

The Cable Tow

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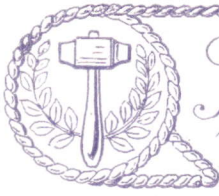
No. 2

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)

THE PRINCIPLES OF MASONRY

"Brethren, it is especially pleasing for me to see represented here, men of different races, men who come from all parts of the world, and at the same time, to see harmony prevailing in this very hall. What a beautiful vision the spectacle before us foreshadow! It points to the possibility of people of different races and creeds and of different faith, coming together and yet working harmoniously under the same roof. That is possible only because we all here believe in the same principles and strive for the same ideals—the principles of Masonry and the ideals of truth and charity. We may all rejoice that that possibility lies before us, for Masons may live and die, they may be persecuted and **even executed**, but the spirit and principles of Freemasonry shall live as long as there is law for freedom, respect for justice and veneration to the ever living God."—**Jose Abad Santos** (From an address delivered January, 1940.)



The Grand Master's Message



EDUCATION AGAINST HYPOCRISY AND HATE

These are two ills that the world is still suffering and I believe will be suffering for many years to come as there is no power on earth today strong enough to correct and subdue them. From these two ills, many other ills are descendants, such as falsehood, evasiveness, cheating and from these to greater evils and greater crimes. Hypocrisy is all around us, whether here or elsewhere even among nations. There is always confusion and even discrimination and at least misunderstanding in any country that is composed of many peoples of different races and creed; different languages and dialects. There is bound to be hatred and envy if a certain section is doing better or being favored more by circumstances than a certain other section.

The rabid Catholic section is always as usual, inciting hate against Masons and this Venerable Institution. They do not hesitate in some instances to be openly so, because they take advantage of the fact that they are, in this country the spiritual leaders of the great majority of the population. They dictate their views and train the population from early childhood to despise all that do not commulgate with them. Due to this condition, Masonry has a very great task to perform here, and in reality, one of the greatest under the American System of Masonry. We do not allow any Religious or Political discussions in our lodges. We do not teach our members to despise any religion, on the contrary, we teach respect and tolerance to any and all creeds, as we would like others to do the same in our own individual case. We are not only interested in building the character of men but we are very civic minded and are very much concerned in the general welfare and liberal education of the masses.

By constant education and diffusion of Masonic teachings we should eradicate hate which is one of the causes of misunderstanding and war among peoples, who, being created by one Almighty Father, should honor and respect each other in order to live in a better, peaceful and contented world. We have just survived a horrible war with horrible destruction and appalling losses of lives, and now before Peace terms could be agreed upon, the fear of another war is the concern of the world today. When reason is lost, humanity must suffer.

Masonry is not a nationalistic society nor a religious sect, but it teaches and reminds its initiates their duty to God and to their country and also teaches its initiates to defend humanity against tyranny, usurpation, fanaticism and intolerance wherever it may exist. There is no doubt that it is absolutely and positively the greatest international institution. It patiently teaches the world to live a better life and endeavors in time to bring all peoples of this earth closer together in Peace and Harmony no matter where they are. In other words—Brotherly Love versus Hypocrisy and Hate.

THE CABLETOW

EDITORIALS

A MASONIC LITERARY CIRCLE

In our desire to promote masonic culture in general, we suggested, in our message to the Grand Lodge in 1941, the establishment of a masonic literary circle. We stated then:

It is our aim and purposes to give more encouragement to our local Masonic literature. We want to see more Lodges and brethren dedicating themselves to further Masonic culture in this Grand Jurisdiction. No efforts should be spared to put it on the highest level. It is for this reason that we suggest the formation of a Masonic Center or Circle for the proper study and improvement of Masonic literature in all its aspects, including Masonic symbolism, history, philosophy, legislation, jurisprudence, etc. The dramatization of the principles and teachings of the Craft should be given strong impetus. In this manner, lessons are better imparted and inculcated in our minds. It is hoped that with the help of this Masonic Literary Circle, in the near future, our brethren will write Masonic plays, and that they will take it upon themselves to train Masons to the end that their histrionic abilities may be concretely expressed to advantage. Having this aim in view, we have translated into Spanish a Masonic play written by R. W. Carl H. Claudy, entitled "A Rose upon the Altar." This is our initial contribution for the furtherance of local Masonic literature, and its script is hereby donated to the Grand Lodge.

The brethren are requested to frankly tell us their opinion on this idea of creating a Masonic Literary Circle, so that later on we may be able to formulate plans for the materialization of this idea.

The Grand Lodge having approved the said recommendation, our then Grand Master, M. W. Bro. John R. McFie, Jr., agreed to establish said Masonic Literary Circle under the following bases:

1. That a Masonic Literary Circle be established, as it is hereby established, for such purpose as are contained in the above quoted report, and for such other purposes as may be attendant upon its establishment;
2. That such Masonic Literary Circle shall be under the control, supervision and administration of an executive Committee composed of all elected Grand Officers of the Grand Lodge, the Grand Master as its President, the Deputy Grand Master as its Vice-President, the Grand Treasurer as its Treasurer, and, the Grand Secretary, as its Secretary;
3. That three or more members shall be sufficient to constitute a QUORUM for any meeting of said Executive Committee, and all questions shall be decided by a majority of the members present at any such meeting;

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LIBERTY OR LICENSE

The birth of the Republic of the Philippines brought doubt and confusion to some of our people. Having been under the rule of foreign nations for more than four centuries, we have not as yet rid ourselves of the benumbing effects of dependence. It is a fact that sovereignty resides in us and that we can now work out our own salvation. But many keep on asking: What can this status mean to us individually? Why are we exerting so much efforts and reaping so little in return? Is not independence a guarantee to prosperity and the road to happiness? Are we better off now than before? Or are we independent in theory but not in practice? This trend of questioning is indicative of the doubt existing in many a mind.

Years ago when our fight for political emancipation was at its height, someone not sympathetic to the cause, remarked that once freed, the Filipinos would find the right thus acquired as a puzzle. Of course, this is not the whole truth nor is it the complete story. A people who have worked so hard for an ideal should realize it sooner or later. The confusion lies in an apparent conflict between two orders—the old and the new. Uncertainty has been replaced with certainty; the consumer must no longer remain as such but be a producer himself; lip-service must give way to actual deeds. The kind guardian ever solicitous of the welfare of his ward, has discharged his duties and the Philippines has now become of age. In the past, we pleaded with America to furnish us our needs; today,

while we yet make the same appeal, it can not be repeated too often lest we may be accused as a clinging vine and our actuations misunderstood. Ours indeed is the full responsibility of maintaining our own Ship of State and guiding it to a place of safety and security.

It is painful to note that liberty which connotes freedom from restraint, is being interpreted literally. People there are who take the view that as free citizens they are entitled to an unrestrained enjoyment of their natural rights and that what they do is nobody else's business. Have they not risked their lives during the enemy occupation? Should they be subjected again to fear and failure in an era of liberation and peace? "We have endured enough," they argue and then conclude by emphasizing that they can suffer no more. This attitude is illogical and dangerous. It is aggravated by the disastrous effects of the world war with the Philippines as one of the bloodiest of battles. There is famine, poverty, disease, discontent.

In our craving for a life of ease and desire to immediately recover lost fortunes, we have gone to the extreme with our own misdeeds. We have consciously or unconsciously abused freedom itself—that inalienable right which we have sworn to respect and defend at any cost.

The crime wave is increasing in volume. The rapidity with which it is spreading throughout the country shocks us. The

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GRAND MASTERS
CONFERENCE

Information was received by this magazine that the Grand Masters conference in Washington, D. C. held last February 1946, our Past Grand Masters M. W. Bros. C. W. Rosenstock and Conrado Benitez were present, and at the request of M. W. Brother Froessell, M. W. Bro. Benitez made the following remarks:

"Most Worshipful Sir and brethren: I am impressed by what the Chairman said just now about taking a minute. It is taking me some time, I must confess, to get adjusted to the American tempo.

"Brother Rosenstock and I have just gone through a horrible experience during the Japanese occupation of Manila. He is a graduate of an internment camp, and we have suffered a great deal, and I request that you be kind to us with regard to time. If you will give me perhaps five minutes, that will not be too much to give you a message from the Philippines, a message which I believe, sincerely, concerns the welfare of Masonry in general and in the United States in particular.

"America has a great project in the Philippines. It is a great experiment in human relationship, and we are living witnesses to that experiment. You might say the Philippines is Exhibit A in this American project.

"We are very grateful to the Grand Master of California—which is our mother Lodge—for spontaneously taking up the question of relief of Philippine Masons immediately after liberation; and we are grateful for the generous responses of the other Grand Lodges.

"I am reminded now of the three great tenets of Masonry—Brotherly Love, Relief, and Truth.

"When I came here last night I was shy. I did not know whether or not I fitted in, because I was looking for Brother Wilson of California and I could not find him, and I did not know how to behave. But the brethren at our table at once made us feel at home. And so I thought, 'here is real brotherly love in practice.'

"Now, concerning relief, the Grand Lodges, upon the invitation of the Grand Lodge of California, have certainly extended relief to the Philippines, and we are, as I have said, very grateful. But there is one more important tenet of Masonry which I believe it is our duty

to remind you of, and that is Truth. It is our duty to tell you the truth.

"We must not go away from this meeting without telling you that. The meeting is representative of the highest idealism of America. As I look at you this morning I think and I know that this is one answer to my prayer. As I faced certain death only a year ago my prayer was that I might be spared so that I might be able to tell my American brethren that the Japanese atrocities were not just propaganda, but the truth. But events in Manila have relieved me of that, because the brutalities and atrocities are now officially of record.

"But we are facing great problems. America is facing a great problem, and I would like to ask at this time, 'What is the role that must be played by Masonry in that problem?'

"Last night I was highly impressed by the wonderful and effective speech of Governor Brother Bricker. I cannot more effectively and impressively present to this Grand Body the larger implications in the problem faced by America in the Orient and in the Philippines and the responsibility that must be faced by Masonry in general. In explanation I will just briefly say that Masonry in the Philippines is a great help to Masonry in general, because we are proud of our achievement. Masonry there has been challenged, but it has not been found wanting. The unification of American and Philippine Masonry is one of the great chapters in Masonic history. And here we are, Brother Rosenstock, living witnesses to that great achievement. But I wish to bring to your attention the fact that the work is not finished. That work must go on. That work is not only in Masonry, but in many other institutions that constitute a precious legacy given to us by America. I have reference to the Y.M.C.A., the Christian Churches, the Y.M.C.A., Boy Scouts, Girl Scouts, and, of course, the Catholic Church. I know positively that in this postwar program for the Philippines and for the Orient all of these great institutions are concentrating their attention on how to help the Philippines to democracy, in the words of General MacArthur when addressing our Philippine Congress a few months ago, and in the words of High Commissioner McNutt, who referred to the Philippines as the outpost of American Democracy in the Orient, whose achievement or failure will have very important results in connection with the prestige of America in the Far East.

"So here is the situation as we look at the Philippine problem, and that is why I am asking the Grand Lodges of America to devote some time to relief perhaps for individual Masons of the Philippines—or perhaps that would not be so necessary. The construction or building up of Masonry there is more important than mere relief. It is not really relief that we need, but support, both morally and materially, for the work that we are continuing in that jurisdiction.

"You should also be reminded that Chinese Masonry in China is now a responsibility of the Philippine Jurisdiction. Frankly speaking, the Philippines are so destroyed, so devastated, that in our present condition we are not up to the responsibility of carrying on this work. This truth should be known to the responsible Grand Officers of America to whom we look for inspiration and guidance and support.

"I am afraid I am taking too much of your time, but if I can just bring home to your consciousness your Masonic interest, this fact, that we need your constant support. Our buildings, our Temple, at least in Manila, should represent the prestige and the influence that Masonry occupies in the life of America. I think, looked at from that point of view, we would think of something more constructive, something more permanent not only for individual Masons but for the country as a whole.

—oO—

ANNUAL CAVITE PROVINCIAL
CONVENTION OF MASONS

HELD IN THE HALL OF PRIMERA
LUZ FILIPINA LODGE NO. 69 AT
BINAKAYAN, KAWIT, CAVITE, ON
SUNDAY, JULY 21, 1946

(PROCEEDINGS OF THE
CONVENTION)

MORNING SESSION

With Right Wor. Bro. Teodorico A. JIMENEZ, Deputy Grand Master, as Presiding Officer, the Annual Convention of the Cavite Province Masonic Lodges was officially opened at 9:35 a.m. in the Hall of Primera Luz Filipina Lodge No. 69, at Binakayan, Kawit, Cavite, on Sunday, July 21, 1946. More than two-hundred enthusiastic Masons were present.

With Wor. Bro. Fidel Ibañez (115) as introducing Marshal, the Officers of the Grand Lodge of the Grand Jurisdiction of the Philippines, and their party

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were conducted in the Hall at about 10:00 a.m.

The address of welcome by the Presiding Officer was earmarked with emphasis on the strength of brotherly love among Masons which is instrumental for making this Ancient and Honorable Fraternity the guiding star of righteous living. In his address, much concerned for the enlightenment of our Brotherhood is depicted.

Basing on the report made by the Secretary of the Convention, all the Lodges in the Province of Cavite were well represented with all the Masters present.

The Opening prayer by Wor. Bro. Gonzalo T. Vales, P.M., (31) has completely awakened the dormant celestial thoughts of those present with well chosen inspiring words.

