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Grand Master's Message

HOLD THAT WALL BETWEEN THE STATE AND THE CHURCH

To my Brethren,

GREETINGS:

Soon I shall go. I shall not pass this way again. Heed, then, this my last message to you: **HOLD THAT WALL BETWEEN THE STATE AND THE CHURCH!**

See that the State do not meddle or interfere with the business of the Church, which is religious. But by the same token, see, too, that the Church keep off from the affairs of the State, which are secular.

There are multiple compelling reasons for my choice of this my last testament to you. First, because one Church is trying to breach the Wall and invade the domain of the State in violation of the Constitution. Second, because the re-union would mean the dissolution of our liberties; third, because they were Masons who figured prominently among those who purchased our liberties with their own lives; and fourth, because that Wall should not and shall not be violated now without a fight as long as a Lodge of Masons can work in this country.

Even a scalded animal can remember its painful lesson, and acts accordingly for its own preservation. We cannot do any less—we must not forget ours. We cannot turn back the clock now and allow the evils of the Inquisition to spread its stifling mantle over this country.

There is going to be no more Inquisition with its presents of anguish and widows and orphans if we do not permit any move toward the re-union of the State and the Church. The enemies of the Church — within the Church — will keep on trying to breach that Wall. Of late they made open avowal of that intent in a public speech given by their robed mouthpiece whom they did not repudate. They flouted this intent by their open endorsement of candidates for public office — their strategy being to infiltrate the

government and control its machinery, eventually to amend the Constitution and demolish that Wall, and ultimately not only to effectuate the liaison between the State and the Church, but also to subordinate the State to the Church.

God forbid that such should come to pass. It behooves us all Masons to prevent it, and save our own lives and our own liberties and those of our posterity.

I warn you, Brethren, that the enemies of the Church within the Church will attempt to destroy anyone guarding that Wall. They are most resourceful in both cunning and lucre. They will stop at nothing. They are past masters of intrigue and power politics, and they have no dearth of decoys among the flower of our youth who do not know any better.

They will quibble, use that they would pass as logic and legal hermeneutics to trap the naive and the credulous. But the fact remains that not only the Constitution, the Courts, and lay thinkers of world renown recognize the fact and the wisdom of the separation of Church and State: The Vatican is committed to it, and so are its Prelates of note who are conscientious of their responsibilities. And this is as it should be, for Christ Himself so decreed when He stated that His Kingdom is not of this world.

But the enemies of the Church within the Church and their stooges would repudiate even Christ. They pay Him lip service, and do Him disservice. If by their rabid zeal they themselves would harm the very Church they are supposed to protect, what would they not do to them who stand in their way?

And so, my Brethren, this, then, is my testament to you: — Hold and preserve that Great Wall between the Church and the State, for it is that Wall that preserves our liberties and protects us and our wives and our children and our posterity from the hopeless existence in another long night in the jungle.

Macario M. Ofilosa

Grand Master

The Evils of 'Religious Test' in Our Democracy

(Speech delivered by Sen. Claro M. Recto on the occasion of the conferment upon him of the Degree of Doctor of Humanities (honoris causa) by the Central Philippine University (Iloilo) on Feb. 19, 1960).

Mr. President, Members of the Faculty, Ladies and Gentlemen:

Two years ago I had the honor to speak before the Free and Accepted Masons of the Philippines on the subject of Church and State under the Constitution. It was an after-dinner affair and could not, on such an occasion, treat the subject as comprehensively as its importance requires. This evening, as this great institution of learning has been pleased to confer upon me one of the highest distinctions within its gift, for which I am very grateful, I shall take leave to elaborate on the same topic, convinced as I am that the conditions that prompted my previous discussion are threatening to be the ever dominant factors in the relations between Church and State in this country, in their most perilous aspect: the game of power-politics which may culminate in the establishment of a state church. I do not propose to repeat what I said before the Masons but shall endeavor to bring out new points and make the necessary amplifications and qualifications of my previous statements.

In the light of the provisions of our Constitution on the separation of

Church and State, which are mere reproductions of their American counterparts as may be seen in McKinley's instruction to the Schurmann Commission, the Philippine Bill of 1902, and the Philippine Autonomy Act of 1916, better known as the Jones Law, the first question that comes to mind is, should such provisions be understood solely in the sense that the State shall not interfere in the free exercise of religion, or should they be taken, as they should, to mean also that the Church is likewise enjoined from interfering in the affairs of the State?

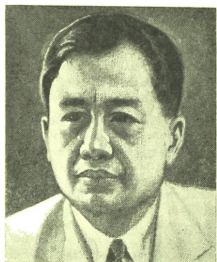
The answer is that both the Church and the State are enjoined from interfering with each other's affairs. McKinley's instruction to the First Philippine Commission — unquestionably one of the most enlightened documents in Philippine-American relations—provide not only that "no law shall be made respecting an establishment of religion" and that "the free exercise and enjoyment of religious profession without distinction or preference shall forever be allowed," but they contain the definite pronouncement that "the separation between State and Church shall be real, entire and absolute." This last sentence has been carried explicitly either to the Philippine Bill of 1902, to the Jones Law, or to the Constitution. Such precaution, in my opinion, was not deemed necessary. The injunctions in

the American Constitution which were incorporated first in the Jones Law and later in our Constitution that "no religious test shall be required for the exercise of civil or political rights" and that "no public money shall be appropriated, applied or used, directly or indirectly, for the use, benefit or support of any sect, church, denomination, sectarian institution, or systems of religion," proclaim, although expressed differently, the same principle which is, that the "separation between State and Church shall be real, entire and absolute." In other words, there

has for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil liberty."

No other construction should attach to this particular provision of our Constitution, regardless of the difference in the relative positions of the Church and State in the two countries at the respective times of the adoption of their Constitutions. In other words, the same reason for protecting a minority religion from the interference of a powerful State should also apply for the protection of the State against interference from a powerful church to which the great majority of the national population belong. To use a popular expression, what is sauce for the goose is sauce for the gander, or ought to be.

"Not simply an established church" — the U.S. Supreme Court says — "but any law respecting an establishment of religion is forbidden. . . . The purpose was not to strike merely at the official establishment of a single sect, creed or religion, outlawing only a formal relation such as had prevailed in England and some of the colonies, but to do away entirely with such relationship. . . . The object was broader than merely separating church and state; it was to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or supplement for religion. . . . Neither a state nor the Federal Government can set up a church, neither can it pass laws which aid one religion, aid all religions, or prefer one religion over another, and neither can,



Senator Claro M. Recto
President, Constitutional Convention

should be not only freedom of the Church from the State in matters spiritual, but also freedom of the State from the Church in temporal or civil affairs. The U.S. Supreme Court spoke most appropriately in this respect in *Everson v. Board of Education*, 330 U.S. 1:

"The structure of our government

openly, or secretly, participate in the affairs of any religious organization or groups and vice-versa." (Sverson v. Board of Education, 67 S. Ct. 506.) "The law knows *no heresy*, and is committed to the support of no dogma, the establishment of *no sect*." (Watson v. Jones, U.S. Supreme Court, December Term, 1871.)

But it is on the particular injunction of the Constitution that "no religious test shall be required for the exercise of civil or political rights." that I wish to focus my attention this evening. The fact that this injunction, as well as others intended for safeguarding the principle of separation of church and state, is addressed to the State and to its legislative department in particular, does not preclude the moral obligation on the part of all religious denominations, especially the most numerous and powerful Church, to abide by the spirit of the constitutional command by abstaining from such political activities as would naturally imply exertion of moral pressure, through the use of the pulpit or the confessional or other means of moral suasion, for applying certain religious tests to political programs and qualifications of candidates for office. Such church or religious denomination as would engage in such activities would be guilty of a an infringement of this particular precept of the Constitution, perhaps not in the legal sense for lack of appropriate implementing legislation, but unquestionably in the moral sense, which for religious leaders should prove no less compelling.

It is to be deplored that in recent years the most numerous Church in this country, not satisfied with the hold it has on the fealty of four-fifths

of the nation as no government has ever enjoyed or will enjoy here, has made use of its privileged position by demanding from candidates to public office, particularly the elective ones, certain religious tests and pledges of allegiance. The immediate purpose, of course, is to acquire through policy-making government officials, control of the public affairs and ultimately to establish here a truly theocratic state, which, according to Lord Acton, a liberal Catholic and great English scholar, is "the most dangerous form of absolutism."

We have been witnessing from time to time the organization of sectarian professional groups. We already have a lawyers sectarian association, and only recently certain local physicians who, claiming to believe that they should consider religion in the practice of their profession, have grouped themselves into a sectarian association of physicians. We may will expect to see a sectarian association of apothecaries organized one of these days, and other similar ones, until there shall not be a single profession or occupation without its own sectarian association.

I do not say all this in any spirit of levity or irreverence; rather I want to bring out the possible motive behind the formation of these religio-professional groups. I believe it pointless, for example, to qualify an association of lawyers, or pharmacists, or doctors, as a sectarian association unless the intention is to convey the impression that theirs is a better breed of lawyers or doctors or druggists, than any other because of some special divine dispensation bestowed upon them; it smacks too much of sanctimonious smugness. Political motives must lie behind all

this, for it is easy to see that a good number of these organizations would present a formidable front in any election. I do not condemn the formation of associations by professionals, but I entertain serious misgivings about any sectarian appellation being appended to the names of their organizations.

At the time the most numerous Church in this country moved onto the political stage, a young Filipino priest, reputedly an intellectual in his own religious order, made in the course of a public address at the Luneta, with the evident placet of the corresponding hierarchy — *quitacet consentire videtur* — the most daring proposal that there should be a Union of Church and State, with the Church assuming naturally the leadership in the unholy partnership. Such a proposal would require the appropriate amendment of the Constitution, which is most likely to happen should the most numerous Church obtain the necessary control of the legislature.

In the last three elections the most numerous Church made its influence felt. There was a small chosen group of ambitious political upstarts — the youth elite, so to speak — who took to the field with the unmistakable blessings and patronage of their Church hierarchy. Although this group did not carry officially its sect's banner, it was to all intents and purposes just that, with no pretenses at being anything else. It was identified with the Church in question and it received the latter's unqualified and unstinted support through pulpit and confessional and through religious schools and associations all over the country. Priests and nuns in charge of private schools were particularly aggressive in

their new found militancy. The haloed candidates of this group were presented to the electorate as the holiest among the holy, and, since they carried the standard, albeit unofficial, of their Church, the implication was that, at least for the voter that belongs to it, they were the only ones fit, under bulls and encyclicals, for public office.

The irony of all this is that while the government is enjoined by the Constitution from imposing or requiring religious test for any office, it is a religious establishment, the most numerous in the country, that is doing so. Although this religious establishment did not fare as it had expected in the last three elections, there is no doubt that its incursions into the political field should not be taken lightly. If these inroads are not curbed now, the day is not far off when we shall see the halls of congress being used to proselytize the nation and the people legislated into one religious faith. An established church, which is another name for union of Church and State, consecrated by appropriate constitutional amendment, would be the tragic result.

It is still time for us, Filipinos, irrespective of religious beliefs, not only to remind ourselves of the teachings of Christ and the fathers of the Church throughout the centuries, but to profit by the lessons of the past. Did not Jesus tell the Pharisees when the latter attempted to entrap Him into opposing the power of Rome, to "render unto Caesar the things that are Caesar's and unto God the things that are God's?" Did He not say on another occasion that "His Kingdom is not of this world?" Did not Saint Paul say

in his epistle to the Romans: "There is no power but of God; the powers that be are ordained of God; whosoever, therefore, resisteth the power, resisteth the ordinance of God; tender therefore to all their dues; tribute to whom tribute is due; fear to whom fear; honour to whom honour?" Who are we to challenge God's command? As Bernard Bosanquet says in his "The Philosophical Theory of the State," p. 265:

"Only the separation of Church and State, and the division of the Churches against one another, have made it possible for the State to exhibit its own free and ethical character in true fullness, apart from both dogmatic authority and anarchic fanaticism."

And David Dudley Field, a famous American jurist, in a speech he delivered in Chicago in 1893:

"The greatest achievement ever made in the cause of human progress is the total and final separation of the state from the church. If we had nothing else to boast of, we could claim with justice that, first among the nations, we of his country made it an article of organic law that the relations between man and his Maker were a private concern into which other men had no right to intrude."

Origen, one of the early Fathers—he lived in the 3rd century — admonished that "Christians should not take part in the government of State, but only of the 'divine nation'," that is, the Church; and rightly so, because "most people regard politics as 'worldly and unworthy of any really holy man.'" This same doctrine, according to Bertrand Russell, "is implicit in Saint Augustine's City of God," so much so that "it led churchmen, at the

time of the fall of the Western Empire, to look on passively at secular disasters while they exercised their very great talents, in Church discipline, theological controversy, and the spread of monasticism."

Writing to a correspondent in Constantinople, Gregory the Great said: "What pleases the most pious emperor, whatever he commands to be done, is in his power. . . . As he determines, so let him provide. What he does, if it is canonical, we will follow; but if it is not canonical, we will bear it, as far as we can without sin of our own. . . . Rulers should not be criticized, but should only be kept alive to the danger of hell-fire if they fail to follow the advise of the church." Pope Nicholas I of the 8th century replied to an angry letter of Emperor Michael III: "The day of King-Priests and Emperor-Pontiffs is past; Christianity has separated the two functions."

Gelasius, a pope in the fifth century, laid down the principle of separation of Church and State in the following words:

"x x x It may be true that before the coming of Christ, certain persons. . . . existed who were at the same time priests and kings, as the holy scripture tells us Melchizedech was.

"x x x But, after the coming of Christ (who was Himself both the true king and the priest), no emperor thereafter has assumed the title of priest and no priest has seized a regal throne. . . . x x x He separated the kingly duties and powers from the priestly, according to the different functions and dignity proper to each. x x x The soldier of the Lord should be as little as possible entangled in secular business, and that one involved

in secular affairs should not be seen occupying the leadership of the church." (Masters of Political Thought) by Michael B. Foster, vol. I, pp. 231-232.)

Pope Leo XIII, in his Encyclical "Immortale Dei" (November 1, 1885) said:

"It is generally agreed that the Founder of the Church, Jesus Christ, wished that the spiritual power to be distinct from the civil, and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient for both, and in the interest of everybody, that there be a harmonious relationship."

Tornai, a canonist of the twelfth century, spoke in this wise:

"Within one commonwealth and under one king are two peoples; as there are two peoples, there are two ways of life; as there are two lives, there are two authorities; as there are two authorities, there is a two fold order of jurisdiction. . . the two peoples are the two orders in the church, clerics and laymen; the two ways of life are the spiritual and the carnal; the two authorities are the priesthood and the kingship; the two-fold jurisdiction is the divine law and the human. Give to each its due, and all will be in harmony." (Masters of Political Thought, by Michael B. Foster, vol. I, p. 233.)

Reichersberg, another famous churchman of the twelfth century, who supported the Pope in the Investiture controversy, said:

"Just as the emperors sometimes arrogated to themselves functions belonging to the priesthood and the church; so they (the priest) on the other hand imagine that their priest-

hood confers on them also an imperial, or more than imperial power. . . What then will have become of those two swords of the Gospel, if the apostle of Christ shall be all, or if the Emperor shall be all. If either the Empire or the priesthood shall be robbed of its strength and dignity, it will be as though you were to take one of the two great luminaries from the sky." (Id., p. 235.)

Don Luigi Sturzo, a distinguished Catholic Italian scholar, speaking of the separate functions of Church and State, says: "Every attempt to overstep such limits, from either side, has violated the laws of nature and those of revelation." (Church and State, vol. I, p. 28.)

Lord Acton in his "Political Philosophy," pp. 43-44, remarked:

"If a Church is united with the State the essential condition of freedom vanishes. It becomes officialized. And those who govern the Church are tempted to divert its influence to their own purposes. Similarly, the support of the Church dangerously increases the authority of the State, by giving a religious sanction to the behests of the State. This increases the danger of despotism."

Under the terms of the Lateran Treaty with Italy, which was concluded in 1929, the Holy See not only agreed that Catholic organizations would abstain from politics, but it declared that "it wishes to remain, and it will remain extraneous to all temporal disputes between nations and to all international congresses convoked for the settlements of such disputes unless the contending parties make a concordant appeal to its mission of peace;

nevertheless it reserves the right in every case to exercise its moral and spiritual power."

In the "Report on Church and State" (Messages and Decisions of Oxford (1957) on Church, Community, and State, pp. 27-40), it was declared that "The Church as the trustee of God's redeeming Gospel and the State as the guarantor of order, justice, and civil liberty, have distinct functions in regard to society. The Church's concern is to witness to men of the realities which outlast change because they are founded on the eternal will of God. The concern of the state is to provide men with justice, order, and security in a world of sin and change. As it is the aim of the Church to create a community founded on divine love, it cannot do its work by coercion, nor must it compromise the standards embodied in God's commandments by surrender to the necessities of the day. The State, on the other hand, has the duty of maintaining public order, and therefore must use coercion and accept the limits of the practicable."

