

The Cable Tow

Vol. XX

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No. 5

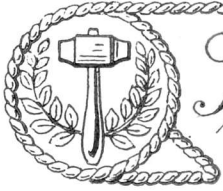
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
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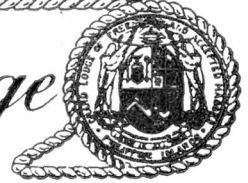
HOPE BEYOND THE GRAVE

It was a day of mourning in a city overlooking the sea. "Brother Joe" has answered the call of death leaving behind, a devoted wife and two lovely little girls. Hundreds of people went to pay their respects to his earthly remains in the temple where years before, he had taken the solemn obligation to dedicate his life to the service of his Master and brethren. Several hundred more followed to render a tribute so richly deserved. Immediately, came recollections of Brother Joe's mundane existence. This man who in life helped others build happy homes, brought about the solution of their serious problems and gave them profitable work that led to the creation of a peaceful community widely known for its healthy growth and steady progress. He died at the age of 35, but a fruitful career he had. Everyone was his friend. And because he showed his trust in his neighbors, they in turn believed and had confidence in him. Sorrows and reverses blocked his way. However, the records show that in all his ventures he was a success.

Came the time for parting. In a grave as simple as his own life, Brother Joe was laid to rest. Mother and children stood close by, the former weeping and yet weeping. Suddenly, the younger girl hugged her mother and in a clear angelic voice said: "Cry no more, Mommy. Daddy is only asleep. Some day we will meet and be with him again." Meaningful words and a stirring message — these from the heart and tender lips of an innocent child. What a great and conquering hope this is, even beyond the grave!—M. B.



The Grand Master's Message



SHARING THE BURDEN

I know that each and everyone of you have your own personal problems of rehabilitating your homes, your businesses, your own means of providing necessary living expenses for your own upkeep. Most of you have very little time left to contribute your share in the rehabilitation of Masonry in your localities. However, I am glad to state that your interest in the welfare of your respective Lodges is not dampened by the precarious situation caused by the brutal invaders and their system of looting, murdering and destroying. I have visited some of our Lodges in distant provinces; I have found nothing whatever left of the nice little temples—truly Masonic landmarks—with their beautiful curved furniture and fixture, etc., all gone. It is a pitiful sight now; all we see are ruins everywhere. The catastrophe is so enormous, so vast, that it is very difficult for anyone to realize the magnitude of horror and destruction suffered by the people of the Philippines, unless you see it with your own eyes. We have reorganized Masonry here, it is true, yet we are still struggling against the misfortune and disaster which have befallen us. We are now swimming against this tide to save ourselves and our venerable Institution. We have so far received a small sum from our sister Grand Lodges in America totalling \$55,000.00 to be distributed exclusively for the individual relief of destitute Masons, the numerous widows and orphans of brethren, mostly of those who died in battle or were massacred by the invaders. How far we could go with this money, we realized that immediately, and we guided ourselves accordingly. We distributed our relief to a minimum limit so as to be of service to all who may apply to us for aid. We still have hundreds more to be heard from and we are going to do our very best for them within the limits of our ability.

Outside of this important activity, what can we do to reconstruct our own Masonic needs? We have heard it said from America that no aid will be coming to us from our brethren there for rebuilding our destroyed temples or for the purchase of genuine needs of our Lodges, particularly furnishings and paraphernalia so that we could again function in an adequate way. I say, are we asking for all this for the sole purpose of show and attraction as some seem to think? I can truly say that they have the wrong idea. This could be said in ordinary times without war or invasion. We have taken the brunt of all the hatred the enemy could master against Masonry and we have suffered untold hardships for all of masonry because we happened to be the only Masonic Jurisdiction within the reach of the enemy. We are extremely proud of our behavior and even if we do not receive adequate assistance from those whom we expect to be aided, we will still continue to survive without going to the extreme of imposing on others. The most convincing way to heed to our appeal is to appoint a committee of brethren from *sister Grand Lodges* to appraise our present situation and after due investigation, we are sure that our needs would be forthcoming. There are numerous Masons in the Philippines, both Americans and Filipinos, who are stout-hearted, loyal and have held their ground against great odds. The extreme hardship and suffering endured by them are worthy of recognition and support by those able to do so. Any contribution to enable Philippine Masonry to build on the ruins of our former temples at this time is a real contribution to this far outpost of the only Grand Lodge in Asia and of the only Christian nation in this part of the globe.

What is really needed is action. We appreciate the numerous words of praise and sympathy sent us from every direction. We appreciate the relief sent for those who are suffering, and all this has been a voluntary act; but our disaster is so great that we must tell all Masons of our present situation so that our brethren everywhere may know what to do for this part of our great and honorable Institution. Our first duty is to help ourselves, this we are surely doing within our limited means. We now have only what is actually and essentially needed in a lodge room, such as bamboo furniture and fixtures, jewels made of tin or wood, aprons made of parachutes, improvised lights, etc. No degree charts, no stereopticon, no lambskin aprons, not even jewels and aprons for the Grand Lodge Officers. Our lodge halls everywhere are improvised; some meet in schoolrooms which have been shattered by bullet-holes and patched up, and others in private homes of brethren. Money does not go far over here at present and the buying power of a peso is only about fifteen percent due to the high prices of nearly everything, and mostly controlled by the heartless black market operators.

I have exposed our present situation as clearly as possible, and the remedy must be adequate assistance from those who are able to stretch forth a helping hand. We are carrying a tremendous load; we will continue to do so at all cost until we have accomplished our proper rehabilitation. Our undying love for our Institution and our determination to outlive our difficulties, no matter how great, give us courage and will-power to do our duty. We are not satisfied at passiveness; we must forge ahead to enable us to diffuse light and instruction to the great population surrounding us.

THE CABLETOW

EDITORIALS

EASTER THOUGHTS

It is Easter. Since dawn, the birds started singing from the tree tops and there are evidences of life everywhere. Then the bells peal continuously and a mighty chorus of human voices rends the air announcing to the world as it were, the glad tidings that man's greatest victory is won. The sun made glorious by a tropical sky, is up. People from all walks of life busy with all kinds of preparations the previous day, put on their best. Surely, mankind is in a festive mood, for the Perfect Master has triumphed over the forces of evil and life has at long last, conquered death.

But even as the celebrations are being held, our memory brings us back to the not distant past when, like a thunderbolt from a clear sky, the heartless enemy invaded our shores; in lieu of a government of laws, he imposed his reign of terror; truth and justice were discarded to give way for suspicion and deceit; and reason and square deal succumbed to brute force with the aid of the sword and the bullet. All the while, countless men, women and children were sacrificed; they were killed in the field of battle, within torture chambers and in homes once considered sacred. To quench the enemy's thirst for greater power and more blood, he looted and burned, plundered and plotted, so that within a period of three long and bitter years, the Philippines became a veritable heap of ruins

and a huge burial place for the dead and the dying.

On the plains and the valleys, alongside hills and mountains, the traveller beholds the arresting sight of row after row of simple crosses marking the resting places of those who fought the great fight. And yonder, are the widows and orphans in want and starving and yet finding glory in suffering because of their unshakable faith in Providence. Literally all lights were put off and there was darkness throughout the land, but never for a moment did the people lose hope in the coming of a better day.

Now that day has come. The lights are rekindled. The Easter promise is made again. It is not for us the living to keep on bemoaning the fate of those who have gone ahead. Listen carefully to the Perfect Master's very words: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." What an opportunity and assurance this is! Out of our varied experiences, we must resolve to be better and nobler still. Let us search ourselves thoroughly and see if in our every day life, we are fulfilling our duties toward the Supreme Ruler of the Universe and our fellowmen. Only thus, shall we be able to partake of that immortality which is the fitting reward to the serviceable and the just.—**Mauro Baradi.**

A SIGNAL HONOR

From the United States comes the welcome news that M. W. Bro. Antonio González has been elected a fellow of The Philalethes Society composed of well known Masonic writers and editors in all parts of the world. This honor, the first of its kind conferred on a Filipino brother, is the more significant because the fellowship is limited to forty only, "like the 'Forty Immortals' of the French Academy, and they constitute the Royal Society of Freemasonry by virtue of achievement." The Society stands for Truth and Light in Masonry and its motto is: "There is no religion higher than truth."

It is not surprising that Bro. González has been recognized as such. As a Mason of more than twenty-five years' stand-

ing, he has had an active career holding as he did not only the Worshipful Master's post in the Luz Oceanica Lodge No. 85, but every important post in the Grand Lodge until he became Grand Master in 1932. On November 1, 1939, he was elected Grand Secretary, an office which he still holds. In this latter capacity, he has submitted many reports on Masonry and written extensively about our Venerable Institution. His thought-provoking editorials and articles appearing in the Cabletow of which he is the Editor, are read with interest here and abroad. Bro. González is not only one of the most informed Masons in this jurisdiction but a leader of the Masonic Fraternity. May he continue winning more laurels for the cause of Masonry in general.—**Mauro Baradi.**

MASONRY: A HOUSE DIVIDED AGAINST ITSELF

In 1939, Illustrious Brother Arthur Groussier, Grand Master of the Grand Orient of France, presented to the International Masonic Association, on behalf of his Grand Orient, a report on the possibilities and means of reconciliation between the various Masonic powers of the world. After a splendid statement of the situation of universal Masonry at the time, the author stresses the necessity for prompt and adequate action. Nearly half of the regular Masonic jurisdictions of the world have disappeared, and what have we done about it? he asks. The reply may be reduced to this one word—Nothing!

"Profoundly divided—he says—Masonry was not able to act with any efficiency, and it has been, and is the victim of its own inaction. Masonry has allowed blow after blow to be struck against Liberty, while, more than any other organization, it is impregnated with the spirit of Liberty."

At the bottom of the present disunion in Masonry there is the irreconcilable and to us incomprehensible attitude of certain Masonic Grand jurisdictions who absolutely refuse to recognize certain others and to meet and deliberate with them for the purpose of bringing about an understanding and joint action. One of the principal obstacles to Masonic peace, in Brother Groussier's opinion, consists in the rules for the recognition of other Masonic Grand Lodges adopted by the United Grand Lodge of England. By virtue of Rules 2, 3 and 6 thereof, the Grand Lodge will not recognize as regular any Masonic Grand Body which does not agree with its requirement concerning the Book of the Sacred Law, the revelation from On High, and the belief in the G.A.O.T.U. and in his revealed will; or more simply, the Bible and dogma.

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OFFICIAL SECTION

OFFICIAL VISITATION OF VARIOUS LODGES

The recent official visits of M. W. Bro. Michael Goldenberg, Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippine Islands were memorable ones. He was accompanied by Wor. Bro. Ernest E. Voss, Grand Chaplain, Wor. Bro. Francisco Santiago, Grand Pursuivant and Chairman of the Committee on Finance of the Grand Lodge, Bro. Mauro Baradi, member of the Committee on Correspondence of the Grand Lodge and of the Cabletow Editorial Staff, Wor. Bro. Daniel Limbo, representing the Philippine Bodies, A. & A. S. R., Wor. Bro. E. R. Balboa, Master of Batong Buhay Lodge No. 27, and Bro. William L. Burr of Granada Lodge No. 608, Alhambra, Cal.

On Wednesday morning, April 11, 1946, the party left Manila by automobile and jeep. After a pleasant trip of five hours, it arrived in Dagupan. The Masonic temple was burned and it took quite some time to locate the temporary headquarters of Pangasinan Lodge No. 56 which turned out to be the small convent of the Philippine Independent Church where Wor. Bro. Gaerlan is the parish priest. The Lodge opened at 2:30 p.m. and received the M. W. Grand Master and his party. Officers and members of Agno Lodge No. 75 were also in attendance. W. M. Mauro Rosario welcomed the guests and presented to the Grand Master a resolution of gratitude and a letter requesting from the Grand Lodge ₱10,000.00 to help construct a new temple. The Grand Master delivered an instructive address and made it clear that the Grand Lodge had no funds for this purpose but emphasized that if the brethren would take the initiative of erecting their own temple, they could do it. He pointed out the strategic importance of Dagupan being a commercial center and made the suggestion that the temple be built within the business area of the town. He presented both lodges—Pangasinan No. 56 and Agno No. 75—with a Bible each. Brothers Baradi, Limbo and Santiago were asked to speak and in responding, they expressed thanks to the hosts. The banquet following the meeting was attended by 50 brethren and friends.

