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MWB LUTHER B. BEWLEY
Grand Master, 1960-61

VOL. III
(NEW SERIES)



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October 1960

ACADEMIC FREEDOM

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

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

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

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

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

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

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

—Ricardo Demetillo

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Grand Master's Message

LET US CREATE ENTHUSIASM FOR A BETTER MASONIC EDUCATION

With no idea of trying to bring pressure on anyone, I should like to see more attention given to our Constitution and the Masonic Law Book. Masonry is a progressive moral science. No doubt our newly initiated members would like to learn more about the Fraternity to which they have pledged allegiance.

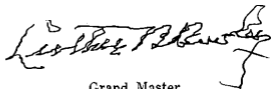
To help in this matter it is suggested that at stated meetings, when time will permit, one of the experienced Masons should be assigned in advance to speak to the members on certain phases of the Constitution. This should be followed by an open forum in which many questions might be asked. Such discussions could no doubt create enthusiasm for learning more about our beloved Fraternity and its activities. It is believed that this procedure would result in increased attendance at our Lodge meetings. A thorough study of our Masonic Law Book would create among the Brethren a thirst for improving their masonic education.

The practical object of Masonry has been defined as "the physical and moral amelioration, and the intellectual and spiritual improvement of the individual and society." To practice Masonry we must know Masonry. Every Mason should know the essential characteristics and fundamental principles of the great Fraternity to which he belongs. Everywhere in our Masonic work, knowledge is stressed. There is no educational test to determine fitness for membership, but the candidate must learn our ritual and, to be a good member, he must have sufficient knowledge to understand and appreciate the history, teachings, and principles of Freemasonry. Again and again education and the acquirement of knowledge are urged upon the candidate.

True Masonry consists in practicing the Masonic teachings. Above all, every Mason should become familiar with the ancient landmarks of Masonry, or what we sometimes refer to as the "unwritten laws" of our Fraternity by Albert G. Mackey, which are found in our Masonic Law Book. There is a liberal Masonic education in the twenty-five ancient landmarks that were handed down to us by our predecessors, and we are more or less in duty bound to transmit them to our successors.

In Lodges where your funds will permit, it is hoped that libraries will be established at your earliest convenience. It is realized that not all of our Lodges can afford to have masonic libraries, so it is suggested that in such cases efforts be made to obtain pamphlets and a few books on Masonry by writing to Masonic Service Associations.

Since the Masonic Law Book was compiled in 1954, some provisions of our Constitution have become obsolete by Annual Communications of our Grand Lodge, but these obsolete provisions are known by the officers who have attended our Annual Communications and may also be found in our printed proceedings.



Grand Master



OUR OBJECTIVE--OUR REASON FOR BEING

With the end in view of bringing into focus the vital problems of our Public School System which cry for immediate solutions, the Supreme Council 33^o, Ancient and Accepted Scottish Rite of Freemasonry of the Philippines, and the Grand Lodge of Free and Accepted Masons of the Philippines, have decided to launch a joint program for the improvement of the Public School System in order to make it truly free and democratic, and financially stable.

To chart the course of such an ambitious program, a Coordinating Committee was created under the chairmanship of Ill. Werner P. Schetelig, 33^o. This Committee, after three meetings, in turn recommended the creation of an Action Committee to implement effectively the joint program, as the executive arm of the Coordinating Body, with Ill. Vicente Garcia, 33^o, as chairman.

Keenly feeling the need for a mouthpiece for its gigantic task of

arousing public interest through the brethren and lodges throughout the country, the Coordinating and the Action Committees decided to issue a leaflet once a month to be known as *Freemasons' Educational Bulletin*.

It was the consensus that such a publication is of vital importance, particularly in the pivotal campaign to create a strong public pressure to bear on our Congressmen to support a bill in the next session of Congress stabilizing the financing of the public schools, similar to House Bill No. 3516, which was reported and calendared in the last session of Congress but was not acted upon.

The Coordinating Committee is of the strong belief that all the problems that beset our public schools, such as lack of buildings and adequate equipment, lack of properly trained teachers, and lack of textbooks, can be solved only after the problem of financing our public school system is solved once and for all. VT

The Life of Teodoro M. Kalaw, Sr.

BRO. PONCIANO B. JACINTO, SR.

In the roll of illustrious Filipinos, the name of Teodoro M. Kalaw scintillates as a star in the firmament of the Philippine hall of fame. A lawyer of the first water, Kalaw was an author *non pareil*, a journalist incorruptible, an educator extraordinary: a man among men.

But among the varied skills and attributes of this versatile Batangueño his stature as a Mason juts out in bold relief in this part of the world where Masons are militant and their epic deeds in the struggle for Philippine freedom highlight this country's glorious history.

As a lawyer, Teodoro M. Kalaw shone not only in the practice of that great and noble profession of law but also as a professor thereof, and as author of law books and other literary gems in various fields of human endeavor. However, the vast, preponderant portion of his works dealt with his element — political science.

As an author, there is hardly any other Filipino writer living or dead who could approximate the breadth and depth of his prolific pen.

Kalaw was born in Lipa, Batangas, on March 31, 1881. Among the most brilliant sons ever contributed by Batangas to the glory of the Malayan race, he married a carnival queen of exquisite beauty, Purá Villanueva. Of this happy union was born another carnival queen no less beautiful than her queen mother — the now one and only Maria Kalaw Katigbak.

Teodoro M. Kalaw obtained his

elementary education from the *Colegio de Sebastian Virrey*, and the *Rizal Institute* of Lipa; his high school at the *Colegio de San de Letran*. It was at the *Liceo* that he earned his Bachelor of Arts degree, but his Bachelor of Laws and Master of Laws degrees he obtained from the *Escuela de Derecho*.

It was not by a fluke that Kalaw reached the heights that he did. Born of a sufficiently well-to-do if not a rich family from the popular standard of those times, the young Kalaw was not above working his way to obtain an education. As a student, he worked as a reporter on the newspaper *El Renacimiento*, a Filipino-Spanish daily, of which he later became the editor and, later still, after his graduation, the editor-in-chief.

This was then in 1907. Then a member of the Philippine bar, Kalaw's talent was quickly recognized with his appointment as Manuel Luis Quezon's secretary to the International Conference of Navigation in Russia. Upon his return from that assignment overseas, he became a professor of law and concurrently the director of his alma mater, the *Escuela de Derecho*.

This young, brilliant son of Batangas took to politics as an eagle to the air. He served in the Philippine Assembly as representative from the third district of Batangas for the term 1910-1912, after which he was appointed director of the Philippine Library and Museum.

His various high positions in the

government came one after another in rapid succession, higher and ever higher in spontaneous recognition of his extraordinary aptitudes. Under-Secretary of Interior in 1916, he became the Secretary the following year, a position which he resigned in 1922 in order to become the Executive Secretary and Chief Adviser of the Philippine Independence Mission to the United States. In 1929, he came again the director of the Philippine Library and Museum.

It was after his return from the World Naval Meet in Russia that he wrote one of his foremost literary works of note, entitled *Hacia la Tierra del Mar*. This was followed by *La Constitucion de Malolos* and *El Discorso en Filipinas*, both of which concern his favorite elements as a lawyer — constitutional law and civil law.

The versatility of his able and prolific pen was well manifested in 1912 when, in the short span of that year he produced three works — *Las Ideas Politicas de la Revolucion Filipina*, *Principios de Vida Social*, and *Teorias Constitucionales*.

His inclination to political science is sufficiently patent in his *Como se Puede Mejorar Nuestra Legislacion*, which he wrote in 1913; *El Ideario Politico de Mabini*, and *Manual de Ciencia Politica Filipina*, all of which were written in the six years ending in 1918.

Except for his comprehensive and enlightening work entitled *La Masoneria Filipina*, which was also written in 1918, all his literary output thereafter until 1928 was on political science—*La Revolucion de Filipinas*; *Court Martial of Andres Bonifacio*, and *La Campaña del Kuomintang*.

