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Grand Master's Message

ACTING on the recommendation of the Board on Policy and General Purposes, I sent letters to all officers and members of the subordinate lodges in this jurisdiction appealing for their cooperation in carrying thru one of the important projects of my worthy predecessor, Most Worshipful Bro. William H. Quasha, namely, that of helping our school children with books they can use which have been generously donated at his instance by nineteen Grand Lodges of the United States. I pointed out in these letters that the distribution of the books to the public schools in the different parts of the Islands would be practically impossible without the help of the brethren.

Out of two million donated books, 160,000 have been already received in Subic Naval Base and in Sangley Point thru the courtesy of the United States Navy. The books consigned to the different lodges in Luzon were distributed practically at no expense to the Grand Lodge. Thanks to the cooperative efforts of these lodges. The books consigned to the Visayas and Mindanao were also sent to Bro. Joseph E. Schon, Master of Mt. Kaladias Lodge No. 91, who generously gave his time, energy and personal funds to distribute them. In fact, when this campaign began, he contributed an initial amount of P500.00 in addition to the free use of his warehouse. But we should not let Bro. Schon make all the sacrifices alone. We must share with him. This is the reason why I sent letters of appeal to all the brethren in the belief that as members of our Fraternity they will readily help to make this project a full success.

The eyes of our communities are upon us, watching us, and as your Grand Master I would ask you to contribute a little share to this patriotic project

Freemasonry does not live for its own benefit. It exists principally to promote the welfare of society in general. Certainly the donation of books to our school children who are badly in need of reading materials is one of such patriotic undertakings Freemasonry should be proud of.

We must not fail in this endeavor. — P. M. G.

Devotion

ONE OF THE most beautiful stories in Greek mythology is the story of Pygmalion who was a sculptor. The story says that Pygmalion was a woman hater, but he made a statue of a woman and devoted his genius to its perfection in order that all men, by contrast, might see the deficiencies of the women they adored. He worked daily on the statue until it was so perfect in proportions and beauty that Pygmalion fell madly in love with it. In his infatuation he dressed it up in expensive garments, offered it flowers, kissed its lips and spent hours whispering tender words to its ears.

Of course, the statue was unresponsive, and Pygmalion was unhappy. Then a miracle happened. As he was gazing in rapture at his beloved statue, it blushed. He grasped its hands and they were warm. He kissed its lips and they were soft. The gods in Olympus had pitied Pygmalion. The statue was transformed into a living being, a woman of unexcelled beauty.

I read somewhere that the moral of this story is that an ideal or a dream can become real if we give to it, like Pygmalion, deep and unflagging devotion. I take up this thought and in this short article desire to emphasize that an institution acquires life and meaning only when its adherents faithfully dedicate themselves to it and to the cause for which it stands.

We have in Bible literature a good example. In the days of Zerubabel, when Jerusalem lay prostrate and desolate, ravished by its Persian conquerors, the Jews were obsessed by a desire to rebuild their City and Temple. But the difficulties they faced were disheartening. They were a captive people to the Persians. On the other side of the river were hostile tribes who prevented the progress of whatever they initiated. For seventeen long years the restoration of their City and Temple remained a wish unfulfilled — a cherished dream. However, these were not years of idle waiting. They planned, they prepared, they prayed. When ready, they threw themselves into the task under the leadership of Zerubabel and Jeshua. All they needed as help was protection from molestation by their neighbors, and Darius himself, the Persian King, could not resist the fervency of their appeal. He extended to them the desired protection. And so at long last, the City was rebuilt and the Temple was restored. And, to

crown further their efforts, Darius returned to their altar the holy vessels of which they were deprived by their conquerors.

Call this persistence or doggedness — here was a dream come true because of the zeal and devotion of those who carved its fulfillment.

Let us recall also that epoch in our history when our people made one last and concerted effort to be free from Spanish rule. Before them, like a beacon star, was that ideal of freedom. It was a stupendous undertaking for our leaders were without arms, without money and with very little moral support. Centuries of repression and despoliation made the task of leadership herculean in proportions. But they did not merely dream of their ideal. Both here and in Europe they labored arduously for its realization. Rizal typified the feeling of his contemporaries when he said in his "Last Farewell" —

"My dreams, when life first opened to me,
My dreams, when the hopes of youth beat high,
Were to see they lov'd face, O gem of the Orient sea,
From gloom and grief, from care and sorrow free;
No blush on thy brow, no tear in thine eye.

Dream of my life, my living and burning desire,
All hail! cries the soul that is now to take flight;
All hail! And sweet it is for thee to expire,
To die for thy sake, that thou mayest aspire
And sleep in thy bosom eternity's long night"

The rest is history. They gave to their ideal, in the words of Lincoln, the last full measure of devotion; and so finally, Freedom, like Pygmalion's statue, became a reality.

As members of the Grand Lodge Committee on Correspondence, I have been reading reports of widespread loss in Masonic membership for the past few years in almost every jurisdictions. Some of our leading brethren in America refuse to be alarmed by this situation. Nevertheless it is sad-denying and disturbing. Of course, it is unthinkable that Masonry will ever die. It has survived adverse, ruthless forces in its centuries of existence, because it is founded on undying principles of morality and virtue. But still, declining membership, like a leaking ship in mid-ocean, is not pleasant to contemplate. These losses indicate that something is wrong somewhere in the members' relationship with their brethren, their Lodges or perhaps with the Order itself. We are not privy to the actual causes, but whatever

they may be, their roots can be traced to an evil that afflicts many lodges today — the evil of indifference. It is time that this evil be uprooted if the Fraternity is not to lose gradually its prestige, influence and power; if its teachings of moral and ethical truths are not to suffer from enfeebled sponsorship, and if the fraternal bond with which it girdles the world is not to be weakened. Such indeed is the far reaching significance of indifference, the anti-thesis of devotion.

And so we return to the thought that inspired this article. We are all concerned with the preservation of our Institution in its pristine glory as we know it from history and as we saw it in the fullness of its splendor in our own land. Let us be assiduous in studying and remedying every little problem that threatens Masonry's position in the lives of our fellow Masons. Being brothers, we have the privilege of closest intimacy with each other, and Masonry imposes on us the obligation of giving good counsel to one another. Let us give faithfully the material support we owe to our chapters and lodges, that their efficient functioning year after year may not be hampered. Let us not only encourage our officers by our presence at every meeting but also by helping them with ideas and assisting them in the successful prosecution of every plan in the interest of the Order. Above all, let us live the Masonic way of life in and out of the Temple, thereby making our lights so shine — to borrow from an expression of the Good Teacher — that all men may see our good work and glorify our Father who is in Heaven. And in that glory our Fraternity will receive its full share.

This was how those who have gone this way before through the centuries gave life and vigor to this great Order. They proclaimed its excellence and virtues in their lives. They watered its roots with devotion, enthusiasm and sacrifice. As inheritors we can do — we should do — no less if we are to see Freemasonry blossoming into life again in our country and all over the world to the everlasting gain of humanity. — M. C. NAVIA



Masonry is an international fraternity. Its members are prepared to travel in foreign countries and work and receive the wages of a Master Mason. Each is enjoined to be loyal to his own country, without hatred of other lands — knowing that other men love their countries as he loves his. In all the teaching of Masonry there is a recognition of the human race as a family, a brotherhood — a sense of the fact that the good of humanity as a whole does actually exist — and that is the one thing needed today. The world is perishing for lack of Brotherhood, and though we have the great ideal on our lips, it has not yet found its way into our hearts and hands. —JOSEPH FORT NEWTON

Address of M.W. Pedro M. Gimenez at the Meeting of Coral and Okinawa Lodges on June 1, 1963

WORSHIPFUL Masters and Brethren of Coral and Okinawa Lodges, Friends,
Ladies and Gentlemen:

As we left the Philippines a few days ago, we had anticipated that we would greatly enjoy our brief stay with you.

I believe we have been right in our expectation as shown by the loveliness and warmth of the reception you accorded us, enhanced by the surrounding pleasing scenery that greeted us, created by the fine contour and landscape of your beautiful shores. I wish to assure you that the members of my party, especially myself, will always remember your wonderful reception as well as your kind attention and discriminating solicitude for our welfare. No words will aptly convey our deep gratitude.