The "New Catholic Dictionary," published with the "nihil obstat" of the ecclesiastical authorities concerned, contains the following significant statements:

"Religion and politics were unfortunately inextricably mixed. Church and State were so united that disloyalty to one was disloyalty to the other. One could not be a heretic without being a traitor. It is to be hoped that we have progressed beyond such a condition." (p. 362.)

The position of the most numerous Church in the Philippines has, for reasons known to all, been most en-

viable. And it acquired the privileged position that it enjoys, without engaging in politics, without attempting to carry its militancy to the field of temporal affairs within the exclusive province of the State.

All the above is a far cry from the following pronouncements, of dubious wisdom and logic, of a well-known organ of the hierarchy of the most numerous Church in the Philippines:

"The Church — as far as our Constitution and civil laws are concerned — has every legal right (even if she does not always use it) to be in politics, partisan politics.

"At least the Church has as much legal right as any other group, as much as the *Iglesia ni Kristo*, the Aglipayans or the NPM (National Progress Movement). All of us Filipino Catholics — clerics and laymen — are citizens of this country, and therefore we are legally entitled to participate in Philippine politics. We have a right to good government — and therefore, like all other citizens, we have a right to 'meddle' — if we may still use that term — in our own politics, from presidential elections to the election of barrio lieutenants. We need not apologize for 'meddling' — for this is no meddling, this is rightful participation."

I venture to foretell that, in the light of the events of the recent past, unless the hierarchy of the most numerous Church withdraws definitely and completely from the field of newly founded activities, the nation will eventually find itself sucked into the maelstrom of a religio-political war with the said Church on one side and on the other a powerful alliance not

only among those who belong to other religious denominations, but also a sizable portion of its faithful who, because of nationalism or civil libertarianism, would refuse to follow their spiritual leaders in such a purely mundane crusade. It is irrelevant whether the numerous Church or its allied opponents emerge victorious in such a battle, for the outcome will be the same as in the ones between Hildebrand and Henry IV and their respective successors, and between the thirteenth-century popes and the Hohenstaufen: "the usual outcome," in the words of Toynbee, "of all wars that are fought out to the bitter end: the nominal victor succeeded in dealing the death-blow to his victim at the cost of sustaining fatal injuries himself; and the real victors over both belligerents were the neutral *tertii gaudentes*," in our case the *tertii gaudentes*, the happy onlookers, if I may be allowed to translate those Latin words freely, would be the enemies of our nation and people, the real beneficiaries of such a tremendous national misfortune.

"The tragedy of the Hildebrandine Church" — proceeds Toynbee — "is a prominent example of spiritual regression precipitated by a church's becoming entangled in mundane affairs and committed to secular modes of action as an incidental consequence of its trying to do its own business. There is, however, another broad road leading to the same spiritually destructive worldliness. A church incurs the risk of falling into a spiritual regression in the very act of living up to its own standard motives that are found partially expressed in the righteous social aims of mundane societies, and these

mundane ideals may be achieved all the more successfully by those who are aiming, not at these ideals as ends in themselves, but at something higher..." It shows "how Hildebrand was dragged over the precipice by an apparently inevitable concatenation of causes and effects. He would not be a true servant of God if he did not throw himself into the struggle to reclaim the clergy from sexual and financial corruption; he could not reform the clergy unless he tightened up the organization of the Church; he could not tighten up the organization of the Church without arriving at a demarcation of jurisdictions of church and state; and since the functions of church and state were, in the feudal age, inextricably entangled, he could not arrive at a demarcation satisfactory to the Church without encroaching on the sphere of the State in a manner which the state was justified in resenting. Hence a conflict which began as war of manifestoes had rapidly degenerated into a war of force in which the resources of each side were 'money and guns'."

If the numerous Church in the Philippines emerges triumphant in such a struggle the immediate result will be its establishment as the State Church and the destruction of our republican form of government. In such an event we must be prepared for "the oppressive measures" such as those "adopted, and the cruelties and punishments such as those inflicted, by the government of Europe for many ages, to compel parties to conform to their religious beliefs and modes of worship to the views of the most numerous sect, and the folly of attempting in that way to control the mental

outward conformity to a prescribed standard," when in many instances "they were seen upholding the thrones of political tyranny," but "in no instance were they seen the guardians of the liberties of the people," because "rulers who wished to subvert the public liberty found an established clergy convenient auxiliaries," if I may borrow the words of the US Supreme Court in *Davis v. Beason*, 133 U.S. 333, in *Zorach v. Clauson*, 334 U.S. 306, and in *Everson v. Board of Education*, 330 U.S. 1.

And we must be prepared also for a situation similar to that which obtained in the world in the early part of the fourth century when — as we are told by Chester C. Maxey in his "Political Philosophies," pp. 98, 97-98, 110-111—"Christianity was proclaimed the official and only lawful religion of the empire by the Emperor Theodosius," and "had departed far from the simple creed of Jesus and the robust theology of Paul," because "by masterly tactics in the arena of politics it had captured an empire, had become the most formidable engine of religio-political authority the world has ever known. . . . The Christian conquered, but not the Galilean. . . . The church, despite its spiritual ideals, had become so encumbered with material possessions and so preoccupied with the management of its vast properties that it was for all practical purposes a secular concern. As such, it was involved in almost every move of the stormy politics of the period. . . .xxx."

In this respect we are reminded by Bertrand Russell in his "History of Western Philosophy," that "When the State became Christian there were disputed elections, and theological quar-

rels. . . , and also quarrels for worldly advantages. . . , they were corrupted by the wealth and power that they owed to the benefactions of the pious." (Pp. 329, 332, 398-399.)

As Fred Hamlin puts it in his book "Land of Liberty", when a Christian State was established, they would completely forget the principle which they had invoked. The martyrs died for conscience, but not for liberty. Today the greatest of the Churches demands freedom of conscience in the modern States which she does not control, but refuses to admit that, where she had the power, it would be incumbent on her to concede it." (Pp. 94-95, 49-50.)

Even Catholic writers and journalists share this view, the brilliant Louis Veuillo: (1813-83) being quoted as having said in a frank statement to the radicals and Protestants of his time: "When you are the masters we claim perfect liberty for ourselves, as your principles require it: when we are the masters we refuse it to you, as it is contrary to our principles." (Quoted by W.E.H. Lecky, *Democracy and Liberty*, vol. II, p. 25.)

In the union between Church and State, because of circumstances and conditions such as traditional practices, solemn concordats, or the character and personality of the man who happens to be at the helm of one or the other institution, one will necessarily dominate the other, and in not a few cases the State has dominated the Church. Thus a situation may develop here parallel to that obtaining at present in Spain where, by virtue of a concordat, the appointment of all Spanish ecclesiastical authorities from canons to the

primate is in the State, and where Catholicism is declared to be the only religion of the Spanish people (A. Victor Murray, "The State and the Church in a Free Society," p. 106). Or the one described by Bertrand Russell in his cited work:

"There are thus, from the first, a curious interdependence of pope and emperor. No one could be emperor unless crowned by the Pope in Rome; on the other hand, for some centuries, every strong emperor claimed the right to appoint or depose popes. The medieval theory of legitimate power depended upon both emperor and pope; their mutual dependence was galling to both, but for centuries inescapable. There was constant friction, with advantage now to one side, now to the other. At last, in the thirteenth century, the conflict became irreconcilable.

"During the tenth century, the papacy was completely under the control of the local Roman aristocracy. There was, as yet, no fixed rule as to the election of popes; sometimes they owed their elevation to popular acclaim, sometimes to emperors or kings, and sometimes, as in the tenth century, to the holders of local urban power in Rome. Rome was at this time, not a civilized city, as it had still been in the time of Gregory the Great. At times there were faction fights; at other times some rich family acquired control by a combination of violence and corruption.

"x x x the papacy became, for about a hundred years a perquisite of the Roman aristocracy or of the counts of Tusculum." (Pp. 392-393, 397, 398.)

It is hoped that the hierarchy of the most numerous Church, disregarding

the misguided counsel of ambitious politicians within its fold and its irreflective spokesman in the press will save from certain disaster not only its organic unity and its privileged position in the country, but also the system of government established here under the Constitution, by helping maintain the absolute separation of State and Church, which means complete abstention of the latter from all political controversies, relying solely on the value of prayer and example and on the promise of Christ that He would be with His Apostles "even unto the end of the world," and remembering with James Madison in his "Memorial and Remonstrance against Religious Assessments," "that this Religion both existed and flourished, not only without the support of human laws, but in spite of every opposition from them; and not only during the period of miraculous aid, but long after it had been left to its own evidence, and the ordinary care of Providence: nay, it is a contradiction in terms; for a Religion not invented by human policy must have preexisted and been supported before it was established by human policy. It is moreover to weaken in those who profess this Religion a pious confidence in its innate excellence, and the patronage of its (divine) Author; and to foster in those who still reject it a suspicion that its friends are too conscious of its fallacies to trust it to its own merits."

The hierarchy will certainly find it wise and profitable to follow the example of Archbishop Murray of St. Paul who issued the following pastoral to the priests of his archdiocese:

"We forbid any priest, secular or religious, to discuss in public any question dealing with legislation of a political nature or affecting candidates for political office. If, in relation to such a topic, there seems to be any matter involving a religious or moral problem which a clergyman thinks should be discussed in public, he must first obtain the permission of the Ordinary of this archdiocese after setting forth his view of the question and the treatment it deserves." (Archbishop John Murray of St. Paul, as quoted in *Church and State in the U.S.* by Anson Phelps Stokes, vol. III, p. 471.)

When shall we be fortunate to see a Filipino bishop meting out to politician-priests of his diocese punishments similar to that imposed upon Father Edward McGlynn (1837-1900) in 1887, who was removed from his pastorate in New York City by Archbishop Corrigan because of his activities in support of Henry George's candidacy for mayor? Father McGlynn was later excommunicated because he declined to go to Rome to make submission to the pope. (Schlesinger, Arthur M., *The Rise of the City*, p. 343.)

Allow me to end my remarks by quoting from William Temple:

"The Church is a spiritual creation working through a natural medium. Its informing principles is the Holy Spirit of God in Christ, but its members are men and women who are partly animals in nature as well as children of God. The nation as organized for acting is the State; and the State being 'natural' appeals to men on that side of their nature which is lower but is not in itself bad. Justice

is its highest aim and force its typical instrument, though force is progressively less employed as the moral sense of the community develops: mercy can find an entrance only on strict conditions. The Church on the other hand, is primarily spiritual; holiness is its primary quality; mercy will be the chief characteristics of its judgments, but it may fall back on justice and, even, in the last resort, on force. Both State and Church are instruments of God for establishing His Kingdom; both have the same goal; but they have different functions in relation to that goal.

"The State's action for the most part takes the form of restraint; the Church's mainly that of appeal. The State is concerned to maintain the highest standard of life that can be generally realized by its citizens; the Church is concerned with upholding an ideal to which not even the best will fully attain... Neither State nor Church is itself the Kingdom of God, though the specific life of the Church is the very spirit and power of that Kingdom. Each plays its part in building the Kingdom, in which, when it comes, force will have disappeared, while justice and mercy will coalesce in the perfect love which will treat every individual according to his need." (As quoted in Stokes's "Church and State," vol. III, pp. 648-649.)

Let it not be said—and these are my parting words — of any one who has been graduated by this University that, during the years of learning that he spent within these walls he was ever told to support or not to support, under threat of hellfire or excommunication, this or that political program or

this or that seeker of public office, because of religious considerations. And may this University for years to come continue to be one of the most inviolable reservoirs of republican virtues and vital centers of religious tolerance on which alone the principle of religious freedom, correctly equated to

that of separation of State and Church, can be firmly grounded, a principle that has found no more eloquent expression than in these noble words: "No one has a right to stand between another human soul and his God."

I thank you.



Concerned Citizens and School Finance

Joining hands in a common effort, a group of public-spirited citizens has come out with a plan to end the recurrent school crises by proposing slight increases in public taxation, the collection therefrom to be used only for school purposes from year to year.

The plan calls for a hundred per cent increase in residence tax, 25% increase in estate and inheritance taxes; 25% increase in documentary stamp tax; revival of the collection by the national government of its share of municipal taxes; and the legalization of solicitation of voluntary contributions from public-spirited citizens for school purposes. From the foregoing new sources, an estimated annual income of ₱65,500,000.00 is hoped to be collected, said amount will accrue to The School Stabilization Fund which is automatically appropriated for the Department of Education to be used in erecting new school buildings, creating new classes, buying textbooks, restoring Grade VII, reviving the single-session plan, providing high schools with guidance counsellors, highly

qualified science and mathematics teachers and well-equipped science laboratories.

It will be seen that the objectives of the group is to enable the Department of Education to raise the standards of education in the country such that it will be the envy of educators in this part of the globe. The group, composed of educators, businessmen and leading citizens, is working together with Education Secretary Jose E. Romero, who is not sparing his every effort to solve the school problem. According to the leader of the group, the funds collected will be supplementary to the annual congressional appropriation for education.

The group has worked and researched on the problem since 1958 and has come out with the proposals which it embodied in a bill for sponsorship and presentation in this session of congress. They have organized themselves so well that after they get congressmen to sponsor it, they will follow up their program by lobbying for the passage of the bill with the other congressmen to insure its passage at this session.

Getting Along With People

By REAR ADMIRAL ARTHUR F. SPRING

Remarks by Rear Admiral Arthur F. Spring, USN, at the Second Annual Convention of the eight Masonic district at Lincoln Lodge number 34, F.&A.M., Olongapo on 20 February 1960.

Most Worshipful Grand Master Ofilada, District Deputy Grand Master Ramos, Worshipful Master Cruz, members of Masonic Lodges of Bataan and Zambales, distinguished guests, ladies and gentlemen:

First, I would like to tell you why I am here today. I am here because of two paragraphs contained in the letter of invitation sent to me by Mr. Niguidula, your executive secretary for this convention. I would like to read these two paragraphs to you.

"Our fraternity is dedicated to the tenet that all men are brothers because they are the children of one God. From this tenet emanated the beautiful ideals on which your country has been founded, grown, and prospered. With the guidance and assistance of your people and on these same ideals we hope to build our country.

"At present there seem to be a cleavage between our respective peoples. This cleavage, we believe, is due to the lack of understanding of the motives and aspirations, the customs and traditions of your people and ours. It is our earnest desire to heal this cleavage."

He further stated in his letter that I would be permitted to speak to you on any subject of my choosing. This makes all of you my captive audience. The programs are printed and you are stuck with me. There isn't much you can do about it now.

May I say at this point that in my 34 years in the United States Navy, no officer or man has ever had any influence on my career because of my race — I'm Irish — because of my religion — I'm a Catholic — or because of my beverage preferences — I like scotch.

I am not a philosopher, a sociologist, nor am I a psychiatrist. I have been trying hard to be a good sailor in the U.S. Navy and I have not stopped trying yet. This has been my one and only ambition and still is. During these 34 years, I have had, at various times, more than a quarter of a million officers and men either under my command or under my direct charge. In that length of time, anyone is bound to learn a little bit about human nature. It is on some of the more practical aspects of human nature that I wish to talk with you today.

A few years ago, tragedy exploded at sea aboard one of our aircraft carriers, the USS Bennington. Many men were killed and hundreds were critically burned and injured. The people who wear the uniform that I wear take heroism for granted. In that incident, shipmates turned to and

worked for hours in smoke-filled compartments carrying bodies of dead and wounded into the open spaces. Self-sacrifice became the order of the day. No orders, no requests, no requisitions; and, above all, no thanks were sought. Every man on that ship was interested in one thing only and that was his fellow man — every other man aboard that ship.

As news of the disaster sped through radio and television into the homes of the nation, men and women of all ages, races, and creed wept and prayed and offered whatever they could in the way of help and cooperation. When the ship docked, thousands of people filled the dock area where the victims were being taken to hospitals in the nearby areas. These people were not thrill seekers or curiosity driven idlers. Only a few of the crowd were families and close friends of the men on board the ship. The rest were just simply people — all kinds of people whose hearts were thrown wide open toward their fellowmen in suffering. Blood donors were turned away by the thousands. They couldn't use all the blood that was offered. Doctors, clergymen, nurses aides, and volunteer workers of every sort worked around the clock for the wounded and the dying and to console the families of the young men who had already died. Over at the naval hospital, a sailor was observed throughout the entire day and far into the night working without a break carrying out little tasks and menial jobs in the wards. Someone asked him about midnight how long he had been a hospital corpsman there at the hospital. "Oh, I am not a corpsman. I am a patient. I was here to have

half my lung removed; but, if I can free some corpsman who is trained to help these boys who are burned, then I am happy to do anything I can."

