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Grand Master's Message

Three Grand Lodge Officers — the Grand Secretary, the Grand Lecturer and the undersigned — accompanied by a number of brethren and their wives made a tour abroad in connection with the Grand Master's visitation to our Subordinate Lodges there. Leaving Manila on May 28, they stayed in Hongkong for a day where they were met at the airport by several Indian brothers residing in that colony. From there they flew to Taipeh where M. W. Bro. George W. Chen, Grand Master of China, and his party welcomed them at the airport and offered them a dinner at night. The gathering consisted of brethren of different nationalities and short speeches were delivered. It was evident from all the actuations and landmarks that Freemasonry in that isolated island is a living force. From there they flew to Okinawa where Very Worshipful Brother William P. Schwager and other brethren met them at the airport. The party stayed for two days in Okinawa where they were lavishly treated and entertained by the Worshipful Masters and Brethren of our two lodges on that island. While there, the Grand Master and the Grand Secretary accompanied by the Very Worshipful William P. Schwager and the Worshipful Masters of the two lodges, Bros. Wallace H. Morris and Roger R. Pogue, made a courtesy call on Lt. General Caraway, the Commander-in-Chief of the U.S. Armed Forces. From there the Grand Master's party flew to Japan.

Here, the Grand Lodge Officers of Japan headed by Most Worshipful Grand Master George B. Morgulis, tendered a dinner in their honor. The meeting was pleasant and cordial. In a short extemporaneous speech, Grand Master Pedro M. Gimenez, extended the fraternal greetings of the Grand Lodge of the Philippines to the Grand Lodge of Japan and invited M. W. Bro. George B. Morgulis to visit the Philippines so

that the officers of its Grand Lodge might be afforded an opportunity to reciprocate their very kind reception. At that gathering, both Bro. Morgulis and Bro. Gimenez agreed to continue the cordial fraternal relations existing between the two Grand Lodges as before. It was emphasized that Masonry is a universal fraternity, so that whether one belongs to one jurisdiction or another, all Masons are bound by the same brotherhood regardless of faith, religion or race.

In Japan, the three subordinate lodges under the Grand Lodge of the Philippines, namely, Kanto Lodge No. 143, Yokosuka Lodge No. 120, and Rising Sun Lodge No. 151, met at a joint meeting at Yokosuka Naval Base where the Grand Officers of the Philippines were received with due honors. The brethren of those lodges, composed mostly of American nationals, were all kind and hospitable.

One thing which impressed the undersigned and the other officers of our Grand Lodge was the unusual proficiency with which our American brethren in those islands performed their ritualistic work. They did it with utmost solemnity and precision.

The result of our visitations strengthened once more the ties of brotherly affection that bind the members of our ancient Fraternity.

In the name of the Grand Lodge of Free and Accepted Masons of the Philippines, I wish to convey again our fraternal greetings to all our brethren abroad and to express our grateful appreciation and gratitude for the kind attention and hospitality they extended to my party.

May our fraternal relations grow stronger as the years go by so that our unity, by our behaviour and by our good examples, we may be able to attract to our fold men of virtues and worth.

PEDRO M. GIMENEZ
Grand Master



There are but two ways which lead to great aims and achievements — energy and perseverance. Energy is a rare gift, — it provokes opposition, hatred, and reaction. But perseverance lies within the affordings of everyone, its power increases with its progress, and it rarely misses its aim. — Johann Wolfgang von Goethe

Editorial

TODAY'S YOUTH — TOMORROW'S MASON

Successful leadership in youthful society today appears to be measured in terms of violence and brute force. It seems to be more a question of how much they can get away with, rather than how closely they can abide by the law. Headlines shock the public with the details of adult crimes committed by these youngsters in satisfaction of their brute appetites which appear to be best appeased by challenging social discipline and substituting physical disregard for heroic courage. Yet, when brought to trial by law enforcing agencies, the public is again shocked at the thought of meting out adult punishment for adult crimes.

It is not courageous to engage in suicidal contests to determine leadership. It is outright stupidity! Anyone can destroy! Any competition that seeks to determine how close two or more teenagers can come to destroying themselves and still survive does not demonstrate intelligent skill. It is a simple throw back to survival of the fittest using twentieth century implements instead of caveman techniques.

Unfortunately, these thrill seekers do not confine their destructive efforts to members of their own set. Their evil practices are often directed upon other innocent members of society. In many cases others less physically able to defend themselves, are overpowered by teenage gangs that thrive on torture and atrocity, much the same as a pack of wild dogs will destroy a domesticated animal that has left the jungle and learned to love instead of kill.

How can this situation be corrected? Many celebrated educators and dedicated specialists have devoted their lives to the solution of this problem, yet little has been accomplished. No complete answer can be immediately found, regardless of where or how we search. We can not blame entirely the inadequacy of our schools or our home environment. The problem is not new and does not stem from these sources alone.

Technological advancements have made such gigantic strides in recent years that our social environment is a jet age setting for the age-old problem of adolescence. Our grandparents no doubt regarded the youth of their day much the same as we regard ours today. They looked for solutions to their problems and while finding some, were not able to keep pace with the destructive side effects that advancing civilization has produced.

It is about time organized society recognizes the importance of this vital problem and applies corrective measures as radically different as may be necessary to once and for all bring it to a permanent halt, objectively and without subjective emotional sympathy.

Meanwhile, however, there is much that can be done by those among us who are not trained experts in this subject. As parents we can change our own ways of life at home and outside the home so as to make our relationship with our children one of inspiration and purposeful direction. We can devote our all out efforts toward inspiring our children to follow our ways and not to follow the ways of misguided friends. This will take time and effort on the part of parents and most of all sacrifice of the parent's personal desires. The parent must make his first goal in life the production of the perfect offspring trained and conditioned to enter the social world and bear his share of the burdens of civilization intelligently.

The family as a social unit is breaking up because modern facilities make it too easy for members of the family to go out of the home for entertainment and personal satisfaction. If the parents set this example, it will definitely be followed by the children. On the other hand, if we want the youth of today to be strong, intelligent, progressive, respectful citizens of tomorrow, parents must start now to make this their main objective in life, rendering all else secondary thereto.

Our Fraternity, conscious of its responsibility to the youth of the world, sponsors among others, the De Molay for our boys, Job's Daughters and the Rainbow Assembly for

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THE PHILALETHERS SOCIETY

The Philaletes Society, an international organization of Freemasons, has three classes of membership, affiliation with the Society being classified as follows:

#1. Regular Members, (M.P.S.). Master Masons in good standing. Among the Editors of Masonic publications who are "M.P.S." we note the following Brethren:—Oscar H. Anderson, North Illinois Masonic Journal, Rockford, Illinois; William A. Carpenter, The Freemason, Philadelphia, Pennsylvania; Henry S. C. Cummings, Scottish Rite Bulletin, Boston, Massachusetts; John T. Dormois, Masonic News Digest, Kansas City, Kansas; Lloyd Ellison, Scottish Rite News, Springfield, Vermont; David Graham, York Rite

Mason, Hudson, South Dakota; Conrad Hahn, Masonic Service Association, Washington, D.C.; Sam Harris, Grand Lodge Bulletin, Alberta, Canada; Nick Karagianis, Bektash Shrine News, Concord, New Hampshire; Marvin B. Lewallen, Craftsman Publishing Company, Indianapolis, Indiana; Carl A. Miller, Chicago Scottish Rite Bulletin, Chicago, Illinois; Amerigo Raimondi, Masonic Messenger, Sioux Falls, South Dakota; William B. Schwartz, Scottish Rite News, Atlanta, Georgia; Dwight L. Smith, Indiana Freemason, Indianapolis, Indiana.

#2. Fellows, (F.P.S.). Regular Members who have been honored by the Society for their outstanding service to the Society and to Freemasonry. In addition to all the Officers and Past Presidents of the Society who are "F.P.S." we also note among the Editors of Masonic publications the following Brethren: William R. Denslow, Royal Arch Mason, Trenton, Missouri; Edward E. Hedblom, Square and Compass, Denver, Colorado; J. Fairbairn Smith, Masonic World, Detroit Michigan; John Black Vrooman, The Philaletes, St. Louis, Missouri.

