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THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES

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Grand Master's Message

As I was one night sitting alone in the balcony of my house meditating on the things that are going on around us, I asked myself, "Why cannot the people of the world, the children of God, live in harmony and peace?"

People of different races and religions struggle for power and supremacy. God has allowed them to adopt their own customs and given them their own places to live in. They have been given liberty and freedom of thought, of assembly, of action, and yet they are still quarreling due to differences of belief and ideology. One race would like to impose its belief on the others either by force, by trickery or by undermining the very foundation of their economic stability. We see, for instance, some people proclaiming to the world that theirs is a race of supermen, that their ideology is the best, and that they do not believe in anything, including God, except in their own power and might. There are even religions that proclaim that outside them there is no possible salvation.

Masonry does not commune with these lines of thought which are highly divisive and repugnant. Masonry as an institution is always for the understanding of all. Since its formation it has been working for the approximation of men to each other so that there be fellowship, peace and happiness on earth. It preaches and practices charity, relief and truth, and all its actions are made to depend on Liberty, Equality and Fraternity, the three masonic tenets that generate Democracy.

Due to its libertarian principles and doctrines, Masonry is proscribed in countries under any kind of dictatorship, physical or spiritual, and Masons are persecuted.

I believe that men are born free and that if given the choice they will fight for their liberty and freedom. I also believe that all men are masons at heart, in the sense that they love truth and possess the same virtues as Masonry does.

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EDITORIAL LETTER

Dear Brethren:

You are now reading the August 1963 issue of your Cabletow and you should have received it during the third or fourth week of the same month. Our Cabletow policy is to print on the 15th of each month, the issue for that month, which will contain the Masonic news for the preceding month.

To do this we must have all of our articles, pictures and and news items in our hand *before the 5th of the month*. This leaves us very little time to prepare the copy for the press. But we can do it if you will help us by sending your manuscripts and photographs early enough to reach us before our *deadline*.

A special word to those of you who are Worshipful Masters and Secretaries of the Lodges. If you want to read about your Lodge in the Cabletow, send us regular reports. Tell us what has happened and what is scheduled to happen. Keep us up-to-date so we in turn can keep you up-to-date. If you want to see pictures of your Lodge, its officers and members, and your Masonic and community affairs, have some one take pictures and send us the pictorial story.

In every Lodge there are several capable writers. Many have been waiting a lifetime to have their work appear in print. If you have a story to tell, write it. If you have a message for the Fraternity, write it. Send it directly to the Cabletow. We'll either print it or advise you why we didn't.

The most important thing is to get your thoughts on paper and then get the paper in the mail to the Cabletow.

A word of caution. Our policy is to print everything we can from our brothers. But we want peace and harmony to prevail on all occasions. Therefore, we shall not publish anything controversial, religious or political.

We need funds! We want our Cabletow to be a success in every way. Financially, we want it to support itself. To do this, we must sell our advertising space to selected clients.

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**ADDRESS BY MOST WORSHIPFUL GRAND MASTER
PEDRO M. GIMENEZ BEFORE THE MEETING OF
YOKOSUKA LODGE No. 120, RISING SUN LODGE No. 151
AND KANTO LODGE No. 143**

Tokyo, Japan
June 10, 1963

Brethren:

When we left the Philippines about two weeks ago, it was our anticipation that we would be meeting our brethren in a spirit of cordiality and fraternal affections. This anticipation was proven by the warm receptions that were accorded us. In Hong Kong where we stayed for two days, we were met and entertained by our Indian brothers. Then we proceeded to Taipeh where we also stayed for two days. I wish to let you know that the Chinese brethren are not behind in their interest and devotions to our fraternity and that they are more determined than ever before in the propagation of the mission of our brotherhood, despite the vicissitudes and difficulties that they have met. The Grand Lodge of China led by Most Worshipful Grand Master George W. Chen and his officers were most hospitable. They did not only meet us in the airport, but in the evening they tendered in our honor a party where brethren of different nationalities were gathered together. By their behavior and spirit, they proved to us that Masonry in that isolated island is still militant and a living force. They have built a beautiful and moderate temple which can be the pride of Masonry everywhere. On this occasion, I wish to pay a glowing tribute to those brethren of Taipeh who, notwithstanding the persecutions that they have suffered in the mainland, carried on the great work and spread the gospel of liberty, equality and truth in the island where they were driven by force. As I have said there in that evening, despotism which is synonymous to communism may destroy our temples, they may reduce to ashes the edifices where we meet, they may even exterminate the people who believe in truth, equality and freedom, but they can never suppress the aspirations of people for these high ideals because liberty and freedom is inborn in the hearts of free men. Masonry is the embodiment of all these virtues and for that reason, it will continue to grow and spread its rays of enlightenment just as the bright star in the firmament spreads its light through the dark corridors of the world.

At this instance, may I likewise pay tribute to our brethren in Okinawa, composed mostly of American nationals. For two nights they kept us busy beyond our expectation. Their hospitality during our stay there can never be repaid. We made a Grand visitation of the lodges and tried to see what problems they have. I am very hopeful that we can solve their problems to their mutual satisfaction.

Last night, we were guests of the Grand Lodge of Japan. Worshipful Grand Master Morgulis and the officers of his Grand Lodge were most hospitable and kind. We extended mutual felicitations and pledged the continuance of our fraternal relations. I said that affiliation to a lodge

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What Everyone Should Know About Masonry

By Aurelio Leynes Corcuera

THE following essential facts about Masonry have been compiled in question-and-answer form for the convenience of the reader. They are intended for the information of (1) the non-Mason who desires to know the truth about Masonry and (2) the Mason who, when asked what Masonry is, finds himself at a loss as to just what he should say.

1. Is Masonry a *secret society*?

Masonry is *not a secret society* in the sense the term is usually understood. A secret society is defined as one which has *secret objectives and conceals its existence and the place and times of its meetings*. The object and purpose of Masonry, its laws, history and philosophy have been published in books available to the general reader. The only secrets Masonry has are the ceremonies employed in admission of members and the means by which Masons may know one another.

2. Is Masonry a *religion*?

Masonry is *not a religion* in the sense of being a sect, but it is RELIGION, a worship in which all good men may unite to share the faith of all. Masonry does not promulgate any dogma which must be accepted by all, nor does it prescribe a ritual of worship to which all must conform. It inculcates the practice of virtue but it supplies no scheme of redemption for sin. Its religious creed consists merely of two articles of faith, not invented by, but instinctive in men from the earliest dawn of history — *the existence of God and immortality of the soul*, which have for a corollary *the brotherhood of man under the fatherhood of God*.

3. Is Masonry *anti-religious*?

Masonry is *not anti-religious*. It teaches and practices *toleration*, the right of a man to abide by his own faith; it does *not dogmatize* in the details of faith and religion; it acknowledges the good and the true in all religious and disbelieves no truth in them.

4. Is Masonry *irreligious*?

Masonry is *not irreligious*. It reveres all the great teachers of morality, leaving it to the members of the Order to assign to each teacher such higher and even divine character as his particular creed requires, so long as he does not debase the Deity to the level of human passions.

5. Is Masonry *atheistic*, or merely *agnostic*?

Masonry is *neither atheistic nor agnostic*. As ordinarily understood an *atheist* is one who says he does not believe there is any God, while an *agnostic* is one who cannot con-

scientifically say whether there is any God or not. To be qualified to become a Mason a person must profess a belief in God.

6. Is Masonry a *political party*?

Masonry is *not a political party*. It is *non-partisan*. Masons support as a matter of principle: love of country, respect for law and order; desire for human welfare and improvement. Masons are enjoined to be exemplary in the discharge of their civil duties: by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of the country in which they live; and by never losing sight of the allegiance they owe to their own country. Masonry emphasizes that there cannot be any right without a corresponding duty, nor a privilege without a corresponding duty, nor a privilege without a responsibility.

7. Is Masonry a *relief or mutual-aid society*?

Masonry is *not a relief or mutual-aid society*. It does not guaranty any definite amount to be received by a member in case of misfortune or calamity, but it sees to it that no needy brother is suffered to be in want or a burden to others. The distressed worthy brother receives aid according to his needs and the ability of the brethren to give.

8. Is Masonry an *ideology or an ism*?

Masonry is *neither an ideology nor an ism*. It does not concern itself with the subtleties of philosophy — political, religious, or social. But

it recognizes that all men are descended from the same stock, partake of the same nature, and share the same hope, and should consequently work together for the same end — the happiness and welfare of society.

9. Then what is *Masonry*?

Masonry is a world-wide organization of men who, employing symbolical forms borrowed from the ancient orders of temple builders, have voluntarily banded themselves in a common endeavor to improve themselves and in so doing work for the improvement of society. By admitting good men, irrespective of race, color, or creed Masonry endeavors to form a universal league of mankind, living in peace, harmony, and brotherly affection.

10. What is the *mission* of Masonry?

The *mission* of Masonry is "To make friends, to refine and exalt their lives, to deepen their faith and purify their dream, to turn them from the semblance of life to homage for truth, beauty, righteousness, and character." (Newton, *The builders*, p. 243.)

11. What is the *ministry* of Masonry?

The *ministry* of Masonry is the practice of charity that is not merely giving to the needy, but soothes the unhappy, sympathizes with the unfortunate, pities those in misery, restores peace of mind to the troubled, and gives new hope to the disheartened.

