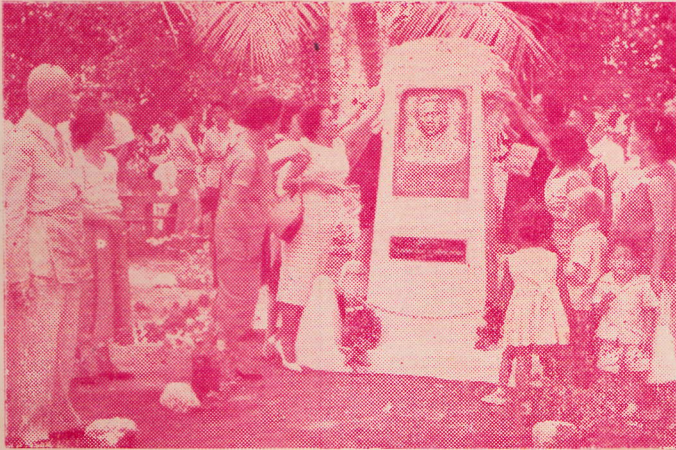


# The Beacon



UNVEILING OF ABAD SANTOS OBELISK. Most Wor. Bro. Macario M. Ofilada and his Party flew to Malabang, Lanao, on May 2, 1959 to dedicate the Abad Santos Memorial erected by the Grand Lodge on the spot where Most Wor. Bro. Abad Santos was executed on May 2, 1942. Eight hundred square meters of ground is the titled property of the Grand Lodge. Unveiling the marker is Mrs. Ofilada while Grand Master Ofilada beams with pleasure at extreme left.

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(NEW SERIES)



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# *Grand Master's Message*

## **The Significance of July 4**

To men and nations, JULY, like December, is a month of transcendental significance. In December, the 25th stands for Christian love of man for man which, translated to the older precept of Masonry, is the Brotherhood of all Men under the Fatherhood of God. In July, it is the fourth, which stands for liberty and self-determination by men and nations. One complements the other.

Indeed, the fourth of July is one of the few precious landmarks in the annals of man, whose significance transcends the bounds of space and time.

To the Filipino people, July Fourth is the crowning jewel of our long and bitter struggle to be free.

In the mind's eye, July Fourth may be likened to an all-important milestone in time, to indicate to the human stream where man made one of his finest achievements — the invention of a government system which, according to Winston Churchill, is the worst, except all the rest.

In the mind's eye, July Fourth may also be likened to a tower rising into the sun, for all the world to take notice: For those who are free — to be vigilant lest they lose their liberty; for those who are in bondage, to draw inspiration and courage and hope for the day of their deliverance.

So July Fourth has universal significance for all time — human freedom. To us Filipinos, it stands for a precious patrimonial possession which Magellan tried to wrest and lost his life to the Visayan Lapu-Lapu in the attempt.

The vicissitudes of fortune has twice taken it away from us by superior force, and the price we paid for its redemption each time should be a lesson to all succeeding generations of Filipinos: "Vigilance is the price of liberty."

It is not accidental that the significance of July Fourth here and in the United States and a great many other places in the world is due in a large measure to the idealism and the courage of Masons. It is the solemn obligation of succeeding Masons to hold what our preceding brethren have won.

*Macario M. Ofilada*

Grand Master

## Annual Grand Lodge Communication

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In retrospect, it is safe to say, the 5 P's (Prior Planning Prevents Poor Performance) paid off in that the Grand Lodge Year of 1958-59, was easily a stand-out.

Membership has grown from 9,781 in 109 lodges last year to 10,463 in 112 lodges this year. Percentage-wise, the composition of the membership is: Filipinos, 50.1%; Americans, 40.1% Chinese, 6.1% and Other Nationalities, 3.7%. In corporate law, that might be construed as Filipinos having a controlling interest; but it should not be viewed that way. Rather, it shows that interest in and love for freedom in this land is shared by so many kindred spirits regardless of creed, color or race.

The membership report also shows that 48.7% are 50 years old or over. Rather precarious. The many who now hold high the torch of freedom have very few to throw it to when the call to the Celestial Lodge is more frequently answered.

The administration of Most Wor. Bro. Howard R. Hick saw the recognition of the Grand Lodge of Japan, a welcome and happy addition because the Grand Lodge of Japan counts the Grand Lodge of the Philippines as its Mother Grand Lodge. However, we withdrew and, for the present, are withholding recognition of the United Grand Lodge of Germany on technical grounds. For several years we have recognized the Grand Lodge of Germany, one of the two Grand Lodges working in West Germany. Last year the two Grand Lodges united and formed the United Grand Lodge of Germany, but

since one of the Grand Lodges was not recognized by us, our recognition could not continue with the new United Grand Lodge of Germany. For this reason, Most Wor. Bro. Werner Schetelig, PGM, has been appointed to study and observe the new United Grand Lodge of Germany and make his recommendations to the Grand Master at a future date. Most Wor. Bro. Schetelig will make a trip to West Germany next month for the purpose.

The last year may be considered a temple-building year. The Grand Master participated in laying the cornerstones of three temples and in dedicating two. Right here in Plaridel Temple, improvements were made. More than P8,000.00 was spent for new furniture in the offices, dormitory, and Jose Abad Santos Hall, for painting the bowling alleys and dormitory, and in improving the snack bar and the water system of the building. The library was moved to a better location so as to make the Newton C. Comfort Hall a purely social hall.

From the success of administration by district grand lodges, a re-districting was effected to bring the Grand Lodge closer to the blue lodges thus enabling the District Deputy Grand Masters to make more frequent visits by having not too many lodges under their supervision and not having to travel over large areas. In view of these, the Masonic districts were increased in number to twenty-two instead of eight as before.

During the year under review, the Acacia Mutual Aid Society was organized to provide mutual aid and security

for its members when emergencies arise. It is registered with the Securities and Exchange Commission and the Insurance Commission and is amply protected by law. In less than a year of operation, its books show a sizable surplus proving that it has been well-run. Brethren will find it worthy of their confidence and it is hoped more will acquire membership in the society.

In public relations, the Grand Lodge gained stature with a show-me public. The Grand Master gave conferences with editors of metropolitan dailies and the members of the National Press Club. Judging from the questions they asked, there will be more interest in the affairs of the Grand Lodge as they affect the life of the country. Since public relations involve not only without an organization, the Grand Master saw to it that the Grand Lodge came in close contact with other appendant bodies. Hence, the gatherings organized with Royal Arch and Scottish Rite Masons as guests, all for better and closer relations.

One of the important events of the annual communication was the bringing in of the activities of youth organizations, a sort of youth on parade, for Master Masons in attendance at the communication. The Rainbow, De-Molay, and Job's Daughters degrees were exemplified in the afternoons of the communication days. Master Ma-

sons were afforded the opportunities to see for themselves the ideals and lessons taught by the different Orders for youth. From the comments heard later, the exemplifications impressed those who saw them. Subsequently, inquiries were received in regard to the organization of Job's Daughters from Davao City and Santiago, Isabela and Rainbow and De-Molay from Nueva Vizcaya.

Two important recommendations of Most Wor. Bro. Hick have been studied and will be implemented by Most Wor. Bro. Ofilada. One is the Lodge of Research. It will be a regular lodge, will not confer degrees, but will be mainly interested in research in the history of Freemasonry in the Philippines and elsewhere; so that it may conduce to better knowledge and dissemination Masonic facts for the benefit of the members of the Craft.

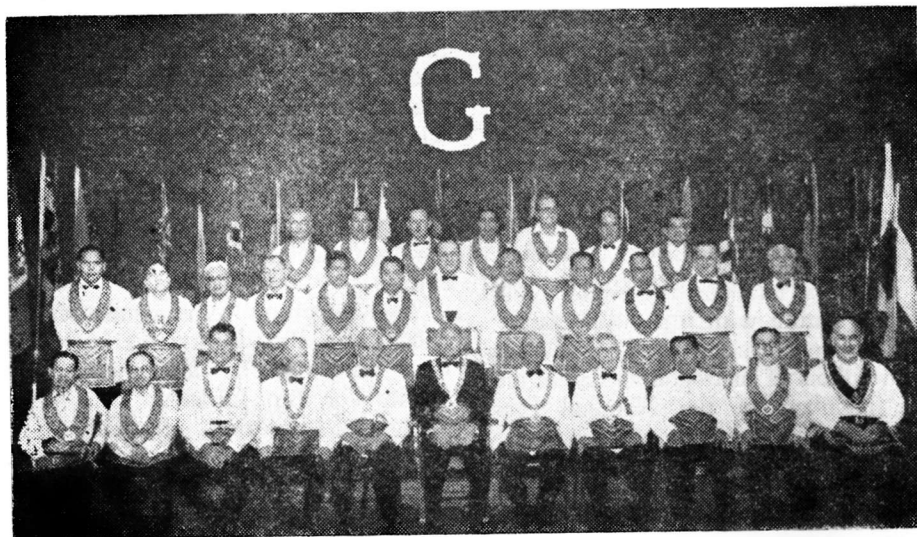
Another recommendation which has already been implemented by Most Wor. Bro. Ofilada is the organization of a Grand Lodge Committee on Public Schools. The new Grand Master also recommends that similar committees be organized by local lodges to get Masons interested in the programs and practices in public schools with the aim of making observations and researches in the achievements of such schools and where necessary, to offer suggestions in regard to improvements in the system.



*What makes men and rivers crooked is following the line of least resistance.*



*Nothing is opened by mistake more than the mouth.*



**GRAND LODGE OFFICERS FOR 1959-60.** Left to Right: First Row — Pedro M. Gimenez, DDGM; Macario C. Navia, Grand Chaplain; Howard R. Hick, PGM, Grand Treasurer; William H. Quasha, Grand Junior Warden; Luther B. Bewley, Deputy Grand Master; Macario M. Ofilada, Grand Master; Juan S. Alano, Grand Senior Warden; Esteban Munarriz, PGM, Grand Secretary; Cenon Cervantes, PGM; Candido Perez, Grand Sword Bearer; and Nohea O. Peck of the Grand Lodge of Japan. Second Row — Antonio M. Donado, Grand Junior Lecturer; Noli M. Cortes, Grand Senior Steward; Teofilo Guadiz, Grand Bible Bearer; Amando D. Ylagan, DDGM; Cirilo Constantino, DDGM; Manuel M. Crudo, Grand Senior Deacon; Edward A. Bellis, Grand Marshal; Guillermo Bongolan, DDGM; Purisimo Ramos, DDGM; Francisco Z. Reyes, DDGM; Elmer D. Rastorfer, DDGM; and Ricardo Rubin, Grand Standard Bearer. Third Row — Aniceto Belisario, DDGM; Jose L. Araneta, DDGM; Donald O. Thurnau, DDGM; Doroteo M. Josen, DDGM; Pery C. Curtis, Grand Junior Deacon; Emilio Asistores, Grand Tyler; and Hermogenes C. C. Oliveros, Grand Senior Lecturer.



## SANTOS IS DEFENSE CHIEF



P. Garcia. His appointment to the cabinet post brings to three the number

WB Alejo Santos, Past Master of Zapote Lodge No. 29, was on June 13, 1959 inducted Secretary of National Defense in the cabinet of Pres. Carlos

of Masons in the President's official family. The first two are Bro. Juan de G. Rodriguez, Secretary of Agriculture, and Bro. Jose M. Trinidad, Undersecretary of the same Department.

WB Santos was a guerrilla leader, governor and congressman of Bulacan, and later Reparations Commissioner before his appointment to the Defense portfolio.

It is to the pride of the Craft that brethren occupy positions of responsibility in the government not only in the higher echelons, but also in the common posts, all doing their best for the good of the country and the people.

Inaugural Address - - -

## **MASONRY IN THREE DIMENSIONS**

*Delivered by Most Wor. Bro. Macario M. Ofilada on his Installation as Grand Master on April 30, 1959*

In default of adequate words to express my emotion at this moment, I shall simply say, "Thank you" for this lofty distinction you have seen fit to place upon me. To be chosen Grand Master of a Grand Lodge of Free and Accepted Masons is an exaltation than which there is none greater that could be conferred upon any man, except he be a Mason. My sentiment being totally ineffable, and being your brother in whom you are evidently pleased, I say no more and leave it to your kind judgment to measure the infinite depth of my gratitude.

In this my moment of humility and ecstasy blended, I will not inflict upon you, Masons and non-masons alike, the punishment of a wordy speech. Therefore, I now plunge directly into the middle of my theme. To my Brother Masons, let my words be but a reminder. To our non-mason guests, let my words but bring a few truths about Masons and Masonry.

In the world of matter as in the world of ideas, only the fittest can survive. In that light Masonry was already an ancient institution when Jesus came to the world. Masonry endures because Masonry is a force for good, designed to combat the forces of evil to which man is heir.

But like all good things, Masonry is the perennial target of attack. Not that the character of Masonry can be corrupted with libel, anymore than the quality of a jewel can be derogated by drivel. But not all of us are jewelers, and the credulous cannot distin-

guish the dross from the gold, the paste from the pearl; they have no means of knowing the honest from the fraud, and many good people have been deceived by our detractors.

