

# The Cable Tow

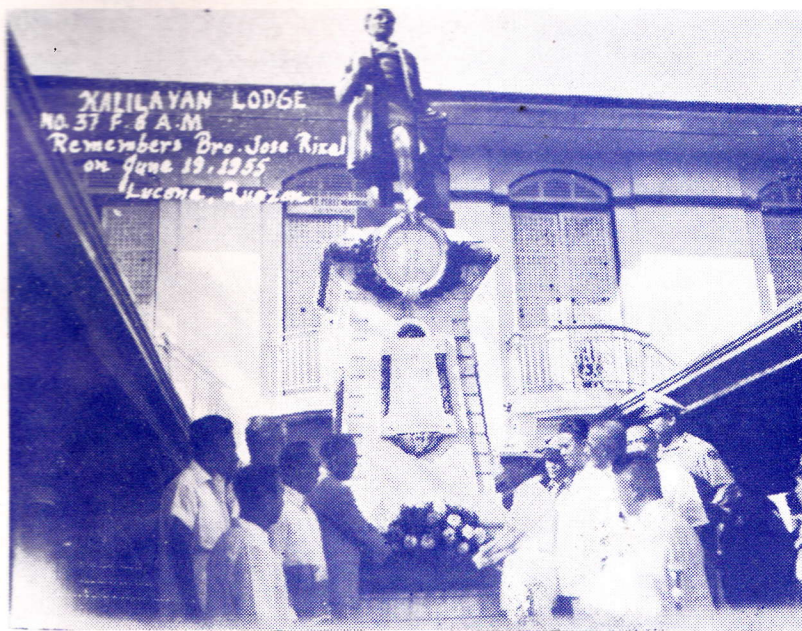
VOL. XXXI

MANILA, PHILIPPINES, OCT., 1955

No. 4

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

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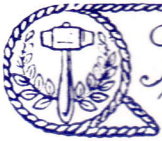


*Kalilayan Lodge No. 37, F. & A. M. Honoring Bro. Jose Rizal on his birthday anniversary June 19, 1955, Lucena, Quezon*

Plaridel Masonic Temple  
1440 San Marcelino

Annual subscription ₱1.50  
Manila, Philippines

CAMILO OSIAS, *Editor*



# The Grand Master's Message



## The Public School System

*THE PUBLIC SCHOOL SYSTEM is the handmaiden of freedom and democracy.*

*IN A DEMOCRACY the public school is the institution not for the few, not for some, not even for the many, but for all. It is for all the children of all the people.*

*THE PUBLIC SCHOOL SYSTEM must not be subverted. All freedom loving citizens irrespective of religious creed or political affiliation must uphold and defend it from all enemies.*

*THE CONSTITUTION WISELY PROVIDES that "all educational institutions shall be under the supervision of and subject to regulation by the State." Recently there was some question about the supervision of certain schools established in the land. No foreign power should interfere in the exercise of the supervisory and regulatory power lodged in the Government of the Republic of the Philippines.*

*ATTENTION IS CALLED to the first three words: "All educational institutions." This is plain. The first word in Article XIV, Section 5 of the Constitution is "All." That was not an accident. It was placed there by design. And it*

*(Continued on inside back cover page)*



## Editorials:

### WELCOMING BRETHREN ABROAD

*THIS YEAR AND ON MANY OCCASIONS, brethren abroad called on the Grand Master to pay their respects and exchange greetings. Such calls on the Grand Master and visits to Plaridel Masonic Temple—1440 San Marcelino, Manila — headquarters of the Grand Lodge of the Philippines, made them "feel at home." Indeed, in the Masonic Fraternity all men are brothers and their Lodges, temples of brotherhood.*

*MORE RECENTLY, our Grand Master welcomed Masons who composed the Divan of Nile Temple, Ancient Arabic Order Nobles of the Mystic Shrine, Seattle, Washington. From the United States they came as bearers of goodwill and builders of friendship; in our midst they were not strangers but members of a Fraternity, world-wide in scope which teaches love of neighbor instead of hating him, which inspires knowledge of the truth instead of discouraging its search, which practices charity instead of merely preaching it.*

*THE MORE BRETHREN FROM VARIOUS PARTS OF THE WORLD get together and know one another intimately, the stronger will be the tie that binds Masons wherever they may be. The common task of those who live in an atmosphere of freedom is to utilize their efforts toward bringing about mutual trust among peoples and thus replace the barriers of misunderstanding with bridges of friendship strong and enduring enough to withstand the high tide of prejudice and corroding force of greed.*

*MAY WE HAVE MORE VISITS from brethren abroad! A hearty welcome awaits them in the Philippines.*

—MAURO BARADI, P.G.M.

### APATHY AND ITS TRAGIC CONSEQUENCES

*APATHY is man's great enemy. Consciously or unconsciously he lets it dominate his own life, and the result: bitter disappointment and untold regret.*

*THERE IS APATHY when a man does not care what happens to his community, neighbor, and even his own family; when he lets*

others undermine the very principles he believes in; when he allows the man next door to stifle the voice of one's conscience instead of helping the latter freely express his own; when he allows truth to be sacrificed for falsehood to attain an objective. And because of such apathy, innocent parties suffer, and the work of men of good will, adversely affected.

A WRITER, refering to an apathetic man stated: "A certain apathy or sluggishness in his nature which led him... to leave events to take their own course." This can be said of a great number of people and the tragedy of it all is that if instead of adopting an indifferent attitude the man followed a positive course of action by demonstrating fervor, zeal, or earnestness in denouncing what is wrong or evil and defending what is proper or right — there would have been no disillusionment, much less remorse.

APATHY can be avoided; not by running away from it but by conquering it from within by man himself. --- M.B.

### WHY BUY FROM A TRAVEL AGENT?

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Official Section


Grand Lodge of Free and Accepted Masons of the Philippines



*Visit of Nile Temple Divan (Seattle, Washington) to Most Wor. Bro. Camilo Osias, Grand Master, Grand Lodge of the Philippines at Flaridel Masonic Temple, Manila on October 24, 1955. (Left to right: Thomas N. Fowler, Assistant Rabban; Frank B. Donaldson, Chief Rabban; Leslie W. Eastman, Potentate; the Grand Master; and V. L. Stater, Rajah for Nile Temple.*

### ISABELA LODGE No. 60, F. & A. M.

Ilagan, Isabela

THIS LODGE WAS OFFICIALLY VISITED by its Grand Lodge Inspector Wor. Bro. Domingo Alcaraz, accompanied by Wor. Bro. Rufino S. Roque, Junior Grand Steward, and past masters of the Lodge on August 6, 1955. The question of officially receiving the most Wor. Grand Master when visiting the Lodge was deliberated upon with a view to familiarizing the brethren of the correct procedure.

DURING THE VISITATION, Wor. Bro. Roque spoke conveying the greetings of the Grand Master whose desire is "More Masonry among Masons, more men in Masonry."

WOR. BRO. ALCARAZ SPOKE on the importance of accuracy both in the ritual and floor work; he expressed satisfaction about the way the Lodge conducted its proceedings and promised his help whenever needed.

REPUBLIC OF THE PHILIPPINES
Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, CAMILO OSIAS, Managing Editor, editor/managing editor/business manager/owner/publisher, of THE CABLETOW (title of publication), published MONTHLY (frequency of issue), in ENGLISH, SPANISH, TAGALOG (language in which printed), at MANILA (office of publication), after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

Table with 2 columns: Name, Post-Office Address. Rows include Editor CAMILO OSIAS, Managing Editor, Business Manager, Owner GRAND LODGE OF THE PHIL., Publisher, Printer LEDDA PRESS INC., Office of Publication.

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Total 8,000

(SGD.) CAMILO OSIAS

(Signature)
EDITOR

(Title or designation)

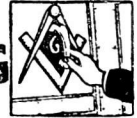
Subscribed and sworn to before me this 4th day of October, 1955, at Manila, the affiant exhibiting his Residence Certificate No. A-3063601 issued at Balaoan, La Union, on Jan. 3, 1955.

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Series of 1955

JAIME G. MANZANO
Notary Public, Until Dec. 31, 1955



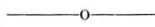
# WHAT OUR LODGES ARE DOING



## MANILA LODGE No. 1, F. & A. M. Manila

WE REGRET TO ANNOUNCE the death of Bro. Maurice Kahn on September 25, 1955. The information came from a radiogram of Mrs. Imee Kahn, now vacationing abroad. We join the family of Brother Kahn for the sudden loss of their loving one.

