

The Bobble

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



*The Late M.W.B. H. Eugene Stafford, M.D.
First Grand Master, 1912-13
Grand Lodge of the Philippines*

Vol. XXXVIII
No. 7

January
1963





Published Monthly by the Grand Lodge of the Philippines, Inc. at 1440 San Marcelino, Manila, starting with May 1962 issue. Re-entered as Second Class Mail Matter at the Manila Post Office on June 16, 1962.

Subscription Rate — P2.00 a year

WILLIAM H. QUASHA
Editor-in-Chief

Board of Editors:

RAYMOND E. WILMARTH, JOSE T. ESPINOSA, JOSE T. ENRIQUEZ
EMILIO ASISTORES, FEDERICO PIEDAD, VENANCIO TRINIDAD
FELIPE LAGON

MACARIO C. NAVIA
Managing Editor

FLORENCIO A. R. ILAGAN
Circulation Manager

THE GRAND LODGE OF FREE & ACCEPTED
MASONS OF THE PHILIPPINES

GRAND LODGE OFFICERS

1962-1963

William H. Quasha (80) Grand Master
Pedro M. Gimenez (51) ... Deputy Grand Master
Charles S. Mosebrook (82) . Senior Grand Warden
Serafin L. Teves (91) . . . Junior Grand Warden
Howard R. Hick (1) Grand Treasurer
Esteban Munarriz (14) Grand Secretary
Marciano C. Evangelista (35) . . . Grand Chaplain
Manuel M. Crudo (4) Grand Orator
Edward Drozynski (44) Grand Marshal
Jose M. E. Leon, Jr. (57) Grand Standard Bearer
Emilio Asistores (7) Grand Sword Bearer
Mateo D. Cipriano (14) Grand Bible Bearer
Hermogenes P. Oliveros (82) Sen. Grand Lecturer
Manuel K. Torres (12) . . . Junior Grand Lecturer
Ricardo Rubin (64) Senior Grand Deacon
Escolastico Cuevas (51) . . . Junior Grand Deacon
Elmer D. Rastorfer (142) . Senior Grand Steward
Augusto P. Santos Junior Grand Steward
Virgil F. Murray (1) Grand Pursuivant
Angel Montes (27) Grand Organist
Macario M. Ofilada (12) Grand Tyler

DISTRICT DEPUTY GRAND MASTERS

Pedro M. Gimenez (51) District No. 1
Leonides Melendres (60) District No. 2
Rufino S. Roque, Sr. (133) . . . District No. 3
Alberto Suguitan (71) District No. 4
Teofilo Guadiz (56) District No. 5
Doroteo M. Josen (53) District No. 6
Pacifco C. Marin (77) District No. 7
Purissimo Ramos (34) District No. 8
Amando D. Ylagan (122) District No. 9
Fortunato Ejercito (15) District No. 10
Cirilo Constantino (25) District No. 11
Gregorio B. Defeo (37) District No. 12
Santiago M. Ferrer (107) District No. 13
Pantaleon A. Pelayo (50) District No. 14
Fidel Fernandez (47) District No. 15
Ramon Ponce de Leon (91) District No. 16
Aniceto Belisario (130) District No. 17
Joseph Lim-So (50) District No. 18
Jose L. Araneta (45) District No. 19
James T. Taylor District No. 20
Richard Rose (142) District No. 21
Robert W. Seely (151) District No. 22

In this issue . . .

**Grand Master's
Message** A

**Deputy Grand Master's
Message** 201

Editorial 203

Rizal and Einstein 205
*By Judge Guillermo
Guevara*

**I Believe in the
Public Schools** 209
By WB Joseph T. Howard

**Education and Public
Service Reports** 212
Edited by WB D.R. Escosa

**Lodge Officers
Installed** 217

Mt. Apo Lodge Temple . 221
By WB Tabujur Taupan

**The Philaethes
Society** 223

Age Has Its Charms .. 224

Grand Master's Message

As the new year starts, let us give thought to the meaning behind the Masonic proposition, "Harmony is the strength and support of all societies especially of ours."

First, let us consider the word **Harmony**. This word connotes concord, agreement, a systematic arrangement of parts; it is the antonym of discord, discordance and dissonance.

Asking human beings, who are by nature contentious, argumentative and competitive, is a noble idea. For men to dwell together in harmony requires them to sublimate their normal habits. To succeed in business, a man usually has to outdistance or to outmaneuver his rivals. Yet when we take successful men into our Order, we say to them in effect, "Do not behave the way you do outside, but work together with your brethren in harmony."

What a change it makes in a man when he is able fully to comprehend the meaning of this concept! He finds himself subduing his temper, his aspirations, his preconceived ideas and endeavoring quietly and effectively to prevail upon his more contentious brethren, by precept and example, to accept and practice harmony.

None of us is perfect. Yet Masonry would have us continue to struggle to improve ourselves. This process must be continuous, progressive and self-inspired. Every time we improve, we advance to a higher platform from which we can proceed to our next stage of development. But because of laziness, inattention or failure to adhere to one's resolutions, man tends at times to retrogress. Hence it is an essential condition of the improvement of one's relationship with one's fellowman, which is harmony, to exercise severe self-discipline. Consequently, it will be noted that harmony is not achieved by relaxation. On the contrary, one can only bring himself into a state of psychological accordance with his brethren (presuming he retains his independence of mind, which cer-

tainly is desirable) by imposing self-control on his ingrained motives which lead him to a state of conflict.

When a man says, "I am normally a peace-loving fellow, but you have aroused my passion and hence I will have to deal with you by force", he is deceiving himself, for these reasons:

(a) The love of peace is not a natural trait but an acquired one;

(b) The speaker's passion was at least partially self-induced; and

(c) Recourse to force should not be resorted to unless all other courses of action have been explored.

Had the speaker said to himself, "What are my alternative courses of action?", he would have realized that he probably could have persuaded his protagonist by adopting a more conciliatory attitude.

These thoughts lead us to the conclusion that harmony is an ideal, a way of life, a state of mind, a goal, an achievement, and a necessity.

Now let us examine the word **Strength**. Strength implies power. It is the antithesis of weakness. What kind of strength are we talking about? Is it strength to overcome other people, organizations, beliefs, or institutions? We do not believe that Fraternal societies have the duty of showing their strength externally. Their duty is to strengthen their own members, thereby gaining strength from their membership. But strength must be consistent with the doctrine of harmony! If harmony is good for one organization, it is good for another. And if a Mason learns the beauties of harmony, he will endeavor to employ harmonious methods in his home, in his business and in other organizations to which he belongs. Not only that, but if one of his organizations does not enjoy harmonious relations with another, he is duty-bound to use his influence to see what can be done to find ways and means whereby a harmonious state of affairs can be achieved.

(Continued on page 225)

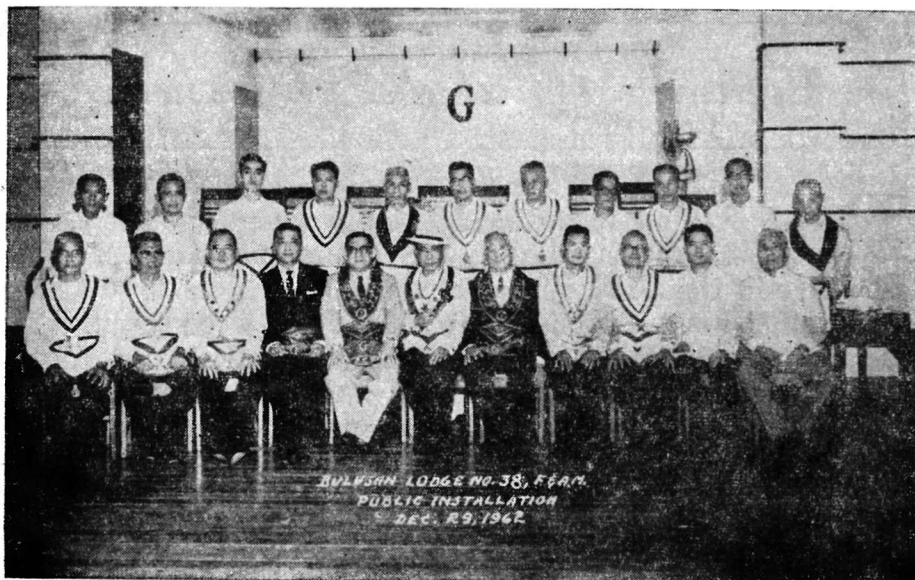
Grand Master's Message

The New Year 1963 was ushered in with bright hopes for the cause of Freemasonry in the Philippines and, perhaps, elsewhere in the whole masonic world. After those two days of special communication held in Manila on December 18 & 19, 1962, to commemorate the Golden Anniversary of the founding of this institution in the Islands, participated in at so much sacrifice by hundreds of brethren from all over the Philippines, it was observed that enthusiasm was evident in almost everyone which indicated the spiritual and material upsurge of our Fraternity, in every nook and corner of our Archipelago. This is as it should be, because without enthusiasm, without hopes, no human undertaking of whatever nature, can expect to live or attain any useful progress.

