

The Bonifacio

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

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Bonifacio Monument

VOL. I
(NEW SERIES)



No. 3
JANUARY 1959

Published in January, April, July and October of each year by the Grand Lodge of the Philippines, Inc. at 1419 San Marcelino, Manila. Re-entered as Second Class Mail Matter at the Manila Post Office on July 29, 1958.

Subscription Rate — P1.00 a year

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The April 1959 issue will be out March 20, 1959. Articles and news items will please be sent not later than March 1, 1959.

Grand Master's Message

CHRISTMAS AND NEW YEAR

To all Lodges and Masons of this Grand Jurisdiction:

GREETINGS:— The season of the year is drawing close when throughout the Christian world the birth of the gentle Nazarene is commemorated by his followers by endeavoring to put into practice, for a short space of time at least, some of the things that He preached and practised while He was walking this earth. To the Mason, this observance is like a commandment, and this spirit I sincerely hope our Brother Masons in these beautiful Islands will celebrate Christmas.

There is so much distress to be relieved, so many tears to be dried, and so many hearts to be gladdened and cheered that the field for applying our Masonic teachings is a vast, inexhaustible one.

And a week after the day set aside to commemorate the birth of the Christ Child, a New Year will dawn and we shall be offered, still concealed by the veil of the future, the gifts in store for us during the year of Our Lord nineteen hundred and fifty nine, the good with the bad, the sweet with the bitter.

I wish all my Brethren in Masonry in these Isles and in the rest of this world a Merry Christmas and a Happy and Prosperous Year. May Christmas find them surrounded by beloved and happy beings, in good health and prosperous, and imbued with that spirit that is Christmas. May the year nineteen hundred fifty nine bring to all Freemasons withersoever dispersed happiness and good fortune, and to our revered institution, progress, honor and glory.

Again, to each and every brother, a Merry Xmas and a happy and prosperous New Year.

Sincerely and Fraternaly,



Grand Master

Manila Philippines
December 1958

Editorial Section

There appeared in Cabletow Vol. IV, No. 1, dated June 1927 "The Masonic Editors Vow," which we wish to re-affirm and suggest that it be the guide of all editors of masonic organs, in our Grand Jurisdiction be this of appendant bodies, subordinate bodies or personal writings.

THE MASONIC EDITOR'S VOW

I am firmly resolved: to write only that which is clean and true and for the best interest of the Craft; to endeavor to instruct and enlighten the readers of my paper; to let brotherly love, tolerance, and charity guide me in my judgment of persons, things, and events; to be temperate in expression, show fortitude under attack, display prudence in dealing with questions of moment, and endeavor to do justice to all, whether friend or foe.

I will not mock or belittle that which others firmly believe to be right, just, and holy, nor will I hurt the feelings of any person, great or small, if I can help it.

I will not allow my judgment and policy to be influenced by mercenary interests, but will proceed without fear or favor and prefer honest poverty to ill-gained affluence.

Towards my colleagues of the press I will ever be courteous and honest, abstaining from borrowing their thoughts and ideas and copying their work without giving due credit in each case, and I will do all I can to bring Masonic journalism to that high level which it should and must occupy.



Our Cover Picture — The Bonifacio Monument at Grace Park, Caloocan, Rizal. With pride we wish to point out that this monument took seventeen years to realize. And Masons had a great part in its erection. Six men calling themselves "Hermanos de Bonifacio" dreamed of it; made plans to raise ₱130,000. That was on May 15, 1916. Most Wor. Dro. Teodoro Kalaw drafted a bill to raise the money from school children. After two fund drives, only ₱42,518 was raised. Gov. Dwight Davis had a law passed appropriating ₱79,000 in the national budget of 1927.

In 1929 a contest was held for the best design. Guillermo Tolentino, the emi-

nent sculptor, won the first prize. The judges were: Andres Luna de San Pedro, Vicente Francisco, Tomas Mapua, all Masons. The site was selected by Most Wor. Dro. Rafael Palma, PGM. The four panels depict phases of the revolution. The monument was dedicated on November 30, 1933.

The original six hermanos: Guillermo Masangkay, Ladislao Diwa, Isaac del Carmen, Pio H. Santos, Aurelio Tolentino, and Lorenzo Martinez.

Wanted: Masons who can dream a monument to be erected at the south approach to Manila to commemorate the Four Freedoms depicted in Philippine life.

Our Unfinished Task ---

Wor. Bro. JUAN NABONG, P.M.

In the stated meetings of the Filipino Masons in Madrid, it was their practice to have lectures delivered by some of their members. Among the outstanding Filipino Masons in Spain at that time were Jose Rizal, M. H. del Pilar, Lopez Jaena and several others who gave enlightening lectures on Filipino struggles for freedom against tyranny and oppression in their native land. The lofty and noble principles of Masonry were discussed with dignity and wisdom. Thus the lodge meetings were always of great interest to the members. According to Teodoro Kalaw in his instructive book "Philippine Masonry", the "meetings were feasts of patriotism and masonic apostleship; a marvelous communion of ideas and action, spirit and matter. Never did lips utter such eloquent appeals in the name of a universal brotherhood of all men as were heard at those gatherings. Never could Masonry have a more noble or more chivalrous objective." In one of those meetings, M. H. del Pilar gave a lecture which has remained a classic. We wish to quote a portion thereof as follows:

"You will pardon me if I recommend a few brief remarks to the condition of the Filipino youth taking an active part in our task. Those of us who were born in that archipelago, who were educated under the stupifying influence of religious fanaticism and who inherited the superstitious traditions of Catholic Spain, all, or almost all, carry the original sin of condemning Masonry without knowing what it is. It was depicted to us as an impious institution, and so we judged it to be. Now since we have

seen the light in the Masonic temples, since we have grasped the truth and are aware of the beneficent influence that Masonry's redemptive work has brought about in the regeneration of humanity, work which have leavened inactive and freed enslaved minds, we owe a debt of gratitude to the Fraternity and we have an obligation to vindicate Masonry against the unjust charges voiced in our country, we must proclaim and make clear to our countrymen the true nature of its high mission and the great good it has accomplished.

"It is impossible to perfect humanity without the complete individual freedom of man. Masonry represents the universal protest against the ambition of tyrants. It has become axiomatic in the Philippines that the Governor-General is the tool of the friars. A long and sad experience has taught us that the policies of the government there are formed in the convents of the friars and when the Governor-General speaks it is but a decision coming from the friars. As the convents are the main enemies of all liberal aspirations, I need not tell you the fate of Filipino freedom in the hands of those priests in charge of Philippine affairs."

Thus, because of the repressive conditions in the Philippines the Filipino Masons in Spain concentrated their efforts in seeking for reforms in the government of the archipelago. They petitioned the Spanish authorities to give them a good democratic government, a good administration which gave justice to all; they asked for representation in the Spanish parliament; they asked that the Philippines be given the same rights

and duties as other Spanish provinces. They sought for an honorable place for their people, free and prosperous where justice and liberty would shine in full splendor. They were noble and inspiring principles but alas, the Philippines controlled by fanaticism and ignorance at that time was not the place for them.

The friars were alarmed at the growing movement for freedom of the Filipino Masons in Madrid. In 1893 they sounded the alarm that if the movement was not stamped, the Philippines would be lost to Spain and they would lose their precious Paradise. Persecution of Masons in the Philippines was then systematically carried here, culminating in extreme cruelty in 1895. Mabini reported to Del Pilar that the government had ordered the arrest of all Masons residing in Manila, the only ones that were still holding meetings, wrote a communication to the Grande Oriente Espanol saying:

"Not only the most ruthless persecution is being preached by our eternal enemies, but our complete extermination, regardless of the means employed. Masons here are being subjected to unjustified banishment and are being dragged by force from their homes and transported to unhealthy and remote regions. Home, man's most sacred sanctuary, means nothing in this country if it happens to be the home of a Mason or of his kin."

Thus we see that in the Philippines, historically, the fight for freedom and liberty has always been closely linked with Masonry. Even during the American occupation, those who led in the fight for independence were Masons. Such national leaders like Quezon, Roxas, Palma and others, were leading figures in our efforts to get free. On the other hand, the institution in the

Philippines which has always been against nationalism is the Roman hierarchy. This ecclesiastical power was instrumental in the execution of our martyrs Fathers Burgos, Gomez and Zamora and our national hero Dr. Jose Rizal. The oppressions and the persecutions were always due to its influence and power over the State.

Recent events have shown that notwithstanding our independence, the influence of the Roman hierarchy is growing stronger everyday. It will require the constant vigilance of all liberty-minded Filipinos to watch, lest the liberty which our forefathers have fought so hard to obtain, might be lost by us by default. A prominent Catholic lay leader stated publicly in the papers that the Roman Church considers Protestantism and Freemasonry as errors, and his church will fight them till the last syllable of recorded time. This statement is a true and faithful confirmation of a historical fact all over the world and by events which have happened in the Philippines. Wherever we see the Roman hierarchy in power and authority, especially in those countries where the Roman Church and the State are united, there Protestantism and Masonry are restricted if not prohibited. This is now true in Spain and Portugal as well as in some countries in South America.

In the Philippines, it is becoming increasingly evident that in national offices, it is almost impossible for any Mason or Protestant to be elected to public office because of the restraining influence of the hierarchy. Even in the Cabinet of the President of the Philippines, it is very hard for non-Catholics to be appointed. In the last election the Roman hierarchy participated actively in the campaign and oftentimes candidates for national offices in

their extreme desire to win, set aside their self-respect and honor as Filipinos by passing at convents or churches in order to kiss the hands of the priest or bishop and secure his help in the election as if the votes depended upon the choice of the church and not upon the will of the people.

The reason for the vehement opposition of the Roman Church to Masonry is due to the fact that this organization does not subscribe to the establishment on earth of a community of faith and obedience which is the main objective of Romanism. According to H. G. Wells, famous historian, under this community, everybody has the same faith and members are subject to non-participating obedience. No one participates in the running of the community as this is handled exclusively by the hierarchy under one man, the Roman pontiff. The members have no voice whatsoever. What the pope says is the law and is considered as the infallible voice of God. No one is wise enough or good enough to make his own intelligent choice. His task is only to follow and obey.

Masons on the other hand, believe in the establishment of a community of participating wills, wherein, after being enlightened on a certain matter, every member is free to decide according to the dictates of his conscience. This is the reason why they insist on a government of the people, by the people and for the people. In this community there is equality, liberty and fraternity. This is the reason why Masons believe in a democratic form of government, with a public school system, the complete separation of the Church from State and the freedom of worship and conscience. Romanism on the other hand is against all these great principles as it insists

on having people controlled under only one faith and subject to only one man-rule.

The policy of giving all power and control whether temporal or spiritual in the hands of one man did not begin with Jesus Christ whose doctrine was to make man free. The doctrine of absolute dictatorship was started by the bishop of Rome in the sixth century when the worldly power which was rejected by Jesus Christ from the hands of Satan was gladly accepted by his alleged Vicar here on earth.

Satan once offered Christ authority over all kingdoms of the world and the glory thereof, if He would but acknowledge the supremacy of the prince of darkness over him. Christ rebuked the presumptuous tempter and ordered him to depart. But Satan found a willing subject in the bishop of Rome who wanted pomp and power over everything else. Pope John XXII in *Extravagantes*, title 14, chapter 4, column 153, entitled "Declaramus," assumed as his title, "Dominum Deum nostrum Papam," or "Our Lord God the Pope." Popes have held that they had temporal and spiritual authority over all men. They claimed that the word of the Roman pontiff was the word of God himself. A deviation from his will was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Taking advantage of the ignorance and credulity of the people, innocent believers were required to make long pilgrimages, acts of penance, the worship of relics and images, the compulsory erection of churches, shrines and altars, the payment of large sums to the church so that thru the mediation of the pope, they could allegedly appease the wrath of God or to secure his favors. Added to these false doctrines, Pope Gregory

VII in the eleventh century proclaimed the perfection of the Roman Church. He declared that the church had never erred, nor could it ever err. He claimed the power to depose emperors, kings and rulers and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decision of all others.

This ruling of absolute temporal and spiritual power was demonstrated when he excommunicated the German Emperor, Henry IV. For presuming to disregard the pontiff's authority, Henry IV was excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged to rebel against him by papal mandate, Henry IV felt the necessity of making his peace with the imperial pope. In company with his wife and a faithful servant, he then crossed the Alps in midwinter, that he might humble himself before the autocratic pope.

What a contrast to Jesus Christ of whom this Pope considered himself to be the Vicar. Christ said that his kingdom was not of this world and that he appeared before men as that of a humble servant but this Vice-Regent on earth sat on an imperial earthly throne with three crowns over his head and claiming to be the Father of Kings and princes and the Guide of the world.

