The Cable Tow

Vol. XX Manila, Philippines, June, 1946 No. 7

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)

GOD, GIVE US MEN!

God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

Josiah Gilbert Holland

138 Gunao, Quiapo Manila, Philippines

The Grand Master's Message

BROTHER JOSE RIZAL, THE MASON

On the 19th of June, we again celebrate the birthday of Dr. Jose Rizal, the truly distinguished mason, the greatest and never-to-be-forgotten Patriot and Martyr of the Filipino nation. After his initiation into our honorable institution and after he had mastered the teachings and aims of our order, he never ceased in his endeavor to difuse the great masonic light to his oppressed countrymen. His entire life was devoted thereafter to the welfare, progress and education of the masses of his people and to make real the meaning of Liberty, Equality and Fraternity; Health, Strength and Union. He exposed the abuses of the church and the Friars. He demanded that the people should be given their God-given rights and that the Church should not be allowed to interfere with the affairs of government. He wrote several books, exposing without fear, all the imposition made on, and undue advantages usurped by the Church which were against the people's interests, and how their despotic masters ruled the country. This was very daring and dangerous indeed for anyone to do, but our Brother Rizal was more concerned in obtaining better treatment for his people than being passive to avoid any harm that might befall his own person. The people responded and began to take notice of every imposition and usurpation. Finally in 1896 the "First Cry of Balintawak" was heard and the people rose in arms against centuries of oppression and tyranny. Bro. Rizal counselled against any uprising or violence but was, nevertheless, blamed by the powerful church dignitaries headed by Archbishop Nozaleda who demanded the arrest of Rizal as the greatest Filibuster who was entirely responsible for the acts of his people.

Dr. Rizal was placed in the dreaded Fort Santiago and after a semblance of a trial in which he had no chance to obtain the least bit of Justice because the court was prejudiced against members of the Fraternity. He was taken from his cell and shot after sunrise, on the sacred field of Bagumbayan on December 30th 1896. This is the story, in brief, of the life of our Brother, Dr. Jose Rizal. His last farewell poem which he wrote the night before his death is a masterpiece. It was found inside an alcohol lamp by one of his sisters. Anyone reading this poem would instantly realize the exceptional intellectual acumen of our martyred Brother, Dr. Jose Rizal. It was read in the United States Congress on several occasions, and it was argued that a nation which produced an intellectual mind such as Dr. Jose Rizal, is entitled to, and is surely capable of administering its own government.

During the era of Rizal and directly due to his activities, masonry was in the hands of the Filipinos in the numerous lodges of this oppressed country. Masonry's aims and purposes were the greatest need of this land at that time. Rizal, the great masonic scholar, was the moving spirit. He knew what masonry meant to his people and the enlightenment they were bound to receive from its teachings. The Church was greatly alarmed. It influenced the Government to suppress masonry and had masons arrested and persecuted. Many were put to death. Nearly all of the leading patriots of the Philippines were masons and like our Brother Rizal, went to their death rather than submit to oppression and tyranny. We are the successors of these, our masonic forefathers, and we consider this an honor and a privilege. The history of this country is closely connected with the history of masonry here. No matter how the difficulties, masonry is here to stay.

Masonry and democracy are one and that is the reason we are hated by our fascistic enemies. Fanaticism, veiled and otherwise, should be eradicated without fear so this country may not again be under its clutches. "Remember Rizal" should be our slogan, just as America remembers "The Maine" and "Pearl Harbor." I am glad to state that the behaviour of Masonry during the recent three and a half years of Japanese inhuman brutality proves that we are descendants of the old solid stock.

The banner of Freemasonry is the banner of the Freemen the world over. It is the banner of Truth; a gift of God to humanity. Rizal upheld it even at the cost of his life. Masons of the Philippines should remember this truly symbolic and masonic slogan. It should be a by-word among us:

"Remember Rizal!"

THE CABLETOW

EDITORIALS

OUR PRESENT NUMBER

The CABLETOW for June, 1946, is the last number we will have under the Commonwealth regime. Next month, July, we will come out in an atmosphere of freedom and independence. Our official organ then will be under the newly-inaugurated Government of the Philippines, the youngest Republic in the world.

The last six months were trying months. It was not possible to resume the publication of the CABLETOW soon after the liberation of the Philippines by the Armed Forces of America. We were still suffering from the immediate effects of that long and destructive war. The handicaps encountered, problems tackled and sacrifices entailed made the task complicated. As a matter of fact our paper (Vol. XX, No. 1) did not come out until December, 1945. And if we have been enabled to continue its publication, it is because of the constant encouragement from officials of the Grand Lodge, the contributions from brethren of the Fraternity in the form of addresses, articles, and news items about their blue lodges in particular, as well as the practical help coming from our friends and sympathizers whose advertisements have appeared in the CABLETOW from time to time. After all, no undertaking that is worthwhile can be pushed through successfully without the joint and unselfish efforts of those interested in it. We would like to think that the same thing applies to the CABLETOW. Our determination—to make it better, bigger and more useful—becomes stronger with the added support of everyone. While we are appreciative of the assistance received in the past, we will be doubly grateful for the cooperation of the brethren in the days ahead—**M. B.**

JUNE NINETEENTH

June 19th is to the Philippines as February 22nd is to America. The former is Rizal's birthday and the latter, that of Washington. Both dates are commemorated year by year for the reason that they remind the Filipinos and Americans of the exemplary lives and patriotic services of two personages who have become not only first in the hearts of their countrymen but also great pillars of the Masonic Fraternity and outstanding apostles of freedom and liberty.

Eighty-five years have passed since Rizal was born in Calamba, Laguna. During this period the Filipinos have experienced all kinds of hardships; they have undergone bitter humiliations and suffered crushing defeats. However, their veneration for Rizal has never dimmed. The message he left—in thought, word, and deed—has turned out to be real and truly prophetic as the years come and go. His very life dedicated as it was to the progress of his people and the independence of his native land is at once a source of faith and a symbol of hope to his fellowmen. Of him, an American author has fittingly said:

> "It is certain that from whatever point of view we come to examine this life (Rizal's), or by whatever tests we care to apply to it, here was one of the most extraordinary persons in human annals. Of other men that the world has reason to honor, it is to be said that they excelled their compeers in one respect, or in two or in three. Of this man the versatility was so great and the genius so many-sided and real that they seemed so incomprehensible and one would be puzzled to cite from any other country, in any time, an equal prodigy."

In time of crisis or even when tragedy befalls the nation, the spirit of this immortal hero appears again and again to inspire the people to action and lead them from the brink of disaster to the domain of triumph.

If Rizal were alive today, he would reiterate his advice to the Filipinos: to believe in their capabilities and to work and sacrifice for the Philippines' welfare. Only thus can they deserve to be free men and live in a country they can frankly call their own.—**M. B.**

SWITZERLAND—A LAND OF LIBERTY

In 1934 the "Action Helvétique," a faction composed largely of fascist and reactionary elements, started an initiative for the purpose of obtaining an amendment of the Swiss Federal Constitution prohibiting Freemasonry and "other secret societies" in Switzerland. The initiative mentioned was, after considerable agitation, filed in the Federal Chancellery with 56,500 signatures appended to it, which was 6,500 more than the law required. Things were looking dark for Freemasonry in Switzerland. The hostile movement, known as the Fonjallaz Initiative after the fascist leader Col. Fonjallaz, who had planned it and carried it out with a zeal worthy of a better cause, prospered exceedingly. At last, on November 28, 1937, the Swiss people went to the polls in a nation-wide plebiscite to decide whether or not the Federal Constitution was to be amended in the sense mentioned.

But here the people of Switzerland gave proof of their traditional love of liberty by rejecting the amendment by a vote of 504,000 against 229,000. As one Brother said: "It was noteworthy that many Catholics opposed the petition, although they are against Freemasonry, asserting that its suppression would be an infringement of democratic rights."

During the recent World War, the same element that fostered the attempt to drive Freemasonry out of Switzerland was again active, this time in behalf of the ideology of Nazidom. While the Swiss people were making untold efforts to maintain their neutrality, a number of Swiss fascists left their country to continue their dirty work for national socialism in

[*Continued on page 150*]

OFFICIAL SECTION

PANEGYRICS

April 10, 1946.

Thank you for your letter of February 16 and this acknowledges receipt of the first number of your "The Cabletow" being the official organ of your Grand Jurisdiction.

You are to be congratulated upon this nice issue and I know it is appreciated and is well worth being distributed throughout your Grand Jurisdiction.

I shall be glad indeed to receive further copies as they are published.

E. F. STRAIN
Grand Secretary, Grand Lodge
of South Dakota.

* * *

April 30, 1946.

I am pleased to state that I have just received the first number of your Cabletow which I have enjoyed reading very much.

RICHARD C. DAVENPORT
Grand Secretary, Grand Lodge of
the State of Illinois

* * *

May 15, 1946.

Dear Brother Gonzalez:

It was quite an event when the first number of the Cabletow to come out since December 1941 reached me. It looked so familiar, with the same frame for the title page that we used since the beginning. I wondered how that was saved? And I see that you still use the purple ink that was used in the last few years and seem to have quite a supply of type.

But it was the contents that gave me the greatest satisfaction. I see that our Grand Lodge paper is in excellent hands, because the issue is well written and contains so much that is of special interest to me. I congratulate especially you on the splendid manner in which this number is gotten up, because I can see your hand everywhere.

The Spanish section is particularly interesting as it brings out most vividly the wonderful spirit that enabled our Filipino Brethren to carry on. The Masons of America have without exception been most deeply impressed by the heroic conduct of their Brethren in the Islands and are all proud of them.

(Sgd.) LEO FISCHER

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GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

Circular No. 2
Series of 1946.

To all Subordinate
Lodges in this
Grand Jurisdiction.

G R E E T I N G :

Pursuant to resolution passed in the last Annual Communication where

T A G A L O G

has been recommended and approved to be used as one of the languages in our Grand Jurisdiction, it has been decided to place the corresponding translation work in the hands of the following special committee:

Wor. Bro. Julian C. Balmaseda
(51) Chairman
" " Iñigo Ed. Regalado
(14) Member
Dionisio San Agustin
(88) Member

D O N E in the City of Manila, Philippine Islands, this 15th day of June, A. D. 1946.

(SGD.) MICHAEL GOLDENBERG
Grand Master

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

* * *

MOST WORSHIPFUL GRAND LODGE OF A.F. & A.M. OF KANSAS.

May 6, 1946.

Antonio Gonzalez, Grand Secretary,
Grand Lodge F. & A. M.,
142 Gunao, Corner Arlegui,
Quiapo, Manila.

Dear Brother:

Saturday the 4th was a good day for us because our Grand Representative Brother ALFREDO CRUZ SESE called and received his commission.

We found him to be a fine gentleman and very interesting Mason.

He delivered the messages from your Grand Master and left a few suggested requests which we hope may be used to our mutual advantage.

We were delighted with him and the visit, and passed him around to the entire office staff.

Before his visit was completed, our Grand Master, M. W. SAMUEL G. WILES of Macksville came in and shared the pleasure with us.

We shall be glad to be helpful in your efforts to rebuild Masonry in the Philippines.

With very best wishes, I am
Fraternally yours,
(SGD.) ELMER F. STRAIN
Grand Secretary.

* * *

Student Officer Det Bldg 93
Ft Riley, Kansas
23 May 1946.

MW Brother Michael Goldenberg
Grand Master, Grand Lodge of
F. & A. M. of the Philippine Islands
Manila.

Dear Sir and Brother:

On 4 May 1946, I have had my first occasion to visit Topeka, Kansas, and see Brother Elmer F. Strain, Grand Secretary of the Grand Lodge of A. F. & A. M. of Kansas. He is an elderly man who has set his heart and soul for the service of the craft. As I came into his office, he greeted me most cordially and informed me that he had been waiting for my call since he received the letter from our Grand Lodge. He promptly opened his desk, and handed me my appointment as the Grand Representative of his Grand Lodge near our Grand Lodge.