Now, this is not a unique incident that happens only in America. Familiar situations have brought similar responses time after time throughout my country and here in the Philippines as well.

What is there about human beings that makes them so important to others? What good are they? We are human beings. What good are we? Let's take anyone here at this convention. I know you are as good, if not better, than I am.

The chemist tells me that I am worth about \$1.76 at current price. My body can boil down to enough fat for seven bars of soap, enough iron for a single nail, enough zinc to whitewash a church door, enough sulphur to deflea a dog, and enough phosphorus to make 24 matches. So, let's face it. From the viewpoint of a chemist, neither you nor I am worth much in today's market.

Now, let's forget the chemist and take the efficiency expert. How much are we worth in terms of work produced per day or in work potential? He could measure us statically in terms of horsepower. No matter how we figured it, he would end up in measuring you and me in terms of our usefulness to others. This sounds pretty good, but is that really the way we want to be measured? Will this give us the answer to the question, "what good are you and I?" I do not think you want to buy those words "usefulness to others" as a measuring rod of the worth of a human being.

If I wanted to prepare a rice field, I would rather have a carabao than any six of you. The carabao would be more useful to me. If I wanted to get to Iba, I would rather have an automobile or a scooter than any twenty of you. If I wanted to make a road, I would rather have a bulldozer than any fifty of you.

At this point, I may sound confused; but I am not ready to buy the theory that you can measure a human being in terms of his usefulness to others, or by how much he or she can produce.

If usefulness to others is the criteria for existence, then here would be the efficiency expert's program. First, we kill off all the babies because they cannot work; and they only eat food that could feed those who can work. Then, of course, we kill off all the feeble-minded, all the cancer-ridden, all the hopeless invalids. Then we kill everybody over 80 years of age. Then we look around, and we kill off everybody who is apparently filling no useful purpose — everybody who is producing nothing.

This program sounds ridiculous, but this program also sounds a little familiar to your generation and mine. It was only a few years ago that the Nazis set out to destroy the Jews in their gas chambers. Do you remember what Hitler's right-hand man, Goebbels, said about people like you and me? He said: "I have learned to despise the human being from the bottom of my soul. He makes me sick in the stomach."

Let's get back on the track. Obviously, you and I won't buy the chemist's evaluation of us, and we will agree that the efficiency expert's yardstick of usefulness doesn't fit. We certainly don't



*Rear Admiral Arthur F. Spring
Commanding, Subic Naval Base*

buy the totalitarian or the communist view on human beings. Then, perhaps we should be measured not by what we can do, but by what we are.

Abraham Lincoln had a birthday last week. He once said, "nothing stamped with the divine image and likeness of God was sent into the world to be trodden on and degraded and imbruted by its fellows."

Honest Abe didn't have to say all that. He could have said it in one word — equality. If we were to be measured by our usefulness to others or by how much we produce, then how could democracy talk in terms of equality or human rights?

Some men and women work harder and produce more than others. Some have greater talents. Some are more useful.

We talk a great deal in America about equal rights. We broadcast to the world that our nation is rooted in the principles of liberty and justice for all. We say that all men are created equal,

and there is nothing in our constitution or bill of rights about usefulness.

I mentioned Goebbels a minute ago; now, let's hear what Nietzsche, who was the prophet of all forms of totalitarianism, had to say about equality. He said, "the equality of souls before God, this is a lie — this is Christian dynamite." Certainly it is dynamite. It completely explodes all the false theories that man is a servant of the state, that man is worth only what he produces or that man can be measured in terms of his usefulness to others. The story of the philosophies of men such as Goebbels and Nietzsche in our own lifetime has been a story of tragedy written in blood, in suffering in the choking out of freedom behind gray prison bars, in the grim caverns of concentration camps, and in the vapor of gas chambers. Here in these surrounding hills, these philosophies took their toll in the death march; and Filipinos and Americans want no more of these philosophies. An iron curtain today covers half of the world, shutting out all hope of real freedom, of liberty, of justice, and equality for all.

We should remind ourselves that equality, justice, and freedom are the real issues at stake in the world today. We must understand the fact that either a man is a man, a person of dignity, of nobility, a creature of God, a being of priceless value whether he be a babe in the crib or a crippled old man, whether he be a musician or a ditch digger, a private or an admiral, a philosopher or an imbecile. On the other side of the iron curtain, he is a baboon, a machine, a faceless, heartless, soulless, meaningless number in somebody's book. Filipinos and Ame-

ricans are not yet ready to admit that bread and rice are political weapons and that only those who think our way can eat.

You may say those things can happen in Europe or those things can happen in China, but they can never happen here. They certainly can happen here. They can happen here if we ever forget that the group, the community, or the country exists for the individual and not vice versa. They can happen here if we ever discard the idea of the greatest good for the greatest number. In order to attain the greatest good for the greatest number, it is obvious that we have to get along with other people. We all know that getting along with others under all circumstances is not the easiest thing in the world for most of us. Many of us do get along with at least a majority of the people we meet.

I have found that the key to getting along with others includes the concept of respect for others—treating others as we would like to be treated in return.

I think most of us in this room have said a pledge many times that includes the words, "liberty and justice for all." What do we mean by liberty? What do we mean by justice? Let us say that liberty is freedom under law and that justice is the giving to every man what is due him. We can well say that these twin columns are the foundation of our entire system of democracy. The words "liberty and justice for all" are not intended to have a hollow ring. They mean a lot. Anyone who considers them simply a party line, or a few words we teach our school children, or a handy phrase for fourth of July picnic

does not know much about the history of the United States and the history of the Philippines. The people of both our countries have poured out a lot of blood to prove that we mean these words. If we don't mean them, we are the world's prize fools; because no two nations on this earth have spent more in money, in sacrifice, and in lives than both our peoples have to prove this point.

These are the words that keep us in business in America. These are the words that liberated the Philippines. These are the words that you and I should consider in our daily business of getting along with other people and in the broader areas of national and international affairs. These are the words that are the very life blood of our two countries in war and peace, and it is the presentation of these two words that may determine whether we both will continue to live as free countries.

Both our countries had organization at one time known as "k-k-k." The Philippine k-k-k had somewhat different motives and objectives. In my country, the birthplace of democracy, some of you older people in the audience may recognize the k-k-k slogan. "Down with the Jews and the Catholics. Down with the protestants and Negroes. Down with those who do not believe as you believe, have your color of skin, go to your church, play at your country club, belong to your union."

Does this sound much like America, the nation that proclaims liberty and justice for all? It is things like this that discredit us very seriously before the world. Someone put it this way.

"Communism, the great threat to liberty and justice today, is the festering sore on our body from the poisons of injustices in the bloodstream of our own country." The very essence of democracy demands liberty and justice for all with no exceptions and no reservations. Liberty and justice for all is the exact opposite of prejudice. Does that line in Chesterton's poem have a familiar ring? "Oh, how I love humanity and hate my next-door neighbor."

Prejudice is a sickening word. All of us have felt it directed at us at one time or another, and there are few of us who can truthfully say, "not guilty" as we look back on our own lives.

Let's talk a little friendship. We hear a lot about Filipino-American, American-Filipino irritants. Whether you call it American-Filipino, Fil-Am, or Am-Fil, friendship, it is still an intangible thing. The Filipino man in the street doesn't really understand what it is all about, and I think you and are somewhat confused. One of the real secrets of friendship is that friendship comes to us in direct proportion to the way in which we give friendship away. If you want friends, you have to be friendly yourself. It is impossible to do anything worthwhile for anyone that does not pay dividends in return somehow, somewhere.

I have found these principles to be certainly true in the Subic Bay area. President Eisenhower's people-to-people program, which I have pushed religiously since my arrival a year ago, has now boomeranged. The municipal officials, the provincial officials, the Jaycees, the Rotarians, and most of the

good people in Olongapo have united together in a Filipino people-to-people program directed at us Americans. We are not *developing* friendship — We are merely *reaffirming* the friendship that has solidly obtained between Americans and Filipinos for over sixty years. Neither of our governments need have any concern over the Filipino-American relations in the Zambales and Bataan areas.

Once we start thinking in terms of others, it is remarkable how so many of our own troubles begin to fade away. Once we see how much more serious the problems of others are, we thank God for our own good fortune. In the country where everybody is blind, the one-eyed man is King.

When I read and hear all this trash about Filipino-American irritants and hear some people say that our friendship has gone to the dogs, I feel that people who live, think, and talk prejudice get these things started just about the same way a dog behaves in the middle of the night. Did you ever wake up around three o'clock in the morning and hear a neighbor's dog barking and then pretty soon your own dog starts to bark and the next thing you know all the dogs in the neighborhood are in the act. You hear about a dozen dogs barking, and the only one who knows what he is barking about is the one who started it; and then he discovers it was a false alarm that got him excited in the first place.

You Filipinos and we Americans have some homework to do on our books of friendship, and we had better

do a good job of it. The communists are beginning to think that we really are pulling apart. It is important that we be concerned. It is important that we remind ourselves that friendship between nations of the free world is one of the real issues at stake in our defense against the attack that communists have launched against us.

History has a way of repeating itself. The free world today is in much the same position our revolutionary patrons were in. Patrick Henry's immortal words hold true today. The battle is not to the strong alone; it is to the vigilant, the active, the brave. Besides. . . . It is too late to retire from the contest. There is no retreat but in submission and in slavery."

Most of my people and your people can understand our needs when we are in the thick of actual combat. Most of us are willing to die, if need be, for our country; but winning a peace, preserving our friendship and liberty and freedom in peace are just as important as dying on a battlefield or a battleship in war. My country can contribute guns, planes, and ships to the military defense of the Philippines; but defense of your people against communist subversion and infiltration and the attack on the minds of your people and your institutions is a job of defense which you Filipinos and you alone can do. This you must do if your freedom is to survive. This is what I mean by homework you have to do.

A reaffirmation of friendship is the need of the hour throughout the free world. Your people and my people are fraught with anxiety over the state

of the world; but we must constantly remind ourselves that the cure for any collective anxiety, the answer is collective courage and the ground of that courage is God.

Let us not reaffirm that, according to the chemist, we are worth so much in today's market. Let us not reaffirm that we are useful to each other or how much your country or my country can produce. Let us reaffirm that the Philippines is not one of the trouble spots in the free world today, but one of the spots of great hope. Today, one of the deepest needs of mankind is a need to feel a sense of kinship and friendship, one with another. This is the way of life we should affirm. It is by these affirmations that we can unite what is separated, overcoming darkness and death,

and bringing new light and life to all who sit in the darkness of fear. We will then be guiding the feet of mankind into the way of peace. It's what we are that counts. And what are we? We are creatures of God made in God's own image. We need to act the part.

Ladies and gentlemen, permit me to close with one of my favorite quotations. I am sure it is one of yours also. It was taken from the masthead of the January 1960 issue of your masonic publication, "THE CABLE TOW." It goes like this: "I shall pass through this world but once. Any good thing that I can do or any kindness that I can show any human being, let me do it now and defer it not; for I shall not pass this way again."



1960 Officers of Dagohoy Lodge No. 84

Mga Hati-Hating Tahanan

VWB DOROTEO M. JOSON

District Deputy Grand Master, District No.

Mga kapatid, at
Mga Kaibigan:

Itulot ninyong salangin ko sa pagkakatang ito ang isang suliranin na inakala kong maselan at mahalaga. Mahalaga, pagka't tila isang karamdamang namamalagi at patuloy na iumulubha. Maselan, pagka't kung hindi maaapula at malalapatan ng lunas ay maaaring maging isang kanser na makapagdudulot ng kabiguan sa mga adhikain at simulaing ibinabandila ng Masonerya. Tinutukoy ko ang mga "Hati-hating Tahanan ng Mason" o *Masons' Divided Homes*.

Tinatawag kong "Hati-hating Tahanan ng Mason" iyang mga tahanan o sambahayan o pamilya na, samantalang ang pangulo o ama ng sambahayan ay mga tunay na mason, ang kanila namang mga kapilas ng buhay, mula sa kanilang kabiyak ng puso hanggang sa kanilang mga bunso, ay mahigpit na nakayakap sa mga isipan, paniniwala, at paraan ng buhay na ibinabandila ng Masonerya. Anupa't palasak sa paningin ng marami na, habang ang mga mason ay nasa-loob ng kanilang templo at masusing nagaaral ng mabisang paraan upang ang sariling bayan at ang buong sangkatauhan ay mahango sa bangin ng kadiliman at mahatdan ng Ilaw ng Masonerya, ang kani-kanilang kaanak o pamilya ay makikita namang malawang nilalamuyot at pinapanday sa mga bulag na isipan at paniniwala ng mga kumakaway sa Masonerya. Sinabi kong

"kumakaway", pagka't ang Masonerya ay maaaring kaawayin, at kinakaway na talaga ng mga alagad ng kadiliman, bagaman ang Masonerya at ang mga Mason ay walang sino mang itinuturing na kaaway, sa matwid na ang lahat ng tao ay dapat magturingang tunay na magkakapatid sa ilalim ng pagka-Ama ng iisang Diyos.

Sa aking sariling pag-aaral sa mga sanhing pinagbubuhatan ng pagkakaroon ng mga "Hati-hating Tahanan ng Mason" o *Masons' Divided Homes*, ay humantong ako sa paghihinala na ag mapait na katotohanang iyan ay bunga ng hidwang pagkaunawa at pagsasagawa sa tinatawag na *tolerancia* o pagpapaumanhin.

Ang *tolerancia* ay isa sa mga dakilang patakarang masoniko. Ito ang batong-panulok na kinasasaligan ng kalayaan sa pagkukuro at sa pagsasalita. Ito ang diwa at kaluluwa ng demokrasya, at kung wala ito ang demokrasya ay magiging isang katagang mataginting ay hungkag. Iniaatas ng alituntunin ng *tolerancia* na igalang ng baw't tao ang mga sariling isipan at paniniwala ng kanyang kapuwa tao. Alalaong bagay hindi dapat maging sanhi ng pagkapoot o ng pagtutunggali ang pagkakaiba-iba ng isipan at paniniwala ng mga tao, maging sa relihiyon, sa pulitika, sa mga suliraning panlipunan, at sa ano mang paksang pinagtatalakayan o pinag-aaralan sa loob at labas ng mga tahanan at saanman. Gayonman, ang paggalang sa

sariling isipan at paniniwala ng kapwa sa an mang bagay, na tinatawag na *tolerancia*, ay di nangangahulugan na dapat ipagkait ang ilaw ng katotohanan sa nakikita nating lumalakad sa kadiliman. Hindi nangangahulugan na dapat pabayaang mabulid sa bangin ng kasawian ang isang kaibigan o ang sino mang kapwa tao, lalo na ang sariling pamilya, na nakikita nating naliligaw ng landas. Ang pagpaapbayang mabulid sa bangin ang kapwa, lalo na ang sariling kaanak, ay hindi lamang isang maling pagkakaunawa sa tinatawag na *tolerancia* kundi isang kasalananang higit na masama kaysa *intolerancia*, pagka't matatawag na *criminal negligence*. Totoo nga na may mga suliranin, o paksa ng pagtatalo, na kung baga sa kulay ay mahirap tiyakin kung pula o puti o itim. Nguni't kailangan pa kayang pagtalan na ang apoy ay mainit, o ang kahoy ay hindi tao, at lalong hindi Diyos, na dapat dalanginan at sambahin?

Kung ang isang mason ay naniniwala sa ilaw ng Katotohanang ibinabandila ng Masonerya, nagiging isang mahalaga niyang tungkulin, sa akalaku, na ang liwanag ng ilaw na iyan ay makilalang buo at lubos sa loob ng kanyang sariling tahanan. Ana ang halaga ng paglusob ng isang kawal sa kuta ng kanyang kaaway kung bago pa siya lumusob ay pinahintulutan na muna niyang mabihag at magapos ng kaaway ang kanyang sariling tahanan? Ano nga ang kabuluhan ng pagnanangang hatdan ng liwanag ang daigdig kung ang mga sariling tahanan natin ay siyang una-unang pugad ng kadiliman? Ah! Iyan na, sa ganang akim, ang sukduhan ng isang katayuang labis na masaklap o katawa-tawa!