The address by the Grand Orator, Very Wor. Bro. Jose Gutierrez David (48), who was at the time indisposed and regretfully unable to be present, was read by Most Wor. Bro. Antonio Gonzalez. It embodies the message to all the brethren to go on crusading for human liberty, to fight the antagonistic enemies of our Fraternity, to emulate the deeds of Rizal, and other outstanding Masons, in order to preserve the God given rights of mankind to live peacefully in this Universe.

The five-minute addresses by each Master of Cavite Lodges, which were preceded by the individual introductions by all members of Manila Lodges present at the convention as suggested by Most Wor. Grand Secretary Bro. Antonio Gonzalez, were interesting and informative, viz.:

Wor. Bro. Teddy Parson (2) thought that this convention is a very happy occasion in his masonic career—it gives him the opportunity to meet the Masters of different Lodges and brethren whom he met before the last War. He expressed his heartfelt concern for the brethren who suffered the atrocities of the invading hordes of Japanese Empire, hence, his coming back to the Philippines to help even in small way to rehabilitate Masonry which he prized so dearly.

Wor. Bro. Pablo Tungol (15) confined his address to laying open his mother Lodge to all the brethren to exchanging of ideas and discussing of important matters for the benefit of the Fraternity.

Wor. Bro. H. Perez Santos (17) felt very happy indeed to see again those "charming" faces of the Grand Master and Grand Secretary, and the "smiling" faces of those brethren present and those who left the comfort of their

homes and loved ones only to share the spirit of brotherly love that predominated the convention. He hoped that we continue with the same spirit of comradeship that keeps us closer to one another, and by so doing, we will be stronger to face the battle for the realization of important aims for betterment of the Fraternity. He further hoped, in the years to come, to be together again and again under the sphere of better atmosphere among ourselves and the rest of the world.

Wor. Bro. A. B. Aquino (31) considered this convention as very significant, being the first one after liberation, and the first one under an independent Philippines; and looked forward for its existence wherein beautiful thoughts, wise proposition and resolution can be disseminated for deliberation. But, his only regret at the time was the very limited duration for him to address the convention — he opined it was not enough for him to deliver all his views.

Wor. Bro. Rafael Trias (51) delivered a prepared address citing the crowning achievement of outstanding Filipino Masons in the Province of Cavite during the Revolution against Spain and further declared that Cavite was a vital source of Masonry during those critical periods in our history. He splendidly expostulated the workings of his Mother Lodge after the liberation, which is quite an achievement considering the adversities confronted at the time.

Wor. Bro. B. Gutierrez (69) extended the thanks of his Lodge to the convention for making it the chosen Hall for such an august gathering. In addition, he suggested that a report be made of each Lodge as a prerequisite to be taken up in every Masonic Annual Convention of the Cavite Lodges.

Wor. Bro. Cipriano Cipriano (97) urged the assemblage to give more impetus to dynamic and militant Masonry to abide with the advancing Civilization. "We must be very strict and particular in the selection of members for our Institution," he emphatically declared.

Wor. Bro. Fidel Ibañez (115) has exhibited a masterful command of the political situation of our country in consonant with the existence of Masonry in his well complimented prepared address. He contended that after all the turmoils happened in the Philippines, Masonry can be now practiced more freely, diligently and unreluctantly.

The refreshment prepared by the committee in charge of such, was very palatable and invigorating, and more than

enjoyed by the brethren present.

AFTERNOON SESSION

The afternoon session was called to order at 1:10 p.m. with one-minute of silent prayer to the memory of departed brethren.

With Right Wor. Bro. T. A. Jimenez extolling and recognizing the ability of the orator in introducing, the oration in honor of brethren who travelled to their last place of abode, delivered by Wor. Bro. H. Perez Santos (17), is full of heart-breaking reminiscences for those brethren who have given their lives to make this world safer to live in. In a masterful delivery, the oration moved every brethren with the irreparable loss our Fraternity has suffered during the reign of terror and barbarism by the enemies of Democracy.

The open forum for the formulation of suggestions and motions to the Grand Master, and for the benefit of Masonry in general, lasted for more than two hours, inundant with lovely discussions and deliberations, even mingled with laughter, a happy sign of harmony and unity of purpose. The following were taken up:

(a) Wor. Bro. Fidel Ibañez (115) moved for making the annual convention of all the Cavite Lodges to be an established institution. Bro. Sayoc (15) second this motion. After the discussions at the pleasures of the brethren this motion was unanimously approved. (In a juncture, the Most Wor. Grand Master had it known that he is only too willing, as circumstances will permit, to make visitations to the Lodges of Cavite, time and again).

(b) Wor. Bro. Julian C. Balmaseda suggested to the Most Wor. Grand Master to have the status of those suspended members due to non-payment of dues be clarified. To this end, the Most Wor. Grand Master explicitly explained that there is no such thing as suspended due to non-payment of dues. Every possible considerations should be given to those worthy brothers, who in some way or others, were unable to meet their financial obligations with the Fraternity; and as to those members, in spite of the fact that they are financially able to do so, who were negligent to meet their dues should be dropped out of the Fraternity, for we do not need members with these characteristics—showing no interest in the upbringing of the Institution.

(c) Wor. Bro. H. Perez Santos (17) moved that the elective officers and past masters of the lodges of Cavite were to

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meet twice a year for the purpose of exchanging views and other matters of interest to Masonry in general. This motion was seconded by a brother, and approved without much ado.

(d) Wor. Bro. A. B. Aquino (31) moved for the establishment of a chapter of DeMolay Order in the province of Cavite. Wor. Bro. J. C. Balmaseda seconded this motion and approved under the sponsorship of Cavite Lodges Nos. 2, 17, 31, 51 & 115. Bro. Ragodon (15) made a very clear exposition of the establishment, sponsorship, workings, self-sufficiency, and other matters pertinent to this Order. He enumerated the steps to be taken in order to legally establish a chapter in accordance with the rules and regulations of the Order of DeMolay. It was also brought to light that the controlling body of this Order is the Grand Council of the Order of DeMolay located in Kansas City. Bro. Ragodon said, "The Order of DeMolay has its purpose the alleviation of the positions of the parents to make the youth of the land worthy citizens, morally and physically; to help the youth to keep away from bad company; to help them prepare for more worthy association—that of becoming well disciplined and prepared Masons of the future." These points were further substantiated by an American brother, who, in his youth, became a Master Councillor of a DeMolay Chapter in America.

(e) Wor. Bro. J. C. Balmaseda moved to have the first chapter of the Order of DeMolay in the Province of Cavite be named "COL. EMMANUEL BAJA" Chapter. This motion was seconded by Bro. Rodriguez (31), and approved unanimously.

With Wor. Bro. J. C. Balmaseda introducing, Most Wor. Bro. Antonio Gonzalez, P.G.M., Grand Secretary, extemporaneously addressed the convention in Spanish, with eloquence far from wanting. At the opening he declared, "The Lodges of Cavite always stand with vigor and enthusiasm with the Grand Lodge of the Philippines. They are the one vanguard of Masonry in the Philippines that always place themselves in the front row together with other worthy lodges of this country." Proudly he stated that the Grand Jurisdiction in the United States tried to ascertain

the conditions of Masonry in Europe, while here in the Philippines no such concern has been entertained, may be because of the fact that we, the Masons in the Philippines, are always up in spite of the obstacles we hurdled. He dwelt lengthily on untarnished patriotism of the Filipinos in the Era of Spiritual, Political, and Social emancipation. "Do not think that the downfall of Bataan was an evidence of our inability to defend ourselves during those trying days when we fought side by side with our American brothers. Instead, in that very battlefield we gained our Social Equality with the rest of the world, and from thereon, we further gained our Civil Rights to walk side by side with the independent nations of this Universe," he eloquently declared. He added, "Under any adversity, there is no other Institution that looks after the welfare or well being of the mankind, more devotedly or fervently, than that of Masonry."

After a wonderful exposition of introduction by Bro. Paredes (15), Most Wor. Bro. Grand Master Michael Goldenberg opened his message to the convention by confessing humbly in saying: "I am not much of an orator in comparison with the last speaker, our Grand Secretary, whom I have a very high regard, and whom I considered the best orator under this Jurisdiction; and I don't think that anybody can take that away from him." Then he expressed his happiness to be with the brethren of Cavite Lodges, in such a meeting which is rather informal which, he confessed, is very much to his liking—for in a gathering like this, good fellowship and brotherly love can be more freely exhibited. In this instance, he congratulated Right Wor. Bro. Teodorico A. Jimenez and the committees who have organized this convention together with all the Lodges in the Province of Cavite. He then reiterated the fact that after the last catastrophe he found most of the lodges, especially in Northern Luzon, devoid of almost everything. But, in spite of this fact, he exposed, workings on degrees and other matters are carried wonderfully to realization, and this exhibition of untiring efforts of those more unfortunate brethren are very commendable indeed, and are worthy of immortalization by the Masonic World. Also, he extolled the

Masons of old in the Province of Cavite by saying that hardships and sufferings did not deter their determination to be of service to the Fraternity; that they took their Masonic obligations seriously and undauntedly; they were not ashamed to face the world as Masons; they informed the profane that Masonry is not against religion; that Masonry is not national, but international and founded on the brotherhood of men, and above all, it is erected to God. "This is the kind of Masonry that I wanted to see, of today and of the future," he reiterated.

At 4:50 p.m. the Convention terminated with a very solemn closing prayer by Wor. Bro. Gonzalo T. Vales (31).

The following is the ORDER OF BUSINESS:

MORNING SESSION

1. Opening of the Convention, Presiding Officer, Right Wor. Bro. Teodorico A. Jimenez, Deputy Grand Master.

2. Reception of the Most Wor. Grand Master, the Grand Secretary and their party Conducted by Wor. Bro. Fidel Ibanez as Marshal.

3. Address of Welcome by the Presiding Officer.

4. Report—by the Secretary of the Convention of the Number of Brethren Present and the Number of Lodges Represented, then ROLL CALL, and as the Name of a Lodge is called, the Members Present Representing Each Lodge shall Stand Up and Take their seats after being Recognized by the Presiding Officer.

5. Opening Prayer, by Wor. Bro. Gonzalo T. Vales, P.M. (31).

6. Address by the Grand Orator, Very Wor. Bro. Jose Gutierrez David (48).

7. Five-minute Addresses by Each Master of Cavite Lodges in Convention.

8. Recess from Labor to Refreshment.

AFTERNOON SESSION

1. One-minute of Silent Prayer to the Memory of Departed Brethren.

2. Oration in Honor of Brethren Who Travelled to their Last Place of Abode, By Wor. Bro. H. Perez Santos, (17)

3. Open Forum—For the Formulation of Suggestions to the Grand Master, and the Benefit of Masonry in General.

4. Address in Spanish by the Most Wor. Bro. Antonio Gonzalez, P.G.M. Grand Secretary.

5. Message of the Grand Master, Most Wor. Bro. Michael Goldenberg.

6. Closing Prayer by Wor. Bro. Gonzalo T. Vales, P. M. (31).

DELFIN A. VIOLA

DR. PABLO ANZURES

HORACIO ABDON

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◆ OFFICIAL SECTION ◆

HOW WE WOULD HAVE ORGANIZED AS A SUPREME COUNCIL

By ANTONIO GONZALEZ, F. P. S.

We have witnessed the birth of our Republic last month. The Republic of the Philippines has now a seat in the world concert of free and independent nations. And it is our most cherished wish that soon our own Supreme Council, the Supreme Council for and of the Philippines, will sprout eventually among the concert of the Supreme Councils of the world.

What would be the process of its organization? Simple, very simple.

Before proceeding any further, however, we shall have to accept as a historical fact and as a masonic legal principle that at the time the United States of America annexed the Philippine Islands to its territory there was no Supreme Council here. Hence, for all purposes and intents of the Masonic Law of the Ancient and Accepted Scottish Rite, the Philippines was a free territory. When the Philippines became a territory of the United States, pursuant to such Masonic Law of the Scottish Rites, the only Supreme Council that could have had Jurisdiction here was the Supreme Council of the Southern Jurisdiction of the United States. Said Supreme Council immediately exercised such jurisdiction by establishing here Scottish Rite bodies which are the ones functioning up to this time.

We have shown in our previous articles that by virtue of the Masonic Law and tradition of the Scottish Rites, consecrated by the Constitutions and practices of the Order, in every free and independent Republic or State there must be a Supreme Council. The sovereignty of the United States over the Philippines having been withdrawn therefrom, and the latter having been recognized as a free and independent Republic or State, politically sovereign, it is of imperative necessity that we establish here our own Supreme Council. And this must be done without the least possible delay. Any delay may give way to serious conflicts in the future. Someone ill-advised may advance the theory that inasmuch as the political sovereignty of the United States over the Philippines has already ceased, the masonic jurisdiction of the Supreme Council of the Southern Jurisdiction of the United States of America over the territory of the Republic of the Philippines had also ceased, and thus leaving the Philippines free to organize its own Supreme Council. There must

not, therefore, be any unnecessary delay. We must immediately proceed to ask the Supreme Council to which we owe allegiance the immediate organization by it of a Supreme Council for and of the Philippines.

