

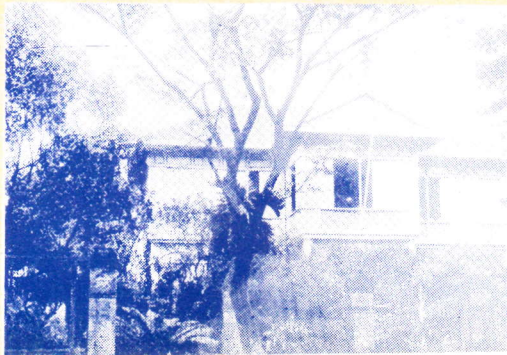
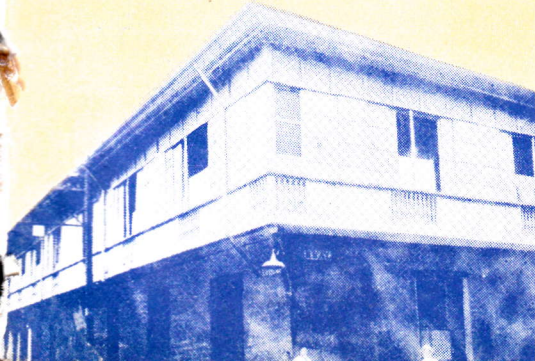
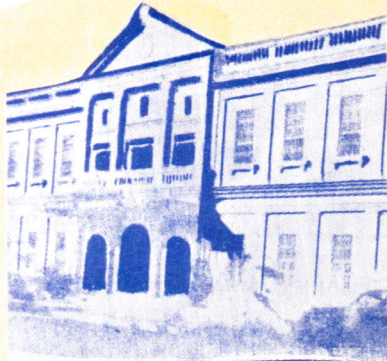
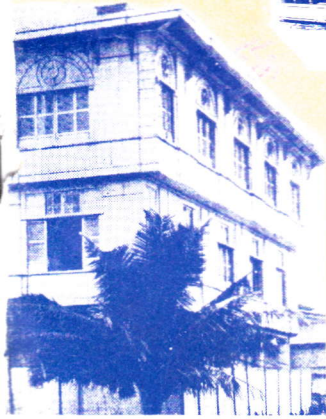
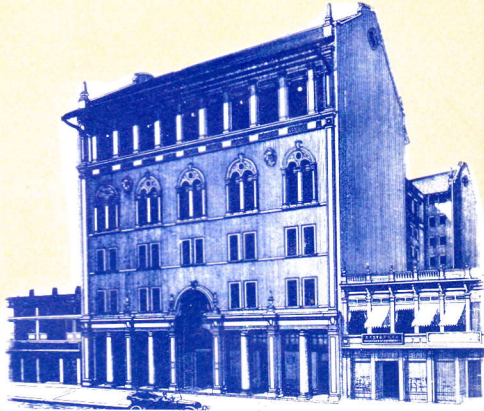


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EDITORIAL STAFF, CABLETOW
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REYNOLD S. FAJARDO

Editor

Reynato S. Puno

Fernando V. Pascua

Abelardo Mojica

Associate Editors

Oscar L. Fung

Circulation and Office Mgr.

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OUR COVER

Shown on our cover are the meeting places of Masonic Lodges during the American regime. Clockwise from top — the Masonic Temple at the Escolta; the dela Rama Building; the residence of H. Eugene Stafford at General Solano; Home of Manila Lodge No. 342 (Now No. 1) in the walled city, corner Cabildo and Real; the meeting place of the fraternity at No. 12 Calle San Luis in Ermita. At the center is the Plaridel Masonic Temple which still houses our Grand Lodge.

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It is the recognition of the virtue of charity and the duties that grow out of it, among Masons, that hallows in their hearts the memory of the brother who dies among them a stranger, and whom they see perchance for the first time as thy gather about his newly made grave.

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from the GRAND MASTER



CHRISTMAS MESSAGE

"Glory to God in the highest heaven and peace to men of goodwill".

In these critical times when the world stands at the very precipice of nuclear war, as small pockets of war continue to be raged by nations against each other, and even our own country is torn by strife and dissension, perhaps the most precious message that the Christmas Season should bring into our minds and hearts is its message of peace.

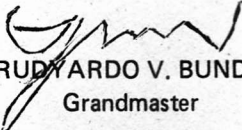
The wise and well-informed Mason must weigh carefully his role in the attainment of that peace. Indeed, wisdom and prudent judgment is crucial in this present time as one hears many discordant voices — a clamor for action and a firm stand against claimed injustices, on one hand, and a plea for understanding in the pursuit of the country's common good, on the other.

In the midst of all these, the Mason must firmly stand by the teaching of the craft that rectitude of life and sobriety of habits is the only sure guarantee for the continuance of political freedom". While it is the Mason's hope to see the day when all evils afflicting men shall cease, he does not propose to attain this end thru violence and rebellion which can only end in disaster and defeat. Masonry "trusts and believes that God will, in His own good time, work out His own great and wise purposes; and it is willing to wait, when it does not see its own way clear to some certain good"

And as he waits, he joins actively in reconciling the different sections of his country by acts of goodness, charity and love. In so doing, he lessens the cause of strife and dissension, creates good will and paves the way to peace.

Let us, therefore, be instruments of peace by being first of all, at peace with ourselves and with our neighbor. Then, that peace shall become an outpouring of love and kindness to our fellowmen as we go about faithfully continuing our acts of charity and service. let us make our fellowmen feel this love and thus do our share in bringing us and our countrymen together a step closer to unity and peace.

Merry Christmas!


RUYARDO V. BUNDA
Grandmaster

THE MEN AT THE HELM

by Reynold S. Fajardo

INTRODUCTION —

In the installation ceremonies of the Order of the Amaranth, the members are told: "Any organization is judged by its officers more than by the association. Therefore, it is absolutely necessary that the Officers be models of what we profess."

This year the Grand Lodge of the Philippines celebrates its 70th year of existence. Sixty-five men of varying qualifications, diverse interests, different characters have so far been elected to be at its helm. How intelligently has the Craft chosen them? What special qualifications did they possess? Were they "models of what we profess"?

As the Cabletow's contribution to the commemoration of the 70th anniversary of our Grand Lodge, we will attempt to present a brief, collective profile of the careers of our Grand Masters, both in and out of the lodge. Hopefully, it will help our Brethren formulate their own answers to the questions posed above. But first a word about their predecessors.

Regular Masonry was introduced into the Philippine some 56 years before our Grand Lodge was organized in December 1912. Thrice during this period, the lodges were brought under the aegis of a

local mother organization. The first was on March 1, 1875 when a Regional Grand Lodge was installed under the *Gran Oriente de España*. It had nine lodges under its fold and Rufino Pascual Torreon was its Grand Master for several years. Little is known of this man who enjoys the distinction of being the first Grand Master of Masons in the Philippines. We know he was an able Masonic organizer, a Spaniard, a Sanitary Inspector, editor of the "Diario de Manila", and was married to a native girl. That is about all we could gather about him.

In the 1890's, lodges for Filipinos were established. By 1893, six of these lodges organized the *Gran Consejo Regional* under the *Gran Oriente Espanol* and elected Ambrocio Flores as Grand Master. He is now known as the first Filipino Grand Master. At the time of his election Flores was a retired Lieutenant in the Spanish Army. During the revolution, he joined Aguinaldo's forces and rose to the rank of General and Secretary of War. When the Americans arrived, he was appointed the first Governor of Rizal.

Flores was initiated in Nilad Lodge in April 1891 when he was 48 years old. In April 1892 he founded Bathala Lodge No. 157 and served as its first

Master. The following year he was Grand Master. Shortly thereafter, a severe repressive campaign against Masonry was unleashed by the Spaniards and all the lodges were forced to cease their labors. Flores, however, was undaunted. At every opportunity he tried to revive the lodges. Even during the revolution against Spain and the War against America, Flores persevered in his efforts. Several Masonic letters and speeches of Flores are among the Philippine Insurgent Records preserved in the National Library. After the war, Flores resumed active Masonic labors. He founded Silanganan Lodge and served as its Master for four years from 1908 to 1911. When he died on June 24, 1912 his remains were escorted by what was then considered the largest funeral procession seen in the province of Rizal.

At the end of the War against America, Masonic lodges were once again re-established, and by 1906 a Regional Grand Lodge under the *Gran Oriente Español* was organized. Five men served as its Grand Masters before it bowed out of existence in 1917 in consequence of the unification of Philippine Masonry. The first was Felipe Buencamino, Sr. of Sinukuan Lodge. He was the president of the first nationalist student movement in the Philippines, known as the "Juventud Escolar Liberal" to whom Bro. Jose P. Rizal dedicated his famous poem "A La Juventud Filipina". Buencamino was the Secretary of Foreign Affairs in the Paterno Cabinet and for several years loomed large in our national affairs. He was also an eminent lawyer. He handled the land case of the family of Bro. Jose Rizal in Calamba and the defense of General Macario Sakay.



FLORES



Buencamino



Barcelona

Buencamino was Grand Master for four terms (1907, 1908, 1913 to 1914). After the unification of Philippine Masonry he served our Grand Lodge in various capacities culminating in his election as Honorary Past Grand Master in 1925 when he was 76 years old. He died on February 6, 1929.