PAST MASTERS' NIGHT was held by the Lodge on August 16, 1955 during which occasion wholesome entertainment was held. Arrangements were likewise made for mass blood donation to the Red Cross by Masons meeting in the Scottish Rites Temple at Taft Avenue, at some future date.



## PINATUBO LODGE No. 52, F. & A. M. San Narciso, Zambales

### RESOLUTION

WHEREAS, *the Brethren of Pinatubo Lodge No. 52, F. & A.M., are always happy and jubilant over the personal triumphs and achievements of their fellow members, especially, if such success redound to the welfare and progress of the country;*

WHEREAS, *outstanding among the recent promotions of Pinatubo members made by the President and just recently confirmed by the Commission on Appointments, was that of our Brother Jose Arañas as Deputy Collector of Internal Revenue;*

WHEREAS, *it is the essence and feeling of the Brethren that they should express their elation over said promotion of their Brother, Atty. Jose Arañas.*

Be it RESOLVED as it is hereby resolved that a resolution to congratulate Brother Arañas be approved as it is hereby approved; and

Be it further RESOLVED that this resolution be forwarded to him for his information and a copy be left in the archives of the Lodge for record, and another copy for the "CABLETOW".

WHAT OUR LODGES ARE DOING \* \* \*

*Unanimously approved in the Stated Meeting*

*August 13, 1955:*

CERTIFIED BY:

(SGD.) S. F. FONTILEA, P.M.

*Secretary*

ATTEST:

(SGD.) SATURNINO FARRALES

*Worshipful Master*

ANGALO LODGE No. 63, F. & A. M.

Vigan, Ilocos Sur

WE REGRET TO ANNOUNCE the death of Wor. Bro. Dr. Paul C. Palencia, a Past Master of this Lodge on August 9, 1955 at Paracale, Camarines Norte. The deceased brother closely identified himself with works of charity in his community. He was truly a faithful mason.

Basilio Castro, Grand Inspector; his brotherly advice was helpful to the brethren present during his visit. At the special meeting of the Lodge held on August 27, 1955, the Grand Inspector likewise, acted as King Solomon in the second section of the Third Degree Conferal on Bro. Lorenzo Alzones; the corresponding lecture was given by Wor. Bro. Castro himself.

THE LODGE WAS HONORED WITH THE VISIT of Wor. Bro.

HIRAM LODGE No. 88, F. & A. M.

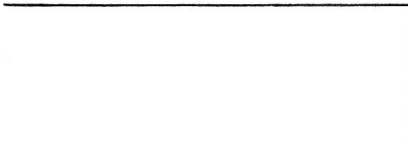
Manila

WE DESIRE TO CALL THE ATTENTION of brethren concerned to pay their dues up to date. By doing so, they can keep up with

the activities of the Lodge and avoid the necessity of written reminders from the Secretary.

AMONG THE MEMBERS of

COMPLIMENTS OF



Luzon Stevedoring Co., Inc.

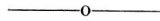
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WHAT OUR LODGES ARE DOING \* \* \*

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the Lodge who were made Master Masons as early as July, 1923, are the following: Wor. Bro. Macario C. Navia and Wor. Bro. Godofredo P. Ricafort, both past masters of

the Lodge. By virtue of the length of the period of their membership, a move is afoot to declare them life members of the Lodge.



MOUNT HURAW LODGE No. 98, F. & A. M.

Catbalogan, Samar, Philippines

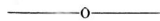
A FULL COMPLEMENT of third degree team from Makabugwas Lodge No. 47, F. & A. M., Tacloban City, Leyte, travelled to Catbalogan on September 24, 1955 to confer the sublime degree of Master Mason on Bro. Clemente Batan of Mount Huraw Lodge No. 98. The raising of Bro. Batan was a memorable event in Mount Huraw Lodge No. 98 for it was the first time in its history that a third degree conferral was performed in its entirety by a team from another Lodge.

Makabugwas and Mount Huraw Lodges but also for the numerous invited guests at the provincial capital. There were more than two hundred guests present.

MASONIC HEROES DAY was celebrated August 30 with a program at the Lodge hall with Wor. Bro. Vicente C. Santos as the principal speaker.

LATER, BRO. CLEMENTE BATAN and Mrs. Batan gave a party not only for the brethren of

WOR. BRO. MARCIANO LIM, PM, who is the Congressman from the second district of Samar, is in town and has related how he introduced in Congress the Universal Prayer patterned after our Masonic invocation, which now appears in the Congressional record.



MILTON C. MARVIN LODGE No. 123, F. & A. M.

Agana Heights, Guam

LAST AUGUST, the sublime degree of Master Mason was conferred upon two candidates with the following brethren as among those participating in the conferral:

Wor. Bro. Murphy, Bro. Maclaughlin, and Bro. Hoff.

THE BROTHERS OF THE LODGE voted to sponsor a chapter of the Order of Demolay.

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

### **Bagumbayan - Its Past**

By A. LEYNES CORCUERA, P.M.

(An Address Delivered on the Forty-first Anniversary of  
BAGUMBAYAN Lodge No. 4, August 10, 1955)

THE HISTORY OF AN ORGANIZATION includes of necessity a description of the conditions obtaining at the time, the circumstances leading to its foundation, and the purpose that animated the founders. An adequate presentation of the subject, BAGUMBAYAN — Its Past, can not be given within the time at our disposal this evening. It will involve not only the history of Bagumbayan Lodge, but also that of the Grand Lodge of the Philippines, and consequently of Masonry in these Islands.

IN ORDER to understand the object for which Bagumbayan Lodge was founded, the role it has played in the final unification of Masonry in the Philippines, and the extent of its achievements, it will be necessary to glance back at the Masonic situation during the first quarter of the present century. Masonry in the Philippines at this time, depending on the country which organized the Lodges, belong to two types — that which came from Europe through Spain and Portugal and that which came from the United States and Scotland. The former, which may be described as the Latin type, was of necessity militant and aggres-

sive, having come from a country where Church and State combined to stifle political and religious liberty, it had to fight not only for its objectives and tenets but also for its very existence. It adopted as its motto, LIBERTY, EQUALITY, FRATERNITY. The latter, which may be called the British-American type, was philosophical and non-aggressive, having come from countries whose way of life is the highest form of democracy, it does not concern itself with partisan politics or with sectarian religion.

The Latin type of Masonry was introduced among the Filipinos through the efforts of men who were made Masons abroad, in France and in Spain. The first Lodge intended primarily for Filipinos was Nilad Lodge, organized in 1891. This became the center from which other Lodges were formed. By the end of 1893 there were already eight Lodges. Soon, however, the enemies of liberty and progress determined to stop the spread of the liberal ideas held by Masons. They saw a Mason in every man who held enlightened and liberal views. Through their urgings Masonry was proscribed.

To be known as a Mason, nay, even to be suspected of being one, was sufficient reason to be convicted of a serious crime the penalty for which was death, generally after inhuman torture. Many Filipinos, Masons as well as non-Masons, faced the firing squad on Bagumbayan Field. Some, a little more fortunate, suffered exile to distant lands under the Spanish flag. Men were sent to the Marianas, the Carolines, even to Fernando Poo, off the coast of Spanish Guinea in Western Africa. Due to the relentless and systematic persecutions by 1897 none of the twenty or so Lodges under the Grande Oriente Español and some under the rival Gran Oriente de España were operating as such. They could not meet even in secret.

Then came the Spanish-American War. With the defeat of the Spanish fleet in Manila Bay on May 1, 1898 and the subsequent occupation of Manila on August 14 of the same year a new type of Masonry, the British-American, was introduced into the Islands. The first Lodge of American origin that ever worked in the Philippines was a Military or Field Lodge attached to the North Dakota Regiment of Volunteers. The outbreak of the Filipino-American War in 1899 prevented regular meetings of the Lodge. It finally ceased with the return of the Regiment to the United States.

The Grand Lodge of California

considering the Philippines a free territory for the purposes of Masonry started organizing Lodges. The first to be organized was Manila Lodge No. 342 in Manila in 1901; then Cavite Lodge No. 350 in Cavite, Cavite, in 1902; and Corregidor Lodge No. 386 in Manila in 1907. About this time the Grand Lodge of Scotland chartered two Lodges—Perla del Oriente Lodge No. 1034 in Manila and Cebu Lodge No. 1106 in Cebu, Cebu. The California Lodges were primarily for Americans. The Scottish Lodges, on the other hand, were cosmopolitan. At one time out of a membership of about two hundred in Perla del Oriente Lodge nineteen nationalities were represented. About this time the old Lodges of the Gran de Oriente Español were reorganized. There were also Lodges under the Gran Oriente de España. The Gran Oriente Lusitano Unido of Portugal had a Lodge.

