

The Balabano

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923.



DeMolay of Distinction

VOL. IV
(New Series)



No. 4
April, 1962

Published in January, April, July and October of each year by the Grand Lodge of the Philippines, Inc. at 1440 San Marcelino, Manila. Re-entered as Second Class Mail Matter at the Manila Post Office on July 29, 1958.

Subscription Rate — P1.00 a year

JUAN S. ALANO
Editor-in-Chief

Board of Editors:

WILLIAM QUASHA, PEDRO GIMENEZ, CHARLES MOSEBROOK
HOWARD R. HICK, ESTEBAN MUNARRIZ, MACARIO M. OFILADA,
MACARIO C. NAVIA, SINFOROSO PADILLA, JOSE C. VELO, MATEO D. CIPRIANO

N. B. MELOCOTON
Managing Editor

JOSE DOMINGO
Business Manager

FLORENCIO A. R. ILAGAN
Circulation Manager

ELECTED GRAND LODGE OFFICERS

Most Wor. Juan S. Alano (45 & 137) Grand Master
William H. Quasha (80) .. Deputy Grand Master
Pedro Gimenez (51) Senior Grand Warden
Charles Mosebrook (82) .. Junior Grand Warden
Howard R. Hick, PGM (1) ... Grand Treasurer
Esteban Munarriz, PGM (14) ... Grand Secretary

APPOINTED GRAND LODGE OFFICERS

Aurelio Corcuera (4) Grand Chaplain
Roman Lorenzo (89) Grand Orator
Manuel M. Crudo (4) Grand Marshal
Augusto Santos (30) Grand Standard Bearer
Emilio Asistores (7) Grand Sword Bearer
Jose M. E. de Leon (57) Grand Bible Bearer
Hermogenes P. Oliveros (82) Senior Grand Lecturer
Manuel K. Torres (12) .. Junior Grand Lecturer
Edward Drozynski (44) ... Senior Grand Deacon
Gregorio P. Domagas (152) Junior Grand Deacon
Jose Ma. Cajucom (95) .. Senior Grand Steward
Mateo D. Cipriano (14) .. Junior Grand Steward
Richard L. Rose Grand Pursuivant
Nicasio Valderroza Grand Organist
Escelastico Cuevas Grand Tyler

DISTRICT DEPUTY GRAND MASTERS

District No. 1 William H. Quasha (80)
District No. 2 Francisco Z. Reyes (60)
District No. 3 Rufino S. Roque (144)
District No. 4 Alberto Suguitan (71)
District No. 5 Teofilo Goyena (56)
District No. 6 Doroteo M. Josen (53)
District No. 7 Pacifico C. Marin (77)
District No. 8 Purisimo Ramos (34)
District No. 9 Amando D. Ylagan (122)
District No. 10 Fortunato Ejercito (15)
District No. 11 Marciano C. Evangelista (35)
District No. 12 Vicente Tan (28)
District No. 13 Bayani C. Fontanilla (61)
District No. 14 Pantaleon A. Pelayo (50)
District No. 15 Fidel Fernandez (47)
District No. 16 Serafin L. Teves (91)
District No. 17 Aniceto Belisario (130)
District No. 18 Roman O. Tesoro (50)
District No. 19 Jose L. Araneta (45)
District No. 20 .. Robert A. McLaughlin (123)
District No. 21 Elmer D. Rastorfer (142)
District No. 22 .. Norman W. Karschrer (120)

In this issue ...

Grand Master's
Message p. 97
The Ontology of
Nationalism p. 99
By WB Juan A. Nabong
Reflexions on
Colonialism p. 104
By Bro. Salvador de Madariaga
Report on Acacia
Mutual Aid Society . p. 114
"And Give the Necessary Instructions" . p. 115
By WB Virgil F. Murray
A Trip to South
Africa p. 117
By Bro. Leo A. Hatten
These I Learned ... p. 119
By WB Victor F. Alcantara
We Press On p. 123
By WB Raymond E. Wilmarth
An Old Soldier
Speaks p. 125
By Bro. Douglas MacArthur
Supreme Guardian
Visits p. 126
Official Section p. 127

Grand Master's Message

TEMPLES IN MEN

This is my last message on the pages of *The Cable Tow*. By April 26, 1962, I shall be a "Past Grand Master". But I shall not be a Past Mason for I shall be re-tired for a more active life as a man and Mason.

About a year ago, I was installed Grand Master in a wheel chair. In fact, I was "borrowed" from St. Luke's Hospital and immediately returned there after my installation. The Great Grand Master of the Universe has seen fit to give me a new lease on life and in a few months, He allowed me to go about performing my duties as Grand Master. I am always proud and happy to repeat "more things are wrought by prayer than this world dreams of in our philosophy" for by the intercession of prayer, God put his seal of approval on my petition to live longer and be of greater service to our Grand Lodge.

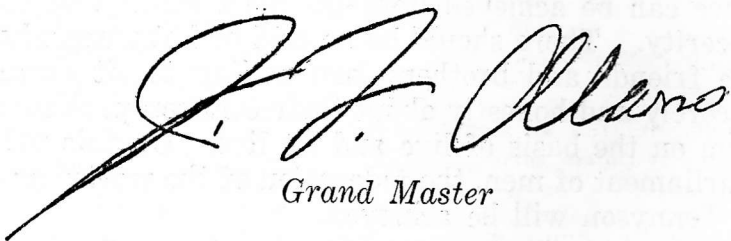
As a Mason since 1919 I have pondered the thought, and each time I became firmer in the belief, that when men and nations are permeated by the tenets of Freemasonry, universal peace can be achieved with the least effort and the greatest sincerity. There should be no cold or hot wars when nations, like friends and brothers, are willing to sit down and talk sincerely and honestly about their common problems and solve them on the basis of live and let live. On this principle, the "parliament of men, the federation of the world" as envisioned by Tennyson will be achieved.

My own belief is not a vain hope or an unattainable dream. It has been done in the past; it can be done now. Recall with me the manner in which the fabulous temple of King Solomon was built, so familiar to us in our ritual. It was

built by thousands upon thousands of men of diverse nations; they had to contend with problems of science, engineering and architecture; they must have had labor, social and economic problems with so many laborers, craftsmen, technicians and scientists. But, by planning, discussing and pretesting their work aforetime, the project went on without a hitch. And so, when the temple was finished, it was not only an edifice of grandeur, it was a monument to wisdom, strength and beauty because there were ever in the minds and hearts of those who worked on it, from the lowly laborer to the highest architect, temperance, fortitude, prudence and justice and they had for each other brotherly love, relief and truth.

Cynics will tell us: yes, it was done, but that was long, long ago. We now live in the age of the atom; our problems must be solved by atomic bombs. God forbid it! Human nature has been the same in all ages since time immemorial. When leaders of men and nations work on the bellicose nature of men, they will be warlike; but when leaders nurture the sublime nature of men, they and their nations will be honest, sincere, forgiving, tolerant, helpful. Clearly, the choice is in us.

You would think me an idealist, an unreconstructed optimist. And I ask you to be one of us. Only thus can this wonderful world of ours be changed from belligerence to peacefulness, from insecurity to security, from chaos to order, from scheming that enervates to trust that edifies. We must build temples in men that they may build temples for men.



R. J. Alamo

Grand Master

The Ontology Of Nationalism

BY WB. JUAN A. NABONG

*Past Master, High Twelve Lodge No. 82
President, Philippine Christian Colleges*

The most dynamic force that moves the conduct and life of newly independent nations is the spirit of nationalism among the people. The poorer, the more underdeveloped a new nation is, the more aggressive is the spirit of nationalism. The slightest advantage aliens may have within their nation, arouses strong demand for its removal. The recent speech of the South African Foreign Minister in the United Nations stating that his country will continue to enforce racial segregation (apartheid) raised a universal protest and a vote of censure against him was approved by a vote of 67-1 with 29 abstentions. The only one who had voted against was the same representative from South Africa. The abstentions came mostly from former colonizing nations. No one desires to be discriminated against whether in his own country or in another and so the spirit of nationalism rises up everytime some people consider themselves better than others.

At the beginning of the present year, I enrolled in a class in Systematic Theology in the Union Theological Seminary. I did this in order to find out what theology is and

see if it is possible to teach it at least among the advanced students of PCC in the classes in Religion. One of the things I learned there of proving the existence of God was the Ontological Method. This method teaches that in every human being there is a concept or idea of a Supreme Being or God who is powerful, all wise and perfect beyond anything we can possibly conceive of. This idea in the heart of every human being is an indication that there must be such a Supreme Being in existence, otherwise such a feeling would never arise in the heart or mind of a person. This is the ontological method in its simplest meaning.

In the case of nationalism, we may say that there seems to be an ontological basis also. Why is it that there is hardly a person who belongs to a race or a nation who does not feel a desire to have that race of equal worth with another nation? The spirit of nationalism seems to be inborn and whether it is only for a clan, a tribe or a country, one wants to feel proud of his group or people. May we not say then that this is the force that is inborn which moves peoples to be

independent, to be free and run their own affairs? President Quezon made the most dramatic and soul-stirring statement on nationalism when in the halls of our Senate he declared: "I would rather have a government run like hell by Filipinos than a government run like heaven by the Americans." That nationalistic sentiment will forever be engraved in the hearts of all true Filipinos to the end of time.

The question that may be raised is: Why do people become nationalistic? Why is it that it is the young and newly independent nations that are most nationalistic? Perhaps one answer may be that every nation wants to achieve national dignity in the sense that every person wants to achieve human dignity. Yes, national dignity is desirable for every nation. National dignity may be achieved only by being entirely free and independent in the running of a national government. National dignity is achieved when people attain a general well-being running their own affairs. There is no national dignity when the people are enlightened, progressive and literate. People want to be equal with other people in national dignity. The denial or suppression of such a right is what causes strong nationalistic sentiments sometimes bordering on violence and even revolution.

Let us take our own case. One of the slogans during the current political campaign is that raised by the Nacionalista Party namely, the Filipino First Policy. This is claimed to be an expression of true na-

tionalism. However, it is being criticized as really an excuse for graft and corruption because in practice it is really "Me First Policy". Let us ask in seriousness whether this policy will promote national dignity. If the Filipino First Policy is implemented, it means that Filipinos should be given preference in the granting of business, commercial or industrial rights and privileges. In other words, aliens must take a secondary position to Filipinos no matter how inept and unqualified we are. There will be a monopoly on the part of Filipinos on all rights and privileges in business, commerce or industry in the Philippines. The spirit of free enterprise is limited to Filipinos. The policy therefore is entirely anti-alien.