#3. Subscribers. Persons or organizations who are otherwise ineligible to become members, but who desire to receive the material published by the Society. The joining fee does not apply to "Subscribers", these may buy a subscription to "The Philaletes" for one year for \$3.00, there is no further payment. This group includes lodges, clubs, research groups and others.

The benefits of membership include: (A) The receipt of all material published by the Society, includ-

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FORMING A RAINBOW IN SAIGON, VIETNAM

An Assembly of Rainbow for Girls has just been formed in Saigon, Viet Nam, the only one on the Continent of Asia. The idea was conceived on Sunday, November 4, 1962, in the Junior High Sunday School Class of the Protestant International Church of Saigon. At that time, Major Leo A. Hatten, US Army, was teaching the class of 30 students in grades 7, 8, and 9. There were many complaints particularly from the girls that there was nothing to do socially in Saigon. This gave Major Hatten the idea to try to form a Rainbow Assembly in order to help out in the situation.

One of the brightest and most personable young ladies in the class was 14-year old Nancy Newman, daughter of Colonel and Mrs. Newman; US Air Force, of MAAG Viet Nam. Nancy was approached with the idea of starting an Assembly in Saigon, and she was very enthusiastic about it. This was quite encouraging to Major Hatten, and between the two of them they got Linda Newman, Nancy's younger sister, interested in the idea too. Both girls were asked to talk the idea up among their friends at school during the following week, to see what the reception would be.

By the following Sunday, November 11, 1962, Nancy and Linda had caused five or six more girls to become interested in Rainbow. Maj-

or Hatten then dispatched a letter to the *Supreme Recorder of Rainbow*, Mrs. Leta Sexson in McAlester, Oklahoma, requesting information how to start the Assembly.

Mrs. Sexson was very enthusiastic about the idea also, and she wrote back immediately. On November 19, her reply was received in Saigon outlining the requirements that an Advisory Board would be formed consisting of Masons and Eastern Star members; that a sponsoring body be found, and that twenty-five girls must be taken into the initial class.

Major Hatten then contacted Chief Jim Boggs, Navy Section MAAG, who was then Vice President of the Hiram Club of Saigon. Chief Boggs was most interested in the project, and he in turn contacted several others. Chief Richard Butterfield, US Navy Exchange was added to the list, and this was a welcome addition because he had been working with Rainbow in California prior to coming to Viet Nam. Master Sergeant and Mrs. C. W. Yeager, MAAG Advisory, were contacted by Bro. Boggs. Major Hatten brought Warrant Officer Donivan Allen, and Sergeants Ray Duffield and John Housewright from the 3rd Radio Research Unit at Tan Son Nhut Airport. The last to join was Mrs. Phyllis Hunt, schoolteacher and wife of Colonel Wheeler Hunt of MAAG Vietnam.

These interested personnel came to the first meeting of the tentative Advisory Board in the home of Chief Boggs on Friday, November 23, 1962. Major Hatten was elected Chairman of the Board, and some resolutions were passed. It was decided to ask the Hiram Club of Saigon to sponsor the Assembly, and it was also voted to ask for financial support from the Masons.

On Tuesday night, December 11, 1962, Major Hatten, Chief Boggs, and Chief Butterfield went before the Hiram Club and presented the various requests. The Hiram Club voted to sponsor the Assembly, the Advisory Board was appointed, and \$100.00 was advanced toward forming the Assembly. A request for Letters Temporary was mailed to McAlester that same night.

Right away the various members of the Board and their friends among the Teen group began signing girls up for joining the Rainbow. By the first week in January 1963 there were 22 petitions with accompanying fees in the hands of the Advisory Board, and a concerted drive was begun to get the required 25 at least. This paid off, and by the second week of January there were 30 girls who had petitioned and paid fees.

On Saturday, January 12, 1963 the first election of officers was held in the home of Mrs. Phyllis Hunt to select the first slate of officers. Miss Barbara Bush was elected to be the first Worthy Advisor, Sussie Hunt as Worthy Associate Advisor, Susie Adams as Charity, Nancy Newman as Hope, Alice Ahlgren as Faith, Sandy McClure Treasurer, and Maile Miller

as Recorder. At this time also the Advisory Board selected Mrs. Hunt as the first Mother Advisor.

Immediately there began practicing and rehearsals, in getting ready for the Instituting and Initiation. The Officers of the Hiram Club were asked to be the Instituting Officers. All was in readiness by the night of Tuesday, February 19, and on that date history was made in Viet Nam. The Assembly was officially Instituted that night, and the first class of 30 girls Initiated. Miss Susie Adams, who was one of the two who had previous Rainbow experience, gave the Pot of Gold lecture with outstanding ability. Two weeks later after more laborious practice and work, Miss Barbara Bush was installed as the first Worthy Advisor on the Continent of Asia.

Since that time the girls have engaged in many worthwhile projects, the main one being "adopting" an orphanage for children of lepers. The girls go down during free time and care for the babies. This is the most unselfish of charity, for it means giving ones self. The love the girls give these young babies will be repaid a thousand fold in the lives of the little ones they contact.

On April 27, the Masons in Saigon held their yearly Charity Dinner. In years past this had been a big dance and fun show, but since dancing has been banned in Viet Nam by a morality law, this was only dinner with a floor show. One benevolent Mason invited the entire Rainbow Assembly, including the Mother Advisor, with their escorts. At ten dollars a ticket, this was quite an act of good will on the

part of the brother who preferred to remain anonymous. All of the girls went and had a wonderful time. There had been lots of work in building the assembly, and now it was time to play. The girls looked lovely in their new formals, and it made the party more than worthwhile.

On May 8, 1963, the second election of officers was held, which advanced Miss Susie Hunt to the East. It is fitting and right that she is there, for she was very interested

from the start, and hers was the first petition turned in. Installation of Officers was held on May 29 at the Vietnamese-American Association Building in Saigon, and a large appreciative crowd attended.

For the adults who helped to found this organization in Saigon, it was a lot of work and heartaches. It is all worthwhile, however, when a parent proudly introduces himself to the Board and says proudly, "My daughter is a member of that Rainbow Assembly."

THE PHILALETHERS SOCIETY

(Continued from page 405)

ing "The Philaethes." (B). The opportunity to participate in the work of the Society. (C). The opportunity to correspond and exchange ideas and material with Masonic students throughout the world. (D). the opportunity to publish the results of your personal Masonic research and study. Any qualified Master Mason may become a member of "The Philaethes Society" and thus participate in all the Society's activities. As a member you will receive each issue

of the official magazine "The Philaethes" for the full year in which you become a member, you will also be given a membership card in the Society. The joining fee is \$3.00. The annual membership dues are \$5.00, which includes a \$3.00 subscription fee for "The Philaethes". The General Chairman of the Membership Committee is Brother Kenneth F. Curtis, "M.P.S.", 2455 Raeford Road, Orlando, Florida.

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THE FAITH TO BE FREE

J. EDGAR HOOVER, 33⁰

Director, Federal Bureau of Investigation
Washington, D.C., U.S.A.

Ours is the greatest Republic in the history of mankind. Our homeland was carved out of a vast wilderness by heroic men and women who were determined that at any cost that their children and their children's children might live in freedom under God. It is our sacred responsibility to help protect that heritage and to preserve it for future generations.

I would like to be able to report that the internal enemies of our society have virtually disappeared — that they have faded into the dim past like the dangers of the wagon trail and the Northwest frontier. But this is not so. From the depths of our criminal and subversive underworlds strong enemies — deadly enemies — continue to challenge the right of decent Americans to live in freedom and dignity under God.

Today, we are facing a crime problem of such magnitude that it represents an acute danger to our national survival. There is a serious weakening of moral and spiritual fibers in our society. We must never forget that a vitiated state of morals, a corrupted public conscience, is incompatible with true freedom.