Upon reaching the castle where Gregory had strategically withdrawn, Henry IV was conducted without his guard into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in tattered clothes, the contrite emperor awaited with great humility the pope's permission to come into his august presence.

Not until poor Henry had continued fasting for three days and making hum-

ble confession, did the imperial Roman pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the Pope before resuming the insignia or exercising the power of royalty. Pope Gregory, thereafter, drunk with power over his temporal triumph boasted to all and sundry that it was his duty to pull down the pride of kings.

Thus the spiritual pope became the world's temporal despot. Kings and emperors bowed down to the decrees of the Roman pontiff. The powers of the Church and State were subject to his control. The destinies of men, both for the present and for eternity, seemed to be under his hands.

That period of absolute power of the bishop of Rome was called the Dark Ages in history because it was the age when ignorance, fanaticism and bigotry prevailed everywhere. Satan never seemed to have had more complete control over the hearts and minds of men than during the Dark Ages. As no monarch or potentate would dare challenge the authority of the pope, it seemed that the future of mankind was indeed hopeless.

But the Great Architect of the Universe would not allow Satan to rule over his creatures thru the Roman pontiff. The great change came when a poor, unknown monk in Germany by the name of Martin Luther, after his eyes were opened thru the reading of the Holy Bible, challenged the practices and doctrines of the Roman Church claiming that salvation came only thru faith and not by penance or the purchase of indulgences.

With great wisdom and spiritual power, he exposed the errors of the church and declared them to be contrary to the words of the Gospel. The chal-

lence of Martin Luther came like the explosion of an atomic bomb to all Christendom. It demolished and pulverized the false doctrines of the pope with one fell swoop. In spite of the use of threats, excommunication and stealth, Martin Luther did not recant his charges and a great portion of the then Christian world rallied to his cause and the Reformation broke the power of the Roman pontiff. Since then, emperors, kings and princes, one after the other declared themselves free from the power of Rome. The gospel of truth spread with rapidity in western Europe. Finally in the wars that followed up to the end of the eighteenth century the French Army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was afterward elected, the papal hierarchy has never since been able to wield the temporal power which it possessed.

Steadily and surely thereafter the darkness of fanaticism and superstition was dispelled in countries where the Reformation was accepted and the Holy Bible was made the sole basis of the rule and guide of faith of millions. Everywhere, freedom and liberty, peace, and progress and prosperity reigned in those countries where the power of the pope was broken. Up to the present those countries which broke away from the power of Rome are the most progressive, prosperous and peaceful in Europe. The light of truth has freed them from darkness, superstition and fanaticism so characteristic of those countries where the Roman pontiff holds ecclesiastical power.

In the Philippines, however, because of the rigid control of the church, the Reformation movement was not introduced. It fell upon Masonry to undertake the task of planting the seeds of

truth and freedom upon the hearts of the people. The Filipino Masons were the volunteer soldiers of liberty, freedom and independence, and it was upon their struggles and their blood and those of other freedom-loving Filipinos that we enjoy the liberty and freedom that we now have. In that freedom crusade, Rizal was the great leader martyr and consummate apostle. His two books *Noli* and *Fili* proved to be the dynamite that shattered the power of the ecclesiastical authorities in the Philippines. Wherever his books were read, they set the hearts of the Filipinos on fire for liberty. His books were highly treasured and became the gospel of freedom for the Filipinos. Altho their possession and ownership was strictly prohibited, the people kept them as precious gold. During the revolutionary period our people did not live on bread alone. Their daily food was the freedom, the liberty and the independence of their country. For these principles, they were willing to suffer and even to starve and die happily.

The martyrdom of Rizal and the shedding of his blood furnished the fire that finally rose up to overwhelm the power of Spain in the Philippines. Two great Masons led the people in the fight for freedom and independence namely, General Emilio Aguinaldo who led the revolution and Apolinario Mabini who was the brains of the revolution.

It is clear however that although the power of Spain has been forever broken in the Philippines, the ecclesiastical power and influence of the Roman hierarchy has remained, becoming stronger than ever. They were able to do this when they placed patron saints in every town during the three centuries that the friars ruled our religion here.

Every municipality was given a patron saint who happened to be an alien priest or religious woman. The people altho ignorant of the life of their alien patron saints were required to celebrate their anniversaries in the form of a big town fiesta when their wooden images were pulled in a long procession lighted with candles and profusely smoked with incense. Our people instead of holding celebrations to commemorate the anniversary of our heroes or martyrs, held an annual town fiesta in honor of the patron saints which always resulted in the bankruptcy of the people. All these saints have come from Europe. There is not a single Filipino saint notwithstanding that the Roman Church has been here for four centuries now. This is true because one of the alleged articles of religion of the friars in the Philippines with regard to Filipinos was the following:

"The Filipino is a good Christian, a mediocre acolyte, an incompetent co-adjutor or assistant parish priest, utterly incapable to be a bishop, much less a cardinal and totally impossible to be a saint." Thus the friars kept the Filipinos as hewers of wood and drawers of water and carefully indoctrinated them with an inferiority complex and an ecclesiastical colonial mentality. According to Senator Lim, the friars during the last 400 years have never allowed a single Filipino priest or nun to be the head of a religious corporation in the Philippines of which there are 34. The members of one of these religious corporations have made a vow of poverty and self-denial but this corporation in the Philippines is allegedly the richest religious corporation of the Roman Church in the whole world today. The Filipino priests have always been kept down, placed in small parishes and made to occupy inferior positions. They

are so pressed down that the son of one of our great presidents left the career of priesthood perhaps because he discovered that there is absolutely no future for Filipino priests in the Philippines.

Because the Filipino priests have always been held in low positions and were never allowed to rise up, we see the shameful spectacle of about 18 million Catholics in the Philippines without a Filipino Cardinal, whereas India which has only three million Catholics has a cardinal, China and Uruguay have also three million Catholics each and they each have a cardinal. The case of Fathers Burgos, Gomez, and Zamora who worked for the Filipinization of the parishes is a tragic evidence of what they do to Filipinos who desire to rise above mediocrity in their own country. For advocating that big parishes be nationalized, they were falsely accused and executed.

That this ecclesiastical power is still in full control and influence today, we have the recent case of Father Hilario Lim who was expelled by the Jesuits because he was one of those who advocated the nationalization of the heads of Catholic schools. Up to the present, Filipinos who advocate nationalizing positions in the Catholic Church are always punished. Take the case of Father Joaquin Jaramillio who courageously urged the passage of the Noli-Fili bill last year in Congress while it was being discussed. What did alien friars do to this unfortunate Filipino priest? He was deprived of his ministerial faculties in the archdioceses of Manila and Vigan. He was banned from celebrating the Holy Mass anywhere, from preaching, from hearing confession and administering other sacraments. The Philippines is the only place in the whole world today where

nationals in the Catholic Church occupy inferior and lower positions to the alien friars. In Spain the heads are Spaniards, in America, Americans, in Canada, Canadians, in France, French, and so on, but in the Philippines, the heads have always been aliens.

We have been taught by this hierarchy to belittle ourselves in religion so that we should always prefer the alien friars or priests to our own countrymen. A well known feature writer of the Philippines Free Press writing on the subject "A New Look at the Philippines," last November 1, 1958, made this surprising indictment:

"Filipinos are probably the only people in the world who are ashamed of their country, who show contempt for anything if it is their own. They take a perverse delight in devaluing the Philippines. If it is Filipino, it is no good."

The above is true because for 400 years the friar priests have taught us to have a colonial mentality. This is especially true in religion where we are very submissive and obedient and are taught to fear pastoral letters, excommunications or sermons of the priests. For this reason our religion has always been colonial, our education is colonial, our history is colonial and even our economy is colonial. Four hundred years of ecclesiastical colonialism have made an indelible mark upon our customs and way of life. We look at everything from the colonial point of view. The ecclesiastical colonial mentality is so strong among certain types of parochial-minded Filipinos that they even have a History of the Philippines for Catholics. The major theme of this book is fulsome praises for the Spanish missionaries who allegedly came to the Philippines to bring us the cross. We were crucified on the cross all right

while the said missionaries have always been living in luxury, comfort and wealth among us up to the present. The friars are made to appear as angels of light and salvation while Filipino patriots who resist them and who fought for the freedom and liberty of the Philippines are made to appear as anti-Catholic, misguided rebels, heretics and filibusters.

Why are we narrating these things? Are they of any relevance to the welfare of our native land? Yes, they are of vital importance to every Filipino. Yes, our freedom and liberty are the only things that count. So long as we are not absolutely free from religious alien control, fanaticism, bigotry and intolerance, we can not develop our God-given faculties. We want to see a Philippines according to Teodoro Kalaw, "under a government that neither condemns nor persecutes but rather encourages and helps those who work for the benefit and progress of humanity; that the ideal life is that in which nobody interferes with the beliefs of others."

This is our unfinished task. Freedom is our main business and liberty is our goal. The building of a national edifice which is founded upon truth, equality and liberty is still far from completed. There is a dread possibility that if Masons and other liberty-minded Filipinos would relax their efforts in the noble work started by our heroes during the last hundred years, the Philippines might return to the conditions of the friar rule when ecclesiastical corporations hiding behind the cloak of religion governed the destinies of our people. Our task is to resist and fight all encroachment upon our freedom whether temporal or ecclesiastical. Let us then as true lovers of liberty continue the work of those who died during the night.

Our Senior Grand Warden

No man or Mason has served in the educational system of the Philippines longer than our present Senior Grand Warden. Rt. Wor. Bro. Luther B. Bewley arrived in the Philippines as a contract teacher in 1901 and served from December 20, 1901 as a classroom teacher, school principal, and supervisor until 1909 when he was assigned as Division Superintendent in Ambos Camarines, (now two provinces, Camarines Norte and Camarines Sur), serving as such until 1914. That year he was assigned to Manila as City Superintendent and in 1916 was made Director of the Bureau of Education.

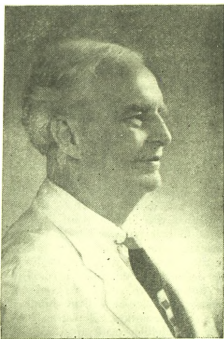
In spite of complete Filipinization when the Commonwealth government was established on November 15, 1935, Bro. Bewley was requested to remain as Director of the Bureau until June 1, 1938 when he was appointed Adviser on Education by the late Most Wor. Bro. Manuel L. Quezon. Bro. Bewley has served as Malacanan Palace Adviser on education until June 30, 1954 when he was finally retired by the Philippine Republic.

Bro. Bewley served as a member of the Board of Regents of the University of the Philippines from July 1, 1919 until June 1, 1938; member of the Board of Directors of the American, and later, the Philippine Red Cross from August 1, 1919 until November 1947; of the Board of Directors of the SPCA for approximately forty years, and member of the Textbook Board from 1919 to 1947.

During the Japanese Occupation, Bro. Bewley was interned in the University of Sto. Tomas. While imprisoned, he was made Dean of the College of Education of the school established

for interness on the campus of Sto. Tomas University.

Bro. Bewley's life as a Mason began in Cebu when he was initiated and entered apprentice in April 1914 in Perla del Oriente Lodge there. He was passed to the degree of Fellowcraft in May and on June 10, 1914,



Rt. Wor. Bro. Luther B. Bewley

he was raised to the Sublime Degree.

In Manila, when Southern Cross Lodge was organized in 1915, he demitted from Perla del Oriente and became a charter member of Southern Cross. He passed through the chairs and was elected Worshipful Master in 1918.

(Please turn to page 99)

All God's Children

Delivered By W'or. Bro. William H. Quasha at the annual Communication of the Most Worshipful Grand Lodge of the Philippines.

Most Worshipful Grand Master, Grand Officers of the East, and Members of the Grand Lodge:

My subject is, "All God's Children." We are all God's children. This makes all mankind brothers. But as any child can observe, man does not now, nor has he been accustomed, when acting in groups, particularly when acting in nations, to treat his fellow man as a brother. In fact, history is little more than a record of man's inhumanity to man. It is no wonder that everyone everywhere, including the greatest and the lowliest, is concerned as to what will happen if Mr. Krushchev and the other killers in the Kremlin suddenly decide that they need a war in order to keep themselves in power.

Come now, in these days of Sputniks and Jupiters, an old man, a famous philosopher, English by nationality, a self-appointed citizen of the world, a pacifist from way back, Bertrand Russell, who from under his mane of gray hair advises and counsels us to capitulate to Russia. He admits that this is distasteful to free people, but he says it is certainly preferable to the virtual destruction of mankind which appears to be a certainty if war were to break out between free men and the communists. Philosopher Russell's thesis is this:

One: mankind has been repressed by conquerors before. Two: Genghis Khan, as ruthless as he was, could not and did not destroy everyone. Three: Khan's nephew, who assumed the reins

after Khan's death, turned out to be quite a good chap. Four: even if we surrender to Russia, strife will be eliminated in due time, and better leaders will come from Russia. Five: people will gradually throw off their shackles and will eventually regain their freedom. Six: and most important, there will be no mass destruction.

