

The Cable Tow

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OFFICIAL ORGAN
OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

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

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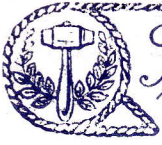


Most Wor. Bro. Camilo Osias
GRAND MASTER

Plaridel Masonic Temple
520 San Marcelino

Annual subscription P1.80
Manila, Philippines

CAMILO OSIAS, *Editor*



The Grand Master's Message



Prayer For Peace

SONS OF GOD from all corners of the World in large numbers not long since gathered at Evanston, Illinois. They resolved to "go and teach all nations" the truth and reality of the Fatherhood of God and the Brotherhood of Man. President Eisenhower expressed the conviction that "the time has come when for mankind there is no substitute for a just and lasting peace" and suggested a worldwide prayer as "a mighty, simultaneous, intense act of faith." The Council of Churches there convened set aside January 18 to 25, 1955, as a week of universal prayer.

PRAYING should not just come periodically. It should be a habit. Peace, being a sublime human aspiration, should be constantly in the hearts, minds, and consciences of all good and Godly persons. We submit the following prayer for peace which can be repeated fervently by all human beings who avow faith in the Great Architect of the Universe:

O LORD, God of Love, Father of all mankind, we pray Thee for a conscience that hears and heeds Thy message of peace on earth and for wisdom to impiement in our lives Thy command to love our neighbors as ourselves. Amen.

CAMILO OSIAS
Grand Master



THE CABLETOW

Editorials:

Most Worshipful Brother Osias

A SCHOLAR and forceful orator, a leading educator in our country. Most Wor. Brother Camilo Osias is well known throughout the length and breadth of the Philippines and also abroad. A born leader in civic and political activities, he made himself conspicuous in the realms of our national life. Radiating that spirit of service which distinguishes the Masonic character, he joined Masonry early in life, about the year 1918 in Bagumbayan Lodge No. 4, Manila. After holding several offices in his Lodge and also in the Grand Lodge, he was elected Master of Bagumbayan Lodge No. 4 in 1948. In 1952, Bro. Osias was elected Junior Grand Warden of the Grand Lodge of the Philippines; in 1953, its Senior Grand Warden; in 1954, its Deputy Grand Master; and in the present year, the Most Worshipful Grand Master of the Grand Lodge of the Philippines.

IN CIVIC LIFE, Bro. Osias started as a teacher in the public schools. Standing out as one of the great leaders in the field of education, he became superintendent of schools in Tayabas, now Quezon province, in the year 1917, and immediately thereafter, second assistant director of education in the year 1920. His colorful stewardship of matters educational here, and his glorious achievements as the author of books used in the schools of our country on Philippine history, reading, biography, philosophy and education, have made him a professorial lecturer in the University of the Philippines from 1919 to 1921. His solid background on education was acquired in ILLINOIS TEACHERS COLLEGE, in the year 1908; in COLUMBIA UNIVERSITY (B.S.E.) in the year 1910; and in OTTERBEIN COLLEGE, LL. D., (Honoris Causa) in the year 1929.

IN POLITICAL LIFE he belongs to the school of our late President Quezon. Dynamic, aggressive, militant, a political leader in the true sense of the word, he was honored by our country as a member of the Senate from 1925 to 1929. President Quezon, believing in his political leadership and his oratorical prowess, second to none, made him the Philippine Resident Commissioner in the United States Congress from 1929 to 1932. To the same post, Bro. Osias was chosen in 1935. It is well known that Bro. Osias was elected to the Philippine Constitutional Convention where he, together with some of our Masonic brothers, was able to imprint the Masonic character on many of the constitutional provisions now in our Magna Carta. After the approval of our Constitution, Bro. Osias

EDITORIALS * * *

was elected in 1935 assemblyman from the first district of LA UNION province to the FIRST NATIONAL ASSEMBLY of the COMMONWEALTH OF THE PHILIPPINES.

QUEZON MADE HIM a favorite and staunch counsel or an adviser on political, economic, and educational matters affecting the country. For this reason he was made member of a number of missions, economic and otherwise, to the United States, Japan, and other countries. Grown in that Quezonian atmosphere, he fell heir to his political achievements. This political air around him, makes him QUEZON incarnate in our present struggles and national difficulties.

WE MUST REMEMBER that in our Masonic History there are three periods well known to Masons and non-Masons as well. The first period covers the Masonic activities that culminated in the establishment of the First Republic in the Far East, — the Republic of the Philippines, during the closing years of the nineteenth century. The second period is that where Quezon and other Masons with him, as Palma, Kalaw, Trinidad, Delgado, Paredes, Osias, Gabaldon, Alunan, Jose Abad Santos, Roxas, Carmona, the Earnshaws, and others were erecting with Masonic zeal the foundations of our present Philippine Republic. And the third refers to the present period from the Japanese occupation to the present years of our Masonic life. During the second period of our Masonic History, our Osias was already a Masonic leader due to his close cooperation with Quezon and other leaders in their struggle for national emancipation. It was his Masonic fellowship and friendship that won for him the genuine admiration of Quezon and of the American political leaders in the United States Congress. It was his Masonic fervency and spirit that made him stand as the champion of our rights and freedom as a people and a nation. It was his Masonic conviction that encouraged him in his work throughout the length and breadth of the United States for the national cause.

NOW THEY are gone; Quezon, Palma, Kalaw, Trinidad, Gabaldon, Alunan, Jose Abad Santos, Roxas, the Earnshaw brothers and the galaxy of Masons who were real leaders during the second period of our Masonic History. Of that second period very few are left. Among them we count Osias, Delgado, and Paredes. And now Osias is our Grand Master. Coming as he does from the generation of the Quezons, Palmas, Kalaws, Jose Abad Santos, and imbued as he is with their Masonic zeal and devotion, we can rest assured that the affairs of the Grand Lodge and of the Fraternity at large are in good hands. The interest of the Masonic Fraternity in this corner of the world will be promoted under

his able leadership. We must congratulate ourselves for his election. We are congratulating Bro. Osias on his elevation to the Grand East.

(ANTONIO GONZALEZ, P.G.M.)

"I AM SORRY"

WE TAKE FOR GRANTED that to err is human and to forgive is divine. So when we offend a loved one, we say latter, "I am sorry;" when we wrong another we offer an apology. To some of us our shortcomings find justification in the fact that man being man is imperfect. Let us learn to profit from our blunders and avoid repeating them. This "I-am-sorry" habit hurts our own selves and isolates us from our neighbors. — *Mauro Baradi.*

BE PATIENT.

A BROTHER was in a hurry to become *somebody* in his Lodge. He attended all meetings — stated and special — and participated in deliberations and discussions affecting the Fraternity in and outside the Lodge. Three years passed by and he remained simply as a member not an officer, be it elective or appointive. What is the delay in his advancement? Simply this: He followed the wrong direction, the attainment of progress is through effective work, not too much talk; through humility not over-zealousness; and, through patience not such habit as "hit and miss." Lest we forget, "Slow but sure goes far in a day." — *Mauro Baradi.*

CHEERFULNESS AS A HABIT

IT DOES NOT COST MUCH to be helpful. It requires no great effort to be cheerful. When someone is down, lift him up where he has fallen; impress him that he is not out. The attitude of the disconsolate can be changed if the person who calls him friend gives him the reassurance that after darkness comes the light, just as the day, follows the night. Here is a man who has lived abundantly and done well — his handshake is refreshing, his smile **contaminating**, his speech inspiring, and his kindness, a source of strength. Blessed are the cheerful for they elevate the human soul!

—*Mauro Baradi*



GRAND LODGE CIRCULAR No. 1
Series of 1955 — GSIAS

To all Masters, Wardens, and Members
of all Subordinate Lodges
in this Grand Jurisdiction

Greeting :

Re: MASONIC LIBRARY AND MUSEUM

AS AN IMPORTANT PART of our program of Masonic Education and Enlightenment, we urge each Lodge under our Grand Jurisdiction to have a Library and Museum. A Lodge that has none now should immediately form a Library and Museum. A Lodge that has one should enlarge or enrich it.

THE ONLY WAY to start is to start. Let a Lodge begin with a few well chosen volumes and a few objects of some historic value. Brethren and friends may be moved to make donations. Lodges with available funds may make purchases.

THE MASTER of every Lodge should appoint a Brother in charge of the Library and Museum. A committee of three may be created. Let a beginning be made. This educational agency will grow with the years.

A LIBRARY should be a reservoir of the best thoughts of Masonic minds of the present and of the past. To such reservoir Masons may freely repair to satisfy their hunger for knowledge or quench their thirst for information. A well-chosen collection of suitable books and historic objects will be a source of pleasure and profit.

THE BIBLE, a volume on Rizal, *Documentos Rizalinos*, the Masonic Law Book, Proceedings of our Grand Lodge and other Grand Lodges, Mackey's Encyclopedia, T. M. Kalaw's *La Masoneria en Filipinas*, Bound Copies of the *Cabletow* are but a few volumes suggested for acquisition. Trowels and other tools used in the laying of the cornerstone or the construction of a Masonic building, pictures and works of art of Masonic significance, insignias and decorations commemorative of memorable events, and other articles which Brethren prize — these may well serve as a nucleus for the Museum. Lodges in possession of duplicates of volumes or objects may see fit to donate to other Lodges. Brethren and sympathizers in possession of precious works or relics may find it best to deposit them in a Masonic Library and Museum.