Fortunately enough, the process of its organization is very simple. Necessarily, we have to address to the Supreme Council or its Grand Commander expressing our desire to have a Supreme Council established here in accordance with the Constitutions and practices of the Order. In the event that our petition is granted—and it is our firm conviction that it will be granted—an Inspector General of the 33° will be designated by the Supreme Council or its Grand Commander to come to the Philippines and to confer the 33° to at least two Brothers, administering the prescribed oath and advising them on other formalities. These three, then, shall constitute themselves as a provisional Supreme Council and it shall forthwith proceed to take up the preliminary steps. Afterwards, they shall have to nominate and vote upon the necessary number of Brothers, nine in the least, who shall too receive the 33°, thus complying with the constitutional requirement as to number for the organization and operation of a Supreme Council. Once such a step shall have been fully completed with the prescribed oath administered, the elected Members of the newly created Supreme Council will have been duly constituted in a permanent manner. The by-laws, rules and regulations and other provisions could be adopted after the Supreme Council shall have been thus constituted.

Thus, under such procedure, the Supreme Council of the Northern Jurisdiction of the United States, was established, which is corroborated by the minutes quoted hereunder as officially published in a book entitled *The Supreme Council. 33° A. A. S. R. SOUTHERN JURISDICTION, U. S. A.*, to wit:

UNIVERSI TERRARUM ORBIS
ARCHITECTONIS PER GLORIAM
INGENTIS
ORDO AB CHAO

H-R-D-M under the C. C. of the
Zenith, answering to North Latitude 40°
42' 40".

To all Grand and Supreme Councils—
Sovereign Grand Consistories—Grand

Lodges—Most Illustrious and Puissant Sovereign Grand Inspectors General—Most Valiant and Sublime Princes of the Royal Secret—Illustrious Princes and Knights of K-H. —Grand, Ineffable, Sublime, Perfect and Respectable Free and Accepted Masons of all degrees, Scotch, French, and of York, over the surface of the two hemisphere,

HEALTH! STABILITY! POWER!
Be it known and remembered forever—

That on the ninth day of the fifth month Ab, Anno Mundi 5573, of the Restoration 2343, Anno Lucis 5813, and of the Christian Era the fifth day of August, 1813,

Emanuel De la Motta, R. Scott., K-H., S. P. R. S., Sovereign Grand Inspector General of the Thirty-third Degree, Grand Treasurer General of the H. E. in the Supreme Council of the M. P. Sovereign Grand Inspectors General of the Thirty-third Degree, duly and lawfully established, sitting at Charleston, S. C., for the Southern District and Jurisdiction of the United States of North America, and their special deputy and representative at this Grand East, by and in virtue of his high powers, rights and prerogatives as a Most Puissant Sovereign Grand Inspector General of the Thirty-third Degree, in conformity with the Grand Constitutions of the Order, bearing date Berlin, 1st May, 5786, as well in his own name, as in that of his aforesaid Grand and Supreme Council, having previously invited and convened the M. Ill. Brother Sampson Simson, R., Scott., K-H., and Sov. P. R. S., and M. Ill. John James Joseph Gourgas, R., Scott., K-H., S. P. R. S., and Deputy Grand Inspector General, to meet him that day, at high meridian, and having meet, he informed them, that for many specific, weighty and good reasons, he had taken the resolution of establishing the Second Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree, which had been decreed by the Grand Constitutions, for the United States of North America: in consequence of all which he had selected them among the worthy and illustrious bre-

PEDRO C. MENDIOLA

ATTORNEY

Room 204 (2nd Floor) Consolidated Investments Bldg., (Phil. Trust)
Plaza Goiti Manila

◆ OFFICIAL SECTION ◆

thren at this Grand East, to aid and assist him in that all-important duty and determination. Such a high regard and favor was received by them with every acknowledgment of respect and gratitude.

The Most Illustrious and Puisant Brother Emanuel De la Motta proceeded then to administer to each of them, individually, the usual needed obligations and formalities, and having communicated to them separately, one after the other, and made them fully acquainted with the degree and its Grand Constitutions, bearing date of 27th August, 5761, and May 1st, 5786; he embraced them cordially, and proclaimed them as lawful Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree.

The Most Illustrious and Puissant Brethren, reunited, formed themselves into a Provisional Grand and Supreme Council of the Thirty-third Degree, as follows:

Emanuel De la Motta, M. Puis. Sove. G. Com.

Sampson Simson, M. Ill. Ins. Lieut. G. Com.

John James Joseph Gourgass, Ill. G. Sec. Gen. H. E.

They then introduced separately, one after the other, the following Most Illustrious Brethren:

Daniel D. Tompkins, R- Scott., K-H., S.P.R.S.

Richard Riker, R- Scott., K-H., S.P.R.S.

John G. Tardy, Dep. G. Ins. Gen.

Moses Levy Maduro Peixotto, Dep. G. Ins. Gen.

Who having severally and singly gone through the regular order and form of reception, according to ancient ritual and usages, were formally initiated, acknowledged and proclaimed lawful, Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree. Most Illustrious and Puissant Brother Emanuel De la Motta having again declared his resolution of forming and organizing the Second Grand and Supreme Council of Most Puissant and Sovereign Inspectors General of the Thirty-third Degree for the United States of North America, which had been decreed by the Grand Constitutions, and the Most Illustrious Brethren, Sampson Simson and John James Joseph Gourgass having waived off the honor and homaged their right and prerogative of filling the first two offices in the Supreme Council, the Most Illustrious and Puissant Brother Emanuel De la Motta proceeded then to

appoint, install and induct the Most Illustrious and Puissant Brethren—

Daniel D. Tompkins, Most Puissant Sov. G. Com.

Sampson Simson, Most Ill. Ins. Lieut. G. Com.

John G. Tardy, Most Ill. G. Treas. Gen. of the H. E.

Jno. Jas. Jos. Guorgas, M. Ill. G. Sec. Gen. of the H. E.

Richard Riker, Ill. G. Master of Ceremonies.

Moses Levy Maduro Peixotto, Ill. Capt. of the Guard.

(The three vacancies to be filled as early as a prudent choice would allow it.)

He proclaimed them as lawfully formed, organized and established, at the Grand East of the City of New York, State of New York, "And the only Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree which may legally and constitutionally exist for the Northern Masonic District and Jurisdiction of the United States of North America, and for them as such, and their lawful successors ever to enjoy in future, all their and every powers, rights and prerogatives, lawfully appertaining to them, as Supreme Chiefs of Ancient and Modern Free and Accepted Masonry over the two hemispheres, conformably to the Grand Constitutions."

The whole was done and conducted with the greatest order and decorum, and with the usual acclamations and high honors peculiar to the Ancient Royal Order.

In testimony whereof, we have signed this abstract from the minutes of that memorable day, 1st May, 5814.

DEUS MEUMQUE JUS.

JOHN G. TARDY

Ill. G. Tr. Gen. of the H. E.

SAMPSON SIMSON,

Inspr. Lieut. Gr. Commander

(SEAL)

J. J. J. GOURGAS,

Gr. Sec. Genl. of the H. E.

R. RIKER,

Gr. Master of Ceremonies.

M. L. M. PEIXOTTO,

Capt. of the Life Guard.

DISTRICT GRAND LODGE FOR CHINA

District Grand Master

Rt. Wor. Bro. David W. K. Au

Organization for the Year 1946

Tableau of Officers

Wor. Bro. Owen L. Dawson, Worshipful Master

Bro. Jordan D. Liang, Senior Warden
Bro. Ning Watt, Junior Warden
Bro. James Tsao, Treasurer
Bro. V. D. Thomas Tsu, Secretary
Bro. Wing-Hon Wei, Assist. Secretary
Bro. H. S. Tsu, Auditor
Wor. Bro. James L. E. Chow, Orator
Wor. Bro. J. C. Oliver, Chaplain
Bro. P. S. Chung, Marshal
Bro. Chin Nai Yi, Librarian
Bro. Jen-Fong Moo, Senior Deacon
Bro. Jack Foy Wu, Junior Deacon
Bro. P. L. Marcel Moo, Senior Steward
Bro. George C. Hoh, Junior Steward
Bro. S. T. Tsao, Organist
Bro. S. K. Wang, Inner Guard
Bro. Wen Shai-Chia, Tyer

District Inspector

Wor. Bro. Tsen-Fu Wei

Board of Trustees

Right Wor. Bro. David W. K. Au
Right Wor. Bro. Hua-Chuen Mei
Very Wor. Bro. Luther M. Jee
Wor. Bro. Darwin H. Utter

Board of Preceptors

Chairman: Bro. Ning Watt
1st degree: Bro. Wing-Hon Wei
2nd degree: Bro. Pau-Sien Chung
3rd degree: Bro. Ning Watt

Finance Committee

The Worshipful Master and Wardens
The Treasurer and the Secretary
Very Wor. Bro. Luther M. Jee
Wor. Bro. Ting-Jan Holt

Lodge of Instruction

Chairman: Wor. Bro. Darwin H. Utter
Wor. Bro. Ting-Jan Holt
Wor. Bro. H. C. Evangelista

Charity Committee

The Worshipful Master and Wardens

Trestle Board

To Pass:—

Bro. Kain-E Lee

Bro. Ben Howe Louison

Bro. Waung Chow Sung

Bro. Bau Ching Ming

Bro. Charles L. Leong

MASONIC MONTHLY LUNCHEON

The next monthly masonic luncheon scheduled for August 25, 1946 at 11:30 a.m. will be held at the Scottish Rite Temple, 912 Taft Avenue, Manila. The sponsors of the affair are the following lodges: Manila No. 1, Corregidor-Southern Cross No. 3, Cosmos No. 8 and St. John's No. 9. The Army and Navy Club will serve the lunch. The program will be featured by addresses of Most Wor. Bro. Michael Goldenberg, Grand Master of the Grand Lodge, Wor. Bro. Louis M. Hausman and Bro. Mauro Baradi.

WHAT OTHER LODGES ARE DOING

MANILA NO. 1

Mr. John J. Riehl, Acting Secretary
Manila Lodge No. 1, F. & A. M.
138 Gunao
Manila, Philippines

Dear Sir and Brother:

Permit me to thank you for your letter of May 18th and for the Life Membership card which you enclosed therewith. I knew I was entitled to become a life member in '41 but realized that under the conditions existing in the world the matter had been overlooked and I was only too glad to pay my dues to the Grand Lodge of California up to December 1st of this year. I will be very glad to contribute whatever may be necessary to the support of the Lodge until you can get back on your feet.

I never have changed my affiliations from any of the Masonic bodies of the Philippines and do not expect to do so. I have been so busy during the past 20 years pioneering a chemical process that I have had very little time to devote to outside interests. Consequently, I am sorry to say that my Masonic activities have been rather curtailed.

I want to take this opportunity to extend my deepest sympathy to Manila Lodge for the years of travail thru which she has just passed and to wish her a grand and glorious future under the Philippine Republic. I believe that Masonry had a great deal to do with the molding of a fine Philippine citizenry and I know that Masonry will live up to the traditions of its past and will play an important part in the molding and development of the new Republic.

Fraternally yours,
R. E. Clarke

ST. JOHN'S No. 9

We welcome the "Bulletin", a monthly publication of St. John's Lodge No. 9. In the first number of the "Bulletin" (May, 1946) is a Circular from which we quote:

To the best of our knowledge and belief, the last issue of St. John's Bulletin was published in November 1941. What has happened in the meantime? We hope that before it is too late, before much is forgotten, that some worthy brother will undertake to write at least a brief account of what has happened to many of our brethren during these years. At this time, however, we are concerned with the present and the future and this issue is an attempt to bring word to the brethren that St. John's Lodge is again operating. Considerable work has already been accomplished and further designs are being drawn upon the trestle board. The craftsmen are being called and are rapidly assembling from far and near and in the usual St. John's manner, construction is underway.

The first post war meeting was called on December 3, 1945 by the few members present in the city for the purpose of reopening the lodge; Wor. Brother Mark Nestle was requested to preside. The resolutions below were unanimously approved and submitted to the Grand Lodge:

"It is the wish of all present that St. John's Lodge be immediately reopened for the resumption of business and Masonic work."

"St. John's Lodge petitions the Grand Lodge for special dispensation to do Masonic work in view of the fact that its present charter and records are lost; further that it be granted special dispensation, to immediately hold elections and install

officers for the year of 1946 at a time and under circumstances other than specified in their constitution."

This historic meeting was held in the temporary Masonic Hall on the corner of Arlegui and C. Gunao and was attended by the following brethren: W. H. Fonger, Mark Nestle, F. C. Miles, E. J. Mora, P. M. Rasch, O. W. Wyss, and O. J. Zwonecheck. It was further approved that regular stated meetings would be held on the second Friday of each month in the afternoon at 3:30 P.M. due to the lack of transportation and the fact that no lights were available for night meetings.

A special meeting was called and held on December 7, 1945 for the reorganization and the election of officers. Wor. Bro. Mark Nestle was requested to sit in the East, Master-elect for the year 1942, W. H. Fonger, in the West, Wor. Bro. Frank Miles presided in the South and Brother Rasch served as Senior Deacon. Brothers Mora, Kellog and Wyss completed the members in attendance. The meeting was opened with a memorial service for the departed brethren who would no longer assemble in the lodge; Rev. Fonger led in prayer.

The annual election was held with Brothers Mora and Wyss acting as tellers and the following brethren were elected to hold office for the ensuing year:

W. H. Fonger .. *Worshipful Master*
O. J. Zwonecheck .. *Senior Warden*
Leahman Nestle .. *Junior Warden*
Frank Miles, P.M. *Treasurer*
Mark Nestle, P.M. *Secretary*

AGNO No. 75 *Tayug, Pangasinan*

1. This Lodge had a special meeting on June 19, 1946 in her shop to commemorate the birth of Brother Jose P. Rizal.

While in Baguio

It's a date at

ROGEL S'TUDIO

(FOR PICTURES THAT LAST)

Session Road
Baguio City

Day and Night
Service

◆ WHAT OTHER LODGES ARE DOING ◆

The main features of the program were: Biography of Brother Rizal — (a) Where He Was Made a Mason; (b) Kind of Mason Was He; (c) How He Died, and The Psychological Aspect of Dr. Rizal's Conversion.

