

The Noble Art

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

1961: Rizal Centennial Year



*Ya muere cuando vea que el ciclo se cubra
Y al fin anuncia el día tras bibrejo cupuz;
Si grava necesitas para teñir tu aurora,
Vierte la sangre mia derramada en boca hora,
Y dacha un reflejo de su nación's luz!*

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Grand Lodge
of
Free and Accepted Masons
of the
Philippines

To the Masters, Wardens and Brethren of Subordinate Lodges:

When the Christmas number of our "Cabletow" is received in February, an explanation is in order. The delay was caused by Bro. Melocoton unexpectedly leaving for Japan on December 31st on business.

My first decision was to suppress the present issue of the "Cabletow" (not mail it to the brethren in the Philippines). After considering the matter more carefully, I thought that such a decision might be unfair to the brethren, so the "Cabletow" is being sent out with the explanation given above.

LUTHER B. BEWLEY
Grand Master

Grand Master's Message

Merry Christmas To All

With a sense of deep gratitude, we pause at this Christmas season to count our blessings. Whatever religious faith we may follow, we must all recognize that in the simple phrase, "Peace on Earth, Good Will towards Men", there lies the ideal formula for happiness for all people. Yet we invoke this gentle philosophy only at Christmas time! I am sure, however, that the Christmas spirit lives in the hearts of all Masons throughout the year, for the message of Masonry is that the splendor of life is to be found hidden in the heart of simplicity, humility, service, and brotherly love.

When we give of ourselves and our abundance to enrich the lives of others, we are giving true expression to the teachings of Him whose birth we celebrate at Christmas time.

As Masons, we aim to add to life's happiness and joy throughout the year. This is shown in our maintenance of a hospital for crippled children. Our concept of "Fraternity" in Masonry is broad indeed. It knows no bounds.

We are taught that it is more blessed to give than to receive. Each of us should approach the Christmas season with hearts tuned to the spirit of giving—the giving of our worldly goods. Yes, but more important still, the giving of ourselves through the application of the Golden Rule to our daily lives. In that way we shall be giving true expression to the teaching of Him whose birth we celebrate at Christmas time.

In that spirit I extend to you and your loved ones my warmest wishes for a MERRY CHRISTMAS AND A JOYFUL NEW YEAR.

LUTHER B. BEWLEY
Grand Master

SEPARATION OF CHURCH AND STATE OR SEPARATION OF RELIGION AND STATE

As a subject of controversy, the problem shakes the very foundation of democratic ideals. Here is an intriguing account of the dilemma which democracies face.

by
BRO. FREDERICK J. KEVETTER
601 ACW sq., APO 171,
New York, N. Y.

One of the strongest points of Masonry has been the willingness to seek out and recognize truth and light wherever found. It is also recognized that a truth once found can be lost through violence, neglect, or obscurity.

There is a vital truth that is being lost through obscurity. While it is no one's fault—, it is still slipping from our grasp. As workmen we must be willing to pay the price of honest industry to keep truth ever in the open that all may see and be enlightened.

I speak concerning the Christian Church, the Constitution and the State. There is a slogan in which we say we believe, but its meaning is obscure. The slogan is "Separation of Church and State." First of all the slogan does not say which church. Some would say it means the Roman Church. If this be so then so let us state. Others would say that "church" is a general term. In this connection it is important to note it is customary today to refer to the Christian church but the Judaic, Hindi or Buddhist religion. Therefore, if church is a

general term, modern usage limits its meaning to Christianity. This being so, it would be discrimination against the Christian church and would leave the way open for the togetherness of Judaism and the State, Hinduism and the State, Buddhism and the State, Materialism and the State, and so on.

Secondly, we must turn to the Constitution for our source of material. In the Bill of Rights we find this statement pertaining to religion and the state, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ."

During the colonial period the Church of England was the established church. A number of free church people were persecuted because they did not wish to submit to Church of England and to support it financially. After our independence was won and the Constitution was framed, the ten amendments or Bill of Rights had to be added to the Constitution before the colonies would ratify it.

The statement "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ." was added to be sure that no one religion would be forced upon the people and that the state would not keep a man from worshipping as he felt he should. To be true to the Constitution and to Masonry we must treat all religions alike. Therefore, we must join the writers of the Bill of Rights and use as our slogan "The Separation of Religion and State."

This brings us to our third point: the State. The State is to provide orderly and just government for all its citizens. The State is not to control, dictate, establish, or prohibit the free exercise of religion. Nor is religion to control or dictate to the State.

May we ever remember, while it is good that the State should not control religion and religion should not control the State, let us not forget that God should control both.

Ed. Note. The foregoing article is reprinted from *The New Age*, November 1960, pp. 29 & 30. In the *Free Press*, December 3, 1960, pp. 22 & 24, Diokno Manlavi writes an account of the establishment of the Republic of Luchuan, near Cuyo, Palawan, in 1899. The petite, short-lived republic was established by Don Casiano Padon, a native of Molo, Iloilo, who was its first and only president. His purpose was to have a government completely free from Spain, the Philippine republic of Aguinaldo, and the United States. All went well in the government until Padon decided to have his "republic" build a church which was opposed by the legislature and the people. So strong was the opposition that Padon fled with his family to Iloilo and thus, for the second time, the attempt to join the Church and the State in the Philippines was frustrated. It will be recalled that when the Malolos Constitution was framed in 1897, the delegates voted to have separation.

DECLARATION OF THE FREE

—oOo—

We have no falsehood to defend,
 We want the facts;
 Our force, our thought, we do not spend
 In vain attacks.
 And we will never try
 To save fair and pleasing lie.
 The simple truth is what we ask,
 Not the ideal;
 We have set ourselves the noble task
 To find the real.
 If all there is, is naught but dress
 We want to know and hear our loss.
 We will not willingly be fooled,
 By fables nursed;
 Our hearts, by earnest thought, are
 schooled
 To bear the worst.
 And we can stand erect and dare
 All things, all facts, that really are.
 We have no god to serve or fear,
 No hell to shun,
 No devil with malicious leer.
 When life is done,
 An endless sleep may close our eyes
 A sleep with neither dreams nor sighs.
 We have no master on the land—
 No King in air—
 Without a monocle we stand
 With a prayer, but
 Without a fear of coming night,
 We seek the truth, we love the light.
 We do not bow before a guess,
 A vague unknown;
 A senseless force we do not bless
 In solemn tone.
 When evil comes we do not curse
 Or thank because it is no worse.
 When cyclones rend—when lightning
 blights,
 T'is naught but fate;
 There is no God of wrath Who smites
 In heartless hate.
 Behind the things that injure man
 There is no purpose, thought or plan.
 We waste no time in useless dread,
 In trembling fear;

The present lives, the past is dead
 And we are here
 All welcome guests at life's great
 feast—
 We need no help from ghost or priest.
 Our life is joyous, jocund, free—
 Not one a slave
 Who bends in fear the trembling knee
 And seeks to save
 A coward soul future pain;
 Not one will eringe or crawl for gain.
 The jeweled cup of love we drain,
 And friendship's wine
 Now swiftly flows in every vein
 With warmth divine.
 And so we love and hope and dream
 That in death's sky there is a gleam.
 We walk according to our light,
 Pursue the path
 That leads to honor's stainless height;
 Careless of wrath,
 Or course of God, or priestly spite,
 Longing to know and do the right.
 We have our fellowmen, our kind—
 Wife, child and friend;
 To phantoms we are deaf and blind,
 But we extend
 The helping hand to the distressed,
 By lifting others we are blessed.
 Love's sacred flame within the heart
 And friendship's glow
 While all the miracles of art
 Their wealth bestow
 Upon the thrilled and joyous brain
 And present raptures banish pain.

We love no phantoms of the skies
 But living flesh,
 With passion's soft and soulful eyes,
 Lips warm and fresh,
 And cheeks with health's red flag un-
 furled,
 The breathing angels of this world.
 The hands that help are better far
 Than lips that pray.
 Love is the ever gleaming star
 That leads the way,
 That shines, not on vague worlds of
 bliss,
 But on a paradise in this.
 We do not pary, or weep, or wail;
 We have no dread,
 No fear to pass beyond the veil
 That hides the dead.
 And yet we question, dream and guess
 But knowledge we do not possess.
 We ask, yet nothing seems to know,
 We cry in vain.
 There is no "Master of the Show"
 Who will explain,
 Or from the future tear the mask;
 And yet we dream and still we ask.
 Is there beyond the silent night
 An endless day?
 Is death a door that leads to light?
 We cannot say.
 The tongueless secret locked in fate
 We do not know.—We hope and wait.

— Anon.



*Let no man question your integrity for to do so would be tantamount
 to questioning your existence. Honor comes first place first and no
 more.*

—ANONYMOUS

What do you want of America? An American brother tells us his views. Can't his views be ours?

WHAT KIND OF AN AMERICA?

by
WB. WILBUR BRUCKER
Washington, D.C.

I WANT an America which stands tall in the world, not by virtue of its military might nor its material achievements, but because it is the incarnation of human liberty, of the rights and dignity of man, of justice and honor, and of faith in the wisdom and power of Almighty God.