As early as 1904 there could have been formed a Grand Lodge in the Philippines. The two American Lodges, Manila Lodge No. 342 and Cavite Lodge No. 350, and the three Spanish Lodges under the Grande Oriente Español, Nilad Lodge No. 144, Dalisay Lodge No. 177; and Modestia Lodge No. 199, could have met to form a Grand Lodge. It could have been accomplished had there been more mutual understanding and tolerance between the two groups and Maso-

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 PLEDGE OF SERVICE \* \* \*
 

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nic statesmanship on the part of the leaders. Each group went on its own way instead. The Masonic situation grew worse. Visitation between the members of the American Lodges and those under the two Spanish Orients was forbidden. The Scottish Lodges received visitors from all groups.

In 1906 the Spanish Lodges under the Grande Oriente Español formed the Gran Logia Regional de Filipinas. This is the equivalent of a District or Provincial Grand Lodge. It was not free and independent, being merely a delegate with limited powers of the Grande Oriente Español. At the time of the unification in 1917 there were twenty-nine Lodges under its nominal jurisdiction.

On November 17, 1912 a convention to which the American Lodges and the Scottish Lodges were invited to send representatives was held in Manila to consider the creation of a Grand Lodge in the Philippines. Only the three Lodges chartered by the Grand Lodge of California sent representatives, the two Lodges under the Grand Lodge of Scotland preferring to remain under its jurisdiction did not send any representatives. The American Lodges decided to go on with the organization of the Grand Lodge. As a result on December 19, 1912 the Grand Lodge of the Philippine Islands was officially organized and its

Grand Officers duly installed. In accordance with seniority the constituent Lodges were assigned the following numbers—Manila Lodge No. 1, Cavite Lodge No. 2, and Corregidor Lodge No. 3. This is an independent and sovereign Grand Lodge and through the sponsorship of the Grand Lodge of California was soon recognized by Grand Lodges in the United States and by those of England, Scotland, and Ireland.

The Masonic situation in the Philippines at this time was confused. It certainly was far from desirable. Two Grand Masonic Bodies — the Grand Lodge of the Philippine Islands, free and sovereign, and the Gran Logia Regional de Filipinas, subordinate to the Grande Oriente Español—each claiming the exclusive Masonic occupancy of the Philippines and struggling for supremacy and universal recognition by foreign Masonic powers existed. Each claimed the other irregular if not illegitimate and an invader of its territory. There was no mutual visitation. Besides the Lodges under these two bodies the Gran Oriente de España had about half a dozen Lodges, the Gran Oriente Lusitano Unido had one, and the Grand Lodge of Scotland had two.

In the midst of this semi-chaos Bagumbayan Lodge was organized forty-one years ago, under cir-

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cumstances which could not have been more propitious for the accomplishment of the object of its founders.

Bro. Christian William Rosenstock of Corregidor Lodge No. 3 was approached by one of his employees, Bro. B. John Mendez, a native of Ceylon and at the time member of one of the Lodges under the Gran Oriente de España, as to the possibility that he and some Filipino friends might join one of the Lodges under the Grand Lodge of the Philippine Islands. He advised Bro. Mendez to form a new Lodge instead. A few days later Bro. Mendez accompanied by Bros. Perfecto del Rosario and Jose A. Perez came back to discuss the matter further with Bro. Rosenstock, who made it clear to them that the Grand Lodge of the Philippine Islands was formed principally for the purpose of uniting all Masons in the Philippines. Consequently, any movement toward that end would be not only welcomed but encouraged by the Grand Lodge. The Grand Master, M. W. Newton C. Comfort, was requested to meet this brethren. The brethren were assured by him that the Grand Lodge was not only willing but anxious to form new Lodges along the lines suggested. He pledged his hearty cooperation in their plans. He advised them that in securing signatures for the petition for dispensation that they should take brethren from as many

different Lodges as possible to avoid the possibility of any clique of dissatisfied members dimitting from a single Lodge.

The first formal meeting was held in June 1914. There were present besides the Grand Master, Bro. Rosenstock, and Bros. Mendez, del Rosario, and Perez and seven other brethren. Since the new Lodge was to work in English using the California ritual adopted by the Grand Lodge of the Philippine Islands, it was decided that at least two of the officers should be members of the Lodges under the Grand Lodge. Subsequently it was agreed to have two more come from the American Lodges. The officers finally chosen were:

- Bro. Elisha Ward Wilbur, Junior Warden of Corregidor Lodge No. 3, Master
- Bro. Christian William Rosenstock of Corregidor Lodge No. 3, Senior Warden
- Bro. Charles Gallagher of Corregidor Lodge No. 3, Junior Warden
- Bro. Perfecto del Rosario, Treasurer
- Bro. Leo Fischer of Manila Lodge No. 1, Secretary

These five brethren with fourteen others signed the petition for dispensation. However, before the dispensation could be issued it was found necessary to heal the brethren who came from jurisdictions

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 PLEDGE OF SERVICE \* \* \*
 

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not in fraternal communication with the Grand Lodge of the Philippine Islands by being administered the obligation in accordance with the official ritual. The dispensation was duly issued on August 18, 1914. The first meeting under dispensation was held the following day. The Grand Master was present. He expressed great satisfaction that the first Lodge formed by the Grand Lodge of the Philippine Islands should consist of both American and Filipino brethren.

The honor of being the first Mason made in Bagumbayan Lodge, U. D., belongs to M. W. Conrado Benitez, P. G. M. He was initiated October 14, 1914; passed October 28, 1914; raised November 11, 1914.

The name BAGUMBAYAN, suggested by Bro. Leo Fischer, was adopted as the name of the new Lodge in preference to the names Luzon, Luneta, and Harmony which were also proposed. The reasons for the final choice were: first, that on Bagumbayan Field, which includes the Old Luneta, many Filipino Masons, the greatest of whom was Jose Rizal, lost their lives before a firing squad; second, that the Masonic Temple then in use faced Bagumbayan Field (being an old Spanish house on the present site of the Shellborne Hotel); and third, that the name, which is a corruption of the

Tagalog words, *bagong bayan*, means *new town*, or better, *new people, new nation*.

The purpose of the founders of Bagumbayan Lodge and what the Grand Master, M. W. Newton C. Comfort, who granted the dispensation had hoped it would accomplish was beautifully expressed in words almost prophetic at the first meeting of the Lodge under dispensation. He said in part:

“This new Lodge we expect to be the forerunner of many Lodges composed in part or entirely of Filipinos. This is the first Lodge formed under the Grand Lodge of the Philippine Islands, the three Lodges now subordinate to our Grand Lodge having been formed by the Grand Lodge of California.

“Bagumbayan Lodge will also have the distinction of being the golden link upon which the chain of Masonic Unity will ultimately be forged. Through Bagumbayan Lodge Masons in the Philippines will, one by one, be brought to a realization of the altruistic motives which actuated the formation of the Grand Lodge of the Philippine Islands. All Lodges in the Philippine Islands should be under one Grand Lodge. The Grand Lodge of the Philippine Islands was formed for the purpose of giving concrete evidence of our cherished hope of unity of all Masonic entities in these Islands and

for the definite purpose of accomplishing true Masonic harmony. I considered when I granted the dispensation for this new Lodge that I was privileged to do one of the greatest Masonic acts which will ever be done, because I felt then, and know now that upon this foundation, upon this Lodge, will eventually rest the crown of glory, when the union which will surely come is accomplished. May we all live up to the principles of our Great Fraternity. May Bagumbayan Lodge meet the special responsibilities which rest upon it to the satisfaction of the entire Fraternity, and may all the other Lodges join it in its lofty ideals. The Grand Lodge salutes its youngest daughter, and wishes it long life and splendid achievements."