Dahil sa maling pagkaunawa sa *tolerancia*, ang mga kaaway ng Maso-

nerya ay malayang nakapapasok sa loob ng ating mga tahanan upang pangahasang ituro sa ating mga sariling pamilya, na taglay ang lahat ng talino at katusuhan ng mga propesyonal na manghihito, na tayo'y mga "alagad ni Satanas". Ang kanilang kapangahasan ay umabot na hanggang sa tahasang katulungin ang mga sariling isawa at anak ng mga mason na itatak ang hinlalaki ng mga ito, kahit naghihingalo o patay na, sa mga papel na walang sulat upang pagkatapos ay sulatan ng mga pahayag ng pagtalikod sa Masonerya. Anupa nga't dahilan sa maling pagsasagawa ng *tolerancia*, sa halip na ito'y maging isang marangal na patakaran ng mabuting pinag-aralan at ng pagka-maginoo ay ito na rin ang nagiging mapiling anyaya sa mga alagad ng kadiliman na piliin at unahing lusubin at wasakin ang kapayapaan at katahimikan at pagkakasundo sa loob ng marangal na tahanan ng mga mason. May mga mason pa kaya na di nakapapansin na ang mga kaaway ng Masonerya ay naglusad na ng isang malupit na kilusang maaaring tawagging "operations masons' homes", kung baga sa hukbo? Mayroon pa kayang kahapis-hapis na katayuang maaaring dumating sa buhay ng Masonerya na gaya ng malayang hatiin at wasakin ng mga alagad ng kadiliman ang sariling tahanan ng mga mason nang dahil sa kapabayaang ng mga mason na rin o dahil sa maling pagkaunawa sa *tolerancia*?

Panahon nang dapat tayong mapukaw sa pagkakahimlay. Apulain ang apoy bago maging malaking lagalab na maaaring mangailangan ng maraming dugo ng mga martir upang masawata. Papagningasin natin ang ilaw ng Masonerya sa loob ng ating mga sariling

tahanan. Kailangang maunawa ng ating mga kabiyak ng puso at ang ating mga anak na kung paanong nagpapakasakit tayo upang sila'y mapadakila at mapaligaya sa buhay na ito ay gayon ding hindi natin nanasaing mapanganyaya sila sa kabilang buhay. Sa tulong ng mahinahong pagpapaunawa sa mga simulain ng Masonerya, banta ko'y walang banday na pamilya ng mason na maghihinagap na minamahal na kanilang ama ang kanilang katawan at ipinanganganyaya ang kanilang kaluluwa. Isang kasakimang walang pangalan na hangarin ng isang mason ang pagkakawasto ng kanyang sarili at pabayaan ang kanyang kaanak

sa kadiliman at sa kuko ng mga kumakalakal sa pangalan ng Diyos upang magsamantala.

Hindi natin maipagtatagumpay ang diwa ng Masonerya sa gitna ng daigdig habang bigo ito sa loob ng ating mga sariling tahanan, pagka't paanong maniniwala sa atin ang iba kung ang ating mga sariling pamilya na rin ang siyang una-unang hindi naniniwala sa atin?

Inihaharap ko sa inyo, mga Kapatid, ang mga katotohanang ito na humihingi ng masusing pag-aaral at ng maagap na lunas.

Maraming salamat.



Where Else Lies the Future?

MASONRY AND THE EASTERN STAR —

The following experts from the inaugural address of Mrs. Inez G. Stott, Worthy Grand Matron of Indiana, quoted from "The Indiana Freemason", will be of interest to Masons in the Philippines:

"The members of the Order of Eastern Star are related by various close ties to members of the Masonic Fraternity. The Order relies on the protection and support of all Masons and all Masonry. It was created to enable family wide participation in Masonic conduct. It contributes and adds to the structural nobility of Masons and Masonry. It is at the mercy of Masonry for its patrons and their devotion to their elevated tasks in the Order. It suffers deeply when a Mason falters in the dispatch of the work in his station, and fails

to function as craftsmanly as he works in the Fraternity.

"The proudest of a Worthy Grand Matron's days, as she travels over the state in her year, are when she inspects a chapter where a Worthy Patron gives his work nearly letter perfect, and when he also has supervised and achieved a high ritualistic performance by every officer in his Chapter.

"These Masons are spectacular in their contributions to the Order of Eastern Star in Indiana, and I am humbly grateful to them and to the entire Fraternity."

WHERE ELSE LIES THE FUTURE?

The following are extracts from the Message of the Grand Master appearing in the January 1960 issue of the "Indiana Freemason". MWB J. Carl Humphrey, Grand Master of the

Grand Lodge of Indiana, presents in no uncertain terms the value of youth organizations affiliated to Masonry:

"Mary K. seemed a tiny one standing there beside me, but she was being installed Honored Queen of her Bethel of Job's Daughters. She had taken her obligation to fulfill the duties of the office. Then, before being caped and crowned as the leader of the fine group of young ladies gathered around her, her high school choir, of which she is a member, sang to her. It wasn't a rock-'n-roll number from the Hit Parade, it was "My God and I" and it seemed to be a message from those young hearts to one they held dear. Great tears of appreciation and affection rolled down her cheeks. In that moment God was close to all, especially Mary K. Her escort in these ceremonies was composed of a representative from each of the Masonic bodies, in her words the "Masonic Family" of her community. It was my honor as Grand Master, to escort the Honored Queen.

Come with me now to the Grand Assembly, Order of Rainbow for Girls. Gathered together on the Indiana University Campus, on a beautiful night in June, was a great throng of beautiful young ladies dressed in lovely evening gowns, a veritable rainbow of colors with the sparkle of youth to enhance it. Their leader was one "Bunny". Her full name, Anchor Diane Rabbitt. She was beautiful to behold, charming in her manner, poised and confident beyond her years. Rhea, the beautiful and capable drill leader, presented a line of distinguished guests with ease, and all were received so graciously by little "Bunny". Yes, these were formalities

which might indicate ability only in the social graces, but that wasn't all. From these generous young souls came a check for \$1000.00 for the Masonic Home, presented impressively by their "Bunny" Rabbitt.

What a living tribute these young people are to those who dedicate so many hours and so much effort to helping them in their planning and to supervising their activities. To our Masonic brethren and to the ladies especially, who serve us as well as those young women, we pay great tribute. God's blessings must surely rest upon them.

Have you ever heard the obligation which each young man assumes as he kneels at the DeMolay altar? Have you ever witnessed the DeMolay degree and realized the import of its lessons? Have you ever listened to the beautiful message of the Flower Talk given by a DeMolay lad? Have you ever attended a DeMolay activity and heard them pray on bended knee, "God bless Father, God bless Mother, God bless the purposes of DeMolay"?

Here again adults are needed to supervise, to encourage and assist DeMolays in their efforts. Many of our Masonic brethren lend their support to DeMolay as Dads of their chapters and as members of their advisory councils. Words cannot express the debt we owe them for their service.

Have you wondered yet, "Why all this talk about youth organizations in a Masonic periodical devoted to Freemasonry"? Just this! These young people have been an inspiration and an example to me. They have warmed my heart and rekindled my hope in the future. For, my brethren, where else lies the future?

Masonry, the Unfinished Task

By MWB MACARIO M. OFILADA
Grand Master

I see Masonry as a mighty river. Descending from the heights, the river flows through the plains and the valleys and makes the land green and fruitful.

Even so, Masonry flows from on high, its driving force being identified with the fundamental principle of Christian philosophy, which is love of man for man.

As the stream gathers the totality of its power from its confluent tributaries so does Masonry derive its driving force from its numerous branches. And if the waters of the river enliven the field that it traverses, so does Masonry enrich human life over the areas of its influence.

The similitude does not end there. Don't the flood waters of a river sweep away the accumulated flotsam of the eddies, wash clean all the miasma of the swamplands that breed sickness and disease? In a similar manner, my brethren, Masonic action purifies the national atmosphere of the corrosive poisons that corrupt society and destroy the people's liberties.

But in praising and appraising the whole we often miss the parts. When we visualize the great Nile, we think nothing of the untold molecules that make up the stream. And when we think of our great Craft, we frequently overlook the individual Masons and their humble parts that make up the whole. The note gets lost in the symphony.

I have been giving this topic considerable thought, and have been sobered by the fact that without the humble member of the blue lodge, without the youngest apprentice, the Craft could never be.

It is the unglamorous Master Mason of the blue lodge that is the backbone of the Fraternity, and it is his humble part as a mason that sums up the glorious annals of Masonry throughout the ages.

To my mind, a Master Mason is composed of various masonic tasks definitely finished, from his investigation as an applicant for apprenticeship until his raising to the sublime degree. But Masonry itself is quite another matter. We must distinguish the finished ones. Until all men loved one another, so long would Masonry remain an unfinished business.

The masonic ideal of universal brotherhood seems to be a will-o-the-wisp in this era of what I call jungle civilization, where world leaders who formulate policies are misleading peoples to mutual hatred. Therefore the members of the Craft must zealously continue working, even as untold Masons of untold centuries have done their part, each in itself a finished part in the overall drama that will project unfinished into the limitless future.

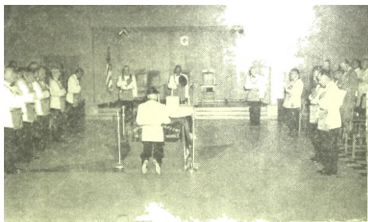
In that unfinished task that we all endeavor to continue, we can not all be Masters. Certainly we can not all be Grand Masters. Ever the Master
(Continued on page 165)

The Welcome Words -- "Well Done"



Grand Master Ofilada journeyed Japan-ward, strengthened the friendly relations between the Grand Lodge of Japan and ours. (Below) — Dedicated the Temple of Memorial Lodge No. 90 at Muñoz, Nueva Ecija.





In route to Japan, passed Okinawa to dedicate the Masonic Temple there. Of itself, the Temple on the hill is an imposing edifice.



One of the pleasant tasks of a Grand Master is attending District Grand Lodge conventions (22 of them), where his humility and affability is enjoyed by the brethren.



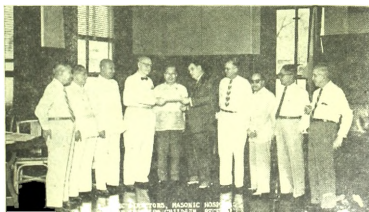
With rolled sleeves, distributed Christmas "bayongs" of food-stuffs to indigents who flocked to Plari, del Temple on Christmas Day.

Was guest of the Shriners at their annual conferral, after he "walked the hot sands" himself; the reception and ball at the Manila Hotel climaxed the activities.



Here he poses with Cavite brethren who held their convention at Binakayan with Primera Luz Filipina No. 69 (namesake of the first Masonic Lodge established in the Philippines in 1854) as host lodge.

Witnessed the giving by the Shriners of a substantial amount for the MHCC. WB. Stater hands the Shrine check to MWR Goldenberg, Treasurer of MHCC.





Delivered the Rizal Day speech at San Juan, Rizal and exhorted his hearers to be ever vigilant of our liberties else we will be enslaved again.



In his term, another assembly of the Order of Rainbow for Girls was organized in Cavite City. It was sponsored by Eastern Stars and Masons of the city that is the Cradle of Masonry in the country. (See inside back cover.)

THE YEAR OF NOSE-COUNTING

The year 1960 being census year, it will be of interest to recall how population in the Philippines has grown since 1570, two decades after Magellan landed in the Philippines, when an estimate of the Philippine populace was made on the basis of the number giving tribute to the encomenderos. The following are figures gathered from historical sources:

1570	.....	500,000
1591	.....	667,612
1735	.....	837,182
1799	....	1,502,574
1877	....	5,576,685
1896	....	6,361,359
1903	....	7,635,426
1918	...	10,313,310
1939	...	16,000,303
1948	...	19,234,182
1960	...	25,000,000 (Estimated)

Before 1877 census-taking was a matter of estimating; however in 1877 and 1896, the Spanish government took the counts on a scientific basis thus making the figures fairly accurate. Just before the final revolution of 1896, the official census was made with the technical assistance of Prof. Plehn, a Belgian statistician.

The censuses taken during the American regime in 1903, 1918 & 1939 were even more scientific. The first census taken by the Philippines two years after her independence contained more data than just noses in that certain economic facts were known in conjunction with the population count.

This year's census is even more complicated and seeks to gather more eco-

SECOND ANNUAL MASONIC PILGRIMAGE

An invitation has been extended to Philippine Masons thru Wor. Bro. Kurt Eulau, PM, Cosmos Lodge No. 8, to join the Second Annual Masonic Pilgrimage which will be in Jerusalem from June 4-29, 1960. The pilgrimage has its office headquarters at Suite 1101, 15 East 40th St., New York 16, New York. RW Bro. Monty Winslow is Coordinating Representative for the Western Hemisphere and inquiries and reservations may be directed to him.

Concurrent with the 1960 Pilgrimage will be the World Conclave of Grand Lodge Representatives in Jerusalem. This year's pilgrimage is led by MWB Chester Hodges, 33^o, Past Grand Master of the Grand Lodge of Ohio, who has set the site of the pilgrimage in Jerusalem on invitation from MWB Max Seligman, Grand Master of the Grand Lodge of the State of Israel.

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nomic data which can be used for economic planning in the next decade or so. This census is being made in conjunction with the United Nations program of counting the population of the world. The Philippine government is spending ₱12,000,000.00 for this national project.



Grief can take care of itself, but to get the full value of joy, you must have someone to share it with.

—Bro. Mark Train

The finest kind of friendship is between people who expect a great deal of each other but never ask for it.

—Sylvia Brenner .

Officers of Appendant Organizations

ORDER OF AMARANTH

Officers of Far East Court No. 1 of the Order of Amaranth for 1960; Antonia A. Kolipano, Royal Matron; Macario C. Navia, Royal Patron; Rafaela Sandiego, Associate Matron; Michael Goldenberg, Associate Patron; George E. Clegg, Treasurer; Gregorio Vicente, Secretary; Rosa C. Navia, Conductress; Epifania Curameng, Associate Conductress; Amelia Ocampo, Marshal; Conchita D. Ilagan, Marshal; Maria Luisa Vicente, Standard Bearer; Francisco Alvarez, Prelate; Teofilo Abejo, Musician; Elizabeth Araneta, Truth; Soledad C. Rivera, Faith; Telesfora C. Lolarga, Wisdom; Cristeta Alvarez, Charity; Rufino Tolention, Warder; Policarpo Aromin, Sentinel; Jose C. Velo, Trustee.

ORDER OF RAINBOW FOR GIRLS

Newly installed officers of Perla Assembly No. 1 Order of Rainbow for Girls are: Susana F. Minay, Worthy Advisor; Melinda C. Tria, Associate Advisor; Delia Navia, Charity; Eunice Gamiao, Hope; Carolyn Gardner, Faith; Lucille Venturanza, Recorder; Jacqueline Araneta, Treasurer; Katherine Araneta, Chaplain; Alice Nibut, Drill Leader; Sylvia Venturanza, Love; Marietta Picache, Religion; Leddy Villalon, Nature; Ophelia Quintana, Immortality; Victoria Vicente, Confidential Observer; Elizabeth Matienzo, Outer Observer; Norma Calderon, Musician; Emilie Quintana, Choir Director; Mrs. Maria Luisa Vicente, Mother Adviser.

ORDER OF DEMOLAY

Newly installed officers of Loyalty Chapter: Victor C. Hugo, Master Councilor; Francisco M. Bartolome, Senior Councilor; Alfredo C. Palacol, Junior Councilor; Elmer C. Gamtao, Treasurer; Benjamin Somera, Scribe; Ramon Laconico, Jr., Senior Deacon; Antonio Ramil, Senior Steward; Mario de Leon, Junior Steward; Eduardo Salcedo, Chaplain; Alfonso Cagurangan; Sentinel; Rafael Romero, Standard Bearer; Arnold Caoile, Almoner; Gerald del Mar, Marshal; Santiago Quedding, Jr., Orator; George Dikit, First Preceptor; Conrado Zapanta, Second Preceptor; Arsenio Sebastian, III, Third Preceptor; Silverio Santiago, Jr., Fourth Preceptor; Rene Lopez, Fifth Preceptor; Domingo Dikit, III, Sixth Preceptor; Reynaldo de la Paz, Seventh Preceptor.

Newly installed officers of Jose Abad Santos Chapter are: Pio Caccam, Master Councilor; Eduardo Curameng, Senior Councilor; Reuben Ganaden, Junior Councilor; Isagani Domingo, Treasurer; Victor Rivera, Scribe; Manuel Torres, Senior Deacon; Daniel Quiaoit, Junior Deacon; Romulo Pedralvez, Senior Steward; Edwin Robiños, Junior Steward; Adole Borja, Marshal; Amor Oribello, Chaplain; Carlos San Luis, Orator; Homer Ingles, Standard Bearer; Jerry Dadap, Organist; Alfredo Nebres, Jr., Almoner; Wilfredo Tamondong, Sentinel; Elpidio Pada, First Preceptor; Sadiri Ordinario, Second Preceptor; Edgardo Soller, Third Preceptor; Armando Alano, Fourth Preceptor; Eduardo Crisologo, Fifth Preceptor; Daniel Estillorc, Sixth Preceptor; Eliczer Santiago, Seventh Preceptor.

