

The Cable Tied

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

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of the Lodges of this Jurisdiction

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1440 San Marcelino

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Manila, Philippines

OUR GRAND MASTER



Most Wor. Bro. Vicente Orosa

The Grand Master's Message



*Mast W. Brethren & Dignitaries in the East,
Brethren, Ladies & Gentlemen:—*

You have elected me to the highest position within the gift of this Grand Lodge, and tonight you have installed me as your Grand Master. For this, I am profoundly grateful. This is the highest honor that can be bestowed to any member of this Grand Lodge. I wish, therefore, to thank all the brethren especially those who, in one way or another, have made possible for my fellow officers and myself to be given the opportunity to serve our Grand Lodge in our respective stations.

In all humility, I have accepted this task which I consider a mandate from you. Knowing fully well my own limitations and shortcomings, I cannot do very much without your support and cooperation, but if we work together we can and will do all in our power to uphold the traditions of our fraternity, which have been upheld by my illustrious predecessors. I consider this a very great responsibility and I am therefore appealing for your cooperation and support, especially the Grand Officers and past Grand Masters who, because of their qualifications, training, and tried and tested experience, will be able to guide the administration of affairs of the Grand Lodge.

To the brethren in general who are in a position to know and observe the work of the Subordinate Lodges and therefore they know what is best for the Craft as a whole, I wish to appeal to them to cooperate closely with the newly elected officers in order to bring about not only more harmonious relationships between the Grand Lodge and Subordinate Lodges, but also to spread the principles of Masonry throughout this Grand Jurisdiction. I will therefore welcome suggestions from each and everyone of you and I hope you will not hesitate to see me in my office in the Plaridel Temple where I expect to hold office from 5 to 6 P.M. every day, or in my office in the People's Homesite and Housing Corporation at Diliman, Quezon City, or even at my home. Thus we may plan and work together and do what we should do in the interests of Masonry.

(Continued on inside back cover page)

THE CABLETOW

Editorial.

OUR NEW GRAND MASTER

Most Worshipful VICENTE OROSA was born in Taal, Batangas, on October 5, 1889. He belongs to a family of professionals where all have distinguished themselves in their chosen careers. He is a product of the public school system. He was a government pensionado to the United States of America where he enrolled in the Cincinnati Technical School and finished in the University of Illinois in 1911 with the degree of Bachelor of Science in Engineering. On his return to the Islands, the government immediately took him into the service and successively occupied such positions starting with the Bureau of Health as junior assistant sanitary engineer then as sanitary engineer.

Later, he transferred to the Bureau of Public Works and became an assistant engineer in the provinces of Nueva Ecija and Zambales, respectively. He was promoted to district engineer and had his stations successively in the provinces of Zambales, Cavite, Nueva Ecija and Bulacan.

He continued scaling the ladder and in 1930 he became a division engineer. In 1938 he was again raised to the position of highway engineer, which he occupied up to the outbreak of World War II. During liberation the United States Army (GENED) engaged his services as civil engineer. From this position he returned to the Bureau of Public Works and became chief highway engineer. He was finally rewarded with his appointment as Undersecretary of the Department of Public Works and Communications which position he occupied from 1948 to 1954. Jointly with his department job, he was also chairman of Ports Commission, Irrigation Council, Radio Control Board and the Committee on Programming and Planning of Roads. He was finally appointed Secretary of the Department of Public Works and Communications. Presently, he holds the position of general manager of the People's Homesite and Housing Corporation.

He is married to the former Miss Rosario Escobar of Iba, Zambales. They are blessed with five children, namely; Augusto, Angelina, Vicente Jr., Charito and Mario.

He was president of the Philippine Society of Civil Engineers in

1950 and 1951 and has been twice president of the University of Illinois Alumni Association, too.

Masonic Record

Ancient Craft Masonry: Sinukuan Lodge No. 16, F. & A. M.—initiated, passed and raised, 1912.

Helped organize Pinatubo Lodge No. 52, San Narciso, Zambales while stationed as district engineer of the province; elected Senior Warden.

Affiliated with Cabanatuan Lodge No. 53, Cabanatuan, Nueva Ecija while stationed as district engineer of the province; elected Worshipful Master in 1925, 1926, 1927 and 1934.

Elected Junior Grand Warden in 1954 and continued on the line until his election on April 24, 1957 as Grand Master.

Capitular Masonry: Manila Chapter No. 2, R.A.M.: Mark Master, Past and Most Excellent, Royal Arch, 1955.

Scottish Rite: Master of the Royal Secret, Philippine Bodies, A. & A.S.R., 1925.

Affiliated with Luzon Bodies, A. & A.S.R., 1950; elected Venerable Master of Harmony Lodge of Perfection.

Elected to the Rank and Decoration of the Court of Honor, 1956.

Crowned Inspector General Honorary in 1956.

Crowned Sovereign Grand Inspector General, 1957.

Such in brief is a biographical sketch of Most Worshipful Brother Vicente Orosa, Grand Master of Masons in the Jurisdiction of the Philippines. Here is a trained planner and accomplished builder, a fine Christian gentleman, firm in his convictions but tolerant towards all men. Philippine Freemasons take great pride in him and his worthwhile accomplishments, and wish for him and his lovely wife and children many years of continued usefulness and happiness.

Jose E. Racela, P.M.

WITH THE EDITOR

WARNING: *There is a good looking gentleman going around among the Craftsmen soliciting for aid. He claims to be a Craftsman, in fact, he is bringing along calling cards from prominent members of the fraternity with the usual note of introduction written at the back thereon. He speaks fluently Chinese, English and Tagalog. His appearances show that he is a Chinese mestizo and is very eager to meet prominent Chinese brethren. The last known victim of this impostor is our Bro. Saw E. Sam otherwise known as the Grand Lodge photographer. When he comes to you, Brother, I trust you will know how to deal with him.*

Official Section . . .

GRAND MASTER'S REPORT



BRETHREN OF THE GRAND LODGE:

It is my pleasure and honor, as Grand Master, to greet and bid you welcome on the occasion of this commencement day of the Forty-first Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. We are assembled here today with hearts full of gratitude to the Great Architect of the Universe for the many blessings that has been bestowed upon us during the past Masonic year.

A year ago, the Brethren of this Grand Jurisdiction elevated me to the highest office within their power to grant, that of being your Grand Master. It is an honor for which I shall be forever grateful to my Brethren for the confidence that was reposed in me, that with your assistance, the affairs of your Grand Lodge might be conducted so as to reflect honor and credit to our venerable institution.

Your kindness, consideration and cooperation on all occasions have done much to ease the task for which I had been selected and for this I wish to express my heartfelt thanks.

In compliance with the provisions of our constitution it becomes my duty at this time as Grand Master, to render an accounting of my activities during the past Masonic Year. I shall endeavor to make my report as brief as possible.

OUR FRATERNAL DEAD

One of my saddest duties is to report the passing of a number of our beloved Brethren who have been called by the Great Architect of the Universe to that celestial Lodge above. Their loss is greatly felt in our midst. Grand Lodge officers responded to the call of our Brethren to perform Masonic Rites for our departed Brethren on several occasions. Among those called to the Great Beyond were and whose services were conducted by the Grand Lodge were:

- | | |
|-----------------------------|---|
| Bro. Santiago Gatchalian | —Dalisay Lodge No. 14, 226 Lipa Int.,
Sampaloc, Manila |
| Bro. Andres de Leon | —Bagong Buhay Lodge No. 17
Cavite City |
| Bro. Hermenegildo P. Santos | —Ibarra Lodge No. 31 |
| Bro. Sabas Alcid | Kawit, Cavite |
| Bro. Pio Valenzuela | —Mount Mainam Lodge No. 49
Naic, Cavite |
| Bro. Francisco Gaudier | —Pintong Bato Lodge No. 51
Bacoor, Cavite |
| Bro. Roman L. Santos | —Kailayan Lodge No. 37, Lucena, Quezon
Funeraria Paz, Manila |
| Bro. Vicente Bahia | —Keystone Lodge No. 100
Funeraria Paz |

OUR SICK BRETHERN

During the past year I have made monthly appointments of members to the sick committees. These committees were prompt in answering the call of the sick and afflicted. And I am sure the visits which were made have done much to bring cheer and hope to our sick Brethren. I wish to express my thanks to the Brethren who cheerfully did their work so well.

LODGES UNDER DISPENSATION

Freemasonry continues to advance in our Grand Jurisdiction and it has been my pleasure, as Grand Master, to issue dispensations to the following Lodges:

- | | |
|------------------------------|-----------------|
| Sagamihara Lodge, U.D. | |
| Sagamihara City, Japan | July 10, 1956 |
| Cherry Blossom, U.D. | |
| Itasuke, Japan | July 12, 1956 |
| Rising Sun, U.D. | |
| Camp Drew, Japan | July 28, 1956 |
| King Solomon, U.D. | |
| Makati, Rizal | April 10, 1957 |
| Rafael Palma, U.D. | |
| Diliman, Quezon City | July 25, 1956 |
| Davao, U.D. | |
| Davao City | January 7, 1957 |

LODGES CONSTITUTED

During my term as Grand Master, it was my pleasure to constitute and install the officers of Nueva Vizcaya Lodge No. 144 on June 23, 1956 and to constitute San Marcelino Lodge No. 141 on March 2, 1957. The constitution of these two lodges

coincided with official visitations and I am pleased to report that attendance by Brethren was exceptionally good.

E D I C T S

Under date of May 28, 1956, I issued Edict No. 42 changing and correcting requirements of members of subordinate lodges concerning time and eligibility of advancing to the higher Bodies of the York and Scottish Rites.