The charter perpetuating Bagumbayan Lodge was granted by the Grand Lodge of the Philippine Islands at its second annual communication. The Lodge was constituted as Bagumbayan Lodge No. 4 and its officers duly installed on February 10, 1915. It is noteworthy that of the nineteen Officers of the Grand Lodge who took part in the ceremonies subsequently became Grand Masters, one of whom was Bro. Christian W. Rosenstock, the man to whose vision the founding of Bagumbayan Lodge is rightfully due. Of the nineteen brethren who originally signed the petition for dispensa-

tion, one, Bro. Emilio Leyva, was not among those in the list of charter members. On the other hand three names were added, namely, those of Bros. Conrado Benitez, the first Mason initiated in Bagumbayan Lodge, Jose Escaler, and Manuel Gallego. It is worth noting that of the twenty charter members, two became Grand Masters, namely, M. W. Bros. Christian W. Rosenstock and Conrado Benitez.

Bro. Tomas Mapua, now a life member and President of the Maput Institute of Technology, was the first Mason raised in Bagumbayan Lodge under charter.

Scarcely five months after being constituted, Bagumbayan Lodge No. 4 held a special meeting on July 7, 1915, which is memorable if not historical. At this meeting the degree of Master Mason was conferred on Bro. Jose Fabella, the father of the government agency now known as the Social Welfare Administration. Many visitors were present from Nilad Lodge No. 144, Walana Lodge No. 158, Sinukuan Lodge No. 272, and Araw Lodge No. 304 of the Gran Logia Regional de Filipinas and from Minerva Lodge No. 370 under the Grande Oriente Lusitano Unido. They came as a result of invitations extended by members of Bagumbayan Lodge who were delegated by the Worshipful Master to visit those Lodges. The step

## PLEDGE OF SERVICE \* \* \*

taken by Bagumbayan Lodge No. 4 in visiting these Lodges and extending to them invitations to attend its meetings produced varied reactions. Many in the Grand Lodge considered it as a rash step. While such visitations might not have been expressly prohibited still they were not encouraged either. Those who were anxious to see Masonry united must have looked upon it in the nature of a trial balloon, so to speak. That it was a move in the right direction was proved by subsequent events. Those who held this view must have been convinced that before there can be harmony among Masons there must be intercourse through mutual visitations.

When the corner-stone of the Masonic Temple on the Escolta, now the Philippine National Bank Building, was laid on May 14, 1915, Bagumbayan Lodge No. 4 was represented. On this occasion a silver level was presented to the Grand Master on behalf of the Lodge by Bro. Felipe Tempongko, Senior Deacon of the Lodge.

We can go on indefinitely recounting interesting events in the history of Bagumbayan Lodge No. 4. But at this time we will limit the account to presenting the part the Lodge has played in the unification of Masonry in the Philippines.

Early in 1916, at the April stated meeting, the Master, Wor. Elisha Ward Wilbur, announced that

Bagumbayan Lodge No. 4 had been charged by the Grand Lodge with the task of translating into Spanish the ritual of the three degrees. The work was undertaken by Bros. Felipe Tempongko and Leo Fischer under the supervision of the Master. This work had a far reaching effect. It made it possible to organize Biak-na-Bato Lodge No. 7 as the first and only Spanish-speaking Lodge under the Grand Lodge before the unification. This in turn led to the eventual standardization of the work in less than a decade after the unification.

Bagumbayan Lodge No. 4 aided the growth of the Grand Lodge by favorably recommending petitions for the formation of new Lodges. In 1915 it favorably recommended the petition of Southern Cross Lodge No. 6 and the following year that of Biak-na-Bato Lodge No. 7 of which Bro. Felipe Tempongko, then Junior Warden of Bagumbayan Lodge, was one of the signers. We have already referred to this Lodge as the first Spanish-speaking Lodge under the Grand Lodge. Among the other Lodges whose organization was favorably recommended by Bagumbayan Lodge are Cosmos Lodge No. 8, St. John's Lodge No. 9 (at first called Philippines Lodge) and Far East Lodge No. 10, the first Lodge to have its charter revoked by the Grand Lodge. After the unification it also favorably recommended the formation of other Lodges.

## \* \* \* PLEDGE OF SERVICE

In furtherance of the move for better understanding among Masons in the Philippines, Bagumbayan Lodge used to invite as guests of honor Lodges under the Gran Logia Regional. On such occasions, the officers of the visiting Lodge sat beside the corresponding officers of Bagumbayan Lodge. At the special meeting on February 25, 1916 when Bro. Lorenzo Onrubia was raised to the degree of Master Mason the guests were members of Sinukuan Lodge No. 272. Addresses were given by Wor. Bros. Tomas Earnshaw and Felipe Buencamino Sr., on behalf of Sinukuan Lodge, and also by Bro. Charles Tansill and M. W. George R. Harvey, P. G. M.

On another occasion Nilad Lodge No. 144 was similarly honored. The occasion was the special meeting on May 31, 1916, when the third degree of Masonry was conferred in Spanish on Bro. Juan Gomez.

The first time the degree of Master Mason was exemplified in Spanish in Bagumbayan Lodge was on April 26, 1916. The candidate was Bro. Godofredo Rodriguez. The team was composed of the following brethren — Felipe Tempongko in the East, Jose Escaler in the West, Jose L. Ochoa in the South, Conrado Benitez as Secretary, Leo Fischer and Isaac Ampil as Senior and Junior Dea-

cons, Joaquin Ventura and R.(?) Franco as Senior and Junior Stewards and Luis R. Yangco, Inocencio Araña, Vicente T. Acuña, and Roberto Ortega.

Again on June 20, 1917 the third degree was exemplified in Spanish. This time it was done by officers of Biak-na-Bato Lodge No. 7 as guests of Bagumbayan Lodge.

Although it is not our intention to give an account of the unification of Masonry which took place on February 14, 1917, we will mention a few facts about this memorable event in order to round out the account of the work done by Bagumbayan Lodge as if in fulfillment of the prophetic words spoken by M. W. Newton C. Comfort spoken at the first meeting of the Lodge under dispensation.

Wor. Bro. Christian W. Rosentock on his own initiative but doubtless with the consent and encouragement of the Grand Master, M. W. William H. Taylor, held conferences with M. W. Teodoro M. Kalaw, then Grand Master of the Gran Logia Regional. The unification was accomplished through the work of a joint committee consisting of representatives of the Grand Lodge of the Philippine Islands and of the Gran Logia Regional de Filipinas. The former was represented by Grand Master William H. Taylor and Past Grand Masters H. Eugene Stafford and Newton C. Comfort and the latter

## PLEDGE OF SERVICE \* \* \*

by Wor. Bros. Manuel L. Quezon and Tomas Earnshaw and M. W. Teodoro M. Kalaw. The committee prepared a document containing the articles of agreement to be ratified by each Grand Body. The proposed articles of agreement were ratified by the Gran Logia Regional but not by the Grand Lodge. At this point the unification might have failed of accomplishment. Fortunately, the day was saved by a sense of higher duty, of Masonic statesmanship, of a desire for tolerant understanding on the part of both sides. Under the leadership of Manuel L. Quezon, the Lodges of the Gran Logia Regional agreed to join the Grand Lodge by affiliation instead of by union. According to a gentlemen's agreement the Office of Grand Master was from then on to be occupied alternately by an American and a Filipino. As a result M. W. William H. Taylor was reelected Grand Master and R. W. Manuel L. Quezon was elected Deputy Grand Master. The following year R. W. Manuel L. Quezon became the first Grand Master of Masons in the Philippines.

We might stop here having originally intended only to give an account of the part played by Bagumbayan Lodge No. 4 in the unification of Masonry in the Philippines. There are, however, a few more things worth mentioning about Bagumbayan Lodge.

Since its organization Bagumbayan Lodge has been very active in cooperating with the Grand Lodge.

Members of the Lodge has held high offices in Grand Lodge and its various committees. Up to the outbreak of World War II it has produced four Grand Masters — Most Worshipful Christian W. Rosenstock, Francisco A. Delgado, Conrado Benitez, and Jose Abad Santos. The first died sometime after Liberation. The last, Jose Abad Santos, died during the Japanese Occupation in emulation of another Grand Master, famous in the annals of Masonry, who chose to lay down his life rather than to forfeit his integrity by being unfaithful to his trust. Since the War it has produced another Grand Master in the person of M. W. Camilo Osias, the present Grand Master. Many members of Bagumbayan Lodge among those who have already passed on to a Higher Lodge or those still living but who seemed to have tired of wielding the working tools of a Mason, have occupied the highest offices in the government, in business, in the educational field, and the service of God.

What has been the motive power behind the achievements of Bagumbayan Lodge? What enabled it to do so much in so short a time? It was just a little over two years old at the time of the unification in which it played an honorable and important role. Bagumbayan was always where there was something to be done. It must have been moved by what, for want of a better name but with justifiable

pride, has been called the BAGUMBAYAN SPIRIT — a sense of pride of achievement and a realization of an objective to be attained, the will to do what has to be done, the courage to attempt what has not been done before.

