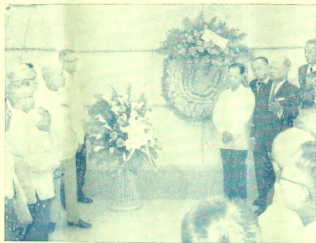


The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



MWB Camilo Osias, PGM, Delivers Address Honoring
Bro. Jose Rizal After Wreath-Laying at Rizal Monument.

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Grand Master's Message

My dear Masonic Brothers:

It is now evident that my first circular to the Masonic Lodges under the Grand Lodge of the Philippines has created much discussion in the Lodges. This first circular had to do with the Acacia Mutual Insurance. I believe that a word of explanation is necessary, in order that the true situation may be known in sending this circular.

The Grand Master under our Constitution has broad powers, and these powers must be executed judiciously. However, I think that it must also be stated that the Grand Communication is charged with setting the program and laying down the things it wants the elected Grand Lodge officers to put into action. Therefore, before the Grand Master or the other officers of the Grand Lodge are elected, the business of the Grand Communication is almost finished. The election of the Grand Master and other elected officers is one of the last items in the agenda.

At our last Grand Communication the Acacia Mutual Insurance plan was presented, discussed and adopted by the Annual Communication. The present Grand Master had nothing to do with drawing up the plan, and he did not enter into the discussion of it when it was presented to the Annual Communication. It is my firm conviction that at the Annual Communication the delegated members ought to be the ones to take the lead in the discussion. In the matter of the Acacia Insurance there was little discussion from the floor, and one of the only vocal objectors was our Most Worshipful Brother Alano. He strenuously objected to the inclusion of the word *compulsory*, but his was a lone voice. The action was unanimously passed by the members of the Annual Communication.

We considered the unanimous approval thus a mandate coming from the Communication, and therefore, we passed the action taken, in the form of a circular, on to our Lodges. It was not our action, but your action. Therefore, we feel if there are those who now object, it must be known for truth's sake that what we passed on to you was not our arbitrary decree, but the mandate of the Annual Communication.

We feel that in future communications such issues should be discussed much more freely by delegated members. However, it is our conviction that once the Annual Communication adopts a program, the Grand Master has no other alternative but to promote it and pass it on to the Lodges.

Having said this however, we need to point out that the Acacia Mutual Insurance is good insurance. It is reasonable in price, and the fund is being well handled. An audit of the fund is now being made at the request of the Officers by a Grand Lodge Committee. Up to the time of my election as Grand Master I was not a member of the Acacia Mutual for the reason that I have had an adequate insurance plan for the protection of my family. Since becoming Grand Master I have taken a policy and I would like to report that the cost is but a fraction of what my other

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HINDU WISDOM

SHITTAH, official organ of the Grand Lodge of "Cuscatlan" of El Salvador, Central America, in its issue for April-June, 1963, quotes the item "Sabiduria Hindu" from *ESPIRAL*, Guatemala, December 18, 1961, issue. . . .

We present the following translation as an inspiration to our readers.

One day a Brahmin went to Buddha, who at the time happened to be surrounded by his disciples, to ask him some questions, confident that the Master would give the right answers.

The Brahmin asked the Master: "What is the keenest sword? What is the most fatal poison? What is the saddest night?" Buddha answered: "The keenest sword is the word one utters; the most fatal poison is covetousness; and the saddest night is ignorance."

The Master was asked: "Who gains the most? Who loses the most? What is the most impenetrable armor? What is the most effective weapon? He replied: "He gains most who gives without any idea of reward; he loses most who receives without returning any thing. The most impenetrable armor is patience; the most effective weapon is wisdom."

"Master, tell me," said the Brahmin, "What attracts, and what repels? What is the greatest sorrow? What is the greatest joy?" Buddha answered: "Goodness attracts and evil repels. To us the greatest sorrow is produced by bad conduct, and the greatest joy is what we attain by our own effort."

Then the Brahmin asked the Master: "What ruins the world? What breaks up friendship? What is the most consuming fever?" Buddha replied: "The world is ruined by ignorance. Envy and egotism breaks up friendship. Hatred is the most consuming fever."

Finally the Brahmin asked: "What is it that fire cannot burn, nor wind destroy, and which by itself is capable of reconstructing the world?" To this the Master replied: "Love is the greatest constructive agent which no man, or any thing, can ruin or devastate."

ALC



Choosing The Better Part

Rt. Wor. M. C. NAVIA, PDGM
Grand Orator

Like the GMHA viewing the temple to see if any improvement could be made either for strength or ornament, we assemble here annually from here and from afar to take stock of the affairs of the Order and to prepare for the Masonic labors ahead.

These are fruitful meetings well worth the sacrifice, for in this yearly assembly we enrich our knowledge in the affairs of the Craft by sharing each other's experience. The long agenda never becomes monotonous and the discomfort of this crowded hall is overlooked because in the end we take home not only the consciousness of a work well done but also pleasant memories of old and new faces we have met and warm hands we have clasped. Of course, there are also disappointments, but by and large we leave this hall feeling in our hearts that we have somehow advanced the good of the Order.

And yet, for all these, one may ask if we do not, in our concern for the material well-being of the Order, neglect the more important part. For let us not forget that Masonry's primary concern is not with material things but with intangibles of moral and spiritual value. To interchange their positions of relative importance is to miss completely the meaning of Freemasonry.

While Jesus and his friends were in the home of the sisters Mary and Martha, Martha was much perturbed

over the comfort of the visitors while Mary, sitting at the feet of Jesus, was completely absorbed in what the Teacher was saying. When Martha complained to Jesus of Mary's lack of cooperation, Jesus reminded her that Mary had chosen the better part — those things that cannot be taken away.

Sometimes I feel we are like Martha, overly concerned with transitory matters, forgetting the things that endure. Dr. Jose Rizal once said that we are like turtles — we are judged by our shells. Is this the reason why appearances are so important, why the superficial is emphasized over the essential?

In olden days the synagogues were full of people who made a big show of religiousness. Jesus denounced them because they had no real piety in their hearts. Modern churches also suffer from a surfeit of religious pretenders, and like churches, Masonic lodges have a similar problem. The only difference is that church pretenders are hypocrites, while their Masonic counterparts sincerely believe that Masonry is just being a member of a Masonic lodge.

In that belief lies precisely the weakness of Philippine Masonry. Here — and perhaps elsewhere too — the Order is just like a social or business club where attendance and payment of dues are about all that are required to be in good standing.

Incidentally, we, Masons, use the

phrase "in good standing" too loosely. Its conventional meaning is that a brother is up-to-date in his dues. The honor conferred seems too high for the achievement. A Mason should be termed in good standing only if so adjudged by standards more indicative of Masonic ideals. The tragic fact is that from time to time good men, worthy Masons, are dropped from lodge rolls because they can no longer pay their dues.

But it is not surprising that our concept of Masonry is so materialistic. After being raised to the sublime degree, a new brother is told that all is over and he is now a full fledged Mason. If he remembers some of the solemn charges and takes them to heart, the seeds of Masonry have not fallen on barren ground. But often — too often indeed — that is not the case, and the new-brother enters into the Fraternity conscious of no other obligation than to possess a fresh card every year and to be seen at stated meetings.

