

# The Cable Tied

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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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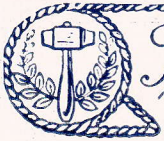


*LIFE MEMBERSHIPS' NIGHT AT PINAGSABITAN LODGE No. 26,  
F. & A. M.  
Sta. Cruz, Laguna, August 6, 1955.*

Plaridel Masonic Temple  
520 San Marcelino

Annual subscription ₱1.80  
Manila, Philippines

CAMILO OSIAS, Editor



# *The Grand Master's Message*



## **Strength And Universality Of Freemasonry**

*WE HAVE OFTEN* heard and read, spoken and written of the universality of Freemasonry. We have frequently referred to Freemasonry as an ancient and venerable Fraternity. These and more are correct and there is need of present day Masons to be in possession of validating facts.

*IN MASONIC DIPLOMAS* and certificates there appear the year of the Christian era or A.D., 1955, for example and the year of the Light, A. L. or 5955 the Ancient Craft. This means adding 4000 years to the present time to remind us of the symbolical reference to the Anno Lucis, A.L. or the Light of Masonry.

*THERE ARE* publications extant showing that free men of all professions, of all climes, of all races, and of all continents have, of their own free will and accord, embraced the causes espoused by Freemasonry. Lectures have been delivered on prominent men in various fields who were Masonic heroes. In the past, Filipino leaders and American leaders who have distinguished themselves in their chosen fields were happy and proud to be members of our Ancient and Venerable Craft. The Masonic Service Association of the United States in July, 1955, issued "The Short Talk Bulletin" (Vol. XXXII, No. 7) bringing out the intelligence that of the Fourteen Chief Justices that the Republic of the United States of America has had "seven have been Master Masons and two, Past Grand Masters of Masons." (p. 3). These seven Chief Justices who were Masons were John Jay, John Rutledge, Oliver Ellsworth, John Marshall, William H. Taft, Frederick M. Vinson, and Earl Warren. "That 50 per cent of the Chief Justices should be Master Masons is significant to those

(Continued on inside back cover page)



## Editorials:

### Ingredients Of Heroism

By CAMILO OSIAS

Grand Master

*BY GRAND LODGE CIRCULAR No. 5, the Lodges of our Grand Jurisdiction are enjoined to observe Masonic Heroes' Day on August 30 with appropriate ceremonies.*

*IN GRATEFULLY REMEMBERING our Masonic Heroes it is fitting to ponder on the ingredients of heroism. Heroism is defined as "the qualities characteristic of a hero, as courage, bravery, fortitude, unselfishness, etc., display of such qualities."*

*HEROIC HAVE BEEN THE MASONS who were intrepid, valiant, courageous, fearless, serviceable, great and good. Members of our Fraternity who are devoted to duty and firm in their convictions, loyal to God and serviceable to their fellow men, zealous in the cause of freedom and democracy are men of heroic mold. As we revere the memory of Masonic heroes, men who were truly great and really good, let us, the living Masons, resolve to follow in their footsteps.*

*WE KNOW THE BASIC INGREDIENTS of heroism. We must strive to be heroic. That means developing character which embodies the qualities required of men who are heroes in war and in peace.*

\* \* \* \* \*

### Freemasons And Freemasonry

*SO MANY DEFINITIONS have been given to the terms "Freemasons" and "Freemasonry" that an individual who is unfamiliar with Freemasonry is sometimes confused or misled. It is not sufficient to hear or be told something about this Universal Brotherhood. If a person should criticize or judge, he should possess knowledge of the pros and cons regarding the Fraternity. No fair appraisal can be arrived at, if one is biased against the very subject matter he is called upon to evaluate.*

*PRAISE OR CONDEMNATION derived from inaccurate data or scanty information is an injustice and a disservice to the party affected; the act is likely to create resentment and misunderstanding which are difficult to overcome. In the very language of the poet, "A little learning*

*is a dangerous thing." To contribute toward an expression of opinion, the meaning and significance of "Freemasons" and "Freemasonry" are indicated herein from three sources — in fact from three encyclopedias, and we now quote:*

(1) The Catholic Encyclopedia Dictionary:

"*Secret Society*, an organization whose members are so bound to secrecy that they may not disclose its purposes, practices, or activities to competent civil or ecclesiastical authority. As such secrecy may be and commonly is used as an instrument for the benefit of the members to the disadvantage of others in the community, and as it has been too frequently used to control and use civil authority for questionable political purposes, usually to the detriment of religion, the Church considers such organizations unlawful. Some of them, moreover, as for instance the Freemasons, are really sectarian bodies, having their own formulas of belief about God, the soul, conscience, etc., and their own secret as well as public ritual, so that a Catholic may not consistently belong to them any more than he may be a member of any other Church than his own. Among the societies specially forbidden are the Knights of Pythias, Odd Fellows, and Sons of Temperance, *Masons* or *Freemasons*, an international fraternal organization, dating in its present form from the first quarter of the 18th century, although reputed by some to date from earliest antiquity. The 'Universal Manual of Freemasonry' defines it as 'the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale.' Freemasonry professes the empiric or positivist geometrical method of reason and deduction in the investigation of truth, is essentially Naturalism, hence opposed to Supernaturalism, and is opposed not only to Catholicism and Christianity, but also to the whole system of supernatural truth. It systematically promotes religious indifferentism, and its ultimate purpose is 'the overthrow of the whole religious, political, and social order based on Christian institutions and the establishment of a new state of things according to their

own ideas and based in its principles and laws on pure Naturalism.' Although claiming religious toleration as one of its principles it openly attacks Catholicity. Since 1738 Catholics are, under penalty of excommunication incurred *ipso facto* and reserved to the pope, strictly forbidden to enter Masonic societies, or promote them in any way."

(2) Mackey's Revised Encyclopedia of Freemasonry:

"*Freemason*. One who has been initiated into the mysteries of the Fraternity of Freemasonry. Freemasons are so called to distinguish them from the Operative or Stone-Masons, who constituted an inferior class of workmen, and out of whom they sprang (see *Stone-Masons* and *Traveling Freemasons*). The meaning of the epithet *free*, as applied to *Mason*, is given under the word *Free*. In the old lectures of the eighteenth century a Freemason was described as being 'a freeman, born of a freewoman, brother to a king, fellow to a prince, or companion to a beggar, if a Mason,' and by this was meant to indicate the universality of the Brotherhood.

"The word *Freemason* was until recently divided into two words, sometimes with and sometimes without a hyphen; and we find in all the old books and manuscripts *Free Mason* or *Free-Mason*. But this usage has generally been abandoned by writers, and *Freemason* is usually spelled as one word. The old *Constitutions* constantly used the word *Mason*. Yet the word was employed at a very early period in the parish registers of England, and by some writers. Thus, in the register of the parish of Astbury we find these items:

1685. Smallwood, Jos., fils Jos. Henshaw, Freemason, bapt. 3<sup>o</sup> die Nov.

1697. Jos. fil Jos. Henshaw, Freemason, buried 7 April.

"But the most singular passage is one found in Cawdray's *Treasure of Similies*, published in 1609, and which he copied from Bishop Coverdale's translation of Werdmuller's *A Spiritual and most Precious Perle*, which was published in 1550. It is as follows:

AS THE FREE-MASON heweth the hard stones... even so God the Heavenly Free-Mason buildeth a Christian church.

"BUT, IN FACT, the word was used at a much earlier period, and occurs, Steinbrenner says in his *Origin and*

*Early History of Masonry* (page 110), for the first time in a statute passed in 1350, in the twenty-fifth year of Edward I, where the wages of a Master Freemason are fixed at 4 pence, and of other Masons at 3 pence. The original French text of the statute is 'Mestre de franche-peer.' 'Here,' says Steinbrenner, 'the word *Freemason* evidently signifies a free-stone mason — one who works in free-stone, the French *franche-peer*, meaning *franche-pierre*, as distinguished from the *rough* mason, who merely built walls of rough, unhewn stone.' This latter sort of workmen was that class called by the Scotch Masons *cowans*, whom the Freemasons were forbidden to work with, whence we get the modern use of that word. . . ."