12. Does Masonry *invite* people to become members.

Masonry *does not invite* any one, even the most qualified, to become a member. One desiring to

become a member must petition by stating that unbiased by friends and uninfluenced by mercenary or other motives, he *freely and voluntarily* offers himself as a candidate for the mysteries of Masonry.

13. Does Masonry admit *women*?

Masonry *does not admit women*.

Having evolved from the Operative Masonry which built temples during the cathedral-building period, Masonry adopted the ancient regulation which says: "The persons admitted members of a Lodge must be good and true *men*, free-born, and of mature and discreet age, no bondman, *no woman*, no immoral or scandalous men, but of good report."

14. Why is the place where Masons meet called a *temple*?

The edifice in which Masons meet is called a *Masonic Temple* because while Masonry is not a church, it has religiously preserved the right of every individual to his own religious faith; holding aloof from separate sects and creeds, it has taught all of them how to respect and tolerate one another.

15. Is universal Masonry under a *single authority*?

No. Not even in a country like the United States, which now consists of fifty independent states. Masonry in each country or in each state of a federal union is ruled by a *sovereign and independent Grand Lodge*.



GRAND MASTER'S MESSAGE BEFORE YOKOSUKA LODGE . . .

(Continued from page 41)

under any jurisdiction is immaterial. What is important is that we should by all means keep intact the ties of brotherly love and affection so that by unity and brotherly understanding we can carry on the lofty mission of our solemn institution.

Tonight, brethren, it is a consolation to note that everywhere we go, the same hospitality is there. We have come here to see you, to shake hands with each of you and to show you that no matter how far distant you are from us geographically, no matter how the seas separate us, our brotherhood is solid and inseparable. That is why we have come here to see what problems you have and to extend to you what possible help we can do if you have any problems. We are most happy and wish to extend to you our grateful appreciation not only for your kind reception but also because of your devotion to our brotherhood and your proven loyalty to the Grand Lodge of the Philippines. If I still have some influence in the Grand Lodge, it is my hope that in the near future our subordinate overseas must be given equitable representation in the Grand Lodge of the Philippines.

THANK YOU AND GOOD LUCK TO ALL.

Blood at Bagumbayan

By Jose S. Gatmaitan
Malolos Lodge No. 46, F & A. M.

AN anonymous Tagalog Poet present at the execution of Dr. Jose Rizal, translated the sixth stanza of our hero's Last Farewell or "Huling Paalam" in this verse:

*"Kung dugo ang iyong kinakailangan
Sa ikariringlag ng iyong pagsilang
Dugo ko'y ibubuo't sa isa man lamang
Na ngumingiti mong sinag ay kumintang."*

Dr. Rizal, in his *lucid moments* at the time, knew that death was near and that his *Last Farewell-vital to honor-must be completed*. He finished his classic and accepted his fate without any color or rancor in his heart. Deep in his conscience he knew that he "shall not pass this way again," and like a good Christian, prayed God for the *command* of his soul. That example of *Malayan trait* is worthy of emmulation!

As we celebrate the centennial year of Dr. Rizal, and in this era of stress and strain, we find ourselves lost in the awakening world of ours today. Around us is the beginning and the end of *feel of* the ancient and modern world, of old and new, of national and international, so

intricately interwoven in the life of this nation, of each village, of its individual, that is even hard to say which is which. It is something of a cliché, this blending and welding of the old and new in this country.

Patriotism, now, unlike in the last century, though some manifestations are varied, due to influencing circumstances, is a wonderful and heart warming thing. Conversations flow freely and more honestly, and friendship more direct. The white man's superiority complex is gone and with it, the brown man's sullen resentment and occasional subservient acknowledgment of inferiority. A human being has become a human being unlike in the days of Dr. Rizal when appraisal and relationships were included by the accident that one might be a master, a mestizo, or a humble peasant. The foreign visitor has only to show the most ordinary appreciation and interest, and the people will welcome him with open arms and open heart. Suspicious motives and attitudes has been replaced by an eager desire to reveal the wonderful new nation and something of the ways of life which were, more often in the past, jealously guarded from the defilement

of the foreigner that is the former colonial master.

But let me look at the other side. Behind this new scene in our national life, there is still our inclination to flattery and adulation. We refuse to submit to a severe self-questioning that we may find our faults and limitations. We rebuke those of us who, having the courage of their convictions, stand up to hurl a challenge and a warning against our vices and abuses. We like complacency that please and satisfy. We want ourselves to be called make-believed democrats, men of the people, but more often than not, during election time, would even sell our souls for the sake of political expediency. We proclaim that we are, as a people, magnanimous in the conduct of our public affairs, but we seldom heed the thunderous cry of the suffering masses; and when we hear insidious criticisms, severe as it is frank, we shun it, because we cannot stand the truth. We do not defend ourselves, we are strong in superfluities but weak in fundamentals. When a daring soul comes forward to point the verities and realities that we dare not face, we cower and cover before the blunt truth, and, we make use of our sentimentality to tell him that for the sake of our ideal, for the sake of our country, "Noli Me Tangere."

"Noli Me Tangere!" — Touch Me Not." Touch not that which is our vulnerable spot, for it hurts, it bites, it pains.

But a nation should not be used to cowardice and delusion. Let us learn to decide with firmness, and with firmness we must decide, using our talents and capabilities to higher ground of honor and self-respect to lead us of the morass of indecision. "Even as our Rizal was forced by a

storm of opposition and stigmatized as a traitor when he dared to defend the gods of the Olympus, he exposed the sick for the sake of truth on the steps of the Temple." Let us with candor admit that we are as a people weak, and afflicted by a malady which only courageous thinking can cure. It is painful to be so, humiliating to proud spirits, but pesimism should not rule our conduct, less our nation may be like that patient, who, painful of his cancerous growth would repeat and repeat the words — "Noli Me Tangere!" — when in the course of his operation for that malady would still believe his case as hopeless for lack of grit and stamina, even at the hands of a skillful surgeon. It is enduring to know of the lesson taught by the proverbial camel, who, after serving his master through and to the end of their journey, tired and weary in gruelling Arabian heat and faithful as he was, was helplessly thrown out of the tent where he shared shelter with his master, one dreary night, into the biting colds of the desert. We should as a people be brave enough to work with might and main to conquer even the great desert — the Sahara — for freedom means nothing but hard work, harder than ever before — for it is better to have gambled and lost than not gamble at all.

Let us not forget the supreme sacrifice of Bro. Rizal, who, from a volley of cracking bullets piercing through his heart at sunrise on 30th December, 1896, after a mock trial and under false charges, in the "Concejo de Guerra," where law became meaningless and the criminal code which gives Bro. Rizal protection of the law was, after his brilliant defense, ignored and, amidst the chant of "Viva España, felled —

thus closing the chapter of his life — a task to daunt a young man in the prime of vigor from such a bold dash. But he accomplished it, in pain and courageously, like the brave Spartan, that we may live free. In that *Light*, Bro. Rizal reposed in the youths, his hopes and dreams for our Fatherland.

In the years ahead — in centuries to come — as long as this Republic of ours continue to exist, and long after the names of those now in the helm of our government shall have faded away and be forgotten; and, as long as there will be an Intramuros, a Fort Santiago, a Luneta, a Calamba and a Bagumbayan — the name of Bro. Rizal will always be remembered by every Filipino. And history will always record, as history has already recorded his greatness and, above all, his high degree of great moral courage because Bro. Rizal, in his life time,

had shown the example of the high ideals of Masonry.

That was so great, so heroic, so noble, so Filipino.

That was the Blood AT BAGUMBAYAN which, in the words of Julius Caesar who was slain by Brutus in the Roman Senate because Brutus believed that Caesar was ambitious was “the unkindest cut of all.”

Philosophy is for some extraordinary sort of brain, and “it requires a very unusual mind to undertake the analysis of the obvious.” The Western idea that we are the masters of our fate did not bend our belief that there is no alternative to that discipline — the philosophy of Oriental Fatalism — that the execution of Bro. Rizal was the inevitable, the will of God which in the very words of Bro. Rizal, the “Filibustero” himself was “*Que sera, sera.*”



EDITORIAL (Continued from page 40)

Being, however, under the heels of tyranny and ignorance they are forced to remain in bondage and become slaves against their will.

But I hope and visualize that someday when the spirit of universal brotherhood shall have spread among all people, as it should, the divine hand will make this world of ours a golden paradise where we will come to realize that we are all children of God and enjoy lasting tranquility and happiness — with no fear of war or ultimate extinction of the human race.

May that beautiful day come true under the guidance of God! — PMG

Above all things let us never forget that mankind constitutes one great brotherhood; all born to encounter suffering and sorrow, and therefore bound to sympathize with each other. — ALBERT PIKE

What Is Communism?

[Extracted from "Communism Menaces Freedom" by Willard E. Givens, 33^o and Belmont M. Farley]

(Continued from last issue)

Some Steps to Eliminate Religion

In the Soviet Union since 1918, thousands of priests, monks, nuns, ministers and mullahs have been sent to forced labor camps or executed in Eastern Europe, thousands of clergymen have been imprisoned, and many executed, upon suspicious charges of "anti-state activities."