I want an America whose light will so shine throughout the world that it will illumine the pathway of all the millions who seek to rise out of the valley of tyranny and adversity and reach the peak of man's loftiest aspirations.

I want an America so constant to its ideals and principles, so resolute in honoring its commitments, and so true to its full responsibilities for Free World leadership that our friends throughout the world will never have reason to regret the trust they place in us.

I want an America whose citizens understand the true meaning of freedom. The freedom we cherish is not passive freedom from something—from want, or fear, or trouble, or injustice — but dynamic, indivisible freedom for something — freedom to work out our own destiny according to the pattern of

our own minds and the strength of our own dedication — freedom to help build a better world. America was created by men and women who valued opportunity more than security. They were eager to accept the risks of standing on their own feet in order to enjoy the full rewards of their own enterprise. The Declaration of Independence did not proclaim the right to happiness, but only the right to the "pursuit" of happiness — the right to roll up our sleeves and work and fight for happiness.

I want an America ever ready to meet any challenge with high courage, moral resolution, and constancy of purpose.

I want an America in which may be heard echoed with conviction on countless tongues these noble words which still ring down the years with the sound of trumpets:

"I have just begun to fight."

"I only regret that I have but one life to lose for my country."

"Give me liberty or give me death."

"Eternal vigilance is the price of liberty."

"Right makes might."

I want an America whose citizens recognize that the true greatness of our nation does not lie in its high standard of living, but rather in its high standard of life — the standard of life which has been handed down to us by generations of Americans who counted their worth not in terms of what they had but in terms of what they were. They were most concerned with the spiritual values they were able to pass on to posterity. It is freedom — and these spiritual values which are the sustaining power of freedom — which constitute our most priceless heritage.

I want an America whose citizens have raised their eyes from the horizons of their daily tasks to face their present danger, and who understand the true meaning of the mortal struggle in which we are engaged — the struggle between our cherished ideals of freedom under God and the degrading atheistic philosophy of communism which seeks by every means to reduce humanity to the level of the beast.

I want an America made up of people who recognize that the security of the nation is the responsibility of each individual citizen — not just in some figurative sense, but in actual, grim reality. In order to preserve our freedom, we must prove that a free people can, through voluntary effort, continue to accomplish even more than the regimented society of the Soviet Union. The Soviet system requires people who can be managed. In contrast, a free society requires people who are capable of managing themselves. We must not allow the desire for comfort or convenience in any aspect of life to assume greater influence in our plans and activities than the desire to

protect our way of life faithfully and well.

I want an America whose citizens possess good old-fashioned moral courage. It is not enough to have convictions; one must have the courage to defend those convictions. The moral coward's motto is: "Don't suck your chin out." The courageous person — the person who really counts for America — when convinced of the righteousness of a cause stands firm, no matter what the cost. We must be a nation of tough-minded people with the hardy moral fiber that will not give an inch to the provocations of international gangsterism. We fervently hope that the growth and fruition of ideals in the hearts of men will bring the day when accepted standards of national morality will prevail in the Communist world, but until that day dawns, our only salvation is to be ready and willing to confront force with force under any circumstances. We must recognize the necessity to stand without compromise on the principles which have made America great. We must develop the invincible spirit that will not falter in the face of the blackest threat, and a real capacity for moral indignation that will inspire us to action at any time or place where evil, injustice, or corruption appears in any form.

In short, I want an America in which every man and woman measures up to the high benchmarks of character, courage, and dedication to the tenets of our American faith which were established so long ago by the Founding Fathers. In the final analysis not only the very way of life of America and the perpetuation of our cherished free institutions, but also the liberty for all.

MASONRY and ASTROLOGY

Here is an interesting comparison. The concept of Masonry in another dimension depicted in grandeur.

by

WOR. BRO.

BERNADO PALMA, PM

Member, Bagumbayan Lodge No. 4

Member, Dagohoy Lodge No. 81

We all know that Masonry, in one of its many facets, may be considered a science. As such, we can draw some comparisons between it and Astrology.

Let us commence at the beginning—at the Entered Apprentice degree. As the object of all ancient mysteries was to impart information about the origin, proper culture, and final destiny of the human soul, it will be seen that an Entered Apprentice is a candidate for soul knowledge.

Now in opening a lodge of Entered Apprentices there must be present the Master or one of the lights and at least six apprentices.

The room in which these seven assemble is said to represent a ground plan of King Solomon's Temple. The ground plan, of course, refers to the earth, with the walls of heaven coming down on all sides to meet it at the horizon.

In the Grand Lodge above, the Sun as Master, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn form the seven types of celestial power, all of which must be present that life on earth may find complete expression.

In the Entered Apprentice lodge on earth there must be present the equivalent of the seven planets:

namely: the Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, and Junior Deacon.

Saturn is emblematic of one of the seven principles of nature, whose qualities are coldness, contraction, and concreteness. Individuals dominated by Saturn are careful, deliberate, subtle, cautious, prudent, and practical. The Treasurer in the lodge corresponds to the planet Saturn and represents man's material form.

Jupiter expresses another of the seven principles of nature, the qualities of which are warmth, expansion, and geniality. Individuals dominated by Jupiter often become philanthropists, or take active part in work having for its object social welfare and moral uplift. Jupiter corresponds to the Secretary in the lodge, who represents the ethereal form of man.

Venus stands for the third of the seven principles of nature, the qualities of which are lightness, joy, mirthfulness, and clinging affection. Individuals dominated by Venus are mirthful, pleasure-seeking, and convivial. The Junior Deacon corresponds to Venus and to man's astral form.

Mars is emblematic of the fourth principle of nature, the qualities of which are combativeness, aggression, fiery impulse, and passion. Individuals dominated by this planet are selfish, aggressive, and cruel. The Senior Deacon corresponds to Mars, and likewise represents the animal soul of man.

Mercury stands for the fifth principle of nature the qualities of which are restless activity, intellectuality, volatility, and changeableness. Individuals dominated by Mercury are studious, seekers of knowledge, finding delight in science, conversation and literature. The Junior Warden corresponds to Mercury, and also to the spiritual body of man's domain.

The Moon is emblematic of the sixth principle of nature, the qualities of which are purely magnetic and formative. Individuals dominated by the Moon are mediumistic and greatly influenced by their surroundings. They are changeable, submissive, and inoffensive. The Senior Warden corresponds to the Moon and represents the divine soul of man.

And finally, the Sun is the planet that stands for the seventh principle of nature, the qualities of which are power and dignity. Those dominated by the influence of the Sun are proud, majestic, combative, discreet, magnanimous, self-confident, kind, and benign. Therefore, the Worshipful Master corresponds to the Sun and to the ego in man.

Thus we see clearly that, in founding Freemasonry or Masonic Fraternity, its founders, who were the wisest sages and philosophers, had in mind the constitution and characteristics of the Grand Lodge above, of which the Creator, the Deity, God,

Masoni-Grams

Masons in Germany responded to the recent earthquakes by sending approximately 17,000 DM from the United Grand Lodges and the Supreme Council of the Scottish Rite.

American Freemasons responded generously to the same cause. The Masonic Service Association reports more than \$10,000 forwarded to the Grand Lodge of Chile from Grand Lodges in the United States.

The present Grand Master of Connecticut, Rev. Russell H. Milnes, and Harold C. McAllister, Past Grand Master of New Hampshire (1951-2), served together as Stewards of Washington Lodge No. 61 in Manchester, N. H., twenty-four years ago.

Stephenville, Newfoundland, is location of Ernest Harmon Field, a U.S. Air Force Base. The Masonic lodge in Stephenville, under England's Provincial Grand Lodge of Newfoundland, is known as Canam (Canadian-American) Lodge No. 72-19. It has been laboring for only eight short years. Its first meeting place was a wing of a large furniture store, but it has now erected its own temple devoted exclusively to Masonic purposes. Membership is made up of U.S. Airmen and Officers, "Mainlanders" (Canadians born outside Newfoundland), and "Newfoundlanders", natives of the island.

Architect of the Universe, or by whatever name we choose to call Him, is the Grand Master or, as we say, the Supreme Grand Master, whose most fitting symbol is the majestic and all-commanding Sun.

ISHIKAWA: The Caviteño Who Became a Japanese

by
ARTURO MA MISA

IN Pandacan, Manila stands a neglected plaza that arouses curiosity because of its name: Plaza Ishikawa. That plaza was not named after a Japanese but after a Filipino here, Jose Anacleto Ramos, a Caviteño.

Jose Anacleto Ramos was born in San Roque, Cavite, of Filipino parentage. He grew up in Manila, where his parents had a lucrative business in Intramuros, then the city's commercial district. He studied at Santo Tomas and later was sent to London, where he took a business course at the College of Saint Mary.

Upon his return to Manila, he took over his father's bazar, which he renamed "La Gran Bretaña. When he had accumulated enough cash, he returned to England to buy a good printing press which he could use for propaganda work. Back in the Philippines, he set up a printing company known as "La Ymprenta Nueva," which was to publish many propaganda pamphlets.

The Spaniards tried to trace the source of the subversive pamphlets but had no inkling that the bazar "La Gran Bretaña" was the focal distribution point.