This deeply religious Mason then wrote *Dietario Espiritual*, followed by other works of political and quasi-military complexion, like *Gregorio H. del Pilar*, *Las Cartas Politicas de Mabini*, and *El Espiritu de la Revolucion*.

Untold other works came from his golden pen, some never published. Among the salient literary works edited under his direction were publications of the National Library of which he was director, including the *Epistolario Rizalino*, Volumes I, II, III, and IV; *Ang Pinagtatalunang Akta ng Katipunan*, and *Revolucion Filipina* by Mabini in two volumes, in addition to the biography of Gregorio del Pilar, *El Heroe de Tirad*, of which he was the author.

Towering as he may be in the national scale, Teodoro M. Kalaw as among Masons is a figure than whom none is said to be greater or has contributed more to Masonry and to the ultimate ends of that Venerable Brotherhood. Grand Master of Regional Grand Lodge under Gran Oriente of Spain during 1914-1917, he was elected Past Honorary Grand Master of the Grand Lodge of the Philippines in 1925, and Grand Master in 1928. His masterful work, *La Masoneria Filipina*, reflects the scope and extent of his vast contribution to Masonry in this part of the world, and his thorough knowledge of the problems and the vicissitudes of that Ancient Craft in this jurisdiction, the Philippines became free of the Spanish yoke. The work is properly subdued as regards the indomitable courage, indefatigable struggles, and extreme sacrifices of his brother Masons for the ultimate emancipation of this country after more than three centuries of captivity under the

claws of the beats of prey which sport the habiliments of so-called Apostles of Christ.

Such was the wide versatility of the man that in whatever field he turned to try his mettle and prove his worth, he quickly earned distinction and obtained recognition. It must be borne in mind that all of this prodigious output of the most abstruse literary works was accomplished while Kalaw was creditably performing his heavy duties in his various capacities in the government.

As a cultured scholar and literary luminary he belonged to the Royal Academy of Arts and Letters, a Filipino-Spanish literary association

in the Philippines, of which he was president. He was likewise a member of the Academy of Political Science of New York, and of the exclusive *Real Academia de la Lengua Española* of Spain.

Thus we see the towering stature of Teodoro M. Kalaw, viewed in national perspective. But there is a jewelled phase of the main's character which was known to only the few who were privileged to move within his immediate circle. Uncompromising in matters of principles, his heart of gold was a tender as eider down. Compassionate to all living creation, charity was the main feature of his strong personality, the salient attribute of the Mason.



Deputy Grand Master Juan S. Alano pictured with some of the brethren of Maguindanaw Lodge No. 40 on his official visitation to the Lodge on Sept. 26, 1960.

MASONRY IN FRANCE TODAY

Address given to the Masonic Service Association by the M.W. Grand Master of the French National Grand Lodge, at Washington, 25th February, 1960.

M.W. Brother Chairman, M. W. Grand Masters and Brethren,

First of all, I wish to take this opportunity to thank you for the cordial and fraternal welcome you have extended to myself and to the Brethren who accompanied me on our visit to the States.

I feel that the friendly spirit which prevails in your reception is a mark of sympathy and fraternal fellowship to all Brethren of the French National Grand Lodge, the only Grand Lodge in France recognized by all fifty Grand Lodges in the United States and by all but one of the Grand Lodges in Canada. Of course we, and we only in France are recognized by the Mother Grand Lodge, the United Grand Lodge of England.

Our Grand Lodge had and still has from time to time the privilege and the pleasure of granting Charters to many Lodges formed by Military Service personnel on duty in France.

A large proportion of these Brethren come from the United States, but we also have Brethren from Canada, Holland, Iran, Greece and Great Britain, and this happily demonstrates the universality of Freemasonry. It also proves that the guiding principles of our Grand Lodge are and will ever remain: Belief in God, the Three Great Lights and strict adherence to the Ancient Landmarks of the Order.

Grand Lodges throughout the world inquire from us about the situa-

tion of Freemasonry in France. We must admit that the situation is rather confused but I shall make an attempt in order to summarize the present position.

In France, the *Grand Orient of France* is the largest body and there are some 17,000 to 18,000 members. They have struck out from their Constitutions all reference to the Great Architect of the Universe or to the Holy Bible and have substituted as guiding principles:

The equality between Brethren

Mutual Tolerance

Absolute freedom of conscience.

Many of their members are atheists and it is estimated that some 10 to 15% are communists.

They encourage the discussion in Lodge of political and like topics

On such a basis, the Grand Orient of France must be considered as irregular and clandestine.

At its annual convention in 1953, the *Grand Lodge of France*, second in France by its membership, passed a resolution by some two thirds majority making the presence of the Holy Bible compulsory in their Lodges.

However we are told, that still quite recent in some of their Lodges remain a majority of the members of the *Grand Lodge of France* who have not been obligated upon the Holy Bible.

It must be kept in mind that, in the past, candidates were not required to profess a belief in the Su-

preme Being, and therefore the question arises as to how many members of this Grand Lodge subscribe to this essential belief?

Their resolution of 1953 must however, be considered as a first step in an effort towards regularity and we are glad to say so. In September 1959, the Grand Lodge of France took another step forward in suspending, by a majority vote of some 70%, correspondence, agreements and inter-obedience relations with the Grand Orient of France.

Together with other Regular Grand Lodges, we welcome this further effort.

It is true that *administrative* relations between the two governing bodies have been suspended, BUT INTERVISITATION BY INDIVIDUAL MEMBERS CONTINUES AS BEFORE.

Members of the Grand Lodge of France are welcome in Lodges of the Grand Orient of France, and Members of the Grand Orient Lodges visit Lodges of the Grand Lodge of France.

Furthermore, no instructions have yet been issued to our knowledge by the Grand Lodge of France in order to forbid its members from affiliating with Lodges of the Grand Orient or obliging those who are already members of the Grand Orient to sever their dual membership.

We will gladly acknowledge the efforts made by the G.M. Dupuy in order to bring a majority in his Grand Lodge to more regular practice. We will welcome the time when the Grand Lodge of France can claim recognition as a Regular Grand Lodge but we must regretfully conclude that, while the first steps have been taken, such time has not yet come.

Our Obedience, the *French National Grand Lodge* is small in number, its membership is not more than 4,000, but all the principles of regularity are maintained and strictly applied in all its Lodges.

It is our mission in Freemasonry to hold out a helping hand to all persons of goodwill and to play our part in bringing into effect what we all desire, that is to say, Unity between Obediences.

Brothers, however, must realize that Freemasonry cannot exist unless it is based upon a sincere belief in God.

Our Masonic symbols remind us of our dependence upon Him, but the GREAT ARCHITECT HIMSELF IS NOT A SYMBOL. FOR WE CANNOT WORK TO THE GLORY OF A SYMBOL.

There is not doubt that, in France, there is amongst irregular Masons a sincere desire to return to regularity and you may rest assured that our Grand Lodge will do everything within its power to ensure that this desire is brought to a fruitful conclusion.

We must, however, by very careful and build only on permanency on the rock of regularity. Any hasty action would only delay our common goal.

A. A.

Kindly send your articles
for the January 1961 issue
today.

History of Charleston Lodge No. 44

By E. DROZYNSKI, P.M.

At the time of the original capture of Guam by the American Forces in 1898, there was at least one Mason on the island in the person of an officer of the Spanish army who had been Master of one of the lodges in the Philippines.

There must have been members of the Fraternity among the first Americans who came to the island, but it was not until 1903 that any Masonic meetings were held, and that was when five Masons met at the home of one of them for dinner. In 1906 there was another meeting at which time the possibility of instituting a Blue Lodge was discussed for the first time. Brother Morris O'Brien communicated with the Grand Lodge of California regarding this question but the reply he received was far from encouraging; the Grand Lodge felt that due to the limited number of Masons on the island a lodge could not be properly supported. The matter was dropped for the time being and no further steps were taken toward organizing a lodge until 1917, when Brother Charles S. Lobingier, 33rd, Deputy of the Supreme Council of the Scottish Rite, passed through Guam en route to his duty station in China. Brother H. E. Marchant, who was stationed on Guam at that time, entertained Brother Lobingier during his brief stay, and matters regarding Masonry were thoroughly discussed, particularly the matter of bringing Masonry to the island. Due to the almost unheard of Protestant leanings of the natives,

it was realized that most of the work would have to be done by transient military personnel. Brother Lobingier exhibited great interest in the problem confronting the brethren in Guam and suggested the first steps to be taken should be the organization of a Sojourners' Association, and promised to use his influence with the Grand Lodge of the Philippines toward securing a dispensation to organize a regular lodge on the island.

