., Eliseo Tayao, J. W., Diego Tolentino, Treas., Remigio V. Bernabe, Sec., Trifon Adriano, Malolos, Bulacan (First Saturday)
- Makabugwas No. 47.*—W. M., Alberto Santa Cruz, S. W., Federico V. Larraga, J. W., Ceferino Sevilla, Treas., Ruperto Visaya, Sec., Francisco S. Tantuico, Tacloban, Leyte (First Friday)
- Pampanga No. 48.*—W. M., Arcadio de Ocera, S. W., Juan Sunga, J. W., Turiano Cenzone, Treas., Amado Pekson, Sec., S. T. Razon, San Fernando, Pampanga (Second Saturday)
- Mount Mainam No. 49.*—W. M., Gorgonio Policar, S. W., Salvador Sarangay, J. W., Lorenzo Vilorio, Treas., Pio Valenzuela, Sec., Juan Hernandez, Naic, Cavite (Second Saturday)
- Sarangani No. 50.*—W. M., Eugenio B. Cauilan, S. W., Casimiro F. Arkoncel,

- J. W., Antonio Dagdag, Treas., Emiliano R. Balocating, Sec., Fortunato H. Rivera, Davao City (Second Saturday)
- Pintong Bato No. 51.*—W. M., Rafael Trias, S. W., Calixto S. Javier, J. W., Generoso R. Sarino, Treas., Francisco Gaudier, Sec., Julian C. Balmaseda, Bacoor, Cavite (Second Saturday)
- Pinatubo No. 52.*—W. M., Quirico Abrajano, S. W., Silvestre Fontilea, J. W., Antonio Fogata, Treas., Leon Afenir, Sec., Pedro C. Madarang, San Narciso, Zambales (Second Saturday)
- Cabanatuan No. 53.*—W. M., Mariano Sta. Romana, S. W., Miguel Jardiel, J. W., Deogracias E. Lerma, Treas., Jose N. Carlos, Sec., Narciso J. Martinez, Cabanatuan, Nueva Ecija (First Saturday)
- Pangasinan No. 56.*—W. M., Mauro Rosario, S. W., Proceso Domagas, J. W., Juan Benitez, Treas., Ramon Labo, Sec., Jose A. Mendoza, Dagupan, Pangasinan (Second Saturday)
- Luzon No. 57.*—W. M., Pacifico A. Ruiz, S. W., Sebastian M. Galang, J. W., Nicolas B. Adonis, Treas., Antonio G. Perez, Sec., Vicente P. Flechero, 1846 Oroquieta, Manila (First Thursday)
- Labang No. 59.*—W. M., Elpidio Laiz, S. W., Cirio I. de Jesus, J. W., Teodoro de Jesus, Treas., Candido Perez, Sec., Vicente Quijano, Malabon, Rizal (First Saturday)
- Isabela No. 60.*—W. M., Patricio Gozum, S. W., Apolonio Tiburcio, J. W., Lino Barrera, Treas., Esmeraldo Mirasol, Sec., Cirilo M. Cariño, Ilagan, Isabela (First Saturday)
- Mayon No. 61.*—W. M., Leon B. Tiansay, S. W., Eduardo G. Macabeo, J. W., Francisco Lorenzana, Treas., Severo G. Dia, Sec., Victor D. Pineda, Legaspi, Albay (First Saturday)
- Angalo No. 63.*—W. M., Fructuoso Ibe, S. W., Restituto Viloría, J. W., Claudio F. Gaerlan, Treas., Graciano P. Pada, Sec., Valente Burgos, Vigan, Ilocos Sur (Third Saturday)
- Kanlaon No. 64.*—W. M., Estanislao Padilla, S. W., Amalio Cueva, J. W., Artemio Villanueva, Treas., Manuel Garcia, Sec., Jose M. Estacion, Bacolod, Occ. Negros (Second Saturday)