Ramos' friendship with M. H. del Pilar was to draw him into intensive propaganda work; his wide circle of

friends included Rizal, who was a fellow student of his at Santo Tomas. Contrary to Common belief, the "Noli Me Tangere" was not published entirely in Spain. A few chapters of Rizal's controversial masterpiece were printed clandestinely in the composing room of "La Ymprenta Nueva" in Intramuros, under Ramos supervision.

When the Katipunan was founded, Ramos helped raise funds for the new Society. At a meeting in Quiapo attended by Dr. Bonifacio Arevalo, Dorotheo Cortez, Pedro Casimiro and other Katipunan leaders, the problem of where to secure arms for the secret society was discussed. Ramos suggested that they purchase arms from Japan and that he be sent to that country to negotiate the purchase. At that time, Jose Anacleto Ramos' activities were no longer secret; the Spanish authorities knew that he was one of the leading minds of the propaganda movement in Manila and his establishment had been raided several times.

The members of the Katipunan present at that meeting approved Ramos' suggestion. Forthwith, Jose Anacleto Ramos buried his papers, seals, arms and other documents and boarded a ship for Japan. This was in 1895.

In Yokohama

When he set foot in Yokohama, the Japanese, who were sympathetic to the Philippine cause, welcomed him with open arms. Ramos discussed his mission with the Japanese officials and they helped him purchase arms for the Katipunan rebels. Jose Anacleto Ramos sent these arms to the Philippines in an ingenious way; he had them packed in such a way that the crates seemed to contain only chrysanthemums; under the flowers were the guns that would one day be used in the fight against Spain.

While in Japan, the indefatigable Caviteño turned with renewed vigor to the writing of fiery articles assailing Spanish rule in the Philippines, which he signed James A. Robertson and published in the "Japan Daily Advertiser." His propaganda activities ceased only when he learned with dismay that Spanish rule had ended in the Philippines, only to be replaced by American domination.

In 1900, he wrote his friends that his work was finished, that he was homesick and wanted to return. His friends advised him not to return home because the American authorities knew that he was a rebel at heart and could make life hard for him.

It was then that Ramos decided to apply for Japanese citizenship and to assume the surname Ishikawa so that the American could not touch him. Another important motive that prompted him to swear allegiance to Japan was his desire to manifest his gratitude to the Japanese people and government for the assistance they had given him for four years.

On October 24, 1921, 21 years after he came home and lived peacefully under the American flag, the Ca-

viteño who became a Japanese passed away at the Mary Chiles Hospital.

Shortly thereafter, a tract of land in Pandacan, where he had spent his boyhood and early manhood days, was turned into a plaza named after him by the municipal council of Manila, a fitting tribute to a great man whose contributions to the Revolutionary cause deserve the admiration and gratitude of all patriotic Filipinos.



NEWS & NOTES

Roy Reyes Baban, son of Bro. Nicolas P. Baban of Iloilo-Acacia Lodge No. 11 and Sis. Florencia Reyes Baban of the Order of Eastern Star in Iloilo City, romped away with the second prize in the sixth annual oratorical contest on Rizal held at the Far Eastern University auditorium on December 4, 1960.

Young Baban, a high school student at Central Philippine University in Iloilo City, bested the orators from San Beda College and Ateneo de Manila. He also defeated the orators of the Bicol, Northern, Central, Southern Luzon, and Eastern Visayan regions.

Baban lost only to the orator of Mindanao after the Board of Judges broke a tie for the first place in favor of the latter. Baban's winning piece "The Vision of Rizal" won him a one-year scholarship amounting to ₱300.00 and a commemorative plaque for the High School Dept. of Central Philippine University.

(It should be added that Bro. Ramos was one of the first few Filipinos who joined Masonry in England. He was initiated, passed and raised in a lodge the Master of which was the Prince of Wales, later King Eduard VI. Ed.)

GREETINGS-TO THE "OLD HOME LODGE"

by

LEO A. HATTEN

Okinawa Lodge No. 118, F. & A.M.

I take this opportunity through our grand organ, which apparently is about the only thing left in publication, to address a few remarks to the Lodge, to let you know how some of us who have left your midst are faring, and what our feelings are toward our home Lodge. I can speak fairly accurately for the members of our Lodge who are here in the Washington, D.C. area, as well as those who have traveled through here recently on their way to foreign countries.

Okinawa Lodge No. 118 prides itself with being a friendly lodge. I am happy to say we are not alone in this. In every lodge that I have visited since leaving Okinawa, in the Southern Part of the United States, District of Columbia, and in Maryland where I now reside, my treatment as a visitor has been most sincerely cordial. Perhaps I received a little more attention than some others because I am from a foreign jurisdiction. Every one of the visited lodges is extremely interested in our Philippine Jurisdiction, and in Okinawa particularly. Masonry has an intriguing history of growth on Okinawa, and when I casually mentioned this in a lodge in Texas last summer, I was invited to come back and

give an hour lecture to the assemblage of Past Masters of the lodge, concerning Masonry on Okinawa. The same thing happened to Brother John Harshman up in Minnesota last Fall prior to his leaving for Germany.

The Brethren back here are genuinely interested in all facets of Masonry as we practice it. I think the two points they are most interested in are (1) how selective are we in choosing candidates to assure that we are getting nothing but the best, and (2) how do we maintain discipline? I was proud to be able to report that our Committee system which is the same used nearly everywhere has been quite successful in selection. It was also pleasant to report that we require a minimum of discipline. Other than the usual formalities of dropping memberships for non-payment of dues, I witnessed none.

It probably will not be argued too vigorously that the Home Lodge owes a duty to its "out of town" members in keeping them informed of what is going on, changes in the lodge, who the present officers are, etc., just as much as the departed members owe allegiance and duty to the Home Lodge, being bound by

its laws and regulations. This is not a one-way street. Based on my observations while I was Treasurer there, at least half and maybe two-thirds of the 500 Master Masons carried on the rolls are not on the Island. ("Out of town" so to speak).

What is the Lodge doing to keep this group informed? Obviously the Secretary does not have time to write a personal letter to each member, so it seems that a general-type communication is in order. That could be the *Trestleboard*, the *Grand Lodge Cable Tow*, or a Newsletter. Unfortunately, none of us off-Island have ever received a Trestleboard, because as I understand it, no one will write any articles for it so that it may be published. This is a shame really, for there are many good thoughts among the Brethren there, and many unclassified subjects about Masonry that are easily discussed. The *Grand Lodge Cable Tow* is an excellent guide. One does not have to be a Randolph Hearst to write articles for these news media. Leading professors of business writing state that a simple, direct style that gets a point across is the most desirable type of writing. In fact, this is writing.

The *Grand Lodge Cable Tow* is a fine publication with much worthwhile news in it. It is no longer mailed to us because of postal expenses incurred by our lodge. I personally think enough of it that I am paying for my own subscription. Conversely, I can hardly be convinced that this expense is an excruciating one at bulk rate. Leonard Wood

Lodge in the Philippines does it, and so does practically every other lodge in that jurisdiction as far as I can find out. This receiving of communications is about the only value received from the Home Lodge, for dues paid, other than having a place to call "Home." The York Rite Bodies on Okinawa are able to furnish *The Ladder*, a quarterly publication of the York Rite, while at the same time it supports three bodies for only a small amount of dues in excess of what the Blue Lodge charges. And just for good measure, to its more than 100 members, the Secretary often adds a personal note.

A Newsletter would not be an insurmountable task occasionally. One of the Past Matrons of Shuri Chapter No. 1, O. E. S. on Okinawa, recognizing the problem of lack of communication, published a Newsletter not long ago about the happenings on Okinawa, and quoted several letters from members scattered around the world. This was not an elaborate publication, just a few 8½ x 13 sheets mimeographed and stapled together, mailed out through the Chapter. It was very well received. The Blue Lodge is the basic organization upon which all other Masonic activities are satellited. By that analogy it should be leading, guiding, and directing the others — especially in member- rapport.

Closing with a paraphrase of the Writer Paul, a simple direct-style writer, "I exhort you Brethren to communicate with me for I have been with you and worked with you, and we are as one Body."



CHURCH POLITICS IN PUERTO RICO

by
BRO. NORMAN S. MEESE

Ed. Note. The following editorial by Bro. Meese, in the *New Age*, November, 1960 tells the inside story of the present politico-religious disturbance in Puerto Rico, an island possession of the United States. The political actions of the Roman Church here can be understood when one reads *Vaticanism — Political Principles of the Roman Catholic Church* by Judge & Bro. Dr. Albert Levitt, who points out in a very interesting fashion that, "while communism, facism, and the Vatican may fight each other at other times, they join forces in their attacks upon American Constitutional freedoms." Moreover, because "the Roman Catholic Church is also an enormously wealthy business organization, it is a very active and powerful political force and constitutes a very real and present danger to our Constitutional freedoms."

Never more than today has the Roman Church hierarchy been so persistent in its claim that it takes no part in politics but is concerned only with matters touching on faith and morals. Recent news from Puerto Rico, however, indicates that the disclaimer has no basis whatever in fact.

