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Grand Master's Message

It is customary when one is elected to occupy the Oriental Chair for the Captain of the ship of state of our Fraternity, so to speak, to indicate the course the ship will take during the ensuing Masonic year. It is my intention to follow the course charted by my distinguished predecessors.

It is with a deep sense of humility and gratitude that I accept the challenge to try to carry on to the best of my ability as Grand-Master for the present Masonic year.

As perhaps all of you know, the seeds of Masonry were planted in these beautiful Islands in the last half of the 19th Century. Through the years, the seeds have grown into stalwart trees, representing symbolic lodges throughout the entire Archipelago. This should be a great satisfaction, and a deep source of inspiration to every member of our beloved Fraternity.

The history of Masonry in the Philippines is a glorious one and one of which every Mason in these Islands is justly proud.

During the Revolution of 1896 in the Philippines, the role played by our Filipino Brethren parallels in a great measure, the history of Masonry in America prior to and including the period when the Founding Fathers of America established a democracy. As truth is the basic safeguard of a democracy, both the American and Philippine governments have always insisted on the freedom of the press.

In my opinion, one of the greatest challenges to Masonry at the present time is to preserve and keep the sense of life's sacredness in this complex world. Also, Masonry has a greater responsibility than formerly. It is easier than in past years to lose the simplicity, truth and sincerity of purpose in this highly organized civilization of our time. This is the result of an increased awareness of the mutual interdependence of free countries of the world brought about, no doubt, by the rapid advance of communism. Any teaching that is completely antagonistic to what we hold sacred is subversive to our way of thinking.

Our first duty is therefore, one of self-preservation. Hence it may be necessary for us to speak out more courageously and more emphatically for Masonry and its ideals and objectives. We Masons believe that our ideals and those of the democratic way of living will triumph in the end because its rewards are the instinctive desire of every human heart.

Munger, one of the world's great philosophers, said: "Faith marches at the head of the army of progress. It is found beside the most re-

finest life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity."

As all members of the Fraternity know, the tenets of Masonry — Faith, Hope, and Charity — are the very essence on which human life depends. The principal object of Masonry is to develop these moral elements of man to the highest degree, helping him to realize that by the exercise of these several virtues, Faith, Hope, and Charity, he is helping to advance the brotherhood of man under the Fatherhood of God. Wherever Masonry has been introduced into a country, it has unquestionably improved the quality of citizenship.

It is an old saying that institutions live and endure only so long as they serve. Freemasonry has lived and flourished throughout the centuries because it has been an inspiration to me of Good Will, and because of its unselfish work in behalf of mankind. No one can enter our Fraternity who does not believe in a Divine Power. The Holy Bible on our altar is a recognition of that Divine Power. It continuously strengthens our espousal of the equality and liberty of mankind. The march of Masonry has been co-extensive with the development of civilization. We all know that our Fraternity is a noble fellowship and that it brings together in fraternal association high-minded men. It is an exalted patriotism and stands forever true to the flag of its country. It exalts character, dignity of mankind, and the sanctity of womanhood. No man can live up to the ideals of our Fraternity without becoming a better man and a better citizen.

In this Grand Jurisdiction, particularly in the Philippines, we have only two Assemblies of Rainbow Girls and two Bethels of Job's Daughters. This is not enough. These organizations give the girls, among many other things, a sympathetic understanding of Freemasonry. Let us envision what a wonderful and far reaching contribution it would be to our Fraternity if only a moderate percentage of the future mothers of this country possessed a friendly and understanding attitude toward Masonry, which would naturally be transmitted to their children. We would also encourage and assist the De Molay Boys.

You are all familiar with Kipling's statement: "Give me the first six years of a child's life and you can have the rest." Napoleon even went further. When a mother asked him when the education of a child should begin, he replied: "Twenty years before its birth, in the education of its mother."

We all realize that more Rainbow assemblies and more Bethels of Job's Daughters would be organized if finances permitted. Let us hope that some generous members of the craft will come to our rescue.

In closing, I desire to invite careful attention to the report on the activities of our Grand Lodge during the past year, which was submitted by the Most Worshipful Grand Master Brother Macario Ofilada. His report is comprehensive, thought-provoking, and constructive.

Our New Grand Master

By WB SOL H. GWEKOH, P. M.
Manila Newspaperman, PRO and Publisher

A GREATLY beloved, highly respected, and distinguished American gentleman who has devoted his life and dedicated his efforts to his second country, the Philippines, ascends to the Grand Oriental Chair today to govern the Grand Lodge of Free and Accepted Masons of the Philippines for the incoming masonic year of 1960-1961.

Most Worshipful Brother LUTHER B. BEWLEY who, by a happy coincidence, assumes the stewardship of masonic leadship in this Grand Jurisdiction on the occasion of his 84th birthday anniversary, April 26, has lived 59 years of his long and successful life in the Philippines, spending them happily with both foreigners and Filipinos, and playing fruitfully and prominently the role of an eminent educator.

Hailing from Mosheim, Tennessee, U.S.A., where he was born in 1876, Luther Boone Bewley received his formal education from Maryville College where he was graduated with an A.B. degree in June 1901. In 1918 he received his M.A. degree and three years later (1921) his doctorate degree.

His adventurous spirit took him away from his native land and the overseas journey that followed proved beneficial to the Philippines where he entered the government service under the new American regime on December 20, 1901. His rise in the educa-

tional field was made rapid by his meritorious achievements first as a classroom teacher, then as principal of the Camarines High School from 1907, and later as superintendent of the Manila City Schools in 1914.

With the expansion of the educational program of the Government, Dr. Bewley was called to assume the position of Second Assistant Director of Education in 1916, and in the following year he was again promoted to Assistant Director.

His educational career was crowned with his appointment in July, 1919 as Director of Education, and later as Educational Adviser to the President of the Philippines, first of the Commonwealth (Quezon and Osmena) and then of the Republic (Roxas and Quirino).

During the Japanese occupation, although an internee at the Santo Tomas interment camp, Dr. Bewley did his bit again as an educator by holding the position of dean of the College that was established by the Internee Administration of the Camp, in which the internees found themselves busy with "school work until their liberation by General MacArthur's forces in 1945.

His civic activities, which are as varied as his educational assignments, have made him a prominent international figure in the community. Dr. Bewley was an active member of the Board of the Philippine-American

Red Cross for 28 years, and of the Board of the Society for the Prevention of Cruelty to Animals (SPCA) for 36 years. He also served as a member of the Teachers Pension Board for many years.

Being a distinguished Rotarian, he was elected by the Rotary Club of Manila as Honorary Member in 1950. Dr. Bewley also belongs to the Elks Club.

As a Mason, Luther B. Bewley knocked at the doors of the Fraternity in Cebu. He was initiated as an Entered Apprentice Mason in Loggia Cebu No. 1106, Cebu, under the jurisdiction of the Grand Lodge of Scotland, in April, 1914, then passed on as a Fellowcraft in May, 1914, and raised to a Master Mason on June 10 of the same year.

When the Southern Cross Lodge No. 6, under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, was formed in 1915, MWB Bewley demitted from his Mother Lodge to join the new Lodge. He served as its Master in 1918.

As a Grand Lodge officer, MWB Bewley first served as Grand Chaplain of the Grand Lodge of the Philippine Islands during the masonic year 1919. Under the Grand Lodge of the Philippines (the name was subsequently changed with the inauguration of the Republic of the Philippines), MWB Bewley was elected first as Junior Grand Warden for the masonic year 1957-1958 then as Senior Grand Warden in 1958-1959; and later as Deputy Grand Master in 1959-1960. He once

was named Grand Lodge Inspector of Dapitan Lodge No. 21, F & A. M.

His election to the Grand Oriental Chair this year is the happy culmination of a long and distinguished masonic career spanning over 46 years under four different periods — the American regime, the Commonwealth transition, the Japanese occupation, and the Republic era.

MWB Bewley is a member of the Ancient and Accepted Scottish Rite of Freemasonry, having joined the Manila Bodies in February, 1915. He served as an Almoner in 1917, as Junior Warden of the Lodge of Perfection in 1920; and again as Grand Standard Bearer in 1953. He was once a member of the Committees on Charity and Education of the Scottish Rite of Freemasonry.

Illustrious Brother Bewley was honored with the investiture of the Knight Commander of the Court of Honor in 1937; coroneted an Inspector General Honorary on December 30, 1949; and crowned a Sovereign Inspector General in 1952.

Married to the former Miss Eleanor G. Morris (now deceased) on August 16, 1919, he has one daughter, Virginia.

The Bewleys are members of the Presbyterian Church.

In the election of MWB Bewley to the Grand Oriental Chair, the more than 10,000 Master Masons affiliated with the Grand Lodge of the Philippines will find in him a well-meaning Leader, a cooperative and understanding Brother, and a venerable fine Gentleman to deal with both in matters masonic and otherwise.

The journey of a thousand miles begins with one step.

— Lao-Tse

A Handwriting on the Wall

By WB. VENANCIO TRINIDAD
Former Director, Bureau of Public Schools

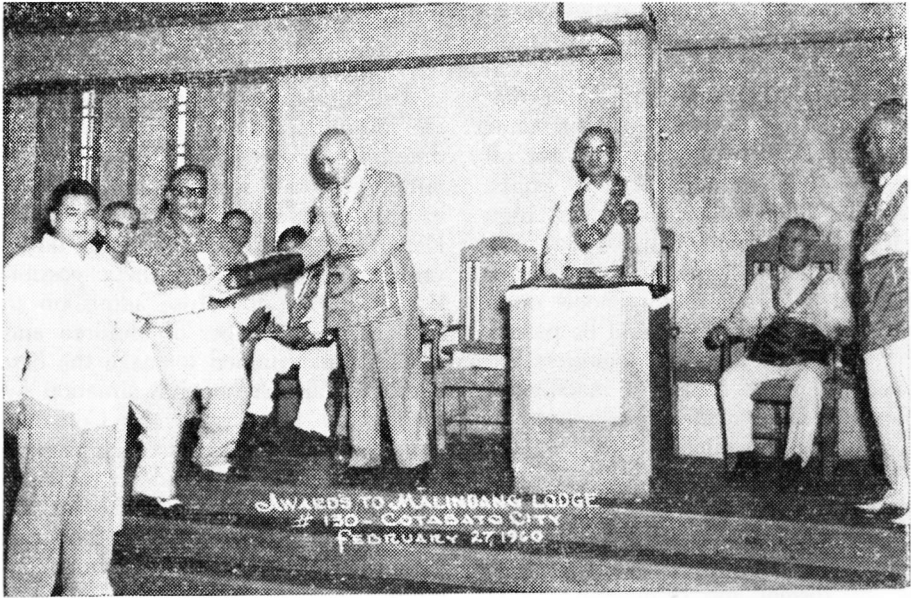
It was the general impression that the last Congress would make a name for itself by solving once and for all the financial support of our public schools. The expectation was high that H.B. No. 3616, and for that matter, any other measures which is designed to place these schools on a sound financial basis, would be passed. Unfortunately, however, Congress followed the usual course of inaction; it adjourned leaving the schools again in their precarious plight.

Largely because of this perennial inaction of the powers that be, coupled by the apathetic indifference of our people, we must be prepare again to see the dismal and dismaying spectacle of thousands of boys and girls going to school without textbooks; and seated for hours in make-shift benches and stools, of oversized classes huddled in buildings which are utterly unsuitable for school purposes, of schools which are bare of equipment, tools, supplies, abbreviated and impoverished curriculum because of the drastic cut in the period of schooling. It is against such formidable handicaps as these that our schools will again have to struggle in their desperate effort to give our children that quality of education which they deserve and to which they are entitled but which they do not receive chiefly because of our being pennywise and pound-foolish and of our continuing indifference to the fundamental and crucial problem of stabilizing the financial support of our school system.

Also because of this indifference, we are informed that about 250,000 children of school age might not be admitted into our schools. However, it is quite reassuring to know that the Department of Education would do its utmost to forestall the pathetic possibility of having to refuse admission to such a great number of children and that it is determined to make the best out of an almost hopeless situation by giving top priority to the Constitutional mandate for at least free primary education even if it had to resort to such drastic measures as: (1) the assignment of teachers where they can serve the biggest number of pupils; (2) pulling out teachers from intermediate classes where there is more than one teacher to one class and assigning such teachers to the primary grades; and (3) requests for extension positions to be based solely on the need for their services. (*The Manila Chronicle*, June 7, 1960). Of course, these measures are but temporary palliatives. Of course, these measures are but They do not solve nor are they meant to solve the fundamental problem. As Secretary Romero warned, "unless a law is approved next year to stabilize financing in the public schools, chaotic conditions will prevail."

