

The Balabalan

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

**“ALL THAT IS NECESSARY
FOR THE FORCES OF EVIL
TO WIN IN THIS WORLD IS
FOR ENOUGH GOOD MEN
TO DO NOTHING.”**

—Edmund Burke

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Grand Master's Message

The Annual Grand Lodge Communication is fast approaching and soon I shall be called upon to render an account of my official acts. In April 1958, I assured you that with your help I would dedicate myself to the cause of Philippine Masonry. I presented to you a program with many objectives and like most goals or horizons, I feel that not all of my objectives have been attained.

I think I can say with sincerity that we have made progress and that the past has been a successful one. But because I have fallen short of some goals, I intend to remain equally active and dedicated and offer my services to the incoming officers, as well as all the brethren of our Grand Jurisdiction.

The past year has been one of the happiest years of my life. My work as Grand Master has been a source of inspiration and joy as well as an opportunity to serve my brethren. It has given me the opportunity to learn, as well as serve and in this respect I feel that I cannot drop my interest in Philippine Freemasonry, because I am about to become a Past Grand Master.

This then is my farewell message for the Cable Tow. To my successor, I wish every joy and happiness as well as the fine support and cooperation I have received this past year. And as I return to the ranks with a spirit of appreciation and gratitude for the honors and joy it has been my good fortune to receive, it will be my desire in the years to come to continue to show my appreciation by continued service to our fraternity and particularly to our Grand Lodge.

God Bless you all!

Faternally,



Grand Master

EDITORIAL COMMENT

STRANGE

"Who is the man who will pick up a stone and hit his own head with it?" This classic saying of Filipinos has passed into a proverb.

Surprisingly, many of our brother Masons do exactly that.

We have in mind an incident related by a ranking Brother that happened during one of his visits to the south. He was house guest of a Worshipful Master. As he and the family sat down to supper, the father noted the absence of his eldest daughter. Upon being sent for, the girl came out of her room to announce firmly that she would not sit at table with Masons.

We can understand the parents' chagrin, but we are wondering how the father felt to discover that his presence in his own house had become an imposition on his daughter.

Like all doting fathers, the W. M. no doubt wanted class and distinction for his daughter. He sent her to an expensive school with that in view. Of course, he must have known also that the school

was run by a religious sect which has elected itself to be an implacable enemy of Masonry. And as expected, the school fed his daughter's mind with ideas about Masons and the Craft so monstrous that the young one piously believed no breach of decorum was bad enough in dealing with Masons however embarrassing and humiliating it may be to her parents.

It is sad to note that in many cases it is only vanity — the desire to be different or to show affluence, real or assumed, that makes parents send their children to expensive sectarian institutions when there are public schools which give as good if not better instruction. The unhappy W. M. has many counterparts among his Brother Masons. They make great sacrifices to keep their children in these sectarian schools where they know for a certainty that their children will be taught to abhor the Masonic Fraternity. In other words, these Brethren deliberately pick the heaviest stone they can find, and with it bash their own heads.

MCN

NOTICE OF ANNUAL MEETING OF THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge of F & AM of the Philippines, a corporation, will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on Tuesday, April 28, 1959, at 4:00 o'clock P.M. for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

ESTEBAN MUNARRIZ
Grand Secretary

The Filipino Struggle For Intellectual Freedom

By *Leopoldo Yabes*

This article by Prof. Leopoldo Yabes, Asst. Head, English Dept., U.P., is presented with pride. Though not a Brother, Prof. Yabes is deeply interested in the preservation of freedom for all, the same interest that we Masons have.

The Filipino struggle for freedom of the intellect has been long and arduous. It has been attended with setbacks and defeats and with some periodic successes. As of today the struggle enters a critical stage and the fight ahead appears to be more arduous than ever because of the cunning and insidiousness of the enemies of freedom. If the struggle is not waged with the dedication and wisdom that it needs, we may yet lose again, maybe for a long period of time, our freedom to think and act for our own selves.

As this piece is intended for people adequately informed on their own history, it should not be necessary to go back to the distant past except to state that the Muslim and Medieval Christian religious systems, which have ruled large portions of the country for about half a millennium, were not noted for any libertarian tradition or intentions. So it was necessary for those who believed in freedom of the mind to work for that freedom under conditions of indifference and even hostility. During the Spanish occupation, ecclesiastical or military censorship was ever on the alert to clamp down on thinking believed to be subversive of the regime.

Interestingly enough, among the first to protest against the enslavement of the intellect were some members of the clergy, notably Pedro Pelaez and Jose Burgos. Of course these men fought for emancipation of the mind not as clergymen but as Filipinos. It was as much for this freedom of the intellect as for the assertion of Filipino nationality that Gregorio Aglipay and Isabelo de los Reyes founded the Philippine Independent church at the turn of the century.

Foremost among the Filipinos who led the intellectual fight against enslavement of the mind during the pre-revolutionary period were Jose Rizal, M. H. del Pilar, and Graciano Lopez-Jaena. It is interesting to note that these were all Masons. Masonry then, it may be said, led in the fight for the emancipation of the Filipino mind during the closing decades of the nineteenth century. After these men died, outstanding intellectuals like Apolinario Mabini, T. H. Pardo de Tavera, Antonio Luna, Cecilio Apostol, Fernando Guerrero, Tomas G. del Rosario, and Felipe Calderon took over and led the fight. Of course, this fight would not have met much success if the Revolution led by Andres Bonifacio and Emilio Aguinaldo—more men of action than of the intellect—had not come and made the atmosphere more conducive to free and independent thinking.

The provision in the Malolos Constitution which makes Church and State separate and which recognizes the free-

dom and equality of religious worship—basic tenets in the American concept of democracy—was very significant because it was adopted by a Congress whose membership was composed almost completely of Catholics. Although the approval was only by a majority of one vote, it was a bold new step, a complete turning back against tradition. The Philippine Bill of 1902, the Jones Law of 1916, the Hare-Hawes-Cutting Act of 1933, the Tydings-McDuffee Act of 1934, and the Constitution of 1935 only affirmed what had been decided in Malolos in 1899.

The principle of separation of Church and State is fundamental to freedom of the mind. The intellectual histories of states with official religions reveal that whatever great thinkers such states may have produced, were made possible because they fought against the crippling influence of the church. Throughout the Spanish regime here the Philippines was not able to produce any great thinker with the possible exception of Rizal, who was a Mason. The case of T. H. Pardo de Tavera may also be cited, but this man began producing his courageous articles only after Spanish rule had been thrown out. Other thinkers like Rafael Palma and Epifanio de los Santos, both born in the 1870's, began to mature only after the opening of the present century. And of course such men as Teodoro M. Kalaw, Vicente Sotto, Fernando Maramag, Ignacio Manlapaz, and Claro M. Recto could not have thrived except under a regime where Church and State are separate and where freedom of religious worship is recognized.

An enumeration of civil rights, first introduced in the Biacnabato and Malolos Constitutions, was expanded into

a Bill of Rights in the Autonomy Act of 1902 and in the Jones Law of 1916, was reiterated in the Independence Bills of 1933 and 1934, and was consecrated in the Philippine Constitution. Even the Constitution of the Japanese-sponsored Republic, promulgated under a totalitarian regime, recognized certain freedoms of the individual.

These civil liberties guaranteed to the individual citizen by the Constitution and laws of the land make possible the development of an atmosphere where the individual can cultivate his faculties to the utmost. They provide the opportunity for the full flowering of the human spirit. It is only in an atmosphere where the fundamental civil liberties are recognized and protected that one may find the fullest opportunity for self-development.

Of course it is to be expected that certain persons and institutions which have never believed in freedom will always try to render innocuous or suppress altogether such civil liberties. They use a variety of devices, strategies, and tactics to achieve their aims. When they find the going rough, they may abandon their project temporarily to resume it again when the times are more auspicious. That's what they actually did during the American regime. No matter how much they disliked the American concept of civil liberties, they found it futile to fight that concept frontally. Besides, this concept seemed to be acceptable to the people, as they observed it in actual practice. With the exception of the abuses the American military perpetrated on portions of the civilian population during the Filipino-American war at the turn of the century and on the dissidents during the early years of the American civil rule, it can be said that on the whole

the American rule respected and protected the civil rights of the people. Even the Republican Party, which was opposed to Philippine independence at an early date, could not publicly deny to the Filipinos the very freedoms the Americans were enjoying. In fact it should be stated that while they doubted our capacity for political independence, they affirmed our right to the civil liberties. It should be said therefore that were it not for the American rule, our struggle for the preservation of our civil liberties could have been lost earlier. As it was, the enemies of these freedoms, realizing the futility of any frontal attack on these freedoms then, chose to lie low to wait for some more opportune time.

The time came during the Constitutional Convention and after the establishment of the Commonwealth. The last overt attempt to nullify the principle of separation of Church and State occurred with the presentation, by a prominent member of the Convention, of a proposal to the Chairman of the Committee on Bill of Rights, to the effect "that in all public schools there shall be prescribed a course in moral ethics or the religion of the parents of the school children, at the option of the parents," for inclusion in the Bill of Rights. The Committee, however, did not include this in its draft on the Bill of Rights. Not to be daunted, the enemies of the separation of Church and State, when the draft of the Constitution was presented for discussion on the floor of the Convention containing the present clause on religious instruction, presented an amendment, as follows: "En todos las clases publicas se incluira entre las asignaturas la moral o instruccion religiosa a opcion de los padres o encargados de los discipulos."

When reminded by other delegates that there was already a law permitting religious instruction in public schools under certain conditions, the delegate who presented the amendment said, "That is precisely what I am opposing, the present provisions of the law."¹ The amendment failed of passage.

But this defeat did not dishearten the opponents of freedom of thought. With the support of the ecclesiastical authorities of the majority sect, a bill was passed by the First National Assembly in 1938, "to carry out more effectively the provisions contained in Section 928 of Act numbered 2711, known as the Administrative Code, and in Section 5, Article XIII, of the Constitution, regarding optional religious instruction." When President Quezon vetoed the bill as unconstitutional and contrary to the principle of separation of Church and State, the authorities of the ecclesiastical province of Cebu issued a pastoral letter urging the reenactment of the vetoed bill. This enraged Quezon, who issued a statement in which he said in part:²

I am amazed at the boldness of the metropolitan archbishop and suffragan bishops of the ecclesiastical province of Cebu in taking up at an episcopal conference a matter concerning the constitutional duties and prerogatives of the officials and branches of the Government of the Commonwealth.

I had so far ignored charges made to the effect that the hierarchy of the Catholic Church in the Philippines had instigated and was behind the movement for the enactment of the bill regarding religious instruc-

¹ Messages of the President, Vol. IV, Part I (Manila, Bureau of Printing, 1939), pp. 665-666.
² Ibid.

tion in the Philippines. But the pastoral letter signed by the metropolitan archbishop and suffragan bishops of that ecclesiastical province is an incontrovertible evidence that we did face at the last session of the Assembly, and we do face now, one of the most menacing evils that can confront the government and people of the Philippines, namely, the interference of the church in the affairs of the state. It seems that the archbishop and the bishops who have written this pastoral letter are blind to the lessons of history, including our own during the Spanish regime. Being a Catholic myself, I am less interested in preserving the independence of the church from the state than I am in preserving the independence of the government from the church.

It should not be necessary to remind the ecclesiastical authorities in the Philippines that the separation of the church and state in this country is a reality and not a mere theory, and that as far as our people are concerned, it is forever settled that this separation shall be maintained as one of the cardinal tenets of our Government. The ecclesiastical authorities should realize, therefore, that any attempt on their part to interfere with matters that are within the province of the Government will not be tolerated."

Quezon challenged the opponents of separation of Church and State to bring the question to the people as an election issue, but they did not accept the challenge. They remained silent, biding their time.

Then the war and enemy occupation came. Still they remained silent. It seems they were cowed by a stronger

evil force. When the enemy regime decreed the liberalization of divorce, no vocal opposition came from their direction. But, strangely enough, when the war ended and the regime of freedom was restored once more, these people were again busy sabotaging the very freedoms for which we had fought the war. The old demand for a more effective implementation of the Constitutional provision regarding optional religious instruction in the public schools was again revived. Quezon, their powerful enemy, was dead. The use of Roman Ozaeta's English translation of Palma's biography of Rizal in the public schools was violently opposed and some education officials were accused as Masons. The publication, by the national government, of T. A. Agoncillo's *Revolt of the Masses*, prize-winning entry in a Republic-sponsored contest on the life of Andres Bonifacio, was delayed many times and finally given up because of protests from certain sectarian agencies.

Another fight between the liberal and the reactionary forces was over the Rizal bill. The authors of the bill wanted to imbue our people, especially our youth, with our libertarian tradition, of which Rizal was one of the foremost exponents. The enemies of that tradition fought the bill with all their resources. Happily the Filipino people knew who their real enemy was, and the bill was enacted into law.

In the University of the Philippines a sectarian agency proposed the establishment of a department of religion, and the president of the University, taking the cue, formalized the proposal in a speech on what he called his philosophy of education, made in December 1954 in connection, paradoxically enough, with the bicentennial celebra-

tion of Columbia University the theme of which was, "Man's right to knowledge and the free use thereof."³ In that speech and in some other speeches and messages, instead of coming out in defense of academic freedom, he tried to discredit it. When the Dean of the College of Liberal Arts decided to publish Agoncillo's *Revolt of the Masses* after the failure of the national government to publish it, sectarian opposition was again voiced over the radio and in the press. Complaints were made with the President of the University and with the President of the Republic. Happily so far the complaints have not been entertained. For if outside agencies can succeed in interfering with the academic freedom of the University, then the University is completely lost as a center of learning and becomes a mere propaganda agency for certain vested interests.

At regards the Rizal bill, the University community seems to have been a little more enlightened than other communities. The opposition here was not as strong as it was elsewhere and it was more circumspect. Even some of those who were expected to oppose it violently, remained outwardly non-committal.⁴ Those who opposed the bill, curiously enough, made use of the right of freedom of conscience as their main argument against the bill, a right, by the way, which they don't believe in.