During the past decade, crime has nearly doubled across the United States, outpacing the growth of our population at the rate of four to

one. A murder is committed every 58 minutes. There is a vicious assault every four minutes; a forcible rape every 34 minutes; a robbery every six minutes; a burglary every 39 seconds.

Crime is no respecter of age, race, or creed. Each year, the cost of crime climbs higher and higher until it now has reached an alarming total of more than sixty million dollars each day.

Year after year, we find that nearly half of the persons arrested for burglaries and larcenies and almost two-thirds of those arrested for automobile thefts are less than 18 years of age. America's juvenile criminality is directly traceable to the failure of adults to meet their moral obligations. In all too many cases the primary responsibility rests with the parents. If respect for law and order and for the rights of others were instilled in children at an early age and if parents set a proper example for their children, we might keep juvenile delinquency from becoming the door to careers in crime.

I can see no difference between the responsibility of a 17 or 18 year-old who wilfully robs, assaults, or murders and that of an adult who commits the same crime. Each should be held strictly accountable

for his act against society. These are not juvenile delinquents. They are vicious young thugs. They should be treated accordingly. I share with Blackstone the premise that the main strength and force of a law consists in the penalty annexed to it.

The most deeply entrenched forces of the underworld in our Nation today are the professionals who compromise the jealously guarded ranks of organized crime. These are the criminal elite, assuming an air of legitimacy, who buy high-priced legal advisers, better termed "lawyers criminal," and "front men" to shield them from proper punishment.

These underworld characters with their criminal scum flout the sacrifices — the blood, the sweat, and the toil of six generations of dedicated Americans — which secured the freedoms they enjoy. These persons wear out constitutional guarantees as a cloak of protective armor. They are unrestrained by those moral considerations which constitute the lifeblood of a democracy. In their eyes, the United States is a haven of rights without responsibilities — of privileges free from obligation to the society which has made them possible. Theirs is a virulent, parasitic existence consuming the lifeblood of the freedom which they would enjoy.

Unfortunately, they are assisted all too often by public lethargy and by some jurists obsessed with the virtues of legal technicalities as well as by theoreticians with the soft approach who purport to be experts in the field of law enforcement and penology. Justice is not impartial-

ly meted out when the victim and society suffer while the criminal goes free.

We in America emphasize the great value of liberty and the importance of sympathy for the accused. The law-abiding citizen is entitled to more consideration on the part of our courts. The basic purpose of the criminal law is to protect society, not the criminal. As an eminent Justice of our United States Supreme Court observed, "The necessity of public protection against crime is being submerged by an overflow of sentimentality."

In this Nation, disrespect for law and order is a tragic moral sickness which attacks and destroys the American traditions of honesty, integrity and fair play. Directly or indirectly, its victims include every man, woman and child in the United States. It is a national scandal that the streets of many of our cities are as fraught with danger as the jungle trail.

Each of us to his fullest capacity must help shoulder the burden of this growth of lawlessness and strive to end it. Our Nation's moral strength has slipped alarmingly. One cannot preach morality and practice immorality; national corruption is the sum total of individual corruption. We must follow the teachings of God if we hope to heal this moral illness.

The FBI is conducting an "all out" war on crime. The entire law enforcement profession has never been more united in the fight against crime than it is today. However, in order to achieve the desired results, law enforcement must have the solid backing of every decent

citizen. The striving for law and order, for human decency, for equal opportunity, is a matter of conscience, public and private.

So long as dishonesty and evasion of responsibility are tolerated, it is inevitable that law enforcement will mirror this breakdown in the moral fiber of our society. But, if we continue to progress in the tradition of free men, with adequate safeguards against any invasion of the rights and dignity of the individual, we will ultimately achieve victory over those who defy law and order throughout our great Nation.

Today marks the 20th anniversary of a tragic event in our history — the attack on Pearl Harbor which triggered America's entry into World War II. That war cost the lives of 400,000 Americans — courageous men who, at a time of gravest need, sprang forward in the noble tradition of their forefathers to defend the cause of freedom with their lives. But now, two decades later, in Europe, in Asia and in the neighboring areas of the Western Hemisphere, we find stark evidence of a grim truth — that liberties once won must constantly be defended.

During our generation, a new menace — international communism — has arisen to threaten free men throughout the world. Actually, there is little basic difference between the fascism of Adolf Hitler and the atheistic tyranny practiced behind the Iron Curtain. The Soviet Union and her satellites are a godless dictatorship ruled by warped and twisted minds.

We are at war with the Communists, and the sooner every red-blooded American realizes this the safer we will be! Naturally, we

want to live in peace, but we do not want peace at any price — we want peace with honor and integrity. And we intend to assure it for the future.

The extent of the menace posed by the philosophy of communism is clear-cut and obvious. However, it is absolutely necessary that we attack and oppose it calmly, rationally and objectively. We must continue to stiffen our national backbone in dealing with the Communists and their dupes, sympathizers, and apologists. If we relax our guard for one moment, we court national disaster.

The atheistic Communist dictatorship now controls one-fourth of the earth's surface and more than one-third of her peoples. The Communist threat from without must not blind us to the Communist threat from within. The latter is reaching into the very heart of America through its espionage agents and a cunning, defiant, and lawless Communist Party, which is fanatically dedicated to the Marxist cause of world enslavement and the destruction of the foundations of our Republic.

The Communist Party in this country has attempted to infiltrate and subvert every segment of our society. The Party's efforts have been thwarted in this country by the Government's internal security programs, by investigation, arrest and prosecution of Party functionaries and by widespread intelligent public opposition to the Communist philosophy.

Recently, the Communist Party in the United States deliberately and flagrantly refused to comply with United States Supreme Court

decision which requires it to register as an agent of the Soviet Union with the Attorney General. Thereby, it once again has formally declared itself to be a lawless organization. No longer can its sympathizers and fellow travelers feign innocence of the true nature of the un-American conspiracy which they support.

Unfortunately, we are plagued with some Soviet apologists who, time after time, would have us betray the cause of international freedom and justice by yielding to the Red fascists in the Kremlin on vital moral issues. We also have in our midst some timid souls who have so little faith in the strength of the democracy that they would have our country yield to international threats and intimidation. I include those persons who urge "appeasement at any price" and those who chant the "better Red than dead" slogan.

America's emblem is the soaring eagle — not the blind and timid mole. Fear, apologies, defeatism and cowardice are alien to the thinking of true Americans! As for me I would rather be DEAD than RED!

America does not have to apologize to anyone. Certainly not to the arrogant, shoe-pounding Krushchev and his puppets — nor to those neutrals whose neutrality is but an evidence of moral weakness. We should keep our heads up looking for honorable solutions and selling America, rather than keep our heads down looking for shelters and the compromise of human rights.

Those who follow the road to appeasement do not know the true

meaning of freedom. They do not comprehend the misery of Communist enslavement. You will not find their cheap slogans on the lips of the Hungarian refugees, the East German patriots nor other freedom-loving peoples who have escaped from behind the Iron Curtain.

Nor do you find their apologies in the writings of great American patriots such as: Patrick Henry, who asked the searching question, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?"; or Benjamin Franklin, who declared, "They that can give up essential liberty to obtain a little temporary safety deserves neither liberty nor safety"; or Samuel Adams, who reminded us that "The liberties of our country... are worth defending at all hazards; and it is our duty to defend them against all attacks. We have received them as a fair inheritance from our worthy ancestors... (who) purchased them for us with toil and danger..."

In the fight to preserve our Republic, it is not enough merely to be against crime, against subversion or against any of the other enemies which weaken the Nation's strength from within. To stand for the American ideal, to work for the cause of liberty and justice — these give true meaning to life in this Republic. If we are to resist effectively the eroding influence of communism, it is imperative that all citizens of this Nation exhibit in more positive ways the value and superiority of our form of government over any foreign ideology.

