

# The Cable Tow

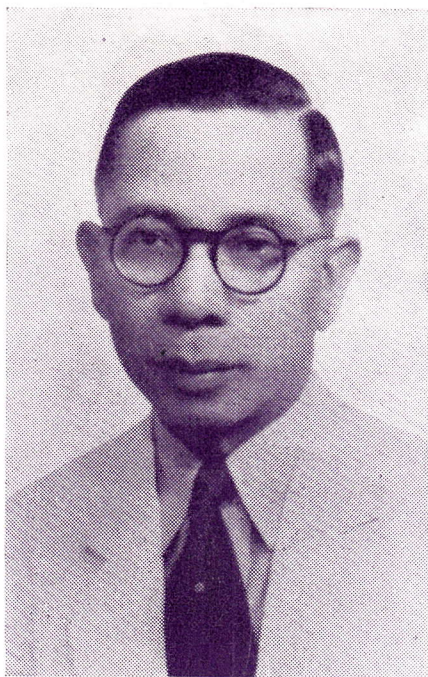
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Manila, Philippines, February, 1947

No. 8

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

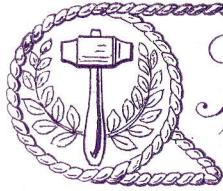
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION  
(Entered as second class mail matter at the Manila Post Office)



MOST WOR. BRO. EMILIO P. VIRATA  
*Grand Master*

Plaridel Temple, 520 San Marcelino

Manila, Philippines



# The Grand Master's Message



## SATISFY YOURSELF

We begin the Masonic year with a determination to work out our program of activities. A deviation from such a plan due to circumstances which might be offered as an excuse therefor, affects the workings of our Lodges and retards the progress of the Fraternity itself. As your Grand Master, I will constantly bear in mind the welfare of the brethren. To follow this up, my visits to this or that Lodge will not be far apart but often. Whenever opportunity presents itself, do not be surprised if you see me in your midst unannounced, especially at your Lodge meetings. I do this for a single objective: to find you as you are and not what you pretend to be.

We have too long been accustomed to clean houses before big celebrations, such as town *fiestas*; long before the arrival of a well-known person or official, the people in the community rehearse what to say and do when the guest arrives the better to impress him as well as the visitors around. Likewise, if Lodges were advised of my visits, they naturally would prepare, and once this is over, their interest will again lag behind. This is not the proper attitude to adopt. I want to find the Lodges ever ready. They must satisfy themselves that they are in order not only on special occasions but always. He who lives for the others is liable to do anything when no one is around. He will only do good before the eyes of the public but will resort to evil when nobody sees him.

Let nobody be found asleep at his post. Our Venerable Institution expects of us alertness and perseverance in the performance of our duties.

# THE CABLETOW

## EDITORIALS

### OUR NEW GRAND MASTER

Most Wor. Bro. Emilio P. Virata has been elected Grand Master of the Grand Lodge of the Philippine Islands for the current Masonic year. This high honor which comes to a man by virtue of achievement is a sacred trust and a serious responsibility. On him depends to a great extent, the progress of the Grand Lodge and the chartered Lodges under it. Lodges in this jurisdiction are found not only in the Philippines but in China, Guam and elsewhere, and this fact, places the Grand Master in a position where he can exert a wholesome influence in the lives of his brethren and through them, the well-being of their respective communities. In our search for the Masonic "Light," he marches steadily onward; in our desire to overcome the evils of ignorance and avoid the curses of hatred, he takes the lead toward further enlightenment and mutual understanding among our fellowmen knowing that our Venerable Institution is committed not only to the task of informing and protecting the people but to the still grander mission of ushering in universal brotherhood. Indeed, Masonry is the great Peace Society of the world.

It is rather early to comment on the record of the incoming administration. But the training and experience of an individual are an index to his future accomplishments and we have no doubt that our Grand Master will continue the great work of his distinguished predecessor, Most Wor. Bro. Michael Goldenberg. The new Grand Master was born in General Trias, Cavite.

His educational background is rich. He studied in **Liceo de Manila** and continued in the public schools graduating from the Manila High School in 1909. In 1914 he obtained his LL.B. degree from the University of the Philippines. He passed the bar in 1915 since which time he has engaged himself in the practice of law. He has occupied choice positions in the Philippine government. The province of Cavite elected him as Representative (1919-1922) to the

Fifth Philippine Legislature and became its Governor in 1939; meanwhile he visited the United States as a member of the Philippine Parliamentary Mission. Before the war (1939-1941) he was with the Malacañan Staff as Technical Assistant to and Special Investigator of the late President Quezon.

In May, 1942, he organized the NOLI CLUB with Masons as chartered members. This was a movement to resist the Japanese invasion. This club was later incorporated with the Cavite United Free Guerrilla Forces, Magirog Unit, where he was commissioned Colonel and made Adviser; this unit was recognized by the AFWESPAC in July, 1945. He was Judge Advocate General with the rank of Lt. Colonel of the recognized military outfit.

His Masonic record is no less impressive. He was initiated, passed and raised to the sublime degree of Master Mason in Magdalo Lodge No. 371 under the jurisdiction of **El Grande Oriente Español**; past master of Magdalo (now Ibarra) Lodge No. 31, Kawit, Cavite; member by affiliation of Bagon-Buhay Lodge, No. 17, Cavite City and honorary member of Araw Lodge No. 18; Past Grand Lodge Inspector, Past Senior Grand Lecturer of the Grand Lodge and Grand Representative of the **Serenísima Gran Logia Nacional de Colombia** near our Grand Lodge. He is a member of the Philippine Bodies, A.A.S.R. He has been Venerable Master of Lakandola Lodge of Perfection, Wise Master of Burgos Chapter and Commander of Malcampo Council. In 1941 he was elected Knight Commander of the Court of Honor. At present he is Master of Kadosh, Rizal Consistory. He is a member of Manila Square and Compass Club, a Hero of Bataan, a Sojourner (Far East Chapter No. 15) and a Hero of '76.

We welcome the Grand Master in our midst and congratulate him for reaching a cherished goal. It is hoped that under his leadership, Masonry will grow and glow with the passing of every month and year.—**Mauro Baradi, M.P.S.**

### A FOUR-IN-ONE QUESTION

At a Masons' meeting opened to the public held in a Lodge recently, a town official asked the principal speaker the following: "If Masonry is neither a secret society nor anti-Christian and is supposedly working for the welfare of all, why do you not advertise its good work and solicit candidates for membership thereof?" The speaker was rather embarrassed because in answering the question he might reveal the secrets of the Craft and besides, he was not prepared to give a satisfactory explanation. He beat around the bush, speaking in vague terms. The visitors gathered the impression that the

brother knew no better and that our Fraternity was on the defensive side.

Situations such as these are not uncommon in the Philippines and those who are not members have cause to suspect that what they have heard about Masonry is true. The longer this continues, the more difficult will be Masonry's task in attaining its practical object, namely, "the physical and moral amelioration and the intellectual and spiritual improvement of individuals and society."

[Continued on page 193]

## OFFICIAL SECTION

(EDITOR'S NOTE: As scheduled, the thirty-first annual communication of the Grand Lodge of the Philippine Islands was held at the Plaridel Temple, 520 San Marcelino Street, Manila.—January 28-30, 1947—and we reproduce below a number of the speeches delivered and other steps taken.)

### INVOCATION

*By*

Wor. Bro. ALBERT J. BRAZEE, JR.  
*Acting Grand Chaplain*

Supreme Grand Master, thou who hast so beautifully and perfectly designed this Universe and watched and looked over us in all our undertakings and assisted and strengthened us thru all ages, we have assembled in Thy name and ask that you assist us on this important occasion of our Grand Lodge communication in these Islands; direct us in all our deliberations with Thy most gracious favor, and further us with Thy continued help, that in all our works, begun, continued and ended in Thee, we may glorify Thy holy name.

Enlighten our minds more and more with Thy Teachings and help us to understand and exemplify the lessons taught by our world-wide and great Institution that we may the better be enabled to display the beauties of holiness to the honor of Thy holy name.

Unite us closer and closer together and give us strength to make our characters the ideal of manhood so that all may look up to us and say he is a man and a mason.

We invoke Thy blessings at this time and ask that you subdue every discordant passion within us so that peace and harmony may reign during these deliberations. Keep us faithful to our obligations and grant that we may accomplish great and good works at this communication.

We most humbly thank you for your help in the past and ask that you watch over us in the future. Amen.

### WELCOME TO THE CRAFT

*By*

Most Wor. Bro. MICHAEL GOLDENBERG,  
*Grand Master*

As your Grand Master, I welcome you most heartily to this our 31st Annual

Communication. I know that most of you have traveled a long distance over very uncomfortable traveling conditions to be here and to do your duty as representatives of your respective Lodges. This is ample proof that Masonry here is much alive and its progress is very steady since liberation. The cooperation which you have extended to your Grand Lodge and its activities during the Masonic Year just about to end is highly productive of good results and I extend to you our appreciation.

In extending you our welcome, I also wish to add that you are welcomed back to your old home, the Plaridel Temple, the reconstructed home of the Grand Lodge, which also is the Temple and Home of all Masons in this jurisdiction. During the past twelve months we have seen many important changes and the most important is the birth of the Republic of the Philippines, only made possible by the benevolence and altruism of the greatest masonic nation on earth—America.

We are here assembled for the benefit of the Craft, and I hope that in all our deliberations and decisions, we would have only one purpose—that of utilizing our best talents frankly, without any personal motives or gain for ourselves, or for anyone in particular; but solely for the benefit and betterment of our institution. May the Supreme Grand Master of the Universe guide us and give us wisdom, strength and true masonic spirit in all our doings. We have awaken the interest in masonry everywhere in our jurisdiction. The credit for our advancement is all yours, my brethren, for without a good crew, the captain of a ship could do nothing with his ship no matter how hard he tried.

Again I express thanks for your presence and hope you will all do your utmost for our institution during the ensuing masonic year.

### RESPONSE

*By Wor. Bro. FIDEL IBAÑEZ*

To deliver in behalf of the Brethren herein assembled, a fitting response to the welcome address of the Most Worshipful Grand Master is the most delicate task that has ever been bestowed

upon me as a Mason. Indeed, we are now convened at this 31st Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines in obedience to the compelling moral forces of harmony, brotherly love and mutual understanding that have cemented into one solid mass, our ancient and venerable Institution. However, differences in views and diversities in opinions in respect to the procedure to be followed for the attainment of our common aims and ideals render the delicacy of presenting a cross-section in this response of all the thinking minds now present. The solemnity of this occasion and the sublime sacredness of the purpose for which we are now convened, although they add difficulty to my task, have spurred me to do my utmost in the hope that your benignness will supply my deficiencies.

Most Worshipful Sir, in the name of all the Brethren herein assembled, I am expressing to you our most sincere thanks for your cordial welcome. Firmly confident in the capabilities of our Brethren and with abiding faith in the sincerity radiating from their hearts and finding genuine expression in their bright and happy faces, your words of advice, I am sure, have dropped on fertile soil that would soon sprout, grow and bear fruits. I have no doubt that I am expressing the sentiment of each and every Brother now present when I assure you that, after an exchange of views at this annual communication, we will make a thorough survey of our past achievements and promise you, Most Worshipful Sir, to surpass them during the ensuing Masonic year.

Brethren, permit me to take advantage of this opportunity to remind you of the greatest challenge ever hurled against us as Filipino Masons. To accept the challenge is a tremendous venture, but we have no other alternative. Let me awaken your recollection of that most solemn event in the history of our country, the proclamation of our Independence on the 4th of July last year. The birth of the Republic of the Philippines is a recognition, not only of our capacity for self-government, but also a challenge to us as a people. At the ceremonies for the proclamation of that independence, Senator Tydings, representing the Congress of the United States of America, after describing the gallantry and valor of the Filipino people, said: "For all this, the motherland is grateful. For all this, the word 'Filipino' is one of the most respected

## DR. MAURO BARADI

LAWYER

(Formerly with the law firm of WOLFSON, BARRION & BARADI)

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Philippines

◆ OFFICIAL SECTION ◆

names in the English language." This solemn eulogy has been written in our history with the blood of our heroes, not to be looked upon with awe and admiration by succeeding generations, but as a high challenge to the Filipino people to live up to the expectation of the world by maintaining, if not surpassing, the standard of glorious achievements which have merited the high esteem of Senator Tydings.

In the evolution of the human race, Masons have always led every social and moral progress. The Filipino Masons must lead the Filipino people in meeting the challenge of maintaining that high regard so far attained. Under the present pattern of international relations we must prove to the world more than what Senator Tydings said in his speech. As Masons in the Far East, we must strive to demonstrate that the words "Filipino Mason" is one of the most respected names in the language spoken by the heart and understood by the mind, that language written on the Threstle Board of the Great Architect of the Universe.