The idea of organizing a lodge on Guam was received with enthusiasm by members of the craft then on the island, and a number of informal meetings were held at the homes of several of the brethren. At one of these meetings there were twenty-six sojourners present and it was then and there decided to formally organize a Sojourners' Association and petition the Grand Lodge of the Philippine Islands for the dispensation to organize a Blue Lodge. The name Charleston was requested in remembrance of the U.S.S. Charleston that brought about the surrender of the island during the Spanish-American War.

Acting under the authority provided by dispensation issued by the Grand Lodge of the Philippine Islands, the first meeting of the new Charleston Lodge was held on Monday evening, March 4, 1918.

The manner in which Charleston Lodge was constituted proves to be very interesting . . . on February 25, 1919, a cablegram was received from the Grand Lodge stating that

the Deputy Grand Master would arrive in Guam on the U.S. Army Transport "Sherman" to constitute Charleston Lodge No. 44. It was assumed that on March 1, 1919, Deputy Grand Master Rafael Palma would arrive and that everything would be conducted in the normal manner. Such, however, was not the case! The day before the ship arrived a radio message was received stating that because of the extremely short stay of the vessel in port, no passengers would be allowed ashore. The one alternative was taken, the Master and members met in the Captain's cabin aboard the Sherman, and there Charleston Lodge No. 44 was formally constituted, the only lodge, to the writer's knowledge, that has the distinction of having been constituted aboard an ocean going vessel.

Between the years of 1918 and 1911, Charleston Lodge No. 44 progressed steadily although not at a spectacular rate. It was during this period that the Lodge acquired a lot and a building in the city of Agana which was to be Charleston's home until December 8, 1911 at which time, due to the invasion of Guam by enemy forces, the Lodge was forced into darkness until the island was again re-occupied by American Forces in 1914. The majority of the lodge furnishings and its building were destroyed as a result of the bombardment which preceded the re-invasion. Due to the critical shortage of essential building materials and other factors, Charleston Lodge was required to hold meetings in various temporary homes during the decade following its re-activation.

Through the combined efforts of all the Masonic Bodies in Guam, a

permanent concrete block two-story Scottish Rite Temple was completed in January 1955. This structure is now the permanent home of Charleston-Lodge No. 44, as well as other active Masonic Bodies.

The main lodge room of this building is completely air conditioned and provides a seating capacity for approximately ninety (90) people with facilities for seating more on special occasions. The furnishings consist of upholstered theater-type seats that were bought through the donations of many of the brethren; the altar, is made of stained Narra wood and was imported from the Philippines and paid for by the Cecil Knepp Dielfenderfer Spring Reunion Class of 1955. This altar is beautifully ornamented emblematic of Blue Lodge as well as Scottish Rite degrees. The floor of the lodge room is completely tiled and the portion representing the pavement is laid in a mosaic pattern. The lobby of this edifice is ornamented with three large murals: The first mural depicts the front elevation of King Solomon's Temple, the second symbolize the Tabernacle erected by Moses and his people after their exodus from Egypt, and the third graphically represents a view of the Sanctum Sanctorum or Holy of Holies within the Temple.

The future of Charleston Lodge No. 44 looks bright, brethren, it ranks among the largest of subordinate Lodges, in total membership, and is in exceedingly sound financial ground; proving that fruitful dividends can be realized by the implementation of conservative policies which have governed this Lodge since its establishment.

Cloudy in the South---

The sombre, dread tones of the Junior Warden's voice sound the death knoll to years of hopes, dreams and aspirations. With methodic, ritualistic precision the building of Hope collapses as the "Dark," "Black," follow through from the other two Principals.

Fifty strained faces of the members lean forward and scan the row of empty staves. An electric shock fills the air. Who did it? How many? Why? Had not the committee reports been favorable? Friends and well-wishers had spoken kind words about the candidate, and even gone so far as to read certificates of his innocence even in the insecurity of his early manhood.

The stage is somehow ghostly familiar to the same scene once before in this same hall, not too long ago. A nightmarish repetition of that same dread tone, "Cloudy . . ." History had been repeated. It was the same then, the committee reports all favorable, seven Masons had attested by signatures on his application to his fidelity and right to participation in the fraternal order, and three on the committee said the same.

The total then of masons favorably vouching for the candidate—seven and three, seven and three. A total of fourteen recommenders and six committee members staked their professions and reputations on his worth.

But wait, a vote again. That means only one bad, a possible error. Or does this voter think the other twenty men didn't know what they were doing? This time will tell if the Black Death was dropped by mistake. A few quick, earnest prayers go up, gnashing of teeth—march around. Perhaps it was an accident . . . Hope . . .

"Display the ballots!" Pause. "Cloudy . . ." Death! Finally and conclusively, buried in some oblivion of who knows what, and for what reasons? A family ashamed, confused, pitiful, and the reason unexplainable.

Will he come forward? Why hasn't he come forward? What does he know that twenty serious-minded men weren't able to find out in months of investigations? Couldn't he have made his thoughts known to the Worshipful Master? Perhaps it could have resolved to the satisfaction of all concerned. These twenty men were confused and misled, is that it? Who know?

Who knows indeed? The Supreme Grand Master and the All-Seeing Eye weigh in the balance. Such is not for Earthly compromise. Let it be His mysterious prerogative then to judge, what was in the mind of this wielder of Black Death as his apron proudly flapped while he dealt the blow. May he be prepared to bare his soul at Another Lodge some day and explain his deed. LAH

Our Senior Grand Warden---



Resume Background of William H. Quasha

Born: May 19, 1912 New York, N.Y.

EDUCATION:

B.S. in M.E., New York University, 1933

M.A., New York University, 1935

L.L. B., St. John's University, New York, 1936

ACADEMIC:

Member, Faculty, Department of Psychology, New York University 1933-35

Member, Faculty of the College of Liberal Arts, Santo Tomas University, Manila, 1946-47

Instructor, U.S. Army Reserve School

Co-Author (with Dr. Rensis Likert), "Revised Minnesota Board Test", 1933, 1935

Author, "An American Looks at Dr. Laurel", Manila Times, 1959

PROFESSIONAL:

Admitted to the New York Bar, 1936

Admitted to the Bar of Federal Court of the Southern District of New York, 1938

Admitted to the Philippine Bar, 1945

Admitted to the Bar of the United States Supreme Court, 1947

Officer, U.S. Army, active duty, Feb. 1942-46 (entire service in Southwest Pacific Area)

Officer, U.S. Army, reserve, 1946-to date - Rank: Lt. Col.

MASONIC:

Junior Warden, Grand Lodge of the Philippine, 1959-60

Past Master, Mt. Lebanon No. 80, Manila, F.A.M.

Knight Commander of Court of Honor, A.&A.S.R.

Chairman, Scottish Rite Luncheon Committee

Past Grand Orator, G.I.P., 1957-58

Past Grand Sword Bearer, Grand Lodge of the Philippines, 1955-56

President, Far East Chapter No. 15, National Sojourners, 1959

Member of the Philippine Bodies, A.&A.S.R.

Member of Board of Directors of Bamboo Oasis Shrine Club, 1957 to date

Member of Mecca Temple (Shrine) Author of numerous articles published in the "Cabletow".

