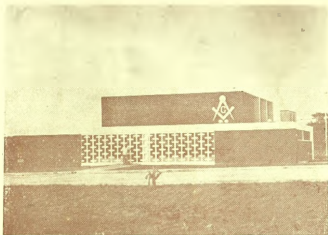


# The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



The Masonic Lodge of Manila, built on an impressive site of 100,000 sq. meters, is a modern building in the city of Manila. It is used by the Grand Lodge for the regular meetings of the various Masonic units, the Grand Lodge, and Social Service Meetings.

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# Grand Master's Message

## “RENDNCIAR ES POSEER”

This heading sounds like a paradox, and it is. To give is to have.

From the pragmatic angle, one would well wonder: how can you give and still have?

Covetousness is one of the driving forces of human nature. This is innate. It is in the child, manifested in his ever-grasping of things. Psychologists recognize this as the instinct of hoarding in the adult.

But man is not man for nothing. Man is greater than the greatest star, than any galaxy, than even the universe itself—in that man is a rational being and quickened by a spark from the Divine. So imbued, man is rational, can recognize his origin, and can determine his destiny.

Therefore, man can overcome his avarice, his covetousness, his greed, to the extent of even giving life itself that others may live. So men, from the dawn of history, banded together to promote this humanitarian phase of their nature, and formed Masonry. Thus charity is one of the pillars on which Masonry is built.

In this jurisdiction, those immortal passages in our Brother Jose Rizal's poem "My Last Thoughts," express the sentiment so beautifully when he wrote on the eve of his immolation these immortal verse:

*Oh! que es hermoso caer por darte vuelo,*

*"Morir por darte vida, morir bajo in cielo..."*

*"How lovely it is to fall and to lift thee higher:*

*"To die and to give thee my life, hereunder the sky spire..."*

This great mason, suiting action to the words even as the lyrics are written to music, did give his life that others may live. And fifty years later another mason did the same thing when the Most Worshipful Brother Jose Abad Santos chose to give his life that his country-men may live in freedom and in honor and in justice.

"Give that you may have." That then is my message, for it is in giving that you may have. It may be sooner, it may be later. But whatever we give, we are bound to have with interest.

On this precept our hospital for crippled children is founded. On the same tenet stand other similar Masonic institutions throughout the world, based on the same fountainhead from which Masonic Charity derives its impetus.

It may be that the Mason, before knocking at the door of a lodge, brings in his part of this virtue of charity and so complements the tenets of his Brotherhood. Or it may be that, once within the Fraternity, he builds within himself by precepts or by example from his brethren this virtue of giving. Whatever it is the one or the other, or both, is beside the point. The important thing is that the Mason ought to be, and is, in giving, begets love; and in spreading love, he promotes that eternal goal of the Mason and that is, criterion of their personal lives.

I exhort every Mason to keep these truths burning by making them the Brotherhood of all men under the Fatherhood of God.

*Macario M. Ofilada*

Grand Master

△   △

Officers and Brethren of Lodges in this Grand Jurisdiction are hereby informed of forthcoming District Grand Lodge Conventions to be held on the dates, places, and by districts indicated. The Grand Master, accompanied by Grand Lodge officers, will be present at these conventions and will be pleased to meet the brethren. May it please the brethren, as time and circumstances allow, to be present thereat.

<i>Dis. No.</i>	<i>Place</i>	<i>Date</i>
12	Tayabas, Quezon	Nov. 14, 1959
13	Legaspi, Albay	Nov. 21, 1959
5	Baguio City	Nov. 28, 1959
10	Cavite City	Nov. 30, 1959
11	San Pablo City	Dec. 5, 1959
9	San Juan, Rizal	Dec. 30, 1959

A number of other District Grand Lodge Conventions and Visitations are being arranged at the moment and when the definite dates are set, the same will be communicated to the Lodges in the vicinities.

ESTEBAN MUNARRIZ, PGM  
*Grand Secretary*

# Editorial Comments

## GET OUT AND VOTE

Masonry is not interested in partisan politics. But as Masons we should be interested in political science or the science of government to the end that our government, whether on the local or national level, is conducted with efficiency, honesty and a high degree of civic-mindedness. Little do we care whether a candidate of the majority or minority party is elected. We would, however, that the best, the honest, the most public-spirited men are elected to office.

Let us, as voters, be not carried away by appeals to sentiment, religious or fraternal, to vote for this or that candidate. Let the mind and conscience work better than the heart in selecting the officers to bear the burden of government. The best men should be elected for by them and through them, the democratic way of life will be enhanced. As we all know, Masonry thrives best in a democracy, but seldom if ever in a dictatorship.

As you will see on the back cover of this issue, "Bad Officials are elected by Good Citizens who do not vote." it is proper that every Brother should take time out to cast his vote come November 10, 1959.

## JOIN IF YOU CAN

Somewhere in this issue, there is a brief report on the Knights of Rizal. This non-partisan fraternal organization can use more members for its noble cause and since there is no in-

compatibility between Freemasonry and the nights of Rizal, as in fact they run along the same groove, it would redound to the good of both groups if more Masons joined it. In this decision, let the Freemason be a free man.

It is to the credit of our beloved Fraternity that many of our brethren in Freemasonry are Knights of Rizal, many of them organizers, leaders, and faithful members. From our experience, the most active in the blue lodges are also the most active in that other fraternity.

## DOING, DOING, DOING...

The highest contributions to life are those obscurely given by people without benefit of honorific rewards, news paper space or monetary considerations. So many people trudge the lowly paths of service the better to render little things that mean a lot to the poor, the distressed, the oppressed.

So mote it be always to a Mason. We cannot all be in the forefront, but we can all help in doing things that will cause progress in any given endeavor. If we are selected to lead, well and good. But the really important thing is helping to make progress possible and and this is done by the people who do the little things.

So, whether our stations be exalted and our responsibilities heavy; or, whether our stations be humble and our responsibilities light, let us be up and doing. If everybody did his little part, the big things are achieved with ease.

## IN THE GOVERNMENT SERVICE

Time was when many high positions in the government were occupied by Masons. This was especially so before Independence when we were a territory of the United States and later a Commonwealth. Many American functionaries were Masons and many Filipinos who had joined Masonry before and during the Philippine Revolution had been asked to help in the government when peace was restored. Still others in the government service, then as now, joined Freemasonry and the high quality of service they rendered to the government was the natural result of the high moral precepts inculcated in Masonry.

Time was in the recent past when Masons in high positions were removed from office by ecclesiastical intervention. Even those on the way to the top positions were prevented from rising and many out of the government service who could do good when brought in were prevented from coming in. It seemed that the Mason's moral fiber and love for freedom were threats to religious domination, graft and corruption.

Apparently there is a change in policy and now again Masons are given high positions. No one seems able to keep good men down. We congratulate those Masons recently elevated, those on the way up, and those planning to get it in by invitation, application or draft. Whatever the positions, their being Masons is an honor and a responsibility in their community.

## IN THEIR COMMUNITY

WB Roman B. Ramos, Bro. Manuel Magboo, Bro. Fernando M. Mangubat are only three members of the Taga-Nayon Association of Bauan, Batangas. It is an association of professionals born and raised in Bauan who have since found living in other towns and cities more profitable for the exercise of their various professions. But they still love the old home town and therefore keep seeking its improvement. They make it a point to return almost every weekend to Bauan to see how things are going and make more plans for the improvement of the town and its residents. They dig into their pockets and roll up their sleeves to clean and improve their parks and public buildings.

More recently, the group looked into the public schools of their town; they tested the pupils in the subject matter being taught them. The test was promulgated by the educators among the members and given to the pupils by other members of the club. When the scores were tabulated, they found the pupils wanting in some subject matter but superior in others. They communicated the results to the teachers who made plans to improve the content and method of their teaching.



*A faithful man will abound with blessings, but he who hastens to be rich will not go unpunished.*

The Bible.

*It is your duty  
and privilege*

**AS A MASON**

*under the jurisdiction  
of the Philippines*

to help the

**MASONIC HOSPITAL FOR CRIPPLED CHILDREN**

carry on its humani-  
tarian work of rehabilitating physically handicapped children.

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

**ACT NOW**

and offer yourself for membership in the

**MASONIC HOSPITAL FOR CRIPPLED CHILDREN**

*Regular membership:*

Entrance Fee .....	P 5.00
Annual dues .....	2.00
Life Membership .....	500.00
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Upon completion of the payment of P500 the sustaining mem- ber becomes automa- tically a life member.	

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

*Clip the coupon below and send it with the corresponding remittance to  
the care of the Secretary, Masonic Hospital for Crippled Children, Pluridel Ma-  
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Please find, enclosed the amount of P \_\_\_\_\_ for my  
regular sustaining life  
membership in, or donation to, the Masonic Hospital for Crippled  
Children.

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

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

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

# ***The Transcendence of the Inner Life***

BY WB JOSE T. ENRIQUEZ, PM  
*Bagumbayan Lodge 44*

I should like to begin with the story told by a writer—R.G.H. Siu—of a Buddhist Master who was to lecture to his monks. Just before he was to speak, a bird started singing on a bough outside the monastery walls. The Master kept quiet and everyone listened to the song in attentive silence. As soon as the bird finished, the Master announced that the sermon was completed, and departed.

My brethren and friends, after hearing the vigorous and illuminating opening remarks of our Worshipful Master and again after listening to the exquisite piece—"Meditation"—as interpreted by our violinist and his charming accompanist, I am not so sure that I should not follow the example of the Buddhist Master and announce forthwith and promptly that my speech is ended. And why not? After all, Masonry is not glib talk but earnest thought; it is not mere elocution but deep meditation.

And I say it is meditation of the type that seeks to give an aura of charm to our concept of conscience and a wealth of meaning to the ideal of the equality and dignity of man. Indeed, by teaching us to eschew high pretensions, fierce passions, and the debilitating corruptions of the day, Masonry presents us with a picture of goodness and excellence and virtue such as probably we have not seen or had before. And by instilling in us the truth that we are all creatures of one Supreme Ineffable Being, recipients all of the bounties encompassed in the spiritual heritage of mankind, it invites us to walk on exalted heights, as it were,

with heads unbowed and hearts undaunted, free to look any man straight in the eye, supremely proud of our finite being. Thus we are the sooner able to see through the superfluities and hypocrisies, the prejudices and bigotries, the unkindnesses and cruelties that so often foul the atmosphere we breathe. And what is more, we become the better prepared to grapple with them, if not actually to control and tame them to our governance.

I do not mean to give my prose any poetic quality. And I do not intend to be profound either. But this is precisely how I feel about Masonry—and I suppose it is also how many others among my brethren feel—and I may as well give utterance to it, especially on this significant occasion of our 45th anniversary that has been graced with the presence of our families and friends. It is, let me restate, in its ability to arouse our generous impulses, in its power to awaken us to a vibrant inner life, that the creed of Masonry finds its greatest influence and utility. For by outward tokens, I must admit, we of the Fraternity are not mighty. We are not, for instance, a raging current in the channels of trade. And, for that matter, we are not a compelling force in the affairs of state. But we do have Faith, and Hope, and Charity—these in themselves are at once yardsticks and means for us. By them we try to measure our daily acts, and with them, pursuing the quiet even tenor of our ways, we endeavor to lead our families and fellows to a better tomorrow. I can only hope that the kind friends gathered with us tonight ap-



preciate this fact.

As Masons we may err now and then, yes. Who is the individual that doesn't? But always we have a set of values—the values that our membership in this universal society has instilled in us to fall back upon. We may even commit a grievous offense, yes. Would that be strange, limited in nature but endless in desires that we are—as the French poet and politician Lamartine would put it? But always again, we come soon enough by the realization that, although by body man is of kin to the beasts, by spirit he is of kin to God. And with that realization we forthrightly essay to rise to the degree and dimensions of our avowed or professed character.