Let us also work for a revolution — a revolution by the spirit, not by

the sword. Let there be vital forces at work in our society and not merely slogans. Let us be for America all the way; but, at the same time, let us not be taken in by those who promote hysteria by the distortion and misrepresentation of the true facts whether they be the proponents of the chauvinism of the extreme right or the pseudo liberalism of the extreme left.

At another hour of grim challenge a full century ago, Abraham Lincoln urged the American people, "Let us have faith that right makes right, and in that faith let us to the end dare to do our duty as we understand it."

We are living in an age of uncertainty — an age of awesome national peril — an age when the struggle between freedom and total-

itarian enslavement is drawing toward a climax. We now have need of faith as never before in our Nation's history. We must revive within ourselves the faith of our forefathers, which enabled them to meet and overcome adversity.

Our Nation holds in trust the last hope of a free civilization. Our dedication to truth, justice and individual dignity must not be compromised. If we are strong enough, and care enough, and maintain our national integrity, this Nation will survive the terrible threat that presents itself today. With God's help, we will meet the challenge of survival. This is the heritage of America.

From: *The New Age*
February 1962



Committee on Education & Public Service Progress Report

On June 16, 1963, in behalf of the Committee on Education and Public Service of High-Twelve Lodge No. 82, Bro. Ciriaco del Mundo, Senior Warden, accompanied by Bros. Jesus Alvarez, Domingo del Callar and Dominador R. Escosa, Past Masters, motored to the Home for the Aged and Infirm at Mandaluyong, Rizal, to distribute old clothing and eye-glasses to the inmates. A few weeks before, Bro. del Mundo distributed old clothing and eye-glasses to the inmates of the City Jail. (Turn to page 428)

On June 21, 1963, M. W. Esteban Munarriz, Grand Secretary, proceeded to San Jose, Mindoro, to present the School Teacher of the Year Award to Mrs. Avelina R. Ordovez, Elementary School Teacher of San Jose, Mindoro, on the occasion of the Normal Institute there.

A good number of Lodges are already provided with Report Forms for the distribution of books. These forms are available at the Grand Lodge Office at cost.

In a letter of M. W. Ira W. Coburn, Grand Master of California, to Bro. Eleuterio C. Dinulos, President & General Manager, Elcon Agro Industrial, Inc., he extends to the brethren in the Philippines his best regards. — DRE

WHAT IS FREEMASONRY?

[Extracted from the book of that title by Robert J. Lewinski, Ph. D., published by the Masonic Service Association, Washington, D.C., U.S.A.]

Freemasonry is a system of morality, veiled in allegory, and illustrated by symbols. This is the classic definition of the Craft — one in such general use that it has virtually become the accepted definition. There are others, however, amplifying the above, which are worthy of note. Albert Gallatin Mackey contends that Freemasonry “is a science which is engaged in the search after divine truth.” Joseph Fort Newton offers a very comprehensive definition taken from the German *Handbuch*, characterizing it as the best description given so far:

“Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason’s trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of Mankind, they aspire to exhibit even now on a small scale.”

No useful purpose would be served by presenting the many other existing definitions of Freemasonry, the majority of which contain common elements. At best, any definition can give only a meager description of the philosophy of the organization, and amplification is not only helpful, but necessary. This is provided by the *Masonic Creed*, embracing the *Masonic Belief* and

the Masonic Teaching, which may be found in the Masonic edition of the Holy Bible published by the A. J. Holman Company of Philadelphia:

“The Masonic Belief

There is one God, the 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.

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 up 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.”

Some authorities have differentiated between Freemasonry as a *system* and Freemasonry as an *organization*. While this is essential in understanding its historical

background, one must take the logical position that today the two are inseparable. This being so, the following seems to be an acceptable descriptive conclusion: *Freemasonry is an organization, membership in which is contingent upon a professed belief in God and immortality, subscribing to a moral philosophy founded on the principle of the Brotherhood of Man, taught by means of allegory and symbols.*

An allegory is a narrative, frequently illustrating a moral truth, in which the true meaning is concealed, thereby requiring interpretation and permitting the meaning to be deduced from the story which is told. That Freemasonry teaches by allegory is neither new nor unique. Allegory creates interests in abstract subjects by presenting them in an attractive form; it stimulates independent thinking to discover the veiled context. The use of allegory is common in Greek and Roman mythology, in the Bible, and in early as well as contemporary literature.

In discussing the use of allegory in Freemasonry, J. O. Ball asserts that

“In seeking why Masonry is taught in allegories, instead of by logical statements of truth in direct form, we may answer that in many ages truth has been taught by allegories and parables, in order that the mind may conceive great and fundamental truths by comparison with simple things. Some think that Masonry is taught by types, emblems, and allegorical figures in order to conceal the thought. . . On the contrary, the parable or allegory makes the thought clear to the

thinking mind, but only after a certain effort in thinking the thing through.”

The use of symbols is of ancient origin, being particularly evident among the religious antiquity as a method of communication. Symbols are signs, — usually objects which instantaneously bring to the mind of the observer an idea or concept which would otherwise take thousands of words to express. Thus the *triangle*, a familiar religious symbol, represents the Trinity, or the three attributes of the Deity. In law, a common symbol is the *balanced scales*, representing the idea of justice and impartiality. The *red cross* is a well-known symbol of mercy, charity, and medicine. The regality. The *owl* symbolically *crowns* has been for centuries a symbol of authority, supremacy, and brings to mind wisdom, scholarship, and learning. *Colors* have adopted meanings and have become symbols, — white indicating peace and purity; black, death and depression; blue, tranquility and benevolence; red, zeal and aggression.

The symbols used in Freemasonry are those taken from the craft of the early Masons, each having its own meaning and each conveying a moral precept when perceived. Hence, the *square and compasses*, the traditional emblem of Freemasonry, have a particular significance for the Master Mason, as do the other working tools of the Craft, such as the *plumb*, *level*, *common gavel*, and *trowel*. Incidentally, there is no “secret” concerning the symbols of Freemasonry, their meanings having been described in numerous publications, like *A Pocket Encyclopedia of Masonic Symbols*

published by The Masonic Service Association of the United States.

Within the structure of Freemasonry itself, there have developed particular systems of Masonic philosophy, each varying somewhat in its point of view as to the *purpose* of the Order, its *relation to other human activities*, and the *method and principles involved in achieving its purpose*. Roscoe, Pound has considered the philosophies of four eminent Masonic authorities, Preston, Krause, Olivier, and Pike, and has classified them under two separate categories: Intellectual Systems, and Spiritual Systems.

The concepts of these four Masonic writers regarding the emphasis and purpose of the Craft may be outlined as follows:

I. Intellectual Systems

A. William Preston (1742-1818)

1. Emphasis: Knowledge
2. Purpose: To diffuse light; i.e., to spread knowledge among men.

B. Karl Krause (1781-1832)

1. Emphasis: Morals
2. Purpose: The perfection of humanity; to organize the universal moral sentiments of mankind.

II. Spiritual Systems

A. George Oliver (1782-1866)

1. Emphasis: Tradition
2. Purpose: With religion and science, to bring men into relation with the absolute.

B. Albert Pike (1809-1891)

1. Emphasis: Symbolism
2. Purpose: The attainment of the fundamental principle of the Universe and

bringing man into the harmony of the ultimate unity which alone is real.

These were philosophical systems which originated in the eighteenth and nineteenth centuries and whose principles were influenced and determined by conditions of the time. In keeping with our modern era, Pound gives these answers to problems of Masonic philosophy: the purpose of Freemasonry is common to that of the other social institutions — to preserve, develop, and transmit to posterity the civilization developed by our ancestors and passed on to us. Its relation to other human activities is as follows: what other human organizations do along lines of caste or creed or within political feeling or local prejudice, Masonry seeks to achieve by universality — by organizing the universal elements in man that make for culture and civilization. To achieve its ends, Masonry makes for civilization by its insistence on the solidarity of humanity, by its insistence on universality, and by the preservation and transmission of the tradition of human solidarity and of universality.

