

# The Cable Tow

Vol. XXVII

MANILA, PHILIPPINES, APRIL, 1952

No. 10

OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

Published for and in the interest of the Members of the Lodges  
of this Jurisdiction

(Entered as second class mail matter at the Manila Post Office)



- Seated - left to right*
1. Gerberto Gonzales
  2. Ricardo Rabin
  3. Marciano Evangelista
  4. Eduardo del Rosario Jan Kinay
  5. Mauro Barodi
  6. Sidney M. Austin
  7. Werner P. Schafelig
  8. Antonio Gonzalez - P. G. M.
  9. Mariano M. Opilado
  10. Clinton J. Carlson

- Standing - left to right*
1. Philip Staoy
  2. William J. Eckhorn
  3. Vicente R. Mendoza
  4. Abando C. del Rosario
  5. Frank H. Berzell
  6. Catalino S. Cruz
  7. Sesario Rivera
  8. Hermogenes P. Oliveros
  9. Ciriano I. Cuenco
  10. Macario C. Navia

1952-1953 Grand Lodge Officers

*Saint Studio  
250 Quirpan St.  
Manila*

Officers of the Grand Lodge of F. & A. M.  
of the Philippine Islands (1952-1953)



# The Grand Master's Message



## The Lesson Of Destitution

IN THE OPINION of many Masons there is nothing in the whole of Freemasonry's rituals that can surpass the first degree in beauty or be more meaningful in it's symbolism.

The solemnity, the dignity and the simplicity and the inner meaning of it's moral lessons blend together to make it a real work of art and beauty.

In no other parts of our rituals will you find such a sincere and heartfelt appeal to the better qualities of human nature.

All of us should know that what we obtain from Freemasonry depends entirely upon what we put into it; we soon learn that the more we put into the Fraternity the greater will be our reward, that sentiment sort of grows upon us as we progress through the degrees.

However, the deepest impression that we receive is when we pass through the first degree and it is difficult to conceive how any candidate can receive the first degree and then retire from the lodge room without experiencing in his heart an indication that he has been initiated into something that contains in it's symbolism a way of life that leads to beauty, happiness, usefulness and good citizenship.

Those of us who are old in the Fraternity still retain in our minds the memory of our own initiation although, in some instances, the beauty of the ceremony was slightly marred by the unprepared state of our minds because of a few sly remarks and hints from our friends that we could expect to encounter something in the manner of "school boy pranks" but, in spite of this, we were really astounded and inspired by what really took place; it was something quite beyond our ability to describe and it left within us a sense of beauty and an urge to learn more about the inner meaning of the symbols and the better way of life that they strove to teach us.

Therefore, instead of being made to "ride the goat" we discovered that we were being made part of a beautiful and solemn ceremony that tended to show us a better way of life, that taught us how to cultivate a more steadfast faith in GOD, a ceremony that pointed out to us the way to develop good citizenship, that taught us the various spiritual, moral, domestic and civic duties we owed to GOD, our country, our neighbors and to ourselves.

In short, the ceremony in which we were caused to take a part seemed to show us the very foundations upon which we could erect the manhood of good and useful citizenship and what wonderful thrill we experienced in our hearts as the deeper meaning of Masonry's way of life started slowly, surely, to penetrate into the inner recesses of our minds.

The history and understanding of the ceremony of initiation is supposed to represent the birth, growth and development of the soul, the discovery of the purpose of life and the nature of the land in which that life is to be lived.

(Continued on page 181)

# THE CABLETOW

## Editorials

### *The Philippine Public Schools On The Spot*

LAST DECEMBER, the Golden Jubilee Week commemorating the establishment of the Philippine Educational System was celebrated in Manila. Participants of the celebration included "leaders of public and private education in colleges and universities all over the Philippines and from many foreign countries, as well as top-ranking leaders in school administration." President Quirino at the time issued this message:

*" . . . Remarkable progress the Philippines has achieved in the past fifty years. That in a large measure is attributable to our educational system. The advance we have made in various fields of human endeavor, in science, in art, in letters, as well as in industry, agriculture, and government, have been greatly due to our people's literacy the highest in this part of the world. Our intense love of freedom and democracy has been considerably influenced by our educational training."*

One of the "present-day problems" brought up during the Educators' Congress held in connection with the celebration was that there was "no religious instruction in the public schools" and to remedy this, a recommendation was made to include "moral and religious instruction in the school curriculum. In the event this may be deemed unconstitutional, the Constitution should be accordingly amended." Many opined that the recommendation if carried out would be a reversal of our established educational policy and would lead to sharp division between, rather than closer harmony among, the youth and ultimately the people in general; in fact, the move — which did not prosper — was tantamount to compulsion which run counter to the theme of the Educators' Congress itself, namely: "Education for Freedom."

In February, this year, another gathering — the Fourth National Catholic Educational Convention — was likewise held in Manila. The keynote address was delivered by Msgr. Egidio Vagnozzi, apostolic nuncio to the Philippines attacking the Godlessness and growing commercialism in education in our country. This

same attack was echoed by another speaker in the same convention, Rev. Father Dr. Pius J. Barth, O.F.M., Fullbright Adviser on Higher Education. In his speech delivered on February 10, 1952, Father Barth—brought into this country to help the Philippine Government — discussed nothing new when he referred to the teaching of religion in the public schools. In fact, fourteen years ago when the question attracted nation-wide attention, individuals and organizations there were who expressed in no uncertain terms their opposition to any move aimed at circumventing the Constitution of the Philippines with respect to religious instruction. Thus the Grand Lodge of Free and Accepted Masons of the Philippine Islands adopted in 1938 a resolution in this wise:

*" . . . We are not opposed to religious teaching, but the public schools, being the common heritage of all citizens of this country, should not become instruments for the dissemination of sectarian teachings for such would be detrimental to the larger interests of the nation."*

*"We believe that there already exist numerous denominational and sectarian schools in this country which can give religious instruction to children should the parents desire it."*

*"We should not countenance, therefore, any tax-supported institution, and much less our public schools, to be made the center of propaganda of any sectarian doctrine or teaching."*

We are afraid history would repeat itself in case the government place religious education in a position where, judging from events in the smaller countries of Europe and the Latin Americas, the "major sects (will) have a right to govern the minor," or where, in other words, the Church (Roman) "will enjoy an advantage in instruction in the schools because of a preponderance of numbers."

Father Barth asserts that "No school will be able to give complete education, if it is to be secular" and cites the following provisions which he avers

## EDITORIALS . . .

"seek the full growth of the child":

*Optional religious instruction shall be maintained in the public schools as now authorized by law.*" (Constitution of the Philippines, Art. XIV, Sec. 5.)

*"The government promotes the full growth of the faculties of every child. For this purpose, the government will establish, whenever possible:*

*"(1) Schools in every barrio, municipality and city where optional religious instruction shall be taught as part of the curriculum at the option of the parent or guardian." (Art. 359, Sec. 1, Civil Code.)*

Particular attention is called to the fact that the latter provision had been authoritatively interpreted to mean that it means absolutely nothing beyond what the Constitution and the background laws had intended it to mean way back in 1934. Indeed it was only on November 29, 1950 when the Secretary of Justice rendered an opinion that this particular provision [Art. 359 (1)] "*must be taken to be merely a reiteration of Sections 927 (Discussion of religious doctrines to be eschewed) and 928 (Provisions for religious instruction by local priest or minister) of the Revised Administrative Code which still prevail in their totality.*"

We should always bear in mind here the "safeguards" that the Constitution had provided to protect religious freedom in the Philippines, namely, that what was *optional* would not assume the airs and pretensions of *required*. Another "safeguard" — to be consistent with the background laws — was to protect the new freedom from those who might create a dislike for, or sabotage the Philippine public-school foundations.

Father Barth represents a group which holds that "*the idea that morality can be taught without religion is unrealistic. Compulsory secularism in education is not in conformity with the Constitution.*" A respectable number of people has been conspicuous in tinkering the Constitution anent the optional religious instruction provision.

Further, Father Barth said that the theory of "*separation of church and state*" has been an "*overplayed*" theory. It is a curious phenomenon that practically everybody who had tried to champion the doctrine of separation had been accused of being anti-religion. That accusation is not only unjust; it is not true. Otherwise, are we to conclude that President Quezon was guilty of "*overplaying*" the doctrine of separation when time and again he warned

the Filipino people of the dangers of ecclesiastical interference in purely State matters? In a speech delivered at Malacañan on September 4, 1936, honoring the late Archbishop Michael J. O'Doherty on the prelate's anniversary consecration as Bishop, President Quezon in his own inimitable way, emphasized:

*" . . . Nothing can stir up the passions and prejudices of men more effectively than religious intolerance, bigotry and narrow-mindedness. History is replete with telling evidences of this fact, and we should not lightly disregard its lessons.*

*"Under the present Constitution of the Philippine Commonwealth, just as under the Jones Act, and in fact ever since the American flag was first hoisted over these Islands, the separation of the Church and the State, and the freedom of worship are guaranteed. The State has nothing to do with the Church, nor the Church with the State. I am a Catholic as everybody knows, I, who, for the time being, is at the head of this Government. As an individual, I worship God in accordance with my own religious belief. But as the head of the State I can have no more to do with the Catholic than I can with a Protestant denomination, the Aglipayan, the Mohammedan, or any other religious organization or sect in the Philippines. And no authority of any church has any right to interfere with the affairs of the Government."*

Was Senator and later President Osmeña guilty of "*overplaying*" the doctrine of separation? Was the Philippine judiciary guilty of "*overplaying*" the basic precept of church-state separation? And may we add, Was the Supreme Court of the United States guilty of "*overplaying*" the "*theory*"? Is there "*a wall of separation,*" or is there none? Shall we now heed the asseverations of those who insist that the separation-doctrine is an "*overplayed theory*" and cast aside the entire "*historical background held in sacred esteem and guarded with intense jealousy*" by the Filipino people?

We agree however, with Father Barth in saying that "*complete education*" is not possible without making provisions for religion. President Quezon had pointed that out, and he in late thirties, laid the blame squarely on the religious bodies for religion not coming in when the public-school doors are open. President Quezon nevertheless, reminded everybody of the well-studied constitutional safeguards which are crystal-clear. Yes, complete edu-

cation must have place for the teaching and reverence of God, Supreme Being, Providence, the Deity, the Father, Lord. In the curriculum of modern education in the Philippines as we see it, there is a rich body of materials on religion and God, but not the God of one particular church necessarily for the obvious reason that in any heterogeneous classroom of public-school children, there may be some members who prefer to worship God and learn about Him in their own private but satisfying way. Therefore, sectarian teaching in the said public schools can not be anything but *optional*. Therefore, Philippine public education is "*complete*" in this respect. Albeit, the Philippine public school system has always had to contend with friends and critics alike who habitually accuse it of inadequacy in one way or another. Our observation is that while the Philippine educational system has no desire to abdicate its role in the moral upbringing of youth, it also does not discourage the various churches within their respective domains in training children for life specially for the hereafter.

Father Barth took occasion holding "*secularism*" in education to ridicule. He lambasted the editor of a leading metropolitan daily for upholding the tradition of the Philippine public-school system and through dialectical smoothness almost succeeded in saying that the friends of the public-school program mean by "*secularism*" "*freedom from parental influence*" and "*separation of home and school.*" For our part we say: If "*secularism*" means hostility toward, or denial of religion, we are against it. But if by "*secularism*" is meant opposition to politico-religious control or dominance, we are strong for it having known the dangers of "*ecclesiasticism*" in public-school education. The lessons taught by political revolutions bitterly and costly fought are still fresh in the memory of man.

Finally, Father Barth in his analysis of "*secularistic propaganda*" raised the scare of Communism if the ecclesio-centric religious education is not supported. He said that there is a "*vacuum*" which the Reds will rush in to fill. This argument is disproved completely in those countries of Europe, such as Poland, Hungary, Czechoslovakia, Roumania, Bulgaria, Italy and even France where the ecclesiastical domination has been strong in politics and education. The five first-named countries have already succumbed to the Red banner, while Italy and France are trying to reduce the area of Communistic influence within their own borders.

As we see it, the Republic of the Philippines, in spite of gloomy predictions to the contrary, will remain free and democratic as long as the dignity and

## Masonic Heroes Day

BY ACTION of the Grand Lodge at its Thirty-fifth Annual Communication (January 23-25, 1951), May 7 has been set aside as Masonic Heroes Day. The annual observance of the Day is a reaffirmation of our faith in our Filipino Mason-patriots who gave their all for freedom's cause. May 7 indeed has a special significance to the Philippines for on this day, ten years ago, Most Worshipful Brother Jose Abad Santos, P.G.M. was shot by the enemy; and he was killed because he remained ever true to his conviction and because he demonstrated an unswerving loyalty to his country; he feared not death for through it he found immortality. Like the brethren who preceded his demise, he not only remembered but fulfilled to the letter the charge given him even as an Entered Apprentice — that as a citizen he should be exemplary in the discharge of his civil duties, to be loyal to, and obey the laws of his country.

The heroism of brethren in our Fraternity for God, people, and country has been consistent throughout our history. We need but cite a few instances in this regard; for laboring in the interest of the people, some were marked men; for espousing government reforms at a time when badly needed, others were condemned as saboteurs; for frankly calling the attention of officials that they came here not solely for power and profit but to work for peace and progress, others were exiled; for exposing the evils and scandals of a government by royal decrees and punitive orders, still others were imprisoned, tortured, and executed. The wounds inflicted on our people by their former "*masters*" may have healed to a certain extent but the humiliation and anguish of grief so long experienced are not easily forgotten.

Masonic Heroes Day! What a hallowed memory and a challenging message the occasion bring! The shedding of tears, sweat, and blood by those who fell in the night — for the freedom of our people and the independence of our country, these are in themselves precious legacies for us and our children, our posterity. To congregate around the altar of Brotherhood is to recollect the patriotism and emulate the virtues of our honored dead; to celebrate the Day with propriety is to dedicate ourselves anew to the ideas and ideals for which they valiantly died.

Mauro Baradi, D.G.M.

worth of the human personality is respected and as long as individual religious freedom is upheld not only in theory but in practice.

—Mauro Baradi, D.G.M.



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

SWORN STATEMENT

March 27th, 1952

(Required by Act 2580)

Circular No. 4  
Series of 1952

The undersigned, **SIDNEY M. AUSTIN**, Managing Editor editor/managing editor/business manager/owner/publisher, of **THE CABLETOW** (title of publication), published Monthly (frequency of issue), in English, Spanish and Tagalog (language in which printed), ..... (office of publication), after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, which is required by Act 2580, as amended by Commonwealth Act No. 201:

Name	Post-Office Address
Editor: <b>SIDNEY M. AUSTIN</b>	520 San Marcelino, Manila
Managing Editor .....	.....
Business Manager .....	.....
Owner: Grand Lodge of the P.I.	520 San Marcelino, Manila
Publisher .....	.....
Printer: Encal Press & Photo	
Engraving	420 Estero Cegado, Manila
Office of publication .....	.....

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

.....

.....

.....

Bondholders, mortgages, or other securing holders owning one per cent or more of total amount of security:

.....

.....

.....

In case of daily publication, average number of copies printed and circulated of each issue during the preceding month of ....., 19.....

- 1. Sent to paid subscribers .....
- 2. Sent to others than paid subscribers ..
- Total .....

In case of publication other than daily, total number of copies printed and circulated of the last issue dated ....., 19.....

- 1. Sent to paid subscribers ..... 7,200
- 2. Sent to others than paid subscribers ..... 7,200

**SIDNEY M. AUSTIN**

(Signature)

Editor

(Title of designation)

TO ALL INSPECTORS, MASTERS, WARDENS AND MEMBERS OF SUBORDINATE LODGES

Greeting :

This is to remind you that examination on the catechism must be made on the whole to determine the proficiency of any candidate who desires to be advanced to the next degree. It should never be done partly only. Any candidate who cannot pass this examination should not be allowed to advance.

Also, examination should not be suspended either but should continue until the whole catechism is finished.

Please be guided accordingly.

(Sgd.) **SIDNEY M. AUSTIN**  
Grand Master

ATTEST:

(Sgd.) **ANTONIO GONZALEZ, P.G.M.**  
Grand Secretary

\* \* \*

**M. W. BRO. GOLDENBERG TRAVELS ABROAD**

**M. W. BRO. MICHAEL GOLDENBERG, P.G.M.**, recently left for Japan and the United States. He was accompanied by Mrs. Goldenberg. They will be away for several months.

While in Japan, Bro. Goldenberg will visit subordinate lodges in representation of **M. W. Bro. Sidney M. Austin, Grand Master**. Bro. Goldenberg will likewise visit subordinate lodges of other Grand Jurisdictions abroad.