The Christian Century for September 28, 1960 states that the organization of the Christian Action Party in the island earlier this year is "the first instance of creation of a Roman Catholic political party under the American Constitution." Its organizers have obtained in their petition the names or more than 10 per cent of the registered voters and hence may propose candidates for ballot at the next insular election. It cannot yet obtain money from the "public election campaign fund", but it has asked the governor to call a special session of the legislature to amend the present law to permit it to have access to that fund.

The sponsors of the new political party, composed of members of a single religious denomination, are

Archbishop Davis and Bishop McManus of Ponce. In their published pastoral letters of July 2, 1960, they severely criticized all three existing parties for favoring laws "which de-Christianize our society" by approving birth control, sterilization and divorce. *El Mundo*, the island's leading daily newspaper, as well as Governor Munoz Marin, have strongly protested the entrance of the Roman Church into Puerto Rico politics. The Governor has, however, cautioned the people against outbursts of anti-clericalism, of which there have been several.

Reports indicate that a number of the Roman clergy have attacked not only the existing recognized parties and their leaders but have stirred up the politico-religious issue. Their statements have made it clear that the church will not surrender the right to instruct its flock on political matters and that it is the duty of the layman, as either voter or office holder, to obey the church. Others of the clergy however, have either remained silent or expressed opposing opinions privately.

Here, apparently, is direct and positive evidence that the nonpolitical pretensions of the Roman church cannot be factually supported. For many generations European political life has been cursed with this sort of shenanigans and history records its tragic outcome, but never before has any part of this Republic had to contend with these disruptive forces. This new mongrel organization, which has torn the island's Republican statehood party asunder, demands an Ambassador to the Vatican, church control of education and censorship curbs on birth control and other restrictions. Already established on United States soil, might not

this be the precursor of a similar cancer intended for trans planting into the continental United States?

The formation and growth of a church-affiliated party, no matter what the church or the name by which it is known, would be disastrous to the unity of this Republic. It could under no circumstances avoid causing the complete disruption of our domestic peace and might well lead to open hostile action against the church. The formation here or elsewhere of any such bloc for the purpose of achieving completely selfish institutional objectives should not be tolerated by those who value their freedom.



Here & There...

SAMPAGUITA CHAPTER No. 3, OES

Visitacion S. Crudo, Worthy Matron; Castor Silvestre, Worthy Patron; Honorata D. Asistores, Associate Matron; Emilio Asistores, Associate Patron; Felicidad Mendoza, Secretary; Victorina R. Silvestre, Treasurer; Alice Abarques, Conductress; Angelita Cervantes, Associate Conductress; Soledad Buenafe, Chaplain; Maria G. Millare, Marshal; Vivencia M. Curameng, Organist; Lilia D. Nequin, Adah; Zenaida C. Abarques, Ruth; Teresita C. Deocales, Esther; Adelaida Madrudejos, Martha; Fe A. Suaco, Electa; Teotimo Juan, Warder; William E. Ghent, Sentinel.

BETHEL NO. 1, Order of Jobs' Daughters

Salvacion M. Gregorio, Honored Queen; Nida Santos, Senior Princess; Rosalyn Farrar, Junior Princess; Marion Cooper, Guide; Kathie Peck, Marshal; Linda Estes, Senior Custodian; Rose Mely Dantes, Junior Custodian; Liberty Arce, Inner Guard; Nora Manglicmot, Outer Guard; Victoria Soriaga, First Messenger; Anne Estes, Second Messenger; Ricky Trummer, Third Messenger; Ricafior de Leon, Fourth Messenger; Lucille Steenson, Fifth Messenger; Carol Cooper, Librarian; Ernestina Gregorio, Musician; Janice McTurnal, Recorder; Ligaya Bustamante, Treasurer; Patricia Taylor, Chaplain.

(Continued on page 90)

THE TROWEL

Freemasonry is a crusade for a better world. Each individual Mason has a mission to propagate brotherly love among men under an atmosphere of mutual understanding and goodwill.

Operative masons use trowels to spread the cement or mortar which unites the bricks or stones of a building into a common mass. The trowel is the instrument which is used to distribute the bonding material in the proper proportions between the separate building units of a structure.

Speculative Masons are taught to regard the trowel as the principal tool of a Master Workman. Its symbolical use is to spread the cement of brotherly love and affection; and it is no mere coincidence that the principal working tool of a Master Mason is linked to the central purpose which Freemasonry has always proclaimed.

Obviously, Freemasons should be concerned with a figurative trowel, a symbol, which represents a certain kind of behavior, a mode of conduct, which every Master Mason is charged to practice. In the transfer of ideas involved in such a metaphor, it is clear that the individual Brother is being exhorted to become a trowel which distributes in proper proportion the bonding materials of brotherly love and affection. He is to be a force which helps to unite the divided human units of society into a harmonious structure of civilization.

The founders of Speculative Freemasonry bequeathed to their followers a book of moral charges. The "Ancient Constitutions" mean little

if they are not interpreted as such, with the underlying idea being the ancient virtue of *humanitas*, the ability to express humane feelings,—kindness, gentleness, helpfulness,—by means of a benevolently disciplined character which has achieved good breeding and culture, and which displays them through brotherly love.

The principal object of Freemasonry has always been to perfect the individual and to guide mankind toward a better, more harmonious development. The individual Mason is a Builder on the Temple of Human Brotherhood; he is both the trowel and the cement which combine the units of society into a cohesive whole. The brotherly love he extends to others is the trowel; the appreciation and affection he arouses are the cement which helps to bind men closer to each other.

Clear as this central purpose seems to be in the ritual of Freemasonry, as well as in the teachings of Masonic thinkers in every generation, one is often led to wonder how many Masons have really understood this fundamental idea of Masonic *humanitas*. How many Brothers consciously use the trowel of brotherly love to spread the cement of appreciation and understanding?

Masonic brotherly love is not a mere sentimentality, which one puts

on like an apron when one goes to lodge. The trowel of brotherly love cannot be restricted to applying the mortar of good will when one is dealing with a Brother Mason. Brotherly love is a mode of conduct to which a Builder trains his emotions and feelings, for which he learns to subdue his passions, so that his trowel may spread the mortar of harmony among all men with whom he labors, not only Brother Masons.

Masonic brotherly love is not merely a breezy, cheerful "glad hand", which manifests itself in a bubbling demonstrativeness with old and new acquaintances, but rarely has time to look or listen for the sounds of spiritual distress or human need in the hearts and voices of those around us. Masonic brotherly love is not generally exemplified by the overpoweringly garrulous salesman who "wants to do you a favor". The mortar of brotherly love needs a stronger bonding ingredient than that; the trowel must distribute the cement in better proportions.

Masonic brotherly love is not mere courtesy, either. To listen politely, to answer respectfully, to avoid giving pain may be some of the marks of a gentleman; but they are not always the purposeful acts of a Builder who is consciously using the trowel of brotherly love and affection. Merely to acknowledge others, but not to respond to them, is using a thin waterly mortar which will never bond the ashlar together properly. To love others is to accept them, their prejudices as well as their amiable virtues, and to work with what they have and really are. To reject them, no matter how courteously, is still a rejection, an ingredient which no good Builders puts into the mortar

he mixes for the Temple of Brotherly Love.

Yet, if these negative descriptions represented the chief misunderstandings of the true nature of Freemasonry's great purpose, to spread the cement of brotherly love and affection, they would merit little attention. The great problem of the builder is that of indifference. The number of trowels that are lying idle is staggering.

How often we hear people say, "Oh, I'd like to do something constructive, something fine. But I'm tied up in so many things. I'm called on for help, I'm on the go, so much I just don't have time to think anymore."

Masons are people, and many a Mason has given a similar response: "I just don't have time to think about Masonry." And so another trowel lies uselessly in the tool chest, while the Grand Architect cries for Master Workmen to mount the scaffolding of the Temple of Universal Brotherhood. The ingredients for the mortar are still packed in the storeroom; there aren't enough Builders to mix the cement and carry it away.

This is one of the widest held and most dangerous errors of our time, that a man is too busy to do something in accordance with his ideals, to be of help to others. As a matter of fact, the busier a man is, the more numerous are his opportunities to use the trowel of brotherly love and affection. Furthermore, in a willingness to spread the cement of love and understanding lies the surest guarantee of real inner peace and life.

long satisfaction. One doesn't have to accomplish big things, or even to neglect one's duties, to achieve those spiritual rewards.

It is just such activity, the application of the trowel of brotherly love, which Albert Schweitzer calls "the second lesson of life". It stimulates noble and ennobling responses; it awakens dormant and forgotten powers. Unused human capabilities are given meaningful expression; and what this world needs most today are people who concern themselves with the spiritual needs of others.

Every man, believes Dr. Schweitzer, can enrich and develop his personality, no matter how busy he may be, by seizing every opportunity to release the spiritual power of love which he possesses. How? By completing "the second lesson of life", which to Masons means the faithful and proficient use of the trowel of brotherly love and affection.