Masonry is perhaps the most idealistic and spiritual association in the world that is not a religious organization. It aims to make us "living stones" for that "house not made with hands eternal in the heavens." What that house is, Masonic philosophy, I presume, has volumes to say. For me, I am satisfied that it is a spiritual edifice in the form of a Brotherhood of all peoples under the Fatherhood of God, united by the bond of harmony and love. In order to fit into that structure as living stones, we must exert efforts to correct our defects, as stonemasons do with rough stones by the implements of their craft. If I do not misinterpret the message of Masonry, it is the message of Longfellow's "Excelsior" — to ascend to higher

and higher levels; the message of "The Chambered Nautilus" of Oliver Wendell Holmes — to build more stately mansions for our souls; the message of David's Psalms — to reach for the hand of God.

In other words, Masonry is constant striving for a better life toward perfection. Obviously, this is a task where we need Divine help and guidance. And it is here where Masonry and Religion meet. A good Mason is a religious man whatever his persuasion may be, because it is religion that steers him through dark uncertainties as he gropes for light and Truth. It is religion that sustains his faith in the lasting rewards of goodness and virtue.

How poor a concept then have we of Freemasonry when we regard it no better than a club or college fraternity! So long as we do not set aright that concept, Masonry will remain an idle dream never to be realized, while ignorant critics have an easy time distorting its image.

It is a sad irony that in the Philippines, a country that owes its freedom to the libertarian spirit and sacrifices of Freemasons, the latter are treated as a prescribed class by their own people. Today, Masonry is considered a liability in politics and a handicap for career men in government service. Only a few in public office are brave enough not to hide their membership in the Order. If some Filipino Masons are accepted in high society today, it is either because their membership is not known or their importance cannot be ignored. Hence Masonry in our country does not draw membership from the elite any more, as in the glorious days of Rizal and Del Pilar, or even in the time of Kalaw, Palma and Quezon.

Some years ago, the "Cabletow" referred to the case of a brother Mason who had for a dinner guest an important Masonic personage. Noting the absence of his daughter who was a student in a religious school and of whom he was very proud, he sent for her. To his surprise and embarrassment, the girl firmly declared in the face of the guest that she did not care to sit at table with a Mason.

Who was to blame? Certainly not the girl whose young mind was poisoned against Masonry. Not the school run by a sect well known for its implacable hatred toward our Order. The blame must fall on the father himself who did not take his Masonry seriously. Too many of us, like this father, because it is fashionable and we can afford it, send our children to schools and colleges where we are certain they will be indoctrinated against our Institution. On the other hand we keep members of our families out of our Masonic circle and associations. There is the Eastern Star and the Amaranth for our women folks, the De Molay for our boys, the Rainbow and Job's Daughters for our girls. How many of us bring our families to these fine Masonic organizations to expose them to their wholesome atmosphere and at the same time add another link to our family ties? We do not even talk to our families about the goodness of the Order. As a result, they are indifferent to Masonry and, as in the case of that girl, openly hostile to it. And so by being remiss in our duties to our Institution, we give aid and comfort to its detractors.

Hence the persistent question in the minds of many as to who of our leading Filipino Masons today can

assure us that when they die their widows and children will not treat us with disdain, or will deny to us even the duty of paying Masonic homage to the mortal remains of our brothers? What assurance have we that their families will not encourage claims of retraction however absurd? I have deep misgivings. But this let me say: What we experienced in the case of Brothers Tankiang, Camus, Carmona, and more recently General Aguinaldo, will be experienced again and again so long as we do not show in our lives that Masonry leads man along the paths of goodness, morality and virtue. To live Masonically is the best way to argue with those who would condemn the Order.

And so I say it is high time that we improve our perspective of Masonry.

One of the most famous architects of England was also a great Mason. I refer to Sir Christopher Wren whom we are told designed the City of London and constructed great edifices in Europe, among which was the famous Cathedral of St. Paul in London. In building this cathedral, it is said that Sir Christopher employed so many laborers and artisans that many of them did not even know him. One day, so the story goes, he walked among the stonecutters and addressed one of them thus, "My good man, what are you doing?" The man, without even looking up, answered, "I am cutting this stone just like the others." Sir Christopher moved on and asked another man doing the same work the same question. This second laborer smiled and said, "Sir, I am earning a few shillings a day." He walked on a little farther and asked a third man the self same question.

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Teodoro M. Kalaw Avenue — An Interpretation

CONRADO BENITEZ

President, Teodoro M. Kalaw Society, Inc.

(Delivered during the inauguration of Teodoro M. Kalaw Avenue, the former San Luis St., on Sunday April 12, 1963)

The naming of an important Manila avenue after Teodoro M. Kalaw is significant enough by itself for it indicates that his achievements merit that distinction. But the naming of the street leading to, and where the National Library is located, after Teodoro M. Kalaw, has to me a deeper significance, for it is symbolic of the vital and unique role played by him, not only in the history of the Philippines, but also of Asia—and that means of the whole world.

It was the greatest living British historian Arnold Toynbe who, after writing a ten-volume history of mankind, advanced the proposition that all human progress may be traced to a minority—a creative minority that initiates or adopts new ideas and new processes which are subsequently followed by others.

When the study of the life and work of Teodoro M. Kalaw is fully written up—and that is one of the aims of our society — it will be revealed that he pioneered in many intellectual projects essential to nation-building, and invariably in preparing for them he had to accumulate before-hand the important information and knowledge needed for their accomplishment. He was ever the researcher, the scholar, the seeker for truth in facing the national and international problems of his time. That is how he prepared

himself to be one of the intellectual leaders of the nation — one form of creative minority referred to by Toynbe.

It is therefore, proper and fitting that the street named "Teodoro M. Kalaw" should lead to the national repository of all human knowledge and experience — which is no other than the National Library — for, as our people face an entirely new world situation wherein the many independent countries recently emancipated from West European colonial control are threatened by the Communist colonialism, — it is only by constant and serious study of other peoples' past and contemporary experience that we may find the wise way to survival.

It is our earnest hope that the new name of this street might inspire others to know more about the contribution of Teodoro M. Kalaw to nation-building, and emulate his worthy example. While he is generally recognized as the great interpreter of our struggle for national liberty, there is one aspect of his life which I predict will be more and more deeply appreciated not only in the Philippines, but also in the Free World, since it invokes human dignity, human unity and human brotherhood in the face of serious threats from the Communist World. Like Rizal and co-workers who

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Dr. Gumersindo Garcia, Sr. Is Gone; But His Great Deeds Are Imperishable!

(Eulogy Delivered by Illustrious MANUEL M. CRUDO, 33^o, P.M., Bagumbayan Lodge No. 4 F & A. M., and Secretary, Board for General Purposes of the M. W. Grand Lodge of the Philippines, at the Masonic Funeral Services in Honor of the Memory of Illustrious GUMERSINDO GARCIA, SR., 33^o S.G.I.G., Held Under the Auspices at the Supreme Council, 33^o A. & A. S. R. of the Philippines, at the Central Church, Teodoro M. Kalaw Street, Manila, Philippines, on Friday, April 10, 1964)

Wise Master, Friends in Sorrow, and Brothers All:

There are moments in a man's life when he is bereft of adequate words to express his deep emotions. That moment came to me yesterday morning when my daughter, Grace came to me and said: "Daddy, your good friend and brother, Dad Gumersindo Garcia, Sr. is dead!" I was shocked! My heart was laden with grief. My tongue was tied so tight that I could not speak.