And so the enemies of Masonry have misled people to believe that Masonry is a religion and, in the same breath, that Masons are atheists. Classic sample of contradiction in terms, this illogic; yet how few of the good people in this great audience do not have in their honest minds this impression to be true! I shall simply say that Masonry is definitely NOT a religion but a Brotherhood, and that, although no true Mason is a fanatical and dogmatic bigot about his own religion, he concedes to his neighbor the same tolerance about his religious views that he expects to be conceded to himself, and so seriously does he take his religion that he neither starts nor winds up any undertaking of importance without invoking the aid and blessing of God. For first and last, a man must believe in God if he is to be Mason. This is definite and definitive: That no Mason is an atheist and no atheist can be a Mason!

Slander has been heaped upon Masons and Masonry about their so-called cruel and fanatical rites, their exclusiveness and reticence about their activities. You all have seen the solemn dignity of the proceedings here tonight. Masons at work among themselves labor in the same fashion — with dignity and solemnity, and what you have seen here tonight is all the "cruelty"

that has ever been and ever will be in Masonic ceremony, save that in exclusive meetings, Masons are far more effusive in their fraternal feeling toward one another.

As to exclusiveness, there is some truth to that, but certainly not mystery, nor snobbery. The reason is simple: only the finest of manhood who are well qualified, worthy and well recommended are fit for Masonry and accepted into the Brotherhood. Wealth has no bearing on qualification. Neither has religious persuasion, race color, or nationality. Exclusiveness so defined, and reticence, are inescapable, for Masonry is a sacrifice for the good of the entire human family, and Masons do not broadcast from the housetops the good that they do.

Masons have also been dubbed as enemies of the State — accused of being fellow-travellers or bed-fellows of communists, if not directly called communists. In this connection, I shall quote the outgoing Most Worshipful Grand Master from his inaugural address:

*Two years ago a book was published in the Philippines entitled "Freemasonry and Communism." The author is Father Weiss, a Jesuit Priest. The presentation was so inaccurate and unjust that the author was called to task by his superiors. Fortunately it did not have wide circulation, but it must have done some harm when read by the ill-informed. This book alleges that Freemasonry and Communism are bed-fellows. This challenge should not go unanswered. Let me ask one question—Is it not peculiar that as great and powerful as Freemasonry is, it does not exist in countries or places where there is dictatorship, communism, tyranny or bigotry? No lodge exists in Russia, no lodge existed in Hitler's Germany and Mussolini's Italy. As those ideologies grew they found an enemy in the masonic lodge. Masons were persecut-*

*ed and Lodges closed and confiscated. This is my answer to those dastardly charges.*

Insult heaped upon injury or *vice versa*, and history repeating itself are not idle sayings, in so far as Father Weiss would only be taking over where his predecessors left off — those masters of intrigue through whose machinations they endeavored to silence the outspoken patriots and martyrs, Burgos, Gomez, Zamora, Rizal and untold others, and now the Lim cousins — and always, Masons and Masonry.

Why? Because all those targets of attack were they that brought the death knell of religious despotism in this country. They were Masons who led the struggle that overthrew Spain's more-than-three-hundred-years of sovereignty in this country, and they were Masons — more than forty of them — who, in writing the Nation's Constitution, freed the State from the meddling of the Church.

Incidentally, they were also Masons, all but four of them, who wrote and signed the Constitution of the United States, substantially from which ours was adopted, and they were Masons — including Brothers Washington and Lafayette — who led the struggle for the independence of the U. S. In fine, throughout contemporary history's drive to keep liberty for freemen throughout the world, Masons have always been in the fore, including Brothers Douglas McArthur, Harry S. Truman, Winston Churchill.

That, my friends, is what I mean by Masonry in three dimensions: In breadth, with respect to its scope in space, its being universal, recognizing no barriers of race, nationality, color, or religious persuasion. In length, it reaches back in time to unrecorded history when Christianity was

many centuries away, and projects into the future co-extensively only with the essential goodness in the hearts of men of good faith and good will. And its depth? It reaches to the innermost souls of men both ancient and contemporary, whose hearts were and are as big as humanity itself, their number including Bro. Pythagoras, the Greek philosopher of more than 500 years before Christ; Brothers Franklin Delano Roosevelt, Jose Rizal, Jose Abad Santos, to name but a few.

It is clear that where a tyrant or group of tyrants would keep slaves, Masons are for men's liberty. Where slavers want power to perpetuate themselves as masters, Masons give them no quarters. Masons and Masonry do not want power per se as the end in itself, but only as a means — to destroy evil. Witness the checks and balances that form the essence of the Constitutions of the two Republics — of the United State of America and of the Philippines. The works, largely of Masons, they also, emasculated the mischief-makers rendering them impotent through the separation of the state from the church.

When Masons, Americans and Filipinos, destroyed their oppressors, they did not seize power for themselves, but placed power where it rightfully belongs, and that is in the hands of the people and, therefore, in the hands of God. That is why we are all here tonight enjoying the blessed right of free speech and free assembly. It is to Masons that we owe our present liberties, our democratic way of life. Could I have spoken like this in the time of Burgos or of Rizal, and lived?

Included in the charge that Masons are exclusive people is its necessary implication of *laissez faire*, the attitude of *let well enough alone*. Nothing is

wider from the target. The Mason does not say, "Let the slaves and beggars slave and beg. I am well off enough by myself. I am not my brother's keeper." How can one conceive King Solomon as a passive ruler? Was Bro. Washington lackadaisical during the critical years of his country's struggle to be free? Quezon indifferent? Rizal indolent? Roxas listless? MacArthur static? Nothing could be more remote from the fact.

My friends, when the masses are opiated by social vampires; when the body politic is rendered comatose by the cancerous inroads of which society is afflicted, Masonry and Masons are more-than-ever dynamic, and this is a masonic attribute without which the world today might be one concentration camp blanketing the earth—whether under the Axis tyrants or under the godless communist, it would make very little difference.

Then there is the perennial charge that Masons, being an exclusive group, are selfish, materialistic, seeking only their private aggrandizement. I have stated earlier that we do not ask an applicant for admission into this Ancient Brotherhood what he HAS but what he IS. If, by the grace of God, a Mason should later find himself more blessed than he was earlier in his Masonic life, it is only from the undying truth that the virtue of giving is the true art of Christian living: Give, that you may have. This is symbolized in the initiation of an apprentice Mason: He is divested of all with which he is invested before he even knocks at the door of a Masonic Lodge.

Masons have been ridiculed for their symbolism. As Christians we know what the Cross stands for and we like it. As thinking folks, we realize that

everything is a symbol. The falling leaves of Autumn and the buds of Spring offer to us deeper meaning. And so the square admonishes us to deal squarely with all men, the level to be on the level always, the compasses to circumscribe our passions, and the trowel, to an ideal Mason, symbolizes the instrument with which to cement brotherhood among all men under the Fatherhood of God.

What is the unconquerable power that makes Masonry the vibrant force that it is, that it has been through thousands of years before, and will be for as long as Masons live? My friends, it can be anything except the power of LOVE.

By love, I do not mean the poppycock we call puppy love among our teenagers when they *go steady with a fella*. I refer to that affection that inspired Jose Abad Santos and Jose Rizal and Jesus Christ when they gave their lives, for "greater love hath no man than this, that a man lay down his life for his friend."

While Masons die that others may live many more Masons live that others may enjoy a fuller life, a life of deeper purpose and deeper meaning. Hence Masonic charities, of which Masonic modesty precludes my crowing.

With this as backdrop you will now better understand masonry and my words to follow.

I will now pay tribute to the Grand Master M.W.B. Howard R. Hick.

Since ancient times we masons have manage well enough with the substitute for the Ancient Master's Word. In this jurisdiction we have been blest with a contemporary Master's own words, through his lips straight from his big heart.

It seems only yesterday when he en-

unciated his 5P's: "Prior planning prevents poor performance." His performance during his incumbency is eloquent testimony to the soundness of the precept. This, with his enormous drive, has made his year in the Oriental Chair a unique milestone in the colorful annals of Masonry in this jurisdiction.

I have just made mention of Bro. Hick's big heart, and I mean not just mere physical bigness. During his incumbency, he gave to Masonry lavishly of his time, of his substance, and of himself at home and abroad.

As we well know, Brother Hick left for America last September to attend the annual communications of the Grand Lodge of California and the Grand Lodge of Missouri where he made very deep and favorable impressions with his selfless devotion to Masonry, and with his splendid speeches which showed thorough knowledge of the vicissitudes of Masons and Masonry in this part of the world.

I say now and here without hesitation that Grand Master be well pleased, and can do no less than to take over where he leaves off, continuing to implement his plans, besides those of my own, even if I have to add three P's to his five: Prior-planning-prevents-poor-performance policy produces perfection.

### MY OWN PLANS

Taking over where Brother Hick left off will have anyone's hands full. Therefore, my own plans can not be but few, and one of them concerns our building program.

Heretofore this phase of our masonic necessity was referred to and studied by a committee whose recommendations were not carried out. It was at best a yearly grand-master policy which changed with each administration, did

not bind the Grand Lodge, and was piecemeal and wasteful. That old program precluded prior, long-range planning, and is totally outmoded.

What is our building situation at present? You who have attended an annual communication and seen untold delegates packed even outside the overflowing hall will readily appreciate the gravity and immediacy of the need for a long-view building program. The Scottish Rite situation is no better. Let us grow, even if we have to let both properties go.

I see before me adequate space where we can breathe deeply, move about freely and grow naturally. I have looked into the matter more or less closely, and I can tell you offhand that the financial aspect is no problem. With one building for all, adequate for our present and future needs, the project will be self-liquidating. Luckily we have abundant experts among ourselves to swing all aspects of this plan. It shall be implemented with priority.

### *De Molay*

Meantime, we must grow harmoniously by continuing to give generously in the old Masonic way. In making men let us begin with boys. How beautifully our W. Bro. Jose Rizal expressed Masonic sentiment for the youth in his immortal lines entitled *To the Filipino Youth*:

Hold high your faultless brow,  
Filipino youth, on this day grand!  
Shine forth resplendent now,  
In gallant glory stand,  
Handsome boys of my Motherland!

The soft spot in our hearts reserved for boys is best expressed in De Molay projects of the world. The Order of De Molay for Boys stemmed from that

great Knight Templar and Crusade fighter of seven centuries ago — Jacques De Molay. No less than three million boys have become De Molays in the last two decades, and two out of every three of them have become Master Masons, hundreds of whom have since become leaders in all spheres of human activity.

Where do giant trees come from? From infinitesimal seeds. Where do generals and presidents come from? By the same token, from boys. So, while Bro. Erle Smith coined the beautiful description of De-Molay as the "flower garden of Masonry," I would call De-Molay the "nursery for would be leaders. Flowers for a day have their place, but the world needs such timber among leaders whose ideas will endure through the ages and lead us to a world of lasting peace.

"In the lost boyhood of Judas, Christ was betrayed." Similarly, in the lost boyhood of a great many of our mis-leading leaders, the welfare of the people is betrayed. The result is festering moral decay in our national life.

Let us invest not in matters that corrupt men's souls, but in those values which build temples that last. If Masonry is a progressive moral science; if Masonry builds its temple in the hearts of men, then it behooves us to lay the cornerstone of our temple in the hearts of our youth so that when the temple is completed, it is straight, magnificent, and impregnable—a fitting abode for the Supreme Architect.

We are helping crippled children, and that is good. Why don't we go all out for normal children? I say give them De Molay and they will give you leaders that will lead—not robbers and murderers in high positions of government.

Let it be our goal to have a De Molay chapter at least in every province, if not in every town or city where a blue lodge exists.

### *Literature And Our Mason-Heroes*

The requisites demanded of us by our Ancient Fraternity include the cultivation of the arts and sciences. We still remember the Grand Master's exhortation a year ago to build music talent among Masons that we may have more of it on occasions like this. I am for that 100%, for my family is happily blest with musicians—from my wife's side, of course. By all means, let us hope soon to hear in our lodges as a matter of course the works of that great Mason, Mozart.

And in the field of letters—for literature is part of the arts—I propose something concrete to be undertaken in the next Masonic year, and that is, essay contests on the lives of our immortal heroes, like *Palma*, *Kalaw*, and *Abad Santos* to mention a few. This will have multiple aims, first: to encourage aptitudes in letters among the young and, second, to perpetuate in the minds of the youth the memory of those who gave all they had—life itself—that their brethren may live.

### *Hospital For Crippled Children*

And now I come to the pet Masonic Project, the Hospital for Crippled Children. In Brother Hick's inaugural address last year, he said on this point that . . . seventeen hospitals with well-trained staffs of doctors and nurses, had performed miracles; that in a little more than 36 years, more than a quarter million boys and girls with prospects of lives of helplessness had had their limbs straightened, curved spines corrected and their ailments cured.

It is with humility for us to realize that the Shriners Hospitals have become the criterion for other institutions to emulate. And we can only contemplate with satisfaction that our brethren in the United States have multimillion dollar programs for similar and varied charities, including the Eye Foundation, the Scottish Rite program for research in the cure and cause of schizophrenia, and the project of the Grand Lodge of New York for similar research on rheumatic fever.