Church properties have been confiscated and used as a source of revenue to bolster needy public treasuries. From 1921 to 1923, in one Republic alone, 722 monasteries were closed and all their furnishings — religious books, paintings, vestments and other valuables were seized by the government.

People who are openly religious in the Soviet Union are viewed with suspicion by government authorities. Few if any positions offering proper remuneration or prestige are open to them. They are continually under the surveillance of the secret police, and charges are frequently leveled against them on the grounds of "spreading superstition" and "anti-state activities." Lenin said: "A young man or woman cannot be a Communist Youth unless he or she is free of religious convictions."

A continuously maintained anti-religious campaign carried out in the schools and youth organizations seeks to wean the younger generation from

religion. The entire state educational system is anti-religious in character. A commission of the American Association of School Administrators, visiting the educational institutions of Russia, dared to ask secondary school students about their faith in God. Their queries were met by bursts of derisive laughter.

Despite the professions of the dictators, discrimination, oppression and persecution, religion has not entirely lost its hold upon the people of Russia. There are still churches and cathedrals, but only a small fraction of the number that existed before the Communist Revolution. No legal penalties are being imposed upon the Russian Orthodox Church, which is tolerated on the premise that the religious older generation will die off, and the younger atheistic generation will take its place.

In contrast with the restrictions and oppressions of religious faith in Russia it is only necessary to point out that the first article of the Bill of Rights in the Constitution of the United States asserts the right of religious freedom, and many decrees of the highest courts have sustained it. In a free country men worship God as they wish at the shrine of their choosing. In a nation like the United States where there are more than 300 religious denominations, it

would be absurd to conclude that anyone or all of them are being used to bolster the prestige or rationalize the right of any economic or social group to exist and prosper.

The American public schools are independent of sectarian influence and control, and the people cannot be compelled to pay tribute to the support of any religious doctrine promoted in private institutions of learning.

Abolition of Marriage and the Family

"The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital."

—*The Communist Manifesto*

In the thinking of Karl Marx and Frederick Engels, the family is an institution created by capitalistic society to help maintain its framework, to achieve its ambitions, and to satisfy the greed and personal satisfactions of its members. It, too, must be destroyed along with all the other institutions and customs by which the bourgeois is reinforced.

The deductions by which they arrive at such a conclusion are false and absurd to the point of madness:

"The bourgeois clap-trap about the family and education, about the hallowed co-relation of parent and child becomes all the more disgusting, the more, by the action of modern industry, all family ties among the proletarians are torn asunder and their children transformed into simple articles of commerce and instruments of labor...."

—*The Communist Manifesto*

The language of *The Communist Manifesto* recommending a substitute for the bourgeois family is vague and ambiguous, probably purposely so, since the authors themselves admit that "Even the most radical, flareup at this infamous proposal of the Communists...."

However, there is no doubt that they intended to abolish the family, as is evidenced in the fact that some of the most dedicated Marxists have resolutely tried to do so. The institution of the family was actively discouraged in the USSR for years but the policy was abandoned in 1936.

The mandate for the abolition of the family is, then, another of the positions taken by the Communist philosophers which has so far been found untenable. Does its complete realization, as does that of other visionary objectives of the *Manifesto* await the state of "full communism" which its present Communist leader expects the Soviet Union to attain in 20 years?

It is quite unlikely that the family will be abolished at that or any other time. It is deeply rooted biologically in the perpetuation of the human race and is the principal institution for the transfer from one generation to the next of the rudiments of human culture. The long period of helplessness of the human infant, quite in contrast with that of the early self-sufficiency of the young in other genera, keeps children with parents over an extended period of time—a tie which makes both survival and the bequest of the human social heritage possible.

Family life has been extolled by free people in poetry and song, from "Cotter's Saturday Night" to "Home Sweet Home." The rela-

tionships of the home are the beginnings of the love and regard for others that are the basis of the respect of free people for the worth and dignity of the individual. Without the family, the term, "human brotherhood"—and indeed the concept of the Fatherhood of God, would have little meaning. Without it romance would become the first step to a contract, and love merely an adjustment. The human family is a heritage from tribal days of those who are free today and who are determined to remain free tomorrow.

Abolition of the State

"The working men have no country. We cannot take from them what they have not got. Since the proletariat must first of all acquire political supremacy, must rise to be the leading class of the nation, must constitute itself the nation, it is, so far, itself national, though not in the bourgeois sense of the word"

—*The Communist Manifesto*

In Communist theory the state is an instrument of oppression of the ruling class, and, therefore, the state is supposed to wither away when a classless society is evolved.

This theory leaves out of consideration the fact that many vicious crimes and disorders that are characterized by the greatest violence and injustice are not at all related to class exploitation and do not involve ownership of property or what the communists consider the unjustifiable prestige attached to it. It leaves out of consideration also the certainty that if the state were not necessary as an agency to preserve order and settle individual differ-

ences through its codes of law and its courts of justice, it would have essential functions to perform in guarding the health and welfare, maintaining the safety and preserving the fundamental liberties of its citizens. Among the hundreds of such functions are medical research, protection from flood and drought, provisions for sanitary drinking water, disposal of sewage, regulations for safe highways and their use, and guarantees of freedom of speech, freedom of worship, freedom of the press and freedom of petition.

In the application of the Marxist theories to systems of government, the Communists have found it impossible to abolish the state on any pretext. In fact, the East German Communist authorities have found it necessary to define sharply even the boundaries of what they consider their state by erecting barriers of barbed wire and concrete blocks and calling upon their troops to walk post at the lines which limit their claim.

Far from abolishing the state, the Soviet Union is using every wile and stratagem to extend it until it embraces all peoples in a world empire over which waves the Red banner of Communist dictatorship.

The loss of the state as a political institution and of the loyalty and devotion to its ideals felt and shown by the people who compose it would be a great loss indeed to the progress of human civilization.

"I am glad to see that pride in our country and its accomplishments are not a thing of the past. . . ."

"I still get a hard-to-define feeling inside when the Flag goes by and I know you do, too. . . . Let us

hope that none of us ever loses that feeling.”

— *Astronaut John H. Glenn*, before a joint meeting of the United States Congress.

Inspired by the victories of Bunker Hill, Concord Bridge, Saratoga and Yorktown, by the staunch defiance of ragged troops at Valley Forge, and by the conquest of a wilderness, to a community of interest and cooperation in effort, the people of the United States have scored world-recognized achievements in all the economic and cultural endeavors of the human race. In these achievements they take great pride and have demonstrated their determination to sustain and defend them at any price at such places as Verdun, the Argonne, the Philippine Sea and Okinawa. The freest people of all history have trod the high road to success in patriotic fervor and with undying loyalty to their state. It would indeed be a blow to human advancement to destroy such an institution.

Abolition of Morality

“Communism abolishes eternal truths, it abolishes all religion and all morality, instead of constituting them on a new basis; it, therefore, acts in contradiction to all past historical experience.”

— *The Communist Manifesto*

To the Marxist, morals, ethics, integrity, honor, honesty, are words invented by an exploiting class to indicate certain methods of human behavior which will contribute to the achievement of the objectives of the exploiters. A capitalistic society has by law, by the sanction of religion

and by education supported these methods of behavior and has exacted obedience to them by the working people. The Marxist proletariat would, therefore, release itself from these chains. An inkling of the standards of conduct approved by communism may be gained from the Communist Party Platform proclaimed by Lenin in 1919 in which he said: “We will use any ruses, dodges, tricks, cunning, unlawful methods, concealment and veiling of the truth.” It was Lenin also who said: “Promises are like pie crusts — made to be broken.” Pursuant to this philosophy, the course of Soviet history is strewn with the wreckage of broken agreements and treaties, great and small.

“Soviet history is replete with instances of . . . treachery. A United States Senate report of the study of nearly one thousand treaties showed that in 38 years the Soviet Union had violated agreements with practically every nation to which it had given its solemn, written pledge.”

— *J. Edgar Hoover*

Is it any wonder, then, that the United States and other free nations cannot agree to a moratorium on nuclear testing or a plan for disarmament without regular and unbiased inspections and trustworthy controls of the steps taken to conform to the agreement? Yet the insistence of the United States and Great Britain upon such inspections, at the Geneva Conference on the banning of atomic testing in March, 1962, was rejected with more than mild effrontery by Soviet Foreign Minister Andrei A. Gromyko, as he remarked. “to doubt our word is an insult.”

Education

“ . . . In the most advanced countries the following will be pretty generally applicable: Free education for all children in public schools. Abolition of children’s factory labor in its present form.”

—*The Communist Manifesto*

With these recommendations of *The Communist Manifesto* the peoples of free nations will not take issue. At this point it is appropriate, however, to state that almost exactly 200 years before the mind of Karl Marx conceived of free education for all children the most important first step toward it had been taken in the Massachusetts general school law of 1647, and the great American system of free universal education now existing in the capitalistic United States was developed to its present state of high excellence with no thanks at all to communism. It will be recalled also that the bourgeois society of our country has long benefited from just and effective state and Federal child-labor laws.

Dictatorship

“The immediate aim of the Communists is the same as that of all the other proletarian parties — formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.”