- Tamaraw No. 65.*—W. M., Emilio A. Leachon, S. W., Maximiano Vicente, J. W., Marcelo Velasco, Treas., Juan Dacanay, Sec., Benito C. Gran, Calapan, Mindoro (First Saturday)
- Baguio No. 67.*—W. M., Juan Resurreccion, S. W., Jose D. Mandoriano, J. W., Juan F. Zarate, Treas., Rufino P. Rogel, Sec., Primo San Pedro, Baguio City (First Tuesday)
- Magat No. 68.*—W. M., Dioscoro A. Navarrete, S. W., Norberto S. Falguera, J. W., Ambrosio Abesamis, Sec., J. M. Villanueva, Bayombong, Nueva Vizcaya (First Saturday)
- Primera Luz Filipina No. 69.*—W. M., Bonifacio Gutierrez, S. W., Agustin Villanueva, J. W., Buenaventura S. Reallica, Treas., Florentino S. Bautista, Sec., Francisco C. Ferré, Binakayan, Cavite (First Saturday)
- Union No. 70.*—W. M., Eleno Orallo, S. W., Agaton Umanos, J. W., Doroteo A. Parong, Treas., Federico Concepcion, Sec., Andres B. Rivera, Bacnotan, La Union (First Saturday)
- Laoag No. 71.*—W. M., Alberto Suguitan, S. W., Leon Verano, J. W., Felipe Aguinardo, Treas., Francisco Guerrero, Sec., Juan Ranjo, Laoag, Ilocos Norte (Third Saturday)
- Nueva Ecija No. 73.*—W. M., Martin Villasan, S. W., Ruperto R. Bugarin, J. W., Carlos S. Domingo, Treas., Ponciano D. Rivera, Sec., Primitivo Lumibao, Quezon, Nueva Ecija (Second Saturday)
- Agno No. 75.*—W. M., Delfin Ramirez, S. W., Juan N. Kagaoan, J. W., Jose C. Soria, Treas., Felipe D. Quemerit, Sec., Pedro Romasoc, Natividad, Pangasinan (Third Saturday)
- Kasilawan No. 77.*—W. M., Pablo C. Mariano, S. W., Pablo C. Cortez, J. W., Alfredo C. Sese, Treas., Filemon Asuncion, Sec., Baldomero Torres, 138 Gunao, Manila (Second Monday)
- Taga-Ilog No. 79.*—W. M., Sesenio Rivera, S. W., Jose Timbol, J. W., Jose Bernabe, Treas., Guillermo Valido, Sec., Clemente Bernabe, 1849 Sulu, Manila (Fourth Saturday)
- Mount Lebanon No. 80.*—W. M., Andrew D. Gruber, S. W., Elmer E. Johnson, J. W., John Wilson, Treas., Hyman H. Levine, Sec., Jacob L. Friend, 138 Gunao, Manila (First Thursday)
- High Twelve No. 82.*—W. M., Regino G. Padua, S. W., Pedro Arcilla, J. W., Mauro Baradi, Treas., Pio Salomon, Sec., Dominador R. Escosa, 138 Gunao, Manila (Second Saturday)
- Dagohoy No. 84.*—W. M., Pio C. Castro, S. W., Arturo Fortich, J. W., Vicente Alferez, Treas., Catalino T. Castillo, Sec., Juan V. Pasa, Tagbilaran, Bohol (Second Saturday)
- Luz Occánica No. 85.*—W. M., Ramon Alonso, S. W., Augusto Rodriguez, J. W., A. H. Langara, Treas., Troadio San Miguel, Sec., Abilio de Altonaga, 138 Gunao, Manila (First Wednesday)