This a very palatable proposition to some people, especially to the communists. Also, the so-called neutralists will probably find this thought enticing.

The question which we must face as individuals, and it is my opinion that it is time that we face this question as an organization, is: what is best for all God's children? To answer this question it is necessary to indulge in introspection. Are we prepared to get down on our knees before the onslaught of these international gangsters who have, by conquest, subversion, treachery and device, enslaved hundreds of millions of people, reduced them to the level of animals, coolly murdered millions who opposed their will? Shall we, in the interest of national and international survival, make the sacrifice and surrender to the communists or shall we resort to every possible means of defense and meet force, if necessary, with counter force?

Before trying to answer these two questions on a philosophical basis, I propose that we take stock of the facts at hand.

First, I question whether Philosopher Russell is correct in his assumption that the free peoples are necessarily going to lose the struggle for military su-

priority. The United States is spending billions of dollars to see that this does not happen. England is also involved in a great deal of development work. The point is that despite Russia's frequent avowal that she has now surpassed the United States in the scientific field, it should be apparent that these are but self-serving declarations on her part. The Kremlin knows that before any communist missile reaches a target in the free world, the very forces of hell will be unleashed against the Russian homeland. Russia, in violation of an international understanding—and incidentally when it comes to violating agreements, Russia is really outstanding—sent forth into space a satellite without giving due warning to the other before making such an experiment. It was generally conceded that this was a great propaganda victory for Russia. But how temporary and how stupid that victory turned out to be!

Why do I say that it was stupid? This is the International Geophysical Year—a year during which all mankind is dedicating itself to scientific achievement. If Russia had, in accordance with the agreement, said, "Let us all endeavor to fire a satellite," This would have been less dramatic and certainly less surprising. But Russia would have gained a real propaganda victory. By following this procedure, Russia might have convinced some people of its sincerity. On the contrary, Russia has made it clear that even in the field of scientific endeavor, her word is worthless. So can we say that the Russians were clever? I think not. All they did was to convince thinking people of what was already clear to many of us—that Russia cannot be trusted in any department whatsoever.

Now why do I say that their propaganda victory was temporary? It did not take the United States long to fire two satellites. Moreover, the Russian success inspired and impelled American scientists and military people to redouble their efforts to conquer space, and it has now been demonstrated that although there are certain technical problems involved in putting a sphere into an orbit around the earth, still that can be done if you want to expend the time and effort. So although Russia can claim to be the first to launch a satellite, its priority is largely based upon the fact that it was very sneaky about the whole affair. It is also obvious that had America been of similar mind and tendency, she could easily have hastened her own program and put one up there ahead of Sputnik.

The first point therefore can be concluded with this: Russia is not ahead militarily and furthermore there is no likelihood that America will permit Russia to get ahead and stay ahead.

The second point, which is factual in nature and which we ought to assess before proceeding philosophically, is whether Russia can be expected to gain a temporary military advantage sufficient to enable it to gain a quick victory over the free nations. Every military man will tell you that every war is finally won by the foot soldier. This means that total conquest can be accomplished only by a nation that can move a substantial body of troops over great expanses of water. The logistics involved entail the use of a navy, because although it is possible to move bodies of men by air, it is impossible to move everything they need to conquer large geographical areas without the use of ships. The Russian Navy has a long way to go before it can match the

strength of the combination of the United States and British Navies. It is not my purpose to give a technical treatise on the comparative striking and defending power of the armies, navies and air forces of the free nations as compared with those of the communist powers, but I am convinced, and I am sure all of you know, that even though Russia might feel that it had a temporary military advantage in some departments, it would realize that from the overall viewpoint, its superiority in aggregate military strength would not be sufficiently great to enable the Russians to be sure of victory.

The second point can be concluded in this way: even though Russia should gain a temporary military advantage in one department, it would be most difficult for her to gain an overall advantage in all departments. In short, there is no likelihood that Russia can gain such an overall military advantage so as to enable her to win decisively. Or stated otherwise, Russia knows that although she might win the first battle, she never could be sure that she would win a total war.

The third practical point overlooked by Philosopher Russell, intentionally or otherwise, is the fact that although Russia counts amongst its allies several satellite countries such as Hungary, Poland, East Germany, Yugoslavia, Czechoslovakia and Rumania, there are numerous soft spots in those countries. In fact it is known that there are pockets of friction and discontent within many of the Soviet Socialist States, as, for example, in Lithuania and in Latvia. It must be remembered that Russia is far from a homogenous country. There are in Russia over 100 nationalities. Although the average Russian is reported to be a lover of his home-

land, still there are millions of people in Russia who resent communism and would welcome its overthrow. If there are Russians who hate communism, it must be remembered that in Hungary, in Poland and in other satellite countries, there are millions who not only hate communism but who also hate Russians. Most of us recall that the Bolsheviks were able to enforce the collectivist system of farming only after they murdered 10 million Kulaks. Even though more than thirty years have passed, there are people in Russia who have not forgotten this. The revolt in Hungary is still fresh in our memories, and recent photographs coming out of Hungary indicate that the people are still smouldering from the brutal manner in which their revolt was crushed by Russian military might. And when Mr. Khrushchev in recent days went to Hungary and told the Hungarians with blunt temerity that their heroic revolution was merely the work of reactionaries, every self-respecting Hungarian must have seethed inside. Of course, all that any Hungarian can do at the moment is to swallow these lies. But if Russia were to make the mistake of engaging in a war, there is little doubt that all of the enemies behind its lines would quickly seize the opportunity to sabotage its military effort. Of this much we can be sure: the Russian leaders are not complete fools and are undoubtedly aware of this possibility. The third point may therefore be summed up thus: even though Mr. Khrushchev might want to start a war to stay in power, he must know that if he does so, he is sealing his own death warrant.

The pragmatic situation adds up to the conclusion that Russia will not employ all other means in her attempt to

destroy free nations by any technique which a malevolent mind can devise. It is well-known that communist agents are busy creating disturbances within the borders of every nation. We can also be certain that Russia will never relax its efforts to dominate all small nations either through subversive means, if possible, and by military means, if necessary. Wherever there is weak and dishonest government, it is a certainty that the communists will help to pull the rug from under the existing regime in order to set up their own puppets in office. But that is a far cry from the type of warfare which Philosopher Russell envisions.

The final question is whether there is an idealistic basis which can justify Russell's proposal. Or stated otherwise: Is communism what God's children are yearning for? From our point of view, sitting as we do in the periphery of Asia, we are in an excellent position to evaluate ideologies and systems and to judge what people really want.

You know, there are people who are telling us that the children in the East want one thing and that the children in the West want something else. Who started this business of East and West? What basis exists for arbitrary division and classification of peoples into two areas, the East and the West? This is a very significant point and I propose to examine it, for without such an examination it is impossible to comment intelligently upon the fundamental issue we are presently discussing. I think it is important, because there is a current notion existing in many quarters—even amongst intelligent and well-educated people—that (a) the population of the world can be divided in two groups, the East and the West, and (b) that the people of the

East want something different from do the people of the West or *vice-versa*. And it is not going to satisfy the stereotyped mentalities, who would rather put labels on people than strain themselves by exercising their minds, for us merely to say that people are fundamentally alike and that they all aspire to the same basic goals. To convince the persons who make a hobby of differentiating between the East and the West, we have to delve a bit below the surface.

First, we must ask what is "East" and what is "West?" There was a time when "East" meant Asia and the Middle East and "West" meant the Western Hemisphere and Europe. But in current political parlance the "West" is supposed to include the nations of the North Atlantic Treaty Organization and the "East" is supposed to represent the countries behind the bamboo and iron curtains. But that description fails because the members of the Southeast Asia Treaty Organization and the members who subscribed to the Bagdad Pact are all eastern nations and they are allied with the West. Is it not ridiculous, therefore, to refer to the free nations as the West when in fact a great part of the Allied strength is to be found in Asia? Is it not therefore reasonable to state that all references to Russia and its partners as the *East* should be stopped and that henceforth we ought to refer to them by the one exclusive term which fully describes them, and that is, *communists*? That is what they say they are. Therefore, let us refer to them by that title. Actually, there is a very subtle point involved in all of this. I suspect that the communists love to use the terms "East" and "West." For by wearing the cloak of the "East" they have been

enabled to identify themselves with Asia. And what is their purpose?

The Russians have tried to put themselves in a position of being the champions of freedom in Asia. Are they the true friends of the fighters for freedom? Nothing could be farther from the truth! They are no more champions of freedom in Asia than they are champions of freedom within their own country. They use force to dominate wherever they are, and they are not at all concerned with the legitimate aspirations for freedom which exist throughout the world.

There is no people on the face of the earth that does not yearn for freedom, and those nations in Asia which have sought independence from foreign rule have done no more than follow the natural inclination of all God's children for self-determination. But as our great Brother and lamented hero, Jose P. Rizal, has informed us, it is not sufficient for a nation to overthrow foreign tyrants, because there are many of the homegrown variety as well who would seek to stratify society into ruling and dependent classes. It makes no difference, for example, to the average Hungarian whether the ruler is Mr. Kadar, a Hungarian tyrant. Even though Mr. Kadar is a Hungarian, he is still a tyrant and the average Hungarian has no freedom. And the situation would not change very much for the average Hungarian if Mr. Kadar were substituted with a Russian commissar. So when Russia, through the use of force, places a puppet ruler at the head of a nation and then proclaims that it has freed the inhabitants of that nation from domination, it is merely a question of calling black white and white black, because it is just the opposite of the truth. In other words, it is

an absolute lie.

And so it is an absolute falsehood to think in terms of the world as being divided into the East and the West. In Asia, the two dominant nations today are communist Russia and communist China. There is absolutely no similarity between the philosophy of communist Russia and communist China on the one hand with that of the freedom-loving peoples in the Philippines, in South Korea, in Taiwan, in Japan and elsewhere on the other. It is therefore dangerous to talk of the "countries of Asia" without specifying what countries we are talking about.

Ambassador Carlos P. Romulo has been making brilliant speeches in the United States in which he has referred to the aspirations of the peoples of Asia. I think Ambassador Romulo has made a great contribution to American education by his opening the eyes of Americans to the multitude of problems which exist in Asian countries. But there is a great peril in using the word "Asia" too loosely, because although the Philippines is an Asian nation from the geographical point of view, yet from the points of view of religion, ideals, politics and military security, it has, and we hope, always will identify itself with the United States of America.

Freedom for the Filipinos is no longer a question of philosophy. It is a very practical matter. The Filipinos fought and died for freedom for 400 years. This archipelago has been drenched with blood from its northern to its southern extremities to prove that the people of this country prize freedom above life itself. This experience has not been shared by many other nations in Asia. Yes, there have been struggles in other Asian countries, but never has the people of a nation in Asia

tought with such consistency and with such determination in order to convince the world that it would never bear a foreign yoke while there was yet breath left in its people. Not only are the Filipinos not going to tolerate foreign domination, but they have no aspiration to dominate any other nation. And it is this feature which ties the Philippines to its allies and distinguishes it from the communists. These points, my brethren, should convince everyone who uses the term "Asia" too loosely not to confuse the Filipino aspirations with the so-called yearnings of some other countries in Asia, particularly Russia and Red China.

We are now ready to hearken back to Philosopher Russell's proposition, and now to answer the question whether there are amongst the free nations of the world enough of God's children who are willing to sacrifice their freedom to the Russian sickle of tyranny.

Incidentally, my brethren, perhaps you have been wondering what makes Bertrand Russell think the way he does. Why is it so simple for him to accept

communism? The secret is that Bertrand Russell does not believe in God. And since his reliance is entirely upon the ability of man to find his own salvation, Russell, despite the brilliance of his mind, has failed to learn the truth. The fact is that we are all God's children, and that we cannot look up to any nation which depends merely upon man's alleged efficiency. We can regard that nation only with pity and compassion but not with respect. And our final answer to Mr. Russell, and I hope of every Mason whithersoever dispersed, is this: We are all God's children, Mr. Russell, and therefore we cannot accept any system, any nation or any ruler who will try to make our children communists. We will meet communism, whatever its form, spiritually and physically and with all the strength at our command. We will live for freedom and will die if necessary to protect it. These are our principles and by these we are bound in brotherhood with each other and with all God's children throughout the world.



NEW BETHEL OF JOB'S DAUGHTERS

Word has just been received that the Supreme Guardian Council at Berwyn, Illinois, has approved the organization of a Bethel of Job's Daughters in the Greater Manila area. The new Bethel, temporarily designated "Bethel U. D., Philippines," will meet in Plaridel Temple.