The attack on intellectual freedom is not always direct. Sometimes it assumes subtle and therefore more insidious forms. Sometimes an influential

man with liberal ideas but not well circumstanced financially, is brought out by the offer of a lucrative job. Maybe without knowing it, he soon finds it harder and harder to be assertive on the very freedoms that are the basis of a democratic society, and in the end he will not find it hard to walk the path marked out for him by his benefactor. So one more independent mind is silenced. Sometimes the attack is made as an offer of preferences or arrangements advantageous socially, politically, or economically. The unwary are quite likely to fall for such attractive arrangements. As a matter of fact a considerable number of such people have flourished under such arrangements, but have ceased being respected for their courageous and independent thinking. Some are now with the *nouveaux riches*, some are on the higher echelons of government, some are in industrial and business management, and some are in the highly profitable business called the higher learning. In such fields it is more safe and advantageous to hold no views or hold only views that are harmless. Such people therefore constitute so many more souls lost to the cause of intellectual freedom.

As we said in the beginning, our struggle for intellectual freedom, despite some successes in the past, has not been won. As it is now, it is still an uphill fight. The power and endurance of the enemies of freedom, on the right as well as on the left, are not to be underestimated. Those on the right are perhaps as dangerous as those on the left, if not more so, because they are more socially and intellectually influential and so can be more cunning and insidious. So we should guard against both.

This is no time to despair, though,

³ Vidal A. Tan, *Our Philosophy of Education* (Quezon City, 1954), p. 5.

⁴ The faculty of the College of Liberal Arts, in a meeting held before the passage by the Congress of the Rizal bill, passed a resolution endorsing the bill. Only a few opposed the resolution.

in spite of the not very bright outlook. We can depend on the innate intelligence and sound judgment of the Filipino people. Some of them may now and then be deceived by people who don't believe in freedom. But in due time they will join with the libertarian tradition of intellectual leaders like Rizal, del Pilar, Lopez-Jaena, Mabini, Pardo de Tavera, Palma, Jose Abad Santos, T. M. Kalaw, and Recto; of religious leaders like Burgos, Aglipay, and de los Reyes; of statesmen like Quezon, Osmeña, and Juan Sumulong; of politico-military leaders like Bonifacio, Aguinaldo, Luna, Alejandrino, and Vinzons; and of educationists like Francisco Benitez, B. M. Gonzalez, Camilo Osiás, Vicente G. Sinco, Esteban Abada, and Florentino Cayco. That tradition is bound to prevail over the nihilist and obscurantist traditions. But we should do our utmost to make it prevail soon. That is our sacred duty to ourselves, to our posterity, to our country, and to the cause of democracy.



DISTRICT GRAND LODGE CONVENTIONS

The officers and brethren of the nine lodges composing the First Masonic District under the leadership of Very Wor. Bro. Mariano G. Almeda met in convention on Feb. 21, 1959 at Santiago, Isabela with Cagayan Valley Lodge No. 133 of that town as host lodge. A number of Grand Lodge officers led by the Grand Master motored to Santiago to be present at the convention and to give the main address.

A week after, the Grand Lodge officers flew to the south in Cagayan de Oro City to attend the convention of the Seventh Masonic District under Very Wor. Bro. Jose L. Araneta, on February 27 & 28, 1959.

MEDINA IS COMMISSIONER AND TECHNOLOGIST FOR PAEC

Wor. Bro. Florencio Medina, PM, Quezon City Lodge No. 122 and a full colonel in the Armed Forces of the Philippines, has been appointed a member and technologist of the Philippine Atomic Energy Commission (PAEC). Shortly after he took his oath of office, Wor. Bro. Medina made a hurried trip to Washington on orders of President Garcia to confer with Washington officials re final arrangements for the immediate construction of an atomic reactor plant in Diliman, Quezon City on the edge of the University of the Philippines campus.

While in Washington, Bro. Medina worked hard and far into the night with Washington authorities of the U.S. Atomic Energy Commission on plans for the plant. It will be recalled that for sometime there was doubt as to the construction of the plant in the Philippines, it having been tentatively decided to be built in some other country in Asia.

It is now definitely known that the construction of the plant in Quezon City will commence early in June this year. Machineries for the plant are expected to arrive shortly.

Before his appointment to the PAEC, Bro. Medina was chief of the Research Division of the Armed Forces and part-time professor in the University of the Philippines and other universities in Manila. He is an honor graduate in Chemical Engineering of the State University and has travelled extensively in Europe and the United States for conferences, study and observation on atomic reactor plants and the production of atomic energy for peaceful uses.

History of

Maguindanaw Lodge No. 40, F. A. M.

By Wor. Bro. Antonio T. Cosin, P. M.

The man who had the initiative and chief responsibility for the founding of Maguindanaw Lodge No. 40 was Fulgencio F. Pangan, then a member of Nilad Lodge No. 144.

He was employed with the U.S. Geodetic Survey in Manila with a salary of ₱200.00 a month. Unfortunately, he was desperately addicted to gambling which was rampant there. With the hope that he might rid himself of the evil, he sought transfer to Cagayan as clerk of the court of first instance; knowing beforehand that the salary attached to this office was only ₱150.00. However, this self-imposed reduction of ₱50.00 in salary was a sacrifice he was willing and glad to make, if only to attain his desire for a change of atmosphere.

On his first trip to Cagayan in December 1910, we were fellow passengers on the "S.S. Robert Poizat" and we happened to occupy the same cabin. This was how he came to explain to me his predicament and, also, his plan to found a masonic lodge here.

Soon after his arrival, he discovered that there were three master masons residing in Cagayan; namely, Nicolas Capistrano, Isidro Vamenta, and Emilio Pineda, all of Nilad Lodge. Armed with the necessary authority, he organized a so-called "Triangulo" and started initiating, passing and raising applicants. By July 14, 1911, incidentally a date coinciding with the fall of the Bastille, an event so mo-

mentous in the cause of liberty, a lodge under dispensation held its first formal meeting. Present were: F.F. Pangan, Emilio Pineda, Isidro Vamenta, and Nicolas Capistrano, master masons; Apolinar Velez, Uldarico Akut and J. Roa Valdeconcha, fellowcrafts; Ricardo Reyes and Celedonio Abellanosa, apprentices. A third apprentice, Nemesio Chavez failed to attend due to illness.

The need to establish a masonic lodge in Cagayan was discussed at this meeting. Let us listen to Brother Isidro Vamenta speak on the proposition in his florid Spanish: "*Yo creo que hasta es inutil que se pregunte todavia a los queridos hermanos aqui presentes, porque supongo que todos estan muy dispuestos a llevar al terreno de la realidad tan hermosa idea; I believe that it is even unnecessary to ask yet the beloved brethren here present, for I presume that all are determined that such a brilliant idea be brought into concrete form.*" The proposal was approved.

The name of the proposed lodge was taken up next. Pineda proposed "Nicuban" the name of a native non-conformist of Butuan; Vamenta proposed "Minda", seconded by Apolinar Velez; Roa Valdeconcha suggested that instead of Minda it be Mindanao; and Capistrano proposed "Bitoon". Except for one, all voted that the name be "Maguindanao". (Note: At a meeting held on August 17, it was decided that the name be written as "Maguindanaw").

At the meeting of July 16, the following were elected as the first officers of the lodge under dispensation: Fulgencio F. Pangan, Master; Isidro Vamenta, Senior Warden; Emilio Pineda, Junior Warden; Nicolas Capistrano, Orator; J. Roa Valdeconcha, Secretary; Nemesio Chavez, Treasurer; Uldarico Akut, "Expert", Ricardo Reyes, Almoner; Apolinar Velez, Master of Ceremonies, and Celedonio Abellanosa, Tyler. They were installed on the following day.

Fulgencio Pangan was a perfect gentleman and a thorough mason who believed and practiced the principles of masonry, whom it was a privilege to know. Because of his kindly, amiable disposition, he was made to order for the task he had set his heart to accomplish. It is thus pathetic in the extreme to note in this truncated narrative that he did not live to see the lodge which he had so fondly and zealously striven to found chartered. He would indeed be a very happy man had he lived to know that the lodge of his creation branched out from Cagayan to Lanao and thence to Misamis Occidental, and that the institution so dear to his heart has taken root firmly throughout Mindanao, down to Basilan and Sulu. He presided for the last time at the lodge meeting held on March 26, 1912, and after that Apolinar Velez took over as acting master. But fully one year had elapsed before another meeting was held on March 26, 1913.

At this meeting, three important steps towards the constitution of the lodge were definitely taken. Agreeably to instructions from the Regional Grand Lodge, 1) Brothers Nemesio Chavez and Mariano Velez were raised to the degree of master mason; 2) Brother Apolinar Velez was elected

Worshipful Master; and the newly raised brothers, Nemesio Chavez and Mariano A. Velez, Senior and Junior Wardens; and 3) the lodge was lawfully installed by Ramon Vanta, Manuel Villavicencio and Simon Arlante, all of Sinukuan Lodge No. 272, who had been duly commissioned for the purpose, and was subsequently granted a charter as "Maguindanaw Lodge No. 334". After the Grand Lodge of the Philippines was constituted, following the fusion of the Philippine Lodges under the Grand Orient of Spain and the American Lodges here under the Grand Lodge of California, it was granted a new charter on February 13, 1917, to be known as Maguindanaw Lodge No. 40. It continued to work in the ritual of the Scottish Rite used by the Grand Orient of Spain until 1922 when the Grand Lodge sent Brother Francisco Gumila Carag, Grand Lodge Instructor, to instruct us in the York Rite, ("Cal") which it had previously adopted for use by the subordinate lodges.

From the time F. F. Pangan and the "Triangulo" started initiating, passing and raising affiliates in 1911 to the institution of the lodge on March 26, 1913, its membership was composed of the following; F. F. Pangan who presided at every meeting and was worshipful master of the lodge under dispensation, former employee of the U. S. Geodetic Survey and then clerk of the court of First Instance; Nicolas Capistrano, lawyer, founder and professor of the short-lived Colegio Cagayano, military governor and general of the revolution, assemblyman, senator, judge of first instance and land owner; Isidro Vamenta, lawyer, assistant fiscal province of Cebu, assemblyman, and secretary of the defunct Department of Mindanao and Sulu; Emilio Pineda,

lawyer, governor of the Province of Agusan, and land owner; Apolinar Velez, major in the Revolution, provincial secretary, twice provincial governor, and clerk of the court of first instance; Ricardo Reyes, provincial governor and land owner; Uldarico Akut, notary public, presidente municipal of Cagayan; C. T. Abellanosa, deputy, Office of the Provincial Treasurer, deputy governor, and farmer; Juan Roa Valdeconcha, lieutenant in the revolution, justice of the peace, member of the provincial board and provincial governor; Nemesio Chavez, prominent businessman and land owner; Manuel A. Roa, first and only personado from Misamis to the U. S., supervising teacher and acclaimed professor of mathematics in the College of Agriculture, U.P.; Cayetano Pacana, capitan municipal of Cagayan, major in the revolution, prominent businessman and land owner; Tirso Neri, biggest merchant in Cagayan, municipal president and liberal supporter of the revolution; Eutiquio Damilas, notary public and member of the provincial board; Victorino Chavez, businessman and land owner; Nemesio Yamomo, municipal treasurer, Cagayan, and Isabelo de Silva, provincial treasurer of Misamis and Pampanga provinces.



We are grateful to Wor. Bro. Eduardo L. Claudio for furnishing the materials for "Masons in the Constitutional Convention", January 1959, pp. 90 & 91. Wor. Bro. Claudio was Worshipful Master of Batangas Lodge No. 35 when the Constitutional Convention met. Through his initiative, the brethren in the Convention gathered for a fraternal banquet.

—Editor

WORTH KNOWING

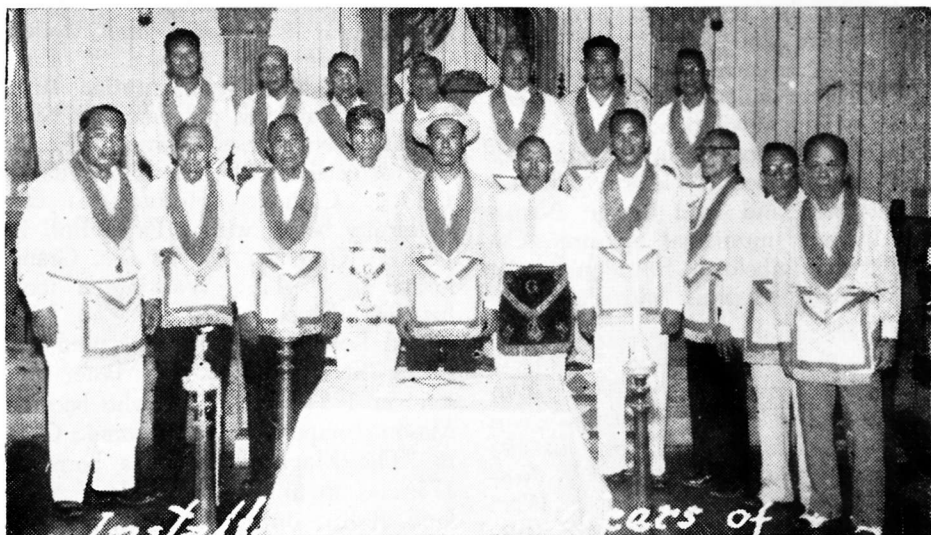
In President Eisenhower's Cabinet are five Masonic brothers: Charles E. Wilson, Secretary of Defense; Wilbur Brucker, Secretary of the Army; Arthur Summerfield, Postmaster General; Fred Wheaton, Secretary of the Interior; and Sinclair Weeks, Secretary of Commerce. In the Supreme Court are Earl Warren, PGM; Chief Justice Tom Clark; and Harold Burton. In Congress, there are 96 senators, 54 of whom are Masons. In the House of Representatives are 212 Masons compared to 223 who are not. In the various States, 33, of the 50 governors are Masons. In House of Representatives of the State of Connecticut, Mrs. Ruth A. Jones is a Past Most Worthy Grand Matron of the General Grand Chapter of the Order of Eastern Star.

