The Cable Tow

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

Published for and in the interest of the Members of the Lodges
of this Jurisdiction

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

M. W. Bro. Cenon S. Cervantes and party
at Malalam Ferry, Isabela
May 30, 1951

Plaridel Masonic Temple, 520 San Marcelino Manila, Philippines

The Grand Master's Message

CHARITY

CHARITY IS "THE LOVE OF GOD AND THE LOVE OF MAN". Christianity goes even farther and asserts that God is Love. It discards the pagan doctrine that He is a fearsome tribal diety meting out vengeance right and left at the slightest provocation and lavishing favors on an exclusive chosen people. Since He represents Love in the highest and purest form, people who worship Him must live and work together in love.

The supreme law laid down is deceptively simple; yet it requires maturity and moral conviction of the highest order to live the precepts out. Love entails self-abnegation, mutual trust and loftiness of purpose. It seeks to give rather than to get. One of the beautiful paradoxes of life is that the more Love gives the more it gets. The dynamic enrichment of spirit is brought about by the pooling in of various creative intellects and variety of human experiences. The mind and heart must forever remain open if they must live and grow.

Love in its widest and fruitful sense abides by the spirit. It is the clue to a harmonious, integrated personality. He who lives at peace with his conscience must necessarily exude and transmit the fullness of his well-being to his fellowmen.

As a virtue it recognizes individual differences as essential facets to fit into a master plan. A sameness of talents, temperaments and cultures would produce a deadness and vitiation of intellectual betterment. The seeming differences among individuals and nations are the very cohesive forces which should bind them together in a virile world culture.

Trust is an essential concomitant of Love. Distrust breeds indecision and fear. It is a barrier against progress and undersanding. Viewed from an international standpoint, it is the unresolved distrust among nations that forever keeps them warring. Some of the most brilliant and technological minds are forever busied on devising ways and means for human destruction, instead of being channeled on the conquest of deadly diseases. Peace kept by armed might is a cruel farce and is a pathetic reflection of man's inability to adjust himself harmoniously in a social order which requires peace to insure its continuous prosperity and eternal survival.

Love, since it seeks to elevate individual personality, must have a loftiness of purpose. No man can degrade another without degrading himself and by that same token, no man can elevate another without elevating himself, too. Brilliant minds with low-evil purposes are the greatest menace to society. They may betray humanity into another dreadful holocaust unless stopped.

Summing it all up, Love is the greatest virtue and the cure for all troubles—individual and international. Love must start in the heart of every individual. There is great hope that Love will still rule this war-weary world. The people of this world must assert their birth-rights of brotherly love and peace, and trust in their collective effort against the handful of tyrants who would seek to enslave them.

Love which affirms human dignity can prevent wholesale butchery of the human race caused by war. And if Love should reign supreme as decreed, the lowly and the humble may yet find the heaven on earth which they seek in yonder skies.

Grand Master

THE CABLETOW

EDITORIALS

The Mason In Time Of Peril

IT REQUIRES NEITHER COURAGE NOR STAMINA to show a man's color when in power and prosperity. He need not exert great efforts to exhibit strength, for under such circumstances, he has a sense of security and his influence is felt by those around him. The possibility that he would keep on succeeding is taken for granted.

However, a different situation obtains when one comes face to face with danger. Either he conquers or is conquered; either he comes out the victor or turns out the victim. And the outcome of the encounter more often than not, depends upon the moral vigor and spiritual robustness of the individual; how to acquire these two sterling qualities is a puzzle and even a mystery to others who have travelled far and wide, wasted precious time, and spent large fortunes in search thereof.

To the Mason however, the magic key which reveals the secret source is available to any man provided he sincerely and consciously complies with a simple but solemn injunction, namely: to put his trust in God. Once this becomes part and parcel of a man's daily life, worry disappears from his mind and fear vanishes from his view. He then has the strength of ten because his heart is pure and God is his Protector. Without such trust, the Entered Apprentice can not be admitted into the Fraternity of Free and Accepted Masons; the Fellow Craft is unable to walk uprightly in our several stations; and the Master Mason can not be saved with an everlasting salvation.

With the Mason's trust in his Creator, he has turned weakness to might, gloom to joy, defeat to victory, despair to hope; he has carried the message of Brotherhood—overcoming countless handicaps — to numerous men and many nations; he has withstood trials and torture and overcome evil with good. With the same trust, Brother Washington endured sufferings and privations at Valley Forge and led his Army to victory; Brother Rizal gladly died at Bagumbayan field and his death led to the end of Spanish tyranny in his country: Brother McKinley in the privacy of his room at the White House, reached an historic decision for the United States to acquire the Philippines and later set it free; Brother Abad Santos stood by his convictions and defied the enemy who shot him at Malabang, Lanao, but his sacrifice made him a hero of World War II.

In abundance or in want, during days of tranquillity or in time of peril, the Mason does not demonstrate any sign of anxiety. In a spirit of calmness he keeps marching on confident and unafraid because his trust is in God.

—Mauro Baradi, M.P.S.

Our Dear Brother Claudy

BROTHER CLAUDY, the sempiternal Executive Secretary of the Masonic Service Association, whose venerable effigy adorns one of our pages, is well known all over the international masonic world.

The Cabletow is graced by his august portrait and we are honored by his friendship. He is the heart and core of the Masonic Service Association, whose ends, purposes and objectives are well known by all Masons in the Philippines. We have been the recipients of his countless favors bestowed on us, of his special interest shown to us, and of his masonic enthusiasm imparted upon us.

CLAUDY is the Masonic Service Association. To speak of the latter is to speak of the former, and vice-versa. And there is nothing more pleasant and inspiring than to speak about him, his struggles, his knowledge and experiences, and his good will.

CLAUDY is an inexhaustible fountain of masonic knowledge, a living masonic encyclopedia, a rich source of valuable masonic statistical data, the energetic steward of the universal masonic world working for the smooth functioning of masonic activities and the better comprehension of masonic ideas, the moving spirit of great movements and brilliant enterprises, the Mason who has influenced with his genius the masonic lives of numerous Grand Jurisdictions.

We still remember with love and gratitude his disinterested efforts to obtain funds for the prompt economic rehabilitation of our masonic jurisdiction. He was the master-bee in that noble labor for relief. Unblest by vain ostentations, immune from petty prejudices and exigencies, unabated in his spirit, his labor was gigantic, silent but effective. Aided by his labor, we promptly resumed our masonic labors in the Philippines and marched onward to our rehabilitation.

And thereafter, he continued — as he still continues — to serve us with promptitude, with loyalty, with faith, and with apostolic zeal. Ever at our service, always ready to hear us, the Masons in the Philippines found in him one of their best and foremost friends and champions.

May these lines serve as a humble tribute of our love and devotion to Wor. Bro. CLAUDY.

Antonio Gonzalez, P.G.M.—F.P.S.