—*The Communist Manifesto*

“We cannot escape history,” said Abraham Lincoln. No more could the Russians. The Tsars had for four centuries imposed a dictatorship characterized by ruthless brutality upon a people to whom “freedom” and the “rights of men” were

unknown or poorly understood words.

Necks calloused by the yoke bear heavy drafts without distress. It is not surprising, therefore, that the pitiless and revengeful dictatorship which Lenin set about to create in November, 1917, overpowered every opposition made by people who had never known a government in which they had a voice and who were long inured to the tyrannies of absolute monarchy. The liquidation by Stalin of 3,000,000 kulaks was marked by the same contempt for human life as was manifested by Ivan the Terrible and Peter the Great. In banishing political prisoners to the slave labor camps in the cold and barren wastes of Siberia, Stalin was only continuing a practice instituted by the Tsars long before.

The Red Sunday of January, 1905, to which we have called attention, when the guard of the Winter Palace of the Tsars fired on unarmed workmen who had come to petition the “Little Father” for redress of grievances, was practically re-enacted in the suppression of the Hungarians in 1956 when fire from Soviet rifles felled defenseless students. The massacre was fully excused or supported by the Government of the Union of Soviet Socialist Republics.

The dictatorship established in the Soviet Union is not the dictatorship demanded by Marx and planned by Lenin — a dictatorship of the working people. It is a dictatorship exercised by the Communist Party alone. The shift was made by Stalin who rationalized: “. . . the dictatorship of the proletariat is in essence the dictatorship of its vanguard, the dictatorship of its party, as the main guiding force of the proletariat.”

Thus the destinies of some 200 million people in the Soviet Union are in the hands of the three or four percent of their number who have been accepted into the Communist Party — *dictatorship* indeed!

It will be noted with what difficulty even the peoples who are not blessed with a heritage of the ideals of free self-government have been able to accept some of the more frightening of the Marxist objectives. No nation has ever *voluntarily* adopted communism by a vote of the people.

Can such a government be imposed

upon a people whose heritage includes a high respect for justice and freedom and the worth and dignity of the individual human being? The Communists certainly believe that it can. They are employing in all countries of the world, including the United States, every device of espionage, infiltration, subversion, human exploitation and intrigue to gain acceptance for the philosophy of communism and to extend the dictatorship of the Communist Party. Only the determination of the peoples of the free world to preserve and enrich their heritage is adequate safeguard against the menace.



EDITORIAL LETTER (Continued from page 40)

Every Lodge should be able to find at least one respectable businessman or professional in the community who will take space in our Cabletow.

We have started on a new and bigger program for our Cabletow. We need your help to achieve the goal we have in mind. May we see your articles, pictures and ads?

Your Cabletow is *The Voice of Masonry in the Philippines*. Let's make it loud and clear so all may learn the true meaning and appreciate the real image of Masonry.

Sincerely and fraternally,

RAYMOND E. WILMARTH
Editor



I find daily life not always joyous, but always interesting. I have some sad days and nights, but none that are dull. As I advance deeper into the vale of years, I live with constantly increasing gusto and excitement, I am sure it all means something; in the last analysis, I am an optimist because I believe in God. Those who have no faith are quite naturally pessimists and I do not blame them. — WILLIAM LYON PHELPS

The Bible And Life

Hugh Elmer Brown

1. *The Bible is the world's best seller.*

Completed 1800 years ago, it is still selling at the rate of more than 50 million copies a year.

It is read in a million pulpits in over 1220 languages every Sunday, and the sun never sets on its gleaming pages.

There are three million books in the British museum and four million in the library of Paris but not one book in this vast multitude is so popular today, so universal in its appeal as the Bible. It is everybody's book.

No other books have entered so widely, so steadily, so decisively into the thought and life of the world. Its germinal relationship to other literature and to human masterpieces in many fields makes it the most creative book of the ages. It is the supreme example of what Dequincy called "The Literature of Power." For cleansing, for comfort, and for command, it has no equal. It is the moral radium of the world.

2. *The Bible has marvelous powers of survival.*

It has survived false friends and savage enemies, superstitious veneration and wild interpretations, vicissitudes of translation and perils of transmission.

It has survived misuse, and abuse, ridicule and scorn, neglect and criticism.

It has stood all the wear and wash of the centuries — all the "Wreckful siege of battering day."

Great nations that filled the world with their clamor are gone. Kings have toppled from their thrones.

Languages have lived and died. But the Bible still stands.

History holds no more romantic tale than the story of its marvelous migration and preservation through the centuries.

3. *From the Literary standpoint, the Bible is the most beautiful monument ever erected with the English alphabet.*

What the Parthenon is to Architecture, what Bethoven's Fifth Symphony is to music, the Bible is to English Literature.

It contains the loftiest lyrics, the tenderest pastorals, the saddest tragedies, the best short stories, the noblest letters, and the most pungent proverbs in the world.

The stately charm and the haunting music of its speech have no rival.

Its grand simplicity, its matchless imagery, and its lyrical grace give it everlasting distinction.

4. *Here also is a book wonderful in its authority.*

It carries the accent of certainty. It speaks with the ring of utter finality. It has a rugged vocabulary and a sincerity like every death.

It pierces pretence, shames hardened sinners, and rebukes self-conceded saints. It is the classics for conscience. It tamed the ferocity of Goth and Candal; softened the hatreds of the Vikings; rebuked the soft view of the Latins; shamed the languorous indolence of the Orient; roused the Germans to seek liberty and taught the English to resist tyranny.

Its authority is self-evidencing and needs no nervous champions. If you give it a decent chance anywhere it will demonstrate its own imperial authority.

5. *The Bible is the most hopeful literature in the world.*

It is full of the spirit of the morning. It has splendid eyes for the dawn. No literature matches it for pure sunniness. It snatches the corpse from the door of death. It looks for the latent good in bad people. It faces the worst and believes the best.

It has a Gospel for the gutter. Even its sternest prophets of doom predict a better day coming. It peoples entirely with singing men and women. Roses bloom for it in the deserts of deprivity and despair. It holds the sunlit vision of the city of God — the city without poverty, without war, and without greed — and dares to believe that nothing can stop its coming.

6. *But there is no star-spangled optimism, no Pollyana slush of sentimentalism, no whitewash in the Bibles.*

It is the frankest book ever published. There is no beating about the bush — no diplomatic dodging of the facts — no judicious sprinkling of rose-water over soiled saints of disastrous defeats.

All is out in the open; things are called by their right names. If a saint stambled, the Bible says so. If Peter collapsed in loyalty the Bible says so. If David the charming hero crumpled like a paper bag under sexual strain, the Bible says so. If the chosen people went Pagan at some points in their journey, the Bible says so. If Jacob was schemer and Noah got drunk, the Bible says so. For the utter realism and candor, the Bible takes the palm.

7. *The Humanity of the Bible is another of its major fascinations.*

Coffins and cradles, glories, gloom, comedies and tragedies, all the ups and down of human experience, all the mood and motives of man are in the Bible.

A Fiji islander said of this book: "I am in there." We are all in there. Professor William Lyon Phelps declares truthfully: "You can learn more about human nature by reading the Bible than by living in New York City."

Nothing is more alluring about the Bible than its enormous range of characters. Shakespeare and Dickens fill their pages with memorable sketches of human beings, but they fall short of giving us a gallery like that of the Bible.

Characters, great and small — men with superiority complexes and men greatly discouraged with themselves — men who are ripe for heaven and men who carry hell around with them — men who listen to what the centuries have to say and men who are slaves of the latest slogan — men who stand up versus swagger-majorities and men who are cowed by the crowd — men who are "Captains of the common good" — men who are hard fisted hoarders. Sleek conformist, sullen revolutionist,

priest who handle sacred thing with calloused hands, faithful star-loving shepherds, wailers at the wail, prophets unafraid of the dictates of wealth or the mandates of the state — all walk through the pages of the Bible.

8. *The Bible is a masterpiece in acute Psychology.*

It is a Beadeker of the human soul. Consult the rich humanity of Genesis, the stormy Epic of Exodus, the Barbaric magnificence of Joshua and Judges, the salty sanity of Proverbs, the speculative daring and moral heroism of Job, the superb journals of the prophets, the inner music of the Psalms, and the matchless simplicity of the Gospels — and you will find man — man studying the sky, man loving— dreaming — fighting — weeping — laughing — praying — falling and rising again.

9. *Here are characters as real as Lindbergh, Einstein or Babe Ruth.*

To study them is to know ourselves. To follow their trails is to learn the luxury of struggle to destructiveness of sin and the conquering charm of self-forgetful service.

To become acquainted with them is to know that man is more than a pinch of cosmic dust — He is made in the image of God and carries a thousand splendors in his mind and heart.

The Bible is saturated with the juices of human nature, Sin and virtue, weakness and words, the mystery of life and the majesty of death meet us as we ponder its pages.

10. *Another wonder of the Bible in relation to life is its helpfulness.*

It preaches without a salary — has a vast congregation and is acceptable to every denomination. Rightly interpreted, it is a morally authori-

tative and adequate guide to religious faith and conduct.

It teaches how to think about life — feeds the heart with vision and ideal, and reveals the supernatural pattern of manhood in Jesus. It is a lantern for our feet in any situation of life.