Coming now to the practical solution of this momentous problem, let me ask: As Masons, how shall we meet the challenge to maintain the high standard of esteem the Filipino people has so far attained? Every social and moral improvement can only be attained through the awakening into consciousness of the vital elements of society; among them are the masses and the youth.

The lot of the common man must be improved. The man behind the plow; the man that runs the factory; the man that feeds the nation, must be given his due compensation to make him self-sufficient, happy and contented. When this is achieved, there would be less lawlessness; social evils would be reduced to the minimum; peace and order will prevail.

The amelioration of the masses is, however, only a relative remedy for the improvement of society. The education of the youth and the molding of their character while they are young are the most effective means of accomplishing the moral and economic progress of society. It is timely that the Grand Lodge has inaugurated in this jurisdiction the DeMolay lodges for the Filipino youth.

In the name of the Brethren herein assembled, I thank you, Most Worshipful Sir, for the splendid work you have accomplished with the untiring cooperation of the officers of the Grand Lodge. We sincerely hope that in the ensuing Masonic year, your work will be continued with the same enthusiasm

and unselfish motive which have always attended your official actuations in the past. With that expectation, let me reiterate our firm determination to work in peace and harmony under the guidance of the Grand Lodge, for the moral and economic improvement of society.

**PRESENTATION OF THE REPRESENTATIVES OF SISTER GRAND LODGES**

*By*

*Wor. Bro. L. MODEL*

As Grand Marshal of this Most Worshipful Grand Lodge of the Philippines, I take great pleasure in presenting to you these Worthy Brethren Grand Representatives who constitute the fraternal link that binds our Grand Lodge to all the Most Worshipful Grand Lodges they have the honor to be representing, thus forming the universal brotherly chain, which in ages past has withstood and in ages to come will withstand any and all attacks from whatever quarter they may arise.

Our hearts are full of joy in seeing again many of these good Brethren who for decades were the main pillars of Freemasonry in these Islands and whom we were missing last year. Their happy looks and shining eyes is proof that they are as glad to be back with us as we are to have them among us because we need their wise and experienced counsel in these times of our own reconstruction. I am able to state, through the courtesy of dear Brother Ernst Keller, formerly a member of Southern Cross Lodge No. 6, and at present our Friendship-Warranter near the Grand Lodge Alpina of Switzerland which I have the unmerited honor to represent here that the Distinguished Brethren of that great country are now, with all their seal and enthusiasm, on their way to rehabilitation because they, as we, went through very harassing years. On this solemn occasion, may I be permitted to express my sincere and Brotherly good wishes for their speedy spiritual recovery and I do not doubt that all the Brethren here assembled, share with me the same fraternal feelings for those honorable Brethren of the most Worshipful Grand Lodge Alpina of Switzerland, that illustrious country, where democracy has reign supreme for many centuries past.

Our institution is founded not on erroneous human ways and principles, but on heavenly lofty ideals and virtues. A virtuous man, as we all know, is a man with a noble heart and a pure soul, and so it is with our institution which is supposed to have as its members only

men as described above and as "VIR-TUS JUNXIT' MORS NON SEPAR-ABIT", so may we rest assured that as long as we follow our fundamental tenets, there will always be Freemasonry, there will always be fraternal brotherhood, and there will always be yearly Grand Lodge Reunions, thus, as we, this day, have the satisfaction to be witnesses to, in this beloved valley.

During the year just gone by, we certainly did progress financially in a marvelous and outstanding manner, but whether we have kept equal pace with this material progress in a Spiritual and Idealistic way, remains to be seen. History and those who will come after us, will be our judges in this regard. Let us hope to the Grand Architect of the Universe and with His Heavenly Benevolence that their judgment will be just and fair, "with malice toward none and with Charity for all".

I repeat, Most Worshipful Sir, the Worthy Brethren Grand Representatives!

**WELCOME TO GRAND REPRESENTATIVES**

*By*

*Most Wor. Bro. MICHAEL GOLDENBERG  
Grand Master*

As Representatives of our sister Grand Lodges, I extend to you our most cordial welcome. We are most happy to greet you and to have among us at this our Annual Communication. Masonry is universal, it does not belong to any single nation or race of people; on the contrary, its principal objective is to mold humanity into one solid brotherhood under the Fatherhood of God. This Grand Jurisdiction is but a link in the chain of Grand Lodges all over the world, the strongest chain of Friendship and Brotherly Love the world has ever known. We are not unmindful of the timely aid sent to us by the Grand Lodges of America through our Mother Grand Lodge, California. This definitely proves that masonry anywhere is one, no matter in what country or clime.

As Grand Representatives, it would please us very much if you will not fail to send your respective Grand Lodges a comprehensive report of all our efforts and labors in behalf of Free-

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(Formerly practising Architect, New York City — until recently Supervising Architect, Nat. Housing Comm.)



◆ OFFICIAL SECTION ◆

While it is well to keep in mind the ancient symbols, history and doings of the Craft, nevertheless, times, ideas and opportunities change, and the Craft must be ready to change with them. The ability to see where we are going when these changes come, as apparently they will inevitably come, will, we believe, be worth more than any remembrance of where we may have been, though that should not be discarded.

We fear we cannot do better than close this report by quoting from the speech of Grand Master Nichols of the Mississippi Grand Jurisdiction, made at the communication of the Grand Lodge thereof in 1943, as follows:

The future of Freemasonry lies in the bringing of the wisdom of the past to the service of the present, in teaching the truths which makes men free "with malice toward none, with charity for all," thus showing in the quality of our private lives and by public service what Freemasonry means, and if rightly understood, the kind of citizens it produces.

And by the following from the proceedings of the 1943 communication of the Grand Lodge of Western Australia:

If Masonry stands for anything, it stands for liberty of conscience and freedom of thought. It teaches men to think, but it does not teach them what to think.

Fraternally submitted,

J. W. FERRIER, SR.  
GREGORIO NARVASA  
MAURO BARADI

**MILITANT MASONRY \***

By MOST WOR. BRO. EMILIO P. VIRATA  
*Grand Master, Grand Lodge of the  
Philippine Islands*

On this solemn occasion of my installation to assume the highest office of the Fraternity in our Grand Jurisdiction, I am reminded of my solemn obligations taken before the Altar. With them as my guide and inspiration I will serve as well as preserve the Ancient Craft by practicing its tenets with zeal, enthusiasm, devotion and aggressiveness. The cry of the hour is for a serious, sincere and militant Masonry. Let us heed that cry, and renew our pledge to make Masonic influence felt in every human activity.

For this self-imposed mission we need Masons, not members of our Order. Let us ever remember that Masonry is quality, not quantity; sacrifice, not profits; service, not command; devotion, not insurance; truth, not hypocrisy; light, not darkness. Its true aim is to make of you and me a Man — one who is good and true; one who would place convictions above convenience; one who would prefer admirers rather than followers; one who would serve a worthy cause despite unwelcome personal consequences to himself; in short, one whose norm of conduct would not prey upon mortal weakness, or yield to temptation, power or position, but would ever serve and

(\*) Address delivered at Plaridel Temple, Manila, January 30, 1947.

sacrifice for the lofty ideals of our time honored institution.

The Oriental Chair is to lead and not to be led; to command and not to receive orders. But the Grand Master, in exercising leadership and soliciting help from the floor, must always be guided by reason and never by position. Merit to the favored few, and benefit for the greatest number must be the only consideration in the performance of his prerogatives and in the execution of his constitutional duties.

As I occupy the highest place of honor which in the free exercise of your right of suffrage you have assigned to me, I earnestly plead for peace and harmony. I plead for your support and cooperation, among others to continue two of the most outstanding accomplishments of the outgoing Grand Master, Most Wor. Bro. Michael Goldenberg, which are the material rehabilitation of Masonry ravaged by the last World War, and its restoration to a democratic institution. The Past Grand Masters will be my council of elders. I will seek their advice and be guided accordingly.

To conclude, I wish to reiterate my thanks and appreciation to the Brethren for the honor bestowed and trust reposed on my humble self. I will try my very best to be an exponent of Masonry's dogmatic principles and a loyal disciple of the Supreme Architect of the Universe whose solicitude for our welfare and happiness should be deeply engraved in every human heart.

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## WHAT OTHER LODGES ARE DOING

### NILAD NO. 12

AT THE STATED MEETING,  
Jan. 4, 1947

WHEREAS, Worshipful Brother GREGORIO A. VICENTE, P. M., of NILAD LODGE No. 12, F. & A. M., has donated to this Lodge the following:

THREE (3) Columns  
THREE (3) Gavels  
ONE (1) Compass  
ONE (1) Square  
ONE (1) Plumb  
ONE (1) Level  
ONE (1) Twenty-four Inch Gauge  
ONE (1) Common Gavel  
ONE (1) Trowel  
ONE (1) Pointed Sharp Instrument  
FOUR (4) Rods

all made of Narra wood with metal parts;

WHEREAS, such a donation freely and generously done is one of the many indications that Worshipful Brother Gregorio A. Vicente is a possessor of liberal soul;

WHEREAS, this manifestation of liberality and generosity of which Nilad Lodge No. 12 is the happy recipient has deeply moved its members to a profound sense of appreciation and gratitude toward Wor. Bro. Gregorio A. Vicente;

BE IT, THEREFORE, RESOLVED, that Nilad Lodge No. 12, F. & A. M., express as it hereby expresses, its gratitude to Wor. Bro. Gregorio A. Vicente for his magnificent gifts to the Lodge;

RESOLVED FURTHER, that the Lodge hereby expresses its wish that Wor. Bro. Gregorio A. Vicente's liberal soul shall be made fat by the passing of time;

RESOLVED, FINALLY, that a copy of this resolution be sent to Wor. Bro. Gregorio A. Vicente.

Done in the City of Manila, Philippines, this 4th. day of January, 1947.

JOSE E. RACELA,  
Worshipful Master

ATTEST:

PATRICIO E. DEL ROSARIO, P.M.  
Secretary

### LABONG NO. 59 Manila

The private installation of the officers of Labong Lodge No. 59 was held at the Grand Lodge, Plaride Temple, at San Marcelino, Manila on January 4, 1947. The officers were duly installed on the occasion of the

Grand Lodge visitation headed by the M. W. Grand Master Bro. Michael Goldenberg.

Rt. Wor. Bro. Esteban Munarriz was the installing officer, assisted by Wor. Bro. Julian Sogueco as master of ceremonies, while Wor. Bro. Aurelio D. Rosario, deputy Grand Secretary, delivered the charge. W. Bro. Emilio Virata, who took the place of M. W. Bro. Antonio Gonzalez, Grand Secretary, presented the Past Master Jewel to W. Bro. Elpidio Laiz, the outgoing Worshipful Master.

The installation was made solemn and more meaningful with the attendance of practically all living Past Masters of the Lodge, headed by W. Bro. Jose Reymundo, the first worshipful Master, together with W. Bros. Ireneo de Vega, Amado Jacinto, Julian Sogueco, Genaro Tan Torres, Angel Lazaro, Ramon Jabaluyas, Vicente Quijano, Candido Perez, Filemon de Guzman, etc.

The elected and appointed officers are as follows; Worshipful Master, Ciro I. de Jesus; Senior Warden, Teodoro de Jesus; Junior Warden, Jose Cahiwat; Treasurer, Candido Perez, P. M.; Secretary, Vicente Quijano, P. M.; Chaplain, Angel Lazaro, P. M.; Marshall, Pantaleon Regala; Senior Deacon, Casimiro M. Santos; Junior Deacon, Pacifico J. Pagdanganan; Senior Steward, Placido Pacunayen; Junior Steward, Vicente San Mateo; Organist, Benjamin Cifra; Auditor, Avelino Gregorio; Almoner, Juan B. Cruz and Tyler, Simeon Policarpio.

Next day, Sunday, January 5, 1947, a fraternal get-together party was held at the residence of W. Bro. Candido Perez, Malabon, Rizal in honor of the wives, ladies and children of the members in which M. W. Grand Master, Michael Goldenberg, M. W. Grand Secretary, Antonio Gonzalez and others attended as special guests.

There was a short program in which M. W. Bro. Michael Goldenberg gave an inspiring talk through the medium of the "Wikang Pambansa", a fraternal talk by M. W. Bro. Antonio Gonzalez in Spanish, reminiscent chats of a number of Past Masters present and a number of piano selections by Mrs. Estela Goldenberg-Brimo, Miss De Jesus, daughter of Bro. Teodoro de Jesus and Miss Arlos, daughter of Bro. Federico Arlos.