Subscribed and sworn to before me this 27th day of March, 1952, at Manila the affiant exhibiting his Residence Certificate No. A-0934310 issued at Kolambagan, Lanao on January 18, 1958.

Doc. No. 96 — Page 4  
Year 1952 — Book 19

**ANTONIO GONZALES**  
Notary Public

My commission expires Dec. 31, 1952.

(NOTE):—This form is exempt from the payment of documentary stamp tax.

**Grand Lodge**  
of  
**Free & Accepted Masons**  
of the  
**Philippine Islands**

## *A Reminder*

### JOSE ABAD SANTOS DAY

AS EVERY MASON in this Grand Jurisdiction knows, May 7 of every year is a day set aside by the M. W. Grand Lodge of the Philippine Islands to honor all Masonic heroes. It is also called JOSE ABAD SANTOS DAY.

To commemorate that day, the Grand Master will hold a special literary program at the Plaridel Masonic Temple. An essay contest is being sponsored for that purpose as one of the features of the celebration.

The following are the rules regarding that contest:

1. this essay contest is open to all Master Masons in good standing under the Grand Lodge of the Philippine Islands except the past and present officers of the Grand Lodge.

2. the essay may be written either in English or Tagalog, consisting of not less than 2,000 words, typewritten on legal size paper (8 x 13), double space.

3. the subject of the essay is: JOSE ABAD SANTOS AS A MASON. The author must use a nom-de-plume and should furnish five (5) copies of his essay to:

M. W. Bro. Antonio Gonzalez  
Grand Secretary, Grand Lodge of the Philippine Islands  
Plaridel Masonic Temple  
520 San Marcelino Street  
Manila

4. the deadline for the submission of the essay — April 15, 1952 on or before 5 o'clock in the afternoon. All manuscripts submitted after that time will not be considered.

5. the decision of the Board of Judges to be selected by the present elective officers of the Grand Lodge shall be final. Announcement of the winners of the first, second and third prizes (one set in English and another set in Tagalog) will be made on April 20, 1952.

6. Prizes:

1st prize in English — Sidney M. Austin gold medal  
in Tagalog—Mauro Baradi gold medal

2nd prize in English — W. P. Schetelia silver medal  
in Tagalog—Camilo Osias silver medal

3rd prize in English — Antonio Gonzalez bronze medal  
in Tagalog— Eduardo Tankiang bronze medal

7. essay winners (first in English and first in Tagalog) will read their winning essays on May 7, 1952 at the special literary program.

8. inquiries in connection with this contest should be addressed to: Rt. W. Mauro Baradi, P. O. Box 431, Manila, or to the Grand Secretary, Plaridel Masonic Temple, 520 San Marcelino, Manila.

ISSUED in the City of Manila, Republic of the Philippines, this 19th day of February, 1952 A.D., 5952, A.L.

OFFICIAL SECTION \* \* \*

# Appointments of Committees

The Grand Master appointed the following **STANDING**  
and **SPECIAL COMMITTEES**.—

**COMMITTEE ON JURISPRUDENCE**

Teofilo Abejo (21) . . . . .	Chairman
Mateo D. Cipriano (14) . . . . .	Member
Enrique Rimando (88) . . . . .	"

Crispulo Tolentino (79) . . . . .	Member
Martiniano Esguerra (21) . . . . .	"

**COMMITTEE ON FINANCE**

Esteban Munarriz (14) . . . . .	Chairman
Francisco Santiago (4) . . . . .	Member
Orestee Hermosura (13) . . . . .	"

**COMMITTEE ON MASONIC TEMPLE**

Vicente Orosa (53) . . . . .	Chairman
Elias L. Ruiz (7) . . . . .	Member
Pedro P. Servillas (27) . . . . .	"

**COMMITTEE ON ACCOUNTS**

Francisco Bonifacio (29) . . . . .	Chairman
Brigido Capili (88) . . . . .	Member
Genaro Pestana (82) . . . . .	"

**COMMITTEE ON MASONIC RULES AND ORDER**

Jose M. E. Leon, Jr. (57) . . . . .	Chairman
Mateo D. Cipriano (14) . . . . .	Member
Enrique Rimando (88) . . . . .	"

**COMMITTEE ON GRIEVANCES**

Castor P. Cruz (19) . . . . .	Chairman
Hermogenes Dimagiba (12) . . . . .	Member
Gregorio D. Robles . . . . .	"

**COMMITTEE ON MEDALS FOR MASONIC SERVICE**

Michael Goldenberg (80) . . . . .	Chairman
Esteban Munarriz (14) . . . . .	Member
Clifford C. Bennett (95) . . . . .	"

**COMMITTEE ON CORRESPONDENCE**

Mauro Baradi (82) . . . . .	Chairman
Amadeo Quintos (96) . . . . .	Member
Matias P. Perez (4) . . . . .	"

**COMMITTEE ON CABLETOW**

Mauro Baradi (82) . . . . .	Chairman
Olimpio Navarro (12) . . . . .	Member
Iñigo Ed. Regalado (14) . . . . .	"
Juan Nabong (88) . . . . .	"
Servando Angeles (7) . . . . .	"

**COMMITTEE ON RETURNS**

Ramón Alonso (5) . . . . .	Chairman
Francisco Aquino (56) . . . . .	Member
Antonio B. Manalo (53) . . . . .	"

**SERVICE COMMITTEE ON CHARITY**

Jose N. Quedding (18) . . . . .	Chairman
Pedro Lombos (89) . . . . .	Member
Gaw Pun So (93) . . . . .	"
Genaro Pestana (82) . . . . .	"
Theo. L. Hall (3) . . . . .	"

**COMMITTEE ON CREDENTIALS**

Gregorio Cariaga (82) . . . . .	Chairman
Rufino Macalinao (4) . . . . .	Member
Florencio Ilagan (119) . . . . .	"

**COMMITTEE FOR THE ACCOMMODATION OF VISITORS IN MANILA**

Genaro Pestana (82) . . . . .	Chairman
Marciano C. Evangelista (35) . . . . .	Member
Domingo Y. Villaseñor (5) . . . . .	"
Vicente Mendoza (17) . . . . .	"
Rufino Macalinao (4) . . . . .	"
Jose N. Quedding (18) . . . . .	"
Tan Chin Tek (93) . . . . .	"

**COMMITTEE ON NECROLOGY**

Filomeno Galang (82) . . . . .	Chairman
Gregorio G. Niduaza (79) . . . . .	Member
James Limpe (93) . . . . .	"

**COMMITTEE ON CUSTODIANS OF THE WORK**

Mariano Gonzalez (12) . . . . .	Chairman
Abundio C. del Rosario (95) . . . . .	Member
Frank Miles (9) . . . . .	"

**COMMITTEE ON ACACIA ISLAND**

Juan Z. Saingan (56) . . . . .	Chairman
Proceso Domagas (56) . . . . .	Member
Andres P. Torio (56) . . . . .	"

**SPECIAL COMMITTEE ON MASONIC BROADCAST**

Conrado Benitez (4) . . . . .	Chairman
Mauro Baradi (82) . . . . .	Member
Frederic H. Stevens (3) . . . . .	"
Camilo Osias (4) . . . . .	"
Sixto B. Ortiz (11) . . . . .	"

**COMMITTEE ON CEMETERY**

Primo I. Guzman (77) . . . . .	Chairman
Vicente Bahia (100) . . . . .	Member
Aurelio D. Rosario (95) . . . . .	"

**COMMITTEE ON ENTERTAINMENT AND PUBLIC FUNCTIONS**

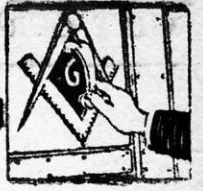
Godofredo Ricafort (88) . . . . .	Chairman
Jose A. Fernandez (27) . . . . .	Member
Angel Montes (27) . . . . .	"
Antonio Donado (2) . . . . .	"
Alberto C. Donor (5) . . . . .	"
Alfonso T. Navales (82) . . . . .	"
Daniel Lomotan (77) . . . . .	"

**SPECIAL COMMITTEE ON LIBRARY**

Antonio Gonzalez (5) . . . . .	Chairman
Jose E. Racela (12) . . . . .	Member
Gregorio Cariaga (82) . . . . .	"
Teofilo Abejo (21) . . . . .	"
Leon C. Santiago (46) . . . . .	"
Felimen Asuncion (7) . . . . .	"
Leopoldo Tangulan (13) . . . . .	"



# WHAT OUR LODGES ARE DOING



ILOILO-ACACIA LODGE No. 11

THE PUBLIC INSTALLATION of the officers of this Lodge for the current Masonic year was held at Powell Hall, Masonic Temple, Iloilo City on January 1, 1952 with Rt. Wor. Bro. Sidney M. Austin as installing officer and Wor. Bro. Carlos Y. Salcedo, P.M. as master of ceremonies. The ceremonies were preceded by a reception of Rt. Wor. Bro. Austin, Deputy Grand Master.

Then followed the installation; address by Wor. Bro. Mario B. Hidalgo, master-elect; chorus "More Like The Master" by the Iloilo Youth Fellowship Choir; address by Wor. Bro. Jose M. Estacion, P.M. (64), Grand Lodge Inspector; music — violin by Dr. Arturo J. Dimaculangan and at the piano Miss Stella S. Villanueva; closing remarks by the Deputy Grand Master.



**Edward's**  
FURNITURE MFG., CO.

*The Mark of a Modern Home*

*For those who appreciate the finest, there's nothing like a furniture set by Edward's... delicately designed, built and finished along the line of distinctive quality.*

MANUFACTURERS OF WOOD AND UPHOLSTERED FURNITURE, PANELLED — FLUSHED DOORS, PARQUET FLOORS AND INTERIOR MILLWORKS; DESIGNERS AND INTERIOR DECORATORS.

**FACTORY:** NORTHERN HILLS, MALABON, RIZAL

**DISPLAY:** 8 ESCOLTA, MANILA

Tel: Dial 20 Local 487

AGUSTIN R. PARINA  
*Sales Manager & Chief Designer*

## HOTEL DEL MAR

- \* ROOMS
- WITH
- BATH
- \* GARAGE
- \* MEALS



C. KIM, *Manager*

335 Colorado  
Cor: California  
In front of Phil.  
General Hosp.,  
Manila  
Tel. 5-30-03

---

**WHAT OUR LODGES ARE DOING \* \* \***


---

**NILAD LODGE No. 12**  
 Manila

THE BRETHREN of this lodge are desirous to know the present whereabouts of Bro. Frank Weston Ward II, whose former Post Office Address was 211 Ward Bldg., Battle Creek, Michigan, U.S.A. Bro. Ward II has not been heard from for quite a long time now. Any information in this connection should be sent to Wor. Bro. Patricio E. del Rosario, P.M., Secretary, Plaridel Masonic Temple, Manila, Philippines.

\* \* \*

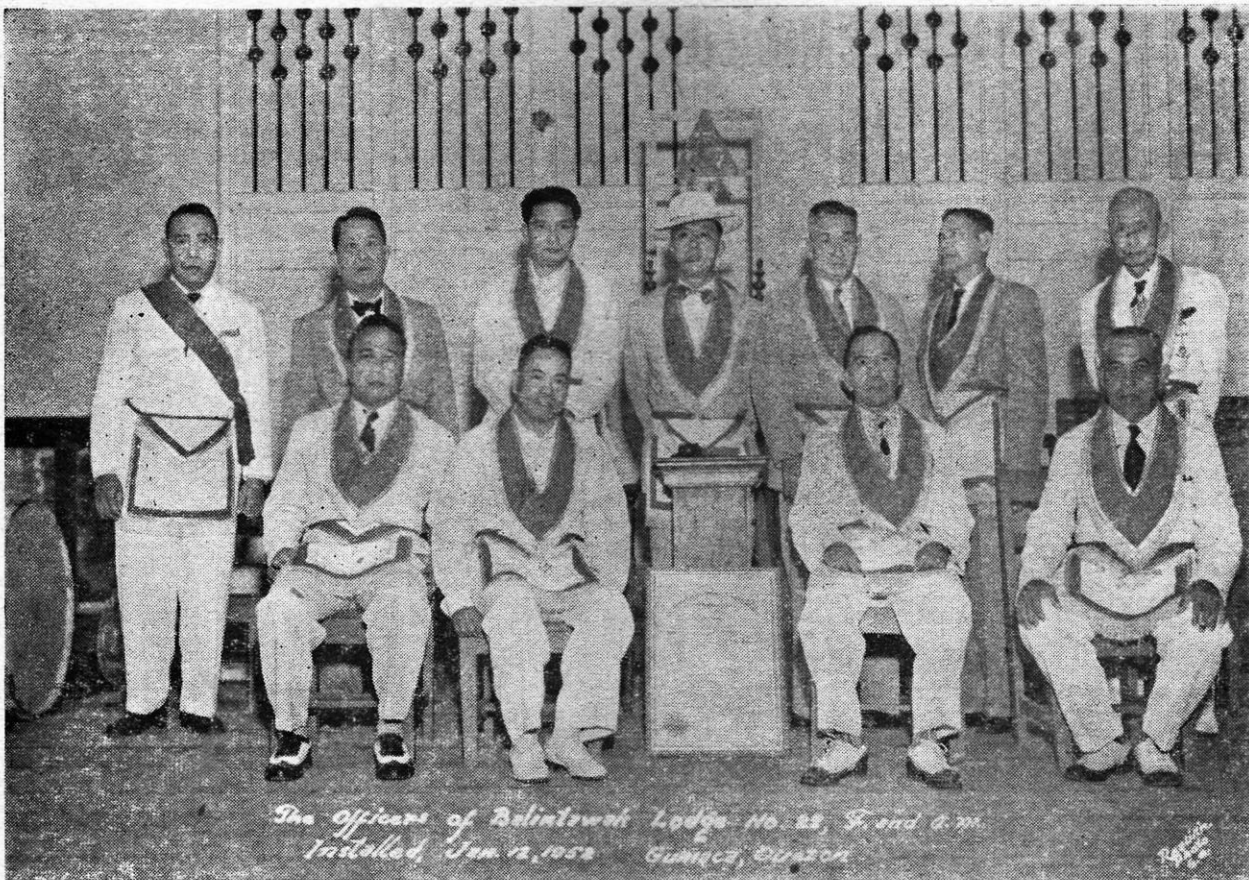
A letter received from Bro. Robert E. Lewis, 107 Main Str., Bradford, Penna. states that he is enjoying *The CABLETOW* which "gives one a much wider views of happenings."

**BALINTAWAK LODGE No. 28**  
 Gumaca, Quezon

**SINUKUAN LODGE No. 16**  
 Manila

UNDER THE ACTIVE LEADERSHIP of Wor. Bro. Panfilo de Leon, master of this lodge, the members now receive *The Sinukuan Trestle Board* a monthly publication edited by the master himself. In greeting his brethren, the master said: "I hope that all of you will continue to enjoy the best of health for many years to come so that I may always be able to call upon you for your wise counsel and may I assure you that I intend to do just that during my administration."

As is customary with the lodge, its 48th anniversary was celebrated at No. 1 Banana Road, Calocan, Rizal at the home of Bro. Rosalio Y. Santos on November 30, 1951. An impromptu program was held wherein a few brethren spoke emphasizing the need of real fellowship among Masons.