Official Section

CIRCULAR No. 10
Series of 1951

TO THE MASTERS, OFFICERS AND MEMBERS OF OUR SUBORDINATE LODGES

SUBJECT: BEHAVIOUR AT LODGE MEETINGS

GREETINGS:

In the official visitations made by the undersigned in some of our Subordinate Lodges, it has been observed that a number of brethren are in the habit of visiting and/or conversing among themselves during the progress of the degree work or when the lecture is being given. At times laughter has been heard to emit from some of the brethren. The unnecessary noise thus produced is not only annoying but is very disconcerting to the team conferring the degree. There is absolutely nothing ludicrous in our rituals to cause laughter.

Decorum and proper observance of the solemnity of the conferral should mark every degree work and the same can not be over emphasized. Besides, we should not forget that whatever impression the candidate gets at these conferrals has a lasting effect upon him and we should make it a point to conduct the ceremonies solemnly.

Brethren are always given the chance to address the Lodge at Stated and Special Meetings and these are occasions for them to be heard. Also opportunity is afforded them to greet one another at recess periods or when the Lodge is called from labor to refreshment.

DONE at the City of Manila, Republic of the Philippines, this 28th day of May, 1951.

(Sgd.) CENON S. CERVANTES
Grand Master

ATTEST:
(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

* * *

CIRCULAR No. 11
Series of 1951

TO THE MASTERS, OFFICERS AND MEMBERS OF OUR SUBORDINATE LODGES

SUBJECT: BALLOTING ON PETITIONS FOR DEGREES

GREETINGS:

Of late, it has been discovered that several of our Subordinate Lodges have not been handling properly the petitions for degrees received by them. To obviate difficulties and thus avoid misunderstanding certain provisions of our Constitution are quoted hereunder which are considered pertinent to the matter.

Section 2, Paragraph 154, ARTICLE III, PART III, lists some of the prohibitions against the acceptance of certain applications.

The confusion has been noted in balloting upon these petitions for degrees. A great number of our Subordinate Lodges are of the impression that after reading the petition at a Stated Meeting it will be in order for them to ballot upon said petition at the next Stated Meeting.

On page 173 of the Masonic Law Book the following is to be found:

"ACTION ON APPLICATION FOR DEGREES

"Very Wor. Bro. Emilio P. *Virata* (31) moved to amend the motion to the effect that *Lodges should not act upon any application for degrees until 30 days after the issuance of the Grand Secretary's circular.* On being accepted by the mover, the *motion as amended was carried. (Adopted, Proceedings, 1940,* Page 117.) (Underscoring supplied)

In other words, thirty (30) days must elapse from the Grand Secretary's Circular containing the petitioner's name before the petition can be balloted upon. This same point was stressed in the Grand Lodge Proceedings of 1950 (Pages 90-92) when the Committee on Jurisprudence, stated in part as follows:

"1. As the ballot taken by x x x, on the petition of x x x, on October 15th, 1949, was made before the 30 days had passed since the issuance of the Grand Secretary's Circular, it is contrary to the Resolution adopted by the Grand Lodge, *and is therefore null and void and another ballot shall be taken.*" (Underscoring supplied)

On page 33, Paragraph 154A, Section 2, Article III, Part III, we read the following portion:

"x x x; and *except in the case of a person belonging to the Army or Navy of the United States, whose application, though he has not that qualification of residence, may be received by dispensation from the Grand Master,* as provided in Sec. 1, Art. I, Part II." (Underscoring supplied)

In relation to the next preceding provision, it is necessary that Subordinate Lodges availing of the Grand Master's dispensation, should be conversant with paragraph 164, Section 5, Article III, Part III (page 35), reading:

"Sec. 5. No dispensation shall be issued to a Lodge to receive and act upon the petition for—degrees of a person belonging to the Army and Navy of the United States, who has not the qualification of residence prescribed in Section 2 of this Article, *unless the application therefor be made by the Lodge by an unanimous vote by ballot;* and should such dispensation be issued, *the petition shall take the usual course of reference and ballot in the Lodge.* (Underscoring supplied)

Therefore, it is quite evident that when a Lodge receives the Grand Master's dispensation to act upon the petition of one who is serving in the Army or Navy of the United States "the petition shall take the usual course of reference and ballot in the Lodge", meaning to say that no ballot can be made upon the said petition "until 30 days after the issuance

of Grand Secretary's Circular", containing petitioner's name.

DONE at the City of Manila, Republic of the Philippines this 28th day of May, 1951.

(Sgd.) CENON S. CERVANTES
Grand Master

ATTEST:
(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

* * *

MASONIC HOSPITAL FOR CRIPPLED CHILDREN
912 Taft Avenue
Manila, Philippine

June 5, 1951

TO BROTHER MASONS,

It is a known fact to all Freemasons, their families and friends in this Grand Jurisdiction that the MASONIC HOSPITAL FOR CRIPPLED CHILDREN today is the only worthy charitable project maintained and supported by Masonic Institutions. It was conceived and founded in the year, 1924, by Freemasons in adherence to their Masonic Duties and Obligations; in the promotion of Brotherly Love and Relief, and the search for Truth.

The said Hospital, from its founding up to the dark days of the Occupation, had continuously served Mankind, particularly in the relief of crippled children. By force majeur during the Occupation, services of the Hospital were suspended, but the spirit of Masons towards the institution did not die. In fact, it redoubled not only their spirit but also their enervy. Thus, after liberation the Masonic Hospital for Crippled Children was revived and rehabilitated thru the efforts of a handful of Masons. Starting on practically nothing, they engaged a Ward of six beds at the Mary Johnston Hospital for the purpose, and opened its door to all crippled children, not alone to the children of Masons.

PATIENTS.

Since November, 1950, the following crippled children have been admitted, treated, and operated upon when necessary.

At the Mary Johnston Hospital

Romeo Nicdao; Antonio Villanueva; Buenaventura Albao; Jose Rizal Dimapilis; Albert Brown and Marina Vergara.

At the De los Santos Clinic

Antonio Quintos; Rosalina San Jose; and Priscila Redublo.

MONTHLY EXPENSES

1. At the rate of ₱6.00 per day for each crippled child for maintenance, not including medical treatment and medicines, and other necessities for the eight (8) patients—₱48.00 or ₱1440.00 a month;
2. Office of the Secretary's allowance; office supplies, transportation expenses, postage stamps, with an average per month during the past three months—₱115.00 a month;
3. For medicines and other medical needs for the treatment of the crippled children, and for operations, around—₱200.00 a month;
4. Starting June 1, 1951, salary of an assistant to Dr. Jose V. de los Santos, (Dr. Guillermo de los Santos)—₱150.00 a month.

Approximate expenses, total—₱1905.00 a month.

M. W. Bro. Carl Claudy

TREATMENT

The length of treatment of each case is dependent upon the ailment or infirmities of each crippled child. Take the case of Romeo Nicdao,—he has been in the Hospital since November 3, 1950, that is a period of seven (7) months. Then, take the case of Antonio Quintos, who was admitted on March 28, 1951, at the De los Santos Clinic, operated on, treated, got well and was discharged from the Clinic on May 9, 1951, and now almost walking like a normal child.