* * *

The year is 1717... the Mother Grand Lodge was formed in England... Anderson's Constitutions—first Masonic Book—was published six years later... Henry Price received authority as Provincial GM of Massachusetts in 1733... Catholic objections to our Fraternity began with a Papal Bull in 1738... Germany had its first Grand Lodge in 1741... Washington took his first degree in 1752... an Irish Grand Lodge certificate first used the words "Sublime Degree of Master Mason" in 1754... Mozart, who became Mason, composer of the Masonic Opera "The Magic Flute" was born in 1756... up in the highlands of Scotland, Robert Burns, a Mason, the poet who immortalized "The Mystic Tie" was born in 1759... Boston brethren recessed from lodge and put on the famous "Tea Party" in 1772... Paul Revere rode in 1775... America got her independence on July 4, 1776.



Officers of PINTONG BATO LODGE No. 51 F & AM of Bacoor, Cavite for the year 1959. Front row L-R W. B. Gregorio Samoy (PM) — Custodian of Work, Javino Bajet, Bible Bearer, W. B. Lucio Idelfonso (PM) — Auditor, Second row L-R Charles C. Oakes-Jr. Steward, Luis Santos-Chaplain, Arturo Felipe-Standard Bearer, W. B. Idelfonso Vergara (PM) — Tyler, Donald L. Huffman-Marshal, Brigido Sarino-Almoner, Juan Bautista-Organist, and Geo. Theo. Sluder-Sr. Steward. Third row L-R Evaristo del Mundo-Sr. Deacon, Ricardo Inocentes-Sr. Warden, W. B. Apolonio Barcega-Master, Melecio Alejandro-Jr. Warden, W. B. Mario C. Balmaceda (PM)-Sec., and Fortunato Magat-Jr. Deacon.



OFFICERS OF BALINTAWAK LODGE NO. 28, F & AM, GUMACA, QUEZON
 They are: (L TOR) Dionisio Barrios, J.S.; Wor. Bro. Eustacio I. Villafuerte, Treas.; Wor. Bro. Vicente Tan, Master; Wor. Bro. Gregorio Defeo, Junior Grand Steward; Bro. Victor Mendoza, J.W.; Wor. Bro. Victoriano Tanafranca, Sec.; Wor. Bro. Pedro Luna, Orator; Bro. Severino Pulga, S.S. Second row, same order; Bro. Restituto Tanada; Wor. Bro. Gregorio Balencerina, Almoner; Wor. Bro. Pio Sartin, Marshal; Wor. Bro. Teofilo Olivera, Chaplain; Bro. Co Hing Hon, Auditor; Bro. Serapio Dapilos, S.D.; Bro. Meliton Tanada, Tyler.
 Wor. Bro. Lauro Dizon installed the Officers of Balintawak Lodge No. 28 while Wor. Bro. Gregorio Defeo duly proclaimed them on January 10, 1959.

Order of Job's Daughters

For teen-age girls between twelve and twenty years, the International Order of Job's Daughters gives varied opportunities in character-building through its cooperative activities, its ritualistic work and lectures. The greater portion of its ritualistic work is based on the book of Job in the Bible, indicating that through life from early childhood to old age, people encounter trials and tribulations which must be met and overcome.

The purpose of the Order is to band together girls of Masonic relationship for moral and spiritual development by teaching them greater reverence for God and the Holy Book, love of country, and deeper respect for parents and elders. They gain training in working together through their meetings in the bethel, in work projects, in charity work, and in fund-raising for such charity work. They also gain experience in social contacts through their entertainments which are in keeping with the high ideals of the Order. All their activities are supervised by adult members who compose the Bethel Guardian Council.

The Order was founded by Mrs. Ethel T. Wead Mick in Omaha, Nebraska on October 20, 1920 by authority of Mrs. Anna J. Davis, Grand Matron, and Mr. J. E. Bednar, Grand Patron, of the Order of the Eastern Star in the State of Nebraska. Mr. J. B. Fradenburg, Grand Master of Masons of Nebraska, also authorized the organization of the Order. Mr. T. L. Coombs and Mr. B. F. Thomas, both 33° Masons of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdic-

tion, U.S.A., helped greatly in the founding of the Order.

The basic organizational unit of the Order is the Bethel, which at present as in Biblical times means "holy place". A bethel is composed of daughter-members and adults which belong to the guardian council. Membership in a bethel is limited to girls with Masonic relationships: sisters, daughters, granddaughters, great-granddaughters, nieces, and grand-nieces, of Master Masons. At the time a girl applies for membership in the order, the Master Mason on whom the relationship is based must be in good standing; or, if gone to his reward, must have been in good standing when he went ahead.

There are other higher or bigger organizational units of the Order. The Grand Bethel which roughly corresponds to a Grand Lodge, is composed of ten or more bethels which decide to organize a grand bethel in a state, territory or country. The highest body of the Order is the Supreme Guardian Council which is composed of grand bethels and bethels not yet under grand bethel jurisdiction. At this writing, Supreme Guardian of the Order is Mrs. Sylvia K. Benedict, PHQ, and the Supreme Secretary is Mrs. Sharlot Avery Swem, PHQ, PSG. Headquarters of the Order is in Berwyn, Illinois.

Possibly the youngest bethel of the Order is Bethel U. D., Manila, which was instituted at Plaridel Temple on February 15, 1959 with Mrs. Benedict, Supreme Guardian, as the instituting and installing officer. The youngest grand bethel is the one in Australia



Mrs. Sylvia K. Benedict

which was instituted in Brisbane in March 1959, also with Mrs. Benedict as instituting and installing officer.

Since the Order was founded some thirty-nine years ago, thousands upon thousands of women have been in its rolls and presently they hold positions of importance in their communities or country, to say nothing of the wonderful work of the Order among its present members. There are now twenty-six grand Bethels in the United States, three in Canada, and one in Australia. In addition, there are Bethels under supreme Bethel jurisdiction. There are fourteen in the United States, ten in Canada, two in Hawaii, and two in the Philippines.

MASONIC TEMPLES; CORNER-STONES LAID, DEDICATED

The Grand Lodge Year, 1958-'59, saw the Grand Master pleased with the building program he prescribed when he was installed in April 1958. Two Lodge temples were dedicated; Baguio Lodge No. 67 in Baguio City in September 1958 and Mayon Lodge No. 61 in Legaspi, Albay on January 30, 1959. In spite of pressing business in the Grand Lodge, the Grand Master took time to go to these places to help in the dedications.

Two lodges in Okinawa, No. 118 and Coral No. 142, decided to build an appropriate lodge hall for the two lodges and the Grand Master flew to the island to lay the cornerstone or as he put it, "to slip the cornerstone in a building that is half-finished" on January 10, 1959, and in a few weeks it will be ready for dedication at least before the Annual Grand Lodge communication this month. Grand Master Hick also flew to Naga City to lay the cornerstone of the lodge hall of Mount Isarog Lodge No. 33 on January 22, 1959.



BIRTHDAY FOR TWO

It happens once in a great big while. The birthday of the Grand Master and the Deputy Grand Master, ten inches shorter but ten years older, was celebrated on March 8, 1959, in the Jose Abad Santos Hall of Plaridel Temple with a literary-musical program. A big crowd of Masons and their families attended the affair and representatives of blue lodges and related Masonic organizations gave greetings to Most Wor. Bro. Howard R. Hick and Rt. Wor. Bro. Macario Oflada, who shared the honors and thanked the greeters and participants in the program.

Among those who participated are: the Welfareville All-Girl String Band, DeMolay Quartet, the Masonic Glee Club, Wor. Bro. Demetrio Quintana, Mr. Lucio Pineda, Bro. Jose Luis Archilla (Chino Santos) and his Band, Miss Sonya Ortiz, Mrs. Celerina Cayabyab, Mr. Mario Cabreza, Mrs. Andrea Ofilada Veneracion, Wor. Bro. Alvaro Martinez, Wor. Bro. Pedro Francisco, Sister Pilar R. Gonzalez, Wor. Bro. Thomas Loft, the Quintana Sisters, Most Wor. Bro. Antonio Gonzalez, Miss Dolores A. Laconico, II and others.

Our Grand Junior Warden

Rt. Wor. Bro. Juan S. Alano, our Grand Junior Warden, is a man and Mason of many accomplishments, the attainment of which is ascribed to diligent and painstaking work. He is a farmer, businessman, lawyer, and statesman. But best of all, he is a philanthropist.



Rt. Wor. Bro. Juan S. Alano

Rt. Wor. Bro. Alano was born on February 8, 1891 in Malolos, Bulacan, but counts himself a Basileño or Zamboangueno, for it is there where he set up his family, his extensive farms, and varied businesses since 1914.

He is the holder of a commerce degree from Ateneo de Manila, an A. B. degree from the University of Santo Tomas, and is a member of the Philippine Bar without having to earn a law degree. He passed the Bar Examinations in 1914 after a few years of clerkship in a government office where

knowledge of the law was required; hence a law degree was not required of him to take the examinations.

After admission to the Bar, he was appointed assistant attorney in the Department of Mindanao and Sulu. In 1916, he resigned his government position and engaged in private practice until 1935 when he entered politics. He was a member of Congress from 1935 to 1949 when he left it for good to devote his entire time to his farms and business enterprises. He heads the Juan S. Alano, Inc. which has interests in shipping, copra, electric and ice services, rubber, and timber. One enterprise which gives him the most enjoyment is his Basilan General Hospital which losses money but saves lives and gives health to the people of the island city of Basilan. In addition, he is a trustee of Brent Hospital in Zamboanga City. He holds a citation from the Red Cross and Rotary club for outstanding services in community work.

Bro. Alano was made a Mason in Mount Apo Lodge No. 45, F & A M in 1919 and served his lodge as Worshipful Master in 1924 and again in 1934. In 1953 he organized Basilan Lodge No. 137 in Basilan City and served as its first Worshipful Master.

As a Scottish Rite Mason, he is a member of Philippine Bodies, attaining the 32° in 1948. In 1954 he received the rank and decoration of Knight Commander of the Court of Honor; one year later he was coroneted 33°, Inspector General Honorary, and in 1956 was crowned Sovereign Grand Inspector General.

Honor is Duty

By

Wor. Bro. C. M. Picache, Master of Nilad Lodge No. 12, F & A M

My message tonight is addressed both to my brethren and to our friends now assembled in this Lodge Hall.

To my brethren: I am very much overwhelmed by high honor which you have just conferred upon me. It has summoned my sentiment of gratitude, and stimulated my sense of humility. For the East of the Lodge, as we all know, is the place of Light—Light as contradistinguished from Darkness, God—and none but he who appreciates the fact that the realization of one's ignorance is the first step to one's wisdom may fittingly and properly seek it. Conscious of my limitations, but confident of your support and assistance, I shall make such searching for Light my continual aim and obsession.

Yes, my brethren, I propose to do just this—not solely that I may become a better Mason and a better man, but that, through such self-development and self-discipline, I may help others to achieve the same end. Of course, I know that, by our human differences or intrinsic natures, we each have our conception of Light. What in it may attract one, may not attract the others; what may draw others to it may not draw us.

But certainly there are certain facets to it in which there is, or there should be, unanimity of view or agreement of belief—such as, for instance, the truth that only as we dedicate ourselves to the tasks at hand can we accomplish grander things in the days to come.

Indeed, all too often we look afar for opportunities for activity and achievement when right in our midst are tasks

that demand our earnest attention. Often at so much expense of time we draft long-range plans when the immediate projects that we have started are still halfway, if not a long way, to realization. Frequently we disperse our efforts, as it were, across so many domains, over so many directions, and muster only the minimum of our talents.

Of course, there is nothing wrong with hitching our wagons to the stars. Especially during these days of tremendous progress in science and technology, in business and industry, in labor and management, man finds himself ushered into the age of automation and it will not be to his credit to fail to aim high and shape up his dreams to the eternal wonders. But man must be sure that he has the time, the talent and the training, the desire, the disposition and the determination, for such an act.

A few words to our friends.

"Freemasonry builds its temple in the hearts of men and among nations." Its beliefs, its teachings and philosophy, were sources of inspiration even to the framers of constitutions of the civilized nations of the world, so that not infrequently we find incorporated in them: (1) the belief in a Supreme Being, (2) the freedom of thought and conscience, (3) the freedom of religion and worship, (4) freedom of the press (5) of democracy and equality and (6) of the universal brotherhood of man.

No person can become a member of this venerable and ancient Fraternity of Free and Accepted Masons unless

first and foremost, he believes in God. As Freemasons we seek Divine guidance and assistance when opening a lodge and invoke the blessings of God on closing. But Masonry is not a religion contrary to what many people think. I repeat: Masonry is not a religion. It is a religious fraternity. For "every candidate who knocks at the outer door must profess a belief in God. At the threshold of the lodge he must kneel to that God. He is charged never to speak His holy name except with that reverence due from the creature to his Creator. No Masonic assembly is ever opened or closed without prayer. An open Bible is always upon its altar. It draws inspiration from it. The candidate says his obligation by and over it. Passages from the scripture are either read or sung during the conferrals. The whole fraternity is predicated upon the fatherhood of God and the brotherhood of man, and its command is to love the Lord with all our hearts and our neighbors as ourselves.

No reasonable person who understands the Masonic fraternity will believe for one moment that it has ever tried to supplant the church. But this greatest human brotherhood the world has ever known, has gone ahead minding its own business and accomplishing its mission.

Again and again we say that Freemasonry is a religious society. It is not a religion. But if a great many people think it is, let us in the fraternity rejoice that they find in Freemasonry a religion that they might never find in a church.

The members of this Fraternity believe in, and practice democracy in all its aspects, and "Masonry has brought about equality for all men, of all creeds and of all colors.