GRAND SECRETARY'S STAFF

I wish at this time to acknowledge with grateful thanks the excellent and co-operative work done by our Acting Grand Secretary, Most Wor. Bro. Esteban Munariz and his staff in the general office, who did so much to keep office routine matters running smoothly. *The Acting Grand Secretary and I worked harmoniously together and his advice on many occasions helped make my task much easier.*

VISITS TO YORK RITE AND SCOTTISH RITE BODIES

As Grand Master, it was my pleasure to have been received officially during the Annual Convocation of the York Rite Bodies and the Annual Meeting of the Scottish Rite Bodies. On both occasions the welcome accorded me was warm and sincere and disclosed the unity and cooperation that exist between the higher Bodies and the Grand Lodge of the Philippines.

MASONIC HOSPITAL FOR CRIPPLED CHILDREN, INC.

It is my good fortune during the past year to have been elected President of the Masonic Hospital for Crippled Children, which project has always been very close to me. Your hospital has maintained an average of 14 children monthly under its care. From April, 1956, to February, 1957, we admitted 14 children and discharged 19 and have presently 14 under our care. The average length of time for treatment has been from 6 to 8 months. The average monthly cost for maintaining the hospital is ₱2,640.00. We have quite a number of applicants awaiting admission and we should like to be able to take care of from 16 to 19 children monthly instead of the present 14. During the past year, the Brethren have given generously to this worthy cause for which they are to be congratulated and for which the Board of Directors of the hospital are most grateful. *Please keep up to the good work.*

GRAND REPRESENTATIVES

Due to the passing away of three of our Grand Representatives during the year, I appointed the following Brethren to the Grand Lodges near this Grand Jurisdiction.

Feb. 27, 1957—Wor. Bro. Nicanor Santos, P.M. Maktan Lodge No. 30, Cebu City, Grand Representative of the Grand Lodge of A.F. & A.M. of Chile near the Grand Lodge of F. & A.M. of the Philippines.

Feb. 27, 1957—Wor. Bro. Luis Meneses, P.M. Bagumbayan Lodge No. 4 Manila, Grand Representative of the Grand Lodge of British Columbia near the Grand Lodge of F. & A.M. of the Philippines.

Feb. 27, 1957—Wor. Bro. Adeb H. Hambra, P.M. Mt. Lebanon Lodge No. 80, Manila, Grand Representative of the Grand Lodge of F. & A.M. of Ecuador near the Grand Lodge of F. & A.M. of the Philippines.

I also accepted and approved the following Brethren as Grand Representatives near the Grand Lodges indicated.

July 19, 1956—Wor. Bro. J. Emery Houston, P.M. Magnolia Lodge No. 86 Grand Representative of the Grand Lodge of F. & A.M. of the Philippines near the Grand Lodge of F. & A.M. of Georgia.

Oct. 11, 1956—Wor. Bro. Ova L. Wright, P.M. Custer Lodge No. 624 Grand Representative of the Grand Lodge of F. & A.M. of the Philippines near the Grand Lodge of F. & A.M. of Kentucky.

Dec. 10, 1956—Dr. Gudmundur Paulson, P.M. Harry Woods Lodge No. 164 Grand Representative of the Grand Lodge of F. & A.M. of the Philippines near the Grand Lodge of F. & A.M. of Manitoba.

Mar. 25, 1957—Wor. Bro. Fred W. Von Son, Grand Representative of the Grand Lodge of the Philippines near the York Grand Lodge of F. & A.M. of Mexico.

CABLETOW

Shortly after assuming office I started to receive many complaints from Brethren about the *Cabletow*, the articles that were being presented, the manner in which it was being written up, the smallness of the print, etc. A change was demanded so new printers were tried out, this did not work out so printers were again changed and also the Editors. It took quite some time to do this and issues ran three months behind schedule. Due to the yeoman work done by Wor. Bro. Jose Racela, the changes wanted by the Brethren were made, the schedule of issues brought up-to-date so that today we are proud to be able to present a *Cabletow* that is of interest to the Craft. *Credit for a job well done rightfully belongs to Wor. Bro. Jose Racela, and to him and his assistant go our thanks.*

VISITATIONS

One of the more pleasant duties of a Grand Master is the making of official visitations to our subordinate lodges. Everywhere I have been, Japan in the North, Guam in the East, and to Davao in the South, I have been received with warm and sincere greetings.

In as many cases as possible open forums were held so that the problems of the lodges and topics of masonic interest could be discussed. In many of the lodges, time was also taken to give instruction on ritualistic work so as to make the work uniform throughout the Jurisdiction.

In connection with official visitations, I would like to recommend to all subor-

dinate lodges, that as soon as practical after the Annual Communication, that they make known to the Grand Secretary and to the Grand Master the dates on which they would like to have their lodges visited. This will greatly assist the Grand Master in planning his itinerary. As it is, and has been, the lodges generally start making such requests along about October and that from this time on it is difficult for the Grand Master to make schedules which will permit visitations to all lodges, with the result that invariably some lodges are left out, which is not the desire of any Grand Master. I also would like to strongly recommend that where possible, official visitations be made separately and not in conjunction with installation of lodge officers, which takes place during December and January. So many of the ceremonies of the installation of officers are public functions, at which Masonic problems or items of general Masonic interest cannot be discussed, resulting in official visitations which have no real practical value to the lodge.

I wish to thank the officers and members of their lodges for the very cordial attention shown the Grand Master and his party, or the representatives of the Grand Master on all visitations made.

FINANCIAL CONDITION OF THE GRAND LODGE

Your Grand Lodge is in good financial condition, especially our cash position. (March 31, 1956—P22,830.68; March 31, 1957—P76,570.69). Lodges which had been considerably behind in payment of charges against them, many of which accounts were overdue from a few months to 3 or 4 years, have been brought more or less up-to-date. Every effort should be made by subordinate lodges to keep their accounts in balance because unless this is done the Grand Lodge is unable to take care of its obligations and perform the many duties required of it by subordinate lodges.

PLARIDEL TEMPLE AND DORMITORY

During the past year, the bowling alleys were greatly improved by having extensive repairs done and necessary painting accomplished to make this area more pleasant. It is not the aim of the Grand Lodge to make money on such places and it is hoped that steady patronage will permit us to keep the bowling alleys in first class condition.

Many of the Brethren who come to Manila yearly for the Annual Communication will find that considerable improvements had been made in the Temple Building under the supervision of Rt. Wor. Bro. Howard Hick. A library and reading room has been available to the Brethren which is a credit to our Grand Lodge building. The library contains books that are of interest to every masonic reader and is under the care of a competent librarian. A magazine and newspaper stand has been placed in the reading room and is being stocked with the more popular magazines as well as daily newspapers. Additional comfortable chairs had been placed in the reading room so that any Brother can enjoy a leisurely hour when he so chooses.

A museum has been established and this can only grow and become interesting if Brethren will help by donating articles of masonic interest. Your help in this worthy project will be appreciated.

The kitchen which was badly in need of renovation was completely done over with new cupboards, cabinets and drainboards being constructed. This new kitchen will be a great help to those lodges desiring to hold their banquets in the Social Hall.

Improvements were also made in the General Secretarial Office. The unsightly

cupboards had been removed, a counter railing installed and by re-arrangement of office furniture, a real office conducive to proper work has been established.

The rear storeroom, which formerly had bare walls and where all records had been piled on the floor, was completely changed. Shelving was erected and all lodge records are properly classified and stored in proper manner.

The fence at the rear of the Temple Building was repaired and the grounds cleared up so that this area is no longer unsightly. *Much credit for all the work accomplished is due to RT. WOR. BRO. HOWARD HICK and the staff who worked with him to accomplish these many changes.*

GRAND LODGE CEMETERY PLOT

At the rates on which these lots have been used in the past two or three years, were not complete or accurate, a new survey was made with plans drawn up which indicate every individual lot showing those that are occupied or owned by lodges and those which are available for purchase.

At the rates on which these lots have been used in the past two or three years, the Grand Lodge has available enough lots to last for about seventy-five years. As land at the Cementerio del Norte is becoming extremely scarce, there is a possibility that the City of Manila may endeavor to expropriate some of our property and I would therefore strongly recommend that the incoming administration appoint a committee to investigate the possibility of sale of these lots to lodges, and if the lodges or Brethren are not interested, that from 800 to 1,000 of these lots be made available to the general public and that enough lots be reserved to take care of the Grand Lodge requirements for the next twenty-five years. This can be done by subdividing the property so that the remaining Grand Lodge Plot and occupied lots be kept intact.

REVISION OF CONSTITUTION

During the past year quite a number of cases came up requiring decisions to be made in accordance with our constitution and I find that in many cases correct decisions were difficult to render because of conflicting sections of our constitution. Our present constitution was re-written in 1954, and in making a comparison check against the constitution which had been prepared in 1947 I find that the controversial sections had been corrected. Therefore, it is imperative, and I strongly recommend, that the incoming administration appoint a committee to go over the 1954 constitution, prepare a draft of those controversial sections, and make recommended changes which are to be submitted for approval at the Annual Communication to be held in April of 1958.

HOME-SCHOOL AND DORMITORY FUND

About the middle of last year a committee was formed to consider the project of building a dormitory complete with kitchen, dining room and reading room, which dormitory would be located at the rear of the Plaridel Masonic Temple. The building plan was drawn up and the project taken up with the City Engineer's Office for the necessary permits. The committee was informed that no permit could be issued because the City of Manila proposed to carry the extension of Kansas Street through the back of our property to join with General Luna, and, for this purpose the City was proposing to expropriate this property. For this reason, the plans had to be dropped.