The next two Grand Masters were Santiago Barcelona and Isidoro de Santos. Both were Doctors of Medicine, members of the Propaganda Movement in Spain, initiated in Solidaridad Lodge 53 in Madrid, and, upon their return to the

Philippine, joined Sinukuan Lodge. It may also be mentioned that after the unification, both were active in the affairs of the Grand Lodge. Barcelona was the personal physician of Gen. Emilio Aguinaldo and was with him at the time the general was captured by the Americans in Palanan, Isabela.

Juan N. Aragon, who served in 1912, was the fourth Grand Master of the Gran Logia Regional. The last was Teodoro Kalaw, Sr. of Nilad Lodge who served for two terms (1915 and 1916). He was only 31 years old when first elected — the youngest ever to become Grand Master. Kalaw was a multi-faceted man. He was Secretary of Interior, Assemblyman and Director of the National Library and Museum. He was also the editor of "El Renacimiento" and authored several books. To him, we are indebted for the best book on the history of Philippine Masonry. Kalaw played an important role in the unification of Philippine Masonry and for several years thereafter was one of the acknowledged leaders of our Grand Lodge. In 1925 he was elected Honorary Past Grand Master and in 1928 was chosen our 15th Grand Master. Incidentally, his son, Teodoro V. Kalaw, Jr., was elected Grand Master in 1975 and to them goes the honor of being the only father and son team to make it to the Grand Oriental Chair.

OUR GRAND MASTERS — We now go to our Grand Masters. Due to their number and because of spatial limitations, an individual discussion of their careers is not possible. We will, therefore, consider their careers collectively.

AGES — Our records show that many

of our Grand Masters joined the Fraternity at an early age. Collectively, they had an average age of only 32 years when they became MM's. Thirty nine (39%) percent of them had the 3^o when they were still in their twenty's and another 39% when they were in their thirty's. The youngest to join is Clifford Bennett (GM, 1950) who became an MM at only 21 years. He was followed by Charles Mosebrook (GM, 1969) who received the 3^o at the age of 22; and by Eugene Stafford (GM, 1913), Manuel Camus (GM, 1934), and Vicente Orosa (GM, 1957) who were raised to the sublime degree of Master Mason at the age of 23. We also have late starters. John Wallace (GM, 1974) became a Master Mason at 45, Calixto Zaldivar (GM, 1977) at 46, William Cuncell (GM, 1972), Raymond E. Wilmarth (GM, 1966) and Manuel Mandac (GM, 1980) at 50, and, the oldest of them all Simeon Rene Lacson (GM, 1981) at 52.

The ascent from MM to GM was not an easy task for our Past Grand Masters. It took them an average time of 22 years to ascend the Grand Oriental Chair. Some, of course, made it fast. Raymond Wilmarth was raised on April 18, 1960 and was Grand Master in 1966 or after only 6 years. He is followed by William Taylor (GM, 1916 & 17) and Wenceslao Trinidad (GM, 1924) who made it in 7 years, Quintin Paredes and William Cuncell in 9, and Manuel Quezon (GM, 1918) and Francisco Delgado (GM, 1926) in 10. Antonio Gonzalez should have made it in 10 years also, but he turned down his election as Grand Master in 1930, and accepted only after he was elected anew in 1932.

Incidentally, in the *Gran Logia Re-*

gional, Teodoro Kalaw, Sr. became Grand Master after only one year as a Master Mason. In the *Gran Consejo Regional*, Flores was Grand Master after only 2 years as a member of the Craft. Speaking of Kalaw, Sr. and Wilmarth, the two present a strange case. Kalaw was initiated on April 8, 1907 and was raised seven years later on July 3, 1914. Wilmarth was initiated in February 1951 and became a Master Mason nine years later, April 18, 1960. They are the only two PGMs who took more time to go up from EAP to MM than from MM to GM.

Going now to the obverse side of the coin, we find that several had to wait more than forty years for their election to the Grand East. Mariano Tinio (GM, 1967) waited 41 years, Juan Alano (GM, 1961) and Serafin Teves (GM, 1965) 42, Vicente Orosa and Jose L. Araneta (GM, 1976) 45, Luther Bewley (GM, 1960) 46 years.

Our Grand Masters has an average age of 54.9 years at the time of their election. Again, of course, some made it in the prime of youth, while others received the Grand Mallet in the twilight of their lives. The younger ones are Antonio Gonzalez (GM, 1932) who became Grand Master at 37, William Taylor and Quintin Paredes (GM, 1922) at 38, and Manuel Quezon and Francisco Delgado at 40. The oldies were Juan Alano and Serafin Teves who made GM at 70, Jose L. Araneta and Manuel Mandac at 71, Calixto Zaldivar and Desiderio Dalisay (GM, 1978) at 73, and, hold your breath, Luther Bewley at 84 years.

It may be observed that those elected in their prime made it before the Second

World War, while all those in their 70's were elected after the War. There is, indeed, a discernible trend to elect more mature men to the Grand East. The average age of our Grand Masters elected before the War was only 47 years, but it soared to an average of 60 years after the War. Only two GMs before the War were in their 60s (Clark James, GM, 1939 and Jose de los Reyes, GM, 1940); none was in his seventy's. On the other hand, since the end of War, our Fraternity has elected twelve GMs in their 60's, six in their 70's and one in his 80's. For the past 24 years only one (Rudyardo V. Bunda) has made it before reaching 50.

THEIR LODGES — Seventy (70%) percent of our PGMs were/are affiliated with more than one lodge. Some of them, like Ruperto Demonteverde (GM, 1973), had memberships, at one time or another, in up to five blue lodges.

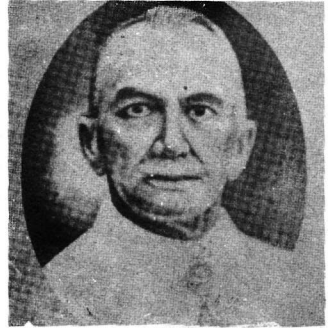
More than 20% of our PGMs were initiated in lodges under foreign jurisdictions. Many of them demitted from these lodges upon arrival in the Philippines, but a few maintained their membership. At present, several PGMs are members of *Perla del Oriente* No. 1034, SC, the only lodge in the Philippines under a foreign jurisdiction. Among them are Raymond Wilmarth, Damaso Tria (GM, 1971), William Cuncell, Ruperto Demonteverde, Jose Araneta and Howard Hick. Also members of *Perla*, during their lifetime, were Frederic Stevens, Conrado Benitez, Edgar Shepley, Cenon Cervantes, Manuel Camus and Jose de los Reyes. Ironically, the lodge in the Philippine with the largest number of living PGMs is a foreign lodge.

At least eight of our Grand Masters

were initiated in lodges under the jurisdiction of the *Gran Oriente Español*. The first was Manuel L. Quezon and the last was Vicente Y. Orosa (GM, 1957); both were initiated in Sinukuan Lodge No. 272. Interestingly, all the 5 PGMs who came from Sinukuan Lodge (6 if we include Felipe Buencamino, Sr., Honorary PGM) joined the lodge when it was still under the Gran Oriente Español.

Of our 65 Grand Masters, a full 54 or 81% were affiliated with lodges that meet in the Manila area. Seven of these lodges (Manila-Mt. Lebanon No. 1, St. John's Corregidor No. 3, Bagumbayan No. 4, Cosmos No. 8, Nilad No. 12, Sinukuan No. 16 and High Twelve No. 52) account for 46 GMs or 70% of all GMs. Of the 28 GMs elected before the War, only 4 were affiliated with our provincial lodges — Quintin Paredes (Abra Lodge), Joseph Alley (Tupas Lodge No. 62), Clark James (Malolos and Pangasinan Lodges) and Wenceslao Trinidad (Batangas Lodge). The first three, however, first saw the light of Masonry in our Manila lodges. In a strict sense, therefore, only one PGM before the War was a product of our provincial lodges. Fortunately, after the War, the Craft started to tap our provincial lodges for GMs and many "provincial" brethren have already been elevated to the Grand East.

The lodge which has produced the largest number of GMs is St. John's Corregidor No. 3 which has given us 15 GMs. The salutatorian is Manila-Mt. Lebanon No. 1 with 13, and the third placer is Bagumbayan No. 4 with 8. Incidentally, St. John's Corregidor is a combination of four lodges, while Manila-Mt. Lebanon is the product of the



NEWTON C. COMFORT 1914



CLARK JAMES 1939

merger of two lodges. This explains their large production. If we are to disregard the combinations, Manila Lodge No. 1 will emerge on top, with Bagumbayan No. 4 coming out number 2.

Other lodges with a high production of GMs are Cosmos No. 8 and Sinukuan No. 16 with five each, and Nilad No. 12, Cabanatuan No. 53 and High Twelve No. 52 with three each. Another lodge, T. M. Kalaw No. 136, also has 5 PGMs on its roster, but they joined it only as dual members.

Thirty two (32) other lodges have PGMs on their membership rolls; the rest — more than 75% of the lodges — have yet to produce a GM.

THEIR ELECTION — In the election of Grand Masters, the Brethren have observed three rules, to wit —

(1) From 1918 to 1974 Americans

and Filipinos alternated as Grand Masters, that is, if an American is elected as Grand Master on the first year, he would be followed by a Filipino on the second year, and on the third year an American will again occupy the Grand East and so on;

(2) Our Grand Masters are elected for one term only, after which they quietly step down to serve the Craft in a different capacity; and,

(3) Our Grand Masters are first elected as Junior Grand Warden and then are promoted to Senior Grand Warden on the second year, Deputy Grand Master on the third, and finally Grand Master on the fourth.

Of these three rules only the first has been strictly complied with, the other two were only loosely observed.