It was the great German philosopher Goethe who said that one cannot always be a hero, but that one can always be a man. And he can be a man according as he has developed an inner life which, more than anything else, can give substance, and strength, and integrity to his outward existence. Remarkable and many are the ideals of our Fraternity, far-reaching and numerous are its teachings, but I believe that in the ultimate analysis they all resolve to the need for such inner life as I have described, the pursuit or acquirement of which is in itself an enriching, an ennobling, an achieving experience. With such inner life, I repeat, we can rise above many an adverse circumstance in our midst and thereby, perhaps, prove ourselves bigger than our environmental context. Of a greater benefit that could come to us than this, I frankly cannot imagine.

My brethren and friends, I still wish I had followed the example of the Buddhist Master and ended my speech

before I had started it. But if I have not done so, I feel that I have at least helped bring you into some sort of similar communion with nature—this time with the nature of our inner selves, of our intrinsic beings, to which we shall look for the spirit to sustain us when everything of worldly value to ourselves has been lost and aught else has been forgotten. To pass on this thought that, I submit, should animate all of us, has been my purpose all along, and in the consciousness—nay, in the pride—that I have somehow put you in a frame of mind for a deeper appreciation of it, and in the hope that I can round up such theme, so to speak, I shall now proceed to close with a paraphrase of my own of Carlyle, the brilliant British essayist and historian:

We are of the earth, but our thoughts are with the stars, mean and pretty our wants and desires; yet they serve a soul exalted with grand, glorious aims,—with immortal longings,—with thoughts which sweep the heavens, and wander through eternity. Pigmies standing on the outward crest of this small plant, our far-reaching spirit stretches outward to the infinite, and there alone finds reason and harmony and perfection.

*Gordon Gray, the Assistant Secretary of Defense for International Security Affairs, U.S., posted this slogan on the wall of his Pentagon office: "If you could kick the persons responsible for most of your troubles, you wouldn't be able to sit down for six months."*

# Grand Lodges in Mexico

By MWB LLOYD WILSON, PGM  
*Grand Secretary, Grand Lodge of California*

*This account by MWB Lloyd Wilson, PGM and now Grand Secretary of the Grand Lodge of California, was sent to us by MWB William H. Taylor, Grand Master in 1916 & 1917 of the Grand Lodge of the Philippines, who now resides in California. MWB Taylor is of the opinion that a similar situation as now exists in Mexico would be in the Philippines today were it not for the efforts of MWB Manuel L. Quezon, Grand Master in 1918, who effected the union of the two existing Grand Lodges in the country at the time, into what is now the Grand Lodge of the Philippines. We might add that MWB Taylor, a great friend of MWB Quezon, had himself a great part in the unification and their personal friendship and combined efforts at unity inspired the members of the Grand Lodge to effect the tradition of alternation in the Grand East between Filipino and American, a tradition now in its 33rd. year.*

There is no point in going back, into the real early formation of lodges in Mexico, but it is worth noting that lodges were chartered there in the middle of the 19th century by the Grand Lodges of New York and Pennsylvania notably, and by some other Grand Lodges with less success.

The real modern history in Mexico begins with the 20th century, and it is the events in the early 1900's which led to the present situation, and which created, to put in mildly, some difficulties.

A surprising number of informed people (and a greater number of the less informed) express surprise when they learn that there is more than one

Grand Lodge in Mexico City. This is easily clarified when one recalls that in the United States of America there are forty-eight Grand Lodges—one in each state, and in addition one in the District of Columbia. The Republic of Mexico has twenty-eight states and the Federal District, and there are eighteen State Grand Lodges and one in the Federal District. In addition to this, there is the York Grand Lodge of Mexico (almost exclusively English speaking). All of these Grand Lodges are not recognized by all of the regular Grand Lodges and recognitions are being granted from time to time as circumstances warrant.

A schism which occurred in the Grand Lodge Valle de Mexico in 1910 led to the present Masonic disturbance within Mexico, and it is worthy of some review if one is to understand the present difficulties between the York Grand Lodge Valle de Mexico and the Grand Lodge Valle de Mexico.

The 'Gran Dicta', organized in 1890 and composed of seventeen Grand Lodges with 320 constituent lodges, was dissolved in 1901 and formed one Grand Lodge, the 'Valle de Mexico'. Although the members of native Mexican origin were by nature influenced by the Scottish Rite, the English and the Canadian practices, all remained quiet and peaceful until 1910. Then rule by majority vote was generally accepted until the election of 1910.

Brother Jose I. Revnoso was elected Senior Grand Warden in 1908, Deputy Grand Master in 1909, and be-

came Acting Grand Master on the death of Grand Master Moorehead. (For much of this information and history of the period of 1910, and the years immediately following, I am indebted to P.G.M. Adams).

At the election which followed, the representatives of twenty five chartered lodges cast 81 votes, of which 52 were for Brother Reynoso for Grand Master. The Mexican members disregarded the rule of the majority, and the representatives of five chartered lodges and two lodges under dispensation walked out — leaving twenty chartered lodges which continued in the Communication under the title 'Grand Lodge Valle de Mexico'.

"On June 23, 1910, the seceding lodges, plus Benito Juarez Lodge No. 24 of the Orient of Guadalajara, formed their own Grand Lodge and announced to the Masonic world that they were the only real and true 'Grand Valle de Mexico'.

The remaining lodges, of which sixteen were largely English speaking, continued as a Grand Lodge but in 1911 changed its name to 'York Grand Lodge of Mexico'. These two Grand Lodges then remained side by side in relative peace and harmony until 1919 when division of opinions and practices led toward a genuine separation and disagreement which has unfortunately continued.

In the latter part of 1920 and the early part of 1921, the Grand Master of Texas proposed that a commission (made up of the Grand Master and three Past Grand Masters of Texas and two additional members, together with the Grand Masters of Arizona, California, Louisiana and New Mexico) be formed to go to Mexico — making an in-

vestigation of Masonic conditions in that country and presenting such findings to other Grand Lodges as might at the time appear proper. The Grand Lodges of Arizona and New Mexico did not join the commission, and Grand Master Rodden of California, finding himself unable to go to Mexico City, appointed P.G.M. Charles Albert Adams his official and personal representative. In this capacity P.G.M. Adams accompanied the commission to Mexico City, gave individual attention to the problems at hand, and on his return prepared and presented to the Grand Master of California a carefully analyzed and complete report — as might be expected from one who was, and is, as careful of detail as is Brother Adams.

That the commission did not accomplish the unification of the two Grand Lodges in no way detracts from its importance, and the clear understanding of the situation in Mexico which was arrived at by the commission has been invaluable to all Grand Lodges seeking to understand the situation Masonically in Mexico.

The history of the relationship between the two Grand Lodges concerned has been a free one — even to the point of inter-visitation of members of the lodges without official recognition which was instituted largely under the Grand Mastership of Archie Seabrook of the York Grand Lodge. This free inter-visitation continued until about 1953 when without consultation or conference or prior explanation, the Grand Lodge Valle de Mexico broke up the agreement. Since that time the gap between the two Grand Lodges has widened until there is no inter-visitation and very little fraternal in-

tercourse between the organizations and individuals.

There is no point (and this is not the place) to discuss what one may personally think of the motivations which give rise to the present unhappy situation, but one must be realistic and recognize that the Grand Lodge Valle de Mexico will not be completely happy until the York Grand Lodge of Mexico is completely dissolved and out of Masonic activity.

This does not mean to say that the leaders on both sides do not confer and will not meet together on special occasions as was evidenced by the fact that they did so meet socially when the Grand Secretary of California visited them in February.

There has been in the past room for both Grand Lodges and areas in which both may most effectively serve. There is no good reason Masonically why that situation should not continue.

The present York Grand Lodge is, in my opinion, the rightful and lawful successor to the Grand Lodge Valle de Mexico from which the present Grand Lodge Valle de Mexico seceded in 1910, and the very fact that it is the Grand Lodge customarily recognized by the regular Grand Lodges of the world attests to its regularity.

For the American Mason expecting to visit in Mexico, the safest procedure is to secure from the Grand Lodge office the title of the Grand Lodge (or Grand Lodges) recognized in Mexico, and the names and addresses of the Grand Master or Grand Secretary, or both."

## ROYAL ARCH MASONRY

Most Excellent Companion J. L. Jordan, General Grand High Priest of the General Grand Chapter of Royal Arch Masons, a confederation of over 50 Grand Chapters scattered all over the world, reporting at the Grand Chapter Communication of Texas, gave high praise for Royal Arch Masonry in the Philippines when he stated that "the most aggressive and most alert Grand Chapter on the face of the globe today is the Grand Chapter of the Philippines."

Particularly proud is Bro. Jordan to know that the Grand Orator of the Grand Chapter of the Philippines is WB Emilio Aguinaldo, the General who is now ninety years old and who has been a Mason for over sixty-three years. Bro. Jordan was pleasantly surprised to know that WB Aguinaldo, whose name he had known way back as a kid in grammar school, is a brother in the Philippines, "the one that led the Insurrection in throwing off the yoke of Spain and the yoke of the Roman Catholic Church in the Philippines."

MEC and WB Lloyd O. Haig, Immediate Past Grand High Priest of the Order in the Philippines, which includes Okinawa and Guam, in reporting on his term of office for 1958-59 states that the membership has increased in the past year and that financially they are sound. There is a marked improvement in the ritualistic work. He expressed the hope that with the establishment of the Grand Lodge of Japan, there will be a corresponding desire on the part of Royal Arch Masons there to establish a sovereign Grand Chapter. There are now over a million Royal Arch Masons all over the world and their project in the Philippines is to encourage all Master Masons to become Royal Arch Masons also.

# The Thirteen Martyrs of Aklan

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More widely known in the country are the Thirteen Martyrs of Cavite. Accounts of their revolutionary activities and eventual liquidation by the Spaniards have been written in history books, newspapers and magazines. Except in Aklan province, little is known about the Nineteen Martyrs of Aklan, although they formed a part of the total movement against Spanish tyranny which gripped the country and exploded in the famous Cry of Balintawak on August 29, 1896 as sparked by Bro. Andres Bonifacio at Caloocan, Rizal.

MWB Teodoro M. Kalaw, in his history of Freemasonry in the Philippines, mentions Bros. Francisco Castillo and Candido Iban, two seafaring men who won a fortune in Australia through a lottery, and who came home to the Philippines and donated most of that prize money for the cause of freedom. They bought a printing press which was used in propaganda work by the revolutionaries. It was the same press which was confiscated by the Spanish authorities when a woman, through the confessional of the Tondo Cathedral, revealed its location and use by the Katipuneros.

More recent researches bear out the further knowledge that Bros. Francisco Castillo, Candido Iban and Albino Babaria, members of a lodge in Manila, went to their home province of Aklan in January 1897 shortly after Bro. Rizal was executed on Bagumbayan, there to organize chapters of the Katipunan on commission from Bro. Bonifacio. The three brethren bought a sailboat and named it *Santa Trinidad*, (Holy Trinity) probably because it was owned by three brothers in the

Craft, and more probably as a memento of "Liberty, Equality & Fraternity", the inspiration of the Philippine Revolution.

The *Santa Trinidad*, they used in sailing up and down the coast and rivers of Aklan to propagate the teachings of the Katipunan and work up the enthusiasm of the members for the armed revolt which was spreading all over the country. Immediate success attended their efforts and in a short time they had gathered converts to the cause in Lezo, Batan, Malinao, Balete, Jimeno (Altavas), Kalibo, Lagatik (New Washington), Banga, Numanzia, Sapian and Makato. Kalibo, being centrally located, was the general headquarters. However, care was taken not to hold meetings in the town proper but in the outlying barrios of Mabilo and Nalook to avoid apprehension by the Spanish authorities.

The Spanish authorities, however, had become suspicious of the activities of the Katipuneros and on March 16, 1897, Bro. Francisco Castillo, who had been appointed General of the Revolutionary Army in Aklan, was informed that days before, a Spanish boat had seized the empty *Santa Trinidad* in Batan bay and towed it to Kalibo obviously to cripple the activities of the revolutionaries. Gen. Castillo was at that time in Banga and, on receiving word of the seizure of the boat, acted immediately. He gathered his leaders and subalterns and they decided to sack the town of Kalibo purportedly to take its government away from the hands of the Spanish militia stationed in the town.

