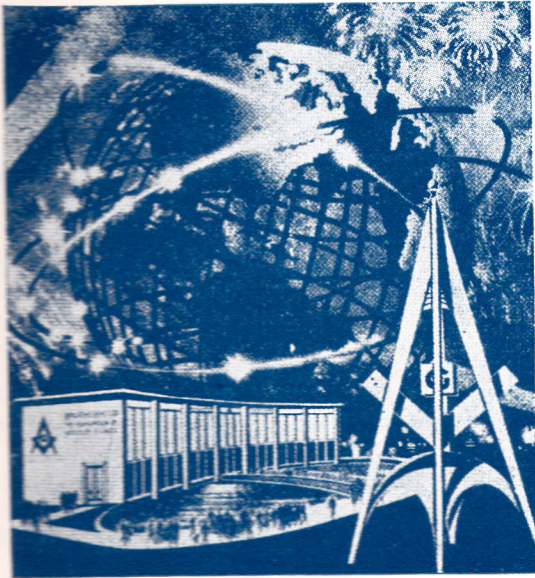


The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



MASONIC PAVILION

At the New York World's Fair

(Courtesy of the Masonic Service Association of the U.S.)

VOL. XL

No. 1



July

1964



Published monthly by the Grand Lodge of the Philippines, at 1440 San Marcelino, Manila.
Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Subscription Rate — P3.00 a year

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Grand Master's Message

We have appointed for this year a number of committees who are now at work in the interest of the Grand Lodge of the Philippines. One of these committees is making a careful study of our Grand Lodge office procedures. The chairman of this committee is Right Worshipful Brother Raymond E. Wilmarth. The committee has been divided into four sub-committees. One sub-committee chairman is Very Wor. Bro. Apolonio Pisig. His sub-committee is making an inventory of the Grand Lodge property. This sub-committee will also recommend what is needed in additional equipment. The members of this sub-committee are: Wor. Bro. Romeo T. Pasco, Very Wor. Bro. Marcelino P. Dysangco, Wor. Bro. Oscar L. Fung, and Wor. Bro. Juan Panadero. Very Wor. Bro. Benjamin Gotamco is heading a sub-committee which is making a study of all Grand Lodge employees in order to make a job analysis for more effectively carrying on the work of the Grand Lodge. The members of this sub-committee are: Wor. Bro. Romeo T. Pasco, Very Wor. Bro. Marcelino P. Dysangco, and Wor. Bro. Oscar L. Fung. Wor. Bro. Guillermo Ramos is heading a sub-committee making a study of Grand Lodge membership records, with an aim to improving our system of recording the names of our members. The members of this sub-committee are: Wor. Bro. Leon A. Vidallon and Wor. Bro. Juanito Satana.

A fourth sub-committee headed by Wor. Bro. Pantaleon Sarmenta, a C.P.A. by Profession, is in the process of making an audit of all Grand Lodge accounts. This sub-committee is also going to audit the account of the Acacia Mutual Insurance and all other Grand Lodge account, when this audit is completed a statement will be issued on its findings. This sub-committee is also making a recommendation for improving the method of handling and recording Grand Lodge accounts.

Wor. Bro. Jesus Alvarez is the secretary for the general meeting of the sub-committees. These sub-committees have been meeting weekly, and will submit their findings to the Grand Master when they have completed their work. It will be on the basis of their recommendations that changes will be put into action in our Grand Lodge office.

Our Most Worshipful Grand Lodge has grown rapidly, and our work is becoming more and more extended. It is our conviction that we need to review our office procedures in order to more effectively serve the blue lodges under our jurisdiction.

The men whom we have chosen to serve as committee members and sub-committee members are men of experience in office procedures. Rt. Wor. Bro. Raymond E. Wilmarth is the Manager of Labor Relation at Caltex (Phil.) Inc. Very Wor. Bro. Apolonio Pisig is comptroller for Trinity College, Very Wor. Bro. Benjamin Gotamco is a businessman with wide experience in office procedures, Wor. Bro. Pantaleon Sarmenta is an accountant and has an accounting firm in Cabanatuan City, Nueva Ecija. Wor. Bro. Guillermo Ramos is with Esso, and is a specialist in the matter of office records and procedures.

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Most Worshipful CHARLES MOSEBROOK

Grand Master

By H. P. OLIVEROS Senior Grand Lecturer

Dr. Charles Mosebrook, Minister of the Central Methodist Church, was born in St. Paul, Minnesota, U.S.A., on August 7, 1907. Obtained his Bachelor of Divinity from Garrett Theological Seminary, Evanston, Illinois; his degree of Bachelor of Arts and was conferred his Honorary Doctor of Divinity at Hamline University, St. Paul, Minnesota. Ordained a Methodist Minister in 1934 and served the Methodist Church in Minnesota until 1939. In 1940-42 served as Minister of Wesley Methodist Church in Kuala Lumpur, Malaya.

Came to the Philippines in 1947 and taught New Testament in the Union Theological Seminary. He reorganized and rebuilt the Central Methodist Church, of which he has been serving as its Minister since 1947. He also reorganized the Union Church and served as its Minister for a time.

At present he is:

Vice-Chairman—Board of Trustees, Union Theological Seminary, Cavite.

Vice-Chairman—Board of Trustees, Philippine Christian Colleges.

Member—Executive Committee, National Council of Churches in the Philippines.

Member—Board of Directors, Masonic Hospital for Crippled Children.

Field Treasurer and Correspondent of the World Division, Board of Missions of the Methodist Church.

One of the organizers of the Children's Garden, located in Taytay, Rizal, an orphanage caring for 350 destitute children, and has been the Treasurer of this Foundation.

He is a Rotarian and a member of the Manila Polo Club.

On August 27, 1935, he married Miss Ethel Chant, and from this union were born two children reared in the Philippines: Karel Harry Mosebrook, now with the U.S. Army, and Ann Marie, who is graduating this year from the American School.

Most Wor. Mosebrook was raised in East Gate Lodge No. 314 at St. Paul, Minnesota, in November, 1929. He demitted from this Lodge and joined Winona Lodge No. 18 in 1943.

When he came to the Philippines he affiliated with High Twelve Lodge No. 82 and became its Master in 1962.

He received the Scottish Rite Degrees in Winona Bodies, Winona, Minnesota, but demitted from these Bodies and affiliated with the Philippine Bodies, A. & A. S. R. He was invested with the rank and decoration of the Knight Commander of the Court of Honor by the Supreme Council 33° of the Republic of the Philippines in February, 1955, and coronated Inspector General Honorary 33° in 1956.

He is a Past Worthy Patron of Mayon Chapter No. 1, Order of the Eastern Star.

Freemasonry At The New York World's Fair

"The Masons" are being represented at the New York World's Fair, 1964-65. Freemasonry is on display at this international exhibition, which in two years is expected to draw more than 70 million visitors from at home and abroad. In fact, Freemasonry is the *only* fraternal organization which is represented by its own building at the Fair!

Thanks to the Masons of New York State, an impressive Masonic Brotherhood Center has been built in the international area of the Fair, at the corner of the Avenue of the Americas and the Avenue of Europe. Architecturally, it is very attractive and impressive.

It is a project of the Grand Lodge of Free and Accepted Masons of the State of New York, which unanimously endorsed the enterprise under the leadership of its Grand Master, Harry Ostrov. General Chairman of the Masonic Brotherhood Center is retired Judge Charles W. Froessel, a Past Grand Master of Masons in that jurisdiction.

The Center is more than a building — handsome as that unit truly is. Before the exhibition hall lies an oval reflecting pool, across which the visitors arrive by means of a foot bridge. May this not be a symbol of the world and the path its people must traverse to achieve the peace they want, through brotherhood?

Even before they make that crossing, visitors pass a graceful pylon in

the form of a square and compasses, the universal symbol of the Fraternity. It stretches five stories high; it is visible throughout the Fair grounds. It points upward to the All Highest; it beckons the curious as well as the initiated.