*The officers of Balintawak Lodge No. 28, Gumaca, Quezon installed Jan. 12, 1952*

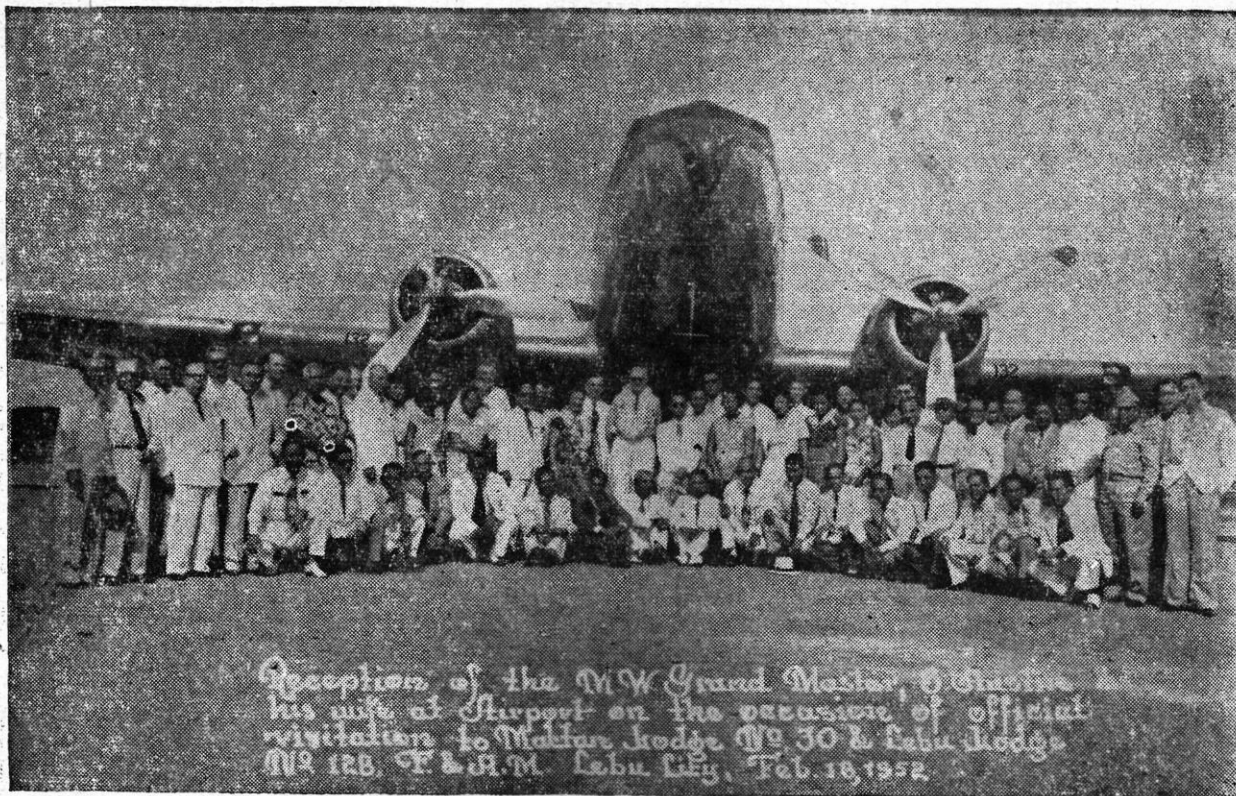
ON JANUARY 12, 1952 the officers of this lodge were publicly installed with Bro. Luis Pineda as installing officer and Wor. Bro. Julian Capiral as master of ceremonies. The installation was preceded by a fraternal banquet at Dalisay Terrace, this town.

Included in the program were: installation; reception of Dr. Mariano M. Tañada, municipal mayor;

invocation, Wor. Bro. Eustacio Villafuerte; flag ceremonies; speeches by Wor. Bros. A. Olea and Jose Estrada, outgoing and incoming masters, respectively, also by Wor. Bros. Julian Capiral (20), Luis Pineda (43), Dr. M. Tañada, and Wor. Bro. V. A. Tañafrancia. The musical numbers were rendered by Miss V. Luna and the folk dances by pupils of Gumaca Elementary School under the direction of Miss I. Olivar.



## WHAT OUR LODGES ARE DOING \* \* \*



Reception of the M.W. Grand Master, G. Shastin  
his wife at Airport on the occasion of official  
visitation to Makur Lodge No. 30 & Lulu Lodge  
No. 123, P. & S. M. Lulu City, Feb. 18, 1952.

## "HIGH TWELVE" LODGE No. 82

Manila

ON FEBRUARY 22, 1952, this lodge conferred the first degree of Masonry upon Dr. Emeterio Roa, a ranking official of the Insular Life Assurance Co., Ltd.; the second degree upon Ruben Candelaria and Ramon O. Manalang and upon Niels Eric Nielsen on February 26, 1952.

At the lodge stated meeting on March 8, 1952, a visitation was made by M. W. Bro. Sidney M. Austin, Grand Master accompanied by Rt. Wor. Bro. Mauro Baradi, Deputy Grand Master and past master of this lodge (82). The Grand Master who was introduced by Rt. Wor. Bro. Baradi spoke on the importance of promptness in attending stated as well as special meetings of the lodge; he likewise mentioned the fact that if our Fraternity is to progress, the individual Mason should do his duty well by cooperating wholeheartedly with his brethren.

**Teofilo A. Abejo**  
LAWYER

208 Peoples Bank Building  
Corner Dasmariñas & David, Manila  
Tel. 3-33-53

## CAGAYAN VALLEY No. 133

Santiago, Isabela

THIS LODGE finally obtained its charter during the thirty-sixth annual communication of the Grand Lodge (January, 1952). It holds its stated meeting on the second Saturday of every month.

The first degree of Masonry was recently conferred upon Federico A. Fernandez and Rufino Roque, Jr. The following brethren took part at the conferral: Agapito Salvador, Lino C. Barrera, Rufino S. Roque, Severo B. Macugay, Antero Dirige, Pacific R. de Jesus, Ricardo S. Nilo, P.M., Fernando E. Bernardo, Gan Bensen, and Isaac L. Parado. It is to be noted that in the first section, Wor. Bro. Rufino S. Roque (father) occupied the Oriental Chair and therefore, conferred the degree upon his own son, Rufino Roque, Jr.

**L. R. ILDEFONSO & CO.**

REALTORS

Members, Manila Realty Board  
Properties Bought and Sold  
Mortgages and Insurance arranged

LUCIO R. ILDEFONSO Jalandoni Bldg., Manila  
Pres. & Gen. Manager Tel. 3-25-76

## Pledge Of Service • • •

### *Some Observations of Free Masonry*

by M.W. Bro. SIDNEY M. AUSTIN

THERE are very many definitions of Freemasonry which tend, in one way or another, to describe what we stand for, what are our objects and so forth but I do not know of one that does justice to our Institution. Freemasonry is far too great a subject to attempt to describe it in a few words.

Among the best that I have ever read is the following description:—"A beautiful system of morals veiled in allegory and illustrated by symbols" however, even this attempt to describe our Fraternity in a few words leaves far too much to one's imagination.

A more detailed description would be the following: "Freemasonry is the activity of men who are closely knit together who make use of symbolic forms that were borrowed principally from the masons' trade and from architecture who strive to accomplish something concrete for the benefit of mankind, who contrive to live up to the moral code and do their utmost to bring about a universal league of mankind which their various lodges exhibit even to-day on a moderate and small degree".

Masonry is a serious undertaking and it exists to make men wiser and happier, it is a great force for good, a force that tends to bring into a universal brotherhood that perfect understanding that is so very necessary in order that men might live side by side in peace, harmony and happiness.

Masonry brings together men who sincerely believe in, and follow, the code of moral principles, it's teachings, based as they are, on those eternal truths that have, from the beginning of time, controlled human progress are so broad in their application that they are the foundation upon which are built the dogmas and creeds of all religious denominations.

The implimentation of those moral truths is illustrated in it's rituals and lectures and forms the foundation upon which all human efforts for good and all wise and democratic government systems are built.

A true Mason, in matters of doctrine, is always tolerant and can never become a bigot; our teachings are too wide in their scope to permit that, a Mason is taught to strive to see the other man's point of view before expressing his own opinion on any controverial subject.

I can say, without fear of contradiction, that all Masonic beliefs and teachings are built up from the basis of our most important Landmark, that is the sincere belief that we have in the "FATHERHOOD OF GOD".

No man can ever hope to enter our doors if he does not possess a sincere belief in the FATHERHOOD OF GOD, in the existence of a SUPREME BEING, the ALL POWERFUL who controls our every move-

ment, WHO knows our every wish and without WHOSE help we should be powerless.

That is a fundamental tenet of our Craft and there can be no exception whatever; it creates a bond of union, unites men of every country, sect and opinion into one common effort, that of striving to make mankind happier.

However, it must not be thought that Masonry contrives to limit one's conception of GOD, neither does it attempt to interfere with one's interpretation of HIS manifestations; these are left to one's own intelligence and conscience.

Another of our important Landmark is the recognition of the Brotherhood of Man; these two Landmarks that we also cherish and that is "the hope of a glorious immortality.

Masonry does not require it's votaries to go beyond the scope of these three Landmarks in following any particular religious creed; we make no attempt to influence our members in their religious beliefs, we encourage them to worship in the faith that their own consciences dictate.

A lot has been written about the universality of Masonry; it is universal because it is broad and tolerant; any man of any church or creed who has a sincere belief in those three Landmarks is eligible for membership in the Masonic Order, that is as far as his religious beliefs are concerned.

When writing of the transition of our Craft from Operative to Speculative Masonry, that great Mason, Bro. Newton writes as follows: "*Henceforth the Masons of England were no longer a society of handicraftsmen but an association of men of all orders and vocations, as also of almost every creed, who meet together on the broad basis of humanity and recognized no standard of human worth other than morality, kindness and love of truth. They retained the symbolism of Operative Masonry, it's language it's ritual and it's oral tradition. No longer did they build churches but the spiritual temple of Humanity; using the square not to measure right angles of blocks of stone but for evening the inequalities of human character; nor the compass any more to describe circles on the tracing board, but to draw a circle of good will around all mankind*".

It is a most remarnable fact that in Masonry we have an Institution whose ritual landmarks and teachings have remained unchanged for well over two centuries; they have stood up to the test of time in their practical application to the problems of humanity under varying conditions so that to-day they still stand as solid, sound and true as when they were first involved.

Whilst most religious sects have changed their

## \* \* \* PLEDGE OF SERVICE

creeds to adopt them to conform to the advance of human knowledge, Masonry finds that her interpretation of the principle of the FATHERHOOD OF GOD and the BROTHERHOOD OF MAN to be just as vital, just as useful in the correction of human ills and just as safe a guide to human conduct as they were over two hundred years ago.

Masonry is not a worthy Institution because it is old, because it is worthy and true.

The mission of Masonry concerns itself with the individual. You will find nothing in our teachings to encourage organized participation by the Fraternity in community, state or national affairs involving politics or religion.

Masonry seeks to inculcate in the individual those moral truths that can become, if proper use is made of them, his faithful guide throughout life.

Time has proven that you cannot make men good by legislation, that no elaborate system of laws can change men's natures or their hearts and that the unit of human progress is the individual.

It is the aim of Masonry to show the way, by means of lessons, mostly symbolical, for him to lay down his rules of conduct and by giving him knowledge of the fundamentals contrive to develop his integrity, judgment and ideals.

The Masonic Lodge is the one place where all men, of every station in life, may meet on the basis of true equality.

Freemasons have rightly earned the reputation of being men of integrity and as such generally exert a beneficial influence in their respective communities and every Mason carries a moral obligation to take great care that he does nothing that would tend to cause that good reputation to be questioned. He is also obligated to apply the Masonic teachings to do good in his daily life.

No Mason worthy of the Craft can ever restrict his Masonic activities to ritualistic and lodge work. He is taught to translate that work into the practical application of Masonry's lessons by striving to be of benefit to his fellowmen, in fact we can claim that Masonry is synonymous with Service and Civic Duty.

Freemasonry has always stood steadfast for free and compulsory education as we consider that good citizenship depends, in a great measure, upon education and a man's ideals and integrity can be no better than the knowledge that he has been able to acquire.

We also believe in religious liberty and that a man should be free to worship GOD in the church that his conscience indicates. We also believe that no church, of whatever denomination, can be permitted to intrude its dogmas into civic and governmental affairs.

Freemasonry's attitude concerning Communism is well defined and cannot be questioned the second, third and fourth of the Old Charges that are propounded to every Master elect before he can be installed and to which he is obliged to signify his assent are very specific on the subject and they distinctly

direct all Masons to be good men and true and to follow the moral law, they also direct that he be a peaceable citizen and to obey the laws of the country where he may be residing and he is also urged to pay a proper respect to the civil magistrate, in short Masonry may well be termed organized patriotism.

A Mason should be animated by a true spirit of charity, not only when it concerns his brethren but also for his fellowmen in general.

At no period of the world's history has the application of the doctrine of the Brotherhood of Man been more urgent than at the present time, when the spirit of brotherly love is applied to the problems that confront the world to-day, both industrial and international, and we pay a little more attention to the duty towards our fellowmen and think less of our supposed rights, then we should be putting into practice our Masonic teachings and the results would be to make this planet a very pleasant place on which to live.

If Freemasonry stands for anything it certainly stands for Service. Every degree in Masonry carries a lesson that indicates how its votaries must discharge their Civic and Civil duties, what their relationship with mankind should be in social and business life.

Let us, for a moment consider the Masonic admonition about how Masons should divide their daily time and apply it to the somewhat disturbed condition of labor that prevail throughout the world now-a-days.

We are taught to divide the twenty four hours into three parts, to apply eight hours to our usual vocation, this was recognized by Masonry over two hundred years ago and is now claimed by labor as a standard.

But let us go a little further and see what we are supposed to do with the rest of the day, we are taught to devote a similar period to the Service of GOD and to a distressed worthy brother, if any time is left over we may fruitfully apply same to innocent relaxation or refreshment.

It is this period of our daily time that is not always applied as it should be, which is a great misfortune, if could only induce more people to follow Masonic teachings on this particular subject, Masons as well as non-masons, what a wonderful world this would be if we devoted that period of time in the Service of GOD and in assisting our fellowmen.

Although Masonry is not concerned with politics or platforms, though not concerned with personalities, it nevertheless, through the education of the individual, stands squarely for moral principles in all civic affairs.

We believe that Masonry's philosophy of human brotherhood is conducive to true democracy and that her manhood is a vital force for the common good, therefore, it cannot be considered surprising that her votaries are obligated to put into practice the lessons they are taught in the lodge room.

# M. W. Bro. Vicente Carmona

By W. Bro. MACARIO OFILADA

(Funeral Oration delivered at the Plaridel Masonic Temple, Manila, February 12, 1952)

WE ARE GATHERED here this afternoon in pursuance of a grateful duty — to honor the memory of a departed brother, M. W. Vicente Carmona, Grand Master in 1930-1931 and Grand Treasurer for many years of the Grand Lodge of the Philippines, and to express our reverence, love and admiration for the virtues, devotion to duty and patriotism of an eminent member of the fraternity who spent his life in struggling to make the world better and set an example of rectitude of life for all who may come after.

M. W. Bro. Vicente Carmona saw light on August 8, 1878, in Capiz, Capiz (now Roxas City). He began serving the government on May 13, 1901 as messenger of the Civil Service Board, and, after occupying various important positions in the Bureaus of Statistics, Audits, Public Works, Internal Revenue, Insular Treasury and Department of Finance, he was ultimately appointed President of the Philippine National Bank. This last governmental institution, with which he was connected from 1936 to his death on February 12, 1952, stands as a monument to his memory and as a worthy testimony of the importance and magnitude of his fruitful labors.

During the fifty-one years of his life devoted to the service of our country as financier, economist and banker, the conduct and dealings of Most Worshipful Brother Vicente Carmona with other people were those of a perfect gentleman—simple, unassuming, soft-spoken and courteous. The exalted positions he has occupied did not change his composure and serenity, and his demise brings to the fore what is often ignored, if not forgotten, by persistent harpers of “graft and corruption” that there are also men of integrity and honesty in the government service who have long sacrificed and served the people and the country with the full and real sense of responsibility. Venturesome it would be to believe that the void he has left cannot be filled, but certainly the record of honest and efficient work which characterized his entire life can well be emulated and stand as a goal towards which others engaged in the public service may well strive. The experience acquired by him in the school of suffering, considered the best school in life, enhanced

by his pleasant personality and temperament, made him an exemplary citizen—always solicitous, modest and respectful to all. Even the most critical and difficult times made him truly admirable.

M. W. Bro. Vicente Carmona, whose passing has removed from our midst one of the pillars of Freemasonry, was stricken while holding his office in the Philippine National Bank and brought to the Lourdes Hospital in a state of coma. He has never regained consciousness nor recovered from this state of profound insensibility. Masons there were who wanted to stay by the bedside of the dying brother, but were refused admission. Only several “priests and scribes” were allowed to stay in the room with the immediate members of his family for them “to save his soul”. The same pattern of procedure was employed in obtaining the supposed retraction of Most Worshipful Brother Manuel Camus, and in the cases of Most Worshipful Brothers Rafael Palma, Teodoro M. Kalaw and others, the “priests and scribes” miserably failed. What happened later is known to us all. The detractors of Masonry proclaimed to the world that he, Most Worshipful Brother Vicente Carmona, like other Masons prominent in public life, has retracted by merely nodding his head when asked if he abjured Masonry. The world has yet to be told that such an act is not outrageously cruel and inhuman. Without considering that to us, Masons, one is judged by the way he lives his life and not by the way he meets his last, this contemporary experience teaches us the lesson that a Mason, even in agony and in coma, can execute a valid act. In passing, I would borrow one of the seven last words of Jesus—“Father, forgive them for they know not what they do”.

Most Worshipful Brother Vicente Carmona, like ordinary mortals moulded from common clay, is gone, but his record as a government employee, as an executive, as an economist, financier and banker, and, above all, as a Mason of conviction remain as a legacy to all and serve as a strong bond to unite the past and the present. May the example of his great life forever be a source of inspiration not only for those of us who have had the blessing to know him, but also for generations to come.

Under the axe of the inevitable, he has succumbed to join “that innumerable caravan.”

