The Cable Tow

Vol. XXI Manila, Philippines, October, 1946 No. 4

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
(Entered as second class mail matter at the Manila Post Office)

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W. M. LEO FISCHER

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138 Gunao, Quiapo Manila, Philippines

The Grand Master's Message

"FILIPINISTAS"
OR
TRUE FRIENDS OF THE PHILIPPINES

One of the greatest assets man can have is real FRIENDS. In the Philippines in years gone by, very few foreigners who lived for many years among the people of this country ever made any effort to understand the Filipinos, their history, customs and their habits socially or otherwise. When you find one who is well versed with things Philippine and who is quite "at home" with his Filipino friends, he is generally a "Filipinista" and is at once accepted among the populace as one of their own real friends. There is no discrimination against his race, nationality, or religion. This custom is not only so among Masons here but it is so among the Filipinos in general. We have had several great "Filipinistas" in the past whom we remember.

One of the great "Filipinistas" we now have among us and who is also an eminent Mason, is none other than our beloved and very respected Brother, the Honorable PAUL V. McNUTT, U. S. Ambassador to the Philippine Republic. He is a true friend of the Philippines and has always given his moral support to Masonry in the Philippines. We are grateful to him for his many acts of kindness to our brethren and to this great Fraternity. The present Grand Officers are also proud of the fact that they were honored by this great brother Mason who duly installed them at our last Annual Communication. The arduous task in putting into effect the many difficult problems confronting the Chief Magistrate of this country has been made easier by this great "Filipinista" who went out of his way to be of service to the people and to the President of this young Republic. We are indeed very fortunate to have this great brother among us at this time. A friend in times like we have gone through, is a friend indeed. I am sure I am voicing the sentiment of all Masons here when I say we are happy to express these few words in open praise of a Great American, a great man, a great Mason and lastly, a great "Filipinista."

THE CABLETOW

EDITORIALS

STILL ON THE JOB

The true Mason believes in and practices the principle that from first to last, Masonry is work. In this category are included ever so many members of our Ancient and Venerable Institution throughout the world. However, reference is made particularly of Brother Leo Fischer who is greatly honored by being Second Vice President of the Philalethes Society with headquarters in California.

More than twenty years ago, **The Cabletow** of which Brother Fischer was one of the associate editors, published an editorial on the "Aims and Purposes of Our Publication" which among other things stated that

> "No progressive Mason will deny the necessity of Masonic periodicals. The time when Masonry was obliged to work in the dark is a thing of the dim past. Our Brethren demand further light in Masonry; they are anxious to keep informed of what the Craft is doing in the Islands and abroad." (Vol. I, June 1, 1923, No. 1)

This sounds like a prophecy; it is as true today as when it was first written. In the task of helping the brethren to see further light in Masonry, Brother Fischer has rendered and is still rendering great service. For many years as managing editor of **The Cabletow,** he has not only aroused the interest of Masons in things Masonic but through his prolific and powerful pen, has furnished us valuable and varied material which now forms part of our Masonic literature. It is no small tribute to say of him that whether in Europe, in America or the Far East, especially in the Philippines, he feels at home with the Craft. And this is one reason why his writings are instructive and thought-provoking. His editorials and articles in our official organ ever since liberation have been commended by brethren and friends alike. And while a medal for distinguished service for one's organization may be in order, the real reward of a man like Brother Fischer is in the consciousness that through labor and sacrifice, he has lightened the burdens of his fellowmen.—**Mauro Baradi.**

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LOST AND FOUND, A MASONIC RING

Slowly but surely, the heroic deeds and exemplary conduct of Masons in the Philippines during the war years are being brought to light. They form part of the historic role of Masonry in this country which is yet to be written. Any act, therefore, although apparently unimportant if it is Masonic in nature, affects the good name of our Venerable Institution. This is specially significant when done at a time such as the Japanese occupation; a regime that suspected and shadowed the Masons and hated and banned Masonry itself.

And here is the story of a ring, lost and found. If it were an ordinary ring that could be bought at any time and sold at will, the tale would have been different; but it is a Masonic ring the ownership of which must be earned through good character and real merit. From the owner, Bro. John M. Aaron who has recently returned to Manila from the United States, we give an account of the loss:

> "You cannot imagine how great was my pleasure and gratitude, when on Sunday last while attending the monthly Masonic dinner, I was presented by Most Worshipful Michael Goldenberg, Grand Master, with my 14° Ring, together with your explanation of how it came into your hands.
>
> "The ring was lost in early February, 1945, while I was an internee in Los Baños concentration camp and evidently was picked up by one of the Japanese guards. Naturally, I never expected to see it again and as it had considerable sentimental value, I much regretted its loss. Your great kindness in purchasing it and returning it to me, in due course, was typical of the great fraternal spirit among Masons the world over and I wish to be assured that your act of brotherly love will live forever in my mind." *

For his part, the finder Bro. Eligio C. Oreta of **Sarangani** Lodge No. 50, Davao City, has the following to say:

> "During the emergency, sometime in February, 1945, I happened to be at Los Baños, Laguna, with my family. And during my sojourn I met three Japanese soldiers who were then selling jewelries, clothes and other articles. My attention was attracted to a ring which I thought belonged to the Masonic fraternity and I immediately bought the same for around ₱1,300.00 (Japanese Military notes). I noticed the inner inscription in Latin and the name of John Aaron Morris whom I knew to be a Mason. After liberation of the town (sometime in March, 1945) I contacted Dr. Gilbert S. Perez of the Bureau of Education and requested him to write to Bro. Aaron regarding the ring in question with my fervent desire to give it to him." [1]

Like the prodigal son, the Masonic ring went back to where it rightly belongs. It was lost, and is found.—**Mauro Baradi.**

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* Letter to Bro. Eligio C. Oreta, September 26, 1946.
[1] Letter to M. W. Bro. Michael Goldenberg, September 2, 1946.

OFFICIAL SECTION

MANILA
REPUBLIC OF THE PHILIPPINES

SEPTEMBER 30, 1946

To the Brethren of this
Grand Jurisdiction

GREETINGS

The following brethren are hereby appointed to constitute the

SICK COMMITTEE

for the month of October, 1946, of this Grand Lodge and are requested to observe the duties enjoined to said Committee for the benefit of all concerned.

Wor. Bro. Luis Lim Billan (93)
Bro. Benjamin T. Araniego (21)
" Mauro Baradi (82)

(Sgd.) MICHAEL GOLDENBERG
Grand Master

ATTEST:
ANTONIO GONZALEZ, P.G.M.
Grand Secretary.

* * *

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

Circular No. 2
Series of 1946

To all Lodges under this
Grand Jurisdiction

Re: Reading of Grand Lodge Proceedings, 1946.

Greeting:

Edict No. 22 of Grand Master, M. W. Bro. Stanton Youngberg, is quoted hereunder, merely for the information of all concerned:

In his Annual Message, my worthy predecessor, Most Wor. Bro. Antonio Gonzalez, included the following recommendation:

"I recommend that the incoming Grand Master issue an edict, as soon as the proceedings shall have been printed and distributed, directing that such portions of said proceedings as may in his judgment be most important, shall be read at the meetings of each Lodge, for the information of the members thereof, and that mention of this shall be made in the minutes."

This recommendation having been adopted by the Grand Lodge, and it being my opinion that, the different Lodges having different problems and interests, the Worshipful Master of each is best qualified to make a selection of the texts to be read in open Lodge, I hereby order the presiding officers of all Lodges under this Grand Jurisdiction to make a selection of such parts of the Annual Proceedings of the Grand Lodge of the Philippine Islands for 1933 as they may deem most important to the members thereof, to read such parts, or order them read, at some stated or special meetings of the Lodge, and to have mention thereof made in the minutes.

Let this Edict be read in open Lodge at the first Stated Meeting following the receipt of the issue of THE CABLETOW containing the same, and let mention of such reading be made in the minutes. All District Inspectors are enjoined to see that the provisions of his Edict are carried out.

GIVEN under my hand and the seal of this Grand Lodge, at Manila, Philippine Islands, the first day of October, A. L. 5933 (A. D. 1933).

As the foregoing edict is still in force, we enjoin the Masters of all our constituent lodges to have the same complied with.

DONE in the City of Manila, Philippine Islands, this 14th day of September, A. D. 1946.

MICHAEL GOLDENBERG
Grand Master

ATTEST:
ANTONIO GONZALEZ
Grand Secretary

CIRCULAR

October 1, 1946.

To all the Secretaries of our Lodges.

Greeting:

A few of our secretaries send their MONTHLY REPORT to this office as required by Par. 235 of our Constitution. Now that the mail service is fast getting to normalcy, there seems to have NO EXCUSE whatsoever for noncompliance with this Constitutional provision. For this purpose, we are sending you herewith three (3) copies of the form for said MONTHLY REPORT, which you are requested to fill and send the same to this office from now on every month. If you need some more blank forms, please advise.

Due to the nonreceipt from the secretaries of these monthly reports, it was physically impossible for this office to send the corresponding circular giving information as to the petitioners for degress, suspensions, affiliations, restorations, dimits, expulsions, deaths, etc. as per form No. 14. This service become now necessary while the mail service is fastly normalizing. We wish to resume the sending of these circulars as soon as possible so that the subordinate lodges may have a knowledge and become aware of the data given in said circulars; but unless the Lodge Secretaries strictly comply with their duties in this respect, the office of the Grand Secretary will not be in a position to supply the necessary information to the corresponding lodge secretaries.

Pursuant to Par. 214 of our Constitution, one of the duties of the Worshipful Master is to see that the officers of his Lodge do their duties. As immediate action on the part of the Master with a view of having the Secretary comply with this circular at an early date will be highly appreciated.

Fraternally,
ANTONIO GONZALEZ, P.G.M.
Grand Secretary

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

September 14, 1946

To all the Secretaries of
Lodges under this Grand
Jurisdiction.

Greeting:

Kindly inform this office of all cases of death of any of the members of your lodge and see to it that the same is properly and promptly attended to, reporting as soon as possible as to the plan or program that is needed to take place with respect to funeral services, holding Lodge of Sorrow, etc.

It has always been the desire of the Grand Lodge that Masonic Services for the deceased brethren be rendered insofar as is feasible and convenient, and we are, at this end, ever ready to give all possible assistance for the accomplishment of this last tribute to our departed brethren.

Very fraternally,

(Sgd.) ANTONIO GONZALEZ,
Grand Secretary

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GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

September 21, 1946.

NOTICE
of
OFFICIAL VISITATIONS

THURSDAY
September 26, 1946 at 6:00 P.M.
To Bagumbayan Lodge No. 4. Exemplification of 3rd Degree at Scottish Rite Temple, 912 Taft Avenue.

SATURDAY
October 12, 1946 at 2:00 P.M.
To Pampanga Lodge No. 48, Stated Meeting and Lodge of Instruction at San Fernando, Pampanga.

(Party will leave Manila at 1:30 P.M.)

OFFICERS AND MEMBERS OF THE GRAND LODGE ARE FRATERNALLY REQUESTED TO ATTEND.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary.

REPORT OF THE GRAND MASTER

Editor's Note:

Owing to the fact that only a limited number of the 1946 Proceedings have been printed, the following Report of the Grand Master is hereby printed in The CABLETOW for the information of the brethren.

The various Edicts, Circulars, etc. which have already been printed in previous numbers of THE CABLETOW, have been omitted.

Brethren of the Grand Lodge of the Philippine Islands:

On this occasion I am possessed with two feelings: the great pleasure of seeing you and to be with you in this the 30th Communication of our Grand Lodge, and the intense pain of performing the functions of Acting Grand Master by reason of the death of our Grand Master, Most Wor. Bro. John R. McFie, Jr. and of our Right Wor. Deputy Grand Master, Bro. Jose P. Guido. I will speak about them later. Before proceeding any further, I consider it our duty to dedicate a moment of silence in memory and reverence to all our Brethren who have perished since our last Communication in January, 1941, to this date.

Our Dead

It is of public knowledge that our Brethren, Americans as well as Filipinos, Chinese and of other nationalities, have offered to defend our principles when the state of emergency invaded this Grand Jurisdiction. From the files of high officials, past and present, down to the last apprentice, they all volunteered and entered into the struggle in answer to the sacred call of duty.

Some in the battlefront and others behind the lines, nay in their very homes and amidst the silence and solitude of cities, they have doggedly pursued their active or passive resistance within the limits of their own physical vigor and energies.

And this we endured during the whole period of emergency. Many have fallen; but we who have survived are witnesses to their disinterested efforts and as such it is our solemn duty to proclaim the same to our Brethren dispersed in the four corners of the world. They have fallen; but they fell satisfied to have given their lives to keep the masonic ideals alive!

The Committee on Necrology will give you their names and their achievements. And we shall ever keep in the threshold of our memories an everlasting esteem reverence!

We are most thankful to the Supreme Grand Master of the Universe Who has guided the victorious armies of America under the Supreme Command of our own Brother and General of the Army, Douglas MacArthur, member of Manila Lodge No. 1, to our redemption and complete liberation. The liberation of the Philippines and the return of Democracy and Freedom made it possible for Masonry to reopen its Lodges and resume its work. We are most grateful to all who have made it possible for us to survive our precarious and horrible situation.

Our Historical Background

Since the day the Japanese invaded our shores and masonry was suppressed and persecuted, this has been the first occasion in which the officers and members of the Grand Lodge of the Philippine Islands have gathered in Annual Communication, and we rejoice and feel honored that this momentous occasion is being held with the presence of Brethren from other Grand Jurisdiction of the United States of America. To them, we give our heartiest welcome and a cordial invitation to be with us as often as possible.