Mrs. Sylvia K. Benedict, Supreme Guardian, will fly to Manila on Feb. 14, 1959 to institute the new Bethel. Eligible for membership in the Order are girls between the ages of twelve and twenty who are daughters, sisters, grand and great-grand daughters, nieces and grand-nieces of Master Masons.

ASISTORES IS GRAND LODGE PUBLIC RELATIONS OFFICER

Wor. Bro. Emilio Asistores, PM of Biak na Bato Lodge No. 7, was recently appointed Public Relations Officer of the Grand Lodge by Most. Wor. Bro. Howard R. Hick, Grand Master. Bro. Asistores has had experience in this type of work in the Civil Aeronautics Administration and is eminently qualified for the job. He takes care of press releases respecting Grand Lodge activities to metropolitan dailies and weeklies. That Grand Lodge affairs are now well covered by the papers speaks well of the work of Bro. Asistores.

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ARAW LODGE IN GOLDEN JUBILEE

Araw Lodge No. 18, F & A M, celebrated its golden jubilee on November 22, 1958 in Plaridel Temple with a number of brethren and members of their families attending the two sessions. The first session was a regular lodge meeting at 3:30 PM with Deputy Grand Master Macario M. Ofilada as special guest in representation of Grand Master Hick, who was in Legaspi, Albay, for the annual District Grand Lodge convention of Masonic District No. 5. The meeting was presided over by Wor. Bro. Angel R. Royeca, Master of the Lodge.

The second session at 8:00 PM, also held in Abad Santos Hall, was a music festival presided over by Wor. Bro. Leon Vidallon, PM. The program consisted of three parts: modern jazz and rock, popular classics and kundimans, and religious. The last part consisted of the best known religious hymns and were rendered by the Knox, United, and Ellinwood Church Choirs. Vocal numbers were sung by Severino Paguirigan of DZAS, Pedro Maglaya, and Martha Magdamo-Ghent. Bro. Zoe Lopez of Mt. Kaladias Lodge No. 91, rendered a violin solo.

As a fitting souvenir, Araw Lodge put out an attractive brochure containing greetings from the Grand Master, Lodge Inspector, Lodge Secretary, Past Master Leon Vidallon, a history of the Lodge by Bro. Felipe Lagon of the Free Press Staff. Araw Lodge was chartered on Nov. 8, 1908 as Araw Lodge No. 304 under the Gran Oriente Espanol. On Feb. 13, 1917, it joined the Grand Lodge of the Philippines as Araw Lodge No. 18, its present name and number.

CELEBRATE PALMA DAY

Rafael Palma Lodge No. 147, F & A. M., celebrated the eighty-fourth birthday anniversary of the late Most Wor. Bro. Rafael Palma, after whom the Lodge is named, on October 24, 1958 at its lodge hall on the corner of Espana Extension and Sampaloc Ave. in Quezon City.

Over a hundred brethren and members of their families were present at the commemorative program presided over by Bro. Rex D. Drilon. Main speaker of the evening was Prof. Gabriel Fabella, Head of the History Dept. of the University of the Philippines, who was introduced by Bro. Cecilio Lopez.

Musical numbers were rendered by the Manila String Quartette, one of whom is Wor. Bro. Martiniano Esguerra, Mrs. Andrea Ofilada-Veneracion, daughter of Rt. Wor. Bro. Macario M. Ofilada, Deputy Grand Master, who was the special guest.

* * *

"LEONOR RIVERA" IN CAVITE

By popular demand, Dr. Montano's play, "The Love of Leonor Rivera" which was presented last June at Plaridel Temple by Sisters of the Eastern Star and York Rite Masons, was played again by the same group of actors and actresses in Cavite City on Nov. 28, 1958, on the eve of the District Grand Lodge Convention in that city.

Proceeds from the repeat performance was donated by Cavite Masons for the erection of a Rizal Monument in Cavite City. Cavite Masons are to be congratulated for their efforts that accomplished two things: people getting to know more of the life of our hero and giving to a worthwhile purpose.

Masons in the Constitutional Convention

Our American brethren are justly proud of the fact that all but four were masons who were signers of the Declaration of Independence, that great document which has become the pattern of government of the people, for the people, by the people and one on which we closely pattern our Philippine government today.

We too take pride in the fact that at the Constitutional Convention in 1935, forty one of the delegates were Masons and all played a great part in the preparation of our Constitution, a document equally as great as the American Declaration of Independence. For as the American document set the modern pattern for the western world in the eighteenth century, our document may well be the pattern for free governments in twentieth century Asia.

Free Masons who were delegates to the Constitutional Convention:

1. Bro. Gaudencio E. Abordo Palawan No. 99
2. " Marcelo Addurú Gonzaga No. 66
3. " Manuel T. Albero Marble No. 58
4. " Jose Alejandro Gran Oriente Español
5. " José Altavas Makawiwili No. 55
6. " Eugenio Baltao Malolos No. 46
7. " Antonino Barrión Batangas No. 35
8. " Felix B. Bautista Pampanga No. 48
9. " Conrado Benítez Bagumbayan No. 4
10. " Julio Borbon Abra No. 86
11. " Nicolas Buendía Malolos No. 46

12. " León Cabarroguis Walana No. 13
13. " Rafael S. Castillo Sarangani No. 50
14. " Castor P. Cruz Silanganan No. 19
15. " Domingo T. Dikit Bagumbayan No. 4
16. " Manuel C. Fernández Maguindanao No. 40
17. " Vicente J. Francisco Sinukuan No. 16
18. " Pedro Guevara Pinagsabitan No. 26
19. " José Gutiérrez David Pampanga No. 48
20. " Felipe E. José Baguio No. 67
21. " Alejo Labrador Pinatubo No. 52
22. " José P. Laurel Batangas No. 35
23. " Cipriano Liboro Tamaraw No. 65
24. " Saturnino Moldero Noli Me Tangere No. 42
25. " Luis Morales Isagani No. 96
26. " Ricardo Nepumuceno Luz Oceanica No. 85
27. " Luciano Ortiz Sinukuan No. 16
28. " Camilo Osias Bagumbayan No. 4
29. " Rafael Palma Sinukuan No. 16
30. " Menandang Piang Noli Me Tangere No. 42
31. " Demetrio Quirino Magat No. 68
32. " Manuel A. Roxas Makawiwili No. 55
33. " Florentino Saguin Mount Apo No. 45

34. "	Teodoro Sandiko	Gran Oriente Español
35. "	Exequiel M. Santos	Cabanatuan No. 53
36. "	José G. Sanvictores	Bagumbayan No. 4
37. "	Eusebio V. Sison	Pangasinan No. 56
38. "	Enrique Sobrepeña	Bagumbayan No. 4
39. "	Hermengildo Villanueva	Mount Kaladias No. 91
40. "	Antonio Villarama	Ibarra No. 31
41. "	José Zurbito	Sinukuan No. 16

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One of these signers, a Past Grand Master of our Jurisdiction, still follows closely the affairs of state and noticing a tendency or desire to tamper with our constitution, saw fit to make the following statement before a Joint Hearing of the Senate and House Committees on Constitutional Amendments;

ON AMENDING THE CONSTITUTION

by CAMILO OSIAS, P.G.M.

Gentlemen:

A sense of duty as a citizen impelled me to accept the kind invitation extended by the Senate President and the Speaker of the House of Representatives. As a signer not of one but of two Constitutions, it is a pleasure to appear at this joint hearing and counsel with the distinguished members of the Senate and House Committees on Constitutional Amendments. I have come in the belief that Constitutional problems transcend the bounds of partisanship, political or otherwise.

Before making my observations on "the resolution proposing amendments

to the Constitution prepared by the Committee on Constitutional Amendments of the House and of the proposals of the Committee on Codes and Constitutional Amendments of the Senate" as requested in the communication of the Honorable Speaker Romualdez, I should like to make a brief statement, if it is satisfactory to you gentlemen, before I am subjected to interrogations or answering questions that the members may see fit to ask.

At the outset permit me to say that we have a good Constitution — not perfect because the work of mortals is imperfect — but the philosophy that informs the supreme law of the Philippines is sound and enduring. It is deeply rooted in the eternal principles of freedom and democracy. It is basically a document of peace, one of the first if not the first of national Constitutions that specifically "renounces war as an instrument of national policy." It embodies social justice to insure the people's well-being and economic security. It defines great objectives and indicates methods of their achievement. It advocates the right spirit of nationalism and internationalism. Our Constitution breathes a high sense of the organic community and continuity of common interests befitting a progressive people ever desirous to enjoy the blessings of independence and determined to do their full part in the life of a contracted and contracting world.

The very preamble of the Constitution under which our Republic operates is an excellent summation of ideas, ideals, and principles near and dear to the Filipino people. It includes for example the concept of unity and solidarity, the concept of

spirituality, the concept of economic democracy, the concept of general welfare, and the concept of security "under a regime of justice, liberty, and democracy."

The officials of the government before they enter on the execution of their offices take the solemn oath to "preserve and defend" the Constitution. This obligation should be binding upon all citizens, governors and governed. It is a common duty to uphold the Constitution in its pristine majesty.

Time and experience give it prestige. The people give life and spirit to the Constitution.

The foregoing remarks are sufficient basis for me to sound this caution in all earnestness and loyalty: *Do not tinker with the Constitution lightly or alter its provisions frequently.*

The Members of the Joint Committee need but to be reminded for you know that much of the trouble and confusion in the life of our country have their genesis in changes or amendments of our Constitution that were ill-considered or hastily approved. I shall recall only two such changes. One was the alteration of the terms of office of our high officials notably those of the President and Vice-President from one term of six years without reelection to two four-year terms. Another was the adoption of so-called "parity rights" necessitating amendment to the Constitution surrendering certain rights of sovereignty in the control and direction of the nation's economy. This was costly and inexcusable after the President of the United States in a spirit of unexampled magnanimity surrendered to the people of the Philippines all rights of possession, control, administration, supervision,

and sovereignty over the entire Philippine archipelago when he proclaimed the inauguration of the free and independent Republic of the Philippines.

SUGGESTIONS

Should there be a general desire on the part of the sovereign people to amend our Constitution, I respectfully suggest:

1. That this serious and important task be undertaken by a Constitutional Convention with members chosen for such specific purpose.

2. That consideration be given to a return to the Unicameral Legislature provided in the original version of the Constitution approved by our people and by the United States. This is more economical; it is more democratic; it makes legislators exercise greater care and feel greater responsibility in voting upon measures they are called upon to act for then they can not shift blame to members of another legislative body.

3. That if a bicameral Congress is wanted:

- a. We should do away with the election of Senators at large;
- b. We should not return to the election of Senators from the old Senatorial districts because the small provinces are at a great disadvantage or have little or no chance to have winning candidates.
- c. We better have one Senator from each province regardless of size; in the U.S. Constitution there is equality among the States irrespective of size, each having two Senators.

4. That clearer provisions be incorporated with respect to the Vice-President:

- a. What functions he is to perform as member of the Cabinet (my first choice) or as Presiding Officer of the Senate (my second choice);
- b. How and when he may become President or act as President;
- c. Who may succeed the Vice-President when he takes over as President. Such an one should be one elective official, perchance one of the elected governors chosen by two-thirds of provincial governors at a convention called for the purpose.

5. That in this epoch distinctive for increased economic-mindedness there be created a Constitutional Economic Progress Board or Commission to look after the adoption of a progressive and consistent economic policy and to implement it for the nation's good. Like the Commission on Elections the members should have definite tenure of office and emoluments that cannot be reduced nor suppressed so that they may perform their functions without fear or favor with an eye solely to the public good and even or balanced economic development.

6. That there be an Atomic Security Authority constantly to look after harnessing the working atom for the conservation and improvement of life in peace and not for its destruction. As a layman I am moved to wonder what protection our communities have when an aeroplane bearing atomic bombs flying over our territory should have its machine go out of commission. Tragedy would ensue. Then this ASA should concern itself scientifically with the use of atomic energy for peaceful uses that build life if and when our financial resources, governmental and private, make it feasible or practical to establish atomic plants to produce fuel and

power. The cost at this stage is clearly prohibitive, but precisely because it is so, the need of an ASA to engage in observation, study, and research is imperative.

7. That the Philippines be divided into states of about equal size as to territory, population, and resources effective at some future date.

8. Pending such eventuality there should be a Cultural Stabilization Fund Authority to bring about an even and general cultural progress thereby solidifying the foundations of an enduring and progressive democracy. At present the cultural progress is uneven; the poor communities and provinces are doomed to lag behind richer communities and provinces. The undesirable outcome is to widen the gap between the less progressive and more progressive sectors of our country. The upper and the lower strata of our society pull apart or tend to pull apart instead of raising the bulk of our population in an even and equable manner and build a strong middle class that is the backbone of a really free and truly democratic society.