"Far Eastern Freemason" and "New Age"

CIVIC:

Member, Boy Scouts of America, 1912-52. Eagle Scout - 36 Merit Badges

Member, Boy Scouts of the Philippines, 1947 to date. Eagle

Knight of the Eagle Scouts
 Fraternity, Philippines
 (Highest Rank)
 Member, Executive Board, Manila
 Council, BSP, 1949 to date
 First Vice-President, 1946, Manila
 Council BSP
 Member, 10th World Jamboree
 Committee—Chairman Interna-
 tional Liaison Committee —
 Deputy Camp Chief for
 International Liaison
 BSP — Acting Scoutmaster, 1928-32
 BSP — Scoutmaster, 1947-25
 Chairman, Elks Cerebral Palsy Pro-
 ject, Inc., 1958 to date
 Past Commander of the Philippine
 Department of the American
 Legion
 Also held other post-department
 and post offices in the Philip-
 pines of the American Legion
 Past President, Army and Navy
 Club of Manila
 Past Executive Vice-President,
 Manila Jaycees, 1949
 (now associate member)
 Past First Vice-President, Manila
 Lions Club, 1950-51
 Past First Vice-President, New York
 State Jaycees, 1941-42
 Past Counsel, Young Men's Board
 of Trade, New York, 1939-41
 Past President and Charter Mem-
 ber of the Mabuhay Toastmasters
 Club
 Past Vice-President of the Manila
 Chapter of the U.S. Army Re-
 serve Officers' Association
 Chairman of the Speakers' Bureau
 of the Community Chest of
 Manila, 1950
 In 1958 was made Knight Com-
 mander of the Knights of Rizal
 (member since 1955)
 Member, Manila Lions Club
 Member, American Bar Association
 Member, Elks Club

Member, Mabuhay Toastmasters'
 Club
 Member, Baguio Country Club
 Member, Manila Polo Club
 Member, Manila Golf Club
 Member, American Association in
 the Philippines
 Member, U.S. Army Reserve Of-
 ficers' Association
 Member, Philippine Band of Mercy
 Past Member, Fund Raising Cam-
 paign, Philippine Cancer Society
 Past Member, Fund Raising Cam-
 paign, Peace and Amelioration
 Fund Campaign

DECORATIONS:

Philippine Government
 Philippine Legion of Honor
 (Officer Rank)
 Presidential Award (Gold Pla-
 que) for "Outstanding Service"
 to the 10th World Boy Scout
 Jamboree
 U.S. Army
 Bronze Star Medal with Oak
 Leaf Cluster
 Philippine Liberation Medal
 Asiatic Pacific Ribbon with
 Three Battle Stars
 WW II Victory Medal
 Boy Scouts
 Bronze Troop Service Award
 Bronze Thanks Badge
 Bronze, Silver and Gold Medals
 of Merit
 Bronze USA
 Silver USA
 Philippine Veterans' Legion: Gold
 Medal
 Outstanding Legionnaire, Philip-
 pine Department of the Amer-
 ican Legion, 1951
 In capacity of Chairman of the
 Elks Cerebral Palsy Project, Inc.,
 received plaque award from the
 Philippine Medical Association
 (one of the three organizations
 so awarded by the Philippine
 Medical Association)

Prayer and the Mason

By Dr. F. A. NIEVA

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

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

We the people in this world, should give due consideration to, compassionate with, and help the unfortunate persons who received from God defective Brains. As Jesus Christ said: "Father forgive them for they know not what they do."

So, we must thank God that we have been blessed by Him to have better Brains than others.

However, human being should al-

ways try his best to be good, but, if, in one way or the other he makes a mistake, that is the will of God; I have found out that any person or individual becomes absent-minded for at least 5 minutes within the period of 24 hours

So, human beings, should not forget the power of prayer, because prayer is the citadel and bulwark with which to fight the battles of life. Therefore everybody must pray, to improve his mind in such a way as to make him think always to be a good man and a better citizen. And to be a better citizen, he should remember, the fervent prayer of President Washington which is the following: "I hope I shall possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man."

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

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

A man should put his trust in God. As President Quezon said: "Have faith in divine providence that guides the destinies of men and nations"

President Eisenhower on July 30th.

1956, signed a bill to make "In God We Trust" a national motto, thus making it Federal law.

What good does it do to pray? We pray, not because we are sinners, desperate, weak, and afraid of tomorrow, but because we trust God to forgive us of our sins, to be present in our desperate moment, to give us strength and to go with us into tomorrow.

Besides, in trusting God, man will be released from many physical, mental and emotional chains that bind him. Because Godliness is the road to happiness. This is the bond between God and human being, and to strengthen that bond, he prays. He must speak to God with all his heart, with all his mind, with all his soul and God will answer him.

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

These suggestions, may become the way of life not only of the Brethren, but of all human beings, who after all are the children of God living in one world, which I sincerely believe would be the beginning of the permanent Peace on Earth.



RESOLUTION No. 6, of Ser. 1960

Whereas, Life Insurance is essential to every person who is cognizant of his responsibilities to himself and to his loved ones, and

Whereas, Life Insurance cannot be avoided in that when not taken, an individual pays it in terms of misery, worries, misfortunes, etc., but when

taken, relief, solution to emergency, peace of mind, and joy are derived, and

Whereas, Life Insurance is a form of INVESTMENT, PROTECTION, SECURITY for old age, and SAVINGS, all redound to the welfare of an insured and his loved ones, and

Whereas, the Acacia Mutual Aid Society, Incorporated, managed and capitalized by and organized exclusively for Masons and their families alone, provides all the above mentioned benefits and other considerations given by other Life Insurance Companies, and

Whereas, as explained verbally by Wor. Bro. Benjamin T. Arniego, Secretary of the Society, in Masonic Meetings and outlined in leaflets sent out to Masons by the Acacia Mutual Aid Society, Incorporated, the Membership Certificates issued by the Society, are very cheap, and can be conveniently carried by any Mason;

On motion by Wor. Bro. Pedro S. de Guzman, P. M. and duly seconded by Bro. Juan Arce, it was

Resolved: To request all members of the Memorial Lodge No. 90, F. & A. M. and their qualified families to apply for membership in the Acacia Mutual Aid Society, Incorporated.

Resolved Further: That applications for membership be made by our members as soon as humanly possible to be entitled to the benefits so granted by the said Society.

Be It Further Resolved: That a copy of this resolution be furnished Acacia Mutual Aid Society, Inc., a copy for the Cabletow for publication.

CARRIED UNANIMOUSLY.
(Sgd.) APOLONIO V. ZABAT, P.M.
Secretary

Masonry in Rizal Province

JOSE PAGTAKHAN

Master

Silangan Lodge No. 19, F. & A. M.

When a seed is planted and properly taken care of, it will in due time grow, bear fruit and multiply. The organization of the Silangan Lodge No. 19 at Pasig, Rizal, the first Masonic Lodge established in this province, may be likened to the planting of such a seed. Originally organized in the year 1908 by a handful of "good men and true" headed by WB Ambrosio Flores, who eventually became its first Master, Masonry has gained and is gaining sympathizers in the different parts of the province inspite of powerful enemies. As a matter of fact, not only the number of Masons in this province has multiplied, but the number of sister Lodges as well. In addition to Silangan Lodge No. 19, seven more Masonic Lodges have so far been organized in this province, (including Quezon City) which are all very much alive. They are Labong Lodge No. 59 at Malabon, Muog Lodge No. 89 at Parañaque, Marikina, Lodge No. 119 at Marikina, Quezon City Lodge No. 122 at Quezon City, Teodoro Kalaw Memorial Lodge No. 136 at San Juan,

Rafael Palma Lodge No. 147 at Quezon City and King Solomon Lodge No. 150 at Makati.

Of these eight Masonic Lodges in this province three own their respective Lodge Buildings. They are Silanganan Lodge No. 19, Muog Lodge No. 89 and Teodoro Kalaw Memorial Lodge No. 136. It is hoped the rest will follow in building theirs in the not distant future.

The building actually occupied by the Silanganan Lodge No. 19 is a new one which was inaugurated and dedicated on January 29, 1960. It is located in barrio bagong Ilog. The old one constructed sometime in 1918 in barrio Bambang was destroyed by the typhoon "Jean" in December, 1947.