### KASILAWAN NO. 77

The Public Installation of the officers of the Kasilawan Lodge No. 77, F. & A. M., was held Monday, January 11, 1947 at the Plaridel Masonic Temple, 520 San Marcelino, Manila. Immediately after the lodge was opened, then the Master declared the lodge in recess and the public was admitted into the big hall preparatory for the installation ceremonies.

The new set of officers for the ensuing masonic year is as follows:

Pablo C. Cortes, Master  
Primo I. Guzman, Senior Warden  
Leopoldo Boquiren, Junior Warden  
Filemon Asuncion, P.M., Treasurer  
Jose F. Fetalvero, P.M., Secretary  
Benigno Monillas, Chaplain  
Agustin Cardines, Marshall  
Agapito de Guzman, Senior Deacon  
Ruperto Monte, P.M., Junior Deacon  
Agustin Pariana, Auditor  
Catalino Nuval, Almoner  
Abundio G. Suck, Senior Steward  
Marcelo Pascua, Junior Steward  
Alejandro Garcia, Tyler

Wor. Bro. Marciano P. Gatmaitan, the installing officer assisted by Wor. Bro. Gregorio Cariaga, Past Master of High Twelve Lodge No. 82, as Master of Ceremonies, called the lodge to order and proceeded to the ceremony of installation which was performed in the most efficient manner. The installing officer before giving the congratulation narrated the historical events that have passed twenty-five years ago when he was the first Master of the lodge. The length of time seemed as it was only yesterday. In reality the truth is that Bro. Pablo C. Cortes was the first son made and raised Master Mason in this lodge by the first Wor. Master, Bro. Marciano P. Gatmaitan. This is really a memorable coincidence that the first Master Mason is installed by the first Wor. Master of the Kasilawan Lodge No. 77, to the highest and exalted position in the lodge.

The newly installed Master, Bro. Pablo C. Cortes, delivered his inaugural address in English. His speech is as follows:

Wor. Bro. Installing Officer  
Brethren, Ladies and Gentlemen:

I rise this afternoon to convey to each and everyone of you the gratitude of Kasilawan Lodge No. 77, together with that of my own, for your presence at this memorable occasion to witness the ceremonies of our installation.

◆ WHAT OTHER LODGES ARE DOING ◆

My English vocabulary seems to fail me this time in the selection of the right vehicle which will appropriately convey to you my sincere feelings and kind thoughts of deep appreciation. Nevertheless, I hope and pray that you would be indulgent enough to overlook at my shortcomings and at the same time be so gracious up to a certain extent to give me a break.

My friends, when I was admitted into the glorious folds of Kasilawan Lodge No. 77, about 25 years ago, I learned that Masonry is a Progressive Moral Science and I studied the subjects appertaining to it for my own good hoping to make good use of them when necessary, but I have never caressed in the remotest control of my thoughts that some time and during my lifetime I shall become Master of Kasilawan Lodge. No, never had I pretended nor aspired for such glorious a distinction, so when the brethren of Kasilawan Lodge elected me Worshipful Master on December 9th, 1946, I met their warm ovations with the grim smile of death and I said unto myself, "brethren, you have elected the wrong man." This very belief crawled down to my Medula Oblongata and frankly speaking, it is still there — why, you may wonder asking?

Because to start with I must admit that before you and before the Masonic World I am nothing; I can employ all my energies on something important but without your valuable help and cooperation, all will be in vain. There are other pressing matters confronting the Lodge that I should take up with you directly or indirectly for the success of the Lodge and for the benefit of the brethren in general but without your loyal support, again, I must confess that I can not accomplish anything.

Barely two months ago this Lodge celebrated her SILVER JUBILEE to commemorate so to speak the famous voyage she made over calm and rough seas and my warmest congratulations are hereby offered to the respective Worshipful Masters that had safely anchored her into a safe bay. Modesty aside, allow me to make this pledge: there are now 22 bright stars twinkling in the blue horizon of Kasaliwan Lodge thus rightly representing the 22 Past Masters who gave Kasilawan prestige of her existence in the Masonic World of today and the 23rd star will not be an exception. I will see to it that the 23rd star is not eclipsed by any one.

I will, beginning today, inject into her veins the ointment of life, energy, and vitality in order to make her live prosperous, happy and useful to the Society of Friends and Brothers in this Valley.

Now, therefore, it is the duty of every member of Kasilawan Lodge to forget their small differences, if there are any, and as loyal sons of Mother Kasilawan, let us get together and face the turbulent weather with courage and determination to bring our ship into safe harbor. I appeal to the sense of responsibility of every member and do request them to work with me because without this unity the gavel entrusted to my hands will mean nothing hence we can not accomplish anything. I do not want to fail you so I am expecting that you will not fail me. Let us get together, put our differences down, forgive and forget them one after the other and bear always in mind that as Masons, we are bound by that strong tie of Brotherly Love and affection sealed with our sacred vows and he who willfully violates these principles deserve the condemnation of Masonry.

Again I wish to thank you all and may the blessings of God help us in our daily endeavors for the betterment of Kasilawan Lodge and of mankind. I thank you."

\* \* \*

In view of the absence of Wor. Bro. Jose Vergara due to the pressure of his official duties as Chief of Welfareville, Wor. Bro. Emilio Virata, Past Master of Ibarra Lodge No. 31, a lawyer and one of the best well known orators, was requested to make the presentation of the Past Master's Jewel to our

retiring Master Wor. Bro. Pablo C. Mariano. The recipient of the gift being a lawyer himself responded in such a way as to attract the attention of the brethren for the splendid delivery of his speech.

Wor. Bro. Aurelio D. Rosario, Past Master of Hiram Lodge No. 88, Assistant Grand Secretary of the Grand Lodge and Honorary Member of this lodge, was asked to make the closing remark in lieu of the Grand Master who was scheduled to speak. He made his remark short but with nourishing food for thought.

The Most Wor. Grand Master, Bro. Michael Goldenberg and the Grand Secretary, Bro. Antonio Gonzales were not received officially in view of the fact that they came late from their official visitation made to Silanganan Lodge No. 19 at Pasig, Rizal. However, they later joined the gathering enjoying the happy reunion of the brethren at this memorable occasion and waited for High Twelve Lodge No. 82 to begin their installation staying with them until the closing of their labor. There was a good representation of the members of the Grand Lodge — Masters and Past Masters of different sister Lodges inside the hall were conducted to sit in the East.

The Santa Ana Cabaret Orchestra furnished the music which was enjoyed by the audience and the song rendered by Miss Dolores Romano, who kindly consented upon the invitation of the present Mayor of Makati, Wor. Bro. Pablo C. Cortes, was well received. After their labor, the public was invited to repair outside the hall for refreshment.

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## WHAT OTHER LODGES ARE DOING

### INSTALLATION OF OFFICERS OF MOUNT LEBANON LODGE NO. 80 FOR THE MASONIC YEAR 1947.

The 26th of December 1946, will be long remembered among the Fraternity of Free Masons and their Friends in Manila, for it was on that auspicious day that the Plaridel Temple, Home of the Most Worshipful Grand Lodge of the Philippines, has again opened its doors, after having been defiled by the brutal invading Japs in the early days of 1942 and finally destroyed in February, 1945. It is true that officially the Plaridel Temple was declared open on December 29th 1946 with the Christmas Party for the widows and children. However, three days previous to that, the Temple was blazing with lights and smiling upon the hundreds of Masons and their friends who, for the first time since destruction, were again able to be within the embrace of their beloved Sanctum—the Home of Masonry of the Philippines. The occasion was the Installation Ceremony of the Officers of Mount Lebanon Lodge No. 80 for the ensuing Masonic year 1947. The Installing officer was Most Worshipful Bro. Francisco A. Delgado, P.G.M. and Commissioner of the Philippine War Damage Commission. He was ably assisted by Worshipful Bro. Ildefonso S. Reyes, P.M. as Master of Ceremonies. The large hall of the Grand Lodge was packed to its capacity by Masons, their Ladies and Friends.

The Roll of Officers for the ensuing year 1947 being as follows:

Worshipful Master, Andrew D. Gruber; Senior Warden, Angel R. Sandiego; Junior Warden, Walter M. A. Roeder; Treasurer, Jacob L. Friend; Secretary,

Pedro R. Jacinto; Chaplain, W. Garland Richardson; Marshal, John R. Spark; Senior Deacon, Harry W. Dudley; Junior Deacon, Gene A. Roberts; Senior Steward, Andres V. Centenera; Junior Steward, Vincent Keith; Tyler, William S. Flavin.

At the conclusion of the ceremonies, addresses were delivered by Andrew D. Gruber, Worshipful Master of Mount Lebanon No. 80 and by Most Wor. Bro. Francisco A. Delgado, Installing Officer of the evening.

The next item on the program was the presentation of a Past Master's Jewel, in lieu of the one received in 1923, but lost during the liberation of Manila in February 1945 together with all his properties and possessions, to Most Worshipful Bro. Michael Goldenberg, Grand Master of the Most Worshipful Grand Lodge of the Philippines. The presentation was made by Wor. Bro. Ildefonso S. Reyes, P. M., in a few well chosen words full of deep meaning and significance. The presentation itself was greeted by an extraordinary applause and long cheers of the entire audience who spontaneously rose to their feet in token of sincere respect and deep appreciation for the beloved Grand Master, who was instrumental in reestablishing Masonry in the Philippines in face of great difficulties and unbelievable obstacles in which Masonry found itself in these Islands during the years of 1945 & 1946 in consequence of Japanese occupation and ravishes of war.

At that moment, the labours of the Lodge were suspended and all those present were invited into the spacious lobby to partake of the refreshments pre-

pared for the occasion, bringing to a close a most pleasant evening.

### "HIGH TWELVE" No. 82

The public installation of the Officers of this Lodge was held at the Plaridel Temple, 520 San Marcelino, Manila on Saturday, January 11, 1947. In spite of the fact that there were no electric lights at the temple due to some defect in the Meralco plant, more than 300 persons—Masons, their families and friends came to witness the occasion made possible with the aid of candle lights. At the appointed hour—7:30 o'clock in the evening, the installation was held with Wor. Bro. Aurelio D. Rosario as Installing Officer and Wor. Bro. Gregorio Cariaga as Master of Ceremonies after which, Most Wor. Bro. Michael Goldenberg, then Grand Master and his party were received in due and public form. The Welfareville String Band contributed several musical numbers to the delight and satisfaction of the audience. The newly installed Worshipful Master read his message and Most Wor. Bro. Antonio Gonzalez presented the Past Master's Jewel to Wor. Bro. Regino G. Padua who responded and extended his gratitude for the sentiments that the Past Master's Jewel carried with it. Most Wor. Bro. Goldenberg made a few remarks which were meaningful and challenging especially to the newly-installed officers; he stated that Masonry is a fraternity of service to one's fellowmen and it demanded of Masons sacrifice and patriotism of a high order. Refreshments were served as the second part of the program where the officers of the Lodge received the congratulations of their brethren and friends.

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# Fraternal Reviews

J. W. FERRIER, P.M.

**ALBERTA — 1945**

LODGES — 151

MEMBERS — 11,524

GAIN — 664

The 40th annual communication of the M. W. Grand Lodge of Alberta was held in the Masonic Temple in Calgary, Alberta, on June 13, 1945, with all Grand Officers, 13 of the 26 living Past Grand Masters present and 117 subordinate lodges represented. The grand masters of the M. W. Grand Lodges of Manitoba and Saskatchewan were greeted with the enthusiasm due old visitors.

The Grand Master in his address gave it as his opinion that great attention should be given to the manner in which the initiation of a candidate is conducted, as his initiation is the first impression he receives of Masonry. He stated he had attended all district meetings held during the year (there are 17 districts) and reported that each of them was a success.

He gave it as his opinion that the matter of admitting a candidate who had some physical disability should be left to the Grand Master to pass upon in each case, and that if the applicant is keenly interested in seeking admission, is of good moral worth, capable of taking care of himself and his family, and not likely to become a charge upon his lodge, every facility should be extended to him to enter Freemasonry, and that he believed such an applicant would be more likely to appreciate the privileges of the order than one to whom admittance is easy.

Stated he had attended the Banf Western Conference of Freemasons, a meeting somewhat like the conference of Grand Masters held in Washington each year, except that at Banf all Grand Lodge officers take part. From the agenda of the meeting as presented in the grand master's report, it must have proven most interesting and instructive.