The purpose of our present visit is manifold. We have come to meet you all personally and to shake hands with each of you. We have come also to look into your problems and difficulties and help you to solve them. But we have come particularly to strengthen the bonds of our brotherhood, so that, forgetting ourselves, — even our pride and personal opinions — we may better work for the peace and understanding, not only of ourselves, but also of mankind, and thus maintain our Fraternity forever alive and shining in the hearts and minds of men.

No fellow-being is free from problems. In fact, problem is one of the distinguishing characters of man. But no matter how difficult or vexing a problem may be, it can surely be solved to the satisfaction of everybody concerned if we will only disinterestedly and dispassionately discuss it at a round-table conference using as guide in our deliberation harmony which is the "strength and support of all societies, especially of ours."

I would, therefore, ask you, brethren, that we come together to a common understanding, so that we may enable ourselves to remove the rough edges that seem to hurt and hinder the cordiality that should exist among brothers who, although not related by blood, are more closely bound together by the ideals of the Institution they hold dear to their hearts.

Thank you.

Meeting The Menace Of Communism

By

Williard E. Givens

and

Belmont M. Farley

This nation is face to face with the greatest danger ever to confront it. The menace of Communism is no simple, forthright threat. It is a sinister and deadly conspiracy which can be conquered by an alert, informed citizenry dedicated to the preservation of the principles on which America was founded

THE HIGHEST goal of Communism is to destroy the political, social, economic and religious achievements gained by mankind through centuries of struggle toward a better life and to replace them with a new set of institutions and human relationships envisioned by a dreamer in a London slum who sometimes had to sell his children's clothes to buy potatoes.

The Communists do not propose to do this by gradual, orderly change, but by violent, swift-moving, bloody revolution that will place all power in a dictatorship of a few self-appointed representatives of the "proletariat" in an arrogant campaign to rule the world.

The first victim of this plot under the leadership of Lenin was Russia. Under him and his successors the conspiracy has now been extended to include one-third of the peoples of the earth. The United States is the present prime target. Its survival as a free country de-

pends upon the prompt and effective mobilization of all the nation's resources — military, educational, industrial, agricultural, business, financial, moral and religious. Such mobilization is already under way. It can be intensified. Among steps to be taken and precautions to exercise are the following:

Maintain an Effective Military Posture

The armed strength of the United States must be great enough to convince the Russians that it means what it says about defending its own and the free world's security from Communist tyranny. The best protection against a nuclear war is a recognition that its holocaust could make victory indistinguishable from defeat. Until the Kremlin consents to a genuine program of disarmament, the United States is forced, at whatever expense, to improve its military capacity through nuclear tests, by establishing new bases, by

building atomic submarines and by improving all the engines of war. "Fall-out" from the testing required to make nuclear devices more effective is considered a hazard to the health of this and future generations, but the decision to test or not to test must weigh whatever these hazards are against possible annihilation.

Know the Facts About Communism

Every loyal American citizen should know the origin, history, ideals, leaders, practices and purposes of communism. It is the purpose of this publication to make some of the most pertinent of these facts available. There are many other treatises on the subject. News distribution agencies, the daily newspapers, books, magazines and other periodicals are rich sources of information.

Hundreds of schools and colleges are introducing units of study about Communism into their curricula. Many national patriotic and fraternal organizations like the American Legion, the American Bar Association and the Scottish Rite Masons are encouraging such units of study and are providing materials for use in them. Scores of national and local groups are choosing the threat of communism as their program topic for the year.

Prevent Infiltration

Since infiltration into organized groups in American life constitutes communism's present greatest menace, members of such groups, wherever it is possible, should screen candidates for membership carefully, create a committee or other agency for this purpose, know the back-

ground and previous activities of candidates and to what other organizations they belong.

Avoid Being Enticed Into Fronts

It is stated on good authority that there are 215 front organizations spending a total weekly budget of \$150,000 in our country. Use care in joining new organizations. Do not be misled by names that imply that the group is "progressive, or is interested in needed social reforms, protection against injustices and discrimination, or the development of a higher form of democracy. Who started the organization? Who belongs? Who are its leaders? What is its history?

"Too often I have seen cases where loyal and patriotic but misguided Americans have thought they were 'fighting communism' by slapping the label of 'Red' or 'Communist' on anybody who happened to be different from them or to have ideas with which they did not agree.

"Smears, character assassination, and the scattering of irresponsible charges have no place in this nation. They create division, suspicion and distrust among loyal Americans — just what the Communist want — and hinder rather than aid the fight against communism."

—J. Edgar Hoover

In assessing the purposes of a new organization, it should be remembered that freedom of thought and support for minority opinion is an American right.

Teach the Facts About the American Way of Life

Communists are busy spreading calumnies about our country. They

call it imperialistic. They picture it as poised and eager for a nuclear war. They magnify isolated cases of discrimination and injustice and represent them as typical of American life. They seldom point to great American achievements, but exult in American failures.

The United States Government is maintaining a great effort to tell the world the truth. The United States Information Agency broadcasts radio and television programs, distributes films, issues publications, maintains libraries in foreign countries, sends speakers around the world to interpret American aims and estimates the degree to which they have been actually attained.

The official student exchange programs and the students who choose on their own to seek some of their education abroad, in 1961-62, totaled 58,086 foreign students from 149 countries in 1798 institutions of higher learning in the United States. In 1960-61 there were 19,836 students from the United States in 66 foreign countries, attending 590 institutions. These students are ambassadors of information who know what they have actually seen and can tell it to their compatriots when they return home.

In addition to the tremendous waves of official and non-official information that impringe upon the opinion of the world's peoples, there are many thousands of private tourists and travelers always en route to another nation than their own. Their aid is needed, too, in depicting a fair and true picture of the life they have known best. Travel agencies in the United States and

publications promoting foreign travel from the United States are briefing tourists on effective means of answering the inquiries they will receive from those who wish to know more about America. In his relationships, with citizens of other nations, even the casual traveler can do much to help our country.

Clarify Understanding and Revitalize Faith in American Ideals

The American way of life is its own best answer to those who misrepresent or revile it. Depicting it truly is a great responsibility of all the channels of communication from mind to mind, but no greater responsibility falls upon any of them than upon the public schools. Across the whole continent the American schools are strengthening courses interpreting the American way of life in contrast to life behind the Iron Curtain. This is a study of ideology, and it is precisely in the field of ideology that the schools work. The schools are joined in this program of awakening recognition and appreciation for American ideals, by homes, churches and many civic organizations.

Too many Americans take their freedoms for granted. It has been a long time since they were won and today they are seriously threatened. Loyal citizens must be alert to protect them, exercising the same diligence and willingness to make the same sacrifices with which the Founders of this nation fixed the ideals for their posterity. Each of us who believes in our way of life should participate actively in the affairs of government; go to the polls

and vote; make sure that everyone who offers himself for election, from constable to President, is a loyal and well-qualified citizen. We must be actuated by the same determined spirit which prompted the defenders at Bunker Hill, their last rifle-ball used, their last ounce of powder spent, to make a final charge with clubbed muskets. We must be moved by the same dauntless spirit that upheld the cold and hungry soldiers at Valley Forge who remained through the bitter winter, after a series of consecutive defeats in the last of which the little army suffered 700 casualties and had 400 of its men taken prisoners of war. We must be fired by the spirit of George Washington who gathered around him the shivering, ragged men who were left and closed a stirring speech to them with the

words: "If the war is to end *here*, let it find each of us with his musket barrel in his hands."

This was the "Spirit of '76" which must have a rebirth in our own day in our determined struggle for the survival of the ideals of humanity which our forefathers won for us. It will not be manifested in clubbed muskets, or even in nuclear war-heads alone. Battle hardware will not be the deciding factor in the outcome of such a war in which persistent and constant faith in the ideals of a free people stand against the dictatorship and oppression of communism. By any other course the resounding words, "Eternal vigilance is the price of liberty" will be merely hollow echoes down the empty corridors of history.