Perchance some of our visiting Brethren are not familiar with the history of our Grand Lodge and our masonic history, and I wish to inform them that the present Grand Lodge of the Philippine Islands was created by the Grand Lodge of California. It was organized on December 19, 1912, by three lodges then established in the Philippines under the Jurisdiction of the Grand Lodge of California, whose Constitution, after some necessary changes, was adopted by the newly born Grand Lodge. At present, the Grand Lodge of the Philippine Islands is an absolute sovereign Masonic Body, universally recognized, claiming exclusive jurisdiction over the entire territory of the Philippines, with seat at Manila. It holds annual communications commencing on the fourth Tuesday of January, at four o'clock in the afternoon, of each year.

During the last decade of the past century, there were masonic lodges in the Philippines that served as the nucleus of the reform movement in the Philippines. From these lodges sprung the men who led the campaign for freedom in the Philippines. During those times, the Friars, who are priests of the Catholic Church controlled the political affairs of the country, and abused their power to the detriment of the people. Against those friars, those tyrants and despots, were directed the activities of those masons. Eventually, we succeeded in emancipating ourselves from the yoke of the friars, for Spain was defeated in battle first by the Filipinos and later by the Americans. The masons then reorganized themselves and were fused into the well-known "Gran Oriente Español." A few years after the establishment of the present Grand Lodge of the Philippines, in 1917, all the lodges working under different jurisdictions in the Philippines, including those attached to the "Gran Oriente Español", ceased to work under their old charters and joined this Grand Lodge. Our masonic labors proceeded and flourished as the years went by.

When the Japanese entered Manila, our Grand Master was the late Attorney John R. McFie, Jr. He was killed by Japanese shell fire at the concentration camp of Santo Tomas days after the victorious American Liberation Forces recaptured Manila. I have had the sad duty of taking his remains and twenty-two others from the places where they were buried, in the sidewalks of Manila and buried them in our own plot in the masonic cemetery at Cementerio del Norte. Our Deputy Grand Master was our Right Wor. Bor. Jose P. Guido, a

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Colonel in the U. S. Army, who was beheaded by members of the treacherous Japanese Army and Navy, without the benefit or semblance of trial, not even the Military privileges appurtenant to his rank. He was executed on or about the 7th day of February, 1945, three days after the entry of the victorious American Forces in Manila. With him were also executed three of his boys of minor age, without the slightest justification or pretext. Your Acting Grand Master was then Senior Grand Warden. The Junior Grand Warden was then Wor. Bro. Antonio Ramos. Most Wor. Bro. Vicente Carmona was the Grand Treasurer and Most Wor. Bro. Antonio Gonzalez, the Grand Secretary. Right Wor. Bro. Ramos, who suffered from malnutrition, became totally blind, and I am sad to report that he died a few months after liberation.

The Grand Secretary will give you a more detailed information as to what happened to our Institution during the year previous to the invasion, that is, during the year 1941, as well as during the years of Japanese occupation. However, I will state in passing, that I have personally taken care of all Masonic Relief during the Japanese invasion and none was left by the wayside. Having assumed the office of Acting Grand Master only since the liberation, this report will cover our activities from thence to this solemn occasion.

The Reestablishment of the Grand Lodge and Relief

Five years have elapsed since we last gathered in 1941. Many of the officers and members of our Grand Lodge are with us no longer. The impious hands of the invader and the ravages of war have wrested them from us. During these five years, we have lost many Brethren; we have lost all our properties, together with all our records, equipment and everything we possess. But, we have maintained our integrity as men and as Masons as true successors of those leaders of our Institution who have given life to Masonry and made it last thruout the march of history with the example of their exalted virtues and the achievement of their principles.

I was one of the victims of the invaders. I was taken to the dreaded Fort Santiago by the Japanese Military Police and have suffered all privations and beatings during October and November, 1942, and was persecuted and watched during the rest of the invasion. As a leader of masons I was considered an arch enemy and was also accused of aiding America. I was extremely lucky to come out alive. When the enemy was retreating from the Northern part of Manila, they completely destroyed all my properties and the building in which I was living with my family at Dasmariñas Street by setting it afire with high explosives. As soon as they saw my wife and me running away from the fire to save our lives, they pursued us with rifles and machine gun fire. Thanks to the Almighty we were able to extricate ourselves from such debauchery with life, but I was wounded. We ran right into the U. S. Infantry who were advancing towards us. Protected by the American Liberation Forces, we were able to take shelter at Saint Luke's Hospital where we were given first aid and later cured with tender care and diligence. After few days of our stay in said hospital, Most Wor. Bro. Antonio Gonzalez visited me and informed me that we have lost everything, including our Most Wor. Grand Master, Bro. John R. McFie, Jr., and our Right Wor. Deputy Grand Master, Bro. Jose P. Guido. He advised me that in accordance with the provisions of our Constitution, I should immediately assume the office of Acting Grand Master to establish our Grand Lodge.

Even though I was wounded and could hardly walk, I believed it to be my duty to resume my masonic activities for I considered the prompt reestablishment and immediate reopening of our Grand Lodge imperative so as to handle our relief problem at least. So, I instructed Most Wor. Bro. Antonio Gonzalez that he, as Grand Secretary, contact our brethren, particularly M. W. Bro. Christian W. Rosenstock, who was Chairman of our Service Committee in 1941, in order to appeal to our Grand Lodges in America to rush relief to us. After this, our next step was to get in touch with all the members under this Grand Lodge in order to know how they fared, also to prepare to resume our activities, at an early date. It was also imperative for us to secure a place to shelter us which was the most urgent need we had to face then.

Having been informed of the total loss of our properties, of the destitute condition of most of our Brethren, their families and relatives, and of the almost desolate situation in which Manila was then placed, we considered it to be our first and foremost duty to tackle the problem of relief. For this purpose, we created a committeee.

Relief Committee

We appointed the following members to form said Committee:

M. W. Bro. C. W. Rosenstock, Chairman; M. W. Bro. Geo. R. Harvey, Member; M. W. Bro. Wm. H. Taylor, Member; M. W. Bro. Vicente Carmona, Member; M. W. Bro. Francisco A. Delgado, Member; M. W. Bro. Joseph H. Alley, Member; V. W. Bro. Antonio Ramos, Member; M. W. Bro. Michael Goldenberg, Ex-Officio Member; M. W. Bro. Antonio Gonzalez, Ex-Officio Member.

Trustees of Relief Funds: M. W. Bro. Michael Goldenberg, Chairman; M. W. Bro. Antonio Gonzalez, Member; M. W. Bro. Joseph H. Alley, Member; M. W. Bro. Vicente Carmona, Treasurer; M. W. Bro. Antonio Gonzalez, Secretary.

This Committee will render its report to this Grand Lodge during this communication.

This Committee was formed as our first masonic act and instructed by me as Acting Grand Master to contact all the Grand Lodges in America for aid and after deliberating as to procedure and thru whom to make such appeal for aid, we received with great pleasure and gratefulness a spontaneous and voluntary offer from the Grand Lodge of California to handle our relief problem and make the appeal for us to the Grand Lodges in America. A copy of this masterful appeal made for us by the Grand Master of California, M. W. Bro. Gilbert C. DeForest is hereto attached. We express our heartfelt thanks for this great masonic act of our Mother Grand Lodge.

We were most fortunate in having two of our Past Grand Masters in San Francisco, M. W. Bros. Geo. R. Harvey and Wm. H. Taylor, who were appointed as members of this Committee and thru their valuable aid, they were able to personally explain our conditions and our needs.

We have so far received the sum of $36,000.00 sent to us by the Grand Lodge of California, but we have no details as from whom this money was donated to us or where they have received it. Therefore, we are not able to acknowledge

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to the various Grand Lodges who have answered our call for assistance, so that we may express to each of them our sincere gratitude. We have also received from the Masonic Service Association, thru our very good friend and M. W. Bro. Carl H. Claudy, Executive Secretary, who sent us direct thru Bro. Col. Ijams the sums of ₱500.00 and thru M. W. Bro. C. W. Rosenstock, $2,021.63 and we are most thankful for this amount as it came when we were desperately in need of it. In his correspondence, M. W. Bro. Claudy advises us that besides the above amounts, his association collected over $30,000.00 for us and transmitted same thru the Grand Lodge of California. We have had many letters from this worthy brother and the special interest he has shown for our welfare is greatly appreciated. We have also been advised by the Grand Master of New York, M. W. Bro. Froessell that $10,000.00 had been transmitted to the Grand Lodge of California. He expressed his warm affection for us. We have also received many other expressions of sympathy and cordiality, all of which have our profound gratitude. As our prewar membership was nearly six thousand, we were obliged to stretch our relief funds and limit applications to each individual case to a maximum of ₱200.00, so as to take care of as many as possible that have applied to us for immediate relief. In many cases this small amount was entirely inadequate, but we had no choice in the matter as our relief funds was sent to us in limited partial remittances and we have had to limit ourselves in order to be of some assistance to all. We were swamped by many seeking relief who became entirely destitute, besides our widows and orphans of the war, even before we have received anything for aiding their distressed conditions, all were looked after in one way or another. We are not going to neglect our brethren in China, who may be in need of relief. It is contemplated to send them US $2,000.00 as soon as Banking and Telegraphic Transfer Communication are available. Although we have not received any word from R. Wor. Bro. David Au, our District Grand Master for China, as to what is their definite requirements, we will do our utmost for them within our means.

The Status of our Relief Funds will be reported by the Grand Secretary.

We are glad to report that the relief given out by us, have relieved the precarious condition of all who have received aid. They are all grateful to our brethren in America who have thought about us in this greatest calamity ever occurred on our beautiful and peaceful shores. We especially commend the excellent work rendered by this Committee, particularly the Chairman, Vice-Chairman and Treasurer, M. W. Bros. C. W. Rosenstock, Joseph R. Alley and Vicente Carmona, all Past Masters of this Grand Lodge, for their untiring efforts and services on behalf of the needy.

Dues Paid - In Trust

The Grand Lodge of California, our Mother Grand Lodge, first came to our aid by assisting our brethren and was very kind enough to receive dues from members of our Jurisdiction, who were in the United States during the war and who have been paying their regular dues to the Grand Lodge of California, for transmittal to this Grand Jurisdiction at a later date. This made it possible for hundreds of our brethren to keep in good standing in their respective lodges in the Philippines and enjoyed the privileges of masons in America.

The Grand Lodge of California has already sent their report as to the list of brethren who have paid their dues to the said Grand Lodge, the proceeds were invested in War Bonds. As soon as this money is received by this Grand Lodge, the same will be turned over to their respective lodges.

A few days ago, we received a pleasant surprise from the Grand Lodge of Texas who also advised that they have collected for us the sum of $304.13 for dues from our members, and enclosed remittance to cover together with detailed statement and for which we are very thankful. This entailed time and extra work for nothing more than to extend to us and our members real voluntary assistance and service in time of need.

I take this opportunity to express our sincere gratitude to the Grand Lodges of California and Texas, for having extended to us this very helpful aid in respect to the dues of our brethren who were fortunate enough NOT to be caught in the Philippines by the lamentable effect of, and during the, enemy occupation.

We Established Our Temporary Quarters in the Building of Wor. Bro. Victorino Floro

It has been difficult for us to find a building proper for our masonic activities. This is why we have reopened our offices several days after we had already started our masonic activities.

It was due to the disinterested help of Wor. Bro. Victorino Floro, Past Master of Sinukuan Lodge No. 16, that we were able to reestablish ourselves in this building. The building was then occupied by certain "Guerrilla" unit and by a first aid dispensary of the Red Cross. We deemed it improper to oust them just to accommodate us. It was next to impossible to find another building, for the vandals, the Japanese, had destroyed almost all the area South of the Pasig River and a great portion on the North thereof. Besides, the rents were exhorbitantly high, and the Grand Lodge did not have a cent for the banks were closed and the Brethren were completely destitute.

We appealed to Wor. Bro. Victorino Floro, who exerted his utmost to accommodate us and thru his help we were able to install ourselves in this building making it our temporary quarters. We opened our office officially on March 16, 1945, and since then we have been working from the early hours of the morning to late hours of the night, and in some occasions, even on Sundays.

Inasmuch as the Grand Lodge during the first months of our liberation was in a very embarrassing situation financially speaking, our Wor. Bro. Victorino Floro refused to accept any payment for rent and it was only on July, 1945, that we started to pay a rent much too reduced in comparison.

I, therefore propose a vote of gratitude to Wor. Bro. Victorino Floro for the cooperation and help he has extended to us.

Our Visiting Brethren from Across the Sea Extended a Helping Hand.

We should never forget that our prompt rehabilitation was due to the cooperation and help extended to us by our Brethren who came from the Pacific. Scarcely had we got together in March of last year and opened our offices and our small Temple, our Brethren of the United States Armed Forces came to our assistance. To them we owe the little we now possess. Papers, ink, stationery, mimeograph materials, con-

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struction materials, including foodstuffs, were brought by them for our use. They spurred us with their example. They worked hand in hand with us to the extent of doing manual labor. There were some among them who took the paint brush and did some brushing, carpentry and electrical wiring. Their ranks were no obstacles. From Generals to the last private hob-nobbed with us in a true fraternal spirit. They outdid each other to render the best service. Some stayed here for a few days for they had to leave for their respective zones of service. Others stayed with us for months. We wish to acknowledge with thanks the many favors rendered to us by Bro. and General C. A. Willoughby. Who does not remember Col. N. O. E. Peck, Bro. S. H. Humphrey, Bro. Krestsinger, Major S. W. Able, Capt. A. D. Gruber, Capt. C. E. Church, Bro. John R. Williams, Capt. Ben. B. Robin, Bro. E. J. Eggart, and a host of others that would make a long list? To each and every one of them we express our sincerest gratitude and extend our best wishes wherever they may be. Each and everyone of them shall always hold our deepest appreciation and highest esteem, and deep in our hearts they shall ever be cherished! I know that I am expressing the desire of every one of our members when I say that we would like to see them again in our midst.