One of the tragic results of this policy is that there are many so-called Filipinos business men, who because they are new and inexperienced in business, preferred to sell their rights, quotas or privileges to aliens in order to avoid work but make quick money. The result is that far from placing business in the hands of Filipinos, the Filipino First Policy helped in having aliens become more entrenched in business. Thus instead of promoting national dignity, the Filipino First Policy is promoting national humiliation and shame in the eyes of aliens.

If we were to adopt a true Filipino First Policy should we not rather stress the cultivation of business virtues than business profits? For example, should we not tell our

people that if they want to be first or be leaders in business or industry, they should produce quality or first class goods or products? During this age of stiff competition, the nation that achieves business greatness is not the nation that passes laws giving a monopoly of rights to their citizens but one whose people produce products of the highest quality and sold at competitive prices. To merely give our people preferential rights in every commercial activity is not nationalistic but short-sightedness and stupidity. Why have the Puyat and Ang Tibay stores grown into multi-million peso enterprises in the Philippines? Is it because they were given preferential rights over aliens? No, it is because they produced quality products, that is why they grew and became prosperous. They have given national dignity to the Filipino people. To be a true nationalist, therefore, one should not claim mere preference but one should strive for excellence, hard work and perseverance. The true nationalist can be a citizen of any country with equal dignity and worth. True nationalism therefore is ontology and not legal. The Filipino First Policy is deceptive and misleading and the sooner we discard it the better for our national dignity.

This is true of another anti-alien law, called the National Retail Trade Law. This law was passed in order to exclude aliens, mostly Chinese, from the retail trade which is the basic level of business in the Philippines. The retailer caters

mostly to the bakya crowd altho almost every home is served by this humble business.

The Rétail Trade Law was passed because the retail trade was controlled by the aliens and every time there was a crisis they were accused of manipulating the market by hoarding the prime commodities so as to increase prices. As the retail trade is the backbone of the nation for its daily necessities, the law was passed. Why did we ever pass such a law? No one has prevented our people from entering the retail business? The plain fact is not that the retail business was not good but because it was looked down upon by our people and that it was beyond our dignity to be a sari-sari store owner. Only the lowly Chinese therefore engaged in it. Our people wanted white collar jobs which did the law; what was needed was hard-work with so little gain.

Could such a law transform our people to hard-working, thrifty store-keepers? Obviously, it can not be done. With the retail trade law in full operation for about four years now, the aliens still dominate the market. They still own the best department stores in the big cities in the Philippines. They own supermarkets and big industries. There was really no need to pass the law; what was needed was work, initiative, self-sacrifice on the part of our people which the aliens had in abundance and there is no law against hard work, love of adventure and sacrifice. So long as they possessed these business virtues no na-

tionalistic law can prevent them from succeeding in business. Our colonial mentality of depending on the government to help and protect us in business is a deterrent to our success in a free enterprise.

Furthermore, it is no longer trade restrictions against aliens that promotes the prosperity and dignity of a nation. There is now an unprecedented boom in free Europe because of the adoption of what is called the Common Market. Six European nations agreed to scrap their nationalistic trade policies and to pool together their goods and freely exchange trade in a Common Market. The result is almost miraculous and they have never had it so good as they have it now. Business is booming and unemployment is at a minimum. Recently England was induced to join the Common Market from which it thought it could stay aloof. But she found out that unless she joined the Common Market, she would be left behind. As a matter of fact she was feeling the pinch already and had to join for her own self-preservation. Thus, by abrogating her nationalistic trade laws against aliens, she found her salvation.

The world is finding that we are really of one blood. An injury to one is an injury to all. Some day perhaps we shall have one world government, one rule of law, one World Common Market. People will be free to trade with anyone without restrictions and to travel from one place to another without visas or passports.

What then is true nationalism that will produce national dignity

without encroaching upon the rights of aliens? There is one law passed by Congress which I believe will promote our national greatness without being anti-alien. It is the Rizal Law requiring the compulsory reading of the books and other writings of our great hero, Dr. Jose Rizal. This law is not directed against any foreigner rather it is intended to arouse the deepest sentiments of love of country among our youth without making them hate aliens.

The oft-repeated and stirring call of Rizal in Fili: "Where are the youth who will consecrate their golden hours, their illusions and their dreams in the service of their fatherland?" is an ever-present challenge to our young people in school. Our youth today are apt to be more liberal minded, more serious and temperate in their love of country because of what they are learning from Rizal. Rizal insisted that it is learning and instruction that will elevate a people and promote their progress and general welfare. The Rizal law goes to the deepest character of our youth, moulding them to dignity, excellence and liberalism. Perhaps ten or fifteen years from now we shall see a new Philippines represented by the youth who are now imbibing the principles and ideals of Rizal. They will be enlightened, progressive and self-sacrificing. They will possess goodwill to all nations and be fair and just to aliens in their midst. They will know the value of effort and will work out their national salvation not by passing

laws discriminating against aliens but in practicing the personal, trade or business virtues that make a nation great. The Philippines is a Christian nation and we should

treat aliens as Christians. We cannot ultimately solve our problems by passing laws against aliens, but we can achieve national prestige only by personal effort and goodwill.



Officers of Maguindanao Lodge No. 4 for 1962. For the first time in the history of the Lodge, it elected a Hindu as its Master. In the picture, seated, left to right, Bros. Renerio Fuentes, SD; Ramon Galindo, T; Benjamin Hidalgo, SW; WB Wadhu Dharamdas, Master; Bros. Jaime Algallar, JW; Primo Semana, SD; J. R. Valdeconcha, PM, Secretary; Standing, Bros. Valentine Facelo, Auditor; Roman Llanera, Chaplain; Felix Caburian, Tyler; Pio F. Roa, JD; Marcial Sarerola, Marshal

Reflexions On Colonialism

BY BRO. SALVADOR DE MADARIAGA
World-famed Author & Lecturer

Let my first words be of thanks to the organisers of the Rizal Congress for the honour they have conferred upon me by inviting me to deliver the fourth Jose Rizal lecture. I am fully aware of what this honour means and I feel grateful for it.

I should like to add that in honouring me our Filipino friends have honoured themselves also; for I am a Spaniard and therefore a countryman of the authorities who shot Jose Rizal on December 30th 1896. Their choice implies that they have attained that degree of wisdom which rises above past resentments and seeks to resolve them into harmony.

You would not expect of me that I launch into a diatribe against those men who turned Rizal from a fighter and a hope into a martyr and a memory. But fear not: neither do I intend to excuse them, still less to whitewash them. All I wish to say on that score is that the political climate of the day did not allow a more sensible behaviour on the part of Western nations, as you yourselves in these islands were to experience soon after the Spanish flag went down and the American flag went up. It was a distinctly bad period, possibly worse than any other before or after, in the history of the relations between the human

continents, with only one important reservation which I must leave for a later stage in my address.

The period covering the second half of the nineteenth century and a fair quarter of the twentieth bids fair to be remembered as the blackest in the history of colonialism. It was the period when the Philippines were the victims of by far the worst government that Spain inflicted on them in three and a half centuries; when the Congo scandal shook and shocked the world; when ruthless English adventurers overran Africa; and the Dutch and Portuguese made their worst mistakes in Asia; and the French built African railways at the cost of an abominable rate of mortality among the African labour; and when General Weyler set up in Cuba concentration camps which, though, of course, free from the crimes which stained the Hitlerian and Stalinian variety of such establishments, were in themselves cruel institutions. A strange wave dishonours then the history of colonialism.

I say *dishonours* and I say *then* because, contrary to what has become the political fashion of our day, I am by no means ready to condemn off hand the entire history of colonialism, with no regard for what I believe can be said of pos-

itive about it. I realize, of course, that it would have been far easier and far more fertile in pleasant things for the speaker and for his audience if I had come before a gathering of Asians to expose the crimes and misdemeanors of colonialism without any compromise or qualification whatsoever. To descend to such a low degree of demagoguery would have been unworthy of all of us. We are all writers, and therefore workers whose very bread of life is truth professed in freedom; and, if I may change my metaphor, it is in the light of this sun of the mind that truth is that I should like to offer a number of observations on the colonial aspect of human history.

We must start with a positive judgement. In the history of mankind, colonialism was in its day a highly creative factor. It answered to one of man's deepest instincts, the desire to reach beyond his visible horizons, to widen the frontiers that limit his experience, to discover new worlds. This urge is so profound that closer study might indeed reveal it as the very essence of the spiritual side of man. Viewed in this light, the impulse that led to colonialism might well turn to be but one other branch of the fruitful tree of knowledge which has given us the sciences, the arts and the ordered activities of civilisation.

Expansion, widening of the field is a primary need of man's healthy and vigorous spirit. Every man is born with an inherent radius of

action, as characteristic of his own unique self as are his face and eyes. Nor is this characterisation a mere matter of quantity; for quality enters also into the game. The inherent radius of action of the village cobbler is not the same as that of Winston Churchill, for the one is village-wide and the other world-wide; to speak only of differences in quantity. But there is of course a difference in quality as well; and if we compare a world-wide personality such as Winston Churchill with another world-wide personality such as Picasso, a comparison where quantity is even, quality will tell, since one is a master politician and amateur painter, while the other is an amateur politician and a master painter.

Birth amounts thus to a two-fold lottery. On the one hand, the new born child brings within his being a definite, though unrevealed, radius of action, of a given scope and colour; and on the other, by the fact of his entering the world in this or that family, on this or that spot, as a member of this or that human stock, country, continent and epoch of history, he will find himself in a state of harmony, struggle, pressure or tension between the requirements of his inherent radius of action and the circumstances in which his life is to be immersed.

This double lottery rules the lives of all of us, and therefore that of all societies, communities and institutions of mankind. Man has been able to evolve ahead of the other

animals, because his radius of action has surpassed not merely in quantity but above all in quality that of the most evolved among them. And mankind has shot ahead of all other creatures on the evolutionary trek, because those men within it whose radius of action were wider and higher have been able to seek out the full horizons which they felt were theirs.

May I note in passing that therein lies one of the most telling arguments in support of liberalism; for it shows how individual freedom is desirable, indeed essential not merely for the sake of the individual citizen but for that of the community as well. For we would hardly expect much from a community which would keep its Picassos as painters of village shop windows and its Nehrus as secretaries of village party cells. And who knows how many Pasternaks die every year unpublished in the Soviet Union?

Pass now from a national community of nations and the parallel with colonialism becomes apparent. Not, of course, a servile word-for-word sort of parallel; but a likeness stimulating precisely because of its shadings and differences. A nation feels colonialist when, for some historical reason it finds rich in potential radius of action. You will have heard at least echoes of the permanent polemics between hispanists as to whether the Spaniards were or not impelled by a Christianizing zeal in their colonialist expansion, almost indeed an explosion, of the sixteenth century. There certainly

was that, but also trade, gold, the spices, and the military unemployment caused by the end of the war against the Moors; and even a certain tortuous precaution on the part of Ferdinand the Catholic to elbow the King of Portugal out of the adventure; and the need to justify the financing of the conquest by means of the Crusade money which was supposed to serve to conquer the Moors (how handy those Muslims of the Philippines came in, and how promptly they became *Moors*, *Moros*!) But who doubts that, though all those reasons were all valid, the motive under them was the urge for space enough to let the Spanish radius of action at the time have full scope?