The Spanish authorities and the guardias civiles got wind of the move

and they holed up in the house of Don Juan Azarraga, a Spanish mestizo of consequence in the town. The house was of stone situated east of the public plaza.

As planned, the Katipuneros surrounded the town before sun-up on March 17, 1897. Gen. Castillo and his trusted men moved into town south and west of the plaza, where he took stock of the situation and then, leading his men, west moving east, stopped a few yards from the house of Don Juan Azarraga when he shouted to the Spaniards to yield. At first, there was deathly silence and then a hail of bullets answered his demand.

In a matter of minutes, Gen. Castillo fell from his horse a dead man. His men had sought cover and, seeing the situation unfavorable for them that day, reformed outside the town and decided to make further plans for future onslaughts on the seat of the Spanish government in Aklan.

Meanwhile, the body of Gen. Castillo was taken on a Spanish gunboat to Capiz, now Roxas City. On March 19, two days after the ill-fated battle, Col. Ricardo Monet, commander of the Spanish forces in the Visayas, landed in Dumaguít on the tip of Lagatik peninsula and with his Spanish cazadores marched to Kalibo to take charge of the operations against the revolutionaries of Aklan.

After the death of Gen. Castillo, Gen. and WB. Aguinaldo dispatched Gen. Ananias Diokno from Manila to lead the rebels in Aklan. Thus, again, the leadership of the revolution in Aklan was in the hands of another Mason.

Col. Monet of the Spanish forces, after his arrival in Kalibo, pursued a policy of attraction to keep peace in the region and announced that any re-

volutionary who gave up arms against Spain would be pardoned. The proclamation of amnesty was announced in the churches during masses. It was stipulated, however, that the revolutionaries were given until March 22, 1897 after which any Katipunero apprehended would be put to death.

Contrary to his promise Col. Monet, on March 22, 1897, arrested twenty leaders of the Katipunan in Aklan and incarcerated them. One of the leaders, Nicanor Gonzales, was freed that evening on the plea of his wife, a Spanish mestiza. The nineteen others refused to support the Spanish authorities and before sun-down on March 22, 1897, were summarily executed by musketry on the plaza of Kalibo.

The nineteen martyrs were: Roman Aguirre, Tomas Briones, Domingo de la Cruz, Claro Delgado, Angelo Fernandez, Simon Inocencio, Catalino Mangat, Lamberto Mangat, Valeriano Masinda, Simplicio Reyes, (from Kalibo); Valeriano Dalida, Isidoro Jimenez, Maximo Mationg, Canuto Segovia, Gabino Sugang, Francisco Villoriente, (from Lagatik); Benito Iban, and Gabino Yonsal, (from Malinao).

The sacrifice, bravery, and fidelity of these nineteen men became a shining example to the people of Aklan. In spite of the cruelty and torture suffered by others after that execution, they that were left to carry on did not waver in their loyalty to the cause of freedom. They kept on with the task under the leadership of Gen. Diokno and for three more years until 1900 the revolution in Aklan was kept up. It was only on the occupation of Aklan by the American forces that the revolutionaries decided to cooperate with the new conquerors, seeing that they meant well. Gen. Diokno and his men, who had previously driven the Spaniards from Aklan, gave up arms to the

Americans in 1900 and signed a Treaty of Peace with them in the same house of Don Juan Azarraga where three

years before the Spaniards had imprisoned the Nineteen martyrs. — NBM



## WITH PAST GRAND MASTERS



MWB Francisco Delgado seen with friends and brother Masons at a reception he tendered at the UNO building. Left to Right: WB Liberato Littau, a friend Bro. Melquiades Gamboa, MWB Delgado, Bro. V. D. Carpio, MWB Mauro Baradi, and a friend

MWB Francisco A. Delgado, Chief Delegate and Permanent Representative of the Philippines to the United Nations, ably represented the Grand Lodge of the Philippines at the Annual Grand Masters' Conference held in Washington, D.C., in February 1959 on request of MWB Howard Hick, the then Grand Master. Shortly after the conference, MWB Delgado reported on his attendance at the conference, which generally draws big representations from all the Grand Lodges in the

United States and foreign countries, stating that he was most impressed by the conference and the ideas threshed out thereat.

MWB Delgado was one of the speakers at the conference and told the assemblage that Masonry in the Philippines is ever on the march despite great odds brought about by enemy opposition if not suspicion. He was much cheered by his hearers who evinced great concern about Freema-

*(Please turn to page 68)*

# Grand Master's Trip Overseas

By REV. BRO. MACARIO N. NAVIA,  
*Grand Chaplain*

It would be easy to publish the itinerary of the Grand Master's party which recently visited our Lodges in Okinawa and Japan by way of reporting on the trip. But it will not do justice to the importance of the event nor to the brethren aboard who went far out of their way to make the visitation a most pleasant undertaking for us. Hence this rather lengthy account which we trust may be of interest to the reader.

Travel papers are not easy to secure these days, and as the date of our departure approached there was much uncertainty if the entire party could go. By August 20, at 9: a.m., the following brethren boarded a Northwest airliner for Okinawa:

M.W. Bro. Macario M. Ofilada,  
Grand Master  
Rt. W. Bro. William H. Quasha,  
Junior Grand Warden  
M. W. Bro. Esteban Munariz,  
Grand Secretary  
Very Rev. Macario C. Navia,  
Grand Chaplain  
Very W. Bro. Hermogenes P. Oliveros,  
Senior Grand Lecturer  
Very W. Bro. Amado D. Ylagan,  
D.D.G.M. for District No. 9  
Bro. Ramon Tan Palanca, S.W.,  
Nilad Lodge No. 12.

Landing at Naha, Okinawa, at 12:30 after three and a half hours of uneventful but pleasant flight (height 17,000 ft., speed 330 m.p.h.), the party was met at the airport by a number of brethren from Okinawa Lodge No. 118 and Coral Lodge No. 142, headed by

the District Deputy Grand Master Elmer D. Rastorfer. At the terminal, assignments of quarters were made and the members of the party were conducted to their respective hosts.

In the evening the Grand Master and his party were honored with a dinner at the Castle Terrace by officers and members of the two Lodges on the island. It was attended by no less than 300 persons and was highlighted by the amazing marksmanship of Sunset Kit Carson with his shotgun which has made him a popular movie and TV star. Very Wor. Bro. Rastorfer was Master of Ceremonies and he presented the Grand Master who, in well chosen phrases, acknowledged with gratitude for himself and members of his party the honor accorded them.

The morning of Friday August 21, was left for members of the party to go on individual tours of the island which Uncle Sam has built into a formidable base for the defense of the entire Far East.

At 7:00 o'clock that evening, the Grand Master made an official visitation of Okinawa Lodge No. 118 and Coral Lodge No. 142 in a joint meeting held for the purpose. Grand Master Ofilada introduced the members of his party and delivered the first of his series of speeches abroad which were very well received. There was not much for the Senior Grand Lecturer to correct in the manner the Lodge was opened and closed, but so eager were the brethren to perfect their work that they kept pumping him with



questions after the meeting. It was a pleasure to note the seriousness and enthusiasm of our Brother Masons in Okinawa for their Masonic work, and it is no wonder that in a comparatively short time they were able to construct a wonderful new temple. To this we shall refer later.

Saturday, August 22, was scheduled for the dedication of the new temple. This building occupies a commanding position on a slope beside a busy highway. The austere dignity of its architecture (see cover) in brick and cream colors is a beauty to behold. Equally beautiful is the story behind the acquisition of the site as related by Bro. Rastorfer. It seems that when the brethren encountered difficulties in acquiring a suitable lot, the widow of the late Past Master Ross, an Okinawan lady of means and influence, left no stone unturned to secure the lot in order that her late husband's brother Masons may realize their cherished desire to see their temple erected in a place to which they can point with pride. The stately edifice could not have been better located. With a large Masonic emblem prominently identifying it on the outside, the building is a landmark in Okinawa. It is a tribute to the brethren of this island that even members of their families take active interest in affairs of the Craft.

At 2 o'clock every available seat in the spacious Lodge room was taken. Weather outside was warm, but the room was delightfully air conditioned, the lights well modulated, and all around was quiet dignity befitting the solemn ceremonies that were about to take place. The dedication was made a public function to give the general public an opportunity to witness one of the rarest and most impressive observances of the order. The officers who participated in the dedication rendered it

in a flawless manner. Grand Master Ofilada was assisted in the ceremonies by the following brethren in the respective position indicated:

Very Wor. Bro. Elmer D. Rastorfer,  
Deputy Grand Master  
Rt. Wor. Bro. William H. Quasha,  
Senior Grand Warden  
Very Wor. Bro. Amando Ylagan,  
Junior Grand Warden  
Bro. Ramon Tan Palanca, Grand  
Treasurer  
M. W. Bro. Esteban Munarriz,  
Grand Secretary  
Very Rev. Bro. Macario C. Navia,  
Grand Chaplain  
Very Wor. Bro. Hermogenes P. Oliveros, Grand Marshal  
Wor. Bro. Herbert Adamson, Senior  
Grand Deacon  
Bro. Andrew H. Bulkley, Junior  
Grand Deacon  
Wor. Bro. William Christiansen,  
Senior Grand Steward  
Wor. Bro. John A. Cox, Master of  
the Lodge

Special mention should be made of the organ music furnished by a lady whose name I failed to obtain. It certainly heightened the solemnity of the ceremonies.

Rt. Wor. Bro. William Quasha delivered the oration after having introduced by the Grand Master.

One distinguishing feature of the occasion was the attendance of General Ondrick, Commanding Officer and American High Commissioner for the Ryukyus. His remarks on Masonry and what it can do particularly in the Ryukyus were most friendly and inspiring.

Sunday, August 23—The party left for Tokyo at 1:40 p.m. by NWA. It was joined by Rt. Wor. Bro. Juan S. Alano, Senior Grand Warden; Wor. Bro. Fortunato Ejercito and Wor. Bro.

Ceferino Picache who arrived in the plane that was to take the group to Tokyo. At 5:20 p.m. the party landed at Haneda airfield. Delegates from the four Lodges under the Grand Lodge of the Philippines and several brethren from Lodges under the Grand Lodge of Japan led by its Grand Master, Most Wor. Bro. Horiuchi, were on hand to greet us.

The long drive to the City of Tokyo proper gave the "first timers" their first whiff of Japan air as they rode through seemingly endless rows of stores. Their destination was the Imperial Hotel from where, after registering and unpacking, they were taken to Suchiro Restaurant for their supper. It was past 11 o'clock when they retired to their respective hotel rooms.

Monday, August 24,—we had the morning to ourselves for sightseeing and at 4 p.m. the group entrained for Yokosuka to visit the Lodge in that U. S. naval reservation. It was a full two hours ride with stops in the countryside, passing through some nine or ten tunnels in the mountainous terrain of Yokosuka. The Lodge is situated on a hill and the steps to it are reminiscent of the ascent to the Lourdes shrine in Baquio. The building which is said to be a former residence of a high Japanese military official, was appropriately remodelled into a Lodge where members of the Masonic and related Orders regularly hold their stated meetings. There are evidences that the Eastern Star and the York Rite are very active bodies in Yokosuka.

During the official visitation, Yokosuka Lodge No. 120 demonstrated to the visitors how the brethren raise their candidates. The performance of all participants left practically nothing to be desired, evoking from the Grand Master and the Grand Lecturer lavish

praises. Yokosuka Lodge No. 120 certainly ranks high in standard of proficiency in ritualistic work among Lodges in this jurisdiction. Rt. Wor. Bro. Juan S. Alano was called upon to speak and toward the close of the meeting the Grand Master delivered extemporaneously an impassioned plea for greater understanding among Masons in Japan regardless of jurisdictional affiliations. The speech inspired a rejoinder from the Worshipful Master, Wor. Bro. Norman W. Karschner, who affirmed the strong affinity existing among brethren of the two Grand Lodges in Japan.

The return trip to Tokyo was made late in the night with Bros. Karschner and Jackson driving us in their cars. Their sacrificial spirit certainly is deeply appreciated.