For Freemasonry is a living and bouyant institution, a God-given creation dedicated to the protection of the oppressed, the distressed, the weak, the poor and the helpless. While among its known tenets are the promotion of brotherhood of men, charity and the search for truth, Freemasonry has shown from early history that it could not remain silent and indifferent in the face of tyranny. In the Philippines and in other parts of the world those who were in the vanguard of the struggle for human freedom were Freemasons. This is the reason why in countries where dictatorship rules, where the rulers keep their subjects in perpetual bondage, Masonry is outlawed and those who fight for their rights as freemen are penalized.

For this very reason, let us dedicate anew our faith in the high ideals of our Institution, exercise more vigilance, be united, propagate the gospels of its virtues and live an exemplary life dedicated to the good of our fellowmen. After all, life is not worthwhile craving for unless men are free to think and speak, free in their conscience and free to live in the manner they choose.

PEDRO M. GIMENEZ
Acting Grand Master



OFFICERS OF CAGAYAN DE ORO LODGE



Grand Master Quasha receiving the plaque presented by VWB Purisimo Ramos to commemorate the Golden Jubilee of the Grand Lodge.

Editorial

THE VOICE OF MASONRY IN THE PHILIPPINES

We are now embarking upon a new Masonic year during which, each of you, and your Lodges, will participate in many enjoyable and interesting events. Plans will be made, problems solved, and work accomplished. All of which will constitute the Masonic activities in the Philippines. Each of you will be interested partakers and in turn, interested in the activities of other Masons. One of the functions of your Grand Lodge is to keep you informed of Masonic activities in the Philippines. This it does through its official organ of communication, the Cable Tow. In it you find the Grand Master's Messages, editorials, an official section, reports from committees, articles by Masons (also non-Masons) and interesting information from different Lodges and individual Masons.

It is the Lodges and individuals that concern us most at this time. We cannot communicate that of which we are not informed. For our Cable Tow to be an effective organ of Masonic Communication it must be provided with the subject matter to be communicated. This is an obligation of the Lodges and their members. Once we have the articles, reports, and pictures, it is our obligation to prepare them for communication throughout the Masonic Philippines in the Cable Tow.

We want to present to all Lodges and Masons the activities of their sister Lodges and brother Masons. We want you to feel that the Cable Tow is not only the organ of communication for the Grand Lodge, but the organ of communication for every Lodge in the Philippines.

Each Lodge should have a committee for its Lodge Newsletter. These committees should also function as reporters for

your Cable Tow. Articles, reports, and news items should be submitted by these committees so that we can get our Lodges and brothers interested in what is going on in other Lodges and what is being done by other brothers. If we can't keep each other properly informed and create a proper image of Masonry within our Fraternity, we most certainly can't hope to create a proper image of Masonry in the world outside. And that is indeed our greatest need today.

We must communicate our ideas, our activities, our accomplishments to our brothers. We must not hide our actions from the world in which we live. Too much reference has been made to the secrets of our order and not enough spoken of its other aspects. We must not mislead others into the belief that Masons are hiding themselves from the world. We must not allow others to believe we indulge in practices we are hesitant to reveal, or that we fear the revelation of our work. We must educate the world to the achievements of Masonry that others may understand that the Mysteries of Masonry are secrets of universal good particular to the Masonic way of life.

This can not be done if we remain silent permitting others to formulate misconceived images for themselves. Neither can we accomplish our proper objective if we engage in useless, controversial arguments. Our only course of positive action is one of enlightenment through effective communication. It must start from the individual Mason and the individual Lodge from whence it can spread to all the brethren and all the world.

Although the voice of man alone is but a whisper in the world, by adding every little whisper we can accumulate a strong voice of Masonic authority through your Grand Lodge and your Cable Tow, The Voice of Masonry in the Philippines.

REW

The Religious Philosophies of

RIZAL and EINSTEIN

By Judge Guillermo B. Guevara

The Rizal Year is over; but for any red-blooded Filipino, every year should be a Rizal Year, and every day should be a Rizal Day. It is for this reason that I wish your permission and indulgence, I shall tackle today one of the most brilliant facets of the Hero's intellectual activities, his religious philosophy, compared with that of Albert Einstein, one of the greatest scientists and thinkers of our Century.

Let me begin by saying that Rizal was not an atheist. He was a confirmed believer in a Supreme Maker, although not blindly and whimsically, but through the process of sound reasoning and logic.

In his letter to Father Pastels of April 4, 1894, he said:

'I believe that God exists. How can I doubt His existence when I am convinced of my own? To recognize the effect is to admit the cause. To doubt the existence of God is to doubt one's conscience; and to doubt one's conscience is to doubt everything. In such a case, what would be the purpose of life?

'Now, if the result of reasoning may be called faith, my faith in God is blind, blind in the sense that it knows nothing. I neither believe nor disbelieve the qualities that many people

ascribe to Him. I smile at the definitions and lucubrations of theologians and philosophers about that ineffable and inscrutable Being. Convinced that I stand before that Supreme Problem which confused voices wish to explain to me, I cannot but answer: "Perhaps you are right; but the God I am aware of is far greater and far better."

'I do not believe Revelation impossible. Rather, I believe in it. Not however, in the revelation which each and every religion claims to possess. If we examine, compare and scrutinize such revelations impartially, we shall detect that in all of them are human claws and the stamp of the age in which they were written. No, man makes his God in his own image, and then ascribes to Him his own works in the same manner that the Polish magnates used to choose their kings, and then impose their will on him.'

'I believe revelation, but in that living revelation of Nature which surrounds us everywhere; in that powerful, eternal, incessant, incorruptible clear, distinct and universal voice like the one from whom it emanates, that revelation which speaks to us and pervades our being from

birth to death. What books can reveal to us better God's goodness, love, providence, eternity, glory and wisdom? what more bible, what more gospel does humanity wish?

Of course, Rizal did not believe in elaborate and complicated religious rituals as something necessary or helpful for the salvation of souls. He believed in a pure and simple religion, the one most in harmony with the needs and aspirations of men. He continued in the same letter of April 4:

'Instead of interpreting obscure passages or phrases designed to provoke hatred, wars and dissensions, would it not have been better to interpret the works of nature to enable us to adapt our lives more readily to its inviolable laws and utilize its forces for our perfection? When did men begin to act as brothers? Was it not only when they found the first pages of the work of God? Like the prodigal son who, blind to the joys of his parents' home, left in search of other homes, mankind has for centuries wandered, miserable and full of hatred.'

'I do not deny that there are precepts of absolute necessity and usefulness not clearly enunciated in Nature, but God has lodged them in the human heart, in man's conscience, His best temple. Hence, I adore more this good and provident God. He has endowed each of us with all that is necessary to save ourselves and has continuously opened to us the book of His revelation with His priest un-

ceasingly speaking to us through the voice of our conscience.'