Our fraternity reveres our flag and

the country for which it stands. You must have witnessed the flag ceremony at the public opening of this Lodge. You will see it again at closing when the flag of our country is restored to its original place in the hall. We believe in that great Filipino patriot, Apolinario Mabini, the Sublime Paralytic, when he aptly said:

"Love thy country next to thy God, and thy honor more than thyself, for it is the only paradise that God hath given thee in this life, the only patrimony of thy race, the only inheritance from thy ancestors, and the only legacy for thy descendants; because of it thou has life, love, interest, happiness, honor, and God."

"The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of punishment which the law may inflict; they are religious in expectation of being rewarded, or in dread of the devil in the next world. A Freemason would be good and just if there were no laws, human or divine, except which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God in gratitude for the blessings he has received, and in humble solicitation for his protection. He venerates the good men of any and all kinds of religion, he disturbs not the religion of others. He restrains his passions, because they can not be indulged in without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is not certain to discharge, because he is honest upon principle." He believes in charity. By the tenets of Freemasonry, he seeks relief, not only to

the family of a distressed worthy brother, but to every man, woman and child.

My brethren and friends, if I have said all this, it is not to take unto myself the role of a preacher, nor of that of a reformer, but simply to indicate the probable position of the possible Light—or at least, a ray of it—that the East of the Lodge can provide every single one of us. We have joined Masonry that we may become better men, and we can become better men only as we recognize the truth that, whether in affairs of our personal business or in the business of our fraternal lodge, there occurs to us, at one time or another, “the opportunity to effect a great good,” and it will be worse than folly to let that opportunity pass by.

And now brethren, in the next twelve months, there will come to Nilad Lodge No. 12, Free and Accepted Masons of the Philippines, many such an opportunity, and I shall fail in my position as your Worshipful Master—nay, I shall

miss the confidence and trust that you have so generously reposed in me—if I do not call attention to all those opportunities—whether big or small, whether creative or prosaic, whether far-reaching or immediate—and accordingly plead for your cooperation.

And I know that, when the hour or occasion comes, you will extend that cooperation. You will do so because as Masons you know as much as I do that worthwhile results are most ordinarily produced by an aggregate of many contributions and many exertions. In true brotherhood, therefore, we shall plan together and work together, we shall draw upon our collective resources for the inspiration and energy to perform the tasks at hand for the credit of our Lodge and the glory of our Fraternity, and to the extent of our means and capacity, do even more and this is, by continuance, by persistence, by a steady and uniform habit of work, endeavor to advance the enlightenment and welfare of our country and of the world we live in.



O BROTHER MAN, FOLD TO THY HEART THY BROTHER

*O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.*

*For he whom Jesus loved has truly spoken:
The holier worship which He deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widows and the fatherless.*

*Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.*

—John Greenleaf Whittier

WITH GRAND LODGE OFFICERS

As usual the month of January has been a most busy month for the Grand Master, Deputy Grand Master, Grand Secretary, and some of our Past Grand Masters. There were installations to attend, visitations to make, and laying of cornerstones and dedication of temples to be present at.

Alone or in company with the Grand Secretary, Grand Master Hick was present at the installation of Pinagsabitan Lodge No. 26 in Santa Cruz, Laguna on January 3, 1959; visited Sarangani Lodge No. 50 and Davao Lodge No. 149 in Davao City, on January 6; T. M. Kalaw Lodge No. 136 in San Juan, Rizal on January 13; Camarines Norte Lodge No. 107 in Daet, Cam. Norte on January 14; and in company with Most Wor. Bro. Sidney M. Austin, PGM, visited and installed the officers of Baguio Lodge No. 67 in Baguio City on January 16 and Bontoc Lodge No. 140 in Bontoc on January 17; then Mt. Kaladias Lodge No. 91 in Dumaguete City on January 19; Dagohoy Lodge No. 84 in Tagbilaran, Bohol on January 20; a joint visitation in Cebu City to Mactan Lodge No. 30 and Cebu Lodge No. 128 on January 21.

Rt. Wor. Bro. Macario M. Ofilada, Deputy Grand Master, journeyed to Pintong Bato Lodge No. 51 in Bacoor, Cavite on January 3; Biak Na Bato Lodge No. 7 in Plaridel Temple on January 8; Quezon City Lodge No. 122 in Quezon City on January 9; Union Lodge No. 70 in San Fernando, La Union on January 10; Marikina Lodge No. 119 in Marikina, Rizal on January 16; Tamaraw Lodge No. 65 in Calapan, Mindoro on January 17; Dapitan Lodge No. 21 in Manila on January 19; Iloilo Acacia Lodge No.

OLDEST MASON IN THE PHILIPPINES

Prideful is the Grand Lodge of the Philippines that in Bro. James Jardine Wilson, it has one of the oldest Masons in the Orient. Ninety-two year-old "JJ", as his intimates call him, has been sixty-nine years a Mason, paying dues in spite of the honor of a Life-Membership awarded to him by his Lodge, Mt. Apo No. 45, some two years ago.

Bro. Wilson was raised to the sublime degree on January 27, 1890 at St. John Lodge No. 16 in his native Falkirk, Scotland. Years later, when he emigrated to the United States, he joined Pentalpha Lodge No. 316 in Los Angeles, California. At the turn of the century, Bro. Wilson joined the Army of the United States and was sent to the Philippines. In Zamboanga where he was stationed for sometime, he joined Mt. Apo Lodge No. 45 in 1918 as a character member and has been a member of that Lodge ever since.

Still young enough to travel, Bro. Wilson set sail for the United States and Scotland early last year to visit with his folks, or what is left of them, in those countries. He is expected back in Zamboanga shortly.

11 in Iloilo City on January 24.

Grand Secretary Munarriz, whenever possible, accompanied the Grand Master or the Deputy Grand Master; but where it was impossible for either officers to be present due to previous engagements, our Grand Secretary went alone or in company with other Grand Lodge Officers. Most Wor. Bro. Munarriz went to Moug Lodge No. 89 in Parañaque, Rizal on January 10; Batangas Lodge No. 35 in Batangas on January 17; and Kutang Bato Lodge No. 110 in Cotabato on January 22.

Bakit Gayon?

*Noong ikaw'y tumutuktok sa pinto ng kapatiran,
May apoy ka ng sigasig at sidhi ng kalooban;
Bakit ngayong matanggap ka't ang diwa mo'y maitawan,
Saka ka pa nanlalamig at madalas na magkulang?
Bakit baga tila waring sa puso mo'y napaparamdam
Ang sikhay ng iyong nais na ang iba'y bahaginan,
Ng matayog na kuro mong sa gawai'y pamatnubay
At gayon din, di na nais na ikaw ma'y madulutan?*

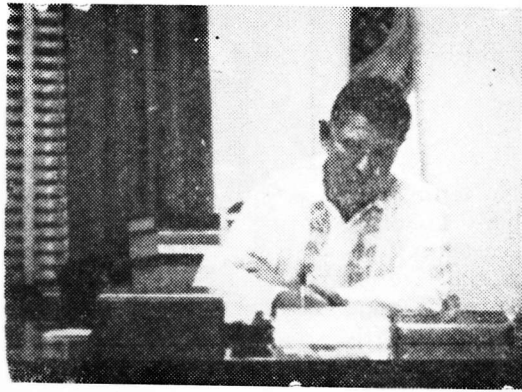
*Kung sa araw na natakadang tayo'y dapat na magkita
Ay sikapin nating lahat na matupad ang panata,
Di malayong sa palitan ng kuro ng isa't isa'y
Matamo ang kaganapan ng lunggati't gintong pita;
Maging yaong suliraning sa puso ay bumabakla,
Kung maraming magtutulong na lumutas at magdala,
Mabigat ma'y gagaan din at madaling makikita
Ang lunas na magdudulot ng liwanag at ginhawa,*

*Di ba't tayo ay nagkusang dumulog at nakisapit
Sa layuning makiisa sa gawaing natatangi;
Nanumba nang buong puso na tayo ay magbibinhi
Ng aral sa madlang tao upang luminis ang budhi,
At gayon din ang kapatid sa ginhawa'y ihahati,
Tutulungan ang salantang sa hirap ay nalugami;
Pa'nong yao'y magagawa kung liliban ka ngang lagi
At ang tawag ng tungkulin ay pansinin mo na dili?*

*Kahapon ay nakita kong ikaw nama'y nakinabang.
Sa tulong ng natanggap mong sikap nitong kapatiran;
Saka ngayong dumakila tila yata babayaan
Ang nagpala at nagdulot ng taglay mong karangalan.
Bakit waring nalimot na ang sumpa mong binitiwang
Noong ikaw'y kumakapa sa laot ng kadiliman?
Balikan mo ng gunita — nang kamtan mo yaong itaw.
May panatang binigkas kang tutuparin habang buhay!*

FILOMENO R. CARPIO
Malolos Lodge No. 46

On April 27, 1958, at 48, not the youngest, but certainly the tallest, 6' 6", Most Wor. Bro. Howard R. Hick, was installed Grand Master of Masons of the Philippines, the world's biggest Grand Lodge. His managerial acumen as President and General Manager of Peter Paul Philippines, Inc. served him well in directing the business of the Grand Lodge for 1958-'59.

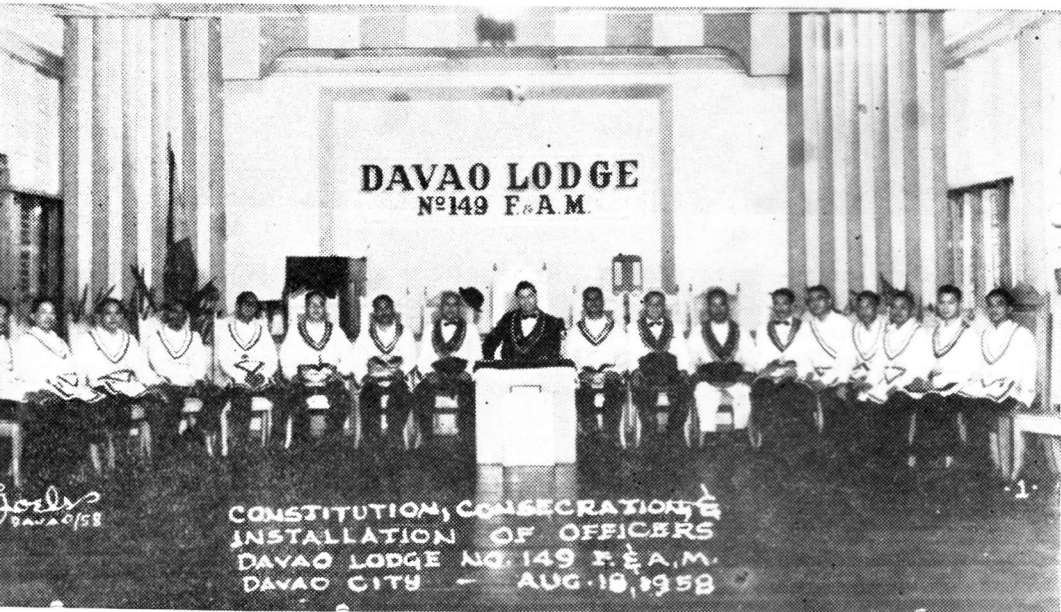


Tackled his like a football star, which was, NYU, and bore through with success. encouraged cultural outlets hidden talents Masons, East Stars, DeMolay Rainbows, bies . . . presented a mas, music national dan

Inspired organization of more youth groups affiliated to Masonry. Was honorary host at institution of a new Bethel of Job's Daughters on Feb. 15, 1959 at Plaridel Temple; firmly believes in the potentialities for good of the young; in responsibilities of the adults to the youth.



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Gave impetus to "more-men-in-Masonry-and-more-Masonry-in-men" ideal. Constituted three lodges; gave dispensation to one; saw the re-organization of Mt. Makiling Lodge in Bro. Rizal's hometown of Calamba, Laguna.

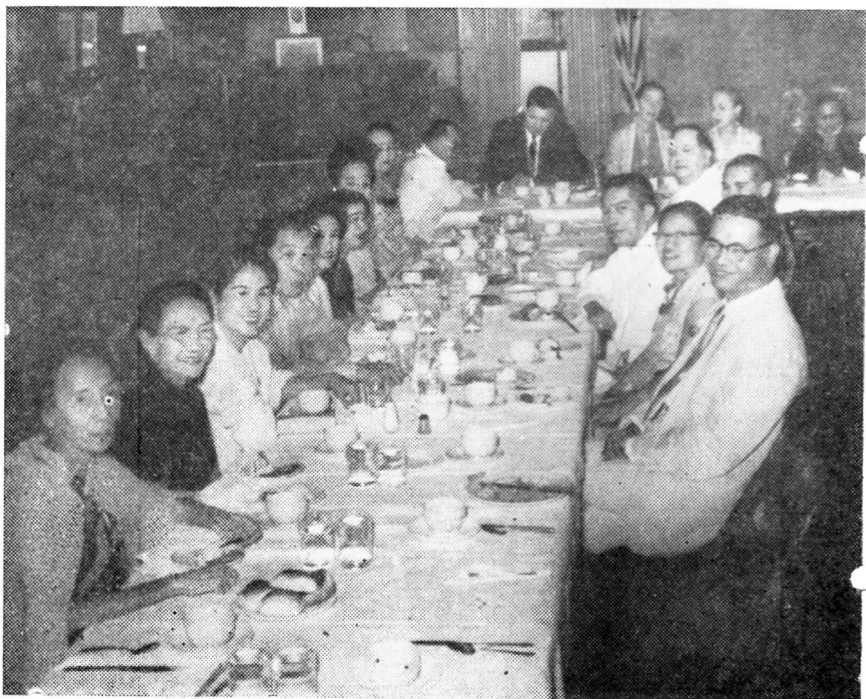


Found great joy in attending District Grand Lodge Conventions, eight of them; visited lodge meetings; gave stirring, punchy talks to brethren in Masonic gatherings, installations. In prior planning that prevents poor performance, his help-meet, Jean, inspires.





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Who is this Brother?

Philippine-American Relations

For one who lives in the Philippines of the Filipinos, there is hardly any justification for writing on a broad and delicate subject, especially at the moment when the situation is charged, irritating, and irritable. Even my having been to several United States in the Philippines and my having lived in the Philippines of the United States do not mitigate my indiscretion.