The same afternoon (April 11), the Grand Master's party left for Baguio and reached the summer capital at 9 in the evening. Brother Rogel met the party and conducted same to the Monaco Hotel for the night. The following day, April 12, luncheon was held wherein Ma-

sons of Baguio and neighboring towns attended. At 3 p.m., the officers and members of Baguio Lodge No. 67, headed by W.M. Juan Resurreccion, received the Grand Master in a borrowed temple on top of one of Baguio's hills. As with the case of Pangasinan Lodge No. 56, the problem of Baguio Lodge No. 67 is to construct a new temple. The Grand Master, quick to analyze situations, spoke at length stating that with the initial steps already taken by the brethren, the next thing to consider was the place where to build the temple. "Being the summer capital of the country," he stated, "it would be easy to rent portions of the building to visiting Masons and their friends who would be only too glad to pay for their rooms and even donate extra sums for the cause." Judging from the response of the members, the Grand Master expressed the hope that the edifice would soon be built. Brothers Voss, Balboa, Limbo, Baradi and Burr also spoke. The Grand Master upon leaving, presented the Lodge with a Bible and several new aprons. The party then left Baguio for Union Lodge No. 70 at San Fernando, La Union, arriving there at 8 p.m. the same day, April 12. The Grand Master and his party were received by the brethren of the Lodge headed by W. M. Eleno Orallo. The conferring of the Entered Apprentice degree was held with Wor. Bro. Voss participating. The Grand Master was impressed with the manner in which the officers did their part. As the evening was quite advanced, the Grand Master spoke briefly and expressed a desire that instead of the dilapidated and bombed schoolhouse where the meeting was being held, there should rise a temple better and bigger than the burned one and which would serve as a model for others. "San Fernando," the Grand Master said, "is an important seaport and this coupled with the fact that members of the United States Armed Forces are stationed here, should increase your determination to build the temple and build it soon." Information about the Cabletow, the official organ of the Grand Lodge in this jurisdiction, was given by Bro. Baradi in the course of his speech to the brethren. As in the other lodges visited, the Grand Master presented Union Lodge No. 70 with a Bible and promised to send the brethren aprons from Manila. In spite of the lateness of the hour, brethren from various lodges were in hand to greet the Grand Master at the banquet held immediately after the meeting. Then the

party left for Bauang—practically all homes in San Fernando were destroyed—where they spent a restful night in camp as guests of Bro. (Major) Ralph Calkin, H.T.S., President of the Molo Club, an organization of the G. I. Masons. Early the next morning, Saturday the 13th, the party thanked its genial host (Bro. Calkin) and made the return trip to Manila arriving in the afternoon with all the members tired but happy in the thought that the Masons visited are as active and enthusiastic as ever in spite of their sufferings and sacrifices caused by the war.

MONTHLY MASONIC LUNCHEON

The monthly Masonic luncheon held at the Grand Lodge Hall on April 28th, 1946 was a success. No less than ninety brethren from various lodges attended the affair. The instructive program following the luncheon with Wor. Bro. Francisco Juliano, Master of Solidaridad Lodge No. 23 as toastmaster, was as follows:

- I. Welcome, By Wor. Bro. Esteban Munarriz, Master, Dalisay Lodge No. 14.
- II. Remarks on Cabletow, By Wor. Bro. Francisco Santiago, Chairman, Finance Committee.
- III. Closing Remarks, By Wor. Bro. Jose Artiaga, Master Sinukuan Lodge No. 19.
- IV. A Few Words of Advise, By Most Wor. Bro. Michael Goldenberg, Grand Master of Masons of the Philippines.

* * *

(REMARKS made by W. B. FRANCISCO SANTIAGO, chairman of the COMMITTEE ON FINANCE, at the ELECTIVE OFFICERS MEETING of the Grand Lodge)

"Human interests, ambitions and activities tend to gravitate around money".

The Finance Committee in this Grand Jurisdiction has been given additional work to be done aside from that purely budget preparations, and the presentation of the financial reports to the Grand Lodge. The additional work is the audit of all the accounts of the Grand Lodge and incidentally that of the subordinate lodges of this Grand Jurisdiction by the promulgation of Edict No. 28.

The duties of the Finance Committee under Edict No. 28 are explicit and are as follows:

1. To verify that all moneys paid to the Grand Lodge are properly accounted

◆ OFFICIAL SECTION ◆

for and deposited in the banks to its credit;

2. To verify that all disbursements of funds have been properly audited and approved by the Committee on Accounts; certified by the Grand Secretary as to its correctness, and approved by the Grand Master;

3. To verify that accounts receivable from subordinate lodges and others if any, are correctly entered and carried in the books of accounts;

4. To verify inventories by tests or actual physical count;

5. To prepare statement of income and expenditures and operating accounts;

6. To prepare a statement of financial condition of the Grand Lodge as of December 31 of each year and submit it at the Annual Communication.

7. To make such reports and recommendation to the Grand Master, to the Grand Secretary or other Committee of the Grand Lodge from time to time as may be necessary in the interest of economy or otherwise.

According to our Constitution, the Finance Committee is one of the Standing Committees of this Grand Jurisdiction. Its members are appointed by the Grand Master, Grand Secretary and elective officers of the Grand Lodge, and composed of three members.

The reports of the Finance Committee are submitted to the Grand Lodge in its annual communication as indicated in paragraph 6 of Edict No. 28.

It is interesting to note that this disposition of Edict No. 28 and the procedure of reporting has a similarity with the duties of the Auditors in the English Company Act, 1929.

On the other hand our Act 1459 as amended, known as the Philippine Corporation Law is silent on the appointment of auditors for the usual yearly audit of corporations and partnerships as required by the English Company Act, 1929.

However, Section 54 of this act, the Governor General may require the audit of any corporations or partnership transacting business in the Philippine Islands, to wit:

"The Governor General may, at any time, order the Attorney-General, the Insular Auditor, the Insular Treasurer, or any other officer of the Government to make an examination into business affairs, administration and condition of any corporation transacting business in the Philippine Islands, and thereupon it shall be the duty of the Attorney-General, the Insular Auditor, the Insular Treasurer, or any other officer design-

ated, to make such examination; and for the purpose thereof the Attorney-General, the Insular Auditor, the Insular Treasurer, or other official designated shall have the authority to administer oaths to the directors, officers, stockholders, or members of any corporation or to other persons, and to examine under oath or otherwise such directors, officers, stockholders, members or other persons in relation to the business transacted by the said corporation, the administration of its affairs and the condition thereof. For the purposes of such examination, the books, papers, letters, and documents belonging to such corporation or pertaining to the business administration or condition shall be opened to the inspection of the attorney-General, the Insular Auditor, the Insular Treasurer, or other officer designated, and a subpoena or subpoena duces tecum may be issued by the said officials directing any person in the Philippine Islands to appear as a witness and to produce for the inspection of the Attorney-General, the Insular Auditor, the Insular Treasurer, or other officer designated, and books, papers, documents, letters, or other records in his possession, any witness failing to obey such subpoena shall, upon the application of the official who issued the same, be liable to punishment by the Supreme Court or the Court of First Instance, as the case may be, in the same manner and to the same extent as if he had disobeyed a subpoena issued out of the Supreme Court or the Court of First Instance in a matter pending before either of said Courts.

"The Attorney-General, the Insular Auditor, the Insular Treasurer, or other officer designated, as the case may be, shall make a full and complete report to the Governor General of the examination made by him, together with his recommendations, and the Governor-General, if he deems proper, shall direct the Attorney-General to take such proceedings as the report may seem to justify and the state of the case require." (Act No. 3850).

Our Corporation Law contains provisions which make it possible for the government to exercise a much more effective control over private corporations than is usually the case in other jurisdictions.

"Banks, trust companies and building and loan associations are required (Adm. Code Secs. 1634 et. seq., as amended by Act 3519) to make periodical reports to the Bank Commissioner and it is his duty to make an examination of such

institutions at least once a year. Mutual relief and benevolent societies, whether incorporated or not, are likewise required (Adm. Code, Secs. 1628 et. seq.) to make periodical reports to the Insular Treasurer, and at stated intervals he is required to make an examination of their financial condition." (Fisher, pages 335-336.)

The Grand Lodge of the Philippine Islands does not come under the provisions of said law. The audit made pursuant to the provisions of Sec. 54 of the Corporation Law can only be effected if there is a written request from one of the Directors or stockholders to audit their company because of a supposed anomaly committed by the majority stockholders or by a director or manager of the corporation.

In view of the silence of our corporation law regarding the appointment of an auditor for a duly organized corporation and partnerships, yet by the promulgation of Edict No. 28 it has the same effect as that of the English Company Act, 1929, and therefore, the Grand Lodge finances can be audited for the benefit and protection of the brethren in this Grand Jurisdiction.

The advantages of an auditor reporting directly to the Grand Lodge are as follows:

1. The auditor can give an independent view of his findings;
2. He cannot be coerced;
3. He can fiscalize better the administration of the Grand Lodge officers;

In this connection, De Paula in his Principles of Auditing says:

"The difference between the position of an auditor whose appointment is under statute, and that of one appointed by a private individual or firm, should be noted carefully. For example, an auditor appointed under the Company Act, 1929, is acting as the agent of the shareholders to audit the accounts of the Directors, who are merely the servants of the shareholders. His powers and duties are defined by statute, and is his duty to carry out those duties completely. He must act absolutely independently of the directors, although that does not mean that he must adopt an attitude of mistrust or suspicion, in fact, he should do nothing to engender a hostile attitude; but, should serious questions of principles arise, he must be absolutely fearless, and, having made up his mind as to what is his duty in the circumstances, he must do it, regardless of any pressure the directors may bring to bear. The auditor's powers and du-

(Continued on the next page)

WHAT OUR LODGES ARE DOING

NILAD NO. 12

(Manila, Philippines)

BRO. REGINALD F. WYON

On April 9, 1946, at 4:30 p.m., Wor. Bro. Macario M. Ofilada, the present Wor. Master, offered a farewell get-together party to Bro. Capt. Reginald F. Wyon, who will soon leave for the United States, at "Elite" Refreshment Parlor on Azcarraga. The brethren who honored Bro. Wyon with their presence were: Joaquin Garcia, Jose E. Racela, Severino Manotok, Timoteo Certeza, Cayetano Borja, Tan Chuan Leong, Dr. Arsenio Ustariz, Martin Torres, Ramon G. Gonzales, Constancio C. Santos, Emilio Bascara, Patricio E. del Rosario and Ramon Alonzo, Wor. Master of Luz Oceanica No. 85.

Before adjourning, Wor. Bro. Macario M. Ofilada presented Bro. Wyon a masonic ring, in token of perpetual brotherly love.

BRO. VICENTE LIWAG

On April 25, 1946, at 9:30 a.m. Bro. Vicente Liwag, a well-known fine goods dealer, passed to the Celestial Lodge above after suffering Diabetis for almost a year.

The funeral took place on April 26, 1946 at 4:00 p.m. from his home at 18 Infante, San Juan, Rizal, to Mandaluyon Municipal Cemetery.

The brethren who attended the funeral were: Macario M. Ofilada, Joaquin Garcia, Mariano Gonzales, Lazaro Carmona, Geruncio Javier, Constancio C. Santos, Ramon G. Gonzales, Olimpio R. Navarro, Patricio E. del Rosario, and Severino Manotok.

He survived three children: Ignacio, Vicente Jr. and Mrs. Lourdes L. Gonzales.

His wife passed before him over a year ago.

LABONG NO. 59

(Malabon, Rizal)

True to "joining in promoting each other welfare and rejoicing in each other prosperity", the members of this Lodge gave a fraternal get-together dinner last April 20 in the Roof Garden of De Luxe Cafe at Dasmariñas street, Manila, in honor of Past Master, Wor. Bro. Genaro Tan Torres on his recent promotion to the bench. He is now Judge of the Court of First Instance of Pangasinan. Invited as special guests were the Grand Master, the Grand Secretary, the Deputy Grand Secretary and several other brethren. This is the second affair of the kind given by this Lodge within the year. The first one was held last January in honor of Wor. Bro. Amado Jacinto, Past Master of this Lodge, due to his appointment as Director of the Bureau of Printing.

ties are defined by the statute, and cannot be taken away, nor in any way limited, by either the directors or the shareholders."