'Consequently, the best religions are the simplest ones, the most natural, the ones most in harmony with the needs and aspirations of man.'

'When I say that the voice of my conscience can come only from God, I do not prejudge, I merely deduce. God would not have created me for my misfortune, for what wrong could I have done to Him before I was born, that He should decree my perdition? Nor could He have created me for no purpose or for an indifferent one, for then, why my sufferings, why the slow torture of my unceasing longing? For a good purpose He must have created me, and for that I have no better guide than my conscience, my conscience alone, which judges and appraises my acts. He would be inconsistent if after having created me, He did not provide me with means to attain that purpose. He would be like the blacksmith who wanted to make a knife, but did not sharpen any of the edges.'

The above quoted ideas of Rizal about God and Religion are far advanced than those of many of his contemporary thinkers and philosophers: in fact, they run parallel to those of Dr. Albert Einstein, the greatest scientist and thinker of the present century; the famous enunciator of the theory of relativity; and the exponent of the Cosmic God and Religion. Whoever read Rizal's letters to Fr. Pastels and the book of Dr. Einstein on Cosmic Religion,

which was published in New York in 1931, will be tempted to suspect that one has copied or followed the other. Both believed in a universal or cosmic God, "far greater and better" than the anthropomorphic and provincial God of Abraham and Moses, both believed in a pure and simple religion, without hocus-pocus, without dogmas and churches; in a religion which is "most in harmony with the needs and aspirations of man."

In his book entitled "Cosmic Religion" published 40 years after Dr. Rizal wrote his epistles to Fr. Pastels, (New York, 1931), the great scientist turned theologian, traced the sources of religious feelings to either *fear* or *socio-moral* impulses of the people.

Among the primitive people, the feeling that there was some supernatural and powerful being responsible for their troubles and hardships, has pervaded on them all. They *feared*, they *dreaded* such supernatural or powerful being to whom they ascribed crop failure, earthquake, pestilence and other calamities. Since the understanding of the casual relation is usually limited by lack of instruction or ignorance, the human soul forged a being, more or less like itself, on whose will and activities depend the experiences which he fears. Such plain, simple and ignorant people hoped to win the favor of this supernatural being by deeds and sacrifices which, according to the tradition of the race, are supposed to appease the being or to make him well disposed to man. The sacrificial lamb, and that of the first child among Egyptians and Jews, are reminiscent of this re-

ligion, which Einstein classified or considers the God, or *Religion of Fear*.

But as the centuries rolled by, and the people became more enlightened, a second source of religious development was found in the Socio-moral feelings.

Fathers and mothers of great human communities are fallible and mortal. The longing for guidance, love and succor provides the stimulus for the growth of a socio-moral conception of God, or the God of Providence, in the language and classification of Dr. Einstein.

This is the anthropomorphic God of Abraham and Moses, the God that decides, rewards, protects and punishes, the God that created Adam and Eve to his image and likeness, and the God that created heaven and earth, and separated land from water, light from darkness.

This is also the religion of all civilized people, specially those of the Orient.

But lately, an exceptionally gifted group of people, booming or specially noble communities, according to Einstein, raise essentially above this level. In this small or selected group, Dr. Einstein found the third level of religious experience, even if it is seldom in a pure form.

Dr. Einstein considers or classifies this third level of religious feelings as "Cosmic Religious sense". It does not involve an anthropomorphic idea of God; Its God is the creator, not only of the tiny planet which we live in, but the billions and billions of other planets or worlds which float around the infinite firmament.

The concept of Cosmic God or Cosmic Religion recognizes no dogma or God made in man's image. Consequently, there cannot be a church whose chief doctrines are based on the cosmic religious sense, as expounded or conceived by Dr. Einstein.

It is because Einstein, like Rizal, believed that a universal or Cosmic God, is a "far greater and better God than an anthropomorphic God, or the man-made God of Israel, who cannot and could not demand of its creature anything short of a plain, pure and simple religion.

Einstein, like Rizal, believed that conventional dogmas and showy or spectacular religious rituals are unnecessary and incompatible with the concept of a Cosmic and non-anthropomorphic God.

It is indeed to the Glory and immancessible pride of Rizal and the race to which he belonged that his ideas on religious matters should have been confirmed and supported forty years later by no less than another genius, Dr. Einstein, expounder of the theory or relatively and the forerunner of the atomic energy.

I submit that not only Filipinos, but the enlightened human race, need very badly to ponder and follow Rizal's religious philosophy for the sake of Spiritual liberation.

△ △ △

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

SIGN OF
**CORRECT
LUBRICATION**



Makers and Marketers of

**Mobil
Automotive**

Products

**Mobil
Industrial**

Oils and Greases

Mobil Oil Philippines Inc.

MANILA * CEBU * ILOILO * DAVAO

I Believe in the Public Schools

By Joseph T. Howard, Ph.D.
Iloilo-Acacia Lodge No. 11, F. & A.M.
President, Central Philippine University

I do not think it is incongruous for a private school administrator to make a declaration of faith in public school teachers. On the contrary, being in the private school system puts me in a position to make a fairly objective evaluation of the system itself and of the personnel connected with it. I can bring to bear on this topic experiences which may be more unique than those of a public school administrator.

Let us begin by raising a very practical question. What is the public school teacher doing to merit our faith? There are several approaches to answering this question but I will only use two of them.

First, we may answer the question by pointing to the *products* of the public school system — the graduates of the elementary and high schools as well as the specialized public schools. When put on a comparative and competitive basis, these products stand up very well despite such handicaps as: (1) overcrowded classrooms, (2) double-single sessions, (3) elimination of the seventh grade (to my mind one of the most crucial points in the educational process), (4) limited and inadequate facilities and equipment, (5) a general public apathy to the public schools in general and the public

school teacher in particular, (Brilliant exceptions to this last point can be cited with very impressive results but on the whole the observation is sound), (6) until very recently, lack of any external incentives for advancement and self-improvement, and (7) a strong feeling in certain quarters that the public school system is "Godless", materialistic and a breeding place for potential juvenile delinquents.

This latter attitude is the very opposite of what I am trying to express in this article and I believe is a powerfully subtle influence for discouragement to the building up of a strong public school system manned by loyal and enthusiastic teachers.

In the face of heavy odds, the public school teachers are producing their products and, as I have already indicated, these products do not suffer adversely by comparison. In other words, the public school teacher is doing worthy work under adverse circumstances. This helps underscore my faith in and admiration for the public school teacher.

Second, we may answer our question about what the teacher is doing to merit our faith by centering our attention on the teachers them-

selves. It is our conviction that faithfulness merits faith. Many people take faithfulness for granted; hence, the general apathy spoken of above. I do not believe that what I have observed of the faithfulness of our public school teachers is mechanical. I do take that faithfulness as evidence of dedication and devotion to the service of mankind of the highest order. I have been in the Philippines since 1947 and have had many occasions to observe this dedication and devotion under a wide variety of circumstances and am, therefore, in a position to state my viewpoint with a great deal of conviction.

If our faith in the public school teacher is merited by the above mentioned factors, then we should raise the question of our reciprocal responsibility as the general public to back up that faith.

First, we should lend strong encouragement and backing to all legislation of the Republic which would strengthen the public school system.

Second, we should participate actively at the provincial level in public school programs, projects, meets of various sorts, etc. In fine, anything which would demonstrate publicly that we are "backers" of the public school system.

Third, by "talking up" the system, instead of "talking it down". As already noted, it is sometimes said that the public school system is Godless and wholly materialistic. In actuality this is a serious indictment, put against the public schools, but against the public in general since there is nothing, outside of

local governmental and political structure, which so fully reflects the public itself as does the public school system. There are many praiseworthy things we can say about our public schools. Let us not become victims of cheap negative criticisms, often based on prejudice against our public schools.

The heart of the public school system as has already been indicated is the classroom teacher. What can we do to demonstrate our concern for the public school teachers in such a way as to be of real encouragement to them? Here are a few suggestions to which you are challenged to add your own ideas.