The growth of Masonry in this province is something every member of our beloved institution can be proud of. The same should also serve as an incentive for us to work harder in spreading the cement of brotherly love and affection so as to advance the brotherhood of men under the Fatherhood of God — the sacred foundation of our beloved Fraternity.

A A A

Pope Pius IX — or as he was entered on the Masonic roll, Guiseppe Maria Ferrero Masci Ferrette — joined Masonry in Santiago, Chile in 1783, when as a young priest, he visited South America as the secretary of the Papal Nuncio Muzze. At the time of his admission to the Order, three papal decrees had been issued from Rome condemning Masonry — in 1738, 1751, 1814. Many more were to follow and Pope Pius IX himself promulgated three such Bulls — 1847, 1865 and 1869.

Our "Working Tools"

By Bro. ESTEBAN GUILLERMO
Memorial Lodge No. 90

Masonry, unlike other fraternities, has working tools. This is why it has withstood all vicissitudes and the ravages of inhuman and barbarous assaults from its birth since time immemorial, it being founded upon a rock. But unlike the farmer, the carpenter or the mechanic who actually work with their tools, the tools of Masonry are symbols of noble virtues for exemplary moral and spiritual conduct. They are the constant reminders to every Mason of his commitments to the Fraternity.

For the benefit of the brethren and others who may be curious, I am sure there are many, I have tried to make a transcription of what the working tools signify.

TWENTY-FOUR INCH GAUGE

This is an instrument for measurement. As the name indicates, it is divided into twenty-four equal parts. It reminds us of the twenty-four hours of the day. Because of its equal division, it teaches us to divide our time into twenty-four equal parts. Masons are taught to divide their time into three ways, namely: First, they must have a time for the service of God and man, particularly the distressed worthy brethren. Second, they must have a time for their own work so as to provide themselves and families the necessities of life. Third, they must have a time for leisure and rest.

It must be noticed that the first thing that occupies our time is God and man. The writer recalls that before he entered Masonry, he heard

people say that this is a Godless fraternity. But when he first attended the ceremony of Masonry, he saw the Holy Bible at the center of the Lodge. He proved the falsity of what he heard. A Godless fraternity does not use the Holy Bible, much less place it on the altar of the Lodge to guide its deliberations. A Godless fraternity does not pray. Masons do pray. They believe that "Real prayer is the release of the Divine Power, not an endeavor to alter the purpose of God, but that the will of God be done through us". Masonry, although not a religion, is very religious. It believes in the fatherhood of God and the brotherhood of men, hence Masonry is trying to draw peoples of various religious groups, social and educational levels to witness its public ceremonies so as to erase from their minds the impression and belief that Masonry is Godless.

THE COMMON GAVEL

This instrument of Masonry is a symbol of great moral significance. Masons who construct structures of stones and hollow blocks use this instrument to break the unnecessary parts of stones and hollow blocks so as to fit them for the building. The noble and glorious lesson it imparts to us is that we have to do away with vices, divest our hearts and consciences of all unnecessary things — works of the flesh, which are "adultery, fornication, uncleanness, lasciviousness, hatred, variance, wrath, strife and heresies." These things

will make us unfit for that "spiritual building, that house not made with hands, eternal in heaven."

THE PLUMB

This instrument symbolizes a divine, moral and spiritual virtue — Righteousness before God and men. This is the emphasis of Jesus' preaching, knowing that men have gone astray from the Father, followed their own desires, their whims and caprices which will lead them into "the outer darkness where there is weeping and gnashing of teeth". Masons are required to live righteous lives.

When righteousness is the dominant spirit of men and practice it, we have no need of police forces and big armies for which our government appropriates huge amounts every year. If righteousness is the dominant spirit of those in the employ of the government, especially those in the higher echelons, graft and corruption are unknown. If Masons are given chances to occupy positions of trust in the government, because of the proven righteousness of Masons, they surely will do honor to the government and to their fraternity and most of all, to their God. The only hope of erasing or eradicating graft and corruption and all sorts of crookedness in the government or elsewhere, is the employment of men who are highly motivated by honesty and devotion to duty, men who are God-conscious like Joseph of old who preferred to be imprisoned rather than soil the purity of his conscience, the dignity of the trust reposed in him and his loyalty to His God.

THE SQUARE

This instrument teaches that all Masons, and all people for that matter, must act and live upon the square. It symbolizes truth and moral-

ity. What is TRUTH and MORALITY? Truth, according to Webster is the "quality or state of being true, hence, fidelity, constancy, or conformity to fact or reality, or rule." And morality, according to the same source is, "that which conveys moral lessons or sentiments, rectitude of life or ethics". The Golden Rule may be appropriate to illustrate the lesson of truth and morality. First, the golden rule of Christianity states, "All things whatsoever ye would that men should do to you, do ye even so to them". "Thou shalt love thy neighbor as thyself". The golden Rule of Buddhism: "One should seek for others the happiness one desires for one's self. Hurt no other in ways that you yourself would find harmful". The golden rules of Confucius, Jewish, Hindu, Brahmanism, Taoism, and the rest, are identical with these golden rules of Christianity and Buddhism.

As all know, the four sides of a square are all equal. This is why Masons treat men equally irrespective of their social, economic and educational levels, irrespective of race and religious affiliations. A true Mason is only aristocratic in his moral and spiritual conduct and behaviour, but democratic in his dealings with his fellowmen. This is the reason why not all persons who want to enter Masonry are admitted. Those who want to enter must come from tongues of good report and well recommended, who have proven their righteousness and integrity of character and with the high and noble motive of service and are willing to make sacrifices.

THE LEVEL

This instrument is used to prove horizontals. The important lesson it imparts is that, as we travel upon the level of time to the eternal abode

above, we must always show our fidelity and loyalty in the observance of the high moral and spiritual virtues of Masonry. These high moral and spiritual virtues are not proved in the proficiency in reciting the obligations, nor in writing nice articles and making good advices and speeches. They are rather proved in the daily conduct in the discharge of our work and the dealings and associations with our fellowmen. We must prove to God and men that we are worthy members of this noble fraternity. Then at the end of our journey, we shall hear the benevolent soft words, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world". This is the ideal place which Masons are striving to enter.

THE TROWEL

The lesson we get from this instrument is to spread the cement of brotherly love and affection. Love is the greatest thing in the world. When people all over the world understand the meaning of love and apply it, then there will be no more wars or rumors of wars. Harmony and peace will reign. This is a great mission of Masonry — disseminate and propagate love, charity.

NATIONAL SOJOURNERS....

Among the organizations in our midst predicating its membership on Master Masons is the National Sojourners. This is an organization "pledged to the ideals of patriotism and to the security of the nation." Its membership is open to Master Masons who were former or present officers of the uniformed services of the United States. The local organization admits those Master Masons who have served honorably as commissioned officers of the former USAFFE, including recognized guerrillas.

According to the May issue of the New Age Magazine, a group of commissioned officers met together at Manila as early as 1900, organized informally as a club and gave it the name Sojourners; out of which group arose in 1901 the formation of an American Masonic Lodge in the Philippines. This became the nucleus of our present Grand Lodge in the Philippine Islands.

Anyone interested in becoming a Sojourner should contact Bro. J. J. de Guzman who is the present Secretary, whose address is P. O. Box 577, Manila, or Tel. 3-95-96.



Masonry's mission, therefore, to the individual is to uplift his character and establish a nobler manhood.

—Owen Scott.

If one advances confidently in the direction of his dreams, and success comes unexpected in common hours . . . If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

—Henry David Thoreau

OFFICIAL SECTION

GRAND LODGE
of
FREE AND ACCEPTED MASONS
of the
Philippines

August 30, 1960

MEMORANDUM TO:

All Lodges under the Jurisdiction of
Philippines

Greeting:

The Freemasons' Educational Bulletin relative to stabilizing the support of our public schools is self-explanatory.

It is abundantly clear that unless our public schools have the proper financial support, it will not be possible to maintain efficient standards in our elementary and high school work.