Freemasonry today is organized by means of Lodges, each having its own officers, by-laws and regulations, none of which may conflict with the accepted standards of the Craft. In rural communities, there may be one Lodge; in metropolitan areas, dozens may be represented. *Masonic Lodge Methods* is an instructive text by L. B. Blakemore, which contains, incidentally, a comprehensive section on Masonic literature and an extensive bibliography. The duties and responsibilities of Lodge officers have been covered by

H. L. Haywood, along with such subjects as Masonic jurisprudence, parliamentary law, Lodge finances, and fraternal etiquette, in his *Masonic Lodge Officers*.

In this country, each state has its own Grand Lodge which has jurisdiction over all Lodges and Masonic activity within its territorial limits. The authority of the Grand Lodge is absolute, there being no General Grand Lodge or national organization with administrative precedence. A wealth of information covering the origin and history of each Grand Lodge in the United States can be found in Ray V. Denslow's *Freema-*

sonry in the Western Hemisphere, which also contains many interesting photographs of Masonic buildings throughout the Americas.

Membership in a Lodge of Freemasons is limited to adult males who can meet the recognized qualifications and standard of character and reputation. No one is asked to join its ranks; when a man seeks admission to a Lodge, it is of his own free will and accord. The choice is his. As anyone who truly comprehends and appreciates the meaning of the Craft well knows, this is as it should be.



ERRATA IN THE ARTICLE "THE HOLY WEEK AND THE JEWISH PASSOVER"

by Aurelio Leynes Corcuera, P. M.
Printed in **THE CABLE TOW'** April 1963, pp. 349-350

- Page 349, 1st paragraph: "Israilities" should be "Israelities." "Ann" should be "Aaron."
- Page 350: "15th day of Nisan" should be "16th day of Nisan."

Page 350. The following was omitted below 10 and before 16th day... 15th day of Nisan—seventh day of the week (Sabbath, actual and by law). The day began at sunset on Good Friday and ended at sunset on Holy Saturday.

1. The tomb was under guard by Roman soldiers (Matthew 27:62-65).
(The three days of Nisan involved are the 14th, 15th, and 16th.)



NOTICE

The new edition of the **Constitution (Masonic Law Book)** is now available at the Grand Lodge. Please order your copies from the Office of the Grand Secretary.

Prices

1 copy, paper bound	P 3.50 each
20 copies or more	P 3.25 each
1 copy, de-luxe issue	P11.00 each
Gold lettering for de-luxe issue	P 1.00 per line

A PLEA FOR STRONGER RELATIONSHIP

M. W. PEDRO M. GIMENEZ

Grand Master, Grand Lodge of Free & Accepted Masons of the Philippines
Speech delivered at the Scottish Rite
Luncheon on May 25, 1963

The Grand Lodge Officers are deeply honored by the invitation of the Supreme Council to be guests at this luncheon. Personally the invitation to be a guest is an honor, accorded — I know — not so much to my humble person as to the position which, by the concurrence of our

brethren, I now hold in our universal Fraternity. It is, therefore, as Grand Master of Masons in this jurisdiction that I should like to say a few words to you.

Ours is a great and venerable institution. Since the time — two and a half centuries ago — when certain lodge of Masonry, the three degrees which they instituted have become the basis of the Masonic Order. "Any man who receives the first three degrees," and I am quoting from an encyclopedia published in America, "is as truly a Mason as he whose ambition carries him through the most exalted degree, the thirty-third, in the Scottish Rite."

But it is not my purpose here to discourse on degrees — nor to talk on the fact that, the better to seek further light, our brethren choose one or both of two ways: the way of the York, or American Rite and that of the Scottish Rite. Rather, it is my purpose to make a plea — an informed, inspired plea — not only for the preservation and maintenance of the relationship between the Grand Lodge of the Philippines and the Supreme Council of the 33rd and Last Degree in this Valley, but also for the promotion, invigoration, and enhancement of such fraternal relationship.

Relationship connotes mutuality — an appreciation, for instance, of each other's purposes and practices. It implies interrelatedness — a reciprocity, among other things, as regards understanding, a parallelism in enthusiasm and efforts and exertions. In the matter of the relationship between our Grand Lodge and the Supreme Council, I am not so sure that it is encompassing and abiding enough. As a matter of fact,

hope I am wrong — that except possibly along formal or ceremonial lines, the two great entities have been wont, as it were, to pursue their own separate ways, often almost or virtually unconcerned with the workings of the other. That, of course, should not be the case — and, wherever that is true, I hereby plead for a remedying of the situation, let alone for an enlargement in our area of vision and in our world of action.

This is not the occasion for me to detail instances which could attest to the authenticity of the observation I have just made. It would suffice for me, I suppose, to touch on just one aspect of the work of the two entities — that relative to education. The Grand Lodge has a Committee on Education — and so has the Supreme Council. But it is not certain — at least to me — that the two committees have been working all along in complete concord, in perfect unanimity. The result is that, in the opinion of some, there has been a little too much duplication, if not dispersal, in the time and talent of our brethren working in that direction. And may I promptly say that any such duplication or dispersal is tantamount to wastage — which, especially in view of the demands upon our Fraternity, let alone because of the urgencies of the day, we should by all means avoid.

Other reasons — equally vital — should impel us, in our individual or collective roles within our Fraternity, not only to preserve and maintain but even more so to enlarge and invigorate the relationship between the Grand Lodge and the Supreme Council of Masonry. The improvement of that relationship can

serve several ends. For example: it will inevitably increase knowledge and understanding of the Craft on our part; it will enable us vicariously or actually to impart that knowledge and understanding to others; it will facilitate appreciation of Masonry on the part of those who misunderstand it or who do not comprehend its universal if not eternal purposes.

Brethren, it is an imperative of the Masonic creed to seek and strive for perfect human harmony — and, surely, an essential step and means to that harmony will be a broadening of understanding among ourselves as well as an enlargement and a deepening, as I have said, of the relationship existing between the entities that exercise governance over our actuations as Masons. Let's continue to labor, without let and hindrance, toward that goal of human harmony — that aspiration for human brotherhood.

And while we do so, let us not lose sight of the fact that human brotherhood is not just a goal. In the words of President John F. Kennedy of the United States, and I quote, "human brotherhood is a condition on which our way of life depends. The question for our time is not whether all men are brothers. That question has been answered by the God who placed us on this earth together. The question is whether we have the strength and the will to make the brotherhood of man the guiding principle of our daily lives. Can we match our actions to our words?"

In behalf of the Grand Lodge Officers, we again thank you for this distinct honor.

May 25, 1963.

WHY THE PRICKS IN INTERNATIONAL RELATIONS

By Bro. Ignacio Nabong, Cabanatuan Lodge No. 53

As the world gropes its way onward to an integrated mankind, barriers of race, creed and selfish nationalism keep people divided and at war with each other although all races and creeds agree that

"Little deeds of kindness, little words of love

Help to make the earth happy like the Heaven above."

It matters not who made those lines; what matters is that in international relations goodwill is of prime importance, and goodwill is synonymous with good faith. Friendly relations are possible only where goodwill motivates the heart.

Wherever man's sensitivity is pricked, feelings will be alienated.

To reduce chaos into unity and order is the responsibility of statesmen. and the globe will be better off if they stop insulting each other. Yet the talks on world affairs are smeared with insolent and recriminatory remarks of those who are supposed to seam men's division. Even some papers betray their propaganda slants. Goodwill cannot thrive under this atmosphere.

For world solidarity we have to repress factors inimical to our harmony. Provocative remarks are subversive of friendly relations.

A better civilization will be ours if world talks are carried on high levels. In Moscow or Peking as well as in London or New York, the seeds of hate are sown in such a way that will make our world objective miscarry. Provocative utterances, direct or by innuendo, are indulged in by those who stand responsible for world understandnig. Conciliatory talks will accord more to our happiness.