Called attention to the notices of meetings sent out by various lodges, and remarked that "the quality and type of the lodge notice reflect the character of the lodge." Reported he had visited the Grand Lodge of Saskatchewan, expected to attend the meeting of the Grand Lodge of Manitoba, and had received invitations to

attend the meetings of the Grand Lodges of Ontario, British Columbia, Montana, North Dakota, Iowa, and Wisconsin, and also the Conference of Grand Masters of the United States, but that much to his regret, time and distance had kept him away from all of them.

He attended the meetings of 15 subordinate lodges in some of which meetings several near-by lodges were joined, as well as the 50th anniversary of two Alberta lodges and one in Saskatchewan.

Stated he was pleased to note that in several of the lodges the younger brethren were put to work at coaching the candidates, delivering the lectures and the charges and recommended that this be done as it stimulated the interest of the new members and tended to make good Freemasons out of them. (A good suggestion.)

One new lodge was created under dispensation during the year and granted a charter at the meeting. In addition to the dispensation for the organization of the new lodge, 110 other dispensations were granted during the year.

The Grand Master also reported that the lodges of Calgary had joined with him in a service of praise and thanksgiving at the Grace Presbyterian Church on May 15, 1945, on account of the cessation of hostilities in Europe.

Each of the 17 District Deputy Grand Masters submitted a report of his doings, some of which are very interesting reading.

\$500.00 was donated for rehabilitation in the Philippine Islands, and \$5,000.00 was sent to the Grand Lodge of England.

The Committee on Grievances and Appeals reported that the cases of two members who had been tried in their respective lodges for un-Masonic conduct, found guilty, and recommended to be expelled had been referred to it and finding that all constitutional requirements had been complied with and no error having been found in the proceedings, recommended approval of the decision of the lodge in each case, which recommendation was approved and the Grand Master declared the two erring brothers expelled.

The question of recognition of the

various Mexican Grand Lodges was recommended to be postponed for one year by the Committee on Foreign Relations and Correspondence, which recommendation was adopted.

Then followed what to your reviewer appears to be the highlight of the meeting, an address entitled "There is an Alarm at the Door", by R. W. Bro. Robert A. Tate, Grand Secretary of the Grand Lodge of Saskatchewan, which your reviewer wishes he could quote in full here, and which he recommends as most excellent reading for every Mason.

By unanimous and enthusiastic vote, the rank of Honorary P. G. M. of Alberta was conferred upon M. W. Bro. P. T. Pilkey of Manitoba, and M. W. Bro. J. C. Carter of Saskatchewan; the Honorary rank of P.D.G.M. on R. W. Bro. Robert A. Tate of Saskatchewan, and the rank of P.G.S.D. on V. W. Bro. Dan Fenton of Peace Lodge at Dawson Creek.

R. W. Bro. George H. Crane-Williams was advanced to the Oriental Chair and, together with the other elected and appointed officers, was duly installed, after which he presented the retiring Grand Master with a Past Grand Master's Jewel.

The Proceedings next presented the rulings of the Grand Master on 58 questions presented to him and this is followed by the rules adopted by the Grand Lodge of Alberta for recognition by it of another grand body.

The record closes with the fraternal reviews — 60 of them, from an equal number of grand jurisdictions — all for the year 1945. This looked like it might be a monumental work of the fraternal correspondent, until a little check of the initials at the end of each review showed 12 reviewers to have done the work. But all of them are to be congratulated on what they did, though it may be the elected grand master should get the greater credit as his initials appear as the author of one-sixth of the whole number, twice his share.

**NEW ZEALAND — 1945**

LODGES — 308

MEMBERS — 29,556

GAIN — 1,125

The 56th annual communication of this grand lodge was held in the Masonic Temple in Auckland, N. Z., on

## FRATERNAL REVIEWS

November 28, 1945, with all officers and 5 Past Grand Masters present, and 283 subordinate lodges represented. The Communication was opened with M. W. Brother Sir Cyril Necall, Grand Master, in the East.

The Board of General Purposes reported the nomination by 137 lodges, 17 Past Masters, and 8 P. G. M.'s, 8 R. W. Bros. and by 80 P. G. officers of Bro. Ethelbert Cann Smith, Pro Grand Master, for Grand Master, and the M. W. G. M. proposed his election as Grand Master, which motion was seconded by one of the Past Grand Masters, and unanimously carried.

The Board of General Purposes then presented its scheme of distribution of the Grand Lodge Officers among the eleven Districts into which the Grand Jurisdiction is divided. Upon motion duly made, seconded and carried, the scheme of distribution was approved and the grand lodge officers mentioned therein declared duly elected.

The M. W. Grand Master visited extensively throughout the jurisdiction, and assisted by Grand Lodge officers consecrated and dedicated two lodge temples and three new lodges. Three other new lodges were dedicated by other Grand Lodge officers.

The Grand Lodge has investments of 230,912 pounds, carries a Widow's and Orphans and Aged Masons' Fund, a Special (War) Benevolent Fund, conducts a Masonic Boys' Home, the Kirkpatrick Masonic Institute, and provides scholarships for deserving children of Freemasons, and makes grants of funds, through the Board of Benevolence to District Hospital Visiting Committees to provide comforts for brethren laid up by sickness.

In one of the reports of the Board of Management of the Special (War) Benevolent Fund we find the following, which we feel impelled to quote here, as expressing exactly what should be done in all similar cases:

The board urges lodges to take an annual survey of their members and thus be assured that no member, widow or orphan is unfavorably placed and may be endeavoring to bear an unbearable burden in silence. This type of individual is worthy of our care and attention. Please bear this injunction in mind and assist any cases which may require help at our hands. I would impress upon you to give favorable consideration to this survey. We should first of all

see that our own kith and kin are properly provided for.

One of the important questions before the Board of General Purposes was the question of amending the doctrine of "perfect physical perfection", in this regard saying that the doctrine was propounded when the craft was operative and had reference to fitness for apprenticeship in a particular trade in which the craft, since it became speculative, does not work. Realizing that the world war has disabled many worthy men who were selected for military service by the very reason of their physical fitness, and that the craft should not lay itself open to the reproach that the prospective candidate who fought to defend the practice of all we hold dear is, by reason of injuries suffered in such defence, not fitted to be admitted to our ranks, the Board recommended that all lodges should adopt a very liberal policy in regard to the physical qualifications of candidates. (Sounds to us like a very sensible and practical idea.)

Many amendments to the constitution were offered and debated but few were adopted.

The installation of the grand lodge officers is a very colorful proceeding as practiced in this grand jurisdiction, with a program taking up five pages of the printed proceedings, and revealing some unfamiliar things to our eyes.

As soon as the newly elected grand master had been duly installed, he appointed the Deputy Grand Masters for the ensuing term and as soon as they had been invested, he announced the appointment of the Grand Wardens for the same period and they were duly invested and inducted into their respective offices.

The newly installed grand master then delivered an address in which after thanking the brethren for his exaltation, promising to do the very best he could for the advancement of the craft stating in this regard that he did not think there was enough darkness in all the world to put out the light of Freemasonry, he suggested, as many other grand masters have done, care in the admission of candidates, saying:—

The claims of every candidate for admission should be carefully scrutinized, and the vote of the brethren should be cast having in mind always the welfare of the craft, not from any personal consideration or reason, but rather with the thought that this candidate who is to be admitted ap-

preciates what it stands for and will be a faithful and loyal member of the lodge.

After this address the Grand Lodge was closed in ample form to meet in 1946 in the City of Christchurch.

The printed proceedings next contain the reports of the provincial grand Master, followed by the usual statistical tables.

No reviews of the proceedings of other grand jurisdictions are found, but a note shows the proceedings of 42 sister grand lodges to have been reviewed during 1945, the reviews having been published in "The New Zealand Craftsman", a monthly publication.

Closing the volume is a summary of the fifty-three rulings made by the Board of General Purposes during the year. Among these we find a reference to a new spurious Masonry, parading under the name "Co-Masonry" which admits women as well as men; a stressing of the necessity of a full and careful investigation of the character of all applicants by investigating committees.

## MISSISSIPPI—1945

LODGES — 307

MEMBERS — 28,059

GAIN — 2,761

The 127th annual communication of the M. W. Grand Lodge of Mississippi was held at Jackson, on February 13, 1945, with only the attendance allowed (50) under the governmental regulations regarding such meetings. M.W.G.M.H. Carter Leak presided, with all grand lodge officers present except the Grand Orator, with 9 of the 23 living past grand masters in attendance, and with 3 (evidently the number required for a quorum) of the subordinate lodges officially represented. (We wonder if it was a mere coincidence that the last figure of the number of each of said three was a 7.)

In the Grand Master's address, he expressed the wish that it were possible for every Mason to visit the George Washington National Masonic Memorial now in process of construction at Alexandria, Va., asserted the belief that every Grand Master should attend the Grand Master's Conference during his term of office; reported his attendance at the meeting of the Grand Chapter, O. E. S. of Mississippi, and of the Grand Lodge of Iowa, as well as a subordinate lodge in the grand jurisdiction of Arkansas, on 13 subordinate lodges and 7 schools of instruction in

## FRATERNAL REVIEWS

Mississippi; reported an emergent communication held at Biloxi, on October 23, 1944, to dedicate in ample form the temple of Magnolia Lodge No. 120, the cornerstone of which had been laid by M. W. John S. Brooks, Grand Master, on June 24, 1911; and another emergent communication held at Woodville on November 1, 1944, to dedicate the temple of Asylum Lodge No. 63, the cornerstone of which had been laid by M. W. Brother Luther A. Smith, D.G.M. on June 7, 1933. (This dedication was held on the 100th anniversary of Asylum Lodge); reported he had granted a number of dispensations to confer the degrees out of time where the candidates were in the armed forces, but always upon the condition that proficiency in the preceding degree should be shown before advancement was made, but had refused a number of requests for such dispensations when the candidates were not in the armed services, for the reason that he believed Masonry would be best served by having the degrees conferred in a lawful and orderly manner; that he had refused all requested dispensations to confer all the degrees at one meeting, saying he did not believe the interest of Masonry was ever benefited by such work; he unhesitatingly endorsed the work of the Masonic Service Association.

As concluding remarks he reported one new lodge instituted and one organized under dispensation during the year, and that he had also attended the 100th anniversary of St. James Lodge No. 47 of Baton Rouge, La., on June 28, 1944.

The whole report of the Grand Master was concurred in, his recommendations approved, and the whole report adopted without reference to any committee, by the unanimous vote of the meeting on motion to that effect duly made.

The Fraternal Correspondent reported that sufficient information had not been received upon which to make a recommendation regarding the recognition of the Grand Orient of Spain, and that its request should be laid over until the next meeting, but that the Grand Lodge of Tamaulipas, located at Tampico, Mexico, be recognized. (Adopted.)

The Grand Secretary reported a net financial gain for the year of \$50,397.50, and the issuance of Thirteen 50-year buttons.

The Grand Treasurer's report showed \$142,075.88 on hand in cash in all funds, of which \$33,667.17 is in the General Fund; likewise that the Masonic Home and one Educational and one Endowment, hold \$289,184.00 in securities. (A fine showing.)

The Law Committee's report, which was adopted, states that many questions asked had been answered by simply referring the questioner to the By-Laws, Statutes or Digest, but we find among those reported one to the effect that a person born without a left hand was not eligible for the degrees unless he provided himself with an artificial hand, and that a dispensation could not be granted by the Grand Master in such a

case; another to the effect that non-Masons found wearing Masonic emblems should be prosecuted under the Mississippi statutes; and one to the effect that a man who cannot stand on his feet is not eligible for the degrees.

The Committee on Subordinate Lodges recommended that a charter be granted one new lodge and the Committee on Complaints and Appeals that an appeal taken to the Grand Lodge be dismissed as the appellant won in the lodge and the papers sent the committee are not sufficient to permit it to intelligently pass upon the matter. Both recommendations were adopted.

Brother J. C. Paden, Senior Grand Warden, was elected Grand Master for the ensuing year, and with the other elected and appointed officers was duly installed. A Past Grand Master's Jewel was presented the retiring grand master, and the grand lodge closed to meet in Meridian in 1946.

The printed proceedings next carry the usual statistical reports, tables, etc., and close with the fraternal reviews of 65 sister grand jurisdictions. In his foreword, the Fraternal Reviewer discusses the "doctrine of the perfect youth" and seems to be against even a little liberalization of it; stresses the importance of Masonic Education, and insists that Masonry needs nothing new in order for her to take her place and do her part in the rebuilding of our war-torn world.