It is suggested that the contents of this bulletin be discussed thoroughly at one of your stated meetings.

It is of utmost importance that the parents of our public schools be convinced that additional financial support of our schools be made available. However, it is believed that in discussing this matter with the parents of the public school children, it might be more effective to work as individuals who are interested in community welfare particularly in having our public schools, receive adequate financial support.

(Sgd.) LUTHER B. BEWLEY
Grand Master

*To all Secretaries of Scottish Rite
Bodies and Lodges of Perfection:*

Greetings:

The Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines fully subscribes to the principle of the public educational system guaranteed by our Constitution. It is realized, however, that the public educational system of our government has been carried on under difficulties due to unstabilized financing as evidenced by recurring annual school problems.

Your Supreme Council, jointly with the Grand Lodge of Free and Accepted Masons of the Philippines, launched a campaign to obtain a strong support from the public to the end that appropriate legislation might be enacted which will establish a public school fund on more stabilized basis.

The Freemasons' Educational Bulletin, a monthly enterprise of the Grand Lodge and the Supreme Council 33^o, will undertake the dissemination of information that is calculated to focus public attention on the need of a stabilized financing program that will inject life into our public school system. A limited supply of this bulletin is being sent to you with the request that the same be passed out among your members to obtain maximum results. On all occasions, particularly during your stated meetings, the subject of this bulletin should be fully discussed, and efforts should be made to enlist the interest of local civic organizations on the

specific needs and problems of the schools. It is desired that the monthly Bulletins be translated into local vernaculars to enable the common people to understand fully their contents.

Your full support and cooperation in making possible the success of this undertaking will be greatly appreciated.

Sincerely and fraternally yours,
(Sgt.) CONRADO BENITEZ, 33°
Acting Sovereign Grand Commander
△ △ △

PLEADING FOR COOPERATION

Greetings!

Deeply concerned over the downgrading of our public schools, which cannot function as a truly free and democratic system for the proper education and training of our youth, largely due to inadequate financial support, the Grand Lodge of Free and Accepted Masons of the Philippines and the Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines have launched jointly an educational program for the purpose of arousing public opinion and interest to improve the standards of the public opinion and interest to improve the standards of the public schools by providing them with sufficient and stable means of financing. It is hoped that full cooperation of the members of the fraternity will be given this program, adopting such measures as the following:

1. Form Lodge committees to carry on the program in the community.
2. Discuss in stated meetings and with local civic organizations the spe-

cific needs and problems of the schools.

3. Promote campaigns among civic leaders and enlightened citizens of the communities to initiate movements petitioning Congress to meet squarely the yearly financial difficulties of the public schools.

4. Translate into local vernaculars the contents of the Freemasons' Educational Bulletin, the organ of the Joint Educational Program, and publish same in the provincial or community papers.

The support and cooperation of the brethren in every Lodge will enhance the aim of this joint educational program.

ACTION COMMITTEE

—o0o—

I. COORDINATING COMMITTEE

1. Bro. Werner P. Schetelig, *Chairman*
2. Bro. Federico Piedad, *Secretary*
3. Bro. Venancio Trinidad, *Educational Consultant and Writer*
4. Bro. Luther B. Bewley, *Member*
5. Bro. Conrado Benitez, *Member*
6. Bro. Camilo Osias, *Member*
7. Bro. Howard R. Hick, *Member*
8. Bro. Henry Gilhouser, *Member*
9. Bro. Domingo C. Bascara, "
10. Bro. Vicente Garcia, *Chairman*,

PROGRAMMING AND PLANNING

1. Bro. Vicente Garcia, *Chairman*
2. Bro. Isayas Garcia, *Secretary*
3. Bro. Jose C. Velo, *Member*
4. Bro. Federico Piedad, *Member*
5. Bro. Manuel C. Garcia, *Member*
6. Bro. Venancio Trinidad, *Member*

II. ACTION COMMITTEE

1. *Elementary and Secondary Education* —
 - (1) Bro. Estanislao R. Lopez,
Chairman
 - (2) Bro. Luther B. Bewley,
Member
 - (3) Bro. Artemio C. Vizconde,
Member
2. *School Finance* —
 - (a) *Stabilization and Equalizing of School Fund (Foundation Program)*
 - (b) *Financing of Masonic Projects*
Bro. Domingo C. Bascara,
Chairman
Bro. Santiago Dumlao,
Member
Bro. Estanislao R. Lopez,
Member
Bro. Venancio Trinidad,
Member
Bro. Federico Piedad,
Member
3. *Textbooks and other Reading Matters* —
Bro. Juan B. Gonzaga,
Chairman
Bro. Michael Goldenberg,
Member
Bro. Manuel C. Garcia,
Member
Bro. Florencio Hagan,
Member
Bro. Rex D. Drilon,
4. *Religious Instruction in the Public Schools* —
Bro. Gumersindo Garcia,
Chairman
Bro. Enrique D. Tayag,
Member
Bro. Fructuoso Balquiedra,
Member
Bro. Macario Navia,
Member
Bro. Sesenio Rivera,
Member
5. *Community Education and Literacy (Rural Problems)* —
Bro. Federico Piedad,
Chairman
Bro. Juan S. Alano,
Member
Bro. Artemio C. Vizconde,
Member
Bro. Francisco C. Panganiban,
Member
Bro. Roman Lorenzo,
Member
Bro. Vicente Garcia,
Member
6. *Vocational Education* —
Bro. Luis F. Reyes,
Chairman
Bro. Romulo R. Mendoza,
Member
Bro. Teodoro V. Santos,
Member
Bro. Fructuoso Balquiedra,
Member
7. *Higher Education* —
Bro. Sinforoso Padilla,
Chairman
Bro. Manuel C. Garcia,
Member
Bro. N. B. Melocoton,
Member
8. *Public Relations* —
Bro. Howard R. Hick,
Chairman
Bro. Saturnino Davila,
Member
Bro. Esteban Munarriz,
Member
Bro. Jose J. de Guzman,
Member
Bro. Lucio R. Hdefonso,
Member
9. *Educational Enlightenment Against Communist Infiltration*
Bro. Vicente Orosa,
Chairman

- Bro. William B. Quasha,
Member
- Bro. Cecilio Putong,
Member
- Bro. Gregorio Robles,
Member
- Bro. Mariano Q. Tinio,
Member
- Bro. Ildelfonso S. Reyes,
Member
- Bro. Mamerto Ventura,
Member

PUBLIC SCHOOLS

The most obstinate perennial problem of education in the Philippines today is the stabilization of the financial support of our public schools. For the solution of this problem, proposals are not wanting.

It is recalled that about ten years ago, as a result of a nationwide survey of our education system by a Joint Legislative Committee, that committee embodied in its report a number of proposals calculated to place the school system on a stable financial basis. Almost simultaneously a similar survey was undertaken by a UNESCO survey mission. The mission likewise found that the fundamental problem of education in the Philippines is how to stabilize the financial support of the system.

To implement its recommendations, the UNESCO mission sent to the Philippines Dr. Gayce Morrison, an outstanding American authority on school financing to work out a concrete proposal for the consideration of the authorities concerned: Dr. perintendent Fructuoso Yanson and Dr. Pedro Guiang, now assistant director of the Bureau of Public Schools, evolved a plan which is now known as the Foundation Program. The program was submitted to congress in the form of a bill was taken upon it consideration, but no action was taken upon it. When the Board of National Education was organized it updated the Foundation Program and re-submitted it to Congress for action, but no action on any of the foregoing proposals was taken.