I do not wish to be an irritant on the subject, but if I happen to scratch open an old wound, it is only on my sincere desire to dig in so that the cyst may be removed.

Time or no *Time*, visa or no visa, omnibus claim or no omnibus claim, military bases or no military bases, Philippine-American relations is not salutary at the moment; there is need for the Americans and Filipinos to examine the causes of the rift at the grass-roots. It is conceded that anytime the Filipinos can recite a litaney of sins of commission and omission of the Americans against them; in like manner, the Americans can have a long list of what the Filipinos have done against them or failed to do for them. These tales of woe will be long and weary and before each group is half-done, they will have been worn out. No need of going into that. It is more important for the two peoples, lovers of their countries that they are, to be nationalistic enough to correct the errors of their nations.

We have prided ourselves in the "lasting" friendship of our two peoples; but that prideful assertion might as well be gone for even now there are

not a few who glory in the estrangement. Like boxing fans, ready and more than willing to root for their favorite contenders.

There is nothing better than for the two peoples to sit together, friend to friend, and talk things over to thresh out the irritations and forthwith evolve solutions of permanent and far-reaching effects. There is no need to wait for our respective governments to settle the differences on the conference tables. Diplomats can lie to each other with utmost courtesy; but nearly always, their agreements are affected and adulterated.

We, the people, in flesh and blood, are the ones who can be honest and sincere; our motives can be above bias, our conversations, without affectations. A story is told that in the golden wedding anniversary celebration of a leading and highly respected couple, a lady guest sidled up to the wife, wanting to know how they have stayed married so long. The wife in all candor said: "You know, there were times when I wanted to shoot my husband; but we talked things over, sometimes coolly, sometimes heatedly; and each time we finished, we came out loving each other all the more."

Filipinos and Americans of goodwill should show a better way among our peoples here in the Philippines and in the United States. This is an industry that is not taxed; an export that is not controlled; an import that needs no dollar allocation.

But, for this adventure in friendship to succeed, it should be without

dissimulation; without ulterior motives; without any thought of business deals, commodity loan agreements and the like. In other words, the project to refurbish friendship and goodwill in and among our two peoples must be only friendship and goodwill, period.

That the discussions may be frank, sincere, and forthright, they should be based on understanding. By understanding each other's point of view, we can be tolerant. More than ever, we need tolerance from both sides. For instance, the Filipinos still feel very much the "underdog". Our country has been a colony of no less than four countries in over 426 years and independent only 13 years. The United States has been a colony some 280 years, but independent for 183 years. We Filipinos are adjusting ourselves and our economy to the demands of this new freedom; we are making mistakes; they are embarrassing; but, we would that no one treat us with condescension or patronage.

Another basis for the discussions might as well be equality. As Shakespeare has so aptly put it, "there is something bad in the best of us, and something good in the worst of us." No nation should really put on airs for the complex of superiority in one engenders hatred and envy on the part of the one who has the complex of inferiority. In fine, let us start with the assumption that both our nations are essentially equal regardless of creed, color, social attainment, or worldly possessions. It is nice to be important, but really, it is important to be nice.

With understanding and equality, we can be free. We will have no inhibitions, no mental reservations, no secret evasions, and we can be forth-

right and sincere. The net results will be mutual trust, mutual respect.

The proposition is: we start discussion and study groups on this vexing situation of Philippine-American relation. Dig into the why's and wherefore's of the impasse, and when we come up with solutions, tell the world. Set the light on a hill. Who knows but that other clubs, chapters, and aggregations, on seeing the goodwill and understanding engendered by our efforts, will go and do likewise.

Borrowing a statement of President Sinco: "The time has come when we . . . must know each other better and must understand that our national interests, whether economic, political, educational, or social, are closely interwoven." This desire to know each other better is at once local, national, and ultimately worldwide; no nation is an island unto itself. This adventure in goodwill and friendship may be met with chagrin by cynics; but the responsibility is still there. This friendship and goodwill must be made manifest, real, and unswerving in the lives of our two peoples if we are to show to the world that the democratic way, even with its faults and weaknesses, is still the best way of life for all peoples wither-soever dispersed; communist propaganda notwithstanding.



When a young assistant asked Dr. Charles Mayo why he hadn't dressed down a patient who had spoken insultingly to him, Dr. Mayo answered: "One darn fool in the room was bad enough; there was no sense in having two in there."

—Dr. Walter Alvarez, *Live at Peace With Your Nerves.*

CAPITOL MASONIC TEMPLE
ASSOCIATION, INC.
MOVES FURTHER ONWARD

The Capitol Masonic Temple Association, Inc. which has been thought of and planned for since the incumbency of Most Wor. Bro. Werner Schetelig, the Grand Master at the time, became a reality on May 22, 1958 when the corporation was registered with the Securities and Exchange Commission with an authorized capital of ₱135,000.00 divided into 2,700 shares at ₱50.00 per share.

At the time of registration, 72 members subscribed ₱29,600.00 and paid ₱8,990.00 on their subscriptions. About the same time, the corporation paid the sum of ₱7,839.21 to the People's Home-site Housing Corporation as down payment on a lot of 4,611.3 sq. m. on the block behind the proposed Quezon City Hall. The total cost of the lot is ₱78,392.10 payable in ten years.

Wor. Bro. Angelo Baylon, Secretary of the corporation, has high hopes that in time many more brethren will buy shares to enable the corporation to keep the payments on the lot and begin building the Masonic Temple in the capital city of the Philippines. The building when completed will largely be for the use of Masonic lodges and allied fraternal organizations such as: shrine clubs, Eastern Star chapters, DeMolay chapters, Rainbow assemblies, Job's Daughters Bethels, Amaranth's, etc.

FREEDOM FIGHTER,
FREEMASON

Prof. Janos Horvath of the faculty of Business Administration, University of the Philippines, has recently been raised to the sublime degree in Rafael Palma Lodge No. 147. Bro. Horvath, before coming to the Philippines, lived in New York where he was active in looking after the interest and welfare of Hungarian patriots who sought refuge in the United States after the short-lived revolution of 1956.

Bro. Horvath is himself one of the revolutionary leaders in Hungary when Hitler's hordes held his homeland and also when Stalin's satellites overran his country. He was a member of parliament and of the executive committee of the short-lived Hungarian republics after Hitler and in 1956.

Currently, Bro. Horvath is a Professor of Economics and Cooperatives in the U.P., under contract with the Asia Foundation. He still keeps in touch with other Hungarian patriots in England and the United States and hopes that in the future a permanent democratic government will take over Hungary.

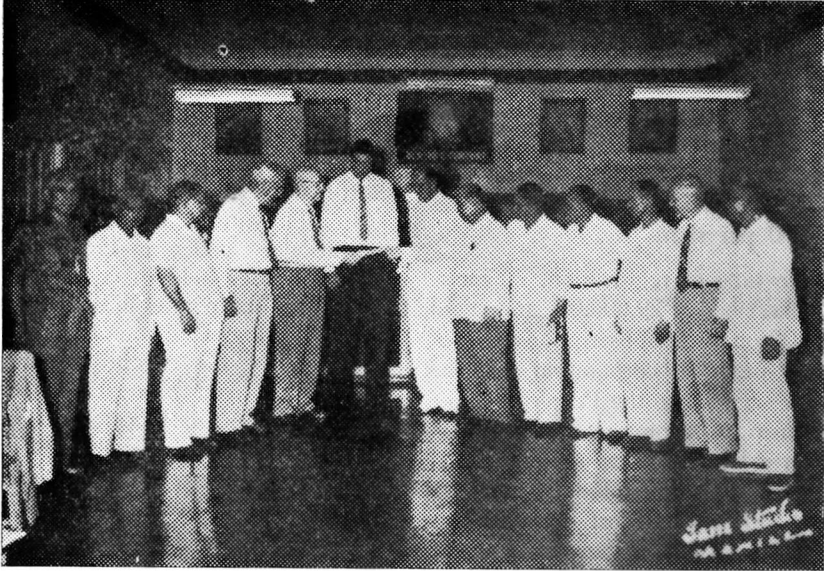
It will be recalled that a Hungarian patriot, three score years ago, in the person of Bro. Louis Kossuth, was made a Mason in the United States. The present generation of Hungarian patriots are inspired by the free ideas of Bro. Kossuth and have established the Louis Kossuth Foundation in England and America to train leaders for democratic government. Bro. Horvath is Executive Vice-President of the Foundation.



The real purpose of books is to trap the mind into doing its own thinking.

—Christopher Morley

MASONIC HOSPITAL



Most Wor. Bro. Hick handing a check to Wor. Bro. Cipriano, Secretary of the Masonic Hospital for Crippled Children. The check represents the contributions of Master Masons.

It will be difficult for anyone not familiar with the workings of the Hospital to realize the magnitude and sublimity of the project if he does not actually see with his own eyes the metamorphosis wrought on the crippled children after a long treatment interspersed with surgical operations.

These children usually arrive at our two wards (one at the Mary Johnston Hospital, Tondo, Manila, and another at De los Santos Clinic in Quezon City), carried by their parents in their arms, pitifully deformed and helpless, having their lower ex-

tremities, particularly of those who have suffered the dreadful poliomyelitis, markedly thin, atrophied, inert, devoid of muscular motion. By building up their health through the use of vitamins and their physical bodies by means of massage, physiotherapy and operations, these children slowly become robust, reacquire the lost motion and learn to stand up and finally, after many days of practice and with the aid of braces and crutches, to walk alone. In the case of other diseases, such as congenital deformity, burns, Pott's, fracture of bones and others, there is of

course variation in the treatment, but just the same, surgical operations, and sometimes transplantings of skin, are resorted to.

With the exception of very few, these patients belong to indigent families residing in the different parts of the Archipelago, and all their expenses for hospitalization, operation, medicines, etc., are borne by the Hospital. The work, therefore, of the Hospital is not only charitable but eminently humanitarian and altruistic as well. That work is the visible manifestation and the quintessence of the Mason's love for his fellow man. Human beings who would otherwise have been condemned for the rest of their lives to utter uselessness and to be a burden to society, are converted into useful citizens ready to perform their duties as such in their respective communities, thanks to the loving care of Masons put into practice by their effective instrumentality—the Masonic Hospital for Crippled Children.

Number of Patients Treated

During the year under review, forty-two patients were admitted in our two wards for hospitalization—twenty-two in the Mary Johnston Hospital and twenty in De los Santos Clinic. In addition, we had thirteen out-patients—eight at De los Santos Clinic and five at the Mary Johnston Hospital. They are called outpatients because their conditions do not require hospitalization and they come periodically for treatment. Out of the above-mentioned forty-two patients, nine still remain in the Mary Johnston Hospital and eight in De los Santos Clinic for further hospitalization and operation, the other twenty-five having been sent home greatly improved physically and mentally, if not altogether returned to normalcy.

Needless to say, the families of these children feel deeply indebted to the Hospital for the good done unto them. Wor. Bro. Pio C. Castro, Past Master of Dagohoy Lodge No. 84 wrote us on May 8, 1958, expressing his and Mrs. Castro's sincere thanks and gratitude for the help being given to their son Estolano, and stating the following:

“He (Estolano) has improved physically and mentally during his stay at the Mary Johnston Hospital and I can say without reservation that this branch of service we are extending to our crippled ones is both commendable and worthy of praise. I have seen the little ones romping and jumping around in their little beds and to be able to be in such ideal and beautiful environment is a privilege. I should not wonder if many of them would not want to go home. This is one time I feel proud to be a member of the Fraternity . . . Mrs. Castro and I have decided to give regular donation to this worthy enterprise beside my membership in it.”

Wor. Bro. Castro remitted through a son of his the sum of ₱100.00.

Wor. Bro. Pedro Romasoc, P. M., Secretary of Agno Loldge No. 75 informs us in his letter dated May 20, 1958, that—

“Brother Liberio G. Bernarte came to me yesterday to tell me that his nephew (Master Vintigan) left our Masonic Hospital for Crippled Children on May 17, 1958 . . . The improved physical condition of Master Vintigan gave pride to his parents in particular and to the neighborhood and community in general. Our Hospital made a good name in Tayug . . . when he came home healthy and improved of his deformity . . .”

Membership

The membership of the Hospital during the year is as follows:

Regular Members	78
Life Member	43
Sustaining Member	9

Total	130

If it would be taken into account that the number of active Masons in this jurisdiction is approximately 9,700 strong, the present membership of the Hospital would appear to be glaringly out of proportion. A campaign for membership, therefore, seems now to be in order.

MATEO D. CIPRIANO
Secretary



GRAND LODGE OF JAPAN IN COMMUNICATION

Our Grand Master, Howard R. Hick, made a trip to Japan to be a guest of the Grand Lodge of Japan in their second annual communication on March 14 & 15, 1959 held in Tokyo.

In a letter received from him, the communication was carried on with dispatch and great enthusiasm. The grandest news was the election of Japanese nationals to the three most important positions: those of Grand Master, Deputy Grand Master, and Grand Senior Warden. The installation ceremonies were most impressive. Our Grand Master presented, in behalf of the Grand Lodge of the Philippines, a beautiful Bible with gold engraving; and on his own, a set of embroidered markers. In turn, the Grand Lodge of Japan presented to the Grand Lodge of the Philippines a silver tray with three vessels for corn, wine, and oil in a beautiful case. Grand Master Hick was the guest speaker at the commu-

This Masonic project is not receiving the support that it should. It is regrettable that in a Jurisdiction of some nine thousand members, we have only 130 brethren belonging to the Masonic Hospital for Crippled Children. Any brother interested in this project beyond their yearly assessment collected through his lodge, and desires to be a member of the Association will please contact the Secretary of the Masonic Hospital for Crippled Children, Inc., W. Bro. Mateo Cipriano, at the Plaridel Masonic Temple, 1440 San Marcelino, Manila.

- HRH

nication and at the fraternal banquet after the installation.