The Secretary has given his warning and like the proverbial "handwriting on the wall" the warning can't be ignored because at stake is the future not only of millions of our children but also our country. As Senator Paredes said, in an issue of *The Manila*

Here and There...



Mt. Malindang Lodge No. 130, F. & A. M. of Cotabato City had been awarded recently a prize by MWB Macario M. Ofilada for having won the "Fellowship Miles Contest" during the 4th Masonic Convention of Mindanao and Sulu held in Cotabato City.

Sponsored by the Grand Lodge of Free & Accepted Masons of the Philippines, the "Fellowship Miles Con-

test" was open to all member lodges. Mt. Malindang Lodge No. 130, having sent a delegate of 19 representatives or over 40% of its total membership to the 1958 Annual Communications, won the coveted prize. This was attributed to the enthusiasm and splendid cooperation given by the members to their Worshipful Master who is now the Lodge Secretary.

Picture above shows, from left to right, WB Wong Lop Sam, Master of Pagadian Lodge No. 153; WB Panfilo E. Figueras, Master of Mt. Malindang Lodge No. 130; WB Eduardo C. Ralloma, PM, Secretary of Mt. Malindang Lodge No. 130; MWB Macario M. Ofilada; VWB Aniceto Bilisario, DDDGM for District No. 17; MWB Esteban Munariz, Grand, Secretary, and VWB Emilio M. Asistores, Grand Tyler.

"A HANDWRITING

Chronicle: "We cannot overemphasize the need for education because the sound basis for real democracy is enlightened citizenry." The validity of this statement should serve both as a warning and challenge which cannot be brushed aside if democracy in this country is to be real and lasting.

Past Grand Master Jose Abad Santos

By WB LEOPOLDO BOQUIREN

Among the illustrious Filipinos who had served and died for their country, the name of Jose Abad Santos stands out for his integrity and courage in the face of enemy pressure and national disillusionment. Where others would have easily yielded, pleading that they could have served their country more by being alive than dead, he alone stood firm and preferred death to a violation of his trust. He was not only a man of courage but also of conviction, born of his Masonic faith. He had the courage to die for his beliefs; he had also the passionate conviction that only brotherly love and world tolerance could abolish wars from the earth. Shortly before his death, in a conversation with General Roxas, also a brother mason, he said, summing up his Masonic creed: "This war came about because of men who adhere to the code of the jungle—leaders who desire to achieve power through force and the wanton disregard of human life and dignity. If such men were to triumph over the forces of democracy, world peace would be a thing of the past. It is imperative, therefore, that a new ideology based on brotherly love and tolerance be inculcated to check the rapacity of these men."

Jose Abad Santos died with a blessing on his lips for the enemy who had trampled upon his rights and ravaged his own country. He was the first prominent Filipino official to be executed by the Japanese. He was al-

so the first Filipino magistrate to pardon his enemy, even before the termination of the war. This speaks well of the greatness of the man.

He was born in San Fernando, Pampanga on February 19, 1886, the ninth among the twelve children of Vicente Abad Santos and Toribia Basco. As a child, he was quiet, shy, and fond of books. He was unobtrusive and preferred to play by himself rather than join his more boisterous brothers in their fun. He showed an early interest in study; he would devour eagerly any printed matter that came to his hands. Even in his primary education, he had displayed a keen analytical mind and a penchant for "big words". But he was never a show-off or a pedant.

After graduating from the Pampanga High School in 1904, he was sent to the United States as a government pensionado. He took up his preparatory law course at the Santa Clara College in San Jose, California. Later on he went to the University of Illinois, where he obtained the degree of Bachelor of Laws. He did post-graduate work at the George Washington University and was awarded the degree of Master of Laws by that institution.

Upon returning to his homeland, he took the Bar examination and passed it in 1911. Shortly afterwards, he was appointed assistant public defender in the Department of Justice in 1913. In 1916 he became an attor-

ney for the Philippine National Bank. In 1918 he married the charming Amada Teopaco, whom he had saved from drowning during a swimming party in Angeles, Pampanga.

Then, for the second time again, Abad Santos was sent to the United States as a technical adviser as well as ex-officio member of the First Philippine Independence Mission. This was in 1919. When he returned in 1920, he was appointed attorney to the Manila Railroad Company. Later on, Governor-General Stimson appointed him Under-Secretary of Justice on January 26, 1922. However, his worth as a missionary and adviser to the Government always called upon the American Administration to avail of his services. He was sent again to the United States for the third time as Head of the Philippine Educational Mission to observe the latest trends of education abroad. This took place in 1928.

On his return to the Philippines, he was re-appointed by Governor Stimson to his old position as Secretary of Justice. He served this position creditably for four years. Then he was appointed Justice of the Supreme Court of the Philippines. Finally he became Chief Justice of the Supreme Court on December 24, 1941, at the outbreak of the Pacific War.

Upon his appointment as Chief Justice, President Quezon took him to Corregidor as a member of his official family. The President consulted him at all times on grave problems of state that had risen at the outbreak of the war. Despite the signs of failing health and the imminent danger of death and capture from the enemy, Abad Santos never faltered in his

duties.

When the Filipino-American position in Corregidor became untenable due to increasing enemy pressure, President Quezon decided to move his capital to the United States by way of Australia. This time Chief Justice Abad Santos accompanied Quezon, but only as far as Negros. However, before President Quezon and his family prepared to set sail for the hazardous voyage to the States, he asked Abad Santos whether he would go with him. The latter replied that he "would prefer to remain in the Philippines and carry on his work." Thereupon the President congratulated him for his steadfastness and selfless devotion to duty. He made him secretary of justice, finance, agriculture and commerce concurrently. Chief Justice Abad Santos, with these numerous duties and positions entrusted to him, was virtually the head of the Philippine Commonwealth Government in the absence of President Quezon, Vice-President Osmena, and Senate President Roxas.

No wonder the whole Imperial Japanese Forces in the Philippines were on his tracks. It did not take long when they had him under their clutches at Carcar, Cebu. Together with his son Jose, he was captured on April 11, 1942, and then taken to a concentration camp in the provincial capital. Two Japanese Officers, Col. Kawakami and Gen. Kawagatsu, subjected him to intense grilling in order to extract from him information leading to the whereabouts of General Roxas. Among other things, they wanted him to persuade the General to surrender. But he stood firm, declaring that he "would be violating his oath of alle-

giance to the United States and the Philippine Government" if he would do that.

Still thinking that Abad Santos would inevitably yield to their pressure of making him persuade General Roxas to surrender, they brought father and son to Mindanao where contact with the elusive Filipino general was accessible. Here again they underestimated their man: he remained adamant as ever. He was even indifferent to the alternative proposal made by his captors that he would head a Japanese-sponsored Philippine Government. For this joint refusal to their demands, the sentence was death.

Chief Justice Abad Santos met his fate calmly in the afternoon of May 2, 1942 at Malabang, Lanao. Consoling his own son, who wept despondently upon hearing the news of his father's execution, he said "Don't cry! This is a rare opportunity for me to die for our country. Not every man is given this honor."

Then father and son knelt side by side and together they both said their prayers. The elder man for the last time. And the younger for the last time he would behold his venerable father.

It is unfortunate that some writers on the life of Chief Justice Abad Santos failed to mention something about

his Masonic ties. In a great man's life all the strands that held it together—intellectual, moral, and spiritual—rounding up and developing his personality—should be examined to provide a key to his ultimate character. What gave such moral and spiritual force to the life of this illustrious Filipino? What had given him strength of character, probity and integrity in all his actuations? May it not be his masonic affiliations?

Brother Jose Abad Santos who filed his petition for membership in Bagumbayan Lodge No. 4 of the Grand Jurisdiction of the Grand Lodge of the Philippines on February 23, 1919, was initiated as Entered Apprentice mason by courtesy when he was at Washington, D. C. in one of his several trips to the United States. On his return to the Philippines he received the second and third degrees of masonry in his own Lodge. But the greatest honor that came to him as a Mason and also by the Fraternity was when he got elected Grand Master in 1938. He also received the 32 degree, KCCH. In his inaugural message upon his Installation as Grand Master on January 27, 1938 he declared: "In a world torn by discord and intolerance, and dominated by doubt and fear, Freemasonry has certainly a distinct and high mission to fulfill with its doctrines of Brotherly Love, Relief, and Truth."



If one advances confidently in the direction of his dreams, and endeavours to live the life which he has imagined, he will meet with success unexpected in common hours . . . If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

— Henry David Thoreau.

The Masonic Home and Family Movement

In the year 1956, the Grand Lodge of the Philippines celebrated the first centennial of Masonry in the Philippines. It was to commemorate the historic event of the founding of a lodge in Sangley, Cavite, by Admiral Malcampo and some of his fellow officers of the Spanish Navy in 1856. The lodge was named "Primera Luz Filipina" or first Philippine Light, working under the Gran Oriente Lusitano.

It is known however, that Masons have come and lived in the Philippines long before that time. The records of the Spanish Inquisition bear the fact that in 1757, one Diego O'Kennedy, an Irish merchant doing business in Manila, was executed for his being a Mason. It is also of record that a Mr. Hubbel, an American merchant from Massachusetts, who was at the same time American Consul in the Philippines, died in Manila in 1834 and his friends solicited funds for the erection of a monument to his memory. The statue was not however put to public view until the Americans came in 1899 and found it in an old bodega. It now stands on Plaza Cervantes, but no one now seems to know the reason why it is there. If for nothing else, it was erected by a grateful people for Consul Hubbel's work in introducing the lowly abaca or Manila hemp in the world market in his time. For years before the war, Manila hemp enjoyed first place in the markets of the world until Ceylon and

other countries put out maguey as a competitor. Bro. Hubbel was a Mason.

Before 1885, Filipinos were not admitted in the Masonic lodges in the Philippines. Instrumental in the admission of Filipinos in Masonic lodges here were Wor. Bros. Marcelo H. del Pilar and Jose P. Rizal who had previously joined Masonry in Europe. They were aided in their campaign by MWB Miguel de Morayta, who was the Grand Secretary of the Gran Oriente Español at that time.

When Filipinos were allowed to join Masonic lodges here, many did join Masonry and as a result many lodges were organized. A Spanish Friar, writing on Masonry in the Philippines sometime in 1895, placed the total number of Masons at 10,000. There is no gainsaying the fact that because of their love for freedom and their hatred of oppression, Masons shared greatly in the leadership of the last Philippine Revolution of 1896. Hence, Masons were suspect to the Spanish authorities and they were executed singly or in groups.

Masons of today like to recall that Masons of yesteryears were men of courage and dedication; that in war and in peace, they did their best to serve their country with the fullness of their enthusiasm and the exactitude of their honesty and efficiency. They even say that the present rampage of graft and corruption in our government would not be so if Masons were

in the top echelons of our government machinery as they were before independence.

They are concerned with, and regret the fact that, Masons nowadays are evermore the objects of hate by certain religionists; that Masons are pictured by them as the very incarnation of the devil. For no other reason than that they are Masons who love liberty, equality and fraternity and live to exemplify brotherly love, relief and truth. In spite of the charitable works that they do, they are anathema to the anti-Masonic fanatics.

The second century of Freemasonry in the Philippines should hold a better picture. Where there was persecution, there can be admiration; where there was fear, there can be love; where there was doubt, there can be trust; where their very families shunned them, such families can be their great boosters. It is to be admitted that there is a daughter who would not sit at table with her father who is a Mason; some wife who threatened her husband with legal separation unless he forsook Masonry; some girl friend who left her beloved because he is a Mason; some son who denounced his father for the error of being a Mason.

But the picture has changed for the better. We know of many families which are truly Masonic families and in consequence, their homes are happy Masonic homes. One finds families where the father is a Mason, his wife and sisters, Eastern Stars with him, his sons, DeMolays, and his daughters either Rainbow or Job's Daughters. While they make use of

different rituals and are bound not to divulge insignificant ritualistic details to those not qualified, they find that in the important tenets of the different Orders, there is unity in their love of country and the democratic way of life, love of freedom, service to fellowmen, and above all, love of God.