The Spanish radius of action both in men and in the nation. For the nation achieves its unity in the same year — 1492 — in which it discovers America; and the Spaniard finds himself with an idle spear in his hand, for lack of Moors to conquer, when Cristobal Colon, as he called himself, offers him a whole new world to *christianise* and *colonise*. Nor need we jump to the conclusion that this coincidence was a stroke of good luck. There are indeed reasons for thinking that it was one of several, perhaps the worst, of the strokes of ill-luck afflicted Spain in her chequered history.

History and geography converge towards the view that the enterprising and adventurous spirit of the country at the time pointed towards Northern Africa. The christianisa-

tion and colonisation of the Arab world should have been the natural culmination of the medieval history of Spain. This enterprise had already begun, and was well understood and awaited by the nation. In the course of the sixteenth century (as the history of the conquest of the New World warrants us to assert) the whole of Africa north to the Sahara, and perhaps also Asia Minor and the Turkish Empire would have become Spanish Kingdoms similar to Peru or New Spain. The history of Spain would have been much quieter, for she would not have had to cross the whole Atlantic in order to defend her empire.

This disquisition is no idle exercise in imaginary history. It is a mere illustration of the fact that the conquest of the New World was the outcome of a merely fortuitous fact — that Colon turned up at the time — meeting a strong urge for space and scope on the part of Spain and of the Spaniards; and that, therefore, beneath and beyond colonialism there is a human spontaneous impulse which, being a form of man's energy, must be studied and respected as such.

It is thus clear that this impulse is a force of nature, clearly distinguishable from the mind-views, which may eventually guide it; for we have seen how in the case of Spain, It was suddenly deflected west by Christopher Columbus at the moment when it felt at its most patent directed southwards. This distinction between the motive and the

nature and the views of the mind which guide or rationalise it, explains also how often conquistadors who are supposed always to have been led by thirst of gold die poor having sunk all their conquered wealth in new and often chimerical plans for conquests.

The very conquest of the Philippines is instructive in this respect. Urdaneta, the navigator and cosmographer of the adventure, had said farewell to all that and entered a monastery, when he was requested by the Viceroy of New Spain, on orders of Philip II, to take charge of its naval side; and as for Legaspi, who went as its leader and Captain General, he was a man of fifty nine who had already garnered all the honours and wealth he had desired, and was far from thinking of further conquests when he accepted the command of that of the Philippines out of sheer obedience to the King. In the case of these two men, therefore, an external cause had to restimulate their dormant ambition; and this was no other than the universal urge which in the sixteenth century still possessed Spain and acted through Philip II, the true promoter of the expedition.

It is clear, therefore, that the expensive impulse does not necessarily work to the advantage of the man or nation that yields to it, except insofar as it makes him more himself than he would have been otherwise, a point on which I shall presently return. The adventurous man may meet with grief, disaster,

death; and the adventurous nation, with poverty and defeat. The destiny of Spain is characteristic in this connection. The New World scope opened to her enterprise revealed itself so vast that Spain was exhausted in the process of activating it. The mere demands on her population, apart from the economic errors inevitable in those days, sealed her doom as a great power.

Though, as a Spaniard, I am illustrating my point with episodes taken from my country's history, the point applies *mutatis mutandis* to all other imperial powers of the past. Under the building of empires, there lived an impulse to seek, discover, organise and populate the world. It is by no means my intention to minimise or pass over what such an impulse gave forth in harshness, cruelty, destruction, exploitation and other abominable forms of human behavior. On the contrary, such lamentable shortcomings must be given their due place if the story is to be credible at all. This *caveat* duly set down, however, we are the freer to point out two other observations which should go some way to restore the balance.

The first is that best expressed with the tag: "happy people have no history". It is in the nature of things that we hear more about dramatic events than about huddrum happenings; and of course at least half of the former are apt to stand out precisely because of their lurid colours, while the daily life of happy communities flows unno-

ticed. In the vast long history of colonisation we hardly read a word about the long years of peaceful development which large areas, indeed the majority of colonial empires both in space and in time enjoyed; while our attention is turned to the outcries of protest provoked by the faulty spots, just like a healthy man with a bad toothache can think of nothing but his tooth.

My second observation would be that, in most cases, colonisation and imperial expansion have given forth institutions amounting to the grafting of one civilisation into another, a process, on the whole, creative, directed along the line of human evolution and leading towards world unity. No doubt, the colonising power was not always conscious of all this, or intelligent about it, or wholly aware of the actual trend of its endeavors.

Our thoughts are ours; their ends none of our own. When Legazpi, Urdaneta, Philip II put their life-impulse behind a drive to Christianize the Philippines, did they, could they, see in all its clarity and shadings the part which this country was to take to-day as a forward post of the western way of life in the East? Of course, not. And yet, who could deny that the three and a half centuries of Spanish Christianization of the Philippines have been an essential factor in the preparation of the country for such a part, which she already plays well and is predestined to play even better.

Generalise, both in time and in space, and you will perceive the

peculiar role of imperialism and colonialism in the evolution of mankind. They have been forces leading to that universal awareness which is the mark of modern man. It matters little that, in the days of old, it was put awkwardly or "provincially", from the particular national or religious corner of the world whence came the power or person concerned; that the imperialist or coloniser dreamt of turning everyone into a Spaniard or a Catholic, a Briton or a Protestant, a Frenchman or a free-thinker: the urge under the awkwardness and naivety were valid because they were universal.

It is this inherent universality of colonialism and imperialism which saves them from the condemnation which the crimes committed in their name deserved. Let us never speak about these crimes in muted or muffled tones. They amounted at times to the extermination of entire populations. But it is important to discriminate between crimes committed as an inherent part of the system.

Nor are such crimes the only shadows in the picture of colonialism. Since every colonial enterprise implies an impact on one culture over another, it inevitably entails a certain trauma on the collective soul of the conquered people; a certain repression of its ways and beliefs, which may be even more deeply felt and far-reaching when there is less brutality and compulsion in the colonising process. This is sure to cause a deflection of the natural

evolution of the colonised people which may maim it psychologically, possibly for ever.

These negative aspects of colonialism are only beginning to be scientifically studied in our day, though they were adumbrated, indeed some of them actually described by that genius and precursor of anthropology, Father Bernardino de Sahagun, in his *HISTORIA GENERAL DE LAS COSAS DE NUEVA ESPAÑA*. The colonising peoples were, in this respect at any rate, the servants of their own expansive impulses, and the almost blind agents of the human evolution towards universality — which however did not altogether escape the insight of the most eminent among them such as Sahagun.

This process of universalisation, stimulated precisely by colonial imperialism, has been the cause of the end of the very imperialism which stimulated it. For it was mostly by the confrontation of cultures which colonialism and imperialism implied that mankind was able to attain its present universality; and it is this universality of modern civilisation which has put an end to a colonialism and an imperialism thus rendered obsolete precisely because they had achieved their historical if possibly unconscious purpose. If therefore I might put my conclusion in a somewhat dramatic form, I should say that it was right for universalism to kill colonialism; but that it was not quite right to condemn it to death.

Under this universalism which is

the mark of our era, there works a humanistic spirit in which I venture to detect two typically European traditions: the Christian tradition which emphasizes the value of the individual as an end in itself; and the Socratic tradition which requires freedom of thought and thirsts after truth. I am not saying that love and respect for our neighbour and a free mind bent on truth are exclusively European. I am fully aware of what both the mind and the heart of Europe owe to Asia; and I also believe that both the Christian and the Socratic attitudes are in one way or another inherent in all men. What I am saying is that these two attitudes are peculiarly strong in the European, and that they have given rise to two traditional currents which inspire nearly every form of European life. The Socratic tradition has acted as the liberator of the European mind; and the Christian as the purifying influence on the European heart. Taken together, they constitute that humanism which in our day has eliminated colonialism by attaining universality.

This evolution was definitely led by the Atlantic world which cast its spirit in liberal-democratic institutions, so that in the end colonialism came to be eliminated, as I said before from another angle, by the very spirit which had conjured it. But the Atlantic world and its liberal democratic institutions do not cover the whole planet. There are two centres of a rival ideology in Moscow and in Peking. Communism accepts neither the Socratic nor the Christian tradition. It is dogmatic

against Socrates and inhuman against Christ not merely (as was the case in the west) in the excesses here and but as a system. It is based on a set of closed and rigid propositions, and there committed against the system, but as a system. It is based on a set of closed and rigid propositions, and it punishes every deviation with civil and if need be with physical death. If, therefore, our analysis is correct, if the elimination of colonialism is due to the liberal democratic (or to the Christian-Socratic) spirit of Atlantis, we must expect to find colonialism flourishing under the Hammer and Sickle.

Our surmise is borne out by the facts. The Soviet-Chinese world is today paradise of colonialism, or rather should we say, its hell. The fact has been somewhat obscured by the habit of thinking of colonies as territories beyond the seas. This again is a naive Atlantic provincialism. Most of the colonies of the Roman Empire were contiguous to Italy or could be reached by land from Rome. The colonies of the old Turkish Empire in South East Europe, Asia Minor and Northern Africa were nearly all linked to the metropolis by land. Siberia and Central Asia form the biggest colony or congeries of colonies the world has ever seen. And even in the European territories of the Soviet Union, the Russian Empire counts a number of colonies camouflaged as Soviet-federated republics. Finally, by sheer conquest and military-political occupation, the Soviet Union holds absolute sway over a vast colonial empire in Europe.

As for the federated republics, their self-rule is a myth. It is at most observable in shallow political forms; but the realities of power are in the communist party, which is not federated at all, but centralized in Moscow. This device ensures complete control of the so-called autonomous republics, which eats into their very vitals, such as territory, population, education and leadership.

The Turkic peoples, for instance, have been made to swallow by sheer force a division into five republics in order to split the people and to make it softer for Soviet demographic and political infiltration. A policy of forced Russian immigration is actively followed by the local communist parties disguised as the authorities of the autonomous republic concerned, so that a reduction of the proportion of natives to the total population is inevitable and confirmed by statisticians. Educational figures strongly favour the Russian as against the autochthonous element. Poets and writers are fiercely persecuted if they do not toe the line.