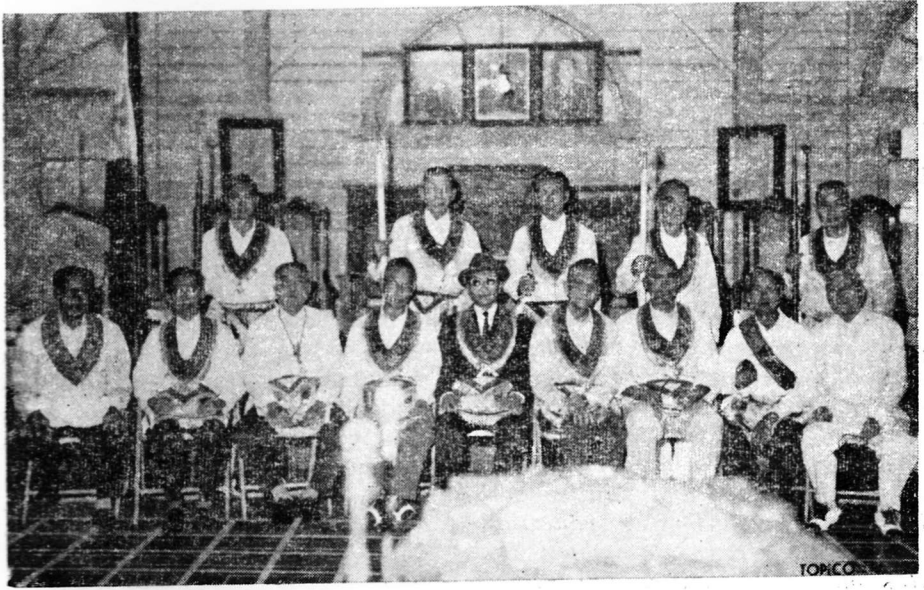
(1) An occasional friendly visit to the school on a personal basis.

(2) Setting aside a time for the brethren to go as a group and call on a classroom or two and inform the teachers concerned of the warm friendly interest on the part of the brethren in what they are doing.

(3) Make actual contributions of materials which could be used as classroom aids by the teachers. All of us could help in a drive to help build up the libraries of our local public schools.

(4) Make the teachers in the public schools aware that as a Fraternity we, by conviction and historical tradition, are their strong allies.

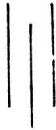
Yes, I believe in the public school teachers in the Philippines, and I would also appeal to and challenge all the members of the Craft throughout the Republic of the Philippines to strengthen and demonstrate a firm faith in the public school system and those who serve it.



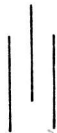
OFFICERS OF MALOLOS LODGE NO. 46

Seated — l. to r., Felicisimo Cruz, Almoner; Abraham G. Manahan, Chaplain; Juan Fernando, P.M., Treasurer; Filemon Carpio, S. Warden; Francisco E. Aniag, Sr., Master; Jose Reyes, J. Warden; Francisco Rendon, P.M., Secretary; Cirilo Concepcion, Marshal; Nicasio Marin, P.M., Auditor.
Standing—l. to r., Felipe A. Tarroza, J. Deacon; Eliseo Tayao, P.M., S. Steward; Jose Aviado, Tyler; Felixberto Sarmiento, J. Steward; Jose S. Gatmaitan, S. Deacon.

COMPLETE FACILITIES AND EFFICIENT SERVICE—



The Chartered Bank



Tel. 2-69-93

Trade and Commerce Building, Manila

Education and Public Service

Reports

This is the second in a series of progress reports highlighting the response of the many Blue Lodges in this jurisdiction, answering the call of the Grand Lodge of Free and Accepted Masons of the Philippines, to take an active and positive participation in furthering education and public service throughout the Republic. As committees are formed in each Lodge and projects set forth, they are invited to keep the Grand Lodge informed of their progress. A summary of said reports will regularly appear in this column.

MANILA

Mount Lebanon Lodge No. 80... Worshipful Master IRVING CRYDE reports this:

* The Lodge donated the amount of P200 to Mount Kaladias Lodge No. 91, F & AM Scholarship Committee for deserving students.

* Clothes were contributed to the inmates of the Tala Leprosarium, which were turned over to Rev. Bro. Barton L. McElroy, for distribution.

* Christmas donation of P100 was given to the Grand Lodge Christmas Fund Drive in the annual gift distribution for widows and orphans of deceased Masons.

DAGUPAN CITY

Pangasinan Lodge No. 56... FAUSTINO OVIEDO, Master, relates

the following:

* In a survey made, it has been found that the Dagupan City High School was in dire need of tools and equipment for the boy's vocational courses.

The Committee therefore campaigned for donations in kind for said tools and equipment.

Donations consisting of eight work-benches and a variety of tools worth about four hundred fifty pesos was received by the authorities of the Dagupan City High School to help alleviate their problem.

OLONGAPO

Lincoln Lodge No. 34... A formal declaration has been drawn up and approved for execution by Chairman Wor. Bro. JUAN ARCE and his committee, to wit:

* That members of the Blue Lodges write to their Congressman urging them to support the Education Stabilization Fund Bill.

* That members of the Blue Lodges endeavor to develop good Public Relations with Barrio Councils and Parent-Teachers Associations, urging members of these bodies to express to their Congressman their support of the Educational Stabilization Fund Bill.

* That Blue Lodges and their members exert maximum effort to see that all children in the Philippines be afforded an opportunity to secure the education guaranteed by the Constitution.

* That Blue Lodges be encouraged to grant scholarships to deserving young people; donate books to schools and libraries; plant fruit trees in school grounds and help repair and paint schoolhouses, particularly those in the barrios; improving the surroundings of school yards and give the children the benefit of a wholesome school environment.

* That the Blue Lodge encourage the support of the Boy and Girl Scouts program in Public Schools.
— LRD

WELL REMEMBERED —

The following is the closing paragraph from a letter received by the Grand Master in reply to his request for educational books from the United States, to be distributed to the children attending public schools throughout the Philippines. (It is worthy to note that more than four hundred thousand such books have been committed at this writing.)

"It is certainly a delight to write you... of the manner which the people of the United States have responded to your plea [for books]. Americans *still* remember those terrible days of 20 years ago, when the people of the Philippine Islands stood fast as almost the only friend of America in that great section of the world."



Lincoln Lodge No. 34, F & AM

The Committee on Education of Lincoln Lodge No. 34, F & AM of Olongapo, Zambales, has exerted all its efforts and has made steady progress towards the attainment of its objectives.

The community of Olongapo is a typical metropolitan community with a population of approximately 65,000 people coming from the different neighboring provinces. The principal source of living is employment with the U.S. Naval Base, Subic Bay. As such, although located in the rural area, the basic community structure does not follow closely the barrio chapter concept. For this reason, the Grand Lodge Committee on Education and Public Service items

of suggested program are not all applicable to the community of Olongapo.

This report, therefore, is submitted as an annual report as of 31 December 1962, and is presented in accordance with the applicable listings of suggested program.

A. That members of the Blue Lodge write to their Congressmen urging them to support the Education Stabilization Fund Bill.

The Lodge Committee on Education has not only urged members to write their Congressmen but also congressmen of other provinces when they are acquainted. The committee has taken further action by urging all PTAs in Olongapo to forward

resolutions to Senators and Congressmen for their support of the bill. It will be a pertinent information under this item to state that the President of the Olongapo Federation of PTAs (Wor. Bro. Juan Arce) and the Olongapo Provincial High School PTA (Wor. Bro. Eufrecino Abad) are both Past Masters of Lincoln Lodge No. 34. In addition, Presidents and Board Members of the various district PTAs composing the Federation are masons. Likewise, membership of the Confederation of PTA of Zambales (province-wide) are composed of many masons from the different lodges of Zambales. Accordingly, with the top officers of PTAs being masons, they have the utmost initiative working for the support of the bill in their respective associations.

B. That members of the Blue Lodges endeavor to develop Good Public Relations with Barrio Councils and Parent-Teachers Associations, urging members of these two bodies to express to their Congressman their support of the Educational Stabilization Fund Bill.