More and more, we find fathers initiating their sons into Masonry, brothers joining Masonry together or one after another until all of them proudly wear the white lambskin aprons. We also find families where the talk, long before they are qualified, is frequently about all the members joining organizations affiliated to Masonry and ultimately for the males, to join Masonry itself.

It is now a pride to state that Masonry will progress in quantity and quality in the years ahead. The veil of intolerance and fanaticism has been rent by the members of the families of Masons themselves. Together they will tear down the objections and opposition to the Order. In the years ahead Masonry will grow stronger for the living of these days, the exemplification of the good life, the exercise of plain living and high thinking; such that morality, honor and decency will be the hallmarks of life in this beloved land.

And so, four years after the celebration of the first centennial of Masonry in the Philippines, we go forth into the second century of the beloved Order confident, fearless and hopeful—because "the best is yet to be."

NBM

Here is an article taken from *The Baltimore News-Post*, Baltimore, Maryland, April 1, 1960 issue., written by Reverend Alfred B. Starratt, Rector, Emmanuel Episcopal Church, Cath-

edral and Read Streets, Baltimore, Maryland. He gave us permission to use it any way we like, and he went on to say it was prompted by an experience he had while serving in Communist China.

A Path to Understanding

Holiness is wholeness. Any virtue taken by itself is a vice. One such virtuous vice in our time is sincerity. Many religious people think that sincerity, and sincerity alone, is the only important quality of character. They forget that a man may be sincerely mistaken, sincerely stupid, sincerely harmful to his fellow man.

This emphasis on sincerity is an expression of the blight of mediocrity which has fallen on much of our modern way of life. Any fool can be sincere. So sincerity is praised as the prime virtue by those who wish to maintain equality by cutting off the head of any man who grows in spiritual stature above the level of the ordinary.

It seems that the mistaken emphasis on sincerity isolated from other qualities of personal character arises, in part, from a common misunderstanding of love among people who have little experience in loving. Loveless people imagine that the problem of love is the problem of finding individuals who are lovable. Aware of their own inability to care deeply for anyone, they assume that the cause or condition is that they have not yet met anyone who is truly lovable. Love, they assume, is a kind of automatic emotional response to perfection of character.

Further, the man who does not love

is all too painfully aware that there are no perfect persons in the world. Hence he assumes that love must be a kind of emotional illusion that makes the lover unaware of imperfection. "Love is blind," say these loveless people as they observe the behavior of those who love their fellow men.

It follows from this way of thinking that anyone who is critical of his fellow men must not love them, since love is supposed to be an emotion that blinds us to human faults and dissolves all differences in value in a rose-colored fog of sentiment. Lovers must always say nice things about others. And one nice thing you can say about almost any man, without sickening violation of your own integrity, is that he is sincere.

Those who do not love, but who wish to appear to do so, fall into the habit of idolizing sincerity. And they think that any man who says that someone else is mistaken, uninformed, arrogant, hateful, and the like, cannot possibly be a lover of mankind.

Nonsense! If you can't love an imperfect human being and be vividly aware of his imperfections, then you do not love at all. That's the only way you can love a person. Ideal people exist only as images in our own heads. The man who thinks his friend is perfect doesn't love his friend.

Two Lodges in Quezon Province

A BRIEF HISTORY OF JOSE ABAD SANTOS LODGE NO. 43, F. & A M.

By WB LUIS PINEDA, PM

The Dawn of Freemasonry in the Community

The dawn of Freemasonry in Tayabas started with the organization of a club named "Club de Los 33" headed by Don Domingo Lopez, first degree Mason and a law student. He was initiated in Nilad Lodge No. 12, F. & A. M. It was an exclusive organization of men of good character and of liberal ideas. Almost all professionals and prominent men in the locality

He loves an illusion in his own mind.

For love is an active, not a passive, virtue. It is an active response of the whole personality of the lover to the actual reality of the one he loves.

Sincerity is, then, the virtuous vice praised by those whose love is a form of hypocrisy—a kind of imitative play-acting. Real lovers value sincerity in others, but they value also excellence, competence, and other qualities. And they are aware of the degree to which these are lacking in the people they love.

* * * *

I thought this was very good: I have been guilty of treasuring the virtue of sincerity myself. In fact, I have made the statement of one—he's sincerely a blistering idiot, but he's sincere!

Fraternally,
Sgd. Leo A. Hatten

were members of this club. Its important accomplishment was the erection of a monument in 1912, in honor of Dr. Jose Rizal which was located in the plaza in front of the Municipal Hall.

Foundation of the Lodge

On October 13, 1917 a group of Masons from Tayabas and neighboring towns headed by Wor. Bro. Eufemio Jara, who was then the president of the local Sanitary Division, was given special dispensation by the Most Worshipful Grand Lodge of the Philippines to organize Tayabas Lodge No. 43. This Lodge was first housed in one of the rooms of the private residence of Bro. Luis Mallari. Among the founders, in addition to Wor. Bro. Eufemio Jara, were: Wor. Bros. Jose Velez Martinez, Ramon San Agustin, Vicente Ragudo, Teodorico Dolendo, Primitivo San Agustin, Monico Songco, Bros. Luis Mallari, Santiago Reyes, Epifanio Palad, Luis Araya, and Simeon San Agustin, the lone survivor of the founders. The officers of the Lodge under dispensation were Wor. Bro. Eufemio Jara, Master; Wor. Bro. Ramon San Agustin, S. W.; Wor. Bro. Jose Velez Martinez, J. W.; Wor. Bro. Vicente Ragudo, Treasurer; and Bro. Sergio Caparros, Secretary.

Official Installation of the Lodge

On January 22, 1918 Tayabas Lodge No. 43, F. & A.M. was officially installed by the late Most Wor. Bro. Manuel L. Quezon, Grand Master of Masons in the Philippines. During this time the Lodge was housed

in the private residence of the late Wor. Bro. Vicente Ragudo, now a Chinese School, (the same building where the fraternal banquet was held in conjunction with the 2nd annual convention of Masons of the Masonic District No. 12 only recently). The officers of the newly installed Lodge were Wor. Bro. Primitivo San Agustin, Master; Wor. Bro. Vicente Ragudo, S. W.; Bro. Luis Mallari, J. W.; Wor. Bro. Monico Songco, Treasurer; and Bro. Sergio Caparros, Secretary.

Acquisition of the present Masonic Temple and Site

During the Spanish regime, Tayabas was the capital of the province of Tayabas (now Quezon). Upon the arrival of the Americans, the capital was transferred to Lucena because of its nearness to the sea coast which facilitated communications and transportation to and from Manila, the capital of the Philippines. The government buildings were all abandoned, including the provincial jail which is now the present temple of Jose Abad Santos Lodge No. 43, F. & A. M. The negotiations with the provincial government for the purchase of the site and the improvement thereof were undertaken by Wor. Bros. Teodorico Dolendo, Vicente Ragudo, Jose Velez Martinez and others. The purchase price of the site including the improvements was ₱2,000. After the sale, the Municipal Council under the pressure of the church filed its petition to reconsider the sale of said lot to Tayabas Lodge No. 43, F. & A. M., on the ground that it should be sold to the municipal government, rather than to a private entity. The case was brought to the attention of the Secretary of Interior, who was then Most Wor.

Bro. Quintin Paredes. The Secretary of Interior, after due study and investigation, declared that the acquisition was above board, valid and could not, therefore, be revoked.

The Improvement of the Site and Building after the Acquisition

There were two buildings in the site. One of them was for male prisoners and the other for female prisoners. The former was remodeled to meet the requirements of a lodge room. The red-tiled roof was changed to galvanized iron, the floorings were made concrete, and the windows were provided with shutters to replace the wooden grills. The main gate was also improved. The rooms adjacent to the main gate were repaired and converted to the office of the secretary and a recreation hall. The improvement cost the Lodge ₱4,000.

Membership of the Lodge Prior to the Outbreak of the Second World War

The membership of the Lodge from 1920 to 1923 was at its highest. There were 58 active members in 1922. Due to some reasons beyond control, the membership declined considerably, until in 1941 there were only 10 active members. Were it not for the sacrifices of those few active members, the Lodge would have been dissolved and its charter arrested. They had to serve as officers of the Lodge on rotation. They had sacrificed money, time, effort and patience to overcome the crisis. In spite of its depleted coffers, it could meet its financial obligations to the Grand Lodge.

During the Second World War, the Lodge stopped operation simply for the
(Please turn to page 18)

To the Light

Meditation for the Evening of
Initiation

Today is a great day for me because on this day I saw Light in the dear and honourable Lodge "As-Sallam", and I was born to Freemasonry. On this happy occasion in my life, I must repeat what was said by David, King of Israel, may he rest in peace:

"This is the day which the Lord hath made. We will rejoice and be glad in it".

Indeed, this is the day I have been looking forward to, since I have always dreamed about participation in the glory of Freemasonry, whose name has spread all over the world and in whose shade great men have been resting. And here am I, also bestowed with this precious Light on this day which will be recorded as a mile-stone and important turn in my life.

I saw your Light which was very good, and I am grateful to my Brethren for my share in it, but I am anxious to see the supreme and complete light, in whose power it is to dispense all the clouds of darkness, which have gathered over God's skies, because of the rebels against light who stand in way of the sun's rays. I know quite well that this light is reserved only for the righteous who deserve it, and in order to reach it, one must progress and perfect oneself in virtues and good deeds. It is for this reason that I came to this Lodge.

It is told of Diogenes, the philosopher, who took a torch in his hand and went out in search of a "man". He looked hard but found no one. I

am sure that if he would have come out again in the period of Freemasonry, he would have joined the cail of Archimedes, his friend, to shout and proclaim wholeheartedly: "Eureka, Eureka!"

But I was more fortunate than Archimedes and Diogenes, because I found the Light. By virtue of my initiation into Freemasonry I received the lamp, with which, I hope to find my brethren who elevate the value of human virtues and good deeds over all the imaginary advantages of worldly nonsense, thus regaining for himself the image of God.

In this great hour, when I am being crowned with the crown of honour of a Brother in Freemasonry, I have no words to express my deep heartfelt excitement and joy. I shall, therefore, use the words of the poet:

*Community and congregation whose
word is a word of honour
Whose generosity was expressed
even before it was requested
All they give is in a big way
In their generous spirit they have
given plenty.
The world is theirs and their symbols
above
Are the lights and stars of the
Almighty.*

I would like to end with a prayer to the Almighty, may He give us the power and courage to fulfill our obligations to heaven and to all the brethren in the community of nations.

Charity

By MATEO D. CIPRIANO, P.M.

Of the cardinal virtues of Freemasonry the greatest is Charity.

A Mason, and for that purpose, any man, may be good, may be law abiding, may be God-fearing; he may even have the ability to talk beautiful things and conduct himself nicely and with grace; but if he does not have Charity he is as empty as the sound. The sound is good or detestable while it lasts. Remember that the Holy Book says: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."

It does not consist of merely giving something, or, as it is usually done, an amount of money to somebody who is in need; it is not simply to regale anyone with beautiful words just to please his or her feelings. Charity, and we mean masonic Charity, is much more than this. It is that innermost, disinterested desire, accompanied by constant intention and readiness of carrying that desire out without delay, to serve a fellow man. It is in fact Love — not carnal love, but true, spiritual love — a love dispossessed of any tint of selfishness or ulterior motive; a love that springs from the High Self, the Soul, which is spark of the Great Divine.

Charity, to be worthy, must bear a permanent imprint. It must be made a consuetudinary practice, it must form a part and parcel of the everyday life. The occasional work of mercy, relief, or almsgiving is not, strictly speaking, a masonic Charity. A Charitable Mason

is he who is in the habit of going out of his way to assist materially and morally a brother in distress, his widow and orphans; to sooth them in their unhappiness; to identify himself with their misfortunes and shortcomings; to give them good counsels, and to restore peace to their perturbed minds.

It is also masonic Charity the one's refusal to give in to the spurs of the moment and to let himself be the toy of passions and tempers.

Masonic Charity implies a calm, dispassionate study of all the incidents of life trying to penetrate into them in order to discover their cause and motive.

In fine, masonic Charity is the correct, right, and true attitude a man must observe in the society in which he lives.

And when all men are endowed with that masonic Charity, there will be peace and happiness everywhere.