In 1955 the late President Magsaysay, perturbed by the vexing perennial problem, created a special committee headed by the then Secretary

10. *Educational Leaflet Series — Organ of the Joint Educational Program —*

- Bro. Venancio Trinidad,
Chairman
- Bro. Jose T. Enriquez,
Member
- Bro. Manuel C. Garcia,
Bro. Federico Piedad,
Contributor
- Bro. Vicente Garcia,
Contributor
- Bro. Luis F. Reyes
Member
- Bro. Luther B. Bewley,
Member
- Bro. Venancio Trinidad,
Member
- Bro. Estanislao R. Lopez,
Member
- Bro. Federico Piedad,
Member
- Bro. Howard R. Hick,
Member
- Bro. Teodoro V. Santos
Member
- Bro. Domingo C. Bascara,
Member
- Bro. Vicente Garcia,
Member
- Bro. Werner P. Schetelig
Ex-officio

of Education, Justice Pastor Endencia of the Supreme Court. The report of the Committee, like all the others, seemed to have found its way into the files for record purposes. And recently, former Secretary Manuel Lim of the Department of Education submitted to Congress another proposal known as the Stabilization Bill, followed by another proposal by the incumbent Secretary, the Honorable Jose E. Romero. Both proposals did not reach first base.

In the last regular session of Congress it was expected that at long last the problem might be solved once and for all when H. B. No. 3616 sponsored by Congressman Manuel S. Enverga, chairman of the Committee on Education of the lower house, was calendared for discussion on the floor of the lower house. Unfortunately, however, Congress again followed its usual course of vacillation and inaction. It adjourned without taking any action on the bill.

There can hardly be any doubt that, when it comes to the problem of school financing, there is a perpetual motion but, unluckily, there is equally a perpetual inaction. For one reason or another, the authorities concerned shy away from the problem. They dare not grab "the bull by the horns," so to speak.

Largely because of the perennial vacillation and inaction of the powers that be, coupled with an apparent indifference of our people, we still have to bear the sight of the dismal and dismaying spectacle of thousands of boys and girls going to school without textbooks, seated for hours in make-shift benches and stools; of classes filled beyond capacity, huddled in buildings utterly unsuitable for school purposes; of schools bare

of equipment, tools, supplies, and other essential items of instruction; and worst of all, of an abbreviated, impoverished, and well nigh anemic curriculum because of the drastic cut in the period of schooling.

It is against formidable handicaps like these that our schools will have to struggle again in their desperate effort to give children that quality of education which they deserve and to which they are entitled, but which they do not receive chiefly because of the continuing indifference, vacillation, and inaction of the authorities concerned, and partly because of our being penny-wise and pound-foolish.

Because of this indifference, about 250,000 children of school age might not be admitted into our schools next year. However, it is quite reassuring to know that the Department of Education is doing its utmost to forestall the pathetic possibility of having to refuse admission to such a great number of children and that it is determined to make the best out of an almost hopeless situation by giving top priority to the Constitutional mandate for at least free public primary education even if it has to resort to such drastic measures as the following: (1) assignment of teachers where they can serve the biggest number of pupils; (2) pulling out teachers from intermediate classes where there is more than one teacher to one class and assigning teachers thus spared to the primary grades; and (3) requesting extension positions to be based solely on the need for their services. (*The Manila Chronicle*, June 7, 1966).

Of course, these measures are only temporary palliatives. They do not solve nor are they meant to solve the fundamental problem. As Secretary Romero warned, "Unless a law is ap-

proved next year to stabilize financing in the public schools, chaotic condition will prevail."

The Secretary has given his warning. A similar warning was sounded by former Senator Geronima T. Pecson, now chairman of the UNESCO National Commission of the Philippines, when, at the induction ceremonies of the new officers of the Philippine Medical Women's Association held recently, she said: "The indifference of the government towards the education of children is an injustice for which the nation will pay dearly"

Mrs. Pecson said further: "Ignorance never sired progress, much less democracy, justice, and liberty; and never will." And she stressed. "If we do not do our duty today of providing at least free and compulsory basic education for our young, we must abandon our every hope for peace and progress."

Like the proverbial "handwriting on the wall," these warnings cannot be ignored because what is at stake is not only the future of millions of our children but the future of our country.

By our continuing indifference to improve our system of education through the stabilization of its financial support, we are wrecking the basic foundation of democracy of which we are reputed to be the most ardent and zealous exponents in this part of the world. As Senator Padilla has aptly observed: "We cannot over-emphasize the need for education because the sound basis for real democracy is enlightened citizenry." And certainly we cannot ignore what that foremost leader of democracy and freedom in the world today, President

Eisenhower, once said: "Informed citizens are guardians and spirit of democracy."

The wisdom and validity of these observations can hardly be questioned. Like the warnings of Secretary Romero and Mrs. Pecson, they cannot be ignored if democracy in this country is to be real and lasting.

However, the failure of Congress to solve the financial problem of our public schools should not be a cause for despair. Rather, it should stimulate more vigorous and relentless efforts on our part to arouse, mobilize, and enlighten public opinion persistently and ceaselessly until the authorities concerned come to realize that vacillation and inaction is no longer the safest and most prudent course for them to follow.

It should be understood, moreover, that the solution of our present problem of stabilizing the support of our public schools is not the responsibility of Congress and our government leaders alone. In the last analysis, the people themselves are as much involved in the solution of the problem as our Congress and our leaders. Congress may do its part and pass the needed legislation for the solution of the problem, but if our people don't do their part, we should be satisfied with the mediocre quality of products that our schools are producing.

It is not enough to work for the passage of this or that measure in Congress. We must also be prepared to meet whatever obligations the measure may demand of us. We cannot over-stress the fact that our children will receive only the kind of education for which we are willing to pay, and not the kind of education which they deserve and should have.

Masonic Music & Composers

By BRO. EUGENE STRANSKY, M.D.
JW, Dalisay Lodge No. 14, F & AM

In 1956 the two hundredth anniversary of the birth of the greatest Masonic composer, Bro. Wolfgang Amadeus Mozart, was commemorated in the entire civilized world. The host of musicians, musicologists, and plain lovers of music remember Mozart for his many famous compositions, his unchained legacy to the music of the world, yet so few know him to be a prominent Mason and to have composed music for the Craft which he so dearly loved. That same year, this author was requested by Ill. Bro. Fredric Stevens, PGM and Sovereign Grand Commander of the Scottish Rite in the Philippines, to deliver a lecture on the Masonic music of Bro. Mozart at the Scottish Rite Temple. This, the author gladly did and several recordings of Bro. Mozart's Masonic compositions were played to the delight and enlightenment of those present.

Presently, this writer desires to expand the former lecture and present it in readable form to the brethren of the Craft in this Grand Jurisdiction, and to the hosts of others wherever they are dispersed. I am grateful to Prof. Paul Nettl, now a professor of musicology in the University of Indiana at Bloomington, Indiana, who was formerly a professor of musicology in the defunct German University at Prague, Czechoslo-

vakia, for some of the source materials of this article. Prof. Nettl is himself a brother of the Craft and a prominent member of the Lodge of Research of New York. Bro. Nettl's *Musick und Freimaurerei*, (Music and Masonry, though originally in German, is a source of lasting information on the subject.

Bro. Nettl's book of 190 pages contains not only data on Bro. Mozart but also gives other data on other composers of Masonic music and other masterpieces who were themselves Masons. Bro. Mozart lived (1756-1791) at the time when music was at its golden age. Most of the rulers of kingdoms and empires and the wealthy aristocrats in Europe maintained their own orchestras and delighted in having such orchestras play for them in their halls and concerts. Franz Joseph Haydn, one of the most gifted of composers, himself a Mason, was the conductor of the orchestra of Prince Eszterhazy, one of the richest of Hungarian aristocrats. King Fredric of Prussia, also a brother Mason, was an enthusiastic flutist and it was for him that Johann Sebastian Bach composed a number of sonatas and sonatinas for flute and piano.

To go back to Bro. Mozart, let me recall that he did so much for Masonic music at the time when Masonry was not popular in his country of Austria.

It was practically banned there until 1790 though the emperor, Franz, was a Mason. When his son, Joseph II, ascended the throne that year, Masonry was allowed to flourish. However, shortly thereafter, Masonry was again banned for a long time until the end of World War I. Strangely enough, in the other half of the Austro-Hungarian empire, Hungary, Masonry was recognized since 1867 but banned after World War I.

