

# The Cable Tow

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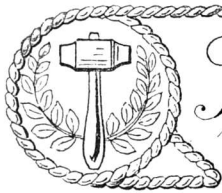
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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

## OUR MASONIC DUTY

THE VERY FIRST duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never again looked into a law book after his admission to the bar; a minister of the gospel who never read the Bible after his ordination; a doctor who never took up a medical work after securing his sheepskin, or that of any other profession who does not take up postgraduate studies? And yet you find Freemasons all about you pretending to be Masonic lights who never read. Some of them perhaps can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their life. Masonic reading is an essential part of the education of a Freemason and it is never too late to begin, but always better to begin early. It is the duty of the Master to impress this fact upon newly made Masons, but if they themselves are in the class of non-reading Masons, how can we expect from them wholesome advice?

—Albert Pike



# The Grand Master's Message



## EQUALITY AND TOLERATION

This subject has been one of the difficult problems to solve and a source of hard feeling in this jurisdiction for many years in pre-war days due to the many races and nationalities composing our membership. You may say why should we have any controversies over a matter and subject which is one of our main objectives in Masonry, that is EQUALITY and TOLERATION. We preach it to everyone entering our honorable institution, yet we have in the past not been able to eliminate discrimination by individual masons and lodges. It has hurt the feelings of some brethren but very little was done to stop this practice by those who were in a position to do so.

The reasons generally given for not interfering in the social or special affairs of these lodges is that "we would not want to disrupt the peace and harmony prevailing." So, at the cost of hurting the feeling of many brethren, good valuable members, who are the mainstay of most of our lodges, the great majority being citizens of this country, this anomaly went on, even more so in the allied bodies deriving their membership from the blue lodges. When the invasion came, the first one to offer their unconditional service and assistance to those brethren and their families who were interned by the invading Japs, were these same tolerant brethren who immediately sacrificed their own comforts to furnish food, clothing, medicine, laundry, money and even kept for safe keeping the belongings and valuables of numerous of those who were rendered helpless by the enemy. This is a lesson which should never be forgotten by those who were assisted and should ever be a reminder that a brother is not only so when you are in need of him but should always be so treated whether you are in need of him or not. We wish to remind our members to practice what we preach and avoid anything that may not fit in with our teachings. Masonry is not a society solely established for the convenience of any individual and his own circle of friends. Masonry is universal loving kindness and service to all mankind but particularly all our brethren in Freemasonry. Masonry is international and its membership is not segregated by any particular Race, Creed or Nationality. The splendid specimen of the manhood in the Armed Forces Uncle Sam sent to these shores to fight our inhuman enemy and to liberate this country should be a pattern. I specially mean our numerous masonic brethren among them many of whom I have had the pleasure of meeting and who have visited us continuously while they were here. I have nothing but words of praise for their conduct, brotherly behaviour, assistance, and acts of kindness. I am convinced that in America only the "worthy" are accepted into the craft and that our brethren there, are exceptionally careful whom they would accept as candidates for admission into our beloved fraternity. During the war and since liberation, I have heard of many acts of bravery and suffering by our own brethren who never failed their duties and obligations as true masons. I am proud of their fortitude and loyalty at a time of extreme danger. We have lost many valuable members both Americans and Filipinos, may they rest in peace, and we are now doing all we can to alleviate the sufferings of their widows and orphans. We have emerged from the war stronger and more united than ever. This unification should be eternal and no contention should ever exist except that noble contention—of who best can work and best agree. We must be united in the bonds of friendship and brotherly love. We must be certain that we are all sincere masons and meet on the level of equality with all brethren, no matter where they may come from. None of us have been given any special privileges in our advancement, we were all obliged to undergo the same procedure. Therefore, the same treatment and courtesies must be extended without reservation of any kind to all who are entitled to receive them. Passions and Prejudices should be unknown among us. Then and only then, can we, with a clear conscience meet our brethren on the level of real equality and brotherhood.

# THE CABLETOW

## EDITORIALS

### MANUEL ACUÑA ROXAS

Within a period of twenty-seven years, Manuel Acuña Roxas has occupied with distinction, the posts of Governor of his province (Capiz), Speaker of the House of Representatives (Philippine Legislature), President of the Senate (Congress of the Philippines), and President of the Philippines, respectively. Honors such as these are seldom accorded to one person and as to Roxas, the case is as unique as it is providential. Obtaining his education in the public schools under the American Flag, he is the first among the younger generation of Filipinos to become the nation's leader—admired and respected by all.

And when, on Tuesday, May 28, 1946, he took his oath of office as President of the Philippines, a new era began in this country. The inaugural ceremonies which although comparatively brief, were very impressive, climaxed the crowded and brilliant public career of a dynamic and equally brilliant man. To him we extend our hearty congratulations.

However, as Chief Magistrate of the nation, he has yet to face many obstacles and undergo severe tests. Consider the critical situation in which we find ourselves today. There is privation and suffering everywhere. Picture the magnitude of the tasks ahead. There will be all kinds of difficulties and complicated problems to solve. But with all these, President Roxas is not dismayed. In peace as in war, he has fearlessly

fought for the people's cause and resolutely led them toward their much-coveted goal. With this background, he can not and will not fail his people now. And because he knows them well and loves them much, he took occasion in the course of his historic inaugural address, to appeal to them, with all the eloquence and power at his command, in this wise:

"... Let us together maintain our faith in each other, in liberty and in the ways of democracy, and give strength to one another as we advance in our search for the evergreen pastures of peace and well-being for all. With the help of God, let us build in this our land a monument to freedom and to justice, a beacon to all mankind."

Liberty, Justice and Democracy, how often do these appear in the vocabulary of our Fraternity! Certainly, these three constitute the trinity to which every Mason is enjoined as votary. We consider it, therefore, our opportunity and duty as Masons in this jurisdiction, to cooperate with and support a distinguished brother, President Manuel Acuña Roxas. May the Great Architect of the Universe give him more wisdom, greater strength and indomitable courage as he leads his countrymen from a state of uncertainty and dependency to a place of honor and dignity among the free and sovereign peoples of the world.—**Mauro Baradi.**

### LABOR DAY

Time brings changes. On the first of this month (May), the Philippines celebrated Labor Day, post-war style. Of course, there were the usual brass bands and parades through city streets and mass meetings here and there. Varied and sundry groups and organizations in sympathy with or allied to Labor vied with one another in the display of quantitative strength and bid for popular support.

The appeals and speeches of Labor leaders however, no longer dealt exclusively with pleadings for concessions from capital and other employers. The leaders now know better. The aftermath of the recent global conflict has stirred them to action and they have learned valuable lessons. Various factors have helped swell the Labor front such as the reality of

Labor's victory in other countries, an ever-growing consciousness that by pooling Labor's resources, it could achieve reasonable objectives, the enforcement of rigid discipline in its ranks in order to have its voice heard in the high councils of the nation, a systematic method of education and a practical program of action calculated to bring results beneficial to its cause, and the rare opportunity that Labor has in helping to rebuild a nation in ruins and distress. These are the things which are being thought of and worked out by Labor today. From its lethargy, Labor has awakened and considers Labor Day no longer as a mere holiday but an occasion for reminding itself that only through work, honest work, and harder and more work can man find his own salvation.—**Mauro Baradi.**

### MOTHER'S DAY

In previous years, sons and daughters actively took part in celebrating Mother's Day with hymns and praises in honor of mother if alive and revered her memory if dead. The young people then made resolutions to become what mother wanted them to be. Today the situation is not the same. With thousands of youth dead or missing in the field of battle and thousands more killed through no fault of theirs—in homes, prison cells and evacuation camps—a different scene comes to view. Instead of showing certain anxiety for motherless children, we express heartfelt sympathy for sonless mothers. Others who survived the holocaust have chosen not to understand mother; they are unable to appreciate her daily concern about and genuine solicitude for erring children. Take care therefore, lest you be the cause of her unhappiness. Many a man has

been doomed for breaking his mother's heart.

It is said that Fate appears unkind to mother. She risks her life when the baby is born; she devotes her attention to and exerts her energies for the growing child; she answers for his troubles all the days of his youth. On attaining manhood, the son's serious problems are her headache; his failure and misfortune, her very own; and when he dies, she—more than anyone—bears the loss heroically and in silence. Thus from the cradle to the grave there seems to be no relief to her suffering, no end to her sorrow. The debt we owe her is so great that it can not be repaid. And yet whether she is among us or way up yonder, we can still hear her familiar voice saying: "Son, my wish is for you to live up to my expectations."—**Mauro Baradi**



CONSTITUTION OF THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

*Name*—The name of this ASSOCIATION shall be THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES.

*Object*—The object of this ASSOCIATION shall be the Service of Mankind, through education and enlightenment, financial relief and Masonic visitation, and ministering to, comforting and relieving the members of the Fraternity and their dependents, particularly in times of distress and disaster, whether caused by war, pestilence, famine, fire, flood, earthquake or other calamity.

*Membership*—The membership of this ASSOCIATION shall be composed of the Grand Lodges of the United States which have heretofore voted, or may hereafter vote, to become members of the ASSOCIATION.

*Representation*—The meetings of this ASSOCIATION shall be composed of such accredited representatives as may be chosen by each member Grand Jurisdiction, but each member Grand Jurisdiction shall be entitled to only one vote.

*Administration*—For the purpose of administration the United States shall be divided into Divisions, as follows:

**NORTH ATLANTIC DIVISION**

- Maine
- New Hampshire
- Vermont
- Massachusetts
- Rhode Island
- Connecticut
- New York
- New Jersey
- Pennsylvania

**SOUTH ATLANTIC DIVISION**

- Delaware
- District of Columbia
- Maryland
- Virginia
- West Virginia
- North Carolina
- South Carolina
- Georgia
- Florida
- Alabama
- Louisiana
- Mississippi

**CENTRAL DIVISION**

- Arkansas
- Iowa
- Kansas
- Kentucky
- Minnesota
- Nebraska
- North Dakota
- Oklahoma
- South Dakota
- Tennessee
- Missouri

**GREAT LAKES DIVISION**

- Illinois

- Indiana
- Michigan
- Ohio
- Wisconsin

**SOUTH WESTERN DIVISION**

- Arizona
- New Mexico
- Texas

**PACIFIC DIVISION**

- California
- Colorado
- Idaho
- Montana
- Nevada
- Oregon
- Utah
- Washington
- Wyoming
- Philippine Islands

*Meetings*—The stated meetings of this ASSOCIATION shall be held annually.

*Quorum*—A quorum of this ASSOCIATION at any stated or called meeting shall consist of the accredited representatives of one-third of the Member Grand Jurisdictions.

*Executive Commission*—The Management and direction of the affairs of this ASSOCIATION shall be vested in an Executive Commission, composed of a Chairman to be elected annually by the ASSOCIATION, and one member from each Division, to be elected annually by this ASSOCIATION, all of whom shall serve until their successors are elected and qualified; provided, however, that whenever there is no member Grand Jurisdiction in any Division or Divisions, one or more members of the Executive Commission shall be elected at large from the member Grand Jurisdictions; but no Grand Jurisdiction shall have more than one representative on said Commission.