2. This Lodge had a special meeting again on July 6, 1946 for the initiation of Brother Honorato Rodriguez y Medina, an Ex-Mayor of Santa Maria, Pangasinan. The work was the first of its kind for more than nine years, the last being on April 17, 1937. The following brethren, of course all the members of this Lodge, took part in the work:

- Wor. Bro. Emilio Naraval—as Master
- Wor. Bro. Juan N. Kagaoan — as Senior Warden
- Bro. Jose C. Soria — as Junior Warden
- Bro. Eusebio Medina—as Senior Deacon
- Wor. Bro. Mariano B. Velasco — as Junior Deacon
- Wor. Bro. Atty. Delfin Ramirez — as Marshal & Treasurer
- Bro. Pedro Romasoc — as Senior Steward & Secretary
- Bro. Liborio Bernarte — as Junior Steward & Tyler.

The lecture was well delivered by Worshipful Brother Emilio Naraval; while the Charge was given by the Lodge Inspector, Worshipful Brother Atty. Delfin Ramirez.

“HIGH-TWELVE” NO. 82

Fifteen brethren of “High-Twelve” Lodge No. 82 with their respective families and friends totalling 51 met at the Y.M.C.A. Camp at Pansol Hot Springs on August 11th arriving there by train and jeeps at a little after nine o'clock in the morning. Swimming, picture-taking and hiking up and down the nearby hill were indulged in and at the appointed time of High-Twelve (12:00 noon) everybody repaired to the Y.M.C.A. Mess Hall, pooled their “baons” spreading same on banana leaf covered tables and enjoyed a really wholesome “salo salo”. Yes, there were all varieties of bananas brought by Wor. Bros. Eugenio de la Cruz and Gregorio Zamuco and Bro. Dalmacio Reyes from the Forestry School at Mount Makiling, plenty of beer and cigars, the typical chicken and pork adobo, imported and home-made pickles, etc. etc. to satisfy everybody.

Six tents, plus the Mess Hall, well spread all over the green camping

ground of the Y.M.C.A. permitted the party to have siesta that only nature has the power to bestow, and at 2:00 o'clock P.M. a six by six, a weapon carrier and two jeeps whirled away the whole bunch to the residence of Wor. Bro. De la Cruz up there in Mount Makiling, at the Forestry School Reservation, where the brethren had coffee and the better halves and children had avocado. Too bad there was only a little time left to catch the train, or everybody would really stay longer even only to admire the gifts of nature that abound in the Forestry Reservation, to say nothing of the wonderful hospitality that Wor. Bro. and Mrs. De la Cruz showered on us.

The party arrived at the College Station just in time to catch the train and each arrived at his respective place of abode safe and sound. To Wor. Bros. Uson, Escosa and Bros. Bascarra and Bagaybagayan goes the joint credit of having brought the largest number of delegation, they having each with them four members of their respective families.

MEMORIAL No. 90

San Jose, Nueva Ecija

The Members of Memorial Lodge No. 90 of San Jose, Nueva Ecija gave a Despedida Party last July 21 in honor of Bro. Tomas de Guzman a member of this Lodge who is leaving for Isabela as District Engineer.

Bro. De Guzman is the Engineer in-charge of the Talavera Irrigation System in San Jose, Nueva Ecija when called for Isabela.

Those who gave an interesting speeches were Wor. Bro. Pedro del Pilar, P.M.; Wor. Bro. Rufino Angeles, Master; Bro. John Randruph of Primera Luz Filipina, Lodge No. 69; Wor. Bro. Apolonio Fuertes, P.M. and the guest of honor Bro. Tomas de Guzman. Bro. Buenaventura Eugenio, acted as Master of Ceremonies.

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TAGA-ILOG No. 79

July 27, 1946, marked one of the biggest events in the history of Taga-Ilog Lodge No. 79 after the liberation of the Philippines. The Most Worshipful Grand Master accompanied by the officers and Members of the Grand Lodge of the Philippine Islands made his official visit at 6:00 o'clock in the evening of that day. After M. W. Bro. Michael Goldenberg and his party were received in due and ancient form and welcomed to their respective seats by Wor. Bro. Sesenio Rivera, Master of the Lodge, the regular officers vacated their stations which were taken over by the members of the Special Team composed of Past Masters and Masters from different Lodges. The third degree of Masonry was conferred on Bro. Clodualdo T. Paredes of the Manila Hotel in a most impressive manner. The team that conferred the second section was composed of the following:

King Solomon—W. B. Sesenio Rivera (79)

Hiram of Tyer—W. B. Regino G. Padua (82)

Senior Deacon—W. B. Mariano Gonzalez (12)

1st Fellow Craft—W. B. Abundio C. del Rosario (16)

2nd Fellow Craft—W. B. Jose Fetalvero (77)

Sea and Way Faring Man—W. B. Gregorio Vicente (12)

Secretary—W. B. Clemente Bernabe (79)

The lecture was delivered by W. B. Ciriaco Z. Cuenco, Past Master of Baguio Lodge No. 67 and a fellow-worker of Bro. Paredes in the Manila Hotel. Right Wor. Bro. Esteban Munarriz (14), Junior Grand Warden gave the Charge to both Bro. Paredes and Bro. Felix Duban who was conferred the Third Degree the earlier part of the evening. M. W. Bro. Michael Goldenberg (80) extended the Congratulations.

The Most Worshipful Grand Master delivered an inspiring address enjoining the new Master Masons and the brethren present to be more active and more militant masons and thus better serve the best interest of the newly-born Republic of the Philippines. Interesting remarks were offered by several brethren from other lodges, after which the Worshipful Master of Taga-Ilog Lodge No. 79 expressed his thanks and appreciation to the visiting brethren especially to the special team that conferred the degree, of their cooperation. The Tyler's book registered 67 brethren present at the said Visitation. After the Lodge was closed refreshments were served in the Lodge Hall.



Fraternal Reviews



J. W. FERRIER, P.M.

IDAHO—1945

LOGDES 81 MEMBERS 10,296
GAIN 728

79th Annual Communication—Held September 18, 1945, at Boise, with M. W. Gilford H. Mayes, presiding. All Grand Lodge officers and 14 of the 23 living Past Grand Masters were in attendance. All constituent Lodges were represented.

Fred W. Hartman, M.W.G.M. of Oregon; Harry D. Proudfoot, M.W.P.G.M. of Oregon; Rev. George S. Sloan, W.G. Chaplain of Montana, in representation of the M.W.G.M. of Montana and the M.W.G.M. of Wyoming; Hon. and Brother Charles C. Gossett, Governor of Idaho, and Hon. and Brother Austin A. Walker, Mayor of Boise, were also present and addressed the meeting. Many letters and telegrams of felicitation and fraternal greetings were read, the principal one being from the Grand Secretary of the Grand Lodge of Norway, which is printed in full in the proceedings.

The Grand Master in his address stated he had attended all (11) the District Meetings held during the year, but that owing to travel restrictions and tire and gasoline shortage he had only been able to visit 11 of the constituent lodges; stated he had attended the 23rd International Banquet and Reception of Lafayette Lodge No. 241 of Seattle, Washington, at which the Grand Masters of Oregon, British Columbia, Washington and Montana, were also present; that he had attended several other important Masonic meetings; had in accordance with OPA restrictions provided for the holding of a limited communication, but as such restrictions had been removed before the usual date for the annual communication, it was held as usual.

He issued 44 Dispensations for various matters, usually for a shortening of the time required by the regulations, and one for the institution of a new lodge; refused one requested dispensation, approved one new set of By-Laws and amendment of two others, and reprimanded one lodge and its officers for invading the jurisdiction of another lodge.

He recommended contributions by members to the Leonard Wood Memorial Association for the Eradication of Leprosy and reported that there had

been contributed by the Grand Lodge the sum of \$287.04 to assist in the rehabilitation of Philippine Freemasonry.

Twelve 50-year buttons were presented during the year.

The address of the Grand Orator was a discussion of the various attempts at forming a world-wide union for peace, from which we quote—

“We should never forget that there was no distinction of nationality, or race, or of religion, in the Military Service. The young men came, not as Jews or as Gentiles, not as Catholics or as Protestant. * * * Their bloods were comingled in one common stream to repel the attack against us. * * * They are brothers now. Should we not be tolerant of the religious views of those who survive?”

Past Grand Master Fred C. Mock delivered a very interesting talk on “The Figure Three.”

The Committee on Masonic Education reported that with 81 lodges, some rather inactive, conferring 2315 degrees in a year, with two months vacation in the summer, their educational program could not go far beyond the usual posting in the three degrees, but that notwithstanding this fact, a considerable number of new members sought “further

light in Masonry.”

M. W. Bro. Fred W. Hartman, Grand Master of Oregon, was elected an Honorary Past Grand Master of Idaho, and M. W. Bro. Harry D. Proudfoot, P.G.M. of Oregon, was “re-elected” to the same position.

M. W. Bro. Fred W. Hartman delivered a well-received address, concluding it as follows:

“My brethren, we are simply holding our lodges in trust—they do not belong to us—we are simply holding them in trust for the benefit of our sons and grandsons, and the benefit of humanity, so let us keep our eyes raised to the stars to the end that our world will become a decent place in which our children may live and enjoy the privileges of free men.”

R. W. Deputy Grand Master, Marcus J. Ware, was elected M. W. Grand Master, and, with all the other elected and appointed Grand Lodge officers, duly installed.

The proceedings are closed with the usual statistical reports followed by the report of the Foreign Correspondent, whose Foreword under the title “Tradition” is a fine piece of writing, and is followed by a review of the proceedings of 42 other Grand Jurisdictions.

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A PLEDGE OF SERVICE

MASONIC CHARACTER

By Bro. LUIS F. REYES

When we recall of Bagumbayan Lodge we cannot but link our thoughts with, and bring ourselves into, the intimacy of that great figure of the Malayan race, our illustrious Bro. Jose Rizal, the Martyr of that historic field of Bagumbayan, better known as the Luneta. On the eve of that memorable day of June 19, which marks the eighty-fifth anniversary of his birthday. Bagumbayan Lodge would not let that day pass over without commemorating it.

Availing myself of this opportune occasion, allow me to address my Brethren a few words on the subject MASONIC CHARACTER. That quality of character every true and upright Mason should possess as his highly esteemed and most priceless of possession. As Masons, we are admonished ever "to walk uprightly before God and man, squaring our actions by the square of virtue", which reminds us that in the government of our daily conduct, whether alone or among many, we should always observe a noble character. To this, I refer to the sterling character exemplified by our great Bro. Rizal, a character worthy of emulation and which had won for him the distinction of being the ideal of the Filipino people. For he, more than many other single figure in the history of our country and of Masonry as well, had incarnated the spirit of our people and the soul of our race. It therefore highly rewards my Brethren to know Rizal more intimately, follow his footsteps closely, and endeavor to possess his character earnestly, for Rizal observed in full measure the noblest and most exemplary Masonic character in life.

Taking therefore, Rizal's character as a pattern for us Masons, as manifested in his love and respect for his parents with such reverence that almost verged to mysticism; in his industry as a hard and intelligent worker; in his earnestness as a lover of knowledge and a seeker of truth; in his zeal and devotion as a patriot, a moral reformer and a man of lofty principles and strong convictions, I humbly consider it now high time for us to imbue our hearts and minds, our whole beings, with the ideas and ideals, the principles and virtues, the iron will and the upright character for which Rizal lived, fought and died. Such was the quality of his character that he never flattered his country

with egoistic praises and pleased his brother countrymen with insincere promises. In other words, he hated duplicity and falsehood as he scorned self-aggrandizement and vainglory, ever regarding over and above all considerations duty, service and sacrifice.

Obviously, character in its noblest embodiments, as had been exemplified by Bro. Rizal during his earthly existence, chiefly manifests human nature in its highest forms, for it reveals and pictures man at his real best. And, he who in earnest exerts in the development of character, though he may not acquire worldly riches, will find his reward in esteem and reputation deservingly and honorably won. In other words, the man of the high standard of character, is one who is great in heart, strong in will, and rich in spirit. He is beyond any possible doubt honest, truthful, responsible, ever responsive to duty and sacrifice, where duty and sacrifice call. His character can better be evaluated by the natural behavior in which he conducts himself towards those who are most closely in touch with him, and by his common dealings of the details of daily duty, rather than by his outward manifestation and public exhibition of himself as a writer, an orator, or a statesman. So, character exhibits itself in conduct, and in our efforts to possess the genuine qualities of a noble character one must be inspired by sound principles and pursued with undeviating adherence to truth, integrity and uprightness which will solidify the union of the worldly with the heavenly wisdom. For, the lack of principles a man is no more nor less than a ship without rudder or compass, left to drift hither and thither in a boundless and uncharted direction.

We, as true and faithful Masons, let us bequeath as our precious legacy to our posterity and as the glorious heritage of our Ancient and Venerable Institution, the example of a spotless life, of a deep sense of duty and sacrifice, of a devoted patriotism, of an unshaken conviction, and of an energetic, upright and genuine nobility of character. Let us be the true-life blood of our Fraternity, for by our deeds and sacrifices as well as by our precepts and examples, we elevate and uphold it, we defend and liberate it, and we bring peace to and shed glory over it. Character, therefore, embodied in thought and deed becomes immortalized, and the Mason possessed of great character links the present with the past and brings in closer the future, and the light of his spirit

shines in resplendent rays over all our children and our children's children.