— *The New Age*, October, 1962

Universal Brotherhood

The idea of the universal brotherhood of all men is as profound; or, an occasion when we glimpse some of the deeper meanings of the notion of brotherhood, we hastily avert our eyes lest we should be too shaken by the ethical insights of that moment. The demands upon personal and group conduct which the notion of brotherhood makes are fundamental at variance with the demands made by racism. The belief in the Fatherhood of God and its necessary corollary, the brotherhood of man, is our greatest affirmative religious resource for attacking the caste system. Either God is the Father of all men or He is not. If we say he is not, we deny the Christian God and resort to some lesser pagan god of tribe or clan or race. That is what Hitler commanded his followers to do. If we accept the Fatherhood of God, we must accept the brotherhood of man. —B. G. GALLAGHER

Masonry And Religion

Taken from a pamphlet entitled
"What Is Freemasonry"
Published by the Masonic Service
Association of the United States

RELIGION has been defined as "a certain kind of systematic effort to secure the conservation and enhancement of values." Although this definition is not at all incompatible with the aims and purposes of the Order, as outlined earlier, Masonry does not profess to be a religion, even though it is religious in character. Neither does it pretend to take the place of religion, nor serve as a substitute for the religious beliefs of its members.

Freemasonry opens its doors to all men, regardless of religious conviction, the essential requirements in this regard being an avowed belief in God and in immortality. Since the doctrines of most religions include these tenets, the virtual impossibility of conflict in this respect is obvious. It is therefore understandable why so many religious faiths, including the clergymen who represent them, are found among the members of the Fraternity.

The relationship between Freemasonry and religion was summarized well by Ralph J. Pollard, Past Grand Master (Maine), in an address given before the Third Annual Northeast Conference on Masonic Libraries and Education, Boston, June 13-14, 1958:

"Every Mason should understand that Freemasonry, as practiced in the British Empire and the United

States, is entirely non-sectarian; that all theological discussion is prohibited in its lodges; and that its membership includes men belonging to many different religious denominations. He must clearly understand that *Freemasonry is not a church*, nor a substitute for the Church, and that it makes no claim to save souls, to reform sinners, or to discharge any of the proper functions of a Church. Yet every Mason should also be helped to realize that Freemasonry is essentially religious; that it requires of all of its members a positive, wholehearted and unequivocal belief in Almighty God, the Author, Creator and Ruler of the Universe; that it demands a rigid observance of the moral law; that it stresses the value and importance of prayer; that it teaches the immorality of the soul; and that the Holy Bible, or similar Volume of the Sacred Law, which lies open upon every Masonic altar, is revered as the Great Light in Freemasonry, and is accepted as the rule and guide of every Mason's faith."

By way of explanation, Lodges exist and function in all parts of the world. In Christian Lodges, the Holy Bible reposes on the Altar; in non-Christian areas, however, the book held sacred to the faith repre-

sentative of the membership be so placed.

Another statement, comprehensive in its scope, clarifies the position of the Craft in this way:

"Why is it that Freemasonry, which is not a religion and not a church, can bring to men the fundamental principles of religion which every man needs? What does Freemasonry offer that attracts the man who has no creed as well as the man who has one? It is because Freemasonry is religious in that it is a plan of life—a trestleboard — whereon are written the laws and edicts of the Grand Architect of the Universe in accordance with which men must live if they are to be happy. It is because in our lodges we teach the Brotherhood of Man based on the Fatherhood of God and advance no other dogma. Not only do we leave to every brother the choice of his creed but we draw no sword to compel others to adopt our belief. Nay, we go further than this, for within the tiled precincts of the lodge every Mason is taught to revere and respect and be tolerant of that which is sacred to his brother,

be he Christian, Mohammedan, or Jew. This is the strength of Masonry's appeal."

Although Masonry excludes no one because of religious belief, certain denominations, for reasons peculiar to their doctrines, will not permit their parishioners to be affiliated with the Masonic Fraternity. Unfortunately, such prohibitions have been interpreted to mean that Freemasonry does not accept the members of certain sects and denominations, a statement which conflicts with Freemasonry's insistence on the solidarity of humanity.

To summarize, the beliefs in a Supreme Being and immortality is common to most religions. Differences exist among them, however, with respect to dogma, interpretation and ritual, often creating a breach which separates them regardless of their similar goals. Masonry embraces the common factors, uniting men by not advocating one particular theological approach above the others, thus permitting the individual to choose for himself that avenue which seems best to him for his approach to God, for the building of his moral code, and for his preparation for that which is to come.

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

In Memoriam Of Bro. Valentin Montes

***Mount Huraw
Lodge No. 98
F. & A.M.***

By TEODORICO NOBLE

Secretary

Mount Huraw Lodge No. 98

FREEMASONRY has had the distinction, from time immemorial, of being blessed with outstanding members, men who lead the life of usefulness to their fellowmen. One such contribution of Mount Huraw Lodge No. 98, F&AM, to the Craft, modest as it might have been and perhaps inappreciable to many, was Bro. Valentin G. Montes, whose unexpected death had left a void difficult to fill in our Lodge and in the hearts of his friends.

The violent and untimely demise of Bro. Valentin G. Montes caused by a jetliner crash somewhere near Bombay, India (in which all 94 passengers and crew died) on the night of July 6, 1962 was indeed a painful shock to the members of Mount Huraw Lodge No. 98, a sad blow to his many friends and an irreparable loss to his congenial family.

We have known Bro. Montes as a sincere and amiable friend with kindly disposition; we have known Bro. Montes as an attorney, worthy and well qualified and respected by his fellow barristers who had the chance to assess his capability; we have known Bro. Montes as a champion of the common masses when his legal services were sought by a mine labor union and a group of small farmers to help elevate the living standard and welfare of the backbone of the country; we have known Bro. Montes as a duly and truly prepared educator esteemed by the youth; we have known Bro. Montes as a consistent Christian lay leader who had travelled far and wide in the interest of his church; we have known Bro. Montes as a devoted husband and as an affectionate father of four bright boys

who are all Sillimanites; and we have known Bro. Montes to be obsessed with a feeling of brotherly love towards his fellowmen with a great desire to commune in fraternal fellowship with brother Masons.

Bro. Montes was on his way to Europe when he met his tragic death. He was scheduled to attend a meeting of the Central Committee of the World Council of Churches in Paris; he was to attend a conference on "The Role of the Churches in Social Service" in Germany; and he would end his European tour after attending the Graduate School for Ecumenical Studies in Bossey, Switzerland. From Europe Bro. Montes would continue his world travel in 1963 to the United States where he was billed for observation and speaking tour before American Evangelical Churches. He had previously attended conferences of the Evangelical Church in Japan, Hong-kong, India and other Far Eastern and Southeast Asian countries.

He studied in the public schools of Samar and when he finished the secondary education from the Samar High School, he went to Silliman University to take up theology and was conferred the degree of Bachelor of Theology, *cum laude*, in 1937. He continued his studies in liberal arts while at the same time working under Silliman University President Arthur Carson. He further pursued studies at the Union College in Manila and later took up law at the Jose Abad Santos Law School and in due time he became a full-fledged lawyer in 1949.

Bro. Montes was a member of a number of organizations which are all devoted to the service of God,

country and fellowmen. He was the chairman of the board of trustees of the Philippine Christian Colleges in Manila, and a board of trustee of the Silliman University where he was awarded a plaque of appreciation for services well done and a posthumous award for "outstanding contribution in the Lord's service." He was the Secretary of the Department of Public Welfare of the United Church of Christ of the Philippines, and was elected member of the Committee of the World Council of Church during the third world assembly at New Delhi in 1961.

After passing the bar examination when he went to Borongan to engage in the practice of his law profession, he saw an opportunity to promote the well-being of the children in the hope that they will become better citizens tomorrow and lend themselves exemplary in the discharge of their civil duties in the years to come. He then founded the Eastern Samar Academy which today still there stands in its avowed mission of educating the hope of our fatherland. He was not contented with serving the youth alone; he was also concerned with the public affairs of the town as he was fascinated with the growing ambition of carving for himself public service to the community in which he lived. He saw a challenge of participation in community affairs, and when he was drafted to run as municipal councilor of Borongan, he was catapulted by the electorate to the position that he sought in the 1954 election. That was the last and only stint with politics that he had in his life for even if he was pressed by his friends to continue in his political ascendancy by run-

ning for Congress, he refused to be dragged further into the political game that he believed should not be handled with kid gloves.

A native of Llorente, Samar, where he saw the first of the world on No. 3, 1912, Val Montes, who was then known for his tongue of good report and coming well recommended, some time after liberation, knocked at the portal of Mount Huraw Lodge No. 98 for admission; he was initiated (by courtesy) by High Twelve Lodge No. 82 in Manila, and subsequently passed to the FC degree and finally raised to MM degree by his mother Lodge. (Our Lodge records were all burned in the Catbalogan conflagration of April 1, 1957, hence, no dates are available of his degree conferral.) His zeal for the masonic fraternity was redoubled when he affiliated as a dual member of Keystone Lodge No. 100, F&AM, in Manila on August 12, 1961.