The officers of the Grand Lodge of Japan for 1959-60 are: Grand Master, George S. Horiuchi; Deputy Grand Master, Kiyoshi Togasaki; Grand Senior Warden, Carl T. Nakamura; Grand Junior Warden, William J. Eichorn; Grand Treasurer, Nohea Peck; Grand Secretary, George Morgulis; Grand Chaplain, Preston W. Long; Grand Orator, Takashi Komatsu; Grand Marshal, Leroy Allen; Grand Standard Bearer, Charles Bischofberger; Grand Sword Bearer, John Cox; Grand Bible Bearer, David Meth; Grand Senior Lecturer, William Connors; Grand Junior Lecturer, George Booth; Grand Senior Deacon, Kiyoshi Takano; Grand Junior Deacon, Fred Alexander; Grand Senior Steward, Richard Isono; Grand Junior Steward, John A. Alford; Grand Pursuivant, T. Ishihara; Grand Organist, Hiroji Matsuzaki; and Grand Tyler, Stanley Greenberg.

OFFICIAL SECTION

Announcement

The Annual Communication of the Grand Lodge of the Philippines begins Tuesday, April 28 and closes after Installation of officers Thursday, April 30th.

This is indeed the climax of our Annual Masonic activities and should be well attended. It is the big opportunity for our brethren to meet one another to fraternize and enjoy fellowship.

Your Grand Lodge officers have endeavored to prepare a program for the entertainment of our brethren and to stimulate fellowship. Also they have been working on the Grand Lodge Agenda streamlining matters to make the official business run smoothly.

The Committee on Credentials will start work Saturday, April 25th, and will receive all delegates who will register immediately. Registration will take place on Saturday morning at 9:00 A.M. and continue daily until 3:30 P.M. on Tuesday, April 28th. In order to make the work of the Committee members as easy as possible, please register immediately on arrival at the Plaridel Masonic Temple.

Registration is divided into two categories. The first includes members of the Grand Lodge, all Past Masters, present Masters, and Wardens. Only these brothers are entitled to vote, in accordance with Article VI, Section 3, Page 22 of the Masonic Law Book — "Each Lodge represented shall be entitled to three votes and the Past Masters of each Lodge shall collectively be entitled to one vote."

The second category comprises "all other Master Masons," for it is the desire of the Grand Lodge to have as many Master Masons as possible attend, to enjoy the fellowship and receive instructions from the business and discussions which take place in our Annual Communications.

We shall not call the roll of Lodges this year. This will be prepared in advance from the report of the Committee on Credentials and will be read by the Grand Secretary.

Inasmuch as we are interested in good attendance, we will give an Altar Bible to the Provincial Lodge which has the greatest fellowship miles. (Manila, Quezon City, Cavite and Rizal Lodges are not allowed in this contest.

Fellowship miles will be determined by the number of regular Master Masons in good standing (not Honorary Members) who are registered and present on the opening day, Tuesday, April 28, multiplied by the number of miles from Manila to their Lodge. So brothers from Cebu, Mindanao, Jolo and Aparri, come and get the Bible.

The following is the program:

Monday, April 27, 1959

Evening—Grand Master's Banquet for all Grand Lodge Officers in honor of the District Deputy Grand Masters and Inspectors who will attend. Invitations will be tendered to all deputies and inspectors when registering with the Committee on Credentials.

Tuesday morning, April 28th —

Bowling Tournament—Plaridel Masonic Temple Bowling Alleys
Golf—Wack Wack Country Club

Tuesday afternoon, April 28th

1:30 P.M.—Rainbow Girls (Initiation)
3:15 P.M.—Pilgrimage to Luneta to lay a wreath of flowers at the monument of our Brother Jose Rizal
4:00 P.M.—Opening of Grand Lodge

Wednesday morning, April 29th

Bowling Tournament—Plaridel Masonic Temple Bowling Alleys
Golf—Manila Golf Club

Wednesday afternoon, April 29th

2:00 P.M.—De Molay (Initiation)
4:00 P.M.—Resume Session

Thursday morning, April 30th

Bowling Tournament—Plaridel Masonic Temple Bowling Alleys
Thursday Luncheon—York Rite-Scottish Rite banquet. Presentation of bowling and golf trophies and a special number to be announced later.

Lunch will cost ₱3.00 and reservations must be made during the communications.

Thursday afternoon, April 30th

2:00 P.M.—Job's Daughters (Initiation)
4:00 P.M.—Resume Session.

The highlight of the special events will be the Scottish-York Rite golf tournament. A magnificent trophy will be awarded to the champion, and a number of medals and other prizes will also be given to the other winners. It will be a 36-hole contest, 18 holes at the Wack Wack and 18 holes at the Manila Golf Club. Let us make this a big fellowship tournament, ending with the Thursday luncheon. All you need to do is pay the fee for the green.

There will be a bus available each morning at the Plaridel Masonic Temple from 9:00 A.M. to noon to take visiting brothers on sightseeing trips in and around Manila.

Everything will be done to make your stay with us as comfortable and enjoyable as possible. Tuesday and Wednesday evening, dinner is free at the Plaridel Masonic Temple. The other meals are at your expense. The Grand Lodge canteen will serve all other meals at moderate cost. Cots, beds and bunks at the Grand Lodge dormitory are available free, but are limited in number as they are on first-come first-served basis.

We all hope that this will be the biggest and the best Annual Communication of our Grand Lodge.

Fraternally yours,
(Sgd.) ESTEBAN MUNARRIZ, P.G.M.
Grand Secretary



**OFFICERS OF PRIMERA LUZ FILIPINA LODGE NO. 69, F & AM,
FOR MASONIC YEAR A.D. 1959**

Front row — L-R: Bro. Carlos Monzon, Senior Steward; Bro. Vicente K. Gan, Senior Deacon; Wor. Bro. Florentino S. Bautista, P.M., Treasurer; Bro. Mamerto Salac, Senior Warden; Wor. Bro. Pablo C. Marquez, Master; Bro. Feliciano Torres, Junior Warden; Wor. Bro. F. C. Ferre, P.M., Secretary; Bro. Juan Samala, Junior Steward; and Bro. Hermenigildo Rodriguez, Tyler. Back row — L-R: Bro. Jose S. Matro, Auditor; Bro. Perfecto Palma, Marshal; Bro. Felipe Peregrino, Almoner; and Bro. Epifanio R. Marquez, Master of Ceremonies.



1959 OFFICERS OF LEONARD WOOD LODGE NO. 145

Worshipful Masters Speaking...

Wor. Bro. D. F. DOMINGO

T. M. Kalaw Lodge No. 136

Freemasonry does not claim that it has the monopoly of all that is good; nor does it claim that a Freemason is better than a non-Freemason; nor does it claim that when one becomes a Freemason he achieves a superiority over his former friends. On the other hand, it expects any one who joins the fraternity to study the tenets of Freemasonry and "practice out of the lodge those great moral virtues inculcated in it." It requires that he gives the allegiance due his country. It suggests that he submits himself to a well-regulated course of study and self-discipline that may best preserve his corporeal and mental faculties to enable him to exert his talents with which God has blessed him for the uplift and welfare of his less fortunate fellowmen. And, finally, it hopes that when at last his weary feet shall have come to the end of their toilsome journey on earth and he shall have turned in for the last time the working tools of life, his practice of the pure principles of Freemasonry and his exemplary conduct to society shall have made the world better because he had lived in it.

Wor. Bro. RAMON ABARQUEZ

Bagumbayan Lodge No. 4

It is often said that the best way for a government to maintain stability and a high purchasing value for its money, is for its people to live within their means, or spend only as much as they can earn. If this policy is consciously followed both in internal financing and outside purchases, then there will be no permanent budgetary and balance of payments deficits in the government.

Wor. Bro. ALFREDO L. ORTIZ

High Twelve Lodge No. 82

In our country today, we see around us a vast desert of graft, corruption, and immorality. Masonry is a ray of hope for our people. We Masons, pledge to maintain the oasis of righteousness in our respective areas of work, residence and influence. We will always walk uprightly in all our several stations in life before God and man. By our actions and deeds, we will make our light so shine that men, on seeing it, may be inspired and induced to exercise the tenets of brotherly love, relief, and truth, and practise temperance, fortitude, prudence and justice, so that from this oasis, righteousness may spread and morality may be re-established all over our country.

To our forebears in Masonry, we largely owe these intangibles. At the price of their tears, sweat and blood, we inherited them. By them we thrive; by them we grow; by them we bloom. We Masons of the present generation have in turn the obligation and responsibility to transmit unimpaired these tenets and virtues to our posterity. These are the tasks to which we should dedicate our energies and devote our lives. These intangibles shall not perish but shall always flourish in our hearts.

Wor. Bro. TIMOTEO L. PAGUIA

Kasilawan Lodge No. 77

After I became a Master Mason, I was so impressed by the dignity and splendor of the oriental chair. In all frankness and humility, I have since nurtured a dream of occupying it someday. Little did I think, however, that my dream would come sooner than I expected. As a dream, it was beautiful

and enchanting. As a reality it has suddenly dawned upon me that the position carries with it tremendous responsibilities. Conscious of my limitations, all I can pledge to you tonight, my brethren, is my willingness to work and my undying loyalty to Masonry and to Kasilawan. I am fully aware of the great tasks and difficulties ahead. However, I find inspiration in the fine achievements of my predecessors who have discharged their duties faithfully and with utmost zeal and devotion. Their rich experience will be my guide. Their wise counsel will be my light.

Due to lack of space, we regret that we cannot print all the inaugural addresses submitted or requested by us for publication. The addresses contain so many fine ideas that we cannot help glean- ing from all of them. Hence, these excerpts of great pith and moment.

STRANSKY TO CANADA AND UNITED STATES

Bro. Eugene Stransky, a member of Mt. Lebanon Lodge No. 80 and Rafael Palma Lodge No. 147, is scheduled to go to the United States and Canada early in June to attend the International Academy of Pediatrics conference which is set for July 19-25, 1959 in Montreal, Canada.

Prior to the convention of world authorities in children's diseases, Bro. Stransky is scheduled to give lectures in St. Louis, Missouri and in Dallas, Texas, in response to invitations from medical men in those cities.

Bro. Stransky is one of the founders and first president of the Philippine Society of Pediatrics and is presently Editor-in-Chief of the *Philippine Journal of Pediatrics*.

OBITUARIES . . .

The Grand Lodge lost two of its staunch Masons within ten days when Wor. Bro. Ramon Abarquez passed away on March 17 and Wor. Bro. Genaro Pestaña followed him on March 26.

RAMON F. ABARQUEZ

At the time of his demise, Wor. Bro. Abarquez was Worshipful Master of Bagumbayan Lodge No. 4 and Dean of the College of Mining Engineering of Mapua Institute of Technology. Two years previous, he had retired from the Bureau of Mines.

Wor. Bro. Abarquez was a Pharmacy alumnus of the State University, graduating some 33 years ago. He later took up mining engineering in the United States and on his return, served the government in the mines bureau until his retirement.

He is survived by his wife, Guadalupe; sons Ramon, Jr. and Julio; daughters Alicia, Belen, Fe, Lucia, and Lupe; a brother and two sisters. Both his sons are former DeMolays and later, Masons; and three of his daughters are Eastern Stars while the youngest is still a Rainbow.

GENARO PESTANA

Wor. Bro. Pestaña died at 65 years; a Past Master of High Twelve Lodge No. 82, and a Past Patron of Rosario Villaruel Chapter No. 2, OES. He had retired from the Philippine Refining Co. and was subsequently connected with Provident Life Insurance Co.

Wor. Bro. Pestaña left a wife, Rufina, who this year's Worthy Matron of Rosario Villaruel Chapter No. 2, OES; a daughter, Jovita, an Eastern Star; four sons, Felix, a Major in the Philippine Air Force and a member of High Twelve Lodge; Enrico, Nicasio, and Severino, the youngest, who is with the U.S. Navy.

1959 OFFICERS OF APPENDANT ORGANIZATIONS

ORDER OF THE EASTERN STAR

MAYON CHAPTER NO. 1

Alice Bellis Worthy Matron
 Edward Bellis Worthy Patron
 Jimmie Louel Carnes Associate Matron
 Herbert Reynolds Associate Patron
 Agnes Schoening, PM Secretary
 Elizabeth Budd Treasurer
 Marguerite Elliott Conductress
 Ruth Greenfield Associate Conductress
 Wylmoth Thompson Chaplain
 Katherine Nigel Marshal
 Gerry Reynolds Adah
 Doris Smith Ruth
 Victoria Dib Esther
 Beverly Licht Martha
 Marcy Hamra Electa
 Lillie Samara Warder
 A. Robson Smith Sentinel

ROSARIO VILLARUEL CHAPTER NO. 2

Rufina T. Pestana Worthy Matron
 Teofilo A. Abejo Worthy Patron
 Cristeta L. S. Alvarez Associate Matron
 Graciano Villamante Associate Patron
 Pilar R. Gonzales, PM Secretary
 Victorina A. Uson Treasurer
 Conchita O. Ilagan Conductress
 Josefina S. Esguerra Associate Conductress
 Andrea V. Vallejo Chaplain
 Rosario G. Villanueva, PM Marshal
 Lina C. Navia Organist
 Rosario R. Gonzales Adah
 Maria V. Villamante Ruth
 Mary C. Spuler Esther
 Elizabeth Piopongco Martha
 Fannie H. Austin Electa
 Dolores de Rama Warder
 Victorino Perianes Sentinel

SAMPAGUITA CHAPTER NO. 3

Epifania Curameng Worthy Matron
 Policarpo Aromim Worthy Patron
 Fe S. Deocales Associate Matron
 Rufino Tolentino Associate Patron
 Felicidad Mendoza Secretary
 Victorina Silvestre Treasurer
 Visitacion Crudo Conductress
 Honorata Asistores Associate Conductress
 Nellie Primavera Chaplain
 Telesfora C. Lolarga Marshal
 Vivencia M. Curameng Organist

Teresita Deocales Adah
 Lulu Villanueva Ruth
 Angelita Cervantes Esther
 Lydia Salcedo Martha
 Amparo de los Santos Electa
 Amadeo Quintos Warder
 Castor Silvestre Sentinel

T. M. KALAW CHAPTER NO. 9

Victorina B. Abejo Worthy Matron
 Daniel L. Kolipano Worthy Patron
 Cristeta Santiago Associate Matron
 Vicente del Carmen Associate Patron
 Eva E. Kalaw, PM Secretary
 Lourdes de Guzman Treasurer
 Virginia T. Domingo Conductress
 Luz B. Sese Associate Conductress
 Porfirio Aquino Chaplain
 Concejo S. Soller, PM Marshal
 Elizabeth C. Rivera Organist
 Conchita Aquino Adah
 Aurea J. del Carmen Ruth
 Purita E. Donor Esther
 Guadalupe Q. Martinez Martha
 Soledad C. Rivera Electa
 Miguela Yutuc Warder
 Francisco J. Olizon Sentinel

MOUNT ARAYAT CHAPTER NO. 11

Ursula Teague Worthy Matron
 Sylvester Carl Neufield Worthy Patron
 Marion O. Sutton Associate Matron
 Merton Van Curen Associate Patron
 Pearl M. Hale, PM Secretary
 Bessie Baldwin Treasurer
 Helen Van Curen Conductress
 Mila Bumenthal Associate Conductress
 Kathleen Gillan Chaplain
 Ann Casey, PM Marshal
 Gloria Stockdale Organist
 Mary Newhouse Adah
 Perri Murray Ruth
 Lee Livingston Esther
 Alice Smith Martha
 Georgia Davis Electa
 Joyce Adrian Warder
 Albert R. Nichter Sentinel

We regret that we are able to print only the names of officers that came to our hands at press time.