Nations like individuals have their character to maintain, and the national character will necessarily depend not generally on the abundance of its production, nor on the power of its national defense, nor on the magnificence of its sumptuous edifices; but essentially upon the moral qualities and spiritual enlightenment, that is, upon the nobility of character of the citizens constituting such nation. And the same qualities which determine the character of the citizens of a nation, also determine the character of that nation. Obviously, the possession of the genuine quality of character marks the noblest and the highest type of manhood and nationhood.

A great deal of what passes by the name of the so-called patriotism nowadays are but mere passion and sentimentalism, exhibiting itself in boastful debates and fiery speeches. It does not manifest itself in noble patriotism that invigorates and elevates a country by the noble deeds; that does its sacred duty truthfully and faithfully; that lives an honorable and upright life; that cherishes the memory and example of the great men of old, who by their sufferings and sacrifices in the cause of religion or of freedom, have won for themselves and for their country an everlasting glory and fame, and have secured for her the guarantee of a free and independent national existence, as well as the enjoyment of peace and order, maintaining the mutual and friendly relations with other sister nations.

In conclusion, I would not hesitate to say that no one of my Brethren would ignore the glorious part Bro. Rizal played in the history of our struggles for liberty and principles, making himself worthy of the privilege to be ranked with the great liberators and Masons of the world, and is therefore entitled to the undying gratitude of the members of our Ancient and Venerable Craft, particularly of the Filipino Masons. With this distinction, Bro. Rizal comes out foremost as a genuine pattern and a practical example of an honest citizen, a devoted patriot, and a true Mason, whose excellence of character which stands for patriotism, industry, integrity, high principle, and sterling honesty of purpose, commands the spontaneous praise

A PLEDGE OF SERVICE

and homage of our Fraternity. As such, he meritoriously deserves our belief, confidence and imitation, and it is but fitting and proper that we, as Masons, follow his footsteps, think and live his way, for Bro. Rizal walked, thought and lived the right and righteous Masonic way.

SERVICE*

By W. BRO. EMILIANO QUIJANO, P. M.

In the history of humanity there is perhaps nothing so great and so sublime as that little word SERVICE. If Masonry means something, it means service. If those who have sought admission into the Fraternity have come for some other purpose than that, they are greatly mistaken. In one of the degrees in the Scottish Rite ritual of the symbolic lodge we read these words: "The object of this degree is the study of the natural science and the investigation of the origin and causes of all things. It devotes to the interpretation of the symbols, to acquire the knowledge of himself and of the men truly useful to humanity: and finally, it teaches to comprehend the great SERVICES which Freemasonry may extend to mankind, efficiently contributing to its welfare by means of labor, of science and of virtue." Some people look upon service as a duty, as something that ought to be done whether we like or not, while the truth is, it is a privilege a man should enjoy in this world, for the greatest joy can be found, not in success, not in mere achievement, but in service. The object of business is to serve men, that is the only thing worth living for; so to live as to leave the world richer, happier, wiser and nobler for having lived in it.

Our great hero, Dr. Rizal, said in one of his famous books: "The life which is not devoted to any great ideal is useless, it is a rough piece of stone lost in the ground without forming a part of an edifice." A man may be rich he may be wise, he may possess the power of eloquence, nay, he may even be a mason of good standing but unless he gives his services to his fellowmen, he does not amount to very much; and when he is gone, the world will not even remember that he had

*Excerpt from an address given by W. Bro. Emiliano Quijano, P.M. at a recent stated meeting of Nilad No. 12.

ever lived. In his speech to the rabble on the occasion of Caesar's death, Mark Anthony said:

"The evil that men do lives after them;
The good is oft interred with their bones."

This may be true in those days, but at present we believe exactly the opposite. So Longfellow has truly expressed the thought of the age when he said:

"So when a good man dies,
For years beyond his ken,
The light he leaves behind him lies
Upon the paths of men."

We have all been sent to this world to fulfill some mission, and there is than the thought that he has rendered nothing that satisfies a man's mind valuable service to his fellowmen: "Give your best to the world no matter how insignificant that best may be," says a philosopher, "and the world will invariably give its best to you." You have probably read the little story in that book yonder (the Bible) about a widow who had put in the treasury of the temple two mites, or about two half centavos; while the rich people had put in greater gifts. There is nothing great or remarkable about that mite, but it did produce remarkable results, and the reason was she gave her very best. If we have something that we can share with the world, let everybody have it today. We should do all we can for everybody, not because we expect some reward, but because it is a part of our nature. There are some people who say, "I will do only as much as I am paid for," and you know the results. Such an attitude has kept many a person in poverty for life. Reward is an effect, not a cause. If we place the

reward first, and the service second we will not go very far. If we increase our service, the reward will be increased in proportion; and we will not only be placed in a position where we can secure more and more of the good things of life, but enjoy living to bring into expression more and more of the good things that exist in our own lives.

* * *

A MASON'S PRAYER

"Eternal God, Father of all mankind;
In Thy Name we always meet;
Before Thy Word we pray;
Under the direction of Thy spirit we act;
The first word we ever spoke within the
tiled walls of our fraternity told that
our trust was in Thee;
In the darkness of sorrow our vain hopes
were told to turn to Thee;
In solemn obligation we are bound to
one another in Thy presence,
Now, in friendly convocation, we seek
Thy guiding light.
Without Thy help our vows cannot be
kept, nor our hopes fulfilled. Grant
us that good word of reason; the bet-
ter word of a good example; and the
best word of Thy Spirit in us.
May our shared faith reach to those
members of our beloved fraternity
who, in the armed forces, serve us at
home or abroad. Unite us all in joyful
fellowship; and hasten the day of res-
tored peace. Amen." Rev. Bro. HER-
BERT H. HINES, *Grand Chaplain, Grand
Lodge of Vermont, 1945.*

* * *

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Manila
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SCOTTISH RITE PAGE

NEWS LETTER

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

Please mark these dates for the next Conferral: 27 and 28 September 1946. The Scottish Rite Degrees will be conferred from the 4th to the 32nd, inclusive, starting at 3:00 o'clock in the afternoon.

We have been sending *The Cabletow* to members of the Philippine Bodies, A. & A. S. R. abroad, who are affiliated with Blue Lodges *not* under the Jurisdiction of the Grand Lodge of the Philippines. Members affiliated with Blue Lodges under this Grand Jurisdiction receive the copies upon payment of ₱6.00 annual subscription. Several Brethren now in the United States have remitted the subscription fee for this publication which will keep you in touch with Masonic activities in the Islands. Should you desire your name placed on the regular mailing list, then kindly send a *postal money order* in the amount of \$3.00 to the Secretary, Lakandola Lodge of Perfection, 138 Gunao, Manila, and we will see to it that you do not miss a copy.

* * *

Bro. Mauro Mendez 32°, in his editorial in the *Manila Morning Sun* of 21 August 1946 commenting on the arrest of the Japanese lieutenant general who ordered the execution of our Bro. Jose Abad Santos, 32°, KCCH, said that within a short time the curtain will have been drawn back on the episode that most excited the imagination of our people during the early days of the occupation when the news of the death of Abad Santos reached Manila which confirmed the common fear that the Japanese were here to liquidate all opposition by the swift expedient of the sword. The patriot, Abad Santos preferred the sword to the ignominy of treasonable collaboration with the enemy. "They will soon be unfolding the drama of simple fidelity to duty and of undivided loyalty to the country of one's birth," writes Bro. Mendez. "In the situations of that drama we shall have occasion to see for ourselves *the only way to respect an oath, which is that one must stand up manfully on it and refuse to take another incompatible with its mandate.* (Italics ours.) Our generation will long remember that Jose Abad Santos died upon his oath of loyalty to the country of his birth and to the government that had invested him with its trust. Others choose to live. There were more who believed in being alive cowards than dead heroes, than were men like Abad Santos who

knew only the courage of their convictions. The eminent quality of mortals in those days was self-preservation, manifested in a various language. Standing apart by himself, Jose Abad Santos spoke only one language, that of duty and loyalty to trust. . . Soon we shall be reconstructing the story of a martyrdom as glorious as that of Rizal 50 years ago, one in which the tyrant proved as important in suppressing the mind by the sword as in the Rizal case, and as in every other case where free man preferred death to slavery. . ."

We are quoting parts of one of the least known Masonic discourses of our Bro. Abad Santos which reflects on his true worth as a Man and Mason: Note his prophetic vision.

As long as we choose for our guides men of the character and devotion to duty which the newly elected officers possess, so long we can rest assured of the future of Freemasonry in this country.

Just this evening, I was talking with Most Wor. Bro. Conrado Benitez (32°, KCCH), about this installation, (January 25, 1940) and I told him that I wanted to take particular pains to be here, not only to pay my tribute and show my loyalty to our M.W. Grand Master and the other officers of our Grand Lodge, but because I felt this is the time for all of us Masons to demonstrate that the spirit of Freemasonry is still with us with all its vitality and vigor.

The world today is going through one of those crises which change the course of civilization. We are living at a time when discord and conflict seem to reign supreme. Just now, the future looks gloomy but beyond the darkness that hangs over us I perceive the glory of a new day when the principles of Freemasonry shall again reign supreme. It rests upon us Masons to see that that new day comes. I believe you will agree with me that many of the troubles and sufferings that we are experiencing today, is due to the fact that the leaders of the different countries of the world have failed to live up to the great principles of our Institution. They have failed to live up to the principles of liberty and the great tenets of Brotherly Love, Relief and Truth. But we must not be disdained because Freemasonry can, I think, stand the test. We have had the same experience before, and we were able to overcome the great obstacles. but as the saying goes, "Vigilance is the price of security." Most Wor. Bro. Youngberg has mentioned one of the menaces against which we must be vigilant, and that is, the damaging influence of certain groups, like some groups belonging to the Catholic Church. Right in this country today we are endangered of having our young men and young women indoctrined into intolerance and hatred for everything that does not belong to that church, and while we should not hate anyone just because he belongs

to a particular faith, while we have no quarrels against any church, group or sect, it is our duty to see that the spirit of intolerance shall not be sowed among us. I, for one, am not against the Catholic Church, but I am against the Catholic Church when it preaches intolerance and hatred against those who belong to another religious group or sect.

Burgos, Gomez and Zamora were Catholics. They were not only Catholics but they were priests as well, and yet, when the conflict arose between their duties as Filipinos and their duties as priests and members of the Catholic Church, they sided with their country even unto death.

Brethren, it is especially pleasing for me to see represented here men of different races, men who come from all parts of the world, and at the same time, to see harmony prevailing in this very hall. What a beautiful vision the spectacle before us foreshadow. It points to the possibility of people of different races and creeds and of different faith, coming together and yet working harmoniously under the same roof. That is possible only because we all here believe in the same principles and strive for the same ideals — the principles of Masonry and the ideals of truth and charity. We may all rejoice that that possibility lies before us, for Masons may live and die, they may be persecuted and even executed, but the spirit and principles of Freemasonry shall live so long as there is law for freedom, respect for justice and veneration to the ever living God.

* * *

Congratulations to Bro. (Dean) Conrado Benitez, 32°, KCCH, one of the Committee of Seven that drafted the Philippine Constitution, for having been awarded a citation for public service by the Alumni Association of the University of Chicago. The citation reads, "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 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." Bro. Benitez is also a Useful and Worthy Mason, having been Past Grand Master of this Grand Jurisdiction and continues to be very active in our Masonic labors.

Ill. Bro. Manuel Camus, 33°, on the other hand, was one of the honorees of a farewell reception of the Philippine Red

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Cross. Bro. Camus served as Vice Chairman of this charitable organization for the past 26 years. He was recently elected President of the National Board of the YMCA of the Philippines, of which our Deputy, Ill. Bro. Frederic H. Stevens, 33°, is also a member.

A transport plane C-47 of the Commercial Airways Corp., where our Bro. Alfonso Sycip, 32°, is President, successfully made a test flight from Manila to Hongkong and back. The corporation is capitalized at ₱1,000,000 and is owned by Chinese, Americans and Filipinos.

Our good Brother (Lt. Col.) Ernest E. Voss, 32°, of the Manila Bodies, A. & A. S. R., left us a note informing of his hurried transfer to Japan. We always thought all along that Bro. Voss was "unexpendable." Before his departure, the National Executive Board of the Boy Scouts of the Philippines presented him with a plaque "for outstanding services to the Boy Scouts during the period December 15, 1945 to July 4, 1946." Through his efforts, the membership grew from 0 to 25,248 on July 4, 1946, and the National Council acquired free of charge from the US Army, buildings, equipment and supplies estimated at ₱87,000. This was his second Scouting assignment in the Philippines. He popularized and expanded the movement throughout the Country that veteran scouters fondly call him the *padrino* of Philippine Scouting. Bro. Voss is the Grand Chaplain of the Grand Lodge, and was very active in Scottish Rite Masonry, Sojourners, Heroes of '76, DeMolay and other fraternal organizations during his stay with us. We miss him a lot, but we hope he will be back with us soon.