FUNDS

After paying all the outstanding bills in the Mary Johnston Hospital, De los Santos Clinic and for the braces ordered for Romeo Nicdao and Antonio Villanueva for the month of June, 1951 there will be left in the COFFER of the Masonic Hospital for Crippled Children the sum of around ₱32,000.00. And at the rate of monthly expenditues of around ₱2,000.00, and judging from the lukewarm attitude shown in the past by some Bro. Masons towards subscribing to the funds of the Masonic Hospital for Crippled Children, the most that the said Hospital can function would be not more than sixteen (16) months from date.

For these reasons I appeal to Bro. Masons to send in their subscription now. Those of you who have not paid your dues for the years, 1950 and 1951, please do so now. We need your help so that we can engage a Ward of more beds-accommodation. Just think of the many crippled children on waiting for lack of accommodations in our Ward at the Mary Johnston Hospital. The longer they wait the older they get and consequently the harder to cure their ailment or infirmities. Act now and perhaps we may make many children happy.

(Continued on next page)

OFFICIAL SECTION * * *

JOINT OFFICIAL VISITATION OF THE MOST WOR. GRAND MASTER ACCOMPANIED BY OFFICERS AND MEMBERS OF THE G. L. OF THE PHILIPPINE ISLANDS TO

Island-Luz-Minerva Lodge No. 5 Dalisay Lodge No. 14
Nilad Lodge No. 12 Luzon Lodge No. 57
Hiram Lodge No. 88
on
Thursday, June 14, 1951 at 7:00 o'clock P. M.

PROGRAM

1. Opening of the Lodge.
2. Reception and presentation of the Most Wor. Grand Master and Officers accompanying him.
3. Welcome address on behalf of the five Lodges by Wor. Bro. Godofredo Ricafort, Master of Hiram Lodge No. 88.
4. Conferring of First Degree upon Mr. Arturo R. Villaseñor by the following Special Team:

Wor. Master — Godofredo Ricafort	(88)
Sen. Warden — Alejandro R. Torres	(12)
Jun. Warden — Jose L. Domingo	(14)
Treasurer — Jose M. E. Leon	(57)
Secretary — M. C. Navia	(88)
Chaplain — Macario Ofilada	(12)
Marshal — Ramon Alonso	(5)
Sen. Deacon — Alberto Donor	(5)
Jun. Deacon — Vicente Flechero	(57)
Sen. Steward — Ramon G. Gonzales	(12)
Jun. Steward — Mateo D. Cipriano	(14)
Tyler — Ramon Ramos	(88)
Apron — Esteban Munarriz	(14)
Working Tools — Enrique Rimando	(88)
Lecture — Jose L. Domingo	(14)
Charge — Domingo Y. Villaseñor	(5)

5. Short Addresses by:

Wor. Bro. Domingo Y. Villaseñor	(5)
" " Hermogenes Dimagiba	(12)
" " Mateo Cipriano	(14)
" " Apolinario Roldan	(57)

6. Presentation of White Leather Apron to Bro. Rafael Agleham of Nilad Lodge No. 12 by Wor. Bro. Primo I. Guzman, P. M. Kasilawan Lodge No. 77.
7. Remarks by Most Wor. Bro. Cenon S. Cervantes, Grand Master of the Grand Lodge of the Phil. Is.
8. Closing of the Lodge.

REFRESHMENT

* * *

MEMBERSHIP FEES AND DUES

Life membership — ₱500.00. No dues.
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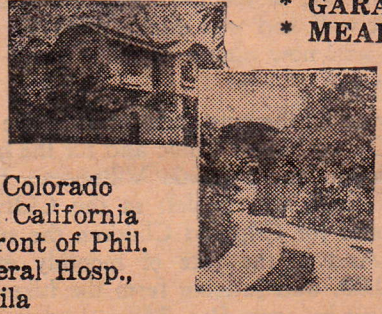
The undersigned invites as many Bro. Masons, their families and friends to go and visit with our crippled-children patients at the Mary Johnston Hospital and see for yourselves what your Hospital is doing.

ALFREDO J. PASCUAL
Secretary

* * *

HOTEL DEL MAR

* ROOMS WITH BATH
* GARAGE
* MEALS



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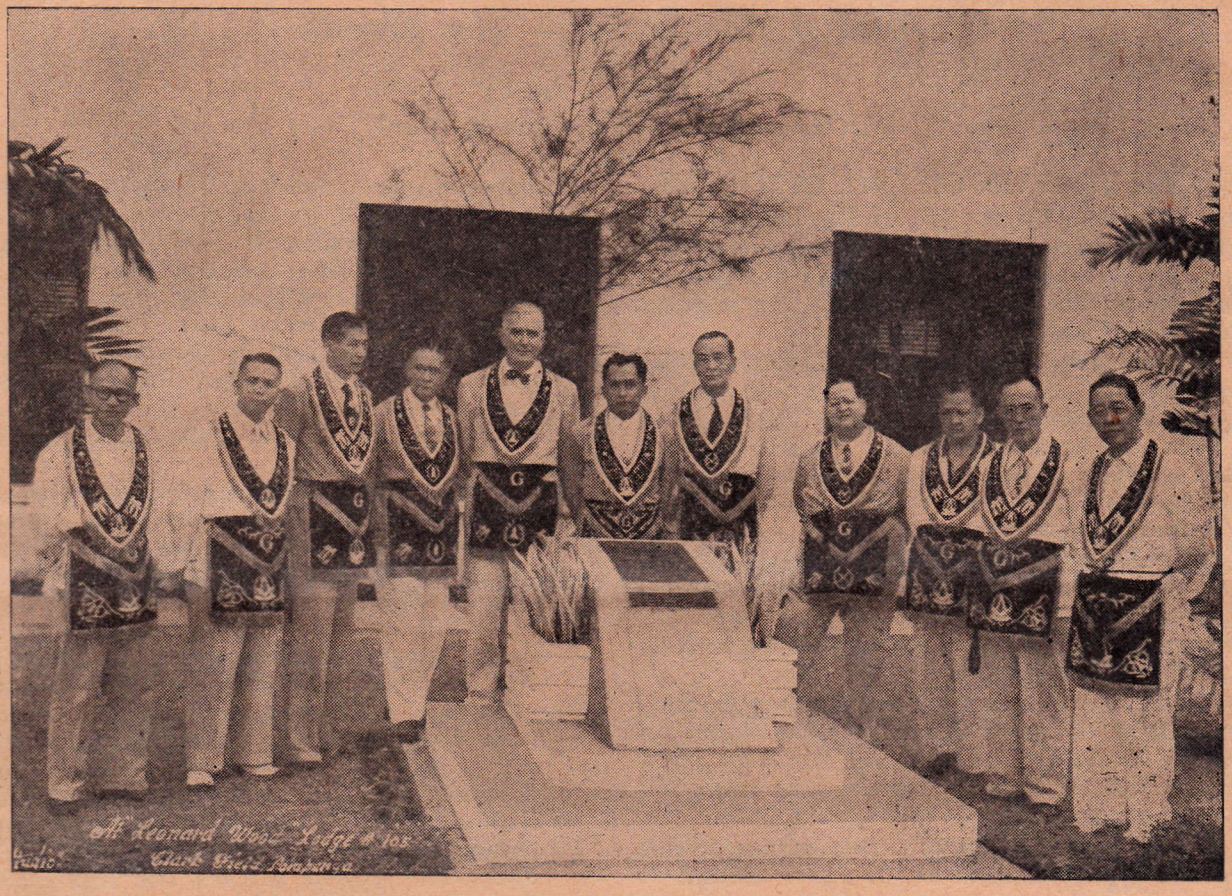