Until this contemplated scheme or proposal acquires the category of a constitutional provision, it may well be the subject of a proper legislation in the near future under the leadership of executive and legislative officials equipped with the vision and the imagination of statesmen.

COMMENTS ON CONGRESS PROPOSALS

I shall comment briefly on the proposals from the Congressional Committees.

1. I think there should be a uniform term of four years not six years for all elective officials. There should be synchronization of elections and do away

with the expensive practice of having elections every two years.

2. The President and Vice-President may be entitled to one reelection if the term is for four years.

3. The Vice-President should be a member of the Cabinet or Presiding Officer of the Senate.

4. Sessions of Congress may well be as now provided by the Constitution.

5. I indorse the proposal that no bill be voted upon on third reading unless printed and distributed, reducing the "certification of urgency."

6. I agree to having the previous year's Appropriation Bill if none is approved by Congress or the one passed is vetoed by the President.

7. I have no objection to the proposal that "appeals in criminal cases by the State shall not constitute double jeopardy."

8. It is an excellent thing to increase the guarantees of individual liberty by seeing to it that the "suspension of the writ of *habeas corpus* shall be with the concurrence of both houses of Congress."

9. I do not believe it is necessary to increase the age requirements for Senators and Representatives from 35 to 40 and from 25 to 30 respectively.

10. The proposed creation of an independent Presidential Tribunal is a step in the right direction.

11. Making the Civil Service independent is wise.

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We praise the man who has the courage of his convictions, but every bigot and fanatic has that: what is much harder, and rarer, is to have the courage to re-examine one's convictions and to reject them if they do not square with the facts.

— Sydney J. Harris

KALAW CHAPTER MOVES AHEAD

Kalaw Chapter No. 9, OES, located at San Juan, Rizal, now has a total membership of 72 sisters and brothers. It has been unusually active this year in getting more new members living in San Juan and environs. What may be considered ordinary in large city chapters, is indeed special for this provincial chapter when it initiated on Nov. 27, 1958, eight candidates. In 1958 alone, it added close to twenty members to their roll.

Their zeal and inspiration is worthy of emulation. As a matter of fact, their last initiation for the year gave birth to an idea that in the near future there will be a chapter in the Ilocos region. In 1958, Worthy Matron and Worthy Patron of the chapter are Sis. Concejo and Bro. Francisco Soller. Sis. Eva Estrada Kalaw is secretary of the chapter.

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WHO IS THIS BROTHER?

In our October issue, pp. 55-57, we reprinted an article on "Masonry and Character", the original written in Spanish and later translated into English. Though written a quarter of a century ago, we felt that it has a timely message today.



We received a number of letters stating that they were impressed and inspired by the article itself. The same letters, for the most part, suggested Most Wor. Bro. Teodoro M. Kalaw, Sr. as the author of the essay. We are sorry to disappoint the corresponding brethren, but the author is Most Wor. Bro. Antonio Gonzalez, Grand Master in 1932 and for sixteen years thereafter, Grand Secretary of our Grand Lodge.

Again, Who is this Brother?

In this issue we re-print an article written by a prolific writer and Masonic Scholar. Hint: he was not a Grand Master.

THE RELIGIOUS ELEMENT IN FREEMASONRY

What connection has religion with Freemasonry? Why are candidates told to regulate their actions by the divine precepts contained in the Bible? Does Masonry insist on an acknowledgment of the God of the Bible? These, and many others of similar import, are questions that perplex the minds of the newly-obligated candidates and, in some cases, consequent upon the inability of their instructors to answer the questions in a satisfactory manner, have been the means of arresting their progress.

This article is written with the hope that those brethren who now shy from the thought of religion and object to being thought religious, may be helped to find a satisfactory solution to those questions, the answers to which, or the lack thereof, have so far proved to be stumbling-blocks in their Masonic pathway.

To those who seek enlightenment upon this subject, I most heartily recommend an article by Bro. Eugene M. Van Note in which, I think it must be admitted, he has proved that "no man is, or can be, more religious than the Mason who believes what he says he believes and who practises what he

says and knows he ought to practise it." Also Chapter X, "What is Freemasonry's Attitude toward Religion?", in Bro. H. L. Haywood's book, "The Great Teachings of Masonry," Bro. Haywood says that Freemasonry "has a religious foundation that is all its own." He also shows clearly the position which the Bible holds in Freemasonry. The subject of the Bible and the "God of the Bible" and their relation to Freemasonry will be treated in subsequent articles.

The great difficulty for some is to think of religion as separate from theological creeds and dogmas, or in other words, in thinking of religion, a great many are unable to differentiate between "man-made" creeds on the one side and religion, pure and undefiled, on the other.

Freemasonry in all its teachings and ceremonies appeals to the religious nature of man. It is far removed from all that is trivial and is built upon the everlasting foundation of the Brotherhood of Man. It calls upon its Initiates to practice the pure principles of morality, brotherly love and charity.

Bro. Haywood, in the book already referred to, says that the word initiation suggests new birth,

a religious experience known as conversion or regeneration. That as a result of initiation "the candidate should become a new man; he should have a new range of thought; a new feeling about mankind; a new idea about God; a new confidence in immortality; a new passion for brotherhood; a new generosity and charity. The whole purpose of the ritual, of the symbols, of all that is done and said, is solemnly to bring about such a transformation." Surely such an experience must be of a religious nature.

There are many Freemasons who do not profess faith in any particular creed and disclaim all belief in the Bible, although they must profess faith and trust in God before they can be admitted.

Religion is defined as the outward act or form by which men indicate recognition of a God or gods to whom obedience and honor are due, and theology as the science of the existence and character of God and his laws. It is theology which gives rise to the different denominations with their various creeds and practices.

If we accept the definition of religion as stated above, "we cannot," says Bro. Silas H. Shepherd, "well deny that Freemasonry is positively and basically religious." And Bro. Van Note says: "Masonry is religious; is religion."

Not the religion in the sense of being the only, or even a better religion. Not a religion as distinguished from others less, or equally, or more, good; but just plain, simple, Masonry is religion." In the words of Albert Pike, "It is the

universal eternal, immutable religion, such as God planted it in the heart of universal humanity."

Man's conception of religion began when the family life of the human species first developed; when Love asserted itself and the moral sense and power of Reason combined therewith to give birth to Law, Righteousness and Justice. Mind co-operated more and more with love.

Religion is a thing of the spirit, a living in the Spirit, conjoined with vision and spiritual insight. Underneath all creeds there is one universal religion, which may be described as a belief in one God as the Father of all, in the immortality of the soul, and in the Brotherhood of Man, and Freemasonry demands of its Initiates adherence to these basic truths. It is left to the private judgment of each individual as to what other things he may believe and how he may interpret and elaborate these fundamentals. "Pure religion and undefiled before God and the Father," says James (1:27), "is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," and in the words of Micah (6:8) "He hath shewed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." "The ministers of this religion," says Albert Pike, "are all Masons who comprehend it and are devoted to it; its sacrifices to God are good works, the sacrifices of the base and disorderly passions, the offering up of self-interest on the altar

of humanity, and perpetual efforts to attain to all the moral perfection of which man is capable." As someone has well said, "Religion is the expression of man's best and purest aspirations."

Masonry teaches, and has preserved in their purity the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religion. In almost every Masonic discourse reference is made to the two great foundation principles of religion, love of God and love of our neighbor. The similarity between Freemasonry and the old primitive faith was made the subject of a former article entitled "Freemasonry, the Original Religion of Man."

It will be well to trace the religious faith taught by Freemasonry as it is revealed in the history of the Craft.

During the Middle Ages, we find the Craft engaged in building cathedrals, abbeys, and other church structures under the supervision of the Roman Catholic Church.

From the "Old Charges," we learn that the builders invoked the Trinity and the Virgin Mary and observed the Mass. We find that they held to this belief during the fourteenth and fifteenth centuries, and also that sometime during the sixteenth century their connection with Roman Catholicism was severed, the Craft becoming protestant in its faith and allegiance. The change was due to the Reformation which resulted in establishing liberty of conscience and the right of individual thought in religion. It was not until early

in the eighteenth century that, after struggle and schism, it was emancipated from the sectarian and dogmatic interpretation of Christianity.

Following the organization of the first Grand Lodge in 1717, we find as shown by the "General Regulations" of 1721, and, later, in the Constitution of 1723, that, in the words of Bro. Joseph Fort Newton, "Masonry was not simply revived, but refashioned, recast and refounded on a different basis for 'a more noble and glorious purpose,' to use a tag from our recent Ritual."

Among the many changes brought about by the formation of a central governing body, the most serious was embodied in an article on "God and Religion." The "Old Charges" of the Operative Masons generally began with an invocation of which the following, taken from the Bain Manuscript, is an example:

"The might of the father of Heaven & wisdom of the glorious son through ye grace and goodness of ye holy Ghost yt bene three psons and one God be with us att our beginninge and geve us grace soe to governe us here in our lveing, that wee maie come to his blisse that never shall have endinge, Amen."

The article of the Constitution of 1723 referred to provided for a common "religion in which all men agree," thus discarding Christianity as the only religion of Masonry. It began as follows: "In ancient times Masons were charged in every country to be

of the religion of that Country or Nation." In the Constitution of 1738, this, however, was altered to read: "In ancient times the Christian Masons were charged to comply with the Christian Usages of each Country where they travelled and worked." But in 1756 the original reading was restored and remained in force until 1815.

The Grand Lodge was divided into two parties, one taking the Christian side and the other taking the Deistic side. A demand was made by many for a Christian explanation of the teachings of Masonry and there was a tendency to give a Christian tinge to the symbols and the ritual.

In 1751 occurred the so-called schism in the first Grand Lodge. A new body was formed describing itself as "Ancient" and its rival as "Modern". In the constitution of Christian faith and teaching as the religion of Masonry. This idea was confirmed in their ritual.

The breach between the two rival Grand Lodges continued for sixty-two years (1751-1813).

In 1813 a reconciliation was brought about and the two Grand Lodges united to form the United Grand Lodge of England. The article on "God and Religion" in the new Book of Constitution was made to read as follows: "Let a man's religion or mode of worship be what it may, he is not excluded from the Order provided he believes in the glorious architect of heaven and earth, and practises the sacred duties as morality."

The Duke of Sussex, Grand Master in 1842, issued a proclamation declaring that Masonry is not identified with any one religion to the exclusion of others, and men in India who were otherwise eligible and could make a sincere profession of faith in one living God, be they Hindus or Mohammedans, might petition for membership in the Craft. This is the universal spirit and practice of Freemasonry at the present time, and it is not probable that the Craft will ever depart therefrom.

"The religious faith thus taught by Masonry is," in the words of Albert Pike, "indispensable to the attainment of the great ends of life; and must, therefore, have been designed to be a part of it. . . . If we could cut off from any soul all the principles taught by Masonry, the faith in a God, in immortality, in virtue, in essential rectitude, that soul would sink in sin, misery, darkness, and ruin. If we could cut off all sense of these truths, the man would sink at once to the grade of the animal."

That faith is well defined in the leading objects of our institution, viz.: to inculcate sound morality, to make men honest and upright, true to their God and faithful to their country, and to unite them by the strong bonds of charity, friendship and brotherly love.

The Rule, the Square and the Compasses are emblematical of the conduct we should pursue in society — to observe punctuality in all our engagements; faithfully and religiously to discharge those

important obligations which we owe to God and to our neighbor; to be upright in all our dealings; to keep within bounds those unruly passions which oftentimes interfere with the enjoyment of society and degrade both the man and the Freemason.

Freemasonry today refuses to make Christianity, in its sectarian and theological sense, a test for Masonic fellowship, but it is still a religious institution in that it insists on a sincere profession of faith in God, the Supreme Ruler of the Universe. This opinion is supported by the following quotation from Albert Pike's great work "Morals and Dogma" which will serve as a fitting conclusion to this article:

"Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion. For here are inculcated disinterestedness, affection, toleration, devotedness, patriotism, truth, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope, and Charity. Here we meet as brethren, to learn to know and love each other. Here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve each other's wants. This is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries, and which it will continue to teach as long as time endures."

OUR SENIOR GRAND WARDEN

(Continued from page 82)

He joined Scottish Rite Freemasonry in February 1915, taking the degrees to the 32nd in the Manila Bodies. In April 1916, he joined the Shrine when the Nile Temple of Seattle made its first pilgrimage to Manila. In the Manila Bodies he has served as Almoner of the Bodies and Junior Warden of the Lodge of Perfection. In 1937 he was made 32°, KCCH; coroneted 33° Honorary on December 30, 1949; and crowned Active Member of the Supreme Council on January 12, 1952.

In the Grand Lodge of the Philippines, Bro. Bewley served as Grand Chaplain in 1919; as Grand Junior Warden in 1957. He also served as Grand Lodge Inspector for Dapitan Lodge No. 21, F & AM in 1952.