We desire to particularly commend Bro. S. H. Humphrey, a member of Port Townsend Lodge No. 6, State of Washington, who has been a great assistance to your Grand Lodge and to all the brethren who were in need. He was able to secure foodstuffs for many of our brethren and furnished us with many items badly needed. He has gone out of his way for us. The price of everything, particularly first necessities was so high that it was out of reach by all. We were all in a distitute condition and so was the Grand Lodge. We have had to start from zero. In most cases our brethren lost all of their worldly belongings. Many were wounded and rendered homeless by the retreating barbarous Japs, who endeavored to destroy our cities and massacre everyone on sight. We are specially grateful to Bro. Humphrey, who has proven himself by his acts that he is a lover of humanity and one who is now beloved by his Brethren of the Philippines. He has since returned home to America but we shall always remember and appreciate the kindhearted brother who assisted us so much in time of our greatest need.

Manila Square & Compass Club and Other Square & Compass Clubs.

I am happy to report to you that we have been greatly assisted by several of these Masonic Clubs which has been organized by masonic brethren in the Armed Forces all over the Pacific. We have not only received monetary assistance but moral and material support. The Manila Square & Compass Club was first headed by Bro. John R. Williams as President and Bro. Tilden D. Kantro as Secretary, with Bro. Andrew D. Gurber as Vice-President and Bro. S. H. Humphrey as Second Vice-President. These brethren went out of their way to assist our lodges and your Grand Master in the rehabilitation work and admitted any of our members to join their Club where they were treated with every consideration as true brethren are treated the world over. Shortly after its organization, the Presidency and Vice-Presidency was assumed by Bros. Gruber and Humphrey as Bro. Williams left for Japan. Under their leadership, the Club was an important factor in fostering good fellowship and goodwill among Americans and Filipinos. Although membership is depleting due to departure of its members to the home land, it is still going strong under the able leadership of Wor. Bro. Andrew D. Gruber. The Okinawa Club sent me ₱800.00 for the purpose of holding genuine Christmas Cheer Party for masonic widows and orphans to the war. Then I called a meeting of all Worshipful Masters in Manila to get their respective widows and orphans to this party as well as destitute children. It was unanimously agreed that this affair should be conducted by the Manila Square & Compass Club. It was a complete success and more than six hundred were present. The Brethren of Okinawa Club surely deserve all praise for their wonderful masonic spirit. The Samar Club and the Sea Bees Club also sent us remittances which came in quite handy when it was badly needed for maintenance and incidental expenses. To all these Brethren goes our heartfelt thanks and sincere gratitude for their part in the great task of rehabilitating our institution in the Philippines.

Personal Assistance

We have gone out of our way to assist our Brethren, the destitute, the widows and orphans and the unemployed, by soothing their sufferings, finding for them food, clothing, shelter and employment. Many letters of recommendations and references were given to them in our endeavor to improve their conditions. In most cases we were successful, and in all cases, we have done our very best.

We have acted as information bureau for our visiting Brethren of the Armed Forces and have supplied them with Brethren who have volunteered to assist them in securing what they needed both for personal and official use. Many of our Filipino Brethren were more than glad to serve our American Brethren. We have ordered our Brethren in all liberated areas to be of service to the Armed Forces in their localities. I am sure they have been helpful.

Our Lodges Are Reestablished.

And thus, with the aid and help of our Brethren in the Philippines and of the United States of America, who are here with us in the Armed Forces, many of whom I have delegated to assist me, we were able to reestablish one by one our subordinate lodges, not only in Manila but also in the provinces. I would like to mention the names of some of our visiting Brethren who were delegated by me to reopen some of our lodges. They are: Robert E. Gilman—all lodges in Zambales Province; Nate G. Horlick —Pampanga Lodge No. 48; Bro. Buckman—Mactan Lodge No. 30; William J. McGee — Makabuguas Lodge No. 47. These brethren succeeded in their mission and I want to express to them the profound gratitude of the lodges they have helped to reopen. Some of these brethren went so far as to secure lodge halls for the brethren to hold their meetings and Bro. McGee was instrumental in constructing the new Temple of Makabuguas Lodge at Tacloban, Leyte, and others, Batangas Lodge No. 35 and Lincoln Lodge No. 34, at Olongapo, Subic Bay. We can say with satisfaction that from North to South of the Philippines, masonry has been reestablished. We now count with the necessary number of lodges to constitute the quorum prescribed by our Constitution to convene the Grand Lodge. And with the Constitutional Amendment which we shall now propose, we believe that we will be able to reopen all the lodges that were functioning before the war. Our M. W. Grand Secretary will inform you of the number and names of the lodges now functioning as well as the number of Master Masons we have on our rolls. We have also conferred many courtesy degrees for our Sister Grand Lodges in the United States, and it gave our members great pleasure to do so. None was neglected and all were properly instructed as to proficiency in the work.

Our Lodges in China.

In the later part of last year, we received news about our Brethren in China. Wor. Bro. Huan Chuan Mei was forced to stay in the Philippines

[*Continued on page 96*]

WHAT OTHER LODGES ARE DOING

FAR EAST CHAPTER NO. 15

LADIES NIGHT

For the first time after liberation, the ladies and friends of the National Sojourners of Far East Chapter No. 15, were entertained at the Manila Army and Navy Club on 9 September 1946. Heading the guests were M. W. Bro. and Mrs. Frederic H. Stevens who were among the recent arrivals from the United States.

After initiating 14 officers of the United States Army, M. W. Bro. Major Frederic H. Stevens, P. G. M., the principal speaker of the evening, who was introduced by Maj. John R. Spark, president, spoke on the Masonic activities of the Sojourners before the outbreak of the war, and said that the Filipinos were already masonically minded when the Americans came to the Islands. He paid high tribute to the sincerity of Filipino Masons, who could stand before the wall to be shot as Masons, citing the 7 Filipino Masons who were shot in Bagumbayan Field in 1896 for no other reason than that they were known to be affiliated with several of the Masonic Lodges then existing. He mentioned Dr. Jose Rizal and Justice Jose Abad Santos as among the great Masons of the world who both died a martyr's death because of their Masonic convictions. The Spaniards and Filipinos, he recounted, took to Latin Masonry before Anglo Saxon Masonry, but later on, after the founding of Bagumbayan Lodge No. 4, F. & A. M. the Lodges under the Gran Oriente Español joined the Grand Lodge of the Philippines. Maj. Stevens then dealt on the organization of the Scottish Rite Bodies of which he is Deputy of the Supreme Council in the Philippines. He then told how he assisted in the conferring of the Heroes degree on Governor General Leonard Wood, and on General Douglas MacArthur when the latter was made a Mason at sight. "The National Sojourners," he said, "was started by a General of the Army and many officers either in the reserved or active list were and are being initiated into the organization." Maj. Stevens met Col. George F. Unmacht, the National Secretary of the National Sojourners while he was in the homeland, and assisted in the conferring of the 33rd and last degree of Scottish Rite Freemasonry upon President Harry L. Truman, at the House of the Temple at Washington, D. C.

Another distinguished guest present was Col. Henry Gilhouser, president of the Chapter in 1941. Among the interesting anecdotes he told, was when he recalled having been present when President Manuel A. Roxas was raised to the sublime degree of Master Mason at Makawiwili Lodge No. 55, in Capiz way back in 1925, and when the President became Master of the Royal Secret (32nd degree) while he was Speaker of the House of Representatives. Both Maj. Stevens and Col. Gilhouser as well as Commdr. E. C. Ross, an old member, complimented the Sojourners for their Masonic activities and for their enthusiasm in the furtherance of Masonry in the Philippines.

* * *

FAR EAST CAMP, HEROES OF '76

Meeting at the Grand Lodge Hall, 138 Gunao, Manila every Fourth Monday of the month, the Heroes of '76 have been active initiating new members all of whom are officers of the Armed Forces of the United States. The following are the new officers of Far East Camp: Commander, Maj. Frank P. Haydon; Chief of Staff, Lt. Norman H. Ball; Lieutenants, Capt. Herald Hayter and Lt. Col. Francisco Santiago; and Sgt. of the Guard, Maj. John M. Nisswander.

The Heroes have decided to hold a dinner meeting on 28 October 1946 at 7:00 p.m., at the Manila Army and Navy Club. All members in the Manila area are expected to attend.

LODGES

KEYSTONE NO. 100

The September Stated Meeting of this lodge was well attended although it is an admitted fact that its members find it very difficult indeed to attend meetings because of their occupations. Interesting remarks were made by the Senior Warden, who acted as Worshipful Master in the absence of the Worshipful Master, who is still in hospital, several Past Masters and the Grand Lodge Inspector.

The amendment to the by-laws, changing the day of Stated Meetings to the Second Saturday of each month, has been accomplished in due form, and it is hoped that with this change a much better attendance can be expected this month.

After the meeting, a fraternal salosalo was held at Wah Tong Panciteria, and every body voted it a success.

AMITY NO. 106, F. & A. M.

Philippine Constitution

(Editor's Note: The following letter was forwarded to us by Wor. Bro. David Wai-Kok Au, District Grand Master for China.)

Shanghai, August 20, 1946

Dear Brethren of Amity Lodge:

We are having the usual summer recess of Amity Lodge and brethren are doubtless glad to be relieved of Lodge duties during the hot summer months. I have been reading over past summer Lodge circulars with much interest. I note in the 1934 number by Wor. Bro. Jee that Shanghai was then the hottest in sixty years. Fortunately we have not repeated such an experience this summer yet. Most of the brethren are still in town carrying on their regular work. This is heavier and more difficult than usual owing to the post-war problems of adjustment. Despite these unusual demands of the time, I hope that all of you have been able to find some short periods of relief to enjoy yourselves with your families and friends and that when we gather together again in the fall our minds will be refreshed and interest in Lodge work renewed. During the summer I have had the pleasure of getting together rather frequently with some of the officers and brethren to discuss the Lodge work and plans for the future. I shall look forward keenly to meeting you at our first Stated Meeting on September 10. I hope at that time I can see many of the members who are here in town who have not frequently attended our meetings during the past months.

We are glad to hear that Nanking No. 108 will soon be resuming work. Wor. Bro. T. T. Zee, Master, has appointed a rehabilitation committee consisting of Wor. Bros. Chen Yu Hwa, C. H. Plopper and David Kiang to start the ball rolling and full labor should be resumed by fall.

Wor. Bro. D. C. Graham, Master of Szechwan No. 112 has announced the celebration of the 10th anniversary of the founding of his Lodge in November. The Rt. Wor. District Grand Master hopes that suitable expressions from the Lodges in the District will be sent to Wor. Bro. Graham and brethren of Szechwan No. 112 in commemoration of this auspicious occasion. Wor. Bro. Graham may be addressed in

WHAT OTHER LODGES ARE DOING

care of the West China Union University, Chengtu.

Very Wor. Bro. Luther M. Jee, Deputy District Grand Master and P.M. of Amity No. 106 was married to Maud S. Lee at a quiet ceremony on July 26th at the Community Church in the presence of the immediate members of his family. Hearty congratulations.

Bro. Ralph B. Wong writes from 11 Brenham Place, San Francisco, conveying his regards to the brethren. Among our brethren now with him are Bro. K. L. Kwong, Manager of the Bank of Canton at 555 Montgomery street and Bro. Clarence K. Chan.

Bro. Lincoln Mei, son of Rt. Wor. Bro. H. C. Mei, P.D.G.M., was initiated at a Lodge in Oakland, Cal., on June 14th. The work was put on by a Chinese team of the Lodge and occasioned excellent comments from the brethren present.

Visiting brethren from Pearl River No. 109 Canton are Wor. Bro. T. Kai Liang, Bro. Art F. Lym of CATC, Bro. Alfred Kwok, Manager of the Bank of China at Batavia and Bro. Capt. Sam Q. Wong of the U. S. Marine Corp at Tientsin. We wish these brethren a pleasant sojourn.

Due cards have arrived from the Grand Secretary's office and are now in the hands of the Secretaries of the Lodges.

Very Wor. Bro. J. Morch Hansen, P.D.D.G.M. and P.M. Nanking No. 108 returned to China about two months ago and will be stationed at Nanking in the future. Welcome back Morch, you are a sight for sore eyes!

Congratulations to Bro. Henry Lin of West Lake No. 113 on his elevation to the presidency of the University of Shanghai. Bro. Lin was J. W. of Fortitude Lodge in Chungking and was a pillar of Masonic strength during the years of war in the interior.

Two Chinese brethren in California, U.S.A., have been honored by being elevated to the East. Bro. Fong Jing, Manager of the National Dollar Store in Monterey, is serving as Worshipful Master of Confidence Lodge of Castorville. Bro. Chang Lee, Dental Surgeon, formerly a Major in the U.S. Army, is Worshipful Master of Service Lodge.

An Acacia Masonic Club has been established by enthusiastic Chinese masons in and about the city of San Francisco. Among its activities, is the formation of a degree team for exemplification. Bros. K. L. Kwong, Lim Foong and Joe Shoong are among the ardent supporters. Wor. Bro. Chang Lee is the first president of the new club.