Over here I can only ask every Mason to play his role in this drive limited only by the definition of his Masonic obligation. To see monstrosities of girls moping in misery turned into beautiful young women to live normal, happy lives as fulfilled wives and mothers, boys otherwise destined to be social burdens turned into strong young men of fruitful, productive lives; the happiness we bring into the world through our hospital for crippled children and the untold influence all these bear upon our social, intellectual, and spiritual life, will make it well worth our sacrifices. I will demand more action in this direction during my incumbency in the Oriental Chair.

### *Eastern Stars, Rainbow Girls, Amaranth and Job's Daughters*

But our youth embraces both sexes, and Masonry can not be concerned with the one and unconcerned with the other. After all, "the hand that rocks the cradle rules the world." It was no less than Abraham Lincoln who said that all that he was and hoped to be, he owed to his angel mother. In the case of that great Malayan Mason, Dr. Jose Rizal, it was the same. Very recently, Adlai Stevenson and Justice Douglas of the Supreme Court of the United States publicly acclaimed that

badly handicapped and underprivileged foreigner, Mama Krol of Chicago, for her epic struggle to send her nine children through college and prepare them all for solid, patriotic citizenship.

This masonic duty to prepare our womenfolk for their all-important role, is of transcendental importance to us, for our future leaders will be what their mothers' hands will mould them to be.

For our part, we have various women's organizations designed to train our womenfolk for their all-important role in our national life. We have the Eastern Stars, the Rainbow Girls, Amaranth and Job's Daughters.

If only to counteract the old truism that the devil provides evil for idle hands to do, any and all these organizations will provide the fair and stronger sex with opportunity for the civic activity and self-expression so necessary for a well rounded personality. But this is not all. We want our womenfolk to be happy and proud that we, their menfolk, are Freemasons. Then we could die as our late Past Grand Masters Palma and Kalaw died, not as our MWB Camus and Carmona, RWB Eduardo Tan Kiang and WB Castor P. Cruz died, without benefit of Masonic funeral rites. In other words, we want to protect ourselves from two-legged jackals who will approach us only when we are dying or dead. We want to stop those rogues from desecrating our memory with their fabricated retractions—clever forgeries which only their cunning and intrigue can formulate. These young organizations in our fold will help solve this serious masonic problem in this jurisdiction, and I am determined that we give them the necessary boost for their growth.

### *Bertrand Russel's Thesis*

I would be a poor Mason indeed if I were unformed of important world events, unaware of their polygonal significance, and incapable of taking appropriate steps of defining my stand under given circumstances. One of such hypothetical circumstances is given by Mr. Bertrand Russell.

Russell is a contemporary English philosopher and Nobel prize awardee. In the face of the communist threat, Mr. Russell has an amazing proposition. Substantially, it is this: That if the communists insist on enslaving the whole world, we free men must disarm ourselves voluntarily and submit to the communist yoke without any resistance; that our slavery to follow may last for a generation or a thousand generations, but that freedom will somehow ultimately return and that, anyway is an alternative preferable to our extinction as a race in a nuclear war that might follow.

If that infantile mentality should come from an unschooled tribesman, it would not raise even a single eyebrow. But coming as it does from a Nobel-prize winner, it has drawn serious answers from other thinkers.

Now Masons everywhere and every-time are indomitable fighters for freedom, and the history of the United States and the history of the Philippines are parallel in this regard. It is as a Filipino Mason that I now take this opportunity to answer Mr. Russell.

First, Russell assumes that there is going to be a nuclear war. The evidence shows that as long as the free world maintains superiority in arms—and all indications show that it has no intention of losing that superiority—the slavers are afraid to start anything they can not themselves finish. Two of the

most brilliant generals of all time, McArthur and Eisenhower, said so.

Second, Russell assumes that in such a war, the communists will win. All evidence of the past and of the present proves the contrary. The United States, spearhead and backbone of a strong free world, has not yet lost any war, and she is better prepared now than at any other time before to win a war.

Third, Russell assumes that in the event of a nuclear war, man will become extinct from the face of the earth. That is too far-fetched, but assuming that to be the case, is it not logical that if man had come to the scene before, can he not come again? What difference would it entail if it should take a million years? For that matter, might not a superior being evolve and live a happier life on earth?

Does Russell seriously wish that our group of free peoples should descend so low as to voluntarily disarm themselves and buckle to the enemy's yoke without a fight? Evidently Russell has yet to know of Lapu-Lapu, Bataan, Russell's own race, their history. There is a truth enunciated by a Freemason, Bro. Jose Rizal, truth that will defy space and time, and that is, that there are no tyrants where there are no slaves. Another truth equally enduring was expressed by another Freemason, Bro. Douglas MacArthur, who said that "Only they are fit to live who are not afraid to die."

In 350 years the Filipinos, virtually enslaved by conquest, fought their Spanish oppressors in 100 revolts with hardly any weapon better than tooth and nail; 100 revolts fought in slavery; 100 revolts that failed. But the Filipinos rose and rose again, and again, ultimately destroying their oppressors, and we are free men again, uncowed, undisgraced.

And now here comes this Russell who proposes that these indomitable free men should voluntarily, spontaneously and without a fight, disarm abjectly and submit to communist slavery. Very pathetic. It is not funny.

Russell can do that. Fortunately, free men all over the world do not even have any choice: They will go down fighting as free men; they will not accept life in slavery.

The President of the United States affirmed that stand a few weeks ago in his speech on the Security of the Free World, a policy statement regarding Soviet threats. Said Mr. Eisenhower:

"We have been, from the beginning, a free people—people who by their spiritual and moral strength and their love of country provide the mainspring for all we have done, are doing, and will do. In these truths we place our faith.

"We will not retreat one inch from our duty.

"We must avoid letting fear or lack of confidence turn us from the course that self-respect, decency and love of liberty point out."

But the communists are sly, cunning, calculating people. They know they can not win, and even if they thought they had a chance, they know that they have nothing to gain in a nuclear war. So we can forget Russell. Let us go to a more pleasant subject, and that is, the happiness of men and women who are free from fear.

### *Freedom From Fear*

You will like this. I'll say it and I'm through.

It was our W. Bro. Mason, Franklin Delano Roosevelt, while President of the United States, who first underscored the four freedoms and worked for their guarantee for the individual

throughout the world. One of those freedoms is the freedom from fear.

Fear is a condition of mind inspired by danger and causes such distress as to preclude happiness. Since the Mason is the dauntless fighter for freedom, it is only proper that I apprise all present, masons and non-masons, of a few facts in order to banish the fear which may be preying on their minds relative to the recurring tensions and crises and threats of an atomic war between the free world and the slave world.

We are aware of all the depredations of the slavers since the close of World War II up to now, including the incidents of Kcrea, Lebanon, Formosa, Berlin. When they threaten a grab, and Uncle Sam doubles his fists, the slavers scream bloody murder. In the Lebanon and the Formosa crises, they threatened to make war if the U. S. intervened or did not withdraw. In both instances, the United States did intervene and did not withdraw. Worse: In the case of Formosa, the No. 1 slaver sent an uncouth note to Mr. Eisenhower, telling him to get his forces out or be thrown out from Formosa. Mr. Eisenhower did the throwing—he threw the crude note back.

The President of the United States of America was not bluffing. He first consulted his chief fighting men before giving the bully what he deserved, and they told him in chorus: "Go ahead, Chief, give it to them. With the punch we now have, we can destroy them twice over."

I do not pretend to know all about American's present war capabilities, but I do know that if there is a U. S. Seventh Fleet, there must be first-to-sixth also, and that the Chinese reds, for all their big talk, are immobilized

by the shadow of the Seventh Fleet alone.

More: Only one-third of the Strategic Air Command of 2,000 planes, if they accomplish their mission, will be sufficient to destroy the enemy twice over. This one-third is in the air every single second of the 24 hours of every day, each plane loaded with nuclear bombs and ready to head for a specific target immediately upon receipt of orders to do so; that an equal number of such planes would be heading for their pre-determined targets 15 minutes after the first wave, and the remaining one-third of the Command would forthwith follow to insure the total and complete demolition of the enemy.

But in case—just in case—the remotest possibility should happen that the Strategic Air Command should fail, then the fool-proof Polaris will do the job. Polaris is a thermo-nuclear bloodhound of a missile launched from phantom bases at the bottom of the sea. Polaris, which neither tidal wave nor hurricane will deflect from its flexible course to its predetermined target, packs such punch that only two dozen of it will release much more destructive power than did all the bombs dropped by the U. S. Air Force in the last war.

But you don't have to take my word for it. After all I am only a lawyer, not a military expert. So I can only cite authority. As for authority, I have the best. Again, Mr. Eisenhower, and I quote:

"The design of our defense is the product of the best composite judgment available . . . . ."

"We are devoting great sums for the maintenance of forces capable of nuclear retaliatory strikes. This capability is our indispensable deterrent to aggression against us.

"The central core of our deterrent striking force is our Strategic Air Command with its long range bombers. They are reinforced by naval aircraft and missiles of varying types, and tactical fighter bombers. This array will soon include weapons of even greater power and effectiveness.

"The capacity of our combined striking forces represents an almost unimaginable destructive power. It is protected by a vast early warning system and powerful air defense forces.

"More and more this great retaliatory force will feature intermediate as well as long-range missiles capable of reaching any target on earth.

"Today there is no defense field to which we are devoting more talent, skill and money than that of missile development.

" . . . In all there are forty-one types of missiles."

Here is the clincher. Gen. Eisenhower continues:

"I believe the American people want, are entitled to, can indefinitely pay for, now have and will continue to have a modern, effective and adequate military establishment. In this over-all conviction, I am supported by the mass of the best military opinion I can mobilize, and by scientific and every other kind of talent that is giving its attention to a problem to which I personally have devoted a lifetime."

Thus, my friends, my authority is no less than the finest military mind of modern times.

And so—there's going to be no other Pearl Harbor. The enemy knows all this only too well, that is why he has not started something really provocative of nuclear war. And as long as the

free world keeps its edge over the slave world that way, there is nothing to fear, and I give you these facts—facts, I repeat, and where I got them, never mind—I give you these facts to give you assurance, banish your fear, and make you happy. "Fear not what man can do unto you."

## CONCLUSION

Those non-masons who have graced this hall tonight have thus seen that although Masons are religious people, Masonry is not a religion. And I trust it was a pleasant surprise for them to know that Masonry, which is founded on the same Christian virtues of brotherly love and charity, had been in flower for untold centuries before Christ himself came to the world. As Jesus had the softest place in His heart for the little children, so always have Masons, with their hospitals for crippled children, their De Molay projects throughout the world. We have also seen how the character of Masonry remains impregnable to slanders by those evil forces that the Filipino and the American people fought and defeated in order to be independent and free.

To my Brother Masons of this Grand Jurisdiction, my earnest exhortation to live the Masonic life always, and show their neighbors, if not by precept, then by example, not what our detractors would want the world to believe us to be, but what we Masons really are.

I can not take my seat without expressing my profuse and grateful appreciation to the Installing Officer and Master of Ceremonies for taking time out to perform the ceremonies of installation. The other officers of the Grand Lodge, I'm sure, share in my gratitude. Thank you all!

## WALANA LODGE No. 13

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*Translation from Spanish Notes Taken by WB Esteban Diokno from the record kept by Brother Elias Asuncion.*

The following notes were taken by WB Esteban Diokno from the Official Bulletin of the "FEDERACION DEL GRANDE ORIENTE ESPANOL, MASONERIA UNIVERSAL, FAMILIA ESPANOLA," edited in Madrid, Spain, under Grand Master Miguel Morayta and Grand Secretary Joaquin Ruiz, November, 1892 issue, in the possession of WB Elias Asuncion, who so kindly permitted the writer access to his records:—

In the Valley of Manila, one day in February, 1892, several brother Masons not mentioned from what Lodge or Lodges they formerly belonged, among whom were Faustino Villaruel, the organizer, Marciano Reyes, Tranquilino Torres and Cipriano Castillo, met on Calle Asuncion No. 8 and on Calle San Fernando just in front of the Tribunal de Mestizo, to organize a Masonic Lodge which they named WALANA.

After drafting the necessary By-Laws and other rules and regulations to govern the newly formed Lodge, they sent these together with their petition for dispensation to the Grand Oriente Espanol in Madrid, Spain, through the courtesy of Brother Valentin Polintan.

Since the date of its organization mentioned above, they began Masonic work and activities in different sites and places, sometimes in a house on

Calle Azcarraga, and sometimes on Calle Asuncion and other places.

Charter was given in Madrid, Spain, on July 7, 1892, in the name of WALANA LODGE NO. 158, (LOGIA WALANA NO. 158), jurisdiction, Valley of Binondo, Manila, under the auspices of the Grande Oriente Espanol.

The Lodge continued Masonic activities in the years following until the time came when they could no longer operate singly, but had to join other Masonic Lodges in the country, particularly those in the Manila area, where the majority of which organized themselves to form new triangles.