ORDER OF JOB'S DAUGHTERS

BETHEL NO. 1, OLONGAPO, ZAMBALES

Resurrecion Gregorio	Honored Queen
Carmen de la Cruz	Senior Princess
Esperanza Bada	Junior Princess
Diane Blackwell	Guide
Milrie Mackey	Marshal
Sylvia de Leon	Chaplain
Brenda Ammons	Recorder
Doris Hyland	Treasurer
Lollie Cash	Librarian
Nancy Gregorio	Musician
Lo Lai Go	First Messenger
Evelyn Hyland	Second Messenger
Nida Santos	Third Messenger
Liberty Arce	Fourth Messenger
Lilian Ela	Fifth Messenger
Yolanda Ramos	Senior Custodian
Salvacion Gregorio	Junior Custodian
Linda Ramos	Inner Guard

BETHEL U. D., MANILA

Dolores A. Laconico, II	Honored Queen
Eloisa San Luis	Senior Princess
Joretta Ferrer	Junior Princess
Suzette Remetio	Guide
Melinda Soller	Marshal
Gloria Florendo	Chaplain
Merced Jimenez	Recorder
Inocencia Ascalon	Treasurer
Emelie Sison	Librarian
Cynthia Rodriguez	Musician
Lea Llamas	First Messenger
Fe Eloisa Curameng	Second Messenger
Minda Sayoc	Third Messenger
Delia Ponce	Fourth Messenger
Evelyn Soller	Fifth Messenger
Patrocinio Advincula	Senior Custodian
Leticia A. Laconico	Junior Custodian
Miriam Melegrito	Inner Guard
Noemi Mamenta	Outer Guard

ORDER OF RAINBOW FOR GIRLS

PERLA ASSEMBLY NO. 1, MANILA

Lucille Venturanza	Worthy Advisor
Alejandra Patino	Wor. Associate Advisor
Jacqueline Araneta	Charity
Susana Mimay	Hope
Melinda Tria	Faith
Patricia Tria, PWA	Recorder
Eva Cruz, PWA	Treasurer
Carolyn Gardner	Chaplain
Delia Navia	Drill Leader
Myrna Salcedo	Love
Leddy Villalon	Religion
Ophelia Quintana	Nature

Dalisy Capucion	Immortality
Eunice Gamiao	Fidelity
Katherine Araneta	Patriotism
Thelma Magno	Service
Lilia Calderon	Confidential Observer
Elizabeth Santos	Outer Observer
Elvira Santos	Musician
Gloria Rosete	Choir Director

ORDER OF DEMOLAY FOR BOYS

JOSE ABAD SANTOS CHAPTER NO. 1, MANILA

Manuel V. Estillore, Jr.	Master Councilor
Federico I. Aguir	Senior Councilor
Pio Caccam	Junior Councilor
Victor Rivera	Treasurer
Isagani Domingo	Scribe
Daniel Quiaoit	Senior Deacon
Eduardo Crisologo	Junior Deacon
Manuel Sanchez	Senior Steward
Samuel Alapan	Junior Steward
Benjamin del Carmen	Chaplain
Cesar de Leon	Sentinel
Federico Ramirez, Jr.	Standard Bearer
Jerry Dadap	Organist
Eliezer Santiago	Almoner
Ruben Ganaden	Orator
Florante Escalante	Marshal
Victor M. Torres	1st Preceptor
Adriano Evangelista	2nd Preceptor
Arturo Castro	3rd Preceptor
Manuel Oteya	4th Preceptor
Jose Justiniani	5th Preceptor
Edwin Robinos	6th Preceptor
Alfredo Nebres, Jr.	7th Preceptor

LOYALTY CHAPTER NO. 2, MANILA

Elmer C. Gamiao	Master Councilor
Ramon Laconico, Jr.	Senior Councilor
Ruben T. Robles	Junior Councilor
Rustico Domingo, Jr.	Treasurer
Manuel Magno, Jr.	Scribe
Ruben Apostol	Senior Deacon
Mario de Leon	Junior Deacon
Benjamin Viloria, Jr.	Senior Steward
George Dikit	Junior Steward
Delfin Casama	Chaplain
Marino Ancheta, Jr.	Sentinel
Reynaldo de la Paz	Standard Bearer
Ysmael Aguda	Almoner
Romulo Prudencio	Orator
Teodoro P. Domingo	Marshal
Galahad Almanzor	1st Preceptor
Domingo Dikit	2nd Preceptor
Pepito Dacquel	3rd Preceptor
Rafael O. Romero	4th Preceptor
Rodolfo Ancayan	5th Preceptor
Silverio Santiago	6th Preceptor
Antonio Ramil	7th Preceptor

1959 OFFICERS OF LODGES

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Wor. Master—Herschel Swiryn
 S. Warden —Henry A. Schacht, Jr.
 J. Warden —William F. Henry
 Treasurer —George A. Clegg
 Secretary —Henry Gilhouser
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CAVITE LODGE No. 2

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 S. Warden —Petronilo Espineli
 J. Warden —Homero B. Alberto
 Treasurer —Jose V. Colina
 Secretary —Salvador C. Gonzales
 960 Cabuco st., Cavite
 City

CORREGIDOR-SOUTHERN CROSS LODGE No. 3

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 S. Warden —George J. Reid
 J. Warden —Albert E. Parsons
 Treasurer —David G. Gunnell
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 S. Warden —Numeriano D. Carreon
 J. Warden —Manuel T. Paz
 Treasurer —Rufino B. Macalinao
 Secretary —Luis Meneses
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 S. Warden —Benigno de Leon
 J. Warden —Arturo R. Villaseñor
 Treasurer —Jose M. Cortes
 Secretary —Graciano N. Villamante
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 S. Warden —Oscar L. Fung
 J. Warden —Juan C. Alabastro
 Treasurer —Antonio C. Militar
 Secretary —Emilio M. Asistores
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 San Juan Rizal

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 S. Warden —Samuel Q. Casel
 J. Warden —Richard S. Hart
 Treasurer —George A. Mayhew
 Secretary —Richard L. Page
 20 Russell, Pasay City

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 S. Warden —Charles H. Clark
 J. Warden —Harold D. Carl
 Treasurer —James L. Hendryx
 Secretary —Paul W. Hanaford
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ILOILO-ACACIA LODGE No. 11

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 S. Warden —Francisco Song Heng
 J. Warden —Alfredo P. Catedral
 Treasurer —Tung Ah Wing
 Secretary —Ponciano Leonidas
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 Iloilo City

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 S. Warden —C. L. Tan
 J. Warden —Felix J. Torres
 Treasurer —Amado Pineda
 Secretary —Gregorio A. Vicente
 P. O. Box 98, Manila

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Wor. Master—Deogracias Meneses
 S. Warden —Petronilo Quiñones
 J. Warden —Godofredo Calub
 Treasurer —Roman Samanigo
 Secretary —Luis San Juan
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 S. Warden —Pablo Aluquin
 J. Warden —Jesus S. Castillo
 Treasurer —Diosdado Reyes
 Secretary —Jose L. Domingo
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 Manila

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 J. Warden —Eugenio Villanueva
 Treasurer —Jose N. Topacio
 Secretary —Marciano Sayoc
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 S. Warden —Severino M. Navarro
 J. Warden —Hilario G. Esguerra
 Treasurer —Leandro F. Cruz
 Secretary —Gabino de Castro
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S. Warden —Jim Boo Chan
J. Warden —Oscar A. Reyes
Treasurer —Arturo A. Reyes
Secretary —Gregorio P. Cataulin
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San Roque, Cavite City

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S. Warden —Guillermo Madridejos
J. Warden —Florencio D. R. Ponce
Treasurer —Jose N. Quedding
Secretary —Pedro P. Aguda
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J. Warden —Emilio Melendres
Treasurer —Elpidio L. Cruz
Secretary —Teodoro V. Santos
Pasig, Rizal

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S. Warden —Diego M. Manza
J. Warden —Jose Angeles
Treasurer —Gregorio Quincina
Secretary —Julian Capiral
Lopez, Quezon

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S. Warden —Teodoro U. Batoyon
J. Warden —Basilio L. Sarmiento
Treasurer —Temistocles Elviña
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JOSE RIZAL LODGE No. 22

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S. Warden —Antonio Gonzalez, Jr.
J. Warden —Gene Benson Schimpff
Treasurer —Philip A. Bradfield
Secretary —Jose E. Racela
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MALINAW LODGE No. 25

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S. Warden —Florencio Robles
J. Warden —Santos Z. Torres
Treasurer —Sabas Cabrera
Secretary —Felipe Urtola
San Pablo City

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S. Warden —Felicisimo San Luis
J. Warden —Ricardo C. Buenafe
Treasurer —Vicente C. Reventar, Sr.
Secretary —Isidoro Corpus
Santa Cruz, Laguna

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S. Warden —Francisco C. Hizon
J. Warden —Samuel T. C. Lim
Treasurer —Julian H. C. Kap
Secretary —Arturo G. Cayetano
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S. Warden —Romualdo Libranda
J. Warden —Victor Mendoza
Treasurer —Eustacio Villafuerte
Secretary —Victoriano Tañafra
Gumaca, Quezon

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S. Warden —Nicanor Espineli
J. Warden —Alfredo Nibut
Treasurer —Ysidro Trias
Secretary —Filomeno Mariano
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S. Warden —Augusto P. Santos
J. Warden —Manuel Gaviola
Treasurer —Primo Y. Arriola
Secretary —Inocente Abella
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City

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S. Warden —Rodolfo G. Jimenez
J. Warden —Mateo Pallera
Treasurer —Andres H. Polintan
Secretary —Eliseo David
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Cavite City

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S. Warden —Leopoldo G. Mendoza
J. Warden —Ignacio Meliton
Treasurer —Felicisimo Capucao
Secretary —Pedro E. Dy-Liaco
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S. Warden —Ricardo P. Cruz
J. Warden —Foo Ying Yin
Treasurer —Marcial de la Cruz
Secretary —Purissimo Ramos
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S. Warden —Brent Icard Clapp
J. Warden —Ernesto V. Perez
Treasurer —Mariano B. Cantos
Secretary —Ernesto C. Pureza
Batangas, Batangas

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S. Warden —Eusebio Cuevas
J. Warden —Melecio R. Magsino
Treasurer —Pedro Ramos
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Lucena, Quezon

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S. Warden —Sotero Escandor
J. Warden —Jose Laguna
Treasurer —Emiliano Vida
Secretary —Maximo Beriña
Sorsogon, Sorsogon

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S. Warden —Conrado Cabauatan
J. Warden —Manuel Molina
Treasurer —Enrique Go
Secretary —Julio Laceda
Aparri, Cagayan

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S. Warden —Melquiades P. Varias
J. Warden —Waduh Dharamdas
Treasurer —Pio F. Roa
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Cagayan de Oro City

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S. Warden —Gerardo Rallama
J. Warden —Jose Palentinos
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Secretary —Ildefonso A. Echevarria
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J. Warden —George B. Archibald
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Secretary —Joaquin F. Sablan
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S. Warden —Angel N. Mendoza
J. Warden —Daniel B. Mallari
Treasurer —Juanito Chan
Secretary —Pablo Sebastian
Zamboanga City

MALOLOS LODGE No. 46

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S. Warden —Juan Fernando
J. Warden —Isaias Maclang
Treasurer —Francisco Aniang
Secretary —Francisco C. Rendon
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J. Warden —Salvador S. Santiago
Treasurer —Susano J. Cormero, Sr.
Secretary —Celestino Elefaño
Tacloban City

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S. Warden —Julian B. Mendoza
J. Warden —Chas. B. Shelledy
Treasurer —Alejandro M. Barin
Secretary —Eusebio Ronquillo
Lubao, Pampanga

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S. Warden —Antonio Manalo
J. Warden —Venancio Almario
Treasurer —Salvador Sarangay
Secretary —Ernesto C. Mangahis
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S. Warden —Frank N. Liu
J. Warden —Jose Buensuceso
Treasurer —Robert Yu
Secretary —Alfred W. Roberts
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City

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S. Warden —Manuel C. Villanueva
J. Warden —Jose L. Dumlao
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San Narciso, Zambales

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S. Warden —Pablo C. Torio
J. Warden —Lee Sin
Treasurer —Benito Tan
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S. Warden —Enrique Lim
J. Warden —Arcadio P. Seguiran
Treasurer —Co Tuan
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J. Warden —Policarpio G. Paredes, Jr.
Treasurer —Teodoro E. de Jesus
Secretary —Vicente Quijano
165 C. Arellano, Malabon,
Rizal