In a personal anecdote, the great philosopher illustrates what he means. "I once sat next to a lively young man in a third class railroad compartment. He gave the impression that he was always aware of something not visible to the rest of us in the conditions around him. Opposite him sat a very nervous old man who seemed to be terribly worried. When the young man remarked that it would be dark before the train reached the next town, the old man began to quiver and exclaimed fearfully, 'I don't know what I'm going to do. My only son is in the hospital there. He's awfully sick. I got a telegram this morning to come as soon as possible. But I'm from the country; I'm afraid I'll get lost in the big city.' Whereupon the young

man said reassuringly, 'I know the town well. I'll get off with you and take you to your to your son. I'll catch a later train.' And as they got off the train, they walked along the platform like brothers."

Most of us go through life with our eyes closed to many of the opportunities which we have for working on the Temple of Universal Brotherhood. Struck by the dazzling structure as designed upon the trestle-board, we are blind to the little tasks which lie close at hand. We fail to grasp our trowels to spread the mortar of understanding and good will in the situation right before us.

And in this indifference may lie one of the greatest causes of the illnesses which are troubling the Fraternity today. In a simpler age, when Brothers really knew each other and lived with each other's needs and triumphs and tribulations, Masonic charity and benevolence were the concern of almost every Builder. He knew how to use the trowel of brotherly love and understanding.

But with the tremendous growth in our membership and in the rootlessness of so much of our population today, our Masonic benevolence has become institutionalized and consequently more impersonal. Many a Brother has seen a dazzling picture of his Masonic Home or Hospital; but it was just a vivid picture. It called for no action from his trowel of brotherly love and affection.

"The trowel is an instrument made use of . . .", but until it is actually employed, it is useless. It the greatest need of our time is for men who understand friendship, morality, and brotherly love, . . . if the greatest danger to modern man is the loss of

individuality because of the demands for conformity and obedience to dogma, Freemasons should be especially suited to fill the need and to overcome the danger. But the trowel of every Master Mason must go to work each day!

Just as operative masons use special tools for particular situations, so Speculative Masons must learn to use specialized trowels for spreading the cement of brotherly love and affection. Operative craftsmen use corner trowels, curbing trowels, guttering trowels, brick trowels, pointing trowels, — each one shaped and fashioned for a particular operation.

Speculative Master Masons must learn to use the specialized trowels of appreciation, admiration, compliment, and congratulation to spread the mortar of mutual esteem which harmonious community life requires. Speculative Master Masons must learn to use the specialized trowel of forbearance and conciliation to spread the cement of mutual respect and confidence without which democracy cannot function. Speculative Master Masons must learn to use the specialized trowel of reverence for truth and for the dignity of every individual. No matter how disagreeable either may be, to infuse into public life the essential ingredients of personal freedom.

Speculative Master Masons must learn to use the specialized trowel of kindness and gentleness, of compassion and service to all men, if they would spread the cement of genuine love and understanding.

This must be the great objective of Masonic education, if Builders are to learn how to use their tools properly, especially the trowel. This must be the fundamental program of Freemasonry, if it is to remain true to the central purpose of its ancient charges and landmarks.

Just as an operative workman learns to use each trowel for a particular need or situation, so every Master Mason needs to learn the uses of the spiritual trowels which symbolize the power of brotherly love and friendship. There is need in every lodge for more Masonic instruction than that contained in the ritual.

Every Builder should be helped to that realization, so beautifully described by Joseph Fort Newton, which comes to proficient Craftsmen who have learned to use the trowel:

"When is a man a Mason? When he knows how to sympathize with men in their sorrows, yea even in their sins — knowing that each man fights a hard battle against many odds. . . . When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the faith may be. . . . When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man."



— A Sister Speaks —

by
MRS. MARIA G. MILLARE
Scottish Temple, Dec. 3, 1960

I am not a preacher and if at times I seem to preach, please understand that I am preaching to myself most of the time.

Sampaguita Chapter No. 3, like any other organization, can stand or fall at the will of the members. Internal dissensions and strifes, little personal animosities and jealousies tend to rock the foundation of any organization. It is so hard to build, but so easy to destroy, and sometimes the reputation of a lifetime can be spoiled by a careless act of the moment. So, sisters and brothers, let us beware of the pitfalls. If at times we are too hasty to criticize and say unkind things about a fellow member, let us recall this poem:

"If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of
gold.
These narrow gates: First, "Is it
true?"
Then, "Is it needful?" In your
mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
Then again:
"There is so much good in the
worst of us,
And so much bad in the best of us,
That it ill behooves any of us,
To find fault with the rest of us."
Sometimes in the jungle of little
details, we lose sight of our main
objectives. Sampaguita Chapter No.

3, aims to foster among its members the spirit of brotherhood. We call each other brother or sister, let it be so in our hearts. When we meet here or elsewhere, let our looks be full of good will, our handshakes expressive of sincere fellowship; and let our talk and actions reveal that our hearts are overflowing with the milk of human kindness. And this temple where we meet, let it be a place where we can be ourselves without fear of being misunderstood, because we are with kindred spirits. When these things come to pass, then this temple, these meetings, will have happy associations for us, where members and visitors alike will feel welcome and will want to come again. These things I covet for ourselves and our chapter.

"There are loyal hearts, there
are spirits brave,
There are souls that are pure and
true;
Then give to the world the best
you have,
And the best will come back to
you
Give love, and love to your life
will flow,
A strength in your utmost need;
Have faith, and a score of hearts
will show
Their faith in your word and deed.
Give truth, and your gift will be
paid in kind;
And honor will honor meet;
(Continued on page 88)

Two Letters

November 14, 1960

Most Worshipful Sir:

I cannot think of a more precious gift to a true and upright mason like you than these gavels that I am presenting to you. But before doing so let me say a few words about this present.

Masonic traditions inform us that the spiritual edifice, the Lodge which we, as Free and Accepted Masons, and as brethren of an ancient fraternity, represent, is supported by three great columns represented by the Worshipful Master in the east who symbolizes wisdom to guide, by the Senior Warden in the west who symbolizes strength to support, and by the Junior Warden in the south who symbolizes beauty to adorn.

These gavels which I am presenting to you, Most Worshipful Sir, are made of the three finest woods of the Philippines, namely: narra, molave, and lanete, are symbolic of the great columns of our lodge. Narra, the Philippine national tree, is symbolic of wisdom to guide; molave, the strongest and most majestic of our luxuriant forests, is symbolic of strength to support; and lanete, the most beautiful and immaculate of all species of Philippine woods, is symbolic of beauty to adorn.

I have thus the honor and pleasure of presenting to you these gavels, symbols of the authority of the respective offices in the lodge which you had so ably administered, with the hope that they will be used for more glorious purposes, that of perfecting the human ashlar with which you will continue building our spiritual edifice and, may I add, that of asserting or preserving our rights as freedom-loving citizens of a democracy.

(Sgd) ROMULO Y. MENDOZA
Pampanga Lodge No. 43

The Most Worshipful
Dr. Luther B. Bewley
Grand Master

Grand Lodge of the Philippines
November 17, 1960

Bro. Romulo Y. Mendoza
Chief, Arts and Trades Division
Bureau of Public Schools
Manila

Dear Bro. Mendoza:

The beautiful gavels that you so kindly sent me are an exquisite gift that I shall always cherish from my friend and former co-worker in the Bureau of Public Schools. It is most difficult for me to express in words my deep appreciation to you for your generosity.

Your letter accompanying the gavels is a gem of Masonic literature which I shall place in my files of important papers that have come to me during my long sojourn in the Philippines.

Sincerely and fraternally yours,
(SGD) LUTHER B. BEWLEY
Grand Master

— o —

A Sister Speaks...

And a smile that is sweet will
surely find
A smile that is just as sweet.

Give sorrow and pity to those
who mourn;
You will gather in flowers again
The scattered seeds of your
thought outborne,
Though the sowing seemed but
vain.

For life is the mirror of King
and slave
'Tis just what we are and do;
Then give to the world the best
you have
And the best will come back to
you."

THE PHILIPPINE PUBLIC SCHOOL SYSTEM: WILL IT SURVIVE AS A GREAT LIBERTARIAN RAMPART?

The role of the public school system in a free society cannot be underrated. Never will there be a more vicious threat to our democratic ideals if public education should be fettered and sectarian.

By Bro. Rex D. Drilon
Associate Professor of Political
Science & Secretary of the University
of the Philippines

While the Filipinos sleep, there is something going on in their country that eventually may spell the difference between a free people and a shackled people. The public school system in the Philippines is in danger of being so watered down from within and so discredited from without that someday the Filipinos will wake up and find too late that this great libertarian rampart has crumbled.

One report says that there are now more than 650 schools in the Philippines run by one powerful sectarian organization alone. While these sectarian schools increase in number and are meticulously strengthened, our public school system has progressively weakened in standard mainly due to lack of government appropriation. So much public money is spent—and maybe wasted and squandered — on projects and undertakings not so urgent or crucial as public education, and yet the people as a whole do not seem to be aware they possess great power to press the Congress to give the public schools a high priority in its budgetary atten-

tion even perhaps at the sacrifice of other forms of public services.