The first rule was brought about by an agreement between Taylor and Quezon in 1918 which was to the effect that as long as they lived, Filipinos and Americans will alternate as Grand Master. It was only a verbal understanding between two persons, but such was the respect of the brethren for that tacit understanding that it was treated as a solemn and binding covenant. In fact, although Quezon and Taylor were both dead by 1965, the Craft continued to respect their agreement for another ten years.

In respect of the second rule, three Grand Masters deviated from the pattern. The first was William Taylor who was re-elected to serve a second term; the second was Antonio Gonzalez who was elected twice, but served only once; and the third was Michael Goldenberg, who served two terms, but was elected only once.

During the first term of William Taylor, the members of the lodges under the *Gran Logia Regional* affiliated en masse with our Grand Lodge, thus bringing about the unification of Philippine Masonry. These new members were accustomed to re-elect their Grand Masters under the *Gran Logia Regional*, and when the next annual communication of our Grand Lodge took place, they unhesitatingly cast their ballots for his retention. The old members wanted a new Grand Master, but since the new members controlled a majority of the votes, their will inevitably prevailed. With regard to Antonio Gonzalez, he was elected in 1930, but due perhaps to his tender age — he was only 35 years old then — he regretfully declined. The Brethren, however, were insistent; they elected him a new in 1932, and this time he accepted. As to Michael Goldenberg, he was elected Senior Grand Warden shortly before the outbreak of the Second World War. At the end of the War he was the only Grand Light left. Grand Master John McFie was killed during the battle for the liberation of Manila in 1945; Deputy Grand Master Jose Guido, who was a Colonel in the armed forces, was beheaded by the Japanese; and the Junior Grand Warden Antonio Ramos, who was the National Treasurer of our country, suffered from a severe case of malnutrition which caused his blindness and eventually his death. Being the only one left, Goldenberg assumed the position of Acting Grand Master in 1945. The next year, he was regularly elected Grand Master.

Coming now to the third rule, from the time of the election of Esteban Munarriz in 1949 up to the present,

all those elected as Grand Master first passed through the positions of Junior Grand Warden, Senior Grand Warden and Deputy Grand Master. Before 1949, many had abbreviated ascents to the Grand East. Five of our Grand Masters were elected from the floor without going through the lower Grand Light positions. They are Eugene Stafford, Newton Comfort, William Taylor, Vicente Carmona and Emilio Virata. Two others may also be said to have been elected from the floor, for they were not occupying any Grand elective position the year prior to their election as Grand Master. Harvey was Deputy Grand Master in 1913, but was not elected to any position in 1914, then in 1915 was chosen Grand Master. Teodoro M. Kalaw, Sr. was Junior Grand Warden in 1919 but for the next eight years was not elected to any Grand Lodge position. In 1928 he was elected Grand Master.

MEMBERSHIP IN APPENDANT BODIES — One thing is certain, our Grand Masters have not confined their activities to the Grand Lodge; they are also the pillars of our appendant Masonic organizations. Thus, Frederic Stevens is looked up to as the father of our Scottish Rite Supreme Council and was its first Sovereign Grand Commander; Jose L. Araneta is the father of the Grand Court, Order of the Amaranth and is its first Grand Royal Patron; Antonio Gonzalez is considered the father of York Rite Masonry in the Philippine and is the first Grand High Priest; and two Grand Masters (Stevens and Wilmarth) was served as Provincial Grand Masters of the Royal Order of Scotland. Even in the Order of the Eastern Star, several PG Ms

have served as Worthy Patrons.

In the Scottish Rite, all the 5 Sovereign Grand Commanders of the Supreme Council have been PGMs — Stevens, Benitez, Osias, Ofilada and Wilmarth, Fifty PGMs had the 33^o — 19 as IGH and 31 as SGIG. Also, 10 were decorated KCCH. Moreover, many of our PGMs have been elected to preside over all the four bodies of the Scottish Rite. To mention only a few: De los Reyes, Virata, Gonzalez, Goldenberg and Ofilada.

A good indication that our PGMs remained active and faithful to the Craft is the fact that many of them received their honors in the Scottish Rite years after they had vacated the Grand Oriental Chair. For example, Clifford Bennett (GM, 1950) received his KCCH in 1975, or 25 years after his term as GM; Stanton Youngberg, joined the Scottish Rite when he was Grand Master in 1933 and was elected IGH in 1971 or 38 years thereafter, and Edwin Elser (GM, 1921) got his SGIG in 1950 or 29 years after he became Grand Master.

It may be pertinent to mention here that Stevens was active in Masonry for 75 years, Orosa for 67 years, Elser for 65 years, Munarriz for 64 years, Stafford for 62 years, Osais for 58 years, Benitez for 57 years, Harvey and Taylor for 56 years, Virata for 55 years, Gonzalez and Bewley for 53 years, Camus for 51 years and Youngberg for 50 years.

SCHOOLING — Our Grand Masters have run through the whole gamut of the educational spectrum. We have had a Doctor of Medicine, a pharmacist, a Veterinarian, a Doctor of Divinity, graduates of economics, CPA, lawyers and engi-

neers as occupants of the Grand East. We also have some whose only degrees are those which they received in Masonry.



EDWIN E. ELSER, 1921



CHRISTIAN W. ROSENSTOCK 1925

By far, Law is the most popular course among our Grand Masters; 40% of them took up law.^{1]} Incidentally, one of those who went in for law did not go to law school. Juan S. Alano (GM, 1961) studied law at home, then took and passed the 1914 Bar examinations. Next in popularity is engineering, which is the chosen field of professional discipline of 8 PGMs (12%).^{2]} In third place are the commerce-oriented courses which were preferred by 7 PG Ms. Ranking fourth is the school of "Hard Knocks". Michael Goldenberg, Serafin Teves, and Desiderio Dalisay did not go beyond high school. Clinton Carlson (GM, 1956) studied up to age 16, and Joseph Schmidt (GM, 1927) stopped formal schooling

and joined the U.S. Army while still in his early teens. Frederic Stevens (GM, 1923) did not also earn a college degree. The other courses are far behind. Only two went in for education (Camilo Osias and Luther Bewley), one studied medicine (Stafford), one was a Pharmacist (Newton Comfort), one was a Veterinarian (Stanton Youngberg), one was a Doctor of Divinity (Charles Mosebrook) and one is a Doctor of Philosophy in Economics (Wilmarth). By the way, several received honorary doctorate degrees. Among them are Frederic Stevens, Camilio Osias, Conrado Benitez, Mauro Baradi, Calixto Zaldivar and Stanton Youngberg. Two PG Ms, Conrado Benitez and Vicente Y. Orosa, were chosen as the outstanding alumni of their alma mater. A few were honor students. Manuel L. Quezon was a *summa cum laude*, Rudyardo Bunda graduated *cum laude* and Francisco Delgado received his LLM from Yale, *gratus delatus cum laude*, whatever that means.

With this as an informational backdrop, let us now examine how successful were our PG Ms in the pursuit of their chosen fields of endeavor.

EDUCATION — Several of our PG Ms ended up in the field of education. No less than five became presidents of colleges or universities. Camilo Osias was President of National University, Rafael Palma served as President of the University of the Philippines, Conrado Benitez was President of Jose Rizal College and founder of the Philippine Women's University, Frederic Stevens was President of the American School, and Simeon Rene Lacson is the President of Philippine Law Schools and Lacson Colleges. Another, Charles Mose-

brook, served as Vice-Chairman of the Board of Trustees of Philippine Christian College.

Two of our PGMs, however, were truly outstanding in the field of Education — Osias and Bewley. Osias served the government in various capacities from Chairman of the Educational Council to Minister of Instruction. He authored the multi-volumed "Philippine Readers" which were the prescribed textbooks in all primary and elementary public schools before the War. Everyone in the Philippines who attended public school before the War, therefore, has felt his influence. Bewley on the other hand, was a long time Director of the Bureau of Education and served as adviser on education to several Presidents from 1938 to 1954. He was also a "Thomasite", a member of that brave band of young, adventurous American educators who came to the Philippine shortly after the start of the American regime. They were assigned to the hinterlands to educate our youth and after their stint as educators, many of them stayed behind in the Philippines. Some of them, like Gilbert Perez and Austin Craig, became the backbone of our Grand Lodge. Only Bewley, however, went on to become Grand Master.



RUPERTO C. DEMONTEVERDE 1973

MEDICINE — Only a few of our PGMs entered the medical field, but they nonetheless left their mark.

The first is Eugene Stafford, a doctor of medicine. Stafford was the personal physician of Gen. & Bro. Arthur McArthur as well as of Gen. & Bro. Douglas McArthur. After retiring from the Army, upon instruction of Governor and Bro. William Howard Taft, he organized a civilian hospital and training school for nurses which became the nucleus of the present Philippine General Hospital.

An incident which transpired between Stafford and another Brother Mason will certainly be of interest to you. In May 1922, during a visit to the Philippines of the Prince of Wales, the Prince suffered a long, deep gash over one of his eyes while playing polo at the Manila Polo Club. Stafford stitched his wound and before the Prince left for England gave Stafford a solid silver lighter with the following inscription: "Presented by H.R.H. Edward, Prince of Wales, to Dr. H. Eugene Stafford, May 15, 1922". The Prince of Wales had a notable Masonic record. He was a Past Master of three lodges — Household Brigade Lodge No. 2614, St. Mary Magdalene Lodge No. 1523 and Friendship and Harmony Lodge No. 1616. He was also Provincial Grand Master for Surrey in 1924. The Prince later became King Edward VIII but is now better known in history as the man who abdicated the throne of England for the woman he loved.