“Earth to earth, ashes to ashes, dust to dust: in *sure and certain* hope of the resurrection to eternal life . . . .”

*May he rest in peace!*

**GREGORIO VELASCO**  
CERTIFIED PUBLIC ACCOUNTANT

THE SANITARY STEAM LAUNDRY CO. INC.

908 Arlegui, Quiapo

Tel. 32-32-0

## The Holy Bible

By Wor. Bro. O. G. Urquhart, P. M.

(Lecture delivered at Cavite Lodge No. 2, on February 1, 1952)

THIS EVENING I would like in my humble way, to relate to you what we, as men, have learned about the Holy Bible, the Great Book which tells us all there is to know about God and our Savior Jesus Christ, and also all what they have said unto us. It is all written therein, nothing more may be added. It is the world's greatest of Books, the volume of the Sacred Law, the Great Light in Masonry, the Mother Book of Literature, the Book of Truth, the Scroll of Faith, the record of the Will of God. It is a Book that we all too often take for granted, but like death, when we look upon it, we feel the nearness of our Creator and know that *HIS WILL BE DONE*. We learn quickly upon our first being brought from darkness to Masonic Light, that the Holy Bible is the Great Light in Freemasonry, that is given to us as the rule and guide of our faith, God's inestimable gift to man, but, the Bible, like all other things we have knowledge of, unless we inform ourselves, remain much of a mystery. So, this is why I have chosen this Sacred book as the subject of my address to you this evening.

Upon the Altar of every Masonic Lodge, supporting the Square and Compasses, lies the Holy Bible. The old familiar Book, beloved by so many generations, is our volume of Sacred Law and the Great Light in Masonry. The Bible opens when the Lodge opens and closes when the Lodge closes. No Lodge can transact business, much less initiate candidates into its mysteries, unless the book of Holy Law lies

open upon its Altar. Thus the book of the Will of God rules the Lodge in its labors, as the sun rules the day, making its work a worship. The history of the Bible in the life and symbolism of Masonry is a long story, nor can any one tell it as we should like to know it. Just when, where, and by whom the teaching and the imagery of the Bible were wrought into Freemasonry, no one can tell. There are many theories, as the Craft labored in the service of the church during the cathedral building periods, it is not difficult to account for the Biblical coloring of its thought, even in the days when the Bible was not widely distributed, before the discovery of printing. Anyway, we can take such facts as we are able to find, leaving further research to learn further truth. For some 400 years in the History of Operative Masonry a Freemason, like almost every other man in Britain and Europe, could not read nor write, not only because there were almost no schools except for the very rich, but also because there was no printing, and wherever there is no printing learning is a luxury beyond the means of the rank and file of ordinary man. Yet the circumstances under which a Freemason had to live, and the exigencies of his own work, made it necessary for him to know the outline of the history of his own craft, and also to know the rules and regulations under which he had to work. When an EAM took his oath, it was not simply a pledge to be true to general or abstract ideas but a definite pledge to obey orders of his officers and to live and work according to the rules governing his tools, materials, clothing, behavior, and similar things. The whole body of history, rules, regulations, obligations, and laws carried in the memory of the Craftsman and was passed on by the old members to the new ones by means of oral transmission. It had to be learned by heart, committed to memory. Since not only his happiness but also his right to work, and to earn a living for himself and

(Continued on page 174)

AVAILABLE IN STOCK  
100% U.S. FACTORY REBUILT  
UNDERWOOD TYPEWRITERS  
10" to 26" Carriage

BURROUGHS & MONROE ADDING MACHINES  
8 to 13 Columns, Hand & Electric  
Absolutely New Machine Appearance  
& Performance  
Guaranteed Two Years with Parts

**V. AVENA & SONS**

IMPORTERS & DISTRIBUTORS

Office Equipment, Parts & Accessories  
1525-27 Azcarraga, Manila

**Prisco N. Evangelista**

CERTIFIED PUBLIC ACCOUNTANT & AUDITOR

<i>Residence:</i>	<i>Office:</i>
126 P. Villanueva, Int.	Room 315 Calvo Bldg.
Rizal City	Escolta, Manila
Tel. 5-12-56	Tel. 2-97-45

Attorney at Law — Tax Consultant

# Supplement

## OFFICERS OF SUBORDINATE LODGES

### Manila Lodge No. 1

Wor. Master . . . . . John R. Whitman  
Senior Warden . . . . . Dirk Van Dongen  
Junior Warden . . . . . Howard H. Curran  
Treasurer . . . . . George A. Clegg  
Secretary . . . . . Henry Gilhouser

P.O. Box 2646, Manila.

(First Tuesday)

### Bagumbayan Lodge No. 4

Wor. Master . . . . . Matias P. Perez  
Senior Warden . . . . . Estanislao R. Lopez  
Junior Warden . . . . . Rosendo O Subido  
Treasurer . . . . . Bernardo Palma  
Secretary . . . . . Aurelio B. Aquino

P.O. Box 948, Manila

(Second Wednesday)

### Cosmos Lodge No. 8

Wor. Master . . . . . Donald O. Thurnau  
Senior Warden . . . . . Alvin A. Clemann  
Junior Warden . . . . . James E. Grimes, Jr.  
Treasurer . . . . . George A. Meyhew  
Secretary . . . . . Clinton F. Carlson

912 Taft Ave., Manila

(First Monday)

### Nilad Lodge No. 12

Wor. Master . . . . . Hermogenes R. Dimagiba  
Senior Warden . . . . . Amado Pineda  
Junior Warden . . . . . Delfin Cruz Simbra, Jr.  
Treasurer . . . . . Romeo A. Santos  
Secretary . . . . . Patricio E. del Rosario

Insular Life Assurance Co., Manila

(First Friday)

### Pilar Lodge No. 15

Wor. Master . . . . . Andres Garcia  
Senior Warden . . . . . Dominador Levardo  
Junior Warden . . . . . Miguel del Rosario  
Treasurer . . . . . Jose N. Topacio  
Secretary . . . . . Marciano Sayoc

c/o Office of the Prov. Governor, Cavite City

(First Saturday)

### Araw Lodge No. 18

Wor. Master . . . . . Wenceslao Santiago  
Senior Warden . . . . . Justiniano G. Castillo  
Junior Warden . . . . . Felipe Pilapil, Jr.  
Treasurer . . . . . Te Cheng Tiong  
Secretary . . . . . Jose N. Quedding

R-406 Chaco Bldg., Manila

(Second Saturday)

### Cavite Lodge No. 2

Antonio M. Donado  
Sublime N. Francisco  
"J" "A" Lowrie  
Jose V. Colina  
Agustin L. Galang

P.O. Box No. 2, Cavite City c/o

(First Friday)

### Corregidor—Southern Cross Lodge No. 3

Kurt Eulau  
Francis B. Freeman  
Herald B. Manning  
David G. Gunnel  
Charles R. Anderson

Muller & Phipps, Ltd., Manila

(Second Thursday)

### Island—Luz—Minerva Lodge No. 5

Domingo Y. Villaseñor  
Dominador F. Garcia  
Cecilio Bonifacio  
Troadio San Miguel  
Porfirio A. Romulo

1201 F. Hocson, Sampaloc, Manila

(First Wednesday)

### Biak-Na-Bato Lodge No. 7

Emilio Asistores  
Servando Angeles  
Jesus Pascual Carpi  
Antonio Militar  
Felimon Asuncion

71 Minerva, San Miguel, Manila

(Second Thursday)

### St. John's Lodge No. 9

Herbert E. Warfel  
Victor Stater  
Arthur Vangsness  
Frank C. Miles  
Ervin C. Ross

American Embassy, Manila

(Second Friday)

### Iloilo—Acacia Lodge No. 11

Mario B. Hidalgo  
Amador D. Garcia  
Eduardo J. Gonzaga  
Wong Tap  
Eugenio Dimaculangan

P.O. Box 511, Iloilo City

(First Saturday)

### Walana Lodge No. 13

Orestes Hermosura  
Jacinto M. Mendoza  
Cirilo Honorio  
Antonio A. Francisco  
Zacarias C. Ronquillo

4 Jose F. Nieto, Paco, Manila

(Fourth Saturday)

### Dalisay Lodge No. 14

Enrique Teotico  
Aildas Gurdamal  
Pantaleon Trinidad  
Arsenio Tenmatay  
Jose L. Domingo

44 Ruiloba, Nagtahan, Manila

(First Tuesday)

### Sinukuan Lodge No. 16

Panfilo de Leon  
Gabino de Castro  
Rosario Y. Santos  
Pacifico S. Pablo  
Gregorio Velasco

c/o Sanitary Steam Laundry, Manila

(Second Friday)

### Bagong Buhay Lodge No. 17

Arturo A. Reyes  
Victorino Hernandez  
Gregorio P. Cataulin  
Hernando R. Bautista  
H. Perez Santos

32 Bugallon, Cavite City

(Third Friday)

### Silañaganan Lodge No. 19

Vicente Lavidés  
Teodoro V. Santos  
David Cruz  
Crisostomo Umali  
Jose M. Santos

19 Juan Luna, Int., Pasig, Rizal

(First Saturday)

### Rizal Lodge No. 20

Julian P. Capiral  
Simon C. Pasamba  
Victorio L. Jorvina  
Hermogenes D. Escobar  
Victor Oblefias

Lopez, Quezon

(Last Saturday)

*Dapitan Lodge No. 21*

*Wor. Master* . . . . . Vicente Albo  
*Senior Warden* . . . . . Martiniano C. Esguerra  
*Junior Warden* . . . . . Jose M. Trinidad  
*Treasurer* . . . . . Temistocles Elviña  
*Secretary* . . . . . Benjamin T. Araniego  
520 San Marcelino, Manila  
(Third Monday)

*Batong Buhay Lodge No. 27*

*Wor. Master* . . . . . Eduardo R. Tan Kiang  
*Senior Warden* . . . . . Ysabelo Guico  
*Junior Warden* . . . . . Francisco Monroy  
*Treasurer* . . . . . Chua Tian Guan  
*Secretary* . . . . . Pedro Servillas  
1125-A Instruccion, Sampaloc, Manila  
(First Wednesday)

*Maktan Lodge No. 30*

*Wor. Master* . . . . . Jesus E. Zabate  
*Senior Warden* . . . . . Vicente Racaza  
*Junior Warden* . . . . . Jose D. A. Diao  
*Treasurer* . . . . . Go Siong Mit  
*Secretary* . . . . . Remegio Murillo  
B. Aranas & Lakandula Sts.,  
Cebu City, Cebu

*Lincoln Lodge No. 34*

*Wor. Master* . . . . . Clayton J. Steenson  
*Senior Warden* . . . . . Harry E. Pappas  
*Junior Warden* . . . . . Philip Leung  
*Treasurer* . . . . . Procopio A. Ledina  
*Secretary* . . . . . Purisimo Ramos  
P.O. Box 19, Olongapo, Zambales  
(First Friday)

*Bulusan Lodge No. 38*

*Wor. Master* . . . . . Sotero Escandor  
*Senior Warden* . . . . . Francisco Romero  
*Junior Warden* . . . . . Demetrio Torio  
*Treasurer* . . . . . Bernardino Duran  
*Secretary* . . . . . Marimo Berifio  
Sorsogon, Sorsogon  
(First Saturday)

*Jose Abad Santos Lodge No. 43*

*Wor. Master* . . . . . Jose Zagala  
*Senior Warden* . . . . . Gaudencio Zabella  
*Junior Warden* . . . . . Mario O. Sumilang  
*Treasurer* . . . . . Enrique Zabella  
*Secretary* . . . . . Gerardo Rallama  
Tayabas, Quezon  
(First Saturday)

*Malolos Lodge No. 46*

*Wor. Master* . . . . . Jose D. Estrella  
*Senior Warden* . . . . . Nicasio Marin  
*Junior Warden* . . . . . Generoso V. Reyes  
*Treasurer* . . . . . Felipe Tanchanco  
*Secretary* . . . . . Apolinario Cruz  
Malolos, Bulacan  
(Second Saturday)

*Malinaw Lodge No. 25*

Florentino Gesmundo  
Felipe Urtola  
Gregorio D. Belulia  
Cirilo D. Constantino  
Simon L. Magpantay  
Gen. Luna St., San Pablo City  
(Second Saturday)

*Balintawak Lodge No. 28*

Jose Estrada  
Roque T. Olivera  
Co King Hong  
Lim Hap  
Victoriano A. Tañafranca  
Gumaca, Quezon  
(Second Saturday)

*Ibarra Lodge No. 31*

Antonio N. Vidal  
Lazaro Udasco  
Lorenzo Samonte  
Pedro Villanueva, Jr.  
Simplicio T. Toledo  
Kawit, Cavite,  
(Second Saturday)

*Batangas Lodge No. 35*

Lazaro Malabanan  
Cipriano V. Alberto  
Esteban Buhat  
Mariano B. Cantos  
Ernesto Pureza  
Batangas, Batangas  
(Third Saturday)

*Mabini Lodge No. 39*

Andres Medina  
Jorge K. Sirilban  
Fernando Pascua  
Lim Ching Tee  
Candido Valera  
Aparri, Cagayan  
(Second Saturday)

*Charleston Lodge No. 44*

Paul Leslie Fisher  
Edward Drozynski, Jr.  
Melvin Lewis Gray  
Joaquin Taitano Charfarous  
Joaquin Flores Sablan  
Baptist Cruch, Agana, Guam  
(First Monday)

*Makabugwas Lodge No. 47*

Gonzalo N. Varona  
Demetrio Resurreccion  
Felix D. Releve  
Evaristo B. Pascual  
Celestino Elefanio  
Tacloban, Leyte  
(First Saturday)

*Pinagsabitan Lodge No. 26*

Rustico de los Reyes  
Nicasio K. Galipot  
Eliseo Alampay  
Democrito Santos  
Fidel T. Magana  
Sta. Cruz, Laguna  
(First Saturday)

*Zapote Lodge No. 29*

Eustaquio Azusano  
Ruben Mendoza  
Lorenzo Varias  
Jacinto Beltran  
Nestorio B. Melocoton  
930-A Padre Faura, Manila

*Isarog Lodge No. 33*

Felicisimo Capucao  
Roberto Soler  
Arturo V. Gumabon  
Vicente S. Tuason  
Ignacio Meliton  
City of Naga, Philippines  
(Second Saturday)

*Kabilayan Lodge No. 37*

Primo Carmona  
Gregorio Defeo  
Florentino L. Recelis  
Eligio Magallanes  
Felix Acuña  
Lucena, Quezon  
(First Thursday)

*Maguindanao Lodge No. 40*

Juan S. Paquio  
Pastor C. Argayoso  
Felix Caburian  
Modesto M. Reyes  
Dionisio Q. Erfe  
City of Cagayan de Oro  
(First Saturday)

*Mt. Apo Lodge No. 45*

Jose L. Araneta  
Fernando D. Luistro  
Yeo Boon Liong  
Chiong Tu Boh  
Severino C. Santos  
Zamboanga City  
(Second Tuesday)

*Pampanga Lodge No. 48*

Maximo M. Lapuz  
Pedro C. Barin  
Victoriano Alabado  
Ignacio C. Baluyut  
Basilio Castro  
San Fernando, Pampanga  
(Second Saturday)

*Mt. Mainam Lodge No. 49*

*Wor. Master* . . . . . Deogracias Ibañez  
*Senior Warden* . . . . . Alfredo Javier  
*Junior Warden* . . . . . Bienvenuto Poblete  
*Treasurer* . . . . . Pio Valenzuela  
*Secretary* . . . . . Juan Hernandez

Ibayo, Naic, Cavite  
(First Saturday)

*Pinatubo Lodge No. 52*

*Wor. Master* . . . . . Benjamin Fuertes  
*Senior Warden* . . . . . Lazaro Cawagas  
*Junior Warden* . . . . . Saturnino Farrales  
*Treasurer* . . . . . Maximo Manglicmot  
*Secretary* . . . . . Silvestre F. Fontilea

San Narciso, Zambales  
(Second Saturday)

*Luzon Lodge No. 57*

*Wor. Master* . . . . . Primitivo O. Dalman  
*Senior Warden* . . . . . Vicente L. Co Chien  
*Junior Warden* . . . . . Domingo G. Basa  
*Treasurer* . . . . . Isidro G. Lim  
*Secretary* . . . . . Vicente P. Flechero

520 San Marcelino, Manila  
(First Thursday)

*Mayon Lodge No. 61*

*Wor. Master* . . . . . Dalmacio Barce  
*Senior Warden* . . . . . Fortunato Domingo  
*Junior Warden* . . . . . Alejandro D. Cruz  
*Treasurer* . . . . . Severo G. Dia  
*Secretary* . . . . . Victor D. Pineda

Legaspi City  
(First Saturday)