As for leadership, it must become "lackeyship" or die. Galoyev, Prime Minister of Tataria, Chervyakov, President of Byelo-Russia, and Golodev, its Prime Minister, the Prime Ministers of Daghestan and Georgia, practically all the political elite of Abkharia, Khozhayev, Prime Minister of Soviet Uzbekstan; Veli Ibragimov, Prime Minister of Crimea and his two successors, Kubay and Tarakhan, President Tagirov and Prime Minister Bulashev, of Bashkiria, and many more paid with their lives for defending their countries against Soviet colonisation. In

Mr. Khrushchev's own country, Ukraine, the Prime Minister, Lyuchenko, committed suicide, and two of his successors ended in gaol. The conclusion therefore is inevitable that had Ghana, Guinea, Egypt or Indonesia been contiguous to the Soviet Union, Nkrumah, Sekou Toure, Nasser and Sukarno would have been shot long ago.

Mass deportations and a wholesale destruction of republics are also characteristic of Soviet and Chinese colonialism. I need not remind you of Tibet. The fate of hundreds of thousands of Lithuanians, Latvians and Estonians sent in cattle trucks to die on the way or in Siberia when the Soviet Union swallowed their countries is too well known although too often forgotten. It is less known that four so-called autonomous republics, the Checheno-Ingush, the Crimean, the Volga-German and the Kalmuk were abolished in the early forties; their populations were deported to Central Asia in appalling conditions at a very high cost in human lives, and the survivors were made to work as labourers.

The case of the Soviet colonies in Europe is better known in its general outline but perhaps much less so in its details. These nations are held under communist rule by terror, under the weight of Soviet armies of occupation and of an omni-present ruthless secret police. This is generally known. What is less known is that their economic life is no less ruthlessly subordinated to Soviet Russia by means of a complex system of Soviet ownership of the

means of production and of radically unfair fixing of prices which always works against the oppressed country. In this way, these unfortunate European peoples are made to yield their substance to the Soviet metropolitan State in a way no old-style colony ever had to undergo.

In themselves, these crimes may be classed along with those of old colonialism as signs of human imperfection. But the crimes of old colonialism were due to lack of maturity, lack of a clear political philosophy, of experience, of orientation, of control of its own men by the mother State, in one word, of *awareness*. Soon after the Spanish conquest of the Philippines, some honest friars observed that not all the captains and soldiers who had been granted lands treated the inhabitants of these islands as they should have done considering that they professed to be Christians. The friars protested to the "bishop of the Philippines" in Manila; and when they found him lukewarm on the matter, they appealed to the King. On March 27th 1583, the King wrote from Lisbon to the Bishop a strong letter of reprimand insisting on the right of all his subjects to be respected and treated in a Christian way and on the duty of the Bishop to see that this was actually done by all the landowners. This is an example among many of how the old colonialism sinned when it did not go along the lines of the system but against the system.

To-day, we are aware of what we are doing, conscious of our actions.

Old colonialism could be selfish and even criminal, but either it was unaware of the fact for lack of maturity, or it was severely criticised for it, as did Las Casas in the XVIth century with Spanish colonialism and Andre Gide in the XXth with French colonialism. There was within the general movement a stand for principles which constantly maintained a struggle against those who violated them out of greed or lust of power. Communist colonialism is selfish and criminal and aware of it and proud of it. It sins not against the system but because the system is based on oppression, on deceit, on the destruction all human beings who do not agree with the party line; and if ever a Soviet Citizen dared say against the system one thousandth of what Las Casas said against the Spanish colonisation of America, he would soon have his mouth closed by a shovel full of earth.

We are here at the parting of the ways. How are we to attain universality? By persuasion, example, experience, freedom; or military occupation, secret police and such restrictions of human freedom as turn a whole country into a concentration camp? We, writers, owe our allegiance to that school of thought and action which seeks to eliminate force from human affairs. That is in fact what eliminating colonialism means. For a country is a colony when it is not free to govern itself. Such a country may be the colony of a foreign government, if it is a foreign government that prevents it

from governing itself; but such a country may be the colony of its own government if it is its own government that prevents it from governing itself. Spain is a colony of its own government, mostly of its army; the Soviet Union and China are colonies of their respective communist parties. That is why the Russian and the Chinese peoples have been unable to prevent their respective governments from extending to half of Europe and to Tibet the harsh colonialism they had established at home. Ghana is a colony of Dr. Nkrumah and his clan; that is why, like meeting like, Dr. Nkrumah went to break a lance on the dead body of British colonialism in Budapest, of all places, although Dr. Nkrumah owed his culture and intellectual freedom to British colonialism, and although Budapest is the capital where Mr. Khrushchev planted Soviet colonialism on the soil soaked with the blood of Hungarian workers and students.

Thus modern colonialism appears to us in its true nature as the survival of an obsolete form of government by dogma and force in opposition and contrast to the new form of government by enquiry and freedom. And it is only when this true nature of the new colonialism is understood that the true end of all colonialism, old and new, will be in sight. Meanwhile, our cries of down with colonialism will echo but with gloom and sadness not only in Budapest, Poznan or Berlin, but in Moscow, Leningrad, Kiev and Peking.

As I speak, a new wind of liberty blows over Moscow. Some day, it

might be strong enough to free the deeply human and lovable Russian people from its present nightmare. Let no one speak or act in such a way that tomorrow he may have to feel red in the face before a Russian youth proud of having at last conquered his own freedom from the red Tsardom.



GRAND LODGE OF SOUTH AFRICA INSTITUTED

A new Grand Lodge has come into existence, that of South Africa which is the result of action taken by the Netherlandic Lodges in that country. The Grand Lodge was founded February 18, 1961, but the Grand Master was not installed until April 22 at Cape Town, South Africa. The newly installed Grand Master, elaborated on the reasons why the former Netherlandic Brethren in South Africa had found it expedient, with the consent of the Grand East of Netherlands, to form their own Grand Lodge. The main reason underlying this was the desire on the part of the Netherlandic Brethren to preserve the Masonic status quo in South Africa and to continue working hand in hand with the Brethren of the English, Irish and Scottish Constitutions, whose rights would in no way be impaired or curtailed by the formation of the new Grand Lodge of South Africa. The Grand Lodge of Scotland has extended recognition to the new Grand Lodge.

ACACIA MUTUAL AID SOCIETY, INC. HAS ANOTHER FRUITFUL YEAR

The Acacia Mutual Aid Society, Inc., the only insurance organization for, by and of Masons in this Jurisdiction, has added another fruitful year to its growing history when the Board of Directors voted to declare a sizable portion of its surplus for 1961 as dividends amounting to ₱5,299.33. It is noted that this is the second time the Board of Directors declared dividends. In 1960, they declared ₱3,113.37 as dividends. In 1961 individual active members received from ₱2.40 to ₱82.84 as their dividends.

With more active members paying more contributions, the mutual aid society has been able to do more business, hence a larger dividend was declared. Plans are under way to add health and fire insurance to its activities. It is hoped that with these added activities, membership will increase. Membership in the society is open to master Masons and members of their immediate families.

The management of the society is in the hands of capable and experienced brothers. President and Actuary is WB Luis R. Salvosa, one of the early Filipino graduates of West Point Military Academy, the first Filipino Ph. D. in Actuarial Science, founder and first general manager of the GSIS, and now President and General Manager of Philippines International Life Assurance Co. Manager of the Acasia Mutual is WB Benjamin T. Aranieto, a former executive of Insular Life, Philippine American Life and of Star Life.

Board Members of the Acasia Mutual are: MWB Juan S. Alano, Chairman; WB. Luis R. Salvosa, President; WB Alfredo J. Pascual, Vice-President; MWB Esteban Munarriz, Treasurer; WB Benjamin T. Aranieto, Secretary; WB Jose C. Velo, WB Jose J. de Guzman, members.

ACACIA MUTUAL AID SOCIETY, INC.
1440 San Marcelino, Manila

BALANCE SHEET
as of December 31, 1961

ASSETS

Ledger Assets:			
PNB Current Account	₱ 2,589.49		
PNB Savings Account	1,179.35		
PBC Savings Account	4,246.40		
Petty Cash Fund	100.00		
7% SMB Preferred			
Stocks	10,150.00		
PW and ED Bonds	20,000.00		
Phil. Banking Corporation Shares	5,500.00		
Mortgage Loans	9,715.90		
Accounts Receivable	100.00	₱53,581.14	
Non-Ledger Assets:			
Net Deferred Contributions	7,607.75		
Net Due & Uncollected Contributions	466.18	8,073.93	
Non-admitted Assets:			
Office Equipment	255.00		
Furniture & Fixtures	392.50	647.50	
Total Assets			₱62,302.57

LIABILITIES AND SURPLUS

Funds Held in Deposit	₱ 4,140.76		
Accrued Interest	74.96		
Mean Insurance Reserve	25,231.38		
Emergency Fund	4,286.00	₱33,733.10	
Special Surplus Fund:			
Life Membership Fund	16,883.00		
Contingent Fund	11,686.47	28,569.47	
Total Liabilities & Surplus			₱62,302.57

CERTIFIED CORRECT:

ESTEBAN MUNARRIZ
Treasurer

L. R. SALVOSA
President & Actuary

Dividends declared for 1960 ₱3,113.37
Dividends declared for 1961 5,299.33

“And Give The Necessary Instructions”

BY WB. VIRGIL F. MURRAY, PM
Manila Lodge No. 1

“To open and govern his lodge and give the craft the necessary instructions whereby they may pursue their labors.” No lodge in our jurisdiction is ever opened without these words being spoken. Unfortunately, in many lodges, and to many Masters, this remains just another phrase in our ritual.

The Lodge is opened, the usual business carried on in the usual manner, and the meeting is closed. There have been no instructions whereby the craft may better pursue their labors.

It is axiomatic that mastery of any subject comes only with study, and certainly this is true of Free Masonry. Yet how are our newly raised brethren to acquire this knowledge if not within the Lodge? How many times have you seen new members cease attending meetings after a few months and when queried reply that they find the never ending succession of ritualistic work monotonous and boring?

These are the brethren who contribute nothing to Masonry nor receive anything from it. Wherein lies the fault? Who is to blame? How can this deplorable loss of potentially good Masonic material be averted?

When Masters of our Lodges seriously begin to “give the necessary instructions whereby the craft may pursue their labors,” demon-

strating their realization that further education of newly raised brethren in Masonic ideals is of equal or greater importance than initiating, passing and raising new candidates, a step in the right direction will have been taken. Many of those brethren who were destined to a lifetime of merely being on the roster of the Lodge will become Masons in the fullest sense of the word, in act and deed as well as name.

Assuming you have read this far, at this point you are probably thinking, “Oh yes, this is all very fine. But how do we go about accomplishing this admittedly desirable end?”

Actually, it's very simple and can be accomplished in a variety of ways. At one Lodge meeting I attended recently, the brethren were snapped out of their reveries when the Master unexpectedly propounded a group of stimulating questions on Masonic organization and procedure. Within seconds the air of the meeting had changed entirely; differing views were advanced, lively discussion ensued and with the assistance of a Past Grand Master who was in attendance, these interesting questions were answered authoritatively.