In this present form, the Spanish civil and ecclesiastical authorities took cognizance of Masonic activities as anti-Spanish or anti-government, and began their destructive persecutions of Masons continuously until the advent of the Revolution of 1896. During this period many brother Masons were persecuted, arrested, jailed and shot, and almost all Masonic Lodges brought their columns down and suspended work.

Came Peace. On August 26, 1906, WALANA LODGE was re-organized under its original name and number by Brothers Jacinto Ocampo, Isidro Ablaza, Elias Asuncion, Salustiano, Cruz, Anastacio Asuncion and Manuel Tolentino as its first officers, as well as such other Masonic Lodges as Labong, Masala, Majestad, Dapitan, Taliba and others which were also reorganized

under the same grand jurisdiction, the Grande Oriente Espanol.

It is also interesting to mention here that in MWB Teodoro Kalaw's book, "La Masoneria Filipina," however, it says that WALANA LODGE NO. 158 received its charter on May 2, 1892.

The organizers of WALANA LODGE NO. 158 were as follows:

"Faustino Villaruel, Mariano Reyes, Tranquilino Torres and Cipriano Castillo, and according to WALANA LODGE ANNUAL MEMORIAL of 1915, this Lodge received its charter from the Grande Oriente Espanol on July 7, 1892.

However, in MWB Teodoro Kalaw's book, "La Masoneria Filipina", in its appendix, it says that the charter of

this Lodge was granted on May 2, 1892.

Which of these two conflicting dates is correct?

The reorganization after the establishment of peace during the American regime was on August 26, 1906, under the Grand Jurisdiction of the Grande Oriente Espanol, by the brethren already mentioned above, taking the same name and number originally given to it.

The new charter under the Grand Lodge of Free and Accepted Masons of the Philippines was granted in 1915, the exact date of which cannot be determined as the charter was either lost or destroyed by the Japanese when the Plaridel Masonic Temple was occupied by them during the second World War.



**WAITING SHED AT ZAPOTE JUNCTION DONATED BY PINTONG BATO LODGE No. 51.** Pictured above are officers and members of the Bacoor, Cavite Lodge in front of the waiting shed they donated for the use of travellers at Zapote, Las Pinas. In the center, front row, are Wor. Bro. Apolonio Arcega, Master of the Lodge, and Bro. Benigno Guinto, Mayor of Bacoor.

# PERSECUTIONS OF FREEMASONRY

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By ALFREDO SAMSON  
*Member, Washington Centennial  
Lodge No. 14, Washington, D.C.*

Persecutions of Freemasons the world over dates back to the eighteenth century when Pope Clement XII issued his famous bull on April 24, 1738, against the members of the Masonic Fraternity which says in part: "We learned and public rumor does not permit us to doubt the truth of the report, that certain society has been formed under the name of Freemasons, into which persons of all religions and whose members have established certain laws which bind themselves to each other, and which in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings." The Pope goes on to say in his famous bull that Freemasonry has become suspected by the faithful, and that this society is hurtful to the tranquility of the States and to the safety of the soul, and hence "neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit not conceal it within their houses or palaces, or elsewhere, under pain of excommunication, ipso facto, for all acting in contradiction to this, and from which only the Pope can absolve the dying."

Pope Clement XII was a bitter persecutor of the Masonic Order, and caused his Secretary of State, the Cardinal Firrao, to issue on the 14th of January, 1739, a still more stringent

edict for the Papal States, in which death and confiscation of property, without hope of mercy, was the penalty, or, as the original has it, "*sote Pena della moote, e confiscazione de benida incorressi, insusissibilmente sanz a speranza di grazia.*"

Ever since, the Roman Catholic church has always been the persecutor of the Masonic fraternity, notwithstanding the fact that "the greatest architectural monuments of antiquity were reared by the labors of Masonic guilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master-builders of former ages, she has been for four centuries in antagonism to the principles inculcated by the Craft."

Since the revival of the great Fraternal Order in 1717 which took place in the city of London, through the formal organization of the Grand Lodge of England, Freemasonry spread in all countries of Europe, America and Asia, bringing with it as its principal tenet the Brotherhood of man and the Fatherhood of God. Masonic teachings are exhaustive. Many definitions can be mentioned to conform with the teachings of this ancient and honorable Fraternity, but the following will suffice for non-Masons to know that the Fraternity is not subversive nor Godless:

"Masonry teaches man to practice charity and benevolence, to

protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."

No one can say that the above definition is against any sect or religious institution, and yet the Roman Catholic church has always been anti-Masonic. Edicts against the Fraternity have been constantly promulgated by Popes and their Sovereigns in Roman Catholic countries. The famous of these edicts was the one issued by Pope Clement XII on April 24, 1738, the original of which is still in existence, which forbids any pious catholic from uniting with a Masonic Lodge, under the penalty of excommunication.

In the United States of America, where there are neither popes to issue bulls, nor kings or dictators to promulgate edicts, the opposition to Freemasonry had to take the form of a political party. Such a party was organized in 1826, soon after the disappearance of one William Morgan, it being blamed on the members of the Masonic Fraternity. The main object of this party was to put down the Masonic Institution as subversive to good government, but really for the political aggrandizement of its leaders who used the opposition to Freemasonry merely as stepping-stone to their own advancement to office. But the public virtue of the masses of the American people repudiated that party which was based on such corrupt and mercenary views, and its ephemeral existence was fol-

lowed by total annihilation.

Masonry's first persecution in continental Europe occurred in Holland (Netherlands) in the year 1735, where speculative Masonry was first introduced in 1731, under a Deputation granted by Lord Lovel, Grand Master of England, of which Dr. Desaguliers was Master, for the purpose of conferring the Masonic degrees to the Duke of Lorraine, afterwards Emperor Francis I. All the Lodges under the jurisdiction of the Grand Lodge were functioning smoothly when in October, 1735, an edict was issued by the States General prohibiting all Masonic meetings. The Roman clergy enkindled the ignorant fanatics by demonstrations and broke into a house in Amsterdam, where a Lodge was accustomed to meet, destroyed all the furniture and ornaments of the Lodge.

The States General, yielding to the popular excitement, or rather desiring to give no occasion for action, prohibited the future meetings of the Lodges. But one of the Lodges met in a private house after the prohibition. The members were arrested, and brought to court. To prove that Masonry is not as bad as people had been made to believe, in the presence of the people in the whole city, the Master and Wardens defended themselves with honor and dexterity and while acknowledging their inability to expose their secret work, they freely offered to receive and initiate any person, in the confidence of the Magistrates, who could give them information relative to the true designs of the Craft. The proposal was acceded to, and the town clerk was chosen. He was immediately initiated and his report so pleased his superiors, that all Magistrates and principal persons of the city became members and zealous patrons of the Order. The cler-

gy then were forbidden to interfere with the works of the Order and Masonry flourished until it spread through out the united provinces of the Netherlands.

Masonry was introduced in Spain as far back as 1727, under the auspices of Lord Coleraint, an Englishman, who was granted by the Spanish government permission to constitute a Grand Lodge in Madrid, the capital of Spain. The Lodge continued under English jurisdiction until 1776, the year of American independence. In the year 1741, King Philip of Spain, issued a royal decree against the Masons at the behest of the Roman Catholic church, and in consequence, many Spanish Mason were arrested and sent to the galleys. The members of of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them were sent to the gallows. Ten years later, in 1751, King Ferdinand VI, instigated by the Inquisitor at the time, published a decree forbidding the assemblies of Freemasons, and that all violators of it should be treated as persons guilty of high treason.

Pope Benedict XIV in 1751 renewed the famous bull of Pope Clement XII, and in 1793, Cardinal Vicar caused a decree of death to be promulgated against all Freemasons. But in spite of these persecutions by the Church of Rome and the State, Freemasonry continued to be cultivated in Spain. Freemasons held their meetings with great caution and secrecy.

The history of Freemasonry in Spain is full of pitfalls and sacrifices. The ascension of Joseph Napoleon to the throne of Spain in 1807 brought liberal sentiments to the country and all restrictions against Freemasonry were re-

moved. In October, 1809, a National Grand Lodge of Spain was established, as if to make the victory of tolerance over bigotry complete, its meetings were held in the edifice formerly occupied by the Inquisition, which body had been abolished by an imperial decree. But the overthrow of Joseph Napoleon in 1813, dispersed most of the Spanish Masons, and caused the suspension of Masonic work in that country.

In 1814, Ferdinand VII, having succeeded to the throne of Spain, restored the Inquisition with all its approved prerogatives and forbade the meetings of Masonic bodies. Upon the death of Ferdinand VII in 1858, and the civil war that ensued, the clergy lost its power. But during the reign of Queen Isabela, Masonry again fell into decadence. Today Masonry in Spain is still in darkness under the dictatorship of Generalissimo Franco. Many of the Spanish Masons are languishing in prison and some are banished for life. Whether Masonic Light will again shine in sunny Spain or not, the future will tell.

In the year 1737, before the issuance of the famous bull of Clement XII, the authorities of France saw fit to prohibit the meeting of Masonic Lodges due to fear that Freemasons concealed within the recesses of their Lodges designs hostile to the government. The history of Freemasonry in France dates back to the year 1725 when Lodges were brought in from England by Lord Derwentwater and some other Englishmen founded the first Lodge in Paris. The prohibition of Masonic meetings did not last long, but in 1745 a meeting of the members of a Lodge at Hotel de Soissons was dispersed, their furniture and jewels seized and the landlord was imposed a penalty of three thousands lives.

Masonry in France had undergone many changes due to rivalries of different Grand Lodges organized during the eighteenth century. But these differences were soon solved in a manner that is the pride of the Masonic world.

Freemasonry in Germany also underwent persecution. Had it not been for the protection of Emperor Joseph I, who himself was a Mason, and who exerted his power to protect his brethren, Freemasonry would have undergone great hardships. During the dictatorship of Adolph Hitler, Freemasonry became dormant as it was the avowed policy of all dictators to prohibit organizations like that of Freemasonry. Today Freemasonry is again active in Germany.

Persecution of Freemasonry in Italy has been most extensive and most permanent. Freemasonry was introduced in Italy in 1733, by the establishment of a Lodge at Florence, by Lord Sackville. It was not known under whose authority this Lodge was established, but most probably under that of the Grand Lodge of England. The initiation of the Grand Duke of Tuscany in the mysteries of Freemasonry had a favorable influence on the prospects of the Order. In 1735 Masonic Lodges were established at Milan, Verona, Padua, Vicenza, Venice and Naples. John Gaston, the last Duke of the House of the Medicis, in 1737, prohibited Freemasonry, but his successor, the Grand Duke of Lorraine, declared himself the protector of the Order, and many new Masonic Lodges were established under his auspices. The papal bull of 1738, issued by Pope Clement XII, which prohibited congregation of Freemasons, followed by the edict of Cardinal Firrao in January, 1739, inflicted the penalty of death and confiscation of property on

all Freemasons who should contravene the papal order. Several arrests were made at Florence by the Inquisition, but through the intercession of the Grand Duke, Masons who were arrested were set at liberty.

For many years Freemasonry held but precarious existence in Italy. The persecutions of the church prevented any healthy growth. The Masons continued to meet in secret. Although internal dissensions prevailed for a time, nothing serious to mar the strong ties of brotherhood made it possible to completely disintegrate the Masonic organization in Italy. Peace at length prevailed, and the "Grand Orient of Italy," is now in full successful operation.

The bull of Pope Clement XII issued in 1738 met with no congenial spirit in France. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the parliament of Paris positively refused to enroll it. In other catholic countries it was respected. In Tuscany the persecutions were unremitting. In Florence, Italy, a man named Crudeli was arrested, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. Upon learning of this imprisonment, the Grand Lodge of England contained his enlargement, and sent him pecuniary assistance.

Numerous instances of persecution can be mentioned in practically all countries of the world where Masonic Lodges are found. The sacrifices made by the members of the great Order are legion the world over. An edict issued by Pope Benedict XIV in 1751, who then occupied the papal chair, renewed with vigor the enforcement

of the bull of Clement XII. With this edict the persecution of Freemasonry was renewed. In Spain, one Tuornon, a Frenchman, was convicted of practising the rites of Masonry, and after tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom. John Coustos, a native of Switzerland, residing in Lisbon, Portugal, found himself in the clutches of the Inquisition. He was subjected to torture, and suffered so much that he was unable to move his limbs for three months. Coustos, with two companions of his crime, was sentenced to the gallows, but was finally released by the interposition of the English Ambassador.

The council of Berne, Switzerland, in 1745, issued a decree prohibiting under severest penalties, the assemblages of Freemasons. In Scotland, the synod of Sterling, in 1757, adopted a resolution debarring all Freemasons from the ordinances of religion. Fana-ticism was everywhere. In 1748, the Divan of Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. Through the intervention of the English Minister, the imprisoned members were set free, but the government prohibited the introduction of Freemasonry in Turkey.

Freemasonry in the Philippines also suffered from the hands of the Inquisitors and the Church of Rome. Many Filipino Masons were arrested, banished or put to death during the Inquisition. The Filipino Masons advocated reforms in the way of life, freedom of thought, tolerance and religious freedom. Just because they advocated these reforms, they were put to death before the firing squad. The case of Dr. Jose Rizal, Mason, patriot and martyr, who advo-

cated reforms and met his death in 1896 before the firing squad, is an example of the great injustice to members of Freemasonry. Many other Filipino Masons sacrificed their lives on the altar of freedom.

