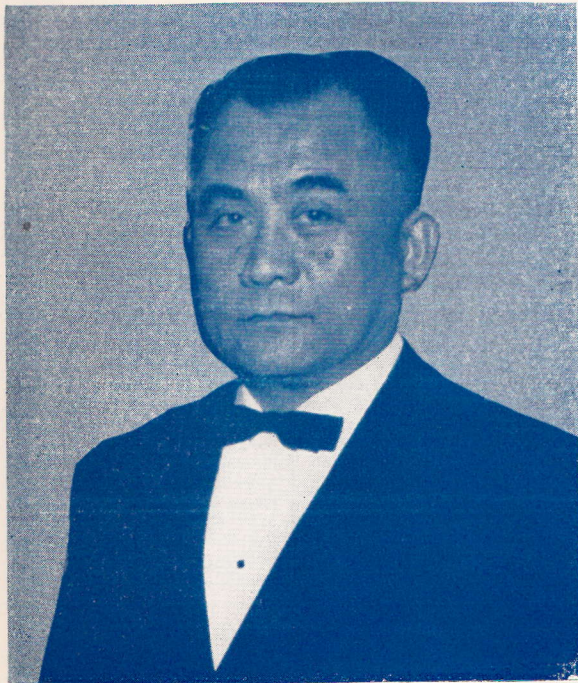


The Golden Rule

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



M.W.B. CENON S. CERVANTES, P.G.M.
President, Grand Lodge Board for
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Grand Master's Message

In my inaugural address on April 25, 1963, I recommended to the brethren to study the advisability of establishing a masonic bank. I made that recommendation because I believed that such a bank would be of assistance to the members of our Fraternity. Now and then, we are called upon to extend a helping hand to worthy brothers in distress. Most important of all, we have the Masonic Hospital for Crippled Children which needs to be enlarged so as to accommodate more patients and ultimately be converted into a true hospital for Masons. This, however, is a large undertaking which requires a great amount of financing. Heretofore, we have been doling out charity directly from personal contributions, and while our brethren have been giving readily and nicely their contributions when called upon to do so, this practice cannot go on indefinitely without saturating their finances. For this reason, I have been thinking a way of organizing a banking institution which would not only help the members of the Fraternity financially, but from whose income certain amounts could be drawn to take care of our charity work as well.

At the last convention of District No. 13 held in Sorsogon, Sorsogon, last August 17, 1963, this matter was brought out and a resolution was unanimously adopted recommending to the Grand Lodge its carrying out. I really believe in this project, not because it is my own idea, but because there is something worthy in it. I am not aware whether our Constitution would permit the formation by the Grand Lodge of such a bank, but certainly there is nothing there that can hinder or prevent its formation by members of our fraternity. With eleven thousand potential subscribers even at P100.00 a share, one million pesos could be easily raised or perhaps more because others who are imbued with brotherly love and are in better financial condition would be able to subscribe greater amounts.

In our visitations in Dumaguete on August 23 and in Cebu the following day, similar interest was shown by our brothers; they likewise passed similar resolutions urging the undersigned to take immediate steps towards the establishment of such a bank. I am elated and deeply grateful to the brethren for the warm reception this plan elicited from them. In view of the favorable reaction of our brothers to it, I have now under study the mechanics of the formation of this contemplated bank which I will submit for consideration at the next meeting of the Board for General Purposes.

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THE DEPENDABLE MAJORITY

In our Lodges, there are a few who never miss a stated meeting or fail to report for work. These have become known as the old stand-bys, the dependable few. A larger number of our brethren, however, show up once or twice during the year, especially on election night. These have become the undependable majority.

Recently I tried to find out some of the reasons why many of our brothers fail to attend stated meetings and the scheduled work. From the answers I received to my inquiries I have found that not going to Lodge becomes a habit just like going to Lodge. The dependable few have developed the habit of going to Lodge while the undependable majority have developed the habit of not going.

Many of our brethren gave me the explanation that their working hours are such that they are not free to come to stated meetings. Others claim they just can't find the time. A few actually live too far away to come regularly. One or two have given personal reasons why they would prefer to stay away. In every case it appeared to me that the brother had lost interest in his Lodge and Masonry.

It then occurred to me that if so many have lost interest in their Lodge and Masonry, there must be a good reason for it. If these members had a good enough reason for becoming Master Masons, they must have a better reason for abandoning their Fraternity, or they would still be inspired by the same interest that guided them into Masonry.

But try as hard as I could, I haven't found a single reason for staying away from Lodge that is more important than going to Lodge. If anyone has such a reason I'd like them to explain it to me. It will give me the chance to explain to them how easy it is to develop the habit of going to Lodge every stated meeting and reporting for work when scheduled.

If there is no interest in your Lodge now, you had all better get together and find out what is wrong so you can change it. Staying away isn't the answer. Attending and doing something about it, is.

Every act requires a decision. Make your decision to go to Lodge right now! Let's make it the dependable majority in every Lodge! — R. E. W.

CAN THERE BE WORLD PEACE?

By Bro. IGNACIO NABONG
Cabanatuan Lodge No. 53
F. & A.M.

THE ANSWER is "yes" if the world leaders like it. This answer, direct and clear is cogent and fully justified by the trend of history. We need not go far back; the events of the last 50 years will sufficiently expose the evils which afflict mankind today, and once exposed their eradication will be simple.

Why does not peace prevail on earth? Or why has the League of Nations failed? The answer to the second will answer the first.

Due to the destructions wrought by World War I, and to prevent other wars, the League of Nations was organized in 1920. But the League failed because: (1) It had no executive authority to enforce its will; (2) The United States was not a member; (3) It was sabotaged by the Axis powers — Germany, Italy and Japan; and (4) The World was not prepared for a Global Rule.

But the holocausts of World War II compelled the victors — US, USSR, UK, France and China — to form another league under the Charter of the United Nations in 1945. So, the next inquiry will be: Is the UN a guarantee for world peace? No?

In the UN the United States is a member, and 100 others; still other states are fighting to get in. This is a good sign that all peoples look to the UN for world peace.

But the defects of the League are yet with us under the UN as follows: (1) The UN lacks executive authority; (2) Its works can be frustrated by a "veto" of any of the Big Five members; and (3) The people are not prepared for a World Rule.

If all peoples are prepared for a Global Rule, the steps open are simple, to wit: (a) Abolish the "veto" and give the Security Council executive authority; (b) Organize an international police; and (c) Develop the UN into a Federal Government, with powers to tax and to pass international laws. These measures are logical and necessary if world order is to be attained.

Under a Federal system can all mankind be secure, and all problems of nationalism, tariffs, travel, trade, commerce, communication and sports will be easy of solution, as they are under the federation of the US, USSR, Canada, and Australia. All decisions of the International Court of Justice will be duly enforced; co-existence is feasible; world law will obtain, and there will be no more war or threats of war.

Regional pacts like the NATO, SEATO, and MAPHILINDO will have no more reasons for being; conferences for arms control or limitation will be obsolete; world peace, our goal of development, will be realized.

But world diplomats refuse to discard the old garments for good ones. We will enjoy more liberty and equality under a system of World Law, but we are made to believe otherwise. Only under one World Rule can we do away with conditions which breed hatred, sectionalism, rivalry and war. World order beckons, but we choose to keep the barriers which separate and divide us. We can choose to write the last chapter of history in ink, but we prefer to have it written in blood.

We delude ourselves believing that arms control or limitation will give us security. When we can organize and put all arms under an effective and lasting control, we choose to have palliatives of dubious force and duration; we indulge in diversionary tactics. The Nuclear Test Ban treaty is one of dubious effect and duration.

World order is possible only under the Rule of Law; and Law connotes Government, and World Law, World Government. Otherwise anarchy will govern state relations.

World problems are multiplying, but they will vanish under a Federated World — as easy as they did under the US Federal Union when it substituted the Confederation in 1789. We must work together, better than before, to form a World Federation amendable to the ideal possibility of life. After all, all governments and virtues are the result of compromise; the Covenant of the

League and the Charter of the UN are compromises. So, why can't we compromise on a World Rule? Can't we combine our wisdom and strength, and circumscribe our desires for the common good?

For world peace all States must cooperate with each other; mutual trusts, fair play and tolerance must be observed and they are essential in all human relations.

All Marxlands and Freelands will be better off if the "veto" is discarded and the Security Council given executive powers; only then and not otherwise we can devise a *modus vivendi* and rid ourselves of any fear from atomic annihilation.