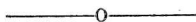
WE URGE the organization of a Library and Museum in every Lodge or the enlargement of one already in existence. This we need to implement our program of education and enlightenment to the end that there may be More Masonry Among Masons, More Men in Masonry.

Given under my hand and the seal of the Grand Lodge of Free and Accepted Masons of the Philippines, in the City of Manila, Republic of the Philippines, this 11th day of May, A. D. 1955, A. L. 5955.

(Sgd.) CAMILO OSIAS
Grand Master

ATTEST:

(Sgd.) MAURO BARADI, P.G.M.
Grand Secretary



Rizal, Martyr to Human Liberty

*By Rt. Wor. Bro. CAMILO OSIAS
Deputy Grand Master, Grand Lodge of the Philippines*

*(Speech delivered at the Rizal Monument, Luneta, Manila,
April 27, 1955)*

THE DELEGATES to the Thirty-Ninth Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines do well in making a pilgrimage to this sacred spot where Rizal was executed on that memorable morn of December 30, 1896. Lovers of freedom that Masons are, it is fitting that they should assemble under the shadow of the monument erected by a grateful people in honor of a great man and good brother who was a martyr to human liberty.

JOSE RIZAL is a towering figure among the really great and truly wise in history. He lived as a patriot, served as a hero, and died as a martyr.

RIZAL was a martyr in sentiment. His fine sensibilities were outraged by cruelty and injustice. His heart beat in unison with the hearts of his suffering people who were made to bear the yoke of tyranny and oppression. He was a keen observer and his careful observations were accurately recorded in his being. He was a profound scholar and discriminating judgment deepened what he so intensely

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felt for his fellowmen.

RIZAL was a martyr in thought. His whole life was tinged with genuine melancholy. At home and abroad he pondered on what his country most needed. He thought of what would bring about the redemption of a people harassed by foreign rule and impoverished by subjugation.

RIZAL was a martyr in spirit. He reflected the stoicism and resignation of a patient and prudent people. Chastened by so much bitterness, and inspired by an unswerving faith in the destiny of the land that gave him birth his intellect asserted itself in ways that were unconquered and unconquerable. Rizal's spirit rebelled against an impossible order and blazed the trail that led to the emancipation of his people.

RIZAL was a martyr in fact and in truth. In infancy, in youth, and in manhood he witnessed the martyrdom of his people and bitter anguish was brought home to his family. He himself was a victim. He was ridiculed and maligned. He was persecuted and exiled. He was imprisoned and tried on trumped-up charges. He was tortured, sentenced to death, and done to death.

HIS ENEMIES AND OPPRESSORS thought they had forever killed and eliminated him. But what an error! Blunder of blunders! The good he has done were not interred with his bones. His influence continues. His spirit is immortal. Rizal was not born to die.

RIZAL, the poet, who voiced the longing of his aspiring people in virile verse; Rizal, the novelist, who depicted in his works the hopes and dreams of a subject people; Rizal, the essayist, who portrayed in masterpieces the ignominy which a dependent existence entails; Rizal, the reformer, whose principles are his people's guide; Rizal, the thinker, whose courage and example are an eternal sermon; Rizal, the patriot, the hero, the martyr lives. He will never die.

STEEPED in the traditions and possessed of the salient virtues of the Venerable Fraternity which he, of his own free will and accord, embraced while in Europe Rizal dared what others shunned. In an extremely dangerous epoch and under a ruthless regime, he trod where others feared to tread. Armed with a holy cause, he was unconcerned with the warnings of personal danger and unafraid of threats of death. Torture, persecution, and incarceration did not deter him from the prosecution of his vision. Wedded to reason and truth, he was undaunted, confident of the ultimate victory of justice and right. Clean and clear in his conscience, he gladly and heroically met a martyr's fate. Verily, death to him was rest as he so beautifully expressed it in his immortal *Ultimo Adios* penned in his cell at Fort Santiago on the very eve of his

execution. He lived not for himself but for others. Filipinos and other liberally minded men glory in the martyrdom of a great man and a brave brother who happily lost himself that his country and people may live.

RIZAL made the supreme sacrifice for the holy cause of freedom. In life he labored and served to give impetus to movements for reform and for the people's manumission. He was a great nationalist and his nationalism was broad not narrow, pacific not chauvinistic, constructive not destructive. Passionately patriotic, Rizal had a well-developed international outlook. He had a heart that was really all-encompassing and his deep-seated faith in God as the Great Architect of the Universe and the Father of Mankind carried with it the sense of the oneness of the human family and the Brotherhood of man as a necessary corollary of the Fatherhood of God.

TO RIZAL liberty meant more than absence of foreign domination or external control. His concept of liberty went beyond mere enjoyment of political right. Liberty to him was a fundamental human right born of self-confidence and self-direction rooted in reason and justice.

QUOTING his own words, Rizal gave us this legacy: "I do not mean to say that our liberty will be secured at the sword's point, for the sword plays but little part in modern affairs, but that we must secure it by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right and greatness, even to the extent of dying for them and where a people reaches that height God will provide a weapon, the idols will be shattered, the tyranny will crumble like a house of cards and liberty will shine out like the first dawn."

ANOTHER PATRIOT AND BROTHER, Apolinario Mabini, was a great apostle of freedom and independence and phrased his idea in these illuminating words: "Many talk of liberty without understanding it; many believe they have complete freedom to do bad and good alike. Liberty is freedom to do right and never wrong; it is ever guided by reason and the upright and honorable conscience of the individual. The robber is not free, but is the slave of his own passions and when we put him in prison we punish him precisely because he is unwilling to use true freedom. Liberty does not mean that we shall obey nobody, but commands us to obey those whom we have put in power and acknowledge as the most fit to guide us, since in this way we obey our own reason."

RIZAL MERITS the admiration that is increasingly being accorded him, because he lived what he preached. His life was truly replete with achievements great and a vision splended.

OFFICIAL SECTION * * *

AMONG his many valued writings and notable contributions I desire briefly to mention a few before closing to accentuate the fact that Rizal accomplished the mission he set out to do.

BY HIS ANNOTATIONS of Morga's *Sucesos de las Islas Filipinas* Rizal helped bring out the events of the *past* of our country and people. In his *Noli Me Tangere* he depicted in a masterful manner the then prevailing conditions in the Philippines, that is to say, the *present* of his country. Then through *El Filibusterismo* and *The Philippines, A Century Hence*, Rizal with a wonderful gift of prophecy, indicated the great *future* awaiting his people.

THESE DONE, Rizal practically completed his work. So he could finish his earthly journey with these words on his lips:

"What is death to me? I have sown the seed. Others will reap."

IT IS for us the living and those to come after us to carry on the work which our revered martyr so nobly began. It was not vouchsafed Rizal to see his dream become a reality. With touching pathos he made articulate this sentiment from the depth of his being.

"I die without seeing the dawn brighter over my native land. You, who have it to see, welcome it, and forget not those who have fallen during the night."

WE CAN BEST show our real love for Rizal and our devotion to the ideals and principles which he espoused and for which he died by practicing and living them and thereby keeping the memory of "those who have fallen during the night" evergreen.

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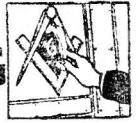
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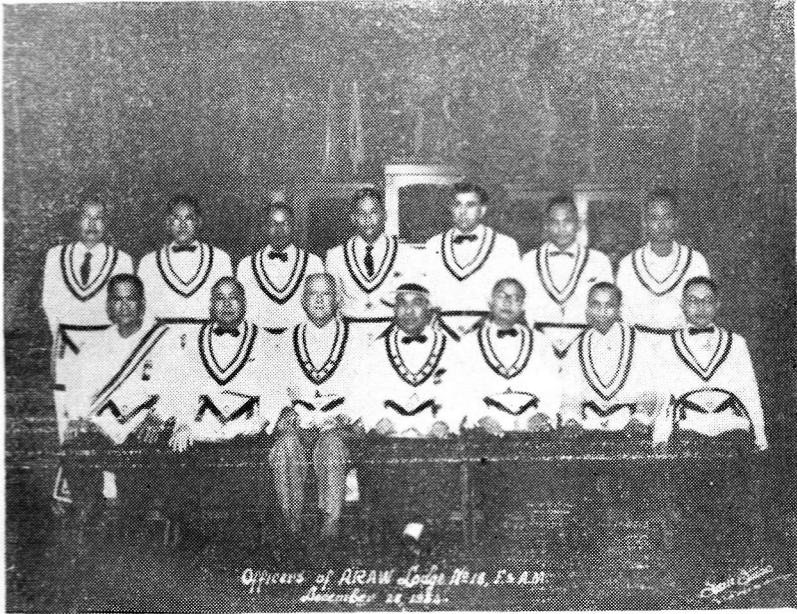
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WHAT OUR LODGES ARE DOING



Araw Lodge No. 18, F. & A. M.