Do you wonder why my wife remarked at the length of our meeting that night? Or why a visiting brother bewailed upon departure that his Lodge meetings were never that in-

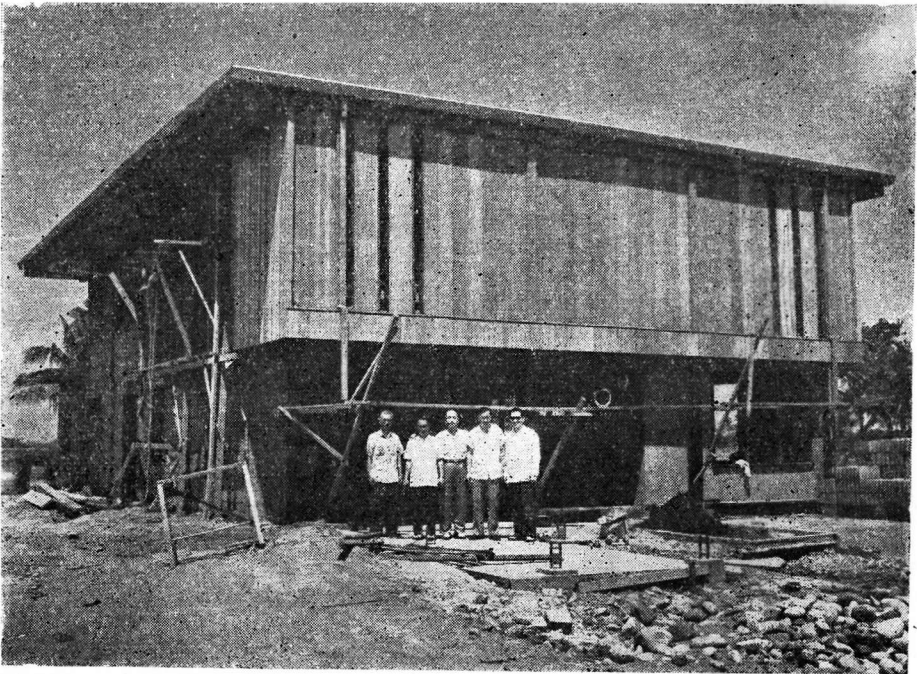
teresting. That night each of us carried home a list of questions on Masonic lore which the Master had prepared and which would be the subject matter for discussion at our next stated meeting. Renewed interest had been sparked!

Another proven method of instruction is the practice of having different brothers prepare a short talk or paper on some subject that the Master may assign to be presented in Lodge or in the less formal atmosphere prevailing at dinner or refreshment time. The beneficial effects of this method are two-fold in that while all the brethren are instructed when the talk is given or the paper read, the individual brother who pre-

pare it often is awakened to a desire for further Masonic reading or research.

From the many Masonic books and periodicals available, a wealth of information may be gleaned which will assist the initiate in making decisions in the light of and in conformity with Masonic principles. These publications should be brought to the attention of the Lodge members, particularly the newer members, by the Worshipful Master.

Until the Worshipful Master has done all these things, can he be said to have fulfilled wholly his true function, the richly rewarding task of imparting light and knowledge?



New Lodge Building of Pagadian Lodge No. 153 in Pagadian, Zamboanga del Sur nearing completion.

A TRIP TO SOUTH AFRICA

BY BRO. LEO A. HATTEN
Okinawa Lodge No. 118

During the last two weeks of January 1962, I made a trip by U.S. Air Force plane to South Africa on business for the U.S. Government. This was going to be an opportunity to visit some of their Lodges and be able to prepare an article for the *Cable Tow* that would be interesting to our Bretheren in the Philippine jurisdiction. Unfortunately, my official duties kept me so occupied during the visit there that I did not get the chance to visit any Lodges, nor even to talk to the Secretary of the large Lodge in Capetown, South Africa, the place where I spent the most time.

As you may know, the Republic of South Africa is a very new nation as a republic. It gained its freedom quite peacefully from the Commonwealth of Great Britain in May 1961. Its people are pro-Western, quite friendly, and everyone seems busily occupied at some trade. The City of Capetown, right on the tip of Africa in the South, is so beautiful it is just like something off of a scenic postcard. There are rugged mountains all around the tip of the Continent, and suddenly a plain drops off into flat country for about six to fifteen miles down to the ocean, and on this plain the City is built.

As far as I could determine, no one wears any Masonic insignia in South Africa. I am told that this is true in England also, so it could be an influence of the Mother Grand Lodge. Even the Masonic Temples

have no insignia of square and compasses on the building, merely the name of the Lodge printed inconspicuously across the front somewhere.

The trip down was through Brazil and the Ascension Islands. Brazil has had its political troubles in the past, however, at present all seems serene. The language there is Portugese, much to my surprise after I had tried out my high school Spanish on them to no avail. (They understand English better than Spanish). One fine gentleman, a middle-aged owner of a curio shop, turned out to be a good friend. One of the sales girls brought out a set of beads that I was interested in as a souvenir for my teen-aged daughter. She stated that they were made out of Acacia wood. I muttered to myself, "Evergreen," and the old gentleman as he looked at my ring said, "And you know what means the significance of evergreen!" We had a friendly Masonic visit, and both agreed that Masonry is truly international.

Everything below the Equator in relation to the seasons is exactly opposite what we in the Northern Hemisphere think of. For example, in South Africa the schools were just reopening in late January from summer vacation. They were out from November-January just as we are from June-September in the United States and from April-May in the Philippines. Of course when the sun goes north to warm up our hemisphere for our summer, the

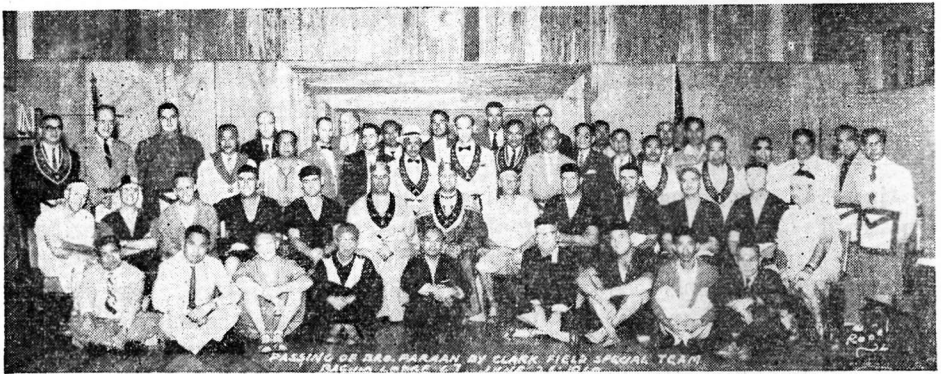
blasts from the Antarctic in the South creep up and bring on their winter.

I pondered the "dark in the North" in their context, for in their area a building would be more likely to be dark in the South because of the sun's relation to them along the Equator. That is only one of the many reasons that it would have been so interesting to visit their Lodges had the pressing matters of duty allowed.

Ascension Island is a U.S. military installation, though owned by the British. The British do not have a Lodge on the Island, and neither do the Americans. There are many Masons among the American complement there, and they are on the look-out for all travelers coming through who belong to the Craft. One of them showed me his card, and of course I reciprocated. I was

beginning to explain that Okinawa is under the jurisdiction of the Phil.ippines and started to elaborate. "Don't waste your breath, boy," he said, "I was on Guam for six years and know the Philippines very well."

As I have said, it was a bitter disappointment not to be able to visit foreign Lodges on the trip to make an enlightening article for our Brethren. The next best thing was the enriching experience of meeting all of our fine brothers along the way. Somehow or other it makes me feel that the last final journey that we all must take "one way" may not be so lonely after all. Can any of us really say that there will not be glad hands waiting, and friendly voices to say, "Come sit in Lodge with us?"



As part of their "Know Your Neighbor Lodge" Program the brethren of Leonard Wood Lodge No. 105, Clark Air Base, Pampanga, visited Malolos Lodge No. 46 during its Stated Meeting and presented the Third Degree Ritual in Costumes recently.

These I Learned

BY W. B. VICTOR F. ALCANTARA
Master, Mt. Musuan Lodge No. 155

When I first saw masonic light almost seven years ago, many questions came to my mind regarding this ancient and honorable fraternity. All of them may come under the all embracing question, "What is Masonry?"

It may be said that people do not attach much importance to masonic activities. Some even think evil of the order. For example, here in the Philippines during the Spanish regime, a Mason was in the same class as witches, heretics, and evil men — something to scare naughty children. Others made masons a subject of ridicule saying that their ceremonies are pompous and that their secrets are mere pretense. Then they add that if masons are good men why is it that so and who is a mason does this or that which is morally wrong if not altogether unlawful? All of these questions, confused my knowledge of the craft, and many more, began to plague me. I then resolved to find the answers. My answers were found in many places — from books, from the lips of the old masters, and from experience.

Most of my questions were answered by the following statements — that masonry is an organization of free men; and that it strives to uplift men in a three-fold way — materially, morally, and intellectually by instructing them through precepts, examples, and through

allegories and a beautiful symbolism. From the foregoing statements, it follows that since it is an organization of men — men who may weaken and stumble, its members may be guilty of things that are immoral and therefore unmasonic. As an old master once remarked, "Blame masonry if its teachings are evil, but not if its students are dull." A masonic scholar once wrote, "That masons do not live up to the teachings of their order proves only that they are men; that, like other men, they are weak with the frailties of feeble human nature; and that in the never-ceasing struggle with their passions and the mighty circumstance that environ us all, it is often their lot to be discomfited."

I would therefore try to outline the teachings of masonry as I had learned. I have to admit that my knowledge of the matter is not complete. But wait — before we try to delve into the moral teachings and the philosophies taught by the masonic order, it may be pertinent to ask, "Is it of any importance to know what it teaches? Are its votaries of any consequence?" Let us therefore go over its history, antecedents, and some statistics briefly.

The origin of the order is lost in the mists of time. It may be safe to state that it started with Noah or with Solomon, or with the Crusade as some scholars are wont to

do. However, ancient words and symbols being used in masonic rituals, whose meanings seem to have been lost are being rediscovered, records can support us when we say that the order was formally organized in the British Isles in the seventeenth century, introduced in Europe in 1721 and in the West Indies, Turkey and the Americas in 1718. Although there were masonic groups in the Philippines in the late Spanish era, it was only when the Americans came that they came out in the open. Some of the greatest and wisest men of these countries were masons. To mention a few, there is Garibaldi of Italy, Juarez of Mexico, Washington of the United States, Bolivar of Bolivia, Rizal of our own Philippines, Helvetius of Switzerland, and many others. Some of the great American Presidents who were masons are Washington, McKinley, Harding, Jackson, Johnson, Polk, Roosevelt and Truman. In the Philippines we had Aguinaldo, Quezon, and Roxas. Today there are about 2 million American masons and about 12,000 Filipino masons.