(3) The New Modern Encyclopedia :

*Freemasonry.* An organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building. Itself of ancient origin, with documents dating back to the 14th century, the characteristics of the fraternity changed from operative to speculative (nonoperative or philosophical) after King Henry VIII of England suppressed the monasteries and confiscated their estates (1536-39). The resulting decline of the Masons' guilds brought nonoperative influences into sharper relief, so that the Masonic institution was predominately a speculative organization by June 24, 1717, when the first Grand Lodge was formed in London, with Anthony Sayer as the first Grand Master. The revived society spread rapidly to America and the Continent. Benjamin Franklin, made a Mason in 1731, mentions lodges in Pa. in 1730, but the first duly constituted American lodge, St. John's of Boston, was not founded until July 30, 1733, by Henry Price, Provincial Grand Master of N.A. In 1946 there were 2,868,816 Freemasons in the U. S., under 50 Grand Lodges, with a million or more in other countries. The secrets of Freemasonry are merely the signs, grips, and words of the several rites and orders. The modern craft ritual is an elaboration of the last two centuries. The fraternity has a vast literature, in its early historical forms treating of matters to be taken only allegorically; but in recent years its history has received serious attention from scholars. Freemasonry advocates intellectual and spiritual freedom; though religious, it is not a religion. No

atheist can be made a Mason. The Sacred Scriptures are always on the altar of regular lodges. Freemasonry teaches tolerance and inculcates charity, and is always friendly toward constructive movements. Its regulations dictate obedience to the civil powers and forbid participation in plots and conspiracies against the peace and welfare of nations. It has been suppressed in countries where the rights of the people are trodden under foot by autocrats and dictators; in enlightened countries it has always had the support of rulers, many of whom, scions of royal houses of England, Sweden, Denmark, Germany, etc., have not only been Masons but Grand Masters. Fourteen American presidents — Washington and both Roosevelts among them — are recorded as Freemasons.”

These quotations are given, leaving to the reader the opportunity and freedom to decide for himself — after knowing more of Freemasonry —

(1) whether or not Freemasonry is “an organization whose members are so bound to secrecy that they may not disclose its purposes, practices, or activities to competent civil or ecclesiastical authority;”

(2) whether or not “such secrecy may be and commonly is used as an instrument for the benefit of the members to the disadvantage of others in the community;” and

(3) whether or not such “secrecy” has been too frequently used to control and use civil authority for questionable political purposes usually to the detriment of religion”.

Not as replies to these queries, but in the interest of justice, fair play, and the truth, there is likewise, quoted hereunder — for anyone to ponder and remember — the Charge, besides other injunctions, delivered to the Entered Apprentice Mason, thus:

“... *As a Mason*, you are to regard the volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice; and to regulate your actions by the divine precepts it contains. In it you will learn the important duties which you owe to God, your neighbor, and yourself. *To God*, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid in all your lawful undertakings; and by looking up to Him in every emergency for comfort and support. *To your*

*neighbor*, by acting with him upon the Square; by rendering him every kind office which justice or mercy may require; by relieving his distresses and soothing his afflictions; and by doing to him as, in similar cases, you would that he should do unto you. And *to yourself*, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as the welfare of your fellow-creatures.

"As a *citizen*, you are enjoined to be **exemplary** in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live; and by never losing sight of the allegiance due to your country.

"As an *individual*, you are charged to practice the domestic and public virtues. Let *Temperance* chasten, *Fortitude* support, and *Prudence* direct you, and let *Justice* be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly *Masonic ornaments* —*Brotherly Love, Relief and Truth...*"

LET HIM WHO CRITICIZES Freemasons and Freemasonry be guided by his certain knowledge and own conscience, not the superficial and inaccurate pronouncements of others. It is well to remember that prejudice fosters enmity, but tolerance is a step towards mutual understanding. And the votaries of Freemasonry together with other men of goodwill subscribe to the *Fatherhood of God* and the *Brotherhood of Man*.

—MAURO BARADI, P.G.M.

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Grand Lodge of Free and Accepted Masons of the Philippines

GRAND LODGE CIRCULAR No. 6

Series of 1955 — OSIAS

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

Greeting :

### Masonic Heroes' Memorial Temple

AT A MONTHLY MEETING of the Grand Lodge Officers it was decided to start thinking, planning, and working for a MASONIC HEROES' MEMORIAL TEMPLE.

WE SHOULD DREAM of a magnificent edifice that shall be architecturally beautiful and truly inspiring. It should be a TEMPLE worthy of the great past and the grander future of Freemasonry in our Grand Jurisdiction.

A COMMITTEE CHOSEN from among the recently elected Grand Lodge Officers will serve as a nucleus to look after the preliminary steps leading to a determined fund drive for the Temple of our dreams which will be known as the MASONIC HEROES' MEMORIAL TEMPLE.

AT PRESENT we have the PLARIDEL MASONIC TEMPLE. The delegates to the last Annual Communication know that the present temple, fairly adequate in the past, is no longer quite adequate. We have outgrown it. We need a better, larger, and more beautiful central Temple in keeping with Freemasonry on the march.

IN MY INAUGURAL ADDRESS on "More Masonry Among Masons, More Men in Masonry," I advocated that every Lodge should strive to have a temple of its own. Some have temples now. Likewise, I pleaded for us to dream of a Central Masonic Temple "which will be at once a common meeting point and a radiating center of influence for all Masons of the Most Worshipful Grand Lodge of the Philippines."

I SAID FURTHER: "Our Brothers of Ancient Craft Masonry built Solomon's Temple and other temples of architectural splendor. Those Masons of old expressed in wood, metal, and stone a great conception showing that they had a great idea and expressed it in a masterly manner. It has been my privilege to gaze upon great structures and cathedrals in different continents. Their designs, their mass and height, their manner of construction, the ornamentation of doors and windows,

## OFFICIAL SECTION \* \* \*

the pictures and sculpture portray great truths beautifully. I am without the technical and artistic knowledge necessary but I give you the pictures and the dream to be transformed into tangible reality at some future day."

THIS COMMUNICATION is a step forward. We must not only dream. We must set to work to convert our dream into reality. This is an advance notice. When plans will crystallize and the drawing of the proposed MASONIC HEROES' MEMORIAL TEMPLE is prepared, I will write again. It may be anticipated, however, that every member should handle the sale of at least a book of tickets and will be entitled to a commission of 10% for himself and 10% for the Lodge of which he is a member. Besides he and his Lodge will automatically be participants in a contest and may win valuable prizes.

IT IS FONDLY hoped that the new Temple will be commodious enough to provide a large meeting place or an auditorium, several air-conditioned meeting places for different Lodges, a library and museum, reading and recreation rooms, offices, conference rooms, social halls, etc. The name "Masonic Heroes' Memorial Temple" carries out the universal character of Freemasonry. It will serve to remind us of the sacrificial services of Masonic heroes of any nationality, men of heroic mold well known, little known, and unknown. It should appeal to Masons here, elsewhere, everywhere.

GIVEN under my hand and the seal of the Grand Lodge of the Philippines in the City of MANILA, Republic of the Philippines, this 12th day of August, A.D. 1955, A.L. 5955.

(Sgd.) CAMILO OSIAS  
*Grand Master*

ATTEST:

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

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## Official Visitation Of The Most Worshipful Grand Master

THE MOST WOR. GRAND MASTER of the Grand Lodge of the Philippines, M. W. Bro. Camilo Osias visited on August 8, 1955, at the Scottish Rite Temple, Manila, the following Lodges: Manila Lodge No. 1, Corregidor Southern Cross Lodge No. 3, Cosmos Lodge No. 8, St. John's Lodge No. 9, Mount Lebanon Lodge No. 80 and Menciuis Lodge No. 93 whose Masters are Philip Greenfield, Herman E. Birr, Charles F. Michaellec, Norris N. Everett, William H. Quasha, and William Ning respectively. The Grand Master was accompanied by Deputy Grand Master Clinton F. Carlson, Senior Grand Warden Vicente Y. Orosa, Junior Grand Warden Howard R. Hick, Grand Treasurer Esteban Manarriz, Grand Secretary Mauro Baradi, Senior Grand Lecturer H. P. Oliveros and other members of the Grand Lodge.