Survived by his wife Amparo Solinap-Montes and his four sons — Roy, 19, Victor, 17, Cesar, 15 and Alexis, 14 — Bro. Valentin G. Montes is now gone — gone to that un-

discovered country from whose bourn no traveller has ever returned. We had high expectations of Bro. Montes but the Lord in His infinite wisdom had willed to take him away from our midst. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We of Mount Huraw Lodge No. 98, F&AM, deeply mourn the loss of so good a man as Bro. Montes. With the ashes of his cremated body in a sealed box from India placed atop the catafalque, a Lodge of Sorrow was held, in cooperation with United Church of Christ of Catbalogan, on July 28, 1962 to offer to his memory the sad tribute of our affection.

The present instance of mortality only proves that Bro. Valentin G. Montes is not dead in the full hope of resurrection for "lost Friends are not dead, but gone before, advanced a stage or two upon that road which you must travel in the steps they trod."

Man that is born of woman hath a short time to live and is full of misery; He cometh forth and is cut down like a flower; He fleeth as it were a shadow and continueth not.



It is not enough that in the lodge room or among Freemasons the badge of brotherhood should hold. It is the mission of the craft to spread the gospel of human kinship that all the world will acknowledge the bonds of amity and accord. Freemasonry is no longer an exclusive and withdrawn body, doing good by stealth or concerned only for its own. Its principles are blazoned for all men to behold; if now we fail to match fair professions with worthy deeds the fraternity will be brought into contempt and will deserve the condemnation of mankind. —ANONYMOUS

Jerusalem: A Legacy Of Freemasonry To Islam

By Bro. JAINAL D. RASUL
Bud Daho Lodge No. 102
Jolo, Sulu, Philippines

WHEN the first European Crusaders entered Jerusalem, says Prof. Mahmud Brelvi of Pakistan, they were stupified by the magnificence and the artistic beauty of the Mosque of Umar, which is revered by Muslims, Christians and Jews alike. The point of attraction inside the Mosque of Umar in Jerusalem is the sacred rock on the center, covered by a huge dome, which is the old altar of King Solomon's Temple. It must be remembered that it is on this rock, believed to be the top of Mount Mauraya where Prophet Abraham has intended to sacrifice his son, Ishmail. On this same rock Solomon and David were said to have worshipped Jehovah; where the image of Christ was brought by the Crusaders. According to Islamic tradition, it is this same rock that was used as a stepping-stone by Prophet Muhammad in his flight to Heavens (Mi'raj).

This observation is interesting not so much on its historical significance but more on the moral lesson that Freemasonry bestows upon the world: *Tolerance*. The principle of brotherhood of all man-

kind is impossible of attainment without tolerance. Unity of all religionists under the Fatherhood of God is a mockery without man's tolerance. The means to avoid war on the basis of sincere negotiation for world peace is a farce without the moral lesson of tolerance that Freemasonry offers to the world. Aside from Masonic lodges withersoever dispersed, it is only in Jerusalem, the Holy City of the Muslims, Christians and Jews alike, that we can find tolerance in its pristine parity. . . . Masonic tolerance.

It is difficult to find a Muslim sincerely delivering a lecture on Easter Sunday or Maundy Thursday before a group of Christians or Jews or Buddhists except in the Jolo Lodge. It is even impossible to find a Christian leading a prayer for the Muslim faithfuls if it is not in a Lodge. Masonry does the impossible and readily makes easy what is difficult for men of varying creeds.

For in Sulu with more than 90 per cent Muslim population, Freemasonry offers us the real brotherhood of man under the Fatherhood

of God. The Masonic lodge in Jolo has about one-half Muslim membership. Under the present leadership of Worshipful brother Cenon C. Moreno Sr. and Venerable Master Charles Bengtu Tan, Freemasonry is attracting more and more membership. But there is a single obstacle to modern Muslims in Sulu in their desire to join this most ancient and Honorable Institution.

Islamic history tells us of Masonic lodges that existed in Muslim Egypt in the tenth century under the leadership of Hassan Sabbah among the Ismaelites. These lodges were intended for the destruction of legitimate government of Egypt which the Muslims hate. They have also their Masters, fellows and Dais or emissaries. These lodges were later followed by some parts of Europe in later period. And these are false, spurious and clandestine lodges and could have been the right objects of Pope Clement's Bull of 1738. Muslims or men of ordinary intelligence in Sulu are aware of this Islamic history. The sad and unfortunate lack of Masonic books in our Jolo lodge do not sufficiently put most of the members in a better position if asked by outsiders on this score. This is not serious, however, though

a remedial measure can improve the lodge's intellectual outlook on the beautiful lessons of Freemasonry for Muslim Filipinos.

As a Muslim, I had nurtured certain doubts as to the principle of Freemasonry. My interest, being stronger however overwhelmed me. My curiosity drove me to enter upon a field of research. . . . to travel and search for the truth even prior to my raising to the sublime degree and to my present degree. One important essence of the Brotherhood of men and Fatherhood of God in Masonry struck me impressively now. And that is the tolerance exemplified in Jerusalem, in the Mosque of Omar. As a new traveller, I am still expecting to rediscover for myself added essence of Freemasonry that supplies the missing link towards the real understanding among brethren in the field of partisan politics in Sulu and other Muslim provinces. But as of this moment, I shall deeply treasure one interesting lesson I have learned. Jerusalem is a legacy of Freemasonry to Islam and Christianity because it is the cradle of perfect tolerance required in true brotherhood.



I pray you with all earnestness to prove and know within your hearts that things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part they will make each day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its pure record of some kindly thing done for others, some goodly strength of knowledge gained for yourselves. So, from day to day and strength to strength, you shall built up an edifice of which it shall be said, "See what manner of stones are here," but "see what manner of men." —JOHN RUSKIN

Mencius Lodge No. 93

F. & A.M.

Scottish Rite Temple
1828 Taft Avenue
Manila, Philippines

WE ARE NOT a memoirist but we desire to keep our past alive, especially during this rainy month of June, by culling a little bit of history from the old pages of *The Cabletow* when this publication recorded events invariably incorporating the four W's (Who, When, Where, and Why) and was thus rated according to its content, editing, and writing, one of the best Masonic journals then. Here is the chronicle inscribed for posterity which we quote for our own edification:

In the constitution of Mencius Lodge No. 93, on June 28 in the Masonic Temple, Escolta, Manila, there occurred an event unparalleled in the history of our great Institution.

So far as we are aware, this is the first time in any of the Grand Lodge of Free and Accepted Masons has issued a charter to a Lodge the membership of which is composed exclusively of nationals of what was formerly known as the Celestial Empire. We have a large number of Chinese Masons in this jurisdiction, and many Chinese have become members of our Order in other jurisdictions as well. Mencius Lodge, however,

is *sui generis* in that, from its Master down to its newest initiate, each and every member is of the blood of Cathay.

Mencius Lodge had its origin in the desire on the part of some of our active Chinese Masons for a closer relationship in their Masonic work. The dispensation was granted January 15, 1924, the charter was issued on January 23, and June 28 marked the official constitution of the Lodge. The name chosen was that of one of the greatest of Chinese philosophers. The Lodge membership is now close to fifty, and includes many prominent and wealthy Chinese of this city. Work is put on in both English and Spanish, the two languages permitted in this jurisdiction.

The constitution of the Lodge, and the installation of officers, immediately following, were both open to the public, and conducted in Spanish.