The non-Mason who comes there instinctively feels the powerful symbolism of the Builders, who "square their work by the square of virtue" and who "circumscribe their actions" by means of the compasses, "to keep within due bounds with all mankind." The universality of the Fraternity is symbolized by the spherical canopy between the four legs of the pylon, which further signify the four cardinal points of the universe.

The building, also referred to as the Masonic Pavilion, contains an exhibition hall to tell Freemasonry's story and to display Masonic treasures. In addition there are a comfortable lounge room, rest rooms, an office, and an outdoor patio. The Center was designed by the architectural firm of Chapman, Evans and Delehanty. The William L. Crew Construction Company was the builder.

Every Mason who visits the New York World's Fair will feel a thrill of pride as he catches his first glimpse of this impressive Masonic Brotherhood Center. It "does something" for his devotion to the Craft as he views the ensemble, and again when he sees the Masonic ideal on either

end of the Pavilion, where the square and compasses are linked to the symbolized theme of the Masonic Center: "Brotherhood, the Foundation for World Peace."

The purpose of the Masonic Center is primarily "good public relations." Many people want to know something about the Fraternity. Impressions gathered at a World's Fair are usually lasting ones. The estimated number of visitors suggests that the World's Fair is an unusual opportunity to acquaint people with the part which Freemasonry has played in the past and what it is doing for the present world community. The Masonic Pavilion, therefore, is also an educational agency to inform the non-Masonic world what the Fraternity stands for and what it is striving to achieve, — Brotherhood, the foundation for world peace.

Visitors to the exhibition hall learn specific facts about Masonic benevolence: how New York Masons care for their elderly brethren, their widows and orphans; the extent of their aid to War and Victory Chests for those in military service, for non-Masons as well as members of the Craft; the tremendous sums collected for research in rheumatic fever; the research hospital at Utica to study the diseases of old age; the summer camps for boys and girls which are supported by various Lodges and Masonic Districts in New York; the story of the Shriners' Hospitals for Crippled Children; the Scottish Rite's support for research in the field of schizophrenia; and the broad sweep of Masonic "help, aid, and assistance" by Grand Lodges all over the world.

The Masonic Pavilion also tells something of the story of civilization which Freemasonry has helped to

write because of the memorable acts of many of its members. At the entrance to the exhibition hall stands Donald DeLue's imposing 11 foot 3 inch bronze statue of Brother George Washington as Master of his Lodge. A replica of that sculpture was first unveiled in 1962 at the Civic Center in New Orleans by the Masons of Louisiana, when they celebrated the Sesqui-Centennial of the founding of their Grand Lodge. It is an impressive first fact for visitors to learn that the "Father of our Country" was a sincere and active Mason.

To the rear of this impressive statue are two colorful dioramas. One depicts Brother General Washington and Brother General Lafayette at Valley Forge, a critical low point in the history of the Revolution. The other pictures Brother Washington taking his oath of office in Federal Hall, New York City, as first President of the United States. April 30, 1964 (about a week after the opening of the World's Fair) marks the 175th anniversary of that historic event, when the Chancellor of New York, Robert R. Livingston, who was also Grand Master of Masons, administered the oath while Brother Washington placed his right hand on a Bible borrowed from a Masonic Lodge, old St. John's No. 1 of New York.

That famous Bible is also on exhibition at the Center, together with the apron which Washington wore as Master of Alexandria Lodge in Virginia. Other Washington memorabilia to be seen are his letter of thanks to the donors of the apron, his inauguration sword, and the actual square and compasses which the Father of our Country used in laying out lands in Fairfax Country.

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Moral Fitness In Public Service

By Senator CAMILO OSIAS

There are thinkers who hold that morality and religion are one. There are others who believe that the two are different. Morality primarily has to do with the relationship between man and man, between man and a group of men, and between groups of men. Religion has to do with the relationship between man and his Creator.

Ideally, morality and religion should be one, but it is possible for a person to be moral without being religious though he can not be genuinely religious without being moral. There is validity in the claim that "religion is the root without which morality would die."

There is a general alarm in the country today because of the frequently publicized cases of juvenile delinquency and the occurrences of violence and murder. Because of these and the widespread discussion of smuggling, graft, and corruption, some have been led to the conclusion that our people are morally decadent. I do not share the view that there is moral decadence of the Filipinos as a people. I have faith in our people and I believe that as in the past they are basically sound morally.

I desire to compare the moral situation with the health situation. If cases of smallpox or cholera nowadays are discovered, the newspapers fairly scream with sensational headlines to the effect that the health situation has deteriorated. There is no deterioration really for we know there has been great improvement in the hygienic conditions of the Phil-

ippines. If there is public alarm it is due to the awakened consciousness and desire on the part of the people to combat these diseases and maladies. Actually, health standards are higher today.

By the same token, I frankly do not believe the Filipino people have become morally decadent. There is a greater consciousness today against immorality and social evils and a more determined desire to effect moral regeneration. Our moral standards are higher. Individuals and even some officials may err and blunder; they transgress the moral law but my firm belief is that our people hold fast to the principle that "righteousness exalteth a nation," and that they will continue to uphold high standards of moral fitness with the passage of the years. We must have faith in the strength of the Filipinos' moral fiber.

If you study the nature of the Filipino languages, you will agree with me that our languages are relatively devoid of swear words, dirty expressions, or words and phrases that are wicked and immoral *per se*. Most of the ugly words and profane expressions that are used today are adopted from foreign languages or are translations of foreign expressions. Even the insulting Filipino words that are used in anger when one is provoked, with the exception of one or two which I shall not repeat, are not really too bad. When we desire to speak of others in derision, about all that we say is that such persons are cowards (*tarkok* in Ilocano, *duwag* in Tagalog) or that

they are thoughtless or inconsiderate or that they are without shame (*awan ti bain* in Ilocano, *walang hiya* in Tagalog).

I have often recommended that we look into the expressions we use for insulting others to find out the virtues that should be cultivated. If to be a coward is condemned then the opposite qualities — bravery and courage — should be developed; if to be thoughtless or inconsiderate is a social failing, then thoughtfulness and consideration of others should be deemed desirable virtues; if to be shameless is a social degradation then it is our duty to train our citizens to observe a high sense of shame.

I hereby stress the fact that our Filipino languages are basically clean and unsoiled, that there is increased sensitiveness to moral transgressions and that these are clear indications that the Filipinos as a people are fundamentally moral.

I wish to point out next that as Filipinos we are deeply spiritual. We had our religion before the Spanish regime. I have discussed it in a book as *Anitism*. Subsequently other religious influences have had their impact on our life and civilization, notably Islam which is still prevalent in the south and Christianity which is prevalent throughout the Philippines. The spirituality of our people is reflected in the Malolos Constitution wherein the aid of the Supreme Legislator of the Universe is invoked. In the preamble of our Constitution this intense spirituality is enshrined because the supreme law of the land opens with these highly significant words: "The Filipino people imploring the aid of Divine Providence..."

There is no question that as a people we place great value on both morality and religion. I advance the thought that we should, through our

basic social obligations, develop a life-centered morality and a life-centered religion. There is little or no need to dwell at length on the necessity of moral fitness in the public service or in any other line of activity. The framers of our Constitution gave primacy to moral character in the enumeration of the specific objectives that all schools in the land should aim to develop.

What is moral? To me an act may be moral, immoral, or amoral depending upon the nature of the act, the motive behind it, and the result of such an act.

An act prompted by good motives which results in something good is a *moral* act. An immoral act is prompted by ill motives and productive of evil results. An act without any conscious motive is neither moral or immoral. It is unmoral or amoral. Under this category fall the acts of little children.

We should educate our citizenry for moral fitness. Training for morality should not merely consist of instructions about morality. Effective moral training should result in exemplary conduct and behavior.