Of course, I thank him for the distinct honor, and assured him that I will not fail them in their expectation of me. I then, extended to his Grand Lodge through him, your personal greetings; and stated that you have asked me to thank him for the spontaneous assistance that his Grand Lodge has given to ours. He expressed to me that much more could have been done by them, were it not for their desire to see that the aid they gave should reach us on time to serve its purpose. I was in conference with him for almost an hour, asking me questions on matters in which they were seriously misinformed, and enlightening him in my turns, about these matters. About the jewels and aprons, Brother Strain assured me that our Grand Lodge will get them in due time. I had also the good fortune of meeting MW Bro.

PEDRO C. MENDIOLA

Law Office: 870 Rizal Avenue, Manila
(corner Doroteo Jose St.)

OFFICIAL SECTION

Samuel G. Wiles, the Grand Master, who was just as glad to see me, and whose conversation with me was most pleasant.

On 16 May 1946, I attended for the first time, a regular lodge (blue) meeting at Junction City. It was a very big affair as it was the occasion of the raising of a distinguished friend of the Filipinos, General Jonathan M. Wainwright, USA, to the Sublime Degree of Master Mason. After the ceremony, I was called upon to speak, and I felt then that I made some impression, as I talked along the same line in which most of our American brethren seemed to be greatly misinformed. Bro. Wainwright was glad to meet then a comrade from Bataan who is a Filipino, as there were several other American Officers then present who were also Bataan and Corregidor veterans. Now and then after that occasion, obliging brethrens used to call on me and take me around the country. A number of them asked me to join the Isis Temple of the Shriners, and I have just given them my word that if I am qualified and time permits, that I will.

This is wishing all of you, especially M. W. Bros. Gonzalez, and W. Bros. Del Rosario and others, best of lucks.

Fraternally yours,
(SGD.) ALFREDO C. SESE

* * *

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE STATE OF NEW YORK.

March 20, 1946.

R. W. Antonio Gonzalez,
Grand Secretary,
Grand Lodge, Philippine Islands
138 Gunao St.,
Manila, Philippine Islands

Dear Brother Gonzalez:

I just wanted to drop you a line to let you know that your good Brother, Adolfo Llanes, visited our office some few days ago and asked us to prepare and ship to you for Sinukuan Lodge, No. 16, F. & A. M., a set of Officers' Aprons. These are coming to his Lodge as a gift from him in appreciation for all that Masonry has meant to him during the past year.

Bro. Llanes is a very fine type of Mason, and all of us enjoyed our visit with him. He most definitely has at heart the best interests of Masonry in the Philippine Islands, and his enthusiasm seems to know no limits. I understand that very shortly he will be returning to the Philippine Islands.

May I wish to you, and to the good brethren of the Philippine Islands, my very best wishes for the future, not only of the Philippine Islands but also of Masonry in this sorely oppressed area of the Great Architect's domain.

Cordially and fraternally yours,
(SGD.) CARL J. JUCHATZ

OBJECTIVES OF A SUPREME COUNCIL

By ANTONIO GONZALEZ, F. P. S.

In our previous articles we have shown the necessity of the prompt creation of a Supreme Council for the Philippines as soon as the Philippine Republic is established. We have explained that by Masonic Law and Tradition, we have the right, nay, the obligation, of establishing here a Supreme Council. Now then, we are going to illustrate in this article that the objectives of a Supreme Council also justify its immediate establishment in the Philippines.

As we have said in our last article, the higher degrees multiplied in such a way that there was a real confusion in the various degrees as well as in the different rites. The Rite of Memphis and Misraim alone had ninety-seven degrees. It was imperative to give the degrees a certain system, channeling them and bestowing upon them their proper significance and development; to discover and emphasize their own intimate philosophy, and above all, to complement with their sublime teachings the principles and ideals taught in the degrees of symbolic masonry. The principles of masonry were as they are still embraced in the symbolic degrees. The Scottish Rite betook itself to develop these principles by adopting higher degrees, whose sublime structure and composition were considered highly capable of studying, developing and unfolding said principles. Their methods, their philosophy and their proper interpretation constitute the whole system of the Scottish Rite, which at the beginning suffered some confusion. To correct such confusion, to impart system to the Rite, to give method to the degrees so that they may bear the desired results, the Grand Constitutions adopted the idea of forming a Supreme Council for every free and independent country, state, kingdom, empire or republic.

Grand Commander Fitzgibbon of the Supreme Council of Ireland said in one of his speeches in the year 1909 that—"We owe the formulation of the Ancient and Accepted Rite to the original Supreme Council of the United States, now of the Southern Jurisdiction. Its object was to identify genuine Freemasonry, to check further innovation, and to procure acceptance for a rational Standard of Uniformity. The framers of the new Rite took the appropriate motto 'Ordo ab Chao.'"

In his book "History of Freemasonry," Enoch T. Carson said "that it was for the purpose of bringing order out of the chaos in which Sublime or Scottish Masonry was involved that John Mitchell and Frederick Dalcho organized the Supreme Council of the Thirty-third Degree for the United States of America."

Albert Pike, speaking on this subject in one of his allocutions in 1886, said: "The chief purpose of the Supreme Council, formed at the beginning and steadily pursued ever since, has been to make the Ancient and Accepted Scottish Rite a Freemasonry which the man of intellect and the scholar might find it profitable to devote himself to; to embody in its teachings all the great thruths taught by wise and good men in all ages; to comment upon and give the true interpretation of the symbols of the Blue Masonry; to ascertain and fully develop the special idea embodied in the beginning in each of its own degrees; to appeal to the intellectual and the moral sense of its initiates, leaving display and parade to other branches of the great Order; to indulge in no scenic pomp or theatrical representation; to so arrange the work of its degrees that they may be conferred at small expense, and that Lodges and

DELFIN A. VIOLA
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OFFICIAL SECTION

Chapters may prosper wherever a Blue Lodge could be decently and creditably maintained."

In the Philippines we have our own Symbolic Masonry that labors and acts under the jurisdiction of the Grand Lodge of the Philippine Islands and its subordinate Lodges. The Grand Lodge of the Philippine Islands is the only one that has rightful and exclusive jurisdiction in the Philippines over all symbolic degrees. Our Grand Lodge is recognized as such all over the masonic world.

If a Supreme Council has no other purpose but to develop the principles of symbolic masonry by means of a system of degrees known as the Ancient and Accepted Scottish Rites, to better impress its true significance and philosophy, and in that way appeal better to the moral and intellectual sense of the initiate, the Supreme Council becomes itself a complement of the masonic symbolic labors.

Therefore, if the symbolic masonry in the Philippines has its rightful and exclusive jurisdiction, which is that of the Grand Lodge of the Philippine Islands, its complement in the masonic symbolic labors, which is the Supreme Council of the 33° of the Ancient and Accepted Scottish Rites of Freemasonry, should also have its rightful and exclusive jurisdiction in this territory. That is to say, the Scottish Rites in the Philippines must also be independent and sovereign.

Symbolic masonry has its own characteristics and peculiarities in each particular Grand Jurisdiction that others do not have. The Ancient Landmarks are universal and permanent. They cannot be altered or modified. But the local or territorial masonic regulations and laws may be amended or changed to adjust them to the problems and necessities of a particular locality or territory. This explains why Masonry while it is UNIVERSAL it has, however, numerous and different Grand Lodges, and this is because the masonic necessities in their respective localities or territories required and demanded their respective and separate creations. If the purpose of the Supreme Council of the 33° of the Ancient and Accepted Scottish Rites of Freemasonry is to complement the labors of the Grand Lodge, it logically follows that the Supreme Council of a particular locality or territory must be free and independent, for if it were otherwise, that is, if it is dependent upon any other OBEDIENCE, its labors might not be in consonance with that of the Grand Lodge or the symbolic masonry of the particular locality or territory. And this is precisely what the Grand Constitutions tried to avoid when they wisely provided that in every country, state, kingdom, empire or republic there should be a Supreme Council.

And if up to this date the Ancient and Accepted Scottish Rite Bodies in the Philippines had to depend upon the Supreme Council of the 33° of the Southern Jurisdiction of the United States of America, it is solely because the Philippines, being a commonwealth dependency of the United States of America, and not a sovereign state as provided in the Grand Constitutions, a Supreme Council could not be established here in accordance with said provision. But, with the forthcoming independence of the Philippines, this sole barrier to the creation of a Supreme Council for the Philippines shall have disappeared.

We have a Grand Lodge with rightful and exclusive jurisdiction over the territory of the Philippines. This Grand Lodge is recognized by the Universal Masonry, that is, by the international masonic world. The symbolic masonry in the Philippines is therefore independent and sovereign. Consequently, if the symbolic masonry is the basis and the cornerstone of the Scottish Masonry or the Scottish Rites, the former and the latter complementing each other, there is no reason why said Rites should not be also independent and sovereign. It follows, therefore, that due to its objectives said Scottish Rites in the Philippines should have its own Supreme Council sovereign and independent from any other obedience.

In formulating and advocating this proposition we are not moved by a spirit of estrangement and segregation, as some one may maliciously think. No We only desire to give the proper and rightful personality to the Scottish Masonry in the Philippines in the same way as we have a proper and rightful personality with respect to our symbolic masonry. There is no reason why the latter should be sovereign and independent while the former should remain dependent and subordinate. The very constitutional provision requiring the establishment in every sovereign state of a Supreme Council of the Ancient and Accepted Scottish Rites is the best argument that such incongruity should not exist.

Furthermore, there will be no segregation or alienation by the mere establishment here in the Philippines of a Supreme Council. We have organized the Grand Lodge of the Philippine Islands, and the three Lodges that organized the same were dependent and owed obedience to the Grand Lodge of California. Such an act was never considered by the Grand Lodge of California, nor by the masonic world, as one animated by a spirit of segregation and alienation. Far be it. The Grand Lodge of California considered it a privilege to have helped in the organization and foundation of the Grand Lodge of the Philippine Islands. Having acquired a personality of its own, the Symbolic Masonry in the Philippines soon obtained universal recognition, and now maintains masonic relations with almost all the Symbolic Masonry in the international world. For which reason,

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far from causing segregation and alienation, the Symbolic Masonry in the Philippines had intimate masonic relations and cooperation with the world symbolic masonry. Thus, the Grand Lodge of the Philippine Islands rapidly grew to the extent of counting with over one hundred Lodges before the outbreak of the war. It should not be forgotten that we started with only three Lodges. And this is because any organization develops more rapidly in an atmosphere of independence and self-determination short of subordination and dependency.

The same thing will happen to the Scottish Rites in the Philippines. Far from resulting in segregation and alienation, there will be intimate communion between the same and the Scottish Rite labors all over the world. The establishment here of a Supreme Council will give more vigor, influence and impetus to the Scottish Rite labors in the Philippines, because we would have then a personality of our own in the international world of the Scottish Rites. We would be placed on equal footing with all the Supreme Councils of the world, and this would reaffirm our masonic dignity, prestige and courage. We would face the masonic world not as mere subordinates and dependents, but as sovereigns, free and independent, wielders of our own destinies and exclusive arbiters of our own interests.

And the result would be a more intimate communion between the Scottish Rites in the Philippines and the Scottish Rites outside of the Philippines.

And the Supreme Council of the 33° of the Southern Jurisdiction of the United States of America to which we owe obedience would be proud of us. Having been our mother, our adviser, our guide in Scottish Rite labors in the Philippines, said Council would understand that its teachings were effectively impressed in our minds and hearts. Its highest glory would be to see a Supreme Council in this beautiful corner of the Orient sprouting from its own bosom, as numerous others have sprung from its generous bosom that now fill and adorn the heavenly array of Scottish Rites the whole world over. The Supreme Council that would then be established in the Philippines would be the greatest monument that the Southern Jurisdiction of the United States of America would have been able to erect in these modern times.