FOLLOWING THE RECEPTION of Grand Lodge Inspectors of the Lodges visited, the Most Wor. Grand Master was received. Wor. Bro. Quasha welcomed the guests and Wor. Bro. W. H. Fonger (9) spoke on "The Significance of the Legend of the Third Degree" which was instructive and well received by the brethren. The exemplification of the Second Section of the Third Degree where Masters

and members of Subordinate Lodges participated was excellent and merited approval by those who witnessed it.

THE MEMBERS OF THE GRAND MASTER'S PARTY were introduced by the Senior Grand Lecturer and the Grand Master was introduced by M. W. Bro. Baradi, Grand Secretary.

THE GRAND MASTER expressed satisfaction for the splendid work of the Lodges visited and urged the brethren to exert greater efforts in the interest of Freemasonry. "Our Fraternity stands for freedom and human dignity and we must see to it that these shall not be impaired", he said. In reiterating his policy of "More Masonry Among Masons, More Men in Masonry" he emphasized thus:

"Freemasonry, let it be repeated for directive emphasis, is truly great and good. Its motives are noble and righteous. Its purposes are elemental and eternal. Its philosophy and program are practical and humanitarian.

"The stately march of history clearly reveal that Freemasonry has been a great boon to people and peoples. Everywhere and at all times Masons have held aloft the torch of freedom, lib-

erty of conscience, independence of the mind. In the roll of Masonic heroes are characters with grandeur unexcelled, courage unsurpassed, nobility undimmed. The works and words of Freemasonry are a solace to the

heart, a challenge to the intellect, a chalice to the spirit."

THE PROGRAM was followed by another program — impromptu — at the social hall of the Temple where refreshments were served.

—o—

## Placement Committee Of The Grand Lodge Employment Wanted

THE GRAND LODGE OF F. & A.M. OF THE PHILIPPINES would appreciate hearing from our Brethren of any opportunities in which we can assist unemployed Brother Masons or their direct dependents in securing employment.

The following are immediately available for employment. Address all communications to Placement Committee, 1440 San Marcelino Street, Manila, Philippines.

MASTER MASON, Age 62, Retired Public School Teacher; Married; Civil Service eligible. For teaching job. Special qualification in Poultry Management. Refer reply to Box No. 1.

SON-IN-LAW OF MASTER MASON, Past Master; Age 27; married, two children. Bachelor of Science in Electrical Engineering. For any job with preference for Electrical Engineering. Refer reply to Box No. 4

SON OF MASTER MASON, Age 24, single; Associate in Arts in Law College; worked as survey helper; watchman. For any kind of a job from which to make living. Refer reply to Box No. 6.

DAUGHTER OF MASTER MASON, Age 22, single. Clerk-Typist; Fourth Year College. Job urgently needed to support family. Refer reply to Box No. 7.

MASTER MASON, Age 59, married, one son: Marine Captain, holding Certificate Any Tonnage Any Ocean. Former member, Board of Marine Examiners. For Job in Interisland or Ocean Service. Refer reply to Box No. 9.

MASTER MASON, Age 45, married, five children; B.S., B.S.E., College Instructor and Book-keeper. For any office position. Refer reply to Box No. 10.

MASTER MASON, O.E.S., Age 50, married, five children.

Presently Master of his Lodge. Experience in Paint Contracting and Hotel Management Service. Refer reply to Box No. 11.

MASTER MASON, Age 61, Married, three children. Chief Engineer on Land or Sea. For any land or sea job in Mechanical Engineering. Refer reply to Box No. 12.

SON OF MASTER MASON, R.A.M., and O.E.S.; Age 26, single; B.S. Commerce & Business Administration, Major in Accounting. Accounting work desirable. Hobby in Carpentry; Assembly and installation of Venetian Blinds. Refer reply to Box No. 13.

MASTER MASON, Age 27, married, one son; Swiss educated; speaks German and English; formerly US Army; experience in sales supervision; electrical background. Can furnish bond. Refer reply to Box No. 14.

SON-IN-LAW OF MASTER MASON, Age 27, married, one child; Chauffeur and Automotive Mechanic. Refer reply to Box No. 15.

DAUGHTER OF MASTER MASON, R.A.M., O.E.S., 32<sup>o</sup>, Age 20, single, B.S. Commerce, Typist and Office Worker. Refer reply to Box No. 16.

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*Bamboo Oasis* A. A. O. N. M. S.  
912 Taft Avenue, Manila, Philippines

Dear Brothers, Companions and Knights,

August 24, 1955

FURTHER TO OUR recent announcement to you concerning the forthcoming visit of the Divan of Nile Temple, Seattle, we are pleased to inform you that the Philippine Bodies of the Ancient and Accepted Scottish Rite will hold their Fall Conferment about the second week in October, and other Bodies having candidates awaiting initiation may make arrangements to have them be initiated by courtesy at that time, in order to be able to take the Shrine.

THE FAR EAST Commandery No. 1, Knights Templar will also hold a conferment in October for the benefit of Royal Arch Masons who desire to join the Shrine.

OFFICIAL SECTION \* \* \*

APPLICATION FORMS have been received from the Nile Temple and are available from Nobles J.M.E. Leon, Charles A. Gould, V. Alabado, R. Ramos, Howard P. Neagele, G. Cariaga and Teofilo A. Abejo. In order that Nile Temple can prepare their equipment and supplies, it would be greatly appreciated if all applicants would submit their applications as soon as possible so we may report the size of the class.

AS A REMINDER to eligible Master Masons and Royal Arch Masons, they must apply to the Scottish Rite Bodies and Knights Templar respectively before the Stated Meetings in September in order to be ballotted upon and initiated in October, prior to the Shrine conferment on October 29th.

CONCERNING APPLICANTS who send in fees with their applications, be certain to obtain a receipt as these must be produced as evidence of payment when required.

Sincerely and fraternally yours.

NORRIS N. EVERETT

*High Shereef*

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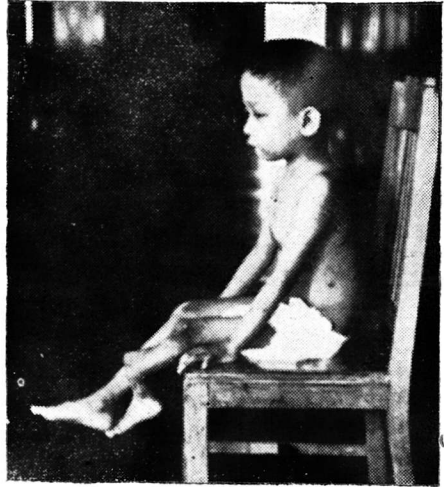
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## **Masonic Hospital** \* \* \*

Pictured here is Jaime Rodriguez, whose home address is 1101 Asuncion St., Tondo, Manila. Jaime was born with the badly deformed leg that you see. Masonry again went into action and on May 6th Jaime was admitted into the Masonic Hospital for Crippled Children, Inc.



Once again your hospital will correct a deformed child which will permit him to live, act and walk like any normal child. What greater satisfaction can a mason have than knowing that his contribution will restore this child to physical and mental happiness. This is true masonic charity and for which all Masons can be justly proud.