In the public service it is highly essential that both the governors and the governed possess moral fitness. We are for bringing about a high level of morality in the government service. This depends upon the moral fitness of both the officials and citizens. Educational and other institutions of uplift must address themselves to preventing delinquency and criminality. There must be positive steps toward better character education and moral training which result in good conduct and moral behavior. Leaders of the nation must exemplify the best and highest moral standards. They have to reflect those traits and character-

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Has World History Been Influenced By Masonry?

By **EUGENE STRANSKY**
P.M. Dalisay Lodge No. 14

It is a well known fact that almost all freedom fighters have been Masons. Nearly all who signed the Declaration of Independence of the United States of America on July 4, 1776, were Masons and the first President of the United States, George Washington, is considered to have been one of the most famous Masons in the long history of the Royal Craft. This is so well known in America and the Philippines that it is sufficient to state that the greatest power of our times, the United States of America, was established in a large measure by Masons. It is also well known that many American presidents have been Masons, among whom were both Roosevelts and M. W. Harry Truman, Grand Master of the Grand Lodge F. & A.M. of Missouri.

The same is true with most freedom fighters all over the world, among whom are included the champions of independence in the Philippines, Jose Rizal, Apolinario Mabini and many others such as the late General Emilio Aguinaldo who died recently. Their names are well known and their deeds and achievements can not be denied, even by opponents of our Craft.

In addition to these there are many other great Masons who have influenced the history of mankind. Simon Bolivar (1783-1830) was the liberator of the extensive territory which included the republics of Bo-

livia (named after him), Colombia, Venezuela, Ecuador, Panama and Peru. He is called by historians "the liberator of South America" because he was the first to open the fight against Spain which ended with the complete loss of the continental territories of Spain and Portugal on the mainland of both Americas.

Bolivar was born in Caracas July 23, 1783. He studied law in Madrid, afterwards travelling through Europe and the United States (1809). Having joined the Lodge "Protector de las Vertudes" No. 1 in Caracas, while in Europe he entered Scottish Rite Masonry in Paris.

It can be briefly said that Bolivar met many reverses in the war of freedom for South America. He was pursued continuously by the Spanish, having to escape several times from Venezuela and Colombia. However, throughout his trials and tribulations he never lost faith in the final triumph of the oppressed people of his country. Finally, after a fight for eleven long years he succeeded in liberating Venezuela and Colombia which were at that time a single united republic of which he was elected president.

In 1823 and 1824, Bolivar liberated Peru and was again elected president. Later, a part of Peru was separated and was named Bolivia in his honor.

While in Peru he was Worshipful Master of the Lodge "Ordre de la Libertad" and Sovereign Grand Com-

mander of the Supreme Council of the 33rd and Last Degree of A. & A. S.R. In 1826 he gave up the presidency of Peru and returned to Colombia where he was made President for Life with dictatorial powers. In 1827 he was also elected President again. However, Peru and Venezuela separated from the Republic of Great Colombia and as some controversies arose over his policy regarding press freedom and the re-establishment of convents and schools, he resigned on April 27, 1830. He died soon after his resignation on December 10, 1830.

Not less than six republics were in the territory liberated by Brother Simon Bolivar: Bolivia, Colombia, Venezuela, Ecuador, Panama and Peru, one of which was named after the liberator. Therefore, it can be stated, that the Masonic principles of freedom, liberty and equality created six countries in South America and aided the development of that continent immeasurably. Thus, South American history was definitely changed by our Masonic Brother, Simon Bolivar.

Let us now consider Europe and the unification of Italy. The liberator of Italy who contributed greatly to the creation of the Kingdom of Italy was M. M. Brother Guiseppe (Joseph) Garibaldi. Most Worshipful because this Brother Mason, after the unification, became the Grand Master of the Grand Lodge of Italy. Unfortunately, I have no data on hand regarding where and when he joined Masonry, although I believe it was in France, during his exile.

Garibaldi was born July 4, 1807 in Nice, at the time a city in the Kingdom of Piedmont or Sardinia. This part of the Italian Kingdom, however, was ceded to France in 1859 and since then Nice has been a French city. Bro. Garibaldi had to leave his native country in 1834 because he

was condemned to death for revolutionary activities. At first, he went to Marseille where I believe he joined our Ancient Craft. In 1848, when revolutions broke out almost everywhere in Europe and the Piemontese were fighting against Austria, he returned to his native land and continued fighting against the Austrians, even after the armistice. Defeated, he fled to Switzerland.

Early in 1849, the Republic of Rome was declared and Pope Pius IX had to leave. Garibaldi went immediately to Rome where he was defeated by the French and fled to the territory of the Kingdom of Naples, where he continued to fight against the rulers of the Kingdom, the Bourbons. Again, he was defeated and again he had to flee. He tried to fight the Austrians once again, but could not succeed against such a large military power.

Having to leave Italy, he went to New York and later became the captain of a steamboat in the Pacific. Discontent because of his ever burning desire to liberate his native land, he returned a few years later to Italy and fought in the war of 1859 with France and Piedmont against Austria. He fought for the unification of Italy. However, when his native province was ceded to France, he retired in disgust from the arena of history.

In 1860 his destiny was fulfilled when he landed with only one thousand men in Sicily on May 11, and conquered the large island within a few weeks with the help of the indigenous population. On August 19, he landed in Southern Italy and on September 7, he entered the capital of the Kingdom of the Sicilies and Naples and the king fled. On October 1, the last remnants of the Neapolitan Royal Army were defeated

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The Search For Truth

By IRINEO D. BENAVIDES

The most vital problem for man is the search for *truth*. For countless ages, men have been looking for it, and until now he is still assiduously asking and inquiring: "What is the truth?"

To Masons, the search for *truth* should be on profound and realistic basis. The purpose of Masonry is to improve Man along moral and spiritual lines.

There are three kinds of *truths*: (1) the *positive truth*, (2) the *subjective truth*, and (3) the *objective truth*.

The positive truth is what appears to the senses, or through our intuition as the embodiment of reality. In perception, one acquires knowledge, obtains the likeness of reality, which he communicates to others. A person can only disclose to others the *positive truth*. A Greek philosopher has taught us the principle that several persons looking at the same object may render observations as numerous and divergent as there are observers, by telling us a fable about seven blind-men telling the world what the same elephant was like. One by one the seven blind-men approached the subject to acquire knowledge through their sense of feeling. One touched the elephant on its tail and forthwith he exclaimed that the elephant was a *rope*. Another touched it by one of its broad sides, and he ejaculated "It is like a *wall*!" Another blindman touched it on one of its legs, and he told his other companions "You are both wrong — the elephant is like a *post*!" Seven blindmen and

seven different opinions of the elephant from these seven.

Blind men we also are, relatively speaking. When we feel positively that we speak the truth on any sub-lunary thing that comes our way, we should realize that we only speak *positive truth*. Before we speak and give others our opinions, we should ask ourselves: "Do *we* know all the facts about the things *we* speak of? "Are *we* honest, or are there certain facts *we* are hiding from others?" Masonry teaches us to be prudent and humble. As Masons, our search for *truth* should be under the guidance of all our great Masonic tenets.

Subjective truth is the most unusual *truth* of all. It is the *truth* that exists in the minds of persons. It may be the most erratic, morbid, or senseless view, but if a person believes it to be so, then to him it is the *truth*! The *subjective truth*!

Some people deliberately create *things* from untruth for selfish reasons, and for the purpose of misleading others. This is happening every day in the courtrooms. Just to get out of a tight fix, or win a case, some counsels will teach their clients what to testify before the court, and the judge, even if he knows the actual reality, must render his decision on the basis of the "facts" proved by the evidence. This is not insanity, but deliberate falsehood, adopted for the purpose of gain. Some people who make them, or indulge in them, consider their acts proper on the theory that the end justifies the

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IN HOURS OF SORROW

By **REMIGIO MURILLO, P.M.**
Maktan Lodge No. 30, F. & A. M.