The first report on devastated areas submitted by any Far Eastern country to the UNO came from the Philippine delegate when he told the sub-commission that we in the Philippines know the meaning of the phrase "devastated areas." No country in Europe or Africa, and certainly no country in the Far East has suffered more grievous injury from war, in proportion to area, population, and national wealth, than the Philippines. This was the price we had to pay for freedom, and we don't regret having paid it in full. Latest figure of the U. S. War Department shows that of Filipinos murdered by Japs during the last war, 27,258 were members of the U.S. Armed Forces, and 91,184 were *civilians*. In four Philippine institutions today, suffering from disabilities ranging from a lost limb to a lost mind incurred in the service

of the United States into whose Armed Forces in 1941 they were officially inducted, about 3,000 War Veterans many of whom are Masons, are confined. Regretful to say, the U. S. government has excused itself from extending to these veterans the GI bill of rights, the U. S. Congress having recently rejected the bill that would give them hospitalization and funeral benefits. And just to make things worse, in Geneva, the UNRRA council shelved the Philippine Republic's application for ₱103 million worth of UNRRA aid.

Flunked by high dignitaries of the Catholic hierarchy intoning the last rites, and while operative Masons were placing a heavy slab of concrete and sealing the sacrophagus of President Manuel L. Quezon, three Philippine Army planes flew low and showered *acacia* leaves over the tomb. Masons who were at the time fortunate to be near the coffin paid their last silent tribute to the great leader in a manner familiar to all of us. No better inscription could have been written for his Masonic actuations than this simple epitaph on the metal plate, "Statesman and Patriot Lover of Freedom Advocate of Social Justice Beloved of his People."

Bro. Sigurd Sorensen, 32°, of 265 East 182nd St., Bronx 57, New York, is enjoying a respite at home after two years overseas. He stopped at San Francisco where he met Bro. Roy Warson, 32° and Bro. William Dodge, 32°, the latter having invited him to his Alexandria Lodge No. 531. In New York, he and Bro. (Chaplain) Leroy E. Wright, 32°, who is at 448 9th Street, Brooklyn, attended Bro. Sorensen's Worth Lodge No. 210. They had a grand time meeting friends who were interested to hear about the Philippines and Masonry in the Islands. This is the *sprit de corps* of the "Batangas Class," for wherever they meet they pool their Masonic resources and endeavor to enlighten their friends on things Philippine. We had the pleasure of seeing Bro. Ronald E. Lambert, 32° of the same Class, who had just returned from the States. His father who is now Master of Clarke Lodge No. 203, Camas, Wash., was pleased to learn that his son was not only a Master Mason, but also a Master of the Royal Secret, and was the old man surprised!

Travelling back and forth across the Pacific as Commander of the USAT *Thistle* is our good brother (Maj.) Walter S. Westall, 32°, who sent in his dues for 1946 & 1947. The Brethren may well follow the example of Bro. Westall by sending in their dues for next year.

We are expecting to receive the 1947 membership cards very soon. From Balboa, Canal Zone, we also received a remittance for 1947 dues from Bro. Edwin J. Compton, 14°, as well as from Bro. Alden J. Whitney, 32°, (Lt. F. D.) now with the Finance Office at Oak Ridge, Tennessee. Bro. Whitney congratulates the citizens of the new Philippine Republic. "I have every personal confidence that success will come to you."

One of our regular correspondents, Bro. Howard W. Tuttle, 32°, 106 Porter St., Somerville Mass., writes us of a very pleasant surprise when Bro. Irving Rosenberg, 32°, of 65 Cottage St., Chelsea, Mass., called him up by telephone. He wishes the Craft "continued success to a higher degree than ever before attained." Another surprise was had by our Bro. George W. Spaeth, 32°, P. O. Box 337, Mason, Ohio, when on applying for a job at the Auto Lite Corporation, who do you think he met, but our Bro. James Templeton, 32°, R.R. 3, Lebanon, Ohio, the employment manager. Brothers Jim and George have attended several Lodge meetings together, and when the Brethren find that they come from the Philippine Bodies, A. & A.S.R., "they are quite honored and given special courtesies."

Bro. Herbert F. LaBrone, 32°, Box 103, Kirbyville, Texas, says that in the haste and excitement for returning home and being relieved from active duty it was no wonder that he forgot to remember something but as soon as he got settled down he sent immediately his 1946 dues. He is glad to learn from *The Cabletow* that our Bodies are quickly recovering our tremendous losses. "I am particularly glad that the Brotherhood realizes their responsibility in the coming independence and I know that their wholesome influence will aid in its success as a Nation."

Bro. (Maj.) Israel Shultz, 32°, writes that he is still confined at the Pratt General Hospital at Coral Gables, Florida. We hope he will recover soon from his illness.

Bro. Benjamin F. Hawkins, 32°, Route 2, Box 139, Pittsburg, California, writes that he receives *The Cabletow* which he prizes and praises highly. He is now at Camp Stoneman, Calif., with his family, and if any Brethren are travelling that way, he would only be too happy to assist them in any way he can. He was asked to address the Pittsburg Lodge on some of the things being done in Masonry in the Philippines and Japan. We are still waiting for a copy of that address, and we hope he pre-

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sented our case squarely and forcefully. While in Japan, Bro. Hawkins started to organize with other Brethren assigned there, the Tokyo Bay Masonic Club.

Bro. John M. Pound, 18° (Pharm. USN) who is with the Medical Storehouse No. 4, Navy 3149, Samar, said that our letter made a trip to California and was rerouted back to him at Samar, which reminds us that all members should *immediately advise us of any changes of address*. "As you have probably suspected by now," continues Bro. Pound, "everyone who drops you a line want something or want to know something." Seek and ye shall find, and you can rest assured that all letters will be duly and promptly answered. In fact we want the Brethren to remember us oftener than usual. You will make us happy if you do. Bro. Pound is a numismatist and is interested in getting some Roxas-Truman and Osmeña-Roosevelt Pesos which "we aint got."

Dues have been received from Bro. Charles R. Ray, 32°, of 1830 N. McCann St., Kokomo, Indiana; Bro. Lester A.

Lamb, 32°, Box 182, Manila, Arkansas (yes, it's Manila); Bro. Joseph N. Vernon, 32°, Box 13, Eunice, New Mexico; Bro. Lehmann M. Dunn, 32°, 1909 Military, Ft. Huron, Michigan; Bro. James W. Geddes, 32°, Crittenden and Stage Roads, Akron, New York, and Bro. Richard A. Fitzgerald, 18°, 82 Tolman Ave., Leominster, Mass.

We had again the pleasure of reading another interesting letter from Bro. Frank E. Smith, 32°, 2027 Cedar Street, Bakersfield, Cal., father of Bro. Norton. He sent us two Masonic gems written by him in beautiful and elegant handwriting, which we are exhibiting in our modest Museum. Bro. Frank is a devotee of the lost art of calligraphy. We are expecting other Brethren to donate some pieces of Masonic value, or books and pamphlets for our Library. What little we had was completely destroyed by the Jap vandals, but Lakandola Lodge has recently appropriated the modest sum of One Hundred Pesos for the purchase of reading matters for our membership.

Bro. Elwyn A. Joy, 32°, of 12 Main St., Yarmouth Maine, sent us pictures of his recent wedding with Miss Evelyn

Marie Dodge held at the Trinity Episcopal Church. The bride is a graduate of Bates College and until last December member of the faculty of the Bourne High School, while Bro. Joy is an alumnus of Northeastern Business College. The couple left on a wedding trip to New York and Washington by way of the White Mountains. On their return, they will reside in Portland. Many out of town guests attended the affair. Our congratulations to Bro. and Mrs. Joy and may they live a blissful married life.

The new addresses of the following Brethren are desired: Eusebio Beltran, 32°; Hermenegildo Pascual, 32°; (Col.) Forest LeRoy Cropp, 32°; David Hamilton Grant, 32°; (Maj.) Mitchel Haifter, 32°; Lewis Kaufman Judy, 32°; William Leonard Burr, 32°; (Lt. Col.) Charles Luscher Southward, 32°; Robert Eugene Turner, 32°; (Maj.) Paul Leon Schneider 32°; and William Selim Day, 32°.

If you are in Manila, be sure to be present at the Stated Meeting of LAKANDOLA LODGE OF PERFECTION on THURSDAY, 19 SEPTEMBER 1946 at 4:00 p.m. Important matters are up for consideration.

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SECCION CASTELLANA
NOTAS EDITORIALES

UN CIRCULO LITERARIO MASONICO

En nuestro deseo de promover la cultura masónica en general, sugerimos en nuestro mensaje a la Gran Logia en el año de 1941 el establecimiento de un círculo literario masónico. Entonces dijimos:

MASONIC LITERARY CIRCLE

It is our aim and purpose to give more encouragement to our local Masonic literature. We want to see more Lodges and brethren dedicating themselves to further Masonic culture in this Grand Jurisdiction. No efforts should be spared to it on the highest level. It is for this reason that we suggest the formation of a Masonic Center or Circle for the proper study and improvement of Masonic literature in all its aspects, including Masonic symbolism, history, philosophy, legislation, jurisprudence, etc. The dramatization of the principles and teachings of the Craft should be given strong impetus. In this manner, lessons are better imparted and inculcated in our minds. It is hoped that with the help of this Masonic Literary Circle, in the near future, our brethren will write Masonic plays, and that they will take it upon themselves to train Masons to the end that their histrionic abilities may be concretely expressed to advantage. Having this aim in view, we have translated into Spanish a Masonic play written by R. W. Carl H. Claudy, entitled "A Rose upon the Altar." This is our initial contribution for the furtherance of local Masonic literature, and its script is hereby donated to the Grand Lodge.

The brethren are requested to frankly tell us their opinion on this idea of creating a Masonic Literary Circle, so that later on we may be able to formulate plans for the materialization of this idea.

Habiéndose aprobado dicha recomendación, el entonces M. I. Gran Maestro Her. John R. McFie convino en establecer dicho Círculo Literario Masónico bajo las siguientes bases:

1. That a Masonic Literary Circle be established, as it is hereby established, for such purpose as are contained in the above quoted report, and for such other purposes as may be attendant upon its establishment;
2. That such Masonic Literary Circle shall be under the control, supervision and administration of an Executive Committee composed of all elected Grand Officers of the Grand Lodge, the Grand Master as its President, the Deputy Grand Master as its Vice-President, the Grand Treasurer as its Treasurer, and, the Grand Secretary, as its Secretary;
3. That three or more members shall be sufficient to constitute a QUORUM for any meeting of said Executive Committee, and all questions shall be decided by a majority of the members present at any such meeting;
4. That the Executive Committee shall have the following powers, and duties:
 - a. To make arrangements for lectures to be delivered in any Masonic or public reunion, on subjects which are educational, cultural or of informative value and which will en-

hance the knowledge of the brethren in any branch of the arts and sciences;

- b. To gather material for the publication of any work and arrange for the printing of books, pamphlets, dramas, poetry, translation by any Brother and to exhibit, exemplify or dramatize any work on Masonic themes;
 - c. To organize contests, sponsor private or public functions, confer prizes, diplomas, or other kinds of rewards for the work of any Brother distinguishing himself in such contests or functions;
 - d. To give donations in the form of money, or other suitable rewards for those taking part in such contests; and
 - e. To receive voluntary contributions, donations or prizes offered by brethren or non-Masons.
5. That every subordinate Lodge is hereby declared to be a branch of the said Masonic Literary Circle and, as such should extend its cooperation and collaboration for the attainment of the ends herein set forth, the Worshipful Master and Officers to prepare yearly a program of Masonic education for their members with the right to request assistance from the Executive Committee, and to submit for the consideration of the Committee any suggestion which may be conducive to the realization of the purposes and objectives of said Masonic Literary Circle.
 6. That all brethren are requested to send immediately to the Executive Committee all written articles, pamphlets, speeches, orations, conferences or other documents which they think are important in Masonic Education so that the said Executive Committee could study and examine them and make such use of the same as it believes most suited to the proper information of the Lodges and brethren in general;
 7. That the Grand Master shall report annually to the Grand Lodge upon the activities of the Masonic Literary Circle during his year of office and make his recommendations as to the future activities of the same.

En la última comunicación de nuestra Gran Logia se propuso la creación u organización de un LODGE OF RESEARCH; pero el Comité de Jurisprudencia pidió que la consideración de la misma se dejara para la próxima reunión. Mientras tanto, el Presidente del Comité de Jurisprudencia, M. I. Her. Geo. R. Harvey, estudiando en parte dicha cuestión, nos envía este luminoso informe:

I found that the Grand Lodge of California has what is called "Lodge of Research", but that it is not really a separate Lodge, but is a committee of the Grand Lodge. The Chairman of that committee is Past Grand Master William Rhodes Hervey, of Los Angeles. I wrote to him a letter of inquiry on the subject in order to get information upon the form of organization and the work of the committee. Brother Hervey replied promptly and briefly to the effect that the committee had never done anything, and that he did not think we would accomplish anything by having such a committee, and his letter indicated that his committee had not been successful.

I also learned from the Grand Secretary of California that the Grand Lodge of Oregon has a Lodge of Research which is named and numbered as "Research Lodge No. 198" of the Grand Jurisdiction of Oregon. I wrote a letter to the Master of that Lodge (Brother Clarence D. Phillips) and asked for any information that might be of assistance to me in replying to your question as to whether or not a Research Lodge can be authorized to organize in accordance with the provisions of our Constitution, without amendment, for the purpose only of writing and distributing Masonic Literature, and as to whether it can be done properly by special committees in the subordinate lodges, or by any other agencies which can be created to that effect. His reply came under date of June 26th, and, to use his own language, he said:

"...Our Research Lodge was chartered in 1933, and its membership is composed of those who are particularly interested in research and who are capable of writing or speaking on Masonic subjects. We publish papers, and also furnish speakers on Masonry for other Lodges in Oregon and elsewhere when called upon. Our Research Lodge is chartered in the same manner as any other Lodge in Oregon, but before Research Lodge was formed the Masonic law in Oregon was amended to permit dual membership. All of the members of Research Lodge are dual members, becoming members of Research upon an application for dual membership, which is very similar to an application for affiliation, and requires a certificate of standing to accompany the petition showing good standing in the Lodge of original jurisdiction. It is not necessary that the Lodge of original jurisdiction be an Oregon Lodge or that the membership is terminated in the original Lodge. Some of our members belong to Lodges in Idaho, Montana, and we had one member (now deceased) whose original membership was in a Lodge in China.