Before closing, let me express a wish, a prayer if you please. May we who are heirs of a brilliant tradition be not merely content to live in the glories of an eventful past. May we blaze a trail of our own and be remembered in terms of achievements of our own devising and doing.

—o—

#### LODGE ATTENDANCE

There seems to be many conflicting ideas among members of the Craft as to why it is important to attend Lodge communications. The first thing we must all realize is that in order to accomplish anything worthwhile we must keep working at the task at hand. Far too frequently we hear those who are quite regular in attendance complain that Lodge meetings are dull, uninteresting, and at times boresome, which causes us to wonder just where the fault lies.

The object of a Masonic meeting is the setting forth of certain ideals and truths in order that harmony and growth in spiritual values may be promoted. Some Brethren mistake a Lodge communication for something like a debating society. Others, and we are thankful they are few in number, seem to think it rather smart to pick flaws and enter into senseless

argument, with the result that many gatherings take on the likeness of a verbal contest where much is said and very little accomplished.

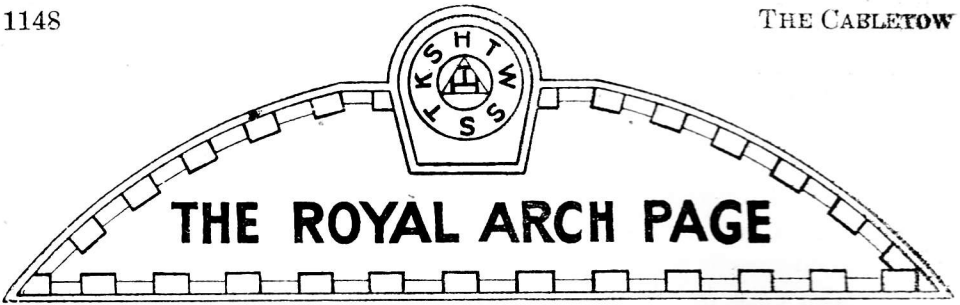
*It is the duty of the Master of a Lodge to see to it that the work is conducted impressively and with dignity at all times.*

The manner in which degrees are conferred, educational or entertaining programs rendered or business transacted, should be of such nature that every Mason present could go away from the Lodge with the feeling of having been strengthened and uplifted by the contacts held with all present. Nothing is more contrary to the purposes of Masonry than for any of the Brethren to leave with an unpleasant taste in the mouth.

Let us remember that Masonry is a co-operative institution, and that anything separative is definitely out of place. Masonry is a builder, not an agency for tearing down. We should never lose sight of the fact that building requires working together from the same blueprints or ideals.

Once this is deeply imbedded in the minds of the Brethren, attendance records will reveal a great increase, and what is still better, Masonry will push on to greater heights in character development, and there will be a marvellous advance toward the attainment of its goal — that of promoting true brotherhood in the world.

—Orphan's Friend and  
Masonic Journal



## THE ROYAL ARCH PAGE

By M :. EX :. COMP :. HARVEY P. WYNESS  
*Grand Z of the Grand Chapter of British Columbia*

TO BE A LIVE AND DYNAMIC BODY we must have a well informed membership anxious to sell to prospective new members our system of Freemasonry—the Royal Arch degree, and with it the Mark Master Mason degree and the Most Excellent Master degree, these three degrees forming the Royal Arch system.

IN MY OFFICIAL VISITS to the chapters of the Royal Arch in British Columbia, I have been frequently asked to supply to our Companions an argument or reason by which to persuade the member of a Craft lodge to join the nearest Royal Arch Chapter. The Craft Mason when approached by a Royal Arch Mason says—“Give me *one* good reason why I should join your Chapter, and I will consider your invitation.” This is reasonable, and we should be able to give a fair, complete and convincing answer. What follows is a partial answer and a basis for your reply—“I can give you, not one, but nine good reasons why you should join our Chapter.”

### *The Nine Reasons*

1. We are the only body in

Freemasonry which completes the education of the Craft Mason by giving him the Lost Word.

2. No matter what degrees he may have taken in any Masonic system of degrees he is not a complete Master Mason until he has taken the Royal Arch degree and so has completed the symbolic degrees.

3. Royal Arch Freemasonry is fully organized from coast to coast in Canada, in every province and in the Yukon Territory, in every state in the United States of America, in Hawaii, the Philippine Islands, in Great Britain, Ireland, Australia, New Zealand, Ceylon and the Queen's Realms and Territories over the face of the earth. Wherever you travel, a cordial welcome awaits you in a Royal Arch Chapter which you will find closely associated with Craft Lodges near it.

4. In its own quiet way, Royal Arch Masonry improves and benefits every locality where it is found. Every good cause in the Community where a Royal Arch Chapter is found is quietly but efficiently supported by the Companions of

the Chapter, often not officially but effectively, and for the good of the area served by the Chapter.

EVERY CHAPTER is a cross section of the membership of the Craft Lodges contributory to it. The most progressive Craft Masons in the area are seeking further light and the Chapter is the place to find them. Here is offered a grand opportunity to renew old friendships and make new ones. A Chapter is a friendly place.

5. A Craft Mason may find that his Lodge for various reasons, offers no opportunity to obtain office and so extend his usefulness. In many cases the Chapter supplies this need and leads to a happier, more useful and active Masonic life.

6. A knowledge of the Royal Arch degree and the Mark Master and Most Excellent Master degrees enriches and explains many points in the Craft Ritual previously never explained; such as the reason for the display in the Lodge of the

triangle and the number three; as well as the TAU, illustrated by the first steps taken by Entered Apprentice and Fellowcraft Masons and the symbols on the Past Master's Apron. There is also a relationship between the Fellowcraft degree and the Mark Master Mason degree. To an observant Royal Arch Mason the reasons for many parts of the Craft ritual are now plain.

7. Royal Arch Masonry had a new philosophy, a new point of view, and teaches by its beautiful degrees, a way of life, not taught elsewhere.

Craft Masonry teaches Brotherly Love, Relief and Truth as its basic principles. Royal Arch Masonry accepts these but places the emphasis on the search for Truth, unchanging and forever constant in a changing world.

8. On the lowest ground, Royal Arch Masonry provides, for those who wish it, a short and quick road to the Shrine, through the Preceptory. This makes use of

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 ROYAL ARCH PAGE \* \* \*
 

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the York Rite for the purpose of arriving at the playground of Masonry, but the hope is expressed that the lessons learned on the way will cause the Chapter member to return to the Chapter work after he has taken such other degrees as he selects. Royal Arch Masonry has no quarrel with parallel systems but proclaims that *there are no higher degrees than the Royal Arch degree*, it being the completion of the Symbolical Craft degrees and the copestone of the Masonic structure.

9. Finally, the best have chosen the Royal Arch way. A glance at our membership rolls reveals a list of leaders in all the Communities served by Royal Arch Chapters who are found to be active

in all good works and worthy causes. The Royal Arch has a long and rich history of accomplishment by its members in every walk of life, and the history of our Province would be poor indeed without the contributions made by our Royal Arch Companions.

NOW, I HAVE GIVEN YOU NINE REASONS, but I am sure other good reasons will occur to you in your efforts to attract to our Royal Craft the best, the keenest and the friendliest Freemasons you know. Do not be afraid to invite them to share our secrets, our friends, our way of life, our search for Truth, and our discovery of the happy way, the secure road which leads to peace, personal and universal.

***B u y***

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**Wikang Pilipino** ● ● ●**Mason: Ang Bayani***Tula ni FRANCISCO L. REYES**Alay sa dakilang mason at martir: JOSE ABAD SANTOS*

KUNG ANG BAYA'Y API, ang sa masong buhay

Ay ipinapain kahit masawi man,

Maso'y tumatayo, dugo ang puhunan,

Kung baya'y bulag na sa aral-simbahan"...

Kamusmusang gapos sa taong isipa'y

Dagling nilalagot nang mabigyang ilaw,

Ang bayaning maso'y humingi ng tanglaw,

Tumawag sa Diyos, nagkurus, nagdasal...

DUMAGSA ang masong KAPATID ni Rizal

Na kusang nanumpa't handa ring mamatay;

Ang sa masong sumpa'y hindi mananakaw,

Isang sumpang baon hanggang sa libingan...