The Executive Commission shall have power to elect and appoint an Executive Secretary of the ASSOCIATION,

who shall also act as Treasurer, and give bond in the amount to be fixed by the Executive Commission for the faithful discharge of his duties, and to appoint such other officers, committees or employees as they may deem necessary, fix their compensations, if any, and to fill all vacancies.

*Amendment*—This Constitution may be amended only at a stated meeting of the ASSOCIATION by a two-thirds vote of the members present at such stated meeting, and after such proposed amendment has been sent to the Grand Secretary of each member Grand Jurisdiction at least thirty days before the stated meeting at which such amendment shall be acted upon, *provided, that this Constitution shall never be amended in such manner as to provide or permit the development of this ASSOCIATION into a National Grand Lodge.*

*Withdrawal*—Any member Grand Lodge Jurisdiction of this ASSOCIATION may withdraw on ninety days' written notice given by registered mail to the Chairman of the Executive Commission and upon fulfillment of all its assumed obligations to the ASSOCIATION.

\* \* \*

**BY-LAWS OF THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES**

*Duties of Officers*—The Chairman of the Executive Commission shall be the Executive Officer of this ASSOCIATION. He shall call to order all stated and special meetings of the ASSOCIATION, and shall preside at all meetings of the Executive Commission, provided, that the Chairman of the Executive Commission shall be ineligible to serve as Chairman of this ASSOCIATION. He shall perform all acts and do all things necessary to carry out the purposes of the ASSOCIATION, subject to the direction or ratification of the Ex-

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JUAN NABONG
NORBERTO M. SESE

ecutive Commission. He shall, upon the written request of any three members of the Commission, call a special meeting of the Executive Commission.

The duties, powers and responsibilities of other officers, committees and employees of the ASSOCIATION and of the Executive Commission shall be fixed by the Executive Commission.

*Meetings of the ASSOCIATION*—The time and place of the Annual Meeting of this ASSOCIATION shall be fixed by the Executive Commission and notice thereof shall be sent by, or under direction of, the Chairman of the Executive Commission to the Grand Secretary of each member Grand Jurisdiction, at least sixty days before the designated date of such meeting.

*Special meetings*—of the ASSOCIATION may be called by the Executive Commission at such times and places as it may deem necessary, acted at such special meeting shall be set forth in the call. Such special meetings of the ASSOCIATION may be called by the Executive Commission at times and places designated by the Commission upon the request of one-third or more member Grand Jurisdictions.

*Voting*—At all annual and special meetings of the ASSOCIATION each member Grand Jurisdiction shall be entitled to one vote in all elections, on all questions affecting Constitution and By-Laws, and upon all other questions upon which a roll call is demanded. This one vote is to be determined by each member Grand Jurisdiction or by its representatives present and cast by the Grand Master or Chairman of the Delegation.

*Nominations and Election of Members of Executive Commission*—Members of the Executive Commission shall be elected at the annual meetings of the ASSOCIATION and may be nominated by the representatives present of their respective administrative Divisions, provided such nomination may be rejected by the ASSOCIATION.

*Quorum of Executive Commission*—The Executive Commission shall meet at the call of the Chairman, and three members thereof shall constitute a quorum.

*Relief*—Upon the occurrence of disaster of greater magnitude than a local calamity, the Grand Masters of the several member Grand Jurisdictions within the Division in which said disaster may occur shall be asked to appoint a committee to survey the needs and report forthwith its findings to the Executive Commission. The Executive Commission shall thereupon take action on the report of said Grand Masters to the end that necessary funds shall be provided and properly disbursed.

*Report of the Executive Commission*—The Executive Commission shall make a detailed report in writing to each annual meeting of the ASSOCIATION of all its activities since the last annual meeting, which report shall include a C. P. A. audit of the books and finances of the ASSOCIATION.

*Order of Business*—The order of business for all meetings of this ASSOCIATION shall be as follows:

- Call to order.
- Invocation.
- Roll Call
- Election of Chairman of the Meeting
- Appointment of Committees.
- Report of Executive Commission.
- Unfinished Business.
- Report of Committees.
- New Business.
- Election of Chairman of Executive Commission and Executive Commissioners.
- Adjournment.

*Amendment of By-Laws*—The By-Laws of this ASSOCIATION may be amended at any stated meeting thereof by a majority vote of the members present.

#### THE SUPREME COUNCIL, A NATIONAL ORGANIZATION

By ANTONIO GONZALEZ, F.P.S.

Every Supreme Council is by itself a national organization. We mean that as an institution it is coexistent with its own nationality. And by nationality we mean that attribute of a body politic which is free and independent, entirely sovereign, and not depending for its political existence on

any other state, country or sovereign power.

And this is so by masonic tradition and law.

By Masonic Law, because the Grand Constitutions that rule and govern the Scottish Rite Bodies provide that in all sovereign country, kingdom or empire there should always be a Supreme Council of the 33rd, as already expounded in our previous article which was published last month in this column, for which reason we will not repeat here what we have already stated.

By tradition, because the Supreme Council of the United States of America, founded at Charleston, South Carolina, and reputed and looked upon as the Mother Supreme Council of the world, was created in pursuance to said tradition that is eminently nationalistic. This, perhaps, call for a historical elucidation.

Prior to the year 1744 various degrees of Masonry existed in addition to the degrees of Symbolic Masonry (Blue Lodge), degrees that either vanished or failed to prosper, until a noble Scotchman visited France around the year 1744 and dwelt in Bourdeaux, organizing in said place a Lodge of Perfection. This proved to be a survival of the sublime degrees or of the Scottish Rite degrees properly called, for soon after the system extended throughout the continent of Europe, to the extent that in 1761, His Majesty, the King of Prussia, who held the rank of Commander of the Order of Princes of the Royal Secret, was recognized as the most exalted dignitary of the sublime degrees of Masonry for both Hemispheres.

On or about the 25th of October 1762, the Grand constitutions were adopted in Berlin. These Grand Constitutions were to govern the Sublime and Perfect Masons, Chapters, Councils, Colleges and Consistories of Freemasonry in the two Hemispheres. On August 27, 1761, or thereabouts, Bro. Stephen Morin was appointed Inspector General of the Bodies in the New World, and in the following year, or in 1762, said Grand Constitutions were sent to him. Bro. Morin, who was then residing at Santo Domingo, appointed Bro. M. M. Hayes, Deputy Inspector General for North America with full powers of appointing others if necessary. Invested with such powers, Bro. M. M. Hayes in turn appointed Bro. Isaac Da Costa Inspector General for South Carolina, and after the death of the latter, Bro. Joseph Myers was appointed.

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On May 1, 1786, the Grand Constitutions of the 33rd, known as the Supreme Council of the Sovereign Inspectors General, were ratified by His Majesty, the King of Prussia, who was then the Grand Commander of the Order. In these Grand Constitutions the power and authority of the Bodies of the Rite over each sovereign state, kingdom or empire were vested upon a Supreme Council to be composed of nine brethren.

When Bro. Myers absented himself from South Carolina, Bro. Barend M. Spitzer acted in his stead, and when the latter died, Bro. John Mitchell acted as Deputy Inspector General. Bro. Mitchell was the organizer of the Supreme Council of the 33rd for the United States of America which was formally established on May 31, 1801, in Charleston, South Carolina. We have published in this column last month an article regarding its organization. We mentioned the names of Brothers Dalcho, De la Hogue and De Grasse Tily as having cooperated with Bro. Mitchell in such organization.

What influence prevailed and pervaded in the organization of such Supreme Council? A purely and highly nationalistic sentiment, a sentiment that was prevalent in America brought about by the struggle for independence, a nationalistic sentiment that was distinctly North American. The atmosphere was permeated with such spirit years before 1801 and John Mitchell only blew life unto such spirit and sentiment availing himself of the very provisions of the Grand Constitutions. The other organizers of the Supreme Council moved in the same atmosphere and that explains the prompt organization of the Supreme Council for the United States of America.

Grand Commander John H. Cowles referring to said nationalistic sentiment that imbued the organization of the Supreme Council in Charleston, said in one of his allocutions in 1924-25:

“Let us consider the significance of the times in which they lived and labored. The social and political convulsions that had rocked Europe for half a century had subsided. The old regime had passed away amid the terrors of the French Revolution, and the map of the world was changed. The United States, inspired by the principles embodied in the Declaration of Independence, and under the leadership of Washington, Jefferson, Hamilton, Franklin and compeers, had won her independence. . . . After years of struggle the nations were free. After the turmoil

of wars, reconstruction was in process. Order must be brought out of chaos.”

It was amidst that atmosphere that such spirit was forged and such sentiment was nurtured and which culminated in the organization of the Supreme Council for the United States of America.

In a book officially published by the Supreme Council of the Southern Jurisdiction of the United States of America the following was said on the subject:-

“The Federal Government had been organized at Philadelphia only six years before Mitchell received his patent there and the national idea was in the air. Recent events then served to accentuate it. The mourning hearts of his countrymen had just followed Washington to his tomb. The National Government had just been moved to its permanent seat. Jefferson, the Philosopher-statesman, had just been inaugurated President. Why should not Masonry follow the national trend?”

“We have seen how strongly Mitchell supported the project for a National Grand Lodge. As a well-informed and devoted Mason he could hardly have been ignorant of the Boston convention of Royal Arch Chapters in 1797 with a view of forming a National Grand Chapter, nor at the second convention a year later at Hartford, Connecticut, which adopted a Constitution for “the Grand Royal Arch Chapter of the Northern States of America,” which held another session at Providence in 1799, and later became the General Grand Chapter of the United States. It would not seem strange if Mitchell also knew of the corresponding movements among the American Knights Templar eventuating in the New York

Convention, which in 1816 formed the Grand Encampment of which De Witt Clinton was the first Grand Master.

“Between these two national Grand Bodies came the Mother Supreme Council — an example of the same nationalistic trend and natural climax of the existing development in Charleston. Having the subordinate bodies by way of a foundation, does it not suffice to assume that they were mainly intent upon building the superstructure and thus not only fulfilling the nationalistic aspirations, but also carrying out the provisions of the Grand Constitution?”

And immediately following, the same book speaking of the Supreme Council as a national organization says as follows:

“It is natural, therefore, to find the Supreme Council organizing as a national body. In its earliest announcement, it declared itself opened as ‘the Supreme Council of the Thirty-third Degree for the United States of America.’ Its two principal officers, respectively signed as Grand Commander and Lieutenant Grand Commander, ‘in the United States of America.’ As Pike we’ve said, ‘there is no doubt, therefore, as to what it claimed to be; and its claim was unquestionably valid because there was no Supreme Council in the world to dispute it.’ . . . .