Bro. Reuben Fine paid a flying visit to Shanghai from Manila via Tokyo. We are all proud of his splendid war record in the Philippines and sympathize with him for his being prisoner of war days in Japan. Here's wishing him a quick and complete recovery of his health and strength.

Miss Eileen Jee, only daughter of V. Wor. Bro. Luther M. Jee, D.D.G.M., was married on June 22nd. to Dr. Kuo-Wei Li of the Red Cross Hospital, at the Cantonese Christian Church. Congratulations to the newlyweds.

Wor. Bros. Darwin H. Utter and W. Yinson Lee sailed for the United States on the S. S. General Meiggs on July 5th. We wish them bon voyage, a successful stay in the States, and a safe return to our shores.

We are happy to learn from Honolulu, the engagement of our popular Bro. Jen-Fong Moo to a charming member of Honolulu's smart Chinese colony. Their return to Shanghai will be an event well worth looking forward to.

Congratulations and best wishes are extended to Rt. Wor. Bro. David W. K. Au and Mrs. Au on the celebration of their twenty-fifth wedding anniversary on August 4th. A large gathering of relatives and a new close friends were present on the happy occasion at Route Edan.

Bro. J. C. Hsia, representative of Aluminium Union Ltd., is leaving on a business trip to the United States in the middle of July. Mrs. Hsia and family will accompany him.

A brief summary of our work done during the first six months of this year includes the following: We had twelve meetings, six Stated Meetings including the Installation Ceremony and Six Special meetings, including the Past Masters' Night. During this period we have raised six Fellowcrafts to Master Masons, one of whom by courtesy for Fortitude Lodge of Chungking. Also five Master Masons of five different sister lodges were affiliated to Amity Lodge No. 106. As it stands the trestle board has at present two Fellowcrafts to be raised, one Entered Apprentice to be passed, one candidate to be initiated, one brother to be affiliated and several others have applied and are in the stage of investigation. So when we shall start work again in September we have plenty to do.

The financial condition of the Lodge has been satisfactory. By exercising strict economy we have succeeded in pulling through the first half year within proportionate figures of the budget. However, there are still 20% of the resident members who have not yet paid their dues. To finish the remaining months, we need to collect in all dues and to solicit more voluntary donations from life members. At the first Stated Meeting in September the Treasurer will submit a written financial report of Amity Lodge before the members. Special thanks are due our Secretary and Treasurer, Bros. Chu and Tsao for their hard work on the finances of the Lodge.

It is with sorrow to record that during the first half year, four of our brotherhood passed away. They are the late Bros. B.K. Wang, L.M. Rikoff, Julean Arnold, and Kain E. Lee.

Bro. Lee had only been raised a short time before and it was a sad bereavement that he passed from among us so soon.

Bro. Julean Arnold for 30 years an official of the U. S. State Department and Commercial Attache in China was one of the founders in the Lodge. His encouragement and advice in those early days was a great help to the Lodge. Several of us were close to him and felt the power of his cheerful and inspiring personality. We grieve at the passing of such a distinguished member of our Craft.

We are glad to learn that Bro. C. T. Wang, one of our founders and an ardent supporter of the Lodge has just come back from the States where he was attending the Rotary International Conference at Atlantic City. We also learned that Bro. K. P. Chen had come back some time ago and has resumed his office as General Manager of the Shanghai Commercial and Savings Bank. Bro. W. H. Tan is back too and is with the Shanghai Telephone Company. We extend our hearty welcome to them all.

Wor. Bro. Alfred Lee, Master of Sun Lodge, has been very active this summer in conferring with his officers and members of the Lodge regarding future plans. Sun Lodge has also enjoyed a few pleasant social events.

The first meeting in September this year will be held on September 10th. Notice will be given duly.

As it will only be a few short weeks before we take up our Lodge meetings in the fall, I hope the brethren on the various degree teams will brush up on their work. Owing to the long period of interrupted work during the war it is especially needed that we improve our ritualistic work on which we were making a start when the summer recess was taken.

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Fraternal Reviews

J. W. FERRIER, P.M.

KANSAS—1945

Lodges 436, Mem. 68,691, Gain 5,007

The 89th Annual Communication of the Grand Lodge of Kansas was held in the lodge hall of Albert Pike Lodge No. 203, in Wichita, Kansas, on February 14, 1945, with M. W. K. M. James Holman Trice in the East. There were present 14 out of the 16 Grand Lodge Officers, 11 Past Grand Masters out of a total of 22 still living, but owing to the restrictions on travel and the number of persons permitted to be present at any meeting, only 7 out of a total of 436 subordinate lodges were represented. By virtue of an edict of the Grand Master issued on January 20, 1945, the communication was limited to a one-day session, to consist of not more than 50 persons (the Grand Lodge Officers, members of committees, and the Masters of the lodges in Sedgwick County, Kansas), all others being excused even though under ordinary circumstances they might be obligated to be in attendance.

The Grand Master reported in his address that he had attended the Grand Lodge communications of Nebraska, Illinois (the 150th), Iowa (the 100th), and Missouri; that seventy-five 50-year buttons had been presented during the year, a number by himself in person; that a number of 25-year buttons had also been presented; that he had attended the four Masonic Conferences held in Washington, D. C., in February, 1944, and that during the year he had visited 49 subordinate lodges.

In accordance with the provisions of the edict above referred to, the vote for Grand Lodge Officers was taken by ballot by mail, and by the same edict the proposed revision of the Grand Lodge By-Laws, which was to have been acted upon at the meeting of which this is a review, was postponed for one year.

Six hundred and forty dispensations were issued during the year, of which 565 were for the conferring of degrees at irregular times.

The Committee on Revision of By-Laws of the Grand Lodge presented such proposed revision, an exceedingly well done piece of work, but moved that, under the conditions prevailing, its consideration be postponed till the next communication, which was done.

R. W. D. G. M. Harry D. Evans, who was elected Grand Master for the ensueing year, was installed by his brother, J. Melvin Evans, M. W. P. G. M. of Wyoming.

The Past Grand Master of Kansas have an association, the minutes of a meeting of which, held February 13, 1945, is printed in the proceedings, as is also a biographical sketch of the retiring Grand Master.

Two lodges were consolidated during the year, and 1,201 brethren passed to the Celestial lodge, during the same period.

The proceedings contain a list of all subordinate lodges with the name of the Master and Secretary of each; also a list of all the elective officers of the Grand Lodge from the date of its organization to the present, from which we discover that it has had but six Grand Secretaries and but eight Grand Treasurers. There is also a list of the names and addresses of the Grand Secretaries of all the Grand Jurisdictions with which the Grand Lodge of Kansas maintains fraternal relations; a list of the Grand Representatives to and from the Grand Lodge of Kansas; a list of Kansas Masons who died in 1944, and a list of prominent Masons in other Grand Jurisdictions who passed away during the same period.

The proceedings close with a "Correspondence Review" by M. W. Otho R. Souders, P. G. M., from whose "Foreword" we quote:

> Some of the main concerns to all the Grand Masters, and reflected in many committee reports, are "What about Masonry after the War?" "What will be done to educate Masons in Masonry?" "How will we interest the great numbers who are coming into the Order?" "How can we interest the member who is not an office holder?" etc., etc. * * * * These are very vital subjects and important in the life of Masons and Masonry. I have been a Mason 35 years and have held from one to ten offices during all that time. I have also been an active worker in my church even longer than 35 years. The cry of the Church is the same as that of the lodge. Naturally so, for both are trying to help men; both have the same problems and the same discouragements. The plain facts are you cannot make or even help make all men better. * * * * We have the same problems in education. * * * * While all people admit the need of adding to their store of knowledge, very few will participate in any advanced work unless they can see a direct financial return to them and it must be in the immediate present, not at some future date. So it is with Masonry. Most men who join Masonry have no desire and certainly no intention of putting themselves out to attend lodge regularly or to devote the time necessary to fill an office and most of them think those of us who have worked without the hope of fee or reward are just plain fools. They have taken one Masonic lecture very literally, to wit: "Masonry is not intended to interfere with your necessary vocations," and they intent to see to it that there is no interference. And while we have to admit that there is no real prospect of interesting all Masons in Masonry and its hopes and aspirations, there is only one thing for Masons to do and that is to keep trying. No religious teacher ever picked a band of disciples that was ever 100% for him or his teachings. The greatest of all teachers came up with one traitor, two denyers and nine cowards, but it finally did soak into the souls of four or five what He was really trying to do, and they upset the thinking and acting of the world, but only by keeping everlastingly at the job. * * * * The reward to the Masonic fraternity and to Masons is not in the thing accomplished, but in the effort. Striving after perfection is what counts. So, brethren, don't be discouraged by apparent nonsuccess. Each effort has some accomplishment. While the effort may not be noticeable to you in the lives of your associates the result is noticeable in your own life to all your friends.

To many of us the foregoing seems rather pessimistic, nevertheless it contains many grains of truth, and appears to be very appropriate at any time when great numbers of men are knocking at the doors of the temples of Masonry, seeking surcease from their uncertainties. If we take them in we should teach them, and do it cheerfully, thoroughly and ungrudgingly. Otherwise, we are not acting as Masons have been taught to act.

A PLEDGE OF SERVICE

IMMORTALITY OF THE SOUL VIA SCIENCE

By FIDEL P. ENCARNACION, 32°
W. M., Zapote Lodge No. 29, F. & A. M.

There is always in the human mind a desire to go beyond the limits of the known,—to transcend the reach of our present earthly facilities. It is this desire that has led to great discoveries and inventions. It instigates scientists to investigate the secrets of the intangible universe, peering intently at the ten thousand suns and planets, which twinkle provokingly at their puny efforts and mock derisively the limitation of their circumscribed powers. Witness with what enthusiasm the astronomer spends his money and precious time in trying to unravel through his telescope a trifle more of the available secrets of these ten thousand suns and planets which, at best, leave the mind in the wretchedness of confused uncertainty. Yet, sad to admit, the most ardent scientists, much more humanity in general, are indifferent to the question of a future state of existence. Most of us dodge framing an answer to this eternal problem, the greatest of the mysteries that has ever confronted man. From his paramount and inherent desire for knowledge, the scientist should lead in formulating rational proof demonstrating the immortality of the soul. Unfortunately, this is not the case. On the contrary every argument which tends to support the probability of such a glorious consummation meets bitter opposition from these votaries at the altar of science. Of course, Freemasons are not guilty of this unconcern and opposition, for they are all firm believers in the immortality of the soul; but their belief is based on that profound, ineffaceable intuition of the soul itself called Faith. My reflections, however, will be offered by way of the established body of scientific truth.

Most men indelibly associate science with materialism that a glance at the title of this article will doubtless cause them to shake their heads with disapproval. These men are prone to deny the existence of anything incorporeal, though they commonly express the material in terms of the immaterial, as when they speak of the weight of a body, they express it as a measure of gravity, a force which is inappreciable to the senses. Because gravity is beyond the recognition of the physical senses, it is no proof that it is not as real an entity as is water, wood, iron, or any material substance. While it is true that gravity can neither be seen, heard, felt, tasted nor smelled, yet it is of such a nature that we can recognize it through our higher faculties of reason by what it accomplished. It is a common knowledge that when a support that may intervene between the earth and a suspended block of iron is severed, the invisible, intangible threads of this all-pervading entity seize each molecule of the block of iron and pull it to the earth. Thus we say, by a licence in the use of words, that a piece of iron, when unsupported falls to the ground. It does not fall, literally, but gravity draws it to the earth. If we place a magnet an inch above the iron weight and of sufficient power to outdraw the force of gravity, the weight would "fall" upward to the magnet by the same licence of language that we employ when we say it falls to the ground. It would be drawn up to the magnet by similar, invisible, intangible threads of magnetic rays, as real an entity as is the block of iron that they lift up bodily. We must, therefore, judge of the entitative nature of anything of which the mind can form a concept, not by its recognizable or unrecognizable qualities through the direct evidence of our senses, but by its demonstrable effects upon other material substance under the exercise of our rational faculties. The air is admittedly unrecognizable by any of the senses; even in motion, we only recognize it by the effects it produces. To many people who have not reasoned into the philosophy of the atmospheric pressure, it seems even now irrational and impossible that the air we breath, so transparent and impalpable, can really exert a pressure of about 15 pounds per square inch of area upon all bodies at the earth's surface. When compressed to a higher pressure, it can readily motivate gigantic machinery.

Long ago, man had abandoned the belief that his sense perception alone is the only source of information and knowledge. By experimentations and researches, he has learned that there are great, invisible, intangible forces or energies hidden in material things which transcend the illusions of the physical senses. In fact, matter and energy are mutually interconvertible, according to Einstein's law. Theoretically, all the matter in the world could suddenly dissolve into a blaze of radiant energy; vice versa, it is just as possible for all the world's energy to solidify into a single cold, lifeless lump. This is the basic law upon which was evolved the atomic bomb, which is simply a device inside which a very scant handful of uranium is exploded, releasing uncontrolled atomic energy. So we find man continually engaging himself in materializing and harnessing these invisible energies hidden in matter. It was only a few months past that he was able to harness the tremendous invisible energy hidden in an equally invisible atom, which America used in Hirosima and Nagasaki to bring the World War II to a sudden and unexpected finish. Not many years ago, the vast invisible electrical energy which can only be known to exist by the corporeal effects it produces when in motion went for nothing. Today, man has harnessed this and uses it everyday in innumerable motors and other electrical appliances. Not long ago, the great invisible energy latent in gasoline is unknown to man. Now, he has applied this to automobiles, boats and aeroplanes,

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A PLEDGE OF SERVICE

and made to render invaluable land, water and air transportation services. Man was ignorant of the vast intangible potential energy stored up in coal by sunshine of geologic ages until James Watt demonstrated that in a boiler, it can generate invisible steam which can move immense masses of machineries and belts. By the application of invisible radio waves to radio transmitters and receivers, man can now talk around the world. Through the musical instruments, man has materialized the invisible sounds of music and brought these into the realms of expressions.