Once the initiative and control of education return to any one church (as of old) or to several churches of different persuasions, the minds of the people will be shaped toward an ecclesiastical orientations, promoting an interest inimical to the broad general interest of the nation. That means conformism and uniformism, and with these evils the familiar hand-maidens of superstition, exploitation, and oppression. A people reduced to that level have no chance in the world to reach a point of development beyond mere social adolescence. Which is why Filipino maturity is long in coming at all, or in fact has not yet come about for all the 400 years of Western encounter.

The hope of this country is the University of the Philippines as long as that institution remains free and non-sectarian. The public school system is an important part of that hope as long as the pressures to control it or thwart its pristine purposes by private groups — religious, econo-

mic, political — are vigilantly watched, resisted, and defeated. Further, that hope remains alive as long as the public demands with uncompromising urgency that the government give the public school system and the University of the Philippines increased budgetary support from year to year and sees to it that the Constitution regarding education is courageously implemented no matter what the reactionary forces do.

Let me repeat the warning: Take out the public school system and the University of the Philippines from the social scene, and the days through which Rizal lived and suffered will be here again before we know it; even if you do not take out these symbols of free institutions, but mere-

ly allow them to be weakened, as some forces are attempting to do, those Rizal days will come back just the same, though slowly and stealthily, but just as surely. You can bet on that!

Then when this country retrogresses because the thinking is *again dimmed* and the human personality is *again downgraded*, as of old, we will say with gnashing teeth to ourselves, "We deserve what we get because we were not smart enough to learn from the bitter labours of our great men of the past."

Remorse always comes later than the deed. History has taught this repeatedly, but I guess some people have to learn it many times and pay a heavy price before it sinks in.



Here & There (Cont'd)

NOLI ME TANGERE LODGE NO.
118, F & A M

One of the few lodges to install their officers for 1961 was the Noli Me Tangere Lodge No. 118, F & A M which held their installation of officers at Plaridel Temple on Dec. 7, 1960 with Brigadier General Alfredo M. Santos, (AFP), as the Guest Speaker. It being a public installation, it was well attended by a large number of friends, brethren, and members of the families of the members. Musical numbers were rendered by Profs. Regino Dano, Dimpna Clarin, and Mrs. Gudela C. Baltazar.

Officers elected and appointed to serve the Lodge in 1961 are: Cesar B. Aguilar, Worshipful Master; Cesar C.

Rillon, Senior Warden; Benito R. Mendoza, Junior Warden.

ROSARIO VILLARUEL
CHAPTER No. 2, OES

Conchita O. Ilagan, Worthy Matron; Victorino R. Floro, Jr., Worthy Patron; Josefina E. Esguerra, Associate Matron; Hilario G. Esguerra, Associate Patron; Pilar R. Gonzales, PM, Secretary; Victorina A. Uson, Treasurer; Elizabeth S. Piopongco, Conductress; Andrea V. Vallejo, Associate Conductress; Esperanza G. Martinez, Chaplain; Cristeta L. Alvarez, PM, Marshall; Lina C. Navia, Organist; Virginia R. Sack, Adah; Erlinda G. Alonzo, Ruth; Inez Z. Morgan, Esther; Gracia M. Elefano, Martha; Belen Q. Villanueva, Electa; Mary C. Spuler, Warder; Antonio Gonzalez, Jr., Sentinel.

LODGE OFFICERS FOR 1961

Manila Lodge No. 1

Wor. Master	.....	Roel Hampton Johnson
Senior Warden	.....	John O. Wallace
Junior Warden	.....	Romeo Malimban
Secretary	.....	Henry Gilhouser
		P. O. Box 2646, Manila
Treasurer	.....	Herschel Swiryn
		114 Beala, Pandacan Manila

Cavite Lodge No. 2

Wor. Master	.....	Vicente Vale Cruz
Senior Warden	.....	Oscar A. Reyes
Junior Warden	.....	Robert L. Heintz
Secretary	.....	Salvador C. Gonzales
		960 Cabuco St., Caridad
		Cavite City
Treasurer	.....	José V. Colina
		Caridad, City of Cavite

Corregidor-Souther Lodge No. 3

Wor. Master	.....	Albert E. Parsons
Senior Warden	.....	Edgar L. Shepley
Junior Warden	.....	Albert W. Onstott
Secretary	.....	Jack L. Schwartz, P.M.
		108 Calle Nueva, Manila
Treasurer	.....	David G. Gunnell

Bagumbayan Lodge No. 4

Wor. Master	.....	Julio F. Abarquez
Senior Warden	.....	Udin Z. Suaco
Junior Warden	.....	Calixto C. Tria
Secretary	.....	Damaso C. Tria, P.M.
		1828 Taft Avenue, Manila
Treasurer	.....	Rufino B. Macalinao, PM
		2413 Capayan St., Sta. Ana, Manila

Island-Luz-Minerva Lodge No. 5

Wor. Master	.....	Pedro A. Aloot
Senior Warden	.....	Samuel L. Rabanillo
Junior Warden	.....	Arturo H. Reyes
Secretary	.....	Graciano N. Villamante
		2445 Legarda St. Sampaloc, Manila
Treasurer	.....	Gaudioso B. Evangelista
		57 Pajo St., Project 2 Quezon City

Blak-Na-Bato Lodge No. 7

Wor. Master	.....	Castor I. Silvestre
Senior Warden	.....	Raymund E. Wilmarth
Junior Warden	.....	Placido M. Pilar
Secretary	.....	Emilio M. Asistentes
		P. O. Box 1891, Manila
Treasurer	.....	Antonio C. Militar
		209 Montalban, Hiway Hill SD Mandaluyong, Rizal

Cosmos Lodge No. 8

Wor. Master	.....	Richard S. Hart
Senior Warden	.....	Michael R. Kapst
Junior Warden	.....	Gregorio Amistoso
Secretary	.....	Robert P. Binkley
		1828 Taft Avenue, Manila

Treasurer	.....	George A. Mayhew
		St. Johns Lodge No. 9

Wor. Master	.....	Harold D. Carl
Senior Warden	.....	Raymund E. Murry
Junior Warden	.....	Donald S. Muni
Secretary	.....	Robert H. Arnold
		P. O. Box 436, Manila
Treasurer	.....	James L. Hendryx, P.M.

Iloilo-Atacia Lodge No. 11

Wor. Master	.....	Francisco Song Heng
Senior Warden	.....	Gil F. Octaviano
Junior Warden	.....	Ricardo Jeruta
		178 Mission Road Jaro, Iloilo City
Secretary	.....	Ponciano Leonidas
Treasurer	.....	Sy Bon Tong

Nilad Lodge No. 12

Wor. Master	.....	Felix J. Torres
Senior Warden	.....	Felix V. Bagtas
Junior Warden	.....	Francisco Geronimo
Secretary	.....	Gregorio A. Vicente, P.M.
		Plaridel Masonic Temple or P. O. Box 98, Manila
Treasurer	.....	Amado Pineda, P.M.

Walana Lodge No. 13

Wor. Master	.....	Petronilo Quiñones
Senior Warden	.....	Dr. Godofredo G. Calub
Junior Warden	.....	Ambrosio Lorenzo
Secretary	.....	Cirilo S. Honorio
		200 M. H. del Pilar Grace Park Caloocan, Rizal
Treasurer	.....	Ramon F. Samaniego

Sinukuan Lodge No. 16

Wor. Master	.....	Hilario G. Esguerra
Senior Warden	.....	Gregorio Tan
Junior Warden	.....	Constantino Bombasi
Secretary	Gabino de Castro
		2528 Tindalo, Tondo Manila

Treasurer	Francisco R. Floro
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Bagong Buhay Lodge No. 17

Wor. Master	Cecilio S. Villanueva
Senior Warden	Jose T. Bernal
		Jose B. Legaspi
Secretary	.....	Gregorio P. Cataulin
		576 R. Palma, San Antonio, Cavite City
Treasurer	.....	Amado C. Santos

Araw Lodge No. 18

Wor. Master Florencio D. R. Ponce
 Senior Warden Guillermo Madrideojos
 Junior Warden Inocencio N. Rosete
 Secretary Pedro P. Aguda
 598 M. delos Santos St.
 Sampaloc, Manila
 Treasurer Jose N. Quedding

Silangan Lodge No. 19

Wor. Master Emilio Melendres
 Senior Warden Modesto M. Marcelo
 Junior Warden Olimpio C. Mariano
 Secretary Teodoro V. Santos
 21 Rotonda, Pasig, Rizal
 Treasurer Elpidio L. Cruz

Rizal Lodge No. 20

Wor. Master Diego M. Manza
 Senior Warden Hermogines Escobar
 Junior Warden Jose Angeles
 Secretary Julian Capiral P.M.
 Lopez, Quezon
 Treasurer Gregorio Quincha

Dapitan Lodge No. 21

Wor. Master Basilio L. Sarmiento
 Senior Warden Magtanggol Abaño
 Junior Warden Benjamin T. Araniago, Jr.
 Secretary Benjamin T. Araniago, PM
 1440 San Marcelino,
 Manila
 Treasurer Teofilo A. Abejo, P.M.