Nationalism — selfish nationalism — does not fit the world today; it is antiquated and smacks of bigotry and tribalism. We are in an age of an "enlightened nationalism" that our actions must not be made to mar international relations. No nation now, however strong, can live in isolation; its survival is bound up with the cooperation of all states; its life hinges on the peace of the cummunity of nations. For world peace fair-play and tolerance must be observed.

Theoretically no state is independent; actually all states are under and subject to international law; interdependence is a reality. There is worldwide concept in trade and commerce, in travel and communication, in science and technology, and in law and politics. We are emerging from old and narrow customs into a broader outlook, and to this new concept we must readjust our actions. After all, for all mankind there is only one race, the human race.

Peace on earth and goodwill to man can be a blessing when all will cherish sympathy to all and malice toward none. When these tenets rule the heart, the individual will find life's value.

The world does not have to wait for an emancipator. We are all the emancipators it needs.

FREEMASONRY vs COMMUNISM

This nation, carved from the virgin resources of a new continent, was founded as a God-respecting land of opportunity. Many of the Founding Fathers were Freemasons . . . They hoped through beneficial influences of love, tolerance, and mutual respect to weld the American people into an unshakeable unity.

Freemasonry has for centuries meant constructive building in the hearts of men, in the life of institutions, and in the souls of nations.

The virtue of tolerance and the ability to respect different opinions, beliefs, and ideas has enriched the life of America. Tolerance is the eternal virtue through which good conquers evil and truth vanquishes untruth.

The times demand candid and forthright words. Communists have been and are today at work within the very gates of America. Their allegiance is to Moscow; their hopes are spurred by the writings of Marx and Lenin, not Jefferson and Lincoln. Their enthusiasm is whetted by expediency and deceit not tolerance and brotherhood. Atheistic materialism is their idol; the destruction of the God of their fathers their goal. Wherever they may be they have in common one diabolic ambition to weaken and eventually destroy American democracy by stealth and cunningness. — **Exchange**



WHAT WE SHOULD TELL OUR NON-MASONIC FRIENDS ABOUT FREEMASONRY

What should we tell our non-Masonic friends when they ask questions about Freemasonry?

When these questions arise, and they often do, our response will undoubtedly influence the mental attitude of our friends toward ourselves and the Craft in general.

We should not take a timid approach to our answers. We should not indicate a desire to "change the subject." We should not reflect a "mum's-the-word" attitude.

Instead we should be prepared to speak with ease, pride, and authority. What do we have to hide?

Make it known that Freemasonry is a way of life.

Freemasonry is fraternal in organization, religious in character, based on the belief in the Fatherhood of God, Brotherhood of Man, and the Immortality of the Soul.

Be prompt to make it known that Freemasonry is not a "secret society" as many surmise. Freemasonry is a voluntary association wherein the interested one comes of his own free will and accord.

Indicate also that Freemasonry is not a religion as many claim it is.

Discussions on religion or politics have no place in our proceedings.

Proclaim that Freemasonry, in its every effort and purpose, strives to do charitable work within its membership and for society, and through its teachings, seeks to make good men better men. You can proudly state that the basic ethical principles as exemplified in our Ritual and Lodge Work, are such as are most acceptable to all good men; they are lessons based on the golden rule, tolerance toward all men, respect for one's family, charity toward all, and being true to God for His gracious and numerous blessings.

Square & Compass



EDITORIAL (Continued from page 404)

girls. These organizations are dedicated to developing "right thinking" in youths. As Masonic parents we should welcome the opportunity to sponsor these organizations and render every assistance we can to expand their activities so that their constructive influence will reach out to all the youths of the land.

We must remember that civilization is progressing constantly. As goodness progresses so does evil. One is the counterpart of the other. Both are extending their influences on modern youth. Regardless of the final solution that may be discovered by social scientists, we Masonic parents have a challenge to face, now! Let us meet that challenge squarely! Let us make our personal sacrifices by giving up so much extra time as may be necessary to give our children the opportunity to learn how to be happy by doing good and acting constructively. Give them the opportunity to be builders instead of spoilers.

The Job's Daughters and Rainbow Girls of today will be the Eastern Stars of tomorrow and the De Molays of today will be the Freemasons of tomorrow. Never let this slip from our thoughts —

TODAY'S YOUTH — TOMORROW'S MASON!

R. E. W.

SCIENCE, VIRTUE AND LABOR

By Dr. Jose Rizal

It is a pleasure to present to our readers a translation by R. W. Bro. Macario C. Navia of Bro. Jose Rizal's speech entitled "Science, Virtue and Labor" which was delivered in Madrid, Spain, in the year 1883 before the members of La Solidaridad Lodge No. 53. It is one of the least known works of the author and in our opinion should take a place among Masonry's best literature.

When as profanes we knock at the portals of the Temple to be initiated into the mysteries of Masonry with hearts palpitating and all our being filled with emotion in the presence of the unknown, we hear three soothing words constantly repeated in our ears: Science, Virtue and Labor.

These magic words whose flattering promise at one time caused Pythagoras and Herodotus to travel in crude barks across the tempestuous seas in search of solution in the shadows of priestly Thebes; this powerful Trinity which, descending to earth, would convert it into a paradise and worthy dwelling for Goddesses and Gods; these three words, Science, Virtue and Labor, the apotheosis of intelligence, of sentiments, and action, will be the subject of this lecture within the scope and concept of modern masonry.

Science! What science, you may ask, could be in a Masonic Temple? Science might have taken refuge in it during the barbarous eras to erect the sublime monuments of architecture of past centuries as when Fine Arts took refuge in the calm and peaceful cloisters of monasteries. But today science is free; it is of-

fered to all, and yet certainly it is not to be looked for in the weekly meetings of Lodges but in universities, in scientific centers and in the councils of wise men.

Agreed, dear brethren. Science is as free as the light that inspires it. Masonry has been its nursemaid; it has guarded it like a sacred flame while the storm raged, and when the calm returned she delivered it to the world to enlighten it with its rays. What would have become of science without the mysteries with which the Egyptian priests and ancient wise men surrounded it? Like a seed with its perisperm hardly broken and exposed to the fury of the elements, it would have perished in the hands of ignorance and neglect. Masonry, subjecting the neophytes of science to hard tests — for the mysteries of Isis, Eleusis, The Great Mother, etc. were Masonic. I assured them in this manner that the soil where the seeds were to be planted would make them germinate, and that he who would receive the light would defend it from all assaults.

Later a certain religion, pretending to be the only possessor of Truth, desired to control and tyrannize

nize the science which affirmed different truths and promulgated other doctrines. That religion was powerful and science suffered a long captivity. Who liberated it? Masonry, by proclaiming the liberty of human reason and working for its recognition.

Yes, Science is now free, but its spirit lives in the Temple as when it encouraged amidst the ruins of Rome the spirit of its heroic men even after the proclamation of its wise laws. In this concept we invoke the name of Science, and Masonry will again fight for it whenever it is in peril, as it fights now in order that the Philippines may open to it its closed horizons.

With regard to the word Labor, do not smile when you think of what we do in our weekly meetings which lasts three hours or even more. Certain it is that in the profane world the machines roar and stir their arms of steel agitating the air with their powerful fly wheels and double eccentrics. Certain it is that in huge factories labor in busy hives the boy, the young man, the damsel, the housewife, the aged, the man, in the production of a thousand necessary things of life. Certain it is that labor now makes the world vibrate in all of its molecules and pores from the bowels of the earth where the miners extract coal a thousand times more useful than precious diamonds, to the top of snow-capped mountains which the locomotive climbs breathing fire and dragging with it human thought. Certain, and very certain it is that our work is nothing compared to that of the diver who descends to the depths of the seas, or of the explorer interned in mysterious continents, or of the engineer who, not content with the free lanes of the

oceans, cuts continents, opens canals and ploughs through the air in search of new routes. All these are true, but we should not forget that if we are now able to contemplate these wonders, it has been due to Masonic liberty and to the proper distribution of workers instituted since early ages by Egyptian Masons. When we see a young man robust and active beside his mother who is decrepit and weak, we think of her having carried him in her lap, taken care of him as a tender child and given him the sap of her breast.