The second PGM who opted for the medical field was Newton Comfort, a pharmacist. He worked with the U.S. Health Service, then with U.S. Quarantine Service and became the first superintendent of the Philippine General Hospital.

The third was Stanton Youngberg, a Veterinarian. Youngberg was the Director of the Bureau of Agriculture from 1927 to 1931 and of the Bureau of Animal Industry from 1931 to 1933. Through his efforts a vaccine was developed which freed the Philippines from the scourge of rinderpest which had long crippled our agricultural industry. In recognition for his labors, his Alma Mater, the Ohio State University, awarded him the honorary degree of Doctor of Science in 1953, the first such honor given to a graduate of the College of Veterinary Medicine of that University.

We should have had a fourth PGM in the field of medicine. Dr. Teodorico Jimenez, who was the Deputy Grand Master in 1946, was expected to become Grand Master in 1947, but he suddenly begged off because of family reverses. As a result, the Grand Lodge elected Emilio Virata (GM, 1947) from the floor.

GOVERNMENT SERVICE — *THE EXECUTIVE BRANCH* — Masons can be truly proud of the record of the Fraternity in the Executive Branch of the Government. Seventeen (17) Chief Executives are known to have been masons — seven Governors General during the Spanish Regime, six Governors General during the American Regime (A. Mac-Arthur, W. H. Taft, F.B. Harrison, L. Wood, G. Butte and T. Roosevelt, Jr.) and four Filipino Presidents (Aguinaldo, Quezon, Laurel and Roxas). In addition, the Fraternity has produced hundreds of Cabinet Secretaries, Governors, Mayors and heads of Bureaus.

Our Grand Masters have contributed their fair share of Executives. One of them, Manuel L. Quezon, was President

of our country. Ten were cabinet members: Quintin Paredes (GM, 1922) was Secretary of Justice, Teodoro M. Kalaw, Jr. (GM, 1928) was Secretary of Interior, Vicente Carmona (GM, 1930) was Secretary of Finance, Jose Abad Santos (GM, 1938) was Secretary of Justice, Camilo Osias (GM, 1955) was Minister of Instruction, Vicente Y. Osora (GM, 1957) was Secretary of Public Works and Communications, Pedro Gimenez (GM, 1938) was Auditor-General, Rafael Palma was Secretary of Interior, and Calixto O. Zaldivar (GM, 1977) was Executive Secretary.

Two of our Grand Masters were Provincial Governors Cavite Governor Emilio P. Virata (GM, 1947) and Negros Oriental Governor Serafin L. Teves (GM, 1965). In the other offices in the Executive Department, we have George Harvey (GM, 1915), Solicitor General; Stanton Youngberg (GM, 1933), Director of the Bureau of Animal Industry; Wenceslao Trinidad (GM, 1924), Collector of Internal Revenue; Clark James (GM, 1939), Provincial Treasurer; Vicente Y. Osora, Chairman-General Manager, PHHC; Cenon S. Cervantes, General Manager, National Abaca and Other Fibers Corp.; Luther B. Bewley (GM, 1960), Director of Education; and Jolly R. Bugarin (GM, 1979), Director of the National Bureau of Investigation. We had two in the foreign service: Ambassadors Francisco Delgado and Mauro Baradi.

It may come as a surprise to many that it was during the term of Quezon as President that the biggest number of Grand Masters served in the Executive Branch of the Government at one time. Quezon demitted from the Fraternity a few years before becoming President,

but he continued to surround himself with Masons. Almost all his cabinet members and advisers were Masons. The Grand Masters who served in the Executive Branch during Quezon's term were: Jose Abad Santos (GM, 1938), Secretary of Justice; Rafael Palma, Secretary of Interior; Luther B. Bewley, Presidential Adviser on Education, Conrado Benitez, Presidential Adviser on Political Matters; Camilo Osias, Chairman, Educational Council; and Jose de los Reyes, Chief of Constabulary.

Of our Grand Masters who served in the Executive Branch of the Government, five were featured on Philippine stamps. They are Quezon, Abad Santos, Palma, Kalaw and Benitez.

THE JUDICIARY — The Judiciary is another area of public service where the Fraternity can be justly proud of the performance and record of its members. Close to 20 masons have sat on the Supreme Court and a greater number have served in the Court of Appeals, the Courts of First Instance, the City Courts and Justice of the Peace or Municipal Courts.

In the Supreme Court, the Justice with the longest tenure — 30 years — was E. Finley Johnson, a Mason. He was appointed on October 3, 1903 and resigned on April 1, 1933. The justice with the shortest tenure was also a Mason — Bro. Jose A. Espirity of Bagumbayan Lodge No. 4. He was appointed on June 6, 1945 and resigned on August 15, of the same year.

Only two Justices of the Supreme Court also served the country as Chief Executive. They were Justice George C. Butte who was Acting Governor General from November 1931 to February 1932 and Justice Jose P. Laurel who was the President of the war-time Philippine Republic. The first was a member of University Lodge No. 1192, Texas, while the later joined Batangas Lodge No. 35.

We can also state with pride that three Masons became Chief Justices — Jose Abad Santos, Manuel V. Moran and Jose P. Laurel. The first two were extended regular appointments, while the third was appointed Acting Chief Justice in December 1941.



CONRADO BENITEZ, 1936



CAMILO OSIAS 1955



WENCESLAO TRINIDAD

1924

Regarding our Grand Masters, two served on the Supreme Court — Jose Abad Santos and Calixto Zaldivar. There could have been four— Quintin Paredes (GM, 1922) and Francisco Delgado were both nominated for Justice of the Supreme Court, but Paredes was more interested in politics, while Delgado rejected the nomination.

In the lower Courts, one Grand Master (Delgado) served as Justice of the Court of Appeals, three (Harvey, Camus and Ofilada) were Judges of the Courts of First Instance and one (Manuel Tinio, GM, 1967) was a Justice of the Peace. Relevant to this dissertation is the fact that our first Filipino Grand Master, Ambrocio Flores of the *Gran Consejo Regional* also sat on the bench. He finished law in 1905 at the age of 62 and soon thereafter was appointed Justice of the Peace in Rizal.

LAW MAKERS — At least twelve of our Past Grand Masters served in our law-making bodies.

Three (Manuel L. Quezon, Quintin Paredes, and Camilo Osias) became Presidents of the Senate. One (Quintin Paredes) was Speaker of the House of Representatives. Three (Rafael Palma, Manuel Camus and Francisco Delgado) were elected Senators and five others were Representatives (Teodoro Kalaw, Sr., Emilio Virata, Camilo Osias, Calixto Zaldivar, and Juan S. Alano).

Four of our PG Ms were members of our Constitutional Conventions — Rafael Palma, Conrado Benitez, Camilo Osias and Mauro Baradi.

MILITARY SERVICE — A large number of our Grand Masters served in the armed forces in various capacities

— from buck private to general. They also served in the sundry branches of the service and interestingly, in different armies.

Two of our PGMs were Generals. The first was Jose de los Reyes, a Major General in Command of the Constabulary and at another time, Chief of Staff of the Philippine Army, and the second was Manuel D. Mandac, a Brigadier General in the AFP. Several were Colonels, like Jolly Bugarin, Quintin Paredes, Raymond Wilmarth (GM, 1966), Teodoro V. Kalaw, Jr., William H. Quasha (GM, 1962) and John O. Wallace (GM, 1974). Some were Majors, like George Harvey (GM, 1915), Manuel L. Quezon and Frederic H. Stevens. Others were Captains, like Christian Resenstock and William Larkin. We also have some who were U.S. Navy Lt. Commanders, like Joseph E. Schon (GM, 1968), and John McFie (GM, 1941).

Our PG Ms also belonged to different armies. Quezon was a Major in the Army of Aguinaldo and engaged the Americans in several skirmishes during the Philippine-American War. Werner P. Schetelig (GM, 1954) was a Second Lieutenant in the German Army and naturally fought on the side of Germany during the First World War. On the other hand, several of our American Grand Masters were with the American forces that fought Aguinaldo's Army and a few fought the Germans in Europe during the First World War. We cannot, therefore, entirely discount the possibility that some of our Grand Masters may have unknowingly faced each other in battle.

OTHER FIELDS — We will now go over, very briefly, to the activities of our PG Ms in other fields of endeavor.

— **Banking** — Several of our Grand Masters went into banking. Our first banker was William Taylor. He was



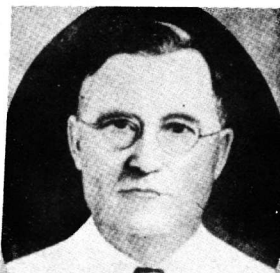
VICENTE CARMONA 1930



JOSEPH HENRY SCHMIDT 1927



H. EUGENE STAFFORD 1913



STANTON YOUNGBERG 1933

followed by Wenceslao Trinidad who was Manager of PNB for 6 years, Vicente Carmona who was PNB President, Cenon Cervantes, PNB Manager in Davao and Iloilo; Juan S. Alano, Owner of the Basilan Rural Bank, Ruperto Demonte-verde, Sr., and Rudyardo V. Bunda, Vice-President of Union Bank.

— **Insurance** — Only few of our Grand Masters were in the insurance field. Edwin E. Elser (GM, 1921) was the President of the largest and best known insurance agency in the Philippines. Esteban Munarriz (GM, 1949) was connected with the Insular Life and Assurance Co.