Lahat nang sa mundong ginto'y di-katimbang

Na bilhin ang Mason at sumpa'y talikdan...

KALMEN at ROSARYONG sa diwa'y "panlinlang"

Sinira, ginahak, bandila'y hinagkan...

Ang dugong tumulo sa paktong sumpaa'y

Naging tintang lagda sa masong pangalan...

Kamay ng SUPREMO'y may BIBLIA pang tangan,

Saka nanalangin: "Oh, Ina Kong Bayan,

"Mga MASON kaming apo ni Del Pilar,

"Mamamatay ngayon nang bigyan kang dangal..."

"Walang pusong MASON na laang mabuhay

"Kung ang lahi'y sawi at nanglulupaypay"..."

JOSE ABAD SANTOS... Diyos ang nagbigay

Ng tapang sa puso at kabayanihan...

Minatamis niyang sa lupa'y pumanaw

Huwag lang mabunyang ang kay QUEZONG aral...

"HUWAG KANG UMIYAY", — sa anak tinuran...

"Pambihira itong aking "kamatayan",

"Magpasalamat ka't ako'y ipagdasal,

"Mamamatay akong BAYAN ang dahilan"..."

IYAN ANG BAYANING huling namaalam

KAPATID na masong Diyos ang patnubay...

Habang may relihyong dito'y "nanlilinlang",

Buhay ang kalasag ng masong hahadlang...

Ang sa Papang sabing MASON, "mangumpisal",

Sa ami'y salitang walang "katuturan"...



# Fraternal Reviews

MASSACHUSETTS, 1954  
JOSE E. RACELA, P. M. (12)

THE MOST WORSHIPFUL GRAND LODGE, AF & AM of the Commonwealth of Massachusetts is one Grand Lodge which holds Quarterly Communications, and a State Communication to install its newly elected and appointed officers. Special Communications also took place on February 26, 1954 for the purpose of receiving the Most Worshipful Grand Master of the Grand Lodge of Peru; on March 18, 1954, for the purpose of observing the 147th Anniversary of Pentucket Lodge and of honoring Rt. Wor. Proctor, Dean of the Past Junior Grand Wardens; on March 22, 1954, for the purpose of observing the 25th anniversary of Tahattawan Lodge of Littleton; on April 12, 1954, for the purpose of observing the 75th anniversary of Soley Lodge; on June 5, 1954, for the purpose of laying the cornerstone of the Masonic Temple in the City of Gardner; on October 27, 1954, for the purpose of celebrating the 100th anniversary of Mount Hermon Lodge; on November 8, 1954, for the purpose of observing the 100th anniversary of Mount Horeb Lodge; on December 20, 1954, for the purpose of observing the 100th anniversary of Putnam Lodge.

THE FIRST QUARTERLY

COMMUNICATION took place on March 10. It was conducted in like manner as our Annual Communication here in the Philippines. It was attended by prominent visitors, Grand Representatives of Grand Lodges and representatives of Subordinate Lodges. Most Worshipful Whitfield W. Johnson, in his address lamented the passing away of a brother whose funeral service was the first event attended by him as head of the Grand Lodge. He reported to the brethren his attendance in the Grand Masters and Grand Secretaries Conferences at Washington, D. C. He described such meetings as sources of great inspiration as well as a symbol of solidarity of the Craft.

IN HIS FIRST ADDRESS, the Grand Master made it known to the brethren that he would solve all problems that are brought to him with a lawyer's approach, he being one. Immediately, he ruled that a constituent Lodge can sponsor the organization of a chapter of the Order of DeMolay and can also appropriate Lodge funds for such purpose. He also ruled that the granting of a scholarship to a student who won in a competition on a thesis writing is not of a Masonic value and therefore the use of Lodge funds is improper. Simi-

larly, he ruled out that door prizes, lotteries, raffles, chances, etc. are illegal and violate accepted Masonic Law.

THE SECOND QUARTERLY COMMUNICATION took place on June 9, 1954. The Grand Master reported that since the last quarter, he visited the annual meetings of the Grand Lodges of Connecticut, New Jersey, Maine, Rhode Island, New Hampshire and New Jersey. The Grand Lodges of North and South Carolina, New York, Vermont and Michigan were equally visited by his authorized representatives. Other visits were made with the Massachusetts Council of Deliberations, the Grand Chapter Order of the Eastern Star and the Grand Assembly Order of Rainbow for Girls. The Grand Master paid high tribute to Rt. :. Wor. :. Greene and the Worcester Brethren for the task done in helping the victims of the Worcester Tornado Dissaster. Again, Grand Master Johnson opined that a brother passing on chain letters is committing a Masonic offense and therefore is subject to Masonic discipline. On the matter of class Lodges (lodges which limit its membership to certain groups — newspapermen, members of the Armed Forces, racial groups, etc.), the Grand Master advanced the idea that they should not be subject of criticisms as long as every worthy applicant has an opportunity to join one Lodge or an-

other. The bigger consideration that brings in new members is the promotion of Universal Brotherhood.

THE THIRD QUARTERLY COMMUNICATION took place on September 8, 1954. It was well attended as the previous ones. The Grand Master talked at length on the necessity of having a uniform ritual. The Fourth Quarterly Communication took place on December 8, 1954. The Grand Master made mention of additional visitations to the Grand Lodge of Ohio and the Grand Lodge of Illinois, also, the Grand Lodge of Maryland. He was appreciative of the generous response for voluntary contributions to the Masonic Home and Hospital. Most Worshipful Bro. :. Johnson showed to the brethren the value of the Masonic Blood Bank by relating an incident where a brother from Bombay, India was given four pints of blood in order to save his wife and in return, the brother out of gratefulness gave a donation of \$10,000 for the Masonic Home and Hospital. During this communication, the election of Grand Lodge Officers took place. Most Worshipful Whitfield W. Johnson was declared re-elected Grand Master of Masons in Massachusetts by unanimous vote.

ON DECEMBER 27, 1954, a State Communication took place for the purpose of installing the Grand Officers and celebrating the

## FRATERNAL REVIEWS \* \* \*

Feast of Saint John the Evangelist. Many dignitaries from Sister Grand Lodges aside from representatives of the collateral Grand Bodies in Massachusetts attended. As the occasion coincided with the Feast of Saint John the Evangelist, toasts were offered to the Memory of the Holy Saints John, to George Washington, to Departed Brethren and to the Fraternity. Guest speakers of the day reminded their hearers of the greatness of Masonry. One of the speakers said: "I am glad to be a member of a fraternity where men of different nations and different religions can meet on a common level of the same faith and one God. I am happy that I am a member of a fraternity where we can meet in a spirit of love and brotherhood and where we practice the Golden Rule. 'Do unto others as ye would have them do unto you,' and also, 'love thy neighbor as thyself.'"

—o—

## NEW MEXICO, 1955

The 95th Annual Communication of the Most Worshipful York Grand Lodge of Mexico was held in Mexico, D. F., Mexico on April 7, 1955. It was well attended. The Grand Lodge of the Philippines was represented by its Grand Representative, Bro. H. E. Nyberg.

The principal handicap of this Grand Lodge is the general im-

pression of the majority of Mexican Masons that it is a "foreign" Grand Lodge working in their midst, hence, it does not enjoy fraternal relations with the other Grand Lodges there. And, the reason is: "The Ancient Charges of the United Grand Lodge of England state that it is accepted that Freemasonry consists of three Degrees only, viz. the Entered Apprentice, the Fellowcraft, and the Master Mason's, including the Holy Royal Arch, and your Grand Master continues exerting his best endeavors, and devoting a great deal of his available time toward the promotion of the Capitular Rite in our midst." Convincingly, however, it is recognized by all the 49 Grand Lodges of the United States. It is also recognized by 32 other Grand Jurisdictions including the Grand Lodge of the Philippines. Spearheading local recognition among the other Grand Lodges in Mexico — there are 13 Grand Lodges in Mexico — is the Gran Logia de Nuevo Leon. Incidentally, it was our rare privilege to have met M. W. Turnpaugh, a respectable, quiet and active Mason of Monterrey, Nuevo Leon in 1951 where he also attended the Annual Communication of the Grand Lodge of Missouri at St. Louis. We understood he was the Consul of his country in that part of the United States of America.

As the question of fraternal relations now stands, Grand Master Webber states that there are en-

couraging signs towards relaxing or otherwise, "will once and for all eliminate the opinion that the Confederation of Mexican Grand Lodges is a "Super Grand Lodge" x x x and the necessity of removing from our Grand Lodge (York Grand Lodge) any semblance of its being a "foreign" Grand Lodge." It is also our fervent prayer that all the Grand Lodges in Mexico will come to complete harmony and open fraternal relations with each other.