It brings rebuke and renewal, courage and comfort. Its religious truths are essential to Man's hope in service and man's triumph in death. As simple as the alphabet and as deep as eternity, it is on the side of humanity from beginning to end and has for every human woe a soothing balm. It gives valor to our dreams of good and maps the road to a civilization of brotherly men.

11. *Our fathers and mothers read their Bibles.*

Their consciences were impregnated with its principles — their imaginations were stirred by its stories — their speech was modeled on Marble English of the authorized version — their memories were richly stored with its comforting and cheering counsels. They knew its mountain peaks and its green pastures. They fed their souls upon it.

12. *The Bible is above all the plainman's book.*

Without scholarship, without tools of concordance and commentary, the plain man can understand enough of the Bible to fit him for clean and brotherly living. Mark Twain remarked: "It is not the things I do not understand in the Bible that trouble me, but the thing which I do understand."

The plain man can enter the Bible like the old orchard back home and help himself to plenty of lovely

fruits. He can find in the Bible the old familiar things, sunrise and sunset, calm and storm, love and laughter, broken hearts and open graves, lifted up against the skyline of eternity.

He can find refreshment in its bracing air and up-bubbling springs, its quiet valleys and its snow clad summits. He can find pages like open fire on a frosty night, pages like a horseback ride in the morning air, pages like a courtroom with jury and judge, pages like a vast cathedral with its fluted majesty and lurking mystery.

He can find companionship for his soul in all the moods and experiences of life. Its tender cadences will sing in memories and give wings to his prayers.

13. *It is God's book of mankind.*

There is a divine breath breathing through it, not to be explained, except by saying that "God at sundry times and in diverse manners spoke in time past unto the fathers by the prophets and then at last to all men by his Son."

We have not outgrown the Bible, and we make a tragic mistake if we assume that we need no personal contact with its energizing contents.

Our cupidities and our stupidities have all but wrecked the world. We have tried to build the Golden age out of leaden men and women, and only as we turn again to life and wisdom of the Bible, shall we ever be delivered from our world-wide distress.



A SONNET

By Bro. LABRADOR UMANOS

Union Lodge No. 70, San Fernando, La Union

Dedicated to our Most Worthy Late Brother
JOSE ABAD SANTOS, PGM, Jurist and Martyr

*J - ose Abad Santos, Jurist - Martyr
O - f his unflinching devotion, courage
S - heer patriotism, flouted by Satyr
E - ven as he was held a prized-hostage*

*A - sserted these qualities to the end;
B - y such token, he kept his sacred trust
A - sterling character which all depend
D - aring, yet - was truly forgiving, just*

*S - tar that gleamed over his country's dark skies;
A - Gem in every Filipino breast
N - o one can dim while eternity flies;
T - he planet "SUN" that rises in the East
O - ver the horizons keep returning
S - cintillating "STAR" forever shining!*

Installation Address of the Worthy Advisor of the Saigon Rainbow Assembly

Many Masonic booklets are full of welcoming addresses, installation speeches, and other oratory by learned Masons. Here is the acceptance speech by Miss Susie Hunt, incoming Worthy Advisor of the Saigon Rainbow Assembly, Saigon, Viet Nam, when she was installed on May 29, 1963. This is outstanding because it represents the thoughts and guidance offered by a pretty, intelligent girl not yet sixteen years old. She prepared it alone, without assistance from parents or teachers. Such God-given talent is worthy of note by our Fraternity.

I AM indeed very proud this evening and extremely honored at being installed as the new Worthy Advisor of Saigon Rainbow Assembly. I know I can place this evening, as well as my whole term, among my most treasured memories. These girls with whom I have been installed are one of the finest groups I've ever worked with. I can say this from my experience as Associate Worthy Advisor. It is my definite hope that we can work together harmoniously and diligently through these next few months.

My theme is "The Isles of Life." I have based it on four main objectives. These goals are not only to strengthen my character but the character of every girl in this Assembly. "The Isles of Life" is a term I have used to designate the stepping-stones to a near perfect life. They include four virtues which I consider very important for anyone's life. They are *faith, patience, initiative and responsibility*.

Each day is like a furrow lying before us; our thoughts, desires, and actions are the seeds that each minute we must drop into it. Many times we do this without perceiving

it. The furrow is finished, we begin another, then another, and again another; each day presents a new one and we continue this to the end of life. All we have sown springs forth, but we do not glance back; we fail to recognize our work. This is what I want to abandon. I want each and every one of us to prepare ourselves for the future; to plan and build our lives on the best principles and rules we can. I also want us to look back on the past. Many times this is hazardous because it can only renew suffering, remorse, and grief. But our life builds the present which molds the one to be.

Faith is first on my list. Faith to me includes peace, calm courage, and strength. We should have faith in God, our friends, and ourselves. There is not a day in our lives that we are not disturbed by numerous worries. We are sometimes burdened by distressing news or hurt by spiteful actions. When incidents such as these occur we must turn to someone — GOD. God will share these experiences with us. He will never refuse us, only lighten the load and renew our courage and trust.

Patience is next. It runs hand in

hand with faith. There are times in ones life when the whole world seems to turn against us. Our motives are misunderstood, our words misconstrued, or an unkind action reveals to us unfriendly feelings of others. Our advances are repulsed or met with icy coldness. Patience is the only way. If our perseverance is strong enough, these actions will be only temporary to us, and soon joy and peace will reign again.

Initiative is the mainstay of life. We can make things the way we want them by working persistently; by being ambitious instead of lazy. The road of life is hard to travel. It is always tempting us to forsake duty and rest a moment. A minute lost — a pleasure indulged in — a passing fancy; it sounds and seems like little, but these moments can add up

to a lifetime. We must learn to move ahead, always striving to better ourselves and our community

Responsibility is last. It is similar to initiative. We must not be satisfied with just wishing to do better, but instead, we must put our abilities to work to enable us to conquer problems, help someone, or finish some job.

These to me are the four isles of life. If we follow them, our lives are sure to be rewarding ones. My colors, white and gold, stand for these objectives. White being a color of purity and calmness, and gold designating a color that will always shine through, always brighten, and always strengthen.

In closing, again, I would like to thank everyone for coming and making this a most memorable occasion."



ECHOES

Fine men have walked this way before,
 Whatever Lodge your Lodge may be;
 Whoever stands before the door,
 The sacred arch of Masonry,
 Stands where the wise, the great, the good,
 In their own time and place have stood.

You are not Brother just with these,
 Your friends and neighbors; you are kin
 With Masons down the centuries;
 This room that now you enter in
 Has felt the tread of many feet,
 For here all Masonry you meet.

You walk the path the great have trod,
 The great in heart, the great in mind,
 Who looked through Masonry to God,
 And looked through God to all mankind

Learned more than word or sign or grip,
 Learned Man's and God's relationship.

To him who sees, who understands,
 How mighty Masonry appears!
 A Brotherhood of many lands,
 A fellowship of many years,
 A Brotherhood, so great, so vast,
 Or all the Craft of all the past.

And so I say a sacred trust
 Is yours to share, is yours to keep;
 I hear the voice of men of dust,
 I hear the step of men asleep;
 And down the endless future, too,
 Your own shall echo after you.

— DOUGLAS MALLOCH

Gotthold Ephraim Lessing — **A Great Mason, German Poet and Philosopher (1729-1781)**

By **Eugene Stransky, M.D.**
Past Master, Dalisay Lodge No. 14

In order to understand Masonry, we have to study Masonic history. By this study we learn the development of the Craft and the sublime philosophy inculcated in it. This is the reason why I personally am so eager to learn as much Masonic history as possible and to report to the brethren what I have learned. Being a member of the International Society of History of Medicine and having been active in writing papers on different subjects on Medical History, I have the necessary background in cultural history, definitely needed in order to understand Masonic history.

Gotthold Ephraim Lessing was born January 22, 1729 in Kamenz in Saxony the son of a Lutheran minister. He is considered a pioneer in the development of German literature in general, as well as a poet, critic, philosopher and philologist. He studied in the University of Leipzig and started writing when a young student. In 1752 in Berlin, he became one of the best friends of Moses Mendelssohn, a Jewish scholar and philosopher, although at the time Jews were not considered as real worthwhile citizens or members of society. After living in many different places he settled finally in Wolfenbuettel, as librarian of Duke of Brunswick (Braunshwig), where he lived until his death. He

probably joined Masonry during his stay in Hamburg in 1768 and was from that time until his death an enthusiastic Brother Mason, studying the history and philosophy of Masonry. While other prominent German poets, like Goethe and Schiller have been members of the Craft, they did not consider Masonry as a topic of their poetic activity. Lessing, however, tried to write on Masonry for the benefit of the brethren and to make the tenets of the Royal Art understandable even to laymen so far as it could be done without violation of our obligations.

The dialogue "Ernst un Falk" (Ernst and Falk), the subtitle is: *Gespraechue fuer Freimaurer* (Conversations for Masons) in 1778 deals, among other things, with the problems of Masonry. — Ernst, a layman would like to get information from his friend Falk, a brother during their summer stay in a spa. Ernst asks Brother Falk: "What is a Mason?"

Falk answered that a Mason is a man who can be recognized by his deeds and attitude and not by the outer appearance, although it may take many years until the deeds and achievements may be appreciated by the world. This is emphasized as Ernst believes that Masonry is characterized by the help to widows and orphans, etc.