Remember the THE work which is *Crippled* being done by the *Children* Grand Lodge rehabilitating crippled or deformed children is simply marvelous. Little creatures that used to be depressed and lonely in view of the physical handicap they were afflicted with — some with congenital deformities of the limbs; others with theirs of only bone and skin as an after-effect of poliomyelitis; and still others with their feet reversed — are now seen romping away at the masonic ward in the Mary Johnston Hospital racing on their wheelchairs

EASTERN STAR AND RAINBOW IN YOKOSUKA

Your Managing Editor counted it a happy privilege to have attended a meeting of Yokosuka Chapter No. 1, OES, held at the Fraternal Center of the U.S. Naval Base at Yokosuka, Japan on May 26, 1960. He was glad to see VWB Norman Karschner, District Deputy Grand Master of District No. 22 of our Grand Lodge, who is the present Worthy Patron of the chapter.

Impressed was he by the dignified and solemn initiation ceremonies that night, more specially in that every officer spoke his or her lines distinctly. The Star Points were quite careful and it was so good to see and hear that the Germans, Japanese, and Filipino in the chapter room that night heard and understood every word spoken by the officers of various nationalities.

The 1960 officers of the chapter are:
 Worthy Matron ... Hilde Franklin
 Worthy Patron ... Norman Karschner

or otherwise happily playing and singing. To see is to believe. The brethren who have not as yet visited the Masonic Hospital for Crippled Children should do so and witness with their own eyes the great work Masons are doing for the welfare of their fellow men.

The field is wide and the work is aplenty but the Masonic Hospital cannot expand its activities due to limited funds. Reach for your wallet, brother, and give a little more contribution. The cause of the crippled children is highly humanitarian which needs your charity. Extend your helping hand and you will feel comforted by the blessings of God and the gratitude of mankind.

Associate Matron .Dorothy Bell
 Associate Patron .Sydney Martin
 SecretaryLucille James
 TreasurerEdward Strader
 ConductressEva Martin
 Ass. Conductress ..Kei Karschner
 ChaplainHans Suhr
 MarshalElisabeth Suhr
 OrganistDorothy Lorentzen
 AdahAnna Harris
 RuthBlanche Lang
 EstherDorothy Parker
 MarthaBetty Werkheiser
 ElectaLoretta Brumwell
 WarderEverett Peugh
 SentinelRalph Brumwell

An Assembly of Rainbow Girls basically under the sponsorships of the Eastern Star Chapter there had its installation on May 22, 1960. The newly elected and appointed officers of the Assembly for the second term are:

Worthy Advisor Edith Olson
 Worthy Associate
 Advisor Betty Nelson
 Charity Penny Olson
 Hope Linda Burton
 Faith Susan Clark
 Recorder Sandra Harris
 Treasurer Leilani Pattison
 Chaplain Cindy Barnett
 Drill Leader Monnie Harris
 Love Carol Boyes
 Religion Charlene Godfrey
 Nature Cheryl Coady
 Immortality Sharon Logan
 Fidelity Pamela Wilhelm
 Patriotism Patricia Brown
 Service Phyllis Dutton
 Confidential
 Observer Janet Hughes
 Outer Observer Sharon Flanigan
 Musician Nancy Norris
 Choir Director Mary J. Godfrey
 Mother Advisor Mrs. Hilde Frank-

lin

TWO LODGES

(Continued from page 14)

safety of its members. Two of its members Wor. Bro. Luis Araya and Bro. Pablo Perez died of illness. Masonic funeral services were performed in their respective houses with the concurrence and approval of their respective families. The ceremonies were done privately.

In March, 1945, the town was bombed to dislodge the Japanese who were then entrenched in the buildings of the locality. Unfortunately the Lodge building was directly hit by incendiary bombs; so that it was completely demolished.

Rehabilitation of the Lodge

Immediately after liberation, Wor. Bro. Jose Velez Martinez and I worked hard for the rehabilitation of the Lodge. Old members who were dropped for non-payment of dues were restored to increase its depleted membership. Their back accounts were condoned. We had to start with nothing. Wor. Bro. Jose Velez Martinez was then the elected Master of the Lodge. Masonic activities were performed in his private residence.

In order to have a building of its own, although temporary in nature, the members at one of its meetings agreed to contribute ₱25.00 each. Now, we had to move from the men prisoner's quarters to the women's opposite the old Lodge building. From the contributions raised, we were able to construct a temporary building made of nipa and bamboo with earthen flooring.

During that year a series of intense typhoons visited this place. Unfortunately the newly constructed Lodge lay prostrate. This time, I succeeded

Wor. Bro. Jose Velez Martinez as Master of the Lodge. During my incumbency as Master of the Lodge, we exerted our best efforts and utilized our personal resources to construct another building. We were lucky to have during that time Wor. Bro. Ilano who was the Manager of P. N. B. branch in Lucena, appointed by the Most Worshipful Grand Master as Inspector of our Lodge. The members agreed to apply for a loan in the amount of ₱1,500 on condition that they would contribute ₱25.00 each and at the same time increase the monthly dues from ₱2.00 to ₱5.00. We also filed our claim for war damage. With the money we received from the P. N. B., we were able to construct our present Lodge building and repaired the concrete fence which was partly destroyed by the war. Soon after the payment of the war damage was received, we settled all our standing financial obligations.

Greatly inspired by the untimely death of Most Wor. Bro. Jose Abad Santos, who is a genuine exemplification of the true principles of Masonry, a resolution was approved by this Lodge and ultimately approved by Most Worshipful Grand Lodge of the Philippines, changing Tayabas Lodge No. 43 to Jose Abad Santos Lodge No. 43. That was how our Lodge got its name.

Appeal to the Young Brethren of this Lodge

Now that the Lodge is completely rehabilitated with the site and the building of its own, I enjoin the young members of this Lodge to continue and pursue the Masonic labors we have begun. It is a sad fact to state that of the 25 active members of this Lodge

at present, the majority of them are of mature age. The oldest living member is Bro. Doroteo Nadres who is now 81. The youngest is 35 years old and the median age of the all the members is 53 which is quite advanced. Six of the 25 active members have been declared, elected and approved life members of this Lodge for their long and uninterrupted service to the Lodge. The life members of this Lodge are as follows: Wor. Bro. Luis Pineda, Wor. Bro. Simeon San Agustin, Wor. Bro. Gaudencio Zabella, Wor. Bro. Policarpio Panday, Bro. Victor Aragon, and Bro. Tan Chiat.

I further appeal to the brethren of this Lodge to concentrate their genuine efforts to the promotion and propagation of the Masonic way of life to the end that this community of ours may become a more wholesome and better place to live in, where freedom of the mind will reign supreme.

A BRIEF HISTORY OF BALINTAWAK LODGE

No. 28 F. & A. M. &

By *WB Victoriano A. Tanafranca*

Among the earliest lodges established in the Philippines and not unlike other pioneers in the fraternity, the Balintawak Lodge had humble but courageous beginnings. It is with no uncertain pride that the brethren of this Lodge can look back to those bygone days of its inception, its establishment, its stability brought the years as a bulwark of our ancient and venerable institution in this part of Quezon valley.

It is, indeed, nostalgic to think, especially to those living oldtimers who founded this Lodge, that on June 15, 1914 several members of the then Ri-

zal Lodge No. 312 (now No. 20) situated in Lopez, in the then Tayabas Province under the jurisdiction of the Gran Oriente Español took pains and heart to brave the miles of tortuous trails through forested hills, virgin valleys and swampy brooks and convened in the town of Gumaca, where then and there they laid down the groundwork for the establishment of a masonic lodge to be named Balintawak to do honor to the place hallowed by the blood of the brethren who gave their lives; that the light of freedom shall shine in the Philippines. Thus, Balintawak Lodge No. 354 (now 28) joined the family of sister lodges the next day, on June 16, 1914, when the election of officers of the new lodge was held.

Bro. Basilio de Guzman was appointed Chairman of the Committee on Elections, with Bro. Victoriano Tañafranca and Bro. Gerardo L. Tañada as members, and Bro. Tomas Tañada as acting Secretary. The following were the first elected and appointed officers who were installed the next day June 17, 1914; Antonio Argosino, Master; Gerardo L. Tañada, Senior Warden; Basilio de Guzman, Junior Warden; Marciano Principe, Secretary; Benito Querol, Treasurer; Ramon Olivera, Steward; Rufo Reyes, Almoner; Vicente Noscál, Orator; Victoriano A. Tañafranca, Master of Ceremonies; Ulpiano Camacho, Arquitecto Reviser; Mariano Barreto, Arquitecto del Templo; Tomas Tañada, Maestro de Banquete; Quiterio Magno, Librarian; Panfilo Tañada, Standard Bearer; and Deogracias Tañada, Tyler.

The Gran Oriente de la Orden Oriente de Madrid issued the Charter on August 16, 1914 but Balintawak Lodge No. 354 (now 28) was consti-

tuted on April 17, 1915 by a Committee on Installation appointed by the Gran Logia Regional de Filipinas, namely: Wor. Bro. Teofio Gregorio of Banahaw No. 332, as Chairman, Wor. Bro. Uldarico Villamor of Rizal No. 312 and Wor. Bro. Mariano Salandanan of Araw No. 304, as Members. Place — a rented building on Capisonda Street, now Quezon Street in Gumaca, Quezon.

From its modest beginning, the founders nurtured and nourished the new lodge through years of vicissitudes and sacrifices. The present lodge building, though wrinkled with age and repeated repairs, still stands triumphant as a glorious monument to their unselfish efforts. With due credit to them, especially to Wor. Bro. Victoriano A. Tañafra, still living and active as our present lodge Secretary, this building and lot was acquired on October 1, 1918 through funds contributed by the members. The building and lot was duly registered and titled under the name of the lodge with the Register of Deeds for Quezon Province only recently in 1958. Aside from a spacious lodge hall on the second floor, the other spaces were and still are rented by the government as schoolrooms from which the lodge derives about ₱400.00 yearly income.

It is with distinct honor to note that this lodge was instrumental in the establishment of Filipinas Lodge No. 54 (now defunct) in Panaon, Unisan, Quezon, the Kalilayan Lodge No. 37 in Lucena, Quezon, and the Abad the Filipinas Lodge No. 54 in Bo. Santos Lodge No. 43 in Tayabas, Panaon, Unisan, Quezon was initiated Quezon. The extension work for by Jovencio Trinidad, Jose Santayana,

Esanislao Verder, and other members of Balintawak Lodge while those for the Kalilayan, Lodge No. 37 and Abad Santos Lodge No. 43 were done by other teams of Balintawak Lodge.

Ever since its foundation, the lodge enjoyed continuous growth and a healthy program of activities, except for the few years during the Pacific War which brought about a temporary disruption of its works; the lodge was unspared in the looting that followed the Japanese entrance into the town — tools and implements of the craft were lost, furniture and other paraphernalia were looted, leaving the temple hall bare and destitute. But immediately upon liberation of the town by the American forces, through the initiative, leadership and untiring efforts of Wor. Bro. Victoriano A. Tañafra, Wor. Bro. Simeon Estrada, and other zealous brethren, the lodge was rehabilitated. Wor. Bro. Simeon Estrada spent his own money to repair the lodge building, while contributions from the members replaced the lodge furniture and implements.

In the course of its existence, this lodge has adopted and conferred honorary membership to the following.

- MWB. Manuel L. Quezon
- " Felipe Buencamino, Jr.
- " Vicente Lucban
- " Rafael Palma
- " Valentin Polintan

This is the history of Balintawak Lodge No. 28, F. & A. M. in a nutshell. The Lodge owes much to the zealotness and selflessness of the charter members. They were the pioneers, unmindful of the ignorance persistently and consistently held high the beacon light of truth and liberty for others to see and emulate.

The Order of De Molay

In the lost boyhood of our national leaders, our country has been betrayed. Graft and corruption have been rampant. Many of our countrymen are still guilty of crooked thinking due to centuries of superstition, bigotry and fanaticism. Vandalism, hooliganism and other kinds of juvenile delinquencies have increased in alarming proportions. *Quo vadis populi?* Whither are our people going

Our youth needs attention and guidance. Teen-agers seek companionship, inspiration, competition, leadership development — help they can't or don't get in the home, school, or church. Unless they receive proper and timely guidance, they are liable to go astray. Soon they find themselves joining dubious gangs composed of restless, and confused and misguided youngsters whose initiation ceremonies require the candidates to first commit various sorts of crimes before they are admitted as members. Do you want your boys to be convicted of any crime punished under our penal code? Certainly not. Therefore, since they have to join a fraternity, let us see to it that they join the best. And the Order of DeMolay is the best fraternity.