Tuesday, August 25—Grand Master Ofilada set this day especially to pay tribute to the memory of the late Prime Minister of Japan, Bro. Hatoyama, an eminent Mason in life. We found the resting place of his earthly remains in a tomb not much different from those of the humble peasants around it. What a lesson in humility for us who are used to pomp and inordinate display of rank and wealth even in the grave! After a silent prayer, the Grand Master reverently laid a wreath on Bro. Hatoyama's tomb. The widely read Japan times displayed in its columns an account and picture of the event the next day. (It had previously published a picture of the party on its arrival.)

The afternoon of the same day was no less memorable. Grand Master Horiuchi of the Grand Lodge of Japan, a former member of the Diet, arranged for the party to enjoy the sights of Tokyo and vicinity from the city's famed Tokyo Tower. The structural

wonder rises to a height of 333 meters, higher than the Eiffel Tower in Paris. Under it is a 5-storey concrete building which houses a science museum. Here some of the wonders of modern electronics both mystify and delight the visitors. Sightseers are admitted only to the first observation platform high above the building, but by special arrangements made by Grand Master Horiuchi, we were allowed to ascend by elevator to the second platform which is 255 meters from the ground. From this dizzy height the entire city of Tokyo with its wide thoroughfares, gardens and buildings, including the Imperial grounds, could be seen. It was an experience that will long remain in our memory.

As guests of the Grand Lodge of Japan, we were tendered a sumptuous dinner at the Sun Ya Restaurant where dignitaries of the local Grand Lodge were in attendance to let us feel the cordiality of their welcome and warmth of their friendship. In addition to Grand Master Horiuchi, Wor. Bro. Eichorn spoke for the hosts, and, of course, Grand Master Ofilada, after toasting our hosts and receiving responses to the health of Filipino Masons in general, delivered an eloquent address. It was a specially prepared speech, for the Grand Lodge of Japan has a special niche in the heart of Grand Master Ofilada.

Wednesday, August 26—Kanto Lodge No. 143 was the second to be visited officially by the Grand Master. Here a Lodge of Instruction was opened for the four Lodges under District No. 22. Brethren from Aomori Lodge No. 139, however were unable to attend due to military maneuvers which were being held in the place at the time. Incidentally, this was also the reason why visitation plans to that Lodge were can-

celled by the Grand Master, although it was even suggested at first that he also dedicate the new temple there. It would have been a 14 hour train ride to the place.

Speakers of the evening were the M. W. Grand Master, Rt Wor. Bro. Quasha and Very Wor. Bro. Oliverus. The meeting was enlivened by thought-provoking questions on Masonic history and practices propounded by some brethren in attendance. It was no doubt a profitable evening for all those who came.

Thursday, August 27—The third Lodge in Japan under Philippine jurisdiction to be visited was hising Sun No. 151 in Camp Zama in the outskirts of Yokohama. The long drive to the camp was an eye-opener to "first timers" in Japan whose mental picture of the country was that of a land crowded with teeming population. On the road to Camp Zama, however, were wide open spaces not unlike those of Central Luzon. The camp itself is a secluded region with a typical American community in its lap. After a hearty dinner in the Officer's Club, we repaired to the Lodge for the labors that awaited us. The Lodge is on the edge of a wooded hill where crickets kept serenading us with their nocturnal music. The place must be wonderful on moonlit nights. Here we were privileged to see the Lodge at work in passing a candidate to the Fellowship degree. The Grand Lecturer, ever alert for any miscue in ritualistic work, found little to improve.

Grand Master Ofilada, in his message to the Lodge, took the opportunity to announce his appointment of Wor. Bro. Hannon R. Jackson as Dis-

trict Deputy Grand Master for Masonic District No. 22. Investiture was made then and there by the Grand Master with MWB Munarriz assisting.

Friday, August 28—This was another "free" day for the Grand Master and his party who spent it seeing more of Tokyo. Visits to the department stores proved costly as they led to inevitable purchases which, however light, made heavy dents upon our finances because of the extremely small dollar allocations given by the Central Bank back home. At 7:30 p.m., under the guidance of American and Japanese brethren, our party drove to the home of Wor. Bro. Katsuo Yamaki of Kanto Lodge No. 143 where Mrs. Yamaki prepared a Japanese dinner to the delight of the guests. That evening certainly was one of the highlights of the party's visit to Japan for it afforded the members an opportunity to visit a Japanese home and participate in a genuinely Japanese dinner with Japanese "saki" for chaser.

Saturday, August 29—Our official mission to Japan having been completed, there was time for recreation. Accordingly, the Grand Master accepted an invitation of Yokosuka Lodge members to a picnic at Nagai Beach opposite Yokosuka. This swimming resort is a favorite of the American military personnel in Japan. Its broad sandy beach starts from the edge of the woods on a slope of the nearby hill. It was cool in the glade where the picnickers spread their mats and ate their sandwiches and juicy steaks which the brethren and their wives supplied in abundance. In the evening the four Lodges tendered for us a buffet dinner in Gajoen Kanko Hotel, a U. S. Army special service hotel. It is one of the swankiest in Tokyo where elevator

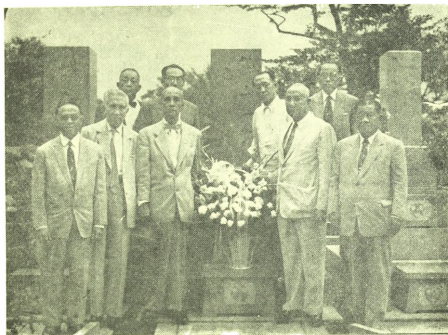
doors are lacquered, the walls tastefully decorated and the floors richly carpeted in red. A very entertaining program of song and dances, feats of dexterity and music followed the dinner.

Sunday, August 30—Everybody was thinking of home sweet home and what to bring for the waiting families in Manila. Fortunately, department stores were open for there is no Blue Sunday Law in Tokyo. Carefully hushbanding out dwindling dollars, we had to employ higher mathematics before attempting further purchases lest nothing be left to pay M. W. Bro. Munarriz who, as business manager of the group, was advancing payments for our hotel and laundry bills. In the end every one was able to pack something for the good wife and children back home.

Monday, August 31—The morning was occupied by preparations for the flight homeward. At last it was "Sayonara." At 10:00 a.m. the party headed for the airport whence a Northwest plane took it first to Okinawa for a brief stop-over, and thence to Manila, landing a few minutes before 8:00 o'clock in the evening.

We give up attempts to express fully our gratitude to all the brethren in Okinawa and Japan who made the visit such a pleasant experience for us. It is beyond words.

On the way to the airport we were ruminating on the results of the trip. One insistent thought—and we say it here now for the records—was the realization that Masonry has gained a firm foothold in Okinawa and Japan. Outward manifestation bear this out. But more important is the influence of Masonry upon our brethren there. In Okinawa, for instance, so fine is the



Grand Master Ofilada at the tomb of Bro. Hatoyama after laying a wreath. Left to Right: WB Ceferino Pinedo, MWD Esteban Munariz, RWB Juan Alano, the Grand Master, RWB Herminogeno Olivares; second row, two Japanese brothers, VWB Amando Ytazan, VRD Masario Navia.

fellowship among them that they can hardly separate after each meeting in the Lodge—which, by the way, is held weekly—that they invariably repair to a social hall to be together until the wee hours of the morning. Jocularly they call it the Fourth Degree. It is true that by far the greater bulk of members both in Okinawa and Japan are American servicemen who leave the country after a time; but the imprint of the Craft upon their lives is doubtless carried wherever they go and inevitably influence others. And so Okinawa and Japan are the Alma Mater as it were of men who help spread abroad Masonry's teachings of brotherhood, love and charity and thereby bring closer, albeit in measures not

spectacular, the millenium of goodwill and peace for which mankind yearns so much.

And what of our Japanese brothers? Today they are few. Should in the future American forces be withdrawn from their country, will Masonry die in Japan? We do not think so. "Men may come and men may go, but the river goes on forever". The spring remains with our brothers in Japan, and by their examples it will draw from their own people men thirsting for the benign teachings of the Order. Cities are known to have grown around health-giving springs. So will it be for Masonry in Japan. Men will come to it to drink from the "fountain of living waters" and leave no more.

## More on Youth Organizations

We have, in previous issues of "The Cable Tow", written about youth organizations affiliated to Masonry: Order of Rainbow for Girls, October, 1958 pp. 60 & 61; Order of DeMolay, January 1959, pp. 105 & 106; Order of Job's Daughters, April 1959, pp. 125 & 126. We are, one might say, an unreconstructed believer in youth and their value to the community and the nation. And we are not sentimental about our interest in them; it is our vocation and avocation.

By now our readers know that in youth organizations affiliated to Masonry their members are taught loyalty, patriotism, service, charity, freedom, love of God, and those other character traits that stand to make them good men and women, distinct and valuable assets to their parents, their friends, their communities, and their countries; and best of all, practising believers in the Supreme Being. This early, they are taught that charity is in the heart and that anyone who does not have charity has the worst kind of heart trouble.

We parents, often quoting Bro. Rizal, when things go wrong with the youth in our communities, desperately ask: "Where are youth who will consecrate their golden hours...?" when we should soberly ask ourselves: "Where are the parents of these youths and what have they done or not that our youths are like this?" When we feel like criticizing our young people shall we not criticize ourselves first?

It is to our credit as Masons that many of us are interested in the youth of the land. We and our womenfolk have taken interest in the YMCA,

YWCA, Boy and Girl Scouts, etc. It is well. But in addition, we should preferentially be interested in the youth organizations affiliated to Masonry because these bear direct relationship to us. Their members draw their qualifications for membership from our status as Masons; otherwise, except in some instances, they cannot be members of the youth organizations like DeMolay, Rainbow or Job's Daughters.

We have learned that the majority of DeMolay boys, on reaching the age of majority, seek membership in Masonry; in like spirit, girls of the Rainbow and Job's Daughters seek membership in the Eastern Star when they come of proper age. The young people are not only probable and possible replacements; they are, better yet, additions to the growing memberships in Masonry and the Eastern Star.

It is a pleasant experience to hear brothers talk with pride of their Masonic families; where the wife is also an Eastern Star, the young sons DeMolays, and the daughters, Rainbows and/or Job's Daughters. One feels the warmth and glow of the brother's joy in so having such a family. Almost always, such a family is not only happy and contented, but when the stress and storms of life come, its strongly-knit relationship will weather any storm and come out stronger, united, and impregnable.

For now, it is meet that we Masons cultivate our interest in youth organizations affiliated to Masonry. The Grand Lodge has a Committee on Youth which can supply the information and assistance where there are Lodges and Chapters interested in organizing units or chapters of these youth organizations. Information about

the different Orders can be had by writing direct to the following: RWB M. Crudo, 265 Joffre, San Juan, Rizal, Supreme Deputy for the Order of DeMolay in the Philippines; WB Walter H. Schoening, 632 Pinaglabanan, San Juan, Rizal, Supreme Deputy for the Order of Rainbow for Girls in the Philippines; Mrs. Dorothy L. Ommundsen, Box 34, U.S. Navy 3002, Olongapo, Zambales, and Mrs. Filipina F. Santiago, 33 Elicano, Olongapo, Zambales, Assisting Deputies in the Philippines, Order of Job's Daughters.

Consequent to the foregoing paragraphs, let us, at the moment, presume that there are some individuals, Lodges, Bodies, and Chapters interested in organizing youth groups in their communities. Foremost among the problems connected with organizing is the small matter of money. It is possible that one Lodge or Scottish Rite body or Royal Arch chapter or Eastern Star chapter can bear the organizational expenses alone. The Jose Abad Santos chapter of DeMolay was organized and is subsidized by the Philippine Bodies, Loyalty Chapter of DeMolay by Luzon Bodies, Perla Assembly of Rainbow, by Lodge Perla del Oriente, #1034, S.C.; Clark Field Assembly of Rainbow, by Mt. Arayat Chapter #11, OES, Clark Field Chapter of DeMolay, by Leonard Wood Lodge No. 105.