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## A PLEDGE OF SERVICE

### FAREWELL BUT NOT GOODBYE

By

Most Wor. Bro. MICHAEL GOLDENBERG

The Gavel of Supreme Masonic Authority, which I have wielded for the best interest of Masonry in these beautiful isles for nearly two years, will be handed to my worthy successor at the end of my term this month. I have no regrets nor excuses to make for everything I have been able to do for the benefit of the craft in this jurisdiction. My mind is clear and my conscience is free for I have honestly and sincerely done my very best, at all cost and personal sacrifice, to do the duty which was required of me during the most difficult period of our existence. It has been a super-human effort but nothing could have been accomplished without the wonderful and unreserved cooperation I have received from all brethren here and the timely aid extended to us by our true friends and brothers in America. To them all, I have nothing but words of praise and gratitude.

We have not only placed masonry back on its pre-war footing, but we have gone far beyond that, we now have our Grand Lodge and all of our ninety established lodges functioning in a creditable manner. Although we are not able to borrow the necessary funds to build many temples which were destroyed by the war, I have tried to remedy the situation and believe the situation could be remedied by sheer effort on our part to do the best we can ourselves under the present circumstances. Remember the old saying: "Time, Patience and Perseverance, will accomplish all things." Let us not be satisfied with only what we have done, we must progressively forge ahead and continue to be a veritable "Bee Hive" so that this country would receive the full benefit of masonic teachings and enlightenment. Let us keep up the highest standard in the class of men admitted into our order, serious men who could readily comprehend our teachings and would prove to be useful to our lodges and ones we would be proud to associate with.

The year 1947 will continue to be a year of action as our task is big and the plans we have laid out must be carried on. All who are to manage and direct the affairs of Masonry here must resolve to do their duty 100% with plenty of time and effort exclusively

for the cause of our order and the assurance that its affairs will never be neglected.

My interest in the welfare and progress of Masonry will never be diminished and I will always be available to my brethren whenever they are in need of my cooperation and advice. Those of us who have received the highest honors that could be awarded by the craft, should not consider the word "PAST" prefixed to their titles as one whose usefulness is past, it is not. It is on the contrary, perpetual activity, not only in appreciation for the great honors received, but for the love of our institution and what it could do for the welfare of humanity. Therefore, I now say Farewell but not Goodbye.

\* \* \*

### IN CARITATE CHRISTI

**Alpina**, the official organ of the Swiss Grand Lodge **Alpina**, quotes in its October 1946 issue a confidential circular of the catholic organization **Caritas** recently published by the newspaper **Die Nation**. This circular was addressed to the ecclesiastic personnel and read, in part, as follows:

"We take advantage of this opportunity to inform you that it is advisable to observe prudence as regards the Red Cross Aid to Children, because the presidency of it has passed into socialist hands.

"We likewise advise prudence with regard to the Pestalozzi Village Children's Aid. The directors of that movement are not catholics. Among others the former pastor Boeni is a participant. We beg you to consider communications on this subject as strictly confidential."

Director Crivelli of **Caritas** signs that circular with the Latin words **In caritate Christi** preceding his name.

We are happy, comments **ALPINA**, that this "very confidential" circular has passed into the public domain. The "former pastor" Boeni mentioned in it is the Grand Master of the Swiss Grand Lodge **Alpina** who used to be a catholic priest and is now a highly esteemed protestant pastor. The Swiss Masons and protestants have given generously to charity without asking whether the money was to go to protestants, catholics or others, and they have more right to sign **In caritate Christi** than the director of **Caritas**. To attempt to sabotage noble charities simply because they are managed by

persons of a different religious or political persuasion is certainly not a Christian act!—LEO FISCHER, F.P.S.

### SPONTANEOUS BENEFICENCE VS. METHODICAL CHARITY

Especially among Brethren young in Masonry and lacking that experience which serves as a curb to thoughtless, hasty impulses and counsels prudence and circumspection, there is a tendency to take immediate action on requests for relief, without previous investigation. A pathetic case of human suffering is reported by a Brother with a warm heart and vivid imagination paired with an eloquent tongue. The vibrations of his impassioned words have not yet died away when another Brother, equally warm-hearted but thoughtless and impetuous, rises and demands that a collection be taken up on the floor of the Lodge or that a substantial sum be appropriated from Masonic funds for the relief of the distress so impressively described by the first speaker. A recommendation by an older Brother that an investigation be made is swamped by the votes of the advocates of immediate action, and when the Lodge closes a large sum from its budget for relief and a generous portion of the ready money of the individual Brethren have been given or pledged for a purpose which may, or may not, be wise and reasonable.

An error may have deplorable results. The next appeal for relief, urgent and deserving though it may be, will not find a quick response. The relief fund of the average Lodge is generally insufficient to cover all demands, and the average Mason has seldom all the money necessary to follow the urge to give that fills his heart. Any disappointment such as the discovery that money given for the relief of distress has been bestowed unworthily always stops or curtails generous giving even in deserving cases.—LEO FISCHER, F.P.S.

\* \* \*

### REMARKS

By Wor. Bro. M. C. JABSON  
*Silanganan Lodge No. 19*

I could hardly imagine and conceive the idea of my brethren how and why they have overruled and consented themselves to deviate from the path of the progressive wheel of our

A PLEDGE OF SERVICE

Institution — knowing that I am short of personal merit to be entrusted with so tremendous tasks that the present condition of our Lodge requires immediate solution. I am deeply concerned of these problems that gravitate upon my weak shoulders. — I thought I am already off and true with my humble administration, and it has been my fervent desire to return resolutely to my previous station at the northern column of the Lodge — but, Alas, my earnest expectation was reversed! — and it was reversed by your will and pleasure which I consider the will and pleasure of the Supreme Grand Architect of the Universe....

In spite of this adversity, I am again confronting the enormous and heavy responsibilities that the position entails. I shall nevertheless endeavor to do my level best to measure up with your expectation for the fulfillment of the sublime ideals and sacred principles for which our Fraternity stands and is consecrated. I shall not hesitate to respond to this call of duty for being conscious to my sacred OBLIGATION as Master Mason with the firm conviction that all and everyone of you who are solely responsible to this commitment will likewise extend your unstinted support, sincere devotion and unqualified cooperation which have at all times contributed to the perpetuation and greatness of our Brotherhood. Through this expectation, I may assure you, dear brethren, that we may be able to accomplish something tangible and beneficial for the Masonic World in general and of this Venerable Lodge in particular.

As my new term of office for the ensuing Masonic year has just been inaugurated, allow me therefore, to remind to all the brethren of SILANĠANAN LODGE NO. 19, that each and everyone should try their best and exert all their efforts to comply with their duties as worthy members, so that to insure the happy termination of our future undertakings with successful end.

As a conclusion, permit me to reiterate my heartfelt and everlasting gratitude for this renewed expression of confidence on me — and to express my sincerest thanks and gratitude to our distinguished guests: Most Worshipful Grand Master and to everyone of the Officers of the Grand Lodge, Brethren and Visitors who have honored

our invitation with their presence on this occasion, and I hope that they will always extend us their invaluable aid and assistance in the future.

I THANK YOU.

Pasig, Rizal,  
11th January, 1947.

PHILIPPINE SKIES  
MARCH, 1947

By J. L. FRIEND, F. R. A. S.  
*Treasurer, Mount Lebanon No. 80*

**I. PHENOMENA.** On the 1st at 8:25 A.M. Uranus in conjunction with Moon (Uranus 1° to South); on the 4th at 10:15 A.M. Saturn in conjunction with Moon (Saturn 3° 35' to South); on the 9th at 3:30 A.M. Neptune in conjunction with Moon (Neptune 3° to South); on the 12th at 11:00 P.M. Jupiter in conjunction with Moon (Jupiter occulted by Moon); on the 17th at 1:00 A.M. Mercury in conjunction with Mars (Mercury 3° 40' to South); on the 19th at 9:00 A.M. Venus in conjunction with Moon (Venus 5° 12' to North); on the 21st at 3:40 A.M. Mercury in conjunction with Moon (Mercury 7° to North), at 0:15 P.M. Mars in conjunction with Moon (Mars 4° 15' to North); at 7:15 P.M. Sun enters the Zodiac Aries begin of spring; on the 28th at 1:00 A.M. Mars in perihelion. (nearest distance from earth, being 34,600,000 miles as against its Maximum distance of 63 million miles); on the 31st at 3:16 P.M. Saturn in conjunction with Moon (Saturn 3° 44' to South).

**II. CONSTELLATIONS AT 9:00 P. M.** In the North: Ursa Major is above to the East of Polaris; opposite and to the West is Perseus, Draco below to the East, Cepheus below and to the West, Cassiopea West. In the East: Bootes with Arcturus not quite fully risen. Along the Ecliptic: Virgo with Spica rising, Leo is just midway while Cancer reaches to the meridian in the zenith. Gemini is past; next are Taurus, Aries and Pisces just setting. In the Southeast: Crater (the cup), Hydra stretching its long neck to the meridian. In the South: Canis Minor. In the Southwest: Orion with Sirius, Eridanus (River). North of the Ecliptic in the East is Coma Berenices.

**III. PHASES OF MOON, RISING & SETTING OF SUN & MOON.** Full Moon on the 7th at 11:15 A. M.; Last Quarter on the 15th at 2:30 A.M.; New Moon on the 23rd at 0:35 A.M.; First Quarter on the 30th at 0:15 A.M.

		RISING	SETTING
OF MOON			
March	1.	0:14 P.M.	0:38 A.M.
	5.	5:23 "	5:30 "
	10.	9:00 "	8:18 "
	15.	0:25 A.M.	11:51 "
	20.	4:24 "	4:09 P.M.
	25.	7:45 "	8:33 "
	30.	0:08 P.M.	0:37 A.M.

		RISING	SETTING
OF SUN			
March	1.	6:17 A.M.	6:08 P.M.
	5.	6:15 "	6:08 "
	10.	6:12 "	6:09 "
	15.	6:08 "	6:10 "
	20.	6:05 "	6:11 "
	25.	6:02 "	6:12 "
	30.	5:58 "	6:12 "

**IV. ASPECTS OF PRINCIPAL PLANETS.** Venus a morning star to the east of Sagittarius moving into Capricornus; Mars in Aquarius, invisible; Jupiter in Scorpio rises about one hour after midnight and is visible until dawn; Saturn still in Cancer moving "backwards" (westwards), visible throughout the night.

**V. METEORIC SHOWERS.** There is one insignificant Meteoric shower on the 20th of March when swift streaks emerge from Coma Berenices (Berenice's Hair). This constellation (see II) will be found in the North East at the right side of the "Great Dipper", at 9:00 P.M. moving towards and reaching the Zenith after midnight, continuing its movement westwards being visible the whole night. Those wishing to watch meteoric showers should bear in mind the fact that the frequency of the meteors increases through the night until before dawn twice as many can be seen as at nightfall. The reason for this is that in the evening right after sunset we are on the following side of the earth with respect to its revolution and are protected from such meteors that overtake us, whereas from midnight and onwards we are on the forward side being exposed to the "bombardment". Another point of note is the fact that in the northern hemisphere the maxi-

CORRECTION

Bro. Gorgonio Valledor writes that the article entitled "THE BIBLE IN MASONRY" (The Cabletow, January 1947, pp. 161-162) is by Joseph Fort Newton and it is printed on pages 4 and 5 of the Holy Bible, Masonic Edition. I simply read it," says Bro. Valledor, "...for the benefit of the members of the lodge."

## A PLEDGE OF SERVICE

mum of any shower will be in the autumn, for at this season the point towards which the earth is revolving is higher above the horizon at night.

**VI. THE EQUINOXES.** The Ecliptic (Sun's apparent path through heavens) intersects the celestial equator in two points called the **Equinoxes** (Aequus-equal nox-night). At these points of the orbit (path of the earth) the days and nights are equal all over the entire earth, each being twelve hours in length. The crossing of the Vernal Equinox occurs on March 21st marking the beginning of the Spring on the northern hemisphere (and Autumn on the Southern hemisphere), while on September 21st the earth crosses the autumnal equinox marking the beginning of autumn. The Equinoctial points were and still are of great importance marking the true points of East (and West). The ancients were celebrating those days with great pomp and festivities. In the years of antiquity March was the beginning of the year to many nations. This is still indicated by the names of several of the months, such as September, October, November & December (Meaning, the 7th, 8th, 9th & 10th months). It was Julius Caesar, on the advice and suggestion of the Alexandrian Astronomer Sositigenes, who established the Julian calendar in 45 B.C. and transferred the beginning of the year to January 1st. He likewise took possession of the month Quintilis, naming it July after himself. His successor, Augustus, in a similar manner appropriated the next month, Sextilis, calling it August. Of nations celebrating New Year on dates other than on January 1st are the Chinese and the Jews, both of which adhere to the Lunar Calendar in which are included seven intercalary months for every cycle of 19 years thus equalizing the number of days of the Solar and Lunar years. According to Scaliger "there is nothing more perfect than the Lunar Calendar," requiring no "adjustments" or "fixing" after having been in use for four millenia years, as was the case with the common Solar Calendar, when under the advise of the distinguished astronomer Clavius, Pope Gregory ordered the "elimination" of 10 days calling the day following October 4th 1582 as October *fifteenth* instead of the *fifth*. The "corrections" are still necessary and are being made every century. The Chinese celebrate their New Year (At present under the disguise of "Spring Festival") on the New Moon after the Sun enters the Zodiac sign of Aquarius,

which date will always fall between January 21st and February 19th. The Jews celebrate their Religious New Year (New Year of Freedom) on the New Moon of Nissan (or Abib—Spring) nearest the Vernal Equinox (Exodus xii.2), which will always be between March 12th and April 11th and Civil New Year just six months later, on the New Moon of Tishre nearest the Autumnal Equinox, which date will always fall between September 5th and October 5th.