The Secretary of a Blue Lodge is the one who receives the moneys as payment of dues from the brethren, their initiation fees, contribution for various objects such as, charity, Past Master's Jewel, etc. He must issue official receipts for whatever amount he had received from the brethren and should record it in his cash book. This cash must be deposited immediately in the bank to prevent accumulation of cash on hand in his possession. The bank deposit is, in my opinion, a constructive delivery to the Treasurer of his cash accountability, and for which the Treasurer can very well issue him a receipt therefor. Under no circumstances he should have in his possession an amount of cash which is not of immediate need. It would be good accounting procedure to let the Treasurer do the payment by check in accordance with the lodge resolution of approved vouchers duly audited by the Auditing Committee appointed by the Master of the Lodge as required by the by-laws. There are instances that the Secretary pays all the bills and hand only to the Treasurer chits of papers for bills paid by him. This is bad practice as the Secretary is encroaching upon the duties pertaining to the Treasurer and it is contrary to the disposition of the by-laws.

The Secretary must have a petty cash fund under the Imprest System. The amount may be conventional and in ac-

cordance with the needs of the lodge.

Some Secretaries are holding more than one cash items aside from the lodge funds. In order to have a better accounting system, he should open at once a columnar cash book posting thereon the items as received by him and to the credit of the account concerned. This would minimize and prevent LAPPING by him. The lodge auditor should check this book at least once a month or when occasions demand.

It may not be amiss to say, that the success of the lodge administration will depend greatly to the cooperation and diligence of the Secretary during the Masonic year. For this reason, it would be well to appoint a Secretary, preferably a Past Master of proven ability to occupy the position. His qualifications may be as follows: Of cheerful disposition; industrious; cooperative and a gentleman at all times. He must place his position above all personal consideration. In my opinion he must be relieved of his post at the end of five years for obvious reasons. Let us appoint a Secretary that would serve the brethren, and let us not make a mistake of appointing a Secretary similar to that describe by Roe Fulkeron on his pamphlet, "Our Portrait Gallery," to wit:

"On your right, ladies and gentlemen, hangs the portrait of our Lodge Secretary. Look first at the frame of his picture, embellished as it is with worn-out pens, receipts for dues, requests for duplicate cards, and wisps of hay, symbolic of his position, of his opinion of the prop-

er refreshment to offer some of the brethren. You will note that his hair has been greyed by the weight of many winters and also springs, summers, and falls of Masonic Service.

"Has been sitting in the Secretary's chair for some thirty-two years. Knows all the lodge members by name and also their number. Knows who has paid and who hasn't and possesses an inconvenient habit of asking for delinquent dues in public places. Is quite positive that the general run of Masters today is far below the average of those who immediately preceded him in the chair. Doesn't think any Master knows enough to schedule the work. Observes all the proprieties and never says 'no' but just doesn't do as he is told when his better judgment, 'Better my dear brother, because older and grounded in long experience', says it would be more convenient to postpone the ladies' right and have an E. A. on a special. Never imagines any one can see any connection between such postponement and the fact that his wife is out of town.

"Writes absolutely accurate minutes which never need correction. Never accepts a correction without an argument. Is always sure he was right even when shown to be wrong.

"Prefers to have brethren pay dues in lodge, rather than by mail. Talks in a throaty whisper while degree is being put on, and ignores timid taps of gavel handle by new Master. Very efficient and very necessary. Very long lived".

(Continued on page 94)



Fraternal Reviews



By J. W. Ferrier, P. M.

INDIANA—1945

Lodges 539 - Members 131,324 - Gain 10,511

In order that the meeting might be kept within the limits fixed by the government as to members to be present at any meeting owing to shortage of hotel and transportation facilities, the M. W. Grand Master caused twenty district meetings to be held over the state, at each of which meetings some Worshipful Master was selected to represent his district. These 20, together with the Grand Lodge Officers and Past Grand Masters held the 128th annual meeting of the Indiana Grand Lodge on May 22, 1945, in Indianapolis. A ballot was sent to those entitled to vote in meetings of the grand lodge and the grand lodge officers were elected by mail. Nothing of a controversial nature was to be decided at the meeting. Nearly all the grand lodge officers were present, as were 15 of the 18 living and in good standing Past Grand Masters, and 17 of the 20 selected representatives.

The Grand Master spoke long and well on two subjects—Masonic Education and War Service and Relief. As to the first he said there are three steps in the making of a Mason—1. He must learn the ritual, for by the vehicle of the ritual he is made acquainted with its symbolism and philosophy; 2. If he is to become a true Mason, he must learn the meaning of its symbols and philosophies, which requires much study and reflection; this is where Masonic Education has its place—to teach the meanings of Masonry's symbols and the deep significance of her various philosophies. The applicant thus comes to know the kind of a life a Mason should live, and the third step naturally follows—3. To live it.

He recommended an appropriation of \$2,500.00 for the assistance and rehabilitation of the Philippine brethren, the expenditure of same to be left to the discretion of the incoming Grand Master.

He also reported the death during the year of two past Grand Masters. He likewise cited 3 lodges to the Charter and Dispensation Committee for action, approved the consolidation of 2 lodges, and revoked the charter of one.

Advocated the collection of all dues within the first six months of each year and that those not paying within that time be suspended at the September meeting of the lodge, unless financially unable to pay and that if in this condition no Grand Lodge dues should be collected upon them.

He reported but one grievance presented to him and deplored the increased cost of conducting the Masonic Home.

He rendered 37 decisions, among them one denying the right of lodges to appropriate lodge funds to the Red Cross, another that such funds could not be used to promote a campaign against infantile paralysis, that a Chinese, although having lived in America for a number of years, could not, under the regulations of the Indiana Grand Lodge, become a Mason (looks like Masonry was not universal under Indiana regulations); that funds of a lodge could not be used to assist a Boy Scout Troop, though a lodge might sponsor such a troop.

The greater part of his recommendations regarding Masonic Education were approved by the Jurisprudence Committee and adopted. All but three of his decisions were approved.

Twenty-four of the many dispensations granted by the Grand Master were specifically reported as well as 7 which were refused. He validated one irregular election of lodge officers, approved new lodge quarters for one lodge, granted permits for 9 interjurisdictional visitations between lodges of Indiana, and Illinois, and Ohio. All his actions re dispensations were approved.

The Ritual Committee reported that new rituals should be prepared for funerals, and proposed certain regulations to govern the distribution and use of Instruction Rituals heretofore issued and recommended that the Ritual Committee should be instructed to prepare a funeral ritual and present it at the next meeting of the Grand Lodge. Adopted.

The Grand Master further reported visits to 6 sister Grand Lodges during the year, visits to 78 subordinate lodges, and to other affiliated orders.

The Grand Master's address is followed in the proceedings by memorials issued by him for each of two Past

Grand Masters of Indiana—M.W.P.G.-M. Martin Andrew Morrison, and M.W.P.G.M. Obie Jay Smith. Then comes a list of distinguished dead from sister jurisdictions, and a list of deceased Indiana brethren, during the year.

Then follows the reports of the various committees, some of whose reports we have already noted. The report of the Committee on Masonic Libraries, Education and Research, appears to be one of the most important of these. The Committee thinks every lodge should have a library, small though it be, and states that a small unit known as "Indiana Masonic Library Unit", consisting of 36 volumes can now be supplied to the lodges for \$29.95. The Committee states this unit has been received with considerable enthusiasm. We cannot resist quoting one paragraph from this Committee's report:

"Truly, a well informed Mason IS a better Mason; and better Masons make better lodges.—It is just as simple as that.— From a strong and vigorous effort for Masonic education will grow strong Masons and vigorous lodges.—From a weak effort will come weak Masons and weak lodges."

Under authority of the regulations of the Grand Lodge of Indiana, the M. W. Grand Master appointed the R. W. Grand Secretary as a Committee to pass upon proposed by-laws or amendments to old ones, and the latter's report shows him to have approved 728. (Number disapproved not stated).

Acting upon the favorable report of the Committee on Foreign Correspondence, the "Sovereign and Independent State Grand Lodge El Potosi" of Mexico was granted fraternal recognition.

The proceedings do not contain the reviews of the proceedings of sister Lodges, which are published in the Indiana Freemason, a monthly publication of the Grand Lodge, but the reviewer states he reviewed during the year a total of 50 proceedings. The reviewer attaches a statistical table from which we glean the total membership in the United States to be 2,646,970, of Canada, 169,155; total lodges in the United States 15,014, in Canada 1,375, and that Massachusetts is the only

(Continued on the next page)

FRATERNAL REVIEWS

Grand Lodge which does not show a gain in membership.

WASHINGTON—1945

Lodges 265 - Members 45,897 - Gain 3,841

The eighty-eighth annual communication of the Grand Lodge of Washington was held in the Masonic Temple, Seattle, Washington, on June 19, 1945, with limited war-time attendance in compliance with the request of the Office of Defense Transportation. Twelve of the 19 Grand Lodge officers were present, as were 15 of the 24 living Past Grand Masters, and 18 members of Grand Lodge Committees, as well as 30 deputies of the Grand Master.

Two special communications were held during the year, one to conduct the funeral services for the Grand Secretary, M. W. Horace W. Tyler, who had held that office for the past 39 years, and the other to dedicate the new hall of a subordinate lodge.

The Grand Master stated he had appointed four brethren to fill vacancies in Grand Lodge offices, committees and employees, 6 Grand representatives near foreign grand lodges, recommended the appointment of 8 representatives of foreign grand lodges near the Grand Lodge of Washington, attended 27 of the 30 District meetings held, visited or attended 45 other Masonic or civil affairs of unusual importance.

He reported 40 fifty-year certificates and buttons presented; the appointment of one committee to hear charges filed against a brother; approved 48 and disapproved 2 By-Laws presented for action; granted 22 permissions and refused one in cases where dispensations were not required, most of these being for the return of petitions and fees in cases where the petitioner died or being in the military service was ordered out of the continent before initiation could be given, the one refused covering a case where the petitioner was not ordered to service in a foreign country; granted 82 dispensations for the conferring of degrees out of time upon applicants in the armed services and 9 for miscellaneous purposes; reprimanded two lodges for initiating candidates out of time without securing a dispensation. The

Grand Master was presented with a book in which had been bound three leaves from a Bible printed in London in 1611 by the King's printer (one of the first editions of the King James Bible) and two leaves from the Matthew Bible printed in London in 1511.

He made 58 opinions, rulings and decisions, among which are — (1) That the conferring of "Honorary" membership by a lodge upon one of its own members did not change his status in the lodge, but that the conferring of "Honorary" membership upon a member of another lodge conferred all the rights of membership except that of voting; that such "Honorary" membership in the new lodge could not be severed except by dimit or expulsion; that if such dimit was issued it should be marked accordingly on its face; (2) That subordinate lodges had a right to elect a member thereof an "Honorary" Past Master, suggesting however, that the custom should not become common; (3) That Masonic Clubs organized and acting as "Lodges of Instruction" for the purpose of acquiring proficiency in the ritualistic work should be as careful in seeing who is present as is a tiled lodge, and that a brother who has sat with a member in such a lodge of instruction cannot vouch for him in a regular lodge meeting; (4) That a team of brothers from another jurisdiction could not come into a Washington lodge and confer a degree on a Washington candidate according to the ritual of the foreign jurisdiction; (5) That the time during which a brother had been an entered apprentice or a Fellow Craft could not be counted as a part of the time in calculating the 50 years required for the issuance of a 50-year button and certificate; (6) That contribution to the Red Cross was not a legitimate use of lodge funds, but was a matter for individual charity.

The Jurisprudence Committee approved all but 4 of the permissions granted (ruling adopted by Grand Lodge); all but 2 of the Opinions, Rulings and Decisions (report adopted); approved all dispensations granted for the conferring of degrees out of

time (report adopted); approved 8 of the 9 dispensations granted for miscellaneous purposes (report adopted); approved all reprimands to lodges (report adopted); approved the healing of various irregularities by the Grand Master (report adopted). The Committee on By-Laws approved all the actions of the Grand Master in connection with approval or disapproval of by-laws and the Committee's report was adopted by the Grand Lodge.

The special committee on Grand Lodge Library presented a carefully prepared report containing studiously prepared recommendations for the improvement of the grand lodge library, such report containing a list of books recommended to constitute the bulk of such a library. Any Grand Lodge considering the establishment of a Masonic library we think might examine this report with profit.

The Chairman of the Obituary Committee read a memorial to the memory of M. W. Bro. Horace W. Tyler, departed Grand Secretary, who had held that most important position in the Grand Lodge of Washington for almost four decades.

Bro. Leslie W. Lee, of Cheney, was elected Grand Master, and with the other newly elected and appointed officers duly installed.