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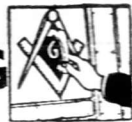
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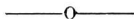
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# WHAT OUR LODGES ARE DOING



*Grand Master Raymond C. Ellis of the Grand Lodge of New York' with Filipino Brethren at the Far Eastern Masonic Club (New York, May 11, 1955). Included in the group are Bro. Tieng Sing, M. W. Bro. Cenon Cervantes, P.G.M., Bro. Manuel Magboo, and Bro. Geritt Douwsma*



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

Manila

THE FORTY-FIRST ANNIVERSARY of the founding of this Lodge was held on August 10, 1955 at 7:15 p.m. at the Plaridel Masonic Temple, Manila. The Grand Visitation on the same occasion was headed by M. W. Bro. Camilo Osias, Grand Master and member of Bagumbayan Lodge No. 4, F. & A. M. accompanied by the elective officers of the Grand Lodge and members thereof. The first part of the program is as follows:

\* \* \* WHAT OUR LODGES ARE DOING

P R O G R A M M E

- I. RECEPTION of the Most Worshipful Grand Master  
CAMILO OSIAS and other officers of the Grand  
Lodge of the Philippines
- II. INVOCATION ..... Rev. CHARLES MOSEBROOK
- III. WELCOME REMARKS ..... Bro. MANUEL CRUDO  
*Acting Worshipful Master*
- IV. READING OF ANNIVERSARY  
GREETINGS FROM —  
THE U. S. AMBASSADOR  
SISTER LODGES &  
MASONIC BRETHREN ..... *By the Secretary*  
Bro. Luis Meneses, P.M.
- V. VOCAL SOLO..... "The Lord's Prayer" ..... Mallotte  
by Mr. Aurelio Estanislao, *Baritone*  
Mr. Mamerto Buenafe Jr., *Accompanist*
- VI. BRIEF SPEECH — BAGUMBAYAN LODGE, HER PAST  
by Wor. Bro. Aurelio L. Corcuera, P. M.
- VII. ANNIVERSARY OFFERINGS TO THE MOTHER LODGE  
by the Members
- VIII. BRIEF SPEECH — BAGUMBAYAN LODGE No. 4, HER  
FUTURE...  
by Wor. Bro. Jose T. Enriquez, P. M.
- IX. VOCAL SOLO ..... "Arise, O Lord" ..... Hoffeneister  
by Mr. Aurelio Estanislao, *Baritone*  
Mr. Mamerto Buenafe Jr., *Accompanist*
- X. ADDRESS.....The Most Worshipful Grand Master  
CAMILO OSIAS  
of the Grand Lodge of the Philippines

THE GRAND MASTER who delivered the main address of the evening made particular reference to his program of "More Masonry Among Masons, More Men In Masonry". "While quality is all-important in our Fraternity, there is likewise power and promise in numbers", he said. "It is not enough that we glory in the achievements of the past. We should learn the good lessons of yesterday and apply them to good

advantage in our lives today", he continued. He appealed to his brethren to read more and know more of the Holy Writ and reminded them of a significant verse therein, namely: "And ye shall know the Truth and the Truth shall make you free."

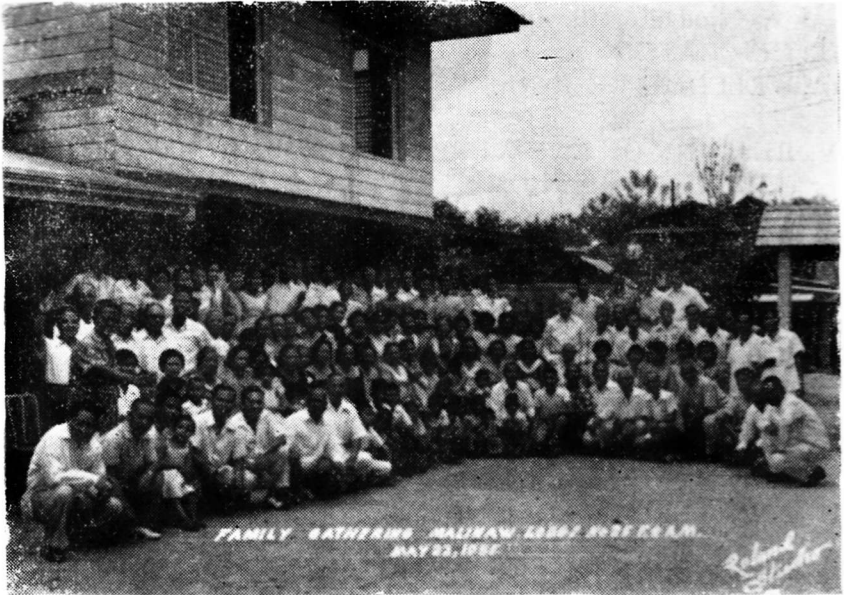
IN THE ABSENCE of Wor. Bro. E. C. Sobrepeña, Master of the Lodge, Bro. Manuel M. Crudo, Senior Warden acted as Master.

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 WHAT OUR LODGES ARE DOING \* \* \*
 

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## Malinaw Lodge No. 25, F. & A. M.



*Family gathering, Malinaw Lodge No. 25, F. & A. M., May 25, 1955*

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## PINAGSABITAN LODGE No. 26, F. & A. M.

Santa Cruz, Laguna

ON AUGUST 6, 1955 this Lodge held one of its most memorable meetings — Life Members' meeting. On the same occasion Rev. Rafael Romana was initiated by a team of past officers and experienced brethren of the Lodge.

The Grand Officers and members of the Grand Lodge composed of Rt. Wor. Bro. Howard Hick, M. W. Bro. Mauro Baradi, P.G.M., Grand Secretary, Wor. Bros. Hermogenes P. Oliveros, Norris N.

Everett and Gregorio Cariaga — made the trip from Manila to attend the Life Members' meeting of the Lodge. Bros. Baradi and Hick were presented with diplomas of honorary membership in the Lodge. Bro. Hick spoke expressing his gratitude for the honor conferred and reiterating his desire to cooperate in the activities of the Lodge.

M. W. Bro. Baradi reiterated his thanks to the brethren in elect-

ing him an honorary member and explained the duties and responsibilities of an honorary member. "More important than the diploma of membership is the actual good which a member actually contributes to the well being of the Lodge and the Fraternity as a whole. It is an honor to be a Mason but it is a greater honor still to live and act like one," the speaker continued.

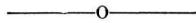
The Honor Roll of Life Members of the Lodge follows:

- Wor. Bro. Roman Kamatoy, P.M
- " " Balbino Kabigting, P.M.
- " " Vicente Reventar, P.M.
- " " Juan Calcetas, P.M.

- " " Julio Sulit, P.M.
- " " Zosimo Fernandez, P.M.
- " " Hilario Zalameda, P.M.
- " " Rustico de los Reyes, P.M.
- " " Augusto Arenas, P.M.
- " " Eliseo Alampay, P.M.

- Bro. Mateo Alfonso
- " Victorio Covar
- " Nicasio Galipot
- " Esteban Icarañgal
- " Victorio Fresco

THE SUCCESS OF THE AFFAIR was due to the officers of the Lodge headed by Wor. Bro. Isidoro Corpus, Master of the Lodge, and the past officers and member of the same.



**MAKABUGWAS LODGE No. 47, F. & A. M.**  
Tacloban City



Group picture of the members of the Lodge on the Installation of its Officers

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 WHAT OUR LODGES ARE DOING \* \* \*
 

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## KUTANG-BATO LODGE No. 110, F. & A. M.

Cotabato, Cotabato

MASONIC HEROES DAY was fittingly celebrated by the community in Cotabato under the sponsorship of this Lodge. Most Wor. Bro. Mauro Baradi, Past Grand Master and at present Grand Secretary of the Grand Lodge of the Philippines was invited to be the guest of honor for the occasion.

THE GENERAL PROGRAM for the day, — August 30, 1955 includes the following: Met the guest of honor upon his arrival at the airport and a long motorcade to the plaza to place wreaths at the foot of the Rizal Monument and the marker of the Unknown Soldier; meeting at Kutang-Bato Lodge No. 110 where an open forum was held and M. W. Bro. Baradi spoke; literary-musical program at 7 o'clock p.m.