Mozart joined the Craft on December 14, 1783 passed to the degree of Fellowcraft on January 7, 1785; but it is not definitely known when he was raised to the Sublime Degree. We know, however, that a few months after Bro. Mozart was raised, his own father, Leopold Mozart, entered the fraternity. Also, the composer, Haydn, a friend of his, became a Mason presumably due to the influence of Bro. Wolfgang Mozart. Bro. Mozart started to compose Masonic music in 1785 and produced some more until his death in 1791. In fact, his best known work, "The Magic Flute" was composed in 1791 and was first publicly played under his baton shortly before he died. "The Magic Flute" is entirely Masonic in theme. His first Masonic composition was "Gesellenreise" or "The Voyage of a fellowcraft", which he composed when his father, Leopold, was passed to that degree. For the installation of a friend to the Oriental Chair, Bro. Mozart composed "Zur Neugekrünnten Hoffnung", "To the Newly Crowned

Hope" in 1785. That same year, music for the opening of the Lodge of Master Masons and "Die Maurerfreude", "The Joy of a Mason," were also composed. In 1786 the famous Masonic funeral march was composed and played when Count Esterhazy and the Duke of Mecklenburg were buried. It is known that he composed his famous chorale: "Oh, Sacred Band of Friendship" in 1772 when he was only sixteen years old. Being a prodigy and a traveller in various countries, it is possible that Mozart had already heard of the Craft as a band of friends and composed thematic music from what he heard and not yet experienced. Since nearly all of Bro. Mozart's Masonic compositions were chorales, it is easy to presume that Masonic Lodges in his time who made use of his music sang the chorales in their meetings and even in public for the delight of even those not in the Craft.

A few words about "The Magic Flute". It is an opera which tells of the great struggle between the High Priest and his followers (representing light and justice) and the Queen of Night and her followers (representing darkness and evil). The hero in the opera is a young man who fell in love and married the daughter of the Queen of Night who later became a friend of light, which is to signify that in the end the forces of good triumph over the forces of evil. It might also be said that, written at a time when Masonry was persecuted in his own country,

Bro. Mozart hoped that Masonry in time would be allowed to operate instead of being persecuted.

A few words about Masonic composers and poets who lived about the time of Mozart. Ludwig van Beethoven, a brother, composed "The Ninth Symphony" and included in it a hymn to Joy, which was based on the poem of Bro. Friedrich von Schiller, "Zur Freude". "Ode to Joy", Bro. Joseph Haydn composed many operas and chorales, though not one of them can be considered Masonic in theme. Bro. Franz Listzt, who later became a monk, also composed music. Strangely, though a Catholic priest, he never renounced Masonry.

Hugo Riemann, a German musicologist, was a Mason. Lertzing, a German composer, was also a Mason. Puccini, the Italian composer, whose "La Boheme" and other works are quite well-known in the Philippines, was a Mason. Jan Sibelius, a Finn, and famous for his "Finlandia", is a Mason and for many years was the Grand Organist of the Grand Lodge of Finland.

I would not want to close this article without mentioning that in London, there was a Lodge whose membership was limited only to composers of music. Were it possible that some day in the Philippines there will be formed a Lodge composed chiefly of musicians and/or poets. We have talents in this land and it would be to our just pride to have such a Lodge.

Tenth District Convention

The Tenth Masonic District comprising of the Bicol Lodges under the administration of VWB Bayani Fontanilla held its tenth annual convention in Daet, Camarines Norte on Sept. 9 & 10, 1960 with Camarines Norte Lodge No. 103 as the host lodge. The Grand Lodge officers present were: RWB Juan S. Alano, Deputy Grand Master; RWB William H. Quasha, Grand Senior Warden; MWB Esteban Munarriz, PGM, Grand Secretary, and others.

The convention was graced with the attendance of three provincial governors, all brethren of the Craft - Bro. Apolonio G. Maleniza of Camarines Sur, Juan Frivaldo of Sorsogon, and Jorge Almojuela of Catanduanes. The convention was adjudged the best attended regional convention and also proved fruitful to all those attended.

Among the topics discussed were: Improvement of Brethren and their Attendance; Masonic Charity and Fraternal Relief; Making Masonic Influence Felt; Unwritten Laws of Freemasonry. Other speakers of the Convention were: Governor Dominador S. Asis of Camarines Norte; Mayor Marcial R. Pimentel of Daet; and Congressman Pedro A. Venida of Camarines Norte.

THE BLEEDING HART

The November, 1959, *Columbia*, of ficial K. of C. magazine, contains another "protest" by Luke E. Hart, Supreme knight, against the laying of the cornerstone of the East Front of the National Capital with Masonic ceremonies last July.

Mr. Hart's objections are based on the aged-old misconception that Freemasonry is a "distinctly Protestant body". That its membership contains so many men whose religious affiliations are with Protestant churches is not Freemasonry's doing. The Popes of Rome have created that condition by prohibiting docile Catholics from joining the Fraternity, which welcomes into its ranks good men of any sect or religion, including Catholics. Freemasonry is not a religion, nor like the Knights of Columbus, a fraternal order which represents or espouses one particular sect.

As long as Mr. Hart's church insists that other religious sects and denominations are not entitled to the same status and privileges which that church claims for itself, (as so painfully demonstrated in Spain and other predominantly Catholic countries) Mr. Hart's appeals to the "Charter of our liberties" seem rather illogical. The majority of the men who wrote these charters were Freemasons, as was the author of the impassioned lines which Mr. Hart quoted in the preamble of the Resolution of disapproval which he authored.

— The preceding quotation, from *The Freemason*, Canada's National Masonic Magazine, August-September, 1960, pp. 5 & 6.



Pictured above is Bro. Nick Morabe, President of the Travellers' Club of San Calif., on his recent visit to the Philippines. He is shown handing to one of the distressed worthy brother in Cavite a portion of the P1,000.00 which the club raised for the fire victims in Cavite City.



COMING DISTRICT GRAND LODGE CONVENTIONS

The month of November and December has in store at least two District Grand Lodge Conventions slated for —

November 30, 1960 — Cavite District, at Cavite City, with Bagong Bay Lodge No. 17 as the host lodge

December 30, 1960 — Ninth District consisting of Rizal Province and Quezon City lodges, Quezon City, with Rafael Palma Lodge No. 147, as host lodge.

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(Sgd.) **MACARIO M. OFILADA**
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JOB'S DAUGHTERS OFFICERS

Installed as officers for the second semester of 1960, Bethel No. 2, Manila, International Order of Job's Daughters, on July 24, 1960 are the following: Honored Queen, Emelie Sison; Senior Princess, Isabelita Rodriguez; Junior Princess, Daisy de Leon; Guide, Alpha Aguinaldo; Marshal, Evelyn Soller; Senior Custodian, Tita Atendido; Junior Custodian, Teresita Dumpit; Inner Guard, Anne Mosebrook; Outer Guard, Nenita de la Cruz; Recorder, Lilia Melocoton; Treasurer, Elsa Pestana; Chaplain, Fe Eloisa Curameng; Librarian, Leticia Laconico Musician, Miriam Melegrito; First Messenger, Heidi Ricafranca; Fourth Messenger, Delia Ponce; and Fifth Messenger, Eden Melegrito.

ORDER OF RAINBOW FOR GIRLS

Installed as officers for the last trimester of 1960, Perla Assembly, Order of Rainbow for Girls, on September 30, 1960 are: Worthy Advisor, Delia Navia; Worthy Associate Advisor, Eunice Gamiao; Charity, Carolyn Gardner; Hope, Alice Nibut; Faith, Morna Salcedo; Recorder, Lucille E. Venturanza; Treasurer, Jacquelin Araneta; Chaplain, Victoria Vicente; Drill Leader, Sylvia Venturanza; Love, Evelyn Cutli; Religion, Gloria Cabanilla; Nature, Marlene Oliver; Immortality, Elvira Banaag; Fidelity, Norma Calderon; Patriotism, Lina Vicente; Service, Fina Felarca; Confidential Observer, Editha Roque; Outer Observer, Editha Tria; Choir Director, Linda Calderon; Musician, Gloria Rosete.

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