It is likewise possible that some individual Mason or Eastern Star may want to underwrite the organization of a chapter of DeMolay, an assembly of Rainbow, or a Bethel of Job's Daughters. This individual benevolence would be most welcome for there can be no better investment than an investment in youth. Besides, this is an investment that is tax-free, deductible from income tax returns. Someday some such individual will be found or will present himself or herself voluntarily.

In the more recent years however, the support of our youth organizations have been the joint ventures of lodges, chapters, and bodies of the communities. For instance, the T.R. Yungco Chapter of the Order of DeMolay and Bethel No. 1 of the Order of Job's Daughters, both in Olongapo, are the cooperative endeavor of Lincoln Lodge No. 34, Western Luzon Bodies, AA-SR, Rebecca Parrish Chapter No. 5, OES, the Square & Compasses Club, the Shriners, and the Royal Arch Masons of the community. This year Bethel #2, of the International Order of Job's Daughters was organized in Manila with the help of eight Lodges, three Eastern Star chapters in Manila, Quezon City, San Juan, Rizal, and two individual Masons. Even Western Luzon Bodies and Rebecca Parrish Chapter No. 5, OES, and some individual Masons and Eastern Stars of Olongapo pitched in with donations. A community of interest is a good basis for a community of support, moral and financial.

The really big problem with youth organizations is keeping the interest and loyalty of the members after the organizations are started. It is a matter of no small concern that our Masonic youth organizations should rise above other youth organizations which are merely for social purposes and where the enthusiasm of the members dies down after the inaugural dance and the first installation of officers. Our youth organizations affiliated to Masonry are expected to go on for generations and even if their members are automatically retired after they get to a certain age, the younger ones who should be trained in their early membership, step in and carry on with the leadership.

Under the foregoing expectation, the adults who are asked or volunteer to help in the foundation, should be en-

dowed with a full measure of patience, fidelity, and resourcefulness in order that they may guide these young people through any difficulties that may be encountered. It requires part of our precious twenty-four hours of the day whereby we take a portion of that part reserved for the good of our fellowmen. It is in fact, an investment of life in life. This kind of leadership takes the spirit of self-less service for out of it, one gets no material benefits, only joy and satisfaction in helping to shape young minds and hearts for that which are honest, true and of good report in life, so that they can reach upward for that something higher and better than anything they have ever known.

The fees are not too high; nevertheless, they amount to something. While many of our young people can easily afford it from their allowances, some of them need help to go in. There have been cases where brethren have given the initiation fees as gifts to their children or those of their brethren. In some cases, Lodges and chapters have given such gifts from their funds for benevolences.

We have thus far discussed the financial problems concomitant to the organization of youth groups with Masonic affiliation. The problems, we will recall, are present at the outset: fees, equipment, paraphernalia, initiatory dues, etc. as well as the matter of developing the loyalty and maintaining the interest of the members in the orders which they may join.

We are strongly of the opinion that the matter of encouraging the members to have activities — social, intellectual, and civic, that would conduce to the development of their char-

acter and personality becomes an easy matter once the young people are imbued with the ideals and objectives of the different Orders. Basically, young people are not lacking in drive and energy. They will do things, the nature of which will depend a good deal on the guidance provided by their adult advisers. Such activities will be for good or ill, and so much and so far as the guidance encourages or dissuades.

Like all good and sensible adults, young people are embarrassed by being made the personal objects of charity. They would rather give than be given. And they can raise their own money for their needs as a chapter or unit without necessarily burdening their parents. In their chapter, assembly, or Bethel, they learn to be independent within their capabilities. Sometimes they can help each other as the need arises. And when they learn to see the needs of each other, they expand their sympathies to the needy though they be not of their number.

At this time we will conclude with the suggestion that our Grand Lodge set up a Youth Fund to be built up with an initial budgetary appropriation, and increased by donations and gifts from time to time. Such a fund should be used to help Lodges interested in organizing youth chapters, assemblies or Bethels in localities or communities where there are felt needs. The details for the distribution of the fund can be entrusted to the Youth Committee of the Grand Lodge.

We will go even further. Let each Lodge start a Youth Fund that should be augmented from year to year. When it has a sufficient amount in the fund, it can organize a youth organization without any help from the outside. Δ



# How Find you the Candidate

BY BRO. LEO A. HATTEN

Okinawa Lodge No. 118

A review of proficiencies rendered during the past few months has indicated that the system proposed in Okinawa Lodge No. 118, F & AM in 1957, of issuing Coaching Licenses to instructors after the instructors had been examined and passed by a committee of Masters Masons, should not have been allowed to drop. In fact we recommend it to other Lodges in this Grand Jurisdiction. Such a system would be inconvenient at the start, but it would improve the proficiencies to the extent that it would be worth the necessary effort required to implement it.

The Deputy Inspector from the Grand Lodge was prompted to say recently, after witnessing some proficiencies rendered, that if the present emasculatation were followed unhindered, the Ritual would not be recognizable in 50 years. The Worshipful Brother may have exaggerated somewhat in order to emphasize a point, but it does point to an area that needs attention. Some of the reasons that would prompt a remark of this nature are attributable to the coach who does not know his work very well, and some to the satisfaction of the individual candidate with other than perfect work that if he has the idea, he does not have to be perfect to pass the examination.

Some may lay the blame to the language barrier, saying that there are nationalities in the lodge who have trouble with English. This need not necessarily be the case. Recently, one of the best proficiencies returned in a lodge of renown was by an Oriental

who has some difficulty with his English, but he took the trouble to learn his work explicitly.

The officers of the lodge should insist on nothing but perfection in proficiencies. Some time ago a candidate got up and gave a performance that was a harrowing experience. He stumbled on practically every line, and sometimes could not even continue after being coached with hints, key words, and even phrases to aid him. It would have seemed more logical had the man tactfully been told to prepare himself further, instead of being passed after he had promised to study and learn the work better before he attempted to progress. The proficiency examination is to determine whether the candidate is proficient here and now! Does he know the work? It is not to exact from him a promise that he will study before next month.

Proficiencies are sometimes ruined because the candidate refuses to speak up so that all may hear; rather, he acts like he is afraid someone is going to hear him. This is many times the fault of the examiner who gets up, buries his chin in his chest and mumbles out the questions. Of course, the candidate parrots him by burving his chin in his chest and mumbling out the answers. There have been times when an entire examination was conducted in the East and not a brother in the lodge save possibly the Worshipful Master, Senior Deacon, and Treasurer, who happened to be close by, heard a word that was uttered. Examinations are rightly conducted in

open lodge for all to hear, and anything other than that courtesy is condemnable.

What is the answer? It might hurt a few feelings temporarily, but all would be more proud in the future (and Masonry would be better off), if some of the sub-standard proficiencies should be refused and sent back to the coach. This would create more of an incentive on the part of the coach and student.

There are many Masonic writers who decree that Ritual isn't the whole of Masonry, that a lodge and its officers should not become obsessed with exactness and miss all of the hidden symbolism with the fine meanings inculcated in the ritual. However, neither do these writers infer that the Ritual and its method of delivery should be allowed to deteriorate too far below acceptable standards. The time to study the words and get them right is at the time the candidate is learning. After he has mastered his words and their presentation, then he can consider branching out into meanings and symbolism.

## OUR CONGRATULATIONS!

High in the list of government officials in both the judiciary and the executive department are brethren who, by dint of industry, honesty, efficiency and meritorious services, have been recently elevated in their respective departments. Leading this recent group is WB Jose Gutierrez David, formerly presiding justice of the Court of Appeals, who was named Associate Justice of the Supreme Court. WB David is Past Master of Pampanga Lodge No. 48 and a dual member of T. M. Kalaw Lodge No. 136.

The following others have been named to the second leads in their respective bureaus: WB Nicanor Peñamora, PM, Mt. Hurav No. 98, as Assistant Director, Bureau of Agricultural Extension; WB Rufino Tolentino, PM, Pintong Bato No. 51, Assistant Director, Bureau of Telecommunications; WB Tiburcio Serevo, PM, High Twelve No. 88, Assistant Director, Bureau of Forestry; WB Pablo C. Mariano, PM, Kasilawan No. 77, Deputy Collector of Customs; and Bro. Misael P. Vera, member of Labong No. 59, Deputy Collector of Internal Revenue.



*Believe and create is a basic fact of successful living. You can make your life what you want it to be through belief in God and in yourself. Frank Lloyd Wright, the famous architect, who has been called one of the most creative geniuses of all time said, "The thing always happens that you really believe in. And the belief in a thing makes it happen. And I think nothing will happen until you thoroughly and deeply believe in it."*

From **STAY ALIVE ALL YOUR LIFE** by  
Norman Vincent Peale.

# Masonry and the Taverns

M.W.B. SIDNEY M. AUSTIN, PGM

At first thought it might appear that our Fraternity could have nothing in common with taverns, however, the records of the early days, when the Craft was in the early stage of the process of being converted from a wholly Operative state to Speculative Masonry, the lodges used to meet in taverns or inns but we should be careful not to develop the idea that those taverns or inns had any similarity with the saloons, bars and general hotels of the present time.

In those times the taverns were generally the most imposing buildings in town and were so designed that there was always, at least, one large room that was suitable for lodge meetings or any other similar gathering, in fact a very important feature of tavern life was the various meetings and gatherings that it used to cater for.

A writer of the period we are interested in, wrote, and I quote:—

"The leading men of the nation used to meet in taverns to discuss problems of science, religion, government, philosophy and so on as part of their daily lives."

That prolific writer and historian, Lord Macaulay, wrote:—

"By way of interest I might mention that the Rainbow was the tavern where Lodge No. 75 used to meet in the year 1731 and of which, Henry Price, "Father of Freemasonry in America" was a member."

For some years prior to the formation of the Mother Grand Lodge in London, lodges met in taverns and they were known by the name of the tavern where-

in they held their meetings.

For instance, the four old original lodges that grouped together to bring the Mother Grand Lodge into existence were known as follows:—

No. 1 — Goose and Gridiron Ale-house, St. Paul's Lane

No. 2 — Crown Ale-house, Parkers Lane near Drury Lane

No. 3 — Apple Tree Tavern, Charles Street.

No. 4 — Rummer & Grapes Tavern, Channel Row.

When Masonry was taken over to America, the same practice was followed; the brethren used to hold their lodge meetings in taverns and inns for a very long period, in fact it was many years before the first Masonic Temple was built.

As a matter of fact, the first meeting of the Grand Lodge of New Hampshire was held in the "Earl of Halifax" Tavern at Portsmouth.

During the year 1738 a lodge held its meetings at the "Harp and Crown" in Charleston, South Carolina.

An advertisement appeared in the "New York Gazette" during the year 1739 which informed all interested parties that a meeting of a lodge would be held at the "Montgomery Arms Tavern".

Lodge No. 18, Dover, Delaware, established its meeting place at the "Sign of General Washington."

The first lodge of which we have any real record in New Jersey was the St. Johns' in Newark which held its meetings in the "Sign of the Rising Sun" tavern in 1761.

The Grand Lodge of Massachusetts

held many meetings at the "Bunch of Grapes" and also at the "Royal Exchange" taverns.

However, the best known tavern in the whole America Masonic history is the "Green Dragon Tavern" in Boston. This tavern was erected about the end of the seventeenth or at the beginning of the eighteenth century and it is a great misfortune that no picture of it has been handed down to posterity.

A picture of it was painted from contemporary descriptions with corrections made by old residents who had seen the tavern and were, or claimed to be, well-acquainted with the general outline of its design.

This painting was done sometime after the tavern had been demolished and, if we can judge from the picture, it must have been a most imposing structure consisting of two stories and with a mansard roof, thus giving it a smallish third story with dormer windows.

From the description given, the building must have been at least 50 or 60 feet in front with a depth of fully 45 to 50 feet.

Apparently, there was the usual long room, the usual great chimney and fire place at each end, this long room soon became well known in Masonic circles and it must have extended the full length of the house. In this room were held the meetings of St. Andrews Lodge as well as numerous other societies, associations, etc., at the back of the building was a garden and a pond where, in good weather, the brethren used to congregate for refreshment and meals after they had been called from labour.