### RESOLUTION OF CONGRATULATIONS

WHEREAS, in the Thirty First Annual Communication of the M. W. Grand Lodge of F. & A. M. of the Philippines V. W. Bro. Emilio Virata of Bagong Buhay Lodge No. 17 has been elected to the Grand Oriental chair;

WHEREAS, the past records of our Grand Master elect as Grand lecturer, as Master of his Lodge and as a Representative of his province, Cavite, have won for him the respect, confidence and admiration of his brethren and countrymen;

WHEREAS, he has contributed no small share in the rehabilitation of his Country in general and of Masonry in particular;

WHEREAS, his elevation to the highest place of honor in the Fraternity of Free and Accepted Masons is a just reward to his long services to the Crafts, his democratic principles and his undying spirit of the principal tenets of Freemasonry;

WHEREAS, with all his good and sterling qualities as a Mason, there is every reason to believe that he will not fail us and will not only endeavor to duplicate but even surpass the accomplishments of his distinguished predecessor;

THEREFORE, Be It Resolved, in the Stated Meeting of Labong Lodge No. 59 of F. & A. M., held on February 1, 1947 that this Lodge express, as it hereby expresses her warm-hearted congratulations and best wishes to the M. W. Bro. Emilio Virata, Grand Master elect in this Grand Jurisdiction and at the same time pledge, as it hereby pledges, our whole-hearted cooperation and support to his adminis-

tration during his term of office as Grand Master of M. W. G. L. of the Philippines; and

Be It Further, Resolved that a copy of this resolution be sent to M. W. Bro. Emilio Virata and another copy to the Management of the CABLETOW for publication.

Manila, February 1, 1947.

Fraternally submitted,  
ELPIDIO LAIZ, P. M.

Approved:

CIRO I. DE JESUS  
Worshipful Master

Attest:

VICENTE QUIJANO  
Secretary

### A PARADOX

By FIDEL P. ENCARNACION, P. M.

There are two conflicting schools of thought concerning the educational endeavor in our country today. Both are agreed as to the need of education and the means of financing this great and essential enterprise, but they differ very widely in the theory, criterion, and policy of instruction. One favors a system of repression; the other, a system of freedom. One asserts that humanity has no intellectual and moral aptitude and therefore must be educated along a definite system of dogma to be saved; the other maintains an opposite point of view and pleads for the freedom of mankind to follow each man's thought and fashion his own system of belief after honest inquiries. One would raise dependent followers; the other, independent thinkers. One would cultivate blind faith; the other, reason. One would encourage superstition and fanaticism; the other, research and investigation. One is against reformation; the other favors it. One denotes mental slavery; the other, mental liberty. The advocates of the one are the various so-called sectarian Religions; their instrumentalities, the various sectarian schools. The supporters of the other are all the lovers of the democratic way of life and the Masonic Fraternity whose tenets and sublime principles are embodied in the fundamental laws of the land — religious freedom — complete divorce of the Church and the State, their agencies, the public schools, the bulwark of free governments.

Education is much more than the communication of knowledge and skill to prepare one to earn a living, much more than warding off danger from illite-

## A PLEDGE OF SERVICE

racy. It is more the development of a high plane of life and culture, of social consciousness, and the ability to interpret the meaning of life, conversion of the masses into loyal, patriotic, and well-trained citizens, and the creation of a homogeneous nation. For this reason, education has rightly become a public function. The spread of public schools in our country during the last half century is an obvious sign of a growing conviction that the State has a vital stake in the education of the masses, especially the children. Public schools are tax-supported, and great outlays of public money are appropriated for them year in and year out. What for? So that they may be preserved as the heritage of a free and independent people; because they must be maintained if our democratic government shall not perish from this earth; because they are the hope and cherished institution of the common people of the country, one of the foundation stones and chief supports of the government by the people, of the people, and for the people, and the surest guarantee of our ideals of fraternity, liberty, and equality.

Yet there are still few of us who think with false pride that their children are made of finer clay than those who patronize the public schools and send them to select and exclusive sectarian schools. Children are inherently endowed with love and tolerance. They live in amity till they are taught that every other religion except their own is false. Then the seeds of hatred are sown to sprout into war later. Suppose the adherents of the first school have their way, and all parents of every religious denomination in the country send their children to their own sectarian school system, learning different literatures, conflicting points of view, bias, and prejudices, what would become of our cherished Democracy? Can this nation, young as it is, retain any vestige of homogeneity which is so essentially necessary to our national well-being? Verily, a quick solution of the so-called religious problem in this country can be evolved if the parents of all religious sects would send their children to the public schools; the benefits resulting therefrom will be to bring about a better understanding and feeling among our entire citizenry and create a homogeneous nation.

Here then is a paradox, a very peculiar situation. We stand ready to defend and uphold the sublime principles of Democracy even unto death as evi-

denced by the last world war, yet we would fain send our children to sectarian schools whose teachings are diametrically opposite the eternal ideals and principles of free government. We take pride in belonging to our ancient and honorable Fraternity, advocate and champion of the public school system, yet we prefer to send our children to schools which would have the children believe that Bro. Jose Rizal is a hero because he withdrew from Freemasonry before he was executed by the very people who should stay the execution because of the supposed retraction. History forever eludes us. Words fail. The history of the world warns us that the liberty of man was not safe in the hands of any church; that power given to any church would corrupt the best church on earth. But when it would present us an angel, we behold a devil. Brethren, contemplate, take heed, and rectify. Not an opprobrium, this is offered as an admonition, a whisper of good counsel. Blessed is he with eyes that see, ears that hear, and heart that understands.

### THE BELIEF IN THE IMMORTALITY OF THE SOUL

*By Rabbi H. Geffen. 32°. F.P.S.*

There are many things in existence beyond our grasp and comprehension. For instance: Why falls always the apple from the tree down to the ground and not upwards? Yes, indeed, they explained to us it is because of the law of gravitation. But what is gravitation? Whence came gravitation's concealed power? Or for instance, take electricity: it lights, drives, pulls; we mobilize it to do all work; yet, we do not know, what power does it possess? There are many instances, which we are not able to explain, how do they work? The same is true also with the Immortality of the Soul, one of the Cardinal-Principal Beliefs of Freemasonry.

If the soul is only a spring in the mechanism of the corps, which knits together the limbs, like the substances in the chemist's laboratory, then is the spring a part of the body. But if we will say with Theology and Masonry, that the soul is a part of the Divinity, and possesses a hidden mysterious power within man, which we can not find at other creatures, then is the soul a thing, which we may comprehend but it is not explicable.

We must have faith in the existence and imperishableness of our soul, but

we cannot prove it. To believe in things beyond our grasp is much nicer and gives more food to man's vision, than of what we knew already. As the Prophet expresses himself: "The pious shall live by his faith." It means, that happy is he, who believes. The ancient great Greek philosopher, Socrates, gives us his definition on the Immortality of the soul. He calls his theory: "The Doctrine of the Contrasts." He says: "It is known to all, that all God's creatures as: men, animals and plants, possess certain qualities and contrasts, and they derive from each other: good derives from bad, and bad from good; greatness from littleness; heat from cold, and cold from heat. When we see a thing growing bigger, we know it was before little, but it has developed itself by growing. Also our life possesses a contrast-death; as the sleep is the contrast of being awake, so is death the contrast of life.

"Life and death derive as the rest of the contrasts one from the other. They have also their transition period; the agony is a transition to death; birth is a transition from death to life". In brief, according to his theory, nature is like a circle which always comes back to the same place, for if nature would go in a parallel straight line of birth and annihilation, an end had come to the world long ago; the sleeper would never get up, and he who is awake would never fall asleep. The souls derive from the purest sources of wisdom, and strive back to that source with all their spiritual powers of ability.

The soul in our body is like in a prison, and we are intoxicating it with too much physical lusts and passions: then instead to be a ruler it becomes a slave; it uses then its Divine power and reason for the interests of the corps; by this exercise it sinks deep and much deeper and becomes very nasty. But when it takes leave from the body, it is not able so soon to come back to the source whence it derived, because it is impossible for dirt to join with purity, then it is perplexing in the world of Chaos.

The great American Philosopher William James says: "If you want to know whether an idea is built and originated on truth and reality you must judge on the effect and impression it made on men, and how they regard it, and care for it. The belief in a hereafter and the Immortality of the Soul men adopted and accepted throughout all times and generations."

## SCOTTISH RITE PAGE

### SCOTTISH RITE NEWS

It is a perfect commentary on Scottish Rite Freemasonry that all the Lights elected and many subsequently appointed as dignitaries of the Grand Lodge of the Philippines for the ensuing Masonic year, are Masters of the Royal Secret. The Officers and members of the Philippine Bodies congratulate them all. They have our unstinted loyalty, support and cooperation.

We are highly elated of the well deserved elevation to the Oriental Chair of Bro. Emilio P. Virata, 32°, KCCH, Past Grand Lecturer, and present Master of Kadosh, Rizal Consistory. Having traveled West to East in foreign countries, and having heard his brief inaugural address during his installation as Grand Master, he will no doubt assume his duties with dignity and honor to the Fraternity in this Republic. To Ill. Bro. Michael Goldenberg, 33°, retiring Grand Master, our hopes that he will continue to render the same disinterested services he has rendered the Craft, that by his wise counsel and advice we may still grow and be a power for good in this Orient. The rebuilt Plaridel Masonic Temple will ever be a monument of his great labors, and of his determination to see Masonry in the Philippines rehabilitated in the shortest possible time.

The Filipino as well as the American members of Grand Lodge know how "simpatico" our Deputy Grand Master is, Bro. Albert J. Brazee, Jr. (32°, Manila Bodies). He is one of the executives of Luzon Stevedoring Co., and the laborers at the piers will tell you the stuff of a man and Mason that he is. Bro. Esteban Munarris, 32°, KCCH, Senior Grand Warden needs no introduction. Presently, Commander of Malcampo Council, he has endeared himself to all for his modesty and kindness. Bro. Clifford C. Bennett, 32° is the popular man of a no less polar Lodge, Service No. 95, F&AM. He is Chairman of the Advisory Council of the Jose Abad Santos Chapter Order of DeMolay. Bro. Vicente Carmona and Bro. Antonio Gonzalez, 32°, continue in their offices as Grand Treasurer and Grand Secretary respectively.

Assisting the Grand Officers are Rev. Marciano Evangelista, 32°, Grand Chaplain; Col. Henry Gilhouser, 32°, Grand Marshal; John M. Aaron, 32°, KCCH, (Secty., Manila Bodies), Grand Standard Bearer; Brother Daniel Limbo, 32°, Senior Grand Lecturer; Bro. Bertrand H. Silen, 32°, Junior Grand Lecturer; Bro. Ildefonso S. Reyes, 32°,

Junior Grand Deacon; Bro. Candido Perez, 32°, Senior Grand Steward; Bro. Bonifacio Araullo, 32°, Grand Organist; and, Bro. Vicente Marquez, 18°, Grand Tyler.

Philippine-American relations were again strongly cemented with the continuance of what is now a great Masonic tradition in this Grand Jurisdiction.

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The Philippine Bodies, A. & A. S. R., have accorded at its regular communication, a vote of thanks to Maj. Charles R. Goodwin, 32°, Entertainment Officer of PHILRYCOM, the Ladies Directorate headed by Mrs. Michael Goldenberg and its executive Secretary, Mrs. Gregorio A. Vicente, for their efforts in making the Christmas Festival the great success that it was.

To Bro. Jose E. Racela, 32°, a special vote of thanks for his timely donation of a steel cabinet to the Philippine Bodies, A&ASR. It is now the repository of valuable records, and this thoughtfulness of Bro. Racela will long be remembered by the Brethren.