M. W. Bro. Cenon S. Cervantes and Party at the visitation held at Leonard Wood Lodge No. 105, F. & A.M., Clark Field, Pampanga, June 2, 1951

The Emblem Of A Mason

By Bro. Rizal G. Adorable, Honolulu, T.H.
With apologies to Noble Edgar A. Guest

BY THE SQUARE AND COMPASS which you wear upon your coat,
You proclaim that you're a Mason. It's a sign for men to note.
It's a symbol that your fellows have abiding faith in you;
They believe that you are worthy and they trust in all you do;;
But I wonder, fellow Mason, as I meet you here and there,
If you've really caught the meaning of that little badge you wear?

Are you mindful of its splendor? Are you watchful of its fame?
Are you careful as you travel, not to bring it into shame?
You proclaim that you're a Mason, every passerby can see
That you've pledged to do the right thing whersoever you may be
But, world-wide, your brothers suffer loss and injury from you
If you do a wrong act which a Mason wouldn't do.

By the token that you are wearing, you're expected to be fine;
We have taught the world it's something to be chosen by Masonry;
And the man who wears its emblem has his fellow's guarantee
That a gentleman of honor he is known and pledged to be:
And if he drops this standard by some thoughtless word or whim,
All Masons, wide world over, would be put to shame by him.

By the square and compass which so proudly you display
You are bound to live and travel in a bigger, better way.
You must dignify the emblem, so that none whom you may meet,
Be he friend or foe, may whisper that the Mason is but a cheat.
You must play the man at all times, you must keep your conduct fair,
And be worthy of the square and compass you wear.

PLEDGE OF SERVICE

General MacArthur — The Mason

By JOHN A. MIRT

(Copyrighted 1951, by John A. Mirt)

SINCE THE RETURN OF BRO. GEN. DOUGLAS MACARTHUR, 33°, to the United States, some surprise has been expressed over the religious note which frequently crops into his talks. To those who have followed his Masonic career, this is not unexpected. An impelling force in his dealings has been Freemasonry.

The Masonic membership which Bro. Gen. MacArthur holds is not a casual one. It is meaningful—something to serve as a rule and guide in his transactions with mankind. This has been demonstrated frequently. It is emphasized in an article which he prepared for the *Western Australian Freemason* last year. In that article he discussed the moral code of Freemasonry, saying in part:

> *"It embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man. Its requirements are the things that are right, and its restraints are from the things that are wrong.*
>
> *"Inculcating doctrines of patriotism and brotherly love, enjoying sentiments of exalted benevolence, encouraging all that is good, kind and charitable, reprobating all that is cruel and oppressive, its observance will uplift everyone under its influence . . .*
>
> *"To do good to others, to forgive enemies, to love neighbors, to restrain passions, to honor parents, to respect authority, to return good for evil, not to cause anger, nor to bear false witness, not to lie, not to steal—these are the essential elements of the moral law."*

Bro. Gen. MacArthur put these principles into effect in the military occupation of Japan. Instead of being a ruthless conqueror, his sternness was mixed with consideration and understanding. As a result, when he was recalled from Japan this year, his departure was regretted by the people of that country.

His military achievements have been sensational. Consequently, they have overshadowed his services to Freemasonry. Furthermore, since these services have been in the Pacific and Far East, many thousands of miles away, they have become little known to the Masons of this country. Nevertheless, the Craft honors which have come to him have been merited.

He was made a Mason at sight in Manila, January 17, 1936, being stationed there at the time. In the following March, he became a member of Manila Lodge No. 1. He received his degrees in the Scottish Rite bodies there later that year. On December 8, 1947—the sixth anniversary of Peard Harbor, a fitting occasion—the 33rd and highest degree of the Ancient & Accepted Scottish Rite of Freemasonry was conferred upon him. The ceremony took place in the American embassy in Tokyo. It was simple and solemn. Upon the formation of the Supreme Council 33°, Ancient & Accepted Scottish Rite of the Philippines, in 1951, he became a member of the Council and its Grand Orator.

It remains for the Filipinos to realize the worthiness of these honors. Commenting on this in the January 1948 issue of *The Cabletow*, official organ of the Grand Lodge of the Philippine Islands, R. M. Bro. Mauro Baradi, now Senior Grand Warden, said:

> *"The breadth of his humanitarian work should not be gauged by the brevity of his Masonic record. The eloquence of his deeds expressed in terms of sympathy to his fellow men is well known. He has helped them to believe in their capabilities and to trust other men of good will. The respect he showed those who differed with him and the treatment—with understanding and charity—he extended to others who went astray, cannot but evoke the admiration of all. The constant application of these qualities will lead eventually to the realization of the Mason's hope that all men shall form one family under God . . .*
>
> *"To us as Masons, his invaluable contribution to the world comes not from his knowledge and skill in the art of war . . . Rather, his lasting legacy will come as a result of his tact and diplomacy in the realm of peace where in his own way he has labored—and still is laboring—to build and liberate and thus he will be looked upon as the friend of man and a benevolent liberator."*

When one reads of the suffering of Philippine Freemasonry under Japanese occupation, it is easy to understand why the Philippine Mason holds such high regard for the services of Bro. Gen. MacArthur.

Masonic activities in the Philippines ceased when the Japanese swept over the Islands early in 1942. The story of more than three years of darkness is told in the proceedings of the Grand Lodge of the Philippine Islands for 1946, the first commmunication after liberation.

A few days after the Japanese entered Manila, their military police visited Plaridel Temple and seized all records. They made it plain that they regarded Philippine Masonry, particularly the Grand Lodge, a secret organization and an instrument of the American espionage system in that country.