This tavern is frequently referred to as the "cradle of the revolution" because many of the persons who took leading parts therein used to gather at the tavern and the famous "Boston Tea

Party" was, without doubt, planned therein.

During the period from 1775 until 1792, the "Green Dragon" tavern was the center of most of the Masonic activities in Massachusetts, the brethren of St. Andrews Lodge playing the leading part in this undertaking.

As far as can be ascertained, St. Andrews Lodge was formed during the year 1752 but this surmise is based upon circumstantial evidence. However, we do have evidence to the effect that during 1756, the lodge was re-organized under a charter from the Grand Lodge of Scotland.

St. Andrews Lodge met at the "Green Dragon" tavern until the year 1813. However, at this date it was no longer the "Green Dragon" as the name had been changed to "Freemasons Hall". After 1818, St. Andrew met at the "Exchange Coffee House".

In the "Green Dragon" tavern, the Grand Lodge of Massachusetts was formed on St. Johns Day in Winter in 1769 with the great patriot, Joseph Warren, who lost his life at Bunker Hill, as the first Grand Master and the Grand Lodge used this tavern as their meeting place until it merged with the St. Johns Grand Lodge in 1792.

The "Green Dragon" was purchased by the St. Andrews Lodge in 1764 and a very distinctive Square and Compasses was prominently displayed on the front of the building, this was the cause for the change of name from "Green Dragon" to "Freemasons Hall". However, when St. Andrews moved to the "Exchange Coffee House", the tavern resumed its old name of "Green Dragon".

In am afraid that, as a body, we do not pay as much attention to the feasts of the St. John as our old brethren used to do as evidenced by the following note from the Grand Master will

tend to show:—

This note is dated the 3rd December 1773 and reads:

"This feast, as well as most of the others was held in the Long Room and, according to report, it was well attended and all had a good time."

It would not be proper on this occasion, to recount the early Colonial ill-feeling against Great Britain that led up to the revolution except to mention, in passing, that it culminated in the "Boston Massacre" on March 5, 1770 and which resulted in Great Britain withdrawing the troops and removing most of the objectionable taxes. However, the tax on tea remained in force and this caused such a strong resentment that it led up to the famous "Tea Party".

Of course, we cannot prove that the "Tea Party" affair was the idea of the brethren of St. Andrews or that its members were participants therein but it appears to be certain that the whole affair was engineered and planned and rehearsed in the Long Room of the "Green Dragon" tavern.

Bro. John Barry told the story in the "Builder" in 1916 and I quote a part thereof for your information:—

"However, the evidence strongly seems to indicate that Bros. Joseph Warren, Paul Revere, Samuel Adams, Joseph Webb, Thomas Melville, Adam Collson, Henry Purket and Samuel Peck were active members of the gang and, be it noted were members of St. Andrew's"

Of course, we cannot suggest that the "Boston Tea Party" caused the revolution. There would have been a revolution without that inducement but we can claim that it was of considerable help.

It did accomplish something that rang down through the ages as an expression of the determination of the Colonial Americans to resist the unjust threatment and threats to which they were being subjected, therefore, all Masons can recall with pride the activities that were planned in the "Long Room" of the "Green Dragon Tavern" and to reflect that Freemasons were in the front and leading the fight for the freedoms that we now enjoy and accept as a natural part of our inheritance.



### ATIENZA IN HEALTH WORK

WB Romeo Y. Atienza Past Master of Cosmos Lodge No. 8 recently returned from Montreal, Canada where he attended the convention of the Council of World Medical Associations as a delegate of the Philippine Medical Association of which he is the immediate past President. A signal honor was accorded him and his home Medical Association when he was elected a member of the eleven-man Executive Committee for a term of three years. WB Atienza is the first Oriental to be so honored.

In the Philippines, WB Atienza was recently appointed by President Garcia as the Chairman of the Council of Health Agencies, a body composed of the presidents of the major national organizations engaged in the promotion of health work.

WB Atienza is active in his blue lodge as well as in the Luzon Bodies of the Scottish Rite to which he belongs. He and his wife, Maria Fe, a doctor of philosophy in nutrition from the University of Illinois, are members of Sampaguita Chapter No. 3, OES.

## WITH PAST GRAND...

sonry in the Philippines.

A little disconcerting perhaps, but now a thing of the past, was the fact of MWB Delgado's illness after the major operation in the early part of conference. He had to undergo a June. He pulled through successfully and according to those who saw him after the operation, he has fully recovered and in much better health than at anytime before his bout with illness. Writing to his Sisters and Brothers of Sampaguita Chapter #3, OES, he stated that God spared him for greater endeavor for Masonry, the Eastern Star, and the Philippines.



It is seldom nowadays that we hear about MWB and Minister Mauro Baradi, Philippine Representative to the United Nations, whose duties as member of the Advisory Council for Italian Somaliland take him to Ethiopia for most of each year; but when we do, we are perked up to know that his work and influence is felt wherever he goes.

During his annual reportage to the Headquarters in New York, most of MWB Baradi's spare time was used in filling speaking engagements in Masonic lodges and civic organizations. One of those was a trip to Bristol Lodge No. 25 in Leavittown, Pennsylvania, on June 20, 1959 where he was the guest speaker at the lodge meeting and at the informal luncheon that followed. Among other things, MWB Baradi charged his audience of some two hundred brother Masons "to look upon the United Nations with great seriousness and with great hope" because as he ob-

## KABAYAO, VIOLINIST...

Very little is known in the Philippines of what transpired at the famous violin concourse held in Vienna last May. Citizens of free countries who were present at the contest gave the opinion that it was all rigged up for the contestants of Russia and satellite countries who won all the major prizes.

The Philippines sent two contestants, Carmencita Lozada and Gilopez Kabayao and while they did not win any prizes, attracted the attention of the audience. Of Gilopez Kabayao, a critic present at the contest wrote:

"A small tiny Oriental with a smile. A brittle man, glossy hair atop his yellow skin, but a high class violinist. His sentimental tone is unbelievably pure. He handles the bow with mastery and with Bach, we begin to sense a matured musical personality."

Bro. Gilopez is the son of Bro. Dr. Doroteo Kabayao of Kanloan Lodge No. 64 and is himself a member of his father's lodge. Bro. Gilopez, along with his three other sisters, Punay, Nita and Marcelita, is a member of Sampaguita Chapter No. 3, OES.

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served, "many Americans take the United Nations too much for granted."

Consequently the editorial writer of *The Leavittown Times*, agreed with MWB Baradi's statement and urged his readers "to develop and maintain awareness of what is happening all around us... in Lower Bucks country, in Pennsylvania, in America, in the whole world, we mean."

# A Masonic Travelogue

By Bro. EUGENE STRANSKY, M.D.  
Member, Rafael Palma Lodge No. 147

It was a rare opportunity for me to have been invited to attend and give address principally at the International Congress of Pediatrics in Montreal, Canada, July 19-25, and at the International Conference on the Mentally Retarded in Portland, Maine, July 27-31, that took me around the world in eighty days, taking most of my July, August and September, 1959. On this trip I made it a point to visit Lodges, Grand Lodges and temples and learn things Masonic in addition to scientific conferences.

My first stop from Manila was San Francisco, California where I visited the new temple (it is really a cathedral) and had a pleasant time going through the magnificent building. It is built on Nob Hill, an aristocratic suburb of the city. When I was in San Francisco in 1956, they had just laid the cornerstone and construction was quite well on the way. This time, the finished temple is a thing of beauty and a joy forever, as the poet would say. The walls and columns are of precious Italian marble; prominently displayed on the walls are artistic Masonic paintings; offices and lodge halls are air-conditioned; its basement is a parking lot for several hundred cars; has a huge assembly hall tastefully decorated and primarily used for large meetings, but rented out for concerts and operas, the income from which is used for charity. Beside the building and yet forming a part of it on the ground level is a deluxe restaurant. It being summer

recess, I was not able to see any lodge at work in San Francisco.

Due to a heavy schedule of scientific lectures and conferences, I could not visit lodge halls in Montreal, Canada or in Portland, Maine. The only evening I had for myself in Montreal I used in visiting one of the lodge halls. I was impressed that a city of 180,000 population can have such a beautiful lodge hall, occupying a prominent landmark in the city; its ground floor rented by business establishments and the second floor used as business and professional offices.

After the conference in Portland, Maine, I made a lecture trip to St. Louis, Missouri and took off from New York for Paris after a pleasant month on the American continent. In France, I had planned to gather historical data and documents on our Bro. Jose Rizal. Unfortunately, the lodges there were also in summer recess and I could not accomplish much.

The Masonic situation in France is a bit interesting in that for eighty years now they have two Grand Lodges: the Grand Orient of France with 16,000 members and the National Grand Lodge of France with 11,000 members. The Grand Orient has eliminated the Bible from its altars and therefor enjoys recognition from only a few Grand Lodges in the world. The Grand Lodge of the Philippines recognizes the National Grand Lodge, whose temple is a former Jesuit convent. While the present government allows Free-

masonry in the country, it is hostile to the Craft and more often than not, Brethren have to be secretive about their Masonic affiliation. I was received by the Grand Secretary General of the Supreme Council and the Grand Secretary of the Grand Lodge, both of whom promised to research among the salvaged records and documents and send me whatever they can find of value about Bro. Rizal. Let it be remembered that during Hitler's occupation of France, Masonry was banned and its lodges, temples and libraries were ransacked and looted.

In Basle, Switzerland where I made a short stop, I tried to contact a lodge secretary, but was unsuccessful. I was more lucky in Vienna, Austria. NWB Cour Counciller Scheichelbauer, the Grand Master of Austria, kindly received me and gave me useful information about Masonry in his country. Although Masonry was introduced there in 1740, it could not have a steady growth as it was banned at various times. The longest period was in the late 1800's and early 1900's. It was again allowed to function after 1918, but in 1938, it was banned by Hitler. Many of the brethren were jailed, confined in concentration camps, or shot to death. The eminent physician, Dr. Deppler, who was the Grand Master at the time, was one of those killed. In 1945, however, the Craft was revived and now there are 13 lodges comprising the Grand Lodge of Austria. They have a Supreme Council of the Scottish Rite and its Sovereign Grand Commander is the present Grand Master.

I was scheduled to deliver two lectures in Ankara, Turkey in the new Children's Hospital which is under the Department of Pediatrics of the Col-

lege of Medicine. I met Bro. E. N. Egeran, the Grand Secretary of the Grand Lodge of Turkey who informed me that although Masonry was introduced in Turkey in 1782 by Europeans, the Turkish nationals did not have their own lodges until 1909. In 1935, Kemal Ataturk banned Freemasonry and it was not until 1949 when the blue lodges were allowed to function again. Strangely enough, while blue lodges were banned, the Scottish Rite was allowed to function and they had to have a symbolic lodge to maintain their status. From 1949 to 1956, 20 lodges were revived or organized and these formed the Grand Lodge of Turkey. Today, the Grand Lodge is composed of 32 blue lodges with some 2,000 members. The Grand Lodge is located in Ankara while the Supreme Council is in Istanbul. Their ritual is either English or French.

From Istanbul, I went to Jerusalem to fill several lecture engagements. I was able to contact Bro. Askenazy who gave me the address of the Grand Lodge in Tel Aviv. There I contacted Bro. Dubinsky, the Grand Secretary of the Grand Lodge of Israel which was established in 1953. It is a Grand jurisdiction of 43 blue lodges of some 2,000 members working in Hebrew, German, English, Arabic, French and Rumanian. It is a pride to say that in spite of the tense political situation there, brethren in the Craft—Jews Moslems and Christians work in harmony and amiability. The first lodge was established there in 1891.

India was my last stop before returning to the Philippines. There I gave lectures in Bombay and Calcutta. In New Delhi, the capital of 370,000,000 people, I was privileged to be a guest at the lodge meeting and the dinner that followed. It was the



stated meeting of Lodge *Rasa Jubilee* No. 1511 (SC). Their ritual is completely different from any lodge I have been in, different even from the ritual in Lodge *Perla del Oriente* No. 1034 in Manila which works in the Scottish Constitution. In India as in Israel, they have no Scottish Rite Bodies. I was impressed, however, by the fact that in their meetings, they have Masonic topics for discussion in which many brethren take part.