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Bro. George A. Spaeth, 32°, Mason, Ohio, who planned to visit a Scottish Rite Reunion early in January failed to do so for lack of 1947 card. Others who may be in the same predicament next year may as well send in their 1948 dues by July or August, as by that time we expect the new cards from the Supreme Council at Washington, D. C.

Others who sent in their dues are Bros. Alfonso Nordstrom, 32°, 152 Shrauder St., San Francisco, California; Ernest C. Boling, 32°, 660 Herman St., Jacksonville 5, Fla.; Joe Beavers, 32°, Box 2482 College Station, Texas; Edwin P. Renz, 32°, 448 N. Dunlap Ave., Youngtown, Ohio; David L. Dagleish, Jr., 32°, 7604 Harwood Ave., Wauwatosa, Wis.; John Chaplinsky, 32°, 655 Elm St., Winnetka, Illinois; William H'Orrman, 32°, 1720 Pearl St., Denver, Colorado; Cecil B. Guthrie, Jr., 32°, 127 Longview West, Corpus Christi, Texas; Frank V. Kerley, 32°, 2113 Magazine St., New Orleans, L.; Gilbert J. Nokland, 32°, Garden City, Michigan; George P. Hill, 32°, Hibbing, Minnesota; James A. Perry, 32°, P. O. Box 123, Bijou, Calif.; and, Donald B. Weaver, 32°, 6461 Hillegass Ave., Oakland, California. We thank them all for their interesting letters and best wishes for our continued success.

The following however were either busy or otherwise felt that a postal money order was all that a Secretary needed most, which impression we wish

to correct: Bros. Arvin W. Grant, 32°, 585 W. 8th South, Salt Lake City, Utah; Ralph Dawson, 32°, 2018 Prospect Street, Fling, Michigan; and Augustus A. Riemondy, 32°, 32 Ohio Street, Osborn, Ohio, — their obligations are squared, but we would feel happier could they find time to scribble us a few lines.

\* \* \*

We choose at random correspondence from Brethren now in the United States, and the members will do well to hear what they say:

"It was a privilege to receive my Masonry in the Philippines, and my brothers here never tire of listening to the stories of my Masonic experiences while in the Islands." — *Thomas J. Lee, Jr., 32°, 6829 Avenue R. Houston, Texas.*

"I have done a bit of traveling since I last saw you, and these cold winter days, I envy you over there in the balmy Manila climate. I think often of you and the rest to whom my fondest regards and best wishes. Adios Amigos."—*Regis Slattery, 32°, 408 Castle Shannon Road, Pittsburg 16, Pa.*

"I now am in a position to seek further knowledge in Masonry and am enclosing money orders to cover fees and dues for both the Chapter and the Council. I am looking forward to the knowledge I will gain in the next few degrees. Although many miles separate us, I am glad for the opportunity to be more closely bound to you in Masonry."—*Bert F. Wardell, 14°, 1600 Fourth Ave., West, Birmingham, Alabama.*

"The price of the ring, I wish to donate back to the Philippine Bodies to be used for whatever they think best. (We gladly turned it in to the Almoner.) I have talked to a great many of the Masonic Brethren describing the conditions under which Masonic Lodges there were reorganized, and they were all very deeply interested." —*Albert Byron Camp, 32°, RFD #1, Box 450, Walnut Creek, California.*

"Keep up the good work. Please give my best wishes to that 'grand old man of Masonry in the Philippines,' M. W. Bro. Goldenberg. Christmas greetings to you all."—*Lt. Col. Charles E. Robinson, 32°, 1007 Enfield St., Thompsonville, Conn.*

"Of all the boys in my Lodge here, I have the best souvenir as well as the honor of being the only one with a Patent from anywhere outside the

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United States, and I would not give it up for anything. I think it would be a good thing for us to have a Supreme Council in the Philippines."—*Fred L. Milton, 32°, 818 Baldwin St., Waterbury, Conn.*

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"I was one of a chosen few who had the opportunity to become a Scottish Rite Mason in Batangas, Batangas almost a year ago. That was one great day for me, and for that reason together with others, I wish to extend brotherly love and sincere good wishes to all Masons in the Philippines."—*Maurice F. Carr, 32°, 11 Ocean Avenue, Oak Bluffs, Mass.*

The Program of Meetings and Conferals of the Philippine Bodies for 1947 is now being printed and will be sent to each member and to all requesting for it.

#### LOPEZ JAENA LODGE OF PERFECTION (ILOILO)

At the annual election of Lopez Jaena Lodge of Perfection held on February 1, 1947 at the Masonic Temple of Iloilo, the following were elected officers for the ensuing Masonic year:

Bro. Ernesto Salas, 32°—Venerable Master; Bro. Fortunato R. Ybiernas, 18°—Senior Warden; Bro. Emilio T. Infante, 18°—Junior Warden; Bro. Manuel Garcia, 32°, P.V.M.—Orator; Bro. Sixto B. Ortiz, 14°—Almoner; Bro. Genaro C. Bermejo, 14°—Secretary; Bro. Olimpio Magat, 14°—Treasurer.

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The Masonic Temple Association of Iloilo declared a substantial dividend for its stockholders at the last meeting of the Board of Directors. The dividend was declared after the Association had burned the mortgage on its property.

#### FILIPINO MASONS HONORED

Conrado Benitez, 32°, K.C.C.H., one of the Committee of Seven that drafted the Philippine Constitution, is receiving the congratulations of many friends for having been awarded a citation for public service by the Alumni Association of the University of Chicago as fol-

lows: "The Alumni Association of the University of Chicago holds that a university education should be the training and inspiration for future unselfish and effective service to the community, the nation and humanity; and that men and women in accepting the privileges of a university education assume also the obligation to society to

Two Brethren went to their reward since the advent of the new year,—Bro. Antonio Jonson, 32°, and Bro. Jose Virtucio, 32°.

Bro. Jonson had a stroke before the Christmas holidays but gathered enough strength to see us at the office at the new Plaridel Masonic Temple, which he saw with pride for the first and last time. A week after that fateful visit, the widow informed us of his passing away. A retired teacher, Bro. Jonson was one of those conscientious Masons who took Masonry to heart. His passion for it was such that in his everyday life and conduct, he lived the life of a true man and Mason. He was Past Master of Dapitan Lodge No. 21, F.&A.M., and for several years up to the outbreak of the war was its active Secretary. He was a member of the National Heroes Class which took the degrees from the 4th to the 32nd, last November 30, 1946. He laid down his working tools in 19 January 1947.

Bro. Virtucio, until last July 1946 was Assistant City Engineer of Baguio where he was known for his tireless work and devotion to duty. Coming to Manila for treatment, his illness took a turn for the worse, and he was bed ridden grimly fighting the fatal disease that gnawed his frail body. He was Past Master of Magat Lodge No. 68, F.&A.M., and affiliated to Baguio Lodge No. 67, F.&A.M. when he was transferred to that City. Like Bro. Jonson, Bro. Virtucio was prepared to face the grim reaper, and they expressed the hope they be buried with Masonic honors. Both now lie in peaceful slumber in the Masonic plot at the North Cemetery of Manila.

To the bereaved family, the officers and members of the Philippine Bodies, A.&A.S.R., extend their heartfelt condolences.

exercise leadership in those civic, social and religious activities that are essential to a democracy. Conrado Benitez, an alumnus of the University of Chicago, having demonstrated a practical acceptance of these obligations and responsibilities by public spirited citizenship, is hereby declared a worthy alumnus and awarded the Alumni citation of Useful Citizen."

He is Past Grand Master of the Grand Lodge of the Philippine Islands and continues to be active in the several branches of the Fraternity.

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Manuel Camus, 33° was one of the honor guests at a farewell reception of the Philippine Red Cross which he has served as Vice Chairman for the past 26 years. He was recently elected President of the National Board of the Y.M.C.A. of the Philippines, of which Frederic H. Stevens, 33°, Deputy in the Philippines of the Supreme Council of the Scottish Rite, Southern Jurisdiction, is also a member.

#### PHILIPPINE BODIES A. & A. S. R. Manila

#### RIZAL CONSISTORY

Simple but impressive ceremonies marked the installation of officers of the Rizal Consistory on February 20, 1947 at the Plaridel Temple, 520 San Marcelino Street, Manila. Ill. Bro. Frederic H. Stevens, 33°, Deputy of the Supreme Council (Mother Council of the World) in the Philippines and Ill. Bro. Michael Goldenberg, 33°, Past Grand Master of the Grand Lodge of the Philippine Islands acted as the Installing Officer and Master of Ceremonies respectively. The officers installed are as follows:

Master of Kadosh, Bro. Emilio P. Virata, 32°, KCCH; Prior, Bro. Pablo Samson, 32°; Preceptor, Bro. Bonifacio Araullo, 32°; Chancellor, Bro. Carlos Iñigo, 32°; Minister of State, Bro. Mauro Baradi, 32°; Almoner, Bro. Sesenio Rivera, 32°; Registrar, Bro. Jose C. Velo, 32°, KCCH; Treasurer, Bro. Esteban Munarriz, 32°, KCCH; Prelate, Bro. Gabriel Salgado, 32°; Marshal of Ceremonies, Bro. Teofilo Abejo, 32°; Expert, Bro. Jose E. Racela, 32°; Assistant Expert, Bro. Abundio C. del Rosario, 32°; Captain of the Guards, Bro. Gregorio A. Vicente, 32°; Tyler, Bro. Mariano M. Chico, 33°.



# SECCION CASTELLANA NOTAS EDITORIALES

## NUESTRO GRAN MAESTRO ELECTO, el M. I. Hermano EMILIO P. VIRATA

Van nuestros saludos y congratulaciones a nuestro electo Gran Maestro, el M. I. Her. Emilio P. Virata. Masón de los más antiguos en nuestras filas, viene precedido de una larga carrera masónica en donde se ha distinguido por su labor meritoria y de intenso dinamismo. Abogado hábil y de profundos conocimientos, aporta ahora a su labor como el primer magistrado de esta augusta fraternidad todo el tesoro de sus valiosas aptitudes. Posee una carrera brillante como legislador, hombre público y estadista. Con su experiencia en todos estos ramos de la humana actividad en donde siempre se ha distinguido, no hay duda alguna que habrá de triunfar en su alto y digno cometido. Los Hermanos de la Gran Logia de las Islas Filipinas pueden estar seguros que su tacto y buen sentido de aproximación resolverá los más difíciles problemas que llegue a tropezar en su ardua labor como Gran Maestro. Con la sincera y nunca regateada cooperación de todos los demás oficiales de nuestra Gran Logia auguramos para nuestro Gran Maestro electo, el M. I. Her. Emilio P. Virata, un año exitoso y feliz, y de los más fructíferos resultados para el bien general de la orden masónica en esta Gran Jurisdicción.

### LA ULTIMA REUNIÓN DE LA GRAN LOGIA

Con cerca de quinientos delegados venidos de todas partes de nuestro territorio se abrió la trigésima primera reunión anual de la Gran Logia el 28 de enero pasado. A las cuatro en punto de su tarde los oficiales de la Gran Logia abrían de nuevo el nuevo salón de nuestro edificio ya conocido de antaño por el sugestivo nombre de TEMPLO DE PLARIDEL y previas las ceremonias correspondientes se recibieron al entonces Gran Maestro y a los Grandes Maestros pasados. El Gran Maestro envió y leyó un mensaje de saludo a los delegados que fué contestado por otro preparado por el Ven. Her. Fidel Ibañez, de la Logia INDANG No. 115. También se leyó por el Gran Maestro un mensaje de saludo a los Grandes Representantes de las Grandes Logias Hermanas que fueron presentados por el Gran Maestro de Ceremonias Ven. Her. Ludwig Model. El I. Her. Clifford Bennett respondió por el

cuerpo de Grandes Representantes. Se hicieron constar los mensajes fraternales del Ven. Her. Leo Fischer y del I. H. D. Au, Grand Maestro delegado del Distrito de China, que, por circunstancias imprevistas, no pudo llegar para la convención. Se leyeron los informes de los oficiales correspondientes, las resoluciones, reports de comites, todos los cuales contenían enjundiosas recomendaciones.

Fueron elegidos con votos constitucionales los siguientes Hermanos:

Gran Maestro; M. I. H. Emilio P. Virata  
Gran Delegado; I. Her. Albert J. Brazee Jr.  
Gran Primer Vigilante; I. Her. Esteban Munarriz  
Grand Segundo Vigilante; O. Her. Clifford C. Bennett  
Gran Tesorero; M. I. Vicente Carmona  
Gran Secretario; M. I. Antonio Gonzalez

Todos estos nuevos oficiales fueron debidamente instalados en la noche del 30 de enero con ceremonias privadas. El discurso inaugural del Gran Maestro electo fué muy encomiado y aplaudido.