“And while the total number of states in the Union was then but fifteen and the population of most of them was quite sparse, the Supreme Council was so constituted that its jurisdiction would grow with the country’s growth, and strengthen with its strength.”

And this example set up by the Supreme Council for the United States of America in investing itself with a highly nationalistic character was followed in the organization of other Supreme

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Councils, such as the Supreme Council for Windward and Leeward West Indian Island in 1803; the Supreme Council for Italy, founded around the year 1805 in Milan; the Supreme Council for Spain, founded in 1809 in Madrid, and the Supreme Council for Belgium, founded in 1817. The same may be said with respect to the Supreme Councils founded in Central and South America.

It is, therefore, traditional to establish a Supreme Council in a certain territory as soon as a nationality, free and independent, politically sovereign is born therein. In other words, when a territory becomes a state with all the attributes of sovereignty a Supreme Council should be established in said territory pursuant to Masonic Law and tradition.

Consequently, when our country becomes independent on July 4th of this year, we Masons should establish here a Supreme Council of the 33rd for the Philippines. This is a Masonic Law and masonic tradition that should not be denied us. Furthermore, we believe that the Supreme Council of the Southern Jurisdiction of the United States of America, under whose authority we are now, would be more than willing to cooperate with us in the establishment of such Supreme Council for the Philippines.

**MASONIC MONTHLY LUNCHEON-CONFERENCE**

More than 100 persons were in attendance at the Masonic monthly luncheon-conference held at the Masonic Hall, 138 Gunao, Quiapo, Manila on Sunday, May 26, 1946 from 10 a.m. to 1:30 p.m. The sponsors of the affair were three lodges — Dapitan No. 21, Zapote No. 29 and Luzon No. 57. The features of the luncheon-conference included the message of President-Elect Manuel Roxas which was read by Bro. S. M. Galang as follows:

“May I ask the members of the Sponsor Committee to convey my cordial greetings to the people in attendance at the Masonic Monthly Luncheon Conference. I regret that I can not join you due to urgent duties. But my good wishes are with you, along with my earnest hope that as you discuss our country’s problems you will be guided by the spirit of honest inquiry and friendly cooperation. I like to believe that I can continue to count on your ready understanding and support in our common task of nation rebuilding.

(Sgd.) MANUEL ROXAS.”

M. W. Bro. Francisco Delgado, P. G. M. who acted as the Moderator in the Masonic Symposium presented a clear picture and general outline of the reconstruction of Philippine Economy. Brothers Francisco Santiago and Salvador P. Lopez delivered informative and thought-provoking speeches on “The Need for Foreign Capital” and “Nationalism” respectively. Bro. Mauro Baradi acted as the interrogator. The illuminating address of the guest speaker, Hon. Guillermo F. Pablo, Associate Justice of the Supreme Court of the Philippines and member of Pinatubo Lodge No. 52 appears in the Spanish Section of this issue. M. W. Bro. Michael Goldenberg delivered an address entitled “Let Us Smash the Black Market.” At the outset the Grand Master stated:

“For nearly a year I have spoken in regular meetings and to numerous brethren outside the lodge regarding the shameful exploits of the heartless black market operators in the Philippines. I have advocated the complete boycott of the black market. It is ruining the country and causing great hardship to the people of all classes, and particularly those who are working for a salary.

We should all unite to break the existence of such a precarious situation. We can allow a reasonable raise in the costs of various commodities but we should never agree to patronize or buy anything at an extremely exorbitant and truly shameless price asked for nearly everything of first necessity.”

After enumerating instances of profiteering and even bribery in offices and private concerns, the Grand Master concluded:

“I believe that the remedy is to teach the people to demand to pay only what they should for everything purchased and for the Government to publish and post a list of the prices for all commodities sold in each establishment...”

“Stealing goods and other high-way robberies and petty grafts can be attributed to the existence of the black market. Dishonesty and unfair dealings can be expected in the trade with the black market. I reiterate, let us as Masons join all civic-spirited citizens in smashing the black market for the honor of the people and the honor of the nation.”

The program for the occasion follows:

**P R O G R A M**

Master of Ceremonies: V. Rev. Bro. Ernest E. Voss, G. C. & P. M.  
Manila Lodge No. 1, F. & A. M., Acting President, M. M. L. C.

- I. WELCOME ADDRESS.....The Toastmaster, W. Bro. Teofilo A. Abejo, Master, Dapitan No. 21, F. & A. M.
- II. VOCAL SOLO.....Prof. Lourdes C. de Razon, Conservatory of Music, S. T. U., piano accompaniment, Prof. Julio Esteban Anguita.
- III. SQUARE TABLE CONFERENCE Open to all Master Masons.  
Presiding Officer: V. Rev. Bro. Ernest E. Voss, G. C. & P. M., Manila Lodge No. 1.  
Floor Leader: Bro. Sebastian M. Galang, S. W., Luzon Lodge No. 57.
- IV. PIANO SOLO.....Prof. Julio Esteban Anguita, Conservatory of Music, U. P.
- V. MASONIC SYMPOSIUM.....The Reconstruction of Philippine Economy.  
Opening Remarks: The Moderator, M. W. Bro. Francisco Delgado, P. G. M.  
Interrogator: Bro. (Dr.) Mauro Baradi.
- VI. VIOLIN SOLO.....Prof. Ramon Tapales, Director, Conservatory of Music, U. P., piano accompaniment, Prof. Julio Esteban Anguita.
- VII. ADDRESS.....The Guest Speaker: Hon. Guillermo F. Pablo, Associate Justice of the Supreme Court, P. I., Pinatubo Lodge No. 52, F. & A. M.
- VIII. ADDRESS.....M. W. Bro. Michael Goldenberg, Grand Master, Grand Lodge of the Philippine Islands, F. & A. M.

**SPONSOR COMMITTEES**

Luncheon & Drinks: W. Bro. Teofilo A. Abejo, Master, Dapitan Lodge No. 21, Chairman.  
 Floor Mgt.-Dec. & Reception: W. Bro. Fidel Encarnacion, Master, Zapote Lodge No. 29, Chairman.  
 Program & Publicity: Bro. Sebastian M. Galang, S. W., Luzon Lodge No. 57, Chairman.

**THE NEXT MONTHLY MASONIC LUNCHEON**

The forthcoming Masonic Luncheon will be held at the Grand Lodge Hall, 138 Gunao, Manila next month, on Sunday, June 23, 1946 at 10:00 a.m., under the sponsorship of Bagumbayan Lodge No. 4 (W. M., Vitaliano Bernardino), Walana Lodge No. 13 (W. M., Luis San Juan) and High Twelve Lodge No. 82 (W. M., Rogino G. Padua). According to the Worshipful Masters of these lodges, the affair promises to be one of the best, if not the best, to be held. Not only will there be an elaborate literary-musical program but addresses from outstanding Masons in this jurisdiction will be delivered. We have been told we could not afford to miss attending this important occasion. Let us make our reservations early through the secretaries of the three lodges. Make this a red letter day in your calendar.

**A MESSAGE FROM THE GRAND LODGE OF SWITZERLAND (ALPINA)**

The year 1945, in history, will leave a mark of glory that never fades. It brought the world the truce. The empires devoted to nazism and facism are defeated. The working of an immanent Justice beyond earthly toil and pain is once more revealed. The powers of evil that scoffed at universal moral laws and at the abiding presence of the G.A.O.T.U. have been crushed. The spell of a new spirit of universal Justice and respect of human life is dissolving the nightmare of lie and cruelty. We are granted to witness how the means invented by the forces of evil strike back on the aggressors themselves and confound them in their own shameful activities.

New year 1946 however, to us, not only means the year of Judgment, but also the birth of a new conception of Right. To-day we perceive, amidst the ruins of devastated countries and fellow creatures in suffering and imploring assistance, the coming of a new world. Judgment will be given according to the rules of Righteousness, and Peace will be made on the basis of Justice. Nuremberg, whence the destructive theories of nazism once were proclaimed, will be the place from where the message of fair and proper

Right will be sent forth, a message assuring that forthwith criminal politicians and incendiaries will be seized by law before being allowed to perform their atrocious deeds. The new League of Nations will revive at San Francisco to serve the cause of Peace and to fulfill the hopes cherished after the first world war.

The high concept of a new right also involves the striving towards a new social structure for Humanity. Mankind, after having undergone the ordeal of terror and humiliation, no longer believes into the theories of crude materialism, but aims at the Ideal of an age of social progress, inspired by the spirit of goodwill and comprehension of the tenets of morality in the true sense of Christian humanism. May the light of Truth, as sent to us by the G.A.O.-T. U., forever dissolve the powers of darkness. May Humanity, after humiliation, be blessed by soaring to new heights. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined". (Isaiah 9, 2.)

Our most fervent wish for 1946 is

that all Brethren of the Craft be more than ever up to the task of opening the way to the reign of a new, better Humanity!

By REV. J. BONI  
 Grand Master

Grand Lodge Alpina of Switzerland.

**MASTERS OF CAVITE LODGES MEET**

Rt. Wor. Bro. Teodorico A. Jimenez (31) presided the meeting of the Masters of Cavite Lodges in his house in Cavite City on May 5, 1946. There were present:

- Wor. Bros. Teddy Parsons—Cavite Lodge No. 2
- H. Perez Santos—Bagong Buhay Lodge No. 17
- Aurelio B. Aquino—Ibarra Lodge No. 31
- Rafael Trias—Pintong Bato Lodge No. 51
- Felix Cajulis, P.M., representing W.B. Gutierrez, Master of—Primera Luz Filipina Lodge No. 69
- Fidel Ibañez — Indang Lodge No. 115

UNANIMOUSLY approved that the convention of nine (9) Cavite Masonic Lodges be held at the Primera Luz Filipina Lodge Hall at Binakayan, Cavite on July 21, 1946. The Corresponding committees were appointed.

DELFIN A. VIOLA DR. PABLO ANZURES	G. VIOLA FERNANDO HORACIO ABDON
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## WHAT OUR LODGES ARE DOING

### AGNO No. 75 (Tayug, Pangasinan.)

Officers of the Lodge for the year 1946.

Wor. Master Bro. Juan N. Kagaoan, Tayug, Pangasinan; S. Warden Bro. Eusebio Medina, Tayug, Pangasinan; J. Warden Bro. Jose C. Soria, Natividad, Pangasinan; Treasurer Bro. Emilio Naraval, Tayug, Pangasinan; Secretary Bro. Pedro Romasco, Natividad, Pangasinan.

—oOo—

### CHARLESTON LODGE No. 44 REOPEN AT AGANA, GUAM

Under the direction of Right Worshipful Bro. Robert A. Buri, Past Master of PYTHAGORAS LODGE No. 682, of Cleveland, Ohio, and Past District Deputy Grand Master of the 22nd Masonic District of the State of Ohio, acting as the Special Representative of our Most Wor. Grand Master Bro. M. Goldenberg, Charleston Lodge No. 44 was officially reopened at Agana, Guam on April 15, 1946.