Masonry, A Successful Experimental Science

By WB. ONG CHIAO SENG
Master, Camarines Norte Lodge No. 107

*Most Worshipful Grand Master,
Members of the Grand Lodge,
Brethren, Ladies and Gentlemen:*

As I rise on this momentous occasion, I feel the heavy and grave responsibilities, which my brethren bestowed upon me in electing me to occupy the Oriental Chair and act as Master of the Lodge for this Masonic year. I say heavy and grave because I know my own limitations and I may not prove equal to the task I am expected to solve and do. However, I am accepting this exalted position with all humility, ever-believing and hoping that my brethren will give their wholehearted support and cooperation. With your unstinted cooperation, we shall succeed. Brethren, I thank you for the honor and confidence you reposed on me and I promise to do the best within my power to guide the affairs of our Lodge.

Ladies and Gentlemen, with your indulgence, allow me to speak to you tonight on the subject. "MASONRY, A SUCCESSFUL EXPERIMENTAL SCIENCE."

Many years ago, when I passed Taft Avenue in Manila, I was attracted by the frontage of the Scottish Rite Temple on which are these words: "FREEMASONRY BUILDS ITS TEMPLES IN THE HEARTS OF MEN AND AMONG NATIONS". I doubted if there builders who work for free, without pay. When I came

to Camarines Norte, I saw in front of this building these words: "CAMARINES NORTE LODGE NO. 107". I thought this was a public housing project for the homeless. You will see how silly I was. For that experience I am now to tell you my viewpoint about Masonry. Certainly, nobody would be silly as I was, but I believe Freemasonry is still very much misunderstood.

Let us begin with some general beliefs: Freemasonry is known to be a secret society.

I say Freemasonry is not a secret society. Not so since 1717 when the First Grand Lodge of England was organized. Masonry was a secret society for thousands of years before 1717, but since the First Grand Lodge of England was organized, Freemasonry has come out in the open. Its publicity eminent, its membership known, its tenets widely spread, its doors open to all who knock at it. No, Freemasonry is not a secret society, although, we meet with our doors closed. And we do so only for our own privacy. You also meet somebody behind closed doors don't you? And we don't say you are a secret man.

Some believe that Masonry is a religion. This is not true. In one point you can easily distinguish it by the fact that no religion, not one particular religion, will know its members to maintain membership in another religion. But Masonry, for being not a religion,

encourages its members to uphold their memberships in their own church. Protestants remain Protestants after becoming Masons; Catholics remain Catholics; Buddhists remain Buddhists, etc. It is indeed, very true that the Masonic Fraternity requires that all members must believe in the Divine Almighty. But whether you call your god, God, Jehovah, Shin or Allah is your freedom. Masonry believes that the way of worshipping God should be left to the dictates of one's conscience. Thus we don't force our members to get out of one church and enter another and besides, Masonry has no organized Church of its own where we can force one to get in. It is very clear that Masonry is not a religion.

Generally, people here believe that Masonry is anti-Catholic. Neither is this true. Masonry has a recorded history of over six hundred years although it is believed to have existed before the birth of Christianity. In the medieval days before the reformation, the Christian world was dominantly Catholic. During those days, printing was not yet a known art and the Holy Bible, hand-copied, was in the hands of a few. Christianity, to be more specific, Catholicism, was propagated and manifested by Masons, who illustrated it through symbols and arts, hewed and carved on churches and cathedrals. Thanks to the ingenuity and true virtue of ancient Masonry. Christianity or Catholicism has spread through the centuries and to the most remote places. Masonic history informs us that at that time, Masonry was under Catholic influence and it is impossible that the Fraternity could be anti-Catholic. Let us speak not of the too remote. Look at our members, the ma-

majority of us are Catholics. If this Fraternity is against their own religion, there is no reason for them to stay in Masonry. They are intelligent people, could they be foolish enough to forfeit their fidelity to their own God and religion in exchange with this association. You then can take my word that Masonry is not anti-Catholic neither is it against any other religion.

Another popular belief is that Masonry is a Godless society. This I don't have to explain, for you have seen with your own eyes that we worship God the way you do with reverence.

What is then Masonry? I say Masonry is an experimental science, which generates from a hypothesis, works by a principle and seeks for a solution or, in other words, searches for the light.

Masonry was generated from the hypothesis that men, inspite of their differences, can live together in peace, work by the principle that there is one GOD, the Father of all men and that men are brothers, the children of God and are to love, aid and assist each other and seek for the solution of how men can live in peace and harmony.

From the holy writings we learn that we are all children of God by creation and consequently, we believe that we are descendants of the same forefather. Hence, the human specie is but one big family.

However, when we turn over our history, we find that our history was written in blood. Blood of rival tribesmen, blood of victims of tyrannical rulers, blood of victims of conspiracy for mercenary objectives, blood of those who fought for differences of opinions, blood of victims of religious

persecutions, blood of the Holy Crusades, and worst of all, blood of patriots against compatriots and blood of brothers against brothers.

Why? Why should our history be stained with blood? Why are fellow human beings who are brothers of the same Almighty Parent should be against each other? Why can we not labor together to build a better world? A world where individual opinion is respected, a world where religious viewpoint is left to the dictates of one's conscience, a world whose economic objective is for the betterment of all. A world where universal benevolence prevails, in short, a world of eternal and lasting peace.

This is a problem we seek to solve; this is a question we seek for an answer and this is the light we are searching for. It is from this point that Masonry came into existence. It is for this objective that Masons are laboring. Masonry is confronted with the problem of how man on this world can live together in peace. Masonry believes that human beings are blood brothers and are bound to love, aid and assist one another. It is this theme we contemplate and from this principle we go on an experiment, an experiment to prove the truth that men who were born of the same Almighty Parent, in spite of differences in political opinions, in religious beliefs, in social standing, and in financial position, can meet on the same level, work for a common goal and live in harmony.

As far as human efforts are concerned, we had exerted much on physical science and consequently neglected the spiritual and moral ones. Development in physical science has brought us from the atomic to hydro-

gen age and from sputnik to a foreseeable interplanetary travels and simultaneously placed us on the brink of whether to end the world civilization or to enjoy the abundant life of atomic age. However, when we look back to spiritual science, we find it to be far behind. We find that human morality is at its ebb, materialism prevails, juvenile delinquency rampant, exploitation of fellow beings popular, men are living in a state of insecurity and unrest. From whom could we expect a hand in this field, when public virtue is reversely exemplified by some government officials in graft and corruption and religious faith is adversely distorted by certain church hierarchies who abuse their influence and power? It seems hopeless. Freemasonry however, has devoted itself from time immemorial to the study of moral science, founds its basis on the noble science of Geometry, interprets symbolisms from implements of architecture, searches through logic, theology and other associated spiritual sciences; and developed today an extensive system, with members in every country and every clime offering themselves as laboratory materials and observers in a moral science which deals with how to make a man better, his home a happier home, and the world, a peaceful world.

Ladies and Gentlemen, it is a great pleasure to inform you that Masonry as an experimental science has for thousands of years of repeating experiments in millions of laboratories of which this Lodge is one, has brought to you the good old news, the news that our experiment has proved successful and the answer to the possibility for fellow human beings to live

together in harmony can be a positive fact. In the due course of this experiment, we make the Lodge a little world; we are accepting into our membership men of any rank, race, sect or opinion to meet in the same Lodge. The door of Freemasonry is open to anybody who seeks admission regardless of his skin, color, racial origin, political affiliation, religious belief, social standing or professional distinction provided he comes with a sincerity to improve himself and to be serviceable to his fellow creature. Masonry has in our assemblies the king and the sweeper, the Mohammedan and the Catholic, the American as well as the Russian, the Caucasian and the Indian. The result is, I am happy to tell you,

that in all our gatherings, brotherly love prevails and all social virtues cement us in one common bond. Furthermore, we found that through constant reminding of our moral duties and social virtues, through pleasant association and good fellowship, through the influence of Sublime Intelligence and Sacred Guidance, man can become a better man.

Amidst this success, Masonry has not lessened its effort. Masonry is still going on with its experiments. I am, therefore, calling on you Ladies and Gentlemen, to join efforts with Masonry to further the experiment in search for further light. The light that will lead us to be a better world, the world of eternal and lasting peace.



Newly Installed 1960 officers of Hailo-Acacia Lodge No. 11, F. & A. M. with V. W. Bro. Pantaleon Pelayo, D.D.G.M., 14th District.

Standing, Left to Right: Tranquilina Baldevia, Tyler; Calixto B. Belicena, S.S.; Ricardo J. Jeruta, S.D.; Felix B. Regalado, Chaplain; Jose Yu Ang Kong, Marshal; Jose C. Publico, J.D.; Ramon Muñoz, J.S.; Felix G. Altura, Organist.

Sitting, Left to Right: Teofila Marte, P.M., Orator; Sy Bon Tong, P.M., Treasurer; Alfredo P. Cathedral, S.W. Bro. Pantaleon Pelayo, D.D.G.M.; W Bro. Francisco Song Heng, Master; Gil F. Octaviano, J.W.; P. C. Leonidas, P.M., Secretary; Felix F. Garcia, Auditor.

MAGAT LODGE ACTIVE

Magat Lodge No. 68, F & AM, located in Bayombong, Nueva Vizcaya, under the leadership of its present Master, Wor. Bro. Marcos de la Cruz, Provincial Agriculturist of Nueva Vizcaya, is collectively engaged in a series of activities and projects of great benefit to the community and province this year and in the years to come. First in its list of projects is the building of a one-room annex to the Provincial Hospital costing ₱5,000.00. When completed, the room will be turned over to the hospital authorities who will use it for indigent patients many of whom are otherwise turned away for lack of room in the present building.

Concurrently, the brethren of the Lodge go out on Sundays to the forest in Socorro to plant pine and teak seedlings to reforest two hectares assigned to them for rehabilitation. When the trees are in regular growth, they may turn the area over to the forestry bureau or apply for it as a tree farm lease from which they may derive income by selling any surplus trees for Christmas trees.

One other project they have is helping with the organization of an Eastern Star chapter in the area. They have laid the groundwork for it and the prospective members have filed their petition to the proper authorities. Next in their plans is the organization of a DeMolay chapter and possibly a Bethel of Job's Daughters. All these, they believe will help their program of making their families "Masonic families".

The Lodge has a membership of 97 by latest count and at a recent stated meeting, they received ten new peti-

MASONIC HOSPITAL FOR CRIPPLED CHILDREN

A group of Catholic ladies from Olongapo, Zambales, visited the wards of the Masonic Hospital for Crippled Children at the Mary Johnston Hospital one day months ago and found to their surprise the fifteen patients romping around in their wheelchairs, clean, happy and contented; well taken care of by the doctors and nurses of the hospital. The visitors also saw the excellent food given to the children.

When the ladies were informed that all these services are paid for by the Masons in the Philippines and that it costs almost ₱3000.00 a month to take care of these children, they exclaimed: "By Masons! We didn't know that. What a wonderful humanitarian undertaking they are doing!"

And once again, Masons are known by their deeds and the veil of mystery about Masonry was pierced by the very ones who have been taught and told otherwise.



One of our present troubles seems to be that too many adults, and not enough children, believe in Santa Claus.

—*New Orleans Blue Book*

The huge national debt our younger generation will inherit should keep them from one indulgence—ancestor worship.

—*Wall Street Journal*

The Lodge is credited with having been joined by three former Knights of Columbus who forsook that Order to be Freemasons, firm in the belief that as Freemasons they enjoy better freedom to seek for truth and light.

Handsome or Ugly

By RWB WILLIAM H. QUASHA
Junior Grand Warden

When I was a little boy, I complained to my mother about my freckles and red hair. She wisely said to me, "Bill, handsome is that handsome does." Although this gave me scant comfort at the time, the basic wisdom behind my mother's advice became increasingly apparent as I gained maturity. It soon became obvious to me that not every one could be born handsome or beautiful, that not all people could look alike, and that although they had equal rights, according to the philosophy of freedom, they certainly had different equipment with which to attempt to exercise those rights. My mother's motto, if I may refer to it as such, has particular application to present day problems.

As has been repeatedly observed there are two major conflicting political philosophies predominating in modern society. What is not being sufficiently emphasized in public discussion is *how* these two camps really differ on the question of the recognition of human values. It is the purpose of this article to analyze the differences between the two and to evaluate what it means to us Masons.

The *communists* hold that man exists for the benefit of the State and that his rights, if any, are derived from the State. In those countries where this view predominates, the State is all-powerful. This type of state represents a stratification of society into two classes: the *ruling class* and the *depend-*

ent class. It exists for the sole purpose of enabling the ruling class to perpetuate its power over the dependent class. In order to enhance its power at home, it must seek enslavement of other peoples; in order to conquer, it must first divide. This process of achieving domination over the lives of men is not new in human history. In fact, Arnold Toynbee tells us that the ascendancy and fall of tyrannical powers is largely a repetitive and cyclical process.

The *Democracies* hold that man has certain inalienable rights, that these rights do not emanate from the State, that man has a God-given free will, which is as much part of him as is his body and mind, and that he has a right to exercise his will within the limits defined by the Rule of Law. The entire concept of freedom envisages the fact that all men are part of the *human race*. A system which would differentiate, categorize, discriminate, or one which would prefer one man over another merely because of his type, shape, color, religion or national origin denies the principle of equality and to the extent that it does not provide equality, fails in its claims to be a true democracy. Under this system, it should be recognized, all men do not have equality of environment, but what is important is the fact that they do have a chance to rise, to remain static, or to fall within or outside the limits of that environment. And here

is where my mother's motto is important: If a man can do a better job than his neighbor, he ought to be rewarded for his effort, even though, in the first instance, he may not have been born as well as his neighbor. By the same token, the mere fact that a man is well-born should not prejudice him in the eyes of less fortunate people. This knife cuts both ways.

In addition to the point that democracy's man more or less makes his own breaks, there is a more basic human element to be considered: man has a fundamental desire to follow his own bent and he enjoys society's recognition of his accomplishments. If this is accepted as true, it should also be recognized that it is in the interest of society that credit should be given to the deserving men in order (a) to motivate them to continue in their good works and (b) to spur others to exert efforts for social welfare. The essence of this system is the *voluntary* nature of man's actions and the *voluntary* nature of the reward which society gives him.

This proposition has a connection with Communist activity, for at the core of their social organization is the element of *compulsion*. And since *compulsion* is repulsive to man's nature, communism is not only anti-God but it is also anti-man. Consequently, this question arises: How can the communists expect their propaganda efforts to succeed? The communists know that they have a big selling job to perform — one of the most difficult in history. They have got to make freedom look like oppression and oppression look like freedom. Not very easy. So how do they go about it?

First of all, the communists make up a lot of new words and define these

words in their own way. They also take a lot of words which are already in general use, and they give these old words new definitions and new meanings. Then they construct high-sounding slogans. They don't talk about human beings; they talk about classes. On the one hand they preach that in a Democracy such as the Philippines, or the United States, or England, there is a class struggle in progress. This is a contradiction of terms and of facts. The truth is that the real struggle is going on *inside* of the communist countries; there the dependent class is fighting a terrifically unequal struggle for survival against the ruling class.

Secondly, it should be noted that in a communist state, which is an excellent example of the complete exercise of tyranny, man has the very same impulse to satisfy his *own* desires that a person living in a country where people are relatively free has. In this connection, it is interesting to note that there are hundreds of people escaping daily from communist-controlled areas, but that there are very few people trying to *enter* communist territory. This, in spite of the grave danger to life and freedom from which escapees suffer. This is proof that communist propaganda is not deceiving too many people—least of all, the unfortunate victims.

Thirdly, we call the United States or the Philippines a Republic because that is what these two countries are. On the other hand, Russia calls itself a Republic; "The United States of Socialist Soviet Republics." But theirs is no Republic; theirs a State run by an iron-fisted minority. Communist China calls itself a "People's Democracy." It is a form of lunacy to call a

military dictatorship a "Republic" or a "Democracy." Of course, they can call themselves anything they want to as long as they can provide their own definitions. And as long as they set up their own rules and norms of conduct. Nevertheless, that does not make their statements correct, nor does it make their definitions true. The whole trouble is that they repeat their lies with such frequency and with so much aggressiveness, that some people actually believe them.

Fourthly, the most significant social and political development in the last few years has been the extent of the communist impact on Asia. Playing on post-war discontent, the communists have amassed more land and have placed a greater population under their control than they have had since the Russian Revolution. Not satisfied with this, they are aiming at the heart of every remaining country. They are using and will continue to use every device to enable them to prejudice the minds of people so that they will think of themselves as being different from others, thus creating classes where none existed or should have existed before.

The communist tactic of trying to separate friend from friend is an old one, but it is continuously being given new form and new wrinkles. It is most important that every free man recognize this truth: Communism is the most decisive force in the world. The pity is that so many good people with fine intention and with a genuine desire to remedy existing inequalities slip into a type of jargon or sloganeering which plays right into communist hands. In other words, the communist is interested in *division* because only by dividing can he gain control.