THE EVENING PROGRAM was held — due to inclement weather — at the Cotabato Chinese Chamber of Commerce Building. The participants included prominent men and women in the community; Hon. Juan A. Sarnas, Judge, Court of First Instance of Cotabato delivered the opening remarks, Atty. Alfredo Ramos, Sr. President of Cotabato Rotary Club, Wor. Bros. Saturnino Alvarez, Master of the Lodge. Div. Superintendent of Schools D. Reynaldo, Dr. Pedro Balolong and Wor. Bro. Dionisio Gutierrez — all delivered speeches dealing with Heroes and

Heroes Day.

M. W. Bro. Baradi appealed to his hearers who came far and near to hear him, to forget petty differences and unite in honoring Filipino heroes. "Instead of hating one another, let us endeavor to understand each other and shoulder to shoulder work for the welfare of our people and the prosperity of our country," he stated.

IN A RINGING VOICE accentuated by utmost sincerity and great eloquence which are well known characteristics of the guest of honor, he emphasized, thus:

"We must never lose sight of the fact that our national heroes — Jose Rizal, Marcelo H. del Pilar, Graciano Lopez-Jaena, Mariano Ponce, Juan and Antonio Luna, Andres Bonifacio, Apolinario Mabini, T. H. Pardo de Tavera, Teodoro M. Kalaw, Rafael Palma, Jose Abad Santos, Manuel L. Quezon, Manuel A. Roxas and others — were all Masons who believed in the Fatherhood of God and the Brotherhood of Man. As Brethren, we honor their memory because they espoused the three principal tenets of Masonry: Brotherly Love, Relief, and Truth; their deeds we extol because instead of allowing themselves as instruments of slavery (be it physical or mental), in-

(Continued on page 1122)

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## ***Pledge of Service*** \* \* \*

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### **Clandestine Masonry In The Philippines**

*By*

MICHAEL GOLDENBERG 33<sup>o</sup>, P.G.M.

IN FEBRUARY 1948, I wrote an article entitled "Origin and History of Clandestine Masonry in the Philippines." That was over seven years ago. Most masons in America and elsewhere are not familiar with these irregular lodges and their governing bodies located in the Philippines, how they originated, or are they now recognized or tolerated by the only legitimate and regular sovereign masonic authority here who has the exclusive Jurisdiction in the Philippines, the Grand Lodge of F. & A. M. of the Philippines, constituted in 1912 by authority of the Grand Lodge of California.

THAT THERE BE NO CONFUSION regarding the status of the various unauthorized, spurious and clandestine lodges purporting to be masonic organizations of the Philippines and in order to enlighten all regular masons on the subject, this article will, I trust, help to put things in their true light that all regular masonic organizations and the brethren everywhere may be forewarned and guide themselves accordingly.

#### *Unification Of Regular Masonry*

PRIOR TO THE UNIFICATION of Masonry in the Philippines in 1917 under one and only

sovereign regular masonic authority, the Grand Lodge F. & A. M. of the Philippine Islands, there were regular established lodges working under the following jurisdictions: 29 lodges of the Grande Oriente Español, 2 lodges Grand Lodge of Scotland, 2 lodges Grande Oriente de España, 1 lodge Grande Oriente Lusitano Unido, and 11 lodges under the Grand Lodge of the Philippine Islands. All of those lodges, but with one exception — the Perla del Oriente Lodge No. 1034 under Scotland — unanimously and collectively gave up their charters and secured new charters under the present Grand Lodge. Great credit should be given to M. W. Brother William H. Taylor who was influential and most popular both with the Americans, Filipinos and Foreigners of all jurisdictions. His was a great task and was ably assisted by M. W. Brother H. Eugene Stafford, and Brother Charles Cohn. For and on behalf of the Spanish Lodges, were M. W. Brother, Teodoro M. Kalaw, District Grand Master of the Gran Logia Regional de Filipinas No. 2 (later served as Grand Master of the Grand Lodge of the Philippines), M. W. Brother, Manuel L. Quezon, and Brother Felipe Buencamino Sr.

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 PLEDGE OF SERVICE \* \* \*
 

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They were also greatly assisted by the then Brother and Governor General Francis Burton Harrison and other prominent masons.

HOWEVER, in order to further clarify the present situation, I will point out the following facts:

1. After the unification of all of masonry in February 1917, into one jurisdiction under the one and only sovereign regular masonic authority, the Grand Lodge F. & A.M. of the Philippine Islands, there were no other lodges existing in the Philippines, whether regular or irregular, previously recognized or not recognized by the five different jurisdictions established here. They were all accepted each as an entire lodge with its full membership and were given new numbers.

2. There was but one exception and that was Lodge Perla del Oreinte No. 1034 under the Grand Lodge of Scotland, which was allowed to continue until they would decide to give up their charter and apply for one under the Grand Lodge of the Philippine Islands. They still exist under Scotland.

3. After February 1917, no Spanish nor any other lodge of any of the former jurisdictions existed. The territory was exclusively occupied by the Grand Lodge of the Philippines with no regular or irregular lodges to contend with.

4. This happy and harmonious situation continued until early 1920 (over three years) when Timoteo Paez with a few Filipino members formerly of the Spanish lodge Sinukuan, now No. 16, deserted their regular lodge and formed their own unauthorized and self appointed Supreme Council of the 33<sup>o</sup> and also the National Grand Lodge of the Philippines No. 1. They were not recognized by anyone anywhere, not even by Spain.

5. About the latter part of 1920, a certain Swiss national by the name of Walter Bruggmann, who was a member of a former Spanish lodge now under the Grand Lodge of the Philippines, was greatly angered when rejected in the Philippine Bodies of the Scottish Rite, S.J., U.S.A., went to Spain and induced the Spanish "Supreme Council of the 33<sup>o</sup> for Spain and its Dependencies" to elevate or crown him a Sovereign Grand Inspector General and to authorize him to establish new lodges in the Philippines. He returned and did establish several lodges and a District Grand Lodge in March 1923 under the auspices of the "Supremo Consejo del grado 33 para España y sus Dependencias."

6. While these two irregular masonry were fighting each other, Timoteo Paez having a greater number of followers without any background or authority for their exist-

ence, Walter Bruggmann at least managed to get his 33° and recent authority from Spain, which gave him at least something to lean against, but both were definitely not being recognized by any regular masonry anywhere. Finally, the two organizations became friendly to each other and agreed to be consolidated and this was effected on the 27th of April 1927. The names adopted were as follows: "Supreme Council of the 33 degree for the Philippines" and "Grand Lodge of the Philippine Archipelago."

7. The main reason for this amalgamation is the fact that Spain decided to withdraw completely from her direct authority over her newly established Bruggmann lodges in order to comply with her signed agreement and promises by the Spanish delegates at the Conference of Supreme Councils held at Lausanne on the 29th of May 1922. No recognition was extended to Spain until she closed and withdrew her charters of lodges she had illegally established in the U.S.A., Porto Rico and the Philippines.

8. It is absolutely false that these clandestine lodges were the same lodges that existed prior to the unification of Masonry in February 1917. At that time, not a single Spanish lodge remained, but all were amalgamated with new charters into the regular Grand Lodge of the Philippine Islands.

There is absolutely no connection whatever with these new organizations started by deserters and the old Spanish lodges which they now try to link as continuous successors. They do not want anyone to know that there was a period of over three years interval when the deserters from the temple went out to start their unauthorized invasion of our exclusive territory.

Their main source of income is from lodges they have since established in California and other western states where many Filipinos and others are duped into joining their lodges there. We know that they are not wanted or even important over here, but we have been informed that they are very much dependable on their activities in America.

OTHER FRATERNAL ORGANIZATIONS are established here, such as the "Dimas-Alang Brotherhood", the "Legionarios del Trabajo", and Chinese Brotherhoods, but they do not claim to be masonic although some have very similar emblems to ours.