The problems of the League were similar to the problems of the Confederation of the 13 States, akin to the problems of the United Nations today. When the 13 States accepted the Rule of Law under a Federal system, their problems were solved; the result will be the same for mankind when placed under One Rule.

The logic of history indicates that we can escape the scourge of World War III by placing mankind under one World Federated State. Acting in good faith and motivated by goodwill, the Powers of the world can effect a compromise; and the plan can be expedited under the auspices of the UN. This is a challenge, and may we hope that today's diplomats make no bones about our common destiny.



We are not weak if we make a proper use of those means which the God of Nature has placed in our power... the battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. — PATRICK HENRY

The Sleeping Giant Is Disturbed In His Slumber

By Bro. TOM MORRISON

A VERY Worshipful Brother Bob Jordan, District Deputy Grand Master for the 20th District has so wisely and frequently reiterated "There is a Sleeping Giant in our midst", and the Giant is at this moment being disturbed in his sleep. The Sleeping Giant is the potential of all the talent of all the Masons in the Marianas Islands and the Trust Territory of Micronesia. This is a big Giant, an immense Giant, he is the 20th District, the largest district in the Grand Lodge Jurisdiction. The sweep of his working tools covers three million square miles. Additionally this is a wealthy Giant, this 20th District, wealthy not only in adequate sums of money to promote Masonry, but for a pioneering area, wealthy in leadership, with 15 resident past masters, strong junior officers and present masters. But the real wealth and strength lies in the truth that every trade and profession in the Marianas Islands and in the whole of Micronesia is represented and working in the Craft.

Now this Giant is disturbed in his slumber. This Giant which contains the potential for attaining its place in the world role of promoting

Christian Stewardship and humane consideration and understanding, and any and all other Masonic deeds toward which its total effort is directed. This Giant is awakening. As evidence of its awakening, a new lodge is born in Micronesia. Micronesia Lodge, U.D. (Under Dispensation), located at Garapan, Saipan.

The ceremonies for establishment of Micronesia Lodge and its first work were conducted on Sunday the 28th of July, with Very Worshipful Brother Bob Jordan officiating. Some of the Brothers from Guam, and their ladies traveled to Saipan on the preceding Thursday with others following on Sunday. A banquet was held attended by all Masons and their wives and certain non-Masons, at which Most Wor. Bro. Quasha's Document of Dispensation for Micronesia Lodge was read and presented by District Deputy Grand Master, Very Wor. Bro. Jordan to Wor. Bro. Horace Leavitt, Worshipful Master of Micronesia Lodge. The Officers of Micronesia Lodge and visiting dignitaries were introduced to the non-masonic guests at tending the dinner and ceremony.

With the spirit of good fellowship generated by all attending, the meeting developed into the atmosphere of a rally and an excellent time was had by all. Very Wor. Bro. Bob Jordan then spoke on Masonry in Micronesia, appropriately entitled "The Sleeping Giant".

So that it will be remembered for posterity, the first degree work performed in the confines of the Micronesia Lodge, U.D. was the conferral of the Second Degree of Masonry on Bro. Andrews, a member of Charleston Lodge No. 44, with officers in stations as follows: VWB Bob Jordan, Worshipful Master; WB Horace Leavitt, Senior Warden; Bro. Ross Halterman, Junior Warden; Bro. Archibald, Senior Deacon; Bro. Henry Ching, Junior Steward; Bro. James Norris, Senior Steward; and Bro. Tony Gogue, Junior Steward; and Bro. Rowe, Tyler. Wor. Bro. Hugh C. Donaldson delivered the lecture and Wor. Bro. John T. Powers the Charge.

In further evidence of the awakening of the Giant, Masters' Committee on Youth is blossoming into flower with strength to become the Giant's right hand. Under the guidance of the District Deputy Grand Master and with the support of inspired brethren, seven youth programs have been initiated:

1. Water Sports — Under the chairmanship of Bro. Charles Sawyer.

2. Franchised Little League Ball — Under the chairmanship of Bro. John Beckman.

3. Model Airplanes — Under the chairmanship of Bro. Ed Fritsche.

4. In Service Training — Under

the chairmanship of Bro. James Shiitaku. This program gives young men the opportunity for on the job training from 5 different business establishments in Guam.

5. The YTC (Youth Training Corps) — This program under the chairmanship of Bro. Dean Bush is comprised of a public works and military type youth corrective program similar to a military school. Wor. Bro. Horace Leavitt also plans to implement this program in the Trust Territory Islands.

6. House Building — This most prodigious of the programs is under the chairmanship of Wor. Bro. Hugh C. Donaldson and Bro. Claude Brown. It is a house building contest for young men from 15-19 years of age. Two houses are to be built simultaneously by the two groups in a spirit of competition. The first group to complete their house will receive a completion premium as an award. Each element of construction will be supervised by various artisans of the trade as the work progresses. When completed the houses will be sold. In addition to the monetary award to the boys there will be the prize of accomplishment with self-skill and effort. And the boys while thus gainfully occupied, cannot venture into devious and mischievous misadventures.

7. Summer Camp — This program is self-explanatory and is sponsored by a non-Mason, Mr. David White.

Allow me to interject a thought provoking phrase oft quoted by our District Deputy Grand Master, Very Wr. Bro. Bob Jordan — "Masonry is the shell; it requires an irritant in the shell to make a pearl."

Masonry, Self-Determination and Independence

By Bro. REMIGIO MURILL, P.M.
Maktan Lodge No. 30
F. & A. M.

IT IS admitted that Masonry is a power for good in the community where it exists. Whence came this power? Certainly, not from the material possessions of its members. Perhaps, it would be right to say that the basic source of this power is the idea of freedom militantly embraced by its votaries, handed down from generation to generation down the centuries. It grew out of the moral concepts of the Fatherhood of God and the Brotherhood of Men.

Good as these moral concepts are, yet they seem not to have a general acceptance even in this enlightened age, for Masonry is still prescribed in many countries of the world. It is still the sworn enemy of ignorance, intolerance, and oppression. Why this state of affairs? Because we believe in the Fatherhood of God and the Brotherhood of Men, we perforce have to believe in their corollaries — the principles of *self-determination* and *interdependence*. These two principles are considered revolutionary, as *self-determination* sets men free from the oppressions of tyrants, political or religious; *interdependence* causes nations and men to unite for the attainment of their

common good. Hence, the hostility of those adversely affected by them.

Masonry is the infatigable advocate and defender of *self-determination* and *interdependence*. At the very beginning of one's initiation into Masonry, the first questions asked him aim to elicit from him vital information as to whether or not his desire of joining the fraternity is of his own free will and accord — that is, if his desire to join is self-determined, without being pressurized by someone or being influenced by mercenary motives. *Self-determination* is made a requisite qualification of applicants for the degrees of Masonry, for if they join it not of their own free will and accord, they are not free individuals. Moreover, the tenets of Masonry can only be appreciated by self-determined members. Then, after he has been admitted into the fraternity, he is made aware of the *interdependence* of peoples. He is admonished to exercise brotherly love in order to teach him to regard the whole human species as one family whose members are to aid, support, and protect each other. The condition of man in his infancy — how helpless and indigent he is

for days, months, and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather — is brought to his attention and made to understand that, to survive, they have to depend on each other for protection and security.

Masons, by subscribing to the principles of *self-determination* and *interdependence*, are real apostles of freedom. They are in possession of a powerful revolutionary principle which they are willing to share with all people to set them free. They know that their concept of *self-determination* is a source of power which enables unthinking men to think for themselves. It moves them to spread popular education, to learn the arts and sciences, and to increase the utility of their economic resources.

After the end of World War II,

the Afro-Asian countries which suffered under the heels of colonizers, the principle of *self-determination* is setting the hearts and minds of men aflame. It is sparking a revolution in the political, economic, and social orders. People are getting keenly aware of their right to *self-determination*. They want to govern themselves, to recover their lost freedom. They want to be treated as human beings, with dignity.

Nations, too, are grouping together, not against another, but to better promote their common welfare through aid and assistance to one another. In Southeast Asia, we have the Maphilindo, a consequence of *self-determination* and *interdependence*. Whatever might be said of its weakness, it is a step in the right direction toward which humanity is striving — a state where the well-being of one is dependent upon the well-being of all.



Universal Brotherhood

The idea of the universal brotherhood of all men is a profound; or, an occasion when we glimpse some of the deeper meanings of the nation 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 fundamentally 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

Experience At The Masonic Hospital For Crippled Children At The Mary Johnston Hospital*

By **MANUEL T. RIVERA**

A TWENTY-BED ward for crippled children at the Mary Johnston Hospital called "The Masonic Hospital for Crippled Children" is maintained by voluntary contributions from the Freemasons all over the Philippines and their sympathizers. This Hospital has existed for 35 years now and was incorporated on September 23, 1924.