The proceedings next contain the usual statistical reports re the subordinate lodges, the Grand Lodge of Washington, and other grand lodges with which it is in fraternal relations, and closes with a review of the proceedings of 50 sister Grand Lodges prepared in the greater part by M. W. Bro. Arthur W. Davis, who, on account of illness, was not able to review the proceedings of all sister grand lodges, and who passed on on June 29, 1945.

WYOMING—1945

Lodges 50—Members 8,982—Gain 577

The seventy-first annual communication of the Grand Lodge of Wyoming was held in the Masonic Temple, in Cheyenne, Wyoming, on August 27, 1945, with all Grand Lodge officers present but one; with 17 of the 29 living Past Grand Masters in attendance and with 40 of the 50 subordinate lodges represented. M. W. Brother Harry D. Evans, Grand Master of Kansas, M. W. Brother Carl H. Claudy, P.G.M. of the District of Columbia, and Brother George S. Sloan, Grand Chaplain of the Grand Lodge of Montana, personal-

MAURO BARADI

Attorney-at-Law

Formerly of the law firm of WOLFSON, BARRION & BARADI

394 P. Paredes Street
Sampaloc

Manila
Philippines

FRATERNAL REVIEWS

ly representing the M. W. Grand Master thereof, were distinguished visitors, each of whom brought inspiring messages.

After the report of the Committee on Credentials had been presented, the Committee on Necrology presented its report showing the death during the year of 132 members of Wyoming lodges, many on foreign soil and in the defense of their country, and closed with a memorial to M. W. Peter S. Cook, P.G.M., of Wyoming.

The Grand Master spoke highly of the work of the Masonic Service Association in Wyoming; stated that Wyoming lodges had conferred 252 courtesy degrees on 156 requests therefor, and had given instruction and examination only on 9 requests for same; that Wyoming had made 62 requests for 236 degrees on Grand Jurisdictions of the United States, one on Scotland for all three degrees to be conferred in Iran, and the request was granted and the work done, and ten for 11 degrees on lodges of their own jurisdiction.

He further stated that Wyoming now had the largest membership it ever had; that he had approved the construction of a new temple for one lodge and the purchase of a lodge room by another, funds sufficient to pay for each having been raised.

A wise preliminary precaution on his part.

He granted 21 dispensations, most of them waiving the proficiency test; made 17 decisions, most of them involving questions of residence and Masonic jurisdiction over candidates. All dispensations were approved, but only 7 of his decisions received approval by the Jurisprudence Committee, whose report thereon was adopted by the Grand Lodge. He officially visited 44 of the subordinate lodges and made an unofficial visit on one more.

Among the communications printed in the proceedings is one from our own Grand Secretary, informing the Grand Lodge of Wyoming of the resumption of work here, and of the death of M. W. G. M. John R. McFie, Jr., and of R. W. D. G. M. Col. Jose P. Guido.

The Grand Secretary reported the sale of 760 Bibles and 890 rituals and the presentation of ten Fifty-year buttons during the year, and stated that the Craft had contributed \$7,271.00

for the support of Masonic Service Centers, every lodge in the jurisdiction contributing. Total receipts during the year were \$27,755.67, and total disbursements \$22,778.05. The Committee on Masonic Correspondence recommended the recognition of the Grand Lodge of Tamaulipas, (Mexico) and of the Grand Lodge of Rio de Janeiro (Federal District). Both recommendations were approved.

A 50-year Mason was discovered in the Grand Lodge (Brother Elwood Reese Breisch), and a fifty-year button presented to him. No appeals were made and no grievances presented. Brother Thomas Sterling was elected Grand Master and Brother Irving E. Clark re-elected Grand Secretary.

In the appendix to the proceedings may be found a list of the subordinate lodges that formed the Grand Lodge of Wyoming, a statement of the Order of Business in the Grand Lodge, Rules of Order for the Grand Lodge, a list of Standing Resolutions of the Grand Lodge, a declaration of principles, a memorial to Peter S. Cook, one of the Past Grand Masters of Wyoming, a memorial to all the Past Grand Masters (listing them), a memorial to the dis-

tinguished dead of sister jurisdictions, a memorial to all master Masons of Wyoming Grand Jurisdiction who ceased their labors during the year (with a list giving name and lodge of which member), the usual statistical tables concerning the subordinate lodges of the jurisdiction, a list of the elected Grand Lodge officers from the date of organization to the present (one Grand Secretary served for 29 years and another for 27), another set of statistical tables regarding subordinate lodges and a list of grand lodges (with name of the Grand Secretary thereof and his address) in fraternal correspondence with the Grand Lodge of Wyoming.

The Grand Secretary is the fraternal correspondent and the Proceedings next carry his report in which the proceedings of 50 other grand jurisdictions are reviewed in a well thought-out manner. Of course, under the conditions existing here, there was no review of anything from this grand jurisdiction and no direct word (Foreword or otherwise) from the Reviewer.

The proceedings close with a complete roster of the membership of all the subordinate lodges in the grand jurisdiction.

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(Required by Act No. 2580)

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

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Subscribed and sworn to before me this 30th day of March, 1946, at Manila, P. I., the affiant exhibiting his Residence Tax Certificate No. A-707376 issued at Manila, on February 1st, 1946.

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

A PLEDGE OF SERVICE

"MASONRY CAN BE MORE DYNAMIC AND POWERFUL"*

By W. B. VITALIANO BERNARDINO
*Master of Bagumbayan Lodge No. 4,
F. & A. M.*

Most worshipful sirs and brethren:

In behalf of the officers and members of Bagumbayan Lodge No. 4, and my own, I desire to extend to the visiting Grand Lodge officers and the other brethren our heartfelt appreciation for honoring us with their presence this evening. Your participation in our labor this evening inspires us to carry on with even more vigor and enthusiasm the great work and tradition so nobly begun. To my brethren of Bagumbayan Lodge No. 4, I wish to express my gratitude for having elected me to this exalted position, which is most undeserved.

Never before have I felt so unequal to a task as now. I feel that I have not as yet serve my Lodge long and well enough to merit the high honor of ruling and governing it; nor have I been sufficiently steeped in the principles of Masonry, in its noble history and tradition, in its sublime precepts and ideals as to be in a position to fully implement them in the pursuance of my duties as Master of the Lodge and in my individual actuations as a Mason. I therefore accepted my elevation to this distinguished office with much misgiving and trepidation, fortified only with the assurance that in this arduous task I can count on the active support of my fellow-officers and the members, particularly those past masters who without force of con-

* Inaugural address on January 9, 1946.

stitutional injunction constitute what I may consider a council of elders in our Lodge, ever ready to give wise counsel to the Master regarding the management of the Lodge and the promotion of its interest and welfare.

The brilliant record of this Lodge and its officers during the past several decades is both a challenge and an inspiration. I cannot guarantee that I can live up to the high norm of excellence that has been set by my predecessors. This much I can assure, however, that I will try to discharge the duties of this position with the best of my knowledge and ability, to the end that I may be able to contribute what little my limited capacities would permit, for the benefit of Masonry in general and of Bagumbayan Lodge No. 4 in particular.

My brethren, scanning in retrospect the pages of masonic history in this country, the Fraternity of Free and Accepted Masons under the Jurisdiction of the Grand Lodge of the Philippines has every reason to feel proud of the individual and collective achievements of its members. Our national struggle for liberty, equality, and good government has been won only with the sacrifice of the previous lives of many Masons. Our fight for freedom against Spanish tyranny triumphed due in no small measure to the vigor and enthusiasm fired by the work and martyrdom of Rizal, Del Pilar, and their masonic contemporaries. The Philippines has been saved from many an unwise and even dangerous law, thanks to the vigorous and uncompromising effort of Filipino leaders of masonic spirit and affiliation. Our epic resistance against

the slit-eyed yellow invaders subsisted and persisted until our liberation by the Americans only at the cost of the lives of such masonic luminaries as Abad Santos, Guido, De los Reyes, and a host of others. Eight members of our own Bagumbayan Lodge paid the supreme sacrifice in upholding and defending against the Japanese oppressors those ethical and moral principles and values which we all hold dear.

That the greatest hero of the Philippine Revolution during the closing years of the last century and the no less greatest hero of the Resistance Movement during World War No. II were just and upright Masons, is to my mind, no simple matter of coincidence. I have the firm conviction that Rizal and Abad Santos represent the quintessence and full flowering of masonic virtues, that state of perfection at which we all at last hope to arrive through the practice of the sublime virtues of truth, faith, hope, charity, temperance, fortitude, and justice. These two men became martyrs to the cause, first because they were Filipinos, and next because they were Masons.

Masonry the world over is now rejoicing as a result of the last global war in which the very principles for which Masonry stand—liberty, equality, and the pursuit of happiness — triumphed over the forces of autocracy, oppression, and bigotry. Such rejoicing is further heightened by the fact that many of the great men responsible for winning the war—Roosevelt, Churchill, and others—are Masons. The principles to which we all subscribed have once more stood the crucible of time and history. The termination of the war, however, did not write *finis* to the problems of and demands upon Masonry. While the countries that prescribed and persecuted Masonry have been vanquished, the moral and spiritual force that are antithetical to Masonry are still extant—and right in our midst. At no time is personal and public morality in this country at its lowest ebb as it is now. Everybody feels that Philippine society at present is reeking with rampant moral depravity—corruption, lawlessness, immorality. Charges and counter-charges of fascism are in the air. These conditions are a challenge to Masonry. It requires a true and upright Mason to withstand the temptations and evil influences engendered by the present social chaos. Many Masons have al-

ABEJO, OSORIO, BALATBAT & ANASTACIO

Attorneys & Counsellors-at-Law

201 People's Bank Building

Corner David & Dasmariñas Streets

Manila

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ready succumbed to these temptations and influences. Here is precisely where Masonry as a social institution, and the individual Mason can become a potential factor for the restoration of moral sanity and public morality. A Mason is expected to do and act better than an ordinary layman. "Convince the world by your acts that upon becoming a Master Mason you have become a better man," so we were charged upon our being raised to the sublime degree. This is the propitious time to prove that we really are.

I like to believe that Masonry can be a more powerful force for social improvement than it has been heretofore; that it can engage itself in a wider program of public service. I am not sure whether this concept of what Masonry can and should do is incompatible with the nature and tenets of our Fraternity. It was one of our elder distinguished brethren, writing in the **Cabletow**, who once said that Masonry is a secret society only insofar as its proceedings, rites, and ceremonies are concerned, but beyond that it is not longer. If this be so, then there is no reason why Masonry cannot come out publicly on current social issues, why it cannot actively participate in activities for the promotion of the good order of society, or otherwise identify itself with public movements particularly where the application of the principles and tenets of our Institution is involved.

We have to admit the sad fact that the Philippine public in general is ignorant of the nature, the ideals, and the activities of Freemasonry. Only our respective families and those who regard us as their enemies recognize our existence. No wonder that certain sectarian interests have fairly succeeded in misrepresenting Masonry in the public eye. No wonder that everything about the late Jose Abad Santos, the greatest Filipino martyr of the Resistance Movement, has been said and recognized in public, except the fact that he was one of our Greatest Masons.

I know that we as Masons prefer to do good anonymously and without desire or expectation of material reward or public recognition. We do not proselytize; we do not propagandize. We pride in these virtues. But we believe that these facts should not deter the Fraternity and its members to come out publicly and to identify themselves, and to go beyond the time-honored

traditions for the good of society and for the promotion of our wider interests.

But Masonry cannot expect to become a dynamic and powerful social force, even if we would wish it to be, unless it is strong, dynamic, and cohesive in itself. And to be so every single member must feel that Masonry is real; its impact must be perceived in the Lodge as well as outside of it, in the practice of its tenets by the individual Mason, in the spirit of true brotherhood and fellowship that binds one brother to another. Now I ask: Is Masonry all these at present? If not, here is another challenge to us.

These thoughts I desire to leave with you, my brethren, particularly the better minds of our Fraternity. The contribution that Masonry can make towards the happiness and good life in this country will depend upon our individual and collective conduct and endeavor. The Philippines is about to begin its era of independent existence. Its success as an independent state will mainly rest upon the active and intelligent participation of all the elements composing the nation, the citizens, the family, the school, the church, and all the other social institutions of which Masonry is one. We can live as good Masons and set worthy examples to others. But we can do more than that. Collectively, and strongly united, we as Masons can if we choose to, wield power and influence toward the promotion of the good order of society and the establishment in this country of a regime of freedom, equality, truth, and justice. **I THANK YOU.**

THE ACID TEST OF MASONRY

By WOR. BRO. PIO CASTRO

Dagohoy No. 84, Tagbilaran, Bohol

We have passed thru the dark night of our national existence and we have

just been ushered into the new day that means freedom and liberty to a people whose rights have been denied and whose lives stifled by fear and oppression. Once again, we can meet without fear of interruption; without anyone spying on our motives and intentions. These have been possible through the benevolence of America, our mother country, who taught us the way and the truth about democracy.