During the constitution, the following brethren filled the offices: Rt. Wor. Francisco A. Delgado, Senior Grand Warden, as Grand Master; Very Wor. Bro. Eugene A. Perkins, Junior Grand Lecturer, as Deputy Grand Mas-

ter; Rt. Wor. Bro. Joseph H. Schmidt, Junior Grand Warden, as Senior Grand Warden; M.W. Bro. Newton C. Comfort, P.G.M., Grand Secretary; Wor. Bro. Juan Munoz, P.M. and present Master of Makiling Lodge No. 72, as Grand Treasurer; Wor. Bro. Ramon Mendoza, Master of Batong-Buhay No. 27, as Grand Chaplain; Rt. Wor. Bro. Teodoro M. Kalaw, P.J.G.W., Grand Orator; Wor. Bro. Antonio Gonzalez, Master of Luz Oceanica No. 85, as Grand Marshal; Bro. Jose L. Intal, S.W. of High-Twelve No. 82, as S.G.D.; Wor. Bro. Faustino Mañago, master of Pillar No. 15, as J.G.D.; Bro. Andres Filoteo, S.W. of Luz Oceanica No. 85, as S.G.S.; Wor. Bro. Gelario Villegas, Master of Taga-Ilog Lodge No. 79, as J.G.S., Bro. Jose Arpal, Master of Batangas No. 35, as Grand Pursuant; and Wor. Bro. Juan Atayde, P.M. of Minerva No. 41, Tyler.

With M.W. Bro. Rafael Palma, P.G.M., as installing officer and Wor. Bro. M. Goldenberg as Master of Ceremonies, the following were installed as officers of Mencius Lodge: W.M. Bro. Luis Lim Billan; S.W. Bro. Yu Chun Teck; J.W. Bro. O. Hway Peck; Treasurer, Bro. Gonzalo C. Go Quio-lay; Secretary, Bro. Marciano Ong; Chaplain, Bro. Say Kock; S.D., Bro. Manuel Govantes; J.W., Bro. Leandro Fua Guioj; Master of Ceremonies, Bro. Chan Lin Cuon; S.S. Bro. Chua Chin Sian; J.S., Bro. Lim Su An; Organist, Bro. Tieng Sing; Tiler, Bro. Gaw Punso.

Wor. Bro. Lim Billan, as one of the speakers after the installa-

tion, stressed the fact that the founders of the Lodge were in no way actuated by a desire to make its membership exclusively Chinese, and stated that applicants of whatever nationality or creed would be eligible as members, if found worthy. His words in this Connection forcibly reminded us of "that noble contention, or rather emulation, of who best can work and best agree."

M.W. Bro. Frederic H. Stevens, P.G.M., set for the part he had played in the formation of the Lodge, prophesied that events of great Masonic moment would result therefrom, and stated that Masonry expected much from Mencius No. 93.

Rt. Wor. Bro. Teodoro M. Kalaw, P.J.G.W., delivered a very able discourse, with special reference to the influence which Chinese philosophy had had on the philosophical teachings of Masonry saying that these principles had first gone from the Orient to the Occident, and were now returning to the Orient in the form of Masonry.

Rt. Wor. Bro. F. A. Delgado, in representation of the Grand Master, spoke in both humorous and serious vein, emphasizing the underlying truths of Masonry, and congratulated the new Lodge on its auspicious beginning.

Bro. Delgado read a telegram of felicitation and best wishes from M.W. Bro. Wenceslao Trinidad, Grand Master, who was unavoidably absent in the Visayas on business.

Over four hundred people were present.

1924 was, indeed, a year with the same fundamental problems as we have now. There was need of increasing cooperation among men, and a demand for national unity, enlightenment and discipline. Some of our Masonic pillars of 39 years ago are still with us and directing with wise word and counsel, the younger ones in furthering their Masonic work. They can rest assured that we, the 83 Master Masons in the active rolls, are carrying on.

An example of our present work which is nearing its fruition is the submission of the report of the Special Committee on the proposed Mencius Friendly Scholarship to be sponsored by our Lodge. The fund for this purpose, by the way, was further augmented by a substantial donation of P400.00, from W.B. Benjamin C. Gotamco, P.M. The amount turned in by our present worthy Treasurer on such auspicious occasion has certainly given the movement a great boost and since it is said that money begets money, the momentum now gaining under the force of a bright idea from our Bro. Johnny de G. Rodriguez will soon be translated into something tangible. Watch for further an-

nouncements. Have you chipped in your grain of sand? Remember that little poem:

*Little drops of water
Little grains of sand
Make the mighty ocean
And the great big land*

Our Worshipful Master appointed Wor. Bros. James V. Limpe, Benjamin C. Gotamco, Tan Chin Teck, and Bro. Eugene K. Lim to take charge of raising funds for the Scholarships which, after a careful and exhaustive study, the Lodge will sponsor at the College of Engineering, University of the Philippines. With the guidance and assistance of our Bro. Juan de G. Rodriguez, former Secretary of Agriculture and Natural Resources, and originator of the idea, negotiations are now in progress for the enrollment of the first scholar at the College of Engineering. The Committee, however, is handicapped by insufficient funds for our project to be a continuing one, so it behooves each and every one of us to support this laudable enterprise where we have to *make more, have more, want more and spend more.*

RICHARD KHOO, P.M.
Secretary



He has achieved success who has lived well, laughed often, and loved much, who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.

Kneel On Your Naked Knees

By JOSEPH T. HOWARD

THOSE solemn words, "Kneel on your naked knees," given to us by the Senior Warden at the moment before we take upon ourselves the obligation of the Sublime Degree of Freemasonry, carry much more than the instructions for getting us in "due form" before the Altar.

Let us point out first, that the knees are among the most useful and useable body parts that we possess. I have a friend who has two artificial lower limbs. The mechanical knees lock in place when he stands up. This makes his gait very laborious, if not quite awkward. Climbing stairs is a difficult chore and ascending a steep hill an impossibility. We take our knees for granted until their use is impaired. When I was a small boy I was struck by an automobile and had a stiff left knee for about six months. I still remember what a thrill it was to get that knee to bending again. It should, I believe, give us no uncommon stimulus to bend our knees to go to the relief of a distressed worthy brother. Too few of us climb the stairs to his sick room or to the place of his problems in order to extend a practical demonstration of our brotherly love and friendship. Our stiff unbending limbs inform our brethren that we no longer care about them. Let

us remember that one of the five points of fellowship is "knee to knee" which may be to teach us that unless we *bend* the knee we can not make the fellowship contact complete.

Let us next note the naked condition of our knees. They are exposed. As such they remind us *again* that, "we brought nothing into the world and can surely take nothing out of it." This is not merely a hack phrase of the hyper-religious. It is a simple statement of fact that even the irreligious must admit. But much more than that, for those of us whose faith is in God, it clearly symbolizes our unadorned condition in the presence of our Maker. This puts us in the proper frame of mind to be good Masons since we are taught that outward appearance (especially before the GAU) is of no account. Unless we are already "Masons-committed" in our hearts, kneeling on our naked knees will not make us any more so. Our knees being naked simply *reminds* us further of our proper place in the universe and before God.

I would like to suggest further that kneeling is a posture of power, penitence and compassion.

It is said that in some occupations a common working position is on

the knees. An old stone mason when asked why he worked from this apparently awkward position replied, "I can get more power into the blow of my hammer!" Even as our ancient operative brethren found power to strike the blows necessary to divest stone of their superfluities, in a kneeling position, so we as speculative Masons may find the power to divest our lives of the extraneous elements which keep it from fitting into the plans of the Master Builder, *down on our knees*. A beautiful scene in Masonic history is portrayed when King Solomon kneels beside the grave of Hiram Abiff for the purpose of prayer. The prayer itself is deeply moving and inspiring but I am more impressed by what King Solomon says when he has finished his prayer. He says, "My mind is now clear!" Power to clear away doubts, fears and uncertainties comes while we are in the kneeling posture. We too, like King Solomon of old, can rise with clear minds to do whatever we know that we must.

No Mason can claim that he is better than another. We work "on the level." We can not, like the Pharisee of old, claim to be better than others. We must each admit our weaknesses, shortcomings and failures, for as we are taught in the Great Light in Masonry, "Pride goeth before a fall." If we fall on

our knees before we fall flat on our faces in failure, we as penitent persons are much more likely to behave as we ought both in and out of the Lodge. Kneeling as a posture of penitance is a constant reminder to our mind and conscience that "no man ought to think more highly of himself than he ought to think."

It may be a piece of outmoded melodramatics to see the impassioned lover on his knees before his beloved at that crucial moment of asking for the hand of his lady fair. On the other hand, who can say that such a posture failed to convey clearly the meaning of the act? We kneel on our knees in a expression of our love to God. There is also a bowing down of spirit in compassion when we extend our love to the brethren, our filial feelings for one another. Kneeling on our knees should ever put us in remembrance of faith, hope and love. Of these three the latter is by far the greatest. It suffers long, it is kind, is not puffed up nor does it think evil of anyone. These truths among others are brought home to us clearly during a portion of the Fellowcraft work. As we kneel on our knees for *any cause* we should be reminded of these lessons on love. May it ever be, then, that Brotherly Love will continue as we symbolically *continue* to "Kneel on our Naked Knees."