On July 29, 1924 a group of prominent American and Filipino Masons, noticing many crippled children in and around Manila took upon themselves the noble task of helping these unfortunate ones. Among these prominent Masons were Fred Stevens, J. H. McRae, Wenceslao Trinidad, Rafael Alunan, F. M. Holmes, G. C. Quiolay, G. H. Schmidt, W.W. Larkin, F. E. Hendrick, M. Bonifacio, E. A. Perkins, Vicente Carmona, Teodoro Kalaw, and a lady, Josephine Stevens. They organized themselves and were original incorporators of the Masonic Hospital.

At that time there was no trained orthopedic surgeon in the Philippines to take care of these crippled children. That same year, the late Dr. Jose Abuel was going abroad to take further studies in surgery. So this group of Masons, requested him, through the late U.P. President Ra-

fael Palma, to take up also Orthopedics in Europe particularly Germany. Dr. Abuel, accepted and when he came back a year later, this Masonic Ward for Crippled Children was formally opened. I can say that this may be considered the first Orthopedic Hospital in the country. On September 23, 1932 the first child was admitted. He was Fortunato Morales, a 6-year-old boy from San Fabian, Pangasinan. He was a very badly nourished child with cervical adenitis and active pulmonary tuberculosis.

The next several cases were not orthopedic cases. The first real orthopedic case was a 10-year-old Chinese boy from Rosario, Binondo who had a post-polio paralysis of the right foot and hand. He was treated with active and passive exercises..

Dr. Abuel in addition to his work at the PGH carried on the care of these crippled children until his death in 1938.

After Dr. Abuel's death, his fine work had been taken over by an equally prominent and capable orthopedic surgeon, Dr. Jose V. de los Santos, F.P.C.S. This work was interrupted temporarily when the Mary Johnston Hospital was burned and destroyed during the liberation. It

* Read at the bimonthly meeting of the Philippine College of Surgeons at the Mary Johnston Hospital.

For the last 35 years, Mary Johnston Hospital has had a twenty-bed ward for crippled children supported by the Freemasons in the Philippines, called the Masonic Hospital for Crippled Children. During the last seven years, there were admitted seventy-eight crippled children, two thirds of whom were males, more than one-half were between 7 to 12 years old. Two thirds of these cases were post poliomyelitis deformities and paralysis; one fifth had congenital deformities and one-twelfth were bone infections.

was resumed when the hospital was reconstructed in 1950.

In 1953 I continued the work to the present time. From a few beds this ward was gradually increased to its present capacity of 20 beds.

During the last seven years 78 cases of crippled children have been admitted to this hospital. The first table shows the predominance of males over females. 65.4% were males and 34.6% females. The age group distribution shows more older children from 7 to 12 years of age with 56.7%. The 3rd table shows the geographical distribution. It is noted that majority of the cases were from Manila and vicinity. The next is Visayas with 10 cases of 12.8% with Mindanao in third place with 4 cases or only 5.2%.

Most of the cases admitted were various deformities and paralysis due to poliomyelitis, this comprises 67.9%. Next in frequency are the several congenital deformities, which comprises 17.9% followed by infection of bones which is 7.7%.

Tonight, I would like to present two of our former Masonic children. The first one is a 10-year old boy with a paraplegia with flexion deformity of both hips and knees due to an old poliomyelitis. When admitted this boy was quite obese, and sensitive. Before hospitalization he had to be carried to the toilet for his bowel movement and urination. He had to be carried to school for his classes. While he was in the hospital he underwent a series of operations to correct the hip and knee flexion deformities. After the corrections had been made, a bilateral long leg brace was made and he was trained to walk with a pair of crutches. After several months of training, he went home being able to walk around alone and go to the toilet for his personal necessities. The child is quite happy. He is going to school now without much help.

The second case is a problem case. He was 8 years old when admitted to our Masonic Hospital and had Von Recklinghausen's disease with multiple deformities, one of which is a congenital pseudoarthrosis of the left tibia. He underwent two operations in an attempt to produce union of the pseudo-arthritis by means of bone grafting. It is hoped that when he grows older between 12 to 15 years, we may succeed in our attempt to produce fusion by bone grafting.

It is hoped, prayed, and dreamed that someday in a not too distant future there will rise somewhere in Manila a beautiful hospital similar to the famous Shriners' Hospitals all over the United States with a big sign on it 'The Masonic Hospital for Crippled Children,' a symbol of one of the fine noble works of Freemasonry in the Philippines.

Operation "HANDCLASP" and Teacher of the Year*

By ISABELO B. GATCHALIAN, 32°
Chairman, Educational Committee
Dipolog Lodge No. 162, F. & A.M.

IT IS a pleasure to be with men and women of my profession who are dedicated to the education of the children of our republic. It is a joy to be with you on an occasion like this where we pay a sincere tribute and heart-felt affection to one among us who is considered an outstanding pillar among a group of educators who modestly, stoically, and graciously labor and go about one's job with reverence in moulding and shaping the future citizens of our country.

While it is a joy on my part to meet new horizons in life with you, it must be a new experience on your part too in meeting a group of MASONs whose fraternity and its very objectives are new frontiers and a new challenge to your understanding as this fraternity of ours is publicity shy. Unless one has an access to Masonic literatures one could not fully understand how the Masonic fraternity and its tenets are being disseminated and implemented among the brethren in their continuous search and effort for the perfection of men along BROTHERLY LOVE, RELIEF, MORALITY and TRUTH.

Before I talk on "OPERATION HANDCLASP" and the selection of the *Teacher of the Year*, may I have the privilege to give you in a nutshell the tenets of Masonry as a pro-

gressive moral science:

1. In the first place Masonry is NOT a religion, but it is a fraternity with a precept on the universal brotherhood of men under the fatherhood of God. It is no wonder that within this fraternity men of different religious faiths are banded together and it is considered that there is only one God, the father of all men; and that the Holy Bible is the Great Light in Masonry and serves as the RULE and GUIDE for faith and practices.
2. Man is considered immortal and that *character* determines destiny.
3. That love of man is next to love of God and looked upon as his first duty.
4. That prayer — a communion of man with God is helpful for no great undertaking could be had without invoking the help of the great Architect of the Universe.

Early Masons were both OPERATIVE AND SPECULATIVE. By OPERATIVE MASONRY, it is meant that these early Masons were actually engaged in the occupation of building castles and temples and applied the useful rules of architecture in their work with cement,

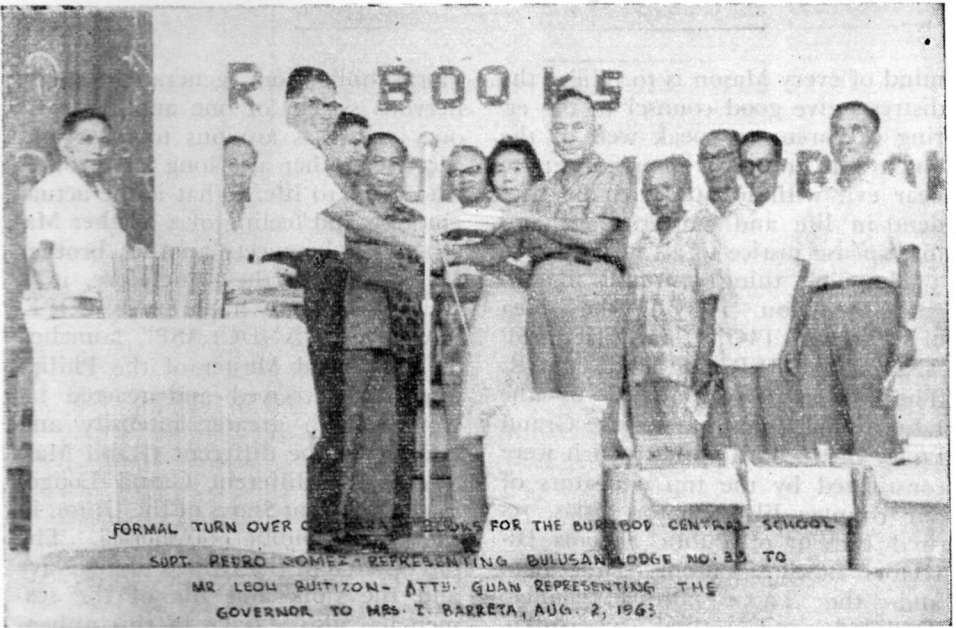
* Speech delivered by Bro. Isabelo B. Gatchalian during the presentation of the Teacher of the Year Award for 1962-63 and the delivery of books by Dipolog Lodge No. 162.