The first Masonic light shone over the Philippines in 1856. Now, after more than one hundred years of Masonic light, the Philippines today, it seems, has the church of Rome busy in all activities of Filipino life—political, social, religious and educational—to pull down again the curtain of the dark ages. It is hoped that the Freemasons will not permit this to happen so that the country will continue to progress and retain the hard won freedom of the Filipino people.

Today, Freemasonry the world over, is on the forward march, strong, healthy and vigorous. After the end of the second world war, the peoples of the universe learned a great lesson and the spirit of brotherhood prevails. Where Freemasonry was banned before by dictators, prohibiting their subjects to join any fraternal organization, now they are given the freedom to join, as in the case of Japan, where a Masonic Grand Lodge has just been recognized. In Communist countries, and countries with absolute dictatorships, Freemasonry will not thrive for these leaders believe that Masonry is subversive to their form of dictatorship.

The persecutions of the past centuries against Freemasonry is now history. Many Masons sacrificed their lives all over the world so that the great ancient Order of Freemasons may continue to preach the Brotherhood of man and the Fatherhood of God.

## AWARD FOR OROSA

Most Wor. Bro. Vicente Orosa, Past Grand Master, was honored on June 13, 1959 with the Illini Achievement Award by his Alma Mater, the University of Illinois for distinguished service in any field where the alumni find themselves.

Most Wor. Bro. Orosa is one of the three awardees this year; the other two being Dr. Vincent du Vigneaud, a 1955 Nobel Prize winner in Chemistry and Collett Everman Woolman, president and general manager of Delta Air Lines in the United States. Significantly, Past Grand Master Orosa is the first Filipino alumnus of the University to have been given the award.

It will be recalled that MW Bro. Orosa had served the Philippine government faithfully for 47 years starting as junior civil engineer in the Bureau of Public Works and rising through the ranks until he first retired as Secretary of the Department of Public Works. Soon after his retirement, he was again called to serve as Chairman and General Manager of the People's Homesite and Housing Corporation from which position he resigned to engage in private business. (That was long before the PHHC was rocked with anomalies.)

Bro. Orosa was born in Bauan, Batangas, attended the public schools and after finishing the high school course in the provincial capital, he was sent as a government pensionado to the University of Illinois to take up civil engineering. The achievement Award of the University of Illinois was started in 1957 and among the first awardees are: Clifford F. Hood, president of U. S. Steel; William E. Levi, chairman of Owen-Illinois Glass corporation;

## MORE ON LODGE OFFICERS

The following is a revised added list of officers of blue lodges.

### MAKABUGWAS NO. 47

*Wor. Master* ..... Jose M. Laraya  
*S. Warden* ..... Salvador S. Santiago  
*J. Warden* ..... Susanto J. Cornero, Sr.  
*Treasurer* ..... Federico V. Larraga  
*Secretary* ..... Celestino Elefaño  
 Tacloban City

### PINTONG BATO NO. 51

*Wor. Master* ..... Apolonio Barcega  
*S. Warden* ..... Ricardo Inocentes  
*J. Warden* ..... Melecio Alejandro  
*Treasurer* ..... Rafael F. Trias  
*Secretary* ..... Mario C. Balmaceda  
 Bacoor, Cavite

### BAGUIO LODGE NO. 67

*Wor. Master* ..... Jack E. Gesner  
*S. Warden* ..... Protacio Ritumalta  
*J. Warden* ..... Brian Bracegirdle  
*Treasurer* ..... Tomas Galgala, PM  
*Secretary* ..... Esteban Bangan  
 Box 94, Baguio City

### MARIKINA LODGE NO. 119

*Wor. Master* ... Leonardo M. Guzman  
*S. Warden* ..... Demetrio Estrella  
*J. Warden* ..... Rodolfo Concepcion  
*Treasurer* ..... Isaac Eustaquio  
*Secretary* ..... Florencio A. R. Ilagan  
 Marikina, Rizal

### MANUEL A. ROXAS LODGE NO. 152

*Wor. Master* .. Marcelo C. Santiago, PM  
*S. Warden* ..... Felix Recio  
*J. Warden* ..... Clemente C. Batan  
*Treasurer* ..... Jose Aesquivel, PM  
*Secretary* ..... Sol. H. Gwekoh, PM  
 1440 San Marcelino, Manila

### PAGADIAN LODGE NO. 153

*Wor. Master* ..... Aurelio M. Mendoza  
*S. Warden* ..... Wong Lop Sam  
*J. Warden* ..... Severo E. Bance  
*Treasurer* ..... Lu Mah Seng  
*Secretary* ..... Jose G. Hofileña  
 Pagadian, Zamboanga Sur

### MOUNT MATUTUM U. D.

*Wor. Master* ..... Dalmacio Enrique  
*S. Warden* ..... Zosimo Llavore  
*J. Warden* ..... Roberto Alabado  
*Treasurer* .....  
*Secretary* ..... Francisco C. Tizon  
 Tacurong, Cotabato

and Charles B. Shuman, president of American Farm Bureau.

# HALLOWED BE THIS GROUND . . .

*Speech at the unveiling of the Abad Santos Obelisk at Malabang, Lanao  
May 2, 1959 by the Grand Master*

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My Friends:

We are now on hallowed ground. Reverently do we tread this area.

For the next sixty seconds we shall pray in complete hush, each in his own way, and invoke that Great Spirit whose immolation made this spot holy.

Even now I feel the presence of Jose Abad Santos here among us. Each one of us feels the vibrant breeze, the light-waves' caress. That is Jose Abad Santos' spirit greeting us, whom he loved better than life.

When the fortune of the last war favored the enemy and the native soil was overrun and raped by the barbarous hordes, some of our leaders fled to continue the fight abroad, and others remained to continue the fight at home.

It was upon Jose Abad Santos that President Quezon reposed the affairs of State at home, and wittingly or unwittingly, it was Jose Abad Santos whom the enemy tried to make camp, but he chose death and the honor and welfare of his country.

Seventeen years ago today the enemy brought Jose Abad Santos here where he made the supreme sacrifice. He was steadfast; he did not flinch; he did not quiver; he did not falter. In fact he was eager to have it over with. To his son who was weeping before the fatal second, the great martyr consoled:

"Crying? Why? Don't grieve, son, but rejoice. Don't you see? It is an opportunity fated to only

a few to die for their country!"

After those words, the enemy firing squad destroyed the frail body that housed such indestructible will and sent the indomitable spirit to the Valhalla of immortals. On this spot Jose Abad Santos' body fell, and on this spot where his blood ran to tint the soil he loved, his spirit arose to join the immortals. On this spot his Brother Masons built a marker, that the whole world may know it to be sacred and so give it the regard due to its holiness.

It is the highlight of my life to be honored with this privilege of coming all the way from the Plaridel Masonic Temple in Manila to unveil this marker. I will now do so, and I request total silence —

This obelisk may appear magnificent in this lonely place, or inadequate compared to prouder memorials to other heroes built by wealthier men in richer climes. Magnificence or inadequacy here are beside the point. There is totally nothing that we the living can say or do to add to or detract from the intrinsic greatness of the great. It is the least we can do so to live that our martyrs' sacrifice will not be in vain.

As a Mason among Masons, I will say with masonic candor that the great Mason, MWB Jose Abad Santos, is well pleased with the modesty and simple taste in this marker; reflecting, as it were, the modesty and simplicity that characterized his life.

Brother Jose Abad Santos: We know, because we feel, that you are here present among us today. Imbue us, O Brother, with the humility of your spirit. God forbid that we, your brother Masons, should boast of and bask in the masonic glory of your immolation. May we have the courage to live, and die, if need be, even as you lived and died on this lonely field of Malabang; even as Bro. Jose Rizal lived and died on Bagumbayan field; even as Christ Jesus lived, and died on the hill of Golgotha — that others

may live, and live in justice and peace — in fine, to live according to the Masonic ideal of the Brotherhood of all men under the Fatherhood of God.

O Lord, God Almighty, Supreme Architect of the universe, bless us all, Thy Children, with the grace of Thy peace and of Thy love; bless also, O father, the supreme sacrifice of our Brother, Jose Abad Santos, on this hallowed ground, by shaping the course of the world away from nuclear war to lasting peace among all nations and among all men. Amen.



**WOR. BRO. EMILIO AGUINALDO y FAMY VISITED IN HIS ROOM AT THE DE OCAMPO MEMORIAL HOSPITAL AFTER HE PULLED THROUGH A RECENT ILLNESS. Behind the General are (left to right): Rt. Wor. Bro. Juan S. Alano; Most Wor. Bro. Macario M. Ofilada; Most Wor. Bro. Esteban Munarriz, Most Wor. Bro. Emilio Virata, and an unidentified nurse.**



# THE MASONS AND THE FILIPINO INSURRECTION

By Rev. Father Ambrose Coleman, O.P.

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We here present extracts from "THE FRIARS IN THE PHILIPPINES" by Father Coleman, first printed in Rome in 1899. Our thanks to Wor. Bro. Lawrence L. Wilson, who sent in this interesting information. Ed.

We will now endeavor to trace the history of Freemasonry in the Philippines and its connection with the insurrection there. In the Philippines, Freemasonry found itself face to face with a simple native population, mostly Christian, and an active body of Spanish missionaries belonging to various religious Orders, loyal to their native country, possessing unbounded influence over their flocks, and rapidly bringing under the yoke of Christ the tribes who were still pagan. The religious were a power that they could not hope to cope with for a long time; and so at first Freemasons were left unmolested, while the members of the Craft were gathering converts, and strengthening their position; the Religious Orders were busy among a class more suitable to their nefarious designs, viz., the mestizos, or half-breeds; the Filipinos, or those who, though born in the country, considered themselves the pure-blooded descendants of the early colonists; and the Spanish officials, a number of whom were already Masons before they went to the Archipelago.

That Freemasonry in the Philippines has shown itself of a distinctly sanguinary nature is not to be wondered at

when we consider its close connection with Spain. The Lodge of Action, composed of determined revolutionists ready to use the dagger, and prepared to make through a sea of blood to accomplish their designs, represented by Mazzini and the Carbonari in Italy, has a large following in Spain, and was presided over, a few years ago, by Zorrilla, the Grand Master of the Grand Orient of Spain.

The following account of the growth of Freemasonry in the Philippines, taken from the *Rosario*, an organ published in Rome, the editor of which has access to special information, and is in close touch with friars who have been living for many years in the archipelago as missionaries, will be of profound interest. In or about 1860 many of the strangers who frequented the Philippines were Freemasons, and members of the lodges of Singapore, Hongkong, Java, Macao, and the open ports of China. This was at a period when England, Holland, France, the United States, for colonial reasons of their own, showed hostility to Spain. It was therefore quite natural that, in those lodges, an anti-Spanish spirit gradually arose in the Philippines. Seeing this spirit arising, two officials of the Spanish navy, Malcampo and Mendez Nunez, Freemasons themselves, determined to oppose Freemasonry by founding lodges that would uphold the Spanish interests; they therefore established, at Cavite, the Lodge Primera Luz Filipi-

na, placing it under the Grand Orient of Lusitania, and a little afterwards another lodge at Zamboanga, for the officers, seamen and civil functionaries who held positions in Mindanao.

In opposition to these, the strangers residing in the Philippines established at Manila itself a lodge of the Scottish rite, as a *point d'appui* for the enemies of Spain. They thus moved the centre of conspiracy against Spain to the islands themselves, and tried to draw the natives into their nets by giving them important positions in the Craft. The two opposing factions of Freemasonry also increased their numbers largely by taking in the political exiles who were sent to the Philippines as a result of the part taken by them in the various civil wars in the Peninsula, most of whom gave their names and services to one or the other. It is remarkable that these two bodies, guided by opposite political principles, one depending on a Spanish centre and directed principally by Germans, English, and Americans, and opposed to Spanish interests, found, at least in one direction, a point of concord, namely, in opposition to the religious Orders. Although the Spanish Masons were actuated by a love for their mother-country, still masonry prevailed over every other consideration, building them to the fact that the best and most influential representatives of Spain in the Philippines were to be found in the religious Orders, who were the only civilizing force able to deal with the natives. They thus indirectly paved the way for the insurrections; for it is well-known that from the ranks of the opposing

factions, and principally by reason of their anti-clerical tendencies, arose the sanguinary society of the "Katipunan", which made it its direct aim to expel the friars, and overturn the Spanish government in the islands. The *Grand Orient*, the organ of this society, declared that one of the first articles of its programme was the extermination of the religious. And here it may be noticed that the ninth term of the proposals made by the insurgents to America was as follows: "There shall be a general religious toleration; but measures shall be adopted for the abolition and expulsion of the religious communities, who with an iron hand, have hitherto demoralized the actual civil administration."