When Ernst asks among other things what is the difference between a Mason and a Non-Mason, Falk answers that while a Non-Mason is a Frenchman, an Englishman and a German and is characterized by his language and nation, a Mason is although member of his nation and speaking the language of his country, speaks the common language of Masonry and is not separated from his brethren speaking other languages. They understand very well each other. I have hardly seen a better description of the Universality of the Royal Craft than Ernst and Falk. We are not to forget here that this has been written nearly two hundred years ago, when communication between nations was rather sporadic due to difficulties and sluggishness of the different means of travel.

When Ernst is asking what the Lodge, Falk emphasizes that the outer form of the Lodge is not the important thing but rather the attitude and character of the brethren who constitute the Lodge.

There are five dialogues. After the third dialogue Ernst is so impressed that he is joining the Craft. However, in all the five dialogues, although they are a valuable source of information of our tenets, there is nothing revealed, which may be against our obligation to keep the secrets of our Royal Art. In the last dialogue, Ernst asks Falk, what is the meaning of the word "Mason". Brother Lessing has a very interesting answer, which I quote, although in the Masonic Lexicon of Mackay this is considered as not corresponding to facts. According to Lessing, the word has nothing to do with the English word

"mason" (we call them operative masons) neither with the French word "Macon", but it is derived from the old Anglosaxon word "masei", which means round table and that the knights who assembled around the table of King Alfred in the ninth century were called "Maseine". Masei means round table and the participants around the round table Maseine.

Falk continues: when the cathedral of Saint Paul was constructed in the seventeenth century in the City of London, Sir Christopher Wren the architect of the cathedral (1632-1723) (the time of the building of the cathedral is 1675-1710), together with other planners and builders met in a tavern near the cathedral for over thirty years around a round table. This was the continuation of cathedral builders from time immemorial, hence the origin of the word Mason. While I do not claim that this is definitely established, I do claim, however, that Brother Lessing tried to study the history of Masonry. He adds, that there are no written documents prior to the establishment of the first Grand Lodge in London in 1717.

The most important and best Masonic poem of Brother Lessing is, his beautiful drama, "Nathan, der Weise" (Nathan the Wise) (1779), a drama in five acts. It deals with the attitude of a Mason toward the different monotheistic religions. In the Masonic Lexicon of Mackay there is a translation of the problem in English. I believe, however, that the translation is, so poor, that it does not give a real picture of the dialogue which will be discussed here. Therefore I shall not quote the dialogue but those who may be

interested in details may read it in the Lexicon.

The drama's scenery is Jerusalem in the thirteenth century, after it had been conquered by the Muslims and taken from the Knight scenery is Jerusalem in the thirteenth century, after it has been conquered by the Muslims from the Knight Templars. The main persons of the drama are Nathan, a rich Jewish merchant, Sultan Saladin, the ruler of Jerusalem at that time, and a Christian Knight Templar, a captive of the Sultan in a battle with the Knight Templars. Although a prisoner, the Knight Templar can move freely in the city.

During the absence of Nathan his only daughter Recha is caught by a conflagration and her life saved by the Knight Templar. She would like to meet the Knight, however, he is trying his best to avoid contact with Jews.

Nathan, a widower; had lost his seven sons and wife many years ago, during an anti-Jewish riot. His desperation and dejection has been alleviated now that he has found an abandoned little girl, whom he adopts and rears with the help of a Christian housekeeper. This housekeeper meets by chance the Knight Templar and informs him, that the girl is originally a Christian who has been educated in the Jewish faith. The Knight Templar meets the Christian patriarch of Jerusalem and tells him that there is a girl born a Christian and educated in the Jewish faith without mentioning names. He keeps the secret as the patriarch claims that the Jew has to be burnt alive for his crime."

Without going into other details, Nathan returns from Babylon with his camel caravan with

riches and is informed about the incident by his foster daughter. He would like to see the Knight Templar to thank him and to remunerate him. However, the latter evades any contact with a Jew.

Nathan is then called for by the Sultan, who is in financial distress, in order to borrow some money. On this occasion the Sultan asks him which is the real religion, the Mohammedan, the Christian or the Jewish faith. Nathan answered with a tale: — There was a family where the head was in possession of a valuable ring which was inherited by the best son for generations and the son in possession of the ring has been the head of the family, for the ring meant wisdom, riches and knowledge. Finally the man who had the ring, had three sons equally good. He was at a loss as to which son should inherit the ring, as all the three were equally gifted and honest. Not knowing what to do, he called a good jeweller and asked him to make two replicas of the ring. The jeweller succeed so well, that even the father could not distinguish the true ring from the imitations. So he called each of the three sons and donated each of them one of the rings. After his death all three sons claimed to be in possession of the true ring, which meant to be the head of the family. So, they went to the judge that he might decide, which is the real, the true, original ring. The judge told, them however, that only the dead father could distinguish it and that he could not make any judgment; this may be done generations later, if the owner of the true ring will furnish the evidence by his deeds that he is the owner of the true ring.

The three rings refer for the three

monotheistic religions (there was at that time only one Christian faith, not considering the different so-called heretic movements and the oriental church under the obeisance of the patriarch of Constantinople which did not recognize the pope in Rome. Protestantism started in the sixteenth century.) The sultan understood and appreciated the history of the three rings and learned that we humans have to believe in our own faith and have to appreciate the faith of others, even if it is different from our own.

In order to finish the history, I would like to mention that it turned out, that the Knight Templar and the foster daughter of Nathan were born Muslims, children of the brothers of the Sultan, who perished in a battle with the Christians. However, the Knight Templar was in the Christian faith, while Recha, the foster daughter of Nathan in the Jewish faith. It can be seen hence, that education is forming the religious opinion of the people. Religion is just a cloak of different outer color, but the individual under the cloth is the main problem. He can be good and honest so far he be-

lieves in the "Great Architect of the Universe."

It has been already mentioned that Lessing was a friend of the Jewish hunchback Moses Mendelsohn (1728-1786). He was so much impressed by the knowledge and wisdom of Mendelsohn that it is claimed Nathan the Wise is shaped after the person of Mendelsohn. It may be added here that Brother Lessing, a learned Lutheran theologian was fighting the orthodoxy and intolerance of the chief protestant (Lutheran minister of Hamburg, Goeze (1717-1786) with great success.

The history of the three rings is originally in the Decameron of Boccaccio (1313-1375), however, the relation to the three religions is Lessing's idea.

Masonic Lodges in German speaking territories were frequently named after Brother Lessing and the defunct German Grand Lodge in Czechoslovakia had the name, Lessing of the Three Rings. The name of Brother Lessing will live as long as Masonry exists and so I believe it will live as long as mankind lives on this globe.



ALWAYS A MASON

Let no king quite put off his crown:

I still would have him kingly when,

In some old inn the king sat down

To banquet with his serving men.

I love a mild and merry priest,

Whom Brother toast, and neighbors prod;

Yet I would have him, at the feast,

A little of the man of God.

So with a Mason: I would see

Him somewhat of a Mason still,

Though far from Lodge-rooms he may be,

In court, or counting-house, or mill.

Whatever garment he may doff,

I would not have him quite put off

What mark Masonic lay aside,

The Craft he lately glorified.

A soldier is a soldier though

He lays the sword aside awhile.

The time, the place, I do not know

Man may not serve, or may not smile.

I know no moment anywhere,

Whatever place the place may be,

A Mason may not always wear

A little of his Masonry.

— DOUGLAS MALLOCH

DeMolay Marches On!

Under the able stewardship of Wor. Bro. Joseph E. Schon, a new DeMolay Chapter, named LEON KILAT CHAPTER, has recently been formed in the cultured city of Dumaguete, sponsored by Mt. Kaladias Lodge No. 91, F. & A. M. The charter members of the new DeMolay Chapter were initiated on June 8, 1963, by a select team from Lapulapu Chapter, Order of DeMolay, Cebu City, under the direction of Wor. Bro. Juan Causing and Bro. Saturnino D. Liston. Brother Manuel M. Crudo, Active Member, International Supreme Council, Order of DeMolay and Executive Officer for the Philippines including Guam and Okinawa, accompanied by Sister Visitation S. Crudo, Past Matron, Sampaguita Chapter No. 3, Order of the Eastern Star, flew to Dumaguete City on June 7th to constitute the new DeMolay Chapter and install its Advisory Council members and help in the conferral by the East Visayas Bodies A. & A.S.R. The following elected officers were installed: David Melegrito, Master Councilor, Juanito Magbanua, Jr., Senior Councilor; Ramon Quijano, Jr., Junior Councilor; Mike Resposo, Treasurer and Edwin Decentecio, Scribe. Installed as Members of the Advisory Council were the following: Wor. Bro. Joseph E. Schon, Chairman; Bro. Gregorio Melegrito, Chapter Advisor; R. W. Bro. Serafin L. Teves, V.W. Bro. Ramon R. Ponce de Leon, Brothers Anselmo Cuevas, Francisco Somera, Demetrio R. Navarro, Jose S. Gar-

cia, Timoteo S. Oracion, Frederico Florendo, Carmelo Valera, Eusebio Kho, Samuel Gregorio and Francisco Somera, Jr., as advisors. After the public installation of the officers of Leon Kilat Chapter, Order of DeMolay, a fraternal banquet and ball was tendered at Park Hotel where members of the Order of Job's Daughters, Members of the Order of the Eastern Star, DeMolays, Masons and their friends and professors and students from Siliman University attended the affair.