Let us discard all this quibbling about this man and the other man, this race and that race and the other race, being inferior and therefore they must be placed in an inferior position. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal. —ABRAHAM LINCOLN

The Winds Of Slander

By **JOSE S. GATMAITAN**
Malolos Lodge No. 46
F. & A.M.

IT has been said that the admission of error is the commencement of disruption. When an error is admitted a thread is drawn from a web whose threads are interdependent of the stability of the whole. Who has yielded once has set a precedent that will be argued against him to make him yield again and, having nothing to be yielded, must suffer an imperceptible effacement. There is no disputing that error possible to man is impossible to divinity; that man's perception in the divine tenets of one's religion is no more than the manifestation of his own liability to err just as his thoughts are but the products of his own imagination.

In a democracy, it is our civic duty to choose who among those men seeking public trust are well prepared and duly qualified; for, as all powers corrupt, we may be misled by their lies and promises as there are now venders of lies who, for the worth of a nickel, will slander insolently and will dart poisoned arrows to murder the unstinted public record of candidates for the people's suffrage and will usually praise, instead of censure, the underserving as if their fanatical doctrine will fit in with the tenets of their political creed, election or no elections.

How far can one libel a worthy man? Here is where a Mason must think and think deeply. Let us not be merchants of hate by being biased in reporting and arrogant in claiming unearned virtues, invent falsehoods just to coin money at the sacrifice of innocent man, for money to be dear, must be earned even under the blistering heat of the desert sun, or in the remote tract of the jungle where leopards prowl. Public officers of course must expect criticisms for their official acts and opinions for such is democratic processes. But obviously, there are times such as this when we have a right to know about the truth or falsity of "managed news" as in many cases, the said news are always distorted. We must always be in our lucid intervals when criticizing honor.

Man errs because he is human. But more often than not, he slanders a man for the sins he has committed which had, being mortal, already been repented of in which the slanderer has forgotten that that man has also a quiet home, a loving wife and beautiful children whose love for him had been rendered useless by the brutal journalist who stuck a dagger into the tender heart of his wife instead of admiring his

laudable pursuits. It is the basest act man can fall into, to make his tongue or his pen, the defamer of a worthy man. When Brutus treacherously stabbed Julius Caesar in the Roman Senate, Caesar's parting words to Brutus were "You, too, Brutus." We have no need for modern Brutuses. That wild act of Brutus was physical murder for it bites, it hurts, it pains; but slander is more bitter than that, for slander is moral murder that even after his death, the cloud of suspicion still surrounds and maligns his name.

Let us strive to have this world a better one for our future generations so that they can lead a better life; excel in whatever they undertake; have tranquil years and greater opportunities for real progress, else we face the disaster by the conscious use of our subconscious mind in utter disregard for one's honor and virtue. We should not be contented that just because the world will be destroyed by nuclear explosion as we do now believe that we should not anymore do finer things for the generations yet to come for that is selfishness. We must keep moving for the state must go on, "fallout" or "no fallout," peril or no peril, until our last stop on earth.

Let us not return to the age of ignorance. Let us strive to have good reputation. The best bread is that earned after a good and hard labor. The glutton eats his own death. He

is wise who knows himself. What one does is what counts and not what one had the intention of doing. It is the man who is making something who can give. The thing itself is what it is. A single word written or spoken in simple and confiding truth will make many a rough and rugged road smooth and many a crooked path straight for it is only truth that shares itself to please no caprice.

Being men of flesh and blood, it is good to acquire sobriety; certain moderation and restraint and certain pressure of circumstances like the framers of the famous Malolos Constitution who, by imploring the aid of Divine Providence, made history in the historic church of Barasaoain. They were men of honor, of exalted genius and aristocrats of chiselled features who never propelled their criticisms to the edge of rudeness. And because they were men of integrity, as many of them were masons, they always met their rivals on equal terms and traded their blows frontally, and not in cowardice — for to them, the record of Christ did not end on Calvary; it ended in immortality.

The Wings of Slander! They travel fast, faster than sound itself and when their voices reached the malicious ears, their echoes will reverberate like the mad explosions of our Taal and our Mayon totally destroying one of his unquestioned integrity — a dogma we learn from the great minds of the ages.



I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that all about me seemed insufficient for the day. —ABRAHAM LINCOLN

Masonic Secrecy

By ROBERT J. LEWINSKY, Ph.D.

(From the book "What Is Freemasonry," published by the Masonic Association of the United States)

THERE has been no attempt to conceal the purpose, aims and principles of Freemasonry. They have been discussed in detail in numerous publications. There are, however, some things which a member of the Craft will want to discuss only with his brothers, just as there are certain informations to which only members of the organization are rightfully entitled. Of these every Mason is well aware.

In this regard, *all* human groups and institutions have "secrets," or better still, private affairs which for good reason they do not want to be made public. Families have discussions on subjects which do not, and should not, concern their neighbors. Governmental bodies meet behind closed doors to resolve problems of state without publicity. Church councils convene apart from the general congregation, permitting a more direct approach to situations demanding prompt action. Civic organizations and committees assemble privately to draft plans which may not be made public for some time, if at all. In industry, boards of directors attack problems and formulate new approaches to their business ventures which are of no concern to their competitors. While all these things are done privately — "secretly," if you will — this is hard-

ly evidence that the subjects under discussion, or the resolutions made, are in any way unwholesome. Thus, if families, governmental bodies, church councils, civic organizations, and directors of industries have private matters which they wish to discuss away from the general public, it is only reasonable that a Lodge of Freemasons should want to meet behind tiled doors while peacefully engaged in the lawful pursuits of Masonry.

Secret societies do exist, to be sure, but Masonry is not among them. Unlike the actual secret orders of past and present, members of the Masonic Order proudly acknowledge their affiliation; their places and time of meeting are publicly announced; the installation of their officers is frequently a public affair, open to any one who wish to attend; and their aims and purposes are made clear so that all may understand them.

To those who issue their unwarranted barrages against Freemasonry as a "secret society" seem to be blissfully unaware of the public declarations which have been made on this particular issue by Masonic writers on many occasions. If they do have knowledge of these, then their stand must be interpreted as blind, bias or a resolute unwillingness to accept

the factual evidence which has been made available to them.

Along this line, it is interesting to note the comments of Masonic writers on the subject. Newton, in *The Builders*, one of the best known and most widely distributed books on the Craft states that:

"There is a common notion that Masonry is a secret society. . . . Thus it has come to pass that the main aims of the Order are assumed to be a secret policy or teaching, whereas its *one great secret is that it has no secret.*"

R. J. Buck, in *Symbolism or Mystic Masonry*, reemphasizes the point with the following:

"In its ritualism and monitorial lessons Masonry teaches nothing in morals, in science, in religion, or in any other department of human knowledge or human interest, not taught elsewhere in current forms of thought, or by the sages of the past. In these directions, it has no secrets of any kind."

W. O Peterson puts it well:

"Music is a secret from the mute; Mathematics is a secret from the ignorant; Philosophy is a secret from the unscholarly mind. So Freemasonry is a secret from the uninitiated."

There are some things about Masonry which are difficult for the general public to understand, and thus they have become "mysteries."

One of these is aptly illustrated in *Mackey's Revised Encyclopedia*:

"There are, according to an old way of speech, certain 'mysteries of Masonry,' and each Mason knows what they are; one of the major mysteries among these is how, and oftentimes why, men of very large affairs, in high public office or at the head of great enterprises or institutions find the time to give from one to three evenings a week to Freemasonry; make it their secondary vocation, and sometimes almost a profession; hold offices year after year in one rite and Body after another, many of them becoming, and by dint of the hardest study, ritualists of an almost professional expertness."

To conclude this discussion, we find that what was supposed to be a secret is really not a secret at all. The true "secret" is now openly disclosed in "All Sons of One Father," *The Short Talk Bulletin*, November, 1959:

"And because Freemasons still share that hope and that confidence in the possibility of a universal tolerance and understanding, modern brothers still find in Masonry a compelling interest, an inspiring activity. In spite of persecutions, hydrogen bombs and the fears of atomic extermination, Freemasons insist that man has a deathless spirit with infinite potentials for good. That is their hope and their driving spirit. That is the 'secret' of a Master Mason."