*Tamaraw Lodge No. 65*

*Wor. Master* . . . . . Lorenzo Gamboa  
*Senior Warden* . . . . . Doroteo Jacob  
*Junior Warden* . . . . . Pedro Mantaring  
*Treasurer* . . . . . Leoncio Casañas  
*Secretary* . . . . . Emilio A. Leachon

Calapan, O. Mindoro  
(First Saturday)

*Magat Lodge No. 68*

*Wor. Master* . . . . . Antonio P. Perez  
*Senior Warden* . . . . . Ambrosio Abesamis  
*Junior Warden* . . . . . Solomon V. Torrado  
*Treasurer* . . . . . Maximiano B. Reyes  
*Secretary* . . . . . Marcelo T. Leon

Bayombong, N.V.  
(First Saturday)

*Laoag Lodge No. 71*

*Wor. Master* . . . . . Alberto Suguitan  
*Senior Warden* . . . . . Leon Verano  
*Junior Warden* . . . . . Vicente Giron  
*Treasurer* . . . . . Rizal G. de Peralta  
*Secretary* . . . . . Narciso Chua

Laoag, Ilocos Norte  
(Third Saturday)

*Sarangani Lodge No. 50*

Vicente Mitra  
Pantaleon A. Pelayo  
Tiburcio S. Cervantes  
Joseph Lim So  
Silvio A. Decena

436-8 San Pedro St., Davao City  
(Second Saturday)

*Cabanatuan Lodge No. 53*

Felipe M. Sinaguinan  
Lucas S. Ramirez  
Ambrosio A. Grospe  
Jose N. Carlos  
Narciso J. Martinez

City of Cabanatuan  
(First Saturday)

*Labong Lodge No. 59*

Arsenio R. Reyes  
Jose B. Perez  
Benito Tan  
Teodoro E. de Jesus  
Vicente Quijano

Malabon, Rizal  
(First Saturday)

*Angalo Lodge No. 63*

Roberto G. Gasmen  
Francisco BA. Soller  
Julian Somera  
Graciano P. Pada  
Valente Burgos

Vigan, Ilocos Sur  
(Third Saturday)

*Gonzaga Lodge No. 66*

Jose M. Torres  
Agustin Balisi  
Hilario de Yro  
Marcelo Pagaya  
Lorenzo de Leon

Tuguegarao, Cagayan  
(Third Saturday)

*Primera Luz Filipina Lodge No. 69*

Demosthenes C. Marquez  
Jose M. Legaspi  
Pio Arboleda  
Francisco Barzaga  
Francisco C. Ferrer

Binakayan, Kawit, Cavite  
(First Saturday)

*Nueva Ecija Lodge No. 73*

Eulogio Sta. Maria  
Feliciano Gatmaytan  
Primitivo Lumibao  
Ponciano D. Rivera  
Pedro Medina

(Fourth Saturday)  
Cabanatuan City

*Pintong Bato Lodge No. 51*

Mario C. Balmaseda  
Gregorio T. Samoy  
Celedonio Culabutan  
Francisco Gaudier  
Epifanio Malinis

Bacoor, Cavite  
(Second Saturday)

*Pangasinan Lodge No. 56*

Juan Z. Saiñgan  
Arturo R. de Guzman  
Eutiquiano P. Nava  
Pio L. Coquia  
Filemon F. Floresca

c/o Meralco, Dagupan City  
(Second Saturday)

*Isabela Lodge No. 60*

Francisco Z. Reyes  
Apolonio A. Tiburcio  
Filomeno S. Mariano  
Esmeraldo Mirasol  
Cirilo M. Cariño

Ilagan, Isabela  
(First Saturday)

*Kanlaon Lodge No. 64*

David G. Fuentebella  
Serafin V. Aguilar  
Manuel A. Moreno  
Vicente Bailon  
Jose B. Lopez

Bacolod City  
(Second Saturday)

*Baguio Lodge No. 67*

Cipriano A. Flores  
John H. Coleman  
Tomas Galgala  
Rufino P. Rogel

.....  
.....  
(First Tuesday)

*Union Lodge No. 70*

Toribio E. Corpuz  
Pio A. Tadina  
Anselmo Flores  
Victor P. Liclican  
Andres B. Rivera

San Fernando, La Union  
(First Saturday)

*Ago Lodge No. 75*

Jose C. Soria  
Pedro Romasoc  
Rodolfo U. Arciaga  
Juan Kagaoan  
Secundino M. Zambrano

Natividad, Pangasinan  
(Third Saturday)

*Kasilawan Lodge No. 77*

*Wor. Master* . . . Pacifico Marin  
*Senior Warden* . Bonifacio I. Javier  
*Junior Warden* . Daniel V. Lomotan  
*Treasurer* . . . Jesus Tidalgo  
*Secretary* . . . Jose F. Fetalvero  
Plaridel Masonic Temple, Manila  
(Second Monday)

*F. D. Roosevelt Memorial Lodge No. 81*

*Wor. Master* . . . Estanislao Gabarda  
*Senior Warden* . Juan Panadero  
*Junior Warden* . Dominador M. Villanueva  
*Treasurer* . . . Hermogenes Sotto  
*Secretary* . . . Pedro B. Ramirez  
1425 Gregorio del Pilar, Singalong, Manila  
(Third Saturday)

*Abra Lodge No. 86*

*Wor. Master* . . . Gregorio Festejo  
*Senior Warden* . Ildefonso Castillo  
*Junior Warden* . Antonio G. Torrijos  
*Treasurer* . . . Esteban B. Buenavista  
*Secretary* . . . Evaristo G. Langbayan  
Bangued, Abra  
(Second Saturday)

*Memorial Lodge No. 90*

*Wor. Master* . . . Francisco S. Gaspar  
*Senior Warden* . Onofre B. Padolina  
*Junior Warden* . Jose P. de Leon  
*Treasurer* . . . Rufino Angeles  
*Secretary* . . . Victorio S. Liñgas  
Muñoz, Nueva Ecija  
(Second Saturday)

*Service Lodge No. 95*

*Wor. Master* . . . Deogracias E. Lerma  
*Senior Warden* . Adam D. Tanner  
*Junior Warden* . Severino Roldan  
*Treasurer* . . . Clifford C. Bennett  
*Secretary* . . . Aurelio D. Rosario  
1310 O'Donnel, Sta. Cruz, Manila  
(Fourth Tuesday)

*Mount Huraw Lodge No. 98*

*Wor. Master* . . . Marciano Lim  
*Senior Warden* . Nicolas R. Peñamora  
*Junior Warden* . Jose C. Orteza  
*Treasurer* . . . Eufrazio Salazar  
*Secretary* . . . Procopio Ch. Perez  
Catbalogan, Samar  
(First Friday)

*Zambales Lodge No. 103*

*Wor. Master* . . . Juan R. Arbizo  
*Senior Warden* . Victoriano Fajota  
*Junior Warden* . Agerico Miranda  
*Treasurer* . . . Proceso Cabal  
*Secretary* . . . Placido Farin  
Iba, Zambales  
(First Saturday)

*Taga-Ilog Lodge No. 79*

Vicente del Carmen  
Leoncio R. Salanga  
Crispulo Tolentino  
Guillermo Valido  
Clemente Bernabe  
1849 Sulo, Sta. Cruz, Manila  
(Fourth Saturday)

*High-Twelve Lodge No. 82*

Florencio Asiddao  
Pedro Ramos Francisco  
Alfonso T. Navales  
Mateo Cruz Cornelio  
Gregorio Cariaga  
2526 M. Natividad, Manila.  
(Second Saturday)

*Hiram Lodge No. 88*

Macario C. Navia  
Vicente S. Garcia  
Isaac I. Puno  
Inocencio C. Dumpit  
Ramon Ramos  
912 Taft Ave., Manila  
(First Friday)

*Mt. Kaladias Lodge No. 91*

Eduardo Montana  
Vicente Colina  
Demetrio Navarro  
Elfren Quial  
Pablo Corsino  
Dumaguete City  
(Second Tuesday)

*Isagani Lodge No. 96*

Luis Dikitanan  
Lorenzo Bonifacio  
Alejandro E. Lorenzo  
Mateo Caparas  
Guillermo Espinosa  
Tarlac, Tarlac  
(First Saturday)

*Keystone Lodge No. 100*

Ricardo P. Bahia  
Venancio P. Reyes  
Felipe N. Padilla  
Macario Odiamar  
Federico E. Palma  
833 Ampioke St., Balut Is., Manila  
(Second Saturday)

*Bataan Lodge No. 104*

Joseph C. Hill  
Felipe Padolina  
Daniel Bascara  
Jose E. Heras  
Jesus Heras  
Balanga, Bataan  
(First Saturday)

*Mount Lebanon Lodge No. 80*

Edward V. Bundenthal  
Abeed J. Hamra  
Earl M. Irving  
Thomas G. Harding  
Teofilo Ragodon  
Room 303 Burke Bldg. Escolta, Manila  
(First Thursday)

*Dagohoy Lodge No. 84*

Frank Lombardo  
Rosalio Mandin  
Diosdado Bongato  
Arturo Fortich  
Simplicio G. Doron  
Tagbilaran, Bohol  
(Second Saturday)

*Muog Lodge No. 89*

James L. Hendryx  
Jose Estrella  
Sol H. Gwekoh  
Pedro Lombos  
Teodorico B. Santos  
Parañaque, Abra  
(Third Saturday)

*Mencius Lodge No. 93*

Benjamin Lao Teodoro  
Richard Khoo  
William Pay  
Chang Sung Yu  
Te Liong Bio  
c/o Army Shirt Factory  
Plaza Calderon de la Barca, Bdo., Manila  
(Second Thursday)

*Bagong Ilaw Lodge No. 97*

Maximo Santiaguell  
Nicolas Fernandez  
Daniel D. Lisanin  
Ramon Zapanta  
Jose A. Alvarez  
Noveleta, Cavite  
(First Saturday)

*Bud Daho Lodge No. 102*

Tating Sangkula  
Felix Casimiro  
Tuchay Tan  
Ahmad R. Abubakar  
Rufo Navarrete  
Jolo, Sulu  
(First Saturday)

*Leonard Wood Lodge No. 105*

James E. Matthews  
Leo Kent West  
Wm. Jacob Files  
James Murdock Morgan  
Harlan Dennison Miller  
Clark Air Force Base, APO 72, Pampanga  
(First Tuesday)

- Camarines Norte Lodge No. 107*  
 Wor. Master . . . . Maximo Abaño  
 Senior Warden . . . Gregorio Lagumen  
 Junior Warden . . . Manuel Ong Huy Hong  
 Treasurer . . . . Jose Santos Seeping  
 Secretary . . . . Bartolome Ortega  
 Daet, Camarines Norte  
 (Second Saturday)
- Indang Lodge No. 115*  
 Wor. Master . . . . Basilio O. Viado  
 Senior Warden . . . Zacarias Quiniquini  
 Junior Warden . . . Gervacio Basa  
 Treasurer . . . . Teofilo A. Costa  
 Secretary . . . . Rafael Bobadilla  
 Indang, Cavite  
 (Second Saturday)
- Okinawa Lodge No. 118*  
 Wor. Master . . . . William J. Homan  
 Senior Warden . . . William M. Finch  
 Junior Warden . . . William D. McMaster  
 Treasurer . . . . Don H. Scott  
 Secretary . . . . Harold Dill  
 Rycom Post Engr. APO331  
 c/o P.M. San Francisco, Calif.  
 (Second Tuesday)
- Milton C. Marvin Lodge No. 123*  
 Wor. Master . . . . Henry Atencio  
 Senior Warden . . . Dene Clay Cook  
 Junior Warden . . . Robert David Murphy  
 Treasurer . . . . Lloyd Oscar Haig  
 Secretary . . . . Beryl Lapis Stone  
 P.O. Box 158, Agana, Guam  
 (First Thursday)
- Square & Compass Lodge No. 126*  
 Wor. Master . . . . Hans H. Sachers  
 Senior Warden . . . Benjamine F. Draper  
 Junior Warden . . . Joseph Penley  
 Treasurer . . . . Paul G. Wood  
 Secretary . . . . Joseph H. Smith  
 Civ. Hsg. Area, FEAMCOM, A.B.  
 APO 323 (First Monday)
- Sixto Lopez (Batulao) Lodge No. 129*  
 Wor. Master . . . . Venancio C. Duarte  
 Senior Warden . . . Ceferino Deguito  
 Junior Warden . . . Gregorio C. Panganiban  
 Treasurer . . . . Aurelio Beron  
 Secretary . . . . Vicente Villacrusis  
 Nasugbu, Batangas  
 (Fourth Saturday)
- Torii Lodge No. 132*  
 Wor. Master . . . . Arthur V. Rice  
 Senior Warden . . . George R. Lynn  
 Junior Warden . . . Frank D. Morgan  
 Treasurer . . . . James E. Silliman  
 Secretary . . . . Arthur D. McGrew  
 APO 710, Box 79  
 (Last Wednesday)
- Kutang Bato Lodge No. 110*  
 Dionisio Gutierrez  
 Casimiro A. Pasco  
 Aguedo Y. Gepte  
 Bienvenido M. Ferrer  
 Jose C. Patalinjug  
 Cotabato, Cotabato  
 (First Saturday)
- Victory Lodge No. 116*  
 John D. Banaga  
 Vivencio Bulaoing  
 Remigio Corpuz  
 Mauro S. Yadao  
 Inocencio G. Lactaoen  
 Camiling, Tarlac  
 (First Saturday)
- Yokosuka Naval Masonic Lodge No. 120*  
 Alonzo B. Shattuck  
 Orvil L. Driver  
 Richard de Stackelberg  
 Harold M. Walker  
 Herbert E. Reichert  
 NavRad Fac (s) Navy 3923, San Fran.  
 (First Monday)
- Far East Lodge No. 124*  
 Kenneth R. Pearson  
 Leroy R. Allen  
 Robert S. Kucharski  
 Dannis Broussard  
 Nohea O. A. Peck  
 Far East Air Force Hdqtrs.  
 P.O. Box 859, APO 925  
 c/o P.M. San Francisco, Calif.
- Kyushu Lodge No. 127*  
 Willard Y. Howard  
 Robert P. Gunthorp  
 Kenneth P. Holmes  
 Charles D. Hendricks  
 Frank O. Brasch  
 Zone Hdqts. AGRS 8204th AU, APO 3  
 c/o Postmaster, San Francisco, Calif.  
 (Second Monday)
- Mount Malindang Lodge No. 130*  
 Pascual Caoif  
 Leonardo J. Oteyza  
 Panfilo E. Figueras  
 Felipe C. Garcia  
 Aurelio M. Mendoza  
 Ozamiz City, Philippines  
 (First Saturday)
- Cagayan Valley Lodge No. 133*  
 Lino C. Barrera  
 Agapito Salvador  
 Jose Catindig  
 Rufino S. Roque  
 Antero Dirige  
 Santiago, Isabela  
 (Second Saturday)
- Maranaw Lodge No. 111*  
 Valerio Rovira  
 E. B. Roque  
 Dy Chu Tee  
 Sy Ponso  
 Zacarias N. Orbe  
 City of Iligan  
 (Second Saturday)
- Marikina Lodge No. 119*  
 Daniel Santiago  
 Quiterio Marcos  
 Makaaraw Cruz  
 Julio Q. Gregorio  
 Florencio Ilagan  
 North 130 H. Lozada, San Juan, Rizal  
 (Third Saturday)
- Quezon City Lodge No. 122*  
 Joaquin Pleno  
 Angelo S. Baylon  
 M. V. Ramos  
 Pacifico Garcia  
 Pet. I. Vallejo  
 City Hall, Quezon City  
 (Last Saturday)
- Tokyo Masonic Lodge No. 125*  
 Raymond L. Bedillion  
 Takashi Komatsu  
 George K. Togasaki  
 Charles A. Ebersole  
 James G. Barrons  
 150rd ATW. PACD, APO 226  
 (First Thursday)
- Cebu Ldge No. 128*  
 Felix M. Sun  
 Guillermo Aballe  
 Raymond F. Johnson  
 James L. Payton  
 Bernardo T. Alcantara  
 c/o Caltex, Cebu City  
 (Second Tuesday)
- General John J. Pershing Lodge No. 131*  
 Arthur O. Stout  
 David D. Hunt  
 Robert G. Mixer  
 Thayer W. Dissel  
 Clifford W. Bailey  
 Hq. Camp Osaka, APO 15  
 (Second Tuesday)
- Moriahyama Lodge No. 134*  
 Charles O. Dutton  
 Harold G. Smith  
 Louis M. Davis  
 Leon E. Gold  
 Edmond M. Hayes  
 Hq. U.S. Army Stockade,  
 APO 500, c/o PM. San Francisco  
 (Third Wednesday)

## PLEDGE OF SERVICE \* \* \*

## THE HOLY . . . .

*(Continued from page 172)*

family depending on his having it by heart, each Craftsmen made sure of having it letter perfect. There was no uncertainty about it, no vagueness, no liberty of each man to change it to please himself; from beginning to end it was as clearcut as a page of writing, as well organized as a book, and, it we had any means to recover it, we could treat it as a document.