WHEN UNIFICATION WAS EFFECTED, the Manila and Philippine Bodies A. & A.S.R. existed here, their jurisdiction having been established since 1910 by the Supreme Council of the 33° at Washington, D. C., Southern Jurisdiction of the U.S.A., with Ill. Brother Chas. S. Lobingier, 33° G. C. as its first Deputy. The Supreme Council of the 33°, Southern

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 PLEDGE OF SERVICE \* \* \*
 

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Jurisdiction, U.S.A. continued to have exclusive rights here having absorbed or taken in and re-obligated all affiliates of the higher bodies at the time of the unification of all Masonic Lodges of the first three degrees. None of the affiliates nor any from the Spanish Lodges were 33<sup>o</sup> masons as no Filipino attained this degree in the Philippines before 1917 except one, named Valentin Polintan, 33<sup>o</sup> who died in 1916. This completed the unification of Philippine Masonry in every respect without any further outside interference to the authority and exclusive jurisdiction of the present Grand Lodge and of the exclusive rights of the above-mentioned Supreme Council. Our last Deputy of the Supreme Council was the Illustrious Brother, Frederic Harper Steverts, 33<sup>o</sup> P.G.M. under whose able leadership during the 30 years he had served as such, the Scottish Rite has greatly progressed. He is now our Sovereign Grand Commander of the Supreme Council of the Republic of the Philippines, duly authorized and established here since the Philippines became an independent and sovereign nation.

THE SUPREME COUNCIL at Washington previously suspended all recognition and intercourse with the Grande Oriente Español on the ground that this Spanish Grand Orient had illegally and in utter disregard of all masonic laws, usages and courtesies, estab-

lished lodges in the United States of America with a District Grand Lodge in Philadelphia. They finally discovered that their entire organization was positively declared irregular and spurious by the entire masonic world with no recognition or fraternization. Their Grand Commander and delegates to the International Convention of Supreme Councils held in 1922 at Lausanne (Switzerland), were refused admission and recognition. They then decided to dismantle their columns and withdrew all of their illegal establishments everywhere in territory of regular masonic authorities already established and which they had unlawfully invaded. This included the withdrawal of the illegal lodges which they had commissioned their representative Bruggmann to re-establish here.

THE CONTINUED EXISTENCE in the Philippines of the unauthorized so-called masonry, self-appointed and self-styled thirty-thirds, with hopes of some day being recognized by uninformed masons will never succeed. We are greatly indebted to our Mother Supreme Council for their firm stand and action in this matter.

THESE ARE THE FACTS from actual records on hand in my possession and personal recollection of these events during my 42 years of continuous active membership in regular masonry in the Philippines.

## OUR APPOINTED TASK

By WILLIAM P. SCHWAGER

*Worshipful Master, Coral Lodge No. 142, F. & A. M.*

*On The Occasion Of Its Constitution, May 9, 1955*

*(Continued from last issue)*

Many other prominent statesmen and patriots have been members of the order, among whom are numbered such men as Benjamin Franklin, Alexander Hamilton, Paul Revere, John Paul Jones, the Marquis de La Fayette, and in our time, Winston Churchill, ex-Prime Minister of Great Britain. Only very recently, Ichiro Hatoyama, now Prime Minister of Japan, was made a Master Mason by a group of distinguished Masons who made the trip from the Philippines to Tokyo for this express purpose.

The men who framed the Constitution of the United States were largely Masons, guided by the principles and lessons they had learned as well in the Lodge. We believe that it is a striking proof of the integrity of Freemasonry that the men instrumental in establishing our glorious country — The United States of America, and who labored as arduously and wisely in drawing of the Constitution, the supreme law of the land, were preponderantly members of our Flaternity.

When such men, in the most responsible positions of national and international leadership embrace the "Mystic Tie" which is Freemasonry's, we sincerely believe

that in God's own Time and Infinite Wisdom, and with His Divine Guidance, Brotherly Love, Relief, and Truth cannot help but prevail over the sinister forces which have ever sought to dominate man's destiny, and that in time, they will deliver a resounding defeat to Ignorance, Tyranny, and Oppression, the unholy triumvirate. These are lofty aims indeed, not likely to be accomplished in a day, a year, or a hundred. Yet we labor that each may add his small bit to make that day come ever closer, believing that with each small contribution, the temple which is building will one day be completed—the temple dedicated to "Peace, Harmony, and everlasting Truth." These are our dreams, but being practical men, we shall be content at this time to labor and endeavor to make good men into better men.

In concluding my remarks this evening, I wish to express my sincere thanks to all of you for showing the interest and enthusiasm for being here this evening. But before I release you, I feel obligated to express, in behalf of all of the members of Coral Lodge, our heartfelt and loving appreciation to our long-suffering wives, who are at times truly "masonic wi-

*(Continued on page 1122)*

## "Philippine Quizzer"

By MICHAEL GOLDENBERG

1. Q.—Dr. Rizal's great grand father on his father's side was a foreigner of Chinese ancestry who chose and adopted the family name of Mercado. What were the circumstances that made him adopt that name?
  - A.—He was a buyer and seller of fruits and vegetables, etc. which he sold to the market vendors in the "Mercado" of Biñang, Laguna. When he was baptized, the "Padre" suggested that he be named "Mercado" because he became wealthy thru his business in the market.
  
2. Q.—When directing transportation, why does "Mano" mean, turn to the right and "Silla", mean, turn to the left, and how did it originate?
  - A.—In Spanish times, traffic traveled on the left side of the street. When the first carriage was built by an early Spanish Governor-General, he had three pairs of horses to draw it with three jockeys riding the left mount, the right saddles being empty. When the jockey in the lead stretches his right hand horizontally, it means that he is turning to the right and that is called "Mano", hand in Spanish. When he is to turn to the left, he does nothing but keeps seated on his saddle, and that is called "Silla" or chair in Spanish, because he is seated and does not have to do anything else.
  
3. Q.—Dr. Jose Rizal was born on June 19, 1861 in Calamba, Laguna. He was baptized Jose Protacio Rizal by the parish priest at Calamba. His father was born and baptized Francisco Mercado y Alejandra while his mother was Teodora Alonzo y Realonda. Why was Jose Rizal named Rizal when both his father and mother were not born Rizal nor anyone else in his family tree?
  - A.—In 1872, when Rizal was 11 years old, he was sent to the Ateneo de Manila for enrollment. After examining his credentials, the Father Superior told him that his name was not Jose Mercado but Jose Rizal as per his baptismal certificate. Rizal could not believe and replied that he was a legitimate son of his parents and would not enroll until he had first consulted his father. He

returned to Calamba and reported to his father who said that the Padre Director was right and explained the following facts: In 1842, Governor-General Claveria issued a decree that all residents with two names only, such as Francisco Mercado, must adopt a new family name because of too many using the same "apellido" and the mayor of their towns will assist anyone to select and register their names so selected. When Francisco Mercado appeared before his friend, the Spanish Alcalde (mayor) of Calamba, he was greeted as follows: "Here comes the Racial man" to which Mercado replied, "Not so Racial my friend as I do not dislike all Spaniards for I do like those who are like yourself. Then change it a little by calling me Ricial or Rizal and I will adopt that as my name for I am still a Mercado." He adopted Rizal as the required change in his name but never was known by it until his son Jose demanded explanation. He then decided to order his entire family be known and use the name Rizal which he was obliged to adopt in 1842 which was thirty years to 1872 when Rizal was enrolled in the Ateneo, the college run by the Jesuit Fathers.

4. Q.—What are "Magdiwang" and "Magdalo" in Philippine History? Are they something good to eat, dress or what are they anyhow?

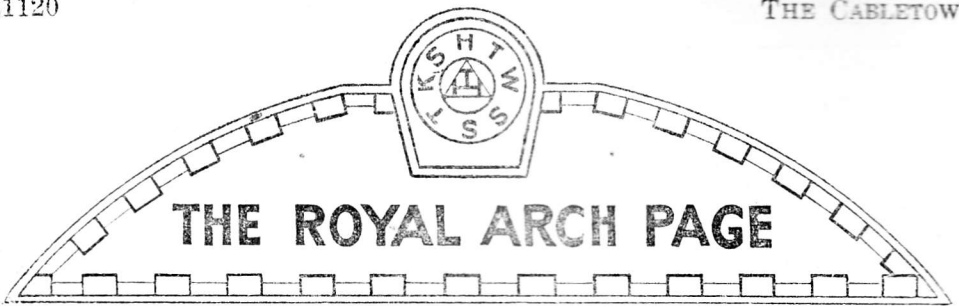
A.—They are the names of the first two political parties organized during the Spanish regime. "Magdiwang" was headed by the great plebeian Andres Bonifacio and "Magdalo" was headed by General Emilio Aguinaldo during the uprising against Spain in 1896.