The past years have been years of testing. To a few it meant an opportunity to "make hay while the sun shines" at the cost and sacrifice of conviction; a mad race for the accumulation of filthy lucre — a veritable "selling of a birthright for a mess of pottage." I can say with pride that the Dagohoyos withstood all these temptations and its sons stood unsullied thru the years, fighting lone and collective battles against the enemies of Freemasonry. What they imbibed within the sacred precincts of the Lodge Hall remained in their hearts. They could not get away from them and so they had to get away from the clutches of the enemy and continue the way of life they have been used to — life of those who are free-born and under the tongue of good report.

We shall miss a few of those who have gone before us to "that undiscovered country from whose bourne no traveler ever returns." Our beloved Bro. S. Derikito, the Treasurer during that ensuing year when the enemies came to our shores gave up his life for the defense of honor and sanctity of the home. He was a victim of an atrocity perpetrated by a lustful enemy. We shall not forget his sacrifice. Bro. Espiritu too, on that same year, was called to that Great Beyond to be with his Maker. We extend our

(Continued on the next page)

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of Forgiveness, and that the kingdom of God is in the hearts of men, a kingdom not established by race or religious prejudice but by the Fatherhood of God and the Brotherhood of Man, a creed founded on love, mutual tolerance and absolute freedom of conscience.

Masonry therefore, is the great haven or refuge where by the spirit of brotherly love, uninfluenced by passion, bias, bigotry and intolerance we may be able to see more clearly the worth and merits of our fellowmen. Thus we proclaim it as the greatest and noblest institution or fraternity devoted to the great cause of truth, charity, justice, tolerance, liberty, equality and brotherhood of man.

When And Where Did Masonry Originate?

This question relates to the history of masonry and as I have said before, it was difficult for me to gather sufficient data due to lack of library facilities.

It is said however, that masonry is of ancient origin, so ancient that many writers differ as to the time and place of its birth. Its legends say, that it began at the time of the construction of King Solomon's temple. While in former times masons accept this as a fact, now they no longer confound its legends with its history. However, the theory that masonry is the outgrowth of the medieval guilds of architects or operative masonry, finds now much greater support. There is also abundant ground for the tradition that the original flourishing brotherhood of operative masonry at last fell into the decay and that some of its members perceiving that as an operative institution it had no longer a reason for its existence, determined to continue it as a "speculative society" to promote the practice of the moral, charitable and fraternal principles which has characterized the old organization. It is also said that the present form of organization was adopted in England, on June 24, (St. John the Baptist Day) in the year 1717 and from that date the institution has an authentic history.

Now, we come to the important question of:

The Purpose Of Masonry And Its Place In The Rational Scheme Of Human Activities

God, in creating man has endowed him with the necessary physical, moral

and intellectual faculties so that he may be useful to himself as well as to his fellowmen. God also decreed that while man must work and earn his bread from the sweat of his brow, his relatively short span of life must be dedicated not only to his duty to himself but also to his duty to his fellowmen, to the service of mankind. But strange as it may seem, what do we see around us and as far as our vision and imagination can reach? Nothing but a constant gigantic struggle, the so-called struggle for existence, among men of all classes and conditions, from the poor to the rich, from the humble citizens to the leaders of government; laborers against employers; one religion against another; and nations against nations, a strife where no one gives quarters, founded on the principle of the survival of the fittest and that life belongs to the strongest. Upon this erroneous principle and belief, organizations and governments, have prepared men, from infancy on, for this struggle by sowing in his candid mind and soul, the germs of distrust, envy, suspicion and egoism based on the idea that humanity is divided into victors and the vanquished and that in order to survive, others must have to be sacrificed. Hence, man's life from the cradle to the tomb is one brought up with constant cares and fears and people tended toward forgetting their moral necessities,

their moral obligations and their moral opportunities.

We have just witnessed the most destructive and devastating war in history where the great democracies of the world and their allies fought side by side and sacrificed millions of precious lives, men in the flower of their manhood, in order that the great principles of democracy may be preserved. After the war, they conceived and created the United Nations Organization in order that the said principles of democracy may be maintained and that peace, order and happiness may reign throughout this, distressed, ruined and prostrate world. But, what do we see now, my brethren? Hardly had the roar of guns died away, hardly had the smoke cleared from the battlefields, and hardly had the stench from the dead bodies of those millions whose lives were so dearly sacrificed at the so-called altar of peace, liberty and equality, vanished, when to our dismay, we find the world again in chaos and at the threshold of another war. There looms up again in the horizon, the peril, the danger of another world conflagration perhaps more destructive and more devastating than the last one. Why is the world in such a state of turmoil and chaos after so much and so costly a sacrifice has been paid by mankind? Because, in the words of United States Secretary of War, James F. Byrnes, which appeared in the news-

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papers this morning, "distrust and suspicion is lurking everywhere." And, because the governments, the nations and the men who compose or represent them, in their deliberations and display of their diplomacy, too often forget to apply that cardinal principle which binds mankind, the universality of love. They cannot bring themselves to bend their necks under the relatively light yoke of the brotherhood of man, knowing that the problems of today are no longer national problems with world implications but are world problems and humanity problems that must be governed largely by those sacred principles that bind men together by the unbreakable chain of tolerance, amity and friendship.

While struggle is the law of life, the rule of brotherhood is the greatest teaching ever given to man. God, in decreeing that man must work hard for his living and existence did not sanction war between man and man. On the contrary, He established love in each and all the situations and manifestations of the life of man, such as love of the child, of the aged, of the wife, of the family, of friends, of neighbors, of nationals, of foreigners and of humanity; for love removes those differences that create disputes, quarrels and misunderstanding thus causing men to share in common their joys and happiness as well as their sorrows and afflictions; it urges man to fly to the

aid and relief of a fallen and distressed brother, regardless of race, color, sect or creed; it teaches one to forgive and forget the faults and offences of another; in short, it is that sentiment symbolized by the trowel, one of the working tools of a master mason, to be used by him to spread the cement of brotherly love and affection — that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention or rather emulation, of who best can work and best agree.

Consequently, the founders of our venerable fraternity, deeply concerned by the vexing differences and distinctions which divide and separate mankind created our institution where all men may meet upon the level provided they regulate their actions by the square, plumb and compass. It is an institution whose object is the pursuit of truth, the study of morality and the practice of solidarity, where all men regardless of race, color, social position, economic condition and intellectual attainments, meet and fraternize. It is an institution where all sects and religions amalgamate under the simplified form of the recognition of the existence of the Supreme Being and the immortality of the soul.

Bro. Theodore Roosevelt, one of the greatest and most beloved presidents of the United States of America, once wrote that while he was president, the

gardener of a neighbor's estate, an excellent man and a public spirited citizen, was the master of his lodge. He said: "He was over me although I was president. It was good for him and it was good for me. I believe I violate no secret when I say that one of the greatest values in masonry is that it affords an opportunity for men in all walks of life to meet on common ground where all men are equal and have one common interest."

Bro. William Jennings Bryan, Secretary of State under President Wilson, an eminent statesman and distinguished orator also said: "In a lodge room we do not ask a man who his father was, we simply inquire who he is. We do not ask what his father had done, we simply ask if he is ready to do the work that falls on him. We do not ask if he has received any diploma from some institution of learning, we simply ask him if he has studied the science of how to live and if he recognizes the ties that bind him to mankind. We do not ask him how many acres of land he possesses, we simply ask him whether he is possessed of the spirit of brotherhood. The lodge room helps to draw us together. It helps to unify the world."

There, my brethren are the fundamental reasons for the existence of masonry and its place in the rational scheme of human activities.

Before closing, let me remind you that man may possess all the degrees, decora-

OFFICIAL SECTION . . .

(Continued from page 86)

In this Grand Jurisdiction, the Treasurer of a lodge has the accountability of the lodge funds that are deposited in the banks and those moneys that are handed to him by the Secretary for which he has signed a receipt. He must also deposit all cash received by him from all sources in the bank immediately thereafter. There is a Treasurer that does not deposit his cash in the banks. This is contrary to the rules laid down by the Grand Lodge. The lodge auditor is enjoined to verify that all cash being deposited in the bank. The disbursements by the Treasurer should be by check only. In this way a better system of internal check can be had. It is the Treasurer's duty to check with the Secretary the amount deposited in the bank and give the Secretary his receipt of the same. He should reconcile the deposits made during the month with the bank statement. It is the Treasurer's duty to prepare the cash disbursements voucher for presentation to the lodge for approval before being paid. He should draw warrant against properly audited voucher

and approved by the lodge. It should be the practice of all lodges to pay by check only, as this will minimize illegal payments not to say fraudulent disbursements.

Before discussing the duties of an auditor, let us discuss why there is need of auditing.

"The auditor's field of activity and responsibility expands along with industrial and economic growth. The one involves the other. Complicated machinery requires the constant attention of the mechanical engineer. Legal complications must be straightened out by a man versed in the intricacies of the law. Just as people suffering from physical ills need to consult a physician so the ills of business enterprises require the diagnosis of an expert accountant." (Eggleston, p. 1).

Auditing the accounts of a given concern shall upon presentation of the report of the auditor unfold to the stockholders the panorama of the business transactions during the period under review. It would give the actual financial condition of the business and its earnings. It may detect fraud or errors. The errors may be of commissions, omissions and also errors in principles.

The duties of the lodge auditor as promulgated by the Grand Lodge Communication of 1941 are as follows:

1. To verify that all cash received by Secretary are paid to the Treasurer;
2. To verify that all disbursements are approved by the lodge;
3. To verify that all cash received by Secretary are deposited in a bank to the credit of the lodge, and
4. To submit financial report to the Grand Lodge from time to time as may be required.

The above rules and regulations of the Grand Lodge do not in anyway curtail the duties and prerogatives of the lodge Inspector. On the contrary it is an adjunct to the Inspector's duties. It would serve better the Grand Lodge objectives by the means of double check.

The following is a suggested procedure to be followed in presenting for approval all vouchers in every stated meetings of the Blue Lodge:

1. All disbursement vouchers together with all supporting papers shall be prepared by the Secretary; and present them to the lodge for audit and approval;
2. The Wor. Master appoints a committee of three members to audit the bills. (The work of this committee is similar

tions, insignias and honors of masonry, he may be proficient in the rituals of the society and he may be truly conversant with its history and philosophy and yet be not a true mason unless he is so prepared in his heart and mind to practice in and outside of the lodge, in his daily contact with his fellowmen, those masonic virtues and high ideals calculated to bring peace, amity and friendship among men. He must have the eternal principles of our fraternity written in his heart and stamped in his forehead, always ready not only to appreciate the great moral lessons of Freemasonry but also to practice them.

A MAN AND HIS WORD

By W.B. ERNEST EARL VOSS
Grand Chaplain

This world is but our temporary abode. It is a great responsibility. It belongs as much to those who come after us as it does to ourselves and our contemporaries.

God's title for the privilege of occupying this earthly shell is the opportunity of making our own small contribution to the march of civilization. As the shores of the mighty sea are composed of millions of grains of sand, each an individual and complete portion in itself, so should we realize the fact that we, too, are a part of the inescapable Divine plan. United, we condition the march of Destiny — provided that our existence represents constructive action and not a state of passivity.

The sands of the seashore are beautiful to behold but represent no construc-

tive action. However, mixed with cement, or used as an abrasive, they serve a useful purpose.

The business of doing something, as contrasted with merely talking about it, seems to be more dependent upon the character of a man, than on his word. After all, what is a promise worth — without a knowledge of the man who made it?

Great leaders and pioneers of history invariably distinguished themselves by their ability to adhere to a cause. Back of this demonstrated adherence was the force of character that enabled them to keep their promise, unless honorably released by those who were dependent upon them.

Pity the hordes of the poor and distressed fellow human beings, who depend upon blatant demagogues for the solution of their daily problems of existence, but find only broken promises when the day of reckoning arrives.