After scanning through its history, antecedents, and statistics, let us now also briefly go over the teachings of this ancient, permanent and universal order.

Its three principal tenets are brotherly love, relief, and truth. It therefore teaches its adherents "to fraternize with all men; to assist all who are unfortunate; and cheerfully to postpone their own interests to those of the order. It also teaches its members to relieve the distressed. "For we never know the

importance of the act we do, and thank God! There is no law that limits the returns that shall be reaped from a single deed!" wrote a masonic scholar. The Pharaoh's daughter did not know the effect of her deed when she drew the baby Moses out from the reeds.

Truth as every mason is taught, is a Divine attribute and the foundation of every virtue. He is therefore exhorted to always tell the truth even if it hurts him. He is also taught not to speak ill of any one because a someone had wrote, "be thou content that the world shall know them by some other tongue than thine. For if the evil-doer himself deserves no pity (which Christ, who died for him, does not say), his wife, his parents or his children, or other innocent persons who love him, may."

A mason is also taught to acquire the four cardinal virtues — temperance, fortitude, prudence, and justice. He must temper his passion and affections; endure pain and peril when prudentially deemed expedient; prudent in his decisions; and to render justice unto all men. We may differ as to the abstract right of many things since it may have many facets of which very few of us take the trouble of discovering. Yet we all could recognize and avoid cruelty, unfairness, inhumanity, partiality, overreaching, and hard dealing, by their ugly and familiar appearances. Then too we must also always remember that "A sentence is written against all that is unjust: written by God in the nature of man, and in the nature of the universe; because it is the

nature of God." Truth will always prevail and the good will ultimately triumph over evil.

Then the three great pillars of Masonry are faith, hope, and charity—faith in God, that He is good and wise and merciful, a father and not a tyrant; whom we are as children to love, and not as slaves to fear; Faith in Human Nature—in the honesty of men's purposes and in man's capabilities for improvement; and faith in ourselves—in the power to do good and influence to do likewise.

To hope for the life eternal—for the final triumph of virtue over vice and an everlasting peace and freedom for all is to be found among masons.

The masonic ritual states that "faith may be lost in sight, hope ends in fruition, — but charity extends beyond the grave through the boundless realm of eternity."

"Charity", writes a thinker, "is the great channel through which God passes all his mercies upon mankind. For we receive absolution of our sins in proportion to our forgiving our brother. God Himself is love; and every degree of charity that dwells in us, is the participation of the Divine Nature.

And finally let us dwell on two conflicting statements sometimes used to describe masonry. One is that its adherents are irreligious if not atheists. The other is that masonry is a religion.

You may note that the Sacred Volume occupies the center of our Lodge — and rightly so since ma-

sons consider it as the 'rule and guide of their faith'. The Holy Bible is used in Christian lodges, the Blessed Koran in Muslim lodges, the Gita by the Hindu lodges, and so on. This Sacred Volume is always reverently opened before anything can be done in a masonic meeting.

You may also note the letter 'G' suspended over the Master's Chair. It is the initial letter of the name of the Supreme Being which masons are taught to adore according to their respective creeds. This is one reason why no atheist could ever be made a mason.

As a lodge, we always begin and end our meetings with a prayer to the Everlasting God who is our Supreme Grand Master. How could an atheist ever pray, and — addressed to whom?

Many people who are non-masons do not know the above facts and it is sad to note that some of them had prejudged masons as being irreligious if not atheists.

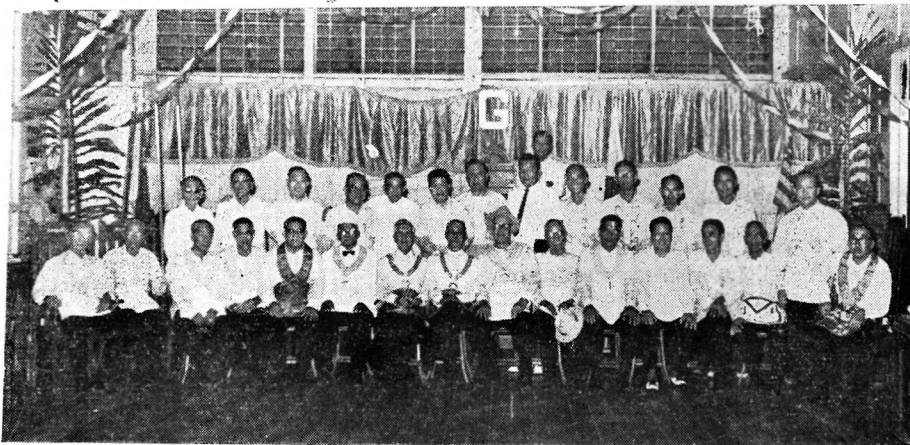
Some people also claim that masonry is a religion and therefore no man who is honest and sincere in his faith should join the fraternity. He would then in effect be serving two masters. If by religion, one refers to a plan of life wherein man is guided to be free and happy, then masonry is a religion. It would be —since through its symbolisms, wise and serious truths are imparted to its initiates which admonish them to live clean and upright lives; aid each other in times of stress and to rejoice in each other's prosperity.

If however, we define religion as a set of doctrines and dogmas wherein a particular church induces its members to believe in with complete faith to obtain salvation thus excluding members of other faiths, then masonry is not a religion. It is not a religion because, firstly, it admits men of every sect or opinion within its folds; secondly, it prohibits religious or sectarian debates within the walls of the lodges; and lastly, it respects the right and freedom of all churches in so far as they do not impose their doctrines upon unwilling men.

But why should I bore you with these statements in defense of masonry? To our friends here who are non-masons especially those who have not been in contact with masons knowingly, I offer them so that they would know more of our stand on things. Then they may probably see us in a different light and entertain kinder thoughts of us.

To us, masons all, I offer them to remind us of the honorable task before us. We have a glorious past studded with wise and heroic men. They had in their own respective ways labored and fought for the blessings of freedom that we now enjoy. The task is far from finished however. We only have to remember the many masons who were killed in countries behind the iron and bamboo curtains and in Cuba.

Let us therefore continue the work that they have begun so nobly. Let us be fervent in practicing the great moral virtues that are found in the teachings of the Craft, zealous in protecting our hard earned freedoms, and ever remembering that he that endureth to the end, the same shall be a true and ideal mason in every essence of the word — a builder of temples in the hearts of men.



Officers of Mt. Apo Lodge No. 45 for 1962.

WE PRESS ON

WB. RAYMOND E. WILMARTH
Master, Biak-Na-Bato Lodge No. 7

You now observe me standing before you as the youngest Master of Biak-Na-Bato Lodge No. 7. Among us tonight, however, are many of the older Past Masters and members of this Lodge who, in moments of reflection, can recall the colorful events comprising the illustrious history of Biak-Na-Bato Lodge No. 7.

Wor. Bro. Felipe Tempongko of Bagumbayan Lodge N. 4, leading a group of twenty-three Master Masons, petitioned the Most Worshipful Grand Lodge of the Philippine Islands on November 11, 1916, to form a Lodge for the purpose of providing a Masonic Lodge for the Spanish-speaking Filipinos and Europeans. The Dispensation was granted the same day and Biak-Na-Bato Lodge No. 7 was formed, but it was during the Fifth Annual Communication of the Most Worshipful Grand Lodge of the Philippine Islands that it was granted its Charter and duly constituted on February 14th, 1917, exactly forty-five years ago today.

Prior to World War II this Lodge was well reputed for its activities and high standards. Spanish was spoken in all ritualistic work and it had the best Degree Team in Spanish, complete with proper uniforms, under the direction of Wor. Bro. Gregorio Jose, who is the old-

est member of Biak-Na-Bato on its rolls today.

We are most happy that Wor. Bro. Jose, in spite of the physical handicap of his age, was able to come here and be with us tonight, once again in his own Lodge.

With the passing of time and the destruction of war, changes in custom have taken place but the tenets of Free Masonry remain unchanged. While the ritual today is the same practiced since time immemorial, Biak-Na-Bato Lodge No. 7 has taken on an international atmosphere and English is now spoken on all occasions.

During the years following its Reconstitution on January 11, 1947 until January 31, 1957, Biak-Na-Bato Lodge No. 7 continued to enforce its high standards and at that later date the Lodge had only forty-one Regular Members, of which eight were Life Members.

However, the continuing efforts of all the Brethren within the Lodge have made it possible not only to retain its policies, but to increase its Regular Membership to seventy-six.

Each year another stone or two have been added to the Temple. Each year we shall strive to add more.

Phoolosophy

Tonight, by the faith and trust of the Brethren of Biak-Na-Bato Lodge No. 7 manifested in their ballot of last December, I am privileged to enjoy one of the most important and significant moments of my life. For this I shall be eternally grateful. And in the years to come, I shall cherish this moment as my most precious memory.

But now, we must turn from the privileges of the office and concentrate on the responsibilities. With the concerted help of the Officers and Brethren of this Lodge, I trust that when the gavel of Biak-Na-Bato No. 7 is passed on to its next Worshipful Master, the work done during the ensuing Masonic Year will stand creditably in the illustrious history of this Lodge.



Our cover picture shows Peter K. Morgia, Past Master Councilor of Lapulapu Chapter, Order of DeMolay, in Cebu City, who was selected the outstanding DeMolay of the Philippines for 1961. Peter is the son of Bro. Kho Kinglow of Maktan Lodge No. 30. In the picture he is flanked by VWB Manuel Crudo, Executive Officer for DeMolay in the Philippines, and VWB Juan Causing, who was recently chosen Chapter Advisor of the Year.

Other youth organizations in this Grand Jurisdiction are: Order of the Rainbow for Girls and Order of Job's Daughters, also for girls.

Where possible Masons and their families should be represented in the memberships of youth organizations appendant to masonry. In them our young ones learn good citizenship, noble character, morality, and love of God.

The people who spend so much time worrying about what the younger generation is coming to, should look where it came from.

A man was asked why he blamed his financial difficulties on his neighbors. He replied that they were always doing something his family could not afford.

How living conditions would improve if we all followed the advice we give so freely to others.

We read recently that political economy is getting the most votes for the least money.

A good man finds good wherever he goes, because the good in him brings out the good in others.

Conscience is the still small voice that makes you feel still smaller.

A man with a heart of gold seldom has much of it in the bank.

Silence has never been known to make a blunder, and sometimes it makes a decided hit.

Fear of being found out makes people keep themselves on the straight and narrow path.

Money causes a lot of trouble, but most people are looking for trouble anyway.

There is plenty of room at the bottom for those who do not have the ambition to climb to the top.