In the meantime the lodges increased in number, so much so that two years ago there were at Manila sixteen lodges affiliated to the Grand Orient of Spain, and one at least in every pueblo in the province of Luzon, and also lodges in Zamboanga and the Visayan Islands; an Anglo-German club-lodge, on the books of which were inscribed the names of a great part of the Government officials; also the German Union, affiliated to the Grand Orient of Berlin; the society of S. Giovanni del Monte, a centre common to Swiss, French, Belgian, and Dutch Masons. In all, according to reliable statistics, there were a hundred lodges and 25,000 initiates. When the Freemasonry of the Philippines had gathered these numbers under its banner, the insurrection broke out; and of its 25,000 members, at least 20,000 were to be found in the insurrection in the Philippines.

*It is your duty  
and privilege*

**AS A MASON**

*under the jurisdiction  
of the Philippines*

to help the

**MASONIC HOSPITAL FOR CRIPPLED CHILDREN**

carry on its humani-  
tarian work of rehabilitating physically handicapped children  
and preparing them to be useful citizens of tomorrow.

Remember, this Hospital is the visible and tangible mani-  
festation of the Mason's love for his fellow man.

**ACT NOW**

and offer yourself for membership in the

**MASONIC HOSPITAL FOR CRIPPLED CHILDREN**

*Regular membership:*

Entrance Fee .....	₱ 5.00
Annual dues .....	2.00
Life Membership .....	500.00
Sustaining membership (a year) .....	100.00
Upon completion of the payment of ₱500 the sustaining mem- ber becomes automa- tically a life member.	

*Send a donation in any amount you may prefer.  
But DO NOT FAIL to help.*

*Clip the coupon below and send it with the corresponding remittance to  
the care of the Secretary, Masonic Hospital for Crippled Children, Plaridel Ma-  
sonic Temple 1440 San Marcelino, Manila.*

Please find, enclosed the amount of ₱ \_\_\_\_\_ for my  
regular sustaining life  
membership in, or donation to, the Masonic Hospital for Crippled  
Children.

\_\_\_\_\_  
(Print name)

Member, \_\_\_\_\_ Lodge No. \_\_\_\_\_

\_\_\_\_\_  
(Address)

# ACACIA MUTUAL AID SOCIETY, INC.

The management of the Acacia Mutual Aid Society, Inc. presents the following data on the insurance company's operation from its opening on June 6, 1958 to the end of its fiscal year, Dec. 31, 1958:

## GENERAL STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

### RECEIPTS:

Admission Fees (₱10.00 per member) .....	₱ 3,680.00
Contributions .....	8,514.00
Shares .....	300.00
	₱12,494.00

### DISBURSEMENTS:

Salaries and Wages .....	2,283.67
Travelling Expenses .....	681.90
Incorporation Expenses ..	101.90
Postage .....	78.95
Printing, Stationery & Other Supplies .....	614.85
Petty Cash Fund .....	100.00
Office Equipment .....	255.00
Miscellaneous Expenses ..	21.20
Refund of Admission Fee ..	10.00
Refund of Contributions ..	25.00
Total Disbursements .....	₱ 4,175.47

Excess of Income over Expenses .....	₱ 8,321.53
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*Masonry is a splendid thing. If only you have full-heartedly accepted these three obligations:*

*A. To understand it and to strive with all your strength to penetrate the profundities of its foundations, its secrets and its hidden treasures;*

*B. To be sincerely convinced that you really and truly aspire to being built up, and that the very aspirations toward this exalted goal will help you to be built up — and you have been built up;*

*C. To live and act, so far as possible, in the Masonic spirit, always and everywhere!*

Bro. Dr. N. Barzakay, Hiram Lodge No. 5  
Grand Lodge of Israel.

## BALANCE SHEET

as of December 31, 1958

### A S S E T S :

#### Ledger Assets:

Cash in Bank .....	₱ 8,321.53
Petty Cash Fund .....	100.00
	₱ 8,421.53

#### Non-Ledger Assets:

Net Uncollected Contributions .....	247.15
Net Deferred Contributions .....	3,518.19
	3,765.34

#### Non-Admitted Assets:

Office Equipment .....	255.00
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Total Assets .....	₱12,441.87
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### LIABILITIES:

Mean Insurance Reserves	₱ 3,304.84
Funds Held in Deposit .	1,072.00
Accrued Interest Payable	24.96
Reserve for Emergency Fund .....	1,895.00
	6,296.00

### SURPLUS:

Special Surplus Fund:	
Contingency Reserve .	6,145.07

### Total Liabilities and

Surplus .....	₱12,441.87
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# Visitors Welcome . . .

Leo A. Hatten, M. M.  
Okinawa Lodge No. 118, F. & A. M.

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A very unhappy thing to see is a visitor alleging to be a Mason turned away from a Lodge and denied admission because he cannot pass the examination. It is a much more unpleasant duty to be tasked as examiner responsible for turning him away. What a testimony for Brothers to keep up with their work and stay proficient, or reasonably so, in their Masonry!

The patterns of uninformed Brethren fall into three or more major classes, yet they are relatively all the same. One can tell before the examination begins with one class when one of these prefaces the interview with, "I haven't been to lodge in — years." This is supposed to be an excuse. One thinks, "Why in the name of goodness haven't you had enough get-up to go to a lodge in all of those years, being a Mason in good standing and privileged to do so?"

The next major class is that which says, "Your work is different than mine." In a few minor instances, and in some of the wording, yes. Maybe a few words and phrases added here and some deleted there. This group of brethren sometimes do not know any of the uniform procedures like signs, passes, words, symbols, furniture, etc., but nevertheless say, "Your work is different than mine." Jurisdictions are different. Yes they are, but what kind of jurisdiction did he come from?

Recently a senior officer in the mili-

tary service presented himself at a Masonic function. Hadn't been to a lodge in four years, he said. This poor soul didn't know anything. Finally, the examiner in desperation said, "Well, you ask me some questions about Masonry. Maybe our jurisdiction is that much different and I may be confusing you. When the visitor's retort was that he could not think of any questions, he was, not too reluctantly, left outside. Later, a Brother arriving at the function came in to say that there was a professed Mason outside who hadn't got in, to which the examiner replied, "That is just where he belongs — outside."

If this same military officer were to greet another officer coming into his organization dressed with insignias reversed, or none at all, decorations and ribbons on the reverse side of the shirt or on pocket out of order, with winter uniform pants, summer shirt, and brown suede sandals, this same officer would probably think if not say, "Where did you come from, you impostor?" Well, is there much difference?

Few men would think of presenting themselves at a formal dinner function not reasonably properly attired in stiff front shirt, cufflinks, jacket and dark regalia. Can it not then be expected that a man will go to some effort to prepare himself for presentation at a formal function like a lodge visit? One does not come to a formal dinner dress-

## ORDER OF RAINBOW FOR GIRLS

ed in a bathrobe and expect the host to clothe him. If he does, he probably goes hungry.

With the above-mentioned classes about the only recourse is to ask that the uninformed member write to the Secretary of his home lodge and ask his lodge to communicate with the visited lodge, if he is going to be in the area for a reasonable length of time, and verify under the home lodge seal that he is a Mason in good standing. The visited lodge can then bring the less informed member in and give him instruction so that he can travel shamelessly.

At this point then is where expression and attitude change. From a look of excuses and petition, comes a look of righteous indignation so much as to say, "Well, these people really think I am a Mason, but they are just being obstinate." He apparently does not realize that this is the way of saying, "Well, we can't really be sure old boy, you prove it."

In the background often someone can be heard to remark that there are other ways to examine a man as being a Mason. That is other than by the challenger-challenged method and techniques peculiar thereto.

Maybe so, but not likely.



Perla Assembly No. 1, Manila, installed their new set of officers on May 29, 1959 at Scottish Rite Temple. The following were installed: Worthy Advisor, Alejandra Patino; Worthy Associate Advisor, Jacqueline Araneta; Charity, Susana Mimay; Hope, Melinda Tria; Faith, Delia Navia; Recorder, Patricia Tria; Treasurer, Eva Cruz; Chaplain, Eunice Gamiao; Drill Leader, Carolyn Gardner; Love, Thelma Magno; Religion, Elvira Santos; Nature, Lilia Calderon; Immortality, Mor-na Salceda; Fidelity, Opelia Quintana; Patriotism, Alice Nibut; Service, Leddy Vidallon; Confidential Observer, Katherine Araneta; Outer Observer, Emily Quintana; Musician, Gloria Rosete; Choir Director, Gabriela Feliciano; Their Mother Advisor is Mrs. Maria Luisa Vicente.

Clark Assembly No. 2, Pampanga, installed their officers on May 31, 1959 at Leonard Wood Memorial Temple, Clark Air Base. The following were installed: Worthy Advisor, Barbara Adams; Charity, Sandra Settle; Hope, Kay Gillan; Faith, Deanne Williamson; Recorder, Sylvia Rody; Chaplain, Helen Wright; Drill Leader, Diana Baugh; Love, Jana Lucas; Religion, Sandra Sutton; Nature, Doris Russell; Immortality, Andrea Kimbar; Fidelity, Judy Harris; Patriotism, Terry Small; Service, Susan Roth; Confidential Observer, Linda Price; Outer Observer, Ann Mercer; Musician, Becky Hudgins; and Choir Director, Cynthia Mucky.

*"After a difficult day with the children," a young mother says, "I like to take the car and go out for a drive; I like to have something in my hands I can control."*

# *Paths to the Pot of Gold*

Alejandra Patino

*Worthy Advisor, Perla Assembly No. 1 ORG.*

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All of us have been told, at one time or another, the legend of the Rainbow and its Pot of Gold. We have heard of a man who started out one day in search of the end of the Rainbow, who labored and toiled for countless days, but like the fate of hundreds before him, died without reaching the Pot of Gold.

We, of the Order of the Rainbow for Girls are very much like that man. We too, would travel to the end of the Rainbow. However, unlike him we know how to find happiness and the riches which are promised to all who would find the Pot of Gold. For the Pot of Gold is found in the heart of every girl who has traversed the pathway of a noble purpose.

There are always two ways of achieving an ambition. The first is the more popular one, it is called the Avenue of Evil Ends. A person who embarks on his journey along this broad boulevard will find it refreshing and easy, and shady and nice. But as the road winds on, bloodstains will mar the travelers walk. He wishes to turn back, but it is too late, he has gone too far and it is hard to take a backstep. Hungry beasts await him at every curve. As he fights and if he wil subdue them, he will find that he was victorious only because he has already become as one of them. Eventually he will reach the end of his journey, but he will never find the riches of the Pot of Gold, instead he will find misery, hunger and disappointment.

The second way is hardly taken ex-

cept by the courageous, the honest, and the persevering. It is no way attractive: it is a forbidding road with stones and spines hindering one's way. Along the road, he will find some who have fallen by the wayside, and to them he will minister as a son ministers to his father. As he prods wearily on, he learns patience, he learns service. As he becomes accustomed to the thorns, he sees the beauty of the out-of-doors about him, he learns to be grateful, he learns to pray. Along the path, he will find brothers and sisters and with their happy company, he will find his own Pot of Gold. His goal is achieved—he has found joy and happiness. He has taken and walked the Pathway of a Noble Purpose.

The first way is for those who would have success at any cost—even at the sacrifice of their honor and virtue. The second would have success only after it is earned by honest labor, fidelity to the task and love. All who travel find their own Pot of Gold, but for the people of the Avenue of Evil Ends, the prize is meaningless. To the travellers of the second path, the pot marked the completion of a long process of study and service. They find themselves changed from the persons whose first thought was of their self-interest, to those who placed others before themselves.

Dear friends, both these roads are open to us. We have only to look into our hearts and find which road we had taken. Is it the right one?

The Order of the Rainbow for Girls

is one of the several pathways of a noble purpose. Early in girlhood—we are taught the guiding principles for the True Woman. We learn to honor and hold high the positions of daughter or sister which we are now, and that exalted position of wife and the still higher and nobler state of motherhood which we will be, I hope later on. These are the fields in which the success or failure of any woman depend. These are the stations of service for which all girls will be held to account. In the long ran, it will not matter whether one was a good economist, secretary, office worker, professor or physician. All that will matter is whether she has proven to be the homemaker she is expected to be or not. If she has failed in this, although she is highly regarded in some other fields of undertaking, she has failed in all else. No other mission is more important than that of being a True Woman—a lady in all things.

In the Assembly of Rainbow Girls, we have found our own pathway toward the end of the Rainbow where lies the Pot of Gold. Thank you.



## ORDER OF JOB'S DAUGHTERS

Bethel No. 1, Olongapo, Zambales, of the International Order of Job's Daughters, installed their officers for the second term of 1959 on June 27, 1959 at seven-thirty in the evening in the Lincoln Memorial Lodge Hall at Olongapo.

The following are the new officers:

Honored Queen, Carmen V. de la Cruz; Senior Princess, Esperanza Bada; Junior Princess, Diane Blackwell;

## ORDER OF DE MOLAY

The Loyalty Chapter No. 2 of the Order of DeMolay, sponsored by Luzon Bodies, ASSR, held their installation of officers for the second term of 1959 at the Scottish Rite Temple on July 5, 1959 at three in the afternoon.