On behalf of Bagumbayan Lodge No. 4, F. & A.M., and on my own, permit me to extend to you, Mrs. Concepcion Yulo de Garcia and your loving children, Nonoy, Erning, Bobby, Rony and Eddie and the rest of the members of your bereaved family our sincere, loving sympathy in this hour of your sorrow. We wish to let you know that your loss is equally ours, for we love Dr. Gumersindo Garcia Sr. not only as a brother but also as a friend, family physician, fearless writer and an honest, courageous and dedicated national leader!

For Illustrious Gumersindo Garcia Sr. was a leader tried and true. First, he had learned to subdue his passions and to master himself. His Honor, Judge Jesus Y. Perez was right when he said during our vigil here last night that throughout those many years he had known and been associated with his good brother-in-law, he had never seen Dr. Gumersindo Garcia, Sr. give way to anger even once. His outlook on life, his sterling character, his sincerity and humility, and his self-sacrificing adherence to the sacred principles of Democracy had qualified him to have attained that true image of a worthy Master Mason — the living personification of that immortal poem "IF" written by a Master Mason, that immortal poet, Brother Rudyard Kipling, who said:

*"If you can keep your head when all about you
are losing theirs and blaming it on you;
"If you can dream — and not make dreams your master;
if you can think — and not make your thoughts your aim;
"If you can fill the unforgiving minute
with sixty seconds worth of distance run,
Your is the Earth and everything that's in it,
And what is more, you'll be a MAN, my son!"*

It was my privilege to have met Dr. Gumersindo Garcia, Sr. at the YMCA while I was a young, struggling student and he was Chairman of the Board

of Medical Examiners. We met as total strangers, but before we parted we became friends. I shall always treasure in loving remembrance the memory of that first meeting with that good man. His beneficent advice served as my good guiding rule in moments of temptations. I still remember those times when before he went up the gym to play volleyball he would leave with me at the swimming pool his three little boys: Nonoy, Erning and Bobby and say: "Please look after them and teach them to swim." He was a worthy father of his good children and an exemplary husband. And notwithstanding the exalted position he had attained, he spoke gently and acted in humility, outward sign of true greatness.

I saw him as one of the prominent members of Bagumbayan Lodge No. 4, F. & A.M., after I had knocked at its portals and was brought from darkness to light. He exemplified in his daily life the beautiful tenets of of Freemasonry, namely, Brotherly Love, Relief and Truth. To him the most acceptable prayer which any person can offer up to God is to do his level best in his appointed field so that this world may become a better and a happier place to live in.

I saw him at the meetings of the Luzon Bodies, A. & A. S. R.. I saw him last Friday when he presided at the meeting of the members of the Committee on Charity of the Supreme Council, 33^o. He illustrated throughout his life the splendid teachings of the Scottish Rite of Freemasonry, among which are FAITH, HOPE AND CHARITY in order to attain that IMMORTALITY of the soul. Dr. Gumersindo Garcia, Sr. always HOPED for the best, because he believed that good would ultimately triumph over evil. He practiced CHARITY or LOVING KINDNESS. He helped the needy, aided the distressed, succored the poor and relieved the sick from their pain and suffering. And because as a Master Mason, his faith in God is all enduring, it gives him victory over the grave — a resurrection after death to a glorious life eternal! He has attained that IMMORTALITY of his soul in "the Celestial Lodge on High — that house not made with hands, eternal in the Heavens." His creed in life was the Masonic creed — service to suffering Humanity, without counting the cost and without expectation of any material reward. He believed that the "true reward is the satisfaction which one feels in the performance of his duty to the glory of God and the welfare of Humanity."

Blessed is the man who like Illustrious Gumersindo Garcia, Sr. was "consecrated to God, in service to his fellowmen." He fought for the sacred cause of human freedom, because "Masons, labouring for the improvement of the world and the great cause of human progress," have always stood for the preservation of civil liberties, among which is the Freedom of Thought, without which, all other essential freedoms would become meaningless.

*"God has formed thy nature, this to answer to the future.
His law can never be abrogated, nor His justice eluded; and forever and ever it will be true that 'whatsoever a man soweth, that also he shall reap.'"*

In life, Illustrious Brother Gumersindo Garcia, Sr. sowed the seeds of Brotherly Love and Loving Kindness in the hearts of men; and now, in death, thousands of people from all walks of life honor him, respect him, and love

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The Leaves Must Fall

By JOSE S. GATMAITAN

Malolos Lodge No. 46, F. & A. M.

Our modern mind is directed to the emphasis on youth, a movement which gathers momentum every day in our national life. In fact, the welfare of youth is always the talk in the home, in the classroom and in the pulpit. Today, men seem to desire welfare, not virtue nor knowledge and neither justice nor welfare is the key word of our time — the principal object of government — indeed of all society, especially the youths: they must get what they want — not what they ought to have.

It is tragic to learn that welfare is usually defined in material terms — for happiness and money become important not because it has value to purchase but because it gives the possessor a sense of power that he must be worth something, since he has something of worth. In our green years, the desire for possession continues until in our disturbing age it becomes a passion and that desire is shown in the excesses of youth until a substitute is sought in the unlimited desire for things.

Money then becomes the scale and measure of everything. It determines the worth of every man rather than his virtue even after his flesh becomes jaded and man, if short of cash, becomes low in everybody's expectation in spite of his sublimest dedication to truth — it is not uncommon to hear nowadays that "the heart of the modern man points not to eternal

hills, but to golden mountains". Wealth becomes a kind of god and therefore an object of worship. But when a man begins to know himself and be of his senses — when reality confronts him without the mask it was in youth — he will no doubt use that wealth for charity, a noble purpose, as an exchange for spiritual and heavenly reward. He then becomes a moral man for his acts will be in accord with the laws and customs of society and his manners and morals will reach a peak of refinement that serves as the accepted standard of behaviour these days.

It is not strange that the President of the United States takes his oath upon the Bible for that great nation was founded upon the fervor and zeal of religious faith — the spirit which drove the first pilgrims to Jamestown and those founding fathers were imbued not for the purpose of material wealth but with a burning faith in God. They were convinced of the truth that God governs the affairs of men for if that was not the case, those early Americans would not have succeeded better in their settlement "than the builders of Babel". Molested of their religious freedom and victims of oppression, they felt that the terrors of the wilderness were nothing compared to the persecutions they had experienced in the Old World. Such

beautiful conduct has grown historically on a religious soil in the morality of justice, of honesty and regard for and respect of the right of others. To them, experience was, indeed, a great teacher.

One's limitation is always an occasion for sorrow when we see that not all dreams and hopes come true though for a generation we have been emphasizing materials for our welfare. We began to realize that now is the time for our bidding. You may ascend mountains, descend valleys, enter legislative halls and listen to judicial proceedings but your search for gold is in vain until you enter a church to hear the soul-elevating and soul-searching gospel — "faith in God". Faith is not something we stumble upon by accident. It is the projection of reason beyond the limits of our knowledge and believing God at His word. What good is it to be wealthy and with all the material things we have, if we are spiritually bankrupt? That, I believe, is not happiness.