The fruit has ripened and by law of nature it has to leave the tree. It cannot mean alienation, segregation. It means MATURITY.

MONTHLY MASONIC LUNCHEON

As was expected, the Sixth Monthly Masonic Luncheon in commemoration of the 85th birthday anniversary of our Brother Dr. Jose Rizal held on June 23, 1946 at the Grand Lodge Hall was the most successful occasion of its kind held so far. More than 120 Masons as well as their families and friends were in attendance. Bro. Hon. Francis Burton Harrison, former Governor-General here (1913-1921) who was the Guest of Honor delivered a meaningful message to the gathering. He paid tribute to the heroism and martyrdom of freemasons like Jose Rizal and Jose Abad Santos of whom our Ancient Institution should be justly proud. Recalling his earlier days, Bro. Harrison said that he was at Yale when Rizal was executed. "Rizal's 'Last Farewell'," he said, "was instrumental in driving Spain from the Philippines and putting an end to tyranny and oppression. I have always admired Rizal and am a great admirer of the Filipino people" he stated. "I am a happy man because on July 4th next you shall be free." Before concluding his address, Bro. Harrison appealed for Philippine-American cooperation. He expressed the view that the Filipinos should accept the Philippine Trade Act believing as he does, that America means to be fair and just to a people wedded to the democratic way of life.

Most Wor. Bro. Michael Goldenberg, Grand Master, gave interesting sidelights on the life of Rizal. "My father who was a physician was a close friend of Rizal" he said. "I saw Rizal prior to his execution and am a disciple of the great Filipino, an outstanding Mason" he continued. Like Bro. Harrison, the Grand Master reiterated his confidence in the Filipinos and the Republic of the Philippines soon to be organized. "Under the trusted leadership of our worthy Brother Roxas" he emphasized, "the Filipinos and the nation will attain prosperity and progress as befit a free people and a sovereign Republic."

The following is the program consisting of three parts:

PART I

1. WELCOME ADRESS — *Wor Bro. Regino G. Padua, Master, High Twelve Lodge No. 82, Toastmaster*
2. COMMUNITY SINGING—*By The Assembly*

   a. Filipino Folk Songs:
   "Bahay Kubo"
   "Leron Leron Sinta"
   "Pagtatanim ng Palay"

   b. American Folk Songs:
   "Old Black Joe"
   "Yankee Doodle"
   "Old Lang Syne"

   Wor. Bro. Teofilo Abejo at the Piano

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PART II

LUNCHEON

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PART III

PROGRAM

1. INTRODUCTORY REMARKS — *Wor. Bro. Vitaliano Bernardino, Master, Bagumbayan Lodge No. 4*
2. VIOLIN SOLO — *Dr. Edmundo Reyes, Prof. Litonjua at the Piano*
3. ADDRESS — *By a Close Relative of Dr. Rizal*
4. VOCAL SOLO — *Miss Enriqueta Enriquez, Mrs. Isabel P. Padua at the Piano*
5. INTRODUCTION OF THE GUEST OF HONOR — *Bro. Mauro Baradi, High Twelve Lodge No. 82*
6. ADDRESS — *Bro. Hon. Francis Burton Harrison, Guest of Honor*
7. VOCAL SOLO — *Mrs. Nelia Manalo-Concordia, Miss Leonila at the Piano*
8. ADDRESS — *Most Wor. Bro. Michael Goldenberg, Grand Master*
9. VIOLIN SOLO — *Mr. Alfonso Padua, Miss Remedios Padua at the Piano*
10. CLOSING REMARKS—*Wor. Bro. Luis San Juan, Master, Walana Ladge No. 13*
11. "PHILIPPINES MY PHILIPPINES" "AMERICA" — *By The Assembly, Wor. Bro. Teofilo Abejo at the Piano*

OFFICIAL SECTION

MESSENGERS OF GOOD WILL

"ANGLO-SAXON" and "LATIN" FREEMASONRY

(Editor's Note—We received from the Grand Lodge of New York the following joint report of Committee on Masonic Jurisprudence and Committee on Foreign Correspondence about "Anglo-Saxon" and "Latin" Freemasonry, which we reproduce verbatim for its importance for the future of our Institution.)

This report deals with the future policy of Grand Lodge in relation to world wide Freemasonry, and more particularly in regard to its attitude towards Grand Lodges of legitimate origin (direct descent from the mother Grand Lodge) but deemed irregular in practices; also its attitude with regard to schismatic Grand Lodges, healed but also deemed irregular in practices. To express it otherwise, with regard to certain Grand Lodges with which we would be enjoying fraternal relations and association were it not for certain policies and practices pursued by them which, from the Anglo-Saxon Masonic viewpoint, are irregular and therefore correctly exclude these Grand Lodges from the family of Grand Lodges."

This "ostracized" group of Grand Lodges is composed mainly of Brethren practicing "Latin" Freemasonry as distinguished from Anglo-Saxon Freemasonry. The latter, in membership, far outnumbers the former. The Anglo-Saxon embraces the British Commonwealth of Nations, Switzerland, Holland, Canada, the United States, and the Scandinavian Countries (with modifications). The Latin embraces much of Western, Central and Southern Europe, Africa and Asia Minor, and Central and South America. Both branches, in addition, are spotted here and there over the world. We give here but a general picture. Now briefly as to the issues which divide the two:

Anglo-Saxon Freemasonry charges Latin Freemasonry with concerning itself with political questions; and with the absence of the Bible from the Altar. In addition, we American Masons charge it with violations of Masonic law by invasion of our territory.

Latin Masonry retorts that the practices which are disapproved are defensive for Freemasonry's survival in certain countries, and also where Governments are unfriendly. Latin Masonry also asserts that it conforms strictly to the provisions of the "Anderson Constitutions" as adopted in the beginning by the mother Grand Lodge; that it is not irreligious, but liberal as provided by the Anderson Constitutions; that it violated no Masonic interjurisdictional law when it chartered Lodges in foreign countries, because there was and is no such law enacted by the family of Grand Lodges.

Here briefly and in general terms are recited the issues which have divided the Masonic Fraternity the world over.

Both groups presently are functioning throughout the world. Both are seeking to serve mankind by contributing their utmost to the cause of permanent peace. That service they share, and much more—justice, charity, brotherhood, righteous living, education, the quest for truth and happiness.

The world can hardly take us seriously as a factor for world peace when we refuse to strive for understanding and peace within our own ranks. Your Committees believe that this breach in our Fraternity should and must be healed; believe it can be healed in time and without sacrifice of principle. We, Anglo-Saxons, and they, Latins, are of different race and temp-

LIST OF GRAND INSPECTORS OF THE M. W. GRAN

LODGES	No.	LOCATION	INSPECTORS
Manila	1	Manila	Francisco A Delgado
Cavite	2	San Roque, Cavite	Teodorico A. Jimenez
Corregidor-Southern Cross	3	Manila	Albert J. Brazee, Jr.
Bagumbayan	4	Manila	Fred M. Holmes
Cosmos	8	Manila	Ivor D. Butler
St. John's	9	Manila	J. W. Ferrier, Sr.
Iloilo	11	Iloilo City	Cenon Cervantes
Nilad	12	Manila	Jose Muniain
Walana	13	Manila	Fidel T. Manalo
Dalisay	14	Manila	Enrique Teotico
Pilar	15	Imus, Cavite	Pedro Lombos
Sinukuan	16	Manila	Abilio de Altónaga
Bagong Buhay	17	San Roque, Cavite	Rafael Trias
Araw	18	Manila	Andres Filoteo
Silanganan	19	Pasig, Rizal	Ignacio Zusara
Rizal	20	Lopez, Tayabas	Victorino A. Tañafranca
Dapitan	21	Manila	Emiliano Quijano
Rizal	22	Manila	Joaquin Garcia
Solidaridad	23	Manila	Esteban Munarriz
Malinaw	25	San Pablo, Laguna	Dalmacio A. Aquino
Pinagsabitan	26	Sta. Cruz, Laguna	Vicente C. Reventar
Batong Buhay	27	Manila	Enrique R. Martinez
Balintawak	28	Gumaca, Tayabas	Victor Oblefias
Zapote	29	Manila	Patricio E. del Rosario
Maktan	30	Cebu City	Isabela Binamira
Ibarra	31	Kawit, Cavite	Manuel del Carmen
Lincoln	34	Olongapo, Zambales	Púrísimo Ramos
Batangas	35	Batangas, Batangas	Saturnino David
Kalilayan	37	Lucena, Tayabas	Jose Velez Martinez
Bulusan	38	Sorsogon, Sorsogon	Santiago Rodrigo
Maguindanaw	40	Cagayan, Misamis	S. M. Austin
Mount Apo	45	Zamboanga City	James Wilson
Malolos	46	Malolos, Bulacan	Amado V. Aldaba
Makabugwas	47	Tacloban, Leyte	I. D. Jimenez
Pampanga	48	San Fernando, Pampanga.	Isidoro Makabali
Mount Mainam	49	Naic, Cavite	Fidel Ibañez
Sarangani	50	Davao City	Pedro R. Santos
Pintong Bato	51	Bacoor, Cavite	Teodorico Santos
Pinatubo	52	San Narciso, Zambales.	Placido Farin
Cabanatuan	53	Cabanatuan, Nueva Ecija.	Ponciano Rivera

OFFICIAL SECTION

ODGE OF MASONS OF THE PHILIPPINE ISLANDS

LODGES	No.	LOCATION	INSPECTORS
Pangasinan	56	Dagupan, Pangasinan	Vicente de Leon
Luzon	57	Manila	Eduardo Claudio
Labong	59	Manila	Florentino Cayco
Isabela	60	Ilagan, Isabela	Fortunato M. Bulan
Mayon	61	Legaspi, Albay	Amado F. Cortes
Angalo	63	Vigan, Ilocos Sur	Eusebio G. Dimaano
Kanlaon	64	Bacolod, Negros Occidental	Jose V. Buenaventura
Tamaraw	65	Calapan, Mindoro	Eduardo Medina
Baguio	67	Baguio City	Honorio M. Saycon
Magat	68	Bayombong, Nueva Vizcaya	Enrique A. Tabalon
Primera Luz Filipina	69	Binakayan, Cavite	Pastor Sapinoso
Union	70	Bacnotan, La Union	Tirso Coronel
Laoag	71	Laoag, I. Norte	Francisco Reyes
Nueva Ecija	73	Quezon. N. Ecija	Doroteo M. Joson
Agno	75	Tayug, Pangasinan	Delfin Ramirez
Kasilawan	77	Manila	Alejandro R. Torres
Taga-Ilog	79	Manila	Gregorio A. Vicente
Mount Lebanon	80	Manila	Ernest Earl Voss
High Twelve	82	Manila	Macario M. Ofilada
Dagohoy	84	Tagbilaran, Bohol	Timoteo Quimpo
Luz Oceánica	85	Manila	Jose Artiaga
Hiram	88	Manila	Abundio C. del Rosario
Muog	89	Parañaque, Rizal	Julian C. Balmaseda
Memorial	90	San Jose, N. Ecija	Pedro Medina
Mount Kaladias	91	Dumaguete, Or. Neg.	Federico Piedad
Mencius	93	Manila	E. R. Tan Kiang
Service	95	Manila	Aurelio D. Rosario
Isagani	96	Tarlac, Tarlac	Angel Tadeo
Bagong Ilaw	97	Noveleta, Cavite	Agustin Galang
Mount Huraw	98	Catbalogan, Samar	Pio Advincula
Keystone	100	Manila	Dominador R. Escosa
Bud Daho	102	Jolo, Sulu	Rufino Macalinao
Zambales	103	Iba, Zambales	Quirino Abrajano
Bataan	104	Balanga, Bataan	Felipe Padolina
Camarines Norte	107	Daet, Cams. Norte	Paul Palencia
Kutang Bato	110	Cotabato, Cotabato	Teodoro E. Mocorro
Maranaw	111	Dansalan, Lanao	Maximo Suniel
Indang	115	Indang, Cavite	Antonio Rieta

erament, different in habits of life and customs, in ways of thinking. God made us that way; made us as we are, and seemingly that way we always will remain. And may it not be better that way? For thus may we not cover more ground, reach more people, spread wider our principles, do more good in the cause of Brotherhood? It is worth trying out. Our faith and convictions are too deep rooted to suffer contamination.