Because of this fact, I believe and recommend for consideration the suspension of collecting the ₱15.00 Home-School and Dormitory Fee from candidates until such time as definite plans are put into operation for the construction of the building to be used in accordance for which the fund had originally been established. Once this has been done, the collection of fees for the Home-School and Dormitory Fund should be resumed.

LODGES IN JAPAN

On my official visitation to the lodges in Japan which started on 19 August 1955, I found the lodges in general to be in very good condition. However, there was considerable dissension in Kanto Lodge No. 143. The Master of the Lodge, while a good Mason at heart, actually was not qualified to run the lodge as he was not versed in the rituals or constitution. It is unfortunate that this brother had been elected and then installed by the then District Grand Master, Rt. Wor. Bro. William J. Eichorn. Prior to the visitation letters were received from the District Grand Master advising that this brother should not be permitted to remain in office and demands were made by the District Grand Master that he be removed. When this was not done by the Grand Lodge of the Philippines, the District Grand Master requested the resignation of the principal officers of the lodge, which resignation was in writing. After the resignations were submitted, letters were received from the principal officers advising that the resignations were prepared by the District Grand Master and they were asked to sign them. The letters received advised that these resignations were against their will and pleasure and that they did not wish to resign and they had signed the resignation not fully understanding what it was all about. The principal charges against the Master of the Lodge were that some of his business acquaintances were not of the best caliber and for this reason was not fit to hold office. With the resignations temporarily enforced, District Grand Officers occupied the principal stations and conducted meetings of the lodge, which they should not have done. The District Grand Master was instructed by letter and by telegram to reinstate the officers and in reply to these instructions, a cablegram was received from the District Grand Master advising that he could not comply with the directives of the Grand Master and instead chose to resign his position. The matter was taken up with Grand Lodge Officers at the Grand Lodge of the Philippines and the resignation was accepted and, at which time, Rt. Wor. Bro. Raymond L. Bedillion was appointed Acting District Grand Master. The officers were reinstated and permitted to hold office until the election in December, at which time new officers assumed their stations

CONCLUSION

In conclusion, I wish to take this opportunity to express to every Brother in our Grand Jurisdiction my deep gratitude and appreciation for the cooperation and many kindnesses that were shown to me during my term as Grand Master.

I have tried conscientiously to solve the many problems that were presented to the Grand Lodge, to the satisfaction of all Brethren concerned. There may have been times when the answers may not have seemed right, but those answers were given only after due and deliberate consideration and after discussion with Grand Lodge Officers. I therefore trust that the Brethren will understand that all decisions given were what your Grand Lodge Officers believed to be in the best interest of our fraternity.

Many tasks remain to be accomplished and I know that if the Brethren will

continue to be as constructive in their criticisms as they have been in the past year, that no problem will remain unsolved and that Freemasonry in our Grand Jurisdiction will continue to flourish and grow stronger, in the years to come.

C. J. Carlson

Note: *The above was read by Most Wor. Bro. Carlson as his valedictory before the 41st Annual Communication of the Grand Lodge which took place on April 23-25, 1957.—JER*

—oOo—

GRAND LODGE OF THE PHILIPPINES

GRAND LODGE CIRCULAR No. 1

Series of 1957—OROSA

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

Re.: JOSE ABAD SANTOS SHRINE

Greetings:

Your attention is called to the last provisions of Edict No. 39, issued by Most Wor. Bro. Camilo Osias, as Grand Master, on November 14, 1955, creating the JOSE ABAD SANTOS FUND through voluntary contributions, to wit:

“It is likewise decreed that the Grand Lodge of the Philippines, upon approval of this Edict, make a special appeal to all members of our subordinate Lodges and also to the subordinate Lodges to make voluntary contributions to a special fund to be opened and called JOSE ABAD SANTOS FUND, in order to construct a shrine or memorial on the said lot in accordance with a plan or blue print duly approved by a special Committee appointed to this effect.”

To carry out the speedy termination of this laudable project it has been suggested that the subordinate Lodges advance the contributions of their members, which are hereby fixed at no less than ONE PESO (P1.00) per member, and collect such contributions later when their members pay their dues and other obligations to them. The amount of P3,000.00 is only to cover the cost of the lot being purchased for the JOSE ABAD SANTOS SHRINE, so it is advisable to collect more not only for the proper improvement of the shrine but also for the construction of a fairly decent mausoleum or monument on the

spot—to make the SHRINE a fitting and permanent reminder to our people of the noble sacrifices endured by our late beloved Brother, Most Worshipful Brother Jose Abad Santos, PGM, a true Mason, a patriot and a hero, who died in line of duty and for the principles for which our Fraternity stands.

It should be a source of pride and satisfaction for every Mason to contribute to such a noble project in the same manner that we have done for the JOSE RIZAL STATUE which now stands at the entrance on the ground floor lobby of our Plaridel Masonic Temple.

Accordingly, I urge the Lodges to advance the contributions of their members and send in their remittances to the Grand Secretary, Most Wor. Bro. Esteban Munarriz, PGM, as soon as possible.

Given under my hand and the seal of the Grand Lodge of Free and Accepted Masons of the Philippines, in the City of Manila, Republic of the Philippines, this 27th day of April, A. D. 1957, A. L. 5957.

(Sgd.) VICENTE OROSA
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM,
Grand Secretary.

—oO—

THE DIGNITY OF MASONRY

Masonry was not invented; it grew. Today it unfolds its wise and good and beautiful truths in three noble and impressive degrees, and no man can take them to heart and not be ennobled and enriched by their dignity and beauty. The first lays emphasis upon that fundamental righteousness without which a man is not a man, but a medley of warring passions — that purification of heart which is the basis alike of life and religion. The second lays stress upon the culture of the minds, the training of its faculties in the quest for knowledge, without which man remains a child. The third seeks to initiate

us, symbolically, into the eternal life, making us victors over death before it arrives.

—Exchange

* * *

Let me live in a house by the side
of the road

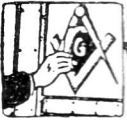
Where the race of men go by—
The men who are good and the
men who are bad,

As good and as bad as I.
I would not sit in the scorner's
seat,

Or hurl the cynic's ban.
Let me live in a house by the side
of the road

And be a friend to man.

—Sam Walter Foss



WHAT OUR LODGES ARE DOING



PILAR LODGE NO. 15



Unveiling ceremonies by Most Wor. Grand Master Clinton F. Carlson of the Masonic Marker of Pilar Lodge No. 15 F. & A.M., Imus, Cavite, held on November 30, 1956.

SINUKUAN LODGE NO. 16



PUBLIC INSTALLATION OF OFFICERS FOR MASONIC YEAR 1957 OF PRIMERA LUZ FILIPINA LODGE NO. 69, F. & A.M., BINAKAYAN, CAVITE.



STANDING (left to right):—*Felizardo Lopez, SS; Mamerto Salac, SD; Her. Rodriguez, Tyler; Guillermo Quintana, Organist; Florentino S. Bautista, Treasurer; Magdalo Muyot, SW; Vicente Marquez, Installing Officer; David C. Marquez, WM; Demos. C. Marquez, Master of Ceremonies; Pablo C. Marquez, JW; F. C. Ferre, Secretary; Rev. Jose M. Gammad, Chaplain; Perfecto Palma, Marshal; Severino Gana, JD; and Zosimo Hallare, JS.*

SITTING (left to right):—*Felipe Peregrino, Almoner; E. Rodriguez, Auditor; Maxidy, Master of Banqts; and Lazaro Zapanta, Master of Ceremonies.*

This is a Masonic family installation of officers: the Installing Officer, Wor. Bro. Vicente Marquez (PM), and the Master of Ceremonies, Wor. Bro. Demos. C. Mar-

quez (PM), are father and brother, respectively, of the two (the WM and the JW) among other officers installed.

* * *

**INSTALLATION ADDRESS OF WOR. BRO. GEORGE R. BROWNING, MASTER OF OKINAWA LODGE NO. 118
Okinawa, Ryuku Islands**

Right Worshipful Sir, Brethren,
Guests who are friends of Masonry:

have been reposed in me by having been chosen as the presiding officer of Okinawa Lodge No. 118 for the year, 1957.

Allow me at the very beginning to express my most sincere appreciation for the confidence that

There are very few times in the lives of individuals when they can

truly feel that they have received more than they justly deserve. I would hasten to say that this is certainly such an occasion in mine—and my capacity for words is much too shallow to express my true feelings in regard to this great honor.

Since I was first made a Mason, only a short time ago, I have delighted much in the benefits and the privileges extended me as a Mason and particularly as a member of Okinawa Lodge No. 118. Now it becomes vividly apparent that I too must be much concerned with a great share of its cares and responsibilities; responsibilities that when compared with my capabilities, are completely out of proportion.

When it first came to my knowledge that I was to be entrusted with the governing power of this Lodge, my first impulse was to refuse, for many reasons. After due consideration and deliberation, and after underscoring desperately the injunctions given to me as a Mason, it became clear in my mind at least, that I should accept. To surrender to the contingencies that lies ahead, those seen and those un-foreseen, would be confessing that I was afraid of what I believe in. Thinking of the great tasks that are ahead of me, I am frightened, but I am not afraid. Being so hopelessly inexperienced in Masonry, there is felt a great necessity for increasing my knowledge, and my firm resolve is to fully exercise my prerogative to learn, and

thus determinedly fortify my qualifications, that this Lodge may not suffer, at least, from the inabilities of its chosen Master. There is little reason to believe that I can become a paragon of wisdom; and there is no reason to believe I shall become, or even pretend at becoming Monarch of all I survey. My primary aim as Master of this Lodge will be to promote peace and harmony; not to win a victory over my Brethren; neither my friends nor my enemies; who are also my Brethren by the strong ties of honor and fidelity. In my present character, it will not be my aim to grant or to take away, but to establish securely for the members of this Lodge, their rights, their benefits, and their privileges.