Under this item, the comments stated in item (A) above apply. In addition, it is very plausible to mention that masons in Olongapo are very active and are providing the dynamic leadership in PTAs in Olongapo. As a matter of fact, masons in the PTAs take active part in deliberations.

As mentioned in the introductory part of this report, the community of Olongapo does not follow closely the Barrio Charter concept. However, there are masons who are chairmen of Committees on Education of the different Barrio Councils of Olongapo

Recently a two-room quonset hut was furnished West Tapinac for a pilot school building under a Brother's solicitation (a member of that Barrio Council) and for conversion to a school building.

In general, the members of Lincoln Lodge No. 34 are not only active in promoting good public relations with the PTAs but are also providing active and dynamic leadership thus making it easier in urging PTAs to support the Educational Stabilization Fund Bill.

C. That Blue Lodges and their members exert the best efforts to see to it that all children in the Philippines be afforded an opportunity to secure the education guaranteed by the Constitution.

Olongapo, from its pre-war days of 6,000 population, has grown today to a giant town of 65,000 people. In addition, with the ravages of the last world war, not a school building remained standing so that the problem of providing adequate school facilities for the overgrown pupil population after the war was tremendous. Up to the present, and every year, the school population has swelled that providing enough classrooms to accommodate every child of age is a continuing problem. It is a known fact that our government (Bureau of Public Schools) says every year — "We will provide the teachers but you provide the classrooms." The PTAs in Olongapo, with masons as top officers, take the challenge of providing classrooms with one thought in mind — not to deny a child the benefit of education. It is noteworthy that 80% of the school buildings in the ten districts of Olongapo

gapo had been built by the PTAs. In this item of the program, difficult as it maybe, the PTAs had exerted all efforts to provide the necessary classrooms in order that all children of school age are enrolled. Thanks to our brethren in the association for supporting the challenge of providing adequate classrooms.

D. That Blue Lodges be encouraged to grant scholarships to deserving young people, donate books, to school libraries, plant fruit trees in school grounds and to help repair and paint schoolhouses, particularly those in the barrios, improving the surrounding of school yards and give the children the benefit of wholesome school surroundings.

Rebecca Parrish Chapter No. 5, OES of Olongapo, Zambales, whose members are wives and members of Lincoln Lodge No. 34, is maintaining a scholarship program for bright and deserving students of indigent families at the Olongapo Provincial High School. At present, the students, one in the first year and another in the second year, are being supported by the program. The scholarship program started two years ago so that in another 2 years, Rebecca Parrish Chapter No. 5, OES, will be supporting a total of four students. The grant provides for free tuition fees and textbooks for the scholars. The Blue Lodge could not financially afford such a program so that Rebecca Parrish Chapter No. 5 had to provide and support a scholarship program.

Repair and painting of school buildings are undertaken by PTAs. Again, our brethren in the PTAs have from time to time tremendously received laudable praise for the re-

pair of school buildings. About 60% of PTA funds are used for the repair and improvement of existing school facilities. Also, ground improvement, such as concrete fences, rock gardens, concrete paths, landscaping and building of stages are projects under and/or coordinated by PTAs. To this end, our PTAs have done outstanding achievement.

E. That Blue Lodges be encouraged to support the program of the Boy and Girl Scout in Public Schools.

In this program item, Lincoln Lodge has achieved a remarkable feat. The Lodge for the last three years has sponsored Boy Scouts Troop (Troop No. 5). The majority of the officers and members of the local Boy Scouts Municipal Council are masons. Wor. Bro. Juan Arce, Jr., the Chairman of the Committee on Education, is the First Vice-President of the Ramon Magsaysay (Zambales) Council, and Bro. Glicerio B. Santos is the President of the Olongapo District. Province-wide, many masons from other lodges are active scouters in Municipal as well as in the Provincial Councils. Also, many brethren of Lincoln Lodge are active scout masters.

In the Girl Scouts and Cub Scouting, the wives of masons of Olongapo are active leaders of the movement. Wor. Bro. Domingo P. Santiago is the Commissioner of the Provincial Council. Sister Irene M. McFarland, a widow of a member of the Lodge, is a Past-President of the Provincial Council of the Girl Scouts, Sister Lolita P. de Perio is the present Vice-President of the Provincial Council of the Girl Scouts, and Sister Libertad Bada is the incumbent Chairman of the Girl Scouts District of

Olongapo. In short, the enthusiasm, participation and interest of Lincoln Lodge to the scouting movement is manifested by its whole support of Troop No. 5 sponsored by the Blue Lodge and its active members on the rolls of the Municipal and Provincial Councils.

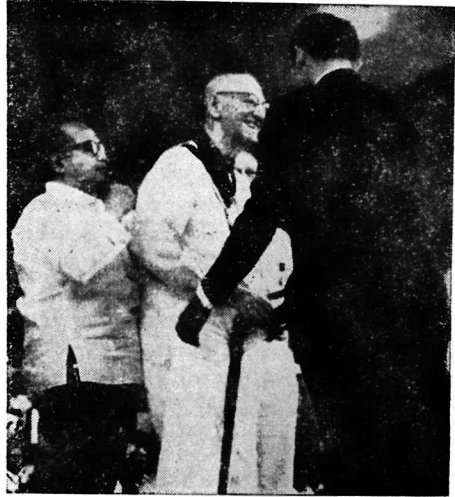
In addition, in its interest to support the children's movement, Lincoln Lodge in cooperation with Western Luzon Bodies, A & ASR of Olongapo, Zambales, co-sponsored the revival of Teodoro R. Yangco Chapter of De-Molay. The Chapter since its revival has progressively attained outstanding achievements, not only in membership but in its different programmed activities.

To bring this report to a close, the Committee on Education wishes to acknowledge the wholehearted support and cooperation given by all brethren of Lincoln Lodge No. 34. The support and cooperation provided us had been overwhelming such that the work of the committee has been a pleasant and fruitful one. We sincerely believe that with the continuing support afforded us, we have no doubt that the Grand Lodge Program in this community will be a great success.

Prepared by:

- (Sgd.) WB JUAN ARCE, Jr.,
Chairman
- (Sgd.) WB V. DELA CRUZ
 " " C. B. SANTOS
 " " M. A. TREVIAS
 " " S. T. DE PERIO
 " " F. M. ARCALA
 " " L. P. ANDRADE
Members

GOLDENBERG GETS HIGH RIZAL AWARD



Michael Goldenberg, Past Grand Master of the Grand Lodge of the Philippines and Past Deputy Sovereign Commander of the Knights of Rizal, is shown receiving the medal and diploma of the presidential award for outstanding achievements in research and scholarship on the life of Rizal. The award ceremonies were held on the Quirino Grandstand on the Luneta on December 30, 1962.

△ △ △

I do the very best I know how — the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

—Abraham Lincoln

Officers Installed

Malolos Lodge

With Most Worshipful Emilio P. Virata, P.G.M., as guest speaker and Most Worshipful Esteban Munarriz, P.G.M., as installing officer, the 1963 Officers of Malolos Lodge No. 46 were installed on Saturday, January the 26th at the Plaridel Temple, Malolos, Bulacan. The installation was made public, and it was so well attended that the consensus among those present was that it was a complete success.

Aside from the many Lodges from Manila and neighboring provinces which were represented in the affair, almost all the civic and fraternal organizations in the province had also graced the occasion through their respective presidents, to wit: Atty. Maximo L. Valenzuela for the Rotary Club of Malolos, Mr. Rendentor Bautista for the Malolos Jaycees, Mr. Jose PW Tantoco for the Bulacan Historical Society, Mr. Deogracias T. Flores for the Bulacan Private Schools Association, Mr. Adriano Lindayag for the Paombong Municipal Chapter of the Order of the Knights of Rizal, and Mr. Marcos V. Iniguez for the Legionarios del Trabajo.