It is not logically conceivable that harm can come to us by our extension of recognition to Latin Grand Lodges, and joining hands with them, work each in his own way, to promote peace through better understanding.

In all of this the Anglo-Saxons will be giving nothing away; we will not change our standards; but in the case of devastated Europe and elsewhere we will be giving help, courage and comfort to brethren, now in sore distress, who have carried on Masonically when the going was hard, and even unto death. All this will be good for our souls. In days to come, should it happen that Latin Freemasonry failed our hopes, that situation will still be within our control.

The question is asked, what can Freemasonry do for world peace even were the Fraternity united? The answer is at hand. Men whom we accept as honest and wise tell us that a third world war will end civilization; tell us this third world war can be averted if and when it becomes the will of peoples to outlaw war; tell us understanding, bred of personal contacts, social intermingling and association, may make for sympathy leading in turn to friendship, co-operation, and in time to a just sharing of spiritual and material things, the essentials of peace and happiness; tell us that if the people of the world will learn to control their governments, learn how not to be made slaves destined for war's slaughter—then it may come to pass that peace will reign in the world.

For nearly six years now, the world has been at war and it has involved us directly for more than three years. Millions of men and millions in gold have been wasted in the insane struggle.

Free Masons, by tradition and by persuasion, are builders; builders of character; of personality; of morality; builders of buildings not made with hands.

In the first world war we gave freely to the welfare of the world. In the present strife we have outdone anything herctofore done.

Whether there can be an end to war in our time or in any time may be in doubt, but surely contact, understanding, appreciation, tolerance, kindness and many other things can and should contribute greatly to the prevention of those differences, political and economic, which lead to war; and it is here where Freemasonry, a disciple of peace, automatically can fit into the program to bring about peace. Its membership is drawn from all peoples, it is spread all over the earth, it embraces men of good will of every religion and every land. Surely such men can sow the seed of good will, understanding, co-operation, if and when free to act. Away then with the barriers which forbid their fraternizing everywhere with their brethren of like good will!

It is no excuse for failure to do a part because the part is small. Little things beget big things. Our association with Masons of other lands can make for better understanding between the peoples of those lands and our people, and thus contribute something to the cause of peace, if this be our will, and surely it is our will.

During this war we have contributed

[*Continued on page 146*]

WHAT OTHER LODGES ARE DOING

MANILA NO. 1

The following is of particular interest to the members of Manila Lodge No. 1, and to the Craft in general:

"28 January, 1946

"Secretary,
Manila Lodge No. 1, F. & A. M.,
Manila, Philippine Islands.

Dear Sir and Brother:

"Enclosed herewith is a page from the January, 1946 issue of The New Age magazine, in which reference is made to the Masonic emblems sent to me some months ago by Bro. H. Eugene Stafford, a Past Master of your lodge and first Grand Master of Masons in the Philippine Islands.

"We have been keeping these silver emblems until they might be safely returned to you.

"My own lodge, Potomac Lodge No. 5, Washington, D.C., learning the story of these emblems, has expressed the wish to restore these emblems to a new gavel — so that the complete gavel may be returned to you.

"As I understand that Manila Lodge No. 1, is again working, I am sending this letter and if it reaches you safely will you please advise me, and send instructions as to how we should address the package when returning this gavel to the Lodge.

"If there is any way in which this library may be of any assistance to Manila Lodge, we hope you will let us know about it.

Fraternally yours,
"LIBRARY OF THE SUPREME COUNCIL
"By (SGD.) RAY BAKER HARRIS
"Librarian."

HOW OUR RECORDS WERE SAVED DURING THE JAPANESE OCCUPATION.

By Bro. R. Francis Adams
Keeper of Archives

The occupation of Manila by the Japanese terminated all organized work of the various Masonic Lodges and Bodies located in the City, and marked the beginning of the destruction of all Masonic records which the Japanese could locate or identify. Manila's liberation by the American forces, after more than three long years of Japanese occupation, found the Masonic brethren without lodge rooms or suitable buildings in which to hold meetings, and with very few exceptions, without any records of their work in the past. One exception, Manila Lodge No. 1, F. & A. M., did manage to save most of its essential records but not without considerable risk to certain of its brothers. The facts relating to the saving of these records will be found very interesting to all Masons.

Late in December, 1941, when there was every indication that Manila would shortly be occupied by the Japanese, the officers of Manila Lodge No. 1, decided to make an effort to save their records or as many of them as were possible. Wor. Bros. Bernard M. Brown and Robert E. Cecil, and Bros. I. D. Butler and F. N. Cunningham, taking advangtage of the intervals between bombing raids by the Japanese, sorted out such of the records as could be packed in a one-drawer steel filing case, which was the only container readily available and which could be handed or hidden under existing conditions. When the container was full, Wor. Bro. Brown conveyed it to his house in Caloocan, where he was able to hide it. The Japanese cavalry moved into the area and occupied Bro. Brown's house on January 8, 1942. Little knowing the savage character of the Japanese, Bro. Brown had taken up his quarters at the factory of the Philippine Manufacturing Co., leaving his family to look after things at his residence. Bro. Brown was promptly picked up and interned at Santo Tomas, and his family were forced to vacate their house, taking with them hardly more than the clothes they had on their backs. After stopping at the house of a friend, they finally found refuge in my house in San Francisco del Monte, where they remained for about four months.

In April, 1942, Bro. Brown was able to secure permission to leave Santo Tomas for ten days to visit his family but his main object was to see what could be done toward saving the Masonic records. The steel box containing them had been shoved into the bottom of an old cupboard and fortunately had not been discovered by the Japanese. The family had an old and trusted servant, who was able to go to the house from time to time and secure some of the things the family sorely needed. This servant was also able to take from the filing case such of the papers as he could hide about his persons or place in a bag mixed with food and vegetables which he had purchased in the market. In going to and from the house in Caloocan and San Francisco del Monte, this man had to pass through the fields because the Japanese were searching those traveling on the roads. After several such trips all the records even including the filing case were transferred to my house.

After the transfer was completed, Bro. Brown checked the various items and repacked them in the steel box and the box was buried in the ground under my house. At the beginning of the rainy season of 1943, I found that the ground under the house was being flooded and white ants had attacked the box, having already eaten up the burlap and canvas which had been placed around it. I was faced with a serious problem. If the papers were left buried they would be destroyed, if kept about the house they were liable to be discovered by the Japanese. However, I had been employing Japanese in considerable numbers in my contracting work for many years, and had been able to form somewhat of an opinion of Japanese psychology, and had observed their methods in searching the house on numerous occasions, so I decided to keep the papers in the house. Placing them in another steel box which I had, no attempt was made to hide them, this box with several others were just left in full view. The Japanese would carefully look behind each picture on the walls, compel the women folks to take every garment from trunks and clothes closets and shake them out, and search closed rooms very carefully, but as a rule they paid hardly any attention to about a dozen locked boxes and packing cases which were in the sala and stored on the porch. One Sunday after the bombing by our forces in September, 1944, the Japanese made a search which lasted about three hours. Two men looked behind the pictures and shock out all the books in the bookcases, one man searched the room of David Shapira, one man searched the room of Mrs. Shapira and two men searched my rooms. There was an elderly officer who appeared to be directing the operations,

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FRATERNAL REVIEWS

By J. W. Ferrier, P. M.

SOUTH CAROLINA — 1945

Lodges-267 Members-26,195 Gain-3,214

The Most Worshipful Grand Lodge of Ancient Freemasons of South Carolina was called in special communication on March 24, 1944 for the institution of Dunean Lodge No. 359, and again on September 6, 1944, to consider the question as to whether or not the fraternity desired to sell the Masonic Temple Building located at the corner of Wentworth and King Streets, Charleston, and if so, to adopt the necessary legislation to properly consummate the sale. M. W. Bro. Henry L. Collins presided over both meetings, installing the officers of the newly constituted lodge at the first. At the second, the Jurisprudence committee offered a resolution authorizing the Grand Master to appoint a committee, of which he should be Chairman, and four other Master Mason members, with full power to receive bids or offers for the Masonic Temple Building, and in their discretion to sell the said property upon such terms and conditions as they might deem best, but for not less than $200,000 and that if sold, the Grand Master and the Grand Secretary shall execute and deliver all contracts necessary, and upon consummation of the sale shall execute and deliver such deeds of conveyance as may be necessary to convey the property in fee to the purchaser, which resolution was adopted by a vote of 378 to 198.

The Finance Committee then presented a resolution to the effect that all monies derived from the sale of the temple be placed in a separate fund for the building of a lodge hall at such time and place as the Grand Lodge may later determine, said fund to be invested in approved securities and all interest arising therefrom to be added to the fund and similarly invested, which resolution was adopted.

The Grand Master appointed the committee and then reminded the brethren of the War Bond Drive being conducted for the purchase of planes to evacuate wounded soldiers from the battlefield. A later statement by the Grand Master shows that sufficient money was raised by the Masons of this Grand Jurisdiction to purchase eleven such planes, at a total cost of $1,500,000.00.

Owing to the regulations prescribed by the War Committee on Conventions, no annual communication was held, but the Grand Master, taking counsel with the Grand Lodge officers and the past grant masters, called the elective Grand Lodge officers, the Past Grand Masters, the members of the Service Committee, Hall Committee, Finance Committee and Relief Committee to a meeting held at the Columbia Hotel in Columbia on March 19, 1945, all to be prepared to make their reports to him as Grand Master. At this meeting, it was agreed that such reports so submitted, as well as those which might be submitted by the Grand Master, the Grand Secretary, the Grand Treasurer, and the Fraternal Correspondent should be printed in a bound volume similar to the proceedings of the regular annual communications, to be distributed as usual, all matters contained in such reports to be finally acted upon whenever a meeting of the Grand Lodge may be permitted, the publication of same being for information only.

The Grand Master, in his report, after reciting the manner of holding the meeting as set forth above, admitted his misgivings regarding the possibility of assimilating the great number of new members admitted during the year, and called particular attention to the fact that in a number of instances, candidates rejected in one lodge presented an application to another, in which application appeared a note of such rejection, but nevertheless, they were elected to membership in the second lodge, and, in at least one instance, a portion of the degrees was conferred upon them. What was done about this is not stated but the Grand Master cautioned the lodges to "be sure of the material you are receiving."

Sixteen brethren were awarded 50-year buttons.

The Grand Master reported he had approved all by-laws submitted which were found in keeping with the Constitution and Code.

He stated he had attended every Masonic meeting within the Grand Jurisdiction to which he had received an invitation, and which it was possible to visit under existing travel regulations, enumerating the most important, among which we find one celebrating a brother's 73rd Masonic birthday, and another to honor six brethren who had been Masons for from 50 to 70 years. He also reported his disappointment at not being able to attend the Centennial Celebration of the Grand Lodge of Iowa, but that he had received great pleasure and Masonic profit by his attendance at the annual or special communications of the Grand Lodges of Montana, Wyoming, Pennsylvania and Massachusetts (A Masonic education in itself).

He lauded the work of the War Service Committee of the Grand Jurisdiction and of the Masonic Service Association; stated that in view of the abnormal conditions prevailing, he had granted a great number of dispensations which, under ordinary circumstances, would not have been issued, and reported the Grand Lodge to be now out of debt.

He ruled that an elected and installed Worshipful Master cannot resign; that all petitions must be signed by the Investigating Committee; that pall bearers at a Masonic funeral need not be Masons, the family having a right to select them, but if they are not members of the fraternity, they should take no part in the actual Masonic ceremonies.