- Hiram No. 88.*—W. M., James Stevenson, S. W., Brígido T. Capili, J. W., Benito Maneze, Treas., Inocencio C. Dumpit, Sec., Ramon Ramos, 138 Gunao, Manila (First Friday)
- Muog No. 89.*—W. M., Bernard Lim, S. W., Jose Estrella, J. W., Florencio Santos, Treas., Pedro Lombos, Sec., Agripino Pascual, Parañaque, Rizal (Second Saturday)
- Memorial No. 90.*—W. M., Rufino Angeles, S. W., Torcuato Azarcon, J. W., Pedro del Pilar, Treas., Juan Ladores, Sec., Apolonio Fuertes, Muñoz, Nueva Ecija (Second Saturday)
- Mount Kaladias No. 91.*—W. M., Ramon Ponce de Leon, S. W., Arsenio Cuevas, J. W., Francisco P. Somera, Dumaguete, Oriental Negros.
- Mencius No. 93.*—W. M., Tan Chin Teck, S. W., Matias Wetack, J. W., Mathew S. Tee, Treas., Lao Uh Cuan, Sec., Luis Lim Billan, 767 Aguilar, Manila (Second Thursday)
- Service No. 95.*—W. M., C. C. Bennett, S. W., Joseph D. Durham, J. W., Gerald H. Hayter, Treas., Oscar E. Austin, Actg. Sec., Aurelio D. Rosario, 138 Gunao, Manila (Fourth Tuesday)
- Isagani No. 96.*—W. M., Justo Castillo, S. W., Amadeo R. Quintos, J. W., Horacio Morales, Treas., Pacifico Quines, Sec., Guillermo Espinosa, Tarlac, Tarlac (First Saturday)
- Bagong Ilaw No. 97.*—W. M., Cipriano J. Cipriano, S. W., Francisco Vales, J. W., Ladislao Alvarez, Treas., Ramon Zapanta, Sec., Miguel G. Luna, Novleta, Cavite (First Saturday)
- Keystone No. 100.*—W. M., Juan M. Lucas, S. W., Bonifacio Gironelle, J. W., Juan A. Rosendo, Treas., Narciso A. Villapando, Sec., Federico Palma, 836 Antipolo St., Balut, Manila (First Friday)
- Zambales No. 103.*—W. M., Jose Malinit, S. W., Manuel Farrales, J. W., Proceso Cabal, Treas., Uy Chuy Leng, Sec., Juan R. Arbizo, Iba, Zambales (First Saturday)
- Bataan No. 104.*—W. M., Marcos Jorge, S. W., Daniel Bascara, J. W., Salvador J. Banzon, Treas., Norberto Gallardo, Sec., Adriano Sioson, Balanga, Bataan (First Saturday)
- Camarines Norte No. 107.*—W. M., Bartolome Ortega, S. W., Fortunato Siason, J. W., Prudencio Florita, Treas., Jose Santos, Sec., Andres C. Marquez, Daet, Camarines Norte (Last Saturday)
- Kutang Bato No. 110.*—W. M., Bernardo Magamaspad; S. W., Saturnino Alvarez; J. W., Jose S. Lim; Treas., Casimiro A. Pasco; Sec., Jose Ostrea—Cotabato, Cotabato (Third Saturday)
- Maranaw No. 111.*—W. M., Salvador T. Lluch, S. W., Roman Padilla, J. W., Sy Ponso, Treas., Benito Ong, Sec., Santiago Ballesta, Dansalan, Lanao (Second Saturday)
- Indang No. 115.*—W. M., Fidel Ibañez, S. W., Teófilo A. Costa, J. W., Apolonio Pasig, Treas., Zacarias Quinquini, Sec., Agustin Galang, Cavite City (Fourth Saturday)