Character is the indispensable ingredient in the alchemy of human relations. When you are dealing with a man who has it, your task is made immeasurably easier — that is, provided that you have it yourself. It is the basis of mutual confidence, which marks the beginning of human progress.

Years ago, while interviewing the Chief of the Taos Indian Pueblo in New Mexico about the Boy Scout movement, which we desired to start in the community, we were frustrated by nothing but a series of grunts with the repeated comment: "Indian boy do that," indicating the self-sufficiency of the daily life of

the youth of the Pueblo.

Finally, the interpreter — a Carlisle graduate said — "tell him something different than what the boys do every day."

In desperation, we blurted: "You see, Chief, we are going to organize these 5 Countries into a Council which we will name after Kit Carson, the great Scout. That will be an incentive for the boys to imitate him." "Huh," replied the Chief. "Good, Grandfather Kit honorable man — keep word good — even when promise little. Indiana boy be Grandfather Kit Scout — remember keep word when man."

For the benefit of the brethren be it known that Kit Carson was master of his lodge at Taos and was very active in Masonry in Santa Fe, as well. Relics of Carson's career now adorn the Grand Lodge at Santa Fe, New Mexico, as well as his residence at Taos 65 miles away.

Even greater than his self-sacrificing and patriotic record as a Scout, prior to and during the Mexican War, was his unimpeachable character and integrity which endeared him to all — Americans, Spaniards and Indians — of all creeds and classes.

And greatest among all of his traits of character shines the tradition:

"He always kept his word — no matter how lightly it was apparently given."

A man's word is the cornerstone of his character and its relationship to his civic responsibilities spells action; or a lack of it.

It is inconceivable that any man can consider himself a true Mason and not stand openly and militantly for those things that condition the march of civilization — particularly the relief of the poor, the distressed, the widow and the orphan.

These are causes that require not so much our word but our individual action; wherever and whenever these weak or immoral conditions are found.

METAPHORS IN COUPLETS

By Bro. MAGNO L. SAZON
Indang No. 115, Indang, Cavite

*A brother mason just in name
Is but a candle without flame.*

*A brother mason not in deed
Is in the garden but a weed.*

*A brother mason just in word
Is but a top without a cord.*

*A brother mason not in fact
Is just a seed sown on the rock.*

*A brother mason who is dumb
Is by mistake a herded lamb.*

*A brother mason who knows none
Is in the Lodge a grain of sand.*

to the work of the Committee on Accounts of the Grand Lodge.)

3. When the vouchers are duly approved by the Committee, they are then presented to the lodge for approval of the members present in the meeting;

4. After their approval, warrants are to be drawn and bills are then paid;

5. There shall be a yearly audit to be made by the lodge auditor and his report shall be presented to the lodge in its annual stated meeting for approval, and a copy of the report be sent to the Grand Lodge as required by Edict of the Grand Lodge.

In this Grand Jurisdiction, a budget of the income and expenses for the ensuing masonic year is submitted to the members of the Grand Lodge for approval by the Finance Committee. This budget shall be a guide of the Grand Lodge officers with regard to the income and expenses of the Grand Lodge.

Budgetary control involves, "the preparation of the reports showing a comparison between the actual and estimated

performance, and the revision of the original plans when these reports show that such a revision is necessary." McKinsey, p. 8.

There should be a monthly revision of the budget so as not to incur any deficit and adjust accounts that are badly estimated and do not come up to expectations. The budget will show the trend of collections as compared with the budgeted item. It will serve as incentive to the Secretary to press collections to meet the budgeted expenses.

It will also serve as a guide to the auditor to go by. It would minimize uncalled for expenditures which are not budgeted and would serve as a check to illegal disbursements of the officers of the lodge.

It is a well known fact that "masonry is a progressive moral science." It is also a well known fact that by adhering to the strict rules of accounting and auditing our financial structures would be on a solid foundation. Our moral and spiritual edifice, therefore would be greatly enhanced.

SCOTTISH RITE PAGE

SCOTTISH RITE NEWS

Published by, for and in the interest of the Philippine Bodies A & A.S.R.

For your information, we are quoting Article VI, Section 2 of the General Regulations of Lakandola Lodge of Perfection and Allied Bodies: "Any member not paying his annual dues on or before June 30 of the year in which they shall accrue shall become delinquent . . .," so please govern yourselves accordingly. When you send in your dues or any remittances, kindly forward them by *postal money order* to the Secretary, Lakandola Lodge of Perfection, A. & A. S. R., Manila.

The *Jose Abad Santos Chapter*, Order of DeMolay, initiated its first class to 19 sons of Master Masons. All the young men were visibly impressed by the lessons inculcated by the Order which reminded them of the tenacity of purpose of Jacques DeMolay, Grand Master of Knights Templars, who was tortured by the Inquisition, and died a martyr's death. M. W. Bro. Michael Goldenberg, Grand Master of the Grand Lodge and Acting Deputy of the Supreme Council in the Philippines delivered a stirring address calling the attention of the Filipino youth on the role they will shoulder on attaining manhood. "You are indeed the hope of the fatherland," he concluded, "and by your conduct and deeds will depend in a great measure, the fate of the Philippines." Rt. W. Bro. Andrew D. Gruber in his speech, recounted the many difficulties encountered in the organization of the *Jose Abad Santos Chapter*; "but I am exceedingly glad to say" he continued, "that all handicaps were overcome, thanks to the cooperation of ever so many brethren of the Masonic Fraternity." Bro. Mauro Baradi, 32° who was requested to speak gave a vivid portrayal of his observations of the DeMolay Order in America and expressed the conviction that the Filipino youth who have demonstrated their heroism in peace as in war, will observe the virtues taught by the Order for the benefit of their communities and the Philippines soon to be free and independent. Several Chapters are in the process of or-

ganization in the provinces, and judging from the enthusiasm of our Brethren, the steady growth of the Order in the Philippines is assured. At a recent meeting, the following were elected for the first term: Jesus S. Vergara, Master Councilor; Ernesto C. Rivera, Senior Councilor; Florencio Ylagan, Jr., Junior Councilor, Romulo P. Aquino, Treasurer, and Rodolfo Ragodon, Scribe. Bro. Teofilo Ragodon, 32°, was appointed Advisor. It is notable that all are worthy sons of Masters of the Royal Secret. As one of them said, "DeMolay has brought me into closer contact with my father, while the Flower Talk made me deeply conscious of the debt I owed my mother. While father and I have always done things together, DeMolay has given us—he as a Mason, and I as a DeMolay—a common interest which, as we work together, cements more closely our personal relationships." Another expressed after his initiation, so vivid was the portrayal of the actors, that he saw a vision of life that was clean and fine and decent and Godlike, that into his life was injected the spirit of tolerance, of filial love, loyalty and respect of womanhood. "The experience," he concluded, "is unforgettable."

Our old timers will be glad to learn that Bro. Barnard Karchwick, 32°, and Bro. Cris Larsen, 32°, are hale and hearty at 1930 N. Los Robles Avenue, Pasadena, California, and Eugene, Oregon, respectively. We have heard from Bro. George Stewart, 32°, of 190 South Oak Ave., Bartow, Florida, who said he had just returned from a short vacation. If we were in Florida, Brother, we would stay put. Bro. Israel Shultz, 32°, who is presently in Oakland, California, is expecting reassignment to Manila, where we will certainly be pleased to welcome the Major. Bro. Casiano Aquino, 32°, whom we have not heard since the Jap occupation, notified us that he has just been transferred from Dansalan, Lanao, to Lingayen, Pangasinan. Bro. Jo. R. Lodle, 32°, who wishes us success, is now at Houston, Texas. From Milwaukee, Wisconsin, Bro. James H. Larson, 32°, sent us his dues and greetings to the Brethren. Writing from 1935 Emerson,

Denver, Colorado, Bro. William J. H'Orsman, 32°, also sent in his dues and his contribution to the Almoner's Fund. So did Bro. George S. Smith, 32°, who is now at Grundy Center, Iowa. Bro. Roy M. Mueller, 32°, in a short note says he misses the warm weather we have over here. "I hope this letter finds you and all the Brethren well and happy as I am," writes Bro. Harry E. Tryon of 44 Cedar St., Cortland, New York. Back in civilian life, Bro. Tryon said he took it easy the first few days as it was so cold after being in the tropics. Bro. Dean F. Kettle, 32°, has rejoined his family at Toledo, Ohio, where Bro. Dale, who wrote us earlier, is also located. Any Brother passing by Sunnymead, California, may look up and see Bro. Alfred A. Brooks, 32°. We expect to hear from Bro. Brooks regarding his Masonic visitations, as well as from Bro. Frederick Lee Milton, Sr., 32°, who is at 818 Baldwin Street, Waterbury, Connecticut. Bro. Roy T. Elder, 32°, who was at Olongapo for some time, is now at 2564 Broadway, San Diego, California. We trust Bro. Elder is as active Masonically as when he was in the Islands. From 32 Union Street, Methuen, Massachusetts, we received a check from Bro. Arthur Long, 32°. He wishes us "lots of luck and success." Living in the same State, at 65 Cottage St., Chelsea, is Bro. Irving S. Rosenberg, 32°.

Bro. Bernard Lim, 32°, Master of Muog Lodge No. 89, called at our office to hand in Bro. William J. Kretsinger's 1946 dues. He is at 3616 E. Roanoke Drive, Kansas City, Missouri, where we hope he is frequenting the meetings of the Scottish Rite Bodies. Bro. Edward A. Bloom, 32°, of 226 E. Pennsylvania Ave., St. Paul, Minnesota, says he is out of the Navy now, and is getting adjusted to civilian life again. After a short rest, he went back to his old job.

Bro. Juan Z. Bagasan 32° has transferred his offices to 2017 Smith Tower, Seattle 4, Washington. From his very interesting letter, we learn that he is trying his level best to assist in bringing up our fallen country. "The little mite that I am performing," he assures us, "is insignificant, but with everyone contributing his share in the burden, I believe we can build up a forceful issue." Bro. Bagasan has our moral support and he can rest assured that the members of the Philippine Bodies, A. & A. S. R., now in the United States are also doing their part telling the people of what they saw and what we did in defense of our common ideals.

We regret to learn that Bro. Dean J. Van Patter, 32°, has been confined at the Army and Navy General Hospital at Hot

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SCOTTISH RITE PAGE

Springs National Park, Arkansas, since he was discharged from the Army last January. The Brethren wishes him speedy recovery. We reckon Bro. Helmer A. Holmstrom, 32°, of 468 Case Avenue, St. Paul, Minn. is a busy Brother as he just sent us his check without any forwarding letter. We are inducing him to pen us a few lines. Bro. Clarence S. Freeman, 32°, is now at 316 Macon Avenue, Louisville, Kentucky, where we expect he is regularly visiting the active Scottish Rite Bodies there. On the other hand, Bro. James E. Barr, 32°, has attended the meetings of the local Consistory at Boise, Idaho, and hopes to petition to the Shrine next Spring.

If you are in Manila, don't fail to be present at the obligatory meetings of Maundy Thursday and Easter Sunday. Master Masons and their friends may attend the Easter Morning service. Bro. Mauro Baradi, 32°, will give the principal address.

A SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE FOR THE PHILIPPINES

By ANTONIO GONZALEZ, F. P. S.

There is no doubt that beginning the 4th of July 1946, the Philippines will be a sovereign nation, free and independent. It was thus assured by the President of the United States and provided by the Tydings-McDuffie Law. We, therefore, believe that the time has come for a Supreme Council of the 33° to be established in the Philippines. It has always been a Masonic Law of the A. and A. Scottish Rite that in all Sovereign States that are free and independent, a Supreme Council of the 33° should be organized.

Paragraph III of article V of the Grand Constitutions of the A. and A. Scottish Rite of 1786 provides that "in each great Nation of Europe, and in each Kingdom or Empire there shall be a single Council of the said degree (33°); in all the States and Provinces which constitute North America, there will be two Supreme Councils; and there shall be a Supreme Council for each Empire, Kingdom or Sovereign State in Asia, Africa, etc.,..." This Constitutional provision is still in force. Speaking constitutionally, therefore, once the Philippines becomes sovereign on the 4th of July, 1946, the establishment of a Supreme Council therein becomes imperative.

Paragraph I of the same article V

of the Grand Constitutions of 1786 provides that all Supreme Councils should consist of 9 Grand Inspectors General of the 33°, and some one might observe that in the Philippines we have not this number of brethren of the A. and A. S. R. who possess this degree. This is not an obstacle to prevent the creation of a Supreme Council.

And the reason is obvious. Let us see.