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who strolled around over the house until they were about finished when he approached the box containing the Masonic records and asked me what was in the box. Being told that it contained old papers, he ordered it opened. The first paper on top was the original charter issued by the Grand Lodge of California.

Glancing at it, the officer asked me if I was a mason. Being answered in the affirmative, he proceeded with the examination. Wor. Bro. Brown had carefully wrapped these papers in about forty separate packages and each one was tied with twine or sealed with tape. This officer in a most perfunctory manner merely felt of each parcel handed to him. He did not open a single parcel. The contrast between the inspection of these documents and that which characterized the search of the rest of the house causes one to wonder if this officer were not a mason.

The preservation of these records is a matter of interest, not only to Manila Lodge No. 1, but to every Mason in the Philippines. Included among them was the original charter granted to Manila Lodge No. 342, F. & A. M., under the Grand Lodge of California, which marked the introduction of American Masonry into the Philippine Islands. Another interesting document is the book containing the minutes of the Lodge's first meetings written in long hand by Bro. Manuel Camus, P.G.M., the first secretary of the Lodge, under Bro. H. Eugene Stafford, P.G.M., the first Master of the Lodge. We also have the book of By-Laws which every member of Manila Lodge No. 1, has signed, plus several other documents already listed in our August 1945 Bulletin.

FRATERNAL REVIEWS

Among other things, he recommended that all monies in the hands of the Grand Treasurer, except a reasonable amount for current expenses, be invested in U. S. Savings Bonds, Series "G"; that advancement be made dependent upon proficiency rather than time; that the election of a candidate should be an election to all three degrees, and that all lodges contribute to the George Washington National Masonic Memorial.

A special committee previously appointed to prepare a suitable memorial to M. W. P. G. M. James Reid Johnson, the Senior Past Grand Master of the Jurisdiction, spoke of him as "a distinguished Mason," as indeed he was, as shown by his accomplishments recited in such memorial.

Then follows the usual statistical reports regarding both the subordinate lodges and the Grand Lodge of the jurisdiction, succeeded by a review of the proceedings of 61 sister Grand Lodges, carefully prepared by the Grand Master "by request of the Grand Lodge."

TENNESSEE—1946

Lodges — 376; Members — 47,168; Gain—3,794.

The 132nd Annual Communication of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee was held in Nashville on January 30, 1946, the presiding Grand Master being M. W. Benjamin Tate Dawkins, with all Grand Lodge officers present; with 15 out of 20 living Past Grand Masters in attendance, and with 361 of the 376 subordinate lodges in the jurisdiction represented.

M. W. Dwight Smith, Grand Master of the Grand Lodge of Indiana, R. W. F. B. Newell, P.J.G.W. of the Grand Lodge of Delaware, M. I. J. Robert English, Grand Master, R. & S. M., R. E. Lewie R. Polk, Grand Commander, K. T. of Tennessee, and Bro. Jim Nance McCord, Governor of Tennessee, were the distinguished visitors introduced.

The Grand Master submitted his address, and, on motion, that part of same relating to finance was referred to the Committee on Ways and Means; that referring to appeals to the Committee on Appeals and Grievances, and all other matters therein to the Committee on Jurisprudence. He began his report by quoting from the address of M. W. Samuel C. Brown to the Tennessee Grand Lodge at its 105th Annual Communication, which occurred just after the close of the first World War, and the selection, which is too long to be quoted here, certainly fits present conditions, at the close of World War II.

He noted the passing of M. W. Neale Mulligan Rutland, a Past Grand Master, as well as several other enthusiastic workers in the fraternity, and spoke very highly of the attendance at the different district meetings held throughout the jurisdiction, and of the increase in such attendance over previous years, four lodges having more than 50% of their entire membership present at such meetings, and one lodge had the distinction of having every Past Master of said lodge present at one of such district meetings.

He also referred to his attendance at the 13th Annual Joint Meeting of Shelby Lodge No. 162 of Bristol, Va., and King Lodge No. 461, of Bristol, Tennessee, in the Hall of Shelby Lodge on the Virginia side of the state line, at which M. W. G. M. Laningham of Virginia was present with several of his Grand Lodge Officers, as were also visitors from several States, and about an equal number of visiting lodges from Tennessee and Virginia, stating that these annual meetings at Bristol are worth a great deal to Masonry in that particular section.

He was also present, in company with the presiding Grand Officers of other Grand Bodies and numerous distinguished Masons from Tennessee and other states, at Cumberland University at Lebanon, when M. W. John H. Cowless, P.G.M. of the Grand Lodge of Kentucky, and Sovereign and Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry in the Southern Jurisdiction, United States of America, had conferred upon him the degree of Doctor of Letters.

He also reported that $500.00 had been contributed to the Red Cross and an equal amount, through the Grand Lodge of California, to the distressed brethren of the Philippine Islands, both sums being taken from the Grand Master's Emergency Fund.

He reported the consolidation of three lodges with three others; that a duplicate charter had been issued to one lodge whose original charter had been destroyed by fire.

He further reported that 12 lodges had conferred two consecutive degrees on various brethren within less than the required 28 days, and that while he had healed these irregularities, he had ordered the lodges involved to pay to the Grand Secretary the penalties provided for such violations, and that in a great number of cases, lodges in other jurisdictions had conferred degrees as a courtesy to a number of

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FRATERNAL REVIEWS

lodges in the jurisdiction of Tennessee but had done so without observing the Tennessee regulations regarding a separate ballot for each degree, and the required lapse of time between the conferring of the degrees, and that he had healed all such irregularities. Likewise, that in a number of cases, lodges had invaded the jurisdiction of other lodges. In all such cases, he healed the brother, the object of the irregularity, but required the erring lodge to forward to the proper jurisdictional lodge all fees collected for the conferring of the degrees, and imposed a penalty of $15.00 for invasion of jurisdiction.

In connection with the voting upon candidates, he recommended that the law of the Tennessee Grand Jurisdiction, which is one only of eight Grand Lodges of the United States and Canada which require separate ballots for each degree, be changed, so that one ballot should elect for all three degrees. This was approved by the Jurisprudence Committee, which recommended that Edict No. 25 be amended so as to provide for a single ballot, which recommendation was approved by the Grand Lodge.

During the year, 23 trial commissions were appointed to hear charges against an equal number of brethren, with the result that 15 were expelled, one was reprimanded, two suspended for definite periods; two were indefinitely suspended, and in two cases, the charges were not sustained.

He granted 28 dispensations and made six recommendations.

The Committee on Appeals and Grievances had five cases before it and recommended that two be denied, two be granted, and one referred back to the lodge that the matter might be put in proper form for action, which report was adopted by the Grand Lodge.

Forty-nine 50-year certificates and label buttons were given during the year, and $120.00, representing a contribution from the members of Omega Lodge No. 536, to assist in the rehabilitation work of the Grand Lodge of the Philippine Islands, were forwarded directly to the Grand Secretary of the Grand Lodge in Manila by the Grand Secretary.

Bro. A. B. McClure was elected M. W. Grand Master, and he, together with the other elective and appointive officers of the Grand Lodge were duly installed.

The proceedings next contain the usual statistical reports, memorials to 637 members of the lodges of the Grand Jurisdiction of Tennessee, and to distinguished Masons of other Grand Jurisdictions, followed by a copy of the Constitution and of the edicts of the Grand Lodge of Tennessee.

A review of 58 of the 78 Grand Lodges, with which the Grand Lodge of Tennessee is in fraternal communication, closes the proceedings. In the foreword to these reviews, it appears that with the single exception of Mexico, there were net increases in membership in every jurisdiction, and the reviewer takes the same point of view as does P.G.M. Harold J. Richardson, of New York, when he said:

> Freemasonry is a life to be lived, not a formality to be perfunctorily observed. It is a life grounded in religion, organized in morality, mellowed by good fellowship, humanized in charity, and dedicated to service.

NOVA SCOTIA — 1945

Lodges-84; Members-9,624; Gain-770

The 80th annual communication of the M. W. Grand Lodge of Nova Scotia was held in Halifax on June 13, 1945, with M. W. Bro. Melbourne R. Chappell, G. M., presiding, with all the eleven Past Grand Masters of the jurisdiction present, together with a number of distinguished visitors from the Grand Lodge of "Canada" in the Province of Ontario, the district grand lodge of Newfoundland, English Constitution, the district Grand Lodge of Newfoundland, Scottish Constitution, and the Grand Lodge of New Brunswick.

Past Grand Master's jewels were presented to the last four past grand masters.

The Grand Chaplain delivered a sermon in the form of an address, taking — "And they said, Let us rise up and build, so they strengthened their hands for this good work" from Nehemiah II, 18, for his text. It is a beautiful piece of literature, but too long to be copied here but well worth reading by every Mason.

The Grand Master in his address called attention to the continuous good work for a number of years (27 as later shown), of R. W. Bro. James C. Jones, as Grand Secretary, who died a month before the communication. He likewise paid a hearty tribute to President Roosevelt, stated that friendship and good fellowship prevailed throughout the jurisdiction, that many petitions had been received during the past year and that the "quality" of the applicants was high. He declared the constituting and consecration of Margaree Lodge No. 100 was one of the highlights of the year and urged that stress be placed on Masonic Education, recommending that interlodge visitations be arranged as often as possible. He spoke with pride of the very satisfactory conditions prevailing in the Masonic Home at Windsor, and reported the making of many visitations during the year, referring particularly to his visit to St. Andrew's Lodge No. 7 on the 100th anniversary of the grant-

[*Continued on page 146*]

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CODE OF LIFE

By W. B. JOHN JEROME RIEHL
Manila Lodge No. 1

RELIGION.

To love God with all my heart, and with all my soul, and with all my mind, and with all my strength.

PRAYER.

That the will of God will always be accomplished.

BELIEF.

That God is one:

Omnipotent—All Powerful.
Omniscient—All Wise.
Omnipresent—All Pervading

FAITH.

In the Absolute Goodness of God and his Commandments.

That the Love of God is Eternal and All Embracing.

HOPE.

That I may always be:

Kind	Merciful
Industrious	Prudent
Just	Reasonable
Diligent	Studious
Forgiving	Temperate
Charitable	Tolerant
Considerate	Truthful
Loving	

Strong in deed, gentle in manner.
That I may always judge with candor, admonish with brotherly love, and reprehend with justice tempered with mercy.

CHARITY.

For all mankind.

DUTY.

To God.

Always to be grateful in my heart.
Always be obedient in my soul.
Always serve with all my strength.
Always use my mind faithfully in His Service
Learn His Commandments.
Understand his Commandments.
Obey His Commandments
Never mention His Name except with that awe and reverence which are due from the creature to his Creator.
Implore His aid in all my lawful undertakings.
Look up to Him as the rule and guide of my Faith.

To my neighbor.

To love him as myself
Always to act with him truthfully and morally.
Render him every kind office that justice or mercy may require.
Do unto him, as in similar cases, I would that he should do unto to me.

To myself.

To know myself
To learn to love myself.
To follow and practice a well regulated course of discipline that will best and improve and preserve my mental, moral, physical, and spiritual well being and happiness.
To exert the talents, wherewith God Blesses me, to His glory and the welfare of my fellow creatures.

As a citizen.

To be exemplary in the discharge of my civil duties.
Never propose or countenance any act which may have a tendency to subvert peace and good order.
To be obedient to the laws under whose protection I may live.
Never lose sight of the allegiance due my country.

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DUTY.

As an individual.

Practice the domestic and public virtues.

Be chastened by TEMPERANCE. Temperance is that due restraint on the affections and passions and frees the mind from the allurements of vice.

Be supported by FORTITUDE. Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger when prudentially deemed expedient.

Be directed by PRUDENCE. Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason and is that habit by which we wisely judge and prudentially determine our present as well as our future conduct.

To let JUSTICE be the guide of all my actions. Justice is that standard or boundary of right which enables us to render to every man his just dues without distinction.

TO BE FAITHFUL TO DUTY.