The Grand Master submitted four quarterly reports. In each instance, he pointed to the brethren the pressing problems confronting the Grand Lodge. Next of importance to the problem of fraternal relation is the question of Ritualistic work. Grand Master William Webber insists on strict conformity with the Ritual authorized by the Grand Lodge. He ruled out the giving of extemporaneous lectures or presentations of lectures used by other Grand Jurisdictions. Al-

so, the Grand Master felt much concern over the irregular issue of the York Rite Trestle Board magazine. He appealed to the brethren for its regular issue as it is only through it that Masonic education is diffused among the members and through it, too, they can learn the doings of the constituent Lodges.

Another matter which was looked upon with disfavor by Most Worshipful Webber is the making of a Mason at Sight, which he considers as "a gross misstatement of fact." He says, "Not even one hundred Grand Masters could ever "Make" a Mason either at sight or otherwise. The making of a Mason must come from within himself—from his Soul. The interest must be there, and about all that any one of us can do is to arouse that interest so that he may from there on try to attain higher levels of achievement." There is great turth in the above

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statement which deserves serious thinking and consideration.

Most Worshipful Webber in appreciating the cordial relations shown by members of the other Grand Lodges in Mexico during his official visitations towards the York Grand Lodge expressed the hope that such manifestations will eventually culminate into the existence of fraternal relations between all the Grand Lodges of the great Republic of Mexico.

SOUTH CAROLINA, 1955

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

The Most Worshipful Grand Lodge of Ancient Free Masons of South Carolina held its 218th Annual Communication, for the first time, in Myrtle Beach on April 28-29, 1955. It was attended by several visitors, dignitaries of Sister Grand Lodges. We note, however, that the Grand Representative of the Grand Lodge of the Philippines was nowhere in the Annual Communication.

The preliminary ceremonies consisted of a religious service which was conducted by the Grand Chaplain, Rt. :. Worshipful Brother Rev. H. Dwight McAlister. The sermon of the day was delivered by Bro. :. Rev. W. Fred Hedgepath, Pastor of Conway Methodist Church. The subject of the sermon was "The Ramparts Must Be Watched." The ramparts referred to are (1) Our Ancestral Heritage—the quest for religious freedom—that brought the Pilgrim fathers to North America. (2) Precious Freedoms — of speech, of the press, of assembly and of worship. (3) The Church of the Living God and (4) The Sanctity and Unity of Our Homes. On the last, the learned Pastor quoted Gibbons, in his mighty works, "The Decline and Fall of the Roman Empire," which says that Rome's homes went first and then the nation. Then he implored God's help to save "our homes in America."

In his report, Grand Master J.

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Ansel Eaddy cautioned the brethren to go slow in admitting new members. He said, "Our growth during the year has been of a healthy nature — steady, but not too fast so as to weaken our structure. I fear, however, that we have some Lodges which are not making proper investigations on the petitioners. With South Carolina becoming more and more

industrialized we cannot be too careful in selecting our material. Many men are coming into our State and are applying for the Degrees. These men should be thoroughly processed before they are admitted to membership so as to safeguard the principles and teachings of our time honored institution."

*(To be continued)*

—o—  
MINNESOTA, 1955

*(Continued from last issue)*

And he recommends an increase in the potentialities for leadership and fellowship, since Masonry is not measured by the size of the lodge, neither in the size of the Temple but by size of the Masonry in the man. And as said by our own Grand Master, Most Worshipful Brother Osias, in his inaugural speech, we need **MORE MASONRY AMONG MASONS AND MORE MEN IN MASONRY. (3) PURPOSEFUL MASONRY. — A FORCE TO BE USED AND NOT MERELY A FORM TO BE SERVED.** This simply means honoring Masonry by the manner in which a craftsman has exemplified its principles in serving his community and his fellow men and not the number of Masonic honors he has received. **(4) CO-OPERATION OF ENTIRE CRAFT.** This

is manifested by the efforts of the Blue Lodge Masons not only on matters affecting their respective lodges but also what they are doing in the Co-ordinate Bodies.

In concluding his report, Grand Master Matson urged, "in the interest of an over-all unity of effort, that we put our own house in order before we become critical of others."

Forming as addenda to his report were his recommendations, membership statistics, opinions and decisions, dispensations granted and denied, approval of amendments to by-laws, area conferences, fellowship meetings, masonic picnics, lodge visitations within his jurisdiction as well as to other Grand Jurisdictions and to other co-ordinate organizations, appointments and the constitution of new lodges.

## From Other Grand Jurisdictions \* \* \*

### To the New Master Mason

THE OPPORTUNITIES enjoy- ed within our Fraternity, by the individual members, for service to themselves and to others are in fact without limit, because the scope of Masonic life, like the scope of Masonic charity, knows no bounds save those of prudence.

ON ENTERING upon his Maso- nic life a newly-made Brother who desires seriously to implement his Masonic duties, and enter as fully as possible into the life of the Craft, may look in several direc- tions, either separately or all to- gether according to his inclinations and the leisure at his disposal.

A BROTHER may be specially attracted by the explanation of the cardinal virtues and the visions of social and community service open- ed up to him by the final charge of the Entered Apprentice degree. In such a case, the Brother if suc- cessful, wil enlarge and ennoble his own personal outlook, elevate the tone and standards of his Lodge, and diffuse throughout that sec- tion of the community with which he comes into contact a spirit of toleration, service and altruism, that is always valuable as a tonic in community life and never more so than today.

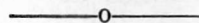
IN THE FIRST DAYS follow- ing initiation it is not advisable that a young member should at- tempt to search in the vast field of Masonic symbolism, philosophy

and history. The time will come when you will be better equipped to carry research into these foreign countries. Meantime give heed to the questions and answers you learned as an initiate and as you advance in Freemasonry so also will you improve in Masonic know- ledge.

FOR THE PRESENT you will do well to work diligently in mak- ing a daily advance in whatever sphere of life you move.

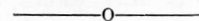
FREEMASONRY can give you much and you can give much to Freemasonry.

—MASONRY, *Manitoba.*



IF ONE WERE ASKED to de- fine Masonry in a single sentence, it would be to say: Masonry is the realization of God by the practice of Brotherhood. Or, remembering a profound phrase in our Ritual, it is Brotherly Love, Relief and Truth; and it is by the practice of Brotherly Love and Relief that we learn the Truth. Otherwise the Supreme Truth, by which we know the meaning of life, remains a faith to be held, a philosophy to be argued, or else a mere fiction.

—Joseph Fort Newton



YESTERDAY — TODAY —  
TOMORROW

THERE ARE TWO DAYS in every week about which we should

not worry, two days which should be kept free from fear and apprehension.

ONE OF THESE DAYS IS YESTERDAY with its mistakes and cares, its faults and blunders, its aches and pains. YESTERDAY has passed forever beyond our control. All the money in the world cannot bring back YESTERDAY. We cannot undo a single act we performed; we cannot erase a single word we said. YESTERDAY is gone.

THE OTHER DAY we should not worry about is TOMORROW, with its possible adversaries, its burdens, its large promise and poor performance. TOMORROW is also beyond our immediate control. TOMORROW'S sun will rise, either in splendor or behind a mask of clouds — but it will rise. Until it does, we have no stake in TOMORROW, for it is as yet unborn.

THIS LEAVES only one day TODAY. Any man can fight the battles of just one day. It is only when you and I add the burdens of

those two awful eternities—YESTERDAY and TOMORROW—that we break down.

It is not the experience of today that drives men mad — it is remorse or bitterness for something which happened YESTERDAY and the dread of what TOMORROW may bring.

LET US, therefore, live but one day at a time.

—*Author Unknown*

#### MASONIC POPULATION

According to the latest world roster of Freemasons, there are 3,646,757 members of lodges in the United States, with some 1,500,000 in the remainder of the world.

Thus the United States has considerably more than two-thirds of the Freemasons of the world.

The United Grand Lodge of England has a membership of 500,000, while Scotland comes next with 200,000.—[*Orphans' Friend and Masonic Journal.*]

—*The Helena Masonic News.*

#### A MAN CALLED PETER

*Editor's Note:* Many do not know that the famous Peter Marshall was a Mason. The Royal Arch Mason magazine tells the story in such a gripping manner that we quote from the September 1955 issue. We appreciate the courtesy of its editors.