Paragraphs III and IV of Article II of the Grand Constitutions dealing with the organization and establishment of a Supreme Council in places where same can properly be organized and established, state the following:

"III. A Congress of men of that degree, styled a Council of the Thirty Third, or of Puissant Grand Inspectors General of the Order, is established and organized as follows:

"1. In places that may properly possess a Supreme Council of this Degree, power is by these Decretals conferred on that one of the Inspectors who has been longest admitted, to elevate to that Degree of Dignity, another Brother becoming guarantee for him that he is, by character, knowledge and his degrees, really deserving of it; and he shall receive the oath of the person so elected.

"2. These two may jointly confer the same degree upon another person in the same manner.

"IV. So a Supreme Council will be established."

The Supreme Council established in Charleston, S. C. which is the mother of all Supreme Councils of the world, was formed and organized in accordance with the provisions of the Grand Con-

stitutions copied above. The process of its organization follows.

Brother John Mitchell was an illustrious Mason born in Ireland sometime during the year 1741. In his early youth he came to America, establishing himself first in Pennsylvania, where he was yet residing at the outbreak of the American Revolution. In 1791, he moved to Charleston, South Carolina. It is believed that he was initiated into the mysteries of Freemasonry in a Masonic Lodge at Ulster, before he came to America. He was the Worshipful Master of a lodge which had the number 8 at Charleston. In 1789-1890 he was the Junior Grand Warden of the Grand Lodge of South Carolina, and in 1789-1800 he was the Deputy Grand Master. He was made a Scottish Rite Mason and on the 25th June 1781 received the rank of Deputy Inspector General. In 1783 he became Venerable Master of the Lodge of Perfection in Charleston. In 1801, he was the Master of the Grand Council of the Princes of Jerusalem. In 1802 he was Sovereign of the Chapter of Rose Croix and also Grand Commander of the Grand Consistory. He was the first Grand Commander of the Supreme Council, which is at present recognized as the Mother Supreme Council of the world. He acted as such until his death sometime in the year 1816.

This illustrious mason, Brother John Mitchell, was in fact the real organizer of the Supreme Council at Charleston, South Carolina, known as the Mother of all Supreme Councils of the world.

How did he organize this Supreme Council? Just applying the provisions of the Grand Constitutions. Brother

(Continued on the next page)

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SCOTTISH RITE PAGE

John Mitchell was well acquainted with the Law and the usual Masonic practices, and desirous to establish a Supreme Council of the 33° in Charleston, conferred the Thirty Third degree, known as the degree of Inspectors General of the Order, to another illustrious Mason, well known for his Masonic achievements, and who also was well acquainted with Masonic Laws and practices of Symbolic Masonry as well as in the Scottish Rite Masonry—Illustrious Brother Frederick Dalcho.

Brother Frederick Dalcho was of Prussian ancestry, but was born in London. He was yet very young when he lost his father, and he then lived in America with an uncle in Baltimore. He was there educated and made a doctor of medicine. About the closing years of the eighteenth century, he received the degrees of Symbolic Masonry in Savannah, Georgia. In 1808 he was elected Grand Secretary of the Grand Lodge of York (Ancient,) it was then well known that the Symbolic Masonry was divided between Ancients and Moderns. He was, however, incessantly been working for the unification of said two branches and when said Grand Lodge was finally unified, he was its Grand Chaplain during the years 1817 to 1823. He has been also very active in Scottish Rite Masonry. He has written quite a number of articles and distinguished himself in the lectures about the principles, rites and ceremonies of the Order. And due to his vast experience on masonic matters, Brother John Mitchell prevailed upon him for the formation and proper organization of the Supreme Council in Charleston. And, thus, applying the provisions of the Grand Constitutions above mentioned, and in his capacity as Inspector General of the 33° degree, he elevated the said Brother Dalcho to the same rank and dignity, that is, to the rank and dignity of an Inspector General of the

33° of the Rite.

And then, Brothers John Mitchell and Frederick Dalcho proceeded to organize a Supreme Council. But the provisions of Art. V, Par. II, of the Grand Constitutions of 1786, state that a Supreme Council cannot hold meetings without the presence of at least three members. Therefore, we assume that, in order to have the business of the Supreme Council properly transacted, as the Council was being organized by Brother Mitchell and Dalcho, they must have conferred the same degree to another or other brothers. From the original records with regard to the organization of the Supreme Council in Charleston, there was no mention of other members; however, the Grand Commander Albert Pike, in one of his allocutions in the year 1876, stated that "the Supreme Council which was established in Charleston on 31 May 1801 consisted at its beginning of Count Alejandro Augusto of Grasse Tilly, his father-in-law Jean Baptiste Marie de la Hogue, John Mitchell and Dr. Frederick Dalcho". It follows, therefore, that Brother John Mitchell, after conferring the 33° on Bro. Frederick Dalcho, as has already been stated, went ahead and together with the latter Brother conferred the same 33° to Brothers Count de Grasse Tilly and to his father-in-law De la Hogue. In this way they were able to have the business of the Supreme Council transacted lawfully, thus complying with the provisions of the Grand Constitutions.

Brother Jean Baptiste Marie de la Hogue was born in Paris in the year 1744. We learned that he was a member of "De la Constance" Lodge and that he founded "La Candeur" Lodge, having been its first Worshipful Master. He has also been active in Scottish Rite Masonry long before he was made a member of the Supreme Council at Charleston. We found out that he was a Sovereign Knight of the Sun and a Deputy Grand Inspector General. His son-in-law Count de Grasse Tilly was the most famous of the organizers, being the son of the French Admiral FRANCHOIS JOSEPH PAUL, Marquis de Grasse Tilly, who had cooperated with Washington in his triumph in Yorktown by means of the fleet under his command.

Count de Grasse Tilly was born in Versailles, France; but was compelled to go to America with his sisters because they were ruined by the French

Revolution. It seemed that he was made a Mason in "Contrat Social" Lodge in Paris. In the year 1796 he was made one of the founders of "La Candeur" Lodge in Charleston, and was its Worshipful Master during the year 1798. In the year 1799 he was one of the organizers of "La Reunion Francaise" Lodge of which he was also made Worshipful Master. About the year 1801 he was the Grand Marshal of the Grand Lodge (Ancients) in South Carolina. He was also very active in Scottish Rite Masonry, having been — the same as his father-in-law "Patriarch Noachite and Sovereign Knight of the Sun and a Deputy Grand Inspector General".

We have shown how the Supreme Council, which is now known as the Mother Supreme Council of the world, was organized in Charleston, and briefly written, the Masonic biography of its four original members.

Having before us these records as a pattern to follow, we believe there should not be any difficulty in promptly organizing a Supreme Council in the Philippines. We have more than one Brother Mason of the 33° among us, and he or they could confer this degree to another Brother of the Rite whose character, activities and masonic knowledge justify his elevation to the rank and dignity of an Inspector General of the Order. And, once these constitutional provisions are complied with, there could officially be opened a Supreme Council of the 33° in the Philippines which could proceed to transact its preliminary business for its complete establishment and function.

Of course, for all of this, we must depend upon the sanction or approval of the Supreme Council of the 33° for the Southern Jurisdiction of the United States of which we form a part and to whom we owe allegiance.

OFFICERS, PHILIPPINE BODIES, A. & A. S. R.—1946

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Junior Warden—Mauro Baradi, 32°

Orator—Teofilo Abejo, 32°

Almoner—Pascual Lintag, 32°

Secretary—Jose C. Velo, 32°, KCCH

Treasurer—Esteban Munarriz, 32°

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First Lieutenant Commander—Esteban Munarriz, 32°, KCCH
Second Lieutenant Commander—Enrique R. Martinez, 32°
Chancellor—Orestes Hermosura, 32°
Orator—Jose Artiaga, 32°, KCCH
Almoner—Pascual Lintag, 32°
Recorder—Jose C. Velo, 32°, KCCH
Treasurer—Joaquin Garcia, 32°
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Turcopiler—Jose C. Racela, 32°
Draper—Ludwig Model, 32°
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Second Deacon—Vicente Carbajosa, 32°
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NOTAS EDITORIALES

LLAMAD, Y SE OS ABRIRA

Es un síntoma alentador para nosotros el entusiasmo con que nuestras Logias funcionan. No parece sino que al terminar este conflicto global, la conciencia universal en todas partes, y especialmente en Filipinas, ha reaccionado en demanda de nuestro ambiente y de nuestros ideales. En esta Gran Jurisdicción han vuelto a llamar a nuestros Templos manos amigas que ya habían recibido el calor afectuoso de nuestro abrazo fraternal. Tal vez, las exigencias de luchar diario, o las preocupaciones del mundo profano, o una mala inteligencia de los procedimientos o métodos empleados en el gobierno de nuestras Logias, u otros detalles nada fundamentales, hicieran enfriar sus primeros entusiasmos; pero la llama del amor fraternal no se extinguió, y aún continuaba calentando su pecho, y alumbrando su mente, cuando fulminó el último estallido que hiciera vibrar el mundo en un volcán de odios y bastardas pasiones nunca jamás registrado en la historia.

Y entonces se vió la necesidad de un ambiente fraternal; entonces el mundo quiso beber una vez mas en nuestras cristalinas fuentes de amor, desinterés y hermandad universal; entonces, entre el fragor de la lucha, y la agonía de la desesperación, el hombre víctima del hombre, volvió los ojos, que aún brillaban llenos de esperanza, a esta institución donde no se conocen ni odios ni rencores, en donde la humanidad se reconoce a sí misma como hijo de un mismo Dios y no la loba de sus semejantes.

Y el Hermano que andaba lejos de nuestros Templos, volvió a dirigir sus pasos hacia nosotros. Y se acordó de lo que siempre le hemos dicho: "Llamad, y se os abrirá", y no dudó en llamar. Y a muchos se les ha abierto de nuevo las puertas de nuestros talleres, y se han hecho otra vez entusiastas obreros. Pero aún quedan otros, a quien volvemos a enviar desde estas columnas este mensaje fraternal: "Llamad, y se os abrirá".

LA GRAN LOGIA DE OHIO, AGRADECIDA

Informamos a la Gran Logia de Ohio del resultado de las últimas elecciones en nuestra Gran Logia, diciéndola que el Ilustre Hermano Andrew D. Gruber fue elegido Gran Primer Vigilante, sin duda alguna por los valiosos servicios que él, y otros Hermanos en las fuerzas libertadoras de los Estados Unidos, han prestado a nuestra Institución en Filipinas. Y he aquí lo que nos dice el Gran Secretario de la Gran Logia de Ohio en una carta que reproducimos en su texto original para que los Hermanos de Filipinas puedan gustarla sin artificios de traducción alguna. Dice así:

Dear Brother Gonzalez:

We were certainly thrilled when we read your letter of February 2nd to note the preeminence that has been attained by Brother Andrew D. Gruber, now a member by affiliation of your Mt. Lebanon Lodge No. 80 of Manila in that he has been elected, proclaimed and installed as Senior Grand Warden of the Grand Lodge of the Philippine Islands. It will be an unusual pleasure to send a copy of your letter to Lima Lodge No. 205 in which Brother Gruber received his degrees in 1937.

A copy of your letter will also be sent to our M. W. Grand Master, Brother Ernest F. Schaefer,

who will no doubt be happy to make reference to it in his report to the Grand Lodge.

All the Masons of Ohio will get a great deal of satisfaction out of so many of our brethren who sojournd in foreign jurisdictions and whose foundation of Masonry was acquired in Ohio rendering profitable service of the Masons of their new homes.

On behalf of the Grand Lodge of Ohio we want to thank the Grand Lodge of the Philippine Islands for the confidence which has been shown in Brother Gruber by drafting him for responsible service in your Grand Lodge.

With all good wishes, I am

Sincerely and fraternally,
H. S. Johnson,
Grand Secretary

Para nosotros la elección del Hermano Gruber es lo floración de nuestros sentimientos de gratitud para todos los Hermanos que, como él, nos han servido incondicionalmente como Masones simplemente, sobreponiéndose a toda clase de prejuicios que no pueden ni deben caber en una institución altamente igualitaria como la nuestra. ¡Que su ejemplo sea imitado, es nuestra constante plegaria!

UN SUPREMO CONSEJO DEL GRADO 33° PARA FILIPINAS

por ANTONIO GONZALEZ, F. P. S.