stones, bricks, and mortars. While the early Masons were actually practising their occupations, they were at the same time SPECULATIVE MASONS in the sense that they were continuously searching ways and means of strengthening the moral fibers in men — that in their dealings with their brethren and other men in society, they humanized their dealings by brotherly approach, fair and square deals, with justice and equanimity based on the moral and justifiable rule of law. That is why within our lodge everybody is dealt with equality. Masonry is known to be a PROGRESSIVE MORAL SCIENCE for it is taught to every Mason by degrees and that in every degree attained by every Mason, there are set of moral obligations imposed upon every Mason to practice and discipline oneself along brotherly love, relief and truth. You could easily discern, therefore, that ancient Masons used the square to test the squareness of their work while in contact with their brethren and other men in society, they deal on the basis of a square deal. In the same manner, early Masons used the plumb to test the rectitude of the pillars and uprights they put up while in moral practice, they go about their different stations in life with moral rectitude and strength of character. With the set of compasses, the operative Masons used these to test the archs and circumscribe the circle in connection with the buildings but speculatively, the Masons make use the significance of these compasses to circumscribe our emotions and passions within due bounds so that if we have ground to be impatient and with the tendency to think ill of another person, we try to temper our behaviour and dis-

cipline ourselves to hold our emotions and passions back within due bounds till we could be more humane to treat our neighbors with more humility and patience, understanding and compassion.

Masonic teachings temper every Mason to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and with due reverence to the ordinances of religion, to assist the feeble, guide the blind, give a helping hand to the downtrodden, shelter the orphan, guard the Altar, support the government, inculcate morality, promote learning, love men, fear God, implore His Mercy and hope for happiness.

The Masonic philosophies are considered spiritual, moral and intellectual. The intellectual philosophy lay stress on knowledge and the purpose is to fuse light and spread knowledge among men in his continuous search for the Divine Truth. The moral philosophy emphasizes worthy human behaviour and its purpose is the perfection of man and to organize the universal moral sentiments of mankind while the spiritual philosophy lays stress on traditions and the purpose is to bring man into relation with the absolute with the help of science and religion so that Masonry has a purpose common to that of other social institutions — that is, to preserve, develop, and transmit to posterity the civilization developed by our ancestors and passed on to us. Masonry, therefore, makes for civilization by its insistence on the solidarity of humanity, its universality, its preservation and transmission of the tradition through the ages. The duties inculcated in the



Distribution of school books by Bulusan Lodge No. 38 in Sorsogon, Sorsogon. In the picture are Bro. Pedro Gomez, Wor. Bro. Lorenzo N. Talatala, and Mr. Buitizon, District Supervisor of Sorsogon.



Photo above shows the distribution of books by the Marikina Lodge No. 119, F. & A.M., in Marikina, Rizal.

mind of every Mason is to relieve the distress; give good counsel to the erring brethren; to speak well of the absent; to observe temperance; to bear evil with fortitude; to be prudent in life and conversation; and to dispense justice to all men.

The next thing I would like to enlighten you is on the idea of "OPERATION HANDCLASP AND TEACHER OF THE YEAR. These ideas were hatched by the Educational Committee of the Grand Lodge of the Philippines which were constituted by the top educators of our country like Senator Osias, retired Bureau of Public Schools Directors Bewley, Putong, Pangilinan and the late Bro. Venancio Trinidad, and retired superintendents and a host of other still active in public service headed by Director Bernardino, who were alarmed by the scarcity of textbooks, silently worked hand in hand with the Grand Master of the Grand Lodge of the Philippines to campaign for more books and educational materials with other brethren in America. In case anyone among you decide to have a rendezvous with the books that are being donated by the Masons, one will find in the inside cover of each volume a printed matter disseminating how OPERATION HANDCLASP is Masonic in origin and motif. To a layman, handclasp suggests the extension of friendship. To Masons, handclasp is more significant than friendship as it is through handclasp that one brother recognizes another brother in the dark as well as in the light. In that handclasp of Masons the spirit of brotherly love is there, the hearts of the Masons are there throbbing and pulsating with life, affection, love, and spiritual and

moral obligations generated to the nervous system of one another as if one is just as anxious to meet and receive another as a long lost brother who came to life. That is the actual emotion and feeling of a brother Mason when he meets another brother Mason. With these therefore, it is easier for me to impart why "OPERATION HANDCLASP" launched by the Grand Master of the Philippines was received and reacted favorably with greater intensity and interest by the different Grand Masters of the different Grand Lodges in the different States of the Union in the great republic of America. The top echelon of the United States Navy and the rank and file of the seamen has also a stake in this universal fraternity of Masons aside from the fact that the Americans are very altruistic people that they chip in any good cause. This campaign for books caused a considerable expense on the part of the different Grand Lodges of America for handling and storage especially when the books could not be shipped at once to the Philippines due to the Cuban Crisis when the United States Fleet where ordered to stand by till all clear signal was flashed out. The initial shipment of these books is ninety tons and distributed by the Grand Lodge of the Philippines to the different parts of the Philippines. Among the communities in Mindanao alone where Masonic Lodges are found, nineteen tons of these books are being distributed. It is hoped that these books would be taken care of well by the schools and made good use of and it is hoped further that when the usefulness of these books ceases in one school please pass it on to other schools where its service could be

useful in good hands and in good graces.

The TEACHER OF THE YEAR idea evolved as our fraternity is forever conscious of the self-sacrificing dedication of our teachers in the field. With this in mind, the Grand Lodge is expressing its appreciation and recognition of this great education work, deemed it wise to give citations to individual teacher, for the good work done to serve as encouragement and a recognition of the contribution of the individual teacher to the good cause of education in our country. The Educational Committee of Dipolog Lodge No. 162 tried its best with the spirit of universal fairness to prospective candidates to the citation of the TEACHER OF THE YEAR. The local Educational Committee members used all available circulars and me-

moranda issued by the Bureau of Public Schools as well as the cooperative effort of the local school officials in having the teachers' records available for the Committee's usage for purposes of ranking teachers in the service only in the district of Dipolog.

In passing, may I be allowed to say the following: The teachers though they are not actually members of Masonry and the Order of the Eastern Star, yet their actuations in their life work and their quest for the perfection of the human behaviour; their love for morality and truth and their devotion to duty as intellectual blazers of the young minds, their poignant affection to humanity are also considered builders of temples in the hearts of men that would endure through the test of time.



Committee On Education And Public Service Progress Report

A number of Subordinate Lodges have submitted elaborate written reports on distribution of books, without accomplishing the prescribed Report Forms. It is important that these Report Forms are accomplished in quadruplicate, the original and one copy to be forwarded to the Grand Lodge, one copy to be kept by the Subordinate Lodge and one copy to be given to the school that received the books. Subordinate Lodges and the Committees on Education and Public Service are enjoined to give this matter careful attention. Printed Report Forms are available at cost at the Grand Lodge.

Repeated requests have also been received as to whether distribution may be made to private schools and whether private school teachers may participate in the Teacher of the Year Awards. All these requests have been carefully attended to, and in order to avoid any misunderstanding, we are reiterating herein that distribution of books must be made to public schools only; and that private school teachers do not participate in the Teacher of the Year Awards. — DRE

THE FIRST Masonic Grand Lodge in the world was that organized in London in 1717 by four "time immemorial Lodges." The official title of this Grand Lodge as it appeared on the title-page of the *Book of Constitutions* compiled by James Anderson (1680-1739) and published for the first time in 1923, was "The Most Ancient and Right Worshipful Fraternity of Freemasons." At about this time, according to Bernard Jones, in *The Freemason's Guide and Compendium*, "Freemasons from Scotland and Ireland were drifting into England bringing with them ideas which had grown up not in English soil, but which, nevertheless, were very precious to those who held them. Grand Lodge was probably very worried, somewhere about 1730, at the number of unaffiliated Masons coming nowhere claiming admission to their Lodges." The Grand Lodge accordingly issued, in or about the year 1739, an order making certain changes in the methods of "proving" or testing so as to make it more difficult for such Masons to gain admission into the Lodges under its jurisdiction. All the Lodges, however, did not obey the order.