There is not anticipated any great changes in our operational procedure. The structure of Free-Masonry is such, that it suffers not the spoils of change with each new regime of Officers, as does some orders or political bodies. Our rules and regulations are ancient, and they are honorable—and we are collectively duty bound to keep them so. Our Constitution and Edicts, handed down from the Grand Lodge, under whose jurisdiction we come, demands that we be strict in this observance, and no deviation from our established customs will be countenanced, under any pretext, from this office.

I am indeed grateful for the wise selection of Officers who are to assist me in attending the af-

(Continued on page 435)

Malakas Na Sigaw

Another Masonic year has come and gone!

This year, in the election of officers for the Grand Lodge, the interest centered on the Junior Grand Warden. For this year it was the turn for a "foreigner" to go into the line-up. (**Malakas Na Sigaw**, does not like to use that word "foreigner" to denote a brother Mason, but as an editorial writer of the **Cabletow** has used the word the editorial staff must believe it is correct). Three dedicated Past Masters enlivened the ballot: Luther B. Bewley, for many years Director of Education, nosed out Francis Freeman and William Quasha. It was pleasing indeed to see that the Filipino delegates though outnumbering the "foreigners" still stood by the Quezon-Taylor Agreement as so clearly stated in Teodoro M. Kalaw's history, **Philippine Masonry**.

The question of membership by different nationalities has not been considered of much importance in our Grand Lodge—and that is the way it should be. However, in a speech by our then Grand Master, Feb. 13, 1954, he gave a rough outline and claimed that we had about 4,500 Americans, 700 other aliens and the balance Filipinos. In 1954, the **Proceedings of the Grand Lodge of the Philippines** gave a total of 10,500 Master Masons. Today, we have a membership slightly over 12,000. It is interesting to know that the first six lodges in point of membership in our Grand Lodge are preponderantly American.

Are the "foreigners" running short of good material and thereby unable to carry on with their end of the Gentlemen's Agreement? Let us recall to mind a few Past Masters of our Grand Lodge who are still in the Philippines and who are "foreigners."

The President of the largest import and export firm.

The President of the largest public utility firm.

The President of the largest land transportation in the Bisayas.

The senior partner of the oldest, and possibly the largest, law-firm.

The best-loved missionary.

The Vice-President of the largest book store.

And we must not forget those two Past Masters who were nosed out by our beloved Dr. Luther B. Bewley.

There may be many other Americans, Britons, French, German, or

(Continued on page 438)

Others May Care To Know . . .

By Sonny Shortlegs

(Continued from April issue)

Balintawak No. 28—Named after a village near Manila where, in 1896, the first general insurrection against the Spaniards began.

Zapote No. 29—Named after a river near Bacoor, Cavite, which was the scene of many bloody engagements during the wars from 1896 to 1901. The **zapote** or **chico** is a fruit tree imported from Mexico, the the name being derived from the old Mexican word **tzapotl**.

Maktan No. 30—Name of the island near Cebu where Magellan, the discoverer of the Philippines, was killed, in 1521.

Magdalo No. 31—This name was given by the Filipino patriots to the town of Kawit, and is the Tagalog word for “helper” or “rescuer.” The lodge is now known **Ibarra No. 31**, a name equally significant—the central figure in Rizal’s novel, **Noli Me Tangere**.

Isarog No. 33—Named after the extinct volcano Isarog, a prominent landmark of the Camarines Province region. The name is said to be derived from the Bikol phrase “Isa-sa-irog,” the only beloved.

Lincoln No. 34—Named after the Great Emancipator, President Abraham Lincoln.

Batangas No. 35—Name of the town and province where this lodge is located, and the Tagalog term for “outrigger.”

Kalilayan No. 37—The ancient name of the province of Tayabas (Quezon), in which this Lodge is located.

Bulusan No. 38—The name of a volcano in Sorsogon Province. Bulusan is the Bikol word for “exit” or “passage.”

Mabini No. 39—Named after the sublime paralytic Apolinario Mabini, the famous Filipino Mason, patriot and author.

Maguindanao No. 40—The old name of the island of Mindanao, on which this Lodge is located.

Noli-Me-Tangere No. 42—Latin for “touch me not,” a pathological term for a malignant ulcer. This was the title of Rizal’s famous novel exposing monastic rule in the Philippines in all its ugliness.

Charleston No. 44—Name of the United States cruiser to which the Spanish garrison of the island of Guam, where this Lodge is established, surrendered during the Spanish-American war, in 1898.

Mount Apo No. 45—Name of a volcano, 2,929 meters high, the highest mountain in the Philippines, on the island of Mindanao. Apo means "lord" or "master" in many of the Philippine tongues.

Malolos No. 46—Name of the town where this Lodge is established.

Makabugas No. 47—Visayan term for "Morning Star."

Pampanga No. 48—So named after the province in which the Lodge is situated.

Mt. Mainam No. 49—"Fairmount," **mainam** being Tagalog for beautiful, fair.

Sarangani No. 50—This is the name of an island at the entrance of the Gulf of Davao, Mindanao, so called after the **salangane**, a swift which produces the so-called edible bird's nests.

Pintong-Bato No. 51—Tagalog for "gate of stone." So named after a pass or sunken road by this name near Bacoor, Cavite, which was the scene of important engagements during the Filipino struggle for liberty.

Pinatubo No. 52—Tagalog for "young shoot," "sapling."

Cabanatuan No. 53—So named after the town in which this Lodge is located.

Pangasinan No. 56—So named after the province in which this Lodge is located. In the local tongue, the word means a place where salt is made.

Labong No. 59—**Labong** is a Tagalog word meaning a bamboo shoot. The name of the town where this Lodge is located, Malabon, is derived from "**malabong**," meaning a place where there are many shoots of young bamboo.

Isabela No. 60—Named after the province of Isabela, which was so called in honor of Queen Isabel II of Spain.

Mayon No. 61—So named after the beautiful volcano, considered the most perfect cone in the world, near the town of Albay where this Lodge is located.

With Our Grand Masters . . .

By Sonny Shortlegs

FITTING TRIBUTE TO A GREAT MASON: RAFAEL PALMA

The name of the lodge, RAFAEL PALMA is well chosen. Rafael Palma was one of the greatest statesmen in his time forming with two others the great triumvirate of Philippine politics—QUEZON-OSMENA-PALMA. Two of this triumvirate are prominent Masons, also a writer, an orator, an executive and one of the greatest Masons of our times. He was president of the University of the Philippines after having served in many capacities, such as Congressman, Senator, Department Secretary of various Departments of our government such as the Department of the Interior, Department of Justice and finally, President of the University of the Philippines.

I have known Don Rafael and I am proud to have known him. In one of his visits to Zambales while he was Secretary of the Interior and I happened to be the District Engineer there, he suggested that we form a lodge in Iba, capital of the province. Pinatubo Lodge No. was thus organized. The new lodge was later transferred to San Antonio and then to San Isidro where it is presently located.

It is fitting and proper that you name your lodge Rafael Palma after that great patriot, statesman and Mason, Past Grand Master of the Most Worshipful Grand Lodge of the Philippines, who has served much for the good of our country, the University of the Philippines and the cause of Freemasonry.

This lodge now forms a landmark in the territory of Quezon City similarly named after an equally great Mason, especially near and around the University of the Philippines. In this particular place which is near the seat of highest learning, the state university, there is in need for the diffusion of Masonic light. It is strange that in a place like the state university, there is much discord and dissection. I may cite the election of a university president, an important position now vacant for so many months due to a combination of politics and religion. Under our present constitution the state university should be free from politics and religion and yet there are many elements in our community who want to have a President who must profess a particular religion and obey their wishes. I am confident that Rafael Palma Lodge will

(Continued on page 428)

Pledge of Service . . .

RELIGION AND THE STATE UNIVERSITY

By ARMANDO J. MALAY

(Speech delivered at the Scottish Rite Temple April 13, 1957.)

It warms the heart to find that the Masonic fraternity is interested in the University of the Philippines and the problems that beset this highest institution of learning in the land. The fact is, the University of the Philippines is our university, the Filipino people's university. The taxes that you and I pay, defray to a great measure, the operational expenses of the state university. This noon, I wish to bring to your attention a serious, vexing problem of the U.P.: the interference by a religious group in the internal or academic affairs of the institution.

On the 6th of August, 1956, fifteen members of the faculty of the University of the Philippines formally organized a Society for the Advancement of Academic Freedom.

To an inquiring mind, a question immediately presents itself: Is there need for a society that would advance the cause of academic freedom in the state university? Isn't the state university enjoying academic freedom now, as provided by the university charter? In other words, is academic freedom in the U.P. non-existent or, at least, in such grave danger of extinction that a group of its professors should feel called upon to band together and to defend academic freedom?

The answer to this question can be found in the action of the Society soon after its formal organization. Three days later, the 15 charter members of the Society, joined by 139 other professors, including 5 administrative employees and officials of the university, issued a manifesto. The manifesto appealed to the President of the Republic and to the president and the board of regents of the U.P. **"to uphold and maintain the principle of separation of church and state, and to safeguard academic freedom in the state university."**

In the opinion of the more than 150 professors, **"freedom of worship is endangered in the University of the Philippines. Recent events in the university give ample evidence of a definite orientation on the part of a certain religious group to interfere in university affairs and to gain a controlling hand."** Furthermore, the manifesto said, **"There is strong pressure towards conformity in the University of the Philippines being**

exerted by such religious group. This pressure has created an atmosphere of tension, suspicion, and fear. If this pressure remains unchecked, freedom of worship in the University of the Philippines will be nullified."