On March 7, 1964, my son Raymond, who was then in the employ of the Pacific Equipment Corporation at Luna, Mt. Province, was reported missing and believed to be drowned when the tugboat he was riding capsized near the mouth of Abulug River, Province of Cagayan. When hopes for his survival and the finding of his mortal remains were given up, prayers and masses were said for him in accordance with his religious beliefs.

His mortal remains never having been found, no funeral service was held for him. I made it my duty however that a funeral service should be held for him at Aparri airport, Aparri, Cagayan, the nearest airport to his watery grave.

The Philippine Air Force through the kind offices of Col. Valentin Lauron, provided an Army plane for the transportation of the partakers in the service as well as some of the guests and relatives of the deceased who live in the City of Cebu, to Aparri and back.

I went ahead of the party and reached Aparri on March 26, Maundy Thursday, and prepared for further arrangements. I stayed at the Villados Hotel in Aparri. When Mr. Villado, the owner, learned that I am a Mason, he took me to the residence of the Master of Mabini Lodge No. 39, located at Aparri, Wor. Bro. Jimenez. There I told the Master about the funeral service for my deceased son at the airport. Wor.

Bro. Jimenez offered his help and the help of the brethren of the Lodge there. He accepted being Orator for the services. Bro. Leandro Resurrection of the Lodge furnished some cardboard boxes for making representations of a coffin; Mr. Villado offered to lend a table for the coffin box.

On March 28 at about 8:30 in the morning, the brethren of Mabini Lodge No. 39 with some ladies arrived at the airport. By 9:00 that morning, the Army plane from Cebu arrived. Many were present during the occasion.

The funeral services were then held. A Past Master of Mabini Lodge whose name with deep regret I can not recall was designated Sr. Warden and Bro. Resurrection, as Jr. Warden. I acted as Master.

The funeral services went on and flowers were strewn on the coffin box. After a coffee break at the Villados Hotel, we boarded the plane and resumed the strewing of flowers over the watery grave of the deceased, the spot where he was last seen alive.

I wish to convey our most profound gratitude and appreciation to the Master, Wardens and Members of Mabini Lodge No. 39, F. & A.M., who have shown exemplary dedication to Masonry, to the P.A.F., Col. Lauron, Mr. and Mrs. L. T. Villado, and to all those who, in one way or another, helped us in the funeral services and condoled with us in our hours of sorrow.

IL EST TEMPS

By JOSE S. GATMAITAN

Malolos Lodge No. 46, F. & A. M.

Alexander the Great of Macedon became the unchallenged lord of Asia at the early age of 32 and for ten incredible years "the peoples of the earth came to render him homage in legends as fantastic as any immortal god's." But his greatness was more than a soldier's. In his time, Greek culture flourished which swept all over his vast empire eventually softening with humanity the sternness of Rome and stiffening with reason the mystic fervor of Christianity. Reminded of his mortality by Aristotle, his childhood teacher, Alexander the Great cared less for money and women. His only thirst was for fame and, in a dramatic valedictory to his army shortly before his death (due to burning fever in his campaign camp on the desert of Babylon) said: "*Nothing is nobler than work*" which saying survived all his conquests.

Masons are builders. From the earliest date, they had the unusual talent as organizers and craftsmen — indeed, they were the first craftsmen. They etched out the irrigation net that traversed the valley floor where they planted rice, corn, wheat and grapes for their nourishment and ritual food and wine for their refreshment. They were wood carvers and architects who designed temples and

shrines and erected them in wood, stone and brass. They religiously observed their caste system based on traditional family trades and crafts which divided them into social compartments; yet, despite the diversity of their gods, they were practically united in worship — a rich life in ceremony and a society in its firm order — a clear evidence of the operative Masons (ancient fellowcrafts) as they evolved through the ancient past. But the culture of any people can not stand still as the geography of any country never has been a barrier to them that, even if they were separated by oceans and snow-covered ranges maintained their feelings as one, in spite of their dialects. Hence, the blending of their faiths based on magical formulas spread unhampered which developed into Speculative Masonry since the building of King Solomon's Temple, a progressive march from isolation in the past into a strange and, in many ways, modern civilization.

The Master Mason must be trusty and true, pay fair wages, take no bribe nor allow workmen to do so, judge fairly and honestly and not countenance false oaths. He is not to make love to his Master's wife nor his fellow's concubine as all must steward for a good and worthy cause.

He hates the cynics, who look at history from the heights of their pretentiousness, who have no respect for the rights of other people. When a court of judgment sits to judge, the judge is still a human, flesh and blood, with feelings and senses, but is ordered by law to restrain these feelings and senses and do that duty. All Masons must be like the judge minus his prejudices that he may be fair, for to be reminded of human goodness positively encourages the good in us; but to be reminded of human wickedness negatively warns us against it and may even by a process of morbid fascination reinforce our own evil. It requires time and knowledge to write a just decision. It is not done in an hour or in a day, nay, even a number of days as may be gleaned from careless writing indicated by a tiring hand or a blunted pen which showed much use. The memory of noble actions is more enduring than monuments of marble.

To live fully and well, requires much more knowledge than it once did — a more sensitive appreciation of what goes on in the world. The great opportunities, the fine discoveries and the advancement of understanding unravels complications and adds lightness especially the light of hope, of courage and of faith that make life in this age so rich. In the morning, when the landscape before us is alive with the beauty of nature, we may be at the crisis of human conscience that by following false gods, we may destroy the whole world and the beauty and joy of it. But we must love one another, develop good will towards those who may have injured us unlike the mythical law of compensatory justice of the Jews which is “*an eye for an eye*” like the fury of the Nomads. We know that a free spirit exists as

when we rejoice with the birds as the sun comes up in the morning; we know it when we work and create; we know it when we overcome our lower emotions and we know it, above all, when we love — that Masonry has had, and now has, the opportunity to do a thing worthily and well, that the right hand of Masonic fellowship was, and is, not a mere empty grasp.

Around us, we see crucial things and the process of the life of man. They are in laboratories, in drafting rooms, in power plants and even in space capsules that is changing the very look of this world in enough energy to power the wheels of civilization. We now know the modern cure for metabolic diseases and even how to preserve life with plastic. Imagine an artificial kidney plugged into a patient from an artificial blood vessel like a garden hose which sustains his life without the necessity of surgery which seems unbelievable like the inventions of other scientific instruments which, some day, may bring us to the Moon and beyond. Under these circumstances, man's mind has no alternative but to learn and understand our religion — that God, in His Infinite Wisdom gave us this Universe to touch, taste, hear, see and know itself. Consequently, it becomes our duty to combat darkness, to fight death and to long for immortality. In the face of these bold steps, it becomes necessary that we turn to God as the greatest resource of men is “the prayer of the faithful” for such behaviour is *Faith in action*.

The hour is not late. “*Il est temps*” (It is time) to stand ready by the hourglass of fate. Let us try to find what is human and dare to be human out of the fantastically compli-

Turn to page 20

DISTRICT DEPUTY GRAND MASTERS' CONFERENCE

September 10, 11, and 12, 1964

Dear District Deputy Grand Master:

We are planning to have a three-day meeting of all of the District Deputy Grand Masters — September 10th through the 12th. The Grand Lodge will cover the cost of transportation by most direct route. With this early notification we hope all District Deputy Grand Masters in the Philippines will be able to plan their personal affairs so they can attend this precedent setting event.

We urge you to meet as many of your leaders and visit as many of the Lodges in your District as possible between now and September 10.