THE DE-CHRISTIANIZATION

At this time many of the Lodges in England contained an appreciable number of affiliated Irish and Scottish Masons who had migrated to England. These Lodges naturally were opposed to the order. As a matter of fact most of these Lodges had never come under the jurisdiction of the Grand Lodge. Gradually they gravitated towards each other and by 1739 had already formed a committee of understanding to coordinate their activities. It is not surprising, therefore, that in 1751 another Grand Lodge — the third in point of fact — was organized in London. It was at first known as the Grand Lodge of England, according to the *Old Institutions*. The members of this new Grand Lodge called themselves "Ancients" and those of the older Grand Lodge "Moderns", and claimed that they alone preserved the Ancient Landmarks and usages of Masonry. They later took the title of "The Most Ancient and Honorable Society of Free and Accepted Masons."

The Ancients — also known as Athol Masons because their Grand Lodge was presided over by the Third Duke of Athol from 1771 to 1774. and by the Fourth Duke from 1775 to 1781 and again from 1791 to 1813

— claimed among the deviations of the Moderns from the ancient usages and customs of the Craft:

1. That they had ceased to read the *Old Charges* to the newly made Brethren, thus abandoning an Ancient Landmark;
2. That they had de-Christianized Masonry, the *Old Charges* being positively Christian in nature;
3. That they had transposed the modes of recognition of the First and Second degrees;
4. That they had abandoned the esoteric ceremony of Installed Master;
5. That they had curtailed the ceremonies, and that they had neglected the "Lectures," or catechism of each degree.

The Old Charges is the name generally given to a number of old manuscripts which have been found in England and elsewhere during the last seven decades of the 19th century. These old records generally consist of three parts: (1) an introductory prayer or invocation; (2) the history of

OF MASONRY

By AURELIO LEYNES CORCUERA

the Order, or the legend of the Craft, commencing from the time of Lamech, Noah's father, and ending with the time of Athelstan (Grandson of Alfred the Great), King of England from 925 to 941; and (3) the Charges or regulations for the government of the Craft in general and the Masters in particular. The oldest of these Charges is the York Constitutions — also known as the Gothic Constitutions — which consist of 15 articles and 15 points. The Constitutions at the time of Edward III, King of England from 1327 to 1377, required, "that, for the future, at the making or admission of a brother, *the constitutions and charges should be read.*" Just when the Lodges under the Grand Lodge ceased to read these Charges we do not know, although we may venture a guess that it must have been sometime before 1750, or the Ancients whose Grand Lodge was organized in 1751 could not have charged the Moderns with deviating from the practice, which they regarded as a Landmark.

The Fraternity of Freemasons had long been in possession of records containing the ancient regulations of the Order, but probably due to erroneous and defective transcription because of the ignorance or care-

lessness of the copyists were found defective. The Duke of Montague, being Grand Master of England in 1722, directed James Anderson, to digest them "in a new and better method". This resulted in the publication in 1723 of what has since been called the *Book of Constitutions*, which has served as a model for Masonic constitutions subsequently published. The book contained: (1) a History of Masonry from the Creation down to the year 1721; (2) The Charges of a Freemason; (3) the General Regulations, compiled by George Payne (d. 1757), who was Grand Master at the time; and (4) a collection of songs: the Master's Song, the Warden's Song, the Fellowcraft's Song, and the Enter'd 'Prentice's Song.

We are particularly interested in *The Charges of a Freemason*, which was presented to the Grand Lodge of England in 1721 by James Anderson and John Theophilus Desaguliers, D.C.L., Oxford, (1683-1744). The Charges are under six heads as follows:

- I. Concerning God and Religion;
- II. Of the Civil Magistrate, Supreme and Subordinate;
- III. Of Lodges;
- IV. Of Masters, Wardens, Fellows and Apprentices;
- V. Of the Management of the Craft in Working;
- VI. Of Behaviour, viz.:
 1. In the Lodge while Constituted;
 2. After the Lodge is over and the Brethren not gone;
 3. When the Brethren meet without Strangers, but not in Lodge;
 4. In the Presence of Strangers not Masons;
 5. At Home and in the Neighborhood;
 6. Toward a Strange Brother.

These charges were "extracted from the Ancient Records of Lodges beyond the Sea, and of those in England, Scotland and Ireland, for the use of Lodges in London. To be read at the making of New Brethren, or when the Master shall order it." In time, due without doubt to the length of the charges, they ceased to be read. It was this fact that led the Ancients to charge the Moderns with abandoning a Landmark.

The text of the First Charge — Concerning God and Religion, in the 1738 edition of the *Book of Constitutions* contains words and phrases not found in the 1723 edition. To show what these differences are we will quote both texts in full. These textual differences, if not the direct cause, at least gave the Ancients reason for saying that the Moderns had de-Christianized Masonry.

Charges and Regulations as they appeared in the first, as to show the most reprehensible inaccuracy in its composition, and to render it worthless except as a literary curiosity. It does not seem to have been very popular, for the printer to complete their sales, were compelled to commit fraud, and to represent what they pretended to be a new edition in 1746, but which was really only the edition of 1738, with a new title-page neatly pasted in, the old being cancelled.”

We have underlined the second sentence due to the rather strong indictment it contains, which a study of subsequent events does not seem to fully justify. The Ancient or Athol Masons charged the Moderns with having deviated from the ancient usages and customs of the Fraternity. Yet in the *Ahiman Rezon*, the Book of Constitutions of the Ancients, prepared by Laurence Dermott (1720-1791), their Grand Secretary from 1752 to 1777 and subsequently their Deputy Grand Master, *The Charges of Free and Accepted Masons* were practically the same as the 1738 edition of *the Charges of a Freemason*, and the *General Regulations of the Free and Accepted Masons* were practically the same as, if not actually borrowed from, the 1738 edition of the *General Regulations* in the *Book of Constitutions* of the Moderns. Anderson has been accused of introducing innovations, and yet Dermott seems to have “copied” these innovations. It may now be asked: Did Dermott merely copy Anderson, or did he have access to the same documents used by Anderson? Was Dermott’s work a better and more accurate transcription of the original? May it not be that it is the 1723 edition and not the 1738 edition that contains innovations? From the literature available to us at this time the answers are not forthcoming.

If Masonry was de-Christianized by the Moderns, as charged by the Ancients, then at some time it must have been a Christian organization. Evidence for this is not difficult to find. The Free, or Traveling, Masons in going from city to city and from town to town, building cathedrals, churches, and other ecclesiastical structures, could not be Christians. This is implied in the 1723 version of *The Charges of a Freemason: Concerning God and Religion*, in the words “in ancient times Masons were charged to be of the religion of the country or nation, whatever it was,” and explicitly stated in the 1738 version by the statement: “In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked.” The evidence here is documented. Why, it may be asked, do we seem to assign more weight to the 1738 version, notwithstanding Mackey’s criticism? Are we sure that it is not the better and more accurate transcription of the old documents, and that the 1723 version is not merely the reflection of the high ideals of the founders

of the older Grand Lodge? Of this version, Joseph Fort Newton said in *The Builders* (1914, pp. 177-178), "If that statement had been written yesterday, it would be remarkable enough. But when we consider that it was set forth in 1723, amidst the bitter sectarian rancor and intolerance unimaginable, it rises up forever memorable in the history of man. The man who wrote that document, did we know his name, is entitled to be held till the end of time in the general memory of the race. The temper of the times was all for relentless partisanship, both in religion and in politics."

Do we have any other evidence that Masonry was a Christian organization? At an early period the Christian adopted the practice of selecting for every trade and occupation a patron saint, who was supposed to have taken it under his especial charge. Masonry also adopted this Christian practice. The reason for the adoption of the Saints John as Patrons of Masonry is found in an old lecture adopted by William Preston (1742-1818) in his system.

"From the beginning of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian (A.D. 69-79), they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended the memorable event, Freemasonry sank very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the City of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at the time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years (being upwards of ninety), yet having been initiated into Masonry in the early part of his life, he would take upon himself that office. He thereby completed by his learning what the other St. John effected by his zeal, and thus drew what Freemasons term a 'line parallel'; ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated to St. John the Baptist and St. John the Evangelist. This form of dedication has been retained in the United States. In England, however, since 1813 Lodges have been "dedicated to God and His service, also to the memory of the Royal Solomon, under whose auspices many of our Masonic mysteries had their origin."

The first of *The Ancient Installation Charges* — probably used since the latter half of the 17th century — says: “That ye shall be true men to God and the *Holy Church*, and to use no error or heresy by your understanding, and by wise men’s teachings.” By Holy Church is meant the *Christian Church* — Catholic, Anglican, or Protestant. The Masons were thus enjoined to adhere to the Christian religion.