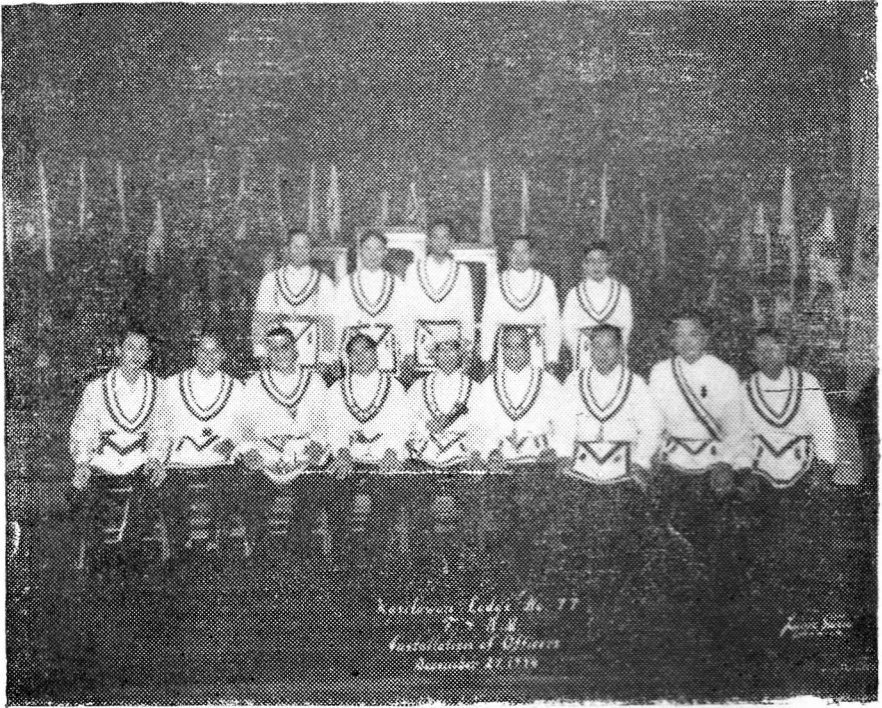
Left to right:—Wor. Bro. Felipe Pilapil, Jr., P. M., Marshal; Bro. Te Cheng Tiong, Treas.; Bro. Hjalmar W. Grant, S. W.; Wor. Bro. Leon A. Vidallon, Master Elect; Bro. Pedro P. Aguda, J. W.; Bro. Anastacio Villanueva, Sec.; Bro. Florencio Ponce, Chaplain; Bro. Yu Chi King, Tyler; Bro. George Pay, Auditor; Bro. Angel Royeca, Jr., D.; Bro. Jose S. Agpalo, S. D.; Bro. Jacob Assad, Organist; Bro. Manuel Pones, Jr., S.; Bro. Vicente Legaspi, Almoner.

ONE OF THE BEST ATTENDED INSTALLATIONS was the installation of the Officers of Araw Lodge No. 18, F. & A. M. The traditional Christmas program in connection with the installation featured the distribution of gifts to widows and orphans and children of the brethren.

FOR THEIR SPEAKER, they had Brig. Gen. Alfredo M. Santos, an eloquent, hard-hitting zone commander of II Military area. Special feature of the occasion was the awarding of Certificates of Merit and Jewel of Award to Wor. Bros. Jose N. Quedding, P.M. and Bro. Leon A. Vidallon, Master-Elect of the Lodge respectively. Reason for said special awards were the exemplary work done by both in rehabilitating the lodge. Under the leadership of its present master, the lodge has progressed steadily since he was raised to the sublime degree of Master Mason in 1949.

WHAT OUR LODGES ARE DOING * * *

Kasilawan Lodge No. 77, F. & A. M.



Front row: (left to right):—Bro. Leonido Paule Vitug, Bro. Eligio B.A. Hernandez, Wor. Bro. Delfin C. Medel, (secretary), Bro. Noli Ma. Cortes, (S.W.), Wor. Bro. Jose R. Aniceto (Master), Bro. Crispulo Antolin (S.W.), Bro. Mariano G. Almeda, (J.D.), Bro. Vicente Tagle & Bro. Fernando L. Vitug.

Second row: (left to right):—Bro. Agustin P. Cardines (S.D.), Bro. Genaro Capulong, Bro. Alejandro Garcia (Tyler), Bro. Bernardo Bumatay & Bro. Sanguni P. Flores.

THE MEMBERS OF THIS LODGE grieve the demise of Don Angel Bumatay and Mrs. Engracia Mangaliman Vda. de Tagle. The Lodge accordingly passed the following resolutions:

WHEREAS, Don ANGEL BUMATAY, of Agno, Pangasinan, loving father of Brother Bernardo B. Bumatay, on January 17, 1955 joined the innumerable cavarans that know no returning to the abodes of the living;

WHEREAS, this sudden death of Don Angel has come to the knowledge of the members of KASILAWAN Lodge No. 77, F. & A. M. under the jurisdiction of the Grand Lodge of the Philippines;

* * * WHAT OUR LODGES ARE DOING

WHEREAS, *it is the unbounded masonic duty of the members of the said Lodge to share the sorrows, grief and afflictions of Brother Bumatay during the hour of his bereavement;*

NOW, BE IT RESOLVED, *as it is hereby resolved to express, as it is hereby expressed, the sympathy and condolence of all the members of KASILAWAN LODGE No. 77 to Brother Bernardo B. Bumatay and to the members of his family for the untimely death of his beloved father; and*

BE IT RESOLVED, FURTHER, *that a copy of this Resolution be furnished Brother Bernardo B. Bumatay, and another copy sent the CABLETOW for publication.*

UNANIMOUSLY adopted, *February 14, 1955.*

Attested:

DELFIN C. MEDEL

Secretary

* * *

WHEREAS, *Mrs. ENGRACIA MANGALIMAN vda. de TAGLE, of Guagua, Pampanga, loving mother of Brother Vicente Tagle, on December 19, 1954 had passed the great beyond to join her Creator;*

WHEREAS, *her death has come to the knowledge of the members of KASILAWAN LODGE No. 77, F. & A. M.;*

WHEREAS, *the members of the said Lodge desire to share the sorrows, grief and irreparable loss of Brother Vicente Tagle during the hour of his bereavement;*

NOW, BE IT RESOLVED, *as it is hereby resolved to express, as it is hereby expressed, the sympathy and condolence of all the members of KASILAWAN LODGE No. 77 to Brother Vicente Tagle and to the members of his family for the untimely death of his beloved mother; and*

BE IT FURTHER RESOLVED, *that a copy of this Resolution be furnished Brother Vicente Tagle, and another copy sent to the CABLETOW for publication.*

UNANIMOUSLY adopted, *February 14, 1955.*

Attested:

DELIFIN C. MEDEL

Secretary

* * *

WHAT OUR LODGES ARE DOING * * *

PROGRAM

Commemorating the Fall of Bataan in order to pay homage to Veterans of World War II particularly those affiliated with KASILAWAN LODGE No. 77, F. & A. M.

- | | |
|---|--|
| I.—Opening Remarks | <i>Bro. Noli Ma. Cortes, SW</i>
(Master of Ceremonies) |
| II.—Speech “THE FALL OF
BATAAN” | <i>Wor. Bro. Pablo C. Mariano, PM</i> |
| III.—Invisible Instrument | <i>Bro. Sanguni P. Flores, SS</i> |
| IV.—Short Talk by the Honorees. | <i>Lt. Ruperto Monte, PM</i>
<i>Lt. Eligio B.A. Hernandez,</i>
Chaplain
<i>Maj. Pacifico C. Marin, PM</i>
<i>Maj. Ulpiano D. Millare</i> |
| V.—Quartette | <i>Wor. Bro. Daniel V. Lomotan, PM</i>
<i>Wor. Bro. Delfin C. Medel, PM</i>
<i>Bro. Genaro S. Capulong, JS</i>
<i>Bro. Sanguni P. Flores, SS</i>
<i>Wor. Bro. Angel Montes, PM</i> |
| At the Organ | |
| VI.—Introduction of the Guest
of Honor | <i>Wor. Bro. Primo I, Guzman, PM</i> |
| VII.—Address by the Guest of
Honor | <i>Wor. Bro. Jose Jovez Guzman, PM</i> |
| VIII.—Closing Remarks | <i>Wor. Bro. Jose R. Aniceto</i>
Present Master |

THIS LODGE commemorated the Fall of Bataan in remembrance of the veterans and heroes of World War II. The program was held on April 11, 1955 at the Plaridel Masonic Temple with Wor. Bro. Jose Jovez Guzman, P.M. as guest speaker, “The Fall of Bataan” as a subject was dwelt upon by other speakers including Lts. R. Monte and Eligio B.A. Hernandez and Majors P. C. Marin and U. D. Millare. Bro. Noli Ma. Cortes acted as master of ceremonies.

MUSIC was furnished by Wor. Bro. Angel Montes and Bro. S. Flores.

Mount Kaladia Lodge No. 91, F. & A. M.
Dumaguete City



The Officers of this Lodge for 1955-1956 were formally installed recently. Wor. Bros. M. Estacio, P.M. and D. R. Navarro, P. B. acted as installing officer and master of ceremonies respectively.