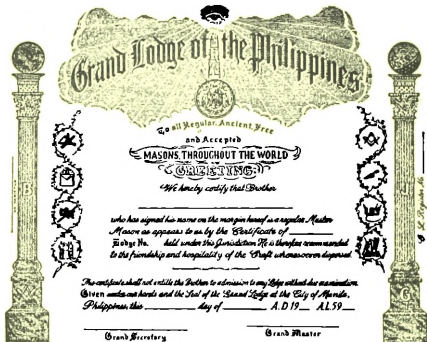
Bro. Bewley is a member of the Army & Navy Club, Rotary, and Elks.



RAINBOW GIRLS INSTALL OFFICERS

Girls of Perla Assembly No. 1, Order of the Rainbow for Girls, held their twenty-second installation of officers on September 28, 1958 at the Scottish Rite Temple on Taft Avenue, Manila in the presence of a big number of parents and friends.

Those installed are: Eva B. Cruz as Worthy Advisor; Lucille E. Venturanza as Associate Worthy Advisor; Alejandra Patino as Charity; Mercedita Antonio as Hope; Jacqueline Araneta as Faith; Felicitas Tria as Recorder; Amparo de los Santos as Treasurer. Installed with them are twenty other appointive officers. They will serve until the third week of this month when another set of officers shall have been elected and appointed.



HAVE YOU A TRAVELING CERTIFICATE?

The cut we publish herewith shows the traveling Certificate issued by our Grand Lodge to Master Masons in good standing holding membership in Lodges of this Grand Jurisdiction. It is made of stout parchment paper which is simply indestructible. The cut here used is the same used in printing the certificates which gives an accurate idea of their size and artistic design.

Applications for the traveling certificates are made in the same manner as applications for the large-size M. M. diploma, which is still being issued to members applying therefor.

Traveling certificates cost ₱5.00 and may be obtained by writing to the Secretary of your lodge who will write to the Grand Lodge for same certifying that you are a master mason in good standing.

My Thoughts on Rizal

By MICHAEL GOLDENBERG, PGM

I was only seven years old when Dr. Jose Rizal was shot on Bagumbayan field. My father, Dr. Leon Goldenberg, who was himself a Mason and friend of Dr. Rizal, wanted to be a witness to the execution still hoping that at the last hour Dr. Rizal would be given a reprieve. So, early in the morning of December 30, 1896, he went to Bagumbayan and, being a curious child myself, I asked to go along.

When Bro. Rizal fell from the bullets of the soldiers, my father set me up on his shoulders so I could have a last glimpse at the fallen hero. This, and the fact that my own father died almost a year after that, made a deep and lasting impression on me. Ever since then I have become a *Rizalista* and in reading and thinking about the life of the Great Malayan, I have written my thoughts if only to communicate to others the ideals Dr. Rizal lived and died for.

To Rizal, *La Juventud Filipina*, or the Youth of the Philippines, was the hope of the Fatherland. The youth of those days became the leaders of yesterday, and the youth of today will surely become the leaders of tomorrow.

To Dr. Rizal, independence for his country was not possible at that time, nor were the people prepared to exercise it. He therefore advocated reforms for his country, among others, an autonomous government. Free speech and the abolition of censorship by the Priests, he advocated. Freedom of thought is the best guarantee of the rights and interests of the people. Ecclesiastical reforms limiting the powers

of the Friars and the Religious Orders were necessary because the people had lost their confidence in them. These Orders enriched themselves thru the acquisition of lands. They were most powerful and their material interests came first. They became most unpopular with the people everywhere. As the Church dominated the State, the Government bowed to the church in whatever it commanded the governors to do. The *Noli* and *Fili* of Dr. Rizal plainly exposed the conditions existing in the period in which he lived. His books exposed all the ills which his people suffered and were unable to get relief from. Someone strong enough had to remedy the precarious situation. Was there anyone who dared to protest or try to do what Rizal ventured to do? It took a strong heart and a determined will to write about the anomalies then existing. Cruelty was rampant and the underdog was oppressed further, with no hope of redemption. Although Rizal suffered martyrdom for what he did for his people, they should be eternally grateful for what he had done and the sacrifices he made, because of his great love for his country. The dignity and rights of the individual with equality before the law was one of the goals for which Rizal fought. The laws in Spain were not adapted here and what was dictated and convenient for the Religious Orders, was the law. None dared to contradict it, for it meant death. Our Hero knew all these and although he paid for it with his life, his people became conscious of Rizal's works and writings which made them realize that it was entirely up to them to fight

THE LOST IS FOUND

At the Grand Master's annual visitation to the six lodges meeting at the Scottish Rite Temple, a discovery was made.

A silver tray was presented to Grand Master Howard R. Hick for display in our Masonic museum at the Plaridel Temple. It was no ordinary tray. It was one that was lost during the war. It was inscribed as follows:

"Grand Lodge of the Philippine Islands

Presented to the Grand Lodge of the Philippines Islands

by Manila Lodge #1 and used on the occasion of the laying of the cornerstone of the Masonic Temple.

Manila, August 14, AL5915
AD 1915"

As inscribed it refers to a cornerstone laying in 1915 and as such was, a beautiful and valuable souvenir. It was looted in the fall of Manila and fell into the hands of cowans and disappeared until June 1958.

A gentleman, looking for auto parts was searching thru the thieves market in Manila, came across a tray, it had the appearance of a plate of silver, though it was black and crusted with no visible etching. On close examination and scratching he discovered that it was silver. He purchased it for a pittance and took it home, gave it to a friend who was a mason.

On scraping and cleaning and polishing it, it was discovered to be the
(Please turn to page 106)

for their own rights. Although Rizal never advocated separation from Spain, the radicals headed by Andres Bonifacio, later joined by Aguinaldo, were exasperated and launched the revolution against Spain. Rizal had nothing to do with this uprising. On the contrary, he was opposed to any means of obtaining reforms by violence.

His enemies, the *Friars*, were very angry at Governors General Ramon Blanco and Eulogio Despujols for being too lenient with Dr. Rizal by merely having him suffer deportation to Dapitan. Through the influence of the powerful *Friars*, these two Governors were removed and returned to Spain for the enemies of Rizal were bloodthirsty. They were dissatisfied with anything less than death for anyone that opposed and exposed their continuous abuses. When Captain General Camilo Polavieja came, executions of those who were not satisfied with the ruling power under the *Friars*, were common. Many were hurriedly tried by a Court Martial and executed by a firing squad on the field of Bagumbayan. The people were terrorized and even a semblance of impartial justice did not exist; they all lived in fear for to be accused of being anti-friar, meant death.

For a man like Rizal to stand by and not to do something for his countrymen, to educate them so as to extract them from the unjust government, unequal treatment before the law and the abuses of the servants of the Church, was a dangerous step for him. In his "Last Farewell" he clearly stated that he had no regrets about dying for his country but would gladly give his all; if he had more than one life to give, he would gladly give it.

Reciprocity

Two months ago W. Bro. Allan Hunter of Research Lodge #194 of Wellington, New Zealand, visited the Plaridel Temple and met the Grand Officers. He was entertained by the Grand Master, and we heard much about Freemasonry in New Zealand as well as Australia.

We have enjoyed fine masonic relations with our brothers from down-under as well as have had knowledge of a strong vigorous Masonry. But to meet a brother as we did, to talk with him and exchange views was a fine experience. Bro. Hunter was well informed and if all Freemasons in New Zealand and Australia are as active, as well as interesting, there is no need for concern in that part of the world. He enjoyed his visit and while we were entertaining this fine brother our brethren from down under were rolling out the red carpet for one of our young Filipino Masons, Bro. Francisco C. Florendo, who in reporting to the Grand Master said he could not find words to express his feelings as well as thoughts about the wonderful masonic experience he enjoyed as the guest of our Australian brethren. Here is his story in his own words:

"Having been awarded by our government, under the Colombo Plan, a Senior Fellowship, to undergo scholarship training in financial and banking institutions of Australia, I left Manila for Sydney on January 14, 1958. I being a Master Mason, High Twelve Lodge No. 82. F.A.M.; and a 32^o Mason, Philippine Bodies, Rizal Con-

sistory, M.R.S., my first thought upon my arrival in Sydney was to visit regular Masonic lodges in Australia. Forthwith, I reported to the office of the Grand Master, United Grand Lodge of New South Wales, where after showing my identifications and passing due examinations, I was presented a New South Wales Masonic Honorary Membership Card. As suggested then by the office of the Grand Master in New South Wales, I wrote a letter to Rt. Wor. Bro. L. R. Weldon, the incumbent Representative of the Grand Lodge of the Philippines in Australia, of my presence in Sydney and my ardent desire to visit their Masonic Lodges. In his letter of acknowledgment dated February 7, 1958, Rt. Wor. Bro. L. R. Weldon wrote back, "x x x You are in good hands at the Masonic Club. x x x please let me know your wishes and any request will be taken as a command. Till then I hope you are liking Sydney and enjoying yourself." On February 17, 1958, as arranged by the Rt. Wor. Bro. L. R. Weldon, the M.W. Grand Master of the United Grand Lodge, N.S.W. honored me, together with our Representative, an audience and a Masonic lunch at their club.

Incidentally, in my visit to Canberra on April 18, 1958, I had the opportunity of meeting V. W. Bro. F. L. Parr, Secretary of Lodge Gourie of Canberra No. 715, who invited me that night to a Masonic acquaintance and get-together party. He presented me to the officers and brethren of said Lodge where I was accorded an elaborate and rous-

ing welcome as a brother from the Grand Lodge of the Philippines. In Brisbane, Queensland, I was also warmly welcomed, and they even honored me again by a presentation of a Queensland Masonic Honorary Member's card.

I earnestly believe that the mutual feelings of reliance and goodwill born in the last World War between Australia and the Philippines should be supplemented by a more vigorous government relationship in general, and by more visitations of brethren from both jurisdictions in particular. Australia and the Philippines today realize the necessity of preserving their friendship and understanding in order to resist the aggression of our common enemies which are bigotry and fanaticism. As close neighbors we are anxious to promote understanding and friendship. Under this role I was, therefore delegated by our country to visit Australia as a sort of an ambassador of goodwill, and here I deemed it my duty, as member of this Grand Lodge, to take the opportunity in further spreading the cement of our Fraternity's tenet and dogma which are "The Fatherhood of God and The Brotherhood of Men."

I was also very impressed with the floor work of their Lodges in Australia. It was very evident that both officers and candidates participating in their conferrals were well prepared, and they knew their rituals by heart. Officers and members of their Lodges, I should say, were well-behaved and dignified, there being no smoking allowed while working in the Lodge. I was also told that everybody present should be properly dressed in evening suits, and that

they are always admonished of the ancient charge that no Master or Fellow can be absent from his Lodge, especially when warned to appear at it, without incurring a severe censure, unless it appears to the Master and Wardens that pure necessity hindered him.

After each meeting, it is a standing procedure for them to honor visiting brethren with Masonic Dinner and toast in the South. Visiting brethren are then introduced individually and the visiting brother from the farthest jurisdiction generally is the guest speaker of the night. I always opened talks with "fraternal greetings to the brethren of Australia—from the brethren in the Philippines." The warmth and genuine brotherly love accorded me by the officers and brethren, which ever place I visited in Australia, was so touching that I had never felt so honored as a member of the Venerable Fraternity until I met them. The traditional concept of international brotherhood, love and oneness of all members of the Fraternity were never aptly demonstrated until I was among our Australian Brethren.

As a young Mason, I feel that these visits were stimulating and inspiring experiences indeed, and the pleasant memories of how the brethren of Australia extended me their warmhearted welcome and their jovial fellowship will always be treasured deep in my heart. I am enclosing a copy of my picture (holding the bell) with Wor. Bro. E. J. McCarthy, Worshipful Master of Lodge Renown No. 360, U.G.L. of N.S.W., and his officers in its regular meeting held at the Masonic Temple of Turramurra, March 11, 1958" SGD. Francisco C. Florendo."

Order of DeMolay

Bro. Erle Smith, an outstanding American journalist, is credited with originating the statement that the Order of DeMolay for Boys is "the flower garden of Masonry." Indeed, the Order of DeMolay, in the forty years of its life thus far, has brought 65% of its membership into the folds of our ancient and honorable fraternity although it was not the original intent of the founder to make Masons of DeMolay boys.

The ritual and ideals of the Order are based on the life of Jacques DeMolay, a Knight Templar and leader of the Crusades in the 13th century. DeMolay and his followers achieved such outstanding victories in their campaigns that King Philip, the Fair, envied them. For refusing to reveal their secrets, DeMolay and a few of his subalterns were jailed and tortured. But, in spite of the king's oppression and importunings, DeMolay and his friends remained steadfast to their oath never to tell any of their secrets. Finally, King Philip despaired of DeMolay's fidelity to his men and had him burned at the stake.