Those installed are: Master Councilor, Ramon A. Laconico, Jr.; Senior Councilor, Emmanuel Ago; Junior Councilor, Ruben K. Apostol; Treasurer, Rustico S. Domingo; Scribe, Elmer C. Gamiao; Senior Deacon, Mario de Leon; Junior Deacon, Silverio Santiago, Jr; Senior Steward, Jose Dacquel, Jr; Junior Steward, Rene Lopez; Chaplain, Raphael Romero, Sentinel, Santiago Quedding. Standard Bearer, Alfonso Cagurangan, Jr; Almoner, Galahad Almanzor; Marshal, Alfredo Palacol, Jr; Orator, Edward Salcedo; First Preceptor, George Fernando; Second Preceptor, Francisco Bartolome; Third Preceptor, Arnold Caoili; Fourth Preceptor, George Dikit; Fifth Preceptor, Domingo Dikit; Sixth Preceptor, Antonio Ramil; Seventh Preceptor, Rodolfo Marquez.

Guide, Milree McKay; Marshal, Judith Bishop; Chaplain, Rosalynn Farrar; Recorder, Barbara Bowlin; Treasurer, Salvacion Gregorio; Librarian, Lilian Ela; Musician, Ernestina Gregorio; First Messenger, Liberty Arce; Second Messenger, Nora Manglicmot; Third Messenger, Dee Anne Wright; Fourth Messenger, Marion Cooper; Fifth Messenger, Nancy Malito; Senior Custodian, Nida Santos; Junior Custodian, Ligaya Bustamante; Inner Guard, Sherie Mulholland.

# Order of the Eastern Star

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The first "Friendship Night" in the program of activities of the Order of Eastern Star, was held by Mt. Arayat Chapter No. 11, in Clark Air Base, Pampanga, on June 10, 1959 at seven in the evening in the Leonard Wood Memorial Lodge Hall at the Base. Over a hundred and fifty Eastern Star members were in attendance at the meeting which included members of the Order from chapters in the Philippines and the United States.

Seen and heard for the first time in any chapter in the Philippines was the impressive initiation ceremony at which appropriate hymns were sung by Sister Ruth Hill during the perambulation from one point to the next instead of the usual lecture. All present were impressed by the songs and hymns and the beautiful voice of Sister Hill which lent solemnity to the proceedings.

One feature of the social part of the program was the tagging of visitors with blue. When the roll was called, there were in the assemblage, 17 past matrons, 6 past patrons, 5 presiding matrons and 2 presiding patrons in addition to their own presiding officers. One past matron present is from a chapter in the United States.

Thirteen Martyrs Chapter No. 4 of Cavite City led in the number of visitors with 13; Mayon No. 1 and Sampaguita No. 3 each had 7; while Rosario Villaruel No. 2 and T. M. Kalaw No. 9 each had 6. Eight visitors are members of different chapters in the United States.

On June 29, 1959, Sampaguita Chapter No. 3 celebrated its Tenth Anniversary since its original foundation with an impressive program which consisted of songs, dances, and talks. Nearly two hundred persons were present at the ceremonies which was presided over by Sister Avelina Osias, the first worthy matron of the chapter. The history of the chapter was recited by Brother Daniel Limbo, one of the organizers and the second worthy patron. The first patron, Brother Francisco A. Delgado, now Philippine Ambassador to the United Nations, could not be present but sent a message.

As planned by the present presiding officers, Sister Epifania Curameng, worthy matron and Brother Policarpo Aromin, worthy patron, the program turned out to be a friendship night in that so many members of different chapters came to grace the occasion. When the visitors were requested to stand up and be counted, Thirteen Martyrs Chapter No. 4 of Cavite City and Mt. Arayat Chapter No. 11 of Clark Air Base, Pampanga, led in the number of members present with 23 each. There were also large delegations from Rosario Villaruel No. 2, Mayon No. 1, T. M. Kalaw No. 9 and other chapters.

Those present at the celebration were one in their opinion that the tenth anniversary affair was a success due largely to the cooperation of the members who contributed to the fund and donated refreshments.

# *With the Grand Master*

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Six hours and six hundred miles apart, Most Wor. Bro. Macario M. Ofilada, just two days after he was installed Grand Master for 1959-60, showed his capacity for hard work when at high noon on May 2, 1959 he presided at the unveiling of the Abad Santos Marker in Malabang, Lanao and at 6:00 PM of the same day he was at Plaridel Temple ready to march in the Jose Abad Santos Hall to be officially received as Grand Master on his first visitation to his Mother Lodge, Nilad No. 12.

The unveiling was the culmination of years of planning as far back as 1955 when negotiations were started to purchase the lot on which our late Most Wor. Past Grand Master, Jose Abad Santos, fell from the bullets of the Japanese, at the outskirts of Malabang, Lanao. During the term of Most Wor. Bro. Hick, the purchase of the lot was consummated and several brethren, among them Wor. Bro. Joseph Lim So, were commissioned to prepare the ground and erect the marker. The famous sculptor, Guillermo Tolentino, was commissioned to carve the bas relief of the bust of Most Wor. Bro. Abad Santos in bronze. The brethren living in and near Lanao had everything ready for the unveiling on the seventeenth anniversary of the martyrdom of Bro. Abad Santos.

Among those in the Grand Master's party are: Mrs. Ofilada, Most Wor.

Bro. Munnariz, Rt. Wor. Bro. Gregorio Robles, Wor. Bros. C. M. Picache and Bob Jordan, Bros. Tom Powers, Eulogio Nadal, Benjamin Cortes and Ponciano Jacinto. Some De Molay boys in the party are: Ramon Laconico, Elmer Gamiao, Emmanuel Ago, Ignacio Sebastian, and Carlos Ofilada. The party was joined by brethren from Sarangani Lodge No. 50 Kutang Bato Lodge No. 110 and others at the site of the marker. There were over a hundred people there that day who braved the noon-day heat to be present at so solemn a ceremony and listen to meaningful addresses by the Grand Master, Rt. Wor. Bro. Robles, Bro. Bob Jordan, and Bro. Benjamin Cortes.

Later in the evening at Plaridel Temple, the first official visitation made by the Grand Master, which according to custom should be to his Mother Lodge, was one of cordiality and conviviality. The Grand Master was at home with his brethren and their families. The social part of the program was presided over by Wor. Bro. Jose E. Racela and consisted of songs and dances. The dances, such as the tiniklin, Pandango sa ilaw, curacha, and others attracted the audience. Wor. Bro. C. M. Picache, the Master of the Lodge, gave the opening remarks while Grand Master Ofilada closed the program with an inspiring heart-to-heart talk.

# Editorial Comments - - -

## THIRTY-SIX YEARS OF THE CABLE TOW

With the issue before this, The Cable Tow completed thirty-six years of Masonic Journalism in the Philippines, and with this issue it begins its thirty-seventh year. The "Vol. II New Series" on the front cover and the masthead was placed as a matter of necessity to identify the change from monthly to quarterly—since July 1958.

Nonetheless, the aims on which this magazine was founded in 1923 at the instance of Most Wor. Bro. Frederic H. Stevens, the Grand Master at that time, continue to be the same aims that guide the publication of this magazine to this day. So shall the aims be in the future.

## PERSECUTED YET PROSECUTING

In this issue, two articles telling about the local and universal persecutions of Masonry are printed. Bro. Alfredo Samson, who now lives in Iloilo City, tells about persecutions of Masonry (pp. 17-21) from the past to the present. Rev. Fr. Ambrose Coleman writes about the reasons why Masons in the Philippines (pp. 25 & 26) were persecuted at the time of the Revolution. We add that Masons in the Philippines are still persecuted.

And yet, the Craft continues to prosecute or carry on its avowed objectives of brotherly love, relief, and truth for the brotherhood of man under the Fatherhood of God. With these objectives, the fraternity is indestructible.

## ON THE NOLI-FILI LAW

There is no doubt that the Noli-Fili Law is being flouted in certain circles,

mostly the sectarian schools which originally were strong in their opposition to the bill before it was passed into law. We would advise them to obey the law for to obey is better than to sacrifice.

We are reprinting an editorial of *The Evening News* anent the flouting:

"House Leaders have become perturbed over confidential reports reaching them that the Rizal Law, popularly known as the Noli-Fili Law is being violated rampantly by certain institutions of learning. So disturbing are the reports that the House Committee on Education, headed by Congressman Enverga, has decided to initiate a full-scale investigation of the matter.

"How the schools, many of them sectarian, have been circumventing the statute is apparently very simple: the institutions concerned merely "ghost" Noli-Fili classes which are assembled only when inspectors of the Bureau of Private Schools come around. The cleverness of the stratagem probably is the reason for the schools' having escaped detection by the school inspectors so far.

"Yet, since the law must be respected, the Bureau of Private Schools must take positive steps to compel institutions of learning to obey the Rizal Law. If to uphold the law the Bureau of Private Schools needs more personnel to inspect schools, or to man its intelligence arm, it must by all means secure them. If more funds are needed for these additional personnel, enough funds must be diverted to this important aspect of the Bureau's work. For the law must be upheld if only to make

sure the ideals Rizal stood for are transmitted to the youth.

"The Noli-Fili law was aimed at enhancing the nationalism by making the youth aware of its heritage to the National Hero as found in the famous "Noli Me Tangere" and "El Filibusterismo." Although, as Rizal himself admitted in his famous letter to Ferdinand Blumentritt, the two works are not without blemish as literary works, they contain in essence Rizal's message to his countrymen. The two novels, therefore, are worth knowing—for the youth must have a link with the great mind of our glorious past.

"Thus there seems to be no plausible reason to flout the Rizal Law, unless the institutions of learning referred to in the report reaching Congress are anti-Filipino. This is, therefore, something which our lawmakers must look into. For, certainly, the youth in schools, both public and private, must not be deprived of the chance of having even only a casual acquaintance with the novels of the Great Malayan."



### THE "WHO'S THIS BROTHER" ARTICLE

For lack of space in the April 1959 issue we were unable to identify for our readers the author of "The Religious Element in Freemasonry" printed in our January 1959 issue.

We desire to introduce to those of our readers who do not know him personally Bro. Albert E. Tatton, the author of the aforementioned article, the products of whose pen were read with interest and profit by the Masons of this Grand Jurisdiction. Bro. Tatton showed much ability and great zeal in

reading up on Masonic subjects and giving his Brethren the gist of what he has read, in articles written in a clear and lucid style. He is author, among other articles, of "Old Masonic Documents" (Cabletow, Vol. III, p. 130); "The Badge of a Mason" (Vol. II, p. 164); "Free masonry, The Original Religion of Man" (III, p. 240); "Symbolism of the Degrees of Freemasonry" (III; p. 270); "What it means to be a Freemason" (III, p. 292); "The V. of the S.L." (IV, p. 52); "Masonic Knowledge" (IV, p. 180); "A Brief Study in Masonic Symbolism" (IV, p. 235, and V, p. 5); "The Religious Element in Freemasonry" (V, p. 47); "The Bible and Its Relation to Freemasonry" (V, p. 72); "The God of the Bible," etc.

Born in Toronto, Canada, Bro. Tatton arrived in the Philippines as a member of Co. "F," 17th U.S. Infantry, in September, 1899. After the expiration of his enlistment, he worked eleven years for the Insular Government, having been employed successively in the Bureaus of Audits, Navy, and Constabulary. In 1913 he once more entered the service of the Military, this time in a civil capacity. In August, 1916, he was appointed an Army Field Clerk and in April, 1926, a Warrant Officer in the U.S. Army, in which capacity he was employed in the Department Adjutant's Office at Fort Santiago.

Bro. Tatton was made a Mason in Lodge Perla del Oriente, No. 1034, S.C., Manila, P.I., early in 1924, and transferred to Cosmos Lodge No. 8 in April 1926. His articles are eloquent evidence that he has made a deep study of Masonry during the years that he has been a member of our Fraternity.

# Lodges Chartered - - -

First lodge under dispensation to be constituted as a regular lodge is the Pagadian Lodge No. 153 at Pagadian, Zamboanga del Sur. The Grand Master, MWB Macario M. Ofilada, in company with MWB Esteban Munariz, Grand Secretary, RWB's Juan S. Alano and Hermogenes Oliveros, flew to Pagadian on May 29, 1959 to constitute the lodge in a public ceremony held in the lodge hall in the town.

Brethren from Mt. Apo Lodge No. 45, Mt. Malindang Lodge No. 130, Maguindanaw Lodge No. 40, and others from various lodges in the vicinity as well as prominent citizens of the town of Pagadian led by Governor Ebarle and Mayor Sabellano were in attendance.

Reports have it that the affair was considered a big doing in the most progressive town of south Zamboanga. The brethren in the town are to be congratulated for their efforts at organizing a lodge there and spreading the teaching of Masonry in the area.

Manuel Roxas Lodge No. 152 was constituted on June 22, 1959 at 5:30 P.M. in the Jose Abad Santos Hall of Plaridel Temple by Most Wor. Bro. Macario M. Ofilada, Grand Master, with the assistance of other Grand Lodge Officers. The ceremonies of constitution were well-attended by the members, most of whom are working in the Bureau of Internal Revenue, their families, friends, and brethren from other lodges. After the constitu-

tion, the officers elected and appointed were installed in due and public form.