Jose Rizal Lodge No. 22

Wor. Master Eugene Schimpff
 Senior Warden Victorino Floro, Jr.
 Junior Warden Donald Farrar
 Secretary Aapito J. de Guzman,
 P.M.
 P. O. Box 598, Manila
 Treasurer Gerard Kaiser, P.M.

Malinaw Lodge No. 25

Wor. Master Santos, Z. Torres
 Senior Warden Jose de Gorostiza
 Junior Warden Melanio Valdellon
 Secretary Felipe Urtola
 City of San Pablo
 Treasurer Sabas Cabrera

Pinagsabitan Lodge No. 26

Wor. Master Ricardo C. Buenafe
 Senior Warden Deogracias P. Reyes
 Junior Warden Dioscoro C. Buan
 Secretary Hilario Zalameda
 Pagsanjan, Laguna
 Treasurer Vicente C. Reventar

Zapote Lodge No. 29

Wor. Master Nibut, Alfredo
 Senior Warden Leonidas, Teofilo
 Junior Warden Reyes, Felixberto delos
 Secretary Moscoso, Silvestre, B., PM
 4 Road 12, Diliman,
 Quezon City
 Treasurer Mariano, Felomeno S., PM

Maktan Lodge No. 30

Wor. Master Manuel Goyiola
 Senior Warden Saturnino Liston
 Junior Warden Daniel P. Tumalak
 Secretary Leoncio P. Geronilla
 Room 303 Masonic
 Temple, Borromeo St.
 Cebu ICty
 Treasurer Gerardo P. Jimenea

Isarog Lodge No. 33

Wor. Master Ignacio Meliton
 Senior Warden Simeon Royeca
 Junior Warden Jose Villa Ignacio
 Secretary Pedro E. Dy-Liacco, P.M.
 714 Biaknabato St.
 Naga City
 Treasurer Felicisimo Capucan, Sr.
 P.M.

Lincoln Lodge No. 34

Wor. Master Harold D. May
 Senior Warden Avelino J. Dantes
 Junior Warden Foo Ying Yin
 Secretary Purisimo Ramos
 1925 Manila Ave.
 WBB, Olongapo
 Treasurer Marcial B. dela Cruz

Batangas Lodge No. 35

Wor. Master Quintin L. Magsino
 Senior Warden Ernesto V. Perez
 Junior Warden Aurelio Baron
 Secretary Esteban G. Buhat
 Batangas, Batangas
 Treasurer Mariano B. Cantos

Kalilayan Lodge No. 37

Wor. Master Melecio R. Magsino
 Senior Warden Victorino C. Quejado
 Junior Warden Vicente M. Alhambra
 Secretary Gregorio B. Defco
 Prov. Treasurer's Office
 Lucena, Quezon
 Treasurer Julian Zoleta

Bulusan Lodge No. 38

Wor. Master Luis Duka
 Senior Warden Sotero Escander Sr.
 Junior Warden Jose Laguna
 Secretary Estaneslao Gaharda
 Sorsogon, Sorsogon
 Treasurer Bartolome Frayna

Maguindanao

Lodge No. 40
 Wor. Master Melquiades P. Varias
 Senior Warden Wadhmal Dharandas
 Junior Warden Chung Eng Siu
 Secretary P. R. Semana
 Cagayan de Oro City
 Treasurer Ramon M. Galindo

Jose Abad Santos Lodge No. 43

Wor. Master Gerardo Rallama
 Senior Warden Fidel Chavez
 Junior Warden Jose Palentinos
 Secretary Ildelfonso A. Echevarria
 Tayabas, Quezon
 Treasurer Tan Chiat

	Charleston Lodge No. 44		Junior Warden	Vivencio Sinaguinan
Wor. Master	Maxwell Taylor Collette		Secretary	Doroteo M. Joson
Senior Warden	Ah Choy Lau			Cabanatuan City
Junior Warden	Claude Anthony Brown		Treasurer	Primo E. Ferrer
Secretary	Joaquin Flores Sablan			Pangasinan Lodge No. 56
	Agan Heights, Guam		Wor. Master	Andres P. Torio
Treasurer	Doyle Abell		Senior Warden	Faustino Ovieda
	Mt. Apo Lodge No. 45		Junior Warden	Jose T. Parayno
Wor. Master	Daniel B. Mallari		Secretary	Aquilino Javier
Senior Warden	Candido San Luis			Perez Bld., Dagupan City
Junior Warden	Tabujur Taupan		Treasurer	Felipe Tan Pee
Secretary	Pablo Sebastian			Luzon Lodge No. 57
	Canelar, City of		Wor. Master	Arcadio P. Seguiran
Treasurer	Zamboanga		Senior Warden	Kong Siu Wah
	Juanito Chan		Junior Warden	Carlos L. Valencia
	Maloos Lodge No. 46		Secretary	Vicente P. Flechero, P.M.
Wor. Master	Juan R. Fernando			Malate, Manila
Senior Warden	Segundo Esguerra		Treasurer	Co Tuan
Junior Warden	Francisco Aniag			Labong Lodge No. 59
Secretary	Francisco C. Rendon		Wor. Master	Jose C. de Guzman
	Maloos, Bulacan		Senior Warden	Teodoro E. de Jesus
Treasurer	Salvador C. Santiago		Junior Warden	Felicisimo Enriquez
	Lodge No. 47		Secretary	Vicente Quijano
Wor. Master	Dr. Manuel Bernardo			Malabon, Rizal
Senior Warden	Dr. Martin Reyes		Treasurer	Candido Perez
Junior Warden	Dr. Geminiano T. Mendoza			Isabela Lodge No. 60 F. & A.M.
Secretary	Celestino Elefañe		Wor. Master	Mariano A. Antonio
	Tacloban City		Senior Warden	Crescencio V. Marzag
Treasurer	Federico V. Larraga		Junior Warden	Tranquilino B. Balmaceda
	Pampanga Lodge No. 48		Secretary	Maximo Z. Cadatal
Wor. Master	Charles B. Shelledy			Iligan, Isabela
Senior Warden	Domingo P. Santos		Treasurer	Leonides S. Melendres
Junior Warden	Jesus N. Mendoza			Mayon Lodge No. 61
Secretary	Eusebio Ronquillo		Wor. Master	Ruperto Mayuoa
	Lubao, Pampanga		Senior Warden	Eleuterio Belino
Treasurer	Alejandro M. Barin		Junior Warden	Paulien Santos
	Mount Mainam Lodge No. 49		Secretary	Victor D. Pineda, P.U.
Wor. Master	Conrado N. Yuvienco			(reelected)
Senior Warden	Ernesto C. Mangahis			Daraga, Albay
Junior Warden	Guillermo Narvaez		Treasurer	Agapito L. Lorete
Secretary	Alberto Camarines			(reelected)
	Dandan St., Naic, Cavite			Vigan Lodge No. 63
Treasurer	Pedro V. Poblete		Wor. Master	Hubert Reynolds
	Sarangani Lodge No. 50		Senior Warden	Teodorico Ayson
Wor. Master	Alfred W. Roberts		Junior Warden	Filomeno Aurellado
Senior Warden	Jose Buensusaco		Secretary	Graciano P. Pada
Junior Warden	Patricio de Leon			Vigan, Ilocos Sur
Secretary	Silvio A. Decena		Treasurer	Federico Lazo
	San Pedro Street			Kantaon Lodge No. 64
Treasurer	Te Liong Bio		Wor. Master	Manuel Abello Jr.
	Pintong Bato Lodge No. 51		Senior Warden	Angel S. Tiangson, Jr.
Wor. Master	Melecio Alejandro		Junior Warden	Diego L. Dimasip
Senior Warden	Juan Legaspi		Secretary	Jose B. Lopez, P.M.
Junior Warden	Matias Austria			Bacolod City
Secretary	Apolonio Barcega		Treasurer	Vicente Bailon, P.M.
	Mabolo, Bacoor, Cavite			Tamaraw Lodge No. 65
Treasurer	Pedro E. Cuevas		Wor. Master	Pedro Panaligan
	Cabanatuan Lodge No. 53		Senior Warden	Raymundo Paredes
Wor. Master	Jose L. Vergara		Junior Warden	Victorino Medrano
Senior Warden	Napoleon C. Navarro			

Memorial Lodge No. 90

Wor. Master Victorio S. Lingas
 Senior Warden Sendon Delizo
 Junior Warden Jacinto Antonio
 Secretary Apolonio V. Zabat, P.M.
 Muñoz, Nueva Ecija
 Treasurer Feliciano V. Sagnio

Mount Kaladias Lodge No. 91

Wor. Master Juanito T. Magbanua, WM
 Senior Warden Pedro D. Dimaya
 Junior Warden Filemon S. Bobon
 Secretary Alfredo Estacion, P.M.
 Dumaconete, Negros Or.
 Treasurer Leon P. Lim

Service Lodge No. 95

Wor. Master Leon Ma. Lazaga
 Senior Warden Jesus T. Tolentino
 Junior Warden K. H. Daldas
 Secretary A. C. del Rosario
 La Loma, Quezon City
 Treasurer Jose Ma. Cajucom, Sr.