Turn your back to one problem and you will find yourself face to face with a dozen others.

One of our toughest problems is how to be tolerant with intolerant people.

An Old Soldier Speaks

Brother Douglas MacArthur, distinguished General of the Army, gives us from his wisdom:

At the turn of the century when I joined the Army, the target was one enemy casualty at the end of a rifle, pistol, bayonet or sword. Then came the machine gun designed to kill by the dozen. After that the heavy artillery raining death upon the hundreds. Then the aerial bomb to strike by the thousands -- followed by the atom bomb to reach the hundreds of thousands.

But this very triumph of scientific annihilation -- this very success of invention -- has destroyed the possibility of war's being a medium for the practical settlement of international differences. The enormous destruction to both sides of closely matched opponents makes it impossible for even the winner to translate it into anything but his own disaster.

The great question is: Can global war now be outlawed from the world? It so, it would mark the greatest advance in civilization since the Sermon on the Mount. It would lift at one stroke the darkest shadow which has engulfed mankind from the beginning. It would not only remove fear and bring security -- it would not only create new moral and spiritual values -- it would raise the world's standard of living beyond anything ever dreamed of by man.

You will say at once that, although

the abolition of war has been the dream of man for centuries, every proposition to that end has been promptly discarded as impossible and fantastic. But that was before the science of the past decade made mass destruction a reality. The argument then was along spiritual and moral lines, and lost. But now tremendous evolution of nuclear and other potentials of destruction has suddenly taken the problem away from its primary consideration as a moral and spiritual question and brought it abreast of scientific realism.

The present tensions with their threats of national annihilation are fostered by two great illusions. The one, a complete belief on the part of the soviet world that the capitalistic countries are preparing to attack them; that sooner or later, we intend to strike. And the other, a complete belief on the part of the capitalistic countries that the Soviets are preparing to attack us; that sooner or later they intend to strike.

Both are wrong. Each side as far as the masses are concerned, is desirous of peace. Both dread war. But the constant acceleration of preparation may, without specific intent, ultimately precipitate a kind of spontaneous combustion.

We are in a new era. The old methods and solutions no longer

suffice. We must have new thoughts, new ideas, new concepts. We must break out of the straitjacket of the past. We must have sufficient imagination and courage to translate the universal wish for peace — which is rapidly becoming a universal necessity — into actuality. And, until then, at whatever cost or sacrifice, we must be fully prepared—lest we perish.

Douglas MacArthur

From "California Freemason",
Spring 1962.

△ △ △

SUPREME GUARDIAN VISITS PHILIPPINE BETHELs

Mrs. Gladys Claypoole, Supreme Guardian of the International Order of Job's Daughters with headquarters at Berwyn, Illinois, U.S.A., arrives in Manila on April 16 to visit the two Bethels of the Order in the Philippines. The trip is part of her annual visitation to Bethels outside the United States. She had been in Hawaii where she visited Bethels and instituted a new Bethel there.

Mrs. Claypoole will make her official visitation to Bethel No. 2, Manila on April 17 and will meet with the members of the Guardian Council in the afternoon of the same day. She is scheduled to fly to Olongapo, Zambales in the afternoon of April 19 where she will meet with the Guardian Council of Bethel No. 1 on April 20 and visit the Bethel on April 22. The members of Bethels No. 1 will hold a Fashion Show on April 21 which she will be able to attend. The Fashion Show is one of

the fund-raising projects of the girls this year. She comes back to Manila on April 23 to fly to Australia the following day for her visit to Bethels and Grand Bethel there.

The International Order of Job's Daughters is an organization of girls between the ages of 12 and 20 years who owe their qualification for membership in the Order to Master Masons. A girl must either be a daughter, sister, niece, a grand daughter or a relative of a Master Mason before she can be a member of the Order. One of the chief objectives of the Order is to train its members to love their parents and elders, their God, country, and fellow men. They are also trained to be good and to do good, like the daughters of Job in the Bible. (The Ritual was written from the ideas presented by the Founder and taken from the Book of Job, with particular reference to the 42nd chapter Verse 15: "And in all the land were no women found so fair as the daughters of Job and their father gave them inheritance.")

Special emphasis is given to the thought that "To be fair is to do good" and that Virtue is a Quality which Highly Adorns Women."

△ △ △

Our cover picture for January 1962 of one of our patients in our Masonic Hospital for Crippled Children started the ball rolling. Some Masons and non-Masons came to the Grand Secretary's office to offer their donations. Truly, a picture is worth a thousand words. We thank you!

OFFICIAL SECTION

ANNOUNCEMENT

The Annual Communication of the Grand Lodge of the Philippines opens Tuesday, April 24th and closes after the installation of the Grand Lodge Officers, April 26, 1962.

Registration of delegates will start on Saturday, April 21st at 9:00 a.m. and will continue until 3:30 p.m., Tuesday, April 24th. To avoid unnecessary snags and facilitate the work of the Committee on Credentials, delegates from Manila and suburbs are enjoined to register as early as possible to give way to delegates from distant Lodges. Delegates from provincial Lodges are likewise enjoined to register immediately upon arrival in Manila. Past Masters, and others who are not delegates, who will actually attend the Communication should register and get their credential cards from the Committee, not from the Secretary of their Lodges as practised in previous Annual Communications. This is to enable the Committee to report the correct number of delegates and visitors in attendance. Delegates are enjoined to pin their credential cards on their lapels during the Communication for identification purposes.

Only a limited number of delegates can be billeted *gratis* in the Grand Lodge dormitory and the two lodge rooms. Accommodations will be on first-come first-served basis. The Housing Committee has made arrangements with the local Y.M.C.A. where delegates can stay at a moderate charge of ₱2.50 a day.

Meals of the delegates are at their own expense, except the dinners at the Plaridel Masonic Temple on Tuesday, Wednesday and Thursday evenings which will be served free of charge to all delegates and members. The canteen in the Grand Lodge compound will serve meals at ₱1.00 a cover; the Y.M.C.A. canteen will serve meals at ₱1.50 a cover. Coffee and soft drinks will be served free during the Communication.

San Miguel Brewery, Inc. will be hosts to delegates and their ladies at luncheon in their plant in Polo, Bulacan, on Wednesday, April 25th. Delegates will be taken there by bus which will leave the Plaridel Masonic Temple at 10:00 a.m., sharp. Brethren who have cars are requested to take some delegates with them. In this connection, kindly advise us how many delegates and their ladies from your Lodge will attend so that adequate reservations can be made.

There will be a bus at 9:00 o'clock in the morning of Thursday to take the delegates sightseeing in and around Manila. Bro. Eulogio Nadal will be in charge.

The bowling alleys will be available to the delegates from 9:00 a.m. to 12:00 noon during the Communication free of charge.

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

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

I M P O R T A N T

In order to avoid delay in opening the Lodge, delegates are requested to sign the Grand Tyler's Book (10 separate tables with loose Tyler's book sheets will be provided) as soon as they arrive in the Temple. It will be appreciated if all delegates will take their seats in the Lodge room not later than 3:45 p.m., on Tuesday, April 24th.

We kindly request the Brethren to refrain from smoking in the Lodge Hall.

- | | |
|-----------------------------------|---|
| Saturday — April 21 - 9:00 a.m.) | |
| to |) Registration of Delegates with the Committee on Credentials. |
| Tuesday — April 23 - 3:30 p.m.) | |
| Monday — April 23 - 7:00 p.m. — | Grand Master's Banquet honoring the Grand Officers' District Deputy Grand Masters and Lodge Inspectors at the Scottish Rite Temple. |
| Tuesday — April 24 - 9:00 a.m. — | Third Degree Exemplification — Coral Lodge No. 142. |
| | 1:00 p.m. — School of Instruction. |
| | 3:15 p.m. — Laying of wreath of flowers at the monument of Brother Jose Rizal at the foyer of the Plaridel Masonic Temple. |
| | 3:45 p.m. — All delegates will be seated in the Lodge room. |
| | 4:00 p.m. — Opening of the Grand Lodge. |
| Wednesday — April 25 - 8:30 a.m. | Forum on Masonic Education. |
| | 10:00 a.m. — Trip to San Miguel Brewery Plant in Polo, Bulacan. |
| | 12:00 noon — Luncheon — San Miguel Brewery Plant in Polo, Bulacan. |
| | 2:00 p.m. — Forum on Masonic Etiquette and Lodge Behavior. |
| | 4:00 p.m. — Resume Session. |
| Thursday — April 26 - 9:00 a.m. — | Sightseeing. |
| | 10:00 a.m. — Conferring of Intalled or Past Master's degree. |
| | 10:30 a.m. — School of Instruction. |
| | 4:00 p.m. — Resume Session. |
| | 8:00 p.m. — Installation of Grand Lodge Officers. or 1962-63. |

AGENDA FOR GRAND LODGE COMMUNICATION

April · 21-26, 1962

1. *Opening of the Grand Lodge by the Deputy Grand Master and other Officers of the Grand Lodge.*
2. *Reception for the Most Worshipful Grand Master.*
3. *Reception of the Past Grand Masters.*
4. *Roll call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers — by the Grand Secretary.*
5. *Roll call of Lodges, and report on Quorum by the Grand Secretary.*
6. *Announcement of the Committee on Credentials.*
7. *Recess for Corporation Meeting.*
8. *Admission of Master Masons.*
9. *Reception of the Guest Speaker.*
10. *Flag ceremonies; Invocation.*
11. *Introduction of the Guest Speaker.*
12. *Address by the Guest Speaker.*
13. *Resumption of Grand Lodge Business.*
14. *Messages.*
15. *Welcome address by the Most Worshipful Grand Master.*
16. *Response by a Member of the Grand Lodge.*
17. *Roll call and reception of Grand Representatives by the Grand Secretary.*
18. *Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.*
19. *Welcome address to the Grand Representatives by the Most Worshipful Grand Master.*
20. *Response and approval of the Minutes of the Forty-Fifth Annual Communication, unless dispensed with.*
22. *Written message of the Most Worshipful Grand Master, and reference thereof.*
23. *Report of the Grand Treasurer and reference thereof.*
24. *Report of the Grand Secretary and reference thereof.*
25. *Report of the Grand Lecturer and reference thereof.*
26. *Report of the Committee on Necrology.*
27. *Appointment of Regular Committees on Charter, and on By-Laws, and of Special Committees on Grand Lodge Officers' Report*
28. *Presentation of petitions, motions and resolutions, and reference or other disposition of the same.*
29. *Reports of Regular, Standing, and Special Committees and action thereon.*
30. *Report of the Secretary of the Masonic Hospital for Crippled Children.*
31. *Presentation of Accounts and Budget of the Grand Lodge.*
32. *Grand Oration.*
33. *Miscellaneous business, if any.*
34. *Election of Grand Lodge Officers. Appointment of election tellers and clerks.*
35. *Announcement of appointed officers of the Grand Lodge.*
36. *Resumption of Grand Lodge business.*
37. *Recess for Corporation Meeting.*
38. *Installation of officers.*
39. *Closing of the Grand Lodge; Benediction.*

THE MASONIC CREED

As an expression of the simplest form of the faith of Masonry not exhausted, but incontrovertible and suggestive, the following is

THE MASONIC BELIEF

There is one God, Father of all men.