Among the items on the agenda are:

1. Problems of finance, such as: Acacia Insurance, The Cabletow, membership in the Crippled Children's Hospital, the distribution of books and the new savings bank.
2. Collection of Grand Lodge accounts.
3. Punctual submission of monthly reports, as well as the annual report.
4. The Constitution, and the meaning of its most important provisions.
5. A Lodge of Instruction, and an open forum on matters concerning ritual.
6. How the Grand Lodge can more effectively serve local Lodge.
7. The next Annual Communication and ways and means by which **all of our representatives may participate in its proceedings.**
8. The implementation of our motto for this year: "Every Mason a Responsible Citizen." One suggestion is that each local lodge conduct a contest to encourage students to write essays on citizenship. Of course we will want to continue our award for the best teachers of the year. What are your suggestions?

Put the date down now in your calendars — September 10 through the 12th. Please exert every effort to attend.

This is our first major effort to strengthen Masonry in the Philippines. We need your open minded cooperation to make it a success. Bring with you the problems and complaints of our Brothers, but most of all come prepared to suggest constructive solutions.

Sincerely and fraternally,
(Sgd.) CHARLES MOSEBROOK
Grand Master

April 21, 1964

Capt. Johnny B. Garcia
Tamaraw Lodge No. 65, F. & A.M.
Calapan, Oriental Mindoro

Dear Worshipful Master:

Allow me to express to you and thru you to the members of your Lodge, my utmost gratitude for the kind thoughts of remembering me during my graduation of your monetary help and the sponsorship of the Tamaraw Lodge for my scholarship in the Oriental Mindoro High School, which I came out First Honorable Mention. I must say, I am very grateful to each and everyone of you all.

Believe me, sir, that I shall treasure and always remember these wonderful deeds of your brother masons in the vision of my dream in life and for whatever the Lord has in store for me in the days to come, as history has taught us that, sometime a lone voice in the wilderness has some meaning as in the life of Nightingale of France.

I pray that with God's blessings I would come up with my hopes and the trust and my faith I have with the Almighty.

Your ever grateful beneficiary,
(Sgd.) ASTRONICA A. DASCO

Tamaraw Scholarships

By BUHAY A. MEDINA, Secretary

Tamaraw Lodge No. 65, F. & A.M. has sponsored a scholarship in the Oriental Mindoro High School for the last three years. A student is chosen from among those deserving help, having in mind their potentiality and without regard to creed or religion. This year the scholar was Miss Astronica A. Dasco, age 19, an orphan who is the youngest of three sisters with no brother. She was chosen from several others and graduated last April 20, 1964 as First Honorable mention in her graduating class.

Miss Dasco was offered a scholarship by the University of the Philippines, after her graduation but was unable to accept it due to financial reasons. Unfortunately the Lodge could not afford to finance her other expenses in view of our Six-Year building program of our Tamaraw Masonic Temples Inc. for the construction of our temple. The corner stone laying ceremonies of which was performed by the Grand Lodge officials headed by Grand Secretary Bro. Esteban Munarriz last February 1, 1964, during the installation of officers of this Lodge this year.

In order, however, to give further help to a poor deserving scholar an arrangement was made with Bro. Isaias Lagman, District Engineer, by Bro. Jose Duremdes, Economic Consultant, Office of the Governor, for and in behalf of Miss Dasco. She is now being employed in the Office of the District Engineer. This will



Wor. Bro. Johnny B. Garcia pinning on Miss Astronica A. Dasco bronze medal award donated by Tamaraw Lodge No. 65, F. & A. M.

enable her to continue her studies in the Mindoro College where she intends to take up a Bachelor of Arts course as a self-supporting student.

The two other scholars chosen by the Lodge were both valedictorians, Miss Fe Marasigan and Mr. Renato Abas. Miss Marasigan is studying in Manila and is about to finish her A.B. while Renato is employed in Batangas.



SCHOOL SITE DONATION. Pedro R. Francisco (left) a retired broker who donated a 1,200 square meter school site to the barrio government of Sta. Ana, Pateros, Rizal, receives a plaque of appreciation from Rizal provincial alderman Benecio Eusebio Francisco, of San Juan del Monte, Rizal, also donated about 200 volumes of reference books to the barrio school library. During the ceremony, Francisco said: "I am approaching the twilight of my years. This lot I am giving you is the only piece of land I inherited from my parents. So you know how it means to me." Lots in the vicinity sell for about P15 a square metter.

Real Charity

Brother Teodoro Venus of Sarangani Lodge No. 50, has a story to tell. It has a lesson in charity.

When Brother Venus was about to be discharged from the St. Luke's Hospital, a nurse approached him and handed him an envelope with no identifying marks whatsoever. He tried to ask from the nurse who gave him the envelope. But the nurse kept the confidence of the source.

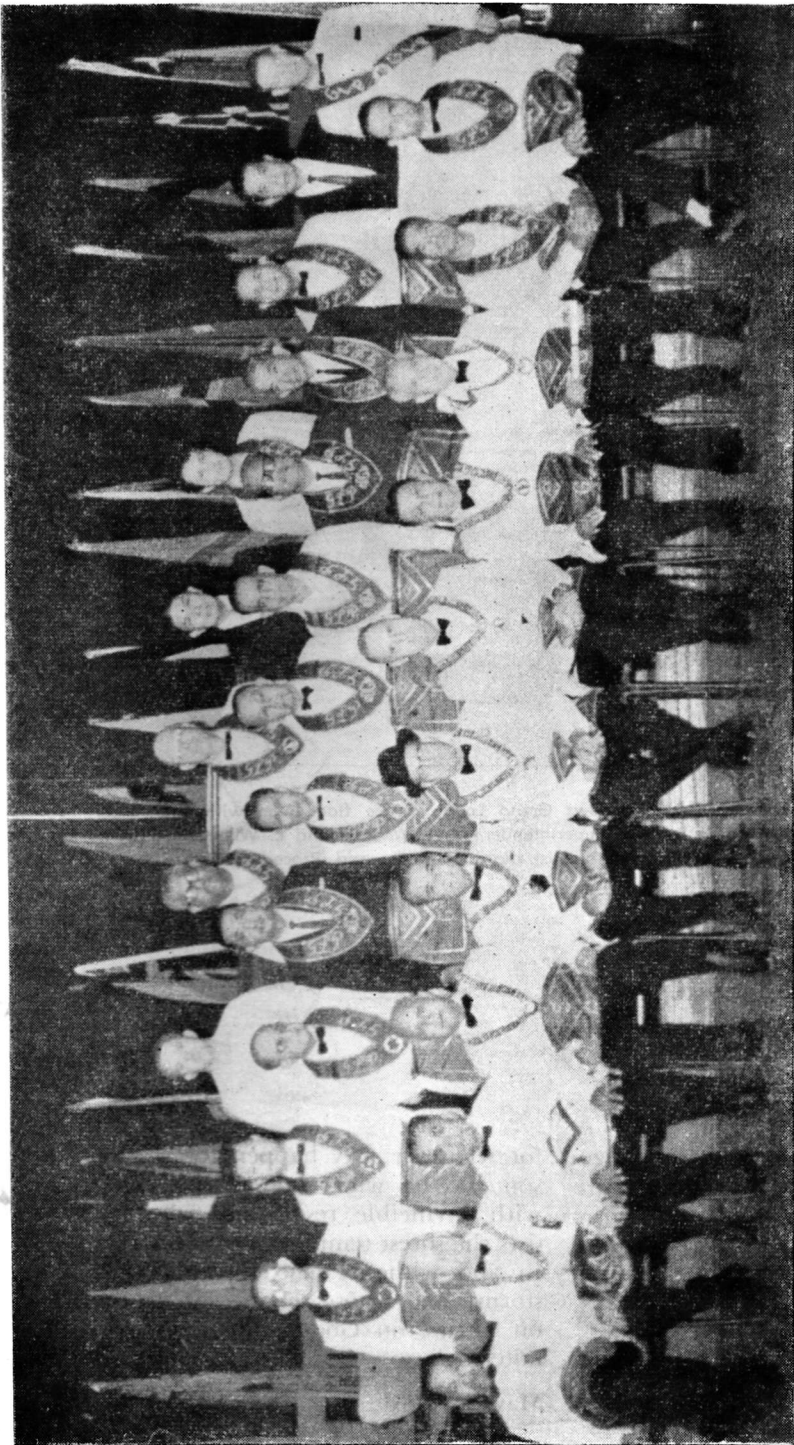
Fifty pesos stared at our perplexed brother when he opened the envelope.