In other words, in the opinion of a respectable number of U.P. professors, a religious group—and by this is meant the rabid Catholic group in the university—has managed to encroach on the academic life of the university, and has sowed tension, suspicion and fear in the minds of those who would not blindly accept Catholic dogma.

If you were a professor and in the midst of your lecture on, say, the pro and con of the question of the necessity of limiting the size of a family, a priest were to barge into your classroom and order you to stop your lecture, what would be your reaction? Would you say this is impossible? Yet this is exactly what happened a few years ago to a female member of the faculty. The record of the investigation of this incident may be consulted by those interested. It shocked even those who at first were somewhat tolerant to the activities of the priest in question.

It was to combat this creeping encroachment on the purely academic life of the university, which had been getting bolder and bolder, that U.P. professors found it necessary to organize themselves, like the Minute Men of the American Revolution, and to combat further inroads into the academic freedom which the state university has been enjoying since 1908.

A few times in the past—and by past I mean the years when the state university was located in Manila—sectarian encroachment on the academic life of the U.P. had been attempted. Fortunately, the U.P. leaders—presidents as well as regents—were not wanting in courage and vision, and they nipped these attempts before they could make any headway.

When the U.P. was at Padre Faura, the Ateneo Jesuit fathers thought that the mere fact that only a narrow street separated the state university from the Ateneo was enough reason for them to interfere with U.P. affairs. In other words, they wanted to believe that being on the same street, the U.P. and the Ateneo were one and the same school. Some of you will doubtless remember the attempt of a Father McCarthy to make the U.P. campus a ground for his proselyting activities. Fortunately, we had a U.P. president who stood by his guns and told the Jesuit father where to get off.

Every issue of the **Philippine Collegian**, the newspaper of the U.P. students, was scrutinized by the Jesuit fathers and if they read therein

any article which did not suit them, they attacked the writer and the **Collegian** editors from their pulpit the following Sunday.

I remember one woman writer—now a faculty member of the University of the East—who was rapped very sharply for her opinion on marriage and divorce. The article, by the way, was written in a humorous vein, what is known among writers as a feature. Since to a liberal mind no idea is too radical that it cannot stand ventilation, the article was published in the **Philippine Collegian** under her by-line. The by-line was necessary to show that the opinion expressed in the article was the writer's own and not necessarily that of the publication. Notwithstanding this, the writer was subjected to abuse, not only from the Ateneo pulpit but also in the Ateneo paper.

Unable to make any direct assault on the U.P. because of the vigilance of its officials and student body—the latter were called “godless” because they would not toe the dogmatic line—the sectarian group changed their tactics. Unable to make any direct assault, they decided to bore from within. Why not get a few U.P. students, indoctrinate them, and through them capture the student body? Thus was born the UPSCA, or U.P. Student Catholic Action. When it was first organized, it was thought to be just like any other student organization concerned with charitable work. It existed, it was true, but it was not aggressive. When U.P. reopened after Liberation, a new force was breathed into the UPSCA by a Jesuit father who had done missionary work among the dockhands of New York. He was Father John P. Delaney.

In 1949, with the transfer of the U.P. to Diliman, a transformation took place. Father Delaney was carried to Diliman as the chaplain of the U.P. Catholic community. The idea of naming a chaplain to minister to the spiritual needs of the Catholics in Diliman seemed plausible enough. It was reasoned out that because Diliman was so far away from Manila, the Catholic community in Diliman had to have its own church and its own priest. Manila churches were far, they said, and bus travel was inconvenient. It had always struck me as strange, however, why those of the U.P. professors and students who had wanted to see a **cine** or attend a party in Manila never found it inconvenient to board a bus for downtown, while taking the same bus to hear Mass on a Sunday—when one was not as busy and as hurried as on work days—was termed inconvenient. In other words, if I may digress, I believe that if one's religious faith is strong, the inconveniences of a 30-minute bus ride would not matter much. Maybe modern man has become soft—and he can worship God only when he is not inconvenienced. Whatever the reasons, rabid Catholics in the Diliman community built up a religious life centered on Father Delaney. At first, for lack of a

church building, Father Delaney used a chapel which had been left in Diliman by the U.S. army. Other denominations used the chapel, too, for their own services. But this common sharing of a chapel was not satisfactory to all denominations, mostly to the Catholics. Father Delaney began to organize fund-raising drives for a Catholic chapel. His genius for organization was brought into play. He lived in a small room behind the chapel; ate his breakfast, his luncheon and his dinner in the homes of the faculty members; he was present at school programs, convocations, and parties. In other words, he was everywhere and anywhere. The climax of his activities was fast coming, and many an inquiring mind asked: Where will all this end? When will the collision take place?

Dr. Bienvenido M. Gonzalez, who was the U.P. president when the transfer to Diliman took place, kept Father Delaney and the UPSCA in check. Once, when two religious groups brought to him a minor squabble involving the chapel which was being used by all denominations, Dr. Gonzalez told them sharply: **“You’d better solve this dispute among yourselves, or I’ll padlock that chapel!”**

But Dr. Gonzalez was removed from the U.P. presidency. In his replacement by Dr. Vidal A. Tan, Father Delaney and the UPSCA found the golden opportunity they were looking for. It was as if the floodgates had been lifted, and the waters rushed in.

Now as a person Dr. Tan is an able, kind man. But he suffered a personal tragedy—a very deep one. He lost his only son, and his good wife fell seriously ill. In his hour of sorrow, he found spiritual comfort in the ministrations of the Ateneo fathers. In his heart he thought that there was nothing wrong in giving encouragement to the burgeoning activities of UPSCA.

The head of the philosophy department was denounced as anti-Catholic and the U.P. president told that head that he believed the charge to be true. Young members of the philosophy department were granted scholarships or fellowships abroad provided they were on studies other than philosophy. Father Delaney made use of Benitez Hall, a public building, for lectures, and this violation of the Constitution was allowed to continue for sometime until Registrar Arturo Guerrero called Dr. Tan’s attention to it. The opinion of Secretary of Justice Tuason was sought—and the lectures were stopped.

Meanwhile, the UPSCA, now counting with thousands of members thanks to the organizing genius of Father Delaney, announced it was going to enter student elections. Using as a very convenient excuse the alleged abuses perpetrated by fraternities and sororities—which by the

way have been in existence in the U.P. since 1918—the UPSCA put up candidates for almost every post in the student organizations—and won handily. Soon the U.P. campus became an armed camp—on one side was UPSCA, on the other, the fraternities and sororities. The serene atmosphere of the University was disturbed—you all know that.

This was not all. Upon his return from a conference abroad, Dr. Tan suggested an educational policy for the U.P. which would have made it as sectarian as the University of Santo Tomas or Ateneo. Then rabid Catholics among the faculty decided to form their own UPSCA chapter, the Iota Eta Sigma. This faculty organization furnishes inspiration for the student UPSCA.

The death of Father Delaney and the resignation of Dr. Vidal A. Tan have eased the situation somewhat. But some tension still exists because up to now no permanent president has been named for U.P. And here again, the pressure along religious lines is very evident. Names of able administrators have been proposed but because the sectarian elements are not sure how any one of them would decide questions involving religious groups, such as the recommendation of the Laurel Committee, pressure has been brought to bear so that up to now the question of the U.P. presidency is at a stalemate, about 10 months after Dr. Tan's resignation.

Much depends on the kind of man who will eventually be named U.P. president. If he is possessed of courage, foresight and abiding loyalty to the laws of the land, and especially the U.P. charter, the state university may recapture the glory and prestige it enjoyed during the presidency of Dr. Rafael Palma. If the next U.P. president is weak and would succumb to pressure or pussyfoot on vital questions for fear of antagonizing powerful elements, then the atmosphere of tension, suspicion and fear which the Society for the Advancement of Academic Freedom mentions in its manifesto will continue to prevail, and most probably get worse.

As one who is acquainted with the problems of the U.P. at close hand, I believe that solution lies in the following actions:

(1) Transfer the churches now in the U.P. campus, outside the campus, or transform them to non-sectarian student centers.

(2) Allow the UPSCA and other religious organizations to continue but prohibit them from putting up candidates in student elections.

(3) Abolish the Iota Eta Sigma.

(4) Appoint as soon as possible a U.P. president who, by academic preparation, by outlook, by independence of mind—would lead the U.P. along the road delineated by its charter: namely, as the bulwark of free minds and free spirits.

GREETINGS

by DR. JUSTINA Y. HERNANDEZ

Worthy Matron, Rosario Villaruel Chapter No. 2, O.E.S

Delivered on the Occasion of the Installation of Most Worshipful Vicente Orosa as Grand Master of the Grand Lodge of the Philippines, on April 25, 1957.

**MOST WORSHIPFUL GRAND MASTER,
DIGNITARIES IN THE EAST, OFFI-
CERS AND MEMBERS OF THE GRAND
LODGE, SISTERS, BROTHERS AND
FRIENDS:**

Not being adept at public speaking nor versed in the beautiful but difficult art of oratory, I cannot help but entertain a feeling of inadequacy over this,—my humble efforts to express a sincere feeling of exultation over such a memorable occasion.

However, acting on the belief that truth needs no props, I have mustered enough courage to welcome this singular opportunity of voicing the collective wishes and sentiments toward this auspicious event of the members of the organization which I here represent — the Rosario Villaruel Chapter No. 2 of the Order of the Eastern Star.

Most of us are, in a general way, acquainted with Most Wor. Grand Master Vicente Orosa, who is, at the same time, a member of Rosario Villaruel Chapter No. 2. We know him to be a man who, through dignified labor and mental industry, has distinguished himself in the field of education

and in the best spheres of society. Because of his sterling qualities as a man and as a member of this Fraternity, Bro. Orosa has been able to remain humble while being great; and while being an acquaintance of the rich, is also a friend of the poor.