One of the most interesting and touching features of the program was the awarding of "Certificate of Appreciation" to the widow of the late Bro. Anselmo Marcelino "in recognition of her full understanding of the noble teachings of Freemasonry to which her late husband,

Bro. Anselmo Marcelino, belonged during the best years of his earthly life, so much so that when she was confronted with the dictates of her Church on the one hand and the last request of her deceased husband on the other, she voluntarily caused the latter to prevail; hence, the Masonic Funeral Rites over the mortal remains of her beloved husband was performed by the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines under the Grand Mastership of Most Worshipful Camilo Osias".

The complete program follows: Opening of the Lodge at 2:00 P. M., Reception of Past Grand Masters and other Members of the Grand Lodge of the Philippines; Flag Ceremonies; Invocation by Bro. Abraham G. Manahan; Installation Ceremonies; Inaugural Address by W. Bro. Francisco E. Aniag, Sr. as newly installed Master; Presentation of the "Certificate of Appreciation" to Mrs. Crisanta R. Marcelino; Presentation of Past Master's Jewel to the Outgoing Master by W. Bro. Juan L. Reyes, Sr., P.M.; Response and Report by the Outgoing Master, W. Bro. Segundo Esguerra, Sr.; Introduction of the Guest Speaker by W. Bro. Generoso V. Reyes, P. M.; Address by M. W. Emilio P. Virata, P.G.M.; Recessional; Closing of the Lodge; Refreshments.

The newly installed Master, W. Bro. Francisco E. Aniag, Sr., in his

inaugural address, mentioned, among other things, that the keynote of his administration for this Masonic Year shall be "More Masonry in man; more men in Masonry". He said further that to accomplish this feat, the families of Masons should be first indoctrinated with what Masonry really is. The Master of Ceremonies was W. Bro. Domingo F. M. Domingo.



W.B. Navia, Dignitaries of the East, Brethren and guests:

In accordance with our program this afternoon, my part is only a response (pasasalamat). By saying thank you, three times, I honestly believe have complied with my task.

But I am taking this opportunity, however, to express my gratitude to my Brethren for their confidence reposed in me by electing me twice as their Worshipful Master for the Masonic years 1960 and 1961. It may be possible that your trust was based on my 100% attendance at all our meetings for the last five (5) years and also I endeavored to be always punctual. I do promise to continue showing the same conduct in the future, as a true, faithful and just Mason. I know for sure, that you even wanted me for a third term, but frankly speaking I cannot possibly immitate the late President Franklin Delano Roosevelt, who had the distinction of being the President of the United States of America, who served for three (3) terms. Again, I know our newly installed Worshipful Master would continue whatever little accomplishments I made in my two years term.

In this connection let me tell you my simple guide in life, —

"Be the labor great or small . . . do it well or not at all."

That may be one reason why you wanted me to serve another term, but I consider the two terms good enough as you made it so, because you wanted me to be like that pupil, who failed once in class and therefore be a repeater.

Now permit me to elaborate a bit on our fraternity or institutions.

"Masonry is a progressive moral science divided into different degrees." It is not therefore a religion. We admit all persons, (except atheists) who believe in God, whom we sometimes call the Supreme Being or the Grand Architect of the Universe. It is rather a "society of friends and brothers, among whom no contention should ever exist but that noble contention or rather emulation, of who best can work can best agree." Here in the Philippines we have Catholics, Protestants and Muslims as members of our lodges. In brief, the Masonic Teachings are as follows: "Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."

It is unfortunate to report the death of one of our active members,

Bro. Chaplain Quintin Santiago of Malolos, during my first term but replaced by a new member in the person of Councilor Felicísimo Cruz of Bulacan, Bulacan. Again, a worthy member of Mabini Lodge No. 39 of Aparri, Cagayan, Rev. Anacleto Evangelista (P.I.C.) had recently affiliated with the lodge. Numerous distinguished guests were invited to address our lodge, among the few were P.G.M. Camilo Osias, Juan Alano, Deputy G.M. William Quasha, Rev. Father Hilario A. Lim, Dr. Gumersindo Garcia, of Mary Johnston Hospital, Manuel Torres of the M.V.O., Ex-Governor Miguel Cuaderno of the Central Bank and others. Three (3) classes of the Central Ele-

mentary School of Malolos are housed in the first floor of this building, which was kept in constant repair these two years.

Lastly, my other guide in life is also a simple one, — "I envy nobody as nobody envies me."

Now as I turn over the gravel to my worthy successor, W.B. Segundo Esguerra, I again repeat, — Thank you, thank you and thank you.

NOTE: *Speech delivered by Dr. Juan R. Fernando, immediate Past Master of Malolos Lodge No. 46 at Plaridel Temple, Malolos, Bulacan, on January 27, 1962 (translated into English), after receiving the Past Masters Jewel.*



Makiling Lodge No. 72, F. & A. M.

Distinguished brethren of the Makiling Lodge No. 72, F. A. M.:

As I vacate the oriental chair in favor of my beloved brother Rosario T. Cortes, today, I feel that I have to account for what have been our accomplishments during the masonic year 1962 — together with the general information about the lodge.

Historical Background

From the valedictory of Wor. M. Nicanor G. Teodoro P.M. dated December 21, 1960 we find that the Makiling Lodge No. 72, F. & A. M. was constituted on the 13th day of May 1922 and established in the Municipality of Calamba, Province of Laguna. The lodge was at one time moved to Los Baños. During World War No. II, many of the members were killed and those that

were left were dispersed to different provinces. The lodge remained inactive for almost twenty years.

Through the efforts of Wor. Bro. Nicanor G. Teodoro, P. M. with the suggestions of Grand Lodge Officers, the lodge was reconstituted on February 18, 1959. The problems faced by Wor. Bro. Teodoro were: first, to enlist the support of some old members of the Makiling Lodge on inactive status for reactivation and some members of other lodges for affiliation; second, to engage a suitable and safe edifice for a Lodge House; and third, to provide funds necessary for the purchase of equipment for lodge use. Wor. Bro. Teodoro besides taking upon himself to organize, has spent considerable amount of money for the purchase of equipment for the lodge. Bro. Cle-

mente Juliano, Sr. has also contributed generously for the purchase of equipment. Lodge officers in 1959 and 1960 joined hands in the purchase of other items of equipment. There were also other brethren who donated cash and materials to the reactivated lodge as enumerated by Wor. Bro. Teodoro in his report to the lodge.

The reconstituted lodge began activities on February 28, 1959 with the installation of the first postwar officers who were selected from the twelve original members.

Membership

The membership increased from twelve in 1959 to 38 in 1962 or a gain of 26 in about four years. The present membership is composed mostly of scholars and scientists. Four are college Deans, several faculty members of the Colleges of Agriculture and Forestry, research scientists of FPRI, and few businessmen.

* Address delivered on December 22, 1962 before the members of Makiling Lodge No. 72, F. & A.M. at Calamba, Laguna.



Father to Son

My boy, I pray, although at times you doubt me
Think this one thought unto the end about me:
I, as your father, serve no selfish pleasure
You and your interests are my dearest treasure.

'Tis not to kill your happiness I check you,
I know how swiftly storms may come to wreck you,
I hold you back, not merely to enslave you,
I cause you grief from greater grief to save you.

You'll live to walk with skillful men and clever
Men who can do things which I could never,
But, oh, my son, know this: though others charm you,
I am the one friend who will never harm you.

I will not hurt you, wrong you, or deceive you,
I will not take all you can give and leave you.
I may seem sterner far from people do,
But no one living, loves you more than I do.

My boy, I ask you this when'er you doubt me
Always remember this one fact about me:
When all my little faults and whims you've noted,
I am your friend, unselfish, devoted.

ANONYMOUS

Credit: Masonic Tydings (Milwaukee)

To Build a Temple

Mt. Apo Lodge No. 45, F. & A. M.

Address delivered by WB Tabujur Taupan, Worshipful Master of Mount Apo Lodge No. 45, under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, on January 28, 1963, on the leveling of the cornerstone of Mount Apo Temple in Zamboanga City.