Among the speakers in the installation program were Commissioner Jose Aranas of Internal Revenue and Congressman Gerardo Roxas of Capiz, son of Wor. Bro. Roxas after whom the lodge is named. The address of welcome was given by Wor. Bro. Marcelo C. Santiago, master of the lodge, and Most Wor. Bro. Ofilada gave the closing remarks. After the installation ceremonies, the guests gathered at the Newton C. Comfort Hall for dinner.



## LODGE UNDER DISPENSATION

Cotabato, unquestionably the biggest province in the country and the rice granary of Mindanao island, is living up to a reputation of bigness when in their usual way, brethren living in the Ala valley decided to organize the second lodge in the province with the town of Tacurong as the site of the new lodge.

The dispensation to the brethren living in the area to form a lodge and initiate, pass, and raise worthy and well-qualified persons into the Craft was signed by Grand Master Ofilada on May 7, 1959. Henceforth, the brethren granted the authority will work hard to increase their number and it is hoped that before the Grand Lodge year is over, they will be ready for their permanent charter.



*One of the most wonderful things that happened in our NAUTICALUS program was that everybody knew it was going to fail — so they let us completely alone and we were able to do the job.*

— Admiral H. G. Rickover.

# MASONIC DISTRICTS RE-ORGANIZED

## Masonic District No. 1

Rt. Wor. Bro. LUTHER B. BEWLEY,  
Deputy Grand Master  
Plaridel Masonic Temple

1. Bagumbayan No. 4
2. Island Luz Minerva No. 5
3. Biak Na Bato No. 7
4. Nilad No. 12
5. Walana No. 13
6. Dalisay No. 14
7. Sinukuan No. 16
8. Araw No. 18
9. Dapitan No. 21
10. Jose Rizal No. 22
11. Batong Buhay No. 27
12. Zapote No. 29
13. Luzon No. 57
14. Kasilawan No. 77
15. Taga-Ilog No. 79
16. F. D. Roosevelt Memorial No. 81
17. High Twelve No. 82
18. Hiram No. 88
19. Service No. 95
20. Keystone No. 100
21. Noli Me Tangere No. 148
22. Manuel A. Roxas No. 152

## Scottish Rite Temple

23. Manila No. 1
24. Corregidor-Southern Cross No. 3
25. Cosmos No. 8
26. St. John's No. 9
27. Mt. Lebanon No. 80
27. Mencius No. 93

## Masonic District No. 2

Rt. Wor. Bro. FRANCISCO Z. REYES,  
District Deputy

1. Mabini No. 39
2. Isabela No. 60
3. Gonzaga No. 66

## Masonic District No. 3

Rt. Wor. Bro. GUILLERMO  
BONGOLAN, District Deputy

1. Magat No. 68
2. Cagayan Valley No. 133
3. Nueva Vizcaya No. 144

## Masonic District No. 4

Rt. Wor. Bro. RUPERTO R. VISAYA,  
District Deputy

1. Laoag No. 71
2. Vigan No. 63
3. Abra No. 86

## Masonic District No. 5

Rt. Wor. Bro. MARCELINO T.  
VIDUYA, District Deputy

1. Union No. 70
2. Baguio No. 67
3. Pangasinan No. 56
4. Agno No. 75
5. Bontoc No. 140

## Masonic District No. 6

Rt. Wor. Bro. DOROTEO M. JOSON,  
District Deputy

1. Cabanatuan No. 53
2. Memorial No. 90
3. Nueva Ecija No. 73

## Masonic District No. 7

Rt. Wor. Bro. DONALD O. THURNAU,  
District Deputy

1. Malolos No. 46
2. Pampanga No. 48
3. Leonard Wood No. 105
4. Isagani No. 96
5. Victory No. 116

**Masonic District No. 8**  
Rt. Wor. Bro. PURISIMO RAMOS,  
District Deputy

1. Zambales No. 103
2. Pinatubo No. 52
3. San Marcelino No. 141
4. Lincoln No. 34
5. Bataan No. 104

**Masonic District No. 9**  
Rt. Wor. Bro. AMANDO D. YLAGAN,  
District Deputy

1. Quezon City No. 122
2. Rafael Palma No. 147
3. Silanganan No. 19
4. Labong No. 59
5. Muog No. 89
6. Markina No. 119
7. Teodoro M. Kalaw  
Memorial No. 136
8. King Solomon No. 150

**Masonic District No. 10**  
Rt. Wor. Bro. TEODORICO A.  
JIMENEZ, District Deputy

1. Cavite No. 2
2. Bagong Buhay No. 17
3. Bagong Ilaw No. 97
4. Ibarra No. 31
5. 5. Primera Luz Filipina No. 69
6. Pintong Bato No. 51
7. Pilar No. 15
8. Mt. Mainam No. 49
9. Indang No. 115

**Masonic District No. 11**  
Rt. Wor. Bro. MARCIANO C.  
EVANGELISTA, District Deputy

1. Pinagsabitan No. 26
2. Malinaw No. 25
3. Makiling No. 72
4. Batangas No. 35
5. Sixto Lopez (Batulao)  
No. 129
6. Tamaraw No. 65

**Masonic District No. 12**  
Rt. Wor. Bro. CIRILO D.  
CONSTANTINO, District Deputy

1. Kalilayan No. 37

2. Jose Abad Sato No. 43
3. Balintawak No. 28
4. Rizal No. 20

**Masonic District No. 13**  
Rt. Wor. Bro. DAMACENO J. AGO,  
District Deputy

1. Camarines Norte No. 107
2. Isarog No. 33
3. Julian Ocampo No. 146
4. Mayon No. 61
5. Bulusan No. 38

**Masonic District No. 14**  
Rt. Wor. Bro. PANTALEON A.  
PELAYO, District Deputy

1. Iloilo-Acacia No. 11
2. Kanlaon No. 64

**Masonic District No. 15**  
Rt. Wor. Bro. FIDEL FERNANDEZ,  
District Deputy

1. Makabugwas No. 47
2. Mt. Huraw No. 98

**Masonic District No. 16**  
Rt. Wor. Bro. SERAFIN L. TEVES,  
District Deputy

1. Mactan No. 30
2. Cebu No. 128
3. Dagohoy No. 84
4. Mt. Kaladias No. 91

**Masonic District No. 17**  
Rt. Wor. Bro. ANICETO BELISARIO,  
District Deputy

1. Maguindanaw, No. 40
2. Maranao No. 111
3. Mt. Malindang No. 130
4. Pagadian No. 153

**Masonic District No. 18**  
Rt. Wor. Bro. ROMAN O. TESORO  
District Deputy

1. Saragani No. 50
2. Davao No. 149
3. Kutang Bato No. 110
4. Mt. Matutum, U.D.

**Masonic District No. 19**  
Rt. Wor. Bro. JOSE L. ARANETA,  
District Deputy

1. Mt. Apo No. 45
2. Basilan No. 137
3. Budaho No. 102

**Masonic District No. 20 (Guam)**  
Rt. Wor. Bro. BOB MURPHY,  
District Deputy

1. Charleston No. 44
2. Milton C. Marvin No. 123

**Masonic District No. 21 (Okinawa)**  
Rt. Wor. Bro. ELMER D. RASTORFER,  
District Deputy

1. Okinawa No. 113
2. Coral No. 142

**Masonic District No. 22 (Japan)**

1. Yokosuka No. 120
2. Aomori No. 139
3. Kanto No. 143
4. Rising Sun No. 151



Pinning of Distinguished Service Medal of the General Grand Chapter R.A.M. on Ex. Comp. Godofredo P. Ricafort by Sister Barbara Haig. Presentation was made by Most Ex. Comp. Jose M. Estacion (extreme left) in the presence of Most Ex. Grand High Priest Lloyd Haig and members of the Eastern Star, Plaridel Masonic Temple, Manila, May 1, 1959.

## York Rite Grand Bodies Celebrate Rizal Day

Continuing a tradition started several years ago, the York Rite Grand Bodies of the Philippines, celebrated on June 19, 1959 a commemoration of the 98th birthday anniversary of the late Bro. Jose Rizal. The literary-musical program was presided over by Rt. Wor. Bro. Nicanor E. Santos, present Grand High Priest of the Order and had as Master of Ceremonies, Wor. Bro. Primo I. Guzman, Past Grand High Priest.

The opening prayer was offered by Wor. Bro. Pedro Francisco and the closing prayer, by Rt. Wor. Bro. Teodorico Jimenez. The main address was given by Most Wor. Bro. Macario M. Ofilada, Grand Master and Wor. Bro. Henry E. Gilhouser, Grand Secretary of the Supreme Council of Scottish Rite Masons in the Philippines gave a few remarks in representation of the Supreme Council.

The musical numbers were given by Mary Carrillo, violinist; Gloria Daisy Carrillo, pianist; Rodolfo Reyno, spinto tenor; and Grace S. Melocoton, accompanist. One feature of the program was the showing of a visit to the Washington Masonic Memorial Temple at Alexandria, Washington by slides and tape-recording through the courtesy of Wor. Bro. Teotico, a member of the Order.

*It is not bad for a person to fail,  
but he is a fool who slips down  
twice on the same banana skin.*

Republic of the Philippines  
 Department of Public Works and Communications  
**BUREAU OF POSTS**  
 Manila

**SWORN STATEMENT**  
 (Required by Act 2580)

The undersigned, **MACARIO M. OFILADA**, Editor-in-Chief of **The Cable Tow**, published quarterly in English, at 1440 San Marcelino, Manila, 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.

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Editor, Macario M. Ofilada .....	1440 San Marcelino, Manila
Managing Editor, N. B. Melocoton .....	1440 San Marcelino, Manila
Business Manager, Jose Domingo .....	1440 San Marcelino, Manila
Owner, Grand Lodge of the Phil. ....	1440 San Marcelino, Manila
Publisher, Grand Lodge of the Phil. ....	1440 San Marcelino, Manila
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Grand Lodge of the Philippines ..... 1440 San Marcelino, Manila

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None	None

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1. Sent to paid subscribers .....	10,500
2. Sent to others than paid subscribers .....	None

T o t a l ..... 10,500

(Sgd.) **MACARIO M. OFILADA**  
 Grand Master

SUBSCRIBED AND SWORN to before me this 3rd day of April, 1959, at Manila, the affiant exhibiting his Residence Certificate No. A-0000632 issued at Manila, on Jan. 2, 1959.

(Sgd.) **VENANCIO G. REYES**  
 Post Office Inspector

Act 2580 requires that this sworn statement be filed with the Bureau of Posts on April 1, and October 1, of each year.

**NOTE:** This form is exempt from the payment of documentary stamp tax.

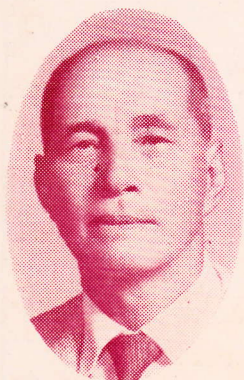
## JOSE ABAD SANTOS CHAPTER INDUCTS OFFICERS

The Jose Abad Santos Chapter, Order of De Molay, which is sponsored by the Philippine Bodies, ASSR, held their induction of officers for the second term of 1959 on July 12—at the Jose Abad Santos Hall of Plaridel Temple.

The incoming officers inducted are: Federico I. Aguir, Master Councilor; Pio E. Caccam, Senior Councilor; Eduardo J. Curameng, Junior Councilor; Victor Rivera, Treasurer; Manuel V.

Estillore, Jr., PMC, Scribe; Florante Escalante, Marshal; Eduardo Crisolago, Senior Deacon; Daniel Quiaoit, Junior Deacon; Manuel Sanchez, Senior Steward; Gil Alapan, Junior Steward; Reuben A. Ganaden, Chaplain; Eleazar Santiago, Almoner; Romulo Yap, Orator; Adolf Borje, Standard Bearer; Jerry Dadap, Organist; Edwin Robinos, Sentinel; Jose Justiniani, First Preceptor; Alfredo Nebres, Jr., Second Preceptor; Romulo Pedralvez, Third Preceptor; Elpidio Pada, Fourth Preceptor; Amor Oribello, Jr., Fifth Preceptor; Homer Ingles, Jr., Sixth Preceptor; and Daniel Estillore, Seventh Preceptor.

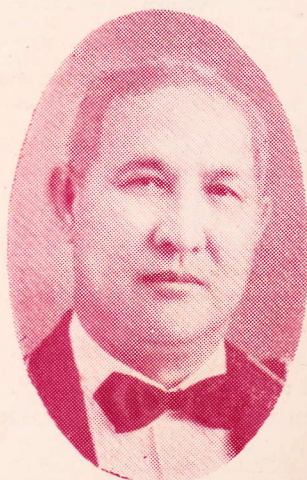
**ELECTED GRAND LODGE OFFICERS  
1959-1960**



RWB Juan S. Alano  
*Grand Senior Warden*



RWB William H. Quasha  
*Grand Junior Warden*



MWB Macario M. Ofilada  
*Grand Master*



RWB Luther B. Bewley  
*Deputy Grand Master*



MWB Howard R. Hick, PGM  
*Grand Treasurer*



MWB Esteban Munarritz, PGM  
*Grand Secretary*