What circumstances caused Masonry to be de-Christianized? The Order of Free, or Operative, Masons declined with the decline in cathedral-building. In time, when building ceased and demand for skilled builders decreased, the Free Masons naturally commenced to devote themselves more and more to the moral and spiritual teaching of the Order. They also began to accept non-operatives — among whom were antiquarians, gentlemen, noblemen, and scholars interested in the pursuit of various kinds of intellectual activity. These constituted the first Accepted, or Speculative, Masons.

Bro. J. Mason Allan, Past Grand Bard of Scotland, in his essay, *Our Ritual: A Study in Its Development*, printed in the Year Book of the Grand Lodge of Scotland for 1960, says (p. 84): “It was no doubt after the settling of the Lodges at fixed centres that non-operative members began to be admitted. The earliest record to be found in the Minutes of the Lodge of Edinburgh for 8th June 1600, which was attested by all present including James Boswell of Auchinleck, an ancestor of the biographer of Dr. Johnson. Three others were admitted to the same Lodge in 1634 — twelve years before the admission of Elias Ashmole to the Lodge at Warrington.” The admission of non-operatives interested in various fields of intellectual activity continued until in time the majority of, if not the entire, membership of the Lodges became non-operative, or Speculative, Masons. Among these men there must have been some who were only nominally Christians and some who did not profess the Christian religion at all. In the words of Robert Freke Gould (1836-1915), the most noted of Masonic historians. “During the 16th and 17th centuries, Kabalism and Rosicrucianism profoundly influenced many secret societies in Europe, and Freemasonry received no slight tinge from the Kabalistic pursuits of some of its adherent at that time.” These influences naturally tended to de-Christianize Masonry.

By the nature of their calling the Free, or Operative, Masons, in their travels in the exercise of their calling, had come into contact with all kinds of people and had opportunities of observing the shortcomings, particularly its bigoted sectarianism of the Christian Church. In education they were more advanced than the masses, and in the course of their travels they had become familiar with widely different religious views. Contrary to what

it enemies may claim, the removal of Christian imagery from the ritual was not due to enmity to Christianity, or any other religion for that matter, but to opposition to petty and bigoted sectarianism of the Church. Masonry by its very genius has ever been unsectarian and non-sectarian. Then many Masons were, as now they are, devout Christians — Catholics as well as Protestants. Masons early learned tolerance that is based not, on the assumption that what is being tolerated is necessarily wrong, but on the refusal to make a pronouncement as to the correctness of, or being offended by, what is being tolerated. Their Lodges early became a sure refuge for those who were being persecuted on account of their opinions by intolerant fanaticism. It was only after the de-Christianization of Masonry that the Jew and the Moslem, the Hindu and the Sikh, the Parsee and other believers in one True God and a life after death, could be admitted into the Lodges. It was only in this way that Masonry could be *universal* in outlook, in genius, as well as in membership. Then and only then could it have been received in non-Christian countries.



Grand Master's . . . (Continued from p. 147)

Freemasonry does not live, and cannot live, by itself alone; it must, besides, move forward in advance of the time. We must show to our community what Freemasonry is, what contribution it is doing for the good of the society and our people; it must show by deeds and examples that it is a noble institution dedicated not only to the propagation of morality and truth, which are some of the tenets of our ancient institution; it must do something equally worthy which is to extend charity to our fellow men regardless of color, faith, or creed.

We are after the brotherhood of mankind and we must strive forward to attain that goal. — PEDRO M. GIMENEZ



May God grant further aid and light to keep us from standing in our own way. May He allow us to do our proper task from morning to evening and give us clear conceptions of the consequences of things. Not to be like people who complain all day about headaches and use headache remedies and then in the evening drink too much wine. May the idea of purity, extending even to the bite I put in my mouth, become ever brighter within me. — JOHANN WOLFGANG VON GOETHE

INTERCESSORY PRAYER

By WILLIAM H. QUASHA
Past Grand Master

LAST year I asked all Lodges in our jurisdiction to engage in a program of intercessory prayer. A considerable amount of interest was generated in several Lodges. A few Lodges actually formed intercessory prayer groups and others merely engaged in intercessory prayer at lodge meetings or on an individual basis. For my part, I spoke on the subject at virtually every Masonic meeting I attended after I first broached the plan in the early part of my term of office.

I was also called upon to deliver a sermon in one of the churches of the United Church of Christ and I had invitations from several other churches which I could not accept due to the pressure of Masonic duties.

Several brethren suggested that I give a more comprehensive picture of what intercessory prayer involves and exactly how a Lodge should go about participating in the program. In this article I propose to summarize my thoughts and to answer questions which have been asked of me on the subject.

First, Let us define what we mean by *intercessory* prayer. A prayer of intercession is a prayer by anyone to God asking God to use His grace and to grant relief to some other human being. In such a prayer we *intercede* with God on behalf of someone in need. Most of us, who pray regularly, mention in our prayers someone, alive or dead; so that all of us are engaging in intercessory prayer as a matter of course. So much for

the definition.

Second, Where did I get the idea of group prayer and why am I interested in it? My interest in intercessory prayer dates back to the time when our then Deputy Grand Master, Most Worshipful Brother Juan S. Alano was confined to St. Luke's Hospital. His whole left side was paralyzed. He was without speech and virtually without movement. By chance, I met in church Mr. Larry Hammond, a visitor from Chicago, the Sunday before the Grand Lodge communication in 1961. Mr. Hammond, hearing about Brother Alano's plight, volunteered to go to the hospital to pray for him. That very afternoon we went there accompanied by Worshipful Brother Elmer Rastorfer of Okinawa and my son, Wayne. Upon our arrival at the hospital Mrs. Alano and several of her relatives and friends were in the hospital room. I informed Brother Alano of Mr. Hammond's desire to pray for him, and Mr. Hammond asked Brother Alano if he wanted him to say a prayer for him. Brother Alano assented. Mr. Hammond prayed for Brother Alano, and, in the presence of everyone, Brother Alano immediately following the prayer showed remarkable improvement. He began to talk and give orders to me. His closed eye opened and he began to move. He stated that if the brethren still wanted him to be the Grand Master, he would come to the Communication for his installation. We all know the happy sequel: Brother Alano was duly

elected and installed as Grand Master; he recovered and was able to complete his term with credit to himself and honor to the Fraternity. This was one of the most remarkable experiences in my life and I felt that I owed it to God and to the Fraternity to do my utmost to interest our Grand Lodge in a program of intercessory prayer. So much for my motivation.

Third, What is the methodology of the suggested plan? Mr. Hammond acquainted me with the work of the Order of St. Luke's. This is an Episcopal order. Most Christians know that St. Luke was the great physician. The Order of St. Luke's has a program whereby 288 people pray to God, one after the other, around-the-clock on behalf of persons who are sick, asking God to use His grace to cure the persons mentioned in the prayers (288 equals 12 per hour times 24 hours). Each person at a given time prays *in his own words* for a group of persons for a definite period of *five minutes each day*. For example, one person agrees to pray from 11:00 to 11:05 o'clock in the morning. This person, no matter where he is or what he is doing, is supposed to stop in his tracks and pray for those five minutes each day at the time he has agreed to pray. Without further communication on his part, but by prearrangement, another one of the 288 persons stops what he is doing and whatever he is says his prayers from 11:05 to 11:10. This usually works quite well for the period of say from 6:00 in the morning to midnight. Difficulty may be entailed in getting people to pray in the early hours of the morning. This is why it is desirable to call upon

people who are on a night duty, viz: doctors, nurses, power house or newspaper employees, and others who work when the rest of us sleep. Some of the members of the group have to go to hospitals to get the names of people who want prayers said for them. Others have to ask friends and associates to introduce them to sick people who may want us to pray for them. *We have to look for them.* A list is made of those people and is given to all of the members of the praying team. Once a month, the list is checked and names are added or dropped according to the situation.