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S. Warden —Froilan B. Calata
J. Warden —Crescencio V. Maramag
Treasurer —Leonides S. Melendres
Secretary —Tranquilino B. Balmaceda
Ilagan, Isabela

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S. Warden —Teodoro Jesalva
J. Warden —Ruperto Mayuga
Treasurer —Agapito L. Loreto
Secretary —Victor D. Pineda
Daraga, Albay

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S. Warden —Jose Tacal, Sr.
J. Warden —Filomeno Aurellado
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Vigan, Ilocos Sur

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S. Warden —Enrique P. Maravilla
J. Warden —Manuel Abello, PM
Treasurer —Vicente Bailon
Secretary —Benito Salazar
B.M.M. Co. Bacolod City

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S. Warden —Ruperto Perez
J. Warden —Pedro Panaligan
Treasurer —Geronimo Malaluan
Secretary —Buhay Medina
Calapan, Oriental Min-
doro

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S. Warden —Policarpio Manuel
J. Warden —Teofilo Calimang
Treasurer —Paulino Natividad
Secretary —Bonifacio Mequi, Sr.
Tuguegarao, Cagayan

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S. Warden —Jack E. Gesner
J. Warden —Protacio R. Ritumalta
Treasurer —Tomas Galgala
Secretary —Esteban Bangaan
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S. Warden —Jose P. Dizon
J. Warden —Joselito Bautista
Treasurer —Norberto S. Falguera
Secretary —Teofilo G. Guillermo
Bayombong, Nueva Viz-
caya

*PRIMERA LUZ FILIPINA
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S. Warden —Mamerto Salac
J. Warden —Feliciano Torres
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Binakayan, Kawit, Cavite

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S. Warden —Saturnino R. Mina
J. Warden —Severo Viloria
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Secretary —Andres B. Rivera
San Fernando, La Union

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S. Warden —Rizal G. de Peralta
J. Warden —Luis Ros
Treasurer —Lucio Chiu
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Laoag, Ilocos Norte

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S. Warden —Severo Oliveros
J. Warden —Teodoro C. Delizo
Treasurer —Felix Javier
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College, Laguna

NUEVA ECIIA LODGE No. 73

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S. Warden —Isidro Medina
J. Warden —Amando de Guzman
Treasurer —Amado Cruz
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Guimba, Nueva Ecija

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J. Warden —Patricio P. Cabrera
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Natividad, Pangasinan

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loc, Mla.

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J. Warden —Clifford A. Roche
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J. Warden —Gregorio Leyba
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J. Warden —Vicente P. Aragones
Treasurer —Jose L. Intal
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J. Warden —Marcelino Calamba
Treasurer —Pafifico Fortich
Secretary —Gaudioso T. Cainglet
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J. Warden —Otilio P. Damasen
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Villaviciosa, Abra

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J. Warden —Gustavo Garcia
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J. Warden —Aristides F. Lara
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J. Warden —Cendon Delizo
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J. Warden —Jose S. Garcia
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Secretary —Demetrio R. Navarro
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J. Warden —Angeles Lim Guat
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J. Warden —Severino Roldan
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J. Warden —Victor C. Guillermo
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Paniqui, Tarlac

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S. Warden —Adelaido Nepomuceno
J. Warden —Donato P. Tejada
Treasurer —Ramon Zapanta
Secretary —Jose A. Alvarez
Gen. P. Alvarez St., No-
veleta, Cavite

MOUNT HURAW LODGE No. 98

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S. Warden —Pablo P. Aragon
J. Warden —Leo Hianui
Treasurer —Tan Liang Kee
Secretary —Teodorico Noble
Catbalogan, Samar

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S. Warden —Jose T. Samonte
J. Warden —Jose Paguio
Treasurer —Macario Odiamar
Secretary —Cornelio M. Aguirre
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BUD DAHO LODGE No. 102

Wor. Master—Arthur Chia
S. Warden —Charles Bengtu Tan
J. Warden —Ching Han Shia
Treasurer —Angel Lu
Secretary —Tuchay Tan
Jolo, Sulu

ZAMBALES LODGE No. 103

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S. Warden —Mauricio Aragon
J. Warden —Lorenzo del Fierro
Treasurer —Agerico Miranda
Secretary —Placido Farin
Iba, Zambales

BATAAN LODGE No. 104

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S. Warden —Jose E. Heras
J. Warden —Sabino Baluyot
Treasurer —Federico S. Magat
Secretary —Eliodoro S. Baluyot
Mabatang, Abucay
Bataan

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S. Warden —Merton H. Van Curen
J. Warden —Samuel S. Wright
Treasurer —Frank A. Murray
Secretary —Kenneth W. Moyer
Hq. 13th Air Force Base
APO 74

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S. Warden —Ong Chiao Seng
J. Warden —Gregorio L. Mariano
Treasurer —Martino Ragub
Secretary —Arsenio C. Camino
Daet, Camarines Norte

KUTANG BATO LODGE No. 110

Wor. Master—Solomon V. Torrado
S. Warden —Francisco S. Go
J. Warden —Ruperto Demonterverde
Treasurer —Juan J. Ty
Secretary —Francisco C. Tizon
Cotabato, Cotabato

MARANAW LODGE No. 111

Wor. Master—Rasuman F. Macalandong
S. Warden —Manuel V. Pañgilinan
J. Warden —Jose F. Yañez
Treasurer —Dy Chu Tee
Secretary —Benito Ong
Iligan City

INDANG LODGE No. 115

Wor. Master—Vicente de los Santos
S. Warden —Nicanor del Rosario
J. Warden —Ildefonso Escalante
Treasurer —Marcelo Gonzales
Secretary —Teofilo Costa
Indang, Cavite

VICTORY LODGE No. 116

Wor. Master—Vivencio Balaoing
S. Warden —Inocencio G. Lactaoen
J. Warden —Moses S. Clemente
Treasurer —Mauro S. Yadao
Secretary —Francisco C. Domingo
Camiling, Tarlac

OKINAWA LODGE No. 118

Wor. Master—Herbert Adamson
S. Warden —Alfred E. Voyce
J. Warden —Kenneth A. Rotness
Treasurer —Leo A. Hatten
Secretary —Neil H. Watkins
3rd US ASA FS, APO 331

MARIKINA LODGE No. 119

(No Report)

*YOKOSUKA NAVAL MASONIC
LODGE No. 120*

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S. Warden —Chester O. Nielsen
J. Warden —Paul D. Lang
Treasurer —James E. Grimes, Jr.
Secretary —Hannon R. Jackson
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QUEZON CITY LODGE No. 122

Wor. Master—Pacifico Pinili
S. Warden —Leovigildo Bito
J. Warden —Felino M. Landicho
Treasurer —Joaquin Plegon
Secretary —Pablo V. Ilagan
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MILTON C. MARVIN LODGE No. 123

Wor. Master—John Thomas Powers
S. Warden —Antone Kozumplik
J. Warden —Milton W. Burmeister
Treasurer —Lloyd Oscar Haig
Secretary —Thomas Rolland Morrison
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CEBU LODGE No. 128

Wor. Master—Panfilo V. Abary
S. Warden —Bartolome Carrillo, Jr.
J. Warden —John K. Lim
Treasurer —Jesus Lim Cheng Yian
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*SIXTO LOPEZ (BATULAO) LODGE
No. 129*

Wor. Master—Casiano T. Calalang
S. Warden —Pedro Palacio
J. Warden —Benjamin Garcia-Ascue
Treasurer —Pedro de Castro
Secretary —Ceferino C. Deguito
Balayan, Batangas

MT. MALINDANG LODGE No. 130

Wor. Master—Eduardo C. Ralloma
S. Warden —Panfilo E. Figueras
J. Warden —Leon Markines
Treasurer —Lucas Cang Cuesta
Secretary —Hernando B. Castañ
Sinacaban, Misamis Occi-
dental

CAGAYAN VALLEY LODGE No. 135

Wor. Master—Pacifico R. de Jesus
S. Warden —Bartolome Ramat
J. Warden —Felipe L. Padua
Treasurer —Lino C. Barrera
Secretary —Rufino S. Roque, Sr.
Santiago, Isabela

*TEODORO KALAW MEMORIAL
LODGE No. 136*

Wor. Master—Domingo F. M. Domingo
S. Warden —Aquilino de Guzman
J. Warden —Ananias M. Falcon
Treasurer —Daniel Santiago
Secretary —Jose B. Perez
P.O. Box 1442, Manila

BASILAN LODGE No. 137

Wor. Master—Luis M. Sirilan
S. Warden —Arcadio S. Flores
J. Warden —Juan Estrada
Treasurer —Rufino Gadayan
Secretary —Abundio Villanueva
Office of the City Auditor,
Basilan City, Isabela

AOMORI LODGE No. 139

Wor. Master—Walter T. Matanabe
S. Warden —Jack M. Tomita
J. Warden —Harold G. Bowman
Treasurer —Edward N. Frenz
Secretary —Russell H. Bohner
6139th Air Base Group,
APO 919

BONTOC LODGE No. 140

Wor. Master—Dimas Trinidad
S. Warden —Severo Pimentel
J. Warden —Victorino N. Ringor
Treasurer —Antonio Camarillo
Secretary —Honesto C. Belen
Bontoc, Mt. Province

SAN MARCELINO LODGE No. 141

Wor. Master—Alfonso R. Colorado
S. Warden —Mariano Renojo
J. Warden —David G. Jceson
Treasurer —Pelagio Battad
Secretary —Macario S. Arbolente
San Marcelino, Zambales

CORAL LODGE No. 142

Wor. Master—Richard Rose
S. Warden —Jessie J. Cotter
J. Warden —Andrew H. Bulkley
Treasurer —Glen A. Strong
Secretary —William P. Schwager
Box 1, Ginowan, Okinawa

KANTO LODGE No. 143

Wor. Master—Katsuo Yamaki
S. Warden —Donald H. Laurila
J. Warden —Stanley Sagara
Treasurer —John T. Cox
Secretary —Mathado Uyeda
22 Higashi-machi, Azabu,
Minato-ku, Tokyo,
Japan

NUEVA VIZCAYA LODGE No. 144

Wor. Master—Santiago G. Bayaua
S. Warden —Paulino S. Corales
J. Warden —Jovito S. Tottoc
Treasurer —Santiago Simbala
Secretary —Francisco T. Cabanag
Bayombong, N. Viz.

*JULIAN OCAMPO MEMORIAL
LODGE No. 146 (No Report)*

RAFAEL PALMA LODGE No. 147

Wor. Master—Roman B. Ramos
S. Warden —Carlos Antonio
J. Warden —Fernando M. Mangubat
Treasurer —Benito M. Reyes
Secretary —Vicente S. Garcia
Security Office, U.P.,
Q.C.

NOLI ME TANGERE LODGE No. 148

Wor. Master—Amadeo L. Bautista
S. Warden —Francisco de los Santos
J. Warden —Cesar. B. Aguilar
Treasurer —Marcelino P. Dysangco
Secretary —Delfin C. Simbra
857 San Andres, Manila

DAVAO LODGE No. 149

Wor. Master—Ruben D. Hilario
S. Warden —Filomeno C. Adi
J. Warden —Conrado O. Aguila
Treasurer —Marcelino M. Velasco
Secretary —Jose J. Carballo
Davao City

KING SOLOMON LODGE No. 150

Wor. Master—Remedios E. Racela
S. Warden —Eusebio G. Santos
J. Warden —Mauro C. Salem
Treasurer —Teopisto C. Batungbakal
Secretary —Braulio M. Epino
233 Pagkakaisa, Makati,

RISING SUN LODGE No. 151

Wor. Master—Charles L. Jones
S. Warden —Walter J. Bickston
J. Warden —Clarence C. Byard
Secretary —Morris Kushner
Treasurer —Edwin H. Pearson
Co B USAGDJ, APO 343,

PAGADIAN LODGE U. D.

Wor. Master—Aurelio M. Mendoza
S. Warden —Wong Lop Sam
J. Warden —Severo E. Bance
Secretary —Jose G. Hofileña
Pagadian, Zamboanga del
Sur

MANUEL ROXAS LODGE U. D.

Wor. Master—Marcelo G. Santiago
S. Warden —Felix Recio
J. Warden —Clemente C. Balan
Secretary —Sol H. Gwekoh, PM
Makati, Rizal



ACADEMIC FREEDOM

Nature and life have secrets yielding to those
With patience to unravel their wondrous lore,
Hidden beneath the strata of the rock
Or flung in outer space or left with knock
Intuition taps upon a poet's door —
Laden with marvel to each one who knows.

So, let the scientist discover ways
In atoms or nebulae where our thoughts may go,
And let technicians build that the human race
May rest from labors like proud Hercules;
And let the scholars gather knowledge — for these too
Express our love for life for its truth and grace.

Here in these halls of learning, we now pause
To dedicate ourselves — to what?
To liberty bred of enlightenment;
To duty that we labor without stint
Till the henchmen of the dark be put to rout
And ignorance be banished with all lines.

Refuge of tyrants, whether in Church or State
None need unquestioning, accept authority,
For the youths shall learn to discriminate
Between the light and dark and shades of gray,
And none shall force them, "This is so," the way
Leading to Buchenwald and Cavalry.

Train them to keep faith with their mind,
Hence, with themselves, for only these can be
True free-men. Man dependent make the slaves
Who grovel from the cradle to the grave,
The hewers of a mighty destiny
Must first stand free — all else is false or blind.

If there be martyrs — as there must be —
Let them be martyrs in the urge to find
The remedies to draggled poverty,
Martyrs to art, to music, poverty,
And to all that may be used to feed men or bind
Men's wounds and glorify humanity.

Thus, on this planet men may fulfill a trust:
To live in fullness, as the flowers do
That bloom and ask not for eternity,
A life freed from cramped fear and vanity
But which may yet be dazzling in its hue
And wafting perfume before it droops to dust.

— Ricaredo Demetillo