— **Minister** — Two of our Grand Masters were Ministers of the gospel — Charles Mosebrook (GM, 1964) and William Council (GM, 1972).

— **Business** — A good number of our Grand Masters headed business firms. An incomplete listing follows: Frederic Stevens (GM, 1923) was General Manager of E.C. Mac Collough and Co. and later was President of F.H. Stevens and Co.; Christian W. Rosenstock co-founded Yangco, Rosentsock and Co. and later became the editor and publisher of the Rosenstock City Directory; William W. Larkin (GM, 1931) was a partner in the Clarke and Larkin Accounting firm; Joseph Alley (GM, 1937) was the Asst. Manager of the Philippine Refining Co.; Michael Goldenberg (GM, 1945 and 1946) was the owner of Goldenberg Building and the Goldenberg Department Store, Werner Schetilig was the Manager of San Pablo Oil and Ice Factory; Clinton Carlson was with Theo Davis and Co.; Howard Hick headed Peter Paul Phil. Corporation; Juan S. Alano owned

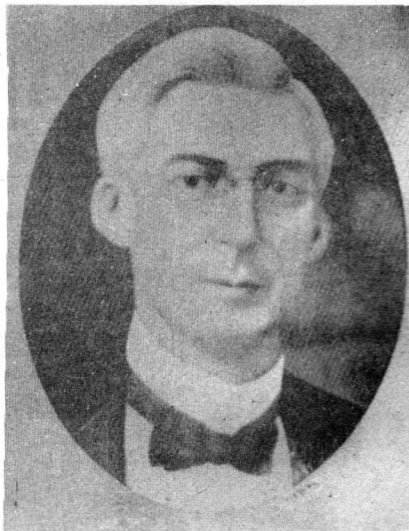
three large coconut plantations, some light and power companies, a hospital, a rural bank and a transportation company; Edgar Shepley (GM, 1970) was Asst. General Manager of Getty Oil; Damaso C. Tria is the President of L.M. Housman and Co.; John O. Wallace was a Senior Manager of the MERALCO; and Teodoro Kalaw, Jr. heads several realty firms.

— **Sports** — Some of our Grand Masters excelled in sports during their younger days. Teodoro V. Kalaw, Jr. was a champion marksman and Olympian; Samuel Hawthorne (GM, 1936) played Major League Baseball in the United States. Howard Hick was captain of the track team sent to Los Angeles, California for the Olympic tryouts. Brazee won medals in basketball and swimming during his student days.

RESUME — In a nutshell, we may say that a typical PGM joined the Craft at the age of 32 years, most likely in a lodge that meets in Metro Manila. After 22 years of service to Masonry, he was elevated to the Grand East at the age of 54 years and then remained active long after his term as Grand Master. He was also active in our appendant Masonic organizations. There is a 91% chance he had a college degree. He may have entered any field of endeavor in the government or the private sector, but we can be sure he was successful, and there is a strong possibility his accomplishments have gained national recognition.

Here then is the collective profile of our PGMs. Were they models of what we profess? Did our fraternity choose wisely? The judgment is yours.

THUMBNAIL SKETCHES



WILLIAM HENDRICKSON TAYLOR
(1916 & 1917)

Few men have had a greater influence on the course of Philippine Masonry than did our fourth Grand Master, William Hendrickson Taylor. He and M.W. Manuel L. Quezon, more than any other men, were responsible for the successful unification of Spanish and American Masonry in the Philippines in 1917. It was also because of his verbal understanding with Manuel L. Quezon that for a period of 57 years Americans and Filipinos alternated as Grand Masters of our Grand Lodge. In 1961, Bro. Taylor wrote a short missive explaining his role in these two important Masonic events. His letter, quoted below, may well serve as an introduction to this biographical sketch.

"Before Quezon was acknowledged head of the Filipino Masons and before I had been elected Grand Master, Quezon as head of the State and I as Bank Manager of the American Bank, had a close working arrangement with General Wood, who was the Comanding General residing in the Military Plaza. So we three had a very clear idea of what was taking place anywhere throughout the Islands and, as you will see later on, it was because of this working agreement among the three of us that Quezon felt between himself and myself, when the Masonic agreement met its impasse, we could find the source of the opposition.

"As a bank manager it was necessary for me to know what the conditions were throughout the Islands since I was making contracts extending for over a year for the purchase and sale of exchange. General Wood of course had his source of information from the various Army installations throughout the Islands; and my friend Quezon, of course, had his sources of information. It was the custom of Quezon and myself to keep in close touch as to what was going on industrially and politically, so every Saturday morning I would meet with General Wood and we would consolidate our sources of information, so we all kept each other pretty well informed.

"As an illustration of how closely we worked together, there arose a situation whereby the Military wanted more precise information as to what the situation was militarily in Vladivostok. I arranged with an American

firm in Manila to open a branch office in Vladivostok. This office was manned by two officers from the Army. Of course the branch never made any money, was not expected to. Each month the Army would cover the loss and we continued that operation so long as the Army felt it was advantageous to them. All this as a background to the complex Masonic situation in the Philippines.

"The only meeting place for all the Masons in Manila was Perla del Oriente Lodge, where we could all meet as Masons, but we as members of the Grand Lodge were forbidden to accept them in our Lodges since, according to Masonic law and jurisprudence, they were clandestine and illegitimate Masons. To me and several other members of the Grand Lodge this situation seemed intolerable, and we felt the situation must be resolved. The Grand Lodge at that time was practically universally recognized as the governing body of Masons in the Island. Through the help of William F. Filmer, Grand Master of Masons of California, I visited many lodges and pled for acceptance of our Grand Lodge, and I was happy to be able to report back that no request for recognition had been denied.

"The American Masons were very proud of their standing in the Masonic world and could see no reason why we should let the Filipinos enjoy what we had worked so hard to successfully accomplish. The Filipino Masons, having been long established with a long list of martyrs for the cause, wanted their own Grand Lodge.

They applied for recognition but invariably were denied recognition since the Grand Lodge of the Philippines was universally acknowledged as the sole governing body for the Philippines.

"Quezon and I had often talked about the situation and determined something should be done but nothing happened until on a visit to Washington Quezon tried to visit the Masonic Lodge but was denied admission on the grounds that he was a clandestine and illegitimate Mason. On his return at the time of the regular meeting of our Grand Lodge a meeting of Filipino Masons was held to decide whether or not to apply for admission to the Grand Lodge of the Philippines. Quezon had even more trouble in getting his Filipino Masons to make applications than I had to bring the American Masons into line to accept the applications. Each body appointed a committee of three members to work out the problem. The Filipinos were Quezon, Kalaw and Tommy Earnshaw; the Americans, myself, Past Master Newton Comfort and Charley Cohn, both Past Masters of Corregidor Lodge.

"On a Friday of the Session I had a call from Quezon who said a Filipino was back of the opposition and would we put my men at work as he was absolutely stymied; so I got to work. On my staff at the bank I had some men who were former soldiers of Aguinaldo's Army, as naturally was Quezon. I had a hunch the opposition was being led by an officer of the said Aguinaldo group. You know how adroitly these matters

have to be handled - I had my man on my staff spotted but I could not get to him direct as he would have closed up like a clam. So I had to inspect virtually every department of the bank and, sure enough, my men came through with the information which was relayed to Quezon and when the vote was taken by the Filipinos it was passed unanimously after Charley Cohn had explained Masonic law and jurisprudence and why all moves, in order to preserve our standing, must be strictly in accordance with old established landmarks. And then I made a speech in which I pointed out the wonderful Masonic records they had established, the martyrs they had given, and that we now wanted them with their wonderful background to be able to take their stand in worldwide Masonry. Afterward, Kalaw was kind enough to say it was my speech or talk which won the day.

"Now in all these discussions no deal was made, no promise given. The Americans knew they were surrendering the control to the Filipinos, but the Filipinos did not recognize that situation until the voting started. But to revert to the steps that had to be taken in order for the petitions to be received, the various lodges must be healed and, after that, the lodges were elected to membership. After the die hard American Masons found I had won out and that the Filipino lodges would be admitted, in order to control the Grand Lodge for a year after the admission of the Filipinos, they tried to hold the annual election before the Filipino Lodges

were admitted, but I was not standing for any such shenanigans and the proceedings went on as I had originally planned.

"There was never any question of union, because you can have no union between a legitimate and an illegitimate body. But now to return to the balloting: It had been agreed that Quezon would be the first Grand Master and the American Lodges, coming first on the list, declared their ballots for Quezon. It was only when the Filipinos came to vote did they recognize we were surrendering the American Grand Lodge to them, then they began casting their ballots for me and they finally voted to make the election unanimous. As the voting progressed, Past Grand Master Judge Harvey who sat in the East on my right, when I asked him what I should do said I could do nothing but accept. When I asked Quezon about it he said, 'The Filipinos wanted you and that's that, but I will take it over next year and from then on we will alternate; and so long as you and I live this 'Our Gentlemen's Agreement' will be kept by the Filipinos'. I then asked, 'How did you bring so-and-so into line' He laughed and said, 'That night I sent two *secretos* in a *caratella* to go to his house and bring him to me. They took him from floor of his *bahay* in his underclothes and brought him to me. I said to him I know you are in this move to block what Bill and I want done. Now let me tell you, if you don't vote the way we want you to, tomorrow night they will find your body floating down the Pasig River, having suffered the

penalty of the first degree, which you so richly deserved; and then I sent him away, still in his underclothes, and I have no idea how he got home nor do I care'.