TWO SCORE and six years ago, a handful of brethren among whom were Brothers James J. Wilson, T. B. Williamson, Henry Gilhouser, Ole C. Ualoe, Frank Redding, Henry Teck, John Hackett, P. J. Moore, James W. Strong, Herbert C. Page, beonging to different nationalities and creeds, endowed with unfeigned belief in God and with lives built upon the solid foundation of Brotherly love, relief and truth, banded together and laid the cornerstone of Freemasonry in the then Municipality of Zamboanga, now Zamboanga City. Thru the labors of these brethren, a dispensation to open a Lodge was granted by the Most Worshipful Grand Lodge of F. & A. M. of the Philippines, and forty-four years ago today, or to be exact, on January 28, 1919, Mount Apo Lodge No. 45 was granted its charter.

This afternoon we have assembled here to participate in an Ancient Custom, the laying of a cornerstone, as the beginning of a new Masonic Temple or building for Mount Apo

Lodge No. 45. It is said that a cornerstone brings union to two walls, making for symmetry and strength, so this Temple joins the past with the future. It is a dream of the past come true, the crown and climax of the faithful, aspiring and consecrated labors of years gone by. It may be wondered, if those who gathered for the first time in the early years of this City in search of Masonic fellowship and communion knew that one day the labors they began would bear fruit in the building of this Temple.

The heritage which they have given us convinces our hearts that there are more hands engaged in work upon the Temple than mortal eyes can see. The mortar of brotherly love and affection which made them a society of friends and brothers likewise formed the link by which we are today in duty bound to them. We are indebted to those who are gone, as we are to those yet unborn, to make of ourselves men guided by Brotherly Love, Relief and Truth. Those who labored before us built better than they knew, laying the foundation upon which this Temple shall stand.

The cornerstone of Mount Apo Temple has been laid and leveled. now comes a challenge. Are we going to do the construction and finish the Temple? The answer should be

that we beseech the aid of the Great Architect of the Universe to instill into each one of us Members of Mount Apo Lodge the desire and ability to contribute our individual share, and His guidance to grant us the strength and wisdom to find the right way to accomplish the construction. After the Temple is finished, we can rejoicingly say to those who will be left behind, when we travel to that "Undiscovered country from whose bourne no traveler returns," "here we have left you a legacy."

* * *

It is not enough that in the lodge room or among Freemasons the bonds 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

A Challenge to Make More Money . . .

The following lists suggest ideas and areas for utilization for more production and employment. You discover your latent capabilities when you let yourself go. You can begin in a small way and from then on, there is no limit . . .

FARM IMPLEMENTS & MACHINERIES:

Rice Threshers, Hullers, Polishers & Graders; Small Tractors; Manual & Mechanical Dusters & Sprayers; Peanut Shellers, Graders, Inner Skin Peelers; Coconut Graters, Oil Expellers, Filters & Refiners; Cassava Flour Mills; Irrigation Pumps, Motorized or Motorless; Plows, Harrows, Ridgers, Furrowers, Weeders, Planters, Fertilizer Distributors; Ramie, Abaca, Maguey Strippers, Decorticators & Finishers; Coconut Husk Crushing, Combing, Defibering, Yarn, Twine, Rope & Brush Making Machines; etc.

INDUSTRIAL MACHINES:

Paper Pin, Safety Pin, Hair Pin, Paper Clip Making Machines; Snap Button & Zipper Making Machines; Spring Coiling Machines; Thumb Tack Making Machines; Rivet, Bolt & Nut Making Machines; Wire Netting Machines; Screw Making Machines; Tooth Pick Making Machines; Bamboo & Rattan Processing Machines; Paper, Cellophane & Polyethelene Bag Making Machines; Absorbent & Surgical Cotton Making Machines; Used Cotton Refining & Reviving Machines; Instant Starch Making Machines; Paper, Cellophane & Polyethelene Printing Machines; Hand Knitting & Sock Knitting Machines; Glass Bottle Making Machines; Polyethelene Tube Making Machines; Tableting & Kneading Machines; Tin Can Making Machines; Nickel, Chrome, Plating Equipment; Scissors Making Machines; Electric, Kerosene, Gasoline & Diesel Motors; Generating Plants; etc.

Inquire from

MEL AGRO-INDUSTRIAL CENTER, INC.

U. P. Village, Quezon City

Tel. 7-98-39

THE PHILAETHES SOCIETY

The Philaethes Society, an international organization of Freemasons, has numbered among its members some of the outstanding Students of the Masonic world.

Since it was founded there have been eleven Presidents; Brother George H. Imbrie, the Founder was first; successively, Brothers Robert I. Clegg, Alfred H. Moorhouse, Cyrus Field Willard, and Henry F. Evans, occupied the presidency of the Society.

They were followed by Brothers Walter A. Quinckle, California; Harold H. Kenney, California; Lee E. Wells, California; Alphonse Cerza, Illinois; William Moseley Brown, Florida; and Ebert Bede, Oregon.

Present members of the Society who are "Fellows", having won distinction in our Fraternity, include, Dr. Roscoe Pound, former Dean of the Harvard Law School, Massachusetts, Philosopher and Interpreter; Robert J. Meekren, Canada, best known for his ritualistic interpretations; Dr. William Moseley Brown, Florida, Historian and Masonic Author, and numerous others.

Of the first fifteen "Fellows" in the Society, the only ones now living are: Reginald V. Harris, Grand Lodge of Nova Scotia; and Harold

V. B. Voorhis, Author, "History of Negro Masonry in the U.S.A.", "The Eastern Star" and many others.

Distinguished Brethren who were "Fellows" when they passed to the "Celestial Lodge" above include, Rudyard Kipling, Masonic Poet and Author; Carl H. Claudy, recognized as the most versatile Masonic writer of our age; Ray C. Denslow, expert on World-wide Freemasonry; and many others of prominence in the Fraternity.

The management and affairs of the Philaethes Society are under the direction of the Executive Committee, composed of all its officers. A Publication Committee supervises all materials published by the Society.

Master Masons are eligible to become regular members of the Philaethes Society. The joining fee is \$3.00 and the Annual dues are \$5.00, which Annual dues include subscription to "The Philaethes", official magazine of the Society, for the full year in which they become members. The General Chairman of the Membership Committee is Brother Kenneth F. Curtis, "M.P.S.", 2455 Rae-ford Road, Orlando Florida.

The Philaethes Society is an international Society for Freemasons who seek more light and Freemasons who have more light to impart.

Age Has Its Charms...

It was noted with pride and happiness at the laying of the cornerstone of a new temple of Mt. Apo Lodge No. 45 in Zamboanga City on January 28, 1963. MWB Esteban Munarriz, Grand Secretary, and VWB Hermogenes Oliveros, Grand Lecturer, made a trip to that City of Flowers to help the brethren there with the cornerstone laying ceremonies. It went well, no doubt; but there was something more touching, though hardly noticed, because it was not in the program.

Bro. James P. Mankin, 86 years young, was present, saw every act and heard every word in the program. He was alone in the car of MWB Juan S. Alano, junior Past Grand Master, and in his own words, Bro. Mankin told the brethren that it was his happiest and proudest day.

A day or so before the event, Bro. Mankin read in the local paper that his Lodge was going to lay the cornerstone of their new temple. Early in the morning of the day, he asked Mrs. Mankin to summon his doctor to look him over and over and see if he could be at the ceremonies. The doctor was more inclined to advise him not to, and merely said that if he wanted to, he might. It is known that Bro. Mankin had been bedridden

for years, hardly able to get up, because of his advanced years. On hearing the doctor's opinion, he had himself dressed up and was soon in a car following the brethren who marched from their old temple to the new site on the beach near the pier, for the ceremonies.

After the ceremonies, the Grand Lodge visitors, in company with the local brethren, made a call on Bro. Mankin at his home and on seeing them again, he sat up and chatted with them. True to the tradition of Zamboanga hospitality, he invited them to a refreshment parlor saying that he never felt so young. So, he walked up there, crutched on both sides by two of the brethren, and enjoyed the impromptu "party".