5. Q.—There are two important districts in Manila called "Meisic" and "Malate". What were the original names of these districts?

A.—Meisic was originally called by the name "May Intsik", in Tagalog, meaning "there are Chinese". Malate was originally in Tagalog, "Maalat" which means "salty". These words like many others in Tagalog were mispronounced by the Spaniards or abridged for convenience.

6. Q.—I still remember that we were obliged to use peculiar terms in our monetary system up to 1903. So, what is "Diez y seis" 16 or Labing-anim, or "Kahatid walo", "Sikapat-apat", 1 "kusing"?

A.—16 is ten centavos, and Kahatid-walo is 30 centavos, sikapat-apat is 16 centavos, 1 Kusing is  $\frac{1}{2}$  centavo or Isang Beles.



*Lecture Delivered in the Stated Convocation of Cavite Chapter No. 13, R.A.M., on August 1, 1955, By Comp. Salvador C. Gonzales, Editor of the Keystone, Official Organ of this Chapter.*

*Excellent High Priest and Companions: —*

IN MY YOUNGER DAYS, or rather more correctly when my heart was young and foolish, I happened to come across with a quotation which reads: "LET THY SPEECH BE BETTER THAN SILENCE OR BE SILENT". The thought conveyed in that short sentence, has deeply impressed in me so much so that voluntarily or involuntarily, that philosophy has greatly influenced me in my way of life. In almost all our deliberations, I enjoy more as attentive listener rather than be an active participant therein, or speak of my mind. But what a contrast. Now here I stand before you to say plenty, not because I like it, but to comply with the will of our Excellent High Priest, although afraid that I may not be equal to what he prefaced when he assigned me as Lecturer for this occasion. But my companions, mine will not

be a lecture. I have not yet reached that position in Masonry to entitle me to lecture to my Companions and Brothers who are more informed in Masonry than I am. I will therefore confine myself in a heart to heart talk, and my topic:

"YOU THERE NOW STAND a Just and Upright Mason..." Such are the words the Wor. Master greeted us when we were placed on the first step of Masonry, And with them followed his solemn injunction: "Ever to walk and act as such." In our quest for further Light, we received additional instructions and charged with further duties that we may erect our Masonic structures in solid and strong foundation to faithfully perform our obligations as Mason and citizen as the tenets of our great and ancient Institution bide us. If we will only but recall the charge given to us — "Be good and true" — that we cannot but realize the greatness and seriousness of our responsibilities by having become Masons.

THE SOLEMN OBLIGATIONS we took at the sacred Altar of Masonry and the Masonic education we received in the lectures and charges are indeed complete for us

to lead a righteous and moral life. And if we only but avail of them in our everyday life, we will not, we cannot materially err, and the phrase that "by becoming Masons we become better men" is not meaningless. Of this, the public is perhaps fully aware of, so much so that when a Mason deviates from the straight path or commit transgression, the common expressions we often hear: "Is he not a Mason?", or, "and at that he is a Mason." This only shows that the people have a good conception and high regards of our Fraternity that they believe that Masons could do no wrong. It is therefore our bounden duty to see that they keep that faith in Masons, and maintain that high regard and esteem they have for so honorable an Institution as ours unfaltered, and that thru our acts and actions the reputation of our Fraternity remains unsullied.

BUT ARE WE those same "just and upright Masons" as when we were then placed on the first step of Masonry? Do we ever walk and act as such? Are we true to our obligations and follow those necessary instructions we received in the Lodge? Do we comply with our duties toward our Brothers irrespective of race, creed and station in life? If we will be but sincere to ourselves, our honest answers to these questions will be somewhat embarrassing. To our dismay, we will realize that at

times we have been recreant to our duties as Masons, have cast aside our obligations, failed to abide by the Rule and Guide of our Faith and overlooked the use of that valuable instrument which teaches us to circumscribe our passions and keep our desires within due bounds.

THESE ARE NEITHER CRITICISMS nor are they directed against any particular Companion or Brother, but rather they are brought that the moral lessons we were taught in the Lodge may again recur to our minds. In other words, they are mentioned with the noblest of motives calculated to keep us awake and ever conscious of our duties to our Brothers and fellow-men as the Masonic education we received in the Lodge are designed for.

AS OUR MASONIC EDUCATION is not intended to be practised in the Lodge alone, so should Masonry be not practised only within the confines of its four walls. What is important, nay, vital and of paramount importance, is that we should practise Masonry the more when we are without the Lodge, both in our dealings with Brothers as well as with our neighbors and fellow-men that the ever watching and scrutinizing eyes of non-Masons may see and bear witness that we really walk and act as Masons. Neither mastery of the rituals

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 THE ROYAL ARCH PAGE \* \* \*
 

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alone makes us real Masons. Mastery of the rituals without being aware of what the morals therein imply, are nothing but to have memorized empty words and vain phrases that we are reduced to automatons, repeating them parrot-like without in the least knowing their implications and the seriousness they impart.

NOT UNTIL WE RELIGIOUSLY COMPLY with our obligations

so solemnly taken before the Altar of Masonry, faithfully observing those necessary instructions we received, and applying them in our dealings among ourselves and to fellow-men, can we rightly lay claim to the noble title of Mason. Then, and only then, can we say that we stand as just and upright Masons, ever walking and acting as such, thereby proving to all and sundry that by our becoming Masons we indeed became better men.

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 KUTANG - BATO \* \* \*

*(Continued from page 1112)*

tolerance, and enmity, they fought without fear for Liberty, Equality, and Fraternity.

“Therefore, it is of the utmost importance that we implement, through hard and fruitful work, the message of this Memorable Day; and that this country of ours, which at long last has become independent and free, may not be again be the scene of obscurantism and tyranny.

“In this critical period of our people’s history, each man, yes every Brother, has to make his own choice — to enjoy the freedoms so costly won for us by our heroes; or to be subjected to Communism and other kinds of totalitarianism which deprive an individual of the right to think for himself and which makes him a robot, ever-ready to obey his master’s will.”

THE MUSICAL NUMBERS were contributed by the Cotabato

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 OUR APPOINTED TASK \* \* \*

*(Continued from page 1117)*

dows.” Without their inspiration, unstinting indulgence, loving support, and the assumption of more than their share of the responsibility of rearing our children, which must at times become an irksome burden indeed, we men who are dedicated to the beliefs I have just outlined could never hope to succeed in the task which lies before us. My thanks and appreciation to all of you gallant ladies. May God bless you all.

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Chinese High School Band, Mrs. Maria Rama, Miss Virginia Pato, Mrs. Elena Ayson and Mrs. Cresencia Guerson, Miss Adelina Albano, Misses Clarita Añonuevo and Isabel Gratela, Mrs. Eliza de la Cruz and Mrs. Epafrodita Cando, Misses Balvina Miraf, Anita Gatchalian and Erlinda Dequito. Refreshments were served at the Southern Hotel.



# Fraternal Reviews

JOSE E. RACELA, P.M. (12)

LOUISIANA, 1955

THE GRAND LODGE of the State of Louisiana held its 144th Annual Communication in New Orleans on February 14, 1955. After the opening prayer and the Flag of the United States having been presented and escorted to the Dais, the business of the Grand Lodge commenced. Distinguished visitors came from the Grand Lodges of Pennsylvania, Massachusetts, Georgia, Maryland, Connecticut, Mississippi, Texas, Illinois, Colorado, France, the collateral Masonic Bodies of the State of Louisiana and the collateral National Bodies. We failed, however, to notice the Grand Representative of the Grand Lodge of the Philippines.