Youth, manhood and age! These are the three stages we bear in life. Youth seeks forward in hope, expectation and promise when life is brightly colored and bubbles like pink champagne. Manhood grieves over reality of what life will be when the arts flourished in an atmosphere of fastidious taste. Age matures in the shabbiness of customs when one sees "the tinsel instead of gold" and when you can no longer see beauty upon "conception of Orpheus" and the time when every breath in life should be done in the strictest protocol; when one sticks to his stern code to the end although not everybody's taste is that fastidious. There is no guaranty that we will not pass these stages but if we ever pass on

them, then there shall we be revealed as we stand naked before God. If we are not dressed with virtue, we will feel ashamed as Adam and Eve felt when they hid after their sin and "as all have sinned and come short of the glory of God," then we must confess our spiritual failure with a deep genuine repentance that we may be forgiven for God does not allow Himself to be challenged with impunity.

The leaves must fall as the years of splendor will, in due time, be gone. Where are the Hapsburgs, the Romanoffs and the Bourbons now when only half a century ago their faces were very dominant in the socials of Europe as its famous rulers? Men must search for a creed to believe, a song to sing and a leader to follow as we recall their charms and pageantry and the fateful forces that drove them to their end. To those rulers, that was their good fortune although caused by the sin of the age. Let us be humble as God is even at the end of the day of our life. There is no virtuous man who has not some vice, no bad man who has not some virtue. Nobody but us can plead for our case and we can not say we were not in our right minds when we did wrong. It will only be the voice of conscience which will reveal us what we really are and it is not us who will vote for and decide our own destiny.

May we not be like that pretentious Spaniard, a self-ordained "Comandante" and "Caballero del Orden de Santiago", who, said a noted historian in 1663, while taking his ease and smoking a cigar on a bench in Bagumpayan met Don Diego de Salcedo, the governor-general who

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LIGHT

Bro. ESTEBAN GUILLERMO (90)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16)

Light (day) and darkness (night) are both created by God. Both were created for the good of men. They are both very important. But Jesus here does not speak in terms of the light of day which everybody knows of; rather he is speaking on the moral and spiritual implications of this light.

From time imemorial men deviated from the light of God because, according to the Gospel written by John, although "light came into the world, men loved darkness rather than light because their deeds are evil" (John 3:19). God gave commandments. These commandments are to guide the conduct and behaviour of men. It can be discerned from Jesus that we were aware of this light — the commandments. They disobeyed. According to Isaiah, "All have gone astray... turned everyone his way." This was a manifestation of real disobedience in men. They disobeyed because they wanted to be free. But this freedom did not give them peace of mind and peace of life. Their freedom led them to waywardness and sin. It is for this reason that God sent His only begotten Son to redeem men from their misdirected freedom. Jesus was sent by the Father to redirect men from waywardness and licentious life

to the path of righteousness and to the light that leads to the throne of His Father. Jesus, himself, made this statement: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). But many of those who heard him, particularly the Pharisees (there are still many Pharisees today) did not believe because they said to Jesus, "Thou bearest record of thyself; thy record is not true." These Pharisees have actually seen the many wonderful things Jesus did, still they questioned his testimony of himself. These are the people to whom Jesus made the statement, "They have eyes but cannot see." These are the people who are enjoying the light of God, the privileges and opportunities of life but refuse to appreciate, simply because they are self-conceited and egoists.

Those who have been lighted from the teaching of Jesus and with earnestness and sincerity followed this light became the beaconlight of democratic civilization. They are responsible for the eradication of fanaticism, wrong conception of righteousness, mistaken notion of God, self-righteousness and many hindrances to free social and religious intercourse of men. These men and women became tools for the educational, social, economic and spiritual progress in the world. Today they are scattered as missionaries in all

parts of the world.

Because the Bible is the Great Light in Masonry, a Mason is expected to exude the light of morality, righteousness and all the noble tenets of Masonry. One does not get into the fraternity simply to be associated with some prominent people in the community or linked with big people in the country by being in the same boat with them. One does not enter the fraternity just to become proficient in the ritual. All these things are good. But a Mason is expected to become a better man. This Masonic statement presupposes that before entering the fraternity, he was good, but after he got into it, he has to make a great change in his moral and spiritual conduct. When this is done, then and only then, can one claim to be a tool for good.

The Psalmist made a great sworn statement when he said, "Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments" (Ps. 119:105-106). This sworn statement is similar to the obligation taken by one when he is raised to the Sublime degree. Has one who is raised to the Sublime degree tried to make a re-study of the meaning of the obligations he well recited? It is only by this time of re-study of the contents of the obligations that one can absorb its meaning to himself. One who does this and lives its contents is likely to become a better man and consequently a light to his household, his associates and friends. The proficiency one made when he was raised, is no doubt very good, but it does not indicate or guaranty the real Masonic behaviour and life. It is one thing to recite the ritual very

well, it is another thing to live by what one recites well. The days are gone of the dictum by the elders, "Follow my counsel and not my doings." The counsel of the Son is, "Learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls." What Jesus taught in words, he did in his daily life. His meekness and humility that the people saw were the light that changed the deceitful life of Zaccheus, the criminal conduct of Saul, the sinful moral conduct of the Samaritan woman whom He met at the well of Jacob, to mention only few. These and many others were witnesses to the great light they received from the Master Teacher.

In like manner, Masons, who are known as students and followers of the Holy Scriptures, should reflect in their life, in their associations good moral behaviour, and righteous life. They should be always guided by the Square and Compass visibly tucked at the outside front wall of their lodge which symbolizes the high and noble virtues of the fraternity. A Mason is expected to reflect all that are in this symbol all the time and anywhere, whether alone or with many people, outside or inside the fraternity.

There is an inborn tendency of men to love only those within the family circle and their kins, their friends, and those from whom they are indebted of materials things. Jesus said, "If ye love them which love you, what reward have ye? Do not even the publicans the same?" (Mat. 5: 46). In the old days, love was made very narrow because people were taught that way. They were taught to love only their neigh-

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Masonry And The Teacher

By GERARDO TOLENTINO
MW SIXTO LOPEZ (Batulao)
Lodge 129
Balayan, Batangas

We, as Masons, indulge in different businesses and professions. We have among us merchants, businessmen, engineers, lawyers, teachers, clerks and many others. As a teacher, therefore, I will talk on the relation between a Mason and a Teacher.

Will a Mason make a good teacher? And will a teacher make a good Mason? To both questions, my answer is, "Yes."

What do I mean by a good teacher? I will picture to you one whom I believe is a good teacher. A person armed with book learning—nothing more—is a mere automaton, in the words of Past Grand Master Cenon Cervantes. Should he use that meager knowledge to corrupt his fellowmen, he poses a real menace to any community. Book learning, therefore, is not enough to make a man a good teacher. On the other hand, factual knowledge is nothing more than an aggregate collection of facts from different authors. It is often disjointed, loosely integrated and narrow in horizon. Life to be successfully lived out must be a continuous and upward climb to a higher and more inviolate self. Likewise, therefore, possession of mere factual knowledge will not make one a good teacher. What things then are necessary to make a man a good teacher if book learning alone or factual knowledge alone are not enough to make him one?

To be a good teacher, a man must possess wisdom for wisdom is all

prevailing and includes all the great qualities of understanding, kindness, compassion, mercy, honesty, and other eternal virtues. It is the quintessence of human goodness which when channeled into creative energy finds its expressions in fine deeds.