The officers elected in the meeting of April 29, 1946 are the following:

George O. Van Orden, Master  
Laurence J. Demmon, Senior Warden  
Frederick D. Cortner, Junior Warden

Arvel Ricketts, Treasurer  
Archibald E. Tanner, Secretary  
They are expected to be installed on May 20, 1946.

—oOo—

### BAGUIO No. 67 (Baguio City, Philippines.)

The Secretary of Baguio Lodge No. 67, F. & A. M., Baguio City, Philippines, desires to contact and know the present whereabouts of the following pre-war members thereof:

Brass, John T.  
Buel, Frederick V.  
Campbell, Jos. E.  
Clark, Jr., Henry D.  
Cogswell, Harold  
Crosby, Ralph W.  
Caoili, Rufino  
Crouter, E. E.  
Douglas, Samuel J.  
Dunne, Raymond W.  
Edmands, Howard J.  
Gordon, Harry V.  
Greenan, J. O.  
Gregg, Donald C.

Bennett, James R.  
Hale, Raymond O.  
Head, Wm. W.  
Hobbs, Robert L.  
Hoover, Clyde L.  
Kluge, Hermann C.  
Lile, Richard L.  
Lintner, J. Scott  
Littlewood, E. L.  
Long, A. O. A.  
Matlock, H. W.  
McGuish, John A.  
McDaniels, Edward F.  
Mendoza, Nicolas L.  
Menard, Henry A.  
Miller, Read E.  
Moses, James  
Orendain, L. C.  
Pearson, Willard J.  
Poirier, Wilfred J.  
Reese, H. F.  
Soret, Emil O.  
Strain, Philip  
Thomson, Thomas  
Venecia, German A. de  
Vierich, Gustav A.  
Walker, Richard H.  
Waters, Richard L.  
Wells, James E.  
Wills, Hugu C.

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## FRATERNAL REVIEWS

SUPREME COUNCIL,  
N. J., U. S. A.—1945

62 Consistories  
260,105 Members      Gain 28,609

The annual meeting of the Supreme Council of the Sovereign Grand Inspectors General of the 33° and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the United States of America was held in Boston, Mass., beginning September 25, 1945, same being held in the 133rd year of the existence of this Supreme Council and the 78th year of the United Supreme Council. A special meeting was held September 24 for the purpose of considering the report of the Committee on Ritual and Ritualistic Matters, which report was received and adopted, after which the Sovereign Grand Commander commented at length upon a general revision of the ritual of the 33°, stating that the present ritual of this degree has proven a disappointment alike to Masonic scholars and to all thoughtful men, and called upon Ill. Bro. Lichliter, who very thoroughly described the purpose of the revision and the development of the history of Freemasonry and the Scottish Rite as it is proposed to be presented in the revised ritual, and upon motion, the Sovereign Grand Commander and the Committee On Rituals were authorized to have the revised ritual of this degree ready to be exemplified at the 1946 annual meeting of the Supreme Council.

Ill. René Jean Raymond, 33°, Sovereign Grand Commander of the Supreme Council for France, was unanimously elected an emeritus member of honor.

At the election of officers, Ill. Melvin Maynard Johnson was re-elected Sovereign Grand Commander.

Unanimous consent was granted for an extension of one year for conferring the degree upon four candidates for the thirty-third degree, none of whom could be present on account of absence in the armed forces of the United States, or of sickness.

Two honorary members from the Southern Jurisdiction, and one from the Supreme Council of Venezuela were present.

The Supreme Council was then opened on the thirty-second degree, and all of that degree in waiting were admitted.

This meeting of the Supreme Council was, like all other secret society meetings held during 1945 in the United States, under the ban of having more than 50 present at the meeting who would require hotel sleeping accommodations or transportation beyond the shopping district of the City within which the meeting was to be held.

Two active members and 70 honorary members of the Supreme Council closed their earthly labors during the year, as did also four of the class elected to receive the thirty-third degree at this meeting.

The subordinate bodies registered large gains in membership and in financial prosperity, the total increase in membership insofar as the Consistory is concerned, being 28,609, and the total of such membership throughout the jurisdiction amounted to 260,105. During the year ending July 31, 1945, the Sovereign Grand Commander made 18 official visits and one decision, in which he ruled that a member of a Consistory may hold office in it even if he is at the time an actual resident of some other Valley or Jurisdiction.

The Major Benevolence of this Supreme Council is a research in dementia praecox, and the proceedings contain a lengthy scientific report of what had been done in this respect.

Substantial sums for relief were made to the Masonic Service Association of the United States, and to the Supreme Councils of France, England, Scotland, Ireland, Sweden and Denmark.

The Sovereign Grand Commander spoke of the mission to Europe to study and report on the existing status and the needs of symbolic Freemasonry in the countries overrun by our enemies, the four members of which mission are all members of the Rite, and sent under the auspices of the Masonic Service Association. He further stated that:

The Masonic Service Association assumes no Masonic authority whatever. It is no more than an agency or arm of the Grand Lodges to act for them and wholly under their direction and control; a means by which a group of independent Grand Lodges are able to join in a common cause.

He highly recommended organization of chapters of the Order of DeMolay, asking first the question:

Is not the order of DeMolay in its building of good citizenship in those

who will soon take our places worthy of our counsel, advice and moderate financial aid, more especially extended to (its) local chapters?

He followed this with a recommendation that support of the order of DeMolay as a legitimate purpose of the Scottish Rite in the discretion of the bodies of the several Valleys, should be approved.

He recommended that aid should be given those organizations of colored men which have a Masonic tradition as legitimate as our own in practicing by themselves the rights of a fraternity which, if it is of value to us, is also good for them, by giving them counsel and aid without inviting any action which can cause injury either to ourselves or to anyone else. His conferences with Negro Masons appears to have been with what is known as the Prince Hall Affiliation, and he recommended a grant sufficient for the publication of a history of Negro Freemasonry of all recognized rites, which has been prepared by the historian of the United Supreme Council (Prince Hall Affiliation), as an historical document after an examination by, and upon recommendation of the historian of the Supreme Council, and in the discretion of the Sovereign Grand Commander.

He registers his objection to the plan sometimes used in the exemplification of the degrees in the briefest possible manner, and also to the unauthorized changes in the ritualistic work sometimes made by bodies in their respective Valleys.

He finished his allocution with the conclusion that:

"It has been more than a million years throughout which he (man) has been inventing weapons. To state a proportion which may help our understanding: If we call that million years, during which weapons have been developed, a century, then man has recognized the difference between right and wrong for less than seven days. That is a fact demonstrated by the archaeologists beyond peradventure. Man's ability to understand how to use and adapt material things—which means science—has by comparison reached maturity; but religion is in its early infancy, and morality has just been born. . . .

"The cultivation and dissemination of religion is the primary function of the Church. In this, morality is necessa-

rily involved. Freemasonry endeavors to lead all men to the monotheistic religion of their choice, but its primary function is the recognition, vindication and dissemination of true morality."

Ill. Bro. George E. Bushnell, who was one of the mission of four sent to Europe to investigate Masonic conditions there, had returned, and he was called upon to make a report of what he found. It is very interesting reading, but too long to report here except the very highest of the highlights in it. He stated that the dictators had lists of all the Masons in any country which they entered and the first objective of the military forces after their entrance was the Masonic Temple, in order to seize the property of the Craft; then they fanned out over the countryside, gathered in our brethren and subjected them to experiences that are incredible and unbelievable.

He reported the fine Masonic Temple in Oslo seized by the Germans and then turned over to Quisling, who made it over into the finest restaurant in Europe. In making the necessary alterations, he used \$1,750,000.00, money he had stolen from an insurance company and a shipowner's fund, giving them a mortgage on the building, which he did not own. The Germans seized everything in the temple, including regalia and equipment and packed it all in boxes with hinged lids and padlocks. These boxes were numbered, contents listed and started to Frankfurt. The Masonic patriots found out about the shipment, and misdirected the boxes so that they were finally scattered all over Norway. Most of them were recovered, and it is believed none got out of Norway.

The temple at the Hague was taken over by the Germans for a hospital, and the Dutch government is now using it for the same purpose. Taken from this temple was the greatest Masonic treasure in the world—the Klossian library. The brethren in Holland would sooner have that library back than have

food. Just before Brother Bushnell left Europe for his return to the United States, publication was made of the discovery in an old barn and an old brewery near Frankfurt, of eight carloads of Masonic records and property.

Among this find, let us hope may be found at least a part of this famous library.

Brother Bushnell further said —

"There is no sense of money value anywhere (in Europe). The value of commodities is measured in terms of availability rather than money."

For breakfast in the finest hotel in the Hague, occupied by officials of the Dutch government, he had: Two slices of dry bread, a razor-sliced piece of cheese and some Ersatz coffee. When he remarked "This is pretty slim picking", one of his local friends rejoined: "You are getting a swell breakfast, I just had two slices of bread."

He speaks very highly of Greek Masonry, which suffered very severely, but states that the greatest confusion exists in Italy and in Rome there are all sorts of Masonry, and concludes —

To sum up, Freemasonry in Europe was crushed. It was driven underground. But its vital spark of life remained—the altar fires still burned, and there has been a purification of Masonry. There is a greater understanding of Masonry over there than there ever was before, so far as the need of it all is concerned. There is a closer feeling toward us—a tremendous sense of gratitude—and hence a greater responsibility on our part to know and understand our brethren in other lands.

Following this comes the report of the Field Director of the Research being conducted on Dementia Praecox, to which we have heretofore referred, and then the report of Ill. Bro. Lichliter, Grand Prior and Chairman of the Committee on Rituals and Ritualistic Matters, on his investigation regarding

the proposed changes in the ritual, a reading of which is sufficient to show the painstaking investigation he has made. He states that he has finished his permanent notes on the 4th to the 14th degrees, that all preliminary work on the 15°, 16°, 17°, 18°, 20°, 26°, 27° and 33°, had been done, and that all should be finished before April, 1946. He states these notes include a comparative analysis of every ritual of every degree and that notes are being assembled on the philosophic significance of all the rituals. He thought the rituals should be so prepared that they would constitute an integrated system of philosophy.

Two Illustrious Brothers were elected to Active Membership, and 119 to Honorary membership.

A petition for a charter for a new Consistory in Philadelphia was presented; a request for a continuance of the dispensation for a council at Green Bay, Wisconsin, was received, as was also a petition for a dispensation for a new consistory at Steubenville, Ohio. Action on the first was postponed, the second and third were both granted.

The Committee on Rituals and Ritualistic Matters presented a report and it was finally agreed that the prepared new ritual for the 14° be printed as rewritten, but with the disputed part of the old ritual interpolated, and that further action on its adoption be postponed till the next annual meeting. This action was reconsidered at a later session, and, upon motion, the whole matter was recommitted to the Committee on Rituals and Ritualistic Matters.