And now abideth FAITH, HOPE, CHARITY, these three; but the greatest of these is CHARITY. Corinthians, 13/13

FAITH.

"Thou shalt love the Lord Thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

God is the great inspiration of FAITH; Faith in God, Faith in Love, Love of God.

HOPE.

Immortality is the great inspiration of HOPE.

"In HOPE of eternal life, which God, that cannot lie, promised before the world began." Titus 1/2

CHARITY

"Thou shalt love thy neighbor as thy self."

DUTY is the great inspiration of CHARITY.

LOVE Your neighbor as your self.

"For man . . . is the image and glory of God."

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

I-Corinthians-6/20

REAL MASONS

By Wor. Bro. J. V. Buenaventura
Kanlaon No. 84

Once a month we gather together in this Lodge as all good Masons do in order to renew our unity and to reimpress upon ourselves our obligations and duties to one another and to our Fraternity. Heretofore, we have always taken for granted that, having passed through three progressive steps in Masonry, we have already imbibed the tenets of the Fraternity. Imbibing the tenets of our Fraternity does not make us real Masons; it is the translation of these tenets into actual practice in our every day life that makes us real Masons.

In the opening and closing of our Lodge we are always charged with the unity of purpose and with our duty as Masons—: Always to live and move on the planes of square and level under the law of love;

Love which forgives and forgets the faults of a brother man,
Nor fanneth the dying embers of hate into life again;
Which holds up the hands of a brother, carries relief to the poor.
And greets with a hearty welcome the stranger at his Door;

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A PLEDGE OF SERVICE

Which rescues a brother from the gutter of despair,
And soothes from the brow of sorrow the wrinkles of Doubt and Care.

My Brothers, the past three years in which we were under the Japanese domination were three years of indescribable torture and suffering, intended to break down our moral strength so that, instead of being loyal and devoted to the principles upon which we were nurtured, we surrender ourselves to the might and mastery of Japan. We suffered physically under the strain of their power, under the reign of chaos, confusion and brutality, but we kept faith with our Masonic precepts, knowing as we know that truth and righteousness will ultimately triumph for, a Masonic Creed is:

To look up in the light of reason to the gracious Being above,
As the infinite source of wisdom, and the source of infinite love:
To follow in all submission wherever His will may lead;—
To trust in His infinite justness in the light of His work which saith:
"I am thy Heavenly Father," such is a Mason's faith;
That the spirit of love may guide him Wherever his feet may fare.

Brother, with that faith we were saved, and with that faith many of our brethren gave up their lives that we may live again in peace, prosperity and happiness. It is up to us now the living to continue the work so nobly done by our dead that our Fraternity be made more worthy for you and me and for the generations that come after us. Let us not permit misunderstanding and jealousy to rise among ourselves for harmony is the strength and support of all institutions, especially this of ours. Let us strive to eliminate everything that might endanger that harmonious working together which is so essential to the success of the noble cause our institution has espoused. This is the only way by which we can succeed, the reviving of our Masonic Morals, the translations into actual practice our Masonic tenets, the reconstruction of our morality based upon the symbolic representations of the three lights, plumb, level and the square.

—oOo—

LET US PLANT THE SEED IN A FERTILE SOIL

By W. B. Brigido T. Capili,
Acting Master, Hiram Lodge No. 88 F. & A. M.

When a farmer selects seeds to plant, he does not overlook the fact that a suitable soil for his seeds is a prime factor in order to reap the most yield. If he has only a limited area, he applies some kind of soil-testing in order to apply certain kind of chemicals to rectify the deficiency of the soil. This gives him the relative assurance of his future happiness.

People in the Orient, particularly the Chinese as you may observe have trained and are training their youngsters from boyhood to a well-chosen trade which they may follow until they grow into manhood. When they reach manhood, they become masters of their chosen profession or trade.

We masons can now combat the hostile attitude of other organizations by training our youth on the ideals of our organization. We have now a very fertile soil in which to plant the seed of masonry. I am referring to the Order of DeMolay. It is an organization suitable for the training of our future citizens and future masons. It is an organization that can and will stand behind our Republic. The youth of DeMolay will be the loyal citizens of our country as they are taught the noblest ideals, Adoration to the Ever Living God, Love of Country, Respect to our Flag, filial love of those dearest to them, and devoted companionship, and as they grow old into manhood, it is my firm belief, that they will be assets to our organization and pillars of our country. Let us therefore give our unfaltering support to the Order of DeMolay.

Let us plant the seed on a Fertile Soil.

We take pleasure in announcing

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SCOTTISH RITE PAGE

SCOTTISH RITE NEWS

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

To the Brethren who are still awaiting with patience for their copies of Morals and Dogma, while we assure all of them that they will eventually receive theirs, we may as well quote excerpts from a letter from our Ill. Acting Grand Secretary General of recent date which explains the delay, "We might state that due to a multiplicity of handicaps, caused by labor shortage, inability to obtain paper and cloth, etc., our printer has not been able to keep abreast with our needs and as a consequence it may be some time before the Morals and Dogma order reaches you. . . . ."

It is necessary that all members of the Philippine Bodies, A. & A.S.R. give us their correct addresses or promptly advise the Secretary of any changes of address. Letters for Bro. Ruperto Monte, 32°, Bro. Jack Finney Lane, 32°, Bro. Eusebio Beltran, 32°, Bro. William L. Burr, 32°, and Bro. Vicente Carbajosa, 32°, have been returned to us by postal authorities and any Brother knowing of their present whereabouts are requested to communicate with us.

Ill. Bro. J. W. Bickell, 33°, Acting Secretary of the Scottish Rite Bodies of Guthrie, Oklahoma, writes us that during their April Reunion they had the pleasure of conferring the degrees from the 4th to the 32nd, inclusive on Bro. Wade Arthur Eskridge of 1911 South Gray, Tulsa, 4, Oklahoma, as a courtesy to our Bodies. Furthermore, they furnished Bro. Eskridge with a 14th° ring, a copy of Morals and Dogma, and his room and meals while he was in Guthrie, saying that they wanted to contribute the above amount to our Bodies since they feel sure we have suffered enormously since 1941. "This is a small item but our Lodge of Perfection has asked that no charge be made for the expense," Ill. Bro. Bickell graciously concludes. The benevolence shown is gratefully appreciated and the Bodies at Guthrie can be rest assured of our Masonic services when and if called upon to do so.

The Illustrious Deputy for Massachusetts, Bro. Arthur D. Prince, 33°, also informed us that the Scottish Rite Degrees from the 4th to the 32nd, inclusive, were conferred on Bro. (Col.) Charles Everest Robinson. Boston being under the Northern Masonic Jurisdiction is geographically separated from us who are under the Southern Jurisdiction, yet we find Masonry in action by the close ties binding the two great Bodies of Scottish Rite Freemasonry in the United States. We wish to thank our Brethren in Boston, and we look forward to performing a similar service for them in the Philippines.

We gather from a letter we received from Mrs. Woodard, that Bro. James is a very busy man now a days. Their address is 1221 Arkansas Street, Vallejo, California, and any Brother from the Philippines passing by that way will be certainly welcomed.

We find Bro. (Lt.) Alden J. Whitney, 32°, still in the Army, now attached with the Finance Office at 2 Lafayette St., New York City, where he has been able to see a few of the degrees put on in full form. Bro. Whitney will be glad to know that at our last Reunion the 18th Degree was conferred in a most impressive manner by a Special Team headed by our indefatigable Masonic worker, Bro. (Capt.) Daniel Limbo, 32°, Wise Master of Burgos Chapter, Rose Croix.

Bro. (Col.) Helmer A. Holmstrom, 32°, has written us from 468 Case Avenue, St. Paul, Minnesota, that he had an interesting sojourn in Japan for some time after he left the Islands. He will be on terminal leave on 30 May, but his plans are still unsettled.

Another Old Reliable in the person of our Bro. Albert L. Lehman, 32°, has reported from 1028 — 17th Street, Santa Monica, California. We hope to hear more from Bro. Lehman.

From 493 Grand Street, Galion, Ohio, comes a letter from Bro. (Lt.) William H. Armstrong, 32°, informing us that he met Bro. J.H. Cunningham, 32°, Welfare Director of the Masonic Services Association at Washington, D.C. Bro. Cunningham expressed his desire for membership in the Manila Square and Compass Club.

"Just a note to let you know my new address, 1505 Hemphill St., Fort Worth, Texas, and to say again how happy I was to have received my Consistory degrees under such fine Masons as you have in Manila, . . ." so writes our good Bro. Donald R. Burrus, 32°, for which we thank him very kindly. He was lucky enough, he says, to visit the Spring Reunion in Dallas, and "although they had beautiful costumes and lovely settings, the spirit of true Scottish Rite Freemasonry was no deeper than we had on the 24th of November 1945, in the Thanksgiving Class."

Bro. Clifford H. Church, 32°, sent us a reminder from New York City. He

WAR DAMAGE CLAMS SYSTEM INSTALLATION

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SCOTTISH RITE PAGE

was for a time stationed in Washington, D.C., while there "got in touch with Bro. Irving Miller, 32°, who was with me in Manila and also a member of V-J (Victory Joe) Class." While Bro. Miller has been mustered out of the Navy, Bro. Church tells us that he has "too many years in to leave now." He is on the *USS Leyte*, named after the battle of Leyte, which was commissioned on April 11, 1946. Bro. Church likes the ship as he does the Navy for that matter.

Congratulations to Bro. (Dr.) Antonio Villarama, 32°, for his appointment in the Roxas Cabinet as Secretary of Health and Public Welfare. U.P. Alumni will also rejoice to learn that Bro. Francisco Benitez, 14°, was called back to his old post as Dean of the College of Education, which he founded many years ago. Bro. Benitez was Secretary of Public Instruction in the Osmeña Cabinet. Bro. Florentino Cayco, 32°, is still Under Secretary of Public Instruction.

We have been following avidly the editorials in the *Morning Sun* of our good Bro. Mauro Mendez, 32°. Bro. Mendez, who wrote editorials in English in The Cabletow, before the war, was widely quoted by Masonic Journals abroad. Formerly Press Secretary to President Osmeña, Bro. Mendez has gone back to his old love — the newspaper. More power to you, Bro. Mauro.

Twenty-two Brethren attained the 32nd Degree at our last Reunion on 29 and 30 May 1946. For the first time after liberation, the 18th Degree was conferred in full ceremonial form. Another Reunion will be held on 2nd & 3rd July, 1946, when the 30th Degree well be exemplified in full form. The Philippine Bodies are indeed progressing "by slow degrees, by more and more."

MANILA BODIES
A. & A. S. R.

The following extracts are from a letter from Panama to the Secretary of the Manila Bodies by Lt. Comdr. O. G. Urquhart, 32°:

Greetings from Panama to all my brethren in the Philippines. Have received my 1946 Card for which I thank you very much. Also allow me to thank you for taking care of my dues in Cavite No. 2 and hope to have my Card from there soon. There is a number of Blue Lodges here in Panama and a good Scottish Rite. There is a nice S. R. Temple and the brethren are O.K. It is with a great feeling that I learn that you have been working the past 11 months and to be building on the ashes and from scratch, shows that the spirit of Masonry has not been affected by the years of darkness there. It would indeed be a pleasure to be able to be with you and assist in building up the temples and the Rite there in the Valley of Manila. If I can be of any assistance to you from back here, please let me know. We never once doubted that the invader would be driven out of the Islands and that the Light of Masonry would shine more brightly that ever and may it be God's will that the marks of War shall soon be obliterated and that Wars shall never again strike those Islands. You are fortunate in our having our good friend and brother, The Honorable Paul V. McNutt back with you to help get things back to normal. My very best wishes to all of you and may God add His blessings now and forever more.

FRATERNAL . . .

[*Continued from page 141*]

ing of its charter, and of his visitation to Western Star Lodge No. 50 on its 75th anniversary.