He must possess and practice charity for charity is the love of God and the love of men. Love entails self-abnegation, mutual trust and loftiness of purpose. It seeks to give rather than to get. One of the beautiful paradoxes of life is that the more Love gives, the more it gets.

He must have faith. Faith in its truest and best sense is the belief in the eternal value of life, especially in the face of overwhelming odds. There are several kinds of faith. Faith in one's beliefs, faith in man, and faith in God. Most mortals have experienced these various faiths in almost every realm of human endeavor. The soul would indeed be dead if it did not have a semblance of faith to cling to. He should have faith, otherwise, he would be as chaff before the wind, insecure and chartless.

He should have moderation, for moderation is the absence of excess and the observance of reasonable limits. Excess even of a virtue produces the ill effects of a vice. For instance, religion in proportionate measures, is commendable, but car-

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Realizing The Dream Of A Former Grand Master Of Masons

Six years ago, on the eve of Rizal's birthday in 1958, the S.E.C. issued a Certificate of Registration to the CAPITOL MASONIC TEMPLE ASSN., INC., for the purpose of erecting a Masonic Temple in Quezon City. This project was suggested by the late Werner P. Schetelig in 1954 during a visit to Quezon City Lodge No. 122, F. & A.M.

That wish is now coming into reality. A lot of almost 1/2 hectare at the corner of Malaya Avenue and Road No. 1 is now more than 50% paid. The lot is contiguous to the new Civic Center of Quezon City.

The corporation is made up of 170 stockholders residing in the Philippines and United States, among whom are our MW. Charles Mosebrook, Grand Master, and nine other Past Grand Masters.

The Board of Directors of the corporation for 1964-65 are:

RW. Serafin L. Teves, DGM.	Chairman — President
WB. Mariano Lucero, P.M.	Member — Vice-Pres.
WB. Ciriaco del Mundo, WM.	Member — Treasurer
WB. José B. Santos, P.M.	Member — Secretary
MW. Vicente Y. Orosa, PGM.	Member — (Past Pres.)
VW. Pacifico C. Marín, DDGM.	Member
WB. Candido Perez, P.M.	Member

Masons desiring to take part in this project may yet subscribe for shares at par (P50.00 per share) by filling out and mailing the form below with their remittance:

The Secretary, C.M.T.A., Inc.
P.O. Box 53, Quezon City

I hereby subscribed for shares of the capital stock of the CAPITOL MASONIC TEMPLE ASSN., Inc. at P50.00 par, or a total of Pesos (P.....), payable as follows: (a) Cash in full herewith; (b) 25% initial herewith, and 25% every 90 days until fully paid.

Name and signature:

Address, Post Office:

I am a member of Lodge No.

Date:, 196....

(For additional information write the Secretary, or see VW. H.P. Oliveros, Senior Grand Lecturer, at Plaridel Temple, Manila).

Grand Master's Visit To Okinawa

In mid May our M.W. Grand Master, Charles S. Mosebrook, accompanied by M.W. Esteban Munarriz, Grand Secretary, V.W.H.P. Oliveros, Senior Grand Lecturer, Wor. Bayani Ibarrola, Past Master of Dalisay No. 14, Wor. Felix Caburian, Past Master of Maguindanao Lodge No. 40, Bro. Laureano Callao, Senior Warden of Sarangani No. 50 and Bro. Ernesto Gonzales of Bagumbayan No. 4, departed the Philippines with a Grand Lodge representation to visit the "overseas" Lodges under the jurisdiction of the M.W. Grand Lodge of F. & A.M. of the Philippines. His visit was most pleasurable and his report of Masonic progress most inspiring.

Upon arriving at Okinawa the Grand Master and his party were met by a large group at the airport (Picture 1) who accompanied them to the very beautiful temple which is well located and kept in very good condition. It is used by all the Lodges in Okinawa and related Masonic organizations.

While in Okinawa there was a joint visitation on May 22, 1964, to the three Lodges: Okinawa Lodge No. 118, Coral Lodge No. 142, and Loo Choo Lodge No. 172 (Picture 3 & 4). Before the joint visitation a buffet dinner was served (Picture 2).

On Saturday, May 23, 1964, the new Lodge named Loo Choo No. 172 was constituted. After the Loo Choo Lodge was constituted, Most Worshipful Brother Munarriz as Installing Officer, and Very Worshipful Brother Oliveros, Grand Lecturer as Master of Ceremonies installed new officers of Loo Choo No. 172. The newly elected officers are as follows:

Wor. Master	Cleveland McConnell
Senior Warden	Murray V. Harlan, Jr.
Junior Warden	Theodore C. Seavy
Treasurer	Benjamin C. Thorner
Secretary	Malcolm L. Eastlick

The constituting of the Loo Choo Lodge was well attended.

Again after the ceremonies were completed, a dinner was served at the Castle Terrace by Loo Choo Lodge No. 172 and Okinawa No. 118, attended by brethren and ladies, friends of both Lodges.

Grand Lodge Officers and Inspectors in Okinawa are:

V.W.B. Will K. Prestidge, Jr. — District Deputy Grand Master for Okinawa

V.W. B. William P. Schwager — Senior Grand Steward

W.B. Andrew H. Bulkley (142) — Inspector for Okinawa No. 118

W.B. Benjamin R. Flores (118) — Inspector for Coral No. 142

W.B. Cullen C. Litka, Jr. (118) — Inspector for Loo Choo No. 172



Grand Master and Party is met at Airport



Buffer Dinner before Joint Visitation



Joint Visitation of Okinawa Lodges



Joint Visitation of Okinawa Lodges

insurance is costing me. Imagine getting P500.00 worth of protection for P6.00 per year. Every Mason has an obligation to his family. The cost of living is on the increase, but so is the cost of dying. Therefore, a five hundred pesos insurance policy will not even pay for the cost of an average funeral service.

I am aware that our first circular on this insurance has created discussion and in some instances dissension. The record is clear that the circular only fulfilled the mandate of the Annual Communication. It is apparent that the word compulsory is causing the problem. I can assure you that no charters will be withdrawn on this account this year. However, I would beg of you that you study the issue carefully with the interest of your loved ones in mind. Insurance is not for the dead but for the benefit of the living. Those you love who will be burdened with the debt of maybe a doctor's bill and for certain a funeral director's bill and they need your consideration. Life without you will be difficult enough without having to worry about paying off debts incurred in your last illness and the cost of burial. Six pesos (P6.00) for five hundred pesos (P500.00) of protection is very reasonable insurance. This insurance will benefit no one else except your own family, unless you want to make some Masonic Charity a beneficiary.

There is still another angle to be seriously considered. There are a number of our Masonic brethren who because of age or physical condition are no longer insurable in a commercial insurance company. Within our fraternity we can help one another to provide some protection for all of our Masonic brotherhood.

Therefore, we appeal to each one of the Lodges to set aside some time when this matter can be discussed fully taking all angles into consideration. Let us remember that the motion was carried unanimously to carry out this insurance plan at our Grand Communication last April.

(Sgd.) CHARLES MOSEBROOK
Grand Master

June 15, 1964, Manila



Dr. GUMERSINDO GARCIA Sr. . . . (From page 406)

him. We shall always hold in cherished remembrance the virtues and worth of this distinguished Moral and Spiritual Leader, this true Knight of the Order of Rizal, this Worthy Master Mason!