In the middle of the fourteenth century the civil government in England enacted a law which required guilds and fraternities to reduce their rules and regulations to writing and to file a copy with the municipal authorities. When a large construction project was organized, the men comprising the construction personnel were organized into a Lodge, a body of builders, like at the building of King Solomon's Temple, this procedure was used up to the seventeenth century and, we learn that Freemasonry, before this time had dissolved their lodges after a project was completed. However, after the enactment of the law where the laws and regulations had to be written the Freemasons did not dissolve a lodge after a building was completed, but decided to make it permanent; this made it necessary for them to have a written charter, as was also required by law, therefore that lodge employed a scribe to draw up a document. In this document the lodge sought to show it was entitled to a charter because Freemasonry was both ancient and honorable, and made claim, which the authorities accepted, that King Athelstan had written a Royal Charter to Freemasons in 926; and it concluded with a statement of the rules, regulations, parts and points of Masonic law. To conform to the civil law this document was kept exposed on a pedestal in front of the Master's Station. Other lodges followed this lead, and as each one did so it made a copy of the document. Within two or three years after it had been erected at London in 1717, the first Grand Lodge found it necessary to have such a document of its own, and for similar reasons, therefore, a committee was appointed to write out the regulations. This Grand Lodge version of the Old Charges was printed in 1723 and was called the book of constitutions. As lodges came under the authority of this new Grand Lodge and new lodges were

chartered by it, they began to replace the copy of the Old Charges with a printed copy of the Books, and apprentices took their oath upon it. In the meantime, however, the Ancient Old Charges had become so imbedded in the rites and symbolisms of the ritual that though the new lodges used the printed book they still possessed at least in substance, most of the old unprinted or unwritten history, rules, and regulations, and that continues to be true. But in a few years after the first Grand Lodge was organized in London, lodges began to be set up in France, Spain, and in America, and then, after another short period, they began unexpectedly to multiply all over the world, as far as India and Malaya. Since the rules and regulations in the book of constitutions had been drawn up in England, on a basis of ancient English Customs, and for use in England, lodges abroad had difficulty in making use of the printed Book of Constitutions. Something more general, more universal, was needed. This was found in the Holy Bible, and it began gradually to replace the Book of Constitutions on the pedestal. But when thus used, the Bible was not taken to be a theological text book, but rather was used as a volume in which the fundamental principles of Masonic Law could be found, and therefore it was called the Volume of Sacred Law. The Grand Lodge officially indorsed its use for such a purpose in 1760 when by formal action it declared the Bible to be a *Great Light*, and was described in the rituals as one of the three Great Lights. And, it was in England, due largely to the influence of Preston and his fellow workmen, that the Bible came to its place of honor in the Lodge.

**CONTINENTAL ENTERPRISES, Inc.**

(Owners & Operators of)  
CAPITOL HOMESITE SUBD "A"  
U. P. SITE SUBDIVISION  
CONGRESSIONAL MODEL SUBD.

Subd. Lots on INSTALLMENT . . . . .  
Full Amt. of BACKPAY Accepted as down payment,  
balance payable within 10 yrs. at 6% interest per annum.

Maintains . . . . .  
BROKERAGE DEPT. under L. T. SAYCON  
Sells commercial, industrial, agricultural & residential  
properties w/ or w/o bldgs.

SURVEY DEPT. under G. LIMBO  
Specializes in subdivision & urban planning. Accepts  
survey contracts in cities & provinces.

CONSTRUCTION DEPT. under A. D. De JESUS.  
Plans, designs, estimates, supervises & contracts residen-  
tial & commercial bldgs.

H. M. SAYCON, Pres. & Gen. Manager  
Rm.-313 Doña Mercedes Bldg., Quiapo  
P. O. Box 1100 Manila Tel. 33-4-77

**Dr. GUILLERMO M. ILANO, M. D.**

*Post graduate studies from abroad*

Diseases of the heart and high blood pressure  
Diagnosis aided by Electrocardiography

1536 Gral. Luna, Paco  
(Just back of Plaridel Temple)  
Consultation hours — 4 to 6 p.m. daily

No Mason needs to be told what a great place the Bible has in the Masonry of our day. It is central sovereign, a master light of all our being. From the Altar it pours forth upon the East, West and South its white light of spiritual vision, moral law, and immortal hope. Almost every name found in our ceremonies is a Biblical name, and students have traced about seventy five references to the Bible in the Ritual of the Craft. But more important than direct references is the fact that the spirit of the Bible, its faith, its attitude towards life, pervades Masonry like a rhythm of fragrance. As soon as the initiate enters the lodge, he hears the words of the Bible recited as an accompaniment to his advance towards the Light. Upon the Holy Bible every Mason takes a solemn vows of loyalty, of chastity and charity, pledging himself of the practice of the Brotherly Life. Then as he moves forward from one degree to another, the imagery of the Bible becomes familiar and eloquent, and its music sings its way into his heart. Nor it is strange that it should be so. As faith in God is the corner stone of the Craft, so, naturally, the book which tells us the purest truth about God is its Altar Light. The Temple of King Solomon, about which the history, legends, and symbolisms of the Craft are woven, was the tallest Temple of the ancient world, not in the grandeur of its architecture but in the greatest truths for which it stood. In the midst of ignorant idolatries and debasing superstitions the Temple on Mount Moriah stood for the unity, Righteousness, and Spirituality of God. Upon no other foundation can men build with any sense of security and permanence when the winds blow and the floods descend. But the Bible is not only a foundation rock; it is also a quarry in which we find the truths that MAKE US MEN. As in the old ages of geology rays of sunlight were stored up in vast beds of coal, for the uses of men, so in this old Book the light of moral truth is stored to light the mind and warm the heart of man.

Alas, there has been more dispute about the Bible than about any other book, making for schism and dividing men into sects. But Masonry knows a certain secret, almost too simple to be found out, whereby it avoids intolerance and sectarianism. It is essentially religious, but it is not dogmatic. The

fact that the Bible lies open upon its Altar means that man must have some divine revelation — must seek for a light higher than human to guide and govern him. But it lays down no hard and fast dogma on the subject of revelation. It attempts no detailed interpretation of the Bible. The Great Book lies upon its Altar, and is open for all to read, open for each to interpret for himself. The tie by which our Craft is united is strong, but it allows the utmost liberty of faith and thought. It unites men, not upon a creed bristling with debated issue, but upon the broad, simple truth which underlies all creeds and overreaches all sets — faith in God, the Wise Master Builder, for whom and with whom man must work. Herein our gentle Craft is truly wise, and its wisdom was never more needed than today, when the churches and the nations are divided and torn by angry debates. However religious teachers may differ in their doctrines, in the Lodge they meet with mutual respect and good will. At the Altar of Masonry they learn not only toleration, but appreciation. In its air of kindly fellowship, man to man, they discover that the things they have in common are greater than things that divide. It is the glory of Masonry to teach unity in essentials, liberty in details, Charity in all things; and by this sign its spirit must at last prevail. It is the beautiful secret of Masonry that all just men all devout men, all righteous men everywhere of one religion, and it seeks to remove the hoodwink of prejudice and intolerance so that they may recognize each other and work together in doing good.

Like everything in Masonry, the Bible, so rich in symbolism, is itself a symbol — that is, a part taken for a whole. It is a symbol for the Book of Truth, the Scroll of Faith, the Record of the Will of God as man has learned it in the midst of the years — the perpetual revelation of Himself which God has made, and is making, to mankind in every age and land. Thus, by the very honor Masonry pays to the Bible, it teaches to revere every book of faith in which men find help for today and hope for tomorrow. For that reason, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the Altar, and in a Lodge in the land of the Mohammed the the Koran may be used. So, whether it be the Gospel of the Christian, the Book of Law of the Hebrew, the Koran of the Mussulman, or the Vedas of the Hindu, it everywhere Masonically conveys the same idea — symbolizing the Will of God revealed to man, taking such faith and vision as he has found into a great fellowship of the seekers and finders of the Truth, which is larger than all creeds and dogmas.

(Continued on page 177)

### BERNARDO PALMA

Certified Public Accountant and Auditor

57 First Street (España Extension)  
Santol Subdivision, Quezon City

## Masonry, A Symbol Of Patriotism

By Bro. ALFREDO M. SANTOS

A MASON and his deeds are not known until after he is dead. Generally speaking, there are no secrets about Masonry. It is a Fraternity, the officers of which are well known in the community where they reside. Their places of meetings are prominently and conspicuously established, mostly in the very heart of the town wherein their Lodges are located. The day and time of their meetings are previously announced. However, the Mason's belief in God makes him conscious that the Almighty is aware of all his behavior at all times, and therefore, publicity and costly advertisements are not resorted to by the Fraternity. This perhaps, is the solid basis why publicity and grandstand plays are considered unmasonic. But in the end, when a Mason breathes his last, during the necrological services held in his honor, his actuations and good works are inevitably and unavoidably revealed to the public. That is the time when he returns and reports to his Maker for final accounting.

The great basic principles of Freemasonry are the belief in the Almighty God and the existence and immortality of the soul. Those guiding principles practically cover all the fields and phases of human endeavors, irrespective of age, sex, religion, nationality, color and political affiliation. They are the giant twin motors that generate powers, jointly or alternately, that give light and life to the human mind. The human mind, on the other hand, is a wonderful possession which governs and keeps all the activities of the human race on the face of the globe. It is the invisible that makes every conceivable thing visible. The mind turns our dreams into reality.

When a Mason has been duly obligated, he is duty-bound to follow the two great principles of Masonry. His conscience is not clear and he has no peace of mind whenever he deviates from the direct route of righteous living as determined by the compass of Masonry. He will sacrifice his comfort and his conveniences in life in order to comply with the unflinching obligations to which he has dedicated his life. He will avoid the path of least resistance in the highway of life, for he is well informed that, such path is always crooked, unwholesome and not presentable to his Maker. He is conscious of the fact that when the Supreme Ruler makes a final inventory his accomplishment during his lifetime, the accounting may not be in his favor. Like a highway engineer, a Mason paves the way and builds strong bridges with foundations of truth, charity and wisdom, across waterways and along deep ravines of falsehoods, superstition, and pernicious vices for the benefit and convenience of mankind. He is easily moved and readily extends a helping hand to the poor, the wanting, the downtrodden, the ignorant, and the

oppressed. Special care and attention are given by Masons to the orphans and those who were unfortunately left behind by fellow Masons who had crossed the bar but whose departures to the Great Beyond were not in vain. Like a good soldier, in the field of battle, he moves along a line directed to a definite goal, based on strong and solid foundation of the Golden Rule. He moves forward and covers every inch of his ground assured of the Almighty as his guiding spirit. He never, even for a moment, thinks or expects any return or reward for his labor and sacrifices. The medals of merit and other decorations usually awarded to heroes are not within his objectives.

The writer knows a real brother whose life has been dedicated to Masonry. He has a wife with seven children. His small income is hardly sufficient to support the family. There are times when the fuse on his bread-line have been busted, but somehow, he could manage to put on back the family light. In such a situation, this brother could perhaps be tempted to go beyond the fences, circumscribed within the radius of Masonic principles and limitations. But no. He is hard and firm to cross the barbed wire of graft and corruptions, beyond which every conceivable comfort of life could be had for the asking. He does not dare to even try to touch the barbed wire of unrighteous living for fear that his white and spotless apron, the badge of a Mason, may be stained. He knows that bruises may be healed but the scars will still be there. He is even so modest not ask for financial aid from those who may be able to extend to him a helping hand. Even his wife, influenced perhaps by his Masonic actuations, knows the beauty of charity, hard labor, and sacrifices in various forms, which go hand in hand in the art of giving for the enjoyment of the receiver and the pleasure of the giver.

There is also another Mason who is a Clerk of Court in the Office of the Court of First Instance of a province in Southern Luzon. This Mason is to me a great man of principle. He abhors crookedness and injustices in all their forms especially in the government service. He has also many children both of college and school ages. His income is not big but could still maintain a decent living in the community. He never deviates even to see the temptations of holding big-salaried positions in the government via the short go-easy-way which he considers illegitimate. He is at the helm of a family ship on a high sea of life regulating his course, unmindful of the attractions of landing on the shores of luxuries, lavishness, vices of varied forms; he keeps his ship steadfastly directed to the unflinching beacon light of love, charity and

wisdom, to a place where honor and sheer merit in the government service are honored and respected. He prefers to labor hard in order to merit a promotion in the government. He has fortitude and firm determination. He prefers to live in a clean and honest way rather than follow the crooked path of least resistance which unjustly lower the morale of other candidates who are consequently placed to embarrassing situations.

Finally, the writer is also familiar with a brother Mason, who, unmindful of his weak bodily condition, cannot sleep unless he writes something for the benefit of his brethren. The guiding principles of Masonry have been so deeply rooted in his person that he has inculcated in his mind the beauty of being charitable and of some help to his brethren, neighbors and countrymen. He believes the human machine shall be provided not only with food for the stomach but also food for the mind. He has recently recovered from a physical breakdown. A thorough check-up and overhauling of his physical constitution has been successfully accomplished in a local hospital wherein he continued writing as usual. It is a God-given power that keeps him with us again in a good running condition. He is now as busy as ever doing the intellectual feeding to all of us with richness of his vocabulary and with the usual strength and vigor of his pen. He is a great man and a signal honor and credit to the Fraternity.

There are many other Masons of about the same caliber as those that I have mentioned above, and are all deserving of legitimate honors, but could not be mentioned in detail for lack of space.

In closing, I wish to pay my tribute to the members of the Craft and the kind of Masons I have mentioned whose services and devotion to the Fraternity are worthy of emulation. They are the untiring pioneers for the intellectual and social amelioration of mankind and society. Thru their exemplary actions are manifested the wisdom, strength and beauty of Masonry. In all humility and amidst the drudgery of the kind of life they are having, they patiently carry on and uphold the banner of Masonry for all people to follow and revere. These men are genuine patriots in time of peace, in war, now and for all times.

## THE HOLY BIBLE

*(Continued from page 175)*

Thus Masonry invites to its Altar men of all faith, knowing, that if they use different names for the "Nameless one of an Hundred names" they are yet praying to the one God and Father of all; knowing also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and tragedy of the race in its quest of GOD. So that, Great and Noble as the Bible is, Masonry sees it as a symbol of

that eternal ever-unfolding Book of the Will of God. None the less, while we honor every book of faith in which have been recorded the way and Will of God, with us the Bible is supreme, at once the Mother Book of Literature and the Master-Book of the Lodge. Its truth is wrought in the fiber of our being, with whatever else of the good and the true which the past has given us. Its spirit stirs our hearts, like a sweet habit of the blood, its light follows all our way, showing us the meaning and worth of life. Its very words have in them memories, echoes, and overtones of voice long since hushed, and its scenery is interwoven with holiest associations OF OUR LIVES. Our Fathers and Mothers read it, finding in it their final reasons for living faithfully, and nobly, and it is thus a part of the ritual of the Lodge and ritual of life. Every Mason ought not only to honor the Bible as Great Light of the Craft; he ought to read it, live with it, lay its truth to heart and learn what it means to be a MAN. There is something in the Old Book which if it gets into a man, makes him both gentle and strong, faithful and free, obedient and tolerant, adding to his knowledge, VIRTUE, PATIENCE, TEMPERANCE, SELF-CONTROL, BROTHERLY LOVE AND PITY. Let us relate some of the most important truths of the Bible, some of the things that have been spoken to us by the Prophets and HIM who gave HIS ALL for us, and WHO sits on the Right Hand of our Creator, watching over us and ready to judge us by our works.

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy GOD."

"Thou shall love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind; and thy neighbor as thy self."

"Therefore all things whatsoever you would that man should do unto you, do ye even so to them; for this is the law and the Prophets."

"Pure religion and undefiled before GOD and the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

"For ye know that if our earthly house of this tabernacle were dissolved, we have a building of GOD, a house not made with hands, eternal in the Heavens."

The Bible is as high as the sky and as deep as the grave; its two great characters are GOD and the Soul, and the story of their eternal life together is its everlasting romance. It is the most human of Books, telling us the half-forgotten secrets of our hearts, our sins, our sorrows, our doubts, our hopes. It is the most divine of Books, telling us that GOD has made us for Himself, and that our hearts will be restless, unhappy and lonely until we learn to rest in HIM whose WILL is our PEACE.

# MORE LIKE THE MASTER

By Wor Bro. JOSE M. ESTACION, P.M.