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Masonic meetings were suppressed. Temples were sealed and later destroyed by the Japanese invaders. Members suffered untold hardships. Many were tortured, persecuted or murdered. But, the spirit of Freemasonry never died. Let M. W. Bro. Antonio Gonzales, P. G. M., and Grand Secretary, tell what followed:

> *"During the Japanese occupation, we did not hold meetings, we did not perform any ritualistic work, we did not meet officially; but the Masonic spirit, that spirit of fellowship and charity, of brotherly love and sacrifice, of mutual help and self-negation, and, above all, of hope and final triumph, more than ever kindled us, comforting our anguished hearts and minds and alleviating our grim existence.*
>
> *"That spirit stirred a brother to aid clandestinely his brother in distress; made it possible for the brethren to gather themselves as friends and comrades without courting any suspicion; fostered the brethren to practice secretly our principles and virtues; enlivened everyone to shoulder his misfortune as lightly as a bundle soon to be cast away; and inspiring us to scan the horizon in the dark hours of the night for a glimpse of the approaching dawn.*
>
> *"And thus, when liberation came at last, it found us who have survived in our respective posts. And when brave and gallant American soldiers, aided by no less brave and gallant Filipino soldiers drove away the savage invaders, and our Bro. MacArthur with his Liberation Forces gave us back our rights and liberties, our Masonry that never died but remained latent in us, came forth with renewed vigor and new magnificence proferring us the warmth of its newly restored enthusiasm and energies."*

Always faced with the antagonism of a religious majority, the bitterness against the Craft in the Philippines had been increased by lies spread by the Japanese during occupation. For instance, the Jap-sponsored *Manila Tribune* on August 4, 1943, carried an editorial commenting on *"the recent barbaric bombing of the Holy City of Rome."* It told of the *"sinister background of the air raid,"* as revealed in an Italian newspaper. The editorial continued:

> *"According to the report of the Italian paper, representatives from the Free Mason lodges of United States, England, Scotland and Canada attended a conference in London during the first weeks of June and unanimously adopted a resolution urging the bombing of Rome. In other words, the blasting of the Italian capital came as the result of a plan formulated by the Free Masons, the organization based on the Jews and the Jewish ideology."*

There was not an iota of truth in the report. No such conference had been held then or at any other time. Nevertheless, it served to arouse the highly predominant Catholic element. Consequently, it was the open support of Bro. Gen. MacArthur, a hero to the Philippine people as a whole, that aided in the rebirth of Freemasonry on the Islands.

Freemasonry and the Japanese ideology and totalitarian aims were incompatible. For that reason, the Imperial Government before the war made every effort to suppress the activities of the Craft. Under the liberal policies established with American occupation, Freemasonry was given an opportunity to establish itself in that country.

Yokosuka Naval Masonic Lodge No. 120 was established in Yokosuka, Japan, September 23, 1947, by the Grand Lodge of the Philippine Islands. On October 16, 1948, Far East Lodge No. 124 was established in Yokohama.

Tokyo American Lodge had been working under dispensation from the Grand Lodge of Connecticut. Surrendering this, it requested and received a dispensation in March 1949 from the Grand Lodge of the Philippine Islands. With the granting of a charter, the name was changed to Tokyo Masonic Lodge No. 125. On July 8, 1949, a dispensation was issued to Square and Compass Lodge at Tachikawa.

But, the real impetus for Freemasonry in Japan came in 1950. On January 8, 1950, *The Nippon Times* on its front page carried a historic news account. The headline reported:

PORTAL OF FREEMASONRY IS OPENED TO JAPANESE

MacArthur Gives Blessing—5 Top Dietmen Among First to be Initiated

The newspaper went on to say that "the ceremony was an historic event in that it marked the admission for the first time of Japanese in their homeland into the international fraternal organization." The first group of Japanese included Naotake Sato, president of the House of Councillors, and Etsujiro Uehara, former minister of state. Bro. Gen. MacArthur sent a message of congratulations.

Lieut. Gen. Walton Walker, commanding officer of the 8th Army, who was killed in a jeep accident in Korea, December 23, 1950, also hailed the occasion. In a message to the Lodge, he said:

> *"This step taken by the Japanese people indicates the will of a free people and their desires to practice those precepts of the Golden Rule in which the light of Masonry and democracy glitters brightly in the hearts of freemen. The ancient fraternity of Freemasonry is a pillar of national and communit·· life and illustrates a way of life where the brotherhood of man becomes a reality rather than a·r·ment. I welcome the first Japanese Nationals who are entering into the great Masonic Order, and I extend them my felicitations."*

Commenting on this step, Bro. Baradi in *The Cabletow* of February 1950, said:

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PLEDGE OF SERVICE * * *

The Great Pyramid Of Gizeh Problem

Continued from last issue

EXCEPT FOR THE SECOND "band," which marks the one fifth height, there appears to be no simple system in their occurrence. If we divide the face, or part of it, say the 4/5 of it which is above the 34th course, into equal triangles, the heights of which are obtained by dividing the chosen height by the number of stones in the walls or roof, floor, layers in the walls, or ends, or by combinations of them, it is possible to derive the positions of the several courses.

To be more explicit, let us divide the height of that part of the face above the 34th course by 127, the total number of stones in the King's Chamber. This means dividing that area into 16129 equal triangles; the height of each triangle, let us say, is 46.51 inches.

As we build up rows of these triangles upon the 34th course we get strips of this thickness and at some point in the procedure of adding strips we find one which coincides with the height of some other course, more or less nearly. If we limit the deviation to about three inches we find 37 coincidences above and four below the 34th course. From this we have "developed" forty-one courses.

It is odd that nine of these strips above the 34th course brings us to the 43rd course, where there is the next abrupt increase in thickness, or the third "band." There are nine stones in the roof of the King's Chamber. Also, twenty-seven of these strips above the 34th course brings us to the 66th course or the bottom of the fourth "band." There are 27 stones in floor and roof, 27 in the north wall and 27 in the bottom layer of the walls of the King's Chamber.

There are 127 stone faces in the King's Chamber; 100 in the walls which are divided into five layers of equal thickness; 37 stones in the south wall; 27 in the north wall; 18 in the floor, divided into strips, and 9 in the roof. Thus, there is a great number of combinations that may be made of them.

By subdividing the face, or part of it, into equal triangles, and using only twenty-one of the possible combinations of the number of stones in the King's Chamber as divisors of the upper fourth-fifths of the face, it is possible to derive the heights of all but two of the two hundred and three courses with a presumed thirteen more, within the limits prescribed—three inches.

Of course, we have assumed that the horizontal joints of the casing stones, none of which remain, were practically the heights of the present courses, and the computed face heights are based upon whole factors of the square root of the quantity, square root of five, plus one (nearly 1.7989, almost one tenth of 18), and these factors are so chosen as to give the same result as Smyth's "rough" measurement, within an inch. One half of the square root of five, plus one, is the famous Golden Section.

In fine, we may reasonably say that there exists an intimate geometrical if not systematic, relationship of the parts of the Great Pyramid.

[THE PHILALETHES]

"Masons throughout the world should welcome this singular news if only for the fact that Japanese leaders have at long last voluntarily joined a Craft that espouses peace, harmony, good will, liberty, equality and fraternity."

He pointed out, however, that some questions are being asked by brethren in the Philippines. Can Freemasonry progress in a country which has consistently denied its nationals the right to become Masons? Is Shinto, the native religion of Japan, compatible with Freemasonry? What will happen when American occupation forces are withdrawn? What policy should be adopted in admitting Japanese nationals?