The DeMolay Chapter was named after Leon Kilat, a legendary hero. According to Brother Timoteo S. Oracion, Head, Department of Anthropology Silliman University, the real name of Leon Kilat was Pantaleon Villegas, a native son of Bacong, 10 Kilometers South of Dumaguete City. He led an uprising against the Spanish authorities in Cebu City on April 3, 1898. And this incident has been referred to in our history as the "Bloody Holy Thursday of 1898." He was brave like a lion so the people called him *LEON*. He was as fast as a lightning so he was called *KILAT*. They believe he had an "Anting-Anting" and would just disappear like the lightning. To honor him, the people of Bacong has erected a monument in their own plaza. The name, therefore, of the new DeMolay Chapter is taken from LEON KILAT, in honor of the memory of that brave hero of the Revolution of 1898."

Mrs. Serafin L. Teves, Sister Helen Bennett Schon, Sister Paquita R. Ponce de Leon, Mrs. Cicerō D. Calderon, and other charming ladies of the brethren and professors of Silliman University played as perfect hostesses during the big fraternal banquet. This was the first time in the history of Dumaguete City where a DeMolay Chapter, and a Bethel of Job's Daughters were formed and instituted at the same time, while the conferral of the Scottish Rite degrees was likewise being held by the East Visayas Bodies, A. & A.S.R.

Far East Chapter, Order of Demolay, Reactivated

Under the able direction of the energetic Master of Leonard Wood Lodge No. 105, F. A. M., Wor. Bro. Jimmie L. Pfeffer, and the splendid cooperation of the other officers and members of his lodge, a sufficient number of young men between the ages of 14 and 21 have already signed their applications to become members of Far East Chapter, Order of DeMolay, Clark Air Force Base, Pampanga, which had been in a suspended animation for quite a time. On Sunday, July 7, 1963, a special team composed of members from Loyalty Chapter, and Jose Abad Santos Chapter, Manila, Emmanuel Baja Chapter, Cavite City, and Excelsior Chapter, Vigan Ilocos Sur, motored to Clark Air Base to initiate the new members of the resurrected chapter. Brother Manuel M. Crudo, Active Member, International Supreme Council, Order of DeMolay and Executive Officer for the Philippines, accompanied by Brothers Teodorico Santos, Feliciano, Claudio, and Tony Palaganas went with the boys to

help in the reactivation of the chapter. The opening ceremony was conducted by the Loyalty Chapter, under Raul N. Calvo, its Master Councilor. The Initiatory degree was given by Jose Abad Santos Chapter, with its Master Councilor, Napoleon Roque, in the East, F. Nebres, in the West, and Ruben Robles in the South, and Roger S. Crudo as Senior Deacon. Gil Alapan, PMC gave the obligation. The DeMolay Degree was conferred by the Loyalty Chapter, with Pablo Matatquin as DeMolay, Ruben Robles as Master Inquisitor, Sandy Canlas, Senior Inquisitor and Fernando Vijandre as Junior Inquisitor. Jimmy Juan acted as Guy the Auvergnon. The closing ceremony was conducted by Loyalty Chapter, with Raul Calvo in the East, Victor Apostol in the West, and Fernando Vijandre, in the South

The following officers were elected to occupy the following positions: Robert L. Alderman, Master Councilor; Randolph W. Arneguer, Senior Councilor; Bill Denhan, Junior Councilor; Richard Grice, Scribe and Robert O. Lorenzir as Treasurer.

On Sunday, July 20, 1963, Brother Manuel M. Crudo, will again motor to Clark Air Base, with a special Installing Team to install the officers of Far East Chapter and install the members of the Advisory Council. Dad Noli Ma. Cortes, Inspector of Leonard Wood Lodge No. 105 will preside over the flower ceremony and DeMolay Ron Oliver will preside over the coronation ceremony of the Chapter Sweetheart. The following compose the members of the Advisory Council of Far East Chapter Order of DeMolay:

Bro. Jack P. Harvey, Chairman;
Bro. Tilton A. Crites, Chapter Ad-

visor; Bros. Emery A. Brenner, Robert M. Hill, Homer E. Hamm, William C. Lyons, John G. Grissom, William E. Weimer, Jimmie E. Pfeffer,

Edward V. Bunderthal, Don Murray, George W. Carson, Douglas J. Venne, Erwin C. Owen, Al Adrian, and Frederick W. Gribensk, Advisors.



THE FIRE OF THE MIND

I SOLEMNLY declare that but for love of knowledge, I should consider the life of the meanest hedger and ditcher, as preferable to that of the greatest and richest man here present: for the fire of the mind is like the fire which the Persians burn in the mountains,—it flames night and day, and is immortal, and not to be quenched!...

Love knowledge with a great love...

Love that which, if you are rich and great, will sanctify the blind fortune which made you so, and make men call it justice,—love that which, if you are poor, will render your poverty respectable, and make the proudest feel it unjust to laugh at the meanness of your fortunes,—love that which will comfort you, adorn you, and never quit you,—which will open to you the kingdom of thought, and all the boundless regions of conception, as an asylum against the cruelty, the injustice and the pain that may be your lot in the outer world,—that which will make your motives habitually great and honour-

able, and light up in an instant a thousand noble disdains at the very thought of meanness and fraud!

Therefore, if any young man here has embarked his life in pursuit of knowledge, let him go on without doubting or fearing the event;—let him not be intimidated by the cheerless beginnings of knowledge, by the darkness, from which she springs, by the difficulties which hover around her, by the wretched habitations in which she dwells, by the want and sorrow which sometimes journeys in her train; but let him ever follow her as the Angel that guards him, and as the Genius of his life. She will bring him out at last into the light of day, exhibit him to the world comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above his fellows, in all the relations and in all the offices of life.

SYDNEY SMITH

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

RULES ON THE GROUP DEATH BENEFIT PLAN OF THE ACACIA MUTUAL AID SOCIETY, INC.

The Group Death Benefit Plan is a scheme of insurance contract which may be entered into between the Acacia Mutual Aid Society, Inc. and a Lodge under the jurisdiction of the Grand Lodge of the Philippines. The objective of the plan is to alleviate the financial burden which the dependents of a Master Mason may suffer upon his death and to relieve the Lodge of the crude necessity of "passing the hat" to raise a meager fund for the family of the deceased brother. In this connection the following rules are set out to serve as a general guideline:

I. ELIGIBLE MEMBERS OF LODGE.

Any member of a Lodge who possesses the following qualifications is eligible to participate in the Group Death Benefit Plan of his Lodge:

II. EVIDENCE OF INSURABILITY

As a condition precedent to the actual participation of an eligible member of a Lodge in its Group Death Benefit Plan, satisfactory evidence of insurability may be required in the following cases:

1. The member did not apply to participate in the Group Death Benefit Plan of the Lodge within 60 days from the date he first became an eligible member.
2. The total number of participants in the Group Death Benefit Plan of the Lodge on the date he applied for participation was less than 90% of the total eligible members of the Lodge presently residing in the country of domicile of said Lodge.
3. The cost of the annual contribution required of the member is not to be shouldered by him, but by his Lodge, or Brethren, or some other group of persons (unless the total participation in (2) supra will be 100%.)

Should the evidence of insurability of the member be not satisfactory to the Society, nevertheless, said member may be allowed to participate in the Group Death Benefit Plan of his Lodge under such terms as may be determined by the Society.

III. SCHEDULE OF INSURANCE.

Upon the death of a member who is a participant in the Group Death Benefit Plan of his Lodge, the Society shall pay to his beneficiary of record the amount determined hereunder:

Certificate of Participation Year Death Occurred	Amount Payable to Beneficiary	
	Lodges In the Philippines	Lodges Outside The Philippines
1st Year	P 500.00	US \$250.00
2nd Year	750.00	375.00
3rd Year & Thereafter	1,000.00	500.00

IV. EFFECTIVITY OF GROUP DEATH BENEFIT PLAN.

The effective date of the Group Death Benefit Plan of a Lodge shall be on the 1st day of **October** of the particular year as may be chosen by the Lodge. However, as a condition precedent to such effectivity, the following requirements must be satisfied:

1. The Lodge has accomplished and submitted the necessary application form to the Society.
2. If the whole or part of the cost of the annual contribution required of each participating member is shouldered by the participant himself, at least 90% of the total eligible members of the Lodge presently residing in the country of domicile of

said Lodge must be enrolled in the Group Death Benefit Plan of the Lodge at its date of effectivity.

3. If the required percentage participation stated in (2) supra cannot be attained, the participants must submit satisfactory evidence of insurability to the Society, and the total number of such participants must not be less than 10.
4. The Lodge must remit to the Society an annual contribution of ₱12.00 for Lodges in the Philippines and US \$6.00 for Lodges outside the Philippines for every participating member.
5. In the Lodges outside the Philippines, the Society has the right to appoint a trustee and agent who shall represent the Society under such terms and conditions as the Board of Trustees may prescribe.