A stranger in town, he did not know anybody well enough to give him such an amount of money. It helped him a lot in defraying his hospital bills.

"Who could it be?" he asked himself. "It must be a brother," he thought. But who?

Until now, Brother Teodoro Venus does not know the identity of the person who made the lesson in charity real. But he knows that the person is a brother. But perhaps Bro. Venus will never know that brother.

Through the CABLETOW, Brother Teodoro Venus would like to express his deep appreciation to that person who has a heart that is great and a love that is good.



INSTALLATION OF GRAND LODGE OFFICERS

FIRST ROW: M.W. Pedro M. Gimenez P.G.M., M.W. William H. Quasha P.G.M., **Master of Ceremonies**, M.W. Cenon S. Cervantes P.G.M., **Installing Officer**, M.W. Macario M. Ofilada P.G.M., **Grand Treasurer**, Rt. W. Serafin L. Teves D.G.M., M.W. Charles Mosebrook **Grand Master**, Rt. W. Raymond E. Wilmarth S.G.W., Rt. W. Mariano Q. Tinto J.G.W., M.W. Esteban Munarriz P.G.M., **Grand Secretary**, V.W. Ramon Ponce de Leon G.S.B., V.W. Joseph T. Howard G.O.

SECOND ROW: V.W. Hermogenes P. Oliveros S.G.L., V.W. Benjamin Gotanco G.B.B., V.W. Jose Ma. Cajucum G.S.B., V.W. Santiago M. Ferrer D.D.G.M., V.W. Purisimo Ramos D.D.G.M., V.W. Eduardo Rallosa D.D.G.M., V.W. Eulogio S. Eusebio G.O., V.W. Primitivo P. Ricafrante G.P., V.W. Manuel M. Crudo B.G.P. **Secretary**, V.W. Edgar L. Shepley G.M.

TOP ROW: V.W. James B. King D.D.G.M., V.W. Will K. Prestidge, Jr. D.D.G.M., V.W. William Schwager S.G.S., V.W. Apolonio Pisig D.D.G.M., V.W. Antonio Gonzales Jr. S.G.D.



M.W. Charles Mosebrook, Grand Master reviews Grand Lodge Office floor plan with V.W. Herimogenes P. Oliveros, Grand Lodge Building Superintendent as Rt.W. Raymond E. Wilmarth, S.G.W., Chairman of Grand Lodge Committee on Administration, Methods, and Procedure listens.



IL EST . . . (From page 14)

cated hope in this new and strange frontier inspite of the violent convulsions these days — convulsions born of ancient traditions and modern ideologies, of intense hope and despairs, of confused lives and tangled emotions — so that our survival may not be in danger. But for us, Masons, it will always be “*Il est temps*”

for whatever may happen for a Mason is, “he who chooses the right with invincible resolution, who resists the sorest temptations from within and without; who is calmest in storms, and whose reliance on truth, on virtue, on God is the most unfaltering”.

May 20, 1964.

More Questions And Answers

By A. L. CORCUERA

30. What is the meaning of the word *cowan*?

In Scotland the word *cowan* was applied to an ignorant Mason who built walls without mortar, or piled rough stones from the field without working them square and true. The word is applied to a Mason without the Word. It appeared in writing and in print as early as 1658, and under the Grand Lodge in the seventeenth thirties. In English-speaking Grand Lodges the word is now universally applied to a man who cannot be admitted to a lodge.

31. What is the origin of the term Freemason?

According to Carl H. Claudy (*What? When? Where? Why? Who? In Freemasonry*, 1956): "A man was a Freemason because his ancestors were not slaves nor was he a slave; he was so-called because he was free within his Guild, or free of the Guild's laws and could thus "travel in foreign countries" and work where he would; he was a Freemason because he worked in freestone, which is any stone which can be cut, smoothed, carved in any direction; he was free when he had left the status of serf or villein and legally became free. Probably at one time or another Masons were called Freemasons for any of these reasons or all of them. The consensus (of opinion among Masonic writers) leans to the theory that the Freemason was such because of his skill, knowledge and abilities, which set him free of those conditions, laws, rules and customs which circumscribed Masons of lesser abilities in the cathedral building age."

It is interesting to note that Max Heindel (*Cristianismo Rosacruz*, p. 193) says that those initiated in the temples of Egypt were called *phre messen*, that is, *sons of light*, because they had received the light of knowledge and these words were later changed to *Freemason*.

32. Is it true that the early English Lodges met in inns and taverns or ale-houses?

Yes, because at the time there were not yet any lodge rooms built for the purpose. The four lodges that constituted the Grand Lodge of England held their meetings:

1. At the *Goose and Gridiron* Ale-house in *St. Paul's Church-Yard*.
2. At the *Crown* Ale-House in *Parker's Lane*, near *Drury Lane*.
3. At the *Apple-Tree* Tavern in *Charles Street*, *Covent Garden*.
4. At the *Runner and Grape* Tavern in *Channel-Row*, *Westminster*.

33. What is meant by the "Revival of Masonry" in England?

The members of the four old lodges in the South of England sought to revive in 1716 and 1717 the "drooping lodges" of London and the quarterly communications. In so doing they formed the Grand Lodge of England, the Premier Grand Lodge of the World.

34. Who were the Athol Masons?

The "Ancient" Masons formed in 1751 the rival "Grand Lodge of England according to the Old Institutions" and called the members of the Premier Grand Lodge (1717) "Moderns". The "Ancients" were also called "Athol Masons" because the 3rd Duke of Athol was their Grand Master from 1771 to 1774, and the 4th Duke from 1775 to 1781 and again from 1791 to 1813.

Biography Of *Dr. Paul Claro Palencia, P. M.*

By G. P. PADA, Sr. P.M.

Paul C. Palencia was born in Burgos, Ilocos Norte in 1889, and studied in Burgos and in Laoag, Ilocos Norte. After completing his secondary course, he went to the United States and studied medicine. After finishing his course, he returned to the Philippines, and entered the Vigan Christian Hospital, during which time while practicing he took the board in Manila and passed it. This was in 1917-1918.

He had been working in the said Vigan Christian Hospital with the late Dr. L.B. Kline, and also the late Dr. Domingo Samonte and Mr. Graciano P. Pada, as then Bookkeeper-Chaplain. He was one of faculty members of the Philippine Christian Hospital Institute.

He married the former Olive Younker and had two children. He and his family left Vigan in the year 1936 and went to Paracale, Camarines Norte. While there, he was the director of the hospital of Philippine Iron mines in Larap, Jose Panganiban, Camarines Norte.

The Philippine Christian Hospital Institute consisted of the Laoag Hospital, Vigan Christian Hospital and the Mary Child Hospital, in Manila.

Dr. P. C. Palencia was a successful surgeon and was well known in the community where he lived and rendered services to all kinds of people. While he was yet in Vigan he was the Physician-Surgeon for the Hawaiian Planters Association. He had had good association with the labor brothers then.

He was one of the charter members of the Angalo Lodge No. 63 F. & A.M., in Vigan and he was several times its Master. He was the first who sent his contribution to the Vigan Masonic Temple Association, which we were yet dreaming of by that time. He was a 32° mason.

He died while performing an operation on August 9, a day after his birthday celebration. He died of coronary thrombosis in the Camarines mining region. He was buried in the Cementerio del Norte, Manila with the Grand Lodge officers giving the Masonic rites. The funeral ceremonies took place at the Disciple church, corner of Gastambide and Tortuosa, Sampaloc, Manila, August 9, 1955.