Obviously, the young boys of the Order, exposed as they constantly are to such soul-searching drama, make it their obsession to become Masons when they reach the age of twenty-one. And so, of the 3,000,000 boys who have joined the Order since 1919 when it was founded by Wor. Bro. Frank S. Land, some 1,950,000 have become Master Masons. Of this number, 17,000 have been elected Masters of their blue lodges and 20 or more

have been elected Grand Masters of the Grand Lodges to which they belong.

From blue lodge Masonry, they have joined Scottish Rite and Cryptic Masonry and achieved honors in these organizations. In Scottish Rite Masonry alone, 175 of former DeMolay boys have been coroneted 33° and the Southern Jurisdiction counts with 4 of them in its Supreme Council.

It is reported that when Wor. Bro. Frank S. Land visited Washington in 1943, those of his "boys" who were in the American capital at the time, honored him with a banquet and in the assemblage he found three U.S. senators, twelve U.S. congressmen, seven governors of States, and nine generals of the U.S. Armed Forces. It is easy to surmise that thousands upon thousands of Bro. Land's other "boys" were out fighting in various battle fronts or working and serving in the various government and private offices and industries in the over-all struggle to keep the world safe for democracy.

Since the Order was founded, the movement has spread to 11 other foreign countries besides the United States and the Philippines. It now counts with 6,000 chapters in these 13 countries. Little, perhaps, did Bro. Land dream in 1919 that thenceforth many of his former "boys" would some day attain pre-eminence in the various fields of human endeavor. Among them are Walt Disney, Senator William Knowland, majority floor leader of the U. S. Senate, Secretary Robert Ander-

son of the U. S. Treasury, Premier Thomas Douglas of Saskatchewan province in Canada, and a host of others.

In the Philippines, the Order was introduced in 1945 by Most Wor. Bro. Michael Goldenberg, PGM. The first chapter organized is the Jose Abad Santos, followed by Loyalty, both of which are in Manila. Then came Lapu-Lapu chapter in Cebu, T. R. Yangco chapter in Olongapo, Zambales, and Far East chapter in Clark Field, Pampanga. Ernie Pyle chapter in Okinawa and Guam chapter in Guam were organized in those places about the time the first two chapters were organized in the Philippines.

Most Wor. Bro. Goldenberg, the first Active Member and Executive Officer in the Philippines of the Supreme Council whose seat is in Kansas City, Missouri, has continually served the Order in the Philippines from 1945. Due however to pressure of business and his interest in organizing

provincial chapters of the Knights of Rizal, Bro. Goldenberg has relinquished most of the responsibilities of guiding the DeMolay chapters in the Philippines to Wor. Bro. Manuel Crudo who has recently been appointed Deputy of the Supreme Council in the Philippines.

The inspiration for the introduction of the Order in the Philippines were GI's who were DeMolay boys, a group of fine young soldiers who flocked to the old Grand Lodge building on Gunao St. in Quiapo. Those soldiers,

many of whom had become Master Masons, helped and encouraged the organization of local chapters. Since the organization of the chapters in the Philippines, over 1000 boys have joined the order. The chapters have a present membership of some 500 boys in their active rolls. Some 2% of those boys who have reached the age of majority have joined Masonry.

Boys in the Order of DeMolay grow strong and good in this flower garden of Masonry for in it they learn to be responsible in life, to be good leaders, to work together at any common task, to love freedom, country, and God.

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THE LOST IS FOUND . . .

(Continued from page 102)

silver tray used in the ceremonies of 1915. So given by Manila Lodge No. 1 it was only fitting and proper that Manila Lodge No. 1 should give it back to the Grand Lodge and to make the story more fascinating to place it in the hands of Grand Master Howard B. Kick, a life member of Manila Lodge #1, F.A.M.

So once again evil has failed. Symbolically, right has conquered evil, and what 17 years ago was stolen has come back to us more precious than ever. It will occupy a place, where all may see it.

—HRH

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The man who tries to do something and fails is infinitely better off than he who tries to do nothing and succeeds. —LLOYD JAMES

Grand Master's Trip Abroad

Due to business each year your present Grand Master must go to the States on business. This year the Grand Lodge of the Philippines was invited to send a representative to the Grand Lodge of California's 109th annual communication to be present at the dedication of their new "California Masonic Memorial Temple." When we accepted this invitation it was at no expense of the Grand Lodge of the Philippines as your Grand Master included it as part of his itinerary on his business trip.

When it was known that he was to be in the States in October, he received invitations for him to be present at the Annual Communication of the Grand Lodge of Missouri and to speak at the Missouri Research Lodge annual breakfast meeting. These invitations were all accepted to further promote the fine relations between these Grand Lodges as well as to further cement the ties between American and Philippine Freemasonry.

The California dedication was without doubt one of the finest masonic functions your Grand Master was privileged to witness. And he was not alone in representing your Grand Lodge. Three Past Grand Masters, M. W. Bros. William Taylor, Stanton Youngberg and Frederick Stevens were present, as were W. Bro. Tomatsu Murayama, the first Japanese to be made a master mason in Japan, W. Bro. Joseph Wilson, our oldest brother who has been a master mason for 62 years, and our Grand Tyler, W. Bro. Menandro Vika. I was indeed proud of the representation of the Grand Lodge

of the Philippines.

It was our privilege to meet with 39 Grand Masters, many from overseas, Canada, South and Latin America. It was a wonderful experience for any mason, and it was carried out in such a manner as to bring great credit to the Grand Lodge of California and all California Freemasons.

The Grand Lodge of California, its officers, particularly those who were responsible for the planning, building and dedication of the Masonic Memorial Temple are to be justly congratulated. The temple is not only beautiful but practical and functional and should be an inspiration to all who work in or visit the Temple.

Further, in my talks with California masons and particularly the Grand Secretary, M.W. Bro. Lloyd E. Wilson, I learned much of which we in the Philippines can be proud, as well as emulate. Let us not forget, the Grand Lodge of California is our mother Grand Lodge and in my talks I learned that there is understanding and admiration for our Grand Lodge.

It is my fervent hope that every Philippine Freemason will accept the invitation of our California Brethren to visit their beautiful new Temple on Knob Hill in San Francisco. It is indeed a beacon light for Freemasonry in California as well as all America.

After leaving California I went to St. Louis, Missouri and was met by M. W. Bro. Ray Denslow, one of Philippine Freemason's staunch supporters. He took me to the Grand Lodge meeting and introduced me at the altar and I can assure you that the

introduction was flattering to me and the Grand Lodge of the Philippines.

Later, I addressed the delegates to their annual communication and all in all enjoyed another very fine masonic experience as well as learned much which will stand me in good stead in the future. The highlight of my meeting with the Missouri Freemasons was the breakfast meeting of the Missouri Research Lodge, where I was the guest of honor. Another beautiful experience and again more friends and new masonic horizons.

All in all, these visits with our brethren overseas, were stimulating and fruitful and I can assure all Philippine Freemasons that if there ever was a doubt about the importance of your Grand Lodge, or concern about whether we are known in overseas Grand Lodges, there is no need for such concern or doubt. Philippine Freemasonry is well known for its past and present, for its high caliber and for the outstanding leaders of the past, for its prominence in Asia and the part it is playing in the outpost of Democracy, despite our lack of wealth and small numbers and in spite of constant harassment by those who far outnumber us and who seek to weaken, if not destroy us.

I hope that we shall continue to merit such understanding and praise and may we and the generations who follow us continue so that our brethren overseas will continue the admiration for the Grand Lodge of the Philippines.

These visits resulted in personal friendships which I hope to continue and cherish. These brothers made me feel very welcome and secure and I constantly felt that though I was away

from the Philippines, I was among brothers and never far from home. But at last the trip was completed and I returned to my Grand Jurisdiction and you will never fully realize what wonderful experience it was for me to visit the Six Lodges at the Scottish Rite Temple on my first visitation after my arrival and be received as your Grand Master to the very stirring music of "Philippines, My Philippines." I am glad to be home again.

HOWARD HICK
Grand Master



WHAT IS A REAL MASON?

A real Mason never talks about what the world owes him, the happiness he deserves, the chance he ought to have. All that he claims is the right to live and play the man.

A real Mason is dependable. His simple word is as good as his Bible oath and he does a little more than he promises. He is just as honest in the dark in his room as he is in public.

A real Mason is loyal to his friends and guards their reputations as his own. A real Mason honors a woman, any woman. He cannot hurt a woman, physically or morally.

A real Mason minds his own business. He does not judge other people or speak unkindly of them. He always has excuses for others, never for himself. He is patient and charitable to them. To himself he is strict.

A real Mason is glad to live and not afraid to die. He is a real man, the finest, best, noblest, most refreshing thing on all the green earth, unless it is a real woman.

—Stanley W. McDowell
in *THE NEW AGE*.



With Grand Lodge Officers

The past three months have been busy days for the Grand Lodge officers who have been endeavoring to carry out plans to convene District Conferences before the annual meeting of the subordinate lodges.

The purpose has been to endeavor to create more interest in the election of officers as well as to obtain the utmost cooperation in getting lodge reports into Grand Lodge punctually as well as accurately. It is the Grand Master's wish that all reports, Masters, Secretaries, Treasurers and inspectors be prepared and submitted not later than December 31, 1958.

Then after studying these reports the Grand Lodge officers will start their visitations to the lodges and perhaps go where most needed first, with emphasis on developing leadership among officers and to promote programming to increase attendance in lodge meetings.

The district conventions have been extremely interesting and helpful and have resulted in exceptionally fine discussions thru open forums. Also the fellowship has been extremely good which always results in good work.

The following conventions were held:

- November 8 — Dagupan, Second Masonic District
- November 22, 23 — Legaspi, Fifth Masonic District
- November 27 — Manila, Eighth Masonic District
- November 29 — Cavite, Fourth Masonic District

All conventions were well attended and highly successful. All were different, each more or less suited to the problems pertaining to each district. It can be said now that the division of our Grand Jurisdiction into masonic districts is an unqualified success from the standpoint of the management of Grand Lodge affairs as well as the good that comes to Freemasonry in each locality as well as Freemasonry in our entire jurisdiction.

At each District convention time was taken to visit shrines of National Heroes and to pay our proper respects as Freemasons. Also at each occasion we enjoyed a fraternal banquet, a dance and at Cavite, witnessed a very fine performance of the "Love of Leonor Rivera" as presented by the members of the York Rite Bodies and ladies of the Order of the Eastern Star.

△ △ △

MUERTE MORAL

Después del fusilamiento de Rizal, aún no había terminado la empresa de sus perseguidores, porque les quedaba por matar la obra de aquel espíritu, que no podían tolerar que persistiera.

—T. H. PARTDO DE TAVETRA

"S.N.D."-Suspended for Non-Payment of Dues

EMILIO M. ASISTORES, P. M.

Public Relations Officer

Grand Lodge of the Philippines

During the months of October and November of every year, the Secretaries of the different Lodges in this jurisdiction have a painful task to perform, that of reminding the brethren of their dues, and that if they fail to pay on or before the date of the election of officers of the Lodge in December, "much to my regret, you will be suspended for non-payment of dues". Usually the Secretary sends the reminder by registered mail with the usual return card, to be sure that the brother concerned receives the notice. When a brother neglects to pay his yearly dues for two consecutive years (the one year extension has been incorporated in almost all the By-Laws of the subordinate Lodges), the Secretary of the Lodge is obliged to report to the Grand Lodge that the brother concerned is S.N.D. It is a painful task, indeed, but it is an obligatory task (there is no alternative) under Section 11, Article III, Part III, of the Constitution that "in case any member shall have refused or neglected to pay his regular dues during a period of 12 months, he shall be notified by the Secretary" that payment is due and payable not later than December 31. He is also reminded that in order that he can vote or be voted upon during the election of officers of the Lodge, he should pay his arrears on or before the date of the election.

But, is it enough or sufficient that the Secretary, after satisfying himself that the brother was properly notified of his arrears would make his report to the Grand Lodge that the brother is suspended for non-payment of dues? With my own personal experience as

Secretary of Biak-Na-Bato Lodge No. 7, I personally believe that the officers of the Lodge have a moral obligation to find out first the reason or reasons why a brother fails to pay his annual dues. They should visit him at his home to find out for themselves the cause or causes of a brother being unable to pay his dues.