On Friday, February 14, 1947, the Reverend Peter Marshall, chaplain of the United States Senate, arose before that body and gave the following prayer:

O Thou Great Architect of the

Universe, whom, by the revelation of Thy Son our Lord, we may address as our Father, help us to understand what that means. As we are now united in our praying, so may we be united in our working,

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 FROM OTHER GRAND JURISDICTIONS \* \* \*
 

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that, as a team, we may be doing together the will of our Father, who is not God of any one part, of any one nation, or of any one race.

Open our eyes that we may discern what God is doing, and our ears that we may hear what God is saying. And then, O God, give us all we need to take due notice and to govern ourselves accordingly. We ask this in the strong name of Jesus Christ, our Lord. Amen.

The Reverend and Brother Peter Marshall gained world fame through the biographical study written by his wife, Sarah Catherine Marshall in 1954, entitled *A Man Called Peter*, later followed by *The Prayers of Peter Marshall*, published by McGraw-Hill and from which the above prayer was taken. His wife's simple and straight-forward presentation of the wonderful Christian character of her husband, his trials, hardships, and triumphs, captured the hearts of the readers and shot the book into the best-seller ranks.

Peter Marshall was born in Coatbridge, Scotland, on May 27, 1902. It was in his home town that he became a life member of Old Monkland St. James Lodge No. 177. He attended the Coatbridge Technical School and Mining College from 1916-21, and came to the United States in April 1927, being naturalized January

1938. He received a B.D. degree from Columbia Theological Seminary, Decatur, Georgia, in 1931, and an honorary D.D. from the Presbyterian College, at Clinton, South Carolina, in 1938. He was ordained to the ministry of the Presbyterian Church in 1931, and held pastorates in Covington and Atlanta, Georgia, from 1931-1937. He became pastor of the New York Avenue Presbyterian Church, Washington, D.C., in 1937 and remained there until his death on January 25, 1949.

On January 4, 1947, he was named chaplain of the United States Senate. The following month he was made an honorary member of Temple Noyes Lodge No. 32 of Washington, D.C.

—[*Grand Lodge Bulletin*,  
(Iowa), Sept., 1955.]

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**NOTAS EDITORIALES**

LA SEPARACION DE LA IGLESIA Y EL ESTADO  
Por ANTONIO GONZALEZ (PGM)

*UNA DE LAS GRANDES CONQUISTAS del pueblo filipino fué la inserción en la constitución de Malolos de la provisión sobre la separación de la Iglesia y el Estado. Nuestra patria venía de un régimen político cuya base era la completa unión de la Iglesia y el Estado. Los sucesos estaban frescos en la memoria de los principales protagonistas de aquel drama político, por lo que era de esperar que el principio de la separación de la Iglesia y el Estado iba de ser debatido en aquel congreso, el primero en los anales de nuestra historia. La idea prevaleció, y la doctrina de la separación fue parte de la ley constitucional.*

*VINO DESPUES el régimen político de América, y la misma doctrina de la separación de la Iglesia y el Estado se hizo parte de la Ley fundamental del país. Dicho principio constitucional no era, pues, desconocido en Filipinas, pues, como dijimos arriba, ya había tomado cuerpo de realidad aquí en virtud de la constitución de Malolos.*

*DICHO SE ESTA QUE DURANTE LOS ANOS siguientes hasta la formación de la constitución filipina autorizada por la Ley Tyding-Mac Dufee, la teoría de la separación de la Iglesia y el Estado nunca sufrió merma en su aplicación en esta jurisdicción. Es mas, afirmamos que dicha doctrina se enraizó en la vida política de nuestro pueblo, y en el desarrollo del sistema democrático aquí implantado.*

*CUANDO LOS DELEGADOS CONSTITUCIONALES prepararon nuestra constitución, la teoría de la separación de la Iglesia y el Estado volvió a insertarse sin oposición alguna. Se consideraba, como se considera en todas partes en donde el régimen democrático prevalece, que es una de las garantías contra cualquier atentado de cualquier secta o denominación religiosa para inmiscuirse en los asuntos civiles del gobierno.*

*RECORDEMOS A ESTE EFECTO todos los males que han causado a la humanidad la pretendida teoría del papado en Roma de que el poder teocrático de Roma estaba por encima de las autoridades civiles y que éstas debían supeditarse a aquél, es decir, que el sedicente poder espiritual del papado estaba por encima del poder temporal de los gobernantes civiles.*

*EL LECTOR ESTARA al corriente de la vida de uno de los mas grandes hombres de Inglaterra, Sir John Wycliffe. Su estupenda obra— la traducción de la Biblia al inglés — que fué la primera, causó la alarma del papado, pero abrió los ojos de la humanidad al tesoro espiritual contenido en la Biblia. El papado estaba opuesto a la propagación de la*

*Biblia y hasta se perseguía infligiendo penas severísimas a todo aquél que de un modo ú otro laboraba por hacer conocer a la humanidad las grandes y luminosas verdades del Antiguo y Nuevo Testamento.*

*PERO VINO WYCLIFFE y se hizo el herado de la reforma no sólo en Inglaterra sino en todos los dominios de la Cristiandad. Fue él quien llevó la protesta contra Roma, y fué quien abrió el surco para fecundar la semilla de la reforma. Bien es verdad que Lutero le dió vida; pero Wycliffe fué el sembrador. Fué Wycliffe el apóstol que dió al mundo la idea generadora de la separación de la Iglesia y el Estado.*

*WYCLIFFE ERA EL CAPELLAN del Rey de Inglaterra. El papado demandaba del Rey el pago de un tributo como prueba de la subordinación del poder temporal al poder de Roma. Wycliffe se opuso tenazmente. Arguyó Wycliffe que el poder del Rey era temporal, y sobre este poder el papado de Roma no tenía ninguna jurisdicción. Con sus argumentos inconcusos sostuvo con la Biblia que una cosa era el poder espiritual y otra cosa el poder temporal, perteneciendo lo uno a Dios y lo otro al César. Y esa es la base de la doctrina de la separación de la Iglesia y el Estado.*

*LAS DEMANDAS DEL PAPADO encontraban siempre una fuerte oposición en Wycliffe, y desde entonces éste, que argumentaba interpretando la Revelación, y demostrando que el papado iba contra la Razón, ganó una influencia decisiva entre los caudillos nacionales, y entre la nobleza y el propio Rey.*

*SE DICE QUE WYCLIFFE vino cuando la noche tenebrosa de las Edades oscuras se iba disipando. No había ningún sistema bajo el cual él podría dar forma al movimiento que entonces se iba incubando. Pero la Reforma que vino después se sentó sobre los cimientos de sus grandes principios. No nos olvidemos que Wycliffe era un profesor de teología en Oxford, y no es de extrañar que él escribiera al mismo Papa Urbano VI lo siguiente:*

*"EL PAPA DEBE DEJAR AL PODER SECULAR todo lo concerniente al dominio temporal y su gobernación, y exhortar al clero a que haga lo mismo, porque así lo hizo Cristo, y especialmente sus Apóstoles." Aquí está enraizada la doctrina de la separación de la Iglesia y el Estado.*

*ESTO FUE EN INGLATERRA allá por el siglo XIV. No es de extrañar, pues, que allí prevaleciera, y que la teoría quedara también enraizada en América después. En la constitución americana fué consagrada, como también en las constituciones de pueblos en donde el régimen democrático tiene cuerpo de realidad.*

*SEGUIREMOS HABLANDO de esta doctrina en números sucesivos. pues, el presente artículo es ya bastante largo teniendo en cuenta lo reducido de esta página.*

## The Public School System

(Continued from inside front cover page)

was for a high purpose.

*THE CONSTITUTION* in the same Article and Section makes it the duty of the Government to "establish and maintain a complete and adequate system of public education." It obligates it to "provide at least free public primary instruction, and citizenship training to adult citizens." Likewise it guarantees "universities established by the State" in the enjoyment of academic freedom. And the religious instruction to be conducted in the tax supported institutions shall be optional and compulsory. The exact phraseology is reproduced to make the intent clear: "Optional religious instruction shall be maintained in the public schools as now authorized by law."

*THE PORTIONS OF THE CONSTITUTION* dealing with education and instruction should be studied, understood, and upheld. The Constitution is the supreme law of the land and its provisions affecting the public school system should be supported and defended in their pristine beauty and majesty.



CAMILO OSIAS

Grand Master

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