Bataan Lodge No. 104

F. & A. M.

Balanga, Bataan

JANUARY 29, 1955 was an impressive day for Bataan Lodge No. 104. In the afternoon of this date at 3:00 p.m. a colorful installation

of new officers of this Lodge was held in the Lodge Hall with the following Officers duly installed:

- | | |
|--------------------------------|--------------------------------------|
| <i>Worshipful Master</i> | Bro. Alfredo R. Santos |
| <i>Senior Warden</i> | Bro. Cayetano A. Oconor (re-elected) |
| <i>Junior Warden</i> | Bro. Jose E. Heras |
| <i>Treasurer</i> | Wor. Bro. Daniel Bascara, P.M. |
| <i>Secretary</i> | Bro. Jesus E. Heras (re-elected) |
| <i>Chaplain</i> | Bro. Roman Valenzuela |
| <i>Marshal</i> | Bro. Mariano S. Fernandez |
| <i>Senior Deacon</i> | Bro. Telesforo A. Vea |
| <i>Junior Deacon</i> | Bro. Sabino B. Baluyot |
| <i>Senior Steward</i> | Bro. Mamerto C. Tamoro |
| <i>Junior Steward</i> | Bro. Graciano A. Nañasca |

WHAT OUR LODGES ARE DOING * * *

<i>Auditor</i>	Bro. Procopio Tria
<i>Almoner</i>	Bro. Froilan B. Silva
<i>Tyler</i>	Bro. Severino M. Cainoy
<i>Installing Officer</i>	W.B. Cecilio M. Bituin, (26)
	Grand Lodge Inspector for Malinaw Lodge No. 25
<i>Master of Ceremonies</i>	W.B. Vicente C. Reventor, P.M., Pinagsabitan Lodge No. 26

AFTER THE INSTALLATION, Master-elect Alfredo R. Santos (26-104) delivered his address appealing to the brethren for harmony and action.

A PAST MASTER'S DIPLOMA was presented to W. B. Aniceto R. Reyes, outgoing Master, by W. B. Wenceslao de Aro, Grand Lodge Inspector for Bataan Lodge No. 104. Presentation of a Diploma for 25 years continuous Masonic Labor and pinning of 25 years Masonic Service Button to W. B. Roman Dado, Jr. (86-104) was performed by W. B. Democrito Santos, P. M., Pinagsabitan Lodge No. 26.

THE INSTALLATION CEREMONIES was attended by several visiting brethren from Central Luzon who came to Balanga, Bataan, for the Central Luzon Athletic Association Meet, January 30, to February 5, 1955.

AFTER THE INSTALLATION CEREMONIES, dinner was served at the residence of the Master-elect.

ON FEBRUARY 3, 1955, at 6:00 p.m. Mr. Nicetas F. de la Peña, Ass't. Civil Engineer in Bataan province, was initiated as Entered Apprentice Mason. The conferral of the last degree was performed by W. B. Julian Esteban of Isagani Lodge No. 96, Tarlac, Tarlac, at the East, W. B. Cornelio Reyes of Isagani Lodge No. 96, Tarlac, Tarlac as S. W. and W. B. Buenaventura Eugenio of Memorial Lodge No. 90, Nueva Ecija as J. W.

The brethren were later invited by Wor Bro. Santos, Highway District Engineer of Bataan, to a Reception and Ball where brethren and friends from various provinces were in attendance.

TAKE TIME

TAKE time to live; it is one secret of success. Take time to think; it is the source of power. Take time to play; it is the secret of youth. Take time to read; it is the foundation of knowledge. Take time for friendship; it is the source of happiness. Take time to laugh; it helps to lift life's load. Take time to dream; it hitches the soul to the stars.

—Grand Lodge Bulletin, Alberta

Pledge of Service * * *

WELCOME ADDRESS

by CAMILO OSIAS, D.G.M.

(Remarks at the luncheon in honor of Bro. Wilbur H. Cramblet, Most Worthy Grand Patron, General Grand Chapter of the Order of the Eastern Star, March 18, 1955)

FOR REASONS various and sundry, we are happy to welcome the Most Worthy Grand Patron of the General Chapter of the Order of the Eastern Star, Brother Wilbur H. Cramblet. He hails from the United States of America with which the Philippines is bound by ties of affection and friendship tested in war and in peace. The two Republics have demonstrated that international relations may be solved without bloodshed but entirely through the instrumentalities of peace. As Past Master of his Mother Lodge, he can readily appreciate the progress of Freemasonry in this land of ours and which is ever on the march. As Grand Patron of the General Grand Chapter of the Order of the Eastern Star, he can easily have an insight into the vital role that women have played in Philippine life and the strides that the Order of the Eastern Star have made in this jurisdiction.

RELATIVELY SPEAKING, the Philippines is small, poor, and weak. But precisely because of this fact, this new Republic, the first to become free and independent after the Second World War, may be the very agency chosen by God Almighty to demonstrate the wisdom of peace and the criminality of war — peace as an attribute human and divine and war as a

grievous wrong and an enormous crime. The supreme law of this land definitely commits the Filipino people to abandonment of war and adoption of the principle of peace as an instrument of national policy.

MAY I INVITE ATTENTION to the unique situation of the Philippines in the domain of culture. Geographically in an Eastern setting, it stands at the crossroads not only of trade and commerce but of the streams of culture and civilization. The Filipino people have received the impacts of culture from China, India, and Arabia. Through centuries of association with Spain we are the beneficiaries of the influence of Latin culture. And by our intimate relations of over half a century with America we have been the recipients of the fruits of Anglo-Saxon civilization. It may thus truly be said that the Philippines is neither of the East nor of the West but it is verily where the twain have met. The Philippines is the best cultural laboratory for harmonizing the cultures of the Orient and of the Occident.

FOR THE SIGNIFICANT ACHIEVEMENTS of our people, the women have their full share. The Filipino woman has never been barred by law or custom from

 PLEDGE OF SERVICE * * *

the professions. She has ever been active in occupational pursuits. As a mother she is the first teacher of our youth. In the home, she holds the key and is the family banker. In a very real sense, she is her husband's helpmate. Quantitatively the women constitute fifty per centum of our democracy. Qualitatively they are prominent in all important areas of life. In the field of spirituality the women of the Philippines occupy a high and enviable position.

WE, THE MEN OF THE PHILIPPINES, are ready and happy to see our women on a high pedestal. Before them many bow on bended knees. And the Masons of the land are proud that those who are worthy and well-qualified have taken to the Order of the Eastern Star with enthusiasm and devotion. This cannot but contribute mightily to strengthening the foundations of society. They deserve encouragement and assistance. A great impetus will no doubt be given by this eventful visit of the Most Worthy Grand Patron of the Order of the Eastern Star.

THE GREATEST OF THE MALAYAN RACE, the great and good man and Mason, Jose Rizal, dedicated some of his sublimest thoughts to the dignification of Filipino women. From his facile

pen came wise counsels enjoining his countrymen and countrywomen to open their eyes and deliver themselves from servitude. He urged women no longer to stand with their heads bowed. He impressed upon them that saintliness consists "in spotless conduct, in the purity of one's intention, and in the uprightness of one's judgment or criterion." He emphasized the fact that "God endowed each person with reason and a will of his or her own," and that "all of us are born free, unshackled, and nobody has the right to subjugate the will and the spirit of another."

I **SUBMIT** that the women of the Philippines merit all the recognition and respect, the encouragement and cooperation that can be given them. The Order of the Eastern Star is a great influence for good and righteousness. We sincerely hope and fervently do we pray that in this Philippine valley, a new incentive shall be accorded our women by the establishment of a Grand Chapter of the Order of the Eastern Star that shall labor shoulder to shoulder with the Masonic Fraternity and that this event, the consummation of which is devoutly to be wished, shall come to pass at a time not far distant from today.

Masonic Growth

By

Bro. FRANCISCO V. ARZADON

Chaplain

Agno Logde No. 75, F. & A. M.

Allow me to take as my support one or two passages from the Holy Bible. The First is found in Mark 10:15 — "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

THIS BIBLE PASSAGE necessarily poses before me any thinking mind the following questions:

1. What is there in a child that our Lord Jesus so stresses as to make it a peremptory condition for gaining admission into the Kingdom of God?
2. Is it submissiveness, humbleness, innocence?

Some children may be favored with these qualities but, we know that there are also others who are naughty, perverse, or absurdly stubborn. What is it, then?

IN THE FIRST EPISTLE GENERAL of Peter (I Peter 2:2), we read: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" and in the Second Epistle General of same Peter (II Peter 3:18), we also read: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ..."

IN MY OWN THINKING, and

may be some of you may agree with me, in these two Bible passages, emphasis is laid on the word GROWTH. I believe that this is the word that can fully describe a common characteristic of all children, one that is universal of which no one child can be excepted whether he be of the white, yellow, brown or black race.

OUR OLD FOLKS have a particular way that vividly describes this feature of the life of the child. If they are to give the age of any child, they invariably would say: "MAGMAGNA NGA PITO NA (WALO, SIAM)", which means "He is going on seven (or eight, nine)" as the case may be. In reality, the child is not merely six, seven, eight or nine years old. In a split second he gets over it and goes on to the next age. This means that the child is continually moving further and further, and reaching higher and higher. The children of Freemasonry must be like that. They grow, they mature in the Masonic stature of each one.

I AM HOPING that our new masonic children who have just been raised to the sublime degree of Master Mason would outdistance us, their older brothers, in

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the race for attaining greater masonic knowledge and perfection. When this would happen, we will be but too glad to express our elation to have opened this day -- April 9, 1955 -- the Secret Chambers of Freemasonry to really able, brilliant men worthy and well qualified.

IF I CAN HAVE my own way, I would have the masonic rewards

or medals given not only to a Mason for the definite number of years he could endure to stay in the Fraternity but, more specially, for the height he attains in Masonic Grandeur any number of years. This will encourage more serious study of the Masonic Teachings and will lead to greater WAY.

 "WALANA" LODGE No. 13, F. & A. M.

By GREGORIO A. VICENTE, P.M.