(Address delivered at the installation of officers of Iloilo-Acacia Lodge No. 11, January 1, 1952)

I HAD BEEN THINKING hard for some time as to the subject of the address I am going to deliver to you to-night, on this installation of your officers. After reading the program sent to me by our Brother, the Secretary, and finding that the theme of the song of the Choir which is sung before my address is "MORE LIKE THE MASTER". I right away told my wife that I will also speak on the subject MORE LIKE THE MASTER, convinced that, as Masons, as men, as citizens, and as builders of our own destiny and that of our nation, we all could become an effective transforming power for good only if we would be more like the Master. Before the Worshipful Master went up to the Oriental Chair of this Lodge, he was asked several questions, which, if rightly answered in the affirmative and with a conscience devoid of any reservation, he undoubtedly could be a desirable model, a sure guide, and a very dependable companion in this our journey toward perfection. Our Worshipful Master is human, and I know he is subject to error and imperfections. Surely, to follow him, to emulate him, and to look up to him for the measure with which we should gauge our acts, will not be as safe as to follow, emulate and to look up to that Master, who had been tempted in all points as we are, and yet without sin. Perfection is sinless,—is errorless and cannot be bettered. It is perfection which Masons desire; it is that which determined him to join our Fraternity, when he said that he came to join it to improve himself. It is that perfection which he apparently has achieved when he was raised from a dead level to living perpendicular in the ceremonies of the third degree. I used the adjective apparently, because, I know, after more than twenty-five years of continuous Masonic life, that a Master Mason, and all Masons have not attained perfection. They have to live day by day more like the Master. St. Paul said, "For now we see thru a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

I wonder, Brethren, if you know the person and the Master to whom the choir alluded when they sang More like the Master. To some of you, perhaps, he is some powerful earthly person to whom you can come for comfort and support. That is partly correct. To some, he might be an unbeatable king in battle, whose word is law, and who can do no wrong. That is also partly more correct. At every Masonic altar there is found the open Bible, which every Mason takes as the the rule and guide of his faith. To all true Masons, it is the light which illumines their minds in

the discovery of all truths. From the Bible, we find that the Master is He to whom St. John the Baptist one of our Masonic patrons, pointed to his disciples and said, "Behold the Lamb of God, which taketh away the sins of the world." It is He of whom Pilate, the Roman Governor, who was fault-finding, said, "I found no fault in him." It is He of whom Mary, the sister of Lazarus, said, "Lord, if thou hadst been here, my brother had not died." It is He of whom the Jewish centurion, after witnessing the agony, the humiliation, and the slander cast on Him at the cross, said, "Truly this was the Son of God." Brethren and friends, that Master is no other than the Lord Jesus Christ, your Master and mine.

How may we be more like the Master? What should we become, and how should we live in order that we could be more like the Master? I mentioned four persons who gave a description of Jesus. They gave us four qualities of his life, which we should be possessed of in order to be more like Him. I mention only four qualities, because a square, or the square, which is the badge of a Master has four sides.

John the Baptist said of Him, "Behold the Lamb of God, which taketh away the sins of the world." We Masons do labor with a lambskin apron. The lamb in all ages has been taken as the symbol of humility. As we gird our loins with the lambskin apron, so we should put on humility, or rather, as St. Peter said "we should be clothed with humility, for God resisteth the proud, and giveth grace to the humble." Humility, therefore, is the first virtue which a Mason should possess should he desire to be more like the Master. King David in one of his proverbs says "Before honor is humility". (Prov. 15:33). He went on saying "By humility and by fear of the Lord are riches and honor and life". (Prov. 22:4) The Master Craftsman, who, according to the Great Light of Masonry went about doing good was humility personified. He admonished his disciples by telling them that "whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." (Matt. 23:12) And then, at the last supper, to teach further his dis-

**JOSE N. QUEDDING**

PRIVATE LAND SURVEYOR

Room 406 Chaco Bldg., Manila  
Tel. 2-88-83

## AMERICAN FLAG DONATED TO GRAND LODGE



Wor. Bro. Earl E. Dusenbery

IN CONNECTION with the public installation of the Grand Officers of the Grand Lodge of the Philippine Islands (1952) held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, the American Flag was presented amidst impressive ceremonies.

The presentation was made in the presence of no less than 500 brethren — from practically all the subordinate lodges in this Grand Jurisdiction — who attended the Thirty-sixth Annual Communication of the Grand Lodge in Manila. M. W. Bro. Antonio Gonzalez, P.G.M. who carried "Old Glory" to the altar made a brief but inspiring remarks. He said: ". . . *This is the American Flag which has stood and still stands for freedom and liberty, justice and democracy. It is revered and respected wherever it flies because it seeks to enlighten and not to confuse, liberate and not to oppress. It comes to all of us as a donation from a great friend and an outstanding Mason in America, Most Excellent Ex-General Grand High Priest, R.A.M., Wor. Bro. Earl E. Dusenbery. May the Flag not only grace and adorn our Temple of Brotherhood but encourage and inspire us to help spread the gospel of goodwill among nations and sow the seed of brotherly love in the hearts of our fellowmen!*"

On behalf of the brethren in this Grand Jurisdiction, Right Wor. Bro. Mauro Baradi paid tribute to the American Flag. "Behold" he said, "*the Stars and Stripes that is America, the flag of flags. We salute it because of its rich history and glorious tradition; we prize it because of the noble ideals and great ideas for which it stands. In times of adversity it has been a source of strength; in days of prosperity, it has remained unsullied. Under its benign leadership, peoples and nations have rallied, for the government it represents has become the bulwark of democracy and the country over which it waves is not only the home of the brave and the land of the free but indeed, a messiah among the nations of the world. Hail to the American Flag! May its benign influence, together with those of the flags of other democratic nations keep on spreading so that in the end, we may have One World Brotherhood in an era of an enduring peace!*"

In the name of the Grand Lodge of the Philippine Islands, M. W. Bro. Sidney M. Austin, Grand Master accepted the American Flag, richly expressing the gratitude of his brethren to the donor, Wor. Bro. Dusenbery.

principles that humility should be the badge of greatness. He girded himself with a towel and washed and cleansed his disciples' feet.

It is said that President Lincoln was one time taking a walk with one of his Cabinet officers. They met a Negro, who, on seeing the President of the United States, bowed very low in greetings to the President. The President, on seeing him, bowed still lower. The cabinet officer, seeing it, asked the President why he did so, knowing that the one to whom he was bowing was a mere Negro. President Lincoln, demonstrating humility, told the officer that he did not like the Negro to beat him in courtesy. That single act of Lincoln shows to us that humility is really before honor, and by humility are riches and honor. It behooves us Masons, therefore, to be humble in our actions, in our attitudes, and to manifest this virtue in our daily living, so that we could be more like the Master as sung by the choir tonight.

The next trait of character to which I shall invite our attention tonight and which makes us more like the Master is purity. When the Master Craftsman, as I said, was brought before the Roman Governor, who was bent on condemning him or finding fault in him, he said "I find no fault in him." No fault could be found in Him. As I said in the beginning, although he had been tempted in our points as we are yet He was without sin. His life was pure;



FOR SCIENTIFIC EYE EXAMINATION  
Modern Apparatus, Precision Machineries, and  
Complete Optical Prescription Service

CONSULT:

**DRS.**  
**Anacleto & Del Mundo**

Family of Optometrists

600 Rizal Ave. Corner Raon

Tel. 3-24-31

63 Escolta, (Crystal Arcade) Manila

---

**PLEDGE OF SERVICE \* \* \***


---

it was without fault; the forces of the world could not smear it. It did not succumb to any of the human frailties. Of course, to be pure is the hardest of all desires. We are human and we are always subject to error, so long as our feet tread the mother earth. We must always remember, however, that our reach is further than our grasp and that we, as Masons, are in daily search for perfection and purity, as we travel from west to east. We should endeavor to be pure. The Holy Scriptures which is the measure of our faith says: "Blessed are the pure in heart for they shall see God." Sir Galahad, the famous knight of the Round Table had the strength of ten, because his heart was pure.

St. Paul, writing to Timothy says "Lay hands suddenly on no man neither be partakers of other men's sins; keep thyself pure." (I Tim. 5:22) These words of the Apostle Paul, who was the only apostle with a college education, gives us a glimpse of how we should keep ourselves pure and be more like the Master. Lay hands on no man, or we should never be violent both in our actions and in our deeds. We should be ever able to hold our passions within due bounds towards all mankind. The second way by which we can keep ourselves pure is to keep ourselves away from the unrighteous lest by our association with them we would be dragged into their lives and actions. The Psalmist says, "blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful." If we

ever are to find ourselves in the company of the ungodly or the unrighteous, we should rather be transforming agencies to bring about their reformation and change. Let your light so shine before men and ye are the salt of the earth are words which we should always remember.

The next trait of character which a Mason should have in order that he could become more like the Master is that he should be one whose life is dedicated to service. The men whose memory we bless, whose names we perpetuate are they who were transforming powers for good and who left this world much better than when they first saw the light in it. As I have said before, when Mary, the sister of Lazarus saw Jesus, she said to Him: "Lord if thou hadst been here, my brother would not have died", or He could have so saved Lazarus from death. The Master was a man of service. He came not to be ministered unto but to minister. We can be more like Him if we, too, are ever ready to stretch forth a hand to raise a fallen brother; if we are ready to soothe the pains of those in agony, and if we are ready to help get justice to those who are oppressed and whose rights are trampled upon. Masons are builders.

*(To be Continued)*

*Philippine Surveying Company*  
SURVEYING-ENGINEERING

301 Laperal Building, 851 Rizal Avenue  
Tel. 2-99-12

**While in BAGUIO**

Stay at HOTEL CITY LUNCH

*Save unnecessary expenses but live*

LUXURIOUSLY

Hot Water at all times

Restaurant Service Day and Night

Parked Cars Guarded

C. KIM, Prop. and Manager

**MATIAS E. VERGAR A**  
LAWYER

Echague, Mania

319 Great Eastern Hotel Bldg.

More Copies Are Available for Brother Masons

**RIZAL BEYOND THE GRAVE**

Revised Edition

By DR. RICARDO R. PASCUAL

Bookcloth Bound — P5.00 a copy, plus postage,  
Less 10% on Lodge Purchase.

LUZON PUBLISHING CORPORATION  
P. O. Box 344, Manila

**A. M. MATA & CO.**

*Real Estate Brokers*  
Members, Davao Realty Board

To brethren desiring to acquire lands in Davao, it pays  
to write or see us first.

ALFONSO M. MATA  
*Gen. Manager*  
Room 3 Cabaguio Bldg.,  
Davao City

LORENZO E. NUQUE  
*Sales Manager*  
341 Claveria St.,  
Tel. 476-J

## THE LESSON . . .

(Continued from front cover page)

*The lodge represents the world as it actually was believed to be in the olden days when the world was imagined to be a sort of flat disc, the canopy of the star decked heaven, its covering, the north, even in those times, was considered to be a place of darkness, the East the source of all light and life.*

*Our initiation was our first step out of the gloom and darkness of the every day world into the beneficial light of moral truth and spiritual faith, it was a first step out of the isolation of the world into a band of brotherly fellowship, a step out of the physical into a human and moral institution.*

*The Cabletow, which was placed around us and by which we could have been conducted out of the lodge had we rendered ourselves unworthy to receive the degrees of Masonry, may be justly compared to the cord that binds a baby to its mother at birth.*

*It will be noticed that the Cabletow is not removed until we had assumed obligations that bound us more firmly to the Craft, thus bringing into effect a sort of unseen, but nevertheless, unbreakable tie that binds us together in an united effort to be of better service to mankind and to strive to bring about a universal application of a Brotherhood of Man under the loving protection of the Fatherhood of GOD.*

*That is, in brief, the moral teachings indicated by the symbols and emblems to which the initiate is introduced and it is in this aspect that each symbol and emblem should be understood.*

*By this method of teaching Masonry encourages a man to follow a beautiful and wise scheme of thought and teaches him to put into his every day life the practice of those spiritual and moral principles that will point out to him the duties that he owes to GOD, to his country, to his neighbor and also to himself.*

*No initiate can hope to grasp all these teachings at first hearing, that will come over a period of time if he proves himself an apt pupil although it is doubtful whether any man lives long enough to learn all that Masonry strives to teach us.*

*The lessons of initiation to Freemasonry are deep and wonderful and tend to inspire within us a resolve to elevate our mode of life to a higher standard in order that we might prove ourselves worthy of the Craft.*

*The Rite of Destitution, as with every other phase of Initiation should be interpreted according to the wider and deeper teachings of our Fraternity.*

*Every initiate is asked to deposit something of a certain nature "that it may be paid up in the archives of the lodge as testimony that he was then and there made a Mason."*

*If he had been duly and truly prepared there was but one answer that the candidate could give and he then realizes, it may well be for the first time in his life, what a state of destitution would imply to him.*

*It is almost without doubt that for a few brief seconds a sense of bewilderment overcomes him and he may even experience a feeling of humiliation because he finds himself in a condition where he cannot comply with a certain request made to him by the Wor. Master.*

He might even realize, at that particular moment, that the possession of the physical necessities of life had been an important item of his every day life and that to be deprived of them seemed to indicate to him that without those necessities the whole moral and social order of society would come to an end and collapse.

Then in a manner which is just as sudden and surprising as that request which caused him some embarrassment, he is taught the lesson of the "Golden Rule", that is the duty he owes to his fellowmen who may be in dire need of assistance.

Nothing is left to the candidate's imagination; he is actually in the condition of a man who needs help and this should tend to cause him to realize, in the most practical manner, the duty that he should discharge towards his less fortunate fellow creatures.

There are a few who may suggest that the lesson loses most of its effectiveness by the limitations and qualifications that follow; however, that is but apparent and cannot have any real substance in practice.

Every Mason is under solemn obligations to strive for the betterment of mankind and perhaps the most primary action we can take toward this very desirable end is to extend a helping hand to those in dire distress.

That does not indicate, in any way whatever, that we should restrict our help and assistance to members of our Fraternity; on the contrary, we are taught to help all mankind wherever possible. However, it is but natural inclination that we should tend to extend help to our brothers in Masonry first of all.

I believe that it was Mohammed who said "that the end of the whole world would eventuate when man was unwilling to help man" and he spoke wisely and truly.

However it should be understood that the destitute to which this rite refers and whom the initiate is under obligations to relieve to the best of his ability come under a definite classification.

In no way whatsoever should it include those who are in a condition of destitution because of criminal proclivities or of an inherent tendency to consider that real honest work is well beneath their idea of pride. We are supposed to help those who are willing to help themselves, this former time of destitution presents a very difficult problem indeed, a problem that will require wisdom, patience and almost every other human virtue to solve and, there can be no doubt, that Masons will also have a hand in its solution.

The destitute to which the rite refers are those unfortunate persons who, through no fault of their own, find themselves the victims of adverse circumstances.

They are those who through sickness, disaster, accident or some other unfortunate happening are not in a position, however willing they may be, to fulfill their obligations and responsibilities to their dependents in particular and to society in general.

These unfortunates are well worthy of our help, not only in the form of financial assistance but also in the form of companionship, sympathy and love.

Although we are rightly cautioned to beware of impostors who would strive to make use of Masonry for their own selfish ends yet when we are assured that the recipient is worthy, our charity should be limited only by our ability to help without causing ourselves, and those depending upon us, serious injury.

The Rite of Destitution and its implications should warn us to be most careful in the selection of those who may apply for the degrees of Masonry.

No person should be permitted to enter our Craft unless he is well able to meet the demands, financially, mentally and morally, that might be made upon him and to be able to do his fair share in matters of relief.

Even when the greatest of precautions are taken, there may come a time when the lodge will be called upon to answer heavy calls upon its finances because no body of men are exempt from the misfortunes that fate occasionally metes out to them, some misfortune or accident might come our way at any time and without warning and leave us bereft of all of our resources.

Disasters of the most terrible type happen to men every day that leaves them broken and almost without hope.

We do not know what life may have in store for any of us. It may be our misfortune to have fate strike a blow at any of us which would leave us entirely at its mercy.

It is for such instances that the Rite of Destitution has reference obliging us to go to the relief both as individuals and as a lodge and it should be the proud boast of every member of our Craft that he and his lodge are always ready to do their part in such cases of distress.

Our Fraternity is abundantly wealthy in the spirit of benevolence and it also takes pains to cover up its labors of charity under a blanket of secrecy.

In lodges with a large membership and in crowded cities we are apt, due to local conditions, to lose that personal touch that means so much to the recipient and our charity then takes the form of mere perfunctory offering.

It is to be regretted that the word charity has, now-a-days, become so associated with the giving of money that it has just about lost its original meaning.

In the 13th chapter of the First Corinthians, St. Paul makes no mention about money with the possible exception that follows, and I quote 'and although I bestow all my goods to feed the poor and have not charity it profiteth me nothing'.