Those who are thus forced to admit the entitative natures of these energies hidden in material objects have stepped into a new world, filled with new verities. If such immaterial forces or energies beyond the range of any of the senses, as gravitation, magnetism, electtricity, compressed air, etc. can produce corporeal effects by overcoming the inertia of and giving motion to material objects, it brings us at once into a world of vital spiritual mental forces and energies, which just as demonstrably show their entitative natures by their effects in moving our corporeal bodies and operating them at will. To the rational mind who has grasped the true nature of substance in its various conditions of existence from the tangible to the intangible there would be no difficulty in comprehending the fact that the life, soul, mind, or spirit of a living man constitute an interior, invisible, incorporeal entity, ramifying the physical structure, as real as the outer, visible, tangible organism it animates. Our inability to take cognizance of the soul by the immediate actions of our senses is no valid reason to a thoughtful mind to regard man as being made of the physical alone. There dwells in a man's body, an imperceptible and impalpable entity called soul, which cannot be recognized by the direct evidence of the senses, but which we can recognize through our higher faculties of reason by what it accomplishes. The nature of the soul of man is such that it is hidden from our senses, like gravity, magnetism, and electricity. It is one of those inconceivably attenuated entities which exist outside of material form. Frank Crane defines it as that which calls the little phagocytes to come and kill the sceptic germs that might get into the wound and cause blood poisoning; it coagulates the blood, stops the gash, and weaves the skin; it grows nails and teeth and thousands of hair all over the body. According to Dr. George C. Petzer, nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and development are positively under control of the sub-conscious mind. It never dies. He calls this the soul mind; it is the living soul. Scientists tell us learnedly of immaterial centripetal and centrifugal forces, gravity and attraction, which rule and control the numberless worlds around us all framed by the same Divine Artist, which roll through the vast expanse and are all conducted by the same unerring law of nature. These are not all the forces in the Universe; his soul is to man as these forces are to the Universe.

Whether mankind dates back to the primitive apeman of 500,000 years ago, or sprang full grown from the mind of the Creator, we have to admit that some Power had to bring this earth the first germ of life. It does not matter whether we believe with such intellectual luminaries as Darwin, Haechel, Huxley, etc. that the first germ of life started with the lowliest plant and worked up through countless ages into the highest product of today's civilization, or we believe in the Holy Bible wherein it is written that the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. In either event, a living man becomes a dual planes of existence, the conscious the one structure, the physical body, being corporeal, visible, tangible and inert, while the other, the soul, an incorporeal, invisible, intangible motivating force. He is a dual being, having dual planes of existence, the conscious and the unconscious, as well as dual forms of action, the voluntary and the involuntary, capable of performing dual functions, the physical and the psychic. In short, he is not only mundane, but also divine, possessing both a transitory material vehicle and a deathless spiritual entity. If this is not so, how can we account for the deep reverence the Filipino people hold for such Filipino personalities as Rizal, Del Pilar, Mabini, Bonifacio, Luna, Quezon and Abad Santos to mention only a few in the galaxy of Filipino Dead Heroes? They are no longer in their former visible bodies which have returned to Mother Earth, yet they still exist in the minds of the Filipino people as individual personalities, moving with us and living among us, still a vital factor in the progress of our civilization. Scarcely a national

SWORN STATEMENT

(Required by Act No. 2580)

The undersigned, A. D. Rosario, Managing Editor of the CABLETOW, published monthly in English and Spanish at Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act No. 2580, as amended by Commonwealth Act No. 201:

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Subscribed and sworn to before me this 23rd day of September, 1946, at Manila, P. I., the affiant exhibiting his Residence Tax Certificate No. A-707376 issued at Manila, on February 1st, 1946.

(SGD.) ANTONIO GONZALEZ
Notary Public
My commission expires December 31, 1946.

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Book 15.

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event is commemorated where the names of these dead are not mentioned and exalted.

The great storehouse of nature contains within its secret archives substantial record of truth not yet fully discovered by man, which, when fully opened, shall reveal, with absolute assurance, a duality of the human being which allies us to an Intelligence higher than our own, as surely as our physical natures ally us to an earthly life and fit us for a temporal existence. It is truly a sad thing that there are people who still shun this truth, insising on material viewpoints and ever seeking the material companionship of those who deny the existence of anything except the world as they exoterically know it. Wise men tell us that the normal man weighing one hundred and fifty pounds contains 9,000 gallons of oxygen, 21,000 gallons of hydrogen, 450 gallons of nitrogen, 9 gallons of chlorine, 37 pounds of carbon, three pounds of calcium, one and a half pounds of phosphorus, eight and a half ounces of potassium, six ounces of sulphur, three and seven-tenths ounces of sodium, one and three-tenths ounces of magnesium, one ounce of iron, and a trace of iodine, silicon and fluorine. If man is really just a lot of hydrogen and oxygen gases, a quantity of soda, sulphur and silicon, a walking bit of flesh, bones, hair and hide, then he is just a simple article of trade and can rightfully be bought and sold, exploited, kept in bondage, trampled under foot, cast out, ill used, and abused. But man is infinitely more than his physical body. He possesses a soul which animates the physical body and of the two, the soul must be vastly the more important, since it is the energy through which alone the physical body is enabled to live, move, think, and experience such emotions as pity, gratitude, sorrow, chastity, reverence, remorse forgiveness, charity, etc. Man develops his intellect by the acquisition of knowledge. His mind expands and grows with its cultivation, and yet in a few, brief years, he is cut off and his body becomes a part of the insensible cold that the farmer turns with his plow and trods upon. Do you believe that God ever intended us for such a short existence? Is there nothing more after we shall have shoved off this mortal casement? If the rosebush, whose petals are scattered by the autumn breezes, can bloom again when springtime comes, how can God allow the soul of man made in His own image to suffer eternal annihilation?

In the light of this syllogism, how beautifully consistent it is to assert that the human being partakes of the nature of both physical mortality and soul immortality! Not by that grip can the skeptic be raised from the dead level to a living perpendicular.

Now let us endeavor to convince the unbeliever by the power of analogy. The natural world is full of scientific analogies which show the nationality of the soul's conscious existence in man, even though not manifest to the physical sense. At this juncture, I wish to make an analogy between well-known mechanical operations and the phenomena of human life, which contains sufficient truth to give it a certain rationality. I refer to the steam locomotive and the human body, both of which the science of thermodynamics classify strictly as heat engines because they both transform heat energy into machanical energy. When coal is burned in the furnace of the steam boiler of a locomotive, the resulting heat appears as kinetic energy in the molecular motions of the water particles in the steam and as potential energy whose effect is an increase of steam pressure in the boiler. Likewise, when food is consumed and burned in the delicate and complex furnace within the organic body of the human engine, heat is generated which in turn generates the vital energy by whose motive power the wonderful living, thinking, voluntary locomotive that is man is propelled. Ask the skeptics what moves the railroad locomotive with sufficient force to draw a train of cars at the rate of fifty miles per hour, and they will show no stupid want of logic as to talk about all these being accomplished by the molecules of steel, iron, and brass, placed together in a most varied manner to constitute the engine and boiler. They would tell you, in plain words, that this invisible force is steam—water rarified into vapor by heat—a veritable entity, none the less real although invisible, as truly a substance as is the boiler itself. Yet with this known fact and consideration before them, these same skeptics do not hesitate to assure us that the moving, working, thinking, voluntary human engine moves and overcomes the inertia of his ponderosity without steam or any equivalent soul energy save the motion of the material atoms which constitute the engine itself.

No engine ever moved without a motive force within and distinct from its own material structure. This is a truism no one will dispute. It is further true that no engine was ever directed in its movements, to the accomplishment of intelligent results, without a living and substantial engineer to superintend its operation. This is equallly a truism. Man is such an en-

AMITY LODGE . . .

[*Continued from page 86*]

It was a great pleasure to me to be able to return to Amity Lodge after being away during the war when I missed so greatly the Lodge work and the fellowship of the brethren. We have had many problems during the past months in getting our Lodge work re-established. It has only been through the cooperation and hard work of my fellow officers and some of the brethren who have been of outstanding help in looking after the Lodge regalia and arranging for meetings that this has been possible. I have also called frequently upon the assistance and advice of the past masters and their generous response has been much appreciated. We have been very glad to have had the use of the British Masonic Temple on Avenue Road and our meetings will resume there. With your further assistance I feel we can round out the year in good shape. I have had frequently letters and suggestions from Wor. Bro. Joe Lum who has been doing grand work in exemplifying our Amity Lodge work in the States. He has also been able to get much help for us in funds and equipment. We hope it is possible for him to return to the Lodge again before the year is over.

In closing, may I wish each and every brother of Amity Lodge good health and success in your undertakings and that you will find much happiness and satisfaction in all things.

Fraternally and faithfully yours,

OWEN L. DAWSON
Worshipful Master

Room 604
Development Building
181 Kiangsi Road

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gine. His muscles, bones, nerves, sinews, heart, lungs, etc. constitute its working parts. His vital entity, the soul, kept up by the consumption and assimilation of food, constitute the steam power which propels the machinery, enabling it not only to overcome its own inertia but to accomplish additional work; while the mental organism is the engineer of this vital and physical apparatus which directs its movement, guides it in the struggle for existence, and controls its complex operations for the purpose of life. Should the engineer be accidentally thrown from his locomotive while the steam power is at work with full force, the train would surely be driven to destruction unless some other competent hand should be near to seize its valve lever and bring the new reckless energy of the steam in the boiler under restraint. So the human engine with its vital motive force in full blast would inevitably rush to destruction, should its engineer, reason, become suddenly dethroned, as is often the case with maniacs, unless some other guiding intellect should chance to be near to seize the restraining lever and during the mad machinery of man's brain and muscles under control.

This rational analogy vividly illustrates the utter weakness of the materialistic philosophy in its idle attempts to prove that our corporeal organism is all there is about man, that the soul is but a puff of air, and that its supposed conscious existence separate from the body is but a vision originating from a poet's dream and fancy. Thus I have tried to furnish and analogical illustration of man's dual organism, framed upon the principles of science to give a reasonable ground of hope to the candid reader that death does not end all; that though the outer man perish, the inner man shall surely survive; and that our earthly house shall be dissolved, we may still hope for a building of God, a house not made with hands, eternal in the heavens. In the light of this startling analogy, how scientifically satisfactory it is to infer the rational probability that the soul of man is immortal! Not by that grip can the skeptics be raised to walk in the newness of life.

But there is still strength in the lion of the Tribe of Judah. There remains the strong grip of a law of physical science known as the Doctrine of the Conservation of Energy. What other proof of the immortality of the soul do we need than that which manifests itself in the indestructibility of energy? One fundamental axiom of the physical science known as the Doctrine of Conservation of Energy states that energy can neither be created nor destroyed; that the sum total of the energy of the Universe is a constant quantity; that energy; like matter, is indestructible; and that although it may be transformed and transferred in an endless round of changes, no energy is ever lost—the amount of energy in the Universe remains the same. This does not mean, however, that all energy is available, or will remain so. Much of the energy at our disposal is wasted in that it escapes in the form of uniformly diffused heat and is thereby rendered unavailable; it has not, however, been destroyed. Since Science has thus determined that no energy in the Universe can be annihilated, there must therefore be deduced a scientific basis for the immortality of the soul, if the soul should be conclusively shown to be a form of energy. Evidently, my problem narrows down to proving that the soul of man is a form of energy. If I can do this, then I would have justified the title of this article.

Science regards such phenomena as sound, electricity, heat, light, and X-ray as energies or modes of vibration, each one with different rate. The audible frequencies of sound lie within a scale of roughly 32 to 16,000 vibrations per second. Then comes the radio in commercial use today which begins with a rate of 550,000 and runs as high as 49,000,000 vibrations per second. Above the radio frequencies and electrical vibrations which impart to us the sense of heat and light. Further on, we come to the rates of vibrations known as the X-ray. Beyond the phenomenon of X-ray, science today is experimenting with, and delving into the Gamma and Cosmic rays. With the discovery of these various manifestations associated with vibrations, the student of both the material and psychic phenomena cannot help but wonder and speculate as to what new fields will be opened up and what new benefits will accrue to mankind with his ability to understand and use the higher order of vibrations. When the scientists have been able to resolve the so-called matter, both organic and inorganic into atomic, molecular, and electronic vibrations, it is not unreasonable to believe and expect that some day, man will discover the vibrations of the soul. Soul is a living active energy. It is a mode of vibrations whose rate is not yet determined. Man will not be content with electricity, steam, compressed air, but shall pass on to psychic energy and harness this also.