For his humanitarian achievements, dignity and fortitude, our Vigan Lodge No. 63, declare Dr. P. C. Palencia as a hero and Patriot.

Grand Lodge Committees 1964-1965

Committee on Jurisprudence

MW Macario M. Ofilada (12) Chairman
 MW Cenon S. Cervantes (56) Member
 MW William H. Quasha (80) Member

Committee on Correspondence

WB Aurelio L. Corcuera (12) Chairman
 WB Jose E. Racela (12) Member
 WB Sinforsoso Padilla (4) Member
 VW William P. Schwager (142) Member

Committee on Cabetow

RW Raymond E. Wilmarth (7) Chairman
 RW Mariano Q. Tinio (167) Member
 RW Macario C. Navia (88) Member
 VW Will K. Prestidge (118) Member
 WB Oscar L. Fung (7) Member
 WB Alfredo Ortiz (82) Member
 WB John M. Palmer (1) Member
 WB Joseph T. Howard (11) Member
 WB Nestorio B. Melocoton (147) Member
 WB Cicero D. Calderon (68) Member
 WB Jose E. Racela (12) Member
 B Artemio Guillermo (18) Advisor
 B Juan Nabong, Jr. (88) Advisor
 B Perfecto O. Budiao (7) Advisor

Committee on Administration of Lodges

RW Serafin L. Teves (91) Chairman
 VW Hermogenes P. Oliveros (82) Member
 WB Marcelino P. Dysangco (48) Member
 WB Andrew H. Bulkley (142) Member

Committee on Custodian of Work

MW Macario M. Ofilada (12) Chairman
 WB Mariano Gonzalez (12) Member
 WB Jose C. Velo (4) Member
 WB Robert M. Hattori (118) Member

Committee on Grievances

RW Mariano Q. Tinio (167) Chairman
 VW Cecilio M. Bituin (26) Member
 WB Noli Ma. Cortes (77) Member
 WB Ernest L. Albert (142) Member

Committee on Necrology

WB Enrique Sobrepeña (4) Chairman
 WB Leon A. Vidallon (82) Member
 WB Jesus Alvarez (82) Member
 WB Robert P. O'Brien (142) Member

Committee on Cemetery

VW Hermogenes P. Oliveros (82) Chairman
 WB Mateo D. Cipriano (14) Member
 WB Primo de Guzman (142) Member

Committee on Returns

RW Serafin L. Teves (91) Chairman
 RW Raymond E. Wilmarth (4) Member
 RW Mariano Q. Tinio (167) Member
 WB William M. Christensen (118) Member

Committee on Public Functions

RW Mariano Q. Tinio (167) Chairman
 VW Hermogenes P. Oliveros (82) Member
 WB Adeeb Hamra (80) Member
 WB Daniel L. Kolipano (79) Member
 WB Oscar L. Fung (7) Member
 WB James M. Fukuda (118) Member

Reception Committee

VW Hermogenes P. Oliveros (82) Chairman
 VW Jose Ma. Cajucom (95) Member
 WB Leopoldo Boquiren (77) Member
 WB Pablo C. Mariano (77) Member

Committee on Music and Literary

MW Macario M. Ofilada (12) Chairman
 WB Leopoldo Asuncion (7) Member
 WB Daniel L. Kolipano (79) Member
 B Christian Malahay (18) Tech. Asst.

Committee on Athletics

WB Patrocio E. Gonzalez (12) Chairman
 VW Antonio Gonzalez, Jr. (22) Member
 WB Ramon Gonzalez (12) Member
 WB Mariano Gonzalez (12) Member
 WB Jose J. de Guzman (7) Member

Committee on Public Relations

RW Mariano Q. Tinio (167) Chairman
 RW Serafin L. Teves (91) Member
 RW Raymond E. Wilmarth (7) Member
 WB Domingo C. Bascara (82) Member
 WB Murray V. Harlan, Jr. (172) Member

Committee on Annual Communication

RW Serafin L. Teves (91) Chairman
 RW Raymond E. Wilmarth (7) Member
 RW Mariano Q. Tinio (167) Member
 WB Wallace H. Morris (118) Member

Committee on Revision of Constitution

MW Antonio Gonzalez, Sr. (5) Chairman
 MW Cenon S. Cervantes (56) Member
 MW Macario M. Ofilada (12) Member
 WB Jessie J. Cotter (172) Member

Committee on Charity

RW Serafin L. Teves (91) Chairman
 WB Tom Loft (82) Member
 VW Hermogenes P. Oliveros (82) Member
 WB Adeeb Hamra (80) Member
 WB Albino Z. CyCip (1) Member
 WB Herbert Adamson (-8) Member

Committee on Youth

WB Manuel M. Crudo (4) Chairman
 WB Damaso C. Tria (4) Member
 WB Domingo C. Bascara (82) Member
 WB Nestorio B. Melocoton (28) Member
 WB Kenneth A. Rotness (118) Member

and King Victor Emmanuel II entered the city on November 7. Garibaldi retired to his estate in humility on November 9. The fast conquest of the kingdom of Naples with one thousand men was the fulfillment of all his dreams and his greatest achievement in life.

He tried to conquer Rome in 1862 and 1867. However, Rome was protected by French troops who defeated him decisively. These two expeditions were conducted against the will of the Italian Government which was at that time in Florence.

In 1866, Italy declared war on Austria again, as the latter had been attacked by Prussia. Although the war against Prussia was lost by Austria, the Italians were badly defeated and with them Garibaldi who had tried to occupy the Trentine, an Italian-speaking province which remained even after the war with Austria. In the war of 1870-71 between Germany and France, in spite of his age of 63 years, he went to France and tried to help the French Republic — fighting for its life. Although defeated by the Prussians, the French elected him the Italian and anti-clerical to the French National Assembly in Bordeaux. Here he did not stay long, but returned to Italy, where he was a member of the Legislature from 1860 until his death on June 2, 1882.

Garibaldi was not the only Brother to fight for the unification of Italy. He was, however, the leader and therefore we mention only his life story briefly as evidence that the unification of Italy was the work of Masonic Brethren.

Jose Marti, the national hero of Cuba, was, like Brother Jose Rizal,

executed by the Spanish in 1895. He was also a Masonic Freedom Fighter. After his execution, the burning torch of liberty carried by our Cuban Brethren could not be suppressed until the recent infamous invasion of Communistic leadership temporarily darkened the land. Soon we hope, Masonic Freedom Fighters will again light the light of freedom in that land.

There is a very interesting historical development which took place during the first centenary celebration of the independence of the United States of America. The difficulties that the 13 original colonies had in their fight against the British military power were so great, it is doubtful they would have succeeded without the help of the French. The general of the French volunteers was Marquis Lafayette, whose full name was Jean Marie Paul Roche Yves Guilbert Motier. He was born September 6, 1757. Lafayette was also a member of our Ancient Craft.

At the age of twenty, Lafayette sailed to America to help the freedom fighters. Twice he returned to France to get more troops needed in defeating the British. He also played an important part in the July revolution of 1830 in France. He died on May 20, 1834 in Paris.

The French gift to America in 1876 commemorating the first centenary of American independence was the Statue of Liberty at the entrance of the port of New York. This statue was the gift of the French people to America for the celebration in 1876, although it was finished in 1884.

Few are aware of the fact that this monument is a Masonic achieve-

ment. A Masonic Lodge in Paris under the name of "Alsace-Lorran" was established September 6, 1872 in honor of the provinces which were lost in the French-German war 1870-71. The Lodge had among its members expatriates from the two lost provinces who were living in France. This Lodge suggested the idea that the French nation should donate to the American Nation a gift for the celebration of the first centennary of independence as an expression of the sentiments of France for the common liberty and independence of both countries.