The soft voice of our illustrious leader and beloved friend which we all loved to hear is now silent. The skilled hands of the famous and competent surgeon have laid down their working tools. For his work on earth is done, and he has gone to the land of the perfect rest.

But though Dr. Gumersindo Garcia, Sr. is gone, his great deeds are imperishable.

More Questions And Answers

By A. L. CORCUERA

21. What part of King Solomon's Temple was the Middle Chamber?

The Middle Chamber was the second story of the three-storied structure built against the walls of the Temple on the north, west, and south sides, the entrance to the lowest story being on the south side of the house. (1 Kings 6:5,6,8)

22. How many gates were there in the Temple of Solomon?

One only, at the east end. The inner courtyard had gates on the north, east, and south.

23. Is it true that there are countries in which the modes of recognition are different from those in the United States?

Yes. The D.G. is not known outside of the United States. Under the British system a number of signs are used with which American Masons are not familiar. In view of these differences one of the propositions presented at the Masonic Congress held in Paris in 1856 was that "Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern [French] Rites." Unfortunately, the proposition did not receive the general concurrence of the representatives of the Craft. It might have lessened, if it did not abolish, the confusion.

24. Is it true that there are two substitutes for the M.M.'s word?

Yes. The one with which all M.M. in the Philippines and in the U.S. are familiar, is the universal word. The other is used in Scotland and in the French or Modern Rite.

25. Was that which the Men of Tyre sought to extort from the Grand Master H.A. given to any of the Craft at the completion of the Temple?

No. Because it could only be given in the presence of, and by the common consent, of the only three who knew it. After what happened to one of them the two remaining could not give it without violating the solemn agreement entered into at the beginning of the building of the Temple.

26. Was the Temple of Solomon ever completed, notwithstanding the tragedy?

Yes. It was completed in the eleventh year of the reign of Solomon, in the month of Bul, the eighth month of the Hebrew religious year. (1 Kings 6:38)

27. To what does the Second Temple refer?

The Temple built by Solomon is known as the First Temple. It was dedicated on the Feast of Tabernacles, 15th Ethanim (Tishri), 1004 B.C.; destroyed by Neeuchadnezzar, King of Babylon, on 7th Ab, 586 B.C. Cyrus, King of Persia, issued his decree permitting the Jews to return to Jerusalem and rebuild the Temple in 536 B.C. (2 Chronicles 36:22,23). Zerubbabel built the Second Temple on the ruins of the First Temple. This was completed and dedicated in 516 B.C.

28. Was that which was lost before the completion of the Temple ever recovered?

Yes. While the foundation for the Second Temple was being laid.

29. Is there a Masonic degree in which the recovery of that which was lost forms a part of the legend?

Yes. The Degree of Royal Arch, the highest degree in the Chapter of Royal Arch.



Distribution of school books by Zambales Lodge No. 103, at Iba Pilot School, Iba, Zambales.

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This third man, however, stood up, thrust his breast out and proudly said, "Sir, I am helping Sir Christopher build this magnificent cathedral!" What difference in thinking and attitudes! No doubt they were reflected in the respective qualities of the men's work.

If the Grand Master were to go down and ask each one of us what we are doing here — in other words, why we became Masons — and if we will answer with candor, we will fall into three categories like Sir Christopher's stonemasons. For is it not true, my brethren, that some of us joined the Fraternity just because others did so, perhaps a father, a friend or an important personage, as did all of Quezon's bootlickers in his heyday — exactly the same reason given by the first stonemason? Then there are those who joined the Order for selfish reasons — a professional after a bigger clientele — a merchant looking for business connections — a nobody after some sort of distinction. They are like the second stonemason, motivated by personal gain.

Happily, there is a third group of brother Masons among us, exemplified by the third stonemason, who understand the grand design of Freemasonry to build for mankind a spiritual temple of love and harmony. They live as true Masons and do honor to the Fraternity. What we deplore is that this group is not larger. But it is pleasant to contemplate what a different society ours would be if we had more of their number.

What is the remedy? My Brethren, I have been stating the remedy in the presentation of the malady.

Nevertheless, suffer me in closing, to impose on you further one brief observation.

I have had the privilege to read proceedings of sister Grand Lodges all over the world. One significant thing I note is that Masonic Education is a major enterprise of many Grand Lodges. In some jurisdictions, institutes are held regularly not only for Worshipful Masters and Secretaries to be instructed in their technical duties, but also for Brothers who seek more light in Masonic usages, history, philosophy, traditions, and related subjects. They provide a well rounded education in the Craft. In the process they instill deeper respect for the Institution and consequently more serious observance of its charges. And while speaking of institutes or seminars, why not of Masonic spiritual retreats? Held periodically in different localities or Masonic districts and properly planned, these seminars and retreats should be educational and inspirational as well as enjoyable.

But above all, there is a crying need for our elders to lead the way by making themselves exemplary Masons — leading religious lives, walking on the level — true brothers to their fellowmen.

Yes, Brethren, it is high time that we re-examine our Masonry. The signs are disturbing. Pick up a newspaper any day and you have a crime sheet in your hand. It looks as if yesterday's delinquencies are the moral standards of today. And this seems to be true everywhere! We cannot dismiss this as the responsibility of the government, the churches, the schools and the homes, for

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pioneered in advocating in Asia the modern Libertarian Movement under the slogan of "Liberty, Equality and Fraternity." Teodoro M. Kalaw adopted the international movement for the Brotherhood of Man, irrespective of race or creed, under the Fatherhood of God, and was its scholarly interpreter. When the story of Filipino-American relation is fully evaluated, the role of Kalaw as an international statesman will be invoked to prove the validity of the Brotherhood of Man in settling inter-racial relations today.

With the power to destroy all of mankind now in the hands of man, respectable authors and writers earnestly insist that Brotherly Love which is the spiritual basis of Democracy, has become a necessity in today's world, if mankind is to survive. It is also gratifying to note that the implementation of the Brotherhood of Man as a way of life has recently been the concern of the three main divisions of Christendom under the leadership of the late Pope John the XXIII, followed today by Pope Paul VI. When the principle of the Brotherhood of Man under the Fatherhood of God is actually implemented among the free and equal nations of the earth, irrespective of race or creed, Teodoro M. Kalaw will be regarded and honored as its principal crusader and interpreter in 20th century Asia, and not only in the land of his birth.

The Teodoro M. Kalaw Society is deeply grateful to the officials of the City of Manila for their vision and wisdom in helping to perpetuate the memory of not only a great nation builder, but also one who did much that the world may be one.

ried to extremes, becomes bigotry or even persecution. Thus there is set a demarcation line beyond which any good carried to an extreme excess creates the harmful effects of an evil. Because of the proper lack of moderation, brilliant men who have burnt candles at both ends, have died before their fullest potentialities have been developed.

He must possess fortitude. Webster defines fortitude as that strength or firmness of mind which enables a person to encounter danger with coolness and courage, or to bear pain or adversity without murmuring, depression or despondency. Danger comes to everyone—prince or pauper—just or unjust, but it is only a select few who respond to it as warriors thrilling to a challenge, with all the senses and intellect hone to conquer or triumph. Facing any danger with coolness is a battle half won. And it is only men with fortitude that are capable of keeping cool in the face of dangers or death.