M.W. Bro. Taylor was born on April 5, 1978 in Burlington, New Jersey, U.S.A. He first came to the Philippines in 1910 to head the branch office of the International Banking Corporation in Manila, a subsidiary at that time of the National City Bank of New York. From then on, he became closely and very actively associated with Masonry in the Philippines.

Brother "Bill" first saw Masonic Light on October 15, 1909 when he was initiated, passed and raised in Matthias H. Henderson Lodge No. 661 in Philadelphia, Pa. Upon arriving in the Philippines, he affiliated with Corregidor Lodge No. 386 (now No. 3) on December 14, 1911 and was elected Worshipful Master in 1914.

He became a Royal Arch Mason in 1913 and was elected High Priest of Luzon Chapter No. 1 in December, 1919. He was received and appointed into the Order of High Priesthood of the State of New Jersey in May 1918. He became Illustrious Master of Oriental Council No. 1, Royal and Select Masters, in December 1915; and Generalissimo of Far East Commandery No. 1, Knights Templar in December 1916.

As a Shriner, he became member of Lulu Temple, A.A.O.N.M.S. of Philadelphia on October 1, 1913. He also became a Knight of Asoka Conclave No. 30 in 1914 and its M.P. Sovereign in August 1914 to December 1915.

Most Worshipful Brother Taylor be-

came the fourth Grand Master of the M.W. Grand Lodge of the Philippines in 1916 and had the distinction of holding that office for two consecutive years, 1916-17; 1917-1918. It was during his term as Grand Master that the "gentleman's agreement" was initiated of having an American and a Filipino serve as Grand Master alternately each year. He served as Grand Representative before the Grand Lodges of Cuscatlan, El Salvador, Egypt, Idaho, Indiana, and Kansas.

He became a Scottish Rite Mason on December 9, 1910 when he received the 4th to the 14th Degree in Mt. Arayat Lodge of Perfection of the Manila Bodies, and advanced to the 32nd degree in those same Bodies in 1911. His brethren elected him Presiding Officer of all four Bodies in the succeeding years due to his devotion and true interest in his Masonic duties. The Mother Council of the Southern Jurisdiction honored him by electing him Knight Commander of the Court of Honor in October, 1913, and in 1917 he was coroneted Inspector General Honorary of the 33^o.

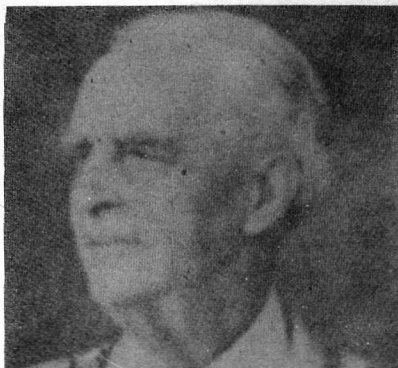
When the Supreme Council 33^o of the Republic of the Philippines came into being in 1950, the members of the Council saw fit to honor him for his past services in behalf of our beloved fraternity by unanimously electing him to Active Membership and crowning him Sovereign Grand Inspector General On June 27, 1950. He was then, and had since been, a resident of California for many years since the end of his business stint in the Philippines in the late 1920's and had set up his own business in San Francisco.

His last visit to the Philippines was

in 1952 when he, together with his wife Margaret, were visitors of the Supreme Council during its annual session of that year. He gave the Scottish Rite Library and Museum a big boost with a donation of a big shipment of books from the Grand Lodge of California as well as from his personal library.

Brother Bill lived a long and fruitful life during which he made great and enduring contributions to Freemasonry in our country. His name will forever be scrolled with our country's great Masonic names — Stafford, Comfort, Quezon, Harvey, Springer, Kalaw and Stevens.

THUMBNAIL SYNOPSIS



LUTHER B. BEWLEY
1960

Ill. Bro. Luther Boone Bewley, 33^o was a rare breed of a man whose election in 1960 as Most Worshipful Grand Master of Free and Accepted Masons of the Philippines was a most appropriate reward as one of the principal architects of the Philippine public school system.

A foreigner in alien soil who chose to dedicate his life and talent to the

genuine interest of the Filipino people, the unquestioned quality of the public school system before World War II is a tribute to his exemplary organizing and administrative abilities.

He served the Philippine government under all the American governors general and high commissioners and the first three Presidents of the Third Republic. He was Director of Education (1919-1938) and was Educational Adviser to the President until his death in 1967—thus holding the record for longest service to the Philippine government.

The masonic career of Bro. Bewley is of special significance. He was made a Mason in 1914 by Logia Cebu No. 1106; later joined Perla del Oriente and subsequently joined Southern Cross Lodge of which he became Worshipful Master. Joining the Scottish Rite Bodies in 1915 he was invested with the rank and decoration of KCCH in 1937; and was coroneted as a 33^o Honorary in 1949, and on his death he was Active Member of the Supreme Council, holding the office of Grand Chancellor. As early as 1916, he became a Shriner, Nile Temple. Continuous masonic activity finally led to the greatest honor of becoming Grand Master in 1960.

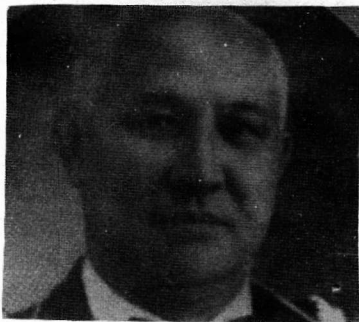
A Tennessean, MW Beweley arrived in the Philippines in 1902 on the Transport Thomas and was, at the time he ascended the Celestial Lodge; one of the very few remaining "Thomasites" who came to the country at the turn of the century.

He was married to the former Eleanor Gertrude Morris of Indianapolis, Indiana who died in Manila in 1956. They have one daughter, Virginia, now Mrs. Conrad Geslin.

The Ill. Bro. Conrado Benitez, 33^o said of MW Bewley in an eulogy: "It

is a well-known principle that in changing the world, man's efforts should be directed to changing himself first. The life of Bro. Luther Boone Bewley exemplifies this principle.

MACARIO M. OFILADA
1959



In 1959, the brethren elected to the position of Most Worshipful Grand Master a man who justified his selflessness and prodigious giving as the "Christian-Masonic philosophy that it is only by giving that we may have."

In his teens he was described as precocious, mischievous and a naughty prankster who played practical jokes so promiscuously that he was once the despair and the delight of his parents and teachers. Despair, for his brilliant mind was the prolific crucible for cooking up all sorts of mischief, and delight, for doing short work of his lessons.

A consistent class valedictorian in his grade school and secondary years in a Union, he graduated from the College of Law, University of the Philippines in 1926, passing the bar examinations given in the same year.

After a seven-year teaching stint, he held important offices in the government— in the Municipal Court, Court of First Instance, Court of Appeals

the Special Court of Exclusive Criminal Jurisdiction. He also served as Clerk of Court and Sheriff of the City of Manila before his appointment as Judge of the Court of First Instance of Abra Province and Dagupan City (Pangasinan), which position he held until his retirement in 1970.

Initiated in Nilad Lodge No. 12 on January 15, 1939, passed on February 15, 1939, he was raised on June 30, 1939.

He was elected Junior Warden of his Lodge in December 1941 and Worshipful Master in 1946. He served as Junior Grand Deacon in 1948, Senior Grand Deacon in 1949, Grand Marshall in 1950, Grand Chaplain in 1951, Grand Orator in 1952, and in 1956, he was elected Junior Grand Warden.

He took Scottish Rite degrees in 1946, being made Master of the Royal Secret in Rizal Consistory, Philippine Bodies, A & A. S. R. on July 3, 1946, on the eve of Philippine Independence. Between 1949 and 1954, he served the Philippine Bodies as Venerable Master of Lakandola Lodge of Perfection, Wise Master of Burgos Chapter of Rose Croix, Commander of the Malcampo Council of Kadosh and Master of Kadosh of the Rizal Consistory. He was honored with the investiture of Knight Commander of the Court of Honor on January 12, 1954, and crowned as a Sovereign Grand Inspector General and Active Member of the Supreme Council on February 16, 1957. He was a member of the Manila Chapter, Royal Ark Masons, and held membership in Rosario Villareal Chapter, O.E.S. Manila.

Born in Agoo, La Union on March 8, 1900, he married the former Rey-

munda Careaga with whom he had three daughters and four sons. He passed away on May 31, 1977 at the age of 77.



HOWARD R. HICK 1958

The 42nd Grand Master of the Most Worshipful Grand Lodge of Masons in the Philippines — Howard Reginald Hicks was elected in 1958.

An Englishman whose family was among the early settlers in America is an expatriate who until his retirement never left the Philippines since his assignment here in 1938 to work with the Franklin Baker Division of the then General Foods Corporation. Before his retirement, he was President and General Manager of Peter Paul Philippine Corporation in Candelaria, Quezon where he and his family resided.

His love for the Philippines was so deep in his heart that he made this country his home and involved himself in many civic and service organizations, counting among which are the Rotary Club, Boy Scouts of the Philippines, YMCA and the Philippine Rural Reconstruction Movement (PRRM). He was interned at the University of Sto. Tomas Internment Camp for three years during

the Japanese occupation.

Graduated from Wilson High School in Easton, Pennsylvania in 1928, he obtained his Bachelor of Science in Aeronautical Engineering from the New York University in 1932.

In the same year that he was captain of the track team to Los Angeles, California for the Olympic tryouts, he also served as Coach and Mathematics instructor at the Pacific Military Academy,

and also at Elsnore Naval Academy. In 1933 he became an American citizen.