SECCION CASTELLANA  
**NOTAS EDITORIALES**

## LA CARTA DE LAS NACIONES ALIADAS, COMO DOCUMENTO MASONICO

En San Francisco, California, se firmó el 26 de junio de 1945 un documento altamente fundamental para la paz de la humanidad—la carta de las Naciones Aliadas. En su carácter, en su espíritu, en sus tendencias, este documento es característicamente masónico.

Empieza la carta invocando la determinación de los pueblos aliados de liberar a la humanidad y a las sucesivas generaciones de los sufrimientos de una guerra, reafirmando la fé en los derechos fundamentales de los hombres, en la dignidad y valor de la personalidad humana, en la igualdad de derechos de hombres y mujeres de todos los pueblos y de todas las nacionalidades, grandes y pequeñas, y promoviendo el progreso social en todas las esferas humanas, a mejores métodos de vida y mayores goces de libertad.

Y para conseguir estos objetivos, la carta se propone hacer que en todas partes se practique la tolerancia y que todos los pueblos vivan en paz como buenos vecinos, haciendo que se respeten las obligaciones nacidas de los tratados y de otras fuentes del derecho internacional; unir el contingente de las fuerzas aliadas para mantener la paz internacional y la seguridad mundial; buscar fórmulas, instituir métodos y aceptar principios al efecto de evitar el uso de fuerzas armadas en las contiendas entre los pueblos, excepto en casos necesarios para salvaguardar los intereses comunes; y emplear la maquinaria internacional para promover el mejoramiento social y económico de todos los pueblos.

Para mantener la paz y seguridad internacionales, la carta se propone tomar medidas efectivas y colectivas para prevenir y suprimir las amenazas de agresión, y contrarrestar todo acto de agresión o violaciones de paz, de conformidad con los principios de justicia y ley internacional, forzando el arreglo de las disputas mediante arbitraje; también se propone la carta desarrollar y promover entre los pueblos relaciones de amistad basadas en los principios de igualdad de derechos de todas las nacionalidades grandes y pequeñas, y en la propia determinación de los pueblos; y para obtener la cooperación internacional, la carta se propone establecer un centro para armonizar la acción de los pueblos, procurando resolver, mediante la acción conjunta, todos los problemas internacionales de carácter social, económico, cultural o humanitario, teniendo como base el respeto a los derechos humanos y las libertades fundamentales de los hombres, sin distinción de razas, sexo, idiomas o religión.

Y por eso la carta, en su artículo 2, dispone que la Organización y sus Miembros, en sus actuaciones se sujetarán a los siguientes principios:

- 1—Igual soberanía de todos sus miembros;
- 2—Los miembros cumplirán con sus obligaciones internacionales de buena fe;

3—Los miembros arreglarán sus disputas internacionales por medios pacíficos, sin poner en peligro la paz y seguridad internacionales;

4—Los miembros se abstendrán de emplear la amenaza o la violencia en sus relaciones internacionales, y no usarán de la fuerza para violar la integridad territorial o la independencia política de cualquier estado;

5—Todos los miembros darán a la Organización de las Naciones Aliadas toda la ayuda necesaria en cualquier resolución o determinación que haya tomado de conformidad con dicha carta, y se abstendrán de ayudar a cualquier estado contra quien la Organización haya tomado alguna acción;

6—La organización procurará que los Estados que aún no fueran miembros de la misma actúen en sus relaciones internacionales de acuerdo con estos principios;

7—Que nada se entenderá en la Organización como que autorice la intervención de cualquiera de sus miembros en asuntos esencialmente de carácter doméstico, siempre que esto no viole principios de Derecho Internacional.

Y así al tenor de dichos principios y fundamentos, la carta va desarrollando agencias dentro de la Organización a fin de poner en el terreno de las prácticas realizaciones estos fines y objetivos.

¿Quién no percibe en estos principios, que constituyen el nervio de la Organización de las Naciones Aliadas, la esencia de nuestros principios masónicos?

La libertad de los hombres en todas sus manifestaciones; el valor y la dignidad de la personalidad humana; el progreso de los pueblos, sin distinción de sexo, raza o religión; la propia determinación de los mismos; la amistad internacional; la renuncia a la violencia para el arreglo de las disputas internacionales; el arbitraje de las cuestiones que se disputan entre diferentes pueblos; la igualdad de todos los hombres y de todos los pueblos, grandes y pequeños; la proscripción de la guerra como instrumento de política internacional y su substitución por agencias de paz que resuelvan los conflictos internacionales mediante la aplicación de la justicia basada en los principios y leyes internacionales; el respeto a los tratados y obligaciones internacionales, ¿quién no encuentra en todo esto la esencia de las predicaciones masónicas?

Por eso decimos que la Carta de las Naciones Aliadas es un documento masónico y, como tal, debemos procurar su estricto y pronto cumplimiento.