That passage of scriptures leaves no doubt that a man may give all of his worldly wealth and still fall far short of that condition that denotes that Divine grace of Charity.

Certainly money has an important place and value but it is not the absolute beginning and end of all things and we, as Masons, would fail in our duty if we limited our efforts to the giving of financial assistance to those in need. It is always well to remember that there are many things that money cannot buy or do.

Money cannot cure the ills of the spirit, it cannot bring relief to an aching heart and it can do but little to soften the pain of those who mourn for their loved ones.

There are occasions when a friendly hand laid gently upon the shoulders of one in trouble will accomplish more good than any gift of money.

Indeed, the Rite of Destitution teaches us that we should be prepared to give not only financial assistance but also be ready to give of ourselves without stint in our endeavours to help bring about a state of happiness for all mankind.

Brethren do your part and the lesson of the Rite of Destitution will not have been given in vain.

*S. J. Austin*

Grand Master

# Most Wor. Bro. Vicente Carmona

by W. Bro. EMILIO M. ASISTORES

(Eulogy delivered at the Pilaridel Masonic Temple Manila, March 9, 1952)

WE ARE ASSEMBLED here this afternoon in honor of our departed brother. As Master of Biak-Na-Bato Lodge No. 7, I have been assigned the task to deliver what is often referred to as an "eulogy." In a way, this is a sad duty: on the other hand, a privilege. I have the opportunity of pronouncing "Hosanna" to the fate of our brother who from Biak-Na Bato Lodge No.7 had crossed the River Jordan and now waits for us on the other side. To his character, to his services to God and country and to our Masonic Fraternity, we meet in memoriam.

But shall there be an atmosphere of sorrow and gloom? Shall there be sack-cloth and ashes, despair and misery, as we gather to honor Wor. Brother Vicente Carmona? Shall we bemoan his fate, now when the mysteries of the journey he has taken are still unknown to us? The journey where "*not one returns to tell us of the road which to discover we must also travel.*" Shall there be sadness? That, my brethren is not my conception, neither, I am sure, of what Wor. Bro. Carmona desire, nor of the true theory of eternity which we profess to understand.

The author of that beautiful poem called "The Prelude" accompanied by a tune of a symphony, has depicted to us more realistically of what is life. That, life with all its joys and its sorrows, its victories and its defeats, its success and its failures, its loves and hates, its laughs and its tears—life after all is only the overture. It is the prelude—the stage and the drama, where each of us must play his part, lie yet before us.

Brethren, we gather here, in memoriam of Wor. Bro. Vicente Carmona. Yes, but not entirely in sorrow, because we know that, true Mason as he was, his part in that overture was nobly played. It has been said, however, that we do not meet to praise the dead. That an occasion like this, is a time for supplication and prayer. I can not agree with this position in its entirety. Our brother died as active member of our great Fraternity. Whether it was his faith from choice of seeing the light, is of small moment. He died as a Mason and a faithful public servant.

While others found the road too long and too rocky; while others thru greed, perhaps, or passion or desire for financial success, or for political achievement, or for social popularity, fell over the precipice and could not climb back; while others in the search of further enlightenment were led astray to fanaticism, Wor. Bro. Carmona died in the Masonic Fraternity. It was only two weeks after he had fulfilled his obligation to Biak-na-Bato Lodge No. 7 when he was stricken ill. His assistance given to the installation of its officers held on January 14, 1952 was perhaps his last masonic act. Who among us will say we do

not laud such noble death? Who will not join with me in praise of him for the example he set and in thanking to the Great Architect of the Universe for beneficence? His courage, his fortitude, his faith, his soul did not die. These lived and will continue to live in our memory as an incentive and inspiration for us and our guidance. What better evidence can you, Brethren, desire of the hereafter? What unseen power moved and controlled your body to assist in this service? What directed your brains into thoughts of our departed brother? Did the influence of our brother pass with his body? Why, if the grave is the end, we would not be here. No, my friends, life is the overture. It is the gleam between the two eternities—the past and the future.

Individually we may mourn the loss of a brother or a friend, but time, you know, heals. The tangible body itself robbed of the spirit whose formula is known to the Creator alone, rapidly returns to the state of its making. Ears that caught the sound of your voice no longer serve. Between those sentinels of bone the tongue was placed. It was still there when death entered, but it can no longer respond as you had so often heard it respond before. Those two, guards the gateway of the brain, those eyes once so loving and kind, are closed in death and see you not. Gone is the spark of life. Gone is the heartbeat. Gone is the spirit—the soul. But the soul, my friends, never dies. Can you and I find comfort in the theory of the atheist who leaves your loved one in the vowels of the earth, or that of the agnostic who has the desire but not the courage to disbelieve? Shall we find comfort in these or in our own knowledge of the rewards of the hereafter?

Friends, our brother had crossed the Great Divide. The manner or time of his going was immaterial. No doubt he had reached the goal of success and was content with the financial side of life's accomplishment. But it matters not now that he wanted to live, for it pleased the Great Architect of the Universe that our Wor. Brother Vicente Carmona was called unto Himself. We mourn him this afternoon; we praise him, we see only his virtues and pray for him. But as we see and remember all of these things one thought must present itself to our minds. I am sure, there must be somewhere in each of us, some remorse that it was necessary for his overture to be entirely played before we realized the sweetness of life's music. Many times we might have applauded—and we did not. Many times we might have encouraged—and we did not. Many times we might have praised him—and we did not. Yet he was a brother Mason and we thought we loved him.



# Fraternal Reviews



By MAURO BARADI, D.G.M.

## TENNESSEE-1952

LOGGES 375 MEMBERS 71,072 GAIN 2.776

THE GRAND LODGE BUILDING, Nashville, was again the seat of the 138th Annual Communication of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee. The first day (January 30, 1952) was devoted to extending greetings, introduction of distinguished visitors including Bro. Gordon Browning, Governor, who spoke briefly. M. W. Wallace Phelan Douglas submitted a lengthy address wherein, among other things, he reported on the sound financial condition of the Order as well as the increase in membership. He appealed to the Brethren "to reconcile any personal differences or private animosities and urged the Lodges to encourage and assist them in so doing, thereby uniting themselves into one sacred band, or society of friends and Brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work and best agree." He commended the work of the Board of Control "who have for years given this phase of the work (Masonic charity) their very careful consideration and prayers." In the monthly Lodge letters which he addressed to each Lodge he discussed: " (1) The evil of the UNMASONIC USE OF THE BLACKBALL, by one who, because he thinks he is too good to associate with other good men . . . has black-balled or filed an objection against good men seeking membership in his Lodge. (2) The malicious practice for participating in the distribution of chain letters. . . 'It is hoped that every Mason will use his best efforts to eradicate these malicious letters,'; (3) The duty of a Lodge to assist indigent members who are interested, loyal Masons, but who are not financially able to pay their dues, to maintain their membership; (4) Urging the Lodges to be prepared to conduct Masonic burial and memorial services . . . (5) Asking Lodges to hold a BROTHERLY LOVE NIGHT for their own members, seeking to settle personal differences and unite the Lodge in true Masonic fellowship . . ." He mentioned the Resolution adopted by the Grand Lodge encouraging the support of the Order of DeMolay for Boys and Order of Rainbow for Girls; he also referred to the Grand Lodge Law which prohibits the conferring of a degree on Sunday. Among the recommendations made by the Grand Master was in con-

nection with the Third Degree Lecture wherein he stated that it should be mandatory "that every Master Mason raised thereafter be required to memorize the lecture pertaining to the third Degree and be judged proficient in same in open Lodge or by a Committee of three appointed for that purpose, within six months of the date of his raising or be automatically suspended, except that in case of emergency, the Grand Master for good and sufficient reason shown, may grant additional time." After other Committees rendered their report the Grand Lodge was called from labor to refreshment until the second day of the Communication, January 31, 1952.

On the second day, the Jurisprudence Committee, among others, reported it was of the opinion that "Masonry should not lower its moral standards just because the liquor business happens to have about it the cloak of legality under the terms of civil law. . ."; the Committee did not concur in the recommendation of the Grand Master regarding the fact that to memorize the lecture should be mandatory to every Master Mason. In the election of Grand Officers, Amzie Hall Kirkpatrick was elected M. W. Grand Master.

The Proceedings contain the Constitution of the M. W. Grand Lodge of Tennessee as well as a Report of Committee on Fraternal Correspondence by Wallace Pehlan Douglas, Chairman; it should be voted that the Report includes "for the first time . . . every Jurisdiction in the United States and which is more than the name implies." The Report reviewed the Proceedings (1951) of the Grand Lodge of the Philippine Islands.

### MAURO BARADI

ATTORNEY & COUNSELLOR-AT-LAW  
P. O. Box 431—Manila  
Philippines

Third Floor, M. R. S. Building  
Tels. 2-83-39  
2-95-84



SECCION CASTELLANA  
NOTAS EDITORIALES

### DIA DE HEROES

TENEMOS los masones en Filipinas nuestro día de HEROES, y es el 7 de Mayo de cada año. Fue en ese día que nuestro Muy Ilustre Gran Maestro pasado Hermano José Abad Santos ofrendó su vida preciosa en aras del honor, de la lealtad, de la integridad. Fue su caso uno de prueba, uno en que la envergadura masónica mediaba en toda su gloria. Perecer o faltar a lo mas sagrado en sus principios y en sus convicciones. Hubiera sido para él muy cómodo transigir, simular una disposición pasiva, agachar para que el tronco no fuera el blanco de la ira que se desataba furiosa. Pero su temperamento era nada acomodaticio. No conocía de transacciones conveniencistas. No quería disimulos, ni hipocresías, que deshonraban a los fuertes y no podían ayudar a las débiles. Habría que afrontar la situación como hombre, como MASON; y como hombre y como MASON la afrontó.

Murió, pero murió no en espíritu, porque su espíritu inmortal vive y vivirá en la eternidad para ejemplo de hombres y de pueblos. ¿Qué significaba aquel pedazo de materia ante un problema moral que implicaba el hundimiento o la glorificación de todas sus virtudes? La glorificación espiritual para sus conciudadanos, para su patria, para los Masones, para el mundo, eso fue el motivo de aquella horrible pero excelsa tragedia. Dio su vida, la dio voluntariamente para no abdicar. La dio bendiciendo la hora que el Gran Arquitecto la daba para hacerse héroe — no héroe de batallas en donde se mata y se destruye; pero sí héroe frente a un evento que dignifica, que construye, que enaltece, porque al morir JOSE ABAD SANTOS, el hombre, el mártir, el masón, dignificó, construyó y enalteció no tan sólo a su patria, a sus conciudadanos, a los masones, sino al mundo, a la humanidad en todo lo que tiene de grande y de excelsa.

Fue por eso porque nuestro Muy Ilustre Gran Maestro llama a un concurso a todos los masones a fin de que escriban algo sobre el Muy Ilustre Hermano José Abad Santos. Las bases del concurso ya se han publicado. Se vuelven a publicar en este número para conocimiento de todos los Hermanos. Veneremos su memoria escribiendo algo sobre él.

(Antonio Gonzalez, P. G. M. — F. P. S.)

### TEMPLOS DE HARMONIA Y DE VIRTUD

MUY APROPIADAMENTE llamamos, a nuestras Logias TEMPLOS DE HARMONIA Y DE VIRTUD. De armonía, porque ante nuestros altares se postran hombres de todas creencias religiosas para invocar la divina gracia del Gran Hacedor, el Gran Artífice del Universo, porque en sus paredes y dentro de ellas no se oífrán y en ningún tiempo antagonismos que traen consigo diferencias de opiniones políticas o sectarias; porque bajo un mismo nivel se colocan hombres de diversas clases y categorías sociales, el potentado y el plebeyo, el afortunado y el desheredado, el caudillo y el seguidor, el capitalista y el obrero, el intelectual y el mediocre, todos reconociéndose iguales sin mas vínculos que los forjados en la fragua del amor fraternal.

También son nuestras Logias TEMPLOS DE VIRTUD porque es la esencia de la doctrina masónica el preparar a los hombres en la práctica de virtudes morales y sociales. Las virtudes cardinales de FORTALEZA, TEMPLANZA, PRUDENCIA Y JUSTICIA, y las teologales de FE, ESPERANZA Y CARIDAD son la base de la enseñanza masónica. Fortaleza en nuestro espíritu no solamente para emprender la labor masónica que nos hemos impuesto, sino también fortaleza para desoir y desatender las conveniencias personales que pudieran obstruir esa labor; templanza para no dejarnos llevar de nuestras pasiones con daño de los intereses de la comunidad masónica; prudencia, que es la madre de la sabiduría, a fin de apreciar nuestros propios defectos y disimular los ajenos; y justicia para dar a cada uno lo suyo, para no poner trabas a que el mérito reciba su debida recompensa, a no permitir que nadie sea privado de la gloria y honor que le corresponde en las transacciones y negocios de la labor cotidiana. Seamos fuertes, templados, prudentes y justos y la labor masónica fructificará. Tengamos fe, laboremos con esperanza y obremos con caridad, no tan sólo la caridad que signifique ayuda pecuniaria, sino aquella caridad que dignifica y glorifica tanto al que lo practica como al que la recibe, y así haremos de nuestras Logias TEMPLOS DE VIRTUD Y DE HARMONIA.

(Antonio Gonzalez, P. G. M. — F. P. S.)

**Grand Lodge**  
 of  
**Free and Accepted Masons**  
 of the  
**Philippine Islands**  
 —oOo—

GRAND LODGE OFFICERS — 1952-1953

<i>Grand Master</i> . . . . .	Sidney M. Austin	(95-111)
<i>Deputy Grand Master</i> . . . . .	Mauro Baradi	(82-119)
<i>Senior Grand Warden</i> . . . . .	Werner P. Schetelig	(25)
<i>Junior Grand Warden</i> . . . . .	Camilo Osias	(4)
<i>Grand Treasurer</i> . . . . .	Eduardo R. Tan Kiang	(27)
<i>Grand Secretary</i> . . . . .	Antonio Gonzalez, P.G.M.	(5)
<i>Grand Chaplain</i> . . . . .	Marciano C. Evangelista	(35)
<i>Grand Orator</i> . . . . .	Macario M. Ofilada	(12)
<i>Grand Marshal</i> . . . . .	Ciriaco Z. Cuenco	(67)
<i>Grand Standard Bearer</i> . . . . .	Ricardo Rubin	(64)
<i>Grand Sword Bearer</i> . . . . .	Eriberto Gonzalez	(45)
<i>Grand Bible Bearer</i> . . . . .	Clinton F. Carlson	(8)
<i>Senior Grand Lecturer</i> . . . . .	Sesenio B. Rivera	(79)
<i>Junior Grand Lecturer</i> . . . . .	Hermogenes P. Oliveros	(82)
<i>Senior Grand Deacon</i> . . . . .	Frank H. Bertel	(9)
<i>Junior Grand Deacon</i> . . . . .	Abundio C. del Rosario	(95)
<i>Senior Grand Steward</i> . . . . .	Philip Shaouy	(80)
<i>Junior Grand Steward</i> . . . . .	Catalino S. Cruz	(119)
<i>Grand Organist</i> . . . . .	William J. Eichorn	(124)
<i>Grand Pursuivant</i> . . . . .	Macario C. Navia	(88)
<i>Grand Tyler</i> . . . . .	Vicente Mendoza	(17)

# MANILA BLUE PRINTING COMPANY, INC.

\* BLUE PRINTS

\* WHITE PRINTS

\* PHOTOSTATS

\* "POSTS" & "BRUNING" Drafting

& Surveying Supplies

\* "BRUNING" BW Sensitized Papers, developers & printing-developing machines.

\* "WOODSTOCK" Typewriters, 11", 12", 14",

18", & 22" carriages now available

\* "HILCO" Duplicators

\* "GRUMBACHER" Brushes & Artists'

Materials

\* School & Office Supplies

\* GENERAL MERCHANDISE



Remodelled—  
display, sales &  
waiting rooms for  
customers.

## MANILA BLUE PRINTING CO., INC.

Phone 3-25-39

820-832 Arlegui, Quiapo

MENTAL PICTURES LAST FOR DAYS

BUT

PHOTOGRAPHS LAST FOR YEARS

To PERPETUATE

MEMORABLE EVENTS OF YOUR LIFE—

FAMILY AFFAIRS

\* SOCIAL FUNCTIONS

\* OFFICIAL PARTIES

\* SCHOOL EVENTS & OUTDOOR  
ACTIVITIES

LET US DO IT!

We Offer:

\* REASONABLE PRICE

\* COURTEOUS ATTENDANCE

\* SATISFACTORY SERVICE

# SAM STUDIO

Patronized by the Grand Lodge of the Philippine Islands

250 ONGPIN, MANILA

TEL. NO. 2-93-94

**S A W E. S A M**

Proprietor and Manager