The following is just an aside on the above account, so the gentle reader will please not read on. . . . It is intriguing to us, as we sit in lodge or chapter with brethren hoary with age. There are still many of them that do, God bless them! What makes them do it? Why? Do they get anything out of it? Are they there for recreation or revitalization?

To each his own answers. But we would venture these: Masonry must be good for even old Masons do not tire of its teachings. Masonry must be good for men grow old in its folds (and not die young) living its precepts.

* * *

Grand Master's Message . . . (Continued from page B)

We have only to think in terms of God's will. God has given us strength not to destroy but to build. We Masons say we are builders and that we build structures in the hearts of men. But our structures will not endure if they are not harmonious with the laws of God and of man.

So it can be seen that God is involved in our efforts to be strong and to gain strength through harmony. It would seem that there is a basic truth involved in this concept and that it is related to the proposition that we are a brotherhood of men under the Fatherhood of God. For if we recognize that it is God's intention that all men are brethren, we can understand that we must all care for each other and that if we fail to do so, we are going against God. It then becomes clear that our basic duty is to improve our relationship with God. From this improvement, we will have an increased ability to live harmoniously with our fellowmen, which will strengthen us and in turn will strengthen our Fraternity.

As we commence this new year, let us firmly resolve to attend Church and Lodge regularly and to use our best efforts to work with our fellowmen for the benefit of all mankind, so that at the end of 1963, we can say to ourselves in all candor, "This year I have improved myself as a man and as a Mason."

WILLIAM H. QUASHA
Grand Master

Therefore when we build, let us think that we build forever. Let it not be for the present delight, nor for present use alone. Let it be such work as our descendants will thank us for, and let us think as we lay stone on stone, that the time is to come when those stones will be held sacred because our hands have touched them. and that men will say as they look upon the labor and wrought substance of them, "See what our fathers did for us."

— John Ruskin.

Well-recommended:

LU DO Y LU YM CORP.
Tupas St., P.O. Box No. 18
Cebu City, Philippines
Exporters, Importers, Ship-
ping & Insurance

*Manufacturers of the following
products:*

1. Edible Oil
2. Baking Oil
3. Cooking Oil
4. Lard
5. Glucose
6. Corn Starch
7. Cassava Starch
8. Laundry Soap

All with trademark
LU DO Y LU YM CORP.

INSULAR YEBANA CORP.
Since 1893, No. 58-66 M.H. del
Pilar, Tugatog, Malabon, Rizal,
Philippines
Tel. No. 22611-22612-22613

*Manufacturers of the following
products:*

1. La Insular Cigarettes
2. La Yebana Cigarettes
3. Liwayway Cigarettes
4. Quiapo Matamis Cigarettes
5. Imperial 100 Cigarettes
6. Empress 100 Cigarettes
7. White King Filter Cigarettes
8. Manila Prince Cigars

PAW PIA CHI

Life Member of Kasilawan Lodge
No. 77 F & AM
506 Ylang Ylang St. Manila

NOTICE

The new edition of the Constitu-
tion (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 ₱3.25 each
20 copies or more . 3.00 "
1 copy, De-Luxe
issue 11.00 "
Gold lettering for
De-Luxe issue 1.00 per
line

Brethren who are entitled to a
free copy will please see Wor.
Bro. Dominador R. Escosa in the
Grand Lodge; and if the brethren
wish the free copy mailed to them
by registered mail, the cost of
postage is 50 centavos per copy.

MAN-MAKING

We are blind until we see
That in the human plan

Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?

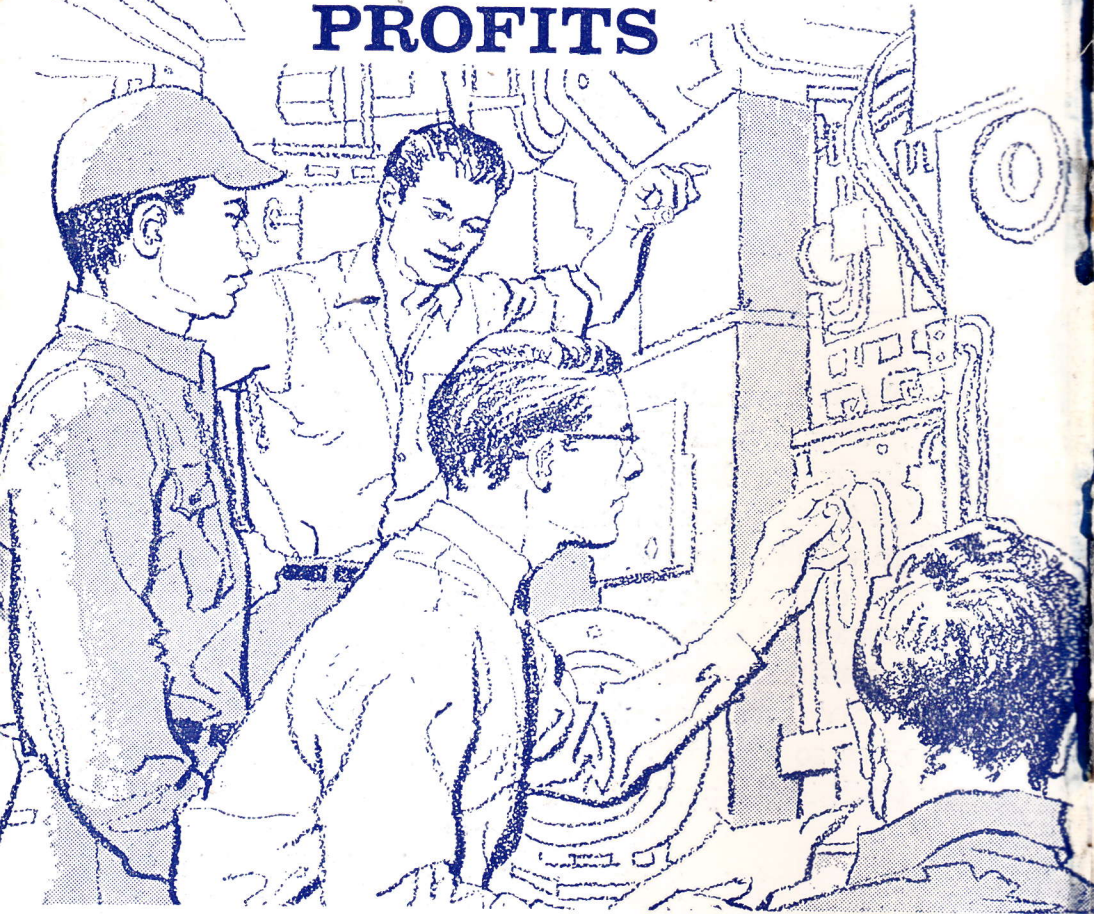
In vain we build the work unless
The builder also grows.

Edwin Markham

I still have enjoyment in the company of my friends; and, being easy in my circumstances, have many reasons to like living. But the course of nature must soon put a period to my present mode of existence. This I shall submit to with less regret, as having seen, during a long life, a good deal of this world, I feel a growing curiosity to be acquainted with some other; and can cheerfully, with filial confidence, resign my spirit to the conduct of that great and good Parent of mankind who created it, and who has so graciously protected and prospered me from my birth to the present hour.

—*Benjamin Franklin*

ACTIVE PARTS MEAN ADDED PROFITS



Your profits increase with the efficiency of your operations — with the aid of Caltex Organized Lubrication. This service is a cost-reducing tool, not an expense item. Gives you important savings on maintenance costs, eliminates unnecessary purchases of parts. Check with your Caltex Lubrication Engineer. He

will prepare a Caltex Lubrication Program to provide you with the right lubrication for each piece of equipment.

For big cost-saving benefits of Caltex Organized Lubrication, write or call your nearest Caltex office.

LUBRICATION IS A MAJOR FACTOR IN COST CONTROL

CALTEX