The R.W.D.G.M. Bro. A. H. MacMillan also presented a report consisting mostly of a statement regarding his visitations to subordinate lodges, district meetings and the Masonic Home. This is followed by reports from each of the 10 district deputy grand masters.

The report of the Grand Secretary states the total membership to be 9,624, with a gain during the year of 781, whereas the abstract of returns appearing at a later page shows the net gain to have been 770. We are unable to determine which is correct, and so have taken the one shown in the abstract.

The Acting Grand Secretary appointed after the death of R. W. Bro. Jones, filed a supplimental report in which he recommended an early modernization of the office of the Grand Secretary, stating that the typewriter used therein is 35 years old; that no typist or stenographer is employed, and that no adding machine is among the office equipment. He recommended the employment of a full-time bookkeeper-stenographer to assist both the Grand Treasurer and the Grand Secretary in the performance of their duties. He further recommended the appointment of a Committee on printing, to supervise the printing; stated he had completed annotation of the Grand Constitution and expected to have it printed in a short time. He further recommends the use of a better system respecting dispensations, decisions, actions on by-laws, and other official acts, and that the lodge secretary should be required to send the Grand Master and the Grand Secretary copies of all summons and circulars sent to the members of their respective lodges, same being required by the Constitution.

The Jurisprudence Committee approved all dispensations and decisions rendered but further ruled that the war in Europe being now over, there no longer existed any valid reason for asking for a shortening of the period between the conferring of degrees. The Jurisprudence Committee, which apparently acts also as the Committee on Fraternal Relations, refused to recommend the entering into fraternal relations with the Grand Lodge of Egypt, and the matter was put over until the next communication.

A motion was adopted for the creation of a Committee on Fraternal Reviews, its report thereon to be published as a separate volume of the proceedings and to be sold to the members.

Thirty-four 50-year buttons were presented during the year, and upon petition of Acacia Lodge No. 14 that it be recognized as being 100 years old and entitled to wear gold chain collars and gold ornaments and decorations on their regalia, it was found so to be and was so authorized.

The incumbent Grand Master was re-elected, and he and the other elective officers duly installed by M. W. Bro. James S. Hoyt, Grand Master of Masons in New Brunswick.

There follows a list of the amendments (or corrections) to the published proceedings of the 1944 communication, succeeded by the usual statistical reports of the subordinate lodges and of the Grand Lodge itself.

OFFICIAL . . .

[*Continued from page 137*]

to the relief of our brethren of Jurisdictions not in fraternal relationship with Grand Lodge. It has not contaminated us. It was good for our souls. Such is the strength of the masonic tie!

To meet as best we may the obligation the world tragedy imposes on all men, but particularly on Freemasons because of what they are—the obligation of each one of us to serve zealously the cause of peace on earth and of Brotherhood, even if the individual contribution can be but small, your Committee recommends in this emergency the lifting and doing away with barriers to Masonic intercourse which forbid Brethren of one Obedience to

[*Continued on Page 150*]

SECCION CASTELLANA

NOTAS EDITORIALES

INTOLERANCIAS Y PREJUICIOS

Debemos prevenirnos contra todo asomo de intolerancias y prejuicios. La lucha en estos tiempos debe ser más intensa! La hidra del prejuicio y de la intolerancia es de siete cabezas y quiere asomarse en vísperas del resurgimiento de nuestra República.

Fuimos informados de que en las ceremonias llevadas a cabo el 30 del pasado mes de mayo en memoria de los muertos y que tuvieron lugar en el salón de actos de la Universidad de Santo Tomás se tuvieron que suprimir del programa los actos de INVOCACIÓN y de BENEDICCIÓN. Y esto se debió a que los religiosos de la Universidad significaron su oposición a que dichos actos se llevaron a cabo por algún ministro que no fuera de la Iglesia Católica.

No podemos concebir un acto más intolerante. No parece sino que se quería imbuir al público con la idea de que las plegarias a nuestro Padre no podrían llegar a los Cielos a menos que fuera mediante la actuación de un ministro de la Iglesia Católica, y que la bendición de Dios no había de descender a menos que fuera por los oficios de un sacerdote católico. Nada mas tragicamente vicioso!

Si no fuera porque ello es y constituye la mejor prueba de una fuerte intolerancia religiosa que puede envenenar el ambiente de la mejor buena voluntad ni siquiera mencionaríamos este incidente.

Sin embargo, este incidente puede tomar proporciones que fuera mas tarde la causa de grandes disturbios sociales. Lo que ahora aparece como una mera intolerancia o prejuicio pudiera mañana ser una imposición, y en día no lejamo una persecución con todas sus funestas consecuencias y concomitancias. En ese día habrá muerto la libertad religiosa. La Libertad de conciencia será un mito. Para recobrarla será menester otra vez ríos de sangre y sacrificio de vidas. El odio y el rencor que trae una lucha religiosa será bastante para frustrar nuestros mejores propósitos de establecer una República próspera, fuerte y vigorosa en nuestra patria.

Y lo que venimos diciendo en cuanto a estos prejuicios religiosos es aplicable también a prejuicios raciales. Justamente en ese mismo acto del 30 de mayo, nuestro Her. Paul V. McNutt, alto comisionado de los Estados Unidos, habló claro y mucho sobre este punto. Sus pronunciamientos son altamente pertinentes y masónicos. Hélos aquí:

"In this ceremony here, we honor all those who have died in battle for America and for the Philippines. It does not matter today whether they died at Malabon, at Bull Run, at Santiago de Cuba, at Chateau Tierry, at Bataan or on Leyte. They died in all these wars for the same causes... for freedom, for liberty, for the sanctity of human worth. And in recent years their blood streams drenched the same battlefields. The brimming up of their youth was emptied on the soil of the good land WITHOUT REGARD FOR CREED OR RACE...."

"They won for us a world of freedom, a world of opportunity, a world in which the voice of the lowly may be heard along with the voice of the proud. They saved for us a world in which BROWN MEN may join with men of lighter skin in a common purpose and common devotion to a common cause. In such a world I am glad to live. Such a world our children may be proud to inherit..."

"But the immortal dead have left unblemished the values of right and justice. These still remain the standards by which the world measures deeds. Truth is still right, and there has been retained for our children, and our children's children, the ethics of justice, of gentleness, of TOLERANCE and RACIAL BROTHERHOOD. The doctrines of hate and savagery, of might converting evil into right have been thrust back into the darkness of an ancient age from which they emerged on the banners of our enemies...."

"The unity that was achieved on the field of battle needs now to be claimed for the strivings of peace. We face the test of achieving in action the goals which the living and the dead fought to preserve in prospect. Let me define those goals. They are: the right of men, of all men, to live in contentment and happiness, to retain the products of their work, to maintain themselves and their children in health and security, to speak their minds freely and to think freely, to WORSHIP freely, and finally to value each life as worthy of its creation and to give each person the respect and the dignity that is owed to the immortal soul..."

"Although we overcame with inspired force the evil aspirations and concepts of our national enemies, we have not yet conquered their ideas. They still spring up among us, in other forms, perhaps, but stamped unmistakably with the mark of error. THERE IS RACIAL PRIDE, WHICH MAKE MEN OF OUR COLOR JUDGE THEMSELVES SUPERIOR MEN OF ANOTHER..."

"These evils, these concepts of the relation of government to men, are still with us in every land including our own. They are errors of thought which exist often in men of standing and even of good intention; they exist more violently and more openly in demagogues who would use the injustices of our imperfect society as justification for the abolition of all that is good in our social forms. These evils lurk in every nation; constant vigilance is necessary to maintain our liberties and rights against the onslaugt, insidious or direct, of these forces..."

"We may speak blithley of Philippine–American relations, and of the great intimacy and understanding which will bind us through the years. But unless we begin with people, with Filipinos and Americans, Philippine-American relations remain an empty phrase. There must be a concerted effort on the part of Amercans in the Philippines, all Americans, to understand and know the real Filipino; there must be an effort on the part of the Filipinos to know and understand Americans in their national character. Prejudices and barriers built ON RACE must be swept aside, forever. Philippine-American unity can be built only on sincere friendship and equality. THE DOCTRINE OF RACIAL SUPERIORITY IS ABHORRENT TO US IN THEORY. IT MUST BE OBLITERATED IN PRACTICE..."

Beginning on July 4, Americans must realize and keep firmly in mind that they are and will be guests in a proud

and sensitive land. The United States Government will not I am sure, use its influence and prestige in the Philippines to protect any fancied SUPERIORITY which individual Americans might wish to assert in this nation..."

"Who of those who fought here before or after the liberation, recalls a bullet that made a distinction between Americans and Filipinos? Which of you can recall a difference between the devotion to our common cause felt by Americans and Filipinos? There was no distinction in war. Let there be none in peace..."

"This war taught us one great lesson. That lesson was this: that THERE IS NO COLOR IN THE HEARTS OF MEN..."

"They fight for causes their minds and hearts have faith in. The minds and hearts of Filipinos are of exactly the same complexion as those of Americans. It is our great achievement that it is so. It is the greatest monument to our stewardship here..."

No existe semejante cosa como la SUPERIORIDAD DE RAZAS. El prejuicio racial es absolutamente una cosa incomprensible para el hombre medianamente culto. No nos olvidemos que este prejuicio racial jugó un papel importantísimo como causa determinante de las dos últimas guerras globables. Los del EJE han tratado de explotarlo como pregón de guerra y por ello la humanidad ha tenido su Gólgota.

"NO HAY COLOR ALGUNO en los corazones de los hombres." "Las balas de nuestros enemigos no distinguen entre Americanos y Filipinos." "El orgullo racial es absurdo." "Como doctrina, la Superioridad Racial debe ser borrada completamente." Estas son hermosas palabras que debemos recordar constantemente, si los que vivimos en Filipinas habremos de establecer aquí los cimientos de una vida pacífica, feliz y próspera.

Y sobre todo no nos olvidemos que es solamente absurdo, sino hasta insultante, el suponer que un hombre por su nacionalidad no puede ser elemento apropiado para cualquier actividad, organización o institución o para cualquiera de sus funciones. La invocación de semejante teoría es la invitación más eficaz para la distanciación de los hombres y la erección de una fuerte barrera de prejuicios entre ellos.

Estemos alertas y vigilantes que esa es nuestra misión como Masones!

OBJETIVOS DE UN SUPREMO CONSEJO

por ANTONIO GONZALEZ, F.P.S

Abogamos en nuestros artículos anteriores por el pronto establecimiento de un Supremo Consejo para Filipinas en cuanto se proclame aquí la República. Hemos demostrado que, por Ley y Tradición Masónicas, tenemos el derecho, o mejor, la obligación de establecer aquí un Supremo Consejo. Ahora bien, vamos a proceder a demostrar en este artículo que los objetivos de un Supremo Consejo también justifican su pronto establecimiento en Filipinas.

Como decíamos en nuestro artículo anterior, los altos grados se multiplicaron en tal forma que hubo una verdadera confusión de ellos y hasta de ritos. Tan sólo el retiro de MEMPHIS y MISRAIM tenía una lista de noventa y siete grados. Era necesario dar cierto sistema a los grados, encauzarlos, darles su propio significado y desarrollo, encontrar y enfatizar su íntima filosofía, y sobre todo, complementar con sus sublimes enseñanzas los principios y las verdades encerrados en los grados de la masonería simbólica. Los principios de la masonería estaban—como hasta ahora están—envueltos en los grados simbólicos. La Masonería del Rito Escocés se impuso la tarea de comentar y desenvolver estos principios mediante la adopción de grados superiores, cuyos aparato y sublimidad se consideró como acondicionados para el propio desarrollo, estudio y evolución de aquellos principios. Su método, su filosofía, su debida interpretación constituyen todo el sistema del Rito Escocés, que a los principios padeció de cierta confusión. Para corregir esta confusión, para dar sistema al Rito, metodizar sus grados a fin de que rindan sus deseados frutos, las Grandes Constituciones adoptaron la idea de la formación de un SUPREMO CONSEJO para todo país, estado, reino, imperio o república libre e independiente.