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

Committee On Education And Public Service Progress Report

The distribution of books is now in full swing in the provinces and duly accomplished Report Forms are coming in regularly.

In the last meeting of the Committee on Education and Public Service, the Chairman and Executive Secretary have been authorized to assign to each Lodge in Masonic District No. 1 (Manila) such public schools as they may deem proper, so that when the next shipment of books arrive, allocation to each Lodge may be made and distribution handled without delay. The following is a schedule of assignments made:

Manila Lodge No. 1

Tipas Elementary School Tipas, Taguig, Rizal
A. Albert Elementary School Dapitan-Castañas
C. Apostol Elementary School Tayabas-Felix Huertas
Bacood Primary School Makisig-Dalisay

Corregidor-Southern-Cross Lodge No. 3

F. Balagtas Elementary School Alvarez-Ipil
T. Alonso High School T. Alonso-Zurbaran

Bagumbayan Lodge No. 4

Barrio Obrero Elementary School 3234 Narra Extension
F. Benitez Elementary School 134 Solis
Lakandula High School 2252 Juan Luna

Island-Luz-Minerva Lodge No. 5

Bonifacio Elementary School Tayuman-Ipil
Arellano High School T. Alonso-D. Jose

Biak na Bato Lodge No. 7

Burgos Elementary School Buenos Aires-Altura
Burgos Unit I Elementary School 3591 Vigan
Burgos Unit II Elementary School 12 Pelaez
Araullo High School Taft Avenue-Padre Faura

Cosmos Lodge No. 8

F. G. Calderon Elementary School Morong-Limay
T. Earnshaw Elementary School Bautista, Punta, Sta. Ana

St. John's Lodge No. 9

P. Gomez Elementary School P. Guevara-Requesens
F. M. Guerrero Elementary School M. H. del Pilar-San Andres

Nilad Lodge No. 12

P. Guevara Elementary School San Fernando-San Nicolas
Havana Primary School Havana-Calderon
R. Avanceña High School 1246 Arlegui

Walana Lodge No. 13

M. Hizon Elementary School J. Abad Santos-Estero Teneria
E. Jacinto Elementary School Velasquez-Inocencio

Dalisay Lodge No. 14

J. P. Laurel High School 261-263 Solis
G. de Jesus Elementary School Dagupan-Bulacan

Sinukuan Lodge No. 16

Labores Primary School 412 Labores, Pandacan
C. M. Recto High School Lipa St., Sampaloc

Araw Lodge No. 18

Legarda Elementary School Lealtad-P. Leoncio
R. Magsaysay High School Espana-Dos Castillas

Dapitan Lodge No. 21

Lakandula Elementary School Solis Dagupan
Manila High School Mehan Gardens

Jose Rizal Lodge No. 22

Lealtad Primary School Lealtad
Lepanto Primary School Lepanto-Instruccion

Batong Buhay Lodge No. 27

J. Lukban Elementary School Oregon-Dart
Mabini Elementary School Severino-Soler

Zapote Lodge No. 29

Zamora Elementary School Labores Extension
Torres High School Juan Luna

Luzon Lodge No. 57

T. Paez Elementary School Buendia-Younger, Balut
K. Palma Elementary School Vito Cruz-Zobel

Labong Lodge No. 59

G. del Pilar Elementary School J. Abad Santos-C. M. Recto
Mapa High School 300 San Rafael

Kasilawan Lodge No. 77

J. Luna Elementary School Cataluña, Sampaloc
P. del Pilar Elementary School Sta. Mesa
Osmeña High School T. Earnshaw-Bulacan

Taga Ilog Lodge No. 79

Plaridel Elementary School 393 Solis
Lico Primary School 2701 Lico
Plaridel II Elementary School 1325 Solis



Mrs. Josefa de las Alas of San Juan Elementary School receiving the "Teacher of the Year" (1962) Award during Ceremonies held at the T. M. Kalaw Memorial Lodge No. 136, in San Juan, Rizal, Wor. Bro. Dominador R. Escosa Presenting.



Distribution of books at Teodoro M. Kalaw Memorial Lodge No. 136. In the picture, among the School Teachers of San Juan Elementary School, are Wor. Bro. Francisco Rint, Wor. Bro. Dominador R. Escosa and Wor. Bro. Godofredo Ricafort.

Mt. Lebanon Lodge No. 80

Aurora A. Quezon Elementary School San Andres-Wright
Manuel L. Quezon Elementary School Perla-F. Varona
Manuel L. Quezon High School 2823 Molave

F. D. Roosevelt Memorial Lodge No. 81

Regidor Elementary School T. Alonso-Lope de Vega
G. Perfecto High School Juan Luna, Tondo

High-Twelve Lodge No. 82

T. Remigio Elementary School W Sta. Maria-Perla
I. de los Reyes Elementary School Sande-Morga
Raja Soliman High School Sta. Elena-Gral. Lechambre

Hiram Lodge No. 88

Rizal Elementary School Tayuman-Pinkian
J. Abad Santos High School Lechambre

Mencius Lodge No. 93

C. Salvador Elementary School Canonigo-Peñafrancia

Service Lodge No. 95

Sta. Ana Elementary School M. Roxas-Suter
Villamor High School Pasig Line

Keystone Lodge No. 100

M. Salvador Elementary School 52 Geronimo
Caro I Elementary School 510 Geronimo
Caro II Elementary School 527 Geronimo

Noli Me Tangere Lodge No. 148

G. Santiago Elementary School Tanduy-Estero San Miguel
E. Rodriguez Vocational School Nagtahan-Nadelco

King Solomon Lodge No. 150

E. de los Santos Elementary School Singalong-Tennessee
E. Quirino High School R. Hidalgo-P. del Carmen

Manuel A. Roxas Lodge No. 152

J. Sumulong Elementary School 253 Aragon
M. A. Roxas High School Canonigo-San Gregorio

Manila Lodges are enjoined to make the necessary preparation for proper distribution, and to see to it that School Teachers of the Year are selected with the aid of the Division Superintendent of Schools before the present school year closes.

Dumaguete Bethel Of Job's Daughters

The third Bethel of the International Order of Job's Daughters in the Philippines was instituted on June 8, 1963 in Dumaguete City. Sponsors and supporters of the new Bethel are prominent and active Masons and Eastern Stars of the city and other towns of Negros Oriental who were instrumental in bringing about the actual institution by correspondence and interviews with Mrs. Pilar R. Gonzalez, Assisting Supreme Deputy of the Order in the Philippines.

In late April, on orders from Mrs. Doris Benson, Supreme Guardian, Mrs. Dolores A. Laconico and Mrs. Vicenta S. Melocoton went to Dumaguete to help the local Masons and Eastern Stars lay the ground work for the establishment of the Bethel. Later, in early June the same ladies, accompanied by Mrs. Laconico's daughters, Dolores II and Leticia, both Past Honored Queens of the Manila Bethel, went to Dumaguete to help in the institution.

Twenty-four daughters related to Masons signed the petition for the organization of the Bethel. The Bethel has since initiated more members. Officers under dispensation are: Miriam Melegrito, Honored Queen; Luz Corisino, Senior Princess; Annabelle Dimaya, Junior Princess; Maria Elena Ravello, Guide; Concepcion Utzurum, Marshal; Beverly Lim, Senior Custodian; Josephine Decenteceo, Junior Custodian; Ella Fe Kiamco, Inner Guard; Marion T. Escarda, Outer Guard; Lilian Tan, Recorder; Aileen Decenteceo, Treasurer; Eden Melegrito, Chaplain; Rose Marie Calderon, Musician; Manuela Utzurum, Librarian; Perla Somoza, First Messenger; Estela Banogon, Second Messenger; Lourdita Quial, Third Messenger; Margarita Ravello, Fourth Messenger; Judith Gerolao, Fifth Messenger; Victoria Dimaisip, Betty Calderon, Lourdes Resposo, Dalisay Lim, Licifel Kiamco, choir members.