I cannot close this travelogue without mentioning my visit to the House of the Temple of the Southern Jurisdiction in Washington, D.C. It was a

pleasure and honor to have been received by Most Illustrious Brother Luther A. Smith, the Sovereign Grand Commander, a Manila visitor in February this year, who conducted me around the building. I realized how nice it is to be important, but how important it is to be nice, as is Bro. Smith.

In retrospect, I believe that brethren, when they travel abroad, should make it a point to visit lodges and Masonic offices for in them they are made to feel at home and treated as a brother irrespective of race, nationality and religious affiliation.



## TO THE WOMEN...

Let us be reasonable and open our eyes, especially you, women, who are the first to influence the conscience of men. Bear in mind that a good mother does not resemble the mother that the Friar has evolved. She must bring up her child as the image of the true God; not an extorting and avaricious god, but of God the Father of all, who is just, *doh* does not suck the lifeblood of the poor like a vampire, nor scoff at the agony of the afflicted, nor bend the path of justice.

Awaken and prepare the will of your children to a just and proper appreciation of honor, of sincere and firm purpose, clear judgment, clean behavior, honest acts, love of fellowmen and respect for God — this is what you must teach your children. And, since life is beset with sorrows and sufferings, you must fortify their minds against every stroke of misfortune and insure their hearts to danger. People can neither expect honor nor prosperity so long as they will not educate the children in a manly way and as long as the woman who guides the child in its tender years is slavish and ignorant. One cannot drink clear water from a turbid, bitter spring; no savory fruit can come from acid seeds.

*WB Rizal, "To the Women of Malolos."*

## MANILA BETHEL IS CHARTERED

The Manila Bethel of the International Order of Job's Daughters, since Feb. 15, 1959, under dispensation from the Supreme Council in Berwyn, Illinois, was, on August 23, 1959 permanently chartered and is now known as "Bethel No. 2, Manila" upon recommendation of Mrs. Dorothy L. Ommundsen, Assisting Deputy of the Order in the Philippines. Mrs. Ommundsen, seeing the good work of the girls in initiating seven of their petitioners that day, was impressed and forthwith recommended their charter.

It is recalled that the Manila Bethel was organized with the assistance and generosity of Masonic lodges, Eastern chapters, a Scottish Rite body and some individuals, among them: T. M. Kalaw Chapter No. 9, Rosario Villaruel Chapter No. 2, Sampaguita Chapter No. 3, Rebecca M. Parrish Chapter No. 5 of the Order of Eastern Star, Zapote Lodge No. 29, R. Palma Lodge No. 147, Taga-Ilog Lodge No. 79, Bethel No. 1, Western Luzon Bodies, MWB Howard R. Hick, MWB Michael Goldenberg, Mr. & Mrs. O. Ommundsen, Mr. & Mrs. Ernest Bowlin and others.

Members of the Guardian Council of the Manila Bethel are Sister & MWB Antonio Gonzalez, MWB. Sidney Austin, WBros. Roman Ramos, Primo Guzman, RWB Hermogenes Oliveros, Sister & WB Nestorio Melocoton, Sisters Eva D. Ventura, Rosario Villanueva, Virginia Domingo, Andrea Vallejo, Mary C. Spuler, and Miss Camellia Posoncuy.

Word was recently received from the Scholarship Committee of the Supreme Council that Emelie Sison, a member

of the Manila Bethel, was awarded a scholarship by the Committee consisting of tuition and books for the school year 1959-60. Emelie Sison is in the first year of the College of Dentistry, U. E. The scholarship is renewable every year until she finishes the course. Bases for the scholarship are high grades, worthy membership in the Order, and promise of the course taken as beneficial to the community in which the student resided and will return to help the people.



## ORDER OF RAINBOW

Perla Assembly No. 1 of the Order of Rainbow for Girls held their twenty-fifth installation of officers on September 27, 1959 at the Blue Hall of Scottish Rite Temple in Manila in the presence of a large assembly of members, friends, parents and Master Masons. Those installed are: Worthy Advisor, Advisor, Susana Mimay; Charity, Mujacqueline Araneta; Worthy Associate Linda Tria; Hope, Delia Navia; Faith, Eunice Gamiao; Chaplain, Dalisay Capucion; Drill Leader, Carolyn Gardner; Love, Gloria Rosete; Religion, Sylvia Venturanza; Nature, Thelma Magno; Immortality, Katherine Araneta; Fidelity, Morna Salcedo; Patriotism, Elizabeth Crudo; Service, Alice Nibut; Confidential Observer, Leddy Villalon; Outer Observer, Marlene Oliver; Musician, Marietta Picache; Choir Director, Paulina Vicente.

Musical numbers were given by the DeMolay Quartet of the Jose Abad Santos Chapter No. 1, Order of DeMolay.

# The Knights of Rizal

The year 1959 saw the rejuvenation and expansion of the Order of the Knights of Rizal which was founded in 1909 by a handful of friends and loyal adherents of Rizal. Up to last year, the Manila Chapter and a few others organized in the last several years had a membership of 197 with only 50 or so of them active in the Order. Under the leadership of Dr. Santiago F. de la Cruz, the Supreme Commander and MWB Michael Goldenberg, his Deputy Supreme Commander, the Order has grown to twelve chapters and doubled the membership reported last year. According to the report of Dr. de la Cruz, seven new chapters were organized in June, July and August of this year.

There is at present tangible progress in the intensification and expansion of the order. Up to this writing, chapters are found in Aparri, Cagayan, Calamba, Laguna; Ilagan, Tumauni and Cauayan in Isabela; Laoag, Ilocos Norte; Pasig, Rizal; and in the cities of Manila, Quezon, Lipa, Dagupan and Baguio.

The Order is a fraternal organization of men who love Rizal, strive to exemplify his ideals in their lives and study his life and teachings. According to its constitution, it has three degrees: Knight of Rizal, Knight Commander of Rizal, and Knight Grand Cross of Rizal—the last being honorific and awarded only to any Knight Commander of Rizal who has achieved preeminence in the Order. The latest Knight Commander of Rizal to be honored with the Grand Cross is Senator Claro M. Recto. Thus far, only nine others have been so honored:

Carlos P. Garcia, Alfredo de Leon, Manuel Linn, Juan Nakpil, Herminio Velarde, Teodoro Evangelista, Hermenigildo B. Reyes, Francisco Zamora and Gabriel Daza.

The Order has a Women's Division called the *Kababaihan Rizalista* presently under the leadership of Dr. Encarnacion Alzona, the national president. It also has a youth division called the *Squires of Rizal*. The Order, the only fraternal organization recognized and created by legislative enactment, hopes to have chapters in every province and foreign country where Filipinos reside within the near future to enable the Order to take a more prominent part in the centennial celebration of Rizal's birth on June 19, 1961. Membership in the Order is not limited to Filipinos.



*The Boss still has an Oriental struggle with the English language. Recently, welcoming a new employee into his section, he said warmly, "We are happy to have you with us. As you know, we are a little underhanded around here."*



*Surely, God does not wish that he who has less brains should think like the one who has more, and vice-versa. No one should digest with the stomach of another even if that were possible.*

Rizal to Fr. Pastells.

# Happy to be a Mason

By BRO. BART LANIER STAFFORD. III

9011 185th St., Hollis 29, New York

I am happy to be a Mason. I'm proud and thankful too, that I have been permitted to enjoy the companionship of so many of those men in my community who, as members of the Scottish Rite, have added so much to my store of knowledge regarding Freemasonry.

My Lodge is to me a second home, a home-away-from home. I wear my Masonic emblem on the lapel of my coat with a feeling of pride that is beyond any other symbol that I could possibly place there. Five years ago this May I became a Mason, a brother to every other Mason in the world. Now it is as though there was never a time when I was not participating in the work of Masonry, delighting in its fellowship, coaching new candidates in the ritual, and feeling the spirit of brotherhood grow within me. Freemasonry has given me bountiful gifts. The fraternity has given me strength and courage and hope. It has built up my morale and has increased my self-confidence. It has helped me to feel that I am a man among men, happy in that knowledge, yet humble in the realization of the many responsibilities that membership in the Craft naturally imposes upon its serious devotees.

In the fiercely competitive world of today, people generally take little time to be neighborly. They are too hurried and too harried; they are too anxiety-ridden to be able to care much about what happens to those outside their immediate circle of friends. The cease-

less quest for the dollar seems to fill far too many lives. Even the most well-intentioned of men can fall as prey to the common callousness.

It is for this reason that Freemasonry, with its teaching of love and brotherhood, is so important to those of its members who are capable of adequately absorbing the lessons that are hidden in its symbolism. Such men pull up with a start; their helpfulness, this genuine concern for the other fellow is something warm and human and wonderful in the life of the Mason. This is a side of life that may be the clearest glimpse of God that many are privileged to see. To men who first view their Freemasonry in this light, Masonic teaching comes as a revelation of truth, and they are caught and held by the velvet chains of love that can make life suddenly miraculously worthwhile and meaningful.

I am happy to be a Mason and a brother to all other Masons throughout the free world. My membership in the Fraternity is a priceless gift, my most cherished possession and most prized accomplishments. Is it any wonder, then, that it gives me the greatest pleasure to spread the good news of Masonry to all the men with whom I come in contact?

—Reprinted from the NEW AGE, June 1959, pp. 385 — 386. Used by Permission.

# Official Section

CIRCULAR No. 1

TO ALL MASTERS WARDENS AND BRETHREN  
OF THE LODGES OF THIS JURISDICTION.

Re: Annual Dues

Greetings:

We are not happy whenever a brother is suspended, and what's more, it's a great pity if it were for non-payment of dues. Yet it does happen only too often. We shall prevent this by removing its causes. What are those causes?

They are the neglect or oversight of the brother to pay; neglect or oversight of the Lodge to collect; and the psycho-natural if not financial difficulty of paying a snowballed sum of accumulated arrears in dues. How shall we remove these causes?

Each brother shall spontaneously pay his duties in advance either entirely or quarterly. If he does not, his Lodge shall compel him to do so. If this fails, he shall neither be permitted to vote nor be eligible to any office. The Tyler shall exclude from the Lodge any visitor without evidence of good standing in his own Lodge in accordance with the Regulations of the Grand Lodge.

In order that we may have nothing but vigorous Lodges and happy Masons in this Grand Jurisdiction, I am asking each Master to have this circular read on three consecutive stated meetings of his Lodge after its receipt and to enforce the same strictly.

Manila, Philippines, May 15th. 1959



## EDICT NO. 43

Whereas, the Holy Bible, in the opening and closing of the Lodge, is often handled rather roughly, opened and closed abruptly, and otherwise manipulated in a manner *incongruous* to the circumstances of object place and purpose;

Whereas, in some Lodges, Prayer is conducted in a hasty and garbled fashion without due formality and devotion;

Whereas, such improper manner in the performance of those rituals which rank among the most beautiful and solemn in Masonic character and symbolism, bespeaks lack of even rudimental understanding of the nature of our Ancient Craft;

Whereas, Prayer should be performed with earnestness, respect and sincerity, and in a dignified manner expressive of the truly religious character and sentiments of the Members of our Craft; and,

Whereas, to give Prayer in our Lodges the dignity, impressiveness and solemnity which the brethren may be guided during the Prayer;

Now, therefore, I, Macario M. Ofilada, Grand Master of Masons of the M. W. Grand Lodge of the Philippines, by virtue of the power and auth-

ority vested in me by our Constitution, do hereby

## D E C R E E

1. That every Prayer, when performed by the Chaplain, shall be said at the Altar, the Chaplain kneeling at its West side, facing East, except in the second section of the Third Degree, when the Chaplain shall kneel at the East side, facing West;
2. That during Prayer all shall stand at attention, bow their heads, and be at the sign of Fidelity—right hand placed over the heart;
3. That every prayer shall be read or recited by either the Master or Chaplain, except that in the First Degree the Senior Deacon may recite the Prayer as the candidate kneels at the center of the Lodge;
4. That in the absence of the Chaplain, the Master shall appoint a chaplain pro tempore who shall act as such until the closing of the Lodge;
5. That during the reading or recital of those portions of the Scriptures allotted to the Perambulation in each of the three degrees, when performed by the Chaplain, he shall stand at the West side of the Altar, facing East; and
6. That the Holy Bible shall be handled and closed slowly and tenderly, with all present observing complete hush and utmost reverence.