Consequently, the chartered lodges in Japan have a weighty responsibility, he added, but hope lies *"in the officers of the lodges whose mettle have repeatedly been tested, and the members thereof, whose willingness to cooperate have already been demonstrated."* Characteristically, the Philippine brethren have extended hands of friendship to their neighbors, the Japanese.

Thus, with the *"blessings"* of Bro. Gen. MacArthur, a new era has come to the Japanese. He, more than any other person, is given credit for the present government lifting the ban against Japanese becoming Masons.

With this understanding of his services to the Craft over the years, one realizes that the Masonic honors are earned ones.

In 1947, to commemorate the second anniversary of the return of Bro. Gen. MacArthur, the Philippine Republic issued a series of three postage stamps. These carried a portrait of the hero and referred to him as "Defender-Liberator." The denominations were 4, 8 and 16 centavos.

Three blocks of four stamps of each denomination, with a wide upper or lower margin, were sent by the writer to Bro. Gen. MacArthur through Bro. Brig. Gen. Crawford Sams and Bro. Gen. MacArthur complied with a request that he autograph each block and add "33°" to indicate his Masonic honors. The writer considers these stamps the prize of his philatelic collection with Masonic significance.

One stamp out of a block with the "Mac-Arthur 33°" portion of the autograph is illustrated. The Philippines also honored its hero with the minting of two silver coins, one with a value of 50 centavos and the other of one peso. Both carry his bust.

The stamps and coins were issued in appreciation of services to an enslaved nation. The "33°" is a well-deserved recognition of services to Freemasonry as well as to humanity.

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Hiram Abif, The Widow's Son

(Continued from last issue)

IN FIRST KINGS we read: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning to work all kinds of brass. And he came to King Solomon and wrought all his work."

In Second Chronicles Hiram, King of Tyre, is made to say: "And now I have sent a cunning man, endued with understanding, Huram my father's, the son of a woman of the Daughters of Dan, and his father was a man of Tyre, skillful to work in gold and silver, in brass, in iron, in stone and in timber, in purple and blue as fine linen, and a crimson, to find out every device which shall be put to him, with thy cunning men and with the cunning men of David, thy father."

Alas for those who would believe in the literal truth of the Legend if they could find but a single word to hang to; the end of the story of Hiram Abif is short and calm, not great or tragic. The Chronicler says: "And Huram finished the work that he was to make for King Solomon for the house of God" and the writer of Kings is no less brief: "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord."

This is not the place to speculate upon the formation of "The Master's Part" into our Third Degree—critical scholarship does not believe our ceremony was cast into anything like its present form prior to 1725 at the earliest. But Anderson would not have devoted so much attention to Hiram Abif without some good reason; it seems obvious that in *some form*, the story of Hiram Abif was of importance in 1723, and by inference, in the Lodges which formed the Grand Lodge which led to the writing of the Constitutions.

Facts are stubborn and frequently run counter to our desire. We would like to believe in the verity of the legends which cluster around Hiram Abif, but we actually know very little about him.

In addition to six Biblical references, Josephus quotes Menander and Dius in reference to him two or three times, and refers independently as many more . . . and that is all; not very much on which to build our belief in his character, his greatness, his towering moral and spiritual entity.

On the other hand, it is perfectly possible to envisage any historic character, at least in large outline, by careful analogy with other contemporary characters, by reference to his time, his civilization, his opportunity, his work. Suppose that all we knew of George Washington was that he was general in chief of the Revolutionary army, lived at Mount Vernon, and was the first President of the United States. Much might be read of him merely from these three facts. Thirteen colonies, engaged in a struggle to the death for freedom, would not choose for leader a man without experience in military affairs. The fact that the Revolution succeeded would tell us that his leadership must have been superb. That he was made first President of the new Republic would indicate with certainty that he had the confidence of the people as a soldier, a man, a leader, and consequently possessed a character to be admired and revered, otherwise he would not be so chosen. Merely to look at Mount Vernon is to see a lover of beauty, a man of taste and education, one who loved the earth and its products; the great house speaks with emphasis of hospitality. Much more might be read of Washington from only these facts, but enough has been said to show the process by which we may envisage something of Hiram Abif, even with only meager data.

Sacred history teaches much of the time of Solomon; of his queen, the daughter of Egypt; of Hiram, King of Tyre; of Adoniram, the tax collector; of officers Solomon set over various districts. We have a regal picture of Solomon's court, and lengthy and minute description of the Temple.

The chief builder, architect, master workman, give him what title you will, could hardly have mixed in such a company directed the greatest work in Israel's history, been received by Solomon from Hiram of Tyre as the best he had to offer, and not been a man of parts, ability, skill, learning, culture. To think of him only as one "cunning to work all kinds of brass", in other words, only as an artisan, is completely to misunderstand to the too few words in Chronicles and Kings. Rather let us put our belief in the statement that Hiram Abif was "filled with wisdom and understanding" and recall Solomon's many words of admiration for wisdom; he must have been a wise man indeed into whose charge Solomon the Wise was content to give his most ambitious undertaking.

It is a commonplace that genius is eccentric; those touched with the Divine fire are often "different" from men of more common clay. So it is not surprising that one legend tells of intense loyalty, of firmness and fortitude under duress, reading into these characteristics an exalted and elevated characer, quite in keeping with the architect and builder of the Temple.

The distinction between architect and builder is often hazy—it should be acute. Our ritual speaks of Hiram Abif as one "who by his great skill in the arts and sciences was so effectually enabled to beautify and adorn the Temple," which seems to make him a mere adorner! Anything wholly fitted to its use becomes beautiful because of unity and completeness, yet it is also true that what is useful as a building is not necessarily beautiful to the eye. Any square box of a house gives as secure a shelter as one beautiful in proportion. But complete beauty of building

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comes when the utility is combined with an appeal to sense and soul.

The Temple built by Hiram Abif was no mere shelter; it was the expression of Israel's love of God. To consider Hiram Abif as a mere decorator, beautifier, ornamenter, is to deny the very thing for which he lived and—in the legend—gave his life. Architect he was, in all that the best sense of the word implies; builder he was, in that he carried out his own plans.

Of his physical being we have no details. The probability is that he stood about five feet six inches in height, was bearded, swarthy in countenance, had dark eyes, his hair long and curly, his shoulders broad — these were the characteristics of his people.

Doubtless he was married and a father when he built the Temple. The men of the Twelve Tribes married early; an unmarried man was almost unknown, so be it he was not a cripple, maimed, diseased. Hiram Abif would have a reasonable amount of wealth; the chief workman which Hiram, King of Tyre, sent to King Solomon who "wrought all his work" would be no tyro, amateur, beginner, but a man famed for his art and science and craftsmanship, and thus, one who had already won fame and fortune before he was given this, the greatest task ever laid on the shoulders of a man of the time of Solomon.