La Mancomunidad de Filipinas es miembro de dicha Organización y de ello nos felicitamos. Dentro de muy poco, nuestra Patria emergerá en el mundo internacional como una República libre e independiente, y dicha carta será su mejor garantía.

DISCURSO PRONUNCIADO POR EL HER. GUILLERMO F. PABLO, MAGISTRADO DE LA CORTE SUPREMA DE FILIPINAS, EN LA NOCHE DE LA INSTALACION DE LOS OFICIALES DE LA LOGIA PINATUBO NO. 52 EN SAN NARCISO, ZAMBALES.

Venerable Maestro, Señoras y Caballeros:

Hemos sido testigos de la guerra más desoladora que registró la historia. Por esta guerra se han inventado las máquinas más potentes de destrucción. La sed de sangre ha llegado a su máxima expresión. Un nuevo Atila, Hitler, después de fabricar en sigilo armas de destrucción y amasar ejércitos, contraviniendo el tratado de Versalles, quizo asolar el mundo con la fuerza arrolladora de los tanques y aeroplanos. Como por ensalmo, se apoderó de Austria, Hungría, Czechoslovakia, la ciudad libre de Dansig; invadió Polonia, Francia, Bélgica, Holanda, Dinamarca, Finlandia, devastando campos y ciudades. A través de los aires destruyó ciudades en Inglaterra. Cuando vió que no era fácil sojuzgar a Europa, indujo al iluso Mussolini para unirse con él. Con la fuerza combinada de los dos, quizo sojuzgar a Rusia, y como ello no era fácil tarea, invitó a otro iluso para emprender la conquista mundial.

El iluso del Oriente tan cruel y tan ambicioso como el segundo Atila, invadió nuestro territorio. Bajo la presión de la bayoneta y del castigo inhumano quizo introducir nuevas modalidades en el gobierno, en la moral y en nuestra manera de pensar. Disolvió los partidos para ahogar la voz del pueblo y unificó a las congregaciones religiosas para utilizarlas como instrumentos eficaces en el nuevo evangelio del odio contra el blanco, fomentando la lucha de razas y erigiéndose en caudillo de los de color. Maquiavelo fué un tamañito para la doctrina de "divide y vencerás", porque el Japon no solo predicó la división y el odio, sino que los impuso como consigna de la guerra que impropriamente llamó santa, bajo pena de muerte individual o destrucción colectiva a toda tentativa de oposición. No se podía dar un paso en el comercio, en la industria o alguna actividad sin el placet del ejército conquistador; sin dar algo al intermediario, de ahí que ni se podía obtener nada sin el consabido soborno. La moral quedó relajada.

Hasta en la religión, en los sentimientos quizo gobernar el ejército invasor. Bajo el pretexto de querer regenerar al pueblo filipino, abrió clases en donde predicó el cambio de nuestras costumbres, de nuestros sentimientos y de nuestras creencias religiosas: endiosar al emperador y adorar al ejército que representa al emperador. La menor contravención, palmada; faltas más graves, culatazo ó castigo en el Fuerte Santiago. Por motivos más fútiles, se perdía la libertad, la salud, la vida por castigos inusitados.

Socapa de libertador, abrió escuelas, pero suprimió de los libros de texto todo aquello que tenga relación con América, con los americanos y con los ilustres filipinos que tuvieran conexión con el gobierno del Commonwealth.

Cuando los Japoneses se convencieron de que el pueblo Filipino guardaba simpatía por América, comenzó su obra de destrucción y aniquilamiento que no tiene precedentes en la historia personas no beligerantes, mujeres, ancianos e inclusive niños, se fusilaba a sangre fría cuando huían horrorizados de su hogar incendiado. Por toda aquella desmedida e inconcebi-

ble crueldad, no quedan de nuestras ciudades, pueblos y barrios mas que ruinas, escombros, cenizas.... Necesitamos de la fuerza mitológica del Phoenix para resurgir de estos escombros y ruinas.