Consequently, he must plant hatred in the minds of the people of one nation for the people of another country who have been and are their friends.

We Masons believe that we have the key to eternal truths and that these truths are based upon the Fatherhood of God and the brotherhood of man. If we believe that these truths are important, it is incumbent on us to step into this critical situation. As the communists cast their cloak to create darkness, so must we tear away their unholy garments and throw the light of truth upon the scene. We believe in human dignity, in human freedom and in human dedication to God. There is only *one* enemy: the *tyrant*, be he man, or be it a party, or a force, or a country that would attempt to substitute man for God. As Masons we have the maturity of the ages on our side. We are confident that the products of freedom are good. We do not suffer from panic because some people produce discordant noises. As an organization we take no action other than to educate. But as individuals we are bound to speak the truth and to pit our strength against the onslaught of the communist juggernaut. Nevertheless, in view of the nature of the threat, Masonry as a body must recognize that it, along with other organizations which stand for democratic principles, is in jeopardy. It must take cognizance of the enemy's strength and of the fact that time is running out. It must endeavor to cooperate with all other groups which stands with God. It must oppose Communism wherever it appears. It must continue to spread its light so that all may see the underlying differences between what is handsome and what is ugly. Δ

Brotherly Love, Relief and Truth

By WB DOMINGO F. DOMINGO
Master, Teodoro M. Kalaw Lodge No. 136

If this were a private installation, I would just probably say: "Thank you again for the second time. My speech was already delivered to you last year." Then I would sit down. However, it being not the case, I want to take advantage of this opportunity to endeavor somehow to lift the veil of misrepresentation cast upon our fraternity by ignorance, bigotry and fanaticism, so that our friends, and even members of our families now present, may look into the activities and teachings of our much-maligned fraternity and, perhaps, understand our true aims and purposes and our concern for our fellowmen regardless of creed, color or race.

In my address a year ago, to which many of you here were most charitable to listen, I touched upon the various beliefs about the Deity of most peoples of the world, with which we Masons find no incompatibility, among them: belief in the Creator and His creations; in the Fatherhood of One God; in the Brotherhood of Men; and in the glorious life after death. I would again beg your kind indulgence and suffer me with this short discourse on Brotherly Love, Relief and Truth — the three principal tenets of our ancient and venerable institution.

Brotherly Love, or what we Masons like to call "Universal Charity", is like the never-ending charity of God, the God of Love of all creation. If one will study the extent of the love of God, he will find that it is the extent of masonic charity or love. With-

in the broad circle of his affection, the Mason is taught to encompass all mankind, disregarding station, creed or color; and wish all men with that wish of universal goodwill. And while he is taught to provide honestly for his family, he is constantly reminded that there are less fortunate people around him and that he should extend such acts of benevolence and charity or love to them as well.

To relieve the distressed is one of the most important duties inculcated in the life of a Mason, for relief extended to the deserving becomes the widow's tear of joy and the orphan's prayer of gratitude. We, therefore, strive to do good to all, comfort the distressed and assuage their burden of sorrow.

Philosophically, Freemasonry is the search for Truth—the Truth that forms the foundation of all masonic virtues. The higher order of Truth that permeates our Masonic Fraternity, may be properly expressed as the knowledge of the goodness of God. This search for truth, suggested to the candidate on his first admission into our lodge hall, is continued on and on, beyond his reception of the highest Masonic degree, and even beyond his journey here on this temporary earth to that undiscovered country where time shall be no more, and where Brotherly Love, Relief and Truth shall have rendered him acceptable in the sight of "Him unto Whom all hearts are open, all desires known, and from Whom no secrets are hid."

History of Balintawak Lodge No. 28, F-AM

By WB VICTORIANO A. TANAFFRANCIA

Secretary, Balintawak Lodge No. 28

Among the earliest lodges established in the Philippines and not unlike other pioneers in the fraternity, the Balintawak Lodge had a humble but courageous beginning. It is with no uncertain pride that the brethren of this Lodge can look back to these bygone days of its inception, its establishment, its stability through the years as a bulwark of our ancient and venerable institution in this part of Quezon valley.

It is indeed nostalgic to think especially to those living oldtimers who founded this Lodge, that on June 15, 1914 several members of the then Rizal Lodge No. 312 (now No. 20) situated in Lopez, in the then Tayabas Province under the jurisdiction of the Gran Oriente Español, took pains and heart to brave the miles of tortuous trails through forested hills, virgin valleys and swampy brooks and convened in the town of Gumaca, where then and there they laid down the groundwork for the establishment of a masonic lodge to be named Balintawak to do honor to the place hallowed by the blood of the brethren who gave their lives that the light of freedom shall shine in the Philippines. Thus Balintawak Lodge No. 354 (now 28) joined the family of sister lodges. The next day, on June 16, 1914, the election of officers of the new lodge was held.

Bro. Basilio de Guzman was appointed Chairman of the Committee on Election, with Bro. Victoriano A. Tañafrañcia and Bro. Gerardo L. Tañada as Members, and Bro. Tomas Tañada as Acting Secretary. The

following were the first elected and appointed officers who were installed the next day, June 17, 1914: Antonio Argonsino, Master; Gerardo L. Tañada, Senior Warden; Basilio de Guzman, Junior Warden; Marciano Principe, Secretary; Benito Querol, Treasurer; Ramon Olivera, Steward; Rufo Reyes, Almoner; Vicente Noscal, Orator; Victoriano A. Tañafrañcia, Master of Ceremonies; Ulpiano Camacho, Arquitecto Reviser; Mariano Barretto, Arquitecto del Templo; Tomas Tañada, Maestro de Banquete; Quiterio Magno, Librarian; Panfilo Tañada, Standard Bearer; and Deogracias Tañada, Tyler.

The Gran Oriente de la Orden Oriente de Madrid issued the Charter on August 16, 1914 but Balintawak Lodge No. 354 (now 28) was constituted on April 17, 1915 by a Committee on Installation appointed by the Gran Logia Regional de Filipinas, namely: Wor. Bro. Teofilo Gregorio of Banahaw No. 332, as Chairman; Wor. Bro. Uldarico Villamor of Rizal No. 312 and Wor. Bro. Mariano Salandanan of Araw No. 304, as Members. Place — rented building on Capisonda Street, now Quezon Street in Gumaca, Quezon.

From its modest beginning, the founders nurtured and nourished the new lodge through years of vicissitudes and sacrifices. The present lodge building, though wrinkled with age and repeated repairs, still stands triumphant as a glorious monument to their unselfish efforts. With due credit to them, especially to Wor. Bro.

Victoriano A. Tañafranca, still living and active as our present lodge Secretary, this building and lot was acquired on October 1, 1918 through funds contributed by the members. The building and lot was duly registered and titled under the name of the lodge, with the Register of Deeds for Quezon Province only recently in 1958. Aside from a spacious lodge hall on the second floor, the other spaces were and still are rented by the government as school-room, from which the lodge derives about ₱400.00 yearly income.

It is with distinct honor to note that this lodge was instrumental in the establishment of Filipinas Lodge No. 54 (now defunct) in Panaon, Unisan, Quezon, the Kalilayan Lodge No. 37 in Lucena, Quezon, and the Abad Santos Lodge No. 43 in Tayabas, Quezon. The extension work for the Filipinas Lodge No. 54 in Bo. Panaon, Unisan, Quezon was initiated by Jovencio Trinidad, Jose Santayana, Estanislao Verder and other members of Balintawak Lodge, while those for the Kalilayan Lodge No. 37 and Abad Santos Lodge No. 43 were done by other teams of Balintawak Lodge.

Ever since its foundation, the lodge enjoyed a continuous growth and a healthy program of activities, except for the few years during the Pacific War which brought about a temporary disruption of its work; the lodge was spared in the looting that followed the Japanese entrance in the town, tools and implements of the craft were lost, furniture and other paraphernalia were looted, leaving the temple hall bare and destitute. But immediately upon liberation of the town by the American forces, through the initiative, leadership and untiring efforts

of Wor. Bro. Victoriano A. Tañafranca, Wor. Bro. Simeon Estrada, and other zealous brethren, the lodge was rehabilitated. Wor. Bro. Simeon Estrada spent his own money to repair the lodge building, while contributions from the members replaced the lodge furniture and implements.

In the course of its existence, this lodge has adopted and conferred honorary membership to the following:

M.W. Bro. Manuel L. Quezon, 1915; M. W. Bro. Felipe Buencamino, Jr., 1915; M. W. Bro. Vicente Lucban, 1915; M. W. Bro. Rafael Palma, 1915; M. W. Bro. Valentin Polintan, 1915.

As of this writing, four of the original founders are living:

Victoriano A. Tañafranca still active, life member, and presently Secretary; Ulpiano Camache, life member, presently weak and sickly; Marciano Principe, presently dormant; Ramon Olivera, presently dormant.

Among the brethren who received Certificates of Merits from the Grand Lodge are the following:

Ulpiano Camache, 1951; Victoriano A. Tañafranca, 1952; Simeon Estrada, 1953.

We have with us life members conferred in 1959 as follows:

Ulpiano Camache, since 1913; Co King Heng, since 1919; Simeon Estrada, 1920; Lim Hap, since 1921; Romualdo Libranda, since 1917; Teofilo Olivera, since 1917; Victoriano A. Tañafranca, since 1912; Gregorio Valencina, since 1920; Eustacio Villafuerte, since 1916.

This is the history of Balintawak Lodge No. 28, F. & A. M. in a nutshell. The Lodge owes much to the zealotness and selflessness of the charter members.

With the Grand Master

Since the beginning of the year 1960 the Grand Master has been kept busy with the usual invitations to Lodge installations, visitations, dedications of Lodge temples, and being invited as guest speaker.

Guam Visitation

Accompanied by MWB Esteban Munarriz, Grand Secretary, MWB Macario Ofilada visited the two Guam Lodges on Jan. 23. It being the first visit of Grand Lodge officers since 1956, they were welcomed with great satisfaction by the Guam brethren. The two were guests at the fraternal banquet at the Curtis Le May High Twelve Club following the official visitation to the Charleston Lodge No. 44 and Milton C. Marvin Lodge No. 123; were house guests at Governor's Mansion of Acting Governor and RWB Marcellus Boss; and on Jan. 24 toured the island with Bro. Earle Conway. The two were guests of Bro. Rizal G. Adorable, Philippine Consul in Guam, at the bienvenida and despedida dinners at which Filipino and American brethren were present.

Supreme Council Session

At the Tenth Anniversary celebration of the founding of the Supreme Council of the 33rd. Degree of the Philippines, he was the guest speaker on Feb. 12. His speech (see page 146) was well applauded.

Eighth District Convention

On Feb. 20, the Grand Master was guest at the Eighth Masonic District Convention at Olongapo, Zambales. The convention of Zambales and Bataan Lodges was well-attended. The other guest speaker at the convention

was Admiral Arthur F. Spring (see page 135).

Birthday Celebration

As the beginning of the climax of his year in the grand East, MWB Ofilada was the object of a celebration of his birthday on March 8 at the Jose Abad Santos Hall, Plaridel Temple, when the Lodges in the Greater Manila area arranged a program and party in his honor. The literary-musical program was participated in by members of the Eastern Star, DeMolay, Rainbow, Job's Daughters, Grand Lodge officers, and members of blue lodges. Special participants were the Girls String Band of the Government Training School at Manduluyong, the Sinag Tala Dance Group and the Upsilon Sigma Phi Fraternity of the University of the Philippines.



ORDER OF JOB'S DAUGHTERS

Officers for the first term of 1960, Bethel No. 1, Olongapo, Zambales, of the International Order of Job's Daughters, installed on December 27, 1959 at the Lincoln Lodge Hall are: Esperanza Bada, Honored Queen; Diane Blackwell, Senior Princess; Salvacion Gregorio, Junior Princess; Nida Santos, Guide; Rosalyn Farrar, Marshal; Nancy Malito, Chaplain; Marion Cooper, Recorder; Lilian Ela, Treasurer; Liberty Arce; Librarian; Ernestina Gregorio, Musician; Ricky Trummer, First Messenger; Ligaya Bustamante, Second Messenger; Deirdre Webster, Third Messenger; Kathy Peck, Fourth Messenger; De Ann Wright, Fifth Messenger; Nora Manglicmot, Senior Custodian; Lucille Steenson, Junior Custodian; Lo Lai Go, Outer Guard.

(Continued from page 146)

Mason of the blue lodge will be the backbone of the team. After all, the Master will be of little use without a lodge to govern, even as the perfected ashlar is useless until it forms part of the temple. In the perfect team, the members pull together, and the mason will take his place and will do his work as he has always done these past thousands of years.

In that view, the anonymous master mason is properly oriented, his intrinsic worth properly evaluated. Every little stint that he does is definite and becomes definitively an everlasting part of the ideal Masonic Edifice that will continue building while man still aspires for perfection.

That Masonry is a continuous and continuing endeavor is self-evident in human frailty, so the sincere mason is bound for disappointment should he find life too short for the great task that he must leave unfinished when he must lay down his working tools. But he must be comforted in the thought that his own particular task, no matter what the stage of its progress, will someday be finished, for there will come others who will take up those tools and fill his place on the

jobsite, even as before, nay, even as afterwards.

In that light, how many of our great men have had to put down their tools, leaving their great work for others to finish? Jose Rizal, Marcelo H. del Pilar, Jose Abad Santos, Rafael Palma, Teodoro M. Kalaw, Manuel Roxas, Manuel Quezon, to name but a few in this jurisdiction.

After all, things in nature are but an installment, an episode in the serial story of life. And so, literally and figuratively, the great rivers will continue to flow on and on. The Nile has been there a long time, and so have the Nilers. The Nilers and all the others will be there for a long, long time.

Masonry is a long way from completion.

If my vision is correct, then every good Mason, however lowly his station in life, and however humble his role in Masonry, finds comfort in the thought that when the time finally comes to lay down his tools, the Supreme Architect will give him welcome and say, "Here is a Mason in whom I am well pleased. He did his bit, and was not dismayed that he could not finish the job, knowing that Masonry is an unfinished task."



In the face of the menace of materialism — the father of both crime and Communism — we must seek divine help to accomplish our task. The power of prayer does not lend itself to measure any more than does the strength of faith; but of this I am sure: the man who lacks faith and has never sought help beyond himself is limiting his capacity to live, to create and be happy.

For some, prayer lends the strength to span the gap between what we are and what we ought to be. For some, it is the clarifying medium which separates truth from falsehood. For some, it is the force which disperses fear and confusion. For some, it is the current through which the soul receives surcease from sorrow and despair. For me, it is a kind of bridge. Whether it be a hymn of praise, or a simple plea for mercy, it is a bridge which unites mankind to God.

—Bro. J. Edgar Hoover.

OFFICIAL SECTION

CIRCULAR NO. 1

Series of 1960 — Ofilada

To All Masters, Wardens and Brethren of Subordinate Lodges

Greetings:

In response to the clamor of many lodges in this Grand Jurisdiction for a sort of emergency fund to ease financial straits available to all masons and their families, a corporation known as the Acacia Mutual Aid Society, Inc. has been registered with the Securities and Exchange Commission and duly licensed by the Insurance Commissioner of the Philippines.

The Acacia Mutual Aid Society, Inc. offers different non-medical life insurance plans — the Whole Life, the 20 Pay Life, the 20 Year Endowment, the Pure Endowment and the Endowment at 70. All these plans provide security commensurate with the capacity of a brother Mason to pay. The cost is minimal. Firstly, because the Society neither incurs any underwriting expenses nor pays medical examination fees. Secondly, it has but small office staff, yet efficient enough to cope with all the phases and activities of the Society.

The admission Membership Fee is ₱10.00 for each new member. The applicant must be of good standing in his Lodge. Monthly contribution ranges from ₱1.00 to ₱16.00 and the maximum face amount of the Membership Certificate that may be issued to any member is ₱6,000.00. Each certificate has a table of guaranteed values — cash surrender value, paid-up insurance, and extended term insurance. All certificates are participating except the Pure Endowment, and, in case of death by accident, the benefit shall be double its face value.

The Board of Trustees is composed of:

Most Wor. Bro. Howard R. Hick	Chairman
Bro. Luis R. Salvosa	Vice Chairman
Most Wor. Bro. Macario M. Ofilada	Member
Most Wor. Bro. Esteban Munarriz	Member
Wor. Bro. Jose C. Velo	Member
Bro. Eduardo L. Claudio	Member
Bro. Gumersindo Garcia, Sr.	Member

The Officers are:

Bro. Luis R. Salvosa	President and Actuary
M.W. Bro. Esteban Munarriz	Vice President and Treasurer
Bro. Benjamin T. Araniago	Acting Secretary

The Society has its office at the Paridel Masonic Temple. The staff is available at all times to attend to your inquiries, furnish you with application blanks and help you in every possible way to perfect your application.