Science defines energy as the capability of doing work. Work consists in producing a change in a state of motion, position, or molecular condition of a substance, in opposition to forces tending to resist such an effect. Examples of work are seen in rolling a car along a road, in raising a heavy block to a higher elevation, in pumping air into an automobile tire. In all such cases, there is a certain incorporeal, but nevertheless substantial something which is termed force which does the work. If we throw a stone into the air or lift a heavy object, we are conscious of a certain muscular effort or force needed to put these bodies in motion. It is a settled and indisputable principle of science that no effect can be produced without a cause, nor can a movement occur without an adequate motive power. These are truths as fundamental in science as the axiom "EX NIHIL, NIHIL FIT" (out of nothing, nothing comes). If a material body is seen to move, we know, with the same certainty that we know of our own existence, that some force besides such body must have acted upon it to cause its motion. Should we see a heavy block of iron move up an incline, and at the same time we see a rope attached to it, and a man at the end of the rope above, turning a windlass, the cause of the iron's movement is apparent, and we pass on without surprise. But should we see the block move in the same way without a rope attached, or any other visible moving device, our curiosity would be excited to know the cause, for we would necessarily conclude that there must be a cause, since this law of cause and effect is a principle so well established that disciples as well as savants recognize it. If on critical and thorough examination no cause could be detected, and the block should still continue to move on as before, our curiosity would change to surprise and finally end in astonishment, for we would feel that we were in the presence of a substantial power above Nature, or at least beyond the reach of our senses, that was purposely being exerted upon the block to produce this effect. We would then be searching for invisible wires, secret springs connected with hidden wheels, or some other unobserved mechanical contrivances which were accomplishing this physical result; because, we would positively assert that this block of iron cannot move itself without actual contact with some other substantial body producing the required force. But when we should finally be compelled to give up the search, and admit that no device of man was connected with the iron to cause its motion,

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we would be forced to admit that some invisible substance beyond the observation of our senses must either push or pull this block of iron up the incline, since inert matter cannot move itself.

Startling as such a demonstration would be in favor of the existence of invisible, intangible, and incorporeal substances in Nature, it is nothing more than what is before our eyes every minute we live, and in thousand forms just as inexplicable as this moving block. Every motion of our bodies, or breath we draw, involves just such a mystery, and one that equally defies solution by man, except by the admission of powers beyond the range of our senses. The difference is, the one being unusual would be pronounced a miracle, the other being common is regarded as nothing but a natural process. Both, however, are equally inexplicable, resting as they do upon the same principle, that inert matter cannot move itself, and we know that our bodies are as inert as a block of iron, since a dead man cannot move himself. Then what moves a living man's body? I answer, his soul.

No better illustration of the existence of the soul as the energizing and vitalizing entity in a man is needed than the movement of the inert pencil with which we form letters into words, words into sentences, and sentences into arguments when we write. The pencil evidently cannot move itself. But you say this case is clear, because we hold the pencil in our fingers, which are the moving cause of the pencil's action. True, but what moves the fingers? You answer, the hand; the hand is moved by the arms; the arm, by the body and so on. True again, but all these are only inert matter, and not one of them can move itself anymore than the pencil. Since only the actual contact of one body can displace another body when at rest, there must be within our body a substantial intelligent entity superior to corporeal matter, which not only plans the words and sentences, but which by actual contact moves upon the nerves, muscles, ligaments, joints, and bones of the arm, even to the tips of the fingers, and which, finally, culminates in the orderly motions of the pencil, leaving marks upon the paper which the readers translate into thoughts. When we look into the very inside of the human body and examine the links in the chain of connecting tendons, muscles, nerves, fibers, even down to the blood corpuscles, we shall find them all nothing but a connected chain of inert matter. A dead human body cannot move by itself. Then, in the name of Science, what causes the motion of the pencil and what enables the living man to do some work? Again, I answer, his soul.

The scientists can change a substance from solid to liquid, and from liquid to gas by adding heat energy to the substance. Vice versa, he can reverse the operation by abstracting heat energy from the substance. In either operation, he has done nothing but change the state of the substance. He has neither destroyed nor created a single atom. Likewise, an engineer can transform the hidden potential energy in gasoline into mechanical energy by igniting it in the cylinder of a gas engine, then again transform this mechanical energy into electrical energy in an electric generator, which in turn may be transformed into light, or energy of chemical stress, and finally into heat energy. Vice versa, chemical energy may be transformed into electrical energy, which in turn may be transformed into mechanical energy, and finally into heat energy again. In either operation, he has done nothing but transform one form of energy into another form. He has neither destroyed nor created a single bit of energy. By the same token, the heart may cease to throb, the pulse may cease to beat, and the body may turn into dust and fall back in the lap of its Mother Earth, but the soul, after it has shaken off from this physical body, still exists. You may press, hammer, and grind it to dust but you have never annihilated it. It may be rendered unavailable, but it has not been destroyed, it is immortal. The physical body is forever changing, but the vivifying soul that animates the body forever goes on. Our corporeal body is intended for temporary use only and passes into death that we may lay aside a habit that can no longer be maintained, but the soul which is something separate and apart from the body forever lives. To the soul, death is not the end, but an event in the onward march.

To recapitulate, I have definitely and unmistakably shown that the soul is a form of energy, just as heat and electricity are. Energy is scientifically defined as the capability of doing work. His soul enables man to move his inert physical body and perform additional work; it is a mode of vibrations belonging to a higher octave whose rate is yet undetermined by man. The Law of Conservation of Energy, on the other hand, clearly stated that energy can neither be created nor destroyed, although it can be transformed or transferred and be rendered available or unavailable. The soul of a living man is always available, thus enabling him to perform some work; but when he is called into that undiscovered country from whose bourne no traveler returns, his soul is rendered unavailable, but it has not been annihilated, it is immortal. Thus do the Law of Conservation of Energy dictate a continuation of the soul after it ceases its play upon the physical body. Thus do the dicta of physical science lead to an irrevocable proof of the immortality of the soul.

A GLIMPSE ERE A QUARTER OF A CENTURY

By M. P. GATMAITAN, P. M.(77)

Today Kasilawan Lodge No. 77 completes its 25th anniversary. Being its first Worshipful Master, it affords me great satisfaction that I refresh my memory of its origin and achievements, and of the efforts and sacrifices of its members, year after year as a part of the history of the Lodge as they are a contribution in the field of Masonic endeavor.

It was on the morning of the 22nd day of September of the year 1921, when thirty-seven Master Masons in good standing, from different Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands, assembled at the Masonic hall on the Escolta, city of Manila, for the purpose of forming a new Lodge. It was an occasion and a moment sharp and distinct in my mind, for it was when "KASILAWAN" was unanimously chosen to be the name of the Lodge under formation. That event was the stepping stone.

All the thirty-seven brethren, working fast with high spirit and cooperation, were granted, three days after their first meeting, with a Dispensation by M. W. Bro. Edwin E. Elser, then the Grand Master. And in due course of time the Grand Lodge approved and consequently issued its Charter. Hence "KASILAWAN" became the 77th Lodge to be officially constituted under the jurisdiction of the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands, and since that time, it has maintained the position it holds on the roll of Lodges of this jurisdiction.

During the quarter-century of its existence, one could observe with admiration the practise of brotherly love by its members within and without the Lodge. More so in their observance of harmony which is the strength and support of every society that enable them to work together in the interest of Free-

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masonry, without interruption. The trowel has been in constant use, that the sacred band of the society of friends and brothers has remained unsoiled.

Aiding and assisting a distressed brother have been the principal accomplishment of Kasilawan Lodge. Thru a succession of years and men that occupied the Eastern chair, this demonstration of truly Masonic spirit on the part of its members is indeed noteworthy. We have passed a period of tyrannic rule. Masonic Lodge in this country were then forced to suspend their labors. Nevertheless, Kasilawan Lodge No. 77, like its other sister Lodges, did all within its power, to aid and assist distressed brethren, and to safeguard the interest of Masonry. Thru thick and thin Kasilawan Lodge has survived and now celebrates its Silver Jubilee with resolution to carry on.

Brethren from other Lodges, whether they have already visited Kasilawan Lodge or not, are expected and hoped to visit us frequently as possible. It will be our pleasure to welcome them and make them "feel at home."

As I extend my sincere wishes for the continued success and prosperity of the Lodge over which I had the honor of presiding as its first Worshipful Master, I have the firm belief that its present Master, with the wholehearted cooperation and support of its members, will so continue to labor for the good of Masonry and for a better world; that our children, and our children's children may enjoy the blessings and benefits of the pure principles and tenets of our noble institution.

PHILIPPINE SKIES OCTOBER 1946

By J. L. FRIEND, F. R. A. S.
(Secretary, Mount Lebanon No. 80)

I. *PHENOMENA*—On October 2nd at 12 h Neptune in conjunction with Sun; on 6th at 3 h Venus at greatest heliocentric latitude; on 10th at 20 h Mercury in conjunction with Jupiter (2°S, i.e. Mercury 2° to the South); on 11th at 21 h Mercury in Aphelion (farthest distance from Sun); on 15th at 16 h Uranus in conjunction with Moon (1°S); on the 18th at 21 h Saturn in conjunction with Moon (4°S); on the 21st at 9 h Mercury in conjunction with Mars (2°S); on the 23rd at 11 h Neptune in conjunction with Moon (3°S); on the 25th at 17 h Jupiter in conjunction with Moon (2°S); on the 27th at 0 h Mars in conjunction with Moon (2°S); at 7 h Mercury in conjunction with Moon (4°S) and at 19 h Venus in conjunction with Moon (7°S); on the 28th at 17 h Venus is stationary; on the 31st at 18 h Mercury in greatest eastern elongation (24°E).

Meteoric Showers during the present month will be the swift streaks of the Orionids which occur on October 18-20. The best time to watch this "rain of fire" is after 1:00 in the morning when this most beautiful constellation Orion with its great nebula appears in the eastern skies and it is from this part of the skies that the spectacular meteoric shower emerges.

II. CONSTELLATIONS AT 9:00 P. M.—In the North; Pegasus (great square), Andromeda, Perseus, Cassiopea, Cygnus, Lyra and Cepheus. In the South: Aquarius, Capricornus, Sagitarius and Cetas. The Milky Way is visible on the northern side running from East to West. The following is a little Mythological History. Cassiopea had boasted that her daughter Andromeda was fairer than the Sea Nymphs. In great indignation they appealed to Neptune who sent Cetus the Sea Monster to settle the matter. Andromeda's father Cepheus was directed by an oracle to bind his daughter to a rock to appease the dieties. When Perseus the son of Jupiter returned from the destruction of Medusa, he saw Andromeda in her forlorn condition and, struck by her beauty and tears, he offered to liberate her at the price of her hand. He slew Cetus the Sea Monster and restored Andromeda to her parents. The Sea Nymphs, to spite Cassiopea, prevailed that she should be placed hanging with her head downward as a mark of humility, Cepheus her husband sharing in her punishment.

III. *PHASES OF THE MOON, ETC:* 1st Quarter at 17.53—3; Full Moon at 4.40—11; Last Quarter at 21.28—17; New Moon at 7.32—25.

	Rising of Moon	*Setting of Moon*	*Rising of Sun*	*Setting of Sun*
Oct. 1	10.28	22.00	5.46	5.46
5	13.49	0.27	5.46	5.43
10	17.28	4.59	5.47	5.40
15	21.35	10.00	5.47	5.37
20	1.36	14.38	5.48	5.33
25	5.52	17.51	5.50	5.30
30	10.03	21.28	5.52	5.28

IV. *ASPECT OF PRINCIPAL PLANETS*—Venus (visible) in Libra moving eastwards and will be in Scorpio by the end of the month. Mars (visible) moving towards Libra approaching Scorpio. Jupiter (invisible) in Virgo near the bright star Spica while Saturn (invisible) is between Gemini and Leo.

V. *A RARE ASTRONOMICAL PHENOMENA—A STAR IN THE SKIES DURING DAYLIGHT*—The most brilliant of the planets, Venus, when visible before sunrise, she was called by the ancients Phosphorus, Lucifer or Morning Star; and when she appeared in the evening after sunset was known as Hesperus, Vesper or Evening Star will from the 6th to the 20th of this month be visible in broad daylight with the naked eye during the whole afternoon, especially, from 2:30 p.m. when it is in the zenith gradually setting westwards. The star can easily be found by standing near a wall which will cover the rays of the blazing sun and looking due east from the sun its angular distance being about 40°. Venus will attain its maximum brilliancy on the 13th instant. This is due to the fact that the planet is in its inferior conjunction with the sun when her distance from the earth is "merely" some 25,000,000 miles, as against her mean distance of 67,000,000 miles. It is therefore natural that when nearest to the earth, the planet should then attain its greatest brilliancy and brightness, hence the rare opportunity of observing it in full daylight in spite of the glaring rays of the sun.

In this connection it is related that when Napoleon Bonaparte was repairing to the Luxemburg Palace where the Directory was about to give him a fete, he was much surprised at seeing the multitude of guests paying more attention to the heaven above than to him and his brilliant entourage. Upon enquiry he learned that the curious persons were observing with great astonishment and excitement a star (which was Venus in a position similar to that of the present month), which they supposed to be that of the conqueror of Italy. Bonaparte himself was not indifferent when his piercing eye caught the clear lustre of Venus smiling upon him at midday.

Curious enough the very same phenomena occurred in March 1945 at the time when the Philippines were being liberated. Venus has then made her graceful appearance in midday joining us all in our songs of thanksgiving and heartfelt welcome to the brave and heroic liberators—the American Armed Forces—with their Commander-in-Chief, General of the Army Douglas MacArthur, upon his return to these Islands. And with the eternal Psalmist (Psalms, xix.1) may we conclude:

"The heavens declare the glory of God
And the firmament showeth the work of His Hands."

SCOTTISH RITE PAGE

NEWS LETTER

Published by, for and in the interest of the members of the PHILIPPINE BODIES, A. & A.S.R.