No hay duda alguna que desde el 4 de julio de 1946 Filipinas será un estado soberano, libre e independiente. Así lo ha asegurado el Presidente de los Estados Unidos y así está acordado en la Ley Tyding-McDuffy. Creemos, por tanto, que ya ha llegado la hora para que se establezca en Filipinas un Supremo Consejo del Grado 33°. Es una Ley Masónica del Rito Escocés que en todo Estado Soberano libre e independiente debe organizarse un Supremo Consejo del grado 33°.

El párrafo III del artículo V de las Grandes Constituciones del Rito Escocés Antiguo y Aceptado de 1786 provee que 'en cada nación europea, y en cada reino o imperio habrá un solo Supremo Consejo del grado 33°; en todos los estados y provincias que constituyen Norte América habrá dos Supremos Consejos; y habrá un Supremo Consejo para cada imperio, reino, o estado soberano en Asia, Africa, etc...' Esta disposición constitucional está en vigor hasta ahora. Por tanto, constitucionalmente hablando, una vez que Filipinas se haga soberana el 4 de julio de 1946, se hace imperativo el establecimiento en Filipinas de un Supremo Consejo.

El párrafo I del mismo Art. V de las Grandes Constituciones de 1786 provee que todo Supremo Consejo debe consistir de nueve Grandes Inspectores Generales que posean el grado 33°, y alguien podría hacer la observación de que en Filipinas no tenemos este número de Hermanos del Rito Escocés que posean este grado. Esto no es óbice para la creación de un Supremo Consejo. Y la razón es obvia. Veamos.

En los párrafos III y IV del artículo II de las Grandes Constituciones, hablando de la organización y establecimiento de un Supremo Consejo en los sitios en donde se puedan establecer y organizar propiamente, se dispone lo siguiente:

"III—Un Congreso de hombres de ese grado (33°), denominado CONSEJO SUPREMO DEL GRADO 33°, o de PODEROSOS GRANDES INSPECTORES GENERALES DE LA ORDEN, se establece y organiza como sigue:

1—En los lugares en donde se pueda propiamente organizar un Supreme Consejo de ese grado, se confiere poder en virtud del presente decreto al Inspector de mas años recibido como tal para elevar a la Dignidad de ese grado a otro Hermano, haciéndose así su garante de que por sus conocimientos, carácter y grados, es realmente acreedor al grado; y al mismo tiempo recibirá el juramento de la persona así elegida;

2—Estos dos conjuntamente pueden después conferir el grado a otra persona de la misma manera.

IV—Y así el Supremo Consejo quedará establecido.

El Supremo Consejo, de Charleston que es la madre de los Supremo Consejos del mundo, se formó y organizó en la forma indicada en dichas transcritas disposiciones constitucionales, como anotaremos ahora mismo.

John Mitchell fue un ilustre Masón nacido en Irlanda allá hacia el año de 1741. En su temprana juventud emigró a América. Se estableció primero en Pennsylvania, en donde aún residía cuando estalló la Revolución Americana. En 1791 se trasladó a Charleston, Carolia del Sur. Se cree que fue iniciado Ma-

són en una Logia en Ulster, antes de su emigración a América. Fue Venerable Maestro de una Logia que llevaba el No. 8 en Charleston. En 1789 y 1890 fue el Segundo Gran Vigilante de la Gran Logia de Carolina del Sur, y en 1799 y 1800 fue su Gran Maestro Delegado. En 25 de junio de 1781 recibió grados de la Masonería Escocesa y el rango de Inspector. En 1783 fue Venerable Maestro de la Logia de Perfección establecida en Charleston. En 1801, fue Maestro del Gran Consejo de Príncipes de Jerusalem. En 1802 fue Soberano del Capítulo Rosa Cruz y también Gran Comendador del Gran Consistorio. Fue el primer Gran Comendador del Supremo Consejo, que ahora es reconocida como la Madre de los Supremos Consejos del mundo. Actuó como tal hasta que murió hacia el año de 1816.

Pues bien, este Ilustre Masón John Mitchell fue talmente el verdadero organizador del Supremo Consejo, ahora reconocido como la Madre de los Supremos Consejos del Mundo.

¿Cómo lo organizó? Valiéndose de dichas disposiciones constitucionales. John Mitchell estaba muy versado en la Ley y prácticas masónicas y, deseoso de establecer en Charleston un Consejo Supremo, elevó al grado 33°, conocido como el grado de Inspectores Generales de la Orden, a otro Ilustre Masón, conocido por su erudición masónica, y versado también en la Ley y prácticas de la Masonería Simbólica y del Rito Escocés—el Ilustre Hermano Frederick Dalcho.

Frederick Dalcho era un Prusiano de linaje, pero nacido en Londres. Muy joven aún perdió a su padre, y entonces pasó a vivir a América con un tío que vivía en Baltimore. Allí se educó y se hizo doctor en Medicina. Hacia los últimos años del siglo XVIII recibió los grados de la Masonería Simbólica en Savannah, Georgia. En 1808 fue elegido Gran Secretario de la Grand Logia de York de los intitulados AUTIGUOS, pues, es bien sabido que entonces la masonería simbólica estaba dividida en Antiguos y Modernos. Sin embargo, estuvo laborando incesantemente para que dichas dos ramas se unificaran, y cuando se unificó, fue su Gran Capellán en los años de 1817 al 1823. Fue muy activo también en la masonería del Rito Escocés. Escribió mucho y se distinguió por sus escritos y conferencias sobre los principios, ritos y ceremonias de la Orden.

Debido a su erudición y conocimientos masónicos, el Ilustre Hermano John Mitchell se fijó en él para la propia y debida organización del Supremo Consejo en Charleston. Y así, aplicando y valiéndose de las disposiciones constitucionales arriba transcritas, procedió en su calidad de Inspector General de la Orden a elevar al mismo rango y dignidad al Hermano Frederick Dalcho, invistiéndole con el grado 33° del Rito.

De este modo los Hermanos John Mitchell y Frederick Dalcho organizaron un Supremo Consejo. Pero

FRANCISCO SANTIAGO

Certified Public Accountant

Director, Philippine Institute of Certified Public Accountants

201 Laguna Street, Manila

según la disposición constitucional del Art. V, párrafo II, de las Grandes Constituciones de 1786, un Consejo Supremo no puede despachar sus asuntos sin la presencia de tres miembros. Por tanto, es de suponer que para despachar los asuntos del Supremo Consejo que trataban de organizar los Hermanos Mitchell y Dalcho, éstos hubieron de conferir el mismo grado a otro u otros. Aunque en los escritos originales sobre la organización del Supremo Consejo en Charleston no se mencionan otros nombres, sin embargo, el Gran Comendador Albert Pike, en una alocución suya del año 1876, dijo que "El Supremo Consejo establecido en Charleston el 31 de mayo de 1801 consistió al principio del Conde Alejandro Augusto de Grasse Tilly, su suegro Jean Baptiste De la Hogue, John Mitchell y el Dr. Frederick Dalcho." Por consiguiente, John Mitchell después de conferir el grado 33° al Her. Frederick Dalcho, como hemos visto, procedió a conferir conjuntamente con este último el mismo grado 33° a los Hermanos el Conde De Grasse Tilly y a su suegro De la Hogue. De este modo pudieron despachar legalmente sus asuntos, cumpliendo las disposiciones constitucionales.

El Hermano Jean Baptiste Marie De la Hogue nació en París el año de 1744. De él se sabe que era un miembro de la Logia DE LA CONSTANCE, y que fundó la Logia LA CANDEUR, siendo su primer Venerable Maestro. También estuvo muy activo en la Masonería del Rito Escocés, mucho antes de ser un miembro del Supremo Consejo de Charleston, pues, se sabe que llegó a ser Patriarca Noaquita, Soberano Caballero del Sol y Delegado Gran Inspector General. Su yerno el Conde de Grasse Tilly se hizo famoso por ser hijo del Almirante francés FRANCOIS JOSEPH PAUL, Marqués de Grasse Tilly, que cooperó con Washington para el triunfo de éste en Yorktown por medio de la flota que comandaba dicho Almirante. El Conde De Grasse Tilly nació en Versalles, Francia; pero se vió obligado a emigrar a

América juntamente con sus hermanas porque la Revolución Francesa les redujo a la miseria. Parece ser que se hizo Masón en la Logia CONTRAT SOCIAL en París. En el año de 1796 se hizo uno de los fundadores de la Logia LA CANDEUR, en Charleston, siendo su Ven. Maestro el año de 1798. En el año de 1799 fue uno de los organizadores de la Logia LA REUNION FRANCAISE de la cual también fue Ven. Maestro. Hacia el año de 1801 era el Gran Marshall de la Gran Logia de los Antiguos en Carolina del Sur. También fue muy activo en la Masonería del Rito Escocés, habiendo sido, al igual que su suegro, Patriarca Noaquita y Soberano Caballero del Sol, y Gran Inspector General Delegado.

Tenemos arriba un bosquejo de cómo se organizó el Supremo Consejo del Rito Escocés en Charleston, que ahora es reconocido como Madre de los Supremos Consejos del mundo, y también tenemos un bosquejo de la vida masónica de sus cuatro originales miembros.

Teniendo delante esto como precedente, creemos que no habrá dificultad alguna en organizar prontamente un Supremo Consejo en Filipinas. Tenemos mas de un Hermano Masón del grado 33° entre nosotros, y él o ellos podrán conferir este grado a cualesquier Hermano o Hermanos del Rito cuyo carácter, actividades y conocimientos masónicos justifiquen su elección al rango y dignidad de Inspector General de la Orden. Y una vez cumplidos estos requisitos constitucionales, se podrá abrir oficialmente un Consejo Supremo del grado 33° en Filipinas y proceder a despachar los asuntos preliminares para su completo establecimiento y debido funcionamiento.

Desde luego que para todo este debemos contar con la sanción y guía del Supremo Consejo del grado 33° para la Jurisdicción Sur de los E. U. de quien formamos parte y a quien debemos lealtad y obediencia.

MASONRY . . .

(Continued from page 88)

In the report to which we refer, our French Brother shows that the presence of the Bible on the altar is not required by the Old Charges and that Anderson's Constitutions mention neither the Bible nor any other sacred book. He further shows that the Grand Lodge of England did not consider the Bible as a Great Light until 1760, and that Anderson's Charges of 1723, which were not modified by the Grand Lodge of England until 1815, are "the sole text to which all Masonic Bodies can be universally attached and to which the Grand Orient of France has remained faithful." It is in accordance with these Charges, he explains, that the Grand Orient of France merely obliges its initiates "to that religion in which all men agree, that is, to be good men and true, or men of honor and honesty, leaving their particular opinions to themselves."

The following quotation from an address delivered at Berlin, in 1913, by Lord Ampthill, Pro-Grand Master of the United Grand Lodge of England, shows that England, too, seeks a reconciliation:

"Masonry has a great mission: the individual perfecting of the Mason or of the Lodge is ultimately a small thing compared to the immense edifice which Masonry endeavors to construct. This edifice is nothing less than a most intimate union of all the Grand Lodges of true Freemasons, in order that Masonry may become a civilizing power to which nothing can be compared, and which will enable the nations to leave aside mistrust and misunderstanding. It is time that we should affirm that, which ought to be our ideal. We are all obliged to

recognize this superior ideal which right-thinking Masons have placed before us: the most intimate union of all the Masonic Fraternity. For two hundred years we have accumulated and cut the stones which ought to serve us for the construction of the edifice, it is now time to build. Let us build together."

Brother Groussier fully approves Lord Ampthill's words, "with the sole reservation of what Lord Ampthill understood by 'true Masons' or 'right-thinking' Masons, and the manner of the most intimate union of all Grand Lodges that the United Grand Lodge of England proposes."

He adds: "It is not the essentials that divide us, it is the form. We are in accord on the principles to defend and the aims to pursue, we differ only as to our methods, our modes of thought. Is it impossible for us to concede that there is no more a chosen Jurisdiction than there is a chosen People?"

We firmly believe that Masonry is not for one nation or for one race, but for humanity as a whole, and that no Grand Lodge, however ancient or powerful it be, has the right or authority to impose its will upon other Grand Lodges and to refuse to meet with them and to consider them as true Masons because of a difference of opinion regarding disputable interpretations.

So long as the present state of confusion and intolerance continues and so long as Masonry remains what it is now, a house divided against itself, so long will it fail to become that great power for good in the world that it could and should be.

The need for a united Masonry is greater now than ever and the sooner there is an understanding and reconciliation as urged by some of the noblest and best of our Craft, the better it will be for humanity.—Leo Fischer, F.P.S.

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