The Order of DeMolay is an international fraternity of young boys between the ages of 14 and 21. The Order is open to any young man who meets the qualifications of being normal, upright young citizens.

All that was best in ancient chivalry when knighthood was in flower

is now in the Order of DeMolay. It has for its purpose the teaching of clean and upright living by inculcating and practicing the seven cardinal virtues that adorn the crown of manhood, to wit: Filial Love, Reverence, Fidelity, Comradeship, Cleanliness, Courtesy, and Patriotism. Its supreme effort is to develop character and leadership among the youth. DeMolay's constant slogan is "No DeMolay shall fail as a citizen, as a leader, and as a man." It places especial emphasis on Love of God, Love of Country and Love of Parents. It does not attempt to take the place of the home and the church but rather to supplement them. By precept and example it constantly hammers into every DeMolay's heart and mind the eternal virtues that were taught at his mother's knee. A DeMolay is being trained in dramatics, public speaking, sportsmanship and the art of self-defense.

From 9 members in 1919 there are now about 3 million DeMolays throughout the world. There is hardly a town or hamlet in the United States, North America, and France where you will not find a DeMolay Chapter or a DeMolay. Australia, the Philippines, and Japan have joined the vanguard.

Many of the Senior DeMolays are found high in the ranks of leadership serving as Senators, Congressmen, Cabinet members, State Governors, Generals, and Business Leaders. Robert Taylor, Buddy Rogers, Van Johnson, Fred MacMurray, Johnny Weismuller, Bob Cummings, Walt

Disney and many other famous Hollywood actors began their training in dramatics and public speaking in the DeMolay Chapters of which they were members.

"There are only two things worth living for: To do that which is worthy of being written; and to write that which is worthy of being read; and the greater of these two is doing." Let us do that which is worthy of being written. After this, our 42nd Annual Communications, let us form and sponsor DeMolay Chapters in our town, city or community for the benefit of our own boys, their friends and neighbors. Freemasonry builds its temples in the hearts of men. Let us lay the cornerstone of the temple while the hearts are still young. Let us organize and sponsor DeMolay Chapters for the welfare of our youth so that when they grow up they become useful, lawabiding citizens and honest and dedicated national leaders who are fearless, strong and impregnable like the Moave, who can resist the allurements of pleasure and stand staunchly against every vicious assault of graft and corruption.

THE CODE OF A DeMOLAY

- A DeMolay serves God.
- A DeMolay honors all womanhood.
- A DeMolay loves and honors his parents.
- A DeMolay is honest.
- A DeMolay is loyal to ideals and friends.
- A DeMolay practices honest toil.
- A DeMolay's word is as good as his bond.
- A DeMolay is courteous.
- A DeMolay is at all times a gentleman.
- A DeMolay is a patriot in peace as

well as in war.

- A DeMolay is clean in mind and body.
- A DeMolay stands swervingly for the public schools.
- A DeMolay always bears the reputation of a good and lawabiding citizen.
- A DeMolay by precept and example must preserve the high standards to which he has pledged himself.

Since the Order of DeMolay was introduced in the Philippines by MWB Michael Goldenberg in 1945, there are now ten chapters spread out in various parts of the country, in Okinawa and in Guam. WB Manuel M. Crudo is the present Deputy and Executive Officer for the International Order of DeMolay in the Philippines. He may be contacted at Room 211 Escolta Building, Escolta Manila - Tel. 3-25-88; or at his home at 265 Joffre, San Juan, Rizal - Tel. 7-28-92.

The chapters, their locations, and chapter advisors are: Jose Abad Santos Chapter, Plaridel Masonic Temple - WB Noli Ma. Cortes; Loyalty Chapter, Scottish Rite Temple - WB Bayani Salcedo; Lapu-Lapu Chapter, Masonic Temple, Cebu City - WB Juan Causing; Far East Chapter, Clark Air Base WB Alfred Adrian; Guam Chapter, Agana, Guam - Bro. Herbert Alexander Lajoie; Ernie Pyle Chapter, Avase, Okinawa - Bro. Will K. Prestidge; Teodoro R. Yanco Chapter, Olongapo, Zambales - RWB Purisimo Ramos; Emmanuel Daja Chapter, Cavite City - WB Salvador C. Gonzales; Isauro Gabaldon Chapter, Cabanatuan City - Bro. Felipe Sinaginan; Catalino C. Aurelio Chapter, Bacolod City - Bro. Artemio Ar-

temio Villanueva.

ORDER OF DEMOLAY

The DeMolays and Brother Masons in this jurisdiction have not as yet fully recovered from the tremendous shock they have suffered on account of the unexpected recent departure of Brother FRANK S. LAND, Founder and Secretary General of the Order of DeMolay. His loss is indeed irreplaceable. For he was truly a great and good man and a worthy Master Mason.

From nine (9) members in 1919 when Dad Frank S. Land founded the Order, there are now more than three (3) million DeMolays throughout the world. There is hardly a town or hamlet in the United States, North America and France where you will not find a DeMolay Chapter or a DeMolay. Australia, the Philippines and Japan have joined the vanguard.

R. W. Brother Manuel M. Crudo, Grand Senior Deacon and Chairman, Committee on Youth of the Grand Lodge of Free and Accepted Masons of the Philippines, is an Active Member of the International Supreme Council of the Order of DeMolay and the present Executive Officer for the Jurisdiction of the Philippines. His address is room 211 Escolta Building, 352 Escolta, Manila, Tel. 3-25-88; residence: 265 Joffre Street, San Juan, Rizal, Tel. 7-28-92.

There are now ten (10) DeMolay Chapters in the jurisdiction of the Philippines which include Guam and Okinawa. Due to several communications received by the Executive Office of the International Supreme Council, Order of DeMolay, inquiring information about the Order, we are publishing the

Last Night I Knelt Where Hiram Knelt

Last night I knelt where Hiram knelt
And took an obligation.
Today I'm closer to my God
And I'm a Master Mason.

Though heretofore my fellow men
Seemed each one like the other,
Today I search each one apart;
I'm looking for "my brother."

And as I feel his friendly grip,
It fills my heart with pride;
I know that while I'm on the square
That he is on my side.

His footsteps on my errand go
If I should such require;
His prayers will plead in my behalf
If I should so desire.

My words are safe within his breast
As though within my own;
His hand forever at my back
To help me safely Home.

Good counsel whispers in my ear
And warns of any danger;
By square and compass, Brother now!
Who once would call me stranger.

I might have lived a moral life
And risen to distinction
Without my Brother's helping hand
And fellowship of Masons.

But God, who knows how hard it is
To resist life's temptations,
Knows why I knelt where Hiram knelt
And took that obligation.

Author Unknown

names of the Chapters, their locations, Sponsor, Officers, and the members of their respective Advisory Council, to wit:

(See next page)

NAME OF CHAPTER	LOCATION	CHAIRMAN AND ADVISOR
JOSE ABAD SANTOS CHAPTER	Plaridel Masonic Temple 1440 San Marcelino Manila	Bro. Sesenio Rivera , Chairman 62 R. Aquino Rd., Mandaluyong, Rizal Bro. Ngli Ma. Cortes , Advisor 1705 Bambang, Manila
LOYALTY CHAPTER	Scottish Rite Temple 1828 Taft Avenue, Manila	Bro. Damaso C. Tria , Chairman 1828 Taft Avenue, Manila Bro. Bayani Salcedo , Advisor 870 Folgueras, Manila
LAPU-LAPU CHAPTER	Masonic Temple Cebu City	Bro. Go Siong Mit , Chairman Box 53 Cebu City Bro. Juan Causing , Advisor 235 Pelaez Street, Cebu City
FAE EAST CHAPTER	c/o Leonard Wood Lodge No. 105, Clark Air Base, Pampanga	Bro. Samuel S. Wright , Chairman 1961 AACCS, Box 8 APO 74, San Francisco, California Bro. Alfred Adrian , Advisor 138 A. Avenue, Balibago Subdivision, Angeles, Pampanga.
GUAM CHAPTER	Agana, Guam, Marianas, P.C. Box 1332	Bro. George B. Archibald , Chairman Box 1196, Agana, Guam Bro. Herbert Alexander Lajore, Sr. Chapter Advisor
ERNIE PYLE MEMORIAL CHAPTER	AWASE, OKINAWA	Bro. William P. Schawager , Chairman P.O. Box 1, Ginowan, Okinawa Bro. Will K. Prestidge , Advisor Box 327 APO 235 San Francisco California
TEODORO R. YANGCO CHAPTER	Olongapo, Zambales	Bro. Parisimo Eames , Chairman Olongapo, Zambales
EMMANUEL BAJA CHAPTER	c/o Cavite Chapter No. 13, Royal Arch Masons, Corner Cruz Herrera & Romualdo Sts. Caridad, Cavite City	Bro. Jose Penafior , Chairman Cor. Cruz Herrera & Romualdo Sts., Caridad, Cavite City Bro. Salvador C. Gonzales , Advisor
ISAURO CABALDON CHAPTER	Cabanatuan City Nueva Ecija	Bro. Doroteo Josen , Chairman Provincial Treasurer Cabanatuan, Nueva Ecija Bro. Felipe Sinaginan , Advisor Cabanatuan City
CATALINO G. AURELIO CHAPTER	Bacolod City	Bro. Artemio Villanueva , Chapter Advisor Bago, Occidental Negros



The ambitions of great men, the suspicions of little men, the constant misunderstanding of all men, may undermine any structure that this generation builds. If, however, we build with wisdom, and with courage, and with patience, those that come after us will be helped by our work. Our building may fall, but if we have built aright, some of the foundation stones will remain and become part of the structure that will ultimately abide.

— Dwight Morrow.

June 11, 1960

The Managing Editor
The Cable Tow
M a n i l a

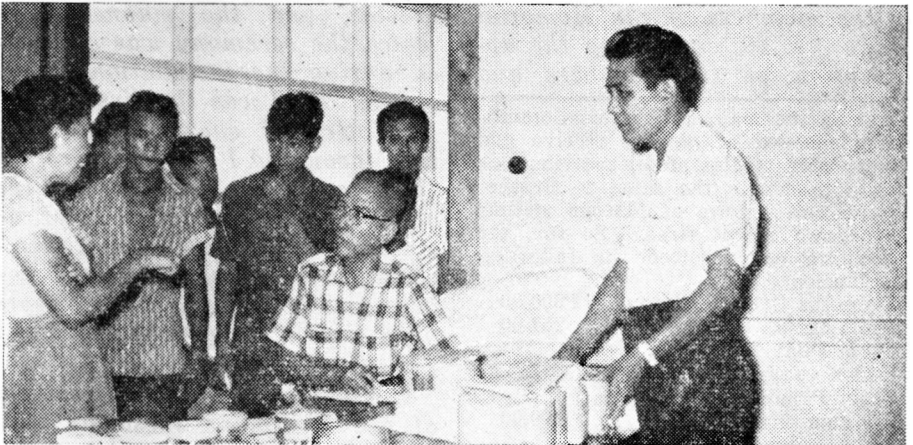
Dear Sir and Brother:

In connection with the two recent fires in this City, (May 10 and 16), which razed to the ground establishments, in the whole commercial district and so a great portion of residential houses, Masonry was again seen in action. RELIEF, one of the three important tenets of Masonry was once more practiced and made patent.

The five members of this Lodge who suffered losses, were each offered mone-

Club of Sa. gley Point composed of American brethren from different Lodges here and abroad. This club sent in bountiful and generous donations. Needless to say, the members of our Craft have shown the Masonic spirit they are imbued with.