Vosotros, como obreros del mandil, estais obligados a trabajar por la regeneración de nuestro espíritu nacional que estuvo por tres años bajo la prueba más difícil de opresión y esclavitud.

En Europa, como aqui; nuestros templos masonicos como las iglesias cristianas han sido violados, destruidos, convertidos en escombros. Los dos nuevos Atilas creyeron que con su obra demoleadora podían abatir a la humanidad; podían destruir el espíritu de la democracia y ahogar la creencia en Dios. Han errado. Ahora, más que nunca, resurge la fuerza de la democracia y emerge, triunfante, el sentimiento religioso. Ha caído para siempre el hitlerismo, el fascismo, el totalitarismo japonés.

Habreis sabido que el Pláridel Masonic Temple, ha sido violado por el ejército japonés, y no solamente violado y arrojados al suelo los libros sagrados de la masoneria, sino convertido en lupanar. La iglesia de Sta. Cruz fué convertida en cochera y la Catedral y otras iglesias en depósito de municiones. ¿Qué mayor insulto se podía hacer contra un templo masónico y templos religiosos en donde nos reuníamos para elevar nuestras preces al Gran Arquitecto del Universo? No es el primer caso que se hizo contra nuestra institución masónica. Cosas peores han hecho aquí como en todas partes. A los masones se les ha perseguido, se les ha martirizado hasta se les ha vilipendiado en todas partes, especialmente en Alemania en estos últimos años. Y solo porque no conocían al mason.

Los enemigos de nuestra institución se valen del vilipendio, de las mentiras más inverosímiles para desprestigiarla. La campaña de desprestigio, sin embargo, no ha matado a la masoneria. Los masones van aumentándose en número, su esfera de acción se hace cada vez más extensa. Su crecimiento es lento, pero seguro. Cada elemento que entra en la institución, es un obrero dispuesto a sobrellevar el trabajo de regeneración social, es un obrero que edifica y pone en ejecución el decálogo de la masoneria. Hay quienes hicieron creer desde hace tiempo que los masones daban de palmadas a Nuestro Señor Jesucristo al prestar su juramento de lealtad. Si supiera el pueblo profano—el público en general—que un ateo no puede ser masón, tendría base suficiente para concluir que la masonería no riñe con la religión, ni con la fé cristiana. De ahí la conveniencia de las temidas blancas con más frecuencia. Se nos odia porque no se nos conoce. Nosotros no perseguimos a nadie—nosotros edificamos con nuestras obras y no con palabras. Sin embargo, se nos calumnia, se nos humilla. No por eso debeis sentirnos mortificados; al contrario, debeis continuar trabajándo por la regeneración de la humanidad, trabajad porque la luz divina ilumine a todas las conciencias, trabajad por el bien de la comunidad sin más recompensa que la satisfacción del deber cumplido del mason. Como obreros, no podemos rehuir nuestra obligación de reedificar todo cuanto ha destruido la impiedad y la insania de los hombres. Reconstruir el mundo moral es servir a Dios.

Varios masones insignes, sin alharacas, demostraron con sus obras que eran mejores cristianos que aquellos que hacían gala de poseer sentimientos religiosos. Washington y Rizal fueron masones, y no dejaron de ser creyentes en Dios. José Abad Santos,

un gran mason, o dejó de ser cristiano. Sin hacer declamaciones de patriotismo, prefirió ser fusilado antes que claudicar y pactar alianza con los japoneses. Otros que hacían gala de patriotas, no tuvieron la menor reticencia en aliarse con los invasores y hacer causa comun con ellos.