All these qualities are assurances of a good and efficient administrator, and if I were to judge the future by the past, then I can safely foretell that the noble society of Free and Accepted Masonry in the Philippines, of which he is now the Most Worshipful Grand Master, is headed for better days as its administration is in the hands of a man who has so far succeeded in all fields of endeavour.

Because of our admiration and respect for Most Worshipful Grand Master Vicente Orosa, and in pursuit of a common ideal of brotherly love, relief and truth, the Rosario Villaruel Chapter No. 2 stands pledged to cooperate and support to the fullest extent the administration of Most Worshipful Grand Master Vicente Orosa, and in behalf of the more than four hundred members of Rosario Villaruel Chapter No. 2, I hereby extend to

him our sincerest congratulations and wish him the most successful and fruitful administration during the entire period of his incumbency.

I also wish to avail myself of this occasion to congratulate the rest of the officers of the Grand Lodge, six of whom, by a happy coincidence, are also members of the Rosario Villaruel Chapter No. 2, — Bro. Michael Goldenberg as Grand Treasurer; Bro. Munarriz as Grand Secretary, Bro. Ofilada as Grand Senior Warden; Bro. Oliveros as Senior Grand Lecturer; Bro. Cajucum as Grand Pursuivant; and Bro. Donor as Grand

Bible Bearer. To all them go our manifestation that our Order is indeed proud of them and of their success.

In concluding these greetings, I avail myself of the honor, Bro. Orosa, of presenting to you this "TROWEL" as a personal gift, with the hope that it will constantly remind you of this special occasion, and that, following its symbolic meaning, you will, like every Mason make use of it as a constant reminder of its glorious and noble purpose of spreading the cement of brotherly love and affection among brothers and sisters here and elsewhere.



A NEW MASON NEEDS A SOLID FOUNDATION

The foundation that supports a building must be of solid construction else the building itself will be insecure, and the well-being maybe the lives of its occupants will be in constant jeopardy. A building is only as strong as its foundation.

It is in the E. A. degree that the candidate gets his first insight into the hidden mysteries of Masonry. It is here that his Masonic education begins, and if he fails to learn its lessons well, his education will not be complete and he will remain ignorant of the true meaning of Masonry.

However, it is not always the candidate's fault for not absorbing the philosophy of Masonry. It could be, and often is, the fault of the

lodge—that is to say, its officers, those upon whom the responsibility for presenting to the candidate the true meaning of the degree being conferred rests.

If the officers of the lodge are not capable of conferring the degree simply and so plainly that the candidate can grasp their full meaning, he is the loser.

It is their duty to instruct the candidates how to transfer the rough ashlar, into the perfect ashlar, and then it becomes the responsibility of the candidate to fashion the perfect ashlar with which he is to build the foundation upon which will rest his Masonic edifice.

Masonry means much more than the ability to correctly recite the catechism of each degree. It must be lived and practiced daily, and its precepts must be indelibly stamped in one's heart.

So long as our lodges confer the degree in a slipshod and indifferent manner, so long will they continue to turn out Masons with little or no conception of what it really means to be a Mason.

The candidate, the night he receives his E.A. degree, should be told by the Master, or the one conferring the degree, that Masonry is not an insurance society; that it pays no weekly sick benefits; that it is not a collecting agency, nor is it to be used as a means of furthering one's business interests, or to help him obtain political preferment.

If the candidate is told these things he will not be deceived by such erroneous conceptions, if he had such, nor will he allow himself to become a victim of such delusions.

Why do men join the Masonic Order? That is a question the in-

dividual candidate alone can answer correctly.

Some crystal ball gazers claim that men join Masonry because they believe it will help their business or it will help them on their way up the social ladder, or it will help them if they are candidates for public office.

That may be true—just how true no one knows, and never will.

The vast majority, are inclined to opinionate, were motivated by anything but ulterior motives. They honestly and sincerely join the Order to be of service to mankind, and not to become recipients of Masonic charity nor to profit by its prestige.

—*New Zealand Craftsman*

* * *

Doubt thou the stars are fire;
Doubt that the sun doth move;
Doubt truth to be a liar;
But never doubt, I love.

—*Shakespeare: Hamlet*

* * *

Many have quarreled about religion who never practiced it.

—*Benjamin Franklin*

—oOo—

WITH OUR GRAND MASTERS . . .

(Continued from page 420)

shed Masonic light in this territory where there are lots of materials that would make good Masons.

—*Most Worshipful VICENTE OROSA. Grand Master on the occasion of the constitution of Rafael Palma Lodge No. 14, F. & A.M., 18 May 1957 and installation of its officers.*

MASONRY AND THE SO-CALLED MORO PROBLEM

EXPLANATION: *The following is the address of Honorable Macapanton Abbas, Judge of the Court of First Instance of Sulu at the installation of the officers of BUD DAHO Lodge No. 102, Jolo, Sulu. It is very enlightening and fellow-craftsmen are urged to help work in improving the relationship between Muslims and Christians. Differences in culture and civilization should not be barriers for mutual understanding. We are all Filipinos, one and all.*—JER

I have accepted your invitation to speak at this ceremony of yours with hesitation, not because of lack of admiration for your organization but due to lack of qualification to be your guest speaker at this solemn gathering. I believe that only a Mason who has attained a high degree in the Craft may speak with authority in an investiture like what we have just witnessed tonight. I must, therefore, ask your indulgence should I fall short of your expectation.

In spite of this feeling of inadequacy, I have accepted your invitation to address you tonight because our country owes to Masonry, and we, the citizens, who enjoy the freedom and the liberty that the country guarantees to us, owes a debt of everlasting gratitude to Masonry. The contribution of Masonry to the achievement of the freedom of thought and individual liberty in the Philippines is not well-known to us. We know, of course, that Rizal, Del Pilar, Antonio Luna, Lopez Jaena and their compatriots were Masons, but what Masonry had done for the libertarian movement that they carried

is not well-known to most of us.

From history we learned that during the last half of the last century the Filipino people began to attain a measure of economical progress. As the people progressed economically they also acquired liberal ideas. These liberal ideas stemmed partly from the liberal movement in Spain and the influence of the French Revolution. Thus, there arose in this country growing seeds of freedom and individual liberty. As a consequence a movement for reforms was started by the Filipinos. This movement met violent reaction and exiles were meted out to the leaders of the movement as in the Cavite Revolt of 1872 where three Filipino priests—Burgos, Gomez and Zamora—were put to death after a mock trial.

Due to the violent reaction in the homeland, Filipino reformers and propagandists went on voluntary exile to Europe to carry on their reform movement. There in Europe, away from the homeland, Masonry opened its bosom to the Filipino patriots and nurtured and gave protection to their ideas of

freedom and individual liberty. By themselves alone the Filipinos could accomplish but little in a foreign land. They needed sympathy and encouragement from some quarter in order to carry on their movement. They needed a guide and protector in a strange land. They found that guide and protector in Masonry. Masonry, due to its noble principles, could be depended upon to aid the Filipino propagandists to carry on their movement for equality, liberty and fraternity against exploitation and tyranny. It was under the atmosphere of Masonry and fraternal fellowship with Europeans, Cubans and Porto Ricans that the Filipino propagandists breathed a freer atmosphere, saturated with the ideas of individual liberty and the rights of man.

Filipino propagandists were initiated into Masonry in Madrid, Paris and London. In Madrid, under the auspices of the Spanish Grand Lodge, Lopez Jaena organized a lodge for Filipinos called Revolution. Antonio Luna organized another lodge in Paris. To coordinate the work for liberal reforms in the Philippines, an association known as Spanish-Filipino Association composed of Filipino and Spanish Masons was organized in Madrid. In appraising the effect of the campaign for liberal reforms in the Philippines conducted under the auspices of Masonry, Teodoro Kalaw says:

"It aroused latent energies. It encouraged fearing hearts. It lighted the dark night. The Filipino people,

prostrated in misfortune under the yoke of tyranny, found at last a guide, a leadership. What they needed was leadership, and Masonry furnished that. What they needed was an organ to voice their complaints and demands, to describe their condition, and to assume with courage all responsibility, and the periodical La Solidaridad was destined to be that organ, What they needed was protection from above, among the Peninsular Spanish elements against persecution from below, and the Spanish-Filipino Association and the liberal Spaniards who were cordially in sympathy with Filipino Masons, generously offered themselves for it."

As planned by Rizal and Del Pilar the campaign was later on carried to the Philippines. Masonry was organized in the Philippines. Lodges were formed in many parts of the country. The people responded. Thus Masonry became the nucleus of liberal thought and movement in the Philippines. Even the elaborate ceremonial rites of the Katipunan were patterned after the Masonic rites.

Such in brief is the contribution of Masonry to freedom of thought and individual liberty in the Philippines. Incidentally, such also is the contribution of Filipino Masons to the country's struggle for political freedom and independence from Spain. I say "incidentally" because the Filipino Masons did not contemplate to carry on their reform movement by armed revolution. Andres Bonifacio and the Katipunan took over when armed revolution against Spanish tyranny and oppression became necessary.

With its splendid achievement in the past in the promotion of the welfare of the country and its noble principles, the Filipino Masons can continue to play a great role in our national life. To you, Gentlemen, I desire to bring to your attention our regional problem. This problem has been referred to in official circles as the Moro Problem. I bring up this problem because it is a problem that concerns not only the Government and the Musiims but it concerns every Filipino. Masonry, which is dedicated to the principles of equality, liberty and fraternity and which upholds the principle of religious tolerance, can play a great role in the solution of this problem.