A few days ago, we mailed the Patents of the members of the first three Classes. These Patents were brought down from Washington, D.C. by Bro. John Aaron, 32°, K.C.C.H., former Secretary of the Manila Bodies who arrived from the States recently. We wish to thank Bro. Aaron for his kind assistance. For the information of the other Brethren we quote portions of the 1945 Report of the Acting Grand Secretary General, as published in the Transactions, "Due to our inability to obtain help, unfilled orders for over fifty thousand Patents have accumulated, and even after times again become normal, it will require months to catch up making them . . . . "About 75,000 copies of MORALS AND DOGMA were ordered of which 50,000 have been used and the remainder are in process of manufacture..." So please await the time with patience.

An up to date edition of our Regulations and By-Laws was printed, and a copy with a circular letter was mailed to all members of the Philippine Bodies, A. & A.S.R., 200 of whom are presently in the United States and more than 300 dispersed all over the Islands.

A Special Meeting was called for the purpose of conferring the 4th to the 32nd degrees of Scottish Rite Freemasonry on Bros. Enrique Acosta Lolarga, 1130 Oroquieta, Manila; (Commdr.) Milton Emanuel Ryberg, 816-18th Ave. N, Minneapolis, Minn.; (Lt. Col.) William P. Moore, 1309 Mundy Road, Jacksonville, Florida; and, (Capt.) James Edward Grimes, Jr., 3217 Washington Road, W., Palm Beach, Florida, who are all leaving for the States shortly. More than 20 candidates are on the waiting list for the September Conferal.

Our good Brother, Chaplain Bro. Leroy E. Wright, 32°, who is now at 448 — 9th St., Brooklyn, New York, said he conducted the Easter Sunday service at sea on the U.S.S. **H. S. Marigold**, on latitude 25:33 N; Longtitude 147:32 E; or 1830 miles from Subic Bay. He was discharged from Fort Dix, New Jersey on 23 May, and soon after arriving in Booklyn, he was taken into Kismet Temple as a Noble-AAONMS. He visited the Grand Secretary of the Grand Lodge of New York and several Lodges, and they were glad to hear of the work of the Philippines. "I notice," he said, "that there is great need for some one to write the history that has accumulated through the years, also to put black on white the true story of Masonry during the Jap occupation. Perhaps, more than one person should be assigned this task, headed by some one who will classify and set up the true story." The suggestion is good and timely, and we therefore solicit contributions for this History from members of the Philippine Bodies, A. & A.S.R. As our Masonic Ambassador in the United States, Bro. Wright visited three Methodist Youth Institutes teaching over 1000 the story of the Philippines in Peace and War. "I have put my application in for return to active service as a Chaplain in the AUS," concludes Bro. Wright. "Age may prevent this, but if it is approved, it would please me greatly to return to Manila." We will all be glad to greet you again. Thank you for your interest in our welfare.

Bro. Oscar Fendler, 32°, now a practicing attorney of Blytheville, Arkansas, sent us his dues hoping the Bodies are progressing satisfactorily and that everyone is getting along all right, and Bro. Alford R. Cockrell, 32°, of 506 W. Hisauche, San Antonio, Texas, thanked the Brethren again for their help, cooperation and friendship.

Bro. John M. Clardy, Jr., 32°, 611 Ogden St., Dallas 11, Texas, wrote us for his V-J Class picture which we sent promptly. Those who have not received their pictures may either call at our office or write us for the same.

"I will always look upon Masonic work in the Philippines as one of the most dominating forces in assuring the success of the new and independent Philippine democracy," indites Bro. (Lt. Col.) Charles Craig, 32°, 200 King St., Columbia, South Carolina. He wants it known to the Brethren of Rizal Consistory that his thoughts are with them in the furtherance of higher Masonic endeavor. On the other hand, Bro. (Maj.) Woodrow W. Nold, 32°, Air University, Maxwell Field, Alabama, congratulates the Brethren on our Country's new-found freedom and state that the Masonic principles and high ideals will do much to help us carve out a greater Nation. Like Bro. Craig, he always thinks of us and wish he could participate actively in our labors.

Bro. and Mrs. Charles E. Wheeler, 301 Hines Terrace, Macon, Georgia, tells us of a grand trip home after several years of absence. He says he is on leave, but has some trouble with his back and may be hospitalized. The Brethren whom he misses, and who misses him too, hope that he will be completely relieved of his troublesome back.

We heard Archbishop Michael O'Doherty on his KZPI broadcast as he landed on Philippine soil when he said, "we are now living under our own government for whose establishment we have labored so many years." The learned Archbishop chooses to forget to remember Philippine history. Did he forget his Pastoral letter soon after the Jap invasion, calling upon all Catholics in the Philippines to stop anti-Japanese activities and to **cooperate** with the Japanese in their **noble efforts to pacify the Archipelago?** May we quote further what Leo H. Lehmann, who was ordained priest of the Roman Catholic Church in St. John Lateran in 1921, wrote in his pamphlet **Vatican Policy in the Second World War,** which we have in our Library.

".....after outraging the conscience of the world by its vile deceit at Pearl Harbor, Japan badly needed some declaration of international approval to restore its moral prestige.... the Vatican came to its rescue and gave it its blessings in the form of diplomatic recognition. This formal establishment of diplomatic relations with Japan was an open insult to the United States, not only because it was done following Pearl Harbor, but even more because it was in defiance of American and British protests. This welcoming of the bandit nation of Japan as an equal among Christian nations was termed a benevolent gesture toward the axis!"

That is contemporary history, and we don't want to delve back to the dark ages of the Inquisition and the still remembered days of the Philippine Revolution.

Cigars however were freely given last week by Bro. Mauro Baradi, 32°, for the birth of a neophyte Setpember 15, 1946, whom he hopes to raise from a dead level to a living perpendicular 21 years from now. We not only congratulate Bro. and Mrs. Baradi for this auspicious event but also con-

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gratulate Bro. Baradi further for his election as first President of the Villamor College with headquarters at 2035 Rizal Avenue, Manila, which operates nine schools in the city and suburbs. The institution emphasizes character education, human relations, and practical training of the youth of the land.

Bro. Lars A. B. Knudsen, 32°, dropped in at our office to say hello. He is commanding a ship and has crossed the Pacific several times. Bro. Chester A. Wilmont, 32°, 709—24th St., South Bend, Indiana who has left for the homeland, also paid us a visit and recounted having spent his leave in Australia where he visited several Lodges, and found them working a little different from ours. Bro. Wilmont, who is a Sergeant Major, expects to continue his law studies in California. Another visitor was Bro. Raybourn O. White, 32°, 431 N. Magnolia St., Laurel, Mississippi, who was hospitalized soon after he took the Scottish Rite degrees. He also left recently for the United States where we hope, he will completely recover from his illness. Also on the sick list, is Bro. Chua Han Teck, 14°, who is residing at 252 Gandara, Manila. He sent in his check for 1947 dues.

The New York *Times* recently reported 1,000 American craftsmen, equipment operators, mechanics, administrative and supervisory workers were leaving the U. S. for the Philippines to build permanent army installations, initial outlay of which is Sixty Million Pesos. The Filipinos, according to the *Times*, can get into these jobs as laborers,—in other words, as bearers of burden. Nevertheless, the Filipino people are drawn to the concept of One World, the kind of unified world envisioned by our Masonic forebears, under the Fatherhood of God and the Brotherhood of Man. President Roxas when requested by Corwin for a special message to the American people, said among other things, "....We, Filipinos are one with America in our determination that the democratic way of life prevail among us, and that freedom, all the freedoms, be granted and extended wherever they do now exist, and that *the standard of living of all men be raised*, and that the good peace of understanding and cooperation settle permanently among us." So mote it be.

Bro. (Lt. Col.) John M. Sheldon, 32°, has written us from Headquarters of Korea Base Command, that he was unexpectedly ordered away from Manila, and as he was given little notice, he had no chance to see and say good-bye to his many friends and others. He expects to go to the States in January 1947, after five years overseas, and says that at the end of his leave, he will request for reassignment to the Philippines, "so maybe, it is just as well I did not get around to say good-bye." We will welcome you home, Bro. Sheldon.

Among the many who sent us their dues is Bro. Ralph Dawson, 32°, of 2018 Prospect St., Flint, Michigan. He has a travelling job with Philip Morris Company. We are smoking that brand, Brother.

Several magazines, Masonic and otherwise, have been donated to our Library, and the Brethren are invited to read them. We have also ordered several Masonic books and pamphlets. Know ye that to produce work, one must have knowledge.

Mail for the following have been returned: William Leonard Wood, 32°, of Granada Lodge No. 608, Alhambra, California; Forrest LeRoy Cropp, of Muog Lodge No. 89; William Selim Day, 32°, Columbus, Ohio; David Hamilton Grant, 1444 Langdon Ave., Dallas, Texas; Mitchel Haifter, Pacific Air Command; Lewis Kaufman Judy, 32°, 100 West McMillas St., Cincinnati, Ohio; Charles Berlin McCarty, 32°, of Madison Lodge No. 5, Madison, Wis.; Herbert G. Nieburger, 32°, of Normal Park Lodge No. 797, Chicago, Illinois; Peter Rensholm, 106 West 56 St., New York City; Paul Leon Chnieder, 4441 Nineteenth St., San Francisco, Cal.; Claude Bruno Senger, 1851—29th Avenue, San Francisco, Cal.; Charles Lucher Southward, of Columbia Lodge No. 285, Arlington, Va.; Robert Eugene Turner of Walton Lodge No. 423, Walton, Ind.; Claude Kent Warner, 14°, of Ripley Lodge No. 16, Ripley, W. Va.; Antonio A. Francisco, 32°, 1512 Felix Huertas, Manila; and Eusebio Beltran, 32°, 20-A, Maria Clara St., Manila. Anyone knowing their whereabouts kindly advise the Secretary. Thank you.

The following Brethren were appointed Committee on Visiting the Sick for the months of September and October 1946: (Dr.) Jose J. Vergara, 32°, Jose C. Fetalvero, 32°, and Jose E. Racela, 32°. Please inform them when you hear of a sick brother.

We have just finished reading the great autobiography of our beloved the late President Manuel Luis Quezon entitled, *"The Good Fight"*, and our attention was particularly directed to that part which we quote, "....While convalescing..., I need books which left in my mind some doubts as to the certainty of the existence of hell as taught me by my friar teachers—doubts which in after years contributed to my leaving for a long time the Catholic faith and joining the Masonic Order...." The members are enjoined not to miss reading about his fruitful labors in behalf of his native land.

LAKANDOLA LODGE OF PERFECTION and ALLIED BODIES, will hold their stated meetings on 17 OCTOBER 1946 starting at 3:00 P.M. *sharp.* Please attend and bring along a Scottish Rite Brother. Very important matters are up for consideration.

FREEMASONRY IN THE PHILIPPINES

Freemasonry was one of the first organizations to start functioning again in the Philippines after the Japanese were ousted.

The devotion of Freemasons to their institution is often evidenced by the rapidity with which the Craft comes to light after having been suppressed by dictatorial or other powers or influences.

The Philippine Scottish Rite Bodies at Manila had a class of 42 candidates in July, 1945, who were mostly Philippine and U. S. Army men. This is the Spanish-speaking set of Bodies.

The Manila Bodies have made a careful survey and search and find they have only about eleven members in Manila, including General Douglas MacArthur, 32 degree, K.C.C.H.

As for the York Rite Bodies of the higher degrees it was reported in midsummer that they had not attempted to resume labor as members had been scattered to such an extent, some repatriated, some prisoners still in Japan, some located permanently in another country.

The Grand Lodge of the Philippines has opened office space in a frame building temporarily, where Masons may register.

The Scottish Rite Temple has undergone temporary repairs and is being used as a center for servicemen, especially Masons, with the approval of General MacArthur.

Many of the Blue Lodges have resumed labor and are carrying on as

SCOTTISH RITE PAGE

well as may be under very difficult circumstances. No doubt in due time, with the devotion and enthusiasm already exhibited, they will succeed, and continue the good work that has been done there for many years.

(Almas Alibi, Almas Temple, Oasis of Washington, D.C., June-July, 1946)

RECONSTRUCTION CLASS

Emerson once said, "One moment of a man's life is a fact so stupendous as to take the lustre out of all fiction." Far-reaching in their consequences must be the great moment in the lives of the Brethren who took their Scottish Rite degrees from the 4th to the 32nd during the September Conferral on the 27th and 28th instant. In the words of President Manuel L. Roxas, who himself is imbued with the obligations of a Scottish Rite Freemason, "the iron virtues of integrity, truthfulness, sobriety and honest toil" was exalted; "the gentle virtues of generosity, unselfishness, kindliness and considration" was reinstilled and re-emphasized; and "the heroic virtues of courage, gallantry, honor and self-sacrifice" was retained and extended. All had "faith in law and order, in government and in the democratic way of life," and the members of the Reconstruction Class will "keep the lights of wisdom, liberty and purest patriotism ever burning to illumine their path into the future."