Bro. Hick became a Master Mason on March 11, 1947; elected as Worshipful Master of his Lodge in 1949; served as Grand Pursivant, Grand Marshall twice and, every year since 1955, he was elected, successively, Junior Grand Warden, Senior Grand Warden, Deputy Grand Master, and Grand Master.

The Measure Of Brotherly Love



They hallowed in their hearts the memory
of a brother who died among them a stranger

*"How I was born, I do not remember.
How I will die, I do not know."*

Russian Proverb

Financial reverses brought him to Nueva Viscaya. Many years back he was a prominent exporter of Philippine made handicraft. In 1978, profits turned

to losses and he soon lost his business. Then someone told him he could strike it rich panning gold in Nueva Viscaya.

Hither he went with his wife and children in search of that which glitters.

Gold panning proved to be an arduous task and income was not as promising as it seemed to be. He had to live in the hinterlands, away from town, devoid

of the pleasures and amenities of life. He could hardly make both ends meet and saddled with the problem of providing sustenance for his brood, he did not have any more time to socialize with others.

On July 20, 1982 he and his wife took one of their periodic trips to town to buy provisions and supplies. On their way they were accosted by armed bandits who robbed and brutally murdered him in front of his wife, rendered aghast and horrified over the suddenness of the heinous incident. His body was brought to a funeral parlor in Solano. Without money and without friends, his wife was dispondent. She was in hysterics over that ironic twist of fate. It was then that she remembered that during their more prosperous days he was active in a masonic lodge in Manila. Word was immediately sent to the members of Nueva Viscaya Lodge No. 144.

No one in the lodge knew him, so WB Edilberto Carabbacan sent a telegram to the *Cabletow* inquiring if a certain Ramon Patalinhug whose body was lying in state in a funeral parlor in Solano, Nueva Viscaya was indeed a Mason. Verification with the Grand Lodge proved he was. He was raised to the sublime degree of Master Mason on December 15, 1972 in Cosmos Lodge No. 8 and was active in lodge until about 1978. A confirmatory wire was forthwith sent to Nueva Viscaya.

The entire membership of Nueva Viscaya Lodge was immediately galvanized into action. Through the efforts of VW Victor dela Cruz and WB Pablo Macaraeg the remains of Bro. Patalinhug were transferred to the Lodge hall.

The hat was passed around to raise funds to defray the funeral expenses and provide for assistance to his widow and orphans. Masonic funeral services were conducted and the brethren kept vigil during the wake. Everything possible was done to comfort the family. Finally, arrangements for the funeral were made and the brethren accompanied the remains of our fallen brother to its final resting place beneath the silent clods of the valley.

The widow of our departed brother was profuse with thanks to the members of Nueva Viscaya Lodge, but for whose assistance her late husband will now be lying in an unmarked grave. She still could not comprehend the mystic tie which impels Masons to come to the assistance of another whom they have never met in life, but she is nonetheless grateful the tie exists.

This story is but a sequel to an earlier act of Masonic charity which unfolded some three years earlier. In 1979 a seriously injured victim of a vehicular accident was brought to a hospital in Cabanatuan City. One of the attending physicians, a brother Mason, noticed he was wearing a Masonic ring, so he ordered a check made of his personal belongings which disclosed he was Bro. Felipe Ambatali of Nueva Viscaya Lodge No. 144. The Masons of Cabanatuan were then informed a Brother was in distress and before long they sent word to the hospital to give Bro. Ambatali the best possible medical attention, all expenses to be shouldered by the Masons of Cabanatuan. His injuries, however, were too serious. He died. The Cabanatuan masons then brought his body to the

funeral parlor, bought him the best available coffin and accompanied his mortal remains back to his hometown, Solano, Nueva Viscaya.

It is in times of greet need that we demonstrate the true measure of brotherly love. It is also in such times that the beneficent influence of our Masonic teachings became most manifest.

On the topmost round of the Masonic ladder is charity. It is a virtue which Masonry inculcates at every step. We are to go out of our way to succor him if he be in need; to stretch forth our hands to support him if he be falling; to keep sacred in our breast the confidence which he gives us, only because we are his brothers by this mystic tie, and to

whisper tenderly in his ears alone, that counsel which his errors and the purpose of his reformation may require. Gradually, but surely, these subtle sympathies touch every mason. They gradually rouse the slumbering benevolence of the heart, make it sensitive to the cry of distress, and quick to respond, came from what quarter it may. It is the recognition of this virtue and the duties that grow out of it, among Masons, that hallows in their hearts the memory of the brother who dies among them a stranger, and whom they see perchance for the first time as they gather about his newly-made grave. It is this, too, that casts a halo of sanctity about his widow and orphans, and makes their future care the legacy of his survivors.

News From The Quarries

MAKAWIWILI IS GREAT AGAIN

*"The thing we long for, that we are
For one transcendent' moment."*

JAMES RUSSEL DOWELL

Often times the life of a lodge parallels the lives of men. It goes through a period prosperity and a period of dif-

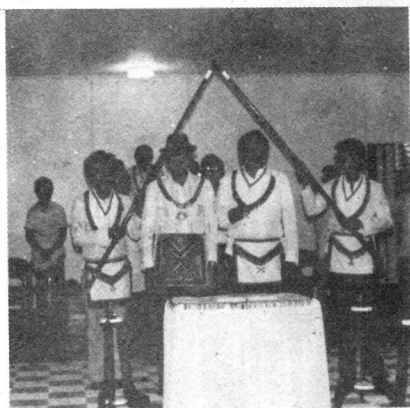
ficulties. Such is the life of Makawiwili Lodge No. 55. Time was when it was looked up to as one of our more prominent lodges. WB Manuel A. Roxas and other prominent men in the community were then members of this lodge. As time passed, however, membership dwindled and interest waned. A few years ago the lodge once again started to come to life. Membership was still small but enthusiasm was high. Then the members decided they should have a lodge building they could call their own. It seemed like a tall order because the lodge had only 18 members in the Philippines, but they were un-



Facade of new Makawiwili Lodge Hall.

Elardo also came. So did brothers from Iloilo, headed by VW Selmo Bernas and Pamfilo Enojas and another group from Aklan and the other neighboring towns.

Viewing the new temple, RW Herrera mused: "If only we could generate the same enthusiastic support for our Grand Lodge temple —



The dedication

fazed. Bro Geronimo Arcenas started the ball rolling by donating a lot on which the lodge could be erected. Then the members under the leadership of its master, WB Pablo Chu started moving. They gave generously of their own money and solicited donations from friends. Brick by brick the lodge started to rise. In November 1982 the hall was finished. It is a small, modest edifice, but stands as eloquent testimony of what 18 dedicated, determined Masons can do for their lodge. It is an edifice that neither tempest nor storm can destroy. It may crumble because of time, but imprints of the labor of love will always stay.

On November 20, 1982 the lodge hall was dedicated. Brethren from far and wide came for the ceremonies. RW Rosendø C. Herrera, DGM, and a delegation of Masons from Manila planned in. A group from Lantawan Lodge No. 210 headed by VW Enrique T.

II. VIVA ARRIBAS

"Birth compels it. Noble birth imposes the obligation of whole actions."

DUC DE LEVIS

Isaac Arribas, Jr. must feel 10 feet tall these days. Some years back he initiated, passed and raised his father, Isaac Arribas, Sr., into the mysteries of Freemasonry in his lodge, St. John's Corregidor No. 3. Today his father is the master of their lodge. Earlier this year, his son, Isaac Arribas III, also knocked at the doors of Freemasonry in their lodge and to him was again extended the honor of sitting in the East during the initiation, passing and

raising ceremonies.

We have hundreds of cases where father and son are members of the same lodge. We even have a few cases where father, son and grandson belong to the same lodge. But this is the first instance we are aware of where all three (father, son and grandson) belong to the same lodge and carry the same given and family name. Indeed the Arribas family has produced a Masonic record of sorts. Viva Arribas.

III. CATHOLIC PRIESTS JOIN THE CRAFT

"Tis strange — but true; for truth is always strange; stranger than fiction."

LORD BYRON

Through the years in several countries, hundreds of Catholic priests have entered the Masonic Fraternity and several of them have left records any Mason can be proud to possess. Thus, for example, the founder of Masonry in Costa Rica was Francisco Calvo, a Catholic priest of the Jesuit order. Five Catholic friars established *Lodge Philantrophia* in the Dominican Republic and met in the vestry of a Catholic Church called Convento Dominico. The leader of the first revolt again Spain in Mexico was Fr. Miguel Hidalgo 6 Costilla, a member of *Arquitecture Moral Lodge*. In our own country, it is well known that the founder of Pilar Lodge No. 15 was Fr. Severo Buenaventura.

In recent years, specially in the Philippines, Catholic Priests have shied away from the fraternity. This year, two priests broke the trend and joined the Craft. The first to join is Fr. Raymundo R. Rodriguez, a Catholic priest with assignment at San Pascual, Burias Island, Masbate. He was initiated on April 15, 1982, passed on July 13, 1982 and raised on July 30, 1982 in Isarog Lodge No. 33 in Naga City. The second is Fr. Elpidio T. Quinton, Military Chaplain, of RECOM I, PC, Camp Dangwa, La Trinidad, Benguet. He was initiated on August 14, 1982, passed on August 28, 1982, and raised on September 11, 1982 in Baguio Lodge No. 67. On September 25, 1982, he made the necessary proficiency in the 3rd degree. Bro. Quinton, however, is no longer with us. Last October 4, 1982 he left for his new assignment as Assistant Parish Priest of the Holy Family Church at Collridge St., San Diego, California, USA, but not before securing a Travel Certificate from the Grand Secretary.

each other to be Masons, each instinctively relies on the other's word; because each has learned to trust the influence of Masonry on the life of his fellow. Moreover, each brings to the other the recommendation that some lodge has, by admitting him to membership, unananimously endorsed him as a man of honor and veracity."