There is at present going on a movement among the Muslims in the Philippines—a movement to accelerate their social and economic advancement as a means of integrating on a solid foundation the Muslims in the national body politic. The Government recognizes this movement. Congress has created a special Committee on National minorities, which later on was changed to Special Committee on Special Groups. This Committee makes a special study of the problems of the Muslims and other cultural minority groups.

Why do ye have this movement and how shall we accomplish our objective? We, Muslims, believe that there is a need of making the unenlightened elements of our people realize that they are Filipinos—geographically, ethnically and

racially, one and inseparable from the Christians of the North; that politically they have the same rights and the same duties toward the Philippines with the Christians; that in order that they may exercise their rights and perform their duties toward their country efficiently, it is necessary that their culture and economic advancement be brought to the same level with that of the Christians.

For the rapid attainment of our objectives we hold annual Muslim Filipino conferences. We study means and ways to attain progress and advancement. We study our weaknesses and try to improve ourselves. We have held already two. In these conferences we invite high government officials in order that they may know our needs and our desires. We invite dignitaries from Muslim states for educational and cultural purposes.

To understand this problem, it is important to know its origin from the view point of history. Only by knowing the cause of the disease can the physician give a correct diagnosis and prescribe a remedy.

The Moro Problem dates back from the Spanish regime. I venture to say that it has its origin in the Moorish conquest of Northern Spain.

Magellan's voyage which led to the discovery of the Philippines in 1521 was undertaken just after the recapture of Northern Spain from the Moors by the Spaniards.

When the Spaniards implanted their sovereignty in the country they also imposed their culture and religion upon the natives. The sword and the cross came side by side.

When the Spaniards attempted to put Mindanao and Sulu under their subjugation, the natives resisted and fought the Spaniards. The Spaniards found that the natives of this region practiced the same religion as the Moors that conquered Northern Spain. They, therefore, called these natives "Moros". The Spaniards, because of their antagonism against the Moors still fresh in their memory, could not be expected to have sympathetic attitude towards the Moros. They wanted to retaliate on the Moros for the acts of the Moors in Spain. Expedition after expedition were sent to Mindanao and Sulu. In the expedition headed by Capt. Figueroa, he was instructed by Governor de Sande to convert the Moros to Christianity, seize the Moro preachers and burn down their houses of worship. This made the Moros resist the more. They were no longer fighting for their homeland alone but also for their God. No wonder, to the end of the Spanish rule the Moros were never subjugated.

In the latter expeditions against the Moros, Christian Filipinos were drafted in the expeditionary forces. The Moros retaliated against the Christians by conducting raids in the coastal towns of the Visayas and Luzon. Such is the origin of

the misunderstanding between the Muslims and the Christian Filipinos. It is neither the fault of the Christian Filipinos nor the Muslims. It was brought about by circumstances beyond their control.

Then came the Americans. The Moros again fought the Americans.

Now we have attained our independence. The Muslims and Christians are one people. But the Muslims are confronted with a problem. Upon the attainment of our independence the Muslims found themselves far behind their Christian brothers in learning and civilization.

The advent of Islam in Mindanao and Sulu brought with it Islamic culture and civilization. But our Islamic culture and civilization has not been developed to its flowering in this region. Spanish colonialism isolated our forefathers from other Islamic countries. Our forefathers had been preoccupied with internicine warfare with the Spaniards and they did not have any chance of developing the rudiments of culture that they have received from Arab preachers and travellers, unsupported by any home government or missionary society. So much so, that even at the present time we have no Islamic School worthy of the name from the which true Islamic learning and culture can be disseminated.

That is why we have now a movement. Muslim civilization had

been submerged and stifled during the Spanish conquest. We have now a movement for the resurgence of our submerged culture and civilization.

The solution of the problem as I have stated consists mainly in assisting the Moros in bringing their Islamic learning and culture to the same degree or level with that of the Christians. Their patriotic deeds must be given recognition. As a student, I had many embarrassing moments during our class in history. The Moros who have fought against the invaders were called bandits and pirates in our history book. How can you inspire love of our country in the Muslim children when the men they admire for their heroic deeds are branded in their history books as bandits and pirates? Are the Moros who fought the Spaniards not entitled to the same honor as Lapu-Lapu? Have the Christians a monopoly on patriotism? An American who fought in the battle of Bayang in Lanao wrote that the battle there was the bloodiest during the entire Philippine insurrection, bloodier than the battle of Zapote bridge. Do we find that in our history books? No.

There is a need of rewriting our history. The deeds of Moro patriots should be recognized. It will inspire patriotism in the Moros. It will bring about national solidarity between Moros and Christians.

The Moro Problem has a parallel in the international situation. The United States under its Point Four

program gives financial and technological aid to underdeveloped countries in order to keep these countries from falling into the Communist orbit. Is not a similar program within the nation an effective solution of the so-called Moro Problem? A similar program for the Muslim region will in the same manner as the U.S. Point Four program undoubtedly keep the Moros from falling into outlawry and lawlessness. A development program which will raise the standard of living of the average Moro and enable him to send his children to school will put an end to outlawry.

I have outlined to you the plight of the average unenlightened Moro. He has not developed his culture and so has fallen behind his Christian brother. The deeds of his forefathers in defense of his homeland from foreign invaders is branded in public school history books as acts of banditry and piracy. He, therefore, feels that the Christian Filipinos are his colonizers. His sudden contact with modern Western civilization and the attendant complexities of modern life and government have overwhelmed him. He has lost his bearing.

With such a plight, the Moros deserve the understanding, the sympathy, the tolerance and guidance of his more advanced Christian brothers. Gentlemen, as Masons and as Filipinos, you can furnish that understanding, sympathy, tolerance and guidance and help make the Moros useful citizens of the Republic.

THE CONFLAGRATION IN SAMAR

The Quick Assistance Rendered by Masons

A very destructive fire, without any equal in Samar in the recollection of men, converted to ashes, from half past eight in the evening to about three o'clock dawn, April 1, 1957, more than three-fourths, and the richest part, of Catbalogan (the capital of Samar); leaving more than 10,000 people destitute and homeless, among whom almost all the Masons in this valley and their families. The estimate of the destruction is twenty million pesos. After the fire there was no food. For not a single store was spared.

As soon as the tele-communication could transmit messages, I sent three telegrams to: Wor. Bro. Arcadio Ortiz, WM of Makabugwas Lodge, No. 47, Tacloban; the Most Wor. Grand Master, Manila; and Ill. Bro. Nicanor Santos, Cebu.

The day following Tacloban brethren sent clothes and foodstuff. Then the relief from the Grand Lodge, consisting of clothes and foodstuff in considerable quantity plus cash money, was received. And a week after two checks in the sum of ₱1,575.00 were received from the brethren in the valley of Cebu of which amount ₱500.00 was from the Supreme Council, Ancient and Accepted Scottish Rite, Manila.

All the above articles were delivered by me, as soon as received,

to the WM of Mount Huraw Lodge, No. 98, who in turn lost no time in distributing them to the victims.

It is not much the material aid but the thought of being remembered by far brethren which made the relief comforting and meaningful. The fire made them poor in matter; but the thought dedicated to them added steel to their sinews and made them richer in spirit.

One month after the conflagration the brethren met in the beautiful house of the WM, Bro. Alejandro Piczon. I was called to attend. I found them in high spirits. From their talks I could be certain that the aid which came from the brethren outside pulled them up to strength and made their adherence to the Fraternity stronger.

But more than these rich acquisitions, richer still is the opinion created among the laymen in this valley about Freemasonry. For none other, of the institutions (not of the Government) existing here, was quicker to respond and had given more in aid to the victims within their folds than the Masons.

Certainly we accomplished much; something which cannot be paid in gold. While destructive ideologies and dogmas are still in the rampant, the necessity of strengthening the feeling of brotherhood among men is imperative

for the attainment of world happiness.

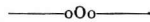
The Lodge was burned. Bro. Piczon's house was made available for the first meeting of the brethren after the fire. Among the important matters brought out was where and how to conduct the meetings, the initiation, passing and raising of candidates. For actually there is one candidate elected to receive the degrees, four initiated and ready for passing. No lodge hall; no Masonic paraphernalia. For the work, paraphernalia comes out to be more important; for the temporary lodge was easily solved: either the house of Bro. Piczon or the cottage in my fishpond six miles away from Catbalogan. The latter has the more privacy.

The acquisition of paraphernalia should have priority. It is for this need that I am writing this information that it may be disse-

minated to all Masonic lodges in the Philippines and to all Masons whichsoever dispersed.

Not even the destruction of all their belongings could wane the enthusiasm of the members of Mount Huraw Lodge, No. 98, in their lodge work. These stout Masons and loyal lodge members deserve a lift, should be extended a helping hand. Economically speaking the members of Mount Huraw Lodge are not in the bracket of the rich. They have only enough to keep on a decent living. Now they are busy building their temporary houses; just starting to acquire clothes and accumulating utensils. Their burden is heavy. Supplying them now with the needed Masonic tools and garments will lighten their burden and brighten their outlook of life.

(Sgd.) FIDEL FERNANDEZ
(Member of Makabugwas Lodge, No. 47)
Inspector, Mount Huraw Lodge, No. 98



OKINAWA LODGE . . . (Continued from page 416)

fairs of this Lodge. Their qualifications, their zeal, and especially their influence among Masons, is on the highest level that can be desired, and we can all rest assured that those Officers will reflect by example and commandment, nothing but honor on our Lodge in particular, and our Ancient Fraternity, in general.