Fourth, Why adopt this particular method of intercessory prayer (Why not leave it to individuals rather than make it a Lodge activity)? Mr. Hammond informed me that this type of organized prayer was working in many places of the world. He pointed out that most people were able to pray for five minutes a day. Joined together in this manner, people who otherwise would have very little in common with each other found inspiration from the fact that they were members of a team which had a common goal. It keeps them going! He pointed out that the greatest virtue of the program was that *it had worked* in many cases and that since he had become interested in the program, he had seen every miracle of healing referred to in the New Testament actually performed, including seeing someone brought back from death. Mr. Hammond's recommendation was enough for me. I found that the Order of St. Luke's did not require one to be an Episcopalian in order to become a member and it is also clear that it is not necessary to become a mem-

ber of the Order of St. Luke's in order to follow this program. The greatest advantage is that *the group method has proven successful.*

Fifth, What are the problems involved? It is obvious that not every Lodge will be able to get 288 persons to join the team. For example, Vigan Lodge No. 63, Vigan, Ilocos Sur, through the efforts of Worshipful Brother Hubert Reynolds, gathered 144 Masons, their friends and relatives who undertook to pray for ten minutes a day around-the-clock. Lincoln Lodge No. 34 in Olongapo, Zambales, the winner of the Grand Master's Cup, also commenced a program along identical lines. I cannot assess the degree of success of the individual Lodges achieved because I have not had any reports on their experiences. We do know that some Lodges found difficulty in getting the names of people who wanted prayers said for them. They should not be discouraged; they could try harder to overcome this difficulty. It will not be easy to get the program moving and in the early stages it will be hard to keep it going, but with determination and perseverance we can overcome any inertia.

Sixth, Why should we as a Masonic effort engage in this program? There are many side benefits which every Lodge and every Mason who participates in the program will experience. They are:

(a) Every Mason, his friends and relatives who join in the program will improve his own relationship with God. This should be *everyone's* preliminary consideration.

(b) Every participant will improve his relationships with his fellow Masons and with his fellowmen, and if

his family joins in the program, with the members of his own family.

(c) It will improve the relationship between our fraternity and with other groups in the community. For example, when I visited our Lodge in Vigan, I was asked to be the guest speaker at the Vigan Rotary Club. About 90% of the members of that Club are members of the Knights of Columbus. During my speech, I referred to this program of intercessory prayer and invited the members of the Rotary Club to participate in the program. I learned from Brother Reynolds that many members of the Knights of Columbus became a part of this program. The tremendous amount of good-will which ensued from this effort was most encouraging to those of us who are searching for ways and means to improve interfaith relationships amongst all people who believe in God.

(d) Every person who loves a life which is God-centered rather than self-centered, is bound to be a happier, more productive individual. It can easily be seen how an individual will gain strength and satisfaction from participating in this program especially when he sees that his prayers have actually helped some other individual. After I visited Vigan, I learned from Brother Reynolds that a certain lady who had heard me speak at his home had asked that I remember her in my prayers. I have been praying for this lady regularly. She does not know that I am doing this, and I have never seen her since, but I certainly would like to believe that her health has improved. My reward is that I am happy that there is someone who wants me to pray for her and I am contented with the

thought that I am endeavoring to do something for another human being through God. I am convinced that others who do this will find great happiness in this.

(e) Our work can have tremendous repercussions beyond our own borders. During my numerous visits to Masonic functions in the United States and in Australia, I was invited to speak. On many of these occasions I included comments about the efforts of our Grand Lodge to improve our relationships with God. While I was at the Grand Masters' Conference in Washington, D.C. last February, I spoke on this subject. The reaction of those who attended the Conference was most encouraging and I would like to believe that many Grand Lodges in due time will follow in our footsteps. It should be a source of satisfaction to us that we started the program. Having started it, there is an implied obligation on our part to keep it going.

(f) Last year we placed great emphasis on the Masonic image. My point was that every Mason had to look at himself and at our Fraternity with a lot harder look than ever before. I reminded the brethren that when we look in the mirror, we usually have nothing but kind thoughts for ourselves. This is true literally and figuratively. But I pointed out that other people did not have the same views of us as individuals or as an organization. How to bridge the gap? I stressed that we actually had to improve our efforts and that out of this improvement would come a better and truer image of ourselves; that when we actually had a better attitude, we would have a better posture and that from this improved attitude and pos-

ture a better image would appear *without using artificial means to improve our image*. In a very short statement, "Virtue is its own reward."

What I am suggesting and what I urge most strongly is that we place our sights on a worthy goal. The most important goal we can work towards, and, incidentally, what I understand Masonry to be about is the improvement of one's relationship with God and with his fellowmen. I believe this to be the great truth of Masonry and I believe that unless we devote sincere efforts in a concrete manner *as Masonic Lodges* we will not experience that true spirit of working together which is the basic concept a Masonic Lodge can offer and should provide.

I maintain that it is not sufficient for a man to say that he believes in God. He should *demonstrate* his true belief by regular attendance in church. Further, that by attending Lodge regularly, a Mason gets a stronger feeling of concern for his fellow men; that he supplements and often improves his church-oriented religious experience and in many cases is drawn closer to church by his concentration on the truths which Masonry teaches.

We Masons are doing a tremendous amount of good work, individually and in many cases through our Lodges and in other cases through quasi-masonic organizations. But whatever we are doing is not sufficient, and I offer the idea that through an organized system of intercessory prayer conducted through our Masonic Lodges we can take the greatest step forward improving ourselves in the sight of God — *the most important image of all*.

Sumulong Lodge No. 169 Constituted

WITH close to three hundred people in attendance at the Juan Sumulong Memorial Junior College Auditorium at Taytay, Rizal, on September 28, 1963, the newest Lodge under the jurisdiction of the Grand Lodge of the Philippines was constituted amidst impressive ceremonies. The constitution ceremonials started at seven in the evening and lasted until ten. Past Grand Masters present were: MWB's Esteban Munarriz, Mauro Baradi, Macario Ofilada, and William H. Quasha, in addition to MWB Pedro Gimenez, present Grand Master, who presided at the ceremonies. Guest of Honor of the evening was Senator Lorenzo Sumulong, son of Former Senator and Brother Juan Sumulong, after whom the Lodge is named.

WB Exequiel Angeles, Master of the new Lodge, welcomed the visitors and guests. He thanked all those present for attending the ceremonies and the Lodges and individuals who helped materially and morally to make the founding of the Lodge in Taytay possible.

Little known facts in the private life of the late Bro. Juan Sumulong as a man, father, and Mason, were revealed by his son, Senator Lorenzo Sumulong. Among them were: that he was a deeply religious man and that he trained his children to read the Bible; that he himself went to church regularly to set the example for his children; and in their family prayers he taught them to pray not only with the lips but more with the mind and heart. Senator Lorenzo Sumulong revealed that his father had many books on religion in their library and that his father was well read on religious subjects.

Senator Lorenzo Sumulong also revealed that when his late father was confronted with the fact that he had to retract Masonry before he could be allowed to be a sponsor in a baptism, he desisted. When told that another great leader had signed a recantation in a short time after he was asked, the late Senator replied that what took another man one minute to decide would take him centuries, hence he never recanted.

Grand Master Gimenez, in the course of his remarks, also revealed that only a few months ago, at the Veterans Memorial Hospital during the most recent illness of General and Bro. Emilio Aguinaldo, some priests presented him with a white sheet of paper to sign. It was a recantation document. General Aguinaldo, though weak, was still in possession of his mental faculties and he looked at them and said that if they can tell him that he is a



1963 OFFICERS OF JUAN SUMULONG LODGE — Sitting from left to right: WB Patricio E. del Rosario, PM, Chaplain; WB Makaaraw Cruz, PM, Treasurer (demitted); WB Eulogio S. Eusebio, PM, Senior Warden; WB Exequiel R. Angeles, Master; Bro. Pythagoras P. Brion, Junior Warden; WB Angelo S. Baylon, PM, Secretary; Bro. Gualberto R. San Pedro, Auditor;

Standing, from left to right: Bro. Leandro G. Sabado; WB Ernesto F. Balba, PM, Senior Deacon; Bro. Jesus B. Venzon, Senior Steward; Bro. Benjamin A. Bernardino; Bro. Eliseo S. Zari, Junior Steward; WB David Cruz, PM, Tyler; WB Modesto M. Marcelo, PM, Almoner.



no good man because he is a Mason or if they can prove anything bad about Masonry, he would sign the document. The priests turned away without saying a word.

Towards the close of the program, the Grand Lodge of the Philippines, through WB Domingo Bascarra, Chairman of the Education Committee, presented to the public schools of Taytay several cases of books for the school children. They were accepted by school principals who were present at the ceremonies.

— NBM

Have You Ever Traveled?

It is said that travel is broadening. No Mason, tried and true has missed the wonderful experience of traveling be he limited in his excursions to the borders of his own municipality only.

Many Masons have had the experience of literally "seeing the world." In their travels from place to place, it has been their universal experience that being a Mason has given them opportunities of fellowship with brethren around the world and has stood them in good stead wherever they were. One of our brethren in the Lodge in Ilqilo was cashing a check in a bank in Geneva, Switzerland. He had no identification save his Lodge membership card. The bank teller was satisfied with it and the brother inquired if the bank clerk was also a Mason. He replied that he was not but informed our brother that the Grand Lodge magazine of the Swiss Masons was for sale in public newsstands. "And I read it regularly," the brother was informed. In this case, a Mason may said to have been "known by his travels."