(Speech delivered at the Installation of Officers, Jan. 19, 1955)

(Continued from last issue)

HARDLY HAD the seed of masonic principles been sown in this land, when the clergy who at one time had been the sovereign power and the cause of misfortunes, persecuted ceaselessly the group to humiliate and cast it in the dark abyss where it could not have subsisted.

FORTUNATELY those brave masons, guided by the spirit of righteousness and empowered by the light of truth, indifferent to all selfish ends and united as one man, disdained all perils and sustained by untireless effort, did not hesitate to follow the blazed trail and fought valiantly for the one ideal -- defending the sacred banner of Liberty.

IT WAS in this condition that the founders of WALANA Lodge No. 14, Brothers Faustino Villaruel, Mariano Reyes, Tranquilino Torres, Cipriano Castillo and Others who were working for the diffusion of masonic doctrines, found themselves cruelly persecuted which made difficult the attainment of progress by the Filipino people. When the glorious revolution of 1896 took place the lodges were dissolved and many of the brethren were persecuted, captured, and executed. No other lodge founded at the time counted with so many patriots who gave unselfishly their lives as WALANA Lodge. Those masons who fought in the battlefield influenced greatly the triumph of liberty.

ALTHOUGH dissolved, the WALANA members continued to meet clandestinely for two years. When peace was re-established the surviving brothers did not waste time in organizing new lodges and re-organizing the old ones so as to realize in a short time the great destiny reserved for the Filipino people. WALANA which means "NO MORE"

was a pass word used, signifying futility of efforts to rise above the tyranny of the clergy and it was also used as the name of the Lodge. It was a very harmless word and could be uttered under the very noses of the friars without their suspecting the import of the word. When calling for a meeting even on the streets they could call loudly to a brother saying "WALANA" and that was already understood that they would have a meeting.

LET ME QUOTE here a portion from the book of our unforgettable Most Worshipful Brother Teodoro M. Kalaw:

"On January 31, 1892, the Mother Lodge, at a solemn meeting, conferred the title of Honorary Venerable Master upon Rizal, who was already at that time the idol of the patriots, and in March 1892 it authorized its members Moises Salvador, Arcadio del Rosario, Numeriano Adriano, Bartolome Paez and Bonifacio Arevalo to constitute Balagtas Lodge, its first daughter, in the valley of Sampaloc. In September, Balagtas Lodge initiated amidst general enthusiasm, two eminent Filipinos: Apolinario Mabini, who was already then a prominent figure among the young intellectuals, and Doroteo Cortes, the old agitator for reforms. Subsequently, other Lodges were constituted, either from the first "Triangles" or in that inferior form of organization. They were:

Wor. Lodge Labong No. 153, at Malabon, Rizal founded by Pedro Camus;

Wor. Lodge Masala, No. 154, at San Fernando, Pampanga, founded by Cecilio Hilario;

Wor. Lodge Majestad No. 155, at Bacolor, Pampanga, founded by Francisco Joven;

Wor. Lodge Dampulan No. 156, at Jaen, Nueva Ecija, founded by Arturo Dancel;

Wor. Lodge Bathala No. 157, at Ermita, Manila, founded by Ambrosio Flores;

Wor. Lodge Walana No. 158, at Binondo, Manila, founded by Faustino Villaruel;

Wor. Lodge Taliba, No. 165, at Trozo, Manila, founded by Jose Dizon;

Wor. Lodge Dalisay No. 177, at Santa Cruz, Manila, founded by Sixto Celis, and

Wor. Lodge Lusong, No. 185; at Tondo, Manila, founded by Timoteo Paez and Paulino Zamora.

Among these Lodges there is one which deserves special

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mention, namely, WALANA LODGE. It founded the Triangle Vanguardia in Hongkong, and a little over a year after its constitution, it introduced the Rite of Adoption of women's lodge. The first Filipino woman who took the degrees of adoption was the famous Rosario Villaruel, daughter of Faustino Villaruel. She was only eighteen years old at the time of her initiation on July 18, 1893. Rosario was famous because of her beauty and her civic courage. She sponsored Masonic festivities and banquets. She was arrested and even humiliated and tortured on the charge of professing seditious ideas. The Lodge of Adoption was composed as follows, with two of Rizal's sisters forming part of it:

Purificacion Leyva, Ley, Ven. Grand Mistress.
 Rosario Villaruel, Minerva, Sister Inspectress.
 Valeriana Legazpi, Dianna, Sister Eloquence.
 Trinidad Rizal, Sumibul, Secretary.
 Romualda Lanuza, Aurora, Sister Conductress.
 Sixta Fajardo, Ester, Sister Depository.
 Josefa Rizal, Sumikat, member."

WORSHIPFUL MASTER, this jewel carries with it very little intrinsic value, but it symbolizes the spirit with which the founders of this lodge laboured so that Liberty, Equality and Fraternity may be enjoyed by us and our children. I know that you will wear this jewel with great pleasure to yourself and honour to the Fraternity.

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WHAT IS MASONRY?

By *Wor. Bro.* ALFREDO R. SANTOS

Master-elect, Bataan Lodge

No. 104, F. & A. M.

BRETHREN! What is Masonry? What good do we get out of it?

IN ANY LEGALLY CONSTITUTED LODGE OF F. & A. M., one cannot escape to notice the letter G suspended in the East. What does it mean? It is the symbol of geometry, the first and noblest of all sciences. It is the solid foundation on which the superstructure of Freemasonry is erected. It is the Mathematics of Truth. It is the instrument made use of by the Greatest Architect of the Universe in the creation of Heaven and Earth. To an ordinary layman, the term 'mathematics' appears complicated but it is true. Mathematics is logic expressed in figures. If one plus two was three four thousand years ago, the sum of one and two still remains equal to three today and until time shall be no more. The various sizes, distances and unerring movements of heavenly bodies were determined by Geometry. But it, we discover the power, wisdom and goodness of the Great Artificer of the Universe. That is the foundation of Freemasonry, and that is the reason why Masonry is old, for had it been false it would have perished long ago; for truth may be stilled but never killed. For the more import-

ant purposes, we are taught, the letter G is the initial for God, Ruler of Heaven and Earth. Masonry, therefore, is based on the belief in God and the eternal existence of the Soul.

IN MY HUMBLE OPINION, I may add, Masonry is a vast University. It is a great inexhaustible fountain of wisdom where students or members of the Fraternity may acquire Knowledge to be of some service to mankind. In front of the University of the Philippines, in Diliman, Quezon City, there is a statue of "Oblation" symbolized by a man, naked, looking up to Heaven. It is a life-size statue of a man, a symbol for sacrifice for the sake of discovering the beauty and infallible workings of nature; signifying that the whole business of the state University is the study of the naked truth. Studies and researches are conducted in the University to answer the eternal questions, why, how, what, when, which, how many, etc.

AS MASONS, our University consists of our Lodges where we are supposed to meet at least once a month. But to a deeper meaning of What Masonry is, our University is that "Spiritual Building, that house not made with hands, eternal in the Heavens." In that

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Great University, attendance is required but not compulsory. Where ever we are or wherever we may be, we are within the confines of that Spiritual Building if we do our duties embodied in the obligation we took before the altar and upon the three great Lights—the Holy Bible, Square and Compasses.

I WAS IN SAN PABLO CITY on December 18th last, and had the rare opportunity of attending the joint meeting of the Members of Malinaw Lodge No. 25 and Pinagsabitan Lodge No. 26 in connection with the Visitation of the Grand Lodge Officers in that valley. In that assembly of Masons, those seated on an elevated platform in the East were the Most Worshipful Grand Master Werner P. Schetelig, Deputy Grand Master Camilo Osias, Past Grand Master Mauro Baradi, Grand Sec. Antonio Gonzalez, Wor. Bro. Lauro Dizon of Malinaw Lodge No. 25, Wor. Bro. Cecilio M. Bituin, Grand Lodge Inspector for Malinaw Lodge, and Wor. Bro. Simon L. Magpantay, Grand Lodge Inspector for Pinagsabitan Lodge No. 26.

DURING THAT MEETING, while the subject of attendance to Lodge meetings was being discussed, a brother from Pinagsabitan Lodge stood up and shot a question to the Grand Lodge Officers — he said: "What are the benefits we get for being a mason?" The brother implied, as any other brother is apt to imply, that after paying our dues regularly, what are the

advantages we get out of it? I remember it was Past Grand Master Mauro Baradi who answered the question. But as time was then running short, as it was already past 1:30 o'clock in the afternoon, no definite answers were given to the satisfaction of everyone concerned.

It should be recalled that in the initiation of any candidate in our Fraternity three important questions are profounded and every candidate generally states the following:

- 1st, That the candidate offers himself freely and voluntarily to Masonry, unbiased by friends and uninfluenced by mercenary motives;
- 2nd, He declares upon his honor that he enters the Fraternity because of *his desire for knowledge* and because of his sincere wish to be serviceable to his fellow creatures; and
- 3rd, He is decided to conform cheerfully to all the ancient established usages and customs of the Fraternity.

FROM THESE THREE QUESTIONS, which all of us answered in the affirmative, there is no material benefit that is expected in Masonry. In the second statement, however, "*a desire for knowledge*" and service to mankind have been pledged. This has the implication that the Lodge or Masonry is a place where we can acquire know-

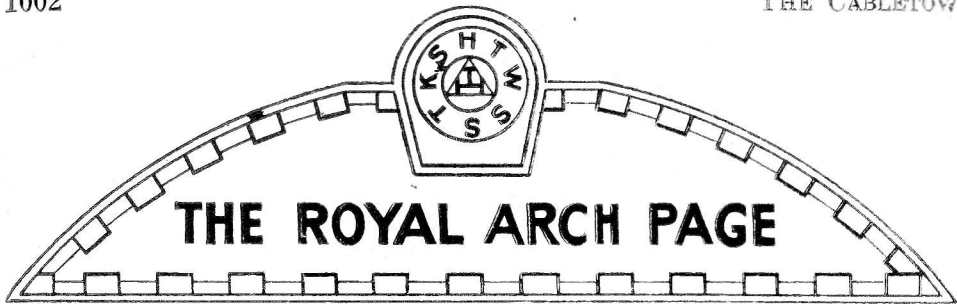
ledge. That is a decided advantage, I believe, for being a Mason. For knowledge is power. But power may be used in two ways: either constructive or destructive. We have pledged, however, that we would be serviceable to our fellow creatures. So, it will be remembered that before a candidate for Freemasonry is permitted to gain admission into a Lodge of F. & A. M. he should be a man, free born, under the tongue of good report and coming well recommended. To my mind, by being a man means he should have his five senses under normal working condition. It is also implied that to be a man, he should be able to make important decisions by himself. He should be able to determine right from wrong to be sure that the power he would draw from the Lodge shall be used not for destruction but for some constructive purposes for the benefits of his fellow creatures. The candidate should also be free born. A man who is born a slave, a prisoner serving a master, or under some existing pressure, thereby restraining his freedom of thought and action, is not supposed to gain the favor of being admitted to our temple. The enfranchisement of human thought and liberty of expression should be exercised in this Hall of Freemasonry.

BUT KNOWLEDGE OR WISDOM cannot be had for the asking. Masonry gives that knowledge to

any mason who works for it. Masonry is a fertile field where we can draw power. If our Lodge or that Spiritual Building (eternal in the Heavens) is the fountain of Wisdom, the more attendance we make therein the more we get power. The advantages and benefits therefore are in direct proportion to the number of attendance we are able to make therein. In our obligations, altho such attendance is required, the sublime principles of Freemasonry have shown that the same are not compulsory. It all depends on our own free will and accord. Our conscience had the final say in matters of attendance in Lodge meetings. Brethren, I wish to emphasize the fact that, the benefits we get from this ancient Fraternity are not material but they are eternal. These benefits cannot be measured in terms of silver and gold.

TO THE 3rd QUESTION, we agreed to conform cheerfully to the ancient established usages and customs of the Fraternity. In this statement we have gambled with our future and the future of our respective families. Prior to our initiation, we really did not know. Let us be frank, the ancient usages and customs of Freemasonry. But we had the feelings that they must be good.

(To be continued)



ROYALTY AND STRENGTH

ORATION delivered by Comp. Bishop Cipriano Navarro at the Grand Convention of the Grand Chapter of R.A.M. of the Philippines On April 26, 1955.

THE GOLDEN AGE of kings and emperors are of the past. Their last days are now upon us. The power and luxurious splendor of the courts of the kings and emperors are for historians of antiquity. The two words contesting for supremacy these days are communism and democracy.

Norm of Conduct. — Although royalty is almost completely stripped of its former attributes, something of the axiomatic norm of conduct of royalty remain to be regarded with esteem and greatly desired in the society of men. Gracefulness, gentility, and justice are a part and parcel of the attributes of royalty. These we consider persist unto this day and will continue in the days to come in our thinking of the royal family.

Our Royal Name. — We bear the name of royalty — royal arch — Masons. We are true to the progressive march of the time. We have set aside the golden crown and scepter symbolic of unquestioned power and unrivaled luxury. We believe in the strength of the pure heart-life, saying in unison, "My strength is as the strength of ten because my heart is pure." We uphold the dignity of the individual human personality opening to him all the doors of opportunity to rise and yet we insist in the sharing of power, benefits, and obligations in human society. That is democracy.

We believe it is consistent to uphold democratic ideas and casting aside the medieval powers of kings and emperors, we are proud to be constituted a royal family. We stress in our family traits those eternal virtues of gracefulness, gentility and justice.

Gracefulness. — In our gracefulness it is not enough that we give due attention to the beauty of form and rhythmic movement, but rather emphasize graceful conduct and speech as to enhance the sweetness of fellowship with one another carefully avoiding hurting other's feelings and lives so that being loyal to truth and convictions we still retain the strength of the bond of friendship and brotherhood.

The royal trait of gentility and kindness continue to distinguish us amongst men. We are ever alert to recognize the presence of misery and suffering amongst our fellowmen in order that our royal traits of kindness and gentility may find expression in acts of benevolence, charity, and relief. Borrowing the idea of Jesus Christ we might say, "By this men shall know that you are of the royal family of Masons."

Justice. — Justice is the heart of the commission given to the knights that surround the palaces of ancient kings. That norm of conduct and attitude is still considered as a continuing trait of royalty to be preserved. As members of the royal family of Masons, we take pride in our unflinching stand for justice to all and for all. The appearance of a privileged class in the officialdom of the country, in the present day society or even in the ecclesiastical world, meets with our royal insistence of equal justice to all — the high and the low, the rich and the poor, the wise and the unlearned.

Expect Opposition and Persecution. — These great virtues of royalty are beautiful themes for public speeches and essays for our publications, but when applied in the day to day world, they often mean persecution, ostracism, and organized militant opposition. But we are undaunted because each has the strength of ten because his heart is pure.

I remember a story of a young prince captured by fierce pirates of the sea. In mid-ocean the chief pirate tortured the prince in an effort to break his morale. Whipped, cursed, and maltreated in every way, he remained firm in opposing all efforts of the pirate to make him act and speak like they do and become ultimately one of them. In desperation, the chief pirate shouted in anger and demanded from the prince an explanation why he persists in his opposition. Notwithstanding his suffering and the danger to which he was submitted, the prince looked straight at the face of the pirate with his chin up, body erect and in clear language spoke, "I am a prince, the son of a king and a queen. I can only speak and act the language and the action of royalty and not the language of pirate."

Royal Arch, brethren, we too, have as our Father the King of Heaven, and our older brother the King of Kings, Jesus Christ. With chin up, body erect, we say we can only speak and act the language of royalty even that of heavenly royalty.

The Arch of the Structure. — The super structure of human life and of the society of men must rest securely on the strength of the arches at the base.



THE EASTERN STAR PAGE

*Welcome Address by Sister Ada S. Guzman, Worthy Matron
of Rosario Villaruel, Chapter No. 2*

TO THE MEMBERS OF THE ORDER OF THE EASTERN STAR
WHO ARE DELEGATES TO THE 39th ANNUAL COMMUNICA-
TION OF THE GRAND LODGE OF F. & A. M. OF THE
PHILIPPINES:

IN BEHALF of Rosario Villaruel Chapter No. 2, Order of the Eastern Star, I welcome you to our midst. Your Sisters of this Chapter are proud that you are coming as distinguished representatives of your respective Lodges, as we are equally proud that you are Members of the Order of the Eastern Star.

WE ARE CONFIDENT that in the Annual Communication that you are to attend, you would as worthy Brothers of the Order of the Eastern Star lend valuable contributions not only in the preservation of all that is good in Masonry but that you would be of much help in the implementation of true Masonic tenets and principles to the benefit of the great Masonic fraternity to which our Order is closely related.

MAY THE BRIGHT LIGHT of the Glorious Eastern Star ever guide you in the right path in all the deliberations during the Annual Communication.

AGAIN, I welcome you in Manila and to the Home of Rosario Villaruel Chapter No. 2 at the Plaridel Temple.

Supremely important is our fundamental faith, belief and loyalty to God, the Supreme Architect of the Universe and particularly of the human personality. In Jesus Christ we at last have in human form the perfect revelation of God in whom we live and move and have our being. In translating our faith, beliefs and hopes in daily life we construct and keep secure the base arch of our own royal personality and the base arch of human relations.



Fraternal Reviews



JOSE E. RACELA, P. M.
SOUTH AUSTRALIA — 1954

BRO. A. I. PENROSE, Grand Representative of the M. W. Grand Lodge of the Philippines near the M. W. Grand Lodge of Antient, Free and Accepted Masons of South Australia who reviewed our 1953 Proceedings was profuse in quoting the three-point programme of Grand Master Dr. Mauro Baradi. Also, quotation was made of part of the message of W. Bro. Komatsu, first Japanese national who became Master of a Blue Lodge. In his conclusion, Bro. Penrose noted that the proceedings of the Grand Lodge of South Australia "are not reviewed."

THE 1954 PROCEEDINGS of the Grand Lodge of South Australia revealed that the preceding year has shown an increase in the number of lodges as well as in membership. M. W. Bro. the Honorable Sir Geoffrey Reed was re-elected Grand Master. Two important events took place during the period under review — the coronation of Queen Elizabeth II and her visit with the Duke of Edinburgh to Australia. These two occasions have brought about the renewal of loyalty to the new Sovereign by the Freemasons of South Australia. The joint letter of the Grand Master and the Grand Secretary to Her Majesty states: "The Masonic Fraternity can never be unmindful of

the great favours bestowed upon the Order by Your Illustrious Father, His Majesty King George the Sixth of blessed memory and other members of the Royal Family, whose patronage and gracious interest have filled with gratitude the hearts of Freemasons of this Grand Lodge and of all others wherever scattered over the face of the Globe."

M. W. REED HAS NOTICED that Freemasonry in South Australia is in a flourishing condition. He cautioned, however, and we do agree, that "it is sound policy to keep the membership of a Lodge within reasonable limits, and to form another Lodge before it becomes so large that it is almost impossible for the Worshipful Master or his officers to know all the members, or for a member to know all the others. In that state of affairs the true principles of brotherly love are somewhat difficult to apply." We also agree to the announced desire of the Grand Master for the brethren to go back to the practice of wearing formal attire or equally decent attire during lodge meetings. We believe that such an atmosphere would lend to the solemnity of the occasion and seriousness to the deliberation. Very informal attire is just good for sports, outdoor fiestas and the like. In the same vein, the Grand

Master could not honor several invitations to various functions which have been described as 'Masonic' but which appear to be no more than social occasions organized by the members of a particular Lodge, "for reasons that will be apparent to you all." The Grand Master has reminded thus — "In connection with the social functions of private Lodges, it is worth remembering that Masonic symbols and emblems, for example, the Square and Compasses, have a special significance for Freemasons, and it is not appropriate for them to be used except for the pur-

poses of Masonic ceremonies."

THE GRAND MASTER in closing his address exhorted the brethren to observe religiously the Grand Principles of the Order. He said, "the duty to protect them and to foster their application as far as lies within our power rests upon each member of the Craft. x x x Let us see to it that the future does not find us wanting in adherence to that tradition, or in meeting the challenge of changing conditions, even though they may seem to roll upon us like great breakers from the ocean."

WESTERN AUSTRALIA

1954

THE GRAND LODGE of Western Australia held its Annual Communication on May 27, 1954 aside from holding its Quarterly Communications on August 27, 1953, another on November 26, 1953 and the third on February 25, 1954. M. W. Bro. J. A. Ellis was proclaimed Grand Master for a third term. During the year under review, the Grand Master consecrated Windsor Temperance Lodge No. 299. At the same time, the Grand Lodge of Western Australia withdrew its recognition extended to the Grand Lodge of Liberia in order to align itself with the United Grand Lodge of England and the other Australian Grand Lodges. Two other new Lodges were con-

secrated, namely, Lodge of Freedom No. 300 and Serpentine Lodge No. 301.

The Grand Lodge of Western Australia gave effect to the existing prohibition regarding such Bodies known as Co-Masonry which admits women as well as men to membership. It is maintained that every brother is pledged to discountenance all disasters from the original plan of Freemasonry and that it is not within the power of any man to make innovations in the body of Masonry. The penalty of separation or expulsion from the Lodge is to be imposed upon a brother who does not sever his connections from such Bodies known as Co-Masonry.

BOOK REVIEW

RAYS OF MASONRY,

By DEWEY H. WOLLSTEIN,
P.G.M., Georgia

EVERYONE who has read this inspirational volume has been thrilled by its variety, by the depth of its interpretation, and by the wide scope of its development. In fine, it is a compendium for one who wants much in little — whose time is valuable.

Officers of Lodges can well use this book for a brief topic for Lodge-reading, and individuals will profit by the message that is contained herein. Price, \$2.75.

The M. W. Grand Master deplored the practice of conducting raffles at lodge festive boards. He observed that raffles have been utilized to raise funds for charitable purposes. Extending charity connotes direct giving, that is, "giving actuated by the consciousness of the needs of our aged brethren and the widows and orphans of brethren, and not a semi-voluntary contribution resulting from joining in the drawing of lots

*A COMPREHENSIVE VIEW OF
FREEMASONRY*

By HENRY WILSON COIL, M.P.S.

WITH A FINE SENSE of discernment, the author has been able to cover every type of Masonic topic. Blue Lodges, Scottish Rite, York Rite, Mediaeval Builders—in fact, a cross-index of Masonic knowledge.

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for a prize. x x x that the use of such methods not only is utterly inconsistent with the tenets of Freemasonry but will serve to mar the lustre of the brightest star in the Masonic Firmament — Charity." We fully subscribe to the above observation of M. W. Ellis.

We desire to express our thanks to M. W. Klein, Chairman of the foreign Relations Committee in having reviewed our 1953 Proceedings.

From Other Grand Jurisdictions

THE NEW WORSHIPFUL MASTER

1—The New Worshipful Master...

SO YOU WILL BE the new Worshipful Master of your Lodge. For several years, now, you have been "going through the chairs." At first, as Steward and Deacon, you didn't give much thought to responsibility of the East. As Junior Warden you were still a couple of years away, and you enjoyed the comparatively easy job of filling the South where there is not much to do, and not much to say.

ALL OF A SUDDEN, now, you are Senior Warden, a few weeks away from the Master's station.

FIRST, you say, "We're going to have some good programs in this Lodge next year. We're going to fill these vacant chairs I have been staring at these past five or six years."

YOU MAY DO that very thing, but chances are you will not—unless you give it some serious thought. And the thinking must come first, for when you take the gavel as Worshipful Master, you will find other responsibilities awaiting you. Here's your first challenge — filling those chairs. A sad thing about Masonry, the width and breadth of the land are those vacant chairs. Can you, as Worshipful Master of your Lodge, come up with an idea, a series of programs, and leadership that will

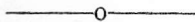
stimulate your program committee to create an atmosphere in your Lodge which will bring into those empty chairs the 90 per cent of your membership which does not take part in the esoteric work? Can you bring in those men who are Master Masons, but who are not a part of the "working machinery" of the Lodge? It is a challenge, Brother.

AS SENIOR WARDEN, a few weeks away from the East, it occurs to you that you have the responsibility of appointing some lesser officers, who through the routine practice of most Masonic Lodges will eventually work their way to the East through the South and West. It occurs to you that for one year, starting with the installation, you will have the full responsibility of your Lodge, and the degree with which you meet that responsibility will depend upon the men you pick to work with you — to carry the burden under your direction and leadership.

SO YOU WILL BE the new Worshipful Master. Will you appoint in the "line-up" the man you know "way down deep in your heart" will make the best material for moulding into a future Worshipful Master, or will you appoint a man who is a "good Joe" but lacks the qualifications of leadership? Remember, the man you appoint represents one full year of your Lodge's record in the future.

If you have knowledge of a man in your "lineup" of lesser officers—another's appointment — who has not shown the proper attitude, whose actions have indicated to you he is not worthy of advancement, will you "appoint" him to the next highest place? Remember, he, too, is your responsibility and he represents one future year of your Lodge's life.

SO YOU ARE GOING to be Worshipful Master. For the next 12 months you will shoulder the full responsibility of your Lodge. Your success depends upon the team you pick to foster harmony, enthusiasm and an eagerness for Masonry within the wall of your Lodge room. The most important period of your year as Master are those few short weeks between election and installation, when you create the organization which will work with you and for you those following 12 months.—SSW. *From the Texas Grand Lodge Magazine, May 1953.*



The Cabletow

WE MARVEL at the inventive genius of Edison, Marconi, and De Forrest. But science, like Masonry, owes much to the past. It has been said that the world's greatest all-time inventor was the unknown primitive man, who, taking two rounded stones, connected them with an axle and so produced the wheel, the principle of which is

fundamental to all modern machines. Of like class were the savages who first "made fire" and he who fashioned the earliest cable. Having domesticated the wolf-dog, to keep him near by to guard the cave or take hunting, he plaited reeds or vines to make the first rough rope. From that crude beginning have come the infinite varieties of ropes and cables, so much employed in our modern economy. The larit might well be an appropriate emblem of the livestock industry; without great steel wire cables the world's mighty suspension bridges would be impossible; lacking ships with spreading sails roped to mighty masts, voyages of discovery and world trade would be but dreams.

AMONG A SHIP'S VAST EQUIPMENT OF ROPES, the cable-tow has a particular place. Its purpose is to fasten and hold securely the ship to the shore. Man needs not only the anchor of faith in God, but the cable-tow of love for his fellowmen, if he is to be certain of fulfilling his Destiny.

THE CABLE-TOW varies in length from 100 to 140 fathoms of six feet each, so the area of safety for the ship when moored, extends over at least 13 acres, a generous share of the available port accommodation. The Masonic cable-tow is not unduly restrictive. Within the safe limits of Temperance, Prudence, Fortitude and Justice, the Mason enjoys perfect freedom of choice, and he can expand those

FROM OTHER GRAND JURISDICTIONS * * *

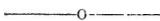
bonds indefinitely as he masters the secrets of living.

THE CABLE-TOW is strong and durable; woven of many single strands, yet capable of "giving" to adjust to strain and stress. Nevertheless, in a violent storm it sometimes breaks and on occasion the sailors must "slip the cable" and let the ship ride free. As Freemasons, we are wise never to depend too much on our own strength or on man-made theories and philosophies. In stress, trouble or adversity, they may fail us. We will be safe only if under our feet is the great ship of God's love riding out the storm and bringing us to Port at last.

THE WORLD'S FIVE MILLION MASONS, close-knit and co-operating, is like a giant cable-tow holding the world steady "on even ble.

"UNITED we stand, divided we keel." It is a symbol of harmony. The Brotherhood of Man, under the Fatherhood of God, has a potential that is well-nigh irresistible."

—D. F. in *The Saskatchewan Tracing Board*.