The report of the Committee on the General State of the Rite is in its terms in accord with the belief of a great number of the Grand Masters, in that it warned against the taking in of great numbers, so great that all cannot be assimilated, saying—

All that we are anxious for is that promotion shall not outrun assimilation, and that we shall be more concerned about the character and use-

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fulness of our initiates than about their number.

The report of the Committee on Foreign Relations is most interesting, particularly in connection with Negro Freemasonry, of which it says:

Your Committee approves the further consultation had between representatives of our Supreme Council and those of the United Supreme Council (Prince Hall Affiliation). A closer accord between our jurisdiction and accredited Negro Freemasonry should be of untold value in dealing with broad racial problems involving economic and cultural issues of great moment to the welfare of the entire country. We agree, however, that if full recognition of Negro Freemasonry ever is brought about, it must come primarily through Symbolic Freemasonry.

This Committee further approved the granting of aid to print a history of Negro Freemasonry of all recognized rites, and recommended further conferences to promote the advancement of the United Supreme Council (Prince Hall Affiliation), and authorizes discussions to aid that organization in matters relating to its ritual.

The Sovereign Grand Commander having stated in his allocution that the rituals now being used by this Negro Supreme Council were furnished to the Sovereign Grand Commander of the Supreme Council (Prince Hall Affiliation) for the Southern Masonic Jurisdiction by Ill. Albert Pike, 33°, while Sovereign Grand Commander of the Supreme Council for the Southern Masonic Jurisdiction, the oldest Supreme Council in the world, which in turn furnished copies to its northern (Negro) affiliate, there could be little doubt, it seems to us, that they were authentic, and also that the universality of Masonry should embrace them.

Eighty-two Honorary members of the Council were elected, and later, the 33° was conferred upon 205 Sublime Princes of the Royal Secret.

The Sovereign Grand Commander was asked what was the proper sign in the Supreme Council, and upon his reply that there was nothing in the laws or ritual designating such a sign, it was moved that \* \* \* be such sign. Referred to the Committee on Rituals and Ritualistic Matters.

Ill. Brother Clyde Alton Fulton, 33°, of Michigan, was elected an Active Member, and Ill. Brothers Benjamin Franklin Price Ivins, 33°, and James Harold Stacey, 33°, were installed as active members.

The next meeting will be held in Pittsburg, Penn., in September, 1946.

The Sovereign Grand Commander elect was then installed by Ill. Brother Raymond, Sovereign Grand Commander of the Supreme Council of France, and then in his turn installed the other elected officers.

Ill. Brother John C. Arnold then addressed the Council on the merits of Boston and its people, reviewing its history, and that of some of its well-known heroes, saying, among other pertinent things—

I, for one, admire the man who knows what he believes, what he must do, and, indeed, he is the one who acts when others hesitate. The fear of God within him lifts him aloft.

He closed with a motion that the council express its appreciation of the hospitality of the Boston brethren and its thanks to them by a rising vote, which was unanimously done.

The two new active members were introduced after which the meeting was closed in due form.

A special meeting of the Supreme Council was held at Boston on October

6, 1945, at which Ill. Brother Clyde Alvin Fulton was duly installed as an active member.

On November 21, 1945, the Supreme Council went to Washington and presented the Gourgas Medal to Ill. Brother Harry S. Truman, President of the United States of America, the first such president to receive the thirty-third and last degree as well as the first person to receive the Gougas Medal.

The printed proceedings are followed by an abstract of the annual returns; by the reports of the deputies for each state, by the obituary records of the distinguished dead, with pictures of each.

This is succeeded by a list of the Sovereign Grand Commanders of the Council since the union of 1867; the present officers of the same; lists of the present active members, of Emeritus Members, Emeriti members of Honor, Honorary Members, and an alphabetical list of all members of the Supreme Council.

Following this is a list of the members at the time of the union in 1867; a list of the subordinate bodies, giving name, Valley, date of charter and time of stated meeting of each; a list of the presiding officers and secretaries of each subordinate body; a list of Supreme Councils and foreign Grand Lodges in correspondence with the Supreme Council; a list of representatives of the Supreme Council near foreign Supreme Councils and/or Grand Lodges; a list of secretaries of the Councils of Deliberation for each state; a record of the annual meetings of the Supreme Council; a list of the active members of the Supreme Council for the Southern Jurisdiction of the United States, and of the Supreme Council for the Dominion of Canada; lists of officers of the Grand Encampment of Knights Templar of the United States, of the General Grand Chapter of Royal Arch Masons in the United States, and of the General Grand Council of Royal and Select Masters of the United States.

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## A PLEDGE OF SERVICE

### EDUCATIONAL REFORMS

PROPOSED BY MANUEL CAMUS

*Past Grand Master, Member National Council of Education*

The present educational system in the Philippines, in my opinion, needs to undergo some changes to meet present needs. The system, at the time it was adopted, might be good but circumstances obtaining at present make it inadequate if not obsolete.

There is a need of placing the education of our children and youth in the hands of Filipinos. Our Independence makes it imperative that education should not only be a means of acquiring knowledge and preparing for a career but also the development of Filipinism. This can best be carried out by Filipino leadership in this field. No one can instill and inspire love of country better than the national himself.

There are certain subjects in the curricula, like Philippine History, Civics and Government, economics and others which should be taught only by Filipino teachers. They are subjects with principles and ideals which must be engraved in the consciousness of our youth and can best be done by one whose heart and soul beats with genuine love for his country and people.

It is necessary that encouragement be given to Filipino private initiative to get into the educational field. While government supervision and control over private schools is important to some extent, too much of it, coupled with the inevitable bureaucratic red tape discour-

ages private enterprise. Government recognition is not a sure guaranty to the efficiency and high standard of instruction of so-called government-recognized schools. Very often, this very recognition is used as a convenient cloak for exploiting and commercializing education.

I would suggest that government recognition be done away with as a prerequisite in the opening of educational institutions. A standard of instruction, however, may be set by the government for them to follow. As an incentive to the attainment and maintenance of this standard, general examinations may be conducted by the government once a year, in all private schools. A government subsidy based on the number of students passing these examinations may be given to the school or college. This will not only show the quality of instruction being given but will encourage more private enterprise to go into the field of education.

Secondary and collegiate education is primarily a private enterprise and as such should be left alone by the government. The savings derived from this can be used in expanding and improving primary and elementary education which according to our Constitution is its responsibility.

The teaching of the national language is laudable but an over-emphasis on it will be detrimental to the learning of English. English is now the international language and the importance of our people's learning it can not be denied. On the other hand, the usefulness

of the national language beyond instilling the love and appreciation for the native tongue, is limited. Besides, it can be easily acquired in the homes. It may, therefore, be taught as only one of the subjects like French, Spanish and others. Full emphasis should be given to English as the medium of instruction.

### WELCOME TO THE M. W. GRAND MASTER AND PARTY

By W. M. BRO. MAURO ROSARIO  
*Pangasinan No. 56*

Most Worshipful Grand Master  
Members of His Party And  
Beloved Brethren:

If we leave to the evolutionist to guess where we came from and to the theologian to prophesy where we are going to, we still have left for consideration the fact that we are here, and we are here at an interesting time. Of all this is the best year, and of all the months of the year, this is the best month, and of all the days of the month, this is the best day. Indeed, I came to allude this day as the best of all days because we have in our midst today our Most Worshipful Grand Master, who despite the uncomfotableness of travel nowadays, is always active and mindful to visit the subordinate lodges.

What do these visits mean? I for one, is of the humble opinion that these visits are being made with the end in view of looking into the welfare of the subordinate Lodge which, I am sure, always occupies a paramount importance in his regards. His enunciated policy towards the rehabilitation of subordinate Lodges all over the Philippines is well known to us.

Most Worshipful Sir, it is indeed with high regret to apprise you about the conditions in which we now stand, our dilapidated and borrowed building wherein we are housing at present the lodge hall. Thru the incidents of the war which brought about havoc on our buildings and ravages of our crops, we lost our own Masonic building of strong materials, library equipments and other paraphernalia. At first thought we do indeed regret our losses but when we come to take into consideration on how they were lost, we cannot but rejoice about it because, had not the invincible American Forces come to liberate us, we may still be suffering from untold hardships caused by the atrocities and oppressions of the Japanese tyrants.

Most Worshipful Grand Master, may we hope, therefore, for the success of

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SCOTTISH RITE PAGE

NEWS LETTER

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

Our fervent and fraternal congratulations to President Manuel A. Roxas. He can rest assured that he has the full support of the Brethren of the Philippine Bodies, A. & A. S. R., in carrying out whatever program he will map out for rehabilitation and reconstruction of our Country. Our records show that he was invested with the 32nd Degree of Scottish Rite Freemasonry on 13 November 1923, by our Ill. Acting Deputy—Bro. Michael Goldenberg, 33°, who was then Acting Master of Kadosh of Rizal Consistory. The President is a Past Master of Makawiwili Lodge No. 55, F. & A.M.

Of several letters we have received, one comes from Bro. Austin Craig, 33°, K.C.C.H., a life member of our Bodies, and foremost living Rizalist, who is presently at Sheraton Plaza Hotel,

program of rehabilitation so that our Universal Fraternity which is indeed a venerable Institution, having no parallel in history, shall again be animated in all its activities, so that our Fraternity which is recognized among all civilized people and in all Christianized lands, unaffected by the tempest of war, the storms of persecution, or the denunciations of fanaticism, shall still stand proudly erect in the sunshine and clear light of heaven, with not a marble fractured, not a pillar fallen; so that it shall stand like some patriarchal monarch of the forest, with its vigorous roots riveted to the soil, and its broad limbs spread in bold outline against the sky, and so that in generations yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches and if ever in the Providence of the Supreme Grand Master lashed by the storm and riven by the lightning, it shall totter to its fall, around its trunk will the ivy of filial affection, that has so long clasped it, still cling, and mantle with greenness and verdure its ruin and decay.

Most Worshipful Grand Master, before closing, may I convey to you, in behalf of my brethren of Pangasinan Lodge No. 56 of F. & A. M. and of my own sincerest thanks and gratitude for your honored visit and we fervently hope that your stay with us will be pleasant and fruitful.

I thank you.