The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practice.

Man is immortal.

Character determines destiny.

Love of man is, next to love of God, man's first duty.

Prayer, communion of man with God, is helpful.

Recognizing the impossibility of confirming the teaching of Masonry to any fixed form of expression, yet acknowledging the value of authoritative statements of fundamental principles, the following is proclaimed as

THE MASONIC TEACHING

Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise the downtrodden, shelter the orphan, guard the altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness.

Courtesy of:

Malolos Lodge No. 46.

"I SAT IN LODGE WITH YOU"

*There is a saying filled with cheer,
Which calls a man to fellowship,
It means as much for him to hear
As lies within the Brother grip.
Nay, more! It opens the way to
Friendliness sincere and true,
There are no strangers when you say to me,
"I sat in Lodge with you."*

*When it is said, then I am known;
There is no questioning or doubt;
I need not walk my path alone
Nor from my fellows be shut out.
These words hold all of Brotherhood and help
me face the world anew—
There's something deep and rich and good in
this; "I sat in Lodge with you."*

*Though in far lands one needs must roam,
By sea and shore and hill and plain,
Those words bring him a touch of home,
And lighten tasks that seem in vain.
Men's face are no longer strange, but seem
as those he always knew.*

*When someone brings the joyous change with
his; "I sat in Lodge with you."*

*So you my Brother, now and then,
Have often put me in your debt.
By showing forth to other men,
That you your friends do not forget.
When all the world seems gray and cold,
and I am weary, worn, and blue,
Then comes this golden thought I hold — you
said; "I sat in Lodge with you."*

*When to the last great Lodge you fare,
My prayer is that I may be
One of your friends who wait you there,
Intent your smiling face to see.
We, with the warder at the gate, will have a
peasant task to do;
We'll call, though you come soon or late;
come in! "We sat in Lodge with you!"*

Grand Lodge Committees for 1961-1962

Committee on Jurisprudence

MWB Antonio Gonzales (5) Chairman
 MWB Macario M. Ofilada (12) Member
 MWB Cenon C. Cervantes (56) Member

Committee on Accounts

WB Avelino Baltazar (148) Chairman
 WB Abundio C. del Rosario (95) Member
 WB Benjamin T. Araniego (21) Member

Committee on Correspondence

MWB Michael Goldenberg (80) Chairman
 WB Sinforosio Padilla (4) Member
 WB Macario C. Navia (88) Member

Committee on Credentials

WB Domnador R. Escosa (82) Chairman
 WB Ramon C. Gonzales (12) Member
 WB Alberto C. Donor (5) Member

Committee on Custodian of the Works

MWB Macario M. Ofilada (12) Chairman
 WB Mariano Gonzalez (13) Member
 WB Jose C. Velo (4) Member

Committee on Cemetery

WB Primo I. Guzman (77) Chairman
 WM Florencio A. R. Ilagan (19) Member
 WB Manuel T. Paz (4) Member

Committee on Masonic Temples

MWB Howard R. Hick (1) Chairman
 MWB Vicente Y. Orosa (53) Member
 MWB Werner P. Schetelig (25) Member
 MWB Macario M. Ofilada (12) Member
 MWB Emilio P. Virata (17) Member

Committee on Charity

MWB Michael Goldenberg (80) Chairman
 VWB Hermogenes P. Oliveros (82) Member
 WB Adeb Hamra (80) Member

Committee on Administration of Lodges

MWB Werner P. Schetelig (25) Chairman
 VWB Hermogenes P. Oliveros (82) Member
 WB Macario C. Navia (88) Member

Committee on Youth

VWB Manuel M. Crudo (4) Chairman
 WB Nestorio Melocoton (29) Member
 WB Pablo V. Ilagan (122) Member
 WB Bayani C. Salcedo (18) Member
 WB Albert Parsons (3) Member

Committee on Finance

WB Francisco Santiago (4) Chairman
 WB Leandro F. Cruz (16) Member
 B Castor I. Silvestre (7) Member

Committee on Grievances

MWB Cenon S. Cervantes (56) Chairman
 VWB Mateo D. Cipriano (14) Member
 WB Teofilo Abejo (21) Member

Committee on Returns

VWB Manuel K. Torres (12) Chairman
 WB Alberto C. Donor (5) Member
 WB Gregorio G. Niduzaza (79) Member

Committee on Acacia Island

VWB Teofilo Goyena (56) Chairman
 WB Evaristo S. Quila (56) Member
 WB Ramon Labo (56) Member

Committee on Necrology

WB Patricio E. del Rosario (12) Chairman
 WB Pablo V. Ilagan (122) Member
 VWB Manuel M. Crudo (4) Member

Committee on Public Functions

WB Adeb J. Hamra (80) Chairman
 VWB Hermogenes P. Oliveros (82) Member
 WB Daniel L. Kolipano (79) Member
 WB Godofredo P. Ricafort (88) Member
 WB Filemon Asuncion (7) Member

Committee on Cabletow

MWB Macario M. Ofilada (12) Chairman
 VWB Mateo D. Cipriano (14) Member
 WB Macario G. Navia (88) Member
 WB Jose C. Velo (4) Member
 WB Nestorio Melocoton (29) Member

Committee on Reception

VMB Jose Ma. Cajucom, Sr. (95) Chairman
 VWB Emilio M. Asistores (7) Member
 WB Francisco Olizon (21) Member

Committee on Music and Literary Program

WB Teofilo Abejo (21) Chairman
 WB Sesenio Rivera (79) Member
 WB Filemon Asuncion (7) Member
 WB Daniel L. Kolipano (79) Member

Placement Committee

MWB Howard R. Hick (1) Chairman
 WB Victor L. Stater (9) Member
 WB Macario C. Navia (88) Member

Committee on Building and Grounds

MWB Macario M. Ofilada (12) Chairman
 VWB Hermogenes P. Oliveros (82) Member
 VWB Jose Ma. Cajucom (95) Member
 VWB Mateo D. Cipriano (14) Member

Committee on Athletics

MB Macario M. Ofilada (12) Chairman
 VWB Hermogenes P. Oliveros (82) Member
 WB Patricio Gonzales (12) Member

Republic of the Philippines
 Department of Public Works and Communications
BUREAU OF POSTS
 Manila

SWORN STATEMENT

(Required by Act 2580)

The undersigned, N. B. MELOCOTON, Managing Editor of **THE CABLE TOW**, published quarterly in English, at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

NAME	ADDRESS
Editor, Juan S. Alano	1440 San Marcelino, Manila
Managing Editor, N. B. Melocoton	1440 San Marcelino, Manila
Business Manager, Jose Domingo	1440 San Marcelino, Manila
Owner, Grand Lodge of the Philippines	1440 San Marcelino, Manila
Publisher, Grand Lodge of the Philippines	1440 San Marcelino, Manila
Printer, Bookman Printing House	49 Quezon Blvd., Quezon City
Office of Publication	1440 San Marcelino, Manila

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

Grand Lodge of the Philippines 1440 San Marcelino, Manila

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

None

In case of daily publication, average number of copies printed and circulated of each issue during the preceding month. Not Applicable.

In case of publication other than daily, total number of copies printed and circulated of the last issue dated July 1961.

1. Sent to paid subscribers	10,500
2. Sent to others than paid subscribers	None

T o t a l 10,500

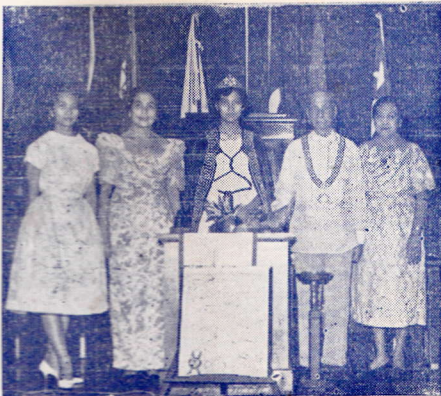
(Sgd.) NESTOR B. MELOCOTON
 Managing Editor

SUBSCRIBED AND SWORN to before me this 2nd day of April 1962 at Manila the affiant exhibiting his Residence Certificate No. A-4439S99 issued at Caloocan City, on February 12, 1962.

(Sgd.) M. B. ARANDA
 Post Office Inspector

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

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



One of the Masonic families in our jurisdiction is that of the Grand Master's. Picture above shows, from left to right: Dolores A. Laconico, II, grand

daughter, presently in Israel for dairy studies, Past Honored Queen of Bethel No. 2, Manila, International Order of Job's Daughters; Mrs. Dolores A. Laconico, daughter, Past Matron, Waling Waling Chapter No. 8, Order of the Eastern Star; Leticia A. Laconico, grand daughter, Honored Queen of Bethel No. 2, Manila; MWB Juan S. Alano, Grand Master; Mrs. Ramona T. Alano, wife, an Eastern Star.

Others not in the picture are Julio Alano, son, Master of Basilan Lodge No. 137; Generosa W. Alano, daughter-in-law, an Eastern Star; Ramon A. Laconico, grand son, Past Master Councilor, Loyalty Chapter of DeMolay, and now a member of Bagumbayan Lodge No. 4; Ester A. Laconico, grand daughter, a Job's Daughter; Leni W. Alano, grand daughter, presently in Europe with the Bayanihan Dance Troupe, a Job's Daughter.

*Though I speak with the
tongues of men and of angels,
and have not charity, I am be-
come as sounding brass, or a
tinking cymbal.*

*And though I have the gift
of prophecy, and understand
all mysteries, and all know-
ledge: and though I have all
faith, so that I could remove
mountains, and have not cha-
rity, I am nothing.*

*And though I bestow all my
goods to feed the poor and
though I give my body to be
burned, and have not charity,
it profiteth me nothing.*

*Charity suffereth long, and
is kind; charity envieth not;
charity vaunteth not itself, is
not puffed up.*

*Doth not behave itself un-
seemly, seeketh not her own,
is not easily provoked, think-
eth no evil;*

*Beareth all things, believ-
eth no evil;*

*Rejoiceth not in iniquity,
but rejoiceth in the truth;*

*Beareth all things, , believ-
eth all things, hopeth all
things, endureth all things.*

.....
*And now abideth faith,
hope, charity, these three; but
the greatest of these is charity.*

(From St. Paul's Letter to the
Corinthians, I Cor. 13:1-7, 13.
King James Version.)