The goods we were thus able to collect, were distributed in our Lodge last May 22, regardless whether they are Masons, family of Masons or not. Enclosed is one of the pictures taken by Bro. Donald B. Bourne during the distribution. On the day of the distribution of reliefs (Sunday May 22nd), the Masters and Secretaries of the nine sister Lodges in the province, presided over by very Wor. Bro. Fortunato Ejercito,



PICTURE SHOWS: Wor. Bro. Domina dor Crisostomo, P.M., with list of fire victims before him while Bro. Teofilo O. Reynoso ready to hand the 1-ganta of rice to one of the victims.

tary aid by this Lodge, our precarious financial condition notwithstanding. To be able to extend financial assistance to members of other Lodges who are victims of the fires, we made an appeal to our members for voluntary contribution, monetary and in kinds. The response was very encouraging. The members residing in this City not only came across with their monetary contributions, but also sent in their donations in goods and in kind such as clothes, shoes, household and kitchen utensils, rice and canned goods. Special mention is hereby made of the Lamb Skin Apron

District Deputy Grand Master of District No. 10, held a meeting. Also present in that meeting were Most . . . or. Bro. Esteban Nunariz, P.G.M., Grand Secretary and other Officers of the Grand Lodge. In that meeting, the Special Relief Committee of Cavite Masonic Lodges was created. As constituted the Committee is composed with Most Wor. Bro. Emilio P. Virata, P.G.M. as Chairman, Bro. Salvador C. Gonzales (2) as Secretary and Wor. Bros. Petroni Espinei, (2) and Cecilio Villanueva, (17) and Gregorio Cataulin (17), members.

PHILIPPINE WESLEYAN COLLEGE

Cabanatuan City, N. E.,
Philippines

March 3, 1960

Dr. Onofre Padolina
Worshipful Master
Memorial Lodge No. 90
Munoz, Nueva Ecija

My dear Dr. Padolina:

I wish to express my profound gratitude for the resolution passed by the members of the Memorial Lodge No. 90, expressing the appreciation of the members and

Among the main duties this Committee is charged of, are to receive and acknowledge receipt of all contributions and to distribute the same to Brother Masons and widows of Masons victims of the two recent fires. So far, the Committee has received the following contributions:

From the Grand Lodge . . .	₱300.00
From Cavite Lodge No. 2 . .	251.00
From Pilar Lodge No. 15	
One cavan of rice and . .	285.00
From Primera Luz Filipina Lodge No. 69	100.00
From Indang Lodge No. 115	25.00
From Noli Me Tangere No. 143	20.00
Total	₱981.00

Thru the good offices of the Grand Lodge, the Committee expects that this amount will further be swelled with contributions from Lodges under this Jurisdiction, that the brethren will stretch forth their helping hands to aid (raise) their (fallen) Brothers. We hope that all will make it their duty, to do so to our unfortunate (distressed) Brothers. That we will impose ourselves the duty to do so without waiting for our Brothers to give the signal of DISTRESS.

Fraternally and sincerely yours,
SALVADOR C. GONZALES

signed by your good self and Mr. Zabat the Secretary, for the participation of the Philippine Wesleyan College during the inauguration of the newly elected officers of this Lodge last February 13.

If I had been able to make valuable contribution as you claimed, toward the success of the inauguration due to my presence and the short speech I delivered, it was because I was so inspired by the solemnity of the occasion especially your address as the Worshipful Master, and the manner with which the ceremony was conducted during the installation of officers. That was the first time I had attended such ceremony of the Mason and I was so impressed that I could not help but give the address the way I did. Therefore, it was really the Masons themselves whom I should thank for because I believe you did me more good than what you believe I did for you.

Our singers and other members of the Philippine Wesleyan College were very happy to render the services they had rendered because we felt that the Masons and the Philippine Wesleyan College are travelling along the same road and are very much in need of each others company in order to give strength and meaning to the principles which they have chosen for themselves with which they wish to be guided. Our College does not only stand to promote education per se. Our educational institution primarily, is committed to give the best and the finest educational program to the

youth which we try to implement through the services of well-trained and qualified faculty members and the use of a good library. Aside from this, we want our youth to grow up with definite conviction as to what is right and what is wrong in life; to love freedom and to try to live in harmonious relationship with their fellowmen and to recognize God as the Creator and Sustainer of Life. With this as starting point, our youth can have all the opportunities to be at their best.

I am sure that this is the same principle which guides Masonry all over the world. Could you blame me therefore, if I had been so inspired during your inauguration?

The procedure you have adopted had given me a good understanding and insight into the thinking of the Masons as a group. This is the reason why I firmly believe in your Organization and because of that belief I was delighted that you invited me to have a humble part in that important occasion. You have greatly honored me by your generous gesture. So, please accept my sincere gratitude for having invited me to be with you. I must repeat, you have done me a lot of good because I have renewed my faith in the goodness of our leaders in this community. You are truly the salt of the earth.

May you be given the wisdom and courage to continue to build the citadel of freedom and goodwill, the very foundation of Peace.

Yours Sincerely,

(SGD.) ASUNCION A. PEREZ

JUST A LITTLE LODGE-ROOM

Just a quite little lodge-room,
 But a mighty force for good;
 With its loyal band of members
 Leaning more of brotherhood;
 Striving, stumbling, but progressing
 Down a pathway toward the right;
 Just a humble bunch of plain felks,
 Reaching, seeking for the light.
 Just a quiet little lodge-room,
 How it stirs the heart and soul
 With the thrill of great endeavor
 Toward a high and common goal;
 With each pledge of faith and courage
 To maintain the forward fight,
 On the road that leads them onward
 Ever onward to the light!

—George B. Staff

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I am quite sure that . . . I have no race prejudices, and I have no color prejudices nor caste prejudices nor creed prejudices. Indeed I know it. I can stand any society. All I care to know is that a man is a human being — that is enough for me; he can't be any worse.

—Samuel L. Clemens

△ △ △

i do the very best I know how — the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to any thing. If the end brings me out wrong, ten angels, swearing I was right would make no difference.

— Abraham Lincoln.

What is Masonry?

The antiquity of Masonry has been lost in the darkness of the passing nights of time, hence, the date when Masonry was first started can not be recalled to memory.

Masonry is a moral Order founded upon liberal principles, on the love of our fellowmen, and on Charity. This fraternity has been instituted by virtuous and dignified men with the purpose of disseminating and practising the most sublime essence of truth.

Masonry directs us to advance towards the light in all lines of moral progress, intellectual and spiritual. It is the "Word" in humanity; a divine emotion; greatness in action, carrying forward the work of social regeneration, transmitting it to the inner space of countless generations more to come; it is that radiant light which guides humanity out of chaos and ignorance, to the splendor of learning, and from the miseries and sufferings of life to eternal felicity.

Like Evangelism, Masonry has taught us and continues to teach us moral that is pure, and the practice of sane philosophy. Its tolerant spirit, grand tendencies have attracted persecutions by the oppressors of humanity and implacable hatred of the enemies of progress and civilization.

"What is Masonry?" This question has been asked by people of good faith; likewise, same question has been asked by others with mere curiosity. To satisfy the first group of inquirers, we Masons invite them to come along with us and dig deeper into the great mysteries of our faith; we invite them to read Masonic books and literature for in these works they shall find the truths which are the pillars of our In-

stitution. To the second group of inquirers, we have no word to give, as we know that although we guide them towards light and truth, they do not see their brilliance because their eyes are blurred by the smoke of envy, hatred and egoism. The field of Masonry is indeed not lacking of persons who are misinformed and misguided by these who have the vague pretensions to criticize all they see and all they come in contact with, even going to the extreme of making judgment of things which they have never studied and of which they never know and understand.

Masonry, the most noble and the grandest of all human institutions, is indeed persecuted by ignorance, bigotry and tyranny, and presented to the profane world under improper colors. Our duty therefore, as faithful guardians of the wealth of our Institution is to vindicate Masonry from unjust assertions and defamations. We should tribute just homage to our noble and admirable Institution for excellence and as a model of all societies, the banner of which is "Progress and Humanity".

Masonry has always consecrated its altar to Truth and Science. To this Altar, all men of good faith and of all sciences can equally approach — men who possess honorable heart and pure soul, and render to it their oblations.

In our Sanctuaries are taught reverence to the Supreme Architect of the Universe, Creator and Preserver of all things; the loyalty to the government under which we live; obedience to its laws; and the universal benefit of love to our fellowmen. And now, if by practising principles that teach Truth



and Purity of morals, provokes censure of our Order, may I ask: — Are the themes of our studies opposed to those of our adversaries? Are not our principles those which have merited at all times the approval of the virtuous?

Masonry is the virtue and the essence of all religions. Its doctrine is as pure as its morals. It prepares the hearts of men to the practice of good work; and with the splendor of light of truth it vanishes the clouds of ignorance and superstitions.

Charity, which is the anchor of hope of humanity, honor and dignity; forgiveness to injuries; indulgence and universal tolerance; true dogmas of Masonic Theology; friendship which is the precious heritage of men on earth and which is their satisfaction between the tribulations of life and the sweet sentiments of the great souls; the humility before God; and the courtesy among men, and that equality; these are the true and sublime principles of Masonry and the only nobility that it recommends in its academy of science and virtue.

In true Masonry, there is neither first nor last, neither strong nor weak; neither superior nor inferior; neither big nor small; for all are brothers, all are equal, and the greatness of Masonry rests on its distinction for high virtues.

In Masonic meetings and gatherings, we have the pleasure to enjoy brotherly love and understanding, and the practice of virtue that are the peculiarities of Masonry. Envy, rivalry, discord and egoism are unknown in our Temples.

Dr. GODOFREDO G. CALUB
*Junior Warden, Walana Lodge
No. 13, F. & A.M.*



DEPUTY GRAND MASTER AND GRAND SENIOR WARDEN

RWB Juan S. Alano, Deputy Grand Master, accompanied by MWB Esteban Munarriz, Grand Secretary, flew to Dumaguete City on June 25, 1960 to make the official visitation to Mt. Kaladias Lodge No. 91. RWB Alano represented the Grand Master in one of the first visitations since the beginning of the term of the new set of Grand Lodge officers.

RWB William H. Quasha, Grand Senior Warden, in representation of the Grand Master, flew to Japan on June 26 to make the official visitations to the four lodges in Japan under our Grand Lodge — Yokosuka Lodge No. 120, Aomori Lodge No. 139, Kanto Lodge No. 143, and Rising Sun Lodge No. 151. On the way home, RWB Quasha will stop at Okinawa to visit the two lodges there — Okinawa Lodge No. 118 and Coral Lodge No. 142.

Significant Findings

By
DR. R. A. NIEVA

According to my observation and findings after meeting several persons of different races and creeds and after studying conscientiously and thoroughly their individual idiosyncracies, culture and the way of life they lead during my travel around the world before and after the war, I sincerely believe that it is imperative for parents of persons in prisons and in mental hospitals to fervently PRAY for their children so that they may be guided by GOD to do the right thing through their BRAINS. I suggest this as a way of life, because I observe that any action, whether good or bad committed by any person or individual, is purely the will of GOD, who has made his BRAIN that guided him to do such action.

FOR EXAMPLE: If an Engineer invents a machine in human form, with a mechanical BRAIN in its head, any action committed by that machine, whether lamentable or deplorable is attributable to the Engineer and he should be made to answer for whatever damage committed by the mechanical BRAIN he has made.

We the people in the world, should give due consideration to, compassionate with, and help the unfortunate persons who receive from God defective BRAINS. As Jesus said: "FATHER FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO."

So, we must thank GOD that we have been blessed by HIM to have better BRAINS THAN OTHERS.

However, human beings should always try his best to be good, but, if, in one way or the other he makes a mistake, that is the will of GOD; I have found out that any person or individual becomes ABSENT-MINDED for at least 5 minutes within the period of 24 hours.

So, human beings, should not forget the POWER OF PRAYER, because PRAYER is the citadel and the bulwark with which to fight the battle of life. Therefore everybody must PRAY, to improve his mind in such a way as to make him think always to be a good man and a better citizen, he should remember the fervent PRAYER of President Washington which are the following: "I HOPE I SHALL POSSESS FIRMNESS AND VIRTUE ENOUGH TO MAINTAIN WHAT I CONSIDER THE MOST ENVIABLE OF TITLES, THE CHARACTER OF AN HONEST MAN."

For these reasons, I believe it would not be out of place to suggest that every MASON, from time to time must kneel, meditate, PRAY, and be alone with GOD for the welfare of human beings, in accordance with the philosophy of life.

Human beings, should PRAY not only in time of danger and in need, but, they must also PRAY even in their days of abundance and in the lively feeling of pleasure and happiness, roused by fortune.

A man should put his trust in GOD. As President Quezon said: "HAVE

FAITH IN DIVINE PROVIDENCE THAT GUIDES THE DESTINIES OF MEN AND NATIONS."

President Eisenhower on July 30th, 1956, signed a bill to make "IN GOD WE TRUST" a national motto, thus making it Federal Law.