Daytona Beach, Florida. The Acting Grand Secretary General forwarded us many of his interesting letters pertinent parts of which we are quoting: "You probably know the news from Manila by the last exchange ship that our P. I. Deputy, Ill. Bro. Frederic H. Stevens is recovering from his imprisonment in Fort Santiago, the Philippine Bastille where so many martyrs for Liberty have suffered from tyranny . . . (March 19, 1944) It was my yearly custom, at the close of the Philippine typhoon season, about the middle of November, to send my dues by Pacific air mail and receive back the cards by the clipper mail before Christmas. When the newspapers told of the State Department negotiations with the Japanese diplomats at Washington, like the Manila people, I didn't have to wait till Dec. 7/8 to know what was coming, and didn't send for my cards. I mean by that, the so-called 'surprise' attack; I never dreamed that a **safety-first** policy would leave the garrison there five months without aid . . . (May 8, 1942) The news from Manila seems good, and one may hope for Freemasonry again to be functioning in the Islands before next year . . . (Jan. 4, 1945)." Our esteemed Brother will be glad to know that Masonry here is not only functioning but growing and advancing rapidly. The Philippine Bodies to date have 327 new members, 140 of the Old Reliables have reported but many are still unheard from. Se-

veral have already been **reactivated**, and petitions for degree and for restoration to membership are consistently being received by our Secretary. The various Degree Teams are rehearsing to exemplify the 4th, the 14th, the 18th, and the 30th in full ceremonial form during the forthcoming Conferals on 29-30 May 1946; 2-3 July 1946; 27-28 September 1946; and, 29-30 November, 1946. Under the leadership of the Presiding Officers, Bro. Aurelio D. Rosario, 32°, of Lakandola Lodge of Perfection; Bro. Daniel Limbo, 32°, of Burgos Chapter Rose Croix; Bro. Jose M.E. Leon, Jr., 32°, KCCH, of Malcampo Council, Knights Kadosh; and, Bro. Esteban Munarraz, 32°, KCCH, of Rizal Consistory, M.R.S., the teams are vying with one another as to who best can work and best agree.

For intellectual leadership, we too must look upon Masons. We heard them at the Square Table Conference and Masonic Symposium during the Monthly Masonic Dinner held on 26 May 1946 at the Grand Lodge Hall. Participating in the discussions were Ill. Bro. Francisco Delgado, 33°, Bro. Mauro Baradi, 32°, Bro. Teofilo Abejo, 32°, Bro. Ernest E. Voss, 32°, Bro. Fidel Encarnacion, 32°, and Bro. Sebastian M. Galang, 32°. The Grand Master, our Ill. Acting Deputy gave the closing remarks. The musical numbers were contributed by professors of the Conservatory of Music of the University of the Philippines.

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## SCOTTISH RITE PAGE

Bro. Harvey G. Steeves, 32°, who had an "awful nice stay in the Philippines" hopes some day he will have a chance to visit us again. He is now at 12 Charter Oak Place, Hartford, Connecticut. Now with the City YMCA at Madison, Wisconsin, Bro. David L. Dalgleish, Jr., 32°, says that he "would stay in our membership roll." He joined the Shriners 25 May 1946. Congratulations, Bro. Dalgleish. Bro. William F. Orr, 32°, an oldtimer, has been heard from 3771 Highland Avenue, San Diego 5, California, wishing us good health. Bro. F. E. Smith, 32°, of Engineers Oil Co. Ltd. 2027 Cedar St., Bakersfield, California, informs us that his son Bro. Norton, is now back in the States after nearly four years in the Pacific. He received the Scottish Rite degrees here as a courtesy to the Los Angeles Bodies. Both father and son took active participation in the liberation of our Country. "I was in Manila on May 1st 1898 on Dewey's Flagship," writes the elder Bro. Smith, "and afterward saw plenty of action ashore in the different islands of the group so I have a pretty definite recollection of the fine fellows one could pick from those in the Islands. Both of my sons are 32nd degree Masons and now carry life membership cards which were gifts from me for I felt that no greater or more worthy a gift could be given them by me." He gives the advance information that Bro. Hervey and Weller, 33rds, who were in Panay during the insurrection are coming on July, presumably with the Party of Thirty-Thirds to invest the highest degree of Scottish Freemasonry, the 33rd, on our distinguished Bro. General Douglas MacArthur.

Now it can be told. About 400 Filipino residents in Shanghai spoiled a good show from the Japanese simply by saying one word—No. Among them is our Bro. (Dr.) Honorio Evangelista, 32°, who to the question of allegiance of the new "republic", answered "No." A few days later, Bro. Evangelista was arrested and sentenced to jail for three years but released after a year. The defiance won the sympathies of the Chinese people. Shortly after the American occupation, Bro. Evangelista was awarded by the U.S. Army with a medal of freedom with bronze palms. He was, before the war, a captain in the Philippine Army reserve force and major in the Shanghai Volunteer Corps. We are also congratulating Bro. (Sgt.) Angel Pedralvez, 32° of the feared Philippine Scouts, for having been awarded recently, the purple heart with two bronze palms for his heroic action in Bataan and Corregidor.

The election of officers of Malcampo Council will be held on 20 June 1946, at 5:00 p.m. Mark the date on your calendar and do not fail to write your name on the Tiler's Register.

## RELATION OF BLUE LODGE TO THE SCOTTISH RITE

The relation of a foundation to its superstructure is about the same as that which exists between the Blue Lodge and the Scottish Rite. From the standpoint of completeness and utility, each is essential to the other.

There cannot reasonably be any competition or antagonism between the Blue Lodge and the Scottish Rite. Membership in the former is a prerequisite in the latter. When a Master Mason advances in the degrees of the Rite, it does

not detract from but adds to his interest in everything the Blue Lodge stands for. It deepens his appreciation of it and motivates him to more active participation in its affairs. He cannot fail to see the intimate relation between the two, and far from losing interest or diminishing his appreciation, he actually gains in both. The Scottish Rite *aids, supplements and reinforces* the Blue Lodge in every way. As organizations, these bodies are mutually dependent and strengthen each other with reciprocity.

It follows, therefore, that every Blue Lodge should encourage its members to advance in the degrees, for it may be assumed that it has everything to gain and nothing to lose thereby.

So far as the individual Mason is concerned, the gain is still greater. If he attends the Consistory meetings as he should, it brings him in touch with many men whom it is a privilege as well as an advantage to know. All this will tend to stimulate his interest in his home lodge and increase the satisfaction and benefits that come to him personally as a result of his increased activity as a Master Mason.

Perhaps never before in the world's history has there been such great need of high ideals of citizenship and of manhood, of moral and social relations. The motives which impel men to action must be changed, purified, exalted. What agency is better fitted and more effective in this great work than the Scottish Rite of Freemasonry? *Its whole purpose is to motivate men to do what is right, not what is expedient; to serve, not to be served; to build character, not to lower or destroy it; to strengthen men morally, not to weaken their resistance to evil; to dignify labor, not to debase it; and to make men free, not to enslave them in any sense.* Its whole ritualistic work, beautiful, thrilling, gripping beyond words, aims at this one thing, to so impress the novitiate with what is true and noble and good and right and fair and just and fraternal, that he determines to seek these things to his highest good. It inspires him with the right sort of motives and binds him with promises that should help him to strengthen and fix these motives until they become a part of his character.

By doing these things he qualifies himself to do a man's work in the reconstruction of his world and in hastening the coming of that high state of civilization which is attainable by accepting and putting into practice all that for which Scottish Rite Freemasonry stands.

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SCOTTISH RITE PAGE

DeMOLAY COLUMN

"DeMolay," an unknown word two months ago among Filipino brethren, is now in everybody's vocabulary. It stands for vigorous youth equipped with chivalry, comradeship, cleanliness, fidelity, courtesy, patriotism and sportsmanship. It lays special stress on love of God, love of Country, and love of Parents. It is not a junior masonic organization nor promises future membership to a Masonic Lodge, although it must be sponsored by a Masonic Body. The Order of DeMolay is an international fellowship among young men between the ages of 14 and 21, and its headquarters is in Kansas City, Missouri, U. S. A., known as THE GRAND COUNCIL OF THE ORDER OF DeMOLAY. This Grand Council is composed of outstanding Masons in America, among them President Truman. Chapters are established around the world, grouped into territorial jurisdictions, each under the supervision of a Deputy of the Grand Council. Chapters in the Philippines are under M. W. Bro. Michael Goldenberg, as Deputy in this corner of the globe. Each chapter is sponsored by a Masonic Body or Lodge, governed by Advisory Board composed of from six to ten members of said Body or Lodge, and managed by an Advisor appointed by the Board who acts as the liaison between the Chapter and the Advisory Board.

The JOSE ABAD SANTOS Chapter in Manila is one of those scattered around the world; it is the first of its kind to be established in the Far East,

and its sponsors are the Philippine Bodies, A. & A. S. R. The Chapter was duly instituted on March 23rd when a select team composed of Freemasons conferred the Initiatory and DeMolay Degrees upon a group of promising boys mostly sons of Masons. The original members held their election of officers for the term ending September 30, 1946, and these officers were duly installed by the Chairman of the Advisory Board, Bro. Clifford C. Bennett, 32°, assisted by Bro. H. P. Oliveros, 32°, who acted as Marshal. The Chapter is governed by a Master Councilor assisted by 22 other officers, the principal ones being:

- Master Councilor .. Jesus S. Vergara
- Senior Councilor .. Ernesto C. Rivera
- Junior Councilor .. Florencio Ilagan, Jr.
- Treasurer ..... Romulo P. Aquino
- Scribe ..... Rodolfo Ragodon

On April 7th these officers made a bow by conferring degrees upon the first batch of candidates. DeMolay from the United States as well as visiting brethren were highly impressed by the masterful way the degrees were conferred. Bro. Mauro Baradi, 32°, gave the congratulations to the candidates. M. W. Bro. Michael Goldenberg was solemnly received in due ritual form by the Chapter as Deputy for the Philippines of the Grand Council of the Order of DeMolay. Speeches were the order of the day not only by the Deputy but also by the visiting DeMolays and candidates. Bro. Teofilo Ragodon, 32°, the Chapter Advisor, acted as toastmaster.

Fiery enthusiasm reign now among

the members of the Chapter. Their outside activities will be varied. Basketball, volleyball and softball teams are now being organized; necessary equipment for these teams including four sets of boxing gloves and ping-pong paraphernalia are now at hand. Besides these, a complete paraphernalia for the Chapter room such as robes, jewels, etc., have been ordered by cable from the States and are now in transit.

A GOOD REMINDER

He who hesitates lags behind and may never reach his goal. A brother no matter how good his intentions can not attain progress if he sets his mind to pondering over innumerable worries and make-believe handicaps. Here is a poem that is worth reading over and over again. It is quoted from the ALMAS ALIBI published by Almas Temple, A.A.O.N.M.S., Washington, D. C.

"START WHERE YOU STAND — 1946

"Start where you stand and never mind the past,

The past won't help you in beginning new.

If you have left it all behind at last

Why that's enough, you've done with it, you're through;

This is another chapter in the book,

This is another race that you have planned,

Don't give the vanished days a backward look,

Start where you stand!"

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# NOTAS EDITORIALES



## VAN NUESTROS RESPETOS AL PRESIDENTE ELECTO

La Masonería es una institución cuyo objetivo es cooperar con las autoridades legalmente constituidas para el mejor bienestar de los gobernados. A la primera autoridad elegida por el pueblo como su Presidente, el Hon. Manuel A. Roxas, enviamos desde estas columnas nuestros saludos y respetos, ofreciendo nuestra humilde cooperación en los esfuerzos que tiene sobre sí durante la época más crítica de nuestra Historia.