This is calculated to do away with the almost daily phenomenon in the office of the Grand Secretary and the Grand Master, of widows and orphans of our deceased brethren seeking financial assistance. Support the Acacia. It will fill a void in our Masonic life.

I urge each and every brother in this Grand Jurisdiction to join the Acacia Mutual Aid Society, Inc. It is the concrete version of the Masonic virtue of Relief — Relief from us directly to our loved ones. If you are already a member see that your monthly contributions are paid up to date.

Philippines, February 3, 1960.

Attest:
ESTEBAN MUNARRIZ, PGM
Grand Secretary

MACARIO M. OFILADA
Grand Master



**NOTICE OF ANNUAL MEETING OF THE MOST WORSHIPFUL
GRAND LODGE OF FREE AND ACCEPTED
MASONS OF THE PHILIPPINES**

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge of F. & A.M. of the Philippines, a corporation, will be held at the Paridel Masonic Temple, 1440 San Marcelino, Manila, on Tuesday, April 26, 1960, at 4:00 o'clock P.M. for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

ESTEBAN MUNARRIZ
Grand Secretary

A N N O U N C E M E N T

The registration of delegates will start on Saturday, April 23rd, at 9:00 a.m. and will continue daily until 3:30 p.m. on Tuesday, April 26th. To avoid unnecessary snags and facilitate the work of the Committee on Credentials, delegates from Manila and suburbs are enjoined to register as early as possible to give way to delegates from distant Lodges. Delegates from Provincial Lodges are also enjoined to register immediately on arrival at the Paridel Masonic Temple.

Only a limited number of delegates can be billeted gratis at the

Grand Lodge dormitory. Accommodations will be on first-come first-served basis. Meals of the delegates are at their own expense, except dinner at the Plaridel Masonic Temple on Tuesday, Wednesday and Thursday evenings which will be served free to all delegates and members. The Grand Lodge canteen will serve meals at moderate cost. Coffee and soft drinks will be served free during the communication.

There will be a bus each morning at the Plaridel Masonic Temple from 9:00 a.m. to 12:00 noon to take visiting brothers sightseeing in and around Manila. Wor. Bro. Florencio Ilagan, Chief Administrative Officer, office of the Grand Secretary, will be in-charge.

Delegates who are tennis enthusiasts can avail themselves of the use of our two tennis courts, free of charge.

The Bowling Alleys will also be available for delegates from 9:00 a.m. to 12:00 noon daily during the communication also free of charge.

Everything is being done to make your stay with us as comfortable and as enjoyable as possible. If there is anything else we can do toward that end, please do not hesitate to tell us. If you have any complaint to make, by all means please do so freely. Do not keep it in your breast.

We repeat we want you to enjoy your visit and stay with us to the fullest extent.

P R O G R A M

Saturday — April 23 — 9:00 a.m.	}	Registration of Delegates with the Committee on Credentials		
to				
Tuesday — April 26 — 3:30 p.m.	}	— Tennis Tournament		
Sunday — April 24 — 8:00 a.m.				
Monday — April 25 — 7:00 p.m.				
Tuesday — April 26 — 1:00 p.m.	}	— Grand Master's Banquet for the Grand Lodge Officers in honor of the District Deputy Grand Masters and Lodge Inspectors at the Scottish Rite Temple		
3:15 p.m.				
4:00 p.m.				
Wednesday — April 27 — 9:00 a.m.	}	— Lodge of Instruction		
10:00 a.m.				
1:30 p.m.				
4:00 p.m.				
Thursday — April 28 — 9:00 a.m.	}	— Laying of Wreaths of Flowers at the Monument of Brother Jose Rizal at the entrance to the Plaridel Masonic Temple		
10:00 p.m.				
2:00 p.m.				
4:00 p.m.				
8:00 p.m.				
	}	— Opening of the Grand Lodge		
	}	— Sightseeing		
	}	— Job's Daughters exemplification		
	}	— De Molay Degree work		
			}	— Resume Session
	}	— Rainbow Girls exemplification		
			}	— Conferring of Past Master's degree
	}	— Forum on Masonic Education		
			}	— Resume Session
	}	— Installation of Grand Lodge Officers		

LODGE OFFICERS FOR 1960

MANILA LODGE NO. 1

Wor. Master	William F. Henry
S. Warden	Roe Hampton Johnson
J. Warden	John O. Wallace
Treasurer	George A. Clegg
Secretary	Henry Gilhouser
	P. O. Box, 2646, Manila

CAVITE LODGE NO. 2

Wor. Master	Petronio Espineli
S. Warden	Vicente Vale Cruz
J. Warden	Billy A. OHL
Treasurer	Jose V. Collins
Secretary	Salvador C. Gonzales
	960 Cabuco St., Cavite City

CORREGIDOR-SOUTHERN CROSS LODGE NO. 3

Wor. Master	George J. Reid
S. Warden	Albert E. Parsons
J. Warden	Michael D. Yastreboff
Treasurer	David G. Gunnell
Secretary	Perry C. Curtis
	182B Taft Ave., Manila

BAGUMBAYAN LODGE NO. 4

Wor. Master	Manuel T. Paz
S. Warden	Rosendo O. Subido
J. Warden	Julio F. Abarquez
Treasurer	Rufino B. Macalino
Secretary	Damaso C. Tria
	Scottish Rite Temple 1828 Taft Ave., Manila

ISLAND-LUZ-MINERVA LODGE NO. 5

Wor. Master	Benigno de Leon
S. Warden	Arturo R. Villaseñor
J. Warden	Jose M. Cortes
Treasurer	Porfirio A. Romulo
Secretary	Graciano N. Villamante
	2445 Legarda, Sampaloc, Manila

BIAK-NA-BATO LODGE NO. 7

Wor. Master	Oscar L. Fung
S. Warden	Caster I. Silvestre
J. Warden	Juan C. Alabastro
Treasurer	Antonio C. Militar
Secretary	Emilio M. Asistores
	P. O. Box 1891, Manila

COSMOS LODGE NO. 8

Wor. Master	Samuel C. Casel
S. Warden	Richard S. Hart
J. Warden	Michael Kapstinsky
Treasurer	George A. Mayhew
Secretary	Robert P. Binkley
	Installations Engineer Of Clark Airbase, APO 74, San Francisco, Calif

ST. JOHN'S LODGE NO. 9

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S. Warden	Harold D. Carl
J. Warden	Donald S. Muni
Treasurer	James L. Hendryx
Secretary	Paul Hannaford
	P. O. Box 626, Manila

ILOILO-ACACIA LODGE NO. 11

Wor. Master	Francisco Song Meng
S. Warden	Alfredo P. Catedral
J. Warden	Gil F. Octaviano
Treasurer	Sy Bon Tong
Secretary	Ponciano C. Leonidas
	17B Mission Road, Jaro, Iloilo City

NILAD LODGE NO. 12

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S. Warden	Felix J. Torres
J. Warden	Felix V. Baglas
Treasurer	Amado Pineda
Secretary	Gregorio A. Vicente
	c/o P. O. Box 98, Manila

WALANA LODGE NO. 13

Wor. Master	Deogracias Mereses
S. Warden	Petronilo Quinones
J. Warden	Godofredo G. Calub
Treasurer	Ramon F. Samaniego
Secretary	Luis E. San Juan
	c/o Gomba and Hemo- sura Inc. 549 Sales, Manila

DALISAY LODGE NO. 14

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S. Warden	Jesus Castillo
Secretary	Eugene Stransky
Treasurer	Mateo D. Cipriano
J. Warden	Jose L. Dominco
	323 Valencia, Sampaloc, Manila

PILAR LODGE NO. 15

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S. Warden	Eugenio Villanueva
J. Warden	Mamerto Nave
Treasurer	Jose N. Topacio
Secretary	Marciano Sayoc
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SINUKUAN LODGE NO. 16

Wor. Master	Severino M. Navarro
S. Warden	Hilario G. Esguerra
J. Warden	Gregorio Tan
Treasurer	Francisco E. Floro
Secretary	Gabino de Castro
	2528 Tindalo, Tondo, Manila

BAGONG BUHAY LODGE NO. 17

Wor. Master	Cecilio S. Villanueva
S. Warden	Jim Boo Chan
J. Warden	Jose T. Bernal
Treasurer	Amado C. Santos
Secretary	Gregorio P. Cataulin
	152 R. Samonte, San Roque, Cavite City

ARAW LODGE NO. 18

Wor. Master	Domingo Cantaria
S. Warden	Florencia D. R. Ponce
J. Warden	Inocencio N. Rosete
Treasurer	Jose N. Quedding
Secretary	Pedro P. Aquda
	598 Alejandro VI, Sam- paloc, Manila

SILANGANAN LODGE NO. 19

Wor. Master	Jose Pagtakhan
S. Warden	Emilio Melendres
J. Warden	Modesto M. Marcelo
Treasurer	Elpidio L. Cruz
Secretary	Teodoro V. Santos
	21 Rotonda, Pasig, Ri- zal

RIZAL LODGE NO. 20

Wor. Master	Cesario Villarreal
S. Warden	Diego Manza
J. Warden	Jose Angeles
Treasurer	Gregorio Quincina
Secretary	Julian Capiral
	Lopez, Quezon

DAPITAN LODGE NO. 21

Wor. Master	Maximo Abano
S. Warden	Basilio Sarmiento
J. Warden	Tim V. Certeza
Treasurer	Francisco J. Olizon
Secretary	Benjamin Araniego
	Meycauayan, Bulacan

JOSE RIZAL LODGE NO. 22

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S. Warden	Eugene Schimpff
J. Warden	Victorino Floro, Jr.
Treasurer	Gerard Kaiser
Secretary	Agapito J. de Guzman
	c/o E. E. Elser, Inc. P. O. Box 598, Manila

MALINAW LODGE NO. 25

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S. Warden	Santos Z. Torres
J. Warden	Victor Agarao
Treasurer	Sabas Cabrera
Secretary	Felipe Urzola
	San Pablo City

PINAGSABITAN LODGE NO. 26

Wor. Master	Felicisimo San Luis
S. Warden	Ricardo C. Buenafe
J. Warden	Fernando O. Manas
Treasurer	Vicente C. Reventar
Secretary	Isidro Corpus
	Santo Cruz, Laguna

BATONG BUHAY LODGE NO. 27

Wor. Master	Vincent F. M. Zerda
S. Warden	John Gotamco
J. Warden	Charles Yu Cheng Haul
Treasurer	Saw E. Sam
Secretary	Remedios E. Racela
	2290 Azcarraga (Int. 11) Sta. Cruz, Manila

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S. Warden	Victor Mendoza
J. Warden	Severino Pulga
Treasurer	Victoriano A. Tanafranca
Secretary	Vicente U. Ten
	Gumaca, Quezon

ZAPOTE LODGE NO. 29

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S. Warden	Alfredo Nibut
J. Warden	Teofilo Leonidas
Treasurer	Filomeno S. Mariano
Secretary	Silvestre Moscoso
	4 Road 12, Diliman, Quezon City

MAKTAN LODGE NO. 30

Wor. Master	Augusto P. Santos
S. Warden	Manuel Gaviola
J. Warden	Saturnino Liston
Treasurer	Jose G. Pioquinto
Secretary	Leancia P. Geronilla
	Room 303 Masonic Temple, Borromeo St., Cebu City

IBARRA LODGE NO. 31

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S. Warden	Mateo Palleria
J. Warden	Rodolfo Vales
Treasurer	Andres H. Polintan
Secretary	Euseo David
	383 Llamado, Cavite City

ISAROG LODGE NO. 33

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S. Warden	Ignacio Meliton
J. Warden	Julian Meliton
Treasurer	Feliciano Capacao
Secretary	Pedro E. Dy-Liacco
	714 Biaknebato St. Naga City

LINCOLN LODGE NO. 34

Wor. Master	Ricardo P. Cruz
S. Warden	Harold Duncan May
J. Warden	Avelino Dantes
Treasurer	Marcial de la Cruz
Secretary	Purissimo Ramos
	P. O. Box 19, Olongapo, Zambales

BATANGAS LODGE NO. 35

Wor. Master	Ernesto C. Pureza
S. Warden	Ernesto V. Perez
J. Warden	Aurelio Beron
Treasurer	Mariano B. Santos
Secretary	Esteban G. Buhar
	Batangas, Batangas

KALILAYAN LODGE NO. 37

Wor. Master	Florentino Racelis
S. Warden	Melecio R. Magasino
J. Warden	Victorino C. Quejano
Treasurer	Julian G. Zolota
Secretary	Julian O. Garcia
	Lucena, Quezon

BULUSAN LODGE NO. 38

Wor. Master	Estanislao Gabarda
S. Warden	Sotero Escandor
J. Warden	Juan G. Frivaldo
Treasurer	Juan Lopez
Secretary	Maximo Berina
	Sorsogon, Sorsogon

MABINI LODGE NO. 39

Wor. Master	Conrado Cabauatan
S. Warden	Manuel Molina
J. Warden	Alfonso Cabada
Treasurer	Fernando Escano
Secretary	Julio Laceda
	Aparri, Cagayan

MAGUINDANAW LODGE NO. 40

Wor. Master	Melquiades P. Varieg
S. Warden	Oliver A. Schulz
J. Warden	Jose M. Rubrico

Treasurer	Ramon M. Galindo
Secretary	Primo R. Semana
	Cagayan de Oro City

JOSE ABAD SANTOS LODGE NO. 43

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S. Warden	Gerardo Rallama
J. Warden	Fidel R. Chavez
Treasurer	Lim Tua Key
Secretary	Ildefonso A. Echevarria
	Tayabas, Quezon

CHARLESTON LODGE NO. 44

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S. Warden	George Archibald
J. Warden	Myron Joseph Kriz
Treasurer	Doyle Abell
Secretary	Joaquin F. Seblan
	P. O. Box 476, Agana, Guam

MT. APO LODGE NO. 45

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S. Warden	Daniel B. Mallari
J. Warden	Candido San Luis
Treasurer	Juanito Chan
Secretary	Pablo Sebastian
	Canelar, Zamboanga City

MALOLOS LODGE NO. 46

Wor. Master	Juan Fernando
S. Warden	Isias P. Maciang
J. Warden	Segundo Esquerre
Treasurer	Francisco Aniang
Secretary	Francisco C. Rendon
	Malolos, Bulacan

MAKABUGWAS LODGE NO. 47

Wor. Master	Gaspas M. Llamas
S. Warden	Fred M. Brown
J. Warden	John H. Gray
Treasurer	Federico V. Larraga
Secretary	Calastino Elefano
	Tacloban City

PAMPANGA LODGE NO. 48

Wor. Master	Julien B. Mendoza
S. Warden	Charles B. Shelledy
J. Warden	Domingo P. Santos
Treasurer	Alejandro M. Barin
Secretary	Horacio S. Mendoza
	San Fernando, Pampanga

MOUNT MAINAM LODGE NO. 49

Wor. Master	Fausto Dualan
S. Warden	Antonio Manso
J. Warden	Ernesto C. Mangahas
Treasurer	Pedro V. Poblete
Secretary	Alberio Camarines
	Dandan, Naic, Cavite

SARANGANI LODGE NO. 50

Wor. Master	Frank N. Liu
S. Warden	Jose P. Buensuceso
J. Warden	Patricio de Leon
Treasurer	Te Liong Bio
Secretary	Alfred W. Roberts Olongapo, Zambales

PINTONG BATO LODGE NO. 51

Wor. Master	Ricardo Inocentes
S. Warden	Melecio Alejandro
J. Warden	Juan Legaspi
Treasurer	Rafael F. Trias
Secretary	Apolonio Barcega Mabalo, Bacoor, Cavite

PINATUBO LODGE NO. 52

Wor. Master	Ciriaco F. Villanueva
S. Warden	Manuel C. Villanueva
J. Warden	Jose L. Dumlaog
Treasurer	Pedro Aquino
Secretary	Alfredo D. Garcia San Narciso, Zambales

CABANATUAN LODGE NO. 53

Wor. Master	Joaquin D. Alas
S. Warden	Jose L. Vergara
J. Warden	Napoleon C. Navarro
Treasurer	Primo E. Ferrer
Secretary	Doroteo M. Joson Cabanatuan City

PANGASINAN LODGE NO. 56

Wor. Master	Lee Sin
S. Warden	Eutiquiano P. Nava
J. Warden	Jacinto R. Abad
Treasurer	Benito Tan
Secretary	Filemon F. Floresca c/o Lim and De Leon Light Co. Dagupan City

LUZON LODGE NO. 57

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S. Warden	Arcado P. Seguiran
J. Warden	Kong Sui Wa
Treasurer	Co Tuan
Secretary	Vicente P. Flechero 1440 San Marcelino, Manila