WHAT GOOD DOES IT DO TO PRAY? We PRAY, not because we are sinners, desperate, weak, and afraid of tomorrow, but because we trust GOD to forgive us of our sins, to be present in our desperate moment, to give us strength and to go with us into tomorrow.

Besides, in trusting GOD, man will be released from many physical, mental, and emotional chains that bind him. Because **GODLINESS IS THE ROAD TO HAPPINESS**. This is the bond between GOD and human being, and to strengthen that bond is by PRAPYER. He must speak of GOD with all his heart, with all his mind, with all his soul and GOD will answer him.

In this world, there are two sides to every angle, not only does GOD recognize HIS responsibilities towards human beings, but GOD also asks of him an enthusiastic response, he, too, must recognize his position of TRUST, he must do something about it. He must magnify the glory and the only way he can do this, is by direct action of working with GOD.

These suggestions, may become the way of life not only of the BRETHREN, but of all human beings, who after all are the children of GOD living in one world, which I sincerely believe would be the beginning of the permanent PEACE ON EARTH.

SUPREME GUARDIAN

Mrs. Iva Owen, accompanied by her husband, Bro. William Owen, spent eight days in the Philippines on an inspection tour of bethels of Job's Daughters in the country. She was on a world trip of visitation through Australia, arriving in Manila on April 21, 1960. The following day they flew to Olongapo to visit Bethel No. 1 where she was the guest of the Daughters and Guardians of that bethel. On April 24, they flew back to Manila to spend a few days seeing the city and environs before the start of the Grand Lodge Communication.

On April 25, she was the guest speaker at the banquet tendered by Most Worshipful Bro. Macario Ofilada in honor of the District Deputy Grand Masters and Lodge Inspectors held at the Scottish Rite Temple. Mrs. Owen met with the Guardians of Bethel No. 2 in Manila on April 26 and following day she made her visitation to Bethel No. 2 and Bethel No. 1 which exemplified the initiatory rites to Master Masons and their Ladies at Plaridel Masonic Temple.

Lunchtime the same day, Bro. and Mrs. Owen were guests of the daughters and guardians of Bethel No. 2 at Max's Quezon City. On April 28 they flew to Tokyo en route to Canada and Washington for more visitations to Bethels of Job's Daughters.



Truth is tough. It will not break like a bubble, at a touch; you may kick it about all day, like a football, and it will be round and full at evening.

—Oliver Wendell Holmes

Rizal the True Portrait of an Exemplary Patriot and a Faithful Servant of God

—o—
LUIS F. REYES, PM

June 19 marks the anniversary of a great day to the Filipino people, it being the birthday of a great spirit incarnated in the flesh and born as the greatest of the Malayan race. In his latest mission on earth, his sentiments for his country and his ever-kindling desire and utmost ambition for the moral and spiritual uplift of his people and country burned as ever more in his whole being as he unceasingly worked toward that end.

It was indeed a brilliant inspiration in Rizal to have dedicated to the youth his unfading hope for the moral and spiritual enlightenment of our dear Philippines, because it was in this young elements that he had focused in his craving for liberty, prosperity and happiness of his motherland. He saw in that youth the ever fresh energy of life, vigor and utility in the building of our nation, with cherished expectations that the grand day would come when they would have put themselves at the vanguard of our nation, directing the affairs of state, and continuing what little contribution he had rendered to his country, to humanity.

It is hoped that the day is well nigh when Rizal's dreams would be materialized and our youth, by their unselfish aspirations and real devotion to noble tasks, would so act that the dawning prosperity of our country would be greatly enhanced, and that

it would be everlasting blessings to us; for our government would be properly administered, completely immune from the influences of graft and corruption, and the people, both the rich and the powerful, as well as the poor and the lowly would be given the protection and proper care, working together harmoniously and living peacefully, worthy of the praise of humanity and the blessings of God. At this juncture, Rizal said: "To an immoral government corresponds a demoralized people; to conscienceless administration, rapacious and servile citizens in the towns; bandits and robbers in the mountains. Like master, like slaves! Like people, like government!"

Aware as he had always been of the social ills of his country and the untold sufferings and seemingly endless sacrifices of his kins and countrymen in the iron grip of the overbearing tyranny of the oppressors, he felt the mission of redemption that the land that gave him birth urgently needed. A lamb was indeed necessary for the sacrifice! So, he traveled in foreign lands in search of new ideas of civilization and wider horizons of actions with which to arm himself in his patriotic struggles for the freedom of thought, which is our precious heritage, until he finally met his ignominious martyrdom. To this end, Rizal said: "The just and the worthy must suffer, in order that their ideas may be

known and spread."

Rizal had always observed as his norm of conduct simplicity, humbleness and serenity. He well knew that in this earthly existence one who loves the truth has to struggle materially as well as spiritually. He must have possessed the physical strength and the necessary knowledge of the organized social institutions of men, and must have had the spiritual courage to overcome the weakness arising from the lures of materialism. While one should struggle in the material arena, he should, however, show to the world his knowledge and conviction, sowing the spiritual seed through deeds such that it would manifest that matter is only a means in the spiritual attainment of an ideal. Thus, did Rizal struggle indefatigably in his material existence. He willed to possess the knowledge of human civilization but not without the moral atonement and spiritual support in its application.

Lover as he was of the principles of truth and righteousness, he had to struggle with stronger efforts and great sacrifices, because during the struggles came temptations of the flesh, wealth and power that his enemies were offering him just so to belie the truth he had exposed, and to uphold the ideologies of those then in power. Even his spiritual confessors promised him the salvation of his life provided that he would yield to the evil intentions of his persecutors. But, with all humility and firm determination, he refused to accept such offer and humbly told them that he could not turn his back against the truths he had sworn to diffuse, because it would be tantamount to betrayal of the Almighty

Who had placed him this mission in trust.

Rizal had always advocated that one must be guided by reason in all things, for reason alone can correct its own mistakes; reason alone can rise from its falls. In his monumental works, the *NOLI ME TANGERE* and *EL FILIBUSTERISMO*, he bravely expounded the freedom of thought and vehemently denounced mental domination. For he strongly believed that God did not create man to be enslaved, did not subject him to a condition to be fooled by others. He said that man keeps his independence while he holds his own way of thinking, so liberty is intelligence.

Rizal observed a high code of morals and this finds expression in his reverential love of God, sincere love of his fellowman, and profound love of country. He was faithful, consistent and constant disciple of truth. His loyalty to God, to his fellow-man, and to his country, was not that of mercenary or opportunist character. It was not narrow; it was not selfish it was not bigoted; it was broad, loving, tolerant. It was a genuine loyalty that combined the idealistic and practical. So much so, that his life was piloted by love, which served as his guiding star from his cradle to his calvary.

Rizal as a moral reformer and a man of lofty principles and strong convictions, with the ideas and ideals, the principles and virtues, the iron will and the upright character for which he lived, fought and died, hated duplicity and falsehood as he scorned self-aggrandizement and vainglory, ever regarding over and above all considera-

tions, duty, service and sacrifice. Such was the quality of his character that never did he flatter his country with egoistic praises and pleased his brother countryman with insincere promises. Obviously, Rizal possessing greatness in heart, strength in will, and humbleness in spirit, is the embodiment of a high standard of character, which marks the highest and noblest type of manhood.

Thus, was the personality of Rizal that, in the fulfillment of his missionary task and in the accomplishment of his daily duties, he manifested in deeds all that was moral and spiritual as well as holy and sacred. The example of a great mission such as that of Rizal's serves as inspiration to some as well as model of a noble life to others. For, a great act does not perish with the life of him who accomplishes it, but lives and grows up into like acts in those who survive the doer thereof.

Tolerant intellectually, as he was understanding spiritually, we would do well to follow the footsteps of Rizal and be guided by his idealism, his nobility of character and perfect manhood. And, by following his examples and precepts, we are prizing the legacy he generously bequeathed to us and constructing a monument, not built of marble or bronze, but a monument ever so grand and stately as the glory and stature of Rizal.

We, as individuals, in our efforts to possess the genuine qualities of a noble character must be inspired by sound principles and prompted by undeviating adherence to truth, integrity and uprightness, which will solidify the union of the worldly with the heavenly wisdom. Nations like

individuals have their character to maintain, and the national character will necessarily depend not generally on the abundance of their production, nor on the power of their national defense, nor on the magnificence of their sumptuous edifices and mansions, but essentially upon the moral qualities and spiritual enlightenment of the citizens constituting such nations. So, the qualities which determine the character of the citizens of a nation, also determine the character of that nation. Rizal said: "A people without character, a nation without liberty."

A great deal of what passes by the name of the so-called patriotism nowadays are but mere ostentations and sentimentalism, exhibiting itself in passionate debates and fiery speeches. It does not manifest itself in true patriotism such as Rizal's that invigorates and elevates a country by noble deeds; that does its sacred duties truthfully and faithfully; that lives an honorable and upright life; that cherishes the memory of the great of old, who by their sufferings and sacrifices for the cause of religion or freedom, and won for themselves and for their country an ever-lasting glory and fame, and had secured for her the guarantee of a free and independent national existence, as well as the enjoyment of peace and order.

The true significance of the celebration of Rizal Day can only find expression in our people's dedication to the daily practice of Rizal's teachings and doctrines for therein lies the man's greatness, and not as in this very day when many organizations, government, civic and otherwise, commemorate the event all toward one end — pomposity

and vanity. His memory is limited just on the days of his birth and of his execution, only to forget him altogether during the other days of the year. And, while we are inclined to limit our thoughts on him, his works and writings gather dust in our libraries and museums, forgotten even by our own schools.

We have starvation in mind, though we have on the table before us the rich nourishment that comes in lavish abundance from the teachings of our great hero whose exalted spirit, radiant like the eternal stars, have won for the Filipinos the respect and admiration of free, liberty-loving nations of the world. His sterling character speaks to us, challenging and stirring our civic consciousness and sense of genuine patriotism. His voice resounds in the schools, colleges and universities, and no less in the halls and corridors of our Congressional Temple. His true patriotism and unconsuming love of country are an everlasting lesson that should be infused into the minds and ingrained in the hearts of the youth, thus strengthening their faith in the ideals of justice, or freedom, and of human brotherhood. His life is an enduring shrine, as it exemplifies an unquestioned integrity, a towering symbol of greatness, a faithful disciple of the great fraternity of principled and freedom-loving peoples throughout the world. Thus, in paying tribute to a patriotic genius and moral reformer, who so richly deserves it, because of his invulnerable leadership in the field of reforms and his statesmanship in the domain of patriotism, we should not forget that, with our emergence as an independent young nation into a world of divided loyalties and conflicting

ideologies, we have entered a new age and we must face it by casting off ambitions for personal enrichment and vainglory, selfish motives, and lust for power, and by dedicating ourselves wholly and without mental reservation to the supreme national interest that we may as ever fully realize our ideals of freedom, peace, security, and happiness, under the sustaining care of our ideals of freedom, peace, security, and happiness, under the sustaining care of our constitution.

In conclusion, I would not hesitate to say that no one would ignore the glorious part Rizal played in the national history of our struggles for freedom and principles, making himself worthy of the privilege to be ranked with great liberators and world-known reformers, of the privilege to be ranked with great liberators and world-known reformers, and he is, therefore, entitled to the undying gratitude of our people. With this distinction Rizal comes out foremost as a genuine pattern and practical example of an honest citizen, a devoted patriot, and a faithful disciple of truth, whose excellence of character, stands for patriotism, integrity, high principles, and sterling honesty of purpose, commands the spontaneous praise and sincere homage of his people. As such, he meritoriously deserves our belief, confidence and emulation, and it is, therefore but fitting and proper that we follow his footsteps, think and live his way, for Rizal walked, thought and lived to the fullest extent, the right and righteous mode of noble life and stainless patriotism, which have won for him the admiration, praise and respect, not only of his own people but of the entire world as well.

Sayings of Rizal...

ON ALMIGHTY GOD

To doubt the existence of God would be to doubt one's conscience; and consequently that would be doubting everything; and, then what would life be for?

I am in the hands of God and up to the present I have no reason to say He has abandoned me. Let us always do our duty, which is the right thing, and let us leave the rest to Him.



ON EDUCATION

I have given proofs that I am one most anxious for liberties for our country, and I am still desirous of them. But I place as a prior condition the education of the people, that by means of instruction and industry our country may have an individuality of its own and make itself worthy of these liberties.