No abrigamos ninguna duda, conociendo como conocemos el carácter, patriotismo y preparación del Presidente electo, que los asuntos políticos, sociales y hasta culturales del país están salvaguardados, y serán despachados y resueltos en la forma más conveniente y apropiada a nuestros mejores intereses.

Deseámosle al Hon. Manuel A. Roxas los más resonantes éxitos en su ardua y difícil labor como Presidente de Filipinas.

## NOS CONGRATULAMOS COMO MIEMBROS DE LA MASONIC SERVICE ASSOCIATION

En la gran reunión de la Gran Logia celebrada el enero pasado se adoptó unánimemente una resolución para que los oficiales electos vean la manera y tomen los pasos necesarios para que nuestra Gran Logia sea miembro de la Masonic Service Association. Aprovechándonos de la estancia de nuestro M. I. Hermano C. W. Rosenstock en Washington a él cablegrafiamos esta resolución. El Her. Rosenstock se puso inmediatamente al habla con el M. I. Hermano Claudy, Secretario Ejecutivo de la Masonic Service Association, e inmediatamente fuimos recibidos y reconocidos como miem-

bro de dicha asociación. La carta dirigida por el M. Ilustre Her. Claudy a nuestro M. I. Gran Maestro a este efecto va a la página inglesa de este mismo número. También incluimos en la misma página y sección la constitución y estatutos de dicha organización para conocimiento de los Hermanos de esta Gran Jurisdicción.

Nos felicitamos de este paso dado por nuestra Gran Logia, sobre todo porque de dicha Asociación hemos recibido la más grande ayuda en la presente emergencia.

## EL VEN. HER. CENON S. CERVANTES

En la pasada comunicación de la Gran Logia se adoptó unánimemente una resolución felicitando al Ven. Her. Cenon S. Cervantes por la manera efectiva como salvó de las garras de los invasores un buen puñado de dinero que constituía parte de los fondos del Banco Nacional en Iloilo, con riesgo de su propia vida. Para conocimiento de todos los Hermanos le rogamos al Ven. Her. Cervantes nos relate este episodio. Siempre complaciente y poniendo modestias a un lado, nos envió ultimamente dicho relato escrito por él mismo. Hélo aquí:

I. March, 1943, the then Philippine Executive Commission, sent Philippine notes to Iloilo for the purpose of redeeming emergency notes. As the people were very reluctant to exchange their emergency notes with the money sent for the purpose, very little of the amount was used.

In September, 1944, the PNB received a telegram from Manila requesting us to ship all the Treasury and PNB notes to Manila on the plane "Kalayaan" of Laurel. The shipment was duly prepared and the public saw the preparation. On Sept. 9, 1944, the plane "Kalayaan" arrived in Iloilo. The pilot of the plane, however, was so jittery that he could not wait for the shipment, he having come from Davao which had just been bombed by the Americans.

This telegram of the Head Office passed thru the Japanese Military Police and since the shipment could not be made, we deposited the currency in the vault of the PNB placed in sugar sacks and in mail bags and marked "Mail". Knowing that there would be no opportunity any more to ship the amount to Manila and fearing that the Japs might take the amount from the Bank, I warned the employees not to let the public know that the shipment had not been made. From Sept. 1944 up to the time the Americans came, on March 20, 1945, it was a nightmare for me.

The Japs must have believed that the shipment had been made because they never made any reference to the money any more. However, there were two occasions when I was fearful that the Japs were still aware of the currency in the possession of the PNB. On Feb. 26, 1945, Mr. Yamano called on the Bank and said that he needed money. At first I thought that he referred to the Philippine notes. Later on he made it clear that the Bank of Taiwan which he was representing as a technical man did not have the necessary amount to continue its operations. As we had plenty of Japs military notes in our vault and as there was arrangement with the Head Office whereby we could loan temporarily to the Bank of Taiwan any amount in excess of our needs, a loan of P7,700,000.00 was made in Japanese military notes bearing interest at 2-1/2% per annum. On March 16, 1945, I wrote the Bank of Taiwan asking for confirmation of the clearing balance in favor of the PNB and also the confirmation of the amount loaned to them.

On March 17, 1945 (Saturday), one day before the Americans landed, Mr. G. Kimura called on my residence for some purpose. I then thought that he had again remembered the Philippine notes on hand but my fears were unfounded all that he did was to hand the confirmation of the balances in favor of the PNB.

I did everything possible to save the office of the PNB by putting out fires in the adjacent buildings with the help of one of my employees, Mr. Jacinto Onofre. I even went to the extent of going to the Bank building while bombs were being dropped and the Japs were blowing and burning all the neighboring buildings and shelling was being made by the U. S. warships, for the purpose of seeing whether the doors of the Bank were closed. Special efforts were made by the undersigned to protect the interests of the PNB.

The records of the PNB in Iloilo are all intact. The first thing that I did when the Americans returned was to place guards at the premises of the Bank. The Auditors were also requested by me to count the good money on hand and they found the amount correct to the last centavo in accordance with the books of the Bank, comprising of the following:

Philippine Treasury Certificates,	P1,196,507.00
PNB. Circulating Notes, .....	520,725.00
U. S. Notes, .....	418.00

In short, I fooled the Japs all along in their own game for the sake of the cause as well as to safeguard the interests of the Bank. Modesty cast aside, it is the only case so far registered in the Philippines and altho still a poor man, I consider myself the happiest for having done my bit in this war and for showing my loyalty to my country and to the United States of America.

Unimos nuestras felicitaciones a las muchas ya recibidas por el Ven. Her. Cenón S. Cervantes, a quien siempre hemos considerado como una de las columnas más fuertes y vigorosas de nuestra Institución en esta Gran Jurisdicción.

### EL SUPREMO CONSEJO COMO ORGANIZACION NACIONAL

Por ANTONIO GONZALEZ, F. P. S.

Todo Supremo Consejo es una organización nacional. Queremos decir que, como institución, es coexistente con la propia nacionalidad. Y se ha de entender aquí por nacionalidad a la cualidad de un cuerpo político, libre e independiente, completamente soberano, es decir, no dependiendo para su subsistencia política de ningún otro estado, pueblo o soberanía.

Y esto es así por tradición y ley masónicas.

Por Ley Masónica, porque las Grandes Constituciones que rigen y gobiernan los cuerpos del Rito Escocés dicen que en todo estado soberano, reino o imperio habrá siempre un Supremo Consejo del grado 33°, como ya hemos demostrado en nuestro artículo anterior publicado el mes pasado en esta misma sección. Por este motivo nos abstenemos de repetir aquí lo que ya hemos dicho entonces, remitiéndonos tan sólo a todo lo que allí dijimos.

Por tradición, porque el Supremo Consejo de los Estados Unidos establecido en Charleston, Carolina del Sur, conocido y reputado como la Madre de los Supremos Consejos del Mundo, se fundó obedeciendo a

dicha tradición eminentemente nacionalista. Tal vez esto necesite un poco de historia.

Parece ser que con mucha anterioridad al año de 1744 existían varios grados en Masonería además de los grados de la Masonería Simbólica, grados que fueron desapareciendo o que no progresaron, hasta que hacia ese año de 1744, un noble de Escocia visitó Francia y se estableció en Bourdeaux, organizando allí una LOGIA DE PERFECCION. Esto fue como el resurgimiento de los grados sublimes o del Rito Escocés propiamente dicho, pues, pronto se propagó el rito por el Continente Europeo, a tal extremo que en 1761, a S. M. el Rey de Prusia, que entonces ostentaba el rango de Comendador de la Orden de Príncipes del Real Secreto, se le reconoció como el más alto dignatario de los grados sublimes e inefables de la masonería para ambos Hemisferios.

Hacia el 25 de octubre de 1762 se adoptaron las Grandes Constituciones en Berlín. Estas Grandes Constituciones son para el gobierno de Sublimes y Perfectos Masones, Capítulos, Concilios, Colegios y Consistorios de la Francmasonería en los dos Hemisferios. Hacia el 27 de agosto de 1761 el Her. Stephen Morin fue nombrado Inspector General de los Cuerpos en el Nuevo Mundo, y en el año siguiente, o sea, el 1762 se le enviaron dichas Grandes Constituciones. El Hermano Morin que estaba establecido en Santo Domingo, nombró como Delegado Inspector General para Norte America al Hermano M. M. Hayes, con poderes y facultades para nombrar a otros cuando fuera necesario. Investido con dichos poderes y facultades, el Her. M. M. Hayes nombró Inspector General Delegado para Carolina del Sur el Hermano Isaac Da Costa, y al morir éste, nombró al Hermano Joseph Myers.

El 1.º de mayo de 1786 las Grandes Constituciones del grado 33°, conocido como el Supremo Consejo de Soberanos Inspectores Generales, fueron ratificadas por S. M. el Rey de Prusia, que era entonces el Gran Comendador de la Orden. En estas Grandes Constituciones el poder y la autoridad sobre los Cuerpos del Rito se confirieron a un Supremo Consejo de nueve (9) Hermanos para cada estado soberano, reino o imperio.

Quando el Hermano Myers se ausentó de Carolina del Sur, actuó en su lugar el Hermano Barend M. Spitzer, y al morir éste, actuó como Delegado Inspector General el Hermano John Mitchell. Este Hermano fue el organizador del Supremo Consejo del grado 33° para los Estados Unidos de América que quedó formalmente establecido el 31 de mayo de 1801 en Charleston, Carolina del Sur. El proceso de su organización lo hemos referido en un artículo publicado en esta misma columna el mes pasado. También hemos referido que cooperaron con él, los Hermanos Dalcho, De la Hogue y De Grasse Tilly.

¿Qué influencias prevalecieron en la formación y organización de dicho Supremo Consejo?—Un sentimiento altamente nacionalista. Predominaba en América el sentimiento de una nacionalidad que acababa

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de resurgir con la guerra de la independencia, y esa nacionalidad era la de Norte América. Flotaba en el ambiente esa idea años antes de 1801 y John Mitchel no hizo mas que dar carne de realidad a esa idea y a ese sentimiento acogiéndose a las mismas disposiciones de las Grandes Constituciones. Los otros fundadores del Supremo Consejo se movian también en ese ambiente, y eso explica la pronta aceptación de la organización de un Supremo Consejo para los Estados Unidos de América.

El Gran Comendador John H. Cowles, refiriéndose a ese sentimiento nacionalista que informó la organización del Supremo Consejo en Charleston, dijo en una alocución suya de 1924-1925 que "debíamos tener en cuenta el significado de los tiempos en la época en que los fundadores vivían y laboraban. Acababan de terminar las convulsiones políticas y sociales que conmovió Europa. El antiguo régimen había pasado en medio de los terrores de la Revolución Francesa, y el mapa del mundo se había cambiado. Los Estados Unidos, inspirados por los principios encarnados en la Declaración de Independencia, y bajo el caudillaje de Washington, Jefferson, Hamilton, Franklin y sus asociados, habían ganado su independencia. . . . Después de años de estragos, las nacionalidades se hacían libres." Fue en ese ambiente donde se forjó la idea y se alimentó el sentimiento que culminó con la organización de un Supremo Consejo para los Estados Unidos de América.