Masons and Eastern Stars helping the organization in various capacities are: Mrs. Ester Melegrito, Bethel Guardian; Dr. Ramon Ponce de Leon, Associate Guardian; Mrs. Concepcion T. Escarda, Secretary; Mrs. Sofia A. Ravello, Treasurer; Mr. Rodolfo de Leon, Director of Music; Mrs. Helen B. Schon, Promoter of Sociability; Mrs. Angustias R. Imperial, Promoter of Hospitality; Mrs. Agapita C. Resposo, Promoter of Finance; Mr. Joseph Schon, Promoter of Fraternal Relations; Mrs. Monserrat G. Magbanua, Director of Patrol; Mrs. Justina U. Garcia, Promoter of Philanthropy & Goodwill; Mrs. Paquita Ponce de Leon, Promoter of Activities; Mrs. Remedios G. Gaudiell, Custodian of Paraphernalia; Mrs. Beatriz A. Lim, Director of Epoch.

Around The World In Eighty Days

So the song and story go, but to the Laconicos, Mrs. Dolores A. and her two daughters, Dolores II and Leticia, it is a fact. They left Manila on June 12 and arrived on August 30 on a trip that was both educational and official. Mrs. Laconico attended a series of training schools, conferences, and conventions in relation to Girl Scouting and Job's Daughters. First long stop for Mrs. Laconico was Nybord, Denmark where she stayed some two weeks to attend training and conferences on Girl Scouting. While she was in attendance there, her daughters toured Hong Kong, Israel, Greece, Rome, Madrid, Munich and Zurich until they reached her in Denmark. From Denmark, the party went to London where Mrs. Laconico attended a Girl Scout Conference and then they left for New York in late July to attend the Edith Macy Training School for Girl Scouters. Mrs. Laconico and Leticia were most of that time in Pleasantville, New York, to take the training while Dolores II commuted to Ithaca, New York, to audit some of the summer classes in animal husbandry in Cornell University.

Before mid-August, the three left for Lincoln, Nebraska to attend the annual session of the Supreme Council of Job's Daughters which lasted from August 14 to 17.

In Lincoln, Nebraska, Ill. Bro. Joseph W. Seacrest, SGIG for Nebraska of the Supreme Council of A. & A. S. R. Southern Jurisdiction, paid them a call at their hotel. Bro. Seacrest is President of the Federal Reserve Bank in that city, publisher of the Nebraska Times, and holds other prominent positions in business and social circles. He is a personal friend of Bro. Roman B. Ramos, PM of Palma Lodge No. 147 and present Associate Guardian of Bethel No. 2.

The Laconicos were also feted by the Girl Scout Council in Lincoln. They also visited the Lodge Hall in Omaha, Nebraska when the Order of Job's Daughter was first organized in 1921. After the Supreme Session, Mrs. Laconico and daughter Leticia returned to the Philippines while Dolores II remained in San Francisco to do intensive observation in dairy farming at the Davis Agricultural College, a part of the University of California, L.A.

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Eagle Scout With Gold Palm Award

National Scout Executive Godofredo P. Neric of the Boy Scouts of the Philippines officially informed Bro. Procopio M. Velasco, acting director of athletics of Silliman University and member of the East Visayas Bodies, A. & A.S.R., Dumaguete City, that he is a recipient of the Award of Eagle Rank with Gold Palm, the highest rank in Scout Advancement. Bro. Velasco is also a recipient of many commendations, citations, medals, and other awards for outstanding leadership and exceptional meritorious services rendered to the Boy Scouts of the Philippines from local, Regional, and National Councils; the National Executive Board; and the National Court of Honor. Last April, Bro. Velasco was cited by the Evaluation Board of the Negros Oriental Council as the most outstanding Scouter and Field Scout Commissioner, Merit Badge Counselor, and member of the Council Training Team for 1962-63.

Bro. Velasco joined the international Scouting Movement as a Scout at Estancia, Iloilo, in 1934. He earned his Tenderfoot, Second Class, First Class, and Star Scout Ranks as a member of the Boy Scout Troop at Silliman University before World War II. He earned his Life and Eagle Ranks with Eagle Palms after the war as a Lone Scout of the Negros Oriental Council. He has already earned 40 Merit Badges.

During the 10th World Jamboree held at Makiling National Park, Los Baños, Laguna, on July 17-26, 1959, Bro. Velasco served as assistant scoutmaster of Troop 80, Negros Oriental Contingent, Boy Scouts of the Philippines. Mt. Kaladias Lodge No. 91, F. & A.M., Dumaguete City, sponsored his joining the Negros Oriental Contingent to the Jamboree. Being an Eagle Scout, he attended the First World Conclave of Eagle Scouts held in Manila where holders of the highest Scout rank from various national Scout associations in the Jamboree met on July 25, 1959.

As a Scouter, Bro. Velasco held various positions in the Local Council. He is at present the Sovereign Eagle, Eagle Scouts Fraternity, Negros Oriental Chapter; Adviser, Alpha Phi Omega, Gamma Chapter, Silliman University; Merit Badge Counselor; Director, Merit Badge Training Program on Emergency Service; Senior Member, Council Training Team; and Field Scout Commissioner for Training and Emergency Service, Negros Oriental Council, Boy Scouts of the Philippines.

Bro. Velasco is a member of Mount Kaladias Lodge No. 91, F & A.M.

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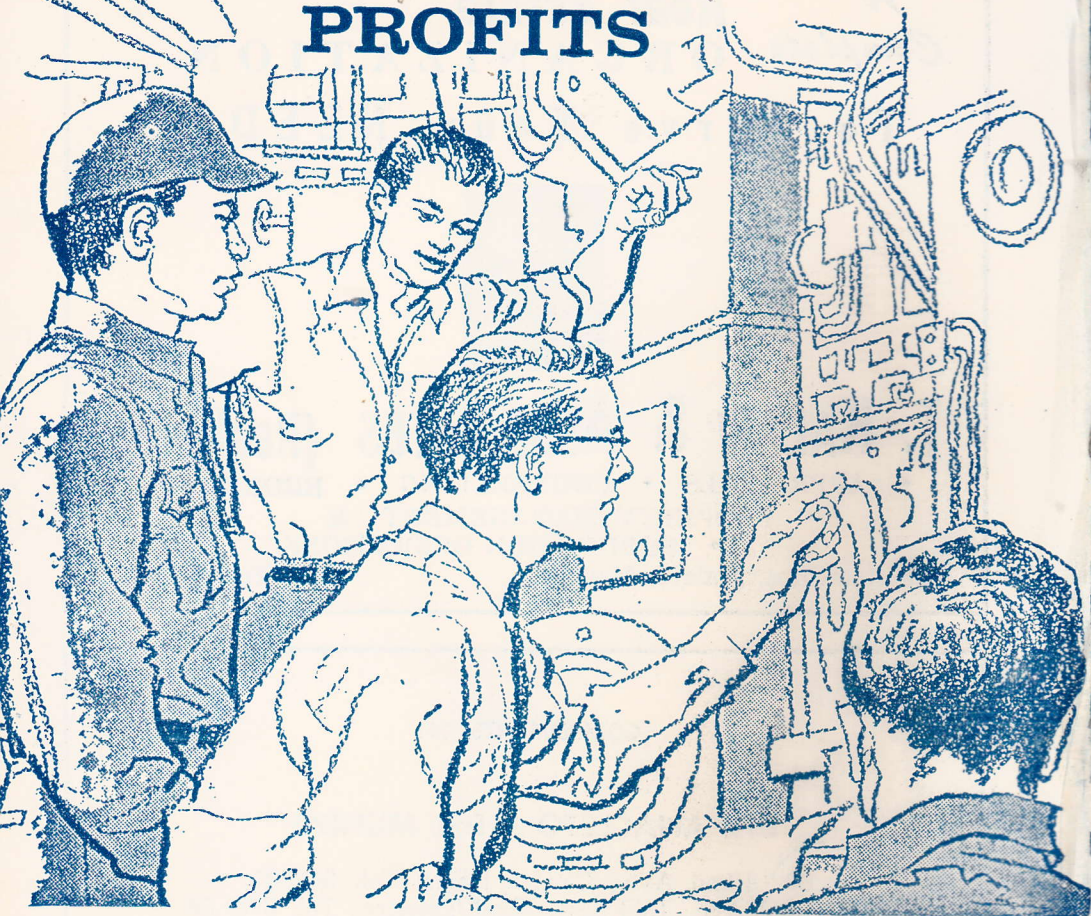
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