MOST WORSHIPFUL CLARENCE BEASLEY, retiring Grand Master, in his report appraised the brethren that the Fraternity is in a healthy and prosperous condition; the membership has increased substantially; three Lodges were constituted; one instituted; eight new Lodge Halls dedicated; laid six corner stones.

THE GRAND MASTER was especially gratified for the generous support of the MSA Hospital Visitation Program. He made extensive visitations not only to the Blue Lodges but also to chapters of the Royal Arch, incidentally,

Most Excellent Companion James Luther Jordan, P.G.M., General Grand King of the General Grand Chapter of Royal Arch Masons hails from Mansfield, Louisiana; Councils of Royal and Select Masters; Chapters of the Order of the Eastern Star; Scottish Rite reunions; Shrine Ceremonials; High Twelve Club; Grand Assembly of Rainbow Girls; assemblies of St. Matthew Conclave No. 24 of the Red Cross of Constantine; the Veterans' Hospital; Masonic Children's Home; the other Grand Bodies in Louisiana and also to **Sister** Grand Jurisdictions. Among the special events which the Grand Master mentioned is the reception he was accorded by Mt. Vernon Lodge No. 83, which in spite of the rainy and stormy weather, over four hundred from far and near made the occasion memorable. He likewise made special mention of his visit to the 10th Masonic District Lodge meeting honoring Most Worshipful Kingrey, Past Grand Master.

GRAND MASTER BEASLEY extended commendations to the Committee on Masonic Education for the success of its program in awakening new interest in the Public Schools by the craft; to the Deputy Grand Masters who have worked "earnestly and faithfully and to them I owe whatever suc-

## FRATERNAL REVIEWS \* \* \*

cess I may have had in carrying out my program" and to the members of the Board on Masonic Home for Children for their splendid work on the mental, physical, spiritual and moral guidance of the children under their care. Of the Grand Masters' and Grand Secretaries' Conferences in Washington, D.C., he strongly urged the continuance of sending representatives of the Grand Lodge to such conferences for "it is of material benefit to our Great Fraternity; discussing and hearing discussed—our mutual problems; meeting and enjoying the friendship and fellowship with distinguished Masons from all points of the compass."

THE GRAND MASTER also issued commissions to worthy brethren to become Grand Representatives of Louisiana near Sister Grand Lodges and also received such commission for brethren as Grand Representatives near the Grand Lodge of Louisiana. The Grand Master closed his report offering his congratulations and best

wishes to the incoming officers. Adding 1245 new members (net gain), the Grand Lodge of the State of Louisiana now counts with 47,751 members in its rolls.

MOST WORSHIPFUL ROBERT W. CRETNEY, P.G.M. as Grand Orator delved on a searching subject, "How Free Is Your Masonry?" After carefully analyzing the fundamentals, the tenets and teachings of the Fraternity, the Grand Orator leaves the question squarely on the lap of every individual Mason for he alone can give the desired answer to—whether his concern for Masonry moves him to set a safeguard over the outer door of his Lodge; whether his Masonic life has grown strong and verile through conscious practice or whether his Masonry is characterized by a parrot-like repetition of beautiful phrases, with no realization of their application to his own way of life; whether he carries his Masonry with him outside the surroundings of his Lodge; whether his life is characterized by the integrity and

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the dedicated idealism of our early brethren and their illustrious successors; whether he has been faithful to the trust to which he is bound by duty, honor and gratitude; whether he is a real Free-

mason or just a member on the roll.

WE LIKE ALSO to leave these questions to everyone in this Grand Lodge for he alone can give the correct answer.

—o—

### MISSISSIPPI, 1955

THE 137th ANNUAL COMMUNICATION of the Grand Lodge of Mississippi was held in Jackson City, on February 8 and 9, 1955. The big attendance included 21 heads of different Sister Grand Lodges and Co-ordinate Bodies. The General Grand High Priest of the General Grand Chapter of Royal Arch Masons, Most Worshipful Brother and Companion Tom Q. Ellis a Past Grand Master of the Grand Lodge of Mississippi answered also to the call of the roll.

MOST WORSHIPFUL CARL L. OAKES, Grand Master, after the usual salutation to the delegates began his report by recalling his "most stimulating and inspirational" observations of the deliberations at the Grand Masters' Con-

ference in Washington, D.C. He maintains that "the Grand Masters' Conference is a source of great influence" and urged that every Mason should attend one of its sessions if at all possible.

THE RETIRING GRAND MASTER took occasion to commend the excellent leadership of Bro. and Mrs. Ellis and Bro. and Mrs. Simmons who have turned the Masonic Homes as "the joy and pride of every Mason" of Mississippi. The Grand Master had this to say about the Order of the Eastern Star—"I have observed that where there was a Chapter of the Eastern Star, the Lodge Halls were clean and well kept, for which we are grateful. x x x Upon observing the beautiful decorations, and how artistically everything was arrang-

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ed, I was thrilled with the atmosphere into which I was invited."

DUE TO THE MANY DUTIES of his office as Grand Master and the obligations attendant to his profession, Bro. Oakes was able to visit two Sister Grand Lodges only. Also, for similar reasons, he could visit only the Grand Chapter of Royal Arch Masons, the Scottish Rite Ceremonials and the Shrine Ceremonials. In the last, he was appointed a Chaplain.

TWO LODGES WERE DEDICATED during the year. A new Lodge was likewise organized under dispensation. The Grand Master issued six commissions to worthy brethren to become Grand Representatives and appointed four others to represent the Grand Lodge of Mississippi near other Grand Lodges.

FOLLOWING A SYSTEMATIC PLAN for his official visitation, Most Worshipful Brother Oakes has met no less than ten thousand Masons of Mississippi and "have enjoyed the best fellowship I have

ever been privileged to enjoy in the course of my Masonic activities."

IN CLOSING HIS REPORT, Grand Master Oakes urged the brethren to go FORWARD as "it is the watchword of progress for the world, and of salvation for the soul. Obedience to that command makes all the difference between success and failure, triumph and defeat, salvation and perdition."

BROTHER JOSEPH N. BAILEY who delivered the grand oration made an enlightening discourse on FAITH. After analyzing the ills of the world, he reminded the brethren that in such "situations, we must call upon the deep wellspring of faith. For it is only through faith that we can find hope, only through hope that we can find courage, only through courage that we can take action, only through action that we can resolve our problems. x x x that there is only one sure source, and that is faith in the God of our Fathers, the Supreme Architect of the Universe."

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## Strength And . . .

*(Continued from inside front cover page)*

*who believe that Masons are picked men; men of character, ability, patriotism, education and intelligence. Some will prefer to think that fifty per cent of men big and broad enough to become Chief Justices, have found pleasing and important the philosophy and ethics of the Fraternity."*


*IN THE PRESENT composition of the U. S. Supreme Court there are eight members. All but one are Masons. These are Chief Justice Earl Warren and Justices Hugo L. Black, Stanley Forman Reed, William Orville Douglas, Harold H. Burton, Tom C. Clark, and Sherman Minton.*

*THE PROPORTION of Masons in the membership of the Senate of the United States is remarkably large especially if it is borne in mind that there are not quite 4,000,000 Masons in America with a population of 160,000,000. Of the ninety-six (96) Senators from forty-eight (48) states, fifty-eight (58) are Masons*

*IN THE U. S. House of Representatives two hundred fifteen (215) members are Masons or nearly half. In the forty-eight states that make up the American Union, fifty-one (51) of the governors and lieutenant governors at present are Masons.*

*IN SUCH a situation freedom in America is safe. Webster was prophetic when he gave the celebrated toast: "Liberty and Union, now and forever, one and inseparable."*

*It has been a joy for me to assemble the few facts above given. They depict the strength and universality of Freemasonry. They should inspire all the Lodges and the members of our grand jurisdiction actively and enthusiastically to labor for More Masonry among Masons, More Men in Masonry.*



CAMILO OSIAS  
Grand Master

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