Undoubtedly he was regarded with awe and veneration by those workmen over whom he came to rule while building the Temple, and all their families and connections, because of his ability as a great artist. Tribes which but a short time back had been tent-dwelling nomads, whose art was small and whose handiwork was of the crudest, must have looked at one as skilled as Hiram Abif as at a magician, a miracle man, one equal to the very High Priest himself. No wonder they called him Abif, "my father!"

Hiram Abif must have been, at least in private, treated by Solomon as a familiar friend, as much an equal as was possible for an Eastern potenate of absolute power and authority. Consultations would be daily in the building of the Temple. Hiram Abif would be received as an honored guest at Solomon's table. If in public the Architect treated his lord and master with the profound respect which such as Solomon have always exacted from subjects high and low, it is probable that such austerities were relaxed in private, so that there is nothing incongruous in our legendary picture of Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif, acting together in concert as co-rulers—"our first three most excellent Grand Masters'—in governing the workmen and erecting the mighty structure which engaged their attention for seven years.

It is easy to say this verbal picture is but a flight of fancy. It is less easy to draw a less attractive one in its place and make it appear true. While we know from Chronicles and Kings and a few other ancient accounts almost nothing of the Architect, we do—thanks to patient scholarship, much digging in the earth, and a reading of the literature of all times—know much of the people of Israel how they worked and ate and lived and loved and labored. After all it is less important that our mental picture of the illustrious Tyrian be absolutely accurate in small detail than that we keep a true image of a venerated character in our hearts.

The color of his eyes and hair matter little; the hue of his conscience, everything. We are told of his knowledge of art and building, of brass and stone, of carving and sculpture—knowing other great artists who have devoted their lives to the creation of the beautiful, it is with some assurance that we liken Hiram Abif's character to the average of great workmen who have labored to produce beauty before the eyes of Him they worshipped.

Legendary though our story of Hiram is, and must ever be, our conception of the Architect can continue to be an inspiring fact, and we the better men and Masons that it is such a man as this we are taught to represent.

[THE INDIANA FREEMASON]

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We Must Clean Out 55,000 Communists

Says J. Edgar Hoover, Director of the FBI

THE TIMES DEMAND candid and forthright words. Communists have been and are today at work within the very gates of America. There are few walks in American life which they do not traverse. Their allegiance is to Moscow; their hopes are spurred by the writings of Marx and Lenin, not Jefferson, Madison, and Lincoln; their enthusiasm is whetted by expediency and deceit, not tolerance and brotherhood. Atheistic materialism is their idol; the destruction of the God of our fathers their goal. Wherever they may be, they have in common one diabolic ambition: to weaken and to eventually destroy American democracy by stealth and cunning.

Theirs is an organization built and supported by dishonor, deceit, and tyranny and a deliberate policy of falsehood. They know that as long as the ideals of common endeavor, mutual respect, and tolerance remain alive they can never bring to fruition the Communist world revolution. That is why Communists consider America their Number One Enemy. A strong America materially and spiritually, is a constant beacon of light, buoying the hopes and aspirations of millions of men, women, and children crushed under the yoke of Communist tyranny which today controls the destinies of one-third of the world . . .

The Communists possess a well-knit, closely disciplined, destructive force of approximately 55,000 members in the United States. In actual numbers, their membership may not be large, nor have the Communists polled at any time a large number of votes in an election. This has been cited by the ignorant and the apologists and appeasers of Communism in our country as minimizing the danger of these subversives in our midst. The actual strength of the Communist movement in the United States is not something that can be accurately stated in just so many figures. It has to be measured largely by the general mass influence of the Party and its program. We no longer measure the importance of revolutionary organizations by size. In some places where there are only one or two men, more results are obtained than where they have larger organizations.

But behind this force of traitorous Communists, constantly gnawing away like termites at the very foundations of American society, stand a half million fellow travelers and sympathizers ready to do the Communist bidding. These individuals, though not identified as Communists, are extremely dangerous to the internal security of this Nation, because as hypocrites and moral swindlers they seek the protection of the freedoms which they constantly seek to destroy. They represent for the Communist movement, a source of wealth: financial resources; the creation of valuable contacts; levers of social, economic, and political pressures; recruiting grounds for espionage information and agents. Moreover, they do their anonymously, in "front" organizations, and wherever they can exert the greatest influence, each doing his share to the best of his ability. These individuals are difficult to detect. They are disdainful of the very tolerance which enables them to betray their country. They practice their double-dealing, double-minded, double-tongued, and double-faced tactics on all fronts of our American life, whether it be in politics, in labor, in the press, in radio, in motion pictures, in the schools, or even in some of our churches.

The Communists have their membership concentrated in certain areas of the United States—primarily in strategic industrial and population centers. This membership is coordinated through a national leadership and a dedication to an alien hate which looks abroad for its direction. If additional personnel, perhaps for a political pressure campaign, for infiltration into a labor union, or for a militant educational program, is needed, National Headquarters of the Communist Party will preemptorily transfer members, temporarily or permanently, into the strategic area.

Communist members, body and soul, are the property of the Party. They scorn the standards of American democracy. They function like puppets on a string, ready at a moment's bidding to execute the will of the directing master —the Red "Hitler" at Moscow. The Party, thereby, through mobility, central direction, and the disciplined fanaticism of its converts can, at any given moment, achieve power and strength in a limited sector. At times, this pressure is so well-organized and expertly supervised that the Communists achieve gains out of all proportion to their numerical strength. That is the secret of Communist success; the tragedy of democratic resistance . . .

If every American faced the reality of what the fulfillment of the Communist objectives would mean to him—he would be inspired to work harder to protect and preserve the individual liberty and freedom which is part and parcel of our American way of life.

(EDITOR'S NOTE: *The foregoing is an extract from an address in New York City when the Grand Lodge of Masons there presented to Mr. Hoover its Grand Lodge Medal for Distinguished Achievement.*)

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Fraternal Reviews

By MAURO BARADI, P. M.

WISCONSIN — 1950

Lodges 304 **Members 61,453** **Gain 1,466**

TWO DAYS — June 13 and 14, 1950 — were set aside for the 106th Annual Communication of the Grand Lodge of Free and Accepted Masons of Wisconsin which was held in the Scottish Rite Cathedral, Milwaukee, Wisconsin. The Communication was preceded by an organ recital by a Brother Mason. In addition to the 1950 Grand Lodge Officers, 11 Past Grand Masters were in attendance. The Grand Master, M. W. Bro. Albert Elmgreen extended a welcome to the representatives of other Grand Lodges near the Grand Lodge of Wisconsin among whom was Bro. Paul W. Grossenbach, representing the Grand Lodge of the Philippine Islands.

The Grand Master rendered a comprehensive report. At the outset he quoted the first Grand Master, Benjamin T. Kavanaugh, who at the annual communication in 1844 said: "The standard of the order should be lifted high and steadily kept up to such an elevation as to give to our time honored institution such power over the public mind as to make it a salutary instrument in the formation of the public morals; and, as such, shall be known and acknowledge of all men." Among the decisions he made were:

"Question: (Lodge P) — A brother now residing in our jurisdiction belongs to an Illinois lodge and desire to petition our lodge for plural membership. Can we accept the petition?