Travel sometimes takes us to see Masonic sights. Long before I was a Mason, I was taken by a Mason, the father of a dear friend, to visit the George Washington Masonic National Memorial in Alexandria, Virginia. I remember how as a teenage boy, I was deeply impressed by this stupendous edifice (although it was not yet finished at the time) in memory of a brother Mason. Later, shortly after I had been made a Mason, I had the privilege, in the course of my travels, to visit the Masonic Temple in Philadelphia. The Masonic Museum alone is worth the trip but the various Lodge rooms with their beautiful and symbolic ornamentation are almost breath-taking. They provide endless lessons too for the Masonic traveler in his jurnies. No Mason who has the oppcrtunity should ever miss seeing these two Masonic sights.

But let us go back to our original proposition — that Masonic traveling can be done by "never leaving home." Every Mason no matter how "province bound" has traveled and will continue to travel. Along the way he has had the opportunity to perambulate into the ancient dawn of the created universe and observe the works of its Creator. He has traversed the road which carries him into a realm where he may more fully understand the meaning of brotherly love and truth. With his arm linked in that of a brother, he travels along this highly stimulating journey where all too few men nowadays are willing to travel. He has traveled into that land of drama and graphic realism which reminds him so fully, as he lies in symbolic death, that man is **immortal**, that the grave does not end it all, that by

the strong grip of the Lion's Paw, the power needed by all travelers going to that undiscovered land is fully vouchsafed.

He has traveled to the Holy Land and beheld King Solomon's Temple in all its ancient grandeur and beauty learning lessons from it to be gained in no other way. The beholding of its beauties sets him out upon another journey in which he discovers his travels to be unending and ever upward. For his travels have convinced him that he is co-builder in an edifice not made with hands, eternal in the heavens.

Have you ever traveled? Those who have tread upon the road of Masonry have discovered many wonderful and inspiring things through their travels. In answer to the original question, let us reply "Yes! and I shall continue to travel so long as I know that along the journey ahead I can discover more truth."

By JOSEPH T. HOWARD, Ph. D. Iloilo Acacia, No. 11, F. & A.M.



Off To International Ecumenical Work Camp

STANLEY R. JACOB, an active member of the Jose Abad Santos chapter, International Order of DeMolay, left last September 12th for Chiangmai, Thailand as Philippine delegate to the long-term International Ecumenical Work Camp. Sponsored by the World Council of Churches and the Church of Christ in Thailand, the camp will last for 10 months.

In Chiangmai, Jacob, who is also an active member of the Methodist Youth Fellowship and once Scoutmaster of the Central Church Boy Scouts troop, will join hands with other delegates from various countries and denominations in different ecumenical projects. During their stay, they will also visit schools, churches and work in various community projects upon invitation from Buddhist, Christian or non-Christian communities.

Under the initiative of Illustrious Dad Manuel Crudo, 33^o, active member, International Supreme Council, Order of DeMolay and Executive officer for the jurisdiction of the Philippines, Guam and Okinawa, Jacob has been a delegate to the 2nd National Boy Scouts Jamboree in Pasonanca Park, Zamboanga City in 1961.

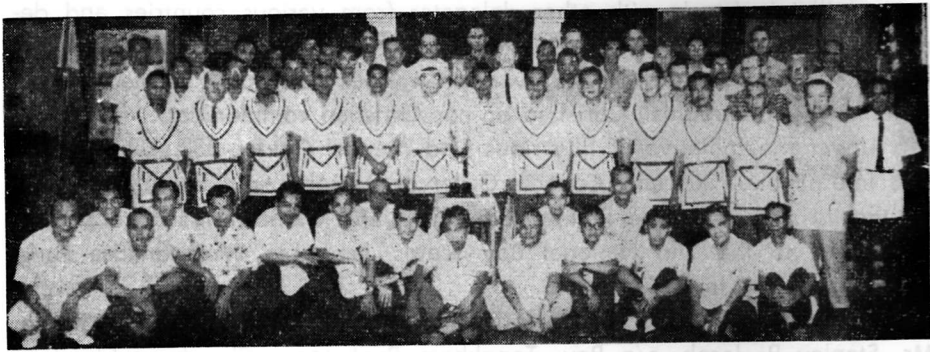
Those interested to correspond with Mr. Jacob will please write to: Mr. Stanley R. Jacob, c/o Rev. Tongkham Pantupong, Church of Christ in Thailand, Box 36, Chiangmai, Thailand.

Pictorial Section

MWB William Quasha, Past Grand Master, presenting the Grand Master's Cup to WB Foo Ying Yin, Master of Lincoln Lodge No. 34 as the Outstanding Lodge in the Philippines. Witnessing the presentation is VWB Purisimo Ramos, District Deputy Grand Master, District No. 8.



VWB Purisimo Ramos, District Deputy Grand Master, District No. 8, turning over school books from U.S.A. to Miss Paulita Esteban, District Supervisor of the Olongapo Elementary School. Witnessing the turnover are WB Foo Ying Yin, Master of Lincoln Lodge No. 34 with several brethren and principal teachers of the Olongapo Elementary School's.



Officers and Brethren of Lincoln Lodge No. 34 with the Grand Master's Cup awarded to the Lodge as the Outstanding Lodge in the Philippine.

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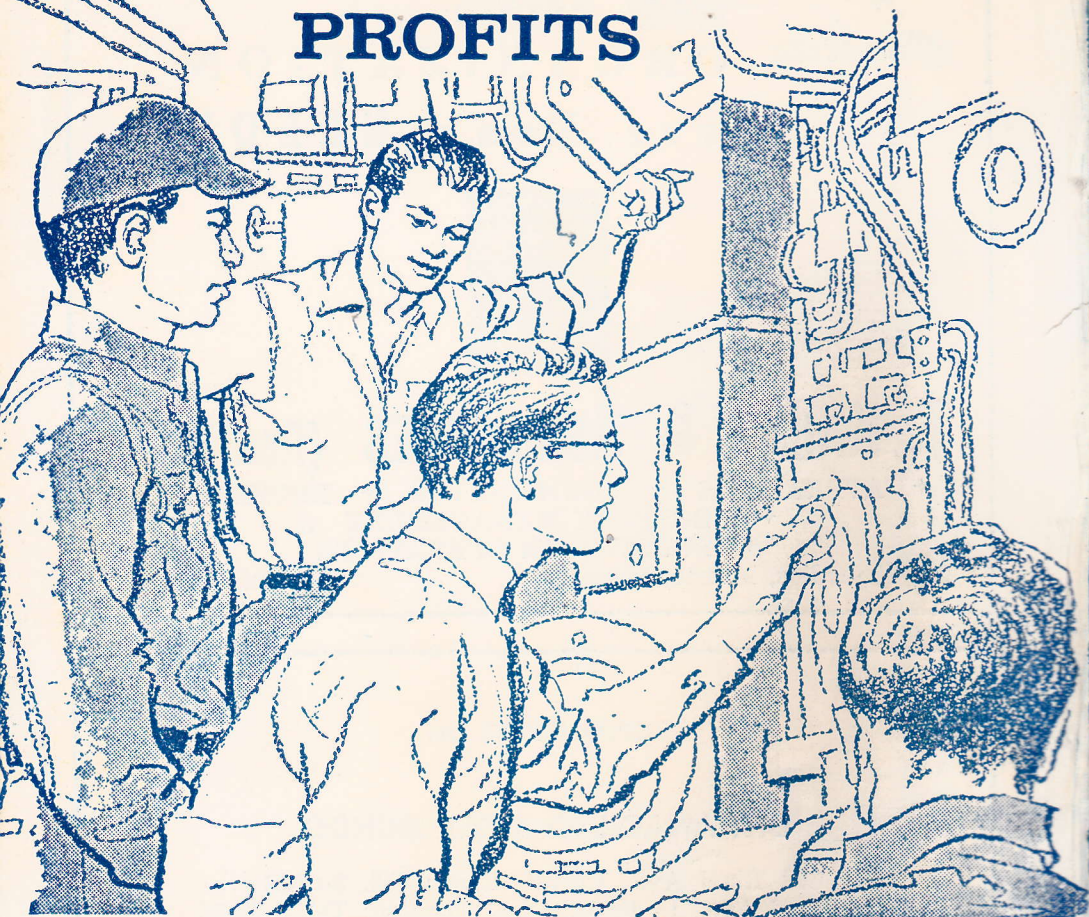
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