Masonic lodges in ancient times were real workshops where plans of the works which even today the world admires, like the temples of Bulak, the cathedral of Strassbourg, that of Cologne, etc. Within the Masonic lodges of Saint Wehema human liberty took refuge to work against the feudal castles of feudal Germany; and it was in Masonic lodges also that the spirit of man worked night and day to demolish the sinister Bastille, overwhelm a throne, equalize all men, and complement the great work of the Nazarene. What? Would the workman who dislodged the stone from the quarry to erect the walls of a Palace, dwelling place of pride and pleasure, or the walls of a dungeon, a cavern of despair and lamentations — would this mason of ancient times have worked more than the modern Mason whose intelligence is sharpened and strengthened to destroy all degrading inequalities and to lift man up, his resplendent home redeemed, drenched though it may be with the blood of tyrants?

No, dear Brethren, the modern Mason works and should still work. It is well that the Masons of free countries busy themselves in promoting commerce and charitable works.

However, they should not rest while the world supports one tyrant, while the night echoes the complaints of the oppressed; while there are slaves, while there are oppressors! And this work may be the greatest that Masonry has ever undertaken and the only one worthy of its universal name.

Let us now pass to the study of Virtue which I have purposely reserved for the last, for I consider it the most important theme in Masonry.

"Virtue, virtue, Thou art nothing but a name!" Cato said more than nineteen centuries ago. And perhaps many among you now repeat the phrase upon hearing the strange word. Schiller exclaimed, "When do I cease to hear about you, O Vitruve? On the day you are praised less, you will be with mankind."

What virtue do we practice within these halls? Perhaps your consciences in the depth of your hearts, in view of passions which even within our temples we do not keep in check, will smile sadly as if disillusioned at the sound of this name. Perhaps you are right, but before going further, let us see what we understand by virtue because it involves an idea which is in the lips of everyone but on which all peoples do not agree.

The Chinese sees virtue in the respect for his elders, in the worship of his ancestors and in the practice of his countless rites and ceremonies; the Hindu in keeping the body motionless and in ecstasy, regarding as a saint one who can maintain without moving an assumed position for months and months. The Persian found it in the purity of life, for which reason purification by fire is its symbol. The virtue of the Jew consisted in fear of his Jehovah, comply-

ing with the material precepts of his Deuteronomy and awaiting the coming of the Messiah to take possession of the whole world. The virtue of the Greek consisted in stoicism, in knowing how to suffer all ills with perfect tranquility of spirit, and so the Spartan offered before it his dearest sentiments, his most natural impulses, believing it to be fierce and heartless; while the Buddhist practises it in the sweetness of manner and in love for fellowmen. On the other hand, Rome searched for virtue in integrity, in manly sentiments, and that is why they called "virtus" what we would call virility. For her he who maintained his manliness, he who knew how to sacrifice in times of greatest perils, he who knew how to die for laws, for the name and glory of Rome, was virtuous. Christianity came, it upset many beliefs, and in one principle, of what did Christian virtues consist? Christian religion, the heiress, the sum total and essence of all religions, reflected in her virtues all their merits and sanctified humility, stoicism, and purity adding to these, like a true Oriental, charity, a virtue which Mohammedanism later elevated to sublime heights.

Later on, the doctrines were adulterated, faith was wanting, religious spirit degenerated into sectarian spirit and those who preached equality and poverty aspired to become masters and wealthy. It was then that virtue was confused with intolerance and fanaticism and when most inoffensive, adopted unnatural forms. Forced celibacy became a virtue although God ordered us to grow and multiply. Horror for the beautiful became a virtue; hate for love, when all nature is beautiful, when from

the moon to the flower all creation preaches love. Fasting and abstinence became a virtue when man needs to display and redouble his strength to employ it in the service of his fellowmen. Self torture and self abasement became virtues when pain is the protest of nature and when the reptile dwells in the mire and God is in the heavens. And lastly, ignorance itself became a virtue when wisdom is a divine attribute, when intelligence is a gift and when man redeems himself only through profound scholarship.

Those were barbaric centuries, dear Brethren, when emanations from the cloisters perverted in this manner human intelligence. But the debasement went further, and the fall of reason was even greater and deeper. To hate men who did not profess the same faith; to destroy them and burn them; to recite words upon words; nonsense upon nonsense and may be blasphemies upon blasphemies before images of men sainted and deified, were then called virtues. Belief in the impossible, and the rejection of conclusions of science and of experience were called virtue. Virtue the faith in the absurd, gifts to the Pope to maintain his pomp, to refuse money to the youth to improve his intelligence; virtue the madness, the senseless, the ridiculous and even the vices themselves so long as they were given certain cloak of religion.

Brought down to this depth and frightened by its fall, human criterion turns its look to the past and sighs for the virtue of the heroic ages.

What are you, O virtue? Are you a vain name, are you the will power that resists all natural sentiments?

Are you perchance a word invented by a perverted egotist, so that the innocent, hallucinated by the brightness of your glory, is aroused to generous sentiments only to be exploited? Have the powers invented you to accustom the oppressed in lowering their necks, or do the unhappy pray to you to rebuke the conduct of the oppressors? Are you a protestation or a deceit? Are you the patriotism that groups people into large families, or are you the individualism that places man in conflict with other men?

If we are to admit the common principle that takes for virtue the sentiment which, when put into practice, redounds to the good of others and to the harm of the one who practices it, in Spain it would be a virtue to be unemployed, not to be a debtor but to be a patient and long suffering creditor; in China as in the rest of the world, it would be to let yourself to be cheated at all, in France to give but never to receive "pourboires" etc.

In the face of so many contradictions in human appreciation, conscience needs a standard.

Virtue is to be understood as the constant compliance with duty just as vice is the constant violation of the same, and in this sense the word "virtue" fits fully into the Masonic lodge and it may be said that it is the goal and the very life of Masonry.

By virtue we understand it to be the constant fulfillment of duty. In this definition we should clarify the word "duty". What is the duty of men in this modern age? The Principle of doing good is very vague. Not to do to others that which you would not want them to do unto you is defective because how many things

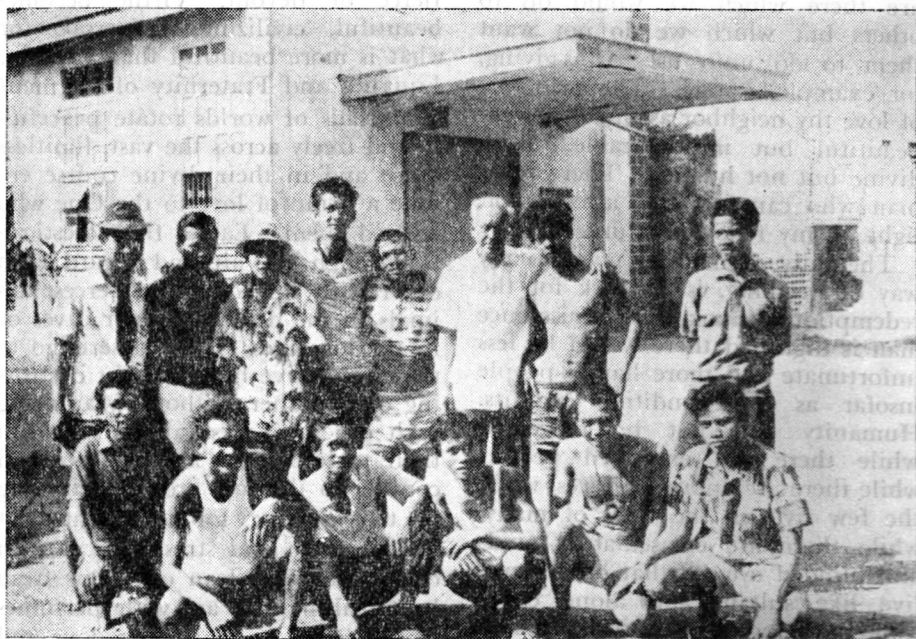
are there which we would do to others but which we do not want them to do unto us! Alms-giving, for example, is one. The principle of love thy neighbor as thyself is very beautiful but impracticable. It is divine but not human. There is no man who can feel this affection at sight of any fellow creature.