Finally, to the Members of Okinawa Lodge No. 118, I say this:

You are each enjoined to support this Lodge and its Officers in our Ancient Quest, and our every endeavor—by so doing, it is my confident belief, that when we come to the end of our assigned journey, next December; whether we shall have more members in Masonry or not, we can have more Masonry in our members. Thanks one and all for your attention and your patronage to our assembly this evening.

HOW DO MASONS UNDERSTAND VIRTUE?

“To us, Virtue is doing our duty at all times. And in what does our duty consist? It consists in working for the redemption of humanity, because once man is dignified there will be less unfortunates and more happy people, to the extent to which this is possible, considering our condition. Humanity will not be redeemed so long as there are men who are exploited, so long as there are oppressed cases, so long as intellects are castrated and eyes blinded in order that others may live like sultans and may alone enjoy the contemplation of beauty. Humanity will not be redeemed and reason will not be free while faith is imposed upon man, while whims are laws, while there are subject nations. Humanity, in order to reach the high destiny toward which God is guiding it, must be free from dissension and from plagues devastating it, and there must be no complaints or maledictions heard in its onward march.”

—Rizal, *“Science, Labor and Virtue”*

* * *

On social, moral and political question. We are so much in the dark that often we confuse the truth with our own convenience, when we do not gag it so that our passions may speak. Only reason can correct its own mistakes; reason alone can rise from its falls. Mankind in its greatest blunders and follies has not been able to extinguish this lamp given it by the Divine Power.

—Rizal, *letter to Padre Pastells (November, 1892).*

* * *

REASON is life, but fanaticism is death.

Man was not created by God to be enslaved, was not given an intellect to be blinded, and was not endowed with light in order to be fooled by others. It is not arrogance to refuse to worship other men, and it is not presumptuous to improve one's mind and to be guided by reason in all things.

—Rizal, *Letter to the Women of Malolos (1889).*

—oOo—

BITS OF HUMOR

(James A. Lathim)

The district attorney was questioning a Kentucky colonel in court. Unable to shake his testimony he tried sarcasm.

“They call you colonel,” he sneered. “In what regiment are

you a colonel?”

“Well,” drawled the colonel, “it's like this. The ‘Colonel’ in front of my name is like the ‘Honorable’ in front of yours. It doesn't mean anything.”

Fraternal Reviews . . .

UNITED GRAND LODGE OF GERMANY—ANNUAL REPORT 1955-1956

A Synopsis

The Annual Communication was convened from September 20-23, 1956 in the historical Paul's Church of Frankfort/Main, symbol of German Unity, where in June, 1949 several prewar German Grand Lodges assembled constituting the United Grand Lodge of Germany.

After the death of Grand Master Fritz Teiss in the early part of 1956 (several months after his election) Past Grand Master Dr. Theodor Vogel resumed the position of Grand Master (acting) and was re-elected to serve another term. The Communication was graced by the presence of Grand Master Walter Kasser of Switzerland and Past Grad Master Ray V. Denslow.

Resolutions (a selection):

a) Negotiations have taken place since quite some time with the Grosse Landes Loge (Grand National Lodge constituted on strictly Christian principles) for cooperation with the United Grand Lodge of Germany under a Magna Carta. The draft of it as agreed upon by the two Commissions, has

not been confirmed and ratified by the annual Meeting of the Grand National Lodge, but same submitted new demands, much to the disappointment of the United Grand Lodge.

The negotiations will be continued.

b) The United Grand Lodge is renewing its desire to establish fraternal relations with the Grand Lodge of England and requests the Grand Master to spare no efforts to this effect.

c) The United Grand Lodge of Germany to extend its Jurisdiction over the American Feld Logen (lodges of USA Armed Forces) constituted in Germany including the Lodges under dispensation.

d) After a discussion—following a report of a Committee regarding a concordat between the United Grand Lodge and the Supreme Council of A. & A.S.R. of Germany --the following resolution was adopted (in part):

“Convinced that there exists only one Freemasonry in Germany the Grand Lodge as as-

sembled confirms that the brethren of the United Grand Lodge are granted the right to join and work with other organized masonic organizations.

With a view to the importance of harmonious cooperation of German Freemasonry, such cooperation should not be governed by a Concordat or treaty.

e) Reports on an irregular body in the Netherlands prompted the following resolution:

The Allgemeine Freimaurerliga (General Freemason League) is not considered a regular masonic organization following the constitution of the United Grand Lodge. (This is an entire irregular body, which had appointed a Prof. Magno of San Francisco as Secretary for the Philippines. The League has quite a membership among the Grand Loggia Soberaña here in the Phil-

ippines and among their members in California).

Following the report of the Grand Master the United Grand Lodge is in amity with over 120 Grand Jurisdictions of the world. It comprises 249 subordinate Lodges with slightly over 12,000 members. Ten new Lodges were chartered during the year 1955/56 of which six appear to be English speaking Armed Forces Lodges.

Sovereign Grand Commander Bro. George Bushnell, Michigan was honored among others by being awarded the Grand Medal of Honor for his cooperation in reactivating Freemasonry in Germany and for his assistance in getting recognition of the United Grand Lodge by the Grand Lodges of the U.S.A.

Past Grand Master Ray Denslow was honored by the same award at a previous occasion.

(Sgd.) WERNER P. SCHELIG, P.G.M.
*Grand Representative of the
United Grand Lodge of Germany
near the Grand Lodge of the
Philippines*

—oO—

Malakas Na Sigaw

(Continued from page 417)

other nationalities, all worthy material in the Philippines, but the list quoted above will give the "foreigners" enough good men for sometime to come.

Still *Malakas Na Sigaw* does not want to be misunderstood. A brother might be a Past Master, the head of a large commercial organization and not be acceptable for the highest gift in Freemasonry. Never let us forget that the most outstanding and greatly respected Grand Master of the Grand Lodge of the Philippines was a chief clerk in a Government bureau.

THE GRAND MASTER'S MESSAGE...

(Continued from inside front cover page)

We have a mission to perform and it is our duty to spread the principles of Masonry all over this Grand Jurisdiction. We should have at least a lodge in all capitals of provinces and in all cities. This may be brought about by having "more Masonry among masons" and "more men in Masonry". "Freemasonry builds its temples in the hearts of men and of nations." Members of the fraternity should be the leaders in the community where they live, by giving the examples as civic leaders and doing as much good for the community as we could, in line with the principles of Masonry.

Daniel Webster, the great statesman, underlined the great service anyone renders who dedicates himself to teaching God's truth. He said:

If we work upon marble, it will perish.
If we work upon brass, time will efface it.
If we rear temples, they will crumble to dust.
But if we work upon men's immortal minds,
If we imbue them with high principles,
With the just fear of God and love of their fellow man,
We engrave on those tablets something which no time can efface,
And which will brighten and brighten to all eternity."

One of our cardinal principles is charity. The only outward manifestation of our charity as a body is the maintenance of the Masonic Hospital for Crippled Children. This hospital has been doing great service to the community, especially to those crippled children who after having been treated, have been cured and are able to walk as normal children. You have generously supported this institution in the past and I hope you will continue to support it. There are still many brethren who are not yet members of the Masonic Hospital for Crippled Children, and I urge all of those who are not yet members to become members.

It is not my purpose now to outline the program of work for this coming administration. It is sufficient to say at this time that I will do all in my power to implement and follow the program outlined by my illustrious predecessors.

To the guests present tonight who are non-Masons and who may not have any idea of what Freemasonry is, I might say that they have seen with their own eyes the ceremonies of the installation of officers of the Grand Lodge, and they can therefore attest that there is nothing irreligious or anything contrary to morals. As a matter of fact, although Masonry is not a religion, Masons are religious people. The belief in one Supreme Being is essential and necessary before a man may become a Mason. In all our work in the lodges, the presence of the Bible at the altar is always required.

May the Supreme Being, Ruler of Heaven and destinies of the Universe bless us and lead our Grand Lodge to its rightful path, so that "*the Brotherhood of man under the Fatherhood of God*" may continue for all times to come.



VICENTE OROSA
Grand Master

1957-1958 GRAND LODGE OFFICERS

VICENTE Y. OROSA	(53)	<i>Grand Master</i>
HOWARD R. HICK	(1)	<i>Deputy Grand Master</i>
MACARIO M. OFILADA	(12)	<i>Senior Grand Warden</i>
LUTHER B. BEWLEY	(3)	<i>Junior Grand Warden</i>
MICHAEL GOLDENBERG	(80)	<i>Grand Treasurer</i>
ESTEBAN MUNARRIZ	(14)	<i>Grand Secretary</i>
JUAN NABONG	(88)	<i>Grand Chaplain</i>
WILLIAM H. QUASHA	(80)	<i>Grand Orator</i>
FRANCIS B. FREEMAN	(3)	<i>Grand Marshal</i>
MARIO C. BALMASEDA	(51)	<i>Grand Standard Bearer</i>
JOSE M. CAJUCOM	(95)	<i>Grand Sword Bearer</i>
ALBERTO C. DONOR	(5)	<i>Grand Bible Bearer</i>
HERMOGENES P. OLIVEROS	(82-26)	<i>Senior Grand Lecturer</i>
VICENTE GARCIA	(19)	<i>Junior Grand Lecturer</i>
MANUEL M. CRUDO	(4)	<i>Senior Grand Deacon</i>
DONALD O. THURNAU	(8)	<i>Junior Grand Deacon</i>
MARIANO DY REYES	(110-26)	<i>Senior Grand Steward</i>
EMILIO ASISTORES	(7)	<i>Junior Grand Steward</i>
MANUEL K. TORRES	(12)	<i>Grand Pursuivant</i>
ANGEL MONTES	(27)	<i>Grand Organist</i>
RUFINO ROQUE	(133)	<i>Grand Tyler</i>