El Gran Comendador Fitzgibbon del Supremo Consejo de Irlanda dijo en un discurso suyo en 1909, que el objetivo de un Supremo Consejo es identificar a la masonería genuina, impedir su ulterior innovación, y procurar su general aceptación mediante un patrón de uniformidad.

En su HISTORIA DE LA FRANCMASONERIA, Enoch T. Carson dijo que John Mitchell y Frederick Dalcho organizaron el Supremo Consejo del grado treinta y tres para los Estados Unidos de América con el objeto de sacar del caos en que entonces estaba envuelta la masonería del Rito Escocés.

Albert Pike, hablando de estos objetivos, en su alocución de 1886, dijo lo siguiente: "El principal propósito del Supremo Consejo, desde sus comienzos y durante el curso de su vida, fué hacer del Rito Escocés Antiguo y Aceptado una Francmasonería a la cual el hombre erudito e intelectual pudiera dedicarse con devoción para su propio aprovechamiento; incorporar en sus enseñanzas todas las grandes verdades predicadas por los mejores hombres y los más sabios de todas las edades; comentar y dar la verdadera interpretación a los símbolos de la Masonería Azul; determinar y desarrollar debidamente la idea especial encerrada en cada uno de sus propios grados; apelar al sentido moral e intelectual de los iniciados, dejando para otras ramas de la órden la pompa y ostentación; no contentarse con aparatos escénicos, ni re-

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presentaciones teatrales; sistematizar el trabajo en sus diferentes grados de modo que las mismas puedan ser conferidas a un pequeño costo; y que las Logias y los Capítulos puedan prosperar donde una Logia Simbólica pueda ser mantenida decentemente y con crédito."

En Filipinas tenemos nuestra propia Masonería Simbólica que trabaja y actúa bajo la jurisdicción de la Gran Logia de las Islas Filipinas. La Gran Logia de las Islas Filipinas es la única con propia y exclusiva jurisdicción en Filipinas sobre los grados simbólicos. Nuestra Gran Logia está reconocida como tal en el mundo masónico internacional.

Si un Supremo Consejo no tiene otro objetivo mas que desarrollar los principios de la masonería simbólica mediante su sistema de grados, conocidos como del Rito Escocés Antiguo y Aceptado, para mejor inculcar su verdadero significado y filosofía, apelando así mejor al sentido moral e intelectual del iniciado, el Supremo Consejo se convierte de este modo en una organización que complementa la labor masónica del simbolismo.

Por tanto, si la masonería simbólica en Filipinas tiene su propia y exclusiva jurisdicción que es la de la Gran Logia de las Islas Filipinas, su complemento en la labor masónica del simbolismo, que es el Supremo Consejo del grado treinta y tres del Rito Escocés Antiguo y Aceptado de la Francmasonería, debe tener también su propia y exclusiva jurisdicción en este territorio. Es decir, la masonería del Rito Escocés en Filipinas debe ser también independiente y soberana.

La masonería simbólica tiene sus propias características y peculiaridades en cada gran Jurisdicción que no tienen la masonería simbólica de otras Grandes Jurisdicciones. Los Antiguos Linderos o Límites son universales y permanentes. No pueden ser enmendados, ni modificados. Pero las regulaciones y leyes masónicas locales pueden ser cambiadas y enmendadas para acondicionarlas a los problemas y necesidades locales. Esto explica el por qué siendo la Masonería UNIVERSAL, sin embargo, existen muchas y diferentes Grandes Logias, pues, cada una de ellas ha surgido de las necesidades masónicas locales o domésticas. Si el objetivo del Supremo Consejo del Grado Treinta y Tres del Rito Escocés Antiguo y Aceptado es completar esta labor de la Gran Logia, con mayor razón este Supremo Consejo debe ser en la localidad libre e independiente, pues, siendo dependiente de cualquier otra OBEDIENCIA su labor podría no estar en consonancia con la de la Gran Logia o de la Masonería simbólica en la localidad. Y esto es lo que las grandes Constituciones han tratado de evitar, al disponer sabiamente que en cada reino, imperio o estado soberano debe haber un Supremo Consejo.

Y si hasta ahora los cuerpos del Rito Escocés Antiguo y Aceptado en Filipinas han tenido que depender del Supremo Consejo del grado treinta y tres de la Jurisdicción Sur de los Estados Unidos de America, ello se debió tan sólo al hecho de que siendo Filipinas una mancomunidad dependiente de los Estados Unidos de América, y no un estado soberano en el sentido y significado que dan a estas palabras las Grandes Constituciones, no se podían aplicar sus disposiciones para establecer aquí un Supremo Consejo. Pero con el próximo advenimiento de la república, esta única barrera para la formación de un Supremo Consejo de Filipinas desaparece.

Tenemos una Gran Logia con jurisdicción propia y exclusiva para el territorio de Filipinas. Esta Gran Logia está reconocida por la Masonería Universal, o sea, por el mundo masónico internacional. El simbolismo, o mejor, la masonería simbólica en Filipinas es, por tanto, independiente y soberana. Por tanto, si la masonería simbólica es la base y piedra fundamental de la masonería escocesa o del Rito Escocés que la complementa y desarrolla, no hay ninguna razón para que dicho Rito no sea también independiente y soberano. Síguese que por su propio objetivo el Rito Escocés en Filipinas debe tener su propio Supremo Consejo que fuera soberano e independiente de cualquier otra obediencia.

Al formular esta proposición no nos anima un espíritu de separación o alejamiento, como alguien pudiera maliciosamente suponer. No. Queremos tan sólo dar propia personalidad a la Masonería escocesa en Filipinas, como tenemos una propia personalidad en lo que se refiere a la Masonería simbólica. No hay razón para que ésta sea soberana e independiente y aquella continúe dependiente y subordinada. La misma disposición constitucional requiriendo que en cada estado soberano se establezca un SUPREMO CONSEJO DEL RITO ESCOCES ANTIGUO Y ACEPTADO es la mejor prueba de que no debe existir semejante incongruencia.

Además, nunca habrá separación ni alejamiento por el mero hecho de que organicemos en Filipinas nuestro propio Supremo Consejo. Hemos organizado la Gran Logia de las Islas Filipinas y las Logias que lo organizaron eran las tres que dependían de y obedecían a la Gran Logia de California. Nunca se consideró por ésta, ni por el mundo masónico, que aquellas Logias que organizaron la Gran Logia de las Islas Filipinas estaban animadas de un espíritu de alejamiento o separación. Antes al contrario, la Gran Logia de California consideró como un privilegio suyo el coadyuvar en la formación y organización de la Grand Logia de las Islas Filipinas. Habiendo así adquirido una personalidad propia la masonería simbólica en Filipinas, pronto obtuvo universal reconocimiento, y ahora mantiene relaciones masónicas con casi todo el SIMBOLISMO en el mundo internacional. Por lo que,

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lejos de haber separación, o alejamiento, hubo mas acercamiento e íntima cooperación masónica de parte de la masonería simbólica de Filipinas con la labor de la masonería simbólica mundial. Y así la Gran Logia de las Islas Filipinas creció rápidamente, al extremo de que antes de la pasada guerra teníamos organizadas más de cien Logias en nuestra Gran Jurisdicción. No debemos olvidar que comenzamos con tres logias únicamente. Y es que cualquier organización se desarrolla mas rápidamente en un ambiente de independencia y propia determinación que no en un ambiente de subordinación y dependencia.

Pues esto mismo pasará con la Masonería del Rito Escocés en Filipinas. Lejos de haber separación y alejamiento, habrá más íntimo acercamiento en su labor con la labor del ESCOCISMO en todas partes. El establecimiento aquí de un Supremo Consejo dará mayor vigor, influencia y empuje a la labor del ESCOCISMO en Filipinas porque entonces habremos de tener propia personalidad en el mundo internacional del Rito Escocés. Nos colocaremos en un plano de igualdad con todos los Supremos Consejos del Mundo, y esto reafirmará nuestra dignidad, prestigio, y valor masónicos. Nos presentaremos ante este mundo masónico, no como meros subordinados y dependientes, sino como soberanos, libres e independientes, dueños de nuestros propios destinos, y árbitros exclusivos de nuestros propios intereses.

Y el resultado será una mas íntima conexión del ESCOCISMO en Filipinas con el ESCOCISMO fuera de Filipinas.

Y el mismo Supremo Consejo del grado treinta y tres de la jurisdicción Sur de los Estados Unidos a quien debemos obediencia estará orgullosa de nosotros. Habiendo sido nuestra madre, nuestra consejera, nuestra guía en la labor del Rito Escocés en Filipinas, comprenderá que sus lecciones se han inculcado de manera efectiva en nuestra mente y en nuestros corazones. Su mayor timbre de gloria será ver que surge de su propio seno un Supremo Consejo en este hermoso rincón del Oriente, así como de su generoso seno han surgido tantos y tantos Supremos Consejos que llenan y adornan la constelación del Rito Escocés en todas partes del mundo. El Supremo Consejo que así se establezca en Filipinas será el monumento más grande que haya podido levantar en tiempos recientes la jurisdicción Sur de los Estados Unidos de América.

La fruta ya está madura y por ley natural está por desprenderse de su tronco. Su desprendimiento no puede significar alejamiento, separación. Sólo significa MADUREZ.

SWITZERLAND . . .

[*Continued from page 131*]

Germany and in occupied France. Among them was the notorious Georges Oltramare and Paul Bonny, as well as René Fonjallaz, a son of the notorious Col. Fonjallaz who had died in the meantime. Oltramare, under the name of Charles Dieudonné, took a leading part in fighting for the Nazi ideology in the press and over the radio and did not hesitate to revile his native country for remaining neutral.

But alas! the Allies were victorious and made things so hot for the Nazis and their sympathizers that in April, 1945, the trio of renegade Swiss referred to deemed it wise to seek refuge in their native land. They were promptly arrested at the frontier; but as they had not been deprived of their Swiss citizenship, they were in due time released.

The Swiss press was full of scathing criticism of these repatriates. The "Appenzeller Zeitung," of April 21, 1945, asked: "One wonders what crimes a person must commit before he can be declared to have forfeited his Swiss citizenship? . . . We would have expatriated the whole contemptible lot of them so that they might share the fate of those who brought all that misfortune upon Europe. Now they will soon be able to work mischief again in our country, because the world forgets terribly quickly."

Our Swiss Brethren may well be proud of their manful struggle to keep their Lodges open and their honor bright since Freemasonry was first established in their republic, over a century ago.—**Leo Fischer, F.P.S.**

OFFICIAL . . .

[*Continued from Page 146*]

fraternize Masonically with their brethren of another Obedience, even when both Obediences are legitimate because of direct descent from the mother Grand Lodge or of having been "healed" according to Masonic usages, but unhappily are not in fraternal relationship.

To carry this recommendation into effect the following resolution is offered:

RESOLVED, that the Grand Master be and hereby he is invited at his discretion, in the exercise of his ancient prerogatives, to enter into fraternal relations on behalf of Grand Lodge with Grand Lodges or Orients throughout the world, not presently in affiliation with Grand Lodge, provided always that each such Grand Lodge or Orient shall be by direct descent or Masonic healing an off-shoot of the mother Grand Lodge; the facts of such direct descent or healing to be established in each instance upon due reference to the customary procedures of Grand Lodge, and be it further

RESOLVED, that Brethren of the Obedience of Grand Lodge be duly advised of the privilege of inter-visitation and Masonic association with Brethren of foreign jurisdictions, with whose Grand Lodges fraternal relationship shall have been established. That New York Masons be urged to constitute themselves "messengers of good will" whenever and wherever they are in contact with their foreign brethren; this to the end that as Freemasons individually they may contribute to their utmost to the cause of peace by encouraging confidence, sympathy, understanding, and cooperation among the peoples of the world.

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