The duty of modern man, to my way of thinking, is to work for the redemption of humanity because once man is dignified there would be less unfortunate and more happy people insofar as our condition permits. Humanity will not be redeemed while there are exploited people, while there are oppressed races, while the few live on the tears of many, while there are emasculated minds and blinded eyes so that others may live like sultans and alone enjoy contemplating the beautiful. Humanity will not be redeemed while reason is not free, while faith seeks to impose itself upon facts, while whims are laws and while there are nations that subjugate others. For humanity to be able to attain the lofty destiny to which God guides it, it is necessary that in its midst there be no dissensions nor tyranny, that plagues do not decimate it, and that in its step no groans and curses resound. It is necessary that its triumphal march be to the cadence of hymns of glory and liberty, its face bright and its forehead serene.

Thus Masonry preaches and practices the sacred principles of liberty Equality, and Fraternity amongst all men, and in them consist the Masonic virtues, the only virtues whose observance will banish wars and abuses among men and will bring about the era dreamed of by all great reformers. In this concept virtue ceases to be a barren quality, rare, unnatural,

fierce or devout. Virtue becomes beautiful, civilizing, universal; for what is more beautiful than Liberty, Equality and Fraternity of all men?

Myriads of worlds rotate peacefully and freely across the vast, limitless space and in their divine course entone a hymn of love to the One who created them. Eagles fly majestically through the air and regard each other with respect. The fiercest animals in the depths of their caves or in the loneliness of the deserts go to their respective huts without destroying one another, without tyrannizing each other. Trees raise to the sun their majestic tops and whisper and confide to the soft breeze their song of thanksgiving for the light that vivifies them and stresses them with colors. Flowers lean out their fresh heads filling the air with perfumes and smiles. Life, happiness, love and liberty spring everywhere even from death and from the rubbish itself. Man alone is the enemy of man, tyrannizes his fellowmen, oppresses everyone, transmits his wrath and his diseases to the beasts that fall under his power, takes pleasure in the humiliation of his brothers. Weeping announces his life, miseries and struggles stain the tortuous wake of his existence with tears, blood and gall. Vices, sickness and passions cause his death which, as a rule, is unfolded amidst terrors and sufferings. And like envious tyrants roaring and weeping with bitter tears at the lot of the peasants, man, the king of creation, weeps and envies also the fate of the insects, the fate of the butterfly that feeds on nectar from flower to flower, is born with the dawn and dies with the day without seeing, fortunately for itself, the somber shadows of the night.



Bro. Ciriaco del Mundo with the inmates of the City Jail, when he distributed old clothing and eye-glasses to them.



High Twelve Lodge No. 82 Committee on Education and Public Service distributing old clothing and eye-glasses to the inmates of the Home for the Aged and Infirm.

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1963-1964

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Ang mamatay sa pag-ibig sa irog na Inang Bayan,
Matitiyak na sa Langit doon muling mabubuhay;
Kung si Rizal ay sinawi ng sungit ng kadiliman,
Pagka't siya'y may liwanag na di halos matitigan —
Dangan kasi'y may luningning na sing init niyang Araw.

Sa look ng Bagumbayan umangil ang mga punglo,
Buhay ni Gat Jose Rizal buong lupit na pinugto;
Dapwa't hindi rin lumagi't ang kasam'ay nakalago
Sa isipan ng Bayani't diwa niyang naging Sulo —
Sa muog ng kalupitan ay pumugnaw at nag-guho.

At siya nga ay pinatay ng dahil sa Simulaing
Umibig sa Lahi't Bayang dantaon nang inalipin —
Dugo niya'y napabubo't Buhay niya'y inihain
Nang matubos at lumaya — nang maligtas sa hilahil,
Inang Baya'y lumigaya't Mutyang Perlas na twagin.

Sa noo ng Bayang irog at dibdib ng sintang Lahi,
Napakintal ang habiling na sa kanyang Huling Bati: —
Siya'y doon patutungo sa rurok ng Luwalhati —
Walang buktot, mapanikil, mapamuksa't mapagtangi;
Doo'y wala ring busabos ni gahamang lintang hari.

Sa pagyao ni Gat Rizal — bilang kanyang Pahimakas:
Anya'y huwag mangalungkot — bagkus lalong mangagalak;
Ang dalitang pinasan ko at ligalig na linesap,
Sa Langit ng mga Banal, pawang lugod ang panumbas;
Ang Bathala ng Pag-ibig, doo'y siyang Puong Likas.

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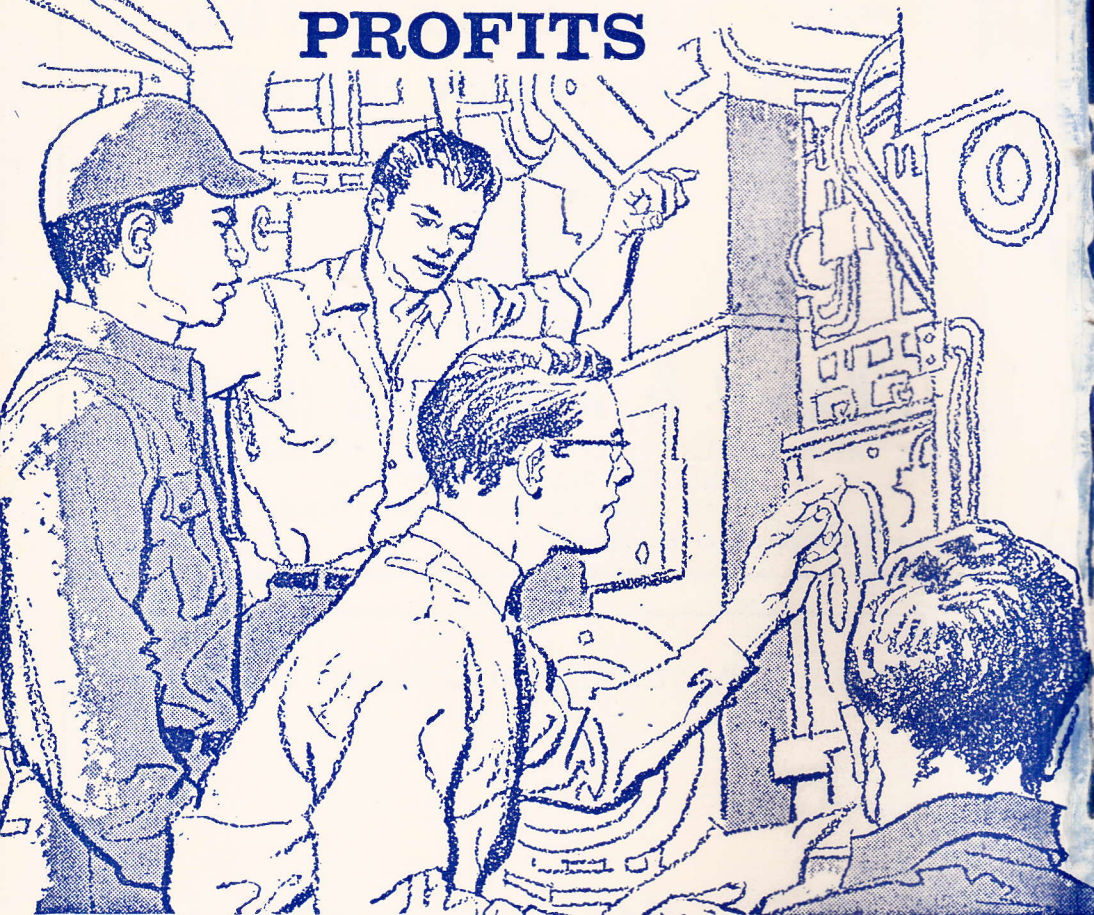
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