En un libro publicado oficialmente por el Supremo Consejo de la Jurisdicción Sur de los Estados Unidos se dice lo siguiente a este efecto: "El Gobierno Federal había sido organizado en Filadelfia solamente seis años antes de que Mitchell recibiera su patente allí y la idea de la propia nacionalidad estaba en el ambiente. Los sucesos entonces recientes sirvieron para acentuarla. Los corazones enlutados de sus conciudadanos habían recientemente seguido a Washington a su tumba. El Gobierno Nacional se había recientemente trasladado a su sitio permanente. Jefferson, el filósofo-estadista, acababa de ser inaugurado Presidente. ¿Por qué la Masonería no iba a seguir esta misma tendencia nacionalista?"

Y a renglón seguido, hablando del Supremo Consejo como organización o cuerpo nacional, el mismo libro dice lo siguiente: "Es, por tanto, muy natural ver que el Supremo Consejo se organice como un cuerpo nacional. En su mas antiguo manifiesto se declaró que dicho Consejo se abriría como EL SUPREMO CONSEJO DEL GRADO 33° PARA LOS ESTADOS UNIDOS DE AMERICA. Sus dos principales oficiales firmaban como el Gran Comendador y Teniente Gran Comendador respectivamente EN LOS ESTADOS UNIDOS DE AMERICA. Como dijo muy bien Pike "no hay duda alguna acerca de lo que dicho Supremo Consejo pretendía ser; y esta pretensión era incuestionablemente válida, porque no había otro Supremo

Consejo en el mundo que pudiera disputarla. . . . Y aunque el número total de Estados de la Unión no era entonces mas que quince y la población de muchos de ellos estaba muy esparcida, sin embargo, el Supremo Consejo estaba de tal modo constituido que su jurisdicción iba creciendo a medida que el país crecía y se vigorizaba a medida que el país se hacía mas fuerte. Y no tardó mucho en extender su influencia en otros Estados. . . . Y así, en todas direcciones, hacía todos los confines del país, iba extendiéndose sobre su territorio, operando en una escala nacional y estableciendo las fundaciones de una estructura verdaderamente nacional."

Y este ejemplo establecido por el Supremo Consejo de los Estados Unidos al darle carácter eminentemente nacional, se siguió después al organizarse otros Supremos Consejos, como el Supremo Consejo para Windward y Leeward West Indian Island en 1803; el Supremo Consejo para Italia fundado hacia el año de 1805 en Milán; el Supremo Consejo para España fundado en 1809 en Madrid; y el Supremo Consejo para Bélgica fundado en 1817. Lo mismo cabe decirse de los Supremos Consejos fundados en Centro América y Sur América.

Es tradición, por tanto, el fundar y establecer un Supremo Consejo al par que surge en un territorio una nacionalidad, libre e independiente, políticamente soberana. Es decir, cuando un territorio se hace estado con todos los atributos de una propia soberanía, en ese territorio se debe establecer un Supremo Consejo por Ley Masónica y por tradición.

Consecuentemente, cuando nuestro país se haga independiente el 4 de julio de 1946, nosotros los Masones debemos establecer aquí un Supremo Consejo del grado 33° para Filipinas. Esto es una Ley Masónica una tradición que no se nos debe negar. Es mas, creemos que el Supremo Consejo de la Jurisdicción Sur de los Estados Unidos de América bajo cuya obediencia estamos ahora, estará mas que contenta en poder cooperar con nosotros en el establecimiento de este Supremo Consejo para Filipinas.

## NACIONALISMO Y COSMOPOLITISMO

*Discurso pronunciado por el Her. Guillermo F. Pablo, Magistrado del Tribunal Supremo de Filipinas, como Huesped de Honor en el Banquete Masónico celebrado en 26 de Mayo de 1946 bajo los auspicios de las Logias DAPITAN No. 21, ZAPOTE No. 29, y LUZON No. 57.*

Cuando los delegados de Alemania firmaron el Tratado de Versalles en el Salon de los Espejos, el mundo entero creyó que había terminado la guerra mundial. Su simple anuncio por las agencias noticieras dió alivio y contento general, especialmente entre los que sufrieron los horrores de la guerra. Los que vivíamos en este rincón del mundo, creíamos que

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éramos afortunados porque no hemos tenido la desgracia de experimentar sus incalculables sinsabores.

Bien pronto descubrimos que aquél tratado fué el germen del odio que Hitler cultivó para hacer estallar la segunda guerra mundial. Acusó a los que ganaron de haber humillado al pueblo alemán; de haber privado a Alemania de sus colonias y a su industria de materias primas; de haber obligado a Alemania a pagar gruesas indemnizaciones, sin dejarle recursos. El honor alemán no debe permitir tamaña injusticia, tanta humillación— La raza alemana es superior a las demás: debe reinar el mundo decía. El pueblo, conmovido en lo más recóndito de su alma, respondió a la apelación del nuevo caudillo. La fiebre del nacionalismo invadió a toda Alemania, y los pocos que no seguían al movimiento debían ser suprimidos. Como por encanto, los judíos fueron ejecutados, sino expulsados.

La concentración de toda la fuerza, energía, talento y ciencia para formar un ejército en tierra, mar y aire fue la reacción inmediata. Había que reconquistar las colonias perdidas; había que invadir a Europa y después el mundo.

Ocupó militarmente la zona prohibida por el tratado. Había una expectación general. La atención mundial iba dirigida al ejército de ocupación. Ni la Liga de las Naciones, ni Inglaterra, ni Francia estaba en condición de tomar acción drástica. Aquello fué un triunfo rotundo para el pueblo alemán. La audacia de Hitler causó en su pueblo una admiración sin precedentes. A tanto llegó el entusiasmo y la ceguera del pueblo en la grandeza de su caudillo que un joven alemán llegó a decir: "Adolf Hitler ha quedado tan grande, que Jesucristo ha quedado empuñado." Borracho de tanto orgullo y poder emprendió su obra de conquista, y la sangre, fuego, matanza, desolación, ruina y hambre dejó en todas partes. Todo eso no fué más que el resultado de un exaltado nacionalismo que se llamó primero Nazismo y después Hitlerismo.

Nacionalismo es una palabra mágica que confunde y exalta. Nacionalismo, como fuerza impulsora, es admirable. Fué creador de grandes progresos. Si el nacionalismo está fundado en la moral, es un sentimiento sano: hay que fomentarlo. Pero si el nacionalismo, como el de Hitler, tiene por fin egoísta el conquistar el mundo, es odioso, execrable.

Nacionalismo es, por su propia naturaleza, exclusivista. Reduce su esfera de acción entre los nacionales.

Cosmopolitismo, en cambio, significa inclusión, expansión. La masonería no reduce su acción bienhechora dentro de los límites de una nación, ni dentro de los cánones de una religión. Tampoco sintetiza sus ideales dentro de los confines de una ideología política o de una fórmula social. La masonería, que no es una religión, admite en su seno al metodista, al católico, al aglipayano, al sabadista, a todo creyente en Dios. Solamente el ateo es el que no tiene entrada en nuestra institución. Y solamente aquél que tiene motivos para avergonzarse por algún acto cometido en el pasado, no debe intentar entrar en los secretos de nuestros talleres porque no hay nada que no será descubierto bajo el celo de una rígida investigación. En la masonería no hay distinciones de raza, de color, de creencia religiosa y de fé política: la masonería predica la fraternidad universal.

Se equivocan aquellos que creen que la masonería

persigue a la iglesia católica; que hay incompatibilidad entre las dos. Hay grandes masones que son católicos al mismo tiempo. Lo que es incompatible es ser masón y no creer en Dios.

El obrero de nuestros talleres desbasta la piedra para acondicionarla a formar parte del edificio que estamos construyendo. Trabaja con paciencia, sigilosamente, en secreto. Y es una de las razones por qué se mira con cierta desconfianza al masón. Su silencio y la no publicidad de sus actuaciones lo consideran un misterio, un enigma, y otros lo consideran como conjuración contra el Estado y la Iglesia.

Los gobiernos totalitarios persiguieron a la masonería sin compasión porque ésta no sancionó atropellos y violaciones de las leyes; porque no quiso ser solidario de los excesos y extravagancias de los gobernantes ambiciosos.

Las autoridades de ciertas religiones odiaron y persiguieron a la masonería porque ésta no aprobó antes bien criticó ciertas infracciones de los más elementales fueros de la moral. La crítica a un miembro lo consideran como crítica a la Iglesia. Y es injusta esa creencia.

Se vilipendia y se persigue a la masonería porque no se la conoce. Cuando el decálogo de esta institución se haya difundido lo bastante para conocimiento del mundo profano, el aprecio y el abrazo sustituirán a la persecución. No será necesario que el masón se haga conocer por sus obras?

Hay el inconveniente de que el masón nunca sancionará el atropello del débil, ni pactará alianza con la injusticia. Y cuando se expresa así, atrae la ira del poderoso. Nuestras masas, muchas veces inconscientemente, cree más al poderoso que al anónimo ciudadano, aunque éste tuviera razón. Y quién grita más es el que tiene derecho para la generalidad.

El masón no adopta actitudes teatrales para atraer la atención pública y conquistar el aplauso de las masas. Cuanto más desbastado, más purificado de sus debilidades de hombre, el masón es más comedido, más atemperado y menos expuesto a exabruptos que atrae la mente popular. No debe retroceder: debe continuar su obra de reconstrucción social, especialmente hoy que fueron minadas nuestras costumbres por la irrupción de nuevas modalidades e ideas que trajeron, en mala hora, las hordas japonesas. El masón trabaja por el simple deseo de hacer el bien y no por el aplauso del público. El trabajo es difícil, por eso es lento; pero el triunfo es seguro.

Cristo necesitó de más de 19 siglos para propagar su evangelio de amor y de humildad, y aun tenemos guerras fratricidas. Y alguien todavía se atrevió a compararle en grandeza a Hitler. Este fetiche acaba de desaparecer para siempre. Su existencia fué tan fugaz como la de un bólido. Cristo, empuñado por la insania de los Nazis, aun reina e impera, aquí en la tierra y en los cielos! Continuará su imperio, no por la fuerza de las armas, sino por la belleza, sublimidad de su doctrina de amor y de paz. Y continuaremos admirando el sacrificio de su vida en bien de la humanidad por todos los siglos de los siglos.

Cuando la masonería se haya extendido bastante por todo el orbe, la frontera será una palabra anticuada, el nacionalismo será una palabra hueca y la fraternidad universal, una hermosa realidad. Se parece a sueño? No debemos olvidar que los dueños de ayer son hoy una realidad.

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