"Decision: This brother cannot join your lodge as a plural member. The Grand Jurisdiction of Illinois does not permit plural memberships, and the Grand Secretary of Illinois cannot certify him for such affiliation. This brother, if he decides to become a member of your lodge, would have to withdraw from the lodge in Illinois and then petition your lodge for affiliation in the customary manner."

"Question: (Lodge M) — We are in receipt of a petition for the degrees of an applicant who uses a hearing aid. May we accept this petition?

"Decision; You may receive the application of this petitioner if his hearing is not defective to the extent that a hearing aid is required during initiation."

"Question: In our city there is a 'community council' composed of two representatives from each active civic, service and fraternal group. Its purpose is civic improvements. May our lodge elect two representatives to this council?

"Decision: Section 2, Article XII, page 111 of the Wisconsin Code specifies — 'A lodge is forbidden to act as sponsor to any organization whatever and is forbidden to assist it by a donation from its funds directly or indirectly.'

"As a lodge you cannot join this council. I am sure that the objectives of this council are very good, and that as individuals many members of the lodge will avail them selves of the opportunity of assisting in the furthering its work."

In connection with the visit of Grand Masters in Washington, D. C. the report mentions that

"On Feb. 22nd (1950) President Harry S. Truman, Past Grand Master of Missouri, honored the entire group by having breakfast with us at the Statler Hotel. The George Washington National Memorial Association held its annual meeting at the Memorial Temple in Alexandria that forenoon . . .

"In the afternoon the statue of Brother George Washington was unveiled under the auspices of the Grand Lodge of Virginia. This statue had been constructed at a cost of $90,000.00 and was a gift from the members of the Order of DeMolay. The principal address was made by President Truman."

The Grand Master made the announcement that during his incumbency he signed the fifty year certificate for 134 some of whom had been members considerably in excess of 50 years. Among the resolutions adopted was the following:

"RESOLUTION ON GAMBLING

"Presented by Committee on Code Revision

"This resolution permits gifts of nominal value or features of a social program in a Masonic Temple other than the lodge room, ante-room and preparation room.

"Your committee does not consider these innocent social pleasures can be properly classed under the heading of gambling, and recommends that the resolution be adopted."

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NOTAS EDITORIALES

Rizal Y La Mujer Filipina

EL DIA 19 DE ESTE mes conmemoramos el día del nacimiento de nuestro mártir, el Her. Dr. José Rizal. Consagremos algunas líneas a su memoria. Pensemos con él en los problemas patrios, sus agonías, sus sufrimientos. Pero en medio de sus preocupaciones. Rizal siempre ha tenido sus ratos de comunión espiritual con la mujer filipina. Era su obsesión restar la influencia moral y espiritual del clero sobre su conciencia. El buscaba amplios horizontes sociales y esperituales para la mujer filipina. El sabía que aquel ambiente en que se movía la ahogaba. La mujer filipina estaba destinada por la Providencia a mas grandes horizontes. Su intuición le decía qu ecolocada la mujer filipina en planos mas elevados sería la base mas sólida para la independencia patria y la libertad individual de sus compatriotas.

Así fue que su regocijo no conoció límites cuando llegó a sus oídos y conocimiento el incidente de Malolos que elevó a la mujer filipina a su sitio de honor en el corazón de sus conciudadanos. En Malolos la mujer filipina concibió la idea de levantar una escuela privada para la enseñanza del castellano. Con ello ayudaría a la cultura de la comunidad. Pero el clero y las autoridades civiles se opusieron. Contra esta objecion, las mujeres de Malolos levantaron su voz de protesta, y esta voz fue tan fuerte, tan enérgica y tan unánime que llegó hasta España, en donde se juzgó que aquello era tan desusado, tan atrevido y tan valiente que causó la mas favorable reacción. Rizal al enterarse no pudo menos de dirigir una carta abierta a las mujeres de Malolos haciéndoles constar que el regocijo en España fue tan grande que aquello se consideró el mejor ejemplo por seguir por aquellos de nuestros conciudadanos en Filipinas que estaban urgiendo el cambio en los obscuros procesos políticos que ahogaban la conciencia nacional e individual. Fue aquello el mejor enaltec miento de la mujer filipina.

La carta de Rizal a las mujeres de Malolos fue escrita en tagalog y fue reproducida por esta revista años atrás. Volvamos a leerla; sus grandes conceptos politicos y nacionales, sus ideas de entonces tienen para nosotros lecciones de actualidad. (Antonio Gonzalez, P.G.M.—F.P.S.)

Nuestro Querido Hermano Claudy

ES BIEN CONOCIDO por el mundo masónico internacional nuestro muy querido Hermano CLAUDY, el sempiterno secretario ejecutivo de la MASONIC SERVICE ASSOCIATION, cuya venerable efigie orla una de nuestras páginas del presento número del CABLETOW.

Nos honramos con su publicación, y nos honramos con su valiosa amistad. Es el alma de aque la organización masónica, THE MASONIC SERVICE ASSOCIATION, cuyos fines, propósitos, y objetivos son bien conocidos por los masones en Filipinas. No en vano hemos sido siempre los recipientes de sus muchos favores, de sus especiales cuidados, de sus masónicos entusiasmos.

The Masonic Service Association y CLUDY son una misma cosa. Decir CLAUDY es decir MASONIC SERVICE ASSOCIATION, y vice-versa. Nada es mas grato, nada mas inspirador, como hablar de él, de sus luchas, de sus conocimientos, de su valiosa buena voluntad.

CLAUDY es un tesoro de conocimientos masónicos, una enciclopedia masónica viviente, el volumen de valiosos datos estadisticos, la agencia masónica universal para el mejor intercambio de actuaciones masónicas y de ideas masónicas, el iniciador de grandes movimientos y empresas luminosas, el masón que ha insuflado su genio en la vida masónica de innumerables Grandes Jurisdicciones.

Todavía recordamos con amor y gratitud el empeño suyo en obtener fondos para nuestra pronta rehabilitación económica en nuestro pequeño mundo masónico. El fue como una abeja en esa meritoria labor. Nada de vanas ostentaciones, nada de exigencias de sabor poco caritativo, nade de enfríamientos, su labor fue de gigantes, su labor fue callada, pero altamente efectiva. Con ella, reaunudamos prontamente nuestra labor Masónica en Filipinas, y nos pusimos en el camino de la pronta rehabilitación.

Y después siguió continúa sirviéndonos con esmero, con lealtad, con fe, con celo de apostol. Siempre a nuestra disposición, siempre pronto a escucharnos los Masones en Filipinas tienen en él a uno de sus mejores amigos y adalides.

Sean estas líneas un tributo de amor y devoción al M. I. Hermano CLAUDY (Antonio Gonzalez, P.G.M.—F.P.S.)

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