Isagani Lodge No. 96

Wor. Master Victor Guillermo
 Senior Warden Esteban Fabie
 Junior Warden Felix S. Flaminiano
 Secretary Lodenzo Bonifacio
 Tarlac, Tarlac
 Treasurer Nicolas Y. Musni

Bagong Itaw Lodge No. 97

Wor. Master Dontao P. Tejada
 Senior Warden Jose de los Reyes
 Junior Warden Gonzalo Valero
 Secretary Jose A. Alvarez, P.M.
 Noveleta, Cavite
 Treasurer Ramon Zapanta P.M.

Mount Juraw Lodge No. 98

Wor. Master Pablo P. Aragon
 Senior Warden Lao Hianui
 Junior Warden German T. Camdari
 Secretary Teodorico Noble P.M.
 Catbalogan, Samar
 Treasurer Tam Liong Kee, P.M.

Keystone Lodge No. 100

Wor. Master Cornelio M. Aguirre, PM
 Senior Warden Augusto O. Cabral
 Junior Warden Leopoldo S. Torrejon
 Secretary Cecilio Munar, P.M.
 Pasay City
 Treasurer Macario Odiamar P.M.

Bud Daho Lodge No. 102

Wor. Master Hadji Mohamad Al
 Ameen Pesy
 Senior Warden Cenon C. Marene
 Junior Warden Indasan Napili
 Secretary Felix Casimiro P.M.
 Jolo, Sulu
 Treasurer Lee Kim Chiong

Zambales Lodge No. 103

Wor. Master Mauricio Aragones
 Senior Warden Miguel Sahagun
 Junior Warden Alfredo Corpus
 Secretary Agerico Miranda
 Palauig, Zambales
 Treasurer Guadalupe Martinez

Leonard Wood Lodge No. 105

Wor. Master Fred C. Ford
 Senior Warden John H. Judy
 Junior Warden Gordon H. Jenkins
 Secretary E. V. Bundenthal
 Clark Air Base
 Treasurer Charles H. Wolcott

Camarines Norte Lodge No. 107

Wor. Master Gregorio L. Mariano
 Senior Warden Arsenio C. Camino
 Junior Warden Martino Ragub
 Secretary Daet, Camarines Norte
 Treasurer Cheang Ga

Kutang Bato Lodge No. 110

Wor. Master Francisco S. Go
 Senior Warden Jesus E. Vilo
 Junior Warden Anacleto A. Badoy
 Secretary Bernardo Bagamaspad
 Cotabato City
 Treasurer Hector P. Narajos

Indang Lodge No. 115

Wor. Master Vicente de los Santos
 Senior Warden Idefonso Escalante
 Junior Warden Leonardo Gonzales
 Secretary Antonio Ermeno
 Indang, Cavite
 Treasurer Teofilo A. Costa

Victory Lodge No. 116

Wor. Master Augusto Esteban
 Senior Warden Modesto Riparip
 Junior Warden Mauro Yadao
 Secretary Francisco C. Domingo
 Camiling, Tarlac
 Treasurer Nicolas G. Lim

Marikina Lodge No. 119

Wor. Master Rodolfo E. Concepcion
 Senior Warden Angel S. Trinidad
 Junior Warden Florencio Ilagan, Jr.
 Secretary Florencio Ilagan, Sr. P.M.
 San Marcelino, Manila
 Treasurer Isaac Eustaquio P.M.

Yokosuka Lodge No. 120

Wor. Master Donald D. Coleman
 Senior Warden Paul D. James
 Junior Warden William A. Boykin
 Secretary Hannon R. Jackson,
 P. D. D. G. M.
 Navy 3923, EPO,
 SF, California
 Treasurer Chester O. Nielsen, P.M.

Milton C. Marvin Lodge No. 123

Wor. Master	Milton W. Burmeister
Senior Warden	Anthony L. Slatenyl
Junior Warden	Hugh C. Donaldson
Secretary	Antone Kosumpik
	Agana, Guam, M.I.
Treasurer	Frederick M. Poole

Cebu Lodge No. 128

Wor. Master	John K. Lim
Senior Warden	Tedoro Sanchez
Junior Warden	eJesus Lim
Secretary	Lim Kay Chun
	Borromeo St., Cebu City
Treasurer	Luic Makayan

Sixto Lopez Batulaw Lodge No. 129

Wor. Master	Vicente Villacruies
Senior Warden	Ben Garcia Ascue
Junior Warden	Gerardo Telentino
Secretary	Ruperto Bautista
	Balayan, Batangas
Treasurer	Pedro de Castro

Cagayan Valley Lodge No. 133

Wor. Master	Rufino S. Roque, Sr. P.M.
Senior Warden	Remigio H. Roque
Junior Warden	Dominador R. Corpus
Secretary	Antero Dirige, P.M.
	Santiago, Isabela
Treasurer	Bartolome Ramat

T. M. Kalaw Memorial Lodge No. 136

Wor. Master	Ananias M. Falcon
Senior Warden	Dioscoro G. Ramos
Junior Warden	Francisco M. Rint
Secretary	Domingo F. M. Domingo
	San Juan, Rizal
Treasurer	Daniel Santiago

Basilan Lodge No. 137

Wor. Master	Juan Q. Estrada
Senior Warden	Julio T. Alano
Junior Warden	Emiliano Q. Miras
Secretary	Luis M. Sirilan
	Isabela, City of Basilan
Treasurer	Jose Tigmo

Aomori Lodge No. 139

Wor. Master	Ellsworth D. Vandenhueval
Senior Warden	Tadasai Abe
Junior Warden	Edwin Evans
Secretary	Colon Mattison
	Apogig S.F., California
Treasurer	Bobby Stephens

Bontoc Lodge No. 140

Wor. Master	Victorino N. Ringor
Senior Warden	Antonio Camarillo
Junior Warden	Celerino T. Ruiz
Secretary	Bernabe Castro
	Bontoc, Mt. Province
Treasurer	Guillermo Bersamin

Coral Lodge No. 142

Wor. Master	Benjamin Thorner
Senior Warden	Andrew H. Bulkley
Junior Warden	Eric G. Christersson
Secretary	Richard Rose, P.M.
	Ginowan, Okinawa, Ryukyu Islands
Treasurer	William P. Schwager, PM

Nueva Vizcaya Lodge No. 144

Wor. Master	Jovito Tottoc
Senior Warden	Francisco Cabanag
Junior Warden	Dellin Manuel
Secretary	Paulino Corales P.M.
	Solano, Nueva Vizcaya
Treasurer	Santiago Simbala

Rafael Palma Lodge No. 147

Wor. Master	Carlos Antonio
Senior Warden	Fernando M. Mangubat
Junior Warden	Mamerto Ventura
Secretary	Roman B. Ramos
	Sta. Cruz, Manila
Treasurer	Benito M. Reyes

Noli Me Tangere Lodge No. 148

Wor. Master	Cesar Bello Aguilat
Senior Warden	Cesar C. Rillona
Junior Warden	Benito R. Mendozo
Secretary	Dellin C. Simbra, Jr. PM
	San Andres, Cor.
Treasurer	Taft Ave., Malate
	Amadeo L. Bautista, P.M.

Davao Lodge No. 149

Wor. Master	Conrado O. Aguila
Senior Warden	Bayani B. Estanistao
Junior Warden	Virgilio J. Durban
Secretary	Tiburcio S. Cervantes
	Davao City
Treasurer	Jose J. Carballo

King Salomon Lodge No. 150

Wor. Master	Mauro C. Salem
Senior Warden	Vicente Caguia
Junior Warden	Cecilio Bonifacio
Secretary	Braulio M. Espino
	Makati, Rizal
Treasurer	Teofisto BatungBacal

Rising Sun Lodge No. 151

Wor. Master	Robert W. Seely
Senior Warden	James D. Cook
Junior Warden	James B. King
Secretary	Paul L. Loden
	US Army Med Comd.
	Japan, App 343.
	SF, California
Treasurer	John D. Wiles

Manuel Roxas Lodge No. 152

Wor. Master	Clemente G. Batan
Senior Warden	Romeo T. Pasco
Junior Warden	Eugenio R. Estrella
Secretary	Felix Recio P.M.
	Paco, Manila
Treasurer	Gregorio P.D. omagas, PM

Pagadian Lodge No. 153

Wor. Master Severo E. Bamci Sr.
 Senior Warden Jose G. Hofitena
 Junior Warden Lorenzo G. Asuelo
 Secretary Avelino P. Marcelino
 Pagadian, Zamboanga
 del Sur
 Treasurer Epifanio O. Madraza

Oroquieta Lodge No. 154

Wor. Master Gregorio O. Calit
 Senior Warden Rufino G. Seril

Junior Warden Joaquin Kwan
 Secretary Samuel A. Malayang
 Oroquieta, Misamis Occ.
 Treasurer Salvador Robles

Mt. Musuan Lodge No. 155

Wor. Master Zesimo Montemayor
 Senior Warden Victor F. Alcantara
 Junior Warden Carlos Fernandez
 Secretary Ireneo B. Mendoza
 Musuan, Bukidnon
 Treasurer George Garcia



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