Given under my hand and the seal of the Grand Lodge, in the City of Manila, Republic of the Philippines, this 11th day of June, 1959.



## DUTIES, POWERS AND PREROGATIVES OF DISTRICT DEPUTY GRAND MASTERS

1. To visit each Lodge in his District whenever requested by any Lodge, or whenever he deems it necessary for the faithful performance of his duties. Then he shall:
  - a. Examine the books of accounts of the treasurer.
  - b. Examine the books of accounts, receipts, records and minutes of the Secretary and, if necessary, effect corrections or give suggestions to the end that the fiscal affairs of the Lodge may be kept on a business-like basis;
2. To require every Lodge, soon after the installation of its officers, to prepare and approve a budget;
3. To require the Master of the Lodge, if necessary to convene his Lodge for inspection, and report to the Grand Master if the Master fails to do so;
4. To see that every Lodge make its returns and pay its Grand Lodge dues on or before January 15th of each year, and report thereon to the Grand Master any Lodge failing to do so;
5. To see that every Lodge remit to the Grand Lodge the Home, School and Dormitory Fee of Fifteen (P15.00) Pesos immediately after a brother is raised to Master Mason--this to avoid the possibility of the amount being used by the Lodge for other purposes, and report thereon to the

grand Master any Lodge that fails to do so;

6. To make such suggestions and recommendations to the officers of the Lodge as he may deem necessary to insure full and prompt compliance with the laws and regulations of the Grand Lodge and the By-Laws of the Lodge;
7. To promote—in consultation with the Master and members of every Lodge—the holding of public functions to which the families and friends of our Brother Masons may be invited, such as on Rizal's Birthday, Masonic Heroes' Day, etc.;
8. To suggest to the Lodge to conduct a "Lodge of Sorrow" in memory of the deceased brother, if one died during the year, to which the immediate members of the family and friends of the deceased brother may be invited, such services to be held at or about the end of October;
9. To endeavor, if he should find in his District any Masonic error or any un-Masonic conduct, to correct it by Masonic means and, if necessary, to report the same to the Grand Master for action;
10. To make decisions involving routine matters, but in every case he must make sure that the provisions of the Constitution are not violated;
11. To preside over the convention of Lodges in his District;
12. To recommend to the Grand Master through the Grand Lecturer for appointment one Inspector for each Lodge to aid and assist him in the performance of his duty as District Deputy Grand Master;
13. To report to the Grand Master any Master-elect or Warden-elect who refuses or neglects to acquire proficiency within the proper time;
14. To perform such other acts as will promote the welfare of the Lodges in his District and to discharge such other duties as may from time to time be assigned to him by the Grand Master;
15. To render a report of all the transactions and other doings of his District to the Most Worshipful Grand Master sixty (60) days before the date of the Communication of the Grand Lodge of the Philippines;
16. To supervise and coordinate the work of the Inspectors and, if necessary, hold a quarterly convention of Inspectors, in the District to which the Grand Lecturer or any Grand Lodge Officers may be invited to help them in the performance of their difficult duties.
17. On official visitation to the Lodges in his District, he shall be received with Grand Honors and, for that purpose, he may wear a hat.



### DUTIES OF LODGE INSPECTORS

The Inspector of a Lodge is an assistant to the District Deputy Grand Master and, as such, shall aid and assist the latter in the performance of the following duties:

1. Visit the Lodge to which he is appointed Inspector whenever requested by said Lodge, or by the District Deputy Grand Master, or whenever he deems it necessary. Then he shall:

- a. Examine the books of accounts of the Treasurer,
  - b. Examine the books of accounts, receipts, records and minutes of the Secretary and, if necessary, effect corrections or give suggestions to the end that the fiscal affairs of the Lodge may be kept on a business-like basis, and forthwith report thereon to the District Deputy Grand Master.
2. Conduct Schools of Instruction as often as necessary for the benefit of the officers and members of the Lodge;
  3. Supervise the ritualistic work of the Lodge and see that it is in strict conformity with the work as adopted by the Grand Lodge. Impressiveness and solemnity in all work should be emphasized to the Lodge, especially during the second section of the Third Degree. In this phase of Third Degree work, the Lodge Inspector shall see to the faithful implementation of the policy of the Grand Lodge of eliminating all roughness, and make all understand that any roughness, as such is a distinct disservice to other brothers, to the Lodge, and to the Fraternity.
  4. See that proper decorum is strictly observed in the Lodge at all times;
  5. See that the Ritual is not opened at any time during Lodge work, except when reading those printed portions (Prayer, Charge, Perambulation, Aprons and Working Tools) of the Monitor by an authorized brother;
  6. Report to the District Deputy Grand Master the working condition of the Lodge;
  7. See that the Lodge prepare and approve a budget soon after the installation of its officers;
  8. See that the Lodge make its returns and pay its Grand Lodge dues on or before January 15th, and report thereon to the District Deputy Grand Master if the Lodge fails to do so;
  9. See that the Lodge remit to the Grand Lodge the Home, School and Dormitory Fee of fifteen (P15.00) pesos immediately after a brother is raised a Master Mason—this to avoid the possibility of the amount being used by the Lodge for other purposes, and report thereon to the Deputy Grand Master if the Lodge fails to do so;
  10. Examine the Master-elect, before he is installed, on his knowledge of the Constitution, Laws, Edicts and Regulations of the Grand Lodge appertaining to the government of Lodges. See that he gets a copy of the "Questionnaire" after his election and, if necessary, help him in answering the questions;
  11. Examine and instruct the Master-elect and Wardens-elect personally, before being installed, on the following work:
    - a. Conferring of degrees and lectures—
      - 1) Master—3<sup>o</sup>
      - 2) Senior Warden—2<sup>o</sup>
      - 3) Junior Warden—1<sup>o</sup>
    - b. Opening and closing of the three lodges
    - c. Reception of the Grand Master or District Deputy Grand Master
    - d. Reception and Retirement of the Flag
    - e. Transaction of business and balloting;



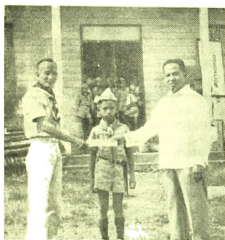
12. Issue Certificates of Proficiency to the Master-elect and Wardens-elect if they are found to be proficient on the above-mentioned work;
13. Withhold issuance of Certificates of Proficiency to the Master-elect or Wardens-elect who refuse or neglect to acquire proficiency;
14. Report to the District Deputy Grand Master any Master-elect who fails to qualify within the proper time;
15. Perform such other duties as may from time to time be assigned to him by the District Deputy Grand Master;
16. Attend the Lodge of Instruction to be given by the Grand Lecturer immediately before, during, or following, each Annual Communication of the Grand Lodge on any time the Grand Lecturer may deem proper;
17. The Inspector shall neither visit the Lodge officially nor represent the Most Worshipful Grand Master unless properly deputized by the latter in writing.

(Sgd.) MACARIO M. OFILADA  
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM  
Grand Secretary

## TENTH BOY SCOUT WORLD JAMBOREE



Wll Narciso Villapando, Master of Malinau Lodge No. 25, San Pablo City hands a check to Scout Executive Teodoro Buenviaje of Laguna to sponsor Boy Scout Lysander Azores at the 10th World Jamboree.

More than twelve thousand Boy Scouts from all over the Philippines and more than thirty foreign countries held camp on the slopes of Mt. Makiling, Laguna for their world jamboree from July 1 to 27, 1959. Over two thousand of the scouts came from foreign countries.

The press and those able to be present at the jamboree held the opinion that it was a successful project inspite of the rainy season at the time. They explained that the world jamboree, wherever it was held, was rained in anyway and the Philippines was no exception.

It is gratifying to note that many Masons helped with the preparation of delegations in local, provincial and national councils to enable the country to send more than ten thousand boys to the jamboree. Some lodges gave financial assistance to deserving boy scouts to enable them to join the jamboree.

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 Dominzu .....	1440 San Marcelino, Manila
Owner, Grand Lodge of the Phil. ....	1440 San Marcelino, Manila
Publisher, Grand Lodge of the Phil. ....	1440 San Marcelino, Manila
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Office of Publication .....	1440 San Marcelino, Manila

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Grand Lodge of the Philippines .....	1440 San Marcelino, Manila
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None	None
None	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 issue dated October, 1958:

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

Total .....

10,500  
(Sgd.) **MACARIO M. OFILADA**  
Grand Master

SUBSCRIBED AND SWORN to before me this 3rd day of October, 1958, at Manila, the affiant exhibiting his Residence Certificate No. A-0000032 issued at Manila, on Jan. 2, 1958.

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

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

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



In the August 1916 of "The Builder", a Masonic magazine, the following item is found:

"An Epistle of 1873 attributed Masonry to Satan, and declared the Evil One founded it and continued its development.

"The fierce denunciations of Pius IX are of peculiar interest to Masons, because the records of the Italian Grand Lodge show His Infallible Holiness to have been expelled from the fraternity after his election as Pope. Victor Emmanuel having been aided by Garibaldi, a 33rd degree Mason, in

overthrowing the temporal power of the Papacy and in establishing religious and constitutional liberty in Italy, was informed that the Pope, when a young man, had been Initiated, Passed and Raised in a Masonic Lodge. He therefore caused him to be tried for repeated violations of his obligations to the Masonic Brethren. Pius IX was found guilty, expelled, and the proclamation of his expulsion, signed by Victor Emmanuel, then King of Italy and Grand Master of Masons in that country, was sent all over the Masonic world."

# GRAND LODGE COMMITTEES FOR 1959-60

## COMMITTEE ON JURISPRUDENCE

MWB Antonio Gonzales	(5) Chairman
" Sidney M. Austin	(95) Member
WB Teofilo Abejo	(21) Member

## COMMITTEE ON ACCOUNTS

WB Gregorio A. Vicente	(12) Chairman
" Abundio C. del Rosario	(95) Member
" Avelino Baltazar	(148) Member

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" Sinfonso Padilla	(4) Member
" Jose T. Kamator	(26) Member

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" Hilario G. Esquerro	(148) Member
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WD Pedro B. Francisco	(82) Member
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" Domingo M. Domingo	(139) Member

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RWB William H. Quasha	(90) Member
WB Adeb J. Hamra	(69) Member

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WB Kurt Eulau	(3) Member
" Alvaro L. Martinez	(82) Member
" Hermogenes P. Oliveros	(82) Member

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" Sencido Rivera	(79) Member
" Basani G. Salcedo	(12) Member

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" Mateo D. Cipriano	(14) Member

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" Alberto Donor	(5) Member
" Gregorio G. Niduzana	(79)-(79) "

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" Manuel M. Grado	(4) Member

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" Ramon Labo	(56) Member

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" Daniel Kolipano	(79) Member
" Godofredo Rieafort	(82) Member
Filemon Asuncion	(7) Member
Nicanor G. Teodoro	(72) Member

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" Macario C. Navia	(58) Member
Emilio M. Asistores	(7) Member
Edward F. Stewart	(59) Member

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" Delfin Simbra, Jr.	(12) Member
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## \* RECEPTION COMMITTEE

WB Jose Ma. Cajucan, Sr.	(95) Chairman
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" Sencido Rivera	(79) Member
Filemon Asuncion	(7) Member
Daniel L. Kolipano	(79) Member

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" Constancio Rabaya	(95) Member
Patricio Gonzales	(12) Member

**BAD OFFICIALS**

**ARE ELECTED BY**

**GOOD CITIZENS**

**WHO DO NOT VOTE**