Al citaros el caso del Presidente del Tribunal Supremo José Abad Santos, glorioso martir de nuestra patria, se me trae a la memoria lo que dije al Director del Visayas Institute en Cebu, cuando me invitó a presenciar la parada de sus cadetes. Sr. Gullas—le dije—la primera Ley del Commonwealth entrena a 40,000 personas al año, y a los 10 años tendremos 400,000 personas adiestradas para defender nuestro territorio. Pero 400,000 soldados no serán suficientes para impedir la invasión de cuatro millones de soldados bien adiestrados. Lo que la Legislatura no ha dicho expresamente en esta Ley, es lo que debe Ud. enseñar a sus alumnos. Qué es eso?—me preguntó. Preparar a los soldados no armados a saber presentar resistencia pasiva contra el invasor. Es la defensa mas efectiva que la resistencia armada de los 400,000 soldados. Y quienes son esos soldados no armados?—me preguntó. Los hombres, las mujeres, los ancianos; los niños: el pueblo—conteste. Sr. Gullas,—enseñe Ud. al pueblo a presentar resistencia pasiva contra el invasor; no ayudar al enemigo. Eso fué exactamente lo que ha hecho el Magistrado Santos; no luchó, se mantuvo pasivo, no ayudó al invasor, no reveló los secretos de nuestro Gobierno, no claudicó. Prefirió morir. Así muere un mason.

### The Need For . . .

(Continued from page 63)

is active again and that applicants for membership in the Craft are on the increase.

In other jurisdictions, lodges have clubs conducted under the leadership of what is called a Committee "For the Good of the Order." It is worthy to note that when the Club meets the program is threefold: a talk which is symbolical, another which is historical, and still another covering "General Masonic News and Information."

We do not doubt the fact that our lodges welcome lectures on things Masonic, especially when the same are accurate, up-to-date, inspiring and instructive. By having these featured in their meetings say, monthly, or more often if necessary, the brethren may acquire useful information and illuminating facts which they have not had heretofore. For example, many would like to be enlightened on the following oft-repeated questions: Whence and What is Masonry? Is Masonry a religion, a benefit society, a secret organization, an exclusive club, a political institution or an Anti-Society? Can a Jew, Mohammedan, Buddhist,

### DEL EXTERIOR

Panama, R. P. Enero 3 de 1946.

V. H. Antonio Gonzalez,  
Gran Secretario de la  
Gran Logia de las Islas Filipinas  
142 Quiapo, Canto Arlegui,  
Quiapo, Manila, Filipinas.

Querido y Venerable Hermano:

Gran satisfacción hemos sentido en esta Gran Logia al recibir vuestra comunicación del 12 de noviembre del año próximo pasado, después de los terribles acontecimientos que hicieron vacilar los cimientos de nuestra Orden en esas Islas.

Nos alegró mucho saber que nuestro Cuadro de Grandes DD. OOf. fue recibido por vosotros, y agradecemos las felicitaciones que nos extendéis.

Nuestros corazones y nuestros pensamientos estuvieron con vosotros en la época del terror y de la barbarie japonesa que hizo presa a aquella parte del globo, en holocausto a la Libertad y a la Democracia. Vuestra fidelidad a nuestros caros ideales masónicos son ejemplos de serenidad, de firmeza a la doctrina masónica, que aplaudimos del fondo de nuestros corazones.

Esa me respetable Gran Logia, se levanta de nuevo, como la legendaria ave fénix, de las cenizas, y hacemos votos porque este resurgimiento sea perenne en beneficio de los pueblos que forman la entidad política Filipina, que según tenemos entendido alcanzará en un futuro no lejano su independencia.

Para los hermanos que han caído, para sus familiares que sufrieron, nuestras expresiones de comprensión humanitaria.

Con nuestro saludo de AÑO NUEVO, y nuestro estrecho abrazo fraternal, somos adictos HH.:

(Fdo.) ANDRES MOJICA.—Gran Maestro  
(Fdo.) JOSE OLLER.—Gran Secretario.

Christian or adherents of other faiths become Masons? Why is totalitarianism opposed to Masonry?

Likewise, the almost complete destruction of our temples and libraries during the enemy occupation necessitates more information about our Craft. Speeches which may include one's experiences during the war when Masonry in the Philippines was banned will be worth knowing. Already there have come to light the gallantry and heroism of Masons who upheld the ideals of our Order and died during the war. We are sure there are many more of our brethren who have passed to the Great Beyond whose patriotic achievements still remain to be told. Let us therefore, consider seriously the suggestion of having more lectures delivered in our respective lodges.

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