V. EFFECTIVITY OF A MEMBER'S PARTICIPATION

The effective date of a member's participation in the Group Death Benefit Plan of his Lodge shall be on the 1st day of **October** of the particular year as may be chosen by him. However, as a condition precedent to such effectivity, the following requirements must be satisfied:

1. The Group Death Benefit Plan of the Lodge is in force.
2. He has accomplished and submitted the application form, and if necessary, submitted satisfactory evidence of insurability to the Society.
3. He has paid to the Lodge his annual contribution, and the Lodge in turn has remitted the same to the Society. Or if the Lodge shoulders the cost of the annual contribution, the same must have been remitted by the Lodge to the Society.

VI. TERMINATION OF GROUP DEATH BENEFIT PLAN AND MEMBER'S PARTICIPATION.

The Group Death Benefit Plan of a Lodge and the member's participation in such plan terminates at the end of one year from the date of effectivity, unless renewed in writing and under such terms as may be determined by the Society.

VII. GROUP TERM INSURANCE CERTIFICATE AND CERTIFICATE OF PARTICIPATION

A Lodge that contracts a Group Death Benefit Plan from the Society shall be issued a Group Term Insurance Certificate which shall state the terms, conditions and limitations of the plan.

VIII. OPERATIONAL SURPLUS.

Any surplus savings which the Society may derive from the operation of the Group Death Benefit Plan of a Particular Lodge may either be utilized for emergency fund, or distributed equitably among the participants of that Lodge, or both.

IX. RENEWAL OF GROUP DEATH BENEFIT PLAN.

Upon the expiration of the effectivity of the Group Death Benefit Plan of a Lodge, the Society may renew its effectivity for another year, and similarly thereafter, subject to the same conditions enumerated in Section IV.

X. RENEWAL OF MEMBER'S PARTICIPATION.

Upon the expiration of the effectivity of a member's participation in the Group Death Benefit Plan of his Lodge, the Society may renew its effectivity for another year, and similarly thereafter, subject to the condition that he must satisfy again Sections I, II, & V, as if he is a member of the Lodge electing to participate for the first time in the Group Death Benefit Plan of the Lodge.

Random Thoughts

By W.B. Fidel Fernandez

A Master Mason must be always ready to make a right decision at the right time in the right place. An excuse for a wrong one is untenable. And so with an apology.

In any formal convocation of Master Masons the altar has to be opened in accordance with the ancient custom. It is that opening which makes the occasion solemn and official. It has been so considered since time immemorial. Such is an **ancient landmark**.

The white Apron

“is an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece on the Roman Eagle, more honorable than the Star and Garter, or any distinction that can be conferred upon you, at this or any future period, by King, Prince, Potentate or any other person . . . and yours to wear throughout and honorable life and at your death to be placed upon the coffin which shall contain your earthly remains and with them laid beneath the silent clods of the valley.”

It is another **ancient landmark**.

As Master Masons we are charged to carefully preserve our **ancient landmarks**,

“and never to suffer them, on any pretense, to be infringed; and you are never to countenance any deviation from our established customs.”

To close the Altar not in accord with the ancient tradition, and to cast away the Apron while Master Masons are officially gathered, just to give way to the whim or caprice of any one man or any group of men, is a “deviation from our established customs” and certainly violative of the charge; and, therefore, is un-Masonic.

A complacency in this respect is indigence in courage. Such indigence is tragic. It could cause the loss of **Liberty**, and consequently of **Equality**, and necessarily of **Fraternity**. For only the **free** can be **equal**, and only the equals can be **brothers**.

Manila, April 24, 1963.

Only the **free** can be **equal**, and only the equals can be **brothers**.

It is the community of feeling that makes brotherhood. The brotherhood envisioned by Freemasonry is that of all men, Freemasons or not; irrespective of condition and with disregard of circumstances; for the entire mankind who

“were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the

hive of nature, a useless member of society, and unworthy of our protection as Masons.”

Thus we must, each and together, fervently resolve to fit ourselves to the sublime principles of Freemasonry so that we

“may so subdue every discordant passion within us — so harmonize and enrich our hearts with Thine own love and goodness.”

And after we, as Freemasons, have so fitted ourselves, let us further resolve that the character we so attained be enjoyed too by our fellow-men who, some by malfeasance or misconception and others by ignorance, refuse to understand us.

We must, therefore, show our hand in every activity which is aimed at the furtherance of the health, education and economy of the people; and strive, with all the strength of our will, to bring to all men the light of intelligence and the grace of happiness; for only with that light and that grace can men be freed from the ruthless slavery of the conscience, so that men may live in decency, happy in spirit, and high in dignity; thereby fitting their

“minds, as living stones for that spiritual building, that house not made with hands, eternal in the heavens.”

The blessed with contentment must share his blessedness with the less fortunate; and he will feel the satisfaction of being more blessed; for

“Charity extends beyond the grave, through the boundless realms of eternity.”

Committee On Education And Public Service Progress Report

On July 25th, 1963, on the occasion of the regular monthly meeting of Kalaw Chapter No. 7, O. E. S., at the Kalaw Memorial Temple, in San Juan, Rizal, Teodoro M. Kalaw Memorial Lodge No. 136, was allowed to present to Mrs. Josefa de las Alas the Elementary School Teacher of the Year Award. Wor. Bro. Dominador R. Escosa, Executive Secretary of the Grand Lodge Committee on Education and Public Service, in a few selected words made the formal presentation and the recipient responded, expressed her gratitude and appreciation. There were present no less than twenty school teachers, about the same number of members of the Order of Eastern Star and a good number of Masons.

Distribution of school books to the various elementary schools in San Juan, Rizal, was likewise undertaken by Wor. Bro. Francisco M. Rint and Wor. Bro. Domingo F. M. Domingo, Worshipful Master and Secretary of Teodoro M. Kalaw Memorial Lodge No. 136, respectively.

On August 6th, 1963, the Worshipful Master, Secretary and Chaplain of Manila Lodge No. 1, motored to Taguig, Rizal, to present the Teacher of the Year Award to Mrs. Felisa L. Sañga, Elementary School Teacher of the Year in Taguig, Rizal. — DRE

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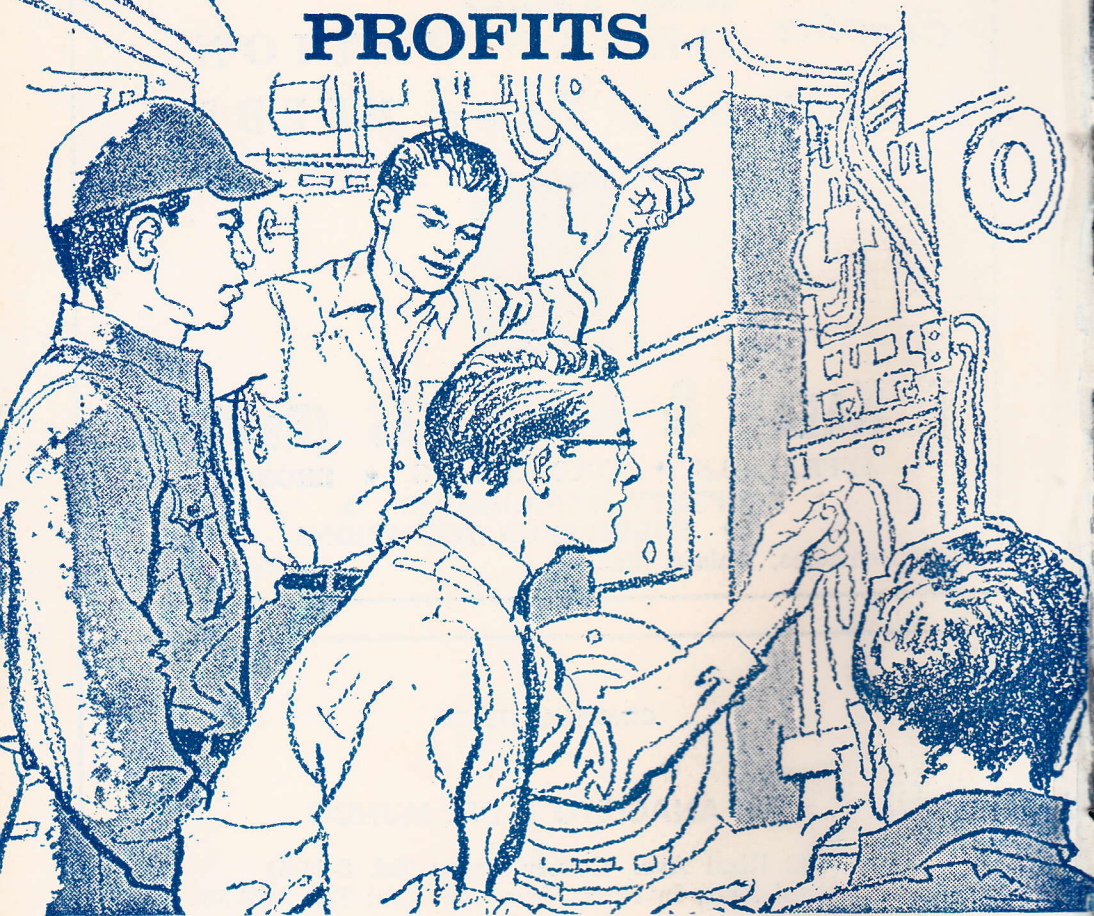
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