I have found out during my two years of my incumbency as Secretary that there are several reasons why a brother fails to pay his annual dues. Among them are: old age, which is even true for those who have been given Life Membership, so that they could not even pay the P5.00 a year fee for the Cabletow and the Hospital for Crippled Children; compulsory retirement from office without adequate means of support after his regular salary has stopped; illness, either to himself or a member of his family or both; and sometimes unemployment. It is for these reasons that I say, it is the duty of every officer of the Lodge, particularly the three Lights, to ascertain the reason or reasons. And if a brother falls under any of the above categories, no Lodge should report the brother as S.N.D., but instead Masonic relief must be given him at all costs. Let us not have any of the subordinate Lodges under this jurisdiction be recorded in the annals of Philippine Masonry that a worthy brother has been suspended for non-payment of dues at the time when he needed brotherly love and relief.

To the brother who, for no other reasons than plain "carelessness", "forgetfulness" or "laziness", I feel the

word of warning through our postal service will be sufficient. It is surprising that some of our brethren could not yet fully understand that in this Masonic Fraternity of ours, wherein we always expound such Masonic virtues as brother love, relief and truth, the act of paying their annual dues and such other fees due to the Grand Lodge at the beginning of the year, is in itself a manifestation of those virtues. Just think of the additional work load you place upon your brother, the Secretary. And your brother, the Treasurer could have paid the bills on time, such as hall rentals if you hold your meetings in a rented hall as in the case of Lodges in Manila, subscription to the Cable Tow, the fee for the Hospital for Crippled Children, and the per capita fee to the Grand Lodge.

Let us make a New Year's resolution now. Let us resolve that beginning this coming Masonic year, we will all pay our dues to our respective Lodge Secretaries as early as January.



LODGES AND CHAPTERS MEETING IN PLARIDEL TEMPLE

1440 San Marcelino, Manila

- 1st. Tuesday — Dalisay Lodge No. 14
Kasilawan Lodge No. 77
- 1st. Wednesday — Noli Me Tangere
Lodge No. 42
- 1st. Thursday — Luzon Lodge No. 57
- 1st. Friday — Hiram Lodge No. 88
- 1st. Saturday — Island Luz Minerva
Lodge No. 5
Nilad Lodge No. 12
Labong Lodge No. 59
- 2nd. Tuesday — Batong Buhay Lodge
No. 27
- 2nd. Wednesday — Bagumbayan Lodge
No. 4
- 2nd. Thursday — Biak-na-Bato Lodge
No. 7

That is indeed a great resolution for the New Year, on the premise that whatever arrears we may have up to the end of this year, 1958, must be paid on or before December 31st, or better yet on the date of Lodge's election of officers, to enable you to vote or be voted upon.

I wish to give a word to Lodge Officers in matters of Lodge finances, the collection of dues, as well as balancing the Lodge budget as the year comes to an end. Try to do some public relations work among the members of your respective Lodges. Endeavor to visit personally those brethren whose dues are in arrears and investigate the facts connected with it. Try to make a real "Operations Brotherhood" to clean your Lodge books of liabilities for the year end, to enable the incoming Worshipful Master to make a good start in January. Let us not have any more S.N.D. reports beginning next year and keep our Lodge Rolls on the up and up every year with members all in good standing.

- 2nd. Friday — Sinukuan Lodge No. 16
- 2nd. Saturday — Araw Lodge No. 18
High Twelve Lodge No. 82
Keystone Lodge No. 100
- 3rd. Monday — Dapitan Lodge No. 21
- 3rd. Wednesday — Wslana Lodge No. 13
- 3rd. Saturday — Zapote Lodge No. 29
F. D. Roosevelt Memorial Lodge
No. 81
- 4th. Tuesday — Service Lodge No. 95
- 4th. Friday — Jose Rizal Lodge No. 79
- 4th. Saturday — Taga-Ilog Lodge No. 79

Order of De Molay

- 2nd and Last Sundays — Jose Abad
Santos Chapter

Order of Eastern Star

- 1st. Monday — Rosario Villaruel
Chapter No. 2, OES (Third Monday
if there is initiation)

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**, for the Publisher, 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, Howard R. Hick	1440 San Marcelino, Manila
Managing Editor, N. D. Melogton	1440 San Marcelino, Manila
Business Manager, Jose Domingo	1440 San Marcelino, Manila
Owner, Grand Lodge of the Phil.	1440 San Marcelino, Manila
Publisher, Grand Lodge of the Phil.	1440 San Marcelino, Manila
Printer, Bookman Printing House	40 Quezon Blvd., Quezon City
Office of Publication	1440 San Marcelino, Manila

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

Grand Lodge of the Philippines	1440 San Marcelino, Manila
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Bondholders, mortgagees, or other security holders owning one per cent or more of total amount of security:

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	8,000
2. Sent to others than paid subscribers	None

T o t a l

8,000
(Sgd.) **MACARIO M. OFILADA**
Acting Grand Master

SUBSCRIBED AND SWORN to before me this 3rd day of November, 1958, at Manila, the affiant exhibiting his Residence Certificate No. A-632 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 SCOTTISH RITE TEMPLE

1828 Taft Ave., Manila

1st. Monday — Cosmos Lodge No. 8
1st. Wednesday — Meneius Lodge No. 93
1st. Thursday — Mt. Lebanon Lodge No. 80
2nd. Thursday — Corregidor-Southern Cross Lodge No. 3
2nd. Friday — St. John Lodge No. 9
3rd. Monday — Cosmos Lodge No. 8
3rd. Tuesday — Manila Lodge No. 1
3rd. Wednesday — Meneius Lodge No. 83

3rd. Thursday — Mt. Lebanon Lodge No. 80
4th. Thursday — Corregidor-Southern Cross Lodge No. 3
Order De Molay
1st & 3rd Sundays — Loyalty Chapter Order of Rainbow for Girls
1st & 3rd Saturdays — Perla Assembly No. 1
Order of the Eastern Star
1st & 3rd Fridays — Mayon Chapter No. 1
1st & 4th Saturdays — Sampaguita Chapter No. 3

GRAND LODGE COMMITTEES

1958-59

COMMITTEE ON JURISPRUDENCE

MWB Werner P. Schetelitz	(25)	Chairman
" Antonio Gonzalez	(5)	Member
WB Teofilo Abejo	(21)	Member

COMMITTEE ON FINANCE

WB Francisco Santiago	(4)	Chairman
" Amado Lonsanz	(25)	Member
" Luis Meneses	(4)	Member

COMMITTEE ON ACCOUNTS

WB Gregorio Vicente	(12)	Chairman
" Abundio C. del Rosario	(95)	Member
" Marcelino P. Dysangco	(48)	Member

COMMITTEE ON GRIEVANCES

MWB Sidney M. Austin	(95)	Chairman
WB Luis Meneses	(4)	Member
" Mateo D. Cipriano	(14)	Member

COMMITTEE ON CORRESPONDENCE

WB Macario Navia	(88)	Chairman
" Noli Ma. Cortez	(77)	Member
" Emilio Asistores	(7)	Member

COMMITTEE ON RETURNS

WB Alberto Donor	(54)	Chairman
" Donald Thurman	(8)	Member
" Manuel K. Torres	(12)	Member

COMMITTEE ON CREDENTIALS

WB Seseño Rivera	(79)	Chairman
" Gregorio Cariara	(82)	Member
" Loffin C. Simbra, Jr.	(148)	Member
" Hilario G. Esquerro	(148)	Member

COMMITTEE ON NECROLOGY

MWB Camilo Ostas	(4)	Chairman
WB Marciano Evangelista	(35)	Member
" Juan Nabong	(88)	Member

COMMITTEE ON CUSTODIAN OF THE WORK

MWB Michael Goldenberg	(80)	Chairman
WB Jose Velo	(4)	Member
" Mariano Gonzalez	(12)	Member
" Pedro R. Francisco	(82)	Member

COMMITTEE ON ACACIA ISLAND

WB Teofilo Guadiz	(77)	Chairman
" Jose O. Sorio	(75)	Member
" Teofilo Goyena	(56)	Member

COMMITTEE ON CEMETERY

WB Primo I. Guzman	(77)	Chairman
" Lucio R. Idefonso	(51)	Member
" Dominador Escusa	(82)	Member

COMMITTEE ON PUBLIC FUNCTIONS

MWB Werner P. Schetelitz	(25)	Chairman
WB Hermozenos P. Oliveros	(82)	Member
" Adesh Hamra	(80)	Member

COMMITTEE ON MASONIC TEMPLES

MWB Vicente Y. Orosa	(53)	Chairman
WB Aurelio Corenea	(4)	Member
" Lucio R. Idefonso	(51)	Member

COMMITTEE ON MASONIC RULES AND ORDER

WB Manuel Crudo	(4)	Chairman
" Thomas B. Loft	(82)	Member
" Luis Meneses	(4)	Member

COMMITTEE ON HONORS

MWB Sidney M. Austin	(95)	Chairman
" Antonio Gonzalez	(5)	Member
" Conrado Denton	(4)	Member

COMMITTEE ON CABLE TOW

WB Nestorio Melocoton	(29)	Chairman
" Isaias Garcia	(89)	Member
" Mateo D. Cipriano	(14)	Member
" Macario Navia	(88)	Member
" Virgil Murray	(1)	Member

SERVICE COMMITTEE ON CHARITY

MWB Michael Goldenberg	(80)	Chairman
RWB Juan Alano	(45)	Member
WB Kuri Eulon	(3)	Member
" George Clerz	(1)	Member
" Ted Stewart	(80)	Member
" Jose A. Fernandez	(27)	Member

RECEPTION COMMITTEE

WB Gregorio Cariara	(82)	Chairman
" Jose L. Domingo	(14)	Member
" Thomas B. Loft	(82)	Member
" Florencio Haran	(110)	Member
" Alvaro Martinez	(82)	Member

COMMITTEE ON ADMINISTRATION OF LODGES

RWB Macario Ofilada	(12)	Chairman
WB Enrique Rimando	(88)	Member
" Perry C. Curtis	(3)	Member
" Elmer Rastorfer	(142)	Member
" Paul L. Fisher	(44)	Member
" Hermozenos P. Oliveros	(82)	Member

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RWB Macario Ofilada	(12)	Member
WB Filemon Asuncion	(7)	Member
" Martiniano Esquerro	(21)	Member
" Angel Montes	(27)	Member
" Seseño Rivera	(79)	Member
" Victoriano Alabado	(48)	Member
" Teofilo Abejo	(21)	Member
" Dominador Escusa	(82)	Member

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" Alfonso T. Navales	(82)	Member
" Constantino Rabaya	(95)	Member
RWB Macario M. Ofilada	(12)	Member

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RWB Luther Bowley	(3)	Chairman
WB Walter Schoening	(3)	Member
" Manuel Crudo	(4)	Member
" Thomas B. Loft	(82)	Member
" Emilio Asistores	(7)	Member
" Domingo Bascura	(82)	Member
" William Quasha	(80)	Member

COMMITTEE ON BY-LAWS

WB Ted Stewart	(80)	Chairman
" Gregorio Cariara	(82)	Member
" Godofredo Ricsafort	(88)	Member

COMMITTEE ON CHARTERS

WB George Clerz	(1)	Chairman
" Perry C. Curtis	(3)	Member
" Domingo C. Bascura	(82)	Member

COMMITTEE ON GRAND LODGE OFFICERS' REPORT

MWB Antonio Gonzalez	(5)	Chairman
RWB Teodorico Jimenez	(31)	Member
WB Harold Manning	(1)	Member

A LA JUVENTUD FILIPINA

¡Alza tu tersa frente,
Juventud filipina, en este día!
¡Luce resplandeciente
Tu rica gallardía,
Bella esperanza de la Patria mía!
Vuelva, genio grandioso,
Y les infunde noble pensamiento,
Que lance vigoroso,
Más rápido que el viento,
Su mente virgín al glorioso asiento.
Baja con la luz grata
De las artes y ciencias a la arena,
Juventud, y desata
La pesada cadena
Que tu genio poético encadena.
Ve que en la ardiente zona
Do moraron las sombras, el hispano
Esplendente corona,
Con pia y sabia mano,
Ofrece al hijo de este suelo indiano.
Tú, que buscando subes,
En alas de tu rica fantasía,
Del olimpio en las nubes
Tiernísima poesía,
Más sabrosa que nectar y ambrosía;
Tú, de celeste acento,
Melodioso rival de filomena,
Que en variado concierto
En la noche serena
Disipas del mortal la amarga pena;
Tu, que la peña dura
Animas al impulso de tu mente,
Y la memoria pura
Del genio refulgente
Eternizas con mano prepotente;
Y tú, que el vario encanto
De Febo, amado del divino Apeles,
Y de natura el manto,
Con mágicos pinceles
Trasladar al sencillo lienzo sueles;
¡Corred!, que sacra llama
Del genio el lauro coronar esperu,
Esparciendo la Fama
Con trompa pregonera
El nombre del mortal por la ancha esfera,
¡Día, día felice,
Filipinas gentil, para tu suelo!
Al Potente bendice,
Que con amante anhelo
La ventura te envía y el consuelo.