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S. Warden	Jose C. de Guzman
J. Warden	Policarpo G. Paredes, Jr.
Treasurer	Teodoro E. de Jesus
Secretary	Vicente Quijano 163 C. Arellano, Mala- bon, Rizal

ISABELA LODGE NO. 60

Wor. Master	Froilan B. Calata
S. Warden	Crescencio V. Maramag
J. Warden	Tranquilino Balmaceda
Treasurer	Leonides S. Melendres
Secretary	Maximo Z. Cadatal Ilagan, Isabela

MAYON LODGE NO. 61

Wor. Master	Teodoro Jesalva
S. Warden	Ruperto Mayuga
J. Warden	Eleuterio Belino
Treasurer	Agapito L. Lorete
Secretary	Victor D. Pineda Daraga, Albay

VIGAN LODGE NO. 63

Wor. Master	Robert Reynolds
S. Warden	Jose Tacal
J. Warden	Filomeno Aurellado
Treasurer	Federico Lazo
Secretary	Graciano P. Pada Vigan, Ilocos Sur

KANLAON LODGE NO. 64

Wor. Master	Enrique P. Maravilla
S. Warden	Manuel Abello
J. Warden	Rubin Yap
Treasurer	Manuel A. Moreno
Secretary	Venancio Legaspi Silay City

TAMARAW LODGE NO. 65

Wor. Master	Ruperto Perez
S. Warden	Pedro Panaligan
J. Warden	Raymundo Paredes
Treasurer	Geronimo Malaluan
Secretary	Buhay A. Medina Calapan, Mindoro

GONZAGA LODGE NO. 66

Wor. Master	Policarpo Manuel
S. Warden	Teofilo Calimag
J. Warden	Pedro R. Feliciano
Treasurer	Paulino Natividad
Secretary	Agustin Balisi Tuguegarao, Cagayan

BAGUIO LODGE NO. 67

Wor. Master	Protacio R. Rituamalta
S. Warden	Brian T. Bracegirdle
J. Warden	Ernesto A. Villaluna
Treasurer	Tomas Galala
Secretary	Arturo C. Plata P. O. Box 108, Baguio City

MAGAT LODGE NO. 68

Wor. Master	Marcos de la Cruz
S. Warden	Hermogenes Tambalque
J. Warden	Joselito Bautista
Treasurer	Norberto S. Falguera
Secretary	Teofilo G. Guillermo
	Bayombong, Nueva Vizcaya

PRIMERA LUZ FILIPINA LODGE NO. 69

Wor. Master	Mamerto Salac
S. Warden	Feliciano Torres
J. Warden	Vicente K. Gan
Treasurer	Andres Ortega
Secretary	Francisco C. Ferre
	Binakeyan, Kawit, Cavite

UNION LODGE NO. 70

Wor. Master	Salurnino R. Mina
S. Warden	Severo Vilaria
J. Warden	Eligio Aragones
Treasurer	Juan O. Concepcion
Secretary	Andres B. Rivera
	San Fernando, La Union

LAOAG LODGE NO. 71

Wor. Master	Leon Q. Verano
S. Warden	Rizal G. de Peralta
J. Warden	Luis Ros
Treasurer	Lucia Chiu
Secretary	Alberto Suquitan
	Laoag, Ilocos Norte

MAKILING LODGE NO. 72

Wor. Master	Nicanor G. Teodoro
S. Warden	Teodoro Delizo
J. Warden	Severo Oliveras
Treasurer	Artemio V. Manza
Secretary	Clemente M. Juliano, Sr.
	College, Leguna

NUEVA ECIIJA LODGE NO. 73

Wor. Master	Jose A. S. Gohu
S. Warden	Isidro Medina
J. Warden	Amanda de Guzman
Treasurer	Felicisimo Gatmaytan
Secretary	Amado R. Cruz
	Guimba, Nueva Ecija

AGNO LODGE NO. 75

Wor. Master	Felia M. Mamenta, Jr.
S. Warden	Fernando B. Ferrer
J. Warden	Secundino N. Zambrano
Treasurer	Liberio G. Bernarte
Secretary	Pedro Romasoc
	Natividad, Pangasinan

KASILAWAN LODGE NO. 77

Wor. Master	Eliseo C. Belen
S. Warden	Fidel F. Carcuera
J. Warden	Eligio B.A. Hernandez
Treasurer	Pacifico C. Marin
Secretary	Delfn C. Medel
	Mandaluyong, Rizal

TAGA-ILOG LODGE NO. 79

Wor. Master	Pedro Valderrama
S. Warden	Luis C. Santos
J. Warden	Jacobo Feliciano
Treasurer	Modersto Fernandez
Secretary	Jose R. Bernabe
	1869 Sulu, Sta. Cruz Manila

MOUNT LEBANON LODGE NO. 80

Wor. Master	William Samara
S. Warden	Al Elzingre
J. Warden	Joseph V. Ackerman
Treasurer	William H. Quasha
Secretary	Edward F. Stewart
	Wise & Co., Inc., P. O. Box 458, Manila

F. D. ROOSEVELT MEMORIAL LODGE NO. 81

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S. Warden	Gregorio Leyba
J. Warden	Loreto Satsay
Treasurer	Juan Panadero
Secretary	Gregorio del Rosario
	33 Arellano Ave., Palanan Makati Rizal

HIGH-TWELVE LODGE NO. 82

Wor. Master	Celestino Sabalo
S. Warden	Vicente P. Aragones
J. Warden	Charles Mosebrook
Treasurer	Jose L. Intal
Secretary	Gregorio R. Cariaqa
	251 M. Natividad, Manila

DAGOHOY LODGE NO. 84

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S. Warden	Marcelino Calamba
J. Warden	Gaudencio Doria
Treasurer	Pacifico Fortich
Secretary	Gaudioso T. Coinglet
	Tagbilaran, Bohol

ABRA LODGE NO. 86

Wor. Master	Ildelfonso Castillo
S. Warden	Otilio Damasen
J. Warden	Hilarion Sabao
Treasurer	Leocadio Acencio
Secretary	Mariano Agosto
	Bangued, Abra

HIRAM LODGE NO. 88

Wor. Master	Lorenzo A. Hernandez
S. Warden	Gustavo L. Garcia
J. Warden	Mateo M. Reyes
Treasurer	Macario C. Navia
Secretary	Mauro L. Abad
	c/o Philippine Bank of Communications
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MUGG LODGE NO. 89

Wor. Master	Arestides F. de Lara
S. Warden	Tirso Monsod
J. Warden	Jose H. Santos
Treasurer	Pedro Lombos
Secretary	Mateo Ferrer Paranaque, Rizal

MEMORIAL LODGE NO. 90

Wor. Master	Onofre B. Padolina
S. Warden	Juan P. Viray
J. Warden	Cendon Dalizo
Treasurer	Feliciano Sagnip
Secretary	Apolonio V. Zabart Munoz, Nueva Ecija

MOUNT KALADIAE LODGE NO. 91

Wor. Master	Juanito T. Magbanua
S. Warden	Jose S. Garcia
J. Warden	Filimon S. Bobon, Sr.
Treasurer	Crispin G. Tambrevilla
Secretary	Demetrio R. Navarro Silliman University Dumaguete City

MENCIUS LODGE NO. 93

Wor. Master	Benjamin Gotamco
S. Warden	Vicente Sukit Tan
J. Warden	Angeles Lim Guat
Treasurer	Edward K. Cheng
Secretary	Benjamin L. Teodoro P. O. Box 268, Manila

SERVICE LODGE NO. 95

Wor. Master	Job Efizes
S. Warden	Leon Ma. Lazaga
J. Warden	Jesus I. Tolentino
Treasurer	Pascual Genilo
Secretary	A. C. del Rosario 150 Labo, La Loma, Quezon City

ISAGANI LODGE NO. 96

Wor. Master	Sabino Bocobo
S. Warden	Victor C. Guillermo
J. Warden	Gregorio Quiaoit
Treasurer	Felix S. Flaminiano
Secretary	Jesus V. Evangelista Paniqui, Tarlac

BAGONG ILAW LODGE NO. 97

Wor. Master	Adelaido Nepomuceno
S. Warden	Donato P. Tejada
J. Warden	Gonzalo Valero
Treasurer	Ramon Zapanta
Secretary	Jose A. Alvarez General P. Alvarez Street Noveleta, Cavite

MOUNT HURAW LODGE NO. 98

Wor. Master	Jesus A. Deduque
S. Warden	Pablo P. Aragon

J. Warden	Lao Hianui
Treasurer	Tan Liong Ken
Secretary	Teodorico Noble Catalogan, Samar

KEYSTONE LODGE NO. 100

Wor. Master	Ernesto C. Basa
S. Warden	Augusto O. Cebra
J. Warden	Leopoldo S. Torrejon
Treasurer	Macario Odiamar
Secretary	Cornelio M. Aguirre 16 Santiano, Santol, Quezon City

BUD DAHO LODGE NO. 102

Wor. Master	Charles Bengtu Tan
S. Warden	Hadji Mohammad Al Amon Posy
J. Warden	Gerama N. Abubakar
Treasurer	Angel Lu
Secretary	Felix Casimiro Jolo, Sulu

ZAMBALES LODGE NO. 103

Wor. Master	Jesus T. Amon
S. Warden	Mauricio Aragon
J. Warden	Braulio Lopez
Treasurer	Agerico Miranda
Secretary	Placido Farin Iba, Zambales

BATAAN LODGE NO. 104

Wor. Master	Jose E. Heras
S. Warden	Felino G. Alcidi
J. Warden	Federico S. Magat
Treasurer	Cayetano A. Oconer
Secretary	Jesus Heras Talisay, Balanga, Bataan

LEONARD WOOD LODGE NO. 105

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S. Warden	Fred C. Ford
J. Warden	Arthur Harris
Treasurer	John H. Judy
Secretary	E. V. Bunderthal P. O. Box 1630 Manila

CAMARINES NORTE LODGE NO. 107

Wor. Master	Ong Chiao Sang
S. Warden	Gregorio L. Mariano
J. Warden	Democrito R. Septimo
Treasurer	Martino Ragub
Secretary	Arsenio C. Camino Doel, Camarines Norte

KUTANG BATO LODGE NO. 110

Wor. Master	Ruperto Demonteverde
S. Warden	Francisco S. Go
J. Warden	Jesus Vilo
Treasurer	Marcelo Domingo
Secretary	Bernardo Bagamaspad Corabato City

MARANAW LODGE NO. 111

Wor. Master Manuel V. Pangilinan
 S. Warden Mohamad Ali Dimaporo
 J. Warden Angel Y. Gingoyon
 Treasurer Dy Chu Tee
 Secretary Benito Ong
 Iligan City

INDANG LODGE NO. 115

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 S. Warden Ildelfonso Escalante
 J. Warden Leonardo M. Gonzales
 Treasurer Marcelo Gonzales
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 Indang, Cavite

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Wor. Master Moses Clemente
 S. Warden Ernesto Fabros
 J. Warden Augusto Esteban
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 Camiling, Tarlac

OKINAWA LODGE NO. 118

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 Treasurer Henry E. Cooper
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 Calif.

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 J. Warden Angel Trinidad
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 369 H. Lozada, San
 Juan, Rizal

YOKOSUKA LODGE NO. 120

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 S. Warden Paul D. Lang
 J. Warden Donald D. Coleman
 Treasurer Paul D. James
 Secretary Hannon R. Jackson
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 San Francisco, Calif

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 S. Warden Felino M. Landicho
 J. Warden Ernesto Balba
 Treasurer Pablo V. Ilagan
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MILTON C. MARVIN LODGE NO. 123

Wor. Master Antone Kozumplik
 S. Warden Milton Burmeister
 J. Warden Anthony Szletenyi
 Treasurer Frederick Mores Poole
 Secretary Claude C. Hoff
 Station No. B, Agana,
 Guam

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 S. Warden John K. Lim
 J. Warden Florentino Cababan
 Treasurer Jesus Lim
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 Firestone Tire & Rubber
 Co.
 Cebu City

SIXTO LOPEZ (BATULAO) LODGE NO. 129

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 S. Warden Ruperto Bautista
 J. Warden Gerardo Tolentino
 Treasurer Pedro de Castro
 Secretary Cefarino C. Degulio
 Balayan, Batangas

MT. MALINDANG LODGE NO. 130

Wor. Master Panfilo E. Figueras
 S. Warden Timoteo Uy
 J. Warden Gregorio O. Calit
 Treasurer Yap Pue-Ing
 Secretary Eduardo C. Ralloma
 c/o Phil National Bank
 Ozamis City

CAGAYAN VALLEY LODGE NO. 133

Wor. Master Bartolome Ramat
 S. Warden Jose I. Cruz
 J. Warden Remigio H. Roque
 Treasurer Lino C. Barrera
 Secretary Antero Dirige
 Santiago, Isabela

**TEODORO M. KALAW LODGE MEMORIAL
LODGE NO. 136**

Wor. Master Domingo F. M. Domingo
 S. Warden Ananias M. Falcon
 J. Warden Enrique T. Espiritu
 Treasurer Daniel Santiago
 Secretary Jose B. Perez
 P. O. Box 1442, Manila

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 S. Warden Juan Estrada
 J. Warden Julio T. Atano
 Treasurer Abundio S. Villanueva
 Secretary Emiliano Q. Miras
 c/o City Treasurer's
 Office Basilan City

AOMORI LODGE NO. 139

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 S. Warden Ellsworth Q. Vandenberg
 Heuval
 J. Warden Victor R. Ghequier
 Treasurer Basil H. Steed
 Secretary Robert B. Edwards
 6921 Radio Gp Mal,
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BONTOC LODGE NO. 140

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 S. Warden Victorino N. Ringor
 J. Warden Antonio Camarillo
 Treasurer Guillermo Barsamin
 Secretary Honesto C. Belen
 Bantoc, Mt. Province

SAN MARCELINO LODGE NO. 141

Wor. Master
 S. Warden
 J. Warden
 Treasurer
 Secretary

CORAL LODGE NO. 142

Wor. Master Jessie Q. Colter
 S. Warden Andrew H. Bulkley
 J. Warden Benjamin C. Thorne
 Treasurer Richard Rose
 Secretary William P. Schwager
 P. O. Box 1, Ginowan
 Okinawa, Ryukyus
 Island

KANTO LODGE NO. 143

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 S. Warden Stanley Sagara
 J. Warden Walter Doerr, Jr.
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 Secretary Nelson A. Rossman
 Hdq. Sqdn. 6000th
 Support Wing
 Oper Lec 2, APO 94

NUOVA VIZCAYA LODGE NO. 144

Wor. Master Paulino A. Corales
 S. Warden Jovito S. Tortoc
 J. Warden Francisco T. Cabanag
 Treasurer Santiago Simbala
 Secretary Emiliano D. Menzen
 Solano, Nueva Vizcaya

JULIAN OCAMPO MEMORIAL LODGE NO. 146

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The undersigned, **MACARIO M. OFILADA**, Editor-in-Chief of *The Cable Tow*, published quarterly in English, at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 291.

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(Sgd.) **MACARIO M. OFILADA**
Grand Master

SUBSCRIBED AND SWORN to before me this 2nd day of April 1960 at Manila, the affiant exhibiting his Residence Certificate No. A-0000032 issued at Manila, on Jan. 2, 1960.

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

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NEW RAINBOW ASSEMBLY

The Cavite Assembly of the Order of Rainbow for Girls was instituted on Jan. 3, 1960 by WB Walter Schoening, Supreme Deputy for Rainbow in the Far East, at the Bagong Buhay Lodge No. 17 Hall in Cavite City. He was assisted by Sis. Virginia Perkins, Matron of Trece Martires Chapter No. OES, which chapter was instrumental in the organization of the assembly.

The members of the Advisory Board is composed of Bro. Gordon Perkins, Sis. Virginia Perkins, Bro. Jim Boo Chan, Sis. Flaviana Chan, Sis. Josefa Skiewaski, Bro. Bill Ohl, Sis. Edna Ohl, Bro. Hernando Bautista, Sis. So-

ledad Bautista, with Sis. Iris Shepperd as the Mother Advisor.

The charter members of the assembly are: Mary E. Shepperd, Donna Lewis, Ellen Moseif, Jacqueline Workman, Patricia Covington, Donna Smith, Priscilla Covington, Barbara Smith, Marie Bautista, Soledad Munson, Diana Rosell, Cristina Ablola, Ofelia David, Regina Peñafior, Isabel Peñafior, Linda Dayao, Grace Bernardo, Marie Reyes, Lavinia Reyes, Nerissa Reyes, Elvira Vida, Edwina del Rosario, Paz Gracia Bautista, Angelita Alberto, Nelimita Chan, Therista Castro, Mary Lu Carillo, and Daisy Carillo.

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