A collection was taken up in France as suggested by our Fraternity for a national gift, while America was to take care of the pedestal for the planned monument. The size of the monument was quite unusual for that time. The sculptor was Brother Bartoldi, also a member of the Lodge "Alsace-Lorrain."

The right hand of the monument was finished and shown at the centennary exposition in Philadelphia in 1876. The head was exhibited in the World Exhibition in Paris in 1878. The height of the head was 4 meters, 40 centimeters, while the entire statue was 46 meters and 8 centimeters.

Before the statue was presented to the representatives of the American Government on July 4, 1884, Brother Bartoldi invited his Lodge to see his statue. The Minister or Secretary for Foreign Affairs of France at that time was Jules Ferry, a brother Mason of the same Lodge, Brother Ferdinand Lesseps, the builder of the Suez Canal; and Brother E. de Lafayette, a grandson of the freedom fighter, were present at the transfer ceremonies of the statue. Many Masonic Brethren participated in the in-

stallation of the statue, being well aware of the origin of this gift from the French nation and Masonic Brethren to the American nation.

The statue is a symbol of liberty bringing light to the oppressed. Millions of European emigrants who have had to leave their native country to escape persecution for different reasons or because of poverty got the first impression of their newly adopted country by seeing the burning torch of liberty in the hand of the statue, a collossus which may have been surpassed by other newer statues, but never matched in its symbolism of Masonic love for liberty. This statue has influenced the development of the world and is an eternal symbol of common love of human freedom and dignity, an achievement of our Masonic Fraternity and the sculptor, a Brother Mason, who gained world fame by his composition.

We cannot discuss all the achievements of Brother Masons or the influence of our Fraternity on mankind and world history. There is plenty of material to be found in the publications of the different Masonic periodicals in Europe for those who would like to obtain more light. Especially the "Alpina" the monthly review of the Grand Lodge of Switzerland, published in German and in French, is rich in historical material. The Grand Lodge of Switzerland conducts the so called Forum Masonista in the different cities of Switzerland dealing with Masonic history and philosophy. There is a panel of discussants in French and German assigned to the "Forum." In Germany there is a Lodge for Masonic Research, where good work is done. The oldest of these Lodges is, however, the Lodge of "Quatuor Coronati" in London, restricting the num-

ber of its members to 40, although any Mason interested in history and philosophy of the Craft may be an associate member, if he is in good standing in his Mother Lodge. The yearbooks of the Lodge are a rich source of Masonic information. The Lodge was established in 1885. Early

this century a Lodge of Masonic Research was established under the same conditions in New York.

Is it not time to follow this development and establish such a Lodge in the Philippines? Let us hope that this can be done.



THE SEARCH . . . (From page 11)

means. It is a case where some persons would jettison morals and preserve logic. Generally court proceedings are of this nature, hence, *justice* is what we might call "subjective truth."

Courts in the Philippines, however, are not only courts of justice, but are also courts of equity. When a judge, or justice, sets aside the lawbook, and renders a decision according to equity, the judge elevates the truth to a higher plane. A decision made by a court based upon equity is an attempt to reach the *objective truth*.

The *objective truth* must be the object of all human endeavour. This kind of truth is neither intuitive nor personal. It is not the product of sensual and the intellectual powers of men, nor the result of the mental diseases, schemes and machinations of persons playing with the tools of logic. What is it? One should be slow in making positive statements about it.

In Legal Philosophy it is known as the *Natural Law*, the attributes of which are: that it is eternal, unchanging, and immutable.

The objective truth is the ultimate goal of all our searches. We try to

get rich and amass material wealth and fortune, believing that material wealth is the way to happiness and contentment, only to find out that it is not the truth. Truth, *objective truth*, must be the thing that can bring a person happiness, peace of mind, the contentment and feeling of security which every one of us looks for.

Once an Indian prince, Guatama Siddhartha, gave up his power, social position, and all his earthly riches which he distributed to others, to pursue a life of complete penury and seclusion. In this way, it is said, he was able to meditate: — meditate upon the *objective truth*. Did he succeed and attain his object? Upon his death, this Indian prince was proclaimed the Buddha, the incarnation of self-abnegation, virtue and wisdom.

Masons search for the truth, the *objective truth*. The degrees impart to Masons the lessons of virtue and truth. A Mason should ponder upon the lessons of the degrees to discover their real import. The test of a true Mason is the practice of the virtues learned in the degrees conferred upon him.

istics of the Filipino nature which merit the approbation of society and are acceptable to God. We should commend the courageous presentation by this Administration of a many faceted program of socio-economic development propelled by moral regeneration. But our people must do their part in exacting moral fitness among candidates and officials.

It is to the credit of our people and our Republic that our recognized leaders in the past have placed great emphasis upon moral fitness. Men in public service are not made moral by performing certain acts which are externally good and legally defensible; but they must first have righteous principles and a moral conscience which guide them to perform virtuous acts that are not only legally right but morally righteous acts which should redound to the greatest good of the greatest number.

We have been guided by the universally revered moral code expressed in the Ten Commandments, often referred to as the Mosaic Code. National leaders like Rizal, Jacinto, Bonifacio, Mabini, and Quezon formulated moral codes for our people to observe and follow. Moral codes are guides in individual and social life.

The program of the Young Men's Christian Association is directed toward developing moral fitness. The YMCA by instilling in its members useful, serviceable, and irreproachable behavior which entails the development of the body, the mind, and the spirit is contributing to our nationwide effort for moral regeneration. The Y's Mens Club is partic-

ularly qualified to teach moral fitness in all aspects of life by example and by precept in the light of its motto: "To acknowledge the duty that accompanies every right."

There are to be sure a great many manifestations of social ills that are disheartening, even alarming. But I am unshaken in my faith in the Filipino people whose language, customs, traditions, and practices are basically clean, sound, and moral. There must be moral fitness among individuals in order that the nation shall be morally fit. There must be moral fitness among nations if the world is to have moral order. Principles of morality should govern the relationship among individuals and among nations. Indeed, moral fitness is intimately related to problems of war and of peace. If a sound moral code is lacking there will be dissensions, conflicts, and war.

What the world most needs and desires is peace — real and enduring peace. Peace gives value to property and security to life. In times of war there is no stability or safety to property and life. Peace in turn subsists on sound morality. Contracts among persons and treaties among nations are of little worth if they are honored more in the breach than in the observance. Morality must govern the relations among men and nations.

We, who are committed to the principle of peace and renunciation of war as our national policy must be zealous and persistent in effecting moral reforms to the end that this Republic shall merit an exalted place in the society of free nations in a new world.

Other famous American Masons are memorialized in the exhibition hall by the famous busts and statues by Brother Bryant Baker, — of Admiral Richard E. Byrd, General John Pershing, Will Rogers, and others. An accurate scale model of the George Washington Masonic National Memorial in Alexandria, Virginia, is also on display.

Having viewed these impressive reminders of Freemasonry's intimate connections with the establishment of this great nation, visitors next trace the history of the Fraternity through documents dating back more than six centuries, to the time of the builders of Europe's great cathedrals, and to the pre-Revolutionary Masons in England and America who completed the transition from operative to speculative Freemasonry.

Famous Masons of the world are also emphasized, with an explanation of the impact they made on their generations, as well as exhibits from England, Scotland, Germany, Italy, and elsewhere to demonstrate the worldwide labors of the Craft. A large map showing the far-flung locations of the Fraternity strengthens that impression.

One section is devoted to illustrating famous American and New York

Masons, such as Brother DeWitt Clinton, the father of the public school system, and a Past Grand Master of the Empire State. Among these are Masonic Vice-Presidents, Justices of the Supreme Court, governors, and members of Congress.

Another display features pictures of the fourteen Presidents of the United States — from George Washington to Lyndon B. Johnson — who knocked at the west gate in search of Masonic Light. Masons will be proