

The Cable Tow

VOL. XXX

MANILA, PHILIPPINES, JUNE, 1955

No. 1.

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*

*(Entered as second class mail matter at the
Manila Post Office on March 20, 1945)*



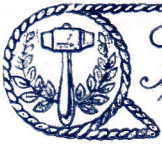
Life-size bronze Statue of Dr. Jose Rizal, the Mason

From reader's left to right: — *Prof. Guillermo Tolentino (sculptor)
Vor. Bros. Evangelista, W. H. Quasha, Most Wor. Bro. Mauro Barad
Vor. Bro. General Emilio Aguinaldo, Most Wor. Bros. Camilo Osias
Frederic H. Stevens, Antonio Gonzalez, Rt. Wor. Bro. C. Carlson, Mos'
Wor. Bro. Werner P. Schetelig, Rt. Wor. Bro. Vicente Orosa, and Wor.
Bro. Norris Everett.*

Plaridel Masonic Temple
520 San Marcelino

Annual subscription ₱1.80
Manila, Philippines

CAMILO OSIAS, *Editor*



The Grand Master's Message



We Defend

IT IS NOT THE POLICY of Freemasonry to attack. It attacks no church, no religion. Of course Masons must defend themselves from unjust criticisms. It is their duty to protect the Fraternity from baseless attacks and derogatory aspersions.

FOR THE NTH TIME we declare that the prejudiced charge that Masons are Godless is false. No Mason may be admitted into the Ancient Craft of Masonry unless he avows faith in God. Belief in God is the first requirement.

WE LIKEWISE DECLARE unfounded the charge that Masonry is allied with Communism. Freemasonry is the antithesis of Communism. Freemasonry is founded upon the principle of the Fatherhood of God. Communism is atheistic, ungodly, and anti-God. Freemasonry is rooted in peace and goodwill. Communism is revolutionary and war-like.

ANOTHER FALSE CHARGE is that Freemasonry is dangerous to the Government. This is the opposite of the truth. The flag ceremony is a solemn feature of Masonic meetings. Masons are pledged to up-hold the government and constitutional authority. They have pledged and on suitable occasions collectively pledge allegiance to the Flag of Our Country and the Republic for which it stands, one and indivisible with justice and liberty for all.

WE DECLARE UNINFORMED those who say that Freemasonry is a religion. The truth is that Freemasonry is not a religion but it is religious paradoxical though the statement may seem. It is an ancient Fraternity yet to this day it founded no church. Why? It is not a religion seeking to weaken or destroy any religion. Freemasonry helps strengthen the religious principle of the Fatherhood of God and the brotherhood of man. If we may simplify, we say that the one religious tenet dear and precious to every Mason is love of God and man.

WE MASONS do not make it our policy to attack; but we defend. As brothers we must defend one another and together we

(Continued on inside back cover page)



THE CABLETOW

Editorial:

Because He Says So

YOU FOLLOW what another says because you can not express yourself in a clearer manner. You subscribe to his view for you have none. His judgment, you accept without question and his idea you appropriate as your own. Such sign of submissiveness or servility on the part of an individual may be attributed to indifference, inferiority complex, or fear.

EVERY TIME a statement is released and you are asked to comment, you answer with a shrug of the shoulders. You give the impression that such statement — true or false — does not matter much, hence the apathy. Multiply this many times more, and we then have a big group of people which takes pride in being led, never to lead. The community of which the group appertains does not progress steadily.

"THE TRUE pleasure of life," says the novelist, "is to live with your inferiors." This is so because it is easy to convince mediocre men; they follow the line of least resistance: unaccustomed to doing things in their own way, they are, figuratively speaking, under the thumb of someone whom they consider as their mentor. "Work is to me, one of drudgery, my existence a monotony," confessed an elderly person with an inferiority complex. "Somehow, I look upon the other fellow as my support and my refuge when I am in trouble," he concluded. A feeling of too much dependence and utter helplessness is evident and the victim is likened unto a hypnotic, subject to the will of his master.

IT WAS LOUIS XIV who exclaimed, "I am the State." His people outwardly showed their assent with a nod, but many feared him as a monarch. It is this same fear that makes men talk like parrots and act as robots. Call it phobia, terror, or anxiety and yet fear — the cause of which is more imaginary than real — exacts its toll as it were in terms of decadence and ruin, of sorrow and regret. Rizai said that there are no despots where there are no slaves; the former, rule as they please because the latter, seized by fear, obey like sheep.

A MAN who lets others do the thinking for himself is likely to lose by default his opportunity to achieve. Is not the Sacred Volume the rule and guide of his faith and practice? If so, let him remember that "as the man IS, SO IS his strength." His own future will be the fruit of what he himself does today. He should be alert, resourceful, sturdy. And lest he forgets: A nation where dwelleth faint-hearted men and timid souls can not long endure. — MAURO BARADI, P.G.M.



Grand Lodge of Free and Accepted Masons of the Philippines

GRAND LODGE CIRCULAR No. 2

Series of 1955 — OSIAS

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

GREETING:

Re: *HISTORY OF LODGES*

We are committed to a program of Masonic education. It is believed advisable that the history of each Lodge be written. For this purpose every Worshipful Master should appoint a Historian of his Lodge upon receipt of this Circular.

It should be the duty of the Historian to make a study and investigation of his Lodge, its genesis and progress, important events and achievements, officers and members who have contributed to making the Lodge what it is today, Then he should write the results of his study and investigation and have the manuscript kept in its Library and Museum or in its archives for reference and as source of material for articles and papers for publication if deemed of sufficient merit and if funds permit. Then each subsequent Administration should add to what has been started.

There are certain Lodges, which have interesting history and outstanding personalities. For example, there is Ibarra Lodge No. 31, Kawit, Cavite formerly named Magdalo Lodge. This is the Lodge which Brother General Emilio Aguinaldo joined sixty years ago last January 1, 1955 or in 1895. To this Lodge also belonged Obispo Maximo, Brother Gregorio Aglipay, the founder of the Filipino Independent Church. Then there is the recently formed Kanto Lodge U. D. in Tokyo, Japan. This is the first Lodge that started the use of the Rituals for the first and second degrees in Japanese and will soon operate with the Rituals of the Third Degree in Japanese. This is the Lodge under whose auspices Brother Yahachi Kawai, President of the House of Councilors, and Brother Ichiro Hatoyama, Prime Minister of Japan were raised to the Sublime Degree of Master Mason on March 26, 1955, with the Grand Master and other Officers and members of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines officiating.

Many of the accomplishments made and vicissitudes experienced by the Lodges will be forgotten if not recorded. The records will help

build up a richer tradition for Freemasonry. The sufferings of the pioneers of Masonry in our Grand Jurisdiction are thrilling and inspiring without need of embellishment or exaggeration. A factual recital of these and other incidents may well be a part of stated or special meetings. Printed publications approved by the Grand Master may be presented to future candidates or sold to members and others interested. If any money is realized from such publications over the cost of printing, the amount may be added to the fund for the Library and Museum or for financing other publications.

This circular requires the appointment of a Historian for each Lodge and the preparation of a history of every Lodge under our Grand Jurisdiction.

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 21st day of May, A. D. 1955, A. L. 5955.

(Sgd.) CAMILO OSIAS
Grand Master

ATTEST:

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

—o—

GRAND LODGE CIRCULAR No. 3
Series of 1955—OSIAS

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

G R E E T I N G :

Re: *RIZAL'S BIRTHDAY MONTH OBSERVANCE*

June is the birthday month of the great patriot and hero, Brother Jose Rizal. It is urged that our Lodges plan for its proper observance. The exact date of his birth is June 19, 1861. His birthplace is Calamba, Laguna.

Emphasis should be focused upon Rizal's high standard of morality in life. If morality is understood as having to do primarily with the relations between man and man, between man and groups of men, between man and humanity, Rizal surely has to be looked upon as an exemplar in moral matters. His writings abound in sound moral principles.

When his compatriots in Barcelona formed an association known as Solidarios and Rizal was chosen as the honorary president, he ad-

OFFICIAL SECTION * * *

dressed a letter replete with moral teachings which deserve to be our guide for they are a summation of the virtues and qualities which are necessary and essential in the conduct of societies, associations, or organizations.

"In new societies," Rizal wrote, "there should be a spirit of tolerance in minor details which do not affect the fundamental question; in the discussions the conciliatory tendency should reign. . . . No one should resent a defeat; when a certain opinion is rejected the author instead of being discouraged and keeping aloof he should instead wait for another occasion when justice will be done him. The individual interest should disappear in the face of the good society and in order that the very delicate *amor propio* of the Filipino who is unconsciously individualistic, may feel less hurt in the discussions and thus avoid discords, it would be good if to all the propositions, proposals, projects, etc., could be added always the final formula: thus we opine, if the other members or the *Solidarios* have no objection, or some such formula which you may deem convenient. I have seen many dissensions because of *amour propre*; this aside from the fact that the decisions of the majority, after sufficient discussion, are sacred and unquestionable.

"Much honesty and plenty of good will. No one should expect prizes of honors for what he does; he who complies with his duty with an eye to compensation is usually disappointed because almost no one believes himself sufficiently compensated. And in order that there be none dissatisfied or badly compensated it would be good that each one does his duty only because it is his duty, and what is more to expect to be treated later with injustice, because in anomalous countries, injustice is the prize for those who comply with their duty.

"Economy, economy, economy!

"Seriousness and equal justice for all.

"These are my suggestions, if the *Solidarios* have no objection."

From the foregoing we may derive virtues and qualities essential to success in the conduct of clubs, societies, associations, or organizations. Spirit of tolerance and a conciliatory attitude; spirit of sportsmanship in victory or defeat; subordination of personal interests to those of the greater number; less individualism and no super-sensitiveness; respect for the decision of the majority after adequate discussion; much honesty and good will; thrift and economy; seriousness and justice; doing one's duty because it is duty—all these are as important and applicable in our day as in Rizal's day.

GIVEN under my hand and seal of the Grand Lodge of Free and Accepted Masons of the Philippines, in the City of Manila, Republic of the Philippines, this 30th day of May, A.D. 1955, A. L. 5955.

(Sgd.) CAMILO OSIAS
Grand Master

ATTEST:

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

GRAND LODGE CIRCULAR No. 4
Series of 1955—OSIAS

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

GREETING:

Re: *CONTRIBUTIONS TO THE RIZAL MONUMENT*

Under the administration of Brother Werner P. Schetelig as Grand Master, the project of having a permanent monument to Dr. Rizal, the Mason, was launched. On June the 19th, his birthday, his life-size likeness in bronze was formally installed and unveiled in his home, the Plaridel Masonic Temple in Manila.

Time was of the essence. There was need of having the work done in Italy, so the work was pushed to completion despite the fact that there were not enough subscriptions paid. It was contemplated that the brethren in our Grand Jurisdiction should be given the opportunity and privilege to contribute to this worthy project. It was expected that each member would give a voluntary contribution of at least ONE PESO, and this amount was fixed in order that everyone in our Ancient and Venerable Fraternity may feel that he had a share in this laudable project.

I am issuing this Circular requesting the officers of each Lodge to remind its membership of the quota that should be met. There should be from each Lodge as many pesos as there are members, and we should give a chance to those who have not yet made their contribution to do so at the earliest possible date. Each Lodge should make remittance to the Grand Lodge, so that we may complete the payment for the monument. We should welcome this opportunity to cooperate in a project successfully carried out. When every member of our Fraternity has done his part, there will be a new sense of achievement and feeling

of triumph among Masons and their friends. We shall also evince thereby once again our faith in, and admiration for, Rizal a truly great and good man and Mason.

The monument now stands upon an enduring marble pedestal at the entrance of our Masonic Home; and when our brethren will next visit the Plaridel Masonic Temple, they will be welcomed by the stately figure of the great patriot, scholar, hero, and martyr, Dr. Rizal, the Mason.

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 20th day of June, A. D. 1955, A. L. 5955.

(Sgd.) CAMILO OSIAS
Grand Master

ATTEST:

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

— o —

RIZAL'S STATUE UNVEILED AT PLARIDEL MASONIC TEMPLE

The unveiling of Dr. Jose Rizal's bronze life-size statue clad as a Mason was held at the Plaridel Masonic Temple, Manila on the occasion of his 94th birthday anniversary. Attending the simple but impressive ceremonies were brethren from subordinate Lodges in and near Manila and their friends.

The scheduled program which was broadcast by remote control over the radio is as follows:

- I. *Overture* Welfareville All-Girl String Band
- II. *Remarks* Most Wor. Bro. Werner P. Schetelig, P.G.M.
- III. *Invocation* Wor. Bro. Marciano Evangelista
- IV. *Speech* Most Wor. Bro. Mauro Baradi, P.G.M.
- V. *Unveiling of Dr. Jose Rizal's Statue* Most Wor. Bro. Camilo Osias
Grand Secretary
Grand Master, assisted by
Mesdames Frederic H. Stevens
and Antonio Gonzalez
- VI. *Speech* Wor. Bro. General Emilio Aguinaldc
Subject: "Rizal's Birthday"
- VII. *Vocal Solo* Miss Aurora Bitung
Conservatory of Music
Centro Escolar University
Prof. Jose Sanchez at the piano

VIII. Address Most Wor. Bro. Camilo Osias

Subject: "Rizal At Home"

IX. *The National Anthem*..... Welfareville All-Girl String Band

Wor. Bro. General Aguinaldo who spoke in Tagalog was most emphatic in saying that Rizal lived and died as a Mason; Rizal practiced the teachings of Masonry and spread its tenets among his fellow men. As a Mason he said, Rizal demonstrated love for truth. "Rizal loved God and fellow men and fought tyranny and hypocrisy wherever he found them." The General appealed to his countrymen to be alert in defending the freedoms we have won lest the old regime — when to speak of liberty was a crime — characterized by cruelty and corruption return again.

Most Wor. Bro. Camilo Osias, the Grand Master stated that Rizal was a Mason and a great and good Mason. "There is no question about that. It is a settled fact. There should no longer be any doubt or controversy about it," he continued. The Grand Master concluded:

"Rizal at home originally in Laguna is at home in every province of this great land of ours. Rizal at home in the Philippines is at home in every country that loves freedom and righteousness. Rizal at long last at home in the Plaridel Masonic Temple should be at home in every Lodge of our Grand Jurisdiction. Rizal from his home in the Celestial Lodge above would have every brother Mason of his, yes, every man of liberal impulses, make of himself an edifice from which good shall radiate, a temple of beauty that shall impel man to move onward and upward toward one God, and brotherhood, and one celestial home."

WHAT OUR LODGES ARE DOING * * *

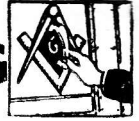
(Continued from page 1029)

ters. However, the voting power will be limited to 4 for each Lodge. MWBro. Baradi, our Grand Secretary, was on hand helping us in our deliberation.

Pastries from Little Home Bakery and soft drinks were offered to all by WBro. Ambrosio. The meeting adjourned at 9:10 p.m.



WHAT OUR LODGES ARE DOING



BAGUMBAYAN LODGE No. 4, F. & A. M.

Manila

The first blue Lodge visited by the Grand Master in Manila is his own mother Lodge, Bagumbayan No. 4 on May 11, 1955. No less than 28 sister Lodges were represented including some from Mindanao and the Visayas. The feature of the visitation was the address of M. Wor. Bro. Camilo Osias as Grand Master. He spoke emphatically on the need of vigilance among the members of the Fraternity and explained pertinent provisions of the Malolos Constitution and our present Constitution regarding the separation of the church and state. "Let us keep inviolate the provisions of our Constitution," he said. "If one of the freedoms which of right we are entitled is curtailed, the other freedoms will be affected," he continued.

A number of brethren have inquired about provisions of our Masonic Law on expulsion of a brother holding dual membership. We can do no better than quote the following:

"5th. A member holding dual membership, upon being suspended or expelled by either of the two Lodges, shall be automatically suspended or expelled in the other Lodge, and it shall be the duty of the Secretary of the Lodge imposing such penalty to notify, in writing, the Secretary of the other Lodge of such suspension or expulsion."

"6th. When a member holding dual membership loses his standing as a Mason in his parent Lodge, he automatically loses his privilege or right to enjoy dual membership in a sister Lodge."

(Sec. 5, Art. I, Part V, Pars. 255A and 255B)

"The suspension of a Mason is a temporary deprivation of all his rights and privileges as such, and prohibits all Masons and Lodges from holding any Masonic intercourse with him until he shall be legally restored in the manner hereinbefore prescribed."

(Art. II, Part VII, Par. 332)

CABANATUAN LODGE No. 53, F. & A. M.

The recent Grand Lodge Circulars issued by Most Wor. Bro. Camilo Osias, Grand Master of the Grand Lodge of the Philippines

have been implemented by this Lodge. Among the action taken in this connection are as follows:—

No. 1 — *Appointment of Bro. Emiliano M. Ortiz as Librarian.* Bro. Ortiz must be given due credit because it was he who initiated the establishment of a Masonic Library last year. He exerted efforts in the collection of books from the brethren and any brother who has not done so will please lend a helping hand. Bro. Ortiz wishes to remind brothers who have borrowed books from him for quite a long time now to return the same so that other brothers may benefit thereby.

No. 2 — *Lodge History, and appointment of Lodge Historian.* It might be recalled that a history of the Lodge from its initial founding and institution in 1919 up to September 4, 1952, its 33rd Anniversary, was written by Wor. Bro. Doroteo M. Josen. Copies were distributed to the then Grand Secretary, Most Wor. Bro. Antonio Gonzalez, Most Wor. Bro. Hilton Carlson, and Most Wor. Bro. Mauro Baradi, all of whom took part in the laying of the cornerstone of the Masonic Temple. We believe that a copy is now in the Archives of the Grand Lodge and since a copy of this letter is being forwarded to Most Wor. Bro. Baradi, present Grand Secretary, he would perhaps make proper inquiry and advise us in

due time.

A standing resolution adopted in 1952 provided the continuance of Wor. Bro. Josen as Lodge Historian who shall be aided in his work by Wor. Bro. Lazaro Francisco and the Secretary. When apprised of the resolatory act of the Lodge, Wor. Bro. Josen readily expressed his willingness to take over from where he stopped..

No. 3 — *Celebration of Bro. Jose Rizal's Birthday.* This is a "must" in our calendar of activities and held every year in veneration of the teachings and sacrifices of the pride and martyr of the brown race. With Bro. Jose L. Vergara as Chairman, a committee on arrangements was created with these brothers as members: J. V. Salazar, Jr., Placido D. Urbina, Jose T. Morfe, and Mariano Llana. Bro. Vergara announces that in collaboration with the City Mayor of Cabanatuan City, the program of activities on Sunday, June 19th includes:

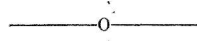
1. Flower offering at the Rizal Monument to be spearheaded by Cabanatuan Lodge No. 53, at 8:00 o'clock in the morning, with civic societies in attendance also to offer flowers, and followed by remarks of the City Mayor.

2. Program in the evening with Bro. Carlos M. Ferrer as Master of Ceremonies and Bro. Carlos Mañacop as speaker

 WHAT OUR LODGES ARE DOING * * *

on the significance of the occasion. Prizes for the best declaimers of poems authored by the hero during the program have been earmarked in a vo-

luntary contribution of the brethren. The brethren are requested to be present on both occasions to add color to the gathering.



ABRA LODGE No. 86, F. & A. M.

Bangued, Abra

We are glad to report the enthusiasm of our members over the issuance of Grand Lodge Circular No. 1, series of 1955 re: "Masonic Library and Museum." At the stated meeting held on June 11, 1955, the Minutes among others, show:

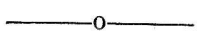
The Secretary read Grand Lodge Circular No. 1, series of 1955, on the subject "Masonic Library and Museum." The Worshipful Master and other brethren expressed their views on the importance and necessity of establishing a library and museum for the lodge, as desired by the Most Worshipful Grand Master in the aforesaid circular.

At this juncture, in order that the Lodge would have something wherein to keep the library books it desires to purchase, Bro. Ildefonso Castillo moved that the Treasurer be authorized and directed to order one cabinet, at the lowest price obtain-

able in the locality, which would serve as place for keeping library books and other properties of the lodge and as altar. On being seconded by Wor. Bro. Evaristo G. Langbayan, the motion was UNANIMOUSLY APPROVED.

The Secretary also read Grand Lodge Circular No. 2, series of 1955, on the subject "History of Lodges." This circular requires that every lodge should have a historian to be appointed by the Worshipful Master. It will be the duty of the historian to write a history of his lodge to be filed in its library and museum.

Then the Worshipful Master appointed Bro. Ildefonso Castillo, one of the original members of this lodge, as the historian of the lodge. The Worshipful Master made it clear that every member of the lodge shall assist the historian in his work.



QUEZON CITY LODGE No. 122, F. & A. M.

Wor. Bro. Florencio A. Medina wrote us from Oak Ridge, Tenn., U.S.A. in connection with one of his visits to Blue Lodges under the Grand Lodge of Tennessee. He said:

"Well, I attended a special meeting in Harmony Lodge, Clinton, Tenn. They raised eight members three of whom are blood brothers. Essentially the same as ours I was examined on my insistence even if a brother C. Elmer Burchfield was vouching for me. That was last Friday, 20 May. Last Monday I attended a Lodge of Instructions at Faith Lodge, here in Oak Ridge, conducted by the Grand Lecturer, Dick Linton. In both I was asked to speak to the brethren on the variations in the rituals. It was very enjoyable and delightful association I had with them. They were surprised to get from the same word when I was examined. Bro. Burchfield whom I met at the Rotary has been taking care of me, taking me to several scenic spots in his car with his family."

Wor. Bro. Medina's present address is: c/o The Armed Forces Attache, Embassy of the Philippines, Washington, D.C.

Last 10 June, an informal meeting was held in Plaridel Temple at 7:45 P.M. which was called by our Sr. Warden, W.

Bro. D. B. Ambrosio. Present in the meeting were: WBros. F. Ilagan, Sr., J. T. Gavino, C. Cruz and T. L. Santos; Sec. WM, PM and JW respectively of Marikina Lodge No. 119. WBros. M. A. Medina, WM, Silanganan Lodge No. 19, J. B. Perez, Sec. of T. M. Kalaw Lodge No. 136 and PM and active member of Labong Lodge No. 59, D. B. Ambrosio and A. S. Baylon, SW and Sec. resp. of Quezon City Lodge No. 122. WBro. Ambrosio was elected as temporary Chairman and WBro. Baylon as temp. Sec. The purpose of the meeting is to form an Association of Masons in Rizal Province which will promulgate the proposed corporation for the Masonic Temple, to administer the yearly convention, adapt resolutions, implement life insurance and other matters pertaining to Masons in Rizal in particular and to the Fraternity in general. Many fruitful suggestions were made and accepted which will be brought up on the next meeting of 17 June. (At press time, no news were available.) One of the items agreed upon is the membership of this Association. In the meantime, the members shall be the 3rd lights and Secretaries of each Rizal Lodges with a foresight to include all Past Mas-

(Continued on page 1025)

Pledge of Service • • •

RIZAL AT HOME

By CAMILO OSIAS

*(Address of the Grand Master at the Unveiling of Rizal Monument
at the Plaridel Masonic Temple, June 19, 1955)*

THIS DAY WE ARE UNVEILING a monument to Rizal in his Plaridel Home. It is erected to his memory by his loving and grateful brethren of Okinawa, Guam, Japan, and the Philippines under the Grand Jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. The occasion is too solemn for pettiness of heart and inhospitality of mind. Let us meet in a spirit of consecration "with malice toward none, with charity for all."

IN PREPARING THIS ADDRESS I sought to cast aside whatever estranges whatever divides befitting our Ancient and Venerable Fraternity founded on brotherly love, relief, and truth. I invite those within the hearing of my voice to "think of the past only as its remembrance gives us pleasure." I purpose to make no statement not based on truth and no claim that is not a proved or provable fact.

CALAMBA, LAGUNA, is the home of the Rizal family. There on June 19, 1861, Jose Rizal was born. He was reared in a home distinctive for its proverbial hospitality. To men of all races and of all stations the door of the house and the doors of the occupants' hearts were wide open.

AS A YOUNG MAN Jose Rizal studied in the famed Ateneo and the historic Santo Tomas. Manila for years became to him a home. But even as a child on the shore of Laguna de Bay he "was thinking of what was beyond." He "was dreaming of what might be over on the other side of the waves." Destiny carried him to distant shores. He discovered what was beyond. His dream of what was on the other side was satisfied. He traveled far and wide; he made the whole world of knowledge his intellectual ken; he studied many languages, twenty-two of them. He was at home in Spain, France, Belgium, Germany, Japan, the United States. He was at home with all men in all climes.

WHEN THESE ISLANDS became the insular possessions of "the great American Republic" as he prophesied a new spirit of liberalism brought greater freedom to the people for whom Rizal lived, labored, and sacrificed. A law was passed, creating a Rizal Monument Commission to erect a monument to the memory of Jose Rizal, Patriot and Martyr. The membership of the Commission was cosmopolitan including two former Governors-General William Howard Taft and W. Cameron Forbes, Paciano Rizal, Jose's brother, and other prominent men

such as Tomas G. del Rosario, president of the Commission, Maximino M. Paterno, secretary, Mariano Limjap, Ariston Bautista, Ramon B. Genato, Juan Tuason, and Teodoro R. Yangco. On the spot made sacred by Rizal's blood that was drenched stands the monument in Bagumbayan Field "dedicated to the hero and martyr who was executed by defending the liberties of his country on December 30, 1896, and erected by popular subscription in accordance with Act No. 243." When Rizal expired, he was Calamba's no more, he was the nation's.

THIS LIFE-SIZE statue of Brother Jose Rizal was made possible by the popular subscription of his brethren. It is altogether meet and seemly that Rizal should be in the Plaridel Masonic Temple, his home, the home of free men who sincerely believe in the Fatherhood of God and the brotherhood of man.

JOSE RIZAL was a Mason and a great and good Mason. There is no question about that. It is a settled fact. There should no longer be any doubt or controversy about it.

Rafael Palma in *Biografia de Rizal* affirms that Rizal joined Freemasonry in Paris (p. 47); that Pardo de Tavera stated that Rizal and he affiliated at the same time with a French Lodge (p. 48). And one of the few complete speeches of Rizal extant is an oration he delivered in a Lodge of Free and Accepted Masons.

BUT THERE are even more convincing evidences that Rizal was a Mason — irrefutable ones. In *Documentos Rizalinos* compiled and published under the direction of the Director of Public Libraries, copyright, 1953, by the Bureau of Public Libraries there are facsimiles of documents that should once and for all put an end to any doubt or debate on the matter. On page 189 is a facsimile of Rizal's "*Diploma de Maestro Masón de la Logia Solidaridad expedido por el Gran Oriente Español*" showing conclusively that he joined the Lodge Solidaridad. The Diploma was issued in Madrid, on November 15, 1890. On pages 190-192 are reproduced documents authorizing Rizal to represent the Lodge before the Lodges of Germany. On page 193 is the "*Permiso de transferencia a otro logia expedido por la Logia Solidaridad*" or a Permit to transfer to another Lodge because Rizal was changing residence from Madrid. This document has added importance because it bears the signatures of Mariano Ponce as Secretary and Marcelo H. del Pilar or Plaridel, as Worshipful Master. On page 194 is a reproduction of Rizal's Diploma as Master Mason, "*Diploma de Maestro Masón expedido por Le Grand Oriente de Francia*" in 1892.

AS A MASON he believed in tolerance. He was of the belief "that religions, whatever they be, should not make men enemies... but brethren and good brethren." He related how in the solitude of Oden-

 PLEDGE OF SERVICE * * * * *

wald he and a Protestant minister "in calm and cool conversations" spoke of their respective faiths and with free speech each showed "a great respect for the good faith of the adversary and the most conflicting ideas which diversity of race, education, and age necessarily brought up" and both had "a profound respect for all ideas conceived sincerely and practiced with conviction." He further referred to this same Protestant minister and a Catholic priest getting together on the most friendly terms. Listen to Rizal's description:

"Almost every month came there to visit him (the Protestant minister), a Catholic priest from a little town on the banks of the Rhine, and this priest, intimate friend of the Protestant, gave me an example of Christian fraternity. They considered themselves as servants of the same God and instead of spending their time quarreling among themselves, each one complied with his duty leaving to the Lord the judgment later as to who better interpreted His will."

IT WOULD BE A BLESSED DAY if people who sincerely believe in God the Father could live in peace and harmony as befit brethren, children of one Father, which is the logical corollary of the idea of the Fatherhood of God!

RIZAL GAVE A LUCID IDEA of the sense of brotherhood among men of the Orient and the Occident in a speech honoring Luna and Hidalgo, two Filipino artists, who won name and fame at the National Art Exposition in Madrid. "In the history of peoples" he said, "there are names which, in themselves, signify an event, which recall affection and greatness, names which, like magic formulas, evoke ideas agreeable and rosy, names which constitute a part, a symbol of peace, a bond of love among the nations. To such belong the names of Luna and Hidalgo: their splendor illumines two extremes of the globe—the Orient and the Occident, Spain and the Philippines. In uttering them, gentlemen, I seem to see two luminous arches which, rising from both regions, join there upon the heights, impelled by sympathy of a common origin, and from that height unite two peoples with external bonds, two peoples which, in vain, the seas and space separate, two peoples among which do not germinate the seeds of disunion which are blindly sown by men and their despotism. Luna and Hidalgo are glories of Spain as well as of the Philippines; as they are born in the Philippines so they could have been born in Spain, because genius has no country, genius bursts forth everywhere; genius is, like the light and the air, the patrimony of all, cosmopolitan like space, like life, like God."

RIZAL, EXEMPLIFYING IN HIMSELF not only the best in Filipino life but the best in human life, is not only at home in the land of his birth; he is at home in any land. He is a citizen of the world.

RIZAL HAD A BRILLIANT RECORD as a student. The ratings in all subjects he studied in Manila from 1872 to 1877 inclusive were "*sobresaliente*," excellent. His scholastic record as a university student in Manila and in Madrid was uniformly of a high order. And a very amazing event took place when he graduated from the University of Madrid with the degree in Philosophy and Letters. It should be borne in mind that his main course was medicine. Upon the testimony of one of his closest friends and a classmate, General Fernando Canon, very few Filipinos were present to hear Rizal in his toga discuss his thesis. But let Canon speak:

"Professor Unamuno, that learned Spanish political writer, was Rizal's sponsor when he wore the gown. When the time came for Rizal to read his thesis, the audience, mostly composed of the learned men of Spain, was surprised to hear that his subject was the error in the translation of the angel's song over Bethlehem on the Nativity... Rizal, in a voice that could have been distinguished in a crowd of any size, began his discussion by pointing at the mistake in the translation of the angel's message. He said: "In the translation of the church, the message is given as 'Glory to God in the Highest and on earth peace to all men of good will.' According to the original Hebrew, the message should run: 'Glory to God in the Highest, on earth peace and to all men good-will.'" Then for almost an hour Rizal discussed his subject and answered questions directed to him by the most learned men of Madrid and Barcelona. He came out triumphant in the oral examinations and was highly praised by the professors and savants present..."

THERE IS A WORLD of difference between the two translations. To say "...on earth peace to all men of good will" is to convey but one wish — peace. But "... on earth peace and to all men good will" brings out two great concepts, peace and good will. In the former the heavenly message is circumscribed; it is limited to "men of good will." In the latter the message is universal and all inclusive; it is "peace on earth, and good will to all men." The version defended by Rizal in his thesis is Masonic — that is to say it is universal and all encompassing; it is a prayerful wish that peace shall reign over the earth and that good will should prevail among all men, all children of God, the Father.

PLEDGE OF SERVICE * * *

HERE IS A MAN who was admittedly able, progressive, versatile, who in prosperity and adversity showed the stuff of which he was made. Rizal through painstaking industry and sheer merit demonstrated to what heights a man may rise. In the halls of the United States Congress when the fate of an important Philippine Bill hung on the balance because of the severe onslaughts of the opponents calling the Filipinos all manner of names, Congressman Henry Allan Cooper of grateful memory on June 19, 1902, made an eloquent and spirited reply. Reciting from memory the English translation of Rizal's *Mi Ultimo Adios* climaxed his speech in these inspired words:

"Pirates! Barbarians! Savages! Incapable of civilization! How many of the civilized Caucasian slanderers of the race could ever be capable of thoughts like these, which on that awful night, as he sat alone amidst silence unbroken save by the rustling of the black plumes of the death angel at his side, poured from the soul of the martyred Filipino? Search the long and bloody roll of the world's martyred dead, and where, on what soil, under what sky did tyranny ever claim a nobler victim?"

"Sir, the future is not without hope for a people who, from the midst of such an environment, has furnished to the world a character so lofty and so pure as that of Jose Rizal?"

RIZAL AT HOME originally in Laguna is at home in every province of this great land of ours. Rizal at home in the Philippines is at home in every country that loves freedom and righteousness. Rizal at long last at home in the Plaridel Masonic Temple should be at home in every Lodge of our Grand Jurisdiction. Rizal from his home in the Celestial Lodge above would have every brother Mason of his, yes, every man of liberal impulses, make of himself an edifice from which good shall radiate, a temple of beauty that shall impel men to move onward and upward toward one God, one brotherhood, and one celestial home.

—o—

BRO. RIZAL AT PLARIDEL MASONIC TEMPLE

By MAURO BARADI

(Speech delivered by the Grand Secretary at the Plaridel Masonic Temple, Manila in connection with the unveiling of Rizal's statue, June 19, 1955)

Most Worshipful Grand Master, fellow countrymen:

TODAY is June 19th. We have gathered at the Plaridel Masonic Temple in Manila, the headquarters of the Grand Lodge of the Philip-

piners. We have met to celebrate the 94th birthday anniversary of Jose Rizal, the greatest Filipino hero and patriot.

BEFORE THE LAST WORLD WAR, the Grand Lodge of the Philippines adopted a resolution recommending "that all Lodges under this jurisdiction be requested and urged to observe in appropriate manner... June 19th and December 30th, in view of the fact that Rizal was, in life, a worthy exemplification and exponent of Masonic virtues."

FOUR TIMES DURING THE YEAR, the Masons of the Philippines have occasion to specially remember Rizal, the Mason. In April during the Annual Communication of the Grand Lodge; on June 19th, his Natal Day; on August 30th, Bro. Marcelo H. del Pilar's birthday and Masonic Heroes' Day; and on December 30th, commemorating the death of Rizal.

BUT TODAY, we are celebrating a two-fold event: Rizal's birthday and the unveiling of his life-size statue. While Rizal has always been with the Masons in spirit, now in this temple of brotherhood, he is among us — his likeness in bronze, clad as a Mason.

THERE IS MORE NEED for honoring Rizal in our day, than in years gone by. Conditions in the Philippines have not improved much. For instance, there exists corruption in high places, a continued abuse of power and privilege by some and a feeling of restlessness among the people. These circumstances adversely affect our leaders in their earnest endeavor to improve the lot of the mass.

BUT HERE is Rizal. With a handful of Filipino patriots, he challenged an alien rule to secure reforms beneficial to the Filipinos; at present under our own Republic, some leaders are fighting against one another in order to gain temporary control and material advantage — to the detriment of the people.

RIZAL HAD his own disappointments but his vision was set, his goal was fixed. Throughout his struggle for his people's good, he never wavered. He held fast to the twin principles of service and sacrifice, which the Masonic Fraternity constantly emphasizes. His life was a vehicle through which the four cardinal virtues of our Venerable Institution — Temperance, Fortitude, Prudence, and Justice — were fully expressed. We need such a man and Mason, and more of his selflessness and conviction.

AGAIN WE REMIND OURSELVES that June 19th should be celebrated fittingly. It is not to our credit if this holiday be linked only with music and speeches and merriment and picnics. We should stress more the lessons learned from and the teachings of Rizal's life. Straight thinking and more doing are great aids to progress and prosperity not only in our Fraternity but in any worthwhile organization. In no other

 PLEDGE OF SERVICE * * *

way could the message of Rizal's birthday and sacrifice be better exemplified.



RIZAL STATUE UNVEILED

By WERNER P. SCHELIG, P.G.M.

(Address delivered at the Plaridel Masonic Temple.
Manila, June 19, 1955)

Most Worshipful Grand Master and Friends:

IF ON THIS, his natal day we are filled with thoughts of deep reverence and great admiration for Dr. José Rizal, our National Hero and the greatest Filipino Mason and if we let his life from childhood to manhood until his death pass in review before our minds, we can eventually feel that he was born into this world and into this — at his time — dark corner of it with a mission: to speak masonically: to “ride abroad, redressing human wrong and teach high thoughts and love and truth and all that makes a man” and that his love for humanity “was enshrined in his unconquerable soul, incarnate in that Love, which was his divine inheritance from the very beginning.”

We can perhaps only do full justice to the great personality of Bro. Dr. José Rizal if we believe in this, his higher mission, which he had to fulfill in the short span of life allotted to him and which he sealed with his early death, his supreme sacrifice. Of him it is certainly true: greater love has no man than this that he lay down his life for his friend.

His friend was his family and were the Filipinos of his time, his friend was the cause of political and spiritual freedom of his Nation, his friend were the generations of Filipinos coming after him, his friend were you and me: for all of them and for the cause of freedom, liberty and enlightenment he willingly laid down his life.

To cite from his *Ultimo Adios*:

Ah! que es hermoso caer para darte vuelo
Morir para darte vida, morir bajo tu cielo!

Para darte vuelo — to give wings, to give spiritual uplift to the *patria adorada* was his testament and bequest to his countrymen, to us and to all future generations.

As Masons we continue this mission of Bro. Dr. José Rizal holding high the torch of spiritual and political freedom and in all our doings are guided by the august teachings of Dr. José Rizal, but the very same

forces, who put him to death accuse us today of harbouring treasonable tenets, of degrading sacred symbols to unwholesome motives and of favouring communism, thus offending and betraying all for which our greatest Brother Mason has sacrificed his life.

To refute these base accusations and to give testimony before this Nation and the entire world of our unwavering fidelity and loyalty to all what was sacred to Dr. José Rizal, we will unveil today this Rizal monument, his life-size statue showing him in the habiliments of a Mason. Heeding my call, a year ago and as the then Grand Master every Brother Mason of this Jurisdiction has or will have his share of one Peso in this monument, a Peso turned into bronze. The *one* peso is a token, behind the one Peso stands the Masonic Fraternity of the Philippines as *one* man, true and steadfast, faithful and devoted to the cause of freedom, liberty and enlightenment. By erecting this statue at the entrance to our Plaridel Masonic Temple, the seat of our Grand Lodge, we declare this Temple, Brother Dr. José Rizal's Home.

Will anybody still dare to say that Masonry teaches treasonable tenets and leans towards communism and thus vilifies the sacred memory of our greatest Filipino Brother? What then is this Rizal monument for?

This statue is our eloquent answer to our accusers. At the same time it is a challenge to us to live day by day the Rizal way and thus continue his great mission: there is still much darkness and if we have today our political freedom we are still far from the greater freedom: spiritual freedom.

BASIS FOR HAPPINESS

By MICHAEL GOLDENBERG, P.G.M.

*(Speech delivered before members of Nilad Lodge No. 12,
F. & A. M., June 4, 1955)*

IF WE ARE UNHAPPY, we can only blame ourselves for the most of it because God had made us all to be happy. Of course much depends on our own foundation and upon the manner when we were taken care of by our parents until we became matured and able to take care of ourselves. The future and progress of our world depend greatly upon the manner we mould the character of our children of today. Hell and Misery is all around us everywhere which we can readily see. Life is what you yourselves make of it and there is no mistake about it. The wheels of fortune may not be the same for many of us but it is surely up to each of us to mould our minds to the better things

 PLEDGE OF SERVICE * * *

in life to fit us to receive the many blessings of life that God had placed on this world for all of us to partake. Paradise might be applied to the whole world; it is right here, if we but learn to appreciate and prepare ourselves to share in what has been prepared for us. We must lie upon the bed which we ourselves have prepared. We have a guide within us which will generally lead us on a straight path, the result in the long run will depend not so much on a single resolution, but rather on the preparation of our daily life.

LET US NOT BE WASTEFUL for it is not only money that we waste but also our very lives by night life, intemperance and frivolous pleasures. To control our passions, we must govern and control our habits even in the smallest details of everyday life. Small things that may seem a trifle, are important because in some cases it may lead to difficulties from which we could not remedy. Do not let your temper get the best of you because it is one of the most important virtues in life when you can control your temper. If we lose our temper, we cannot think or act correctly nor could we be able to properly use judgment. Therefore, if we say things we do not mean to say or do, we cannot expect to be happy. We would not be able to be true to ourselves and to those with whom we meet and be able to live decent and useful lives.

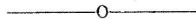
ONE OF THE BLESSINGS OF LIFE is to make and keep friends. We should always be open minded and eliminate hate and distrust. We must always treat our friends as we would want them to treat us. Humans are far from being perfect beings, we must often give them the benefit of any doubt unless we are positive to the contrary. Friendship should be sincere and cannot be anything else, otherwise, it is not friendship and we should never pretend to be friends in the true sense of the word, when in reality we are not. Some may pretend friendship because he is tolerable, even in misdeeds because he himself is not involved and does not consider himself an enemy of anyone. That is entirely wrong, because it is insincere or half-way friendship. To keep friends we must cultivate them with understanding of each other's character and sincerity, always having in view if there is anything you could do or be of service to him. Love and confidence is the basis of sincere friendship and brotherly love. It must be demonstrated by deeds and sincere cooperation and not by beautiful empty words with distrust and hypocrisy. If we choose our friends for what they are and never for what they have or take advantage materially or otherwise to impose upon them, we would certainly cultivate real and everlasting friendship. However, more people have more pains and pleasure in making enemies, than in cultivating or making friends. It is not and never can be

spontaneous, because we must find the good qualities of each other and if he is of good character, sincere and truthful. He should be your friend in times of need, trouble as well as in abundance and prosperity.

WE CANNOT LIVE FOR OURSELVES only because there are many good deeds we can voluntarily and easily do for others who are in need of our aid and particularly our good counsels. Education and common sense is one of the fundamental necessity for happiness, it is more valuable than money itself. I do not mean that everyone must be a College Graduate, but at least cultivate our minds and build an intelligent conscience that is capable of judging and reasoning our own defects. If we are prepared, we could avoid all excesses and think twice before speaking. Right thinking will surely bind within us the feeling of unity and harmony with our fellowmen.

THE RIGHT THINKING MAN is always in quest of TRUTH and it will deliver us from the immoral bondage of Ignorance, Superstition, Fanaticism, and the subjugation of individual freedom of humans whether religious impositions or by any sort of Dictatorship. All impositions on suffering humanity by the boldest dictators beginning from ancient times, have been eliminated by the last war and surely Communism must follow suit for Truth will conquer all obstacles in life.

MORAL RECTITUDE, HEALTH, STRENGTH AND GENUINE FRIENDSHIP will lead us to happiness and contentment, but to obtain this, there is no other way than to do our part as good men and true, with patience and sincerity. Let us first be honest to ourselves before we can be to others and the result will be happiness for all of us.



MASONRY AND THE ROMAN CATHOLIC CHURCH

By Wor. Bro. WILLIAM H. QUASHA
Master, Mt. Lebanon Lodge No. 80

What are the two most popular topics for discussion in Masonic publications? Number one is Communism. Number two is the Roman Catholic Church. Some Masons regard both as a threat to Masonry.

In the case of communism jeopardy to Masonry exists by virtue of the fact that, as in all other forms of dictatorship, those in control of the State would destroy all freedoms. The Masons would fall *with* the Church and with all other institutions which stand *with* God.

There is no question of a misunderstanding between the Masons and the Communists. It is a clear case of difference of ideology. Such is the cleavage that there could never be coexistence within the

PLEDGE OF SERVICE * * *

same country. It comes down to a simple question of survival. No true Mason could take communism lying down. So inherent in our philosophy are the concepts of belief in God, in Life Everlasting, in the Dignity of Man, in Brotherhood of all men that all Masons, in order to be true to the tenets of their society, would if need be, offer their lives in the fight against communism.

It is equally clear that none of the principles which make for difference between Masonry and communism exist as between Masonry and the Roman Catholic Church. There may be other differences, but they are not *these* differences. Furthermore, they are not differences which would prevent a Mason from being a Catholic (as far as *he* was concerned). By way of further contrast, it is completely obvious that no Mason could ever be a communist.

A Mason does not have to be a Christian. He may be one. No Catholic is forbidden by the Masons. In fact, numerous Catholics are Masons. Many Catholics do not join Masonry because there is a rule in the Roman Catholic church which inhibits them from joining. This is unfortunate, but there is nothing much that Masons can or will ever do about it, except to view the situation with a feeling of regret.

It is my opinion, gained largely by my sentimental attachment to so many clerical and lay Catholics, that no opportunity for the elimination of misunderstanding between the Roman Catholic Church and Freemasonry should be overlooked. There is no basic or doctrinal impediment in the case of these two great institutions to peaceful coexistence any more than there is any difficulty as regards freedom of worship in the Democracies. Jewish, Roman Catholic, Protestant and other churches do more than stand side-by-side. They complement each other. Each contributes in its own way in helping more people to reach the Kingdom of God. And certainly Freemasonry has always made its force felt in this identical direction.

I have used the word "misunderstanding" in describing the relationship between the Roman Catholic Church and Freemasonry. I have used this word advisedly, for, from my viewpoint, they stand on the same side against communism, which threatens their existence along with all others who follow God. Man is now closer to self-annihilation than ever before. Shall we who believe in God be so foolish as to dissipate our energies by fighting with each other? Or should we level our sights on the real target? Should we spend ammunition on people who are on our side or should we ready it for use on the God-less who would destroy both of us?

There now exists an organization which is dedicated to clear-

ing up misunderstanding which prevail among the Roman Catholics, the Jews and the Protestants. The time may not yet be ripe for the formation of a similar organization for Knights of Columbus and Masons, but is there any reason why we should not be directing our thoughts in that direction?

What is immediately to be hoped for is this: that Masons direct all their thoughts, not to "defending" themselves from the Roman Catholic Church, but rather endeavoring to make their own position clear. Suspicion is destructive to good relationships. Factual information can go a long way toward alleviating the misgivings of people who have not viewed us as sympathetically as we have looked at ourselves. We are Freemasons because we know it follows God's path of goodness. Were it otherwise, Masonry would not have survived every form of adversity. When you know that something is right, there is no need to "defend" it. It is only necessary that you explain it in comprehensible terms. "Explanation" does not mean debate; it means the setting forth of our *principles* continuously but without militance.

In any event, it is not the purpose of this article to point out the *methods* to be utilized in clarifying our position, but rather is merely a suggestion that *we take the first step* in trying to establish a basis for harmonious coexistence with the Roman Catholic Church. And that if that step is not productive, that we take a second, a third and subsequent steps until eventually we have eliminated all basis for confusion. Only then will it be possible for an elimination of the present misunderstanding. I am confident that if we keep a sympathetic ear to the ground that we shall finally recognize encouraging sounds which will indicate that friendship and cooperation is on the way.

— « » —

FREEMASONRY AND DEMOCRACY

By ROMEO A. SANTOS

Venerable Master

Lakandola Lodge of Perfection

Philippine Bodies, A. & A.S.R.

WHEREVER PEOPLE live, or work, or associate together in a group, there is always some form of government. The affairs of the group must be managed and guided, and to do this, a set of rules is necessary. This is so whether the group is a family, a tribe, a state or a nation. This is also so whether the group is a society, a club or a fraternity like Freemasonry. In a family, the smallest group, the af-

 PLEDGE OF SERVICE * * *

fairs are managed and guided by the traditional good family customs and good manners. In a state or nation, the rules are called laws. In a society, club or fraternity, the rules are called by-laws or statutes.

THERE ARE TWO DISTINCT KINDS of government forms today. They are the Autocratic form and the Popular form of government. The word autocratic means the rule of ONE, and in government, one man or a small group of men has the absolute power and the people has little or no say in how they are ruled or governed. The most extreme form of autocratic government is the so-called Totalitarian form of government. This was the kind of government that Italy had under Mussolini. This was also the form of government that Germany had under Hitler, and this is the present form of government of the Soviet Union.

IN THE POPULAR FORM OF GOVERNMENT, the power is in the hands of the people. This form of government is known as Democracy. Democracy is defined as the government of the people, by the people, and for the people. We are all very familiar with this form of government — it being our present form of government. This is also the form of government of the United States of America which is the leader of all nations in the struggle for peace all over the world.

IN COUNTRIES where the form of government is Totalitarian, Freemasonry is outlawed and the freemasons are persecuted. In countries where the form of government is Popular, Freemasonry is allowed, tolerated or even encouraged. Why? Because the freemasons all over the world uphold, as individuals, the principles of Democracy. And also because democratic ideas and principles are incorporated, with certain limitations, in the by-laws, constitutions, or statutes of Freemasonry.

IN THE SUBORDINATE OR BLUE LODGES, the power is vested in the hands of the brethren who elect their officers by secret ballots for a short term of one year. In the Grand Lodge of the Philippines, the power is also vested in the hands of the brethren who elect by secret ballots also the Grand Lodge Officers for the short term of one year. The past masters, the masters and the wardens of all the subordinate lodges constitute the members of the Grand Lodge. All subordinate lodges are represented in the Grand Lodge and this is a vivid demonstration of democratic principles in action in our institution. Not only this, you will note that the term of office of the elected officers is only one year, which is short, so that if the elected officers especially the masters and the Grand Master act unwisely and improperly during their term of office, they will not be reelected for another term. In many subordinate lodges and in our Grand Lodge there is a

more beautiful democratic practice which is becoming a tradition, and that is; the incumbent masters of many lodges and the incumbent Grand Master of our Grand Lodge do not seek re-election in order to give other brethren a chance to serve.

AS YOU ALREADY KNOW, the Grand Lodge is the Supreme masonic power in the masonic jurisdiction of the Philippines, possessing all the attributes of sovereignty and government — legislative, executive, and judicial — limited only by strict adherence to the ancient landmarks of the order, and the provisions of its constitution and regulations.

LET US NOW GO to the Scottish Rite of Freemasonry. In the Scottish Rite Bodies of the Orient of the Philippines, the officers of each subordinate bodies are elected in the same manner as those of the blue lodges and hold offices for only one year. In the Philippine Bodies, the incumbent presiding officer of each body do not also seek reelection in order to give others a chance to serve. The beautiful democratic principle is also upheld.

ALL OF THE SCOTTISH RITE BODIES in the Orient of the Philippines are under the jurisdiction of the Supreme Council of the 33rd and last degree of the Ancient and Accepted Scottish Rite of Freemasonry. The Supreme Council wields power over all its subordinate bodies. The members of the Supreme Council are limited to thirty three who shall be 33rd degree Scottish Rite Freemasons. They are not elected by the subordinate bodies.

A FEW YEARS AGO, in June, 1951 issue of the *Far Eastern Freemason*, under the column of News from the Supreme Council, it was published that the Supreme Council approved the following resolution which clearly made known its adherence to Democratic Principles. The Resolution reads:

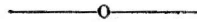
“THE SUPREME COUNCIL supports and defends the freedom of Religion, freedom of speech, and freedom of press as especially vital to the maintenance of human liberty and democratic government. The Supreme Council supports and defends all the individual, civil and Political Rights contained in the Bill of Rights and of the Philippine Constitution.

“THE SUPREME COUNCIL upholds the Five great principles of democratic governmental organization: (1) Free Election, (2) a balance of power between the executive, legislative, and judicial branches of the government, (3) freedom of economic enterprise, (4) Separation of the church, and state and school and (5) civil service based only on merit.”

 PLEDGE OF SERVICE * * *

RECENTLY, our Grand Lodge in an article entitled: An Appeal To All Christian and Democratic Elements, that was published in the Manila Times on March 3, 1954 said in part and I quote: "It is unfortunate that the Catholic Hierarchy of the Philippines should make this untimely, uncharitable and unwise attack against freemasonry whose main objectives are the promotion of brotherly love among men irrespective of race, color, or creed; charity and justice to all; liberty and defense of fundamental human rights guaranteed democratic constitutions."

BRETHREN, those of you who have read the Masonic Law Book of the Grand Lodge and the Statutes of the Supreme Council (Mother Council of the World) of the 33rd and last degree of Ancient and Accepted Scottish Rite of Freemasonry, will perhaps agree with me when I say that Freemasonry is not absolutely 100% democratic because of its adherence to its old time traditions and landmarks. But the recent declarations made public by our Grand Lodge and by our Supreme Council committing our fraternity to the support and defense of Democratic Principles, will no doubt influence the growth and development of Freemasonry toward complete democracy.



WHAT IS MASONRY?

By Wor. Bro. ALFREDO R. SANTOS

(Continued from last issue)

MY FATHER was a Mason. My elder brother is a Mason. My father was respected and honored in our community. My brother is also good. So, Masonry must be good. I believe I am on the bright and right side of Life.

WHAT ARE THOSE ANCIENT established usages and customs of the Fraternity?

WE BELIEVE IN GOD and the immortality of the Soul. The three Great Lights of Masonry are the Holy Bible, the Square and Compasses. They are our rules and guide. We pray, and we believe in the Fatherhood of God and brotherhood of men irrespective of

creed, color, nationality, religious belief, rich or poor, young or old. "The cause of human progress is our cause... and the guarantee of equal rights to all peoples everywhere, the end of our contention."

We have pledged to extend aid and relief to our distressed fellow masons, their widows and orphans. We have promised to study, obey, maintain and support our laws and regulations. This boils down to one of the greatest tenets or assets in Masonry — that of *Charity*, which is the closest we can do to

(Continued on page 1053)



THE EASTERN STAR PAGE



Visit of Most Worthy Grand Patron, Wilbur H. Cramblet to Rosario Villaruel, Chapter No. 2, O.E.S., at the Plaridel Masonic Temple, Manila, March 21, 1955

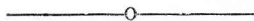
WELCOME... SISTERS AND BROTHERS OF ROSARIO VILLARUEL CHAPTER No. 2

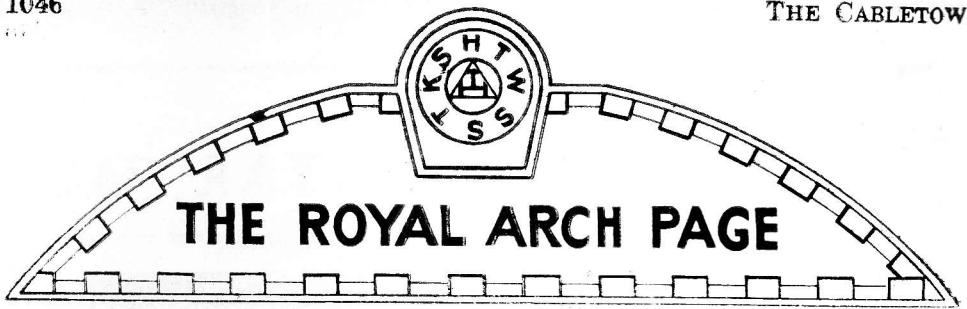
Sisters and Brothers:

With a sincere feeling of happiness and fraternal love, I welcome you all, not doubting that all of you had the full enjoyment of our short recess. I hope that you have not only had a good rest, but that you have gained health, vigor and inspiration which are most essential and necessary for the work that we have for our beloved chapter.

Again, I bid you welcome, and with our holidays over, let us resume our work, joining our efforts together that the glory that is our aim for our beloved Order and our Chapter may be fully attained.

(Signed) ADA S. GUZMAN
Worthy Matron





Bro. RIZAL HONORED

Cavite City, June 19, 1955 — After the lapse of many years when the anniversaries of the birthday and death of that great and foremost Filipino hero were regular yearly features in this City, Cavite, for the first time since the Liberation, has today observed the 94th birthday anniversary of that much lamented and immortal hero — Dr. JOSE RIZAL.

Under the sponsorship of the Royal Arch Masons of Cavite Chapter No. XIII, a civic parade in commemoration of that glorious event was held. The parade, if not the longest, is perhaps one of the longest the Caviteños have ever witnessed in many years. It started from the Caridad Elementary School and ended in the San Antonio Elementary School, where a short program commemorating the occasion was held. Principal speakers were Wor. Bro. Victoriano Yamzon and Wor. Bro. Patricio del Rosario. The former spoke in English and the latter in Tagalog.

The following entities, associations and institutions participated in the parade: City Police Force; Philippine Navy Unit and Band; High School Cadets; Fleet Reserve Association and Ladies Auxiliary; Veterans of the Philippine Revolution; U.S. Marines and Band; Sta. Cruz, Caridad, San Roque, Garita and San Antonio Elementary Schools; Cavite Central Institute. Boy and Girl Scouts of the Philippines and their Drums and Bugles Corps; Kapisanan Sikap Kabataan; La Porta Vaga Club; Rosario Young Men Association; Caridad Unidas Club; Kapisanan Damayan ng Magdaragat; Tiger's Club; Teen Agers Club; Caviteños Youth Circle; Naval Retired Civilian Employees; Caballeros Libres del Oriente; Batong Buhay Lodge No. 22; Legionarios del Trabajo; Cavite Chinese Chamber of Commerce with band; Cavite Jaycees; Cavite Women's Club; Cavite Puericulture Center Club; Rotary Anns; Cavite Rotary Club; Order of the Eastern Star, XIII Martyrs Chapter No. 6, Cavite Subordinate Lodges, F. & A. M., and Royal Arch Masons with band.

The Grand Officers of the Grand Chapter of Royal Arch Masons of the Republic of the Philippines, made a special trip in two chartered buses to participate in the parade. Their presense has indeed not only graced the occasion, but also made the celebration more colorful.

Masonic Hospital * * *

MASONIC HOSPITAL FOR CRIPPLED CHILDREN
912 Taft Avenue, Manila, Philippines



RUFINA ALONZO

Mauro O. Baradi
Wilson Building
Juan Luna, Binondo, Manila

Dear Sir and Brother:

I am attaching hereto pictures taken of children which have been admitted to the Masonic Hospital for Crippled Children.

The little girl, Rufina Alonso, was admitted to the hospital on March 14th of this year and is a post-polio case. She will be in the hospital for about 6 - 8 months after which she will be fitted with braces and then she will be able to go to the ground like any other normal child.

At the present time we have 15 children undergoing treatment in our wards, and 5 children who receive out patient treatment.

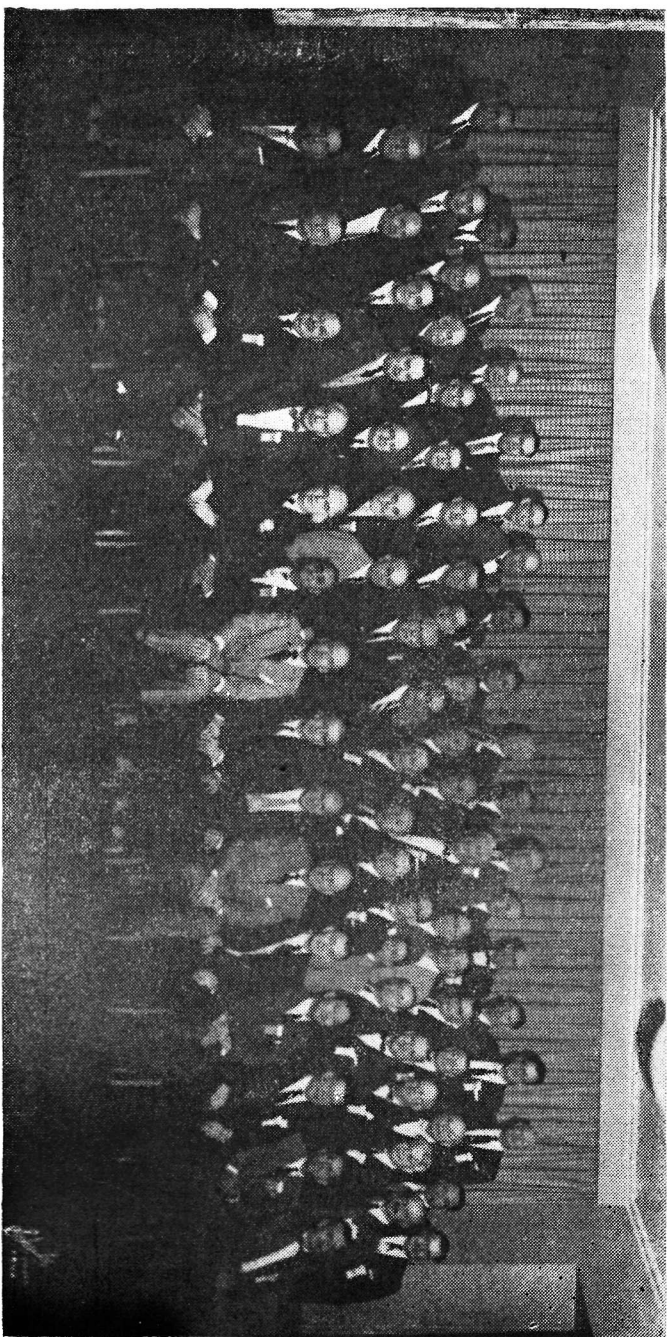
At the last monthly meeting of the Masonic Hospital for Crippled Children, there was turned over to the Treasurer a sum of ₱19,273.00 representing the collections made through the various lodges of this Grand Jurisdiction. During the past 12 months the monthly bills paid for the care of children in the Masonic Hospital for Crippled Children has averaged ₱2,800.00 per month, which sum considerably exceeds the annual collections received from Blue Lodges.

At the Annual Communication, held in April of this year, a resolution was passed by the 9 Cavite Lodges which resolution was seconded and carried unanimously by the brethren of the Grand Lodge to increase the annual hospital dues to ₱3.00 per capita. This will mean that the brethren have shown their willingness to assist in the wonderful work of rehabilitating crippled children. No better way can be shown to prove our Masonic tenets of charity and relief than the spirit of cooperation shown by the brethren in the support of the Masonic Hospital for Crippled Children.

Sincerely and fraternally yours,

(Sgd.) C. F. CARLSON

FROM OTHER GRAND JURISDICTIONS



Conference of GRAND MASTERS OF MASONS in North America
STATLER HOTEL

Washington, D.C. February 23rd, 1955
In the group is M. W. Bro. Cenon S. Cervantes, P.G.M.



Fraternal Reviews

JOSE E. RACELA, P.M. (12)
Chairman, Committee on Fraternal Correspondence

KENTUCKY, 1954

TO US WERE HANDED the 1954 Proceedings of the Grand Lodge of Kentucky, just today, June 15, 1955. We hurried to turn to the pages of Most Worshipful Charles A. Keith of the Committee on the Proceedings of other Grand Lodges, and we were most pleased to read his review of our Grand Lodge Proceedings for 1953. We regret that previous Proceedings of the Grand Lodge of Kentucky could not be reviewed and we desire to make up for that omission in reviewing these Proceedings among our first assignments on our new appointment.

THE 154TH ANNUAL COMMUNICATION of the Grand Lodge of Kentucky took place in Louisville on October 19, 1954. It was attended by 18 of its Past Grand Masters, and 15 distinguished visitors.

THE ADDRESS of Most Worshipful Haley, retiring Grand Master was a comprehensive narration of the activities of his administration. After briefly touching on Necrology by mentioning the death of two Past Grand Masters, he expressed in glowing terms, his appreciation for the help he received from his deputy, the Grand Senior Warden and the Grand Junior Warden; also, of

their sterling qualifications as "shining example for others as you continue through the Grand Line." There is nothing wrong in giving such tribute but to us here, the brethren will shout "electioneering." Among his many duties were the cornerstone-laying of three Lodges and dedications of nine Masonic buildings. He granted 19 dispensations to confer the MM degree, and fill in vacancies. He promulgated 35 Opinions on various points on jurisdiction, qualification of candidates, place of lodge meetings, sale of alcoholic beverages, sale of bonds for the construction of temple and on waiver of jurisdiction. He made 201 visitations of Subordinate Lodges including the Grand Chapter of the Eastern Star of Kentucky, the Scottish Rite Bodies, Chapters of Royal Arch and other coordinate bodies. For his accomplishments, Most Worshipful Haley has endeared himself to his fellow Kentuckians. He was made an honorary member of 78 Subordinate Lodges, and of two chapters of the Order of the Eastern Star; life member of his own Lodge and Chapter, McNeil Lodge No. 586 and Lebanon Junction Chapter No. 72, O.E.S. He was also made a life member of the Masonic Vete-

FRATERNAL REVIEWS * * *

rans' Association of Tennessee. In closing his address, the Grand Master emphasized the need of leadership, and "Masonry can supply that leadership if we will practice its principles and let our good works be known."

TO MOST WORSHIPFUL KEITH, we wish to assure him that we will endeavor to prepare more reviews. At least, the present administration has promised us some pages of its own forthcoming proceedings.

 MANITOBA, 1954

THE BRETHREN of the Grand Lodge of Manitoba have elected an eminent scholar, the President of Brandon College to serve as their Grand Master. He is Most Worshipful Brother John R. C. Evans. We extend to them our warm congratulations and felicitations on the fitting choice.

THE DISTRIBUTION in the making and reporting of the various reports was so well done that the whole affair avoided unnecessary repetition in the narration of grand lodge officers' doings. We beg to commend the wise step taken by Most Worshipful Harry H. Gray in doing away with the seemingly rosary-way in making reports of his activities as Grand Master. In our travels, by correspondence, we noticed that reports were unnecessarily duplicated and even the non-Masonic functions

and non-Masonic individuals are included in such reports. This method and we agree with an eminent Correspondent of more than a decade of continuous service on this line, that the report of Most Worshipful Gray approximates the desired way.

ONE STRIKING PART of the report and we think such practice is worthy of imitation is the actual performance of Memorial Service ceremonies as the Grand Master reads that part of his report on Necrology. We fraternally submit that it is most fitting that way, besides, it is not localized as when it is done in a separate occasion and by a particular lodge.

THE YEAR OF SERVICE of Most Worshipful Gray was crowded with various activities yet in spite of his sickness for sometime he was able to accomplish them to the satisfaction of his constituents.

THE 1954 PROCEEDINGS include instructive addresses among which are WE WALK TOGETHER by Most Worshipful Edward J. Franta, Past Grand Master of North Dakota and that of Most Worshipful Wm. Douglas, Grand Historian of Manitoba. For lack of space here, we will seek permission from the Editor of *The Cabletow* to include them in the future issues of our official publication.

WE LEAVE THE GRAND LODGE of Manitoba impressed with the following declaration of Most Worshipful Gray when he

said: *"Here is an impressive picture of 15,000 Freemasons, forming a body of men who have dedicated themselves to the finer ideals of life. Here in this picture are high-lights of color and composition revealing unselfish and noble purpose, that draw your attention like a magnet. Here too, we shall admit, are portions that are dull and distorted, for in all human efforts, it is difficult to reach a uniformly high standard. What an improvement it would make in this canvas of human emotion and endeavor if we could, for these dull and uninteresting parts substitute that which is colorful and attractive. This can be accomplished by greater effort on your part and on mine. Let us try it, brethren. I know the reward will be generous."*

And we say, So Mote It be.

TENNESSEE, 1954

THIS IS OUR SECOND CHANCE to visit, by correspondence, the Grand Lodge of Tennessee. The brethren of Tennessee are always busy with Masonic activities and under the leadership of Most Worshipful Clyde Hubert Wilson, Freemasonry continues on the forward stride.

THE ADMINISTRATION of Most Worshipful Wilson was characterized by his attendance in all the district meetings, attendance in the Washington Conferences of

Grand Masters and Grand Secretaries; official visitations to other Grand Jurisdictions; attendance on meetings of other Masonic Bodies in Tennessee; dedication and consecration of new lodges; dedication of lodge halls; witnessing personally the conferring of degrees by various lodges; issuing special dispensations, appointments and recommendations. Most Worshipful Brother Wilson in paying tribute to his brethren of Tennessee said in concluding his report, "collectively you have raised the total membership to the highest mark in history."

THE GRAND LODGE OF TENNESSEE was host to the Biennial Meeting of the Masonic Relief Association of the United States and Canada. We understood it to have been its first and Most Worshipful Brother Doss, Grand Secretary was President of the Association.

THE DECISION OF THE GRAND MASTER in denying to grant permission to dedicate a marker bearing certain Masonic emblems in a section of a cemetery restricted for the use of Masons and their families on the ground that it was commercial in nature was adopted as in order.

THE PROCEEDINGS of Tennessee like others of its kind contain a report of the Committee on Fraternal Correspondence. This part of the proceedings which is by way of comparison to the others are more exhaustive. It follows

FRATERNAL REVIEWS * * *

the MASONIC WORLD of that great Masonic scholar and diplomat, Ray V. Denslow. From them we learned of the travels of Most Worshipful Douglas, Chairman of the said committee, to the Grand Lodge of England, to Cologne, to Rome and to Paris, all for the interest of Freemasonry. On such visit and upon his own recommendation recognition of and exchange of representatives with the Grande Loge National Francaise, Grand East of the Netherlands (Holland), Grand Lodge of Vienna for Austria and the Grand Lodge of Bahia (Brazil) was approved.

WE DO APPRECIATE the kind words of Most Worshipful Douglas on our efforts to travel to the Grand Lodge of Tennessee in 1953 by correspondence, of course.

—○—

FLORIDA, 1954

MOST WORSHIPFUL James L. Mixson opened his address with what we beg to call a warning and a challenge. He said, "*The business of this Grand Lodge is the responsibility of you Masters and Wardens, because as the representatives of the particular Lodges you are Grand Lodge. It is therefore indispensably necessary for each Lodge to be represented at all times during this Grand Communication and I want you to accept that responsibility and act accordingly. Too often in the past*

many of the representatives, sent here by their Lodges to transact their business, have been absent from the Grand Lodge room when matters of great importance have come up for a decision. This thoughtless neglect of duty must not occur this year when we have so many items of utmost importance to be decided upon. You are therefore expected to be present at all times throughout this entire Grand Communication x x x".

We have quoted the Most Worshipful Grand Master if only to remind also our brethren in this Grand Jurisdiction, of the importance of one's attendance as he represents his own Lodge.

THE GRAND MASTER had a busy administration. He approved 57 sets of by-laws or amendments to by-laws and disapproved one. He granted 170 dispensations to confer degrees short of time and proficiency, to confer degrees in cases of physical disabilities, to elect and install officers, to move Lodges to new location, to furnish list of membership to the Florida Mason and for miscellaneous reasons. He issued 5 dispensations for the formation of five new lodges. There were 12 emergent communications to consecrate, constitute and install officers, to lay corner stone of new Masonic Hall, to consecrate and dedicate new Masonic Halls and conduct Masonic funeral service. He also issued 6 Executive Orders,

10 edicts, 92 Rulings, decisions and interpretations of Masonic Law and made 9 recommendations. Only 5 of such rulings, decisions and interpretations were disapproved by the Committee on Masonic Jurisprudence. Most Worshipful Mixson attended the Masonic Week in Washington, D. C., February 22-25, 1954 and had occasion to hear Freemasonry in the Philippines described by our present Grand Secretary, Most Worshipful Brother Dr. Mauro

Baradi, then Grand Master of the Philippines. He also attended various district meetings and special meetings.

The Grand Orator exhorted the brethren on "*what we need more right now is a practical application of Masonry; a commonsense, down to earth working plan to teach its Truths; the only real thing we have to offer is service—to God, our neighbor, our Country and ourselves.*"

WHAT IS MASONRY?

(Continued from page 1044)

humbly imitate one of the noblest works of God, especially that of extending aid to the needy, to the wanting, to the downtrodden — so they may live and enjoy life.

1. To hear soothing words from brother masons giving you a warning of an approaching danger cannot be bought in terms of dollars or pesos;
2. To know that your son or daughter is lodged under the care and protection of a brother mason in foreign lands or in any place you have not seen will give you peace of mind and contentment;
3. To feel at home in any place under the guidance and wise counsel of a fellow mason is a great asset;
4. To feel the helping hand being extended by a brother mason

when you are in need is feeling that Heavenly Act of God — Charity to all, Peace on earth, and goodwill to all Mankind.

THESE ARE SOME of the advantages we have as Masons. And in all nations, everywhere, at all times and in all climes, masons can be found.

WE SHOULD THEREFORE be proud that we are masons. Let us keep that spirit of brotherhood burning brightly in our hearts and minds. These valuable traits we now possess; these ancient established customs we have in our Fraternity transcend from generation to generation for our own benefit and for the best interests of our children and children's children until time shall be no more.

"THE ROLE OF FREEMASONRY IN A FREE PHILIPPINES"

*by Bro. Nicolas P. Baban and
Bro. Joe T. Howard*

EACH PIECE OF MECHANICAL EQUIPMENT supplied to the Philippines through the FAO and MSA programs is stamped with these significant words "Strength For A Free World." Such material help is not only necessary but desperately needed in all underdeveloped portions of the world in order to aid in the battle for the establishment of a working democracy for all who desire it. Mechanical devices, however, are not enough to supply the needed "strength for a free world." The dynamics for it are in the hearts and minds of men. No amount of material goods or gadgets will give that strength unless along with the goods goes free minds, free human spirits and free human purposes. These latter are absolute requirements and also supply "strength for a free world." Indeed, there may be machines and materials without freedom. While, on the other hand, it is *possible* to have true democratic freedom without much more than the necessities of life.

IT IS AT THIS POINT that the role of Freemasonry in a Free Philippines emerges.

PHILIPPINE FREEMASONS have not neglected to exert their influence for freedom in this land in a material way. The Grand Lodge under the able leadership of Past-Grand Master M. Baradi has already given ₱15,000 for the Artesian Wells Program of President Magsaysay. Thus they have demonstrated in a material way that they are willing to try to help provide "strength for a free world."

MASONRY has, is and will continue to carry a very meaningful role in the struggle to keep this fair Republic a radiant beacon light for freedom and democracy. We would not be so brazen as to say that the Philippines became a free nation, remains one and has every hope of continuing to be one because of Masonry. We do contend, however, that its role has not only been significant but vital and decisive, as well as militant throughout its brave history here in these lovely isles. We purpose to show the role of Freemasonry in a Free Philippines in these three phases of the life of the Republic. First its historical role, second its contemporary role and third its continuing role.

(To be continued)

We Commend

WE COMMEND the good from whatever source. Bishop Mariano A. Madriaga of the Lingayen diocese was on sound ground when he condemned in strong language the "Santa Cruz de Mayo celebrations" as "vulgar and devoid of true piety."

WE INDORSE FAVORABLY the stand of the Bishop and trust that the wasteful and misdirected celebrations held in the guise of religious activities will be discontinued.

THE PASTORAL LETTER contains, among other things, sharply-worded exhortations which are opportune. We reproduce excerpts expressing ideas which should be heeded.

"*WE ARE CONSTRAINED* to raise our voice with vehemence" the Bishop said, "because the celebrations characterized by rivalries rather than devotion to the Cross on which Christ died, turn out to be a show as to who can offer the most sumptuous feast and the most beautiful and expensively dressed Reina Elena, Reina Sentenciada, and Reina Ester. The mock procession sometimes forces its way into a church just before or after midnight, headed by a rowdy group of drunken people. The celebrants have a great superstitious fear of foregoing the feast lest some calamity befall the family or locality.

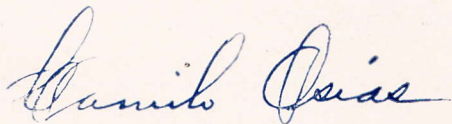
"*THE RESULT* is that they are really offering their efforts and sacrifices not to God who died naked and thirsty on the Cross, but to the god that is their belly, their two-fold belly — the upper one, the seat of gluttony, and the lower one the seat of venery; hence the honor is not rendered to Christ, but to Bacchus and Venus of pagan mythology."

WE JOIN IN THE SENTIMENTS expressed and in the hope that the secular and regular clergy of every diocese will carry them into effect for the good of sound religion and of the Philippines.—CAMILO OSIAS.

WE DEFEND

(Continued from inside front cover page)

must defend the cardinal principles of Freemasonry which are human and divine, immutable and immortal.



CAMILO OSIAS
Grand Master

GRAND LODGE OF THE PHILIPPINES

Grand Lodge Officers — 1955-1956

<i>Grand Master</i>	Camilo Osias	(4)
<i>Deputy Grand Master</i>	Clinton F. Carlson	(8)
<i>Senior Grand Warden</i>	Vicente Y. Orosa	(53)
<i>Junior Grand Warden</i>	Howard R. Hick	(1)
<i>Grand Treasurer</i>	Esteban Munarriz	(14)
<i>Grand Secretary</i>	Mauro Baradi	(82-119)
<i>District Grand Master for Japan</i> ..	William J. Eichorn	(124)
<i>Grand Chaplain</i>	Nicanor Santos	(30)
<i>Grand Orator</i>	Enrique Sobrepeña	(4)
<i>Grand Marshal</i>	Domingo Bascara	(82)
<i>Grand Standard Bearer</i>	Juan Causing	(30)
<i>Grand Sword Bearer</i>	William H. Quasha	(80)
<i>Grand Bible Bearer</i>	Mariano Alcantara	(40)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros	(82)
<i>Junior Grand Lecturer</i>	Norris N. Everett	(9)
<i>Senior Grand Deacon</i>	Doroteo Joson	(53)
<i>Junior Grand Deacon</i>	Federico Concepcion	(70)
<i>Senior Grand Steward</i>	Antonio Donado	(2)
<i>Junior Grand Steward</i>	Rufino Roque	(133)
<i>Grand Pursuivant</i>	Victor Oblefias	(20)
<i>Grand Organist</i>	Martiniano Esguerra	(21)
<i>Grand Tyler</i>	Andres Torio	(56)