You have now the picture of a man whom I believe will make a good teacher. He has wisdom. He possesses charity, faith, moderation and fortitude. Happily and luckily, my brethren, Masons are armed and imbued with all these traits. These are some of the teachings of Masonry and all good Masons possess these traits. These are virtues which good Masons preach and practice.

My conclusion, therefore, is — if these traits will make a man a good teacher and these traits are possessions of good Masons, a good Mason then will make a good teacher and vice versa, a good teacher will make a good Mason.

bor; they were also taught to hate their enemy. But the love Jesus taught and practiced is "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you" (Matt. 5:44). This is a very hard teaching because people have been used to "an eye for an eye, and a tooth for a tooth," and secondly, this is a new teaching and people are not open to new teachings. Thirdly, people say, (even among Christians who may be Masons) they are still human, so they have to retaliate. When Jesus was persecuted and was subjected to many humiliations, instead of retaliating, he said, "Father, forgive them; for they know not what they do." Previous to his persecutions, he taught us to pray, "Forgive us our sins (debts), as we forgive those who have committed sins against us."

It is the hard things and the new ones, particularly this new teaching of Jesus concerning love that makes this world of ours better. One whose love has no bounds, no limitations, and complies with this new teaching becomes the child of God. As a child he inherits His blessings — His Kingdom of peace and love and the security of eternal life.

Jesus challenges us to make use of the light we received from the Father. Any good thing that we acquire if we do not make use of it will deteriorate. The light of the Scriptures is imparted to us for good — to make men love each other, to hasten the coming of the Kingdom of God in the world. We are challenged to make use of this opportunity here and now while we have all the facilities, the materials and all the times we need because time will come when we shall be no more.

was walking alone *incognito* and dressed only in the rough garb of a mariner was confronted by him with the rank he (governor-general) held, as distinctions of rank were sharp in those days. When the gallant but humble governor-general replied that he was neither a simple *alferez*, a *capitan*, a *commandante*, a *general* or a *maestro de campo*, the said Spaniard was quick on his feet and throwing away his cigar, saluted and exclaimed, "Pardon me, you must be his Excellency, himself". Salcedo, standing erect and unimpressed, said "Sir, you possess none of our Castilian courtesy and God Almighty and the king together cannot make you a gentleman, Good day". Such words are full of sense as they came from the wrinkles of age and what one learned in youth endures like the engraving upon a rock.

And may I add — Be your true self, not the self you think you are for *the leaves must fall* like the house of cards notwithstanding the good life — spacious, opulent and unhurried. But such should not be a source of contempt and neither of hatred for the descendants of that haughty Spaniard unwittingly directed the course of religious history, as an ancient Spanish historian, Amador de los Rios, said "ten tribes of Israel who settled at Toledo built the most beautiful synagogue, the Great Aljame that had been theirs since the Temple of Solomon" — a dazzling climax reached by Spain's royal splendor of the age long before our evangelization by her early conquistadores who, centuries later, in our state of darkness brought us "the first light" — "la primera luz" in Freemasonry.

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1964

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 Junior Warden Ponciano B. Dionido
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 Junior Warden Nicasio F. Villareal
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 Senior Warden Aurelio Baron
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 Junior Warden Venancio A. Elloso
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 Junior Warden Azarias Jayco
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 Treasurer Jose S. Gatmoitan
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 Junior Warden Salvador S. Santiago
 Treasurer Federico V. Larraga
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 Senior Warden Raymundo Yu
 Junior Warden Laureano Calleo
 Treasurer Rene Y. Te
 Secretary Primo L. Dalissy
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 Davao City

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 Treasurer Melecio Alejandro
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 Mabolo, Bacoor, Cavite

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 Treasurer Pedro Ferrales
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 Treasurer Primo E. Ferrer
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 Junior Warden Gregorio R. Bailen
 Treasurer Moises M. Garcia
 Juan Z. Saiñgan
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 Junior Warden Jose M.E. Leon, Jr.
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 Manila

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 Senior Warden Jose L. Cahiwat
 Junior Warden Salvador C. Diaz
 Treasurer Teodoro E. de Jesus
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 Malabon, Rizal

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 Junior Warden Diosdado C. Dancel
 Treasurer Cresencio V. Maramag
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 Ilagan, Isabela

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 Senior Warden Ramon Gonzales
 Junior Warden Paciano Armeña
 Treasurer Agapito Lorete
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 Senior Warden Jose Tacal
 Junior Warden Filomeno Aurellado
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 Vigan, Ilocos Sur

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 Junior Warden Januario L. Jison, Sr.
 Treasurer Vicente Geroso
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 Junior Warden Emmanuel Panaligan
 Treasurer Ireneo L. Seno
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 Calapan, Or. Mindoro

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 Junior Warden Melanio Diego
 Treasurer Leon A. Bañez, Jr.
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 Solana, Cagayan

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 Senior Warden Domingo Cabali
 Junior Warden Arcangel Cervantes
 Treasurer Dionisio Alafritz
 Secretary Arturo C. Plata
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 Senior Warden Eulalio D. Perdido
 Junior Warden Alberto E. dela Cruz
 Treasurer Froilan B. Calata
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 Senior Warden Bienvenido M. Reyes
 Junior Warden Epifanio R. Marquez
 Treasurer Severino S. Gaña
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 Binakayan, Kawit
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 Senior Warden Castor Z. Concepcion
 Junior Warden Andres B. Rivera
 Treasurer Dionisio R. Dumaguin
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 San Fernando, La Union

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 Senior Warden Francisco Domingo
 Junior Warden Mateo H. Reyes
 Treasurer Lucio Chiu
 Secretary Alberto Suguitan
 Laoag, Ilocos Norte

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 Senior Warden Clemente Juliano, Sr.
 Junior Warden Walfrido R. Teodoro
 Treasurer Emilio B. Capulong
 Secretary Leonardo D. Angeles
 Actg. Sec. Oscar B. Cadelina
 FPRI, College, Laguna

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Junior Warden	Ponciano D. Rivera
Treasurer	Pedro Medina
Secretary	Ruperto D. Joson
	Quezon, Nueva Ecija

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Junior Warden	Isagani A. Curameng
Treasurer	Narciso E. Abenojar
Secretary	Pedro Romasoc
	Natividad, Pangasinan

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Junior Warden	Eligio B.A. Hernandez
Treasurer	Rodrigo B. Cheng
Secretary	Delfin C. Medel
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Treasurer	Potenciano Cavetano
Secretary	Gregorio G. Nidya
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Junior Warden	Barton L. McElroy
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Junior Warden	Daniilo Sotto
Treasurer	Juan A. Panadero
Secretary	Gregorio Magsaysay
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	Kamias, Quezon City

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Junior Warden	Mariano G. Makaling
Treasurer	Jose L. Intal
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Secretary	Cesar Ibay
	Tagbilaran, Bohol

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Junior Warden	Merciano Tubgay
Treasurer	Antonio Torrijos
Secretary	Ildafonso Castillo
	Do'ores, Abra

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Senior Warden	Eddie Sharruf
Junior Warden	Juan C. Nabong, Jr.
Treasurer	Mateo M. Reyes
Secretary	Cirilo P. Dimzon
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Junior Warden	Pablo Cruz
Treasurer	Francisco Hernandez
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	Dongalo, Parañaque
	Rizal