Time and again, through the years, Bro. Robbins has been proven right. A recent confirmation took place right here in Manila.



Brother Rodriguez at extreme right with his new Brethren

IV. MASONIC TRUST

"These are the times that try men's soul."

THOMAS PAINE

In an oration before the Grand Lodge of Illinois in 1869, Bro. Joseph Robbins told his audience that Masonry "is an organized expression of man's trust in his fellowmen. x x x So carefully is it calculated, and so universally accepted, that when two strangers meet and find

Two years ago Bro. G. Philip Dews of Empress Lodge No. 2581 under the United Grand Lodge of England, paid a visit to our country. During his short stay he had occasion to attend a meeting of Manila-Mt. Lebanon Lodge No. 1 then presided by WB John Choa. He also

took a trip to Laguna where he saw a young girl with a deformed leg. Bro. Dews wanted to help the girl, but had to postpone his intention for lack of time.

This December he took another short trip to Manila, but again had no time to carry out his project, so he called Bro. Choa by telephone and requested for an appointment. When they met, he informed Bro. Choa of his desire to bankroll the expenses for the needed operation on the girl's leg and handed Bro. Choa a blank check for the purpose.

Bro. Dews is the Director of a multinational corporation and is fully aware of the risks involved in giving a blank check to an almost total stranger, but he had faith in Masonry's influence on Bro. Choa and was confident his money would be honestly and wisely spent for its intended purpose.

Love Never Gives Up

by *MW Rudyardo Bunda*

In behalf of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, I wish to extend my warmest fraternal greetings to all of you, especially the shriners from the nobility of the Islam Temple headed by Ill. Potentate William G. Menary, Jr. and his Divan. Your visit has served not only as an excellent occasion for warm fellowship but has achieved a most sublime purpose which draws more masons into the Order of the Shrine. We therefore celebrate this occasion for it marks another step in the Mason's search for truth and perfection.

By the same token, I extend my heartfelt congratulations to all the Nobles who have successfully passed into the ebbing of the tide. Rather, love is a commitment — a conviction — a life decision — a dedication that stands amidst storms and trials — a love that brings hope instead of despair — a love that perseveres in works of mercy — a love that does not seek vainglory — a love that dies to its own feeling and emotions for the sake of the loved ones — a love that is true to the end — and finally a love that will bring us to perfection and the rewards of eternal life.

With the vision of that eternal crown of glory, let us, therefore, join together and support one another to persevere in leading the true Masonic life that shines before man, the light that draws man to what is true, good and beautiful, the light that will consume the world.

Order of the Shrine. To them, I say, welcome. Receive the mark of the shriner, the fez upon your head. Remember that as you receive your fez, you also receive the light which you are bound to diffuse, and make the bright radiance of the red fez glow from you throughout the mighty temple of Freemasonry. I am sure everyone has enjoyed the frolic and the fun of the shrine ceremonial and likewise stood in awe once again at the beauty and the pomp of pageantry, and the solemnity of the rituals and ceremonies which unfolded before our eyes during the past three (3) days. I myself underwent what you did. I also humbled myself as a "slave" and journeyed over the sand of the desert until I was accepted as a Noble in the shrinedom. Yes, indeed I am one with you now, as you ponder solemnly in your hearts the deeper meaning of the events that took place. I could feel the beating of your hearts as you are bestirred once again to heights of glory and sublimity as you behold yourself becoming part of a society of men apart from the common herd — a breed of man who, as child-like as he is in play, rises tall with a conviction and dedication to serve, a man whose heart burns with compassion for a crippled child, a man who as he pursues the works of mercy and charity slowly transforms himself becoming less than just a man, and more of a true mason.

Let, therefore, the significance, the message of this event be not lost amidst the laughter and the fun, as well as, in the pomp and splendor of the ceremonies. Let our activities be pursued within the basic framework of the ideals and teachings of Freemasonry. Let us not forget our moorings then, for we cannot go forward without a clear vision of what we are and what we should be. Let us always bear in mind the fundamental teachings of the craft, that first and foremost, we are bound to live a true Masonic life.

Let us just dwell for a moment on one of the fundamental virtues of a Mason, a virtue which a Shriner is called upon to exercise perhaps on a deeper level because of their philanthropic mission. What I am speaking about, which I am certain you already know, is the virtue of charity or rather love.

The Apostle Paul gave the deepest meaning of love when he said in his letter to the Corinthians "I may be able to speak the languages of men and even of angels but if I have no love, my speech is no more than a noisy gong or a clanging bell. I may have the gift of inspired preaching; I may have all knowledge and understand all secrets; I may have all the faith needed to move mountains but if I have no love, I am nothing. I may give away everything I have, and even give up my body to be burned — but if I have no love this does me no good.

"Love is patient and kind, it is not jealous or conceited or proud, love is not ill-mannered or selfish or irritable:

love does not keep a record of wrong, love is not happy with evil but is happy with the truth. Love never gives up, and its faith, hope, and patience never fail."

As we come face-to-face with the greatest of all virtues, I would just like to speak here of the quality of love demanded of us as stated in the last phrase "Love never gives up and its faith, hope and patience never fail".

To my mind, this phrase describes most the quality of love most evident in a Shriner in their Philanthropic mission of serving the crippled children — For what sight is more demanding of a love that never gives up and a faith and patience that never fail than the sight of a crippled child whose knees wobble as he walks. Indeed, it is in missions like these that the Shriner needs a love that does not give up as he ministers and encourages the crippled child to walk with crutches or with a loving outstretched hand.

Translated into more practical, everyday terms, the love that you and I, as shriners and masons are being called to is a constant, persevering and unending love. And this is where the test comes because of the modern day misconception of love. The modern man identifies love with feelings and emotion and thus making the word "love" the most abused word in the English language.

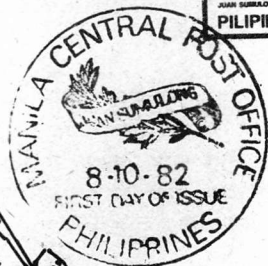
The kind of love which we, as Shriners and all other Masons, are called upon to exercise is not a love based on feeling or emotion. Because if it were so, then our love will rise and fall with the rising and setting of the sun and the heaving

and ebbing of the tide. Rather, love is a commitment - a conviction - a life decision - a dedication that stands amidst storms and trials - a love that bring hope instead of despair - a love that perseveres in works of mercy - a love that does not seek vainglory - a love that dies to its own feeling and emotions for the sake of the loved ones - a love that is true to the end - and

finally a love that will bring us to perfection and the rewards of eternal life.

With the vision of that eternal crown of glory, let us, therefore, join together and support one another to persevere in leading the true Masonic life that shines before man, the light that draws man to what is true, good and beautiful, the light that will consume the world.

MASONIC PHILATELY



December 27, 1875 - January 9, 1942

A great dissenter; the brains of the opposition forces in the government before the Second World War.

Bro. Sumulong obtained his Bachelor of Arts in San Juan de Letran College and then took up law at the University

of Sto. Tomas.

He joined the Katipunan during the Revolution and was appointed secretary of the Katipunan headquarter at Morong.

In 1908, he was appointed Judge of the Court of First Instance and from 1909 to 1913 was a member of the Philippine Commission. In 1925 he was

elected Senator under the opposition party banner. In 1930 he was a member of the Philippine mission that went to the United States to work for the passage of the independence law. He was re-elected senator in 1934, but decided to retire from public life the following year. In one of his last official acts he crossed party lines to accompany President Quezon to the United States to work for the revision of the Hare-Hawes Cutting Act.

Bro. Sumulong joined Masonry at an early age. He affiliated with a lodge under the Gran Oriente Español, but transferred allegiance to our Grand Lodge and was re-obligated in Manila Lodge No. 1 on August 15, 1914. He then went on to become a Charter Member of Bagumbayan Lodge No. 4.

In 1967, his son, Senator Lorenzo Sumulong, recalled the following incident about Bro. Sumulong:

"Mention has been made here of my father as a mason. He was a mason but very few in this generation know him to be such. He was a mason thru and thru.

"I will tell you an incident. A sister of mine wanted to have a newly born child, a boy, to be baptized, and she wanted my father to be the sponsor, and the baptism

to be performed at the Archbishop's palace, for which permission of the Archbishop had to be secured. And so my sister went to Archbishop O'Doherty and asked of him permission for my father to sponsor the baptism.

"The Archbishop asked my sister to tell my father that he wanted to see him. And so, my father went to the Archbishop. In the course of their conversation, the Archbishop told my father that he had known him to be a mason, 'so I prepared a document of retraction for you to sign,' he added.

"My father read the document and told the Archbishop he would study it more carefully before signing it.

"The Archbishop countered, 'But Judge, when a document like this was presented to President Quezon, in one minute he signed it.'

"My father answered that if President Quezon took one minute before he signed the retraction, it would take him (my father,) 100 years to do so. "(laughter)"

Mr. Tomas L. Cabanag 178
5001 S.C. St., # 215
Oxnard, CA 93033



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