Meet the new Masters of the Royal Secret (32nd Degree): Bros. (Maj.) Charles R. Goodwin, AFWESPAC, A & R Div., APO 707 (Courtesy to San Francisco Bodies, A. & A. S. R.); Pablo L. Bustamante, General Sporting Co. Inc., 15 España Extension, Manila; (Dr.) Casiano Gonzalez Zapata, 1240 Misericordia, Manila; Guillermo Espinosa, 1 Padre Burgos St., Tarlac, Tarlac; Gregorio Tiburcio, USN Ret., San Narciso, Zambales; Gregorio Velasco, 24 Dalaga, Tondo; (Lt. Col.) Raymond Adam Egner, 4426 Forest View Ave., Baltimore, Md; Jacinto Beltran, Philippine National Bank, Manila; Lt. Paul Joseph Breidecker, USN., 215 Perry St., Vallejo, California; (Lt. Col.) Herman Andrew Jones, Hq. AFWESPAC, Claims Service, APO 707; William Crawford, C.E., 112 Newman Spring Rd, Red Bank, N.J.; Homer Alexander Mann, M.E., Soriano y Cia., Manila; Capt. Erwin Frank Forsythe, Little Rock, Arkansas; Capt. John Howard Lambley, 46 Beech St., Kearny, N.J.; Magdaleno Miñoso, 305 Sulucan, Sampaloc; Col. Lamberto T. Javalera, Chief of Police, Manila; Zoilo M. Galang, 1834 Felix Huertas, Manila; Evan Roy Goltra, E.E., 4917 Granada St., Los Angeles 42, Calif.; (Capt.) James Nicholas Lorie, 231 Kokomo St., San Antonio, Texas; Ignacio Torres, 2105, Makata, Manila, Jose Locsin Araneta, Zamboanga City, Philippines; Luis de los Santos, Customs Broker, 1027 Taft Ave., Manila; Maj. Oscar Eugene Austin, VASAC, Maint. Div. Unit, APO 900; Alberto Santa Cruz, government Auditor, Tacloban, Leyte; Cenon M. Trias, USN, Rosario, Cavite; Walter M. Roeder, C.E.; Zurich, Switzerland; Melchor Ongjoco, 155 N. Domingo, San Juan, Rizal; John Albert Cox, 2nd Sqdn. 22nd Bomb Group, Okinawa; Honorato Trinos, 2135 Makata, Manila; Guillermo Arcebal, Div. of Purchase and Supply, Manila; and Atty. Angel R. Sandiego, 622 Evangelista, Manila.

REPORT OF . . .

[*Continued from page 86*]

during the Japanese occupation and as soon as he was able to reach Shanghai, and as representative of your Grand Master, he contacted our Deputy, Right Wor. Bro. David Au, from whom we knew that some of our lodges in China are now functioning. Up to the present moment, no report was received from R. W. Bro. Au.

The Masonic Service Association

The Masonic Service Association, through the efforts of M. W. Bro. Carl Claudy, has extended a great helping hand to the Grand Lodge of the Philippine Islands in getting substantial relief contribution which was sent to the Grand Lodge of California. He is most active in our behalf and have promised he would do his utmost to assist us in the rehabilitation of our lodges in this Grand Jurisdiction.

[*TO BE CONTINUED*]

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NOTAS EDITORIALES

NUESTRO VEN. HERMANO LEO FISCHER

Honra nuestra cubierta la Venerable efigie de nuestro querido Hermano LEO FISCHER. ¿Quién no le conoce en esta jurisdicción? Íntimamente ligado con las actividades masónicas en Filipinas, su nombre es familiar no solamente dentro sino también fuera de este rincón de Oriente.

Esta revista ha venido de sus manos. Él la dió carne de realidad, y ha insuflado en ella su filosofía y su ética. Él llenó sus páginas con su pluma fácil y bien cortada, y no dejó nada por hacer para llevar al mundo masónico literario el buen nombre de la masóneria en Filipinas.

Obrero incansable de las letras, masón dotado de una gran mentalidad literaria y filosófica, hombre de un gran corazón, luchador noble y leal, dedicó los mejores años de su vida masónica a promover los intereses de nuestra institución. La Gran Logia tuvo en él al cooperador en todas sus grandes empresas. La Gran Secretaría contó con sus eficaces servicios. Y otros cuerpos masónicos han contado siempre con sus entusiasmos y eficiente colaboración.

Políglota, con su dominio del inglés, del castellano, del francés, del aleman, y de otras lenguas vivas, no escatimo su habilidad linguística para ponerla a la disposición de los que de él se valieran. ¿Quién no recuerda cuando en nuestras reuniones de la Gran Logia era el obligado intérprete oficial de la Gran Convención? ¿Quién no recuerda que a él se tenía que recurrir para la inmediata traducción de algo que venía en un idioma que no era el nuestro? ¿De quién se tenía que echar mano para la pronta redacción de una comunicación para algún cuerpo cuyo idioma oficial no era el nuestro? El Venerable Hermano Leo Fischer era siempre el resorte más eficaz para estos oficios. Él los recibía y los despachaba con un gusto y paciencia que no parecía sino que se solazaba en aquella labor generosa.

Fue el brazo derecho de muchos Grandes Maestros de nuestra Gran Logia, aún sin haber sido nunca investido con la púrpura de tan elevado cargo. Los mensajes de los Grandes Maestros no podían terminar sin una amorosa y justa referencia a su labor durante el año. Fue tal su prestancia masónica, que, en cualquier dificultad, muchos Grandes Oficiales a él recurrieron para la solución de sus problemas. Y él los atendía con solicitud benedictina, siempre atento a buscar la mejor solución a conflictos que presagiaban tempestades.

Cuando el que estas líneas escribe adoptó como Gran Maestro su política de la organización de Logias en la vecina República de China, en el Hermano Fischer encontró su decidido sostén. Y cuando algunas Grandes Jurisdicciones no vieron con simpatía nuestra decisión, su pluma y su mentalidad preparada para esta lucha las puso en defensa de nuestros intereses y de nuestra actitud, habiendo causado nuestra causa la admiración de no pocas Grandes Jurisdicciones.

De todo esto nos acordamos ahora, y tal vez podríamos citar algunos datos mas que podrían llenar páginas de esta revista.

Somos los hombres de naturaleza tal y estamos constituidos en tal forma que cuando estamos a poca distancia de una montaña no nos ponemos en condiciones de apreciar su grandeza y su hermoso panorama. Para esto, para apreciar su exhuberante vegetación, la poesía de sus cuadros, la consistencia de sus rocas, las profundidades de sus abismos, la altura de sus picos y pinachos, para que la contemplación de todo esto hiera nuestra imaginación y sacuda nuestros sentidos, es menester contemplarla lejos, a considerable distancia. Esto mismo ocurre cuando estamos frente a un genio. Necesitamos observarle a cierta distancia en el espacio y en el tiempo. Es por esto porque los grandes genios reciben el veredicto que la Historia les rinde solamente después de pasado cierto período.

Pues bien, esto mismo decimos de nuestro Venerable Hermano Leo Fischer. Es para nosotros, los Masones en Filipinas, un verdadero genio. Él está lejos, muy lejos de estas playas filipinas. Millas de distancia nos separan. Años han transcurrido desde la última vez que pisó suelo filipino. Pero en vano ha transcurrido todo esto. La impresión de su labor masónica aquí está impresa y no se borrará. Y sabemos que de su mente, de su corazón, de su propia naturaleza no se pueden borrar las impresiones de su vida masónica en Filipinas, especialmente entre nosotros los que con él estuvimos colaborando. Y la mejor prueba de esto es que hasta ahora nos recuerda con cariño enviándonos sus artículos para estas páginas, y haciendo todo lo posible para mantener el buen nombre de la masonería filipina fuera de estos confines y dentro del mundo masónico en que se mueve. Sigue poniendo su mente y su pluma, aún fuerte y vigorosa, fácil y muy interesante, a promover los intereses masónicos de esta Gran Jurisdicción.

Mucho lamentamos la ausencia de este Venerable Hermano. Sabemos que en este período de rehabilitación y reorganización después de la pasada catástrofe, sus energías y su preparación serían factores para la pronta solución de nuestros problemas. Pero nos consuela el hecho de que con su presencia al otro lado del Gran Charco nuestros intereses masónicos de

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por ellá quedan bien mirados y defendidos. Y la mejor salvaguardia es su constante interés por lo que aquí nos pasa. Esperamos que frente a los grandes problemas que aún tenemos delante podremos contar con las simpatías y la nunca regateada cooperación del Ven. Hermano Leo Fischer.

Aquí, en esta que es su casa, siempre se le ha querido. Y su ausencia no ha sido causa para que nuestros entusiasmos y estimación se hayan enfríado, ni mucho menos extinguido. Y es que como dicen aquellos versos de la MARINA .....

"No es verdad que con la ausencia
del amor se extingue el culto,
si en el alma vive oculto,
con la ausencia crece mas .....
con la ausencia crece mas ....."

—ANTONIO GONZALEZ, F.P.S.

MASONERIA DEL URUGUAY
del Rito Escoces Antiguo y Aceptado

GRAN LOGIA

Or. de Montevideo, 22 de Julio, 1946

Al Gran Maestro de Grand Lodge of the
Philippine Islands
P. O. Box 990
Manila, Islas Filipinas

Querido Gran Maestro:

Con honda y fraternal alegria, placenos hacer llegar a nuestros HH. Filipinos, en nombre de la Masoneria Uruguaya, de la Gran Maestria de la Ord., y en el nuestro propio, un mensaje de congratulación en la hora augural en que el pueblo Filipino festeja la obtención de su independencia. Con ella, nace la República Filipina en el goce pleno de todos sus derechos políticos, ganados por el sacrificio heróico de sus hijos, por la limpia ejecutoria de sus actos y por los valores indiscutidos que pusieron de manifiesto, no solamente en las gestas libertadoras de su querida patria, sino en todas aquellas luchas en que se debatieron los valores humanos más preciados y eternos, que dan sentido y razon de ser a la vida de los Hombres.

Con los sacrificios, con el dolor y con la angustia que sufrió el noble pueblo Filipino en la última guerra, edificó el más preciado monumento que deben los pueblos del Mundo, y, especialmente los masones, al triptico que concreta su norma más augusta de conducta: Libertad, Igualdad, Fraternidad.

Recibid, Q. Gran Maestro, y trasmitid a nuestros HH. Filipinos, las expresiones de sincero jubilo que los masones uruguayos experimentan en esta hora de ventura y de gloria para vuestra querida patria, y depositad en el Altar incorpórero de Ella, nuestra más respetuosa veneración.

Os saludan fraternalmente

DALMIRO PEREZ
Sec. de Relaciones

ARMANDO R. LERMA
Ven. Gr. Maestro

7 de Septiembre de 1946

Al M. I. Gran Maestro,
Oficiales y miembros de la
Gran Logia del URUGUAY,
Montevideo, Uruguay.

Queridos y distinguidos Hermanos:

Hemos recibido su plancha fechada el 22 de Julio en la que enviais a los Hermanos de Filipinas, en nombre de la Masonería Uruguaya, un mensaje de congratulación a raíz de nuestra independencia. Por este mensaje y por el espíritu que lo anima les enviamos nuestra más cordial gratitud, poniéndonos como siempre a vuestra disposición.

Nos hablais de sacrificios, dolores y angustias sufridos por nuestro pueblo en la última guerra global, a raíz de la invasión japonesa de nuestro territorio. Nunca supimos que la Masonería nos era tan cara como cuando el invasor trató de arrancarnos sus nobles ideales. La idealogía masónica guió nuestra conducta y si triunfamos sobre aquella ordalia ha sido porque la fe en nuestros principios y nuestros propósitos ha sido siempre inquebrantable.

Les enviamos en paquete separado un ejemplar de nuestras actuaciones en donde verán que ha sido de la Masonería durante los tres años y pico de ocupación japonesa. También les enviamos los números del CABLETOW correspondientes a Diciembre, 1945, y Julio, 1946, que hablan de la ocupación japonesa en relación con nuestra Gran Logia y de nuestra Independencia respectivamente. Les agradecería se sirvan acusarnos recibo de los mismos.

Con nuestros saludos y abrazos fraternales, somos suyos,

ANTONIO GONZALEZ,
Gran Secretario

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3 de Septiembre de 1946

Al Ven. Maestro, Oficiales y
Miembros de la R. L. EVOLUCIÓN,
Gral. Zayas No. 39, Artemisa.

Apreciados y Distinguidos Hermanos:

Por conducto del Gran Secretario de la Gran Logia de la Isla de Cuba, recibo en este momento vuestra comunicación de fecha 5 de Julio de 1946 por la que nos envían su felicitación y los mejores deseos a raíz de nuestra Independencia política como también vuestros votos por la felicidad y ventura de nuestros ciudadanos, comunicación que nos llena el alma de satisfacción inmensa, pues, nos prueba que los mazones de esas valles están en comunión espiritual con nosotros tanto en nuestras vicisitudes como en nuestras elegrías y éxitos.

Si, queridos Hermanos, después de más de tres años de ocupación japonesa, en la que nuestro pueblo ha sufrido por ser el sostenedor en Oriente de los ideales de DEMOCRACIA y LIBERTAD, la liberación de nuestra patria por las fuerzas libertadoras americanas nos llenó de júbilo. La fé de nuestro pueblo en el gran pueblo americano nunca sufrió eclipse. Estábamos convencidos que América, la gran defensora de los ideales de libertad y emancipación cumpliría con su promesa de Independencia hecha solemnemente por el Congreso de los Estados Unidos. Y así fué. En la pasada lucha global tuvimos nuestro Gólgota, y ello fué Bataan. Pero Bataan fué también nuestro Tabor. Y su mejor apoteósis fué el 4 de Julio de 1946 cuando cristalizó y se hizo carne nuestra anhelada independencia.

Recibid Hermanos de esa Logia el abrazo fraternal de los masones de la Gran Logia de Filipinas.

ANTONIO GONZALEZ
Gran Secretario

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