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Wor. Master	Bonifacio S. Sabio
Junior Warden	Agustin A. Pelmoka
Treasurer	Feliciano V. Sagnip
Secretary	Apo'onio V. Zabat
	Muñoz, Nueva Ecija

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Senior Warden	Juan B. Escarda
Junior Warden	Felix G. Gaudiel
Treasurer	Leon P. Lim
Secretary	Demetrio R. Navarro, Sr.
	Siliman University
	Dumaguete City

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Senior Warden	Te Liong Bio
Junior Warden	Henry Ang Messing
Treasurer	Benjamin Gotamco
Secretary	Richard Khoo
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Senior Warden	Constantino Robaya
Junior Warden	Ramon Gonzales
Treasurer	Jose Ma. Cajucom, Jr.
Secretary	Aburdio C. del Rosario
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	La Loma, Quezon City

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 Junior Warden Toribio Abucay
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 Junior Warden Manuel de las Alas
 Treasurer Vicente de los Santos
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 Okinawa

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 Junior Warden Eligio Cordero
 Treasurer Jesus B. Venzon
 Secretary Ernesto F. Balba
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 Quezon City

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 Senior Warden Henry D. K. Ching
 Junior Warden Paul C. Hall
 Treasurer Frederick M. Pool'e
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 Treasurer Samson Ong
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 Alpha Ins. & Surety Co.
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 Cebu City

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 Junior Warden Ruperto V. Bautista
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 Tuy, Batanges

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 Senior Warden Hernando Castaño
 Junior Warden Victorio Alfonso, Jr.
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 Treasurer John Evancho
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 USA Supply Serv. Com.
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 Senior Warden Katsuto P. Fujinari
 Junior Warden Herbert F. S. Chock
 Treasurer Boyce John Bardsley, Sr.
 Secretary Walter Doerr, Jr.
 Yckohama Area Post Egr.
 APO 503, S. Fran., Calif.

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 Junior Warden Francisco L. Tubban
 Treasurer Paulino A. Corales
 Secretary Francisco T. Cabanag
 Bagabag, Nueva Vizcaya

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 Junior Warden Rex D. Drilon
 Treasurer Carlos Antonio
 Secretary Nestorio B. Melocoton
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 UP Village, Quezen City

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 Junior Warden Generoso R. Cortez
 Treasurer Amadeo L. Bautista
 Secretary Delfin C. Simbra, Jr.
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 Taft Ave, Malate, Manila

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 Senior Warden Virgilio M. Asuelo
 Junior Warden Romeo L. Yuson
 Treasurer Esteban A. Dosalla

Secretary Filomeno C. Adi
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Matina, Davao City

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Senior Warden Amando K. Gaitos
Junior Warden Lorenzo Hernandez
Treasurer Orlando F. Siapno
Secretary Teofisto Batungbakal
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Ave., Quiapo, Manila

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Junior Warden James S. Sariti
Treasurer Robert W. Seely
Secretary James B. Cing
USA Ammo Subdepot
Ikego, APO 503, Japer

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Senior Warden Honesto R. Nuñez
Junior Warden Antonio C. Causon
Treasurer Estenio R. Estrella
Secretary Romeo T. Pasco
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Junior Warden Lorenzo G. Asue'o
Treasurer Epifanio Madrazo
Secretary Avelino P. Marcelino
Pagadian, Zam. del Sur

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Senior Warden Rufino G. Seril
Junior Warden Joaquin Kwan
Treasurer Salvador Robles
Secretary Jose Velono
P. O. Box 33
Oroquieta, Mis. Or.

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Treasurer Saturnino D. Alfonso
Junior Warden George Garcia
Senior Warden Victorino C. Andrin
Wor. Master Ireneo B. Mendoza
Musuan, Bukidnon

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Wor. Master David Caline
Senior Warden Roberto A'abado
Junior Warden Irineo L. Santiago
Treasurer Antonio Ong
Secretary Jesus Robleza
Dadiangas, Gen. Santos
Cotabato

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Senior Warden Florencio Bumatay
Junior Warden Maximo C. Felix
Treasurer Florencio Ramirez
Secretary Manuel Garcia
San Jose, Oc. Mindoro

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Senior Warden Victorino C. Daroya
Junior Warden Bernabe Dy
Treasurer Benito Tan
Secretary Filemon Floresca
c/o Carried Lumber Co.
Dagupan City

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Senior Warden Samuel Perez
Junior Warden Ciriaco Suarez
Treasurer Esteban Tan
Secretary Pacifico Quinez
Provincial Treasurer
Tarlac, Tarlac

AGUSAN VALEY LODGE NO. 160

Wor. Master Perfecto Boncato
Senior Warden Pedro V. Calo
Junior Warden Jesus Barroquillo
Treasurer Pio Calabay
Secretary Pedro Torralba
Butuan City, Agusan

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Senior Warden Rafael Castillo
Junior Warden Juan C. Jimenez
Treasurer Ronald F. Remorin
Secretary Jose Santos
Lingayen, Pangasinan

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Junior Warden Ernesto Gutierrez
Treasurer Miguel Lubaton
Secretary Philip D. Amboy
Dipolog, Zam. del Norte

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Senior Warden Leonardo A. Abarra
Junior Warden Vicente S. Delizo
Treasurer Florentino C. Bernardo
Secretary Castor L. Cuyong
Bambang, N. Vizcaya

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Senior Warden David T. Lara
Junior Warden Severino Hermosa
Treasurer Luis A. Puntanilla
Secretary Teodorico D. Ayson
Sta. Maria, Ilocos Sur

TAGAYTAY LODGE NO. 165

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Senior Warden	2951 Legarda
Junior Warden	Sampeloc, Manila
Treasurer	Fortunato Ejercito
Secretary	Dominador Kiamzon Felix Gaviño Feliciano Torres

APO KAHoy LODGE NO. 166

Wor. Master	Narciso T. Reyes Co
Senior Warden	Tito Catedral
Junior Warden	Arturo S. Lugod
Treasurer	Reynaldo L. Fernandez
Secretary	Salvador L. Mercado 609 Guanzon Ext. Gingoog City

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Senior Warden	Felix C. Mateo
Junior Warden	Felicisimo Gatmaytan
Treasurer	Bonifacio U. Natividad
Secretary	Apolinario A. Tabinog Guimba, Nueva Ecija

GENERAL LLANERA LODGE NO. 168

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Senior Warden	Marcelo Figuerba
Junior Warden	Emilio de la Rosa
Treasurer	Dominador Cabrera
Secretary	Emiliano M. Ortiz 808 Gen. Tinio St. Cabanatuan City

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Senior Warden (Actg.)	Eulogio S. Eusebio
Junior Warden	Virgilio J. Tamayo
Treasurer	German Esguerra, Jr.
Secretary	Angelo S. Baylon San Carlos Heights Binangonan, Rizal

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Senior Warden	Ceferino Villanueva
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Treasurer	William Louh
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**CHOOSING THE . . . (From page 419)**

there is no blinking the fact that this is a challenge to our Institution whose symbolic tools are precisely for building order and morality. I do not suggest that we sally forth into the field as crusaders, for Masonry's mission of moral reform begins at home; that is, with our own selves.

To perform that mission is not only to be true to our obligations as Masons but also to contribute effectively in hastening the realization of an orderly, harmonious world which Masonry envisions and for which all humanity yearns.

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