WHY COMPASSES ARE OPENED AT SIXTY- DEGREE ANGLE

But few of our offices (officers) have any definite idea as to why the compasses are opened upon the volume of the Sacred Law at an angle of 60 degrees.

The explanation may be found

in the fact that the equilateral triangle has always been sacred.

The sum of all angles of any triangle is equal to two right angles or 180 (degrees). Each of the equal angles of any equilateral triangle is equal to one-third of two right angles (180 divided by 3 equals 60) which is 60 (degrees). The compasses thus set at 60 allude to the equilateral triangle and, if the two points were united by a straight line, would form one. Our ancient Brethren placed the equilateral triangle itself on the altar. The compasses opened at 60 (degrees) have been substituted.

Furthermore, if a circle of any size be drawn, a chord of 60 degrees of that circle will be equal to its radius and the compasses so set will divide the circle into six equal parts. The points thus made, with the one in the centre, constitute the mystic number seven.

The six external points, if joined by six straight lines, will form the hexagon within the circle, one of the perfect figures. Or, if we unite these six points in another way, we have union with the point within the circle. This was the most sacred emblem of Pythagoras, known in all ages as the Seal of Solomon by which he bound fast the genii that rebelled against God. If the whole seven points be joined by straight lines, we get a perfect sphere. The cube was sacred in all ages.

—North Dakota Grand Lodge
Bulletin

What Is A Mason?

By DAVID SIEGELMAN, M.P.S.

St. Louis, Mo.

THE QUESTION, "What is a Mason?" is one of the most difficult which may be asked by and of Masons.

THERE IS no simple, straightforward answer, none that could be given in an ordinary declarative sentence. We could say, and leave it at that, that a Mason is a man of ample age and suitable qualifications who belongs to the leading Fraternal Organization in the world. But if we did that, there would not be sufficient light in our words to illuminate the tiniest crevice of an inquiring mind.

AMONG THE PROFANE, generally, a Mason is a respected and respectable person. The insignia he wears is regarded as a Chevron of Honor. But ask the average profane what a Mason IS, and he cannot answer. Go further: ask the average Mason what a Mason IS and he will find the answering almost as hard. Go even further: ask the well-informed Masons, those who, for example, are or have been "in line" this same question. Articulate as these undoubtedly are, and as well-versed in our lore as most of them must be, they will still have a difficult time in the answering. Why is this so?

IT IS SO BECAUSE Masonry is, in a very real sense, "all things enough and to spare in its moral, to all men." There is nourishment

spiritual and intellectual fare for all who sup at its bountiful table.

AGAIN, it is so because men find according as they seek, and as their own inner lights direct them.

AND AGAIN, it is so because Masonry is a speculative mirror, reflecting back to its viewers that which is presented to its bright and shining visage.

DESPITE ALL THIS, Masonry and the Mason may be described in such a fashion as to present a single, broad meaning to all the diverse men who are their devotees, and as well to those who are not as yet within the boundaries of the Circle.

PROCEEDING from the general to the specific, let us examine first what the thing is that a Mason is a part of, in order that we may discover what a Mason is. Masonry may be said to consist of the essence of the moral teachings embodied in its Rituals and Lectures, and a Mason one who subscribes to and practices those teachings.

HAVING REACHED this point, it might seem to some that we have not only arrived at the Brow of the Hill but passed well enough beyond it; but here again we encounter insufficient illumination for our purposes.

* * *

WE ARE TAUGHT that Masonry is a beautiful system of morals,

veiled in allegory and illustrated by symbols; its tenets, brotherly love, relief and truth; its cardinal virtues, temperance, fortitude, prudence and justice; and its religion, if religion it may be called, an unfeigned belief in the One Living and True God. We are further taught to regard the whole human species as one family... who as created by one Almighty Parent and inhabitants of the same planet, are to aid, support and protect each other.

THERE IS MORE, much more, in the same vein. The well-versed Brother will instantly recognize where these meaningful words occur. As we read these words, or hear them intoned in Lodge by a competent Brother, we thrill in our innermost beings to their beauty and worth, resolving that we shall renew our sacred Vows and live by them. If, by the way, there is a Brother who reads this and fails to recognize whence it came, let him indulge a more assiduous attendance at Lodge that he may be reminded and revitalized.

WHEN A MAN, sound of mind and right in heart, receives our Degrees, he becomes a living vehicle to carry forward the Way of Life that is Freemasonry. By frequent appearance at our regular Communications, assiduous attention to the business of the Craft, constant repetition of the lessons therein inculcate, and honest endeavor to understand and apply these lessons in his daily life, he in fact and in

truth becomes a Mason. The mere fact that he went through the physical motions of receiving our Degrees and standing an examination thereon in open Lodge does not signify that he is a Mason. And, in this same connection, any Lodge and any Master that does not impress this fact irrevocably upon the minds and hearts and souls of the recipients of the Degrees is woefully remiss in duty.

WELL, THEN, what IS a Mason?

A MASON is a man versed and steeped in the lore, the history, the Rituals and the Lectures of the Craft. He has mastered and applied the principles, tenets and cardinal virtues and lives according to them insofar as it is humanly possible. He is a man who believes in and propagates the Fatherhood of God and the Brotherhood of Man. He loves his brothers—which is to say, all men whether in or outside the Craft—not because it is required of him but because he has a feeling for it. His brethren's sorrows sadden him and he hastens to alleviate their distress. To be good and true is the first lesson he learned in Freemasonry, and to him it is the foundation of every virtue; he lives and acts and tells the truth, but gently, gently—that it may help and never hurt.

HE IS TEMPERATE in all things because it enables him to avoid extremes. He exhibits fortitude in facing up to life, never flinching from its obligations or its

blows, and is enabled to carry on when lesser men give up. He is prudent because this enables him to regulate his life according to the dictates of reason, and to husband all his resources. He is just that he may render to every man his just dues, and thereby earn his own. Finally, he humbly believes in and reveres God, because there is in his heart the same unimpeachable testimony that is in all of ours, that God IS, and is God.

THE QUESTION might arise, at this juncture, how we may become the kind of Masons we have been describing. The obvious answer, one that would undoubtedly be given by almost any Craftsman, is to go where Masons go — to Lodge. And this answer is eminently correct. The lawyer goes to law school to learn the law. The doctor goes to medical school to learn medicine. Any member of any profession must go to that school where the art and science of his profession are taught. Once there, he must earn the right to his Degrees by diligent study, hard work and the demonstration of his proficiency. Until he has studied, worked and demonstrated, he does NOT receive his Degree. The Mason, however, is more fortunate: he receives his Degrees first, and

then, if he is earnest and honest, works to perfect himself in his chosen profession, that of being a Man.

THE MASON'S SCHOOL is his Lodge. There he should repair frequently and participate in the Work. This he can do either directly or on the sidelines as he may prefer or as his abilities will permit. Should he remain a sideliner, he can repeat after his proficient Brethren the holy and inimitable words of the Rituals and Lectures, thereby impressing them and their meanings indelibly upon his mind. Who has not observed and rejoiced in observing the brethren whose lips move silently in unison with the outspoken utterances of the working Craftsmen as they go about the "business" of the Craft? In time, the sideliners will become as proficient as the others, perhaps not in the dramaturgy of our Art, but surely in the significances of that Art, and worthy of the ancient and honorable title of Mason which they bear. In time, again, the Light for which they asked at our Altar will dawn upon them in all its glory, and they will know what a Mason IS, and what Masonry is. Let us hasten the day!

—*The Philalethes*,
December, 1954

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.....th affiant exhibiting his Residence Certificate No. A-3063601 issued at Balaoan, La Union, Jan. 3, 1955.

Doc. 8
Page 78
Book II, May 8, 1955

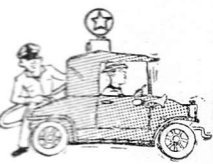
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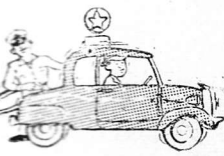


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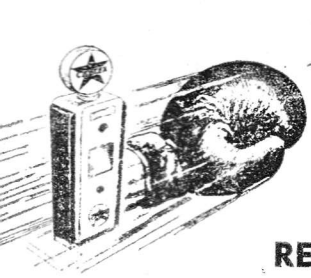
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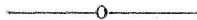
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Fraternal Greetings

By CAMILO OSIAS

Grand Master

THE DELEGATES to the last Annual Communication held in Manila during April 26 to April 29, 1955 inclusive, have chosen me Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines for the ensuing Masonic year. I am sensible of the honor and distinction which the exalted office carries with it and naturally I am grateful. The other officers elected and appointed join me in thanking the delegates and we individually and collectively give assurance that we shall discharge our duties faithfully.

I avail of this opportunity to extend cordial and sincere greetings of the Most Worshipful Grand Lodge of the Philippines to the One Hundred Fifteen Grand Lodges of the World with which happily we have fraternal relations.

To all the constituent Lodges of Japan, Guam, Okinawa, and the Philippines and to all the Brethren of our Grand Jurisdiction I hereby send greetings and message of fraternal love. I beseech all to put their shoulder to the wheel and cooperate with us to conserve the gains of the past and push forward the frontiers of freedom and democracy. We must be piloted in our program of service by the philosophy of Freemasonry rooted deeply in the eternal principle of the Fatherhood of God and the brotherhood of man.

Together we have to implement the thesis developed in my inaugural address: More Masonry among Masons, More Men in Masonry.

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