"You would naturally ask if Research Lodge confers Masonic degrees upon candidates. Under our charter we can make Masons if we so desire, but thus far we have never conferred any Masonic degrees in Research Lodge, although upon occasion our members participate in the work of other Lodges. However, we do have a fee under our by-laws for original petitioners, but we have purposely put it so high that we do not have any original petitions, which we do not care to receive. Our initiation fee (if we ever conferred a degree) is \$400.00. On the other hand, one can become a member upon application for dual membership for the sum of \$10.00, and, of course, the petitioner is investigated and balloted upon in Lodge according to the ancient custom. Practically, however, our membership of active men is more or less hand-picked, and when we find brethren who show interest in and aptitude for research, and are qualified to write or speak on Masonic subjects, we (after informal discussion among ourselves) encourage such men to apply for dual membership.

"We have an associate membership, with dues of \$5.00 per year, and many brethren and Lodges take an associate membership and receive copies of our publications. Many brethren like to receive our papers, but would not care to assume responsibility of participating in the work of Research Lodge. An associate member may be a brother Mason or a Masonic Lodge any place in the world (if recognized, of course). We also exchange publication with several Research Lodges about the world. At the present time we have about 45 active members, about half of whom are scattered about the State of Oregon. They write papers and send them to the Lodge in Portland for criticism. If a Masonic speaker is desired by a Lodge in their vicinity, it often helps to have a member within a reasonable distance who can prepare and deliver an appropriate address for a nearby Lodge."

The foregoing questions from the letter of Brother Phillips are sufficient to show the unusual character of Research Lodge No. 198 of that Grand Jurisdiction. Such a Research Lodge could not be chartered under our Constitution without further amendment of our Constitution with reference to dual membership. ...

I am not in favor of recommending to the Grand Lodge that the Constitution be amended in the same way that the Constitution of the Grand Lodge of Oregon was amended so as to permit a member of another Lodge in the Philippines or a member of another Lodge in a foreign jurisdiction or another Masonic Lodge in the Philippines or in a foreign jurisdiction to apply for membership in a Lodge of Research in the Philippines. Such Research Lodge in the Philippines does not seem feasible to me, and I would not be in favor of amending our Constitution so as to authorize the chartering of such a Lodge in our jurisdiction.

Creemos que en lugar de un LODGE OF RESEARCH, la creación u organización de un CIRCULO LITERARIO MASÓNICO bajo las bases arriba transcritas será de mejores resultados para los intereses de nuestra Orden.

Rogamos a los Hermanos estudien esta cuestión y nos envíen sus comentarios. Hagamos que la labor de cultura masónica sea mas intensa y no nos limitemos a una labor de liturgia.

COMO NOS ORGANIZARIAMOS COMO UN SUPREMO CONSEJO

por ANTONIO GONZALEZ, F. P. S.

El mes próximo pasado surgió nuestra República. La República Filipina tomó su asiento en el concierto mundial de pueblos libres e independientes. Es nuestro ferviente anhelo que dentro de poco tiempo surja también en el concierto de Supremos Consejos del mundo el Supremo Consejo de y para Filipinas. ¿Cómo sería el proceso de su organización? Muy sencillo.

Sentemos, sin embargo, antes de proceder adelante, como hecho histórico y también como fundamento legal masónico, que cuando los Estados Unidos de América hicieron de las Islas Filipinas su territorio, aquí no existía ningún Supremo Consejo, por lo que a los efectos de Ley masónica del Rito Escocés Antiguo y Aceptado, Filipinas era un territorio libre. Al convertirse Filipinas en territorio de los Estados Unidos, por esa misma Ley masónica del Rito Escocés, el único Supremo Consejo que podía tener Jurisdicción aquí era el Supremo Consejo de la Jurisdicción Sur de los Estados Unidos. Bien pronto dicho Supremo Consejo puso en ejercicio dicha Jurisdicción estableciendo aquí cuerpos del Rito Escocés, que son los que están aquí funcionando ahora.

Hemos demostrado en nuestros artículos anteriores que, es Ley y tradición masónicas del Rito Escocés, consagrados por las Constituciones y prácticas de la Orden, que en toda República o Estado libre e independiente políticamente, deberá existir un Supremo Consejo. Habiendo cesado la soberanía de los Estados Unidos de América en Filipinas, y habiéndose convertido ésta en una República o Estado libre e inde-

pendiente políticamente, surge la imperiosa necesidad de que establezcamos aquí nuestro propio Supremo Consejo y esto a la mayor brevedad posible. Cualquiera dilación podría ser causa de grandes conflictos después, cuando alguien con maliciosa intención pretenda sostener la teoría de que, habiendo cesado la soberanía política de los Estados Unidos en Filipinas, cesó también la jurisdicción masónica del Supremo Consejo de la Jurisdicción Sur de los Estados Unidos de América, quedando, por tanto, libre el territorio de Filipinas para la organización de un Supremo Consejo. No deberá pues, haber dilaciones innecesarias. Debemos inmediatamente proceder a pedir del Supremo Consejo a quien debemos obediencia la inmediata organización por el mismo de un Supremo Consejo de y para Filipinas.

Afortunadamente el proceso sería muy sencillo. Tenemos necesariamente que dirigirnos Al Supremo Consejo o a su Gran Comendador expresando nuestros deseos de que se establezca aquí un Supremo Consejo de acuerdo con las Constituciones y prácticas de la Orden. En caso de que nuestra solicitud sea concedida, —cómo es nuestro firme convicción,—un Inspector General del grado 33° sería delegado por el Supremo Consejo o el Gran Comendador para venir a Filipinas y conferir aquí a dos Hermanos, por lo menos, el grado treinta y tres, tomando sus juramentos y poniéndolos al corriente de sus obligaciones y otras formalidades. Los tres después se constituirían en un Supremo Consejo provisional y este cuerpo procedería a despachar los asuntos preliminares. Por de pronto, deberían proceder inmediatamente a proponer y votar un número necesario de Hermanos, nueve (9) por lo menos, para recibir el mismo grado 33° y completar así el número constitucional necesario para la debida organización y operación de un Supremo Consejo. Una vez elegido de este modo el número suficiente de Hermanos, se procederá a conferirles el juramento correspondiente. Luego entre ellos deberían proceder a elegir los primeros dignatarios del Supremo Consejo. Una vez elegidos estos dignatarios e instalados en sus respectivos cargos, quedará debidamente constituido el Supremo Consejo con carácter permanente. La adopción de los reglamentos, estatutos y demás provisiones se podrá hacer luego que quede así constituido el Supremo Consejo.

Así, bajo ese proceso se formó y organizó el Supremo Consejo de la Jurisdicción Norte de los Estados Unidos de América como se comprueba por las actas que copiamos a continuación, según aparece publicado oficialmente en el libro intitulado THE SUPREME COUNCIL, 33° A. A. S. R. SOUTHERN JURISDICTION, U. S. A., Dice así:

UNIVERSI TERRARUM ORBIS ARCHITECTONIS
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ORDO AB CHAO

H-R-D-M under the C. C. of the Zenith, answering to North
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To all Grand and Supreme Councils — Sovereign Grand Consistories — Grand Lodges — Most Illustrious and Puissant Sovereigns Grand Inspectors General — Most Valiant and Sublime Princes of the Royal Secret — Illustrious Princes and Knights of K-H. — Grand, Ineffable, Sublime, Perfect and Respectable Free and Accepted Masons of all degrees, Scotch, French, and of York, over the surface of the two hemispheres,

HEALTH! STABILITY! POWER!

Be it known and remembered forever—

That on the ninth day of the fifth month Ab, Anno Mundi 5573, of the Restoration 2343, Anno Lucis 5813, and of the Christian Era the fifth day of August, 1813,

Emanuel De la Motta, R. Scott., K-H., S. P. R. S., Sovereign Grand Inspector General of the Thirty-third Degree, Grand Treasurer General of the H. E. in the Supreme Council of the M. P. Sovereign Grand Inspectors General of the Thirty-third Degree, duly and lawfully established, sitting at Charleston, S. C., for the Southern District and Jurisdiction of the United States of North America, and their special deputy and representative at this Grand East, by and in virtue of his high powers, rights and prerogatives as a Most Puissant Sovereign Grand Inspector General of the Thirty-third Degree, in conformity with the Grand Constitutions of the Order, bearing date Berlin, 1st May, 5786, as well in his own name, as in that of his aforesaid Grand and Supreme Council, having previously invited and convened the M. Ill. Brother Sampson Simson, R—, Scott., K-H., and Sov. P. R. S., and M. Ill. John James Joseph Gourgas, R—, Scott., K-H., S. P. R. S., and Deputy Grand Inspector General, to meet him that day, at high meridian, and having met, he informed them, that for many specific, weighty and good reasons, he had taken the resolution of establishing the Second Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree, which had been decreed by the Grand Constitutions, for the United States of North America: in consequence of all which he had selected them among the worthy and illustrious brethren at this Grand East, to aid and assist him in that all-important duty and determination. Such a high regard and favor was received by them with every acknowledgment of respect and gratitude.

The Most Illustrious and Puissant Brother Emanuel De la Motta proceeded then to administer to each of them, individually, the usual needed obligations and formalities, and having communicated to them separately, one after the other, and made them fully acquainted with the degree and its Grand Constitutions, bearing date of 27th August, 5761, and May 1st, 5786; he embraced them cordially, and proclaimed them as lawful Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree.

The Most Illustrious and Puissant Brethren, reunited, formed themselves into a Provisional Grand and Supreme Council of the Thirty-third Degree, as follows:

Emanuel De la Motta, M. Puis. Sove. G. Com.
Sampson Simson, M. Ill. Ins. Lieut. G. Com.
John James Joseph Gourgas, Ill. G. Sec. Gen. H. E.

They then introduced separately, one after the other, the following Most Illustrious Brethren:

Daniel D. Tompkins, R— Scott., K-H., S. P. R. S.
Richard Riker, R— Scott., K-H., S. P. R. S.
John G. Tardy, Dep. G. Ins. Gen.
Moses Levy Maduro Peixotto, Dep. G. Ins. Gen.

Who having severally and singly gone through the regular order and form of reception, according to ancient ritual and usages, were formally initiated, acknowledged and proclaimed lawful, Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree. Most Illustrious and Puissant Brother Emanuel De la Motta having again declared his resolution of forming and organizing the Second Grand and Supreme Council of Most Puissant and Sovereign Inspectors General of the Thirty-third Degree for the United States of North America, which had been decreed by the Grand Constitutions, and the Most Illustrious Brethren, Sampson Simson and John James

Joseph Gourgas having waived off the honor and homaged their right and prerogative of filing the first two offices in the Supreme Council, the Most Illustrious and Puissant Brother Emanuel De la Motta proceeded then to appoint, install and induct the Most Illustrious and Puissant Brethren—

Daniel D. Tompkins, Most Puissant Sov. G. Com.

Sampson Simson, Most Ill. Ins. Lieut. G. Com.

John G. Tardy, Most Ill. G. Treas. Gen. of the H. E.

Jno. Jas. Jos. Gourgas, M. Ill. G. Sec. Gen. of the H. E.

Richard Riker, Ill. G. Master of Ceremonies.

Moses Levy Maduro Peixotto, Ill. Capt. of the Guard.

(The three vacancies to be filled as early as a prudent choice would allow it.)

He proclaimed them as lawfully formed, organized and established, at the Grand East of the City of New York, State of New York, "And the only Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the Thirty-third Degree which may legally and constitutionally exist for the Northern Masonic District and Jurisdiction of the United States of North America, and for them as such, and their lawful successors ever to enjoy in future, all and every their powers, rights and prerogatives, lawfully appertaining to them, as Supreme Chiefs of Ancient and Modern Free and Accepted Masonry over the two hemispheres, conformably to the Grand Constitutions."

The whole was done and conducted with the greatest order and decorum, and with the usual acclamations and high honors peculiar to the Ancient Royal Order.

In testimony whereof, we have signed this abstract from the minutes of that memorable day, 1st May, 5814.

DEUS MEUMQUE JUS.

SAMPSON SIMSON, JOHN G. TARDY,
Inspr. Lieut. Gr. Com- Ill. G. Tr. Gen. of the H. E.
mander

(SEAL)

R. RIKER, J. J. J. GOURGAS,
Gr. Master of Ceremonies Gr. Sec. Genl. of the H. E.
M. L. M. PEIXOTTO, Capt. of the Life Guard.

MENSAJE

POR EL VEN. HER. JOSÉ GUTIERREZ DAVID,
GRAN ORADOR DE LA GRAN LOGIA.

A los Hermanos de las Logias Caviteñas:

Mis queridos Hermanos:

Os envío el abrazo fraternal. Hago votos para que vuestra convención sea coronada del éxito más feliz.