Al M. I. Hermano M. Goldenberg, como Gran Maestro pasado, se le impuso una medalla por el M. I. Her. F. Stevens, quien estuvo muy acertado en su delicada labor.

Es digno de notar aquí la presencia de los representantes de nuestra Logia en Guam, la Charleston No. 44,—el Ven. Her. Taitano y el Ven. Her. Van Orden. Éstos hicieron de intención un viaje para Filipinas volando desde Guam para atender a esta reunión. Fueron recibidos con una gran ovación. El Ven. Her. Taitano sufre la tragedia de una completa ceguera.

También es digno de mencionar que se concedieron dos cartas constitutivas, una para logia VICTORY en Camiling, Tarlac, que ahora lleva el No. 116, y la otra para la Logia MARVIN, que ahora lleva el No. 117.

Resumiendo, diremos que la pasada reunión ha sido de las más interesantes e intensas en resultados positivos.

Van nuestros saludos a los delegados y los mejores deseos para un retorno feliz a sus respectivos hogares.

## GRAN ORACION POR EL GRAN ORADOR

Ven. Her. Jose Gutierrez David

Muy Ilustre Gran Maestre,  
Dignitarios y Miembros  
de la Gran Logia,  
Hermanos:

No esperéis de mi una oración prolija. Los conceptos deben expresarse brevemente cuando el propósito es señalar imperiosos deberes que cumplir.

Con el fin de la guerra más grande entre todas las habidas en el globo, no ha terminado la misión de los masones. Con el retorno de los himnos de victoria

no ha sonado para el mason la hora de dejar a un lado sus útiles herramientas, entregarse a la contemplación y deleitarse en el simbolismo y en la ritualidad.

El paso de Marte deja siempre una bancarrota moral. Por eso se puede decir que la guerra sin cuartel contra los vicios comienza donde termina la lucha armada entre las naciones.

Es aún época, pues, de la acción práctica para nosotros los masones que hemos jurado laborar por la Virtud en todos los tiempos. Aún tenemos mucho

que hacer. Aún tenemos grandes cosas que realizar ahora y en el porvenir.

Triste es confesar que en los presentes tiempos hay gentes que dan las espaldas al Creador y rinden culto al becerro de oro. Hay organizaciones sin Dios, que siembran la inquietud y la deslealtad. Es deber del mason laborar porque resuscite en las almas, endurecidas por el materialismo, la fé en Dios, que es el fundamento más sólido de la Virtud.

Doloroso es también revelar que hoy se nota el incremento de los que hurtan y condician los bienes ajenos. Es obligación de los miembros de nuestra Orden combatir tales vicios no sólo ayudando a la imposición de la ley sino también al ensanchamiento del círculo estrecho de las caducas ideas sociales, al surgimiento de la abundancia pública y a la restauración efectiva del carácter del hombre.

Carentes del llamado temor de Dios, hay gentes que matan, quebrantando, sin inmutarse siquiera; el divino quinto mandamiento. Esto es horroroso. Incumbe a cada mason ayudar en la inculcación de la idea de que el amor fraternal entre los hombres es la verdadera base de la felicidad humana. Debemos hacer comprender a esa gente que deben considerar la vida ajena tan sagrada como la propia. Hagámonos también comprender que el respeto a las autoridades constituidas y la obediencia a la ley son las mejores prendas de seguridad personal, y que las herramientas de trabajo son más buenas que las armas exiciales.

En síntesis, debemos contribuir con nuestro grano de arena a la reconstrucción del Templo de la Virtud que no ha salido indemne de la pasada guerra. Ayudémos a toda campaña por una mayor cultura popular.

Como filipinos, es igualmente obligación nuestra velar por el buen nombre de nuestra República que afronta graves problemas en su infancia. Procurémos que tengan buen concepto de ella las demás naciones del mundo.

Es nuestro deber profesar un cariño especial a nuestra libertad recién reconquistada. En los cimientos del Templo de la Libertad Filipina es rara la piedra que no lleve la señal indeleble de un mason. Grandes masones como Rizal, Mabini, del Pilar, Bonifacio, Lopes Jaena, Quezon, Palma y otros mas; han sido los principales constructores de dicho Templo!

Como partes integrantes de la Humanidad, debemos también tender la mirada hacia el exterior. Los lazos de la hermandad universal se han relajado también con motivo de la recién pasada conflagración global. Ayudémos igualmente a la búsqueda de la ansiada fórmula para hacer del mundo un asilo seguro y permanente de la paz y ventura.

Ojala que esta breve oración consiga arrojar siquiera una parpadeante luz al gran camino que nosotros los masones tenemos aún que recorrer despues de la segunda guerra mundial.

Muchas gracias por vuestra atención.  
Enero 28, 1947.

## SOLSTICIOS

(Reproducido de la Revista SHITAH)

[Continuacion del numero pasado]

En cambio, en Invierno, la madre tierra, ante la época del frío, del recogimiento, parece sumida en letargo. Mientras la quietud y las sombras reinan, la tierra, en el descanso fecundo, se prepara para producir nuevos frutos en la mañana.

Una fase de bullente vida y otra de aparente muerte. Una es la continuación de la otra. Es un perpetuo cambio.

Los solsticios están regidos por dos figuras: uno corresponde a Juan el Bautista, el de Verano; y el otro a Juan el Evangelista, el de Invierno.

La puerta de los cielos y de las estaciones se denominan a los solsticios en el lenguaje metafórico. Puerta deriva del vocablo JANUA y de janua viene JUAN.

San Juan es un personaje legendario, místico.

En la concepción original es el Fuego, representación del Sol; es la fuente de donde emana el saber, el conocimiento.

En la personificación simbólica reviste dos etapas.

Juan el Bautista, llamado el precursor porque preparó el advenimiento de Jesús, es el profeta de las iniciaciones, el que predice una renovación racional simbolizada por la purificación por el agua, el bautizo. Resume en su persona una serie de cualidades buenas: propagandista de sus ideales, fraterno, austero, virtuoso.. Su bautizo es la resurrección del espíritu, el nacimiento a una nueva vida.

Juan el Evangelista, es el saber llegado a la plenitud, la madurez de la inteligencia, el genio que se ha formado tras la búsqueda incesante de la Verdad Eterna. Fué el más joven de los discípulos de Jesús.

En el círculo evolutivo que va de un solsticio a otro está representada, en forma simbólica, la vida

del ser.

El ser, antes de renacer a la vida, es polvo, simple materia; está sepultado en la fuente inicial de su existencia y de su pensamiento: el centro de la tierra; debe fundirse con ella, de donde sale y a donde inexorablemente volverá; allí se encuentra en una muerte aparente.

Al nacer comienza su iniciación en la búsqueda de la verdad; está bajo la égida de Juan el Bautista. Es el Solsticio de Verano.

En los misterios antiguos se le representa como un niño para significar que el ser empieza una nueva etapa, que ha nacido al conocimiento recientemente el cual le será dado paulatinamente. Es purificado por el aire para evitarle el hervidero de pasiones que agitan su pecho; por el agua que apaga la sed de saber; por el fuego para que adquiera el calor fraternal que ha de guiar sus pasos sobre la tierra.

[Se Continuará]

## EDITORIALS . . .

[Continued from page 175]

Let us dissect the query as propounded. It is a four-in-one question which may be divided into four parts: 1. Is Masonry a secret society? 2. Is it anti-Christian? 3. Why does it not advertise its good work? 4. Why should it not solicit candidates to become Masons? The replies will be given as briefly as possible.

1. Masonry is not a secret society. The word "secret" means concealed from notice or that which is not revealed. But the buildings where Masons regularly meet called temples are among the most conspicuous in towns or cities and occupy strategic locations for all to see. The names of the

members are not hidden but appear on printed pages, in Masonic records, papers, magazines and other publications. Of course there are things which are understood by Masons only but this does not make the Institution a secret one; the purpose here is to prevent eavesdroppers and those bent on profaning the Craft from taking undue advantage of it. Even reputable authorities and high priests "had to invent or to perpetuate a display of rites and exhibitions, which were not only more attractive to the eye than words, but often to the mind more suggestive and pregnant with meaning." The Modern Encyclopedia—a new library of world knowledge—states that "the secrets of Freemasonry are merely the signs, grips and words of the several rites and orders."

2. Masonry is not anti-Christian. Its tradition originated many thousands of years ago and its basis is founded on the philosophy of Solomon (c. 1033-931 B. C.) antedating the founding of the Christian Church. When a man offers himself as a candidate for the mysteries of Masonry, he is asked whether he believes in God and a future existence; and no requirement is made of him to renounce his faith or creed, he being intelligent and possesses a conviction of his own. The Institution is not a political party or a religious sect but it welcomes men of good will to its folds to form a universal fraternal association. This means that it recognizes the good and true in all religions but belongs to none of them; it is not a religion which must be believed and does not indulge in the disquisition of dogmas but invites all men of all creeds to fight what is wrong and uphold what is just. Then, too, the Bible is one of the Great Lights in a Masonic Lodge. The Masonic rituals are replete with biblical allusions be they found in Genesis, the first book of the Old Testament or in the first gospel according to St. Matthew of the New. The Bible is placed as an open book upon the altar of the Lodge leaving to each brother the freedom of interpretation and choice of action as to its teachings. Masonry adopts and enforces the sublime lessons of Christ and accepts His new Gospel of Love. Being the Perfect Master, He is venerated by all including the Masonic Fraternity itself.

3. Masonry does not advertise its good work. It takes the view that the best advertisement is not expressed via the propaganda route but is evidenced by the good work itself. The ambition of a Mason is to make his community nobler and the world in which he lives, better. Whether or not others will sing hymns of praises for him or pay rich tributes to his deeds count but little. His reward is in the consciousness of a duty duly performed. Is it proper for a man to help a neighbor so that others may know the assistance extended? Is there charity when something is done by a person to lighten the load of a friend from whom he expects payments in kind? We have not been informed of the real name of a man we have heard too often and admired so much but his actions have spoken very loudly and distinctly that no aggregation of words can describe them; first, he saw a half-dead man by the wayside; second, he had compassion on him; third, he bound up his wounds; fourth, he set him in his own beast; fifth, he brought him to an inn and took care of him; sixth, he left him money to spend while weak and was ready to spend

more when he would return to see the dying man again. And this man of action was not simply a man; he was a real neighbor named the Good Samaritan. The records show that Masonry is established in practically every country in the world today especially in areas where there is an atmosphere of liberty, equality and fraternity. Rulers and scions of royal houses, Presidents of Republics — America and the Philippines included—and other outstanding leaders have supported Masonry and better still, have been Masons or Grand Masters themselves. What more eloquent proofs are needed when these men, benefactors all, have worked for the common good? There must be something in the Fraternity that makes one's life worth living. To our fellowmen, this need not be told over and over again; they should discover it for themselves.

4. Masonry does not solicit candidates to become Masons. Any move opposite this direction might be interpreted as an exercise of undue influence over, or moral coercion of the candidates. It would be very convenient for Masonic leaders to invite non-members to join the Organization. As well known officials, business executives or religious mentors, the brethren can point out to their respective groups what is good for them. However, Masons do not tread on this route; they choose the more difficult but firmer path; they leave it up to the candidates to make a diligent search for the truth in order to be self-reliant and useful. In the petition for degrees, the candidates freely and voluntarily offer themselves as such because among other things, they want to live the more abundant way of life. Thus, it is quality and seriousness of purpose, not quantity and ease that the Fraternity is after. The news have it that prospective members of the Brotherhood are sometimes dealt with dishonorably. This is fanciful, not factual. Assurance is hereby given that Masonry imposes on no man that which is unreasonable or that which leads to foul play as a price of membership. On the contrary, it expects of the individual, the utilization of the best that is in him not for his own interests alone but for the welfare of his family, neighbor, country and humanity. Since Masonry teaches love and respect to others, it can not at the same time deny these to those in sympathy with the Institution. One does not have to exert much effort to know facts about the Order. There is plenty of literature on the subject in libraries or private collections of individuals. From these sources as well as contacts made with Masons, interested parties may gather some ideas of what Masonry is. "And I say unto you," the Great Master once spoke, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Thus we have attempted to explain a few points that ought to be clarified. No two men, much less groups of persons have the same opinion on various and sundry subjects. That is why we should agree to disagree on non-essentials; but between facts and rumors, between reality and falsehood, there is no middle way; it is either a certainty or mere guess, it is either right or wrong. Let us not feed the human mind with so-called half-truths. It is certainly reassuring and more satisfactory to know the whole truth for this shall make us free.—**MAURO BARADI, M. P. S.**

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