On social, moral, and political matters, we are so much in the dark that often we confuse the truth with what suits our purposes, if we do not muzzle it to suit our passions.

Our judgment is subject to deception; our reason, to error. But reason alone can correct its errors, reason alone can rise after each fall, such falls being unavoidable in its long pilgrimage on earth.



ON GOVERNMENT AND LAW

To an immoral government corresponds a demoralized people; to conscienceless administration, rapacious and servile citizens; bandits and robbers in the mountains. Like master, like slaves! Like people, like government!

I can admit that the government does not know the people, but I believe that the people know the government even less. There are useless officials, bad ones, if you wish, but there are good ones, and if these are unable to do anything, it is because they meet with an inert mass, the people, who take little part in the affairs that concern them.

Report On The New Grand Lodge Building

By Rt Wor. Bro. WILLIAM H. QUASHA
Senior Grand Warden

At the last Grand Lodge Communications a resolution was passed authorizing the Grand Master to appoint a committee of seven members of the Grand Lodge to take whatever steps necessary to cause a new building to be built at our present site on Calle San Marcelino, Manila.

Almost immediately after his installation, M.W. Bro. Luther B. Bewley commenced holding conferences on this subject and on May 4, 1960 appointed the following as members of the Committee:

M.W. Bro. Michael Goldenberg,
Chairman

M.W. Bro. Vicente Y. Orosa,
Member

M.W. Bro. Howard R. Hick,
Member

M.W. Bro. Macario M. Ofilada,
Member

R.W. Bro. William H. Quasha,
Member

Wor. Bro. Teodoro V. Kalaw, Jr.
Member

Bro. Albino Z. Sycip,
Member

The committee held its first meeting on May 12 and its second meeting on May 17; thereafter meetings were held on an average of once a week.

It was agreed in principle at the outset that a modern, 100% air con-

ditioned, cooperative building of approximately 12 stories in height, with a parking area in the basement, was the best plan available to us.

The committee felt that the major problem involved was an economic one. That is, will we be able to sell enough space in the new building to enable the Grand Lodge to: (1) obtain space in the building of sufficient value to compensate the Grand Lodge for the land, (2) have adequate space for its use and for that of its subordinate lodges, not only for the present but in the future and (3) have enough rentable space to put the Grand Lodge on a sound economic and financial foundation.

At the second meeting of the Committee various real estate brokers, all members of the Manila Realty Board, were invited to attend. Thereafter, one of the members of the group, Mr. Antonio Varias, made a market survey. At the third meeting of the Committee the brokers advised us that they felt that the plan for a cooperative building was feasible. The Committee asked the brokers to form a syndicate to handle the sales of space in the building and to set their commission. The real estate brokers agreed to form a syndicate and set a proposed fee for the promotion of our plan and for the sales of space. Subsequently an agreement was reached to pay the bro-

kers a set fee for their services.

Simultaneously with our negotiations with real estate brokers, meetings were held with several eminent contractors: (1) Mr. Ephraim Gochangco, who had graciously prepared, free of charge, the plans which were presented to the Grand Lodge and who has built many large buildings in Manila, (2) Mr. A. M. Oreta, also an eminent contractor, whose latest structure is the Philippine-American Life Building on Calle Isaac Peral, which will be the biggest in Manila (bar ours). (3) Mr. David Consunji who has built many of the large buildings for the Ayala interests. The suggestions and comments of these kind gentlemen were obtained, following which the Committee decided to hire the services of an architect.

Several of the eminent architects in Manila were contacted and bids were obtained from them. Discussions were held with those architects whom the Committee felt could best handle the job, and on June 13 the Committee decided to award the bid for architectural services to Mr. Gines F. Rivera. Mr. Rivera has agreed that in a period of 45 days he will present to us a set of plans that can be used for the purpose of selling space in the building. As soon as these plans are approved by the Committee, the real estate brokers will commence their sales campaign. It will then take approximately an additional 5 to 8 months for the final *building* plans to be prepared.

For a project of this magnitude it is necessary to have every detail settled beforehand in order that money will not be wasted. This explains why the

building plans take so long to prepare. As soon as the building plans are completed, bids will be let to a select group of contractors who have previously demonstrated their ability to erect this type of building.

It is doubtful whether it will be possible to proceed with the actual erection of the building before the next Grand Lodge Communications. However, by that time the complete plans should have been agreed upon and the contract for construction should have been let. However, much depends upon the speed with which the architect completes his work.

It will be appreciated, we hope, by the brethren that there are a tremendous number of considerations involved. Nevertheless, we are heartened by several factors: (1) The willingness of the real estate brokers to risk their own time and money to promote this project, (2) The desire of several important architects to invest their time and money (no obligation on our part to make a payment until we are actually in a financial position to proceed with the building) to make a complete set of building plans and (3) The fact that everyone with whom we have discussed the matter is convinced that our general plan is well-found.

In Mr. Rivera, we have a man of demonstrated ability, a tremendous amount of imagination, professional integrity and a sympathy for our purposes. The brethren will be interested in knowing that Mr. Rivra was the architect of the following new buildings: (1) the Bank of the Philippines

Islands' building at Plaza Cervantes, Manila, (2) the St. Luke's Hospital Complex at Quezon City and (3) the Philippine Phoenix Surety and Insurance Company building in Intramuros. Mr. Rivera was also the architect of the 10th World Jamboree where I had an excellent opportunity to observe the thoroughness of his organization. Mr. Rivera will supply all the normal architectural, engineering and supervisory services incidental to

the construction of the building. From the preliminary ideas which Mr. Rivera has advanced to the Committee it is obvious that we will have the most magnificent structure in the Philippines and one of the finest in the Far East.

It is my intention to submit progress reports in each subsequent issues of the Cabletow until the building is completed. This I am doing with the approval of the rest of the Committee.



The Officers for the Masonic term 1960-1961 are as follows:

Most Wor. Luther B. Bewley (3)	Grand Master
Rt Wor. Juan S. Alano (137)	Deputy Grand Master
" " William H. Quasha (80)	Senior Grand Warden
" " Pedro M. Gimenez (51)	Junior Grand Warden
Most Wor. Howard R. Hick (1)	Grand Treasurer
" " Esteban Munarriz (14)	Grand Secretary
Very Rev. Charles Mosebrook (82)	Grand Chaplain
" Wor. Ramon Ponce de Leon (91)	Grand Orator
" " Adeeb Hamra (80)	Grand Marshal
" " Damaceno J. Ago (61)	Grand Standard Bearer
" " Charles Bengtu Tan (102)	Grand Sword Bearer
" " Eduardo C. Ralloma (130)	Grand Bible Bearer
" " Hermogenes P. Oliveros (82)	Senior Grand Lecturer
" " Manuel K. Torres (12)	Junior Grand Lecturer
" " Luis F. Reyes (4)	Senior Grand Deacon
" " Emilio M. Asistores (7)	Junior Grand Deacon
" " Jose B. Perez (59)	Senior Grand Steward
" " Jose Ma. Cajucom, Sr. (95)	Junior Grand Steward
" " Hannon R. Jackson (120)	Grand Pursuivant
" " Domingo F. M. Domingo (136)	Grand Organist
" " Manuel T. Paz (4)	Grand Tyler

C I R C U L A R N O. 1

Series of 1960 — Bewley

DOLLAR CHECKS

Secretaries of Blue Lodges will be held accountable to see that dollar checks received from Lodge members are deposited in normal banking facilities duly endorsed as follows: "For deposit only to the account of ----- Lodge No. -----".

In cases where banks are not available in the vicinity of a Lodge, such checks should be endorsed and forwarded to the Grand Lodge for credit at the prevailing rate of exchange which today is ₱2.30 per dollar.

It will be considered unmasonic conduct for any Lodge Officer or member to handle dollar checks remitted by members in any other way than those mentioned above.

LUTHER B. BEWLEY

Grand Master

ESTEBAN MUNARIZ, PGM

Grand Secretary



ATTEST:

TO ALL WORSHIPFUL MASTERS, WARDENS
AND BRETHREN OF THIS JURISDICTION:

Recently we have had to suffer several serious calamities in various cities of our country and we also learned that quite a number of our Brothers suffered serious losses recently during the disastrous fires at Catbalogan, the two separate fires at Cavite City and the recent disastrous flood in Mania and suburban towns.

As the Grand Lodge does not have the necessary funds to adequately assist our brethren and their families in dire need and in distress, we appeal to each and every individual member of our Lodges to make voluntary contributions. This should be sent direct to our Grand Secretary, M. W. Brother Esteban Munarriz, Grand Lodge of the Philippines, 1440 San Marcelino, Manila. Due acknowledgment and official receipt will be immediately made to you for any amount you may be able to remit, large or small, for this worthy cause.

To alleviate distresses, particularly among our own brethren, is our duty and should be the personal concern of every Mason. Therefore, we sincerely hope that you will lend us a helping hand so as to be of service to your distressed brethren and their families.

This appeal is made to individual members and no to Lodges.

We shall await your contributions with pleasure; yours is our appreciation for your benevolence, and the gratitude of the needy.

(Sgd.) MICHAEL GOLDENBERG

Chairman

Grand Lodge Relief Committee

(Sgd.) LUTHER B. BEWLEY

Grand Master

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

SWORN STATEMENT
(Required by Act 2580)

The undersigned, **MACARIO M. OFILADA**, Editor-in-Chief of *The Cable Tow*, published quarterly in English, at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

Name	Address
Editor, Macario M. Ofilada	1440 San Marcelino, Manila
Managing Editor, N. B. Melocoton	1440 San Marcelino, Manila
Business Manager, Jose Domingo	1440 San Marcelino, Manila
Owner, Grand Lodge of the Phil.	1440 San Marcelino, Manila
Publisher, Grand Lodge of the Phil.	1440 San Marcelino, Manila
Printer, Bookman Printing House	49 Quezon Blvd., Quezon City
Office of Publication	1440 San Marcelino, Manila

If publication is owned by a corporation, stockholders owning one per cent or more of the total amount of stocks:

Grand Lodge of the Philippines 1440 San Marcelino, Manila

Bondholders, mortgagees, or other security holders owning one per cent or more of total amount of security:

None

In case of daily publication, average number of copies printed and circulated of each issue during the preceding month. Not Applicable.

In case of publication other than daily, total number of copies printed and circulated of the last issued date January, 1960.

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

T o t a l 10,500

(Sgd.) **MACARIO M. OFILADA**
Editor-in-chief

SUBSCRIBED AND SWORN to before me this 3rd day of April 1960 at Mahila, the affiant exhibiting his Residence Certificate No. A-0000632 issued at Manila, on Jan. 2, 1960.

(Sgd.) **JUAN RARELA**
Post Office Inspector

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

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

△ △ △

Acasia Mutual Aid Society

The Acacia Mutual Aid Society, Inc., a mutual insurance society of Marcus and members of their families, reports a successful year of operation ending Dec. 31, 1959. The following is its report:

BALANCE SHEET

as of December 31, 1959

ASSETS:

Ledge Assets:	
P.N.B. Current Account	P 5,425.20
P.N.B. Savings Account	1,092.80
P.B.C. Savings Account	4,000.00
Petty Cash Fund	100.00
S.M.B. Preferred Stocks	10,150.50
	P20,768.50
Hon-Ledger Assets:	
Net Deferred Contributions	4,324.79
Net Uncollected Contributions ..	53.50
Hon-Admitted Assets:	
Office Equipment	255.00
Total Assets	P25,401.79

Reserve for Emergency Fund	2,525.00
Reserve for Life Membership Fund ..	8,053.01
TOTAL LIABILITIES	P19,427.48
SURPLUS:	

Special Surplus Fund:	
Reserve for Contingencies	5,974.31
Total Liabilities and Surplus	P25,401.79

OFFICERS

Bro. Luis R. Salvosa	President & Actuary
Bro. Juan S. Alano	Vice-President
Bro. Esteban Munarriz	Vice-President & Treasurer
Bro. Benjamin T. Aranigo	Secretary

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Bro. Esteban Munarriz	Member
Bro. Jose C. Velo	Member
Bro. Eduardo L. Claudio	Member
Bro. Benjamin T. Aranigo	Secretary

LIABILITIES:

Funds Held in Deposit	690.92
Accrued Interest Payable	24.96
Means Insurance Reserve	8,133.59

GRAND LODGE COMMITTEE 1959-60

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