Acaba de adquirir carne de realidad en esta amada Patria nuestra, uno de los sublimes ideales de la Masonería: la Libertad. Creo que es oportuno recordar ahora el papel que nuestra Institución ha desempeñado en la consecución de tan soñada emancipación. No es con el objeto de satisfacer nuestra vanidad sino para que, una vez mas, nos demos cuenta de lo sagrada que es esta arca de la libertad humana que nos ha sido confiada, consagrada por las vidas y hechos de nuestros predecesores, y para meditar sobre los deberes que

tenemos delante para guardar y mantener intacto tan preciado depósito.

Durante la noche tenebrosa de nuestra esclavitud, bajo la soberanía española, la Masonería ha sido el laboratorio de la revolución libertadora. Ella ha desplegado constantes esfuerzos para romper las cadenas del pensamiento, las mordozas en las bocas y los yugos de las conciencias. No ha regateado sacrificios para consolar a la virtud doliente, libertar al oprimido y combatir al opresor. En tal época del lahorantismo filipino destacaron grandes figuras masónicas como las de Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, los hermanos Luna, Mariano Ponce y otros.

Muchos e incontables venerables maestros de las logias masonicas en Filipinas fueron marujos por la libertad como los inolvidables hermanos que fueron fusilados en Manila el año 1897. Domingo Franco, Luis E. Villareal, Numeriano Adriano, Faustino Villareal, Moises Salvador, Ramón Padilla y José Dizon.

Cuando el ideal libertario en el país pasó de la fecunda meditación a la avasalladora acción, eran también masones los que descollaron como los astros guadores: Bonifacio y Aguinaldo.

Cuando la Revolución necesitó de un pensador que inmortalizara por escrito los ideales de nuestra Sagrada Causa, el cerebro que se puso al servicio de ésta fué igualmente de un masón: el gran Mabini.

La misma bandera filipina es de contorno masónico más acabado, desde su cuartel triangular, descollando en su centro un resplandeciente sol, rodeado triangularmente de tres estrellas de cinco puntas hasta en su fondo tricolor.

Ya bajo la soberanía americana, en nuestras luchas pacificas por la libertad, masón fué también el precioso genio que acaudilló a nuestra Patria: el inolvidable Quezón.

Masones también fueron los tres Presidentes de Estados Unidos que siempre han reconocido nuestro derecho a la libertad y ulterior independencia. McKinley, Taft y el gran benefactor de la Humanidad y de nuestra Patria: Franklin D. Roosevelt. Y masón es el que liberó nuestro país de las garras del invasor nipon para hacer posible la prefijada concesión normal de nuestra independencia; el defensor y libertador de Filipinas, el ídolo del pueblo filipino: Douglas McArthur.

Échase de ver que desde que comenzó la lucha libertaria en este pueblo hasta que se consiguió nuestra completa y absoluta independencia, la labor de nuestros maestros masones puede verse en todas partes. No hay ninguna piedra en los cimientos de este país que no lleve grabada de un modo indeleble la señal de algún miembro de nuestra Augusta Orden.

Veis, pues, cuan grandes e importantes son nuestros deberes los masones de estas Valles para continuar la labor comenzada por nuestros beneméritos predecesores. Confrontados estamos con una prueba de verdad. No bastan hermosas palabras o mutuas alabanzas. Seremos medidos por vuestras obras y no por vuestras palabras. Trabajemos, pues, con más ahinco ora en la esfera pública, ora en la esfera privada, para conseguir que nuestra Patria sea para siempre digna de la libertad que, a costa de muchos sacrificios, ha

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A MASONIC . . .

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4. That the Executive Committee shall have the following powers and duties:
 - a. To make arrangements for lectures to be delivered in any Masonic or public reunion, on subjects which are educational, cultural or of informative value and which will enhance the knowledge of the brethren in any branch of the arts and sciences;
 - b. To gather material for the publication of any work and arrange for the printing of books, pamphlets, dramas, poetry, translation by any Brother and to exhibit, exemplify or dramatize any work on masonic themes;
 - c. To organize contests, sponsor private or public functions, confer prizes, diplomas, or other kinds of rewards for the work of any Brother distinguishing himself in such contests or functions;
 - d. To give donations in the form of money, or other suitable rewards for those taking part in such contests; and
 - e. To receive voluntary contributions, donations or prizes offered by brethren or non-Masons.
5. That every subordinate Lodge is hereby declared to be a branch of the said Masonic Literary Circle and, as such should extend its cooperation and collaboration for the attainment of the ends herein set forth, the Worshipful Master and Officers to prepare yearly a program of Masonic education for their members with the right to request assistance from the Executive Committee, and to submit for the consideration of the said Committee any suggestion which may be conducive to the realization of the purposes and objectives of said Masonic Literary Circle;
6. That all brethren are requested to send immediately to the Executive Committee all written articles, pamphlets, speeches, orations, conferences or other documents which they think are important in Masonic Education so that the said Executive Committee could study and examine them and make such use of the same as it believes most suited to the proper information of the Lodges and brethren in general;
7. That the Grand Master shall report annually to the Grand Lodge upon the activities of the Masonic Literary Circle during his year of office and make his recommendations as to the future activities of the same.

During the last Annual Communication of this Grand Lodge there has been proposed the creation or organization of a Lodge of Research; but the Committee on Jurisprudence

conseguido y del alto honor de pertenecer al gran concierto de naciones libres del mundo.

La Masonería es la suprema manifestación de la democracia. Seamos los constructores del gran templo de ésta, inculcando en todas partes sus principios y enseñanzas y combatiendo a todo movimiento que pueda minarla, como el Comunismo, el Facismo y otras corrientes devastadoras del desorden y de los atropellos.

Unamos nuestros esfuerzos con los que dirigen nuestro gobierno para que se mantenga en este país el reinado de la Fraternidad, de la Igualdad, del Derecho, de la Razon y de la Justicia.

Así serémos dignos hermanos a los que nos han precedido en la labor pro-Patria y así merecerémos el respeto y gratitud de los hermanos que en estas valles nos han de suceder.

Julio 27, 1946.

recommended that the consideration of the same be deferred until the next Annual Communication. Meanwhile, the Chairman of the Committee on Jurisprudence, M. W. Bro. George R. Harvey, after studying this question, has sent us the following illuminating report:

"I found that the Grand Lodge of California has what is called "Lodge of Research," but that it is not really a separate Lodge, but is a committee of the Grand Lodge. The Chairman of that committee is Past Grand Master William Rhodes Hervey, of Los Angeles. I wrote to him a letter of inquiry on the subject in order to get information upon the form of organization and the work of the committee. Brother Hervey replied promptly and briefly to the effect that the committee had never done anything, and that he did not think we would accomplish anything by having such a committee, and his letter indicated that his committee had not been successful.

"I also learned from the Grand Secretary of California that the Grand Lodge of Oregon has a Lodge of Research which is named and numbered as "Research Lodge No. 198" of the Grand Jurisdiction of Oregon. I wrote a letter to the Master of that Lodge (Brother Clarence D. Phillips) and asked for any information that might be of assistance to me in replying to your question as to whether or not a Research Lodge can be authorized to organize in accordance with the provisions of our Constitution, without amendment, for the purpose only of writing and distributing Masonic Literature, and as to whether it can be done properly by special committees in the subordinate lodges, or by any other agencies which can be created to that effect. His reply came under date of June 26th, and, to use his own language, he said:

"... Our Research Lodge was chartered in 1933, and its membership is composed of those who are particularly interested in research and who are capable of writing or speaking on Masonic subjects. We publish papers, and also furnish speakers on Masonry for other Lodges in Oregon and elsewhere when called upon. Our Research Lodge is chartered in the same manner as any other Lodge in Oregon, but before Research Lodge was formed the Masonic law in Oregon was amended to permit dual membership. All of the members of Research Lodge are dual members, becoming members of Research upon an application for dual membership, which is very similar to an application for affiliation, and requires a certificate of standing to accompany the petition showing good standing in the Lodge of original jurisdiction. It is not necessary that the Lodge of original jurisdiction be an Oregon Lodge or that the membership is terminated in the original Lodge. Some of our members belong to Lodges in Idaho, Montana, and we had one member (now deceased) whose original membership was in a Lodge in China.

"You would naturally ask if Research Lodge confers Masonic degrees upon candidates. Under our charter we can make Masons if we so desire, but thus far we have never conferred any Masonic degrees in Research Lodge, although upon occasion our members participate in the work of other Lodges. However, we do have a

[Continued on next page]

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fee under our by-laws for original petitioners, but we have purposely put it so high that we do not have any original petitions, which we do not care to receive. Our initiation fee (if we ever conferred a degree) is \$400.00. On the other hand, one can become a member upon application for dual membership for the sum of \$10.00, and, of course, the petitioner is investigated and balloted upon in Lodge according to the ancient custom. Practically, however, our membership of active men is more or less hand-picked, and when we find brethren who show interest in and aptitude for research, and are qualified to write or speak on Masonic subjects, we (after informal discussion among ourselves) encourage such men to apply for dual membership.

"We have an associate membership, with dues of \$5.00 per year, and many brethren and Lodges take an associate membership and receive copies of our publications. Many brethren like to receive our papers, but would not care to assume responsibility of participating in the work of Research Lodge. An associate member may be a brother Mason or a Masonic Lodge any place in the world (if recognized, of course). We also exchange publication with several Research Lodges about the world. At the present time we have about 45 active members, about half of whom are scattered about the State of Oregon. They write papers and send them to the Lodge in Portland for criticism. If a Masonic speaker is desired by a Lodge in their vicinity, it often

helps to have a member within a reasonable distance who can prepare and deliver an appropriate address for a nearby Lodge.'

"The foregoing questions from the letter of Brother Phillips are sufficient to show the unusual character of Research Lodge No. 198 of that Grand Jurisdiction. Such a Research Lodge could not be chartered under our Constitution with reference to dual membership * * *

"I am not in favor of recommending to the Grand Lodge that the Constitution be amended in the same way that the Constitution of the Grand Lodge of Oregon was amended so as to permit a member of another Lodge in the Philippines or a member of another Lodge in a foreign jurisdiction to apply for membership in a Lodge of Research in the Philippines. Such Research Lodge in the Philippines does not seem feasible to me, and I would not be in favor of amending our Constitution so as to authorize the chartering of such a Lodge in our jurisdiction."

We believe that instead of a LODGE OF RESEARCH, the creation and organization of a Masonic Literary Circle under the foregoing rules would yield better results for the welfare of our Order.

We request the brethren to study this question and send us comments on the same. Let us promote our labors of masonic culture in a bigger scale, and not limit ourselves to ritualistic work alone.—**Antonio Gonzalez, F. P. S.**



LIBERTY OR LICENSE . . .

[Continued from page 31]

laws of the Republic are being challenged by stubborn offenders including youth and adults alike. The poor are getting poorer and more miserable while the rich become richer and more arrogant. To the long list of crimes committed there have been added with ill-gotten gains for the perpetrators—profiteering, blackmail, bribery, looting, robbery, kidnapping and murder. And the continuance of lawlessness and bloodshed in certain sections of the land wherein innocent civilians are being forced out of their homes and driven away from their farms or killed without benefit of explanation or a semblance of a trial, makes the whole situation gloomy and chaotic.

It is indeed unfortunate and ironical that in the only Christian nation in the Far East where the people are hospitable and law-abiding and where democracy is the accepted way of life, criminal acts are reenacted quite too often. All these at a time when we are laying the foundations of the young Republic and beginning to build on the ruins of a war-torn nation; and when we are engaged in the task of rehabilitating a people who have providentially survived the brutalities of blood-thirsty invaders.

In the face of these evils which are sapping the vitality of our people and undermining the very existence of the Government, what is the Masonic Fraternity doing? Must Masons sit supinely, fold their hands in utter abandon and remain content with things as they are? Are they too absorbed with their activities in the Lodge that they find no time to help remedy the awful mess in which we all find ourselves? No Masons true to their names and conscious of their solemn obligations can remain deaf to the imperious call of the hour: to make of their Government, one of law and order; to see to it that the native land is cleared of destructive forces and hurtful influences enemical to the announced policies of the Republic. And while striving to be good members of our Ven-

erable Institution, we should likewise become helpful citizens of the nation. Need we remind ourselves of the injunction to the brethren of the Craft in order to make more emphatic our point?

"The wise and well-informed Mason will not fail to be the votary of Liberty and Justice. He will be ready to exert himself in their defence wherever they exist. It cannot be a matter of indifference to him when his own liberty and that of other men, with whose merits and capacities he is acquainted, are involved in the event of the struggle to be made; but his attachment will be to the cause, as the cause of man; and not merely to the country."

This too was the very creed of another great Mason who in his Last Farewell to the Fatherland, the Philippines, penned these immortal lines:

"My dreams, when life first opened to me,
My dreams, when the hopes of youth beat high,
Were to see thy lov'd face, O gem of the Orient sea,
From gloom and grief, from care and sorrow free;
No blush on thy brow, no tear in thine eye."

As the recipients of the precious legacy bequeathed to us by the brethren who have gone ahead, we should show our worthiness in terms of usefulness. What a privilege the Masons exercise in asserting their leadership in a community surcharged with an atmosphere of apathy and anxiety! What opportunity the brethren have in arresting the growing tide of licentiousness and elevating to her proper place, the Liberty for which countless brethren of the Order have died! In any event, let it not be said of the Masons specially in this Jurisdiction that they watched and even went to sleep while our fellowmen suffered and the Government, sabotaged. License should not defeat Liberty. This is our resolve and we must join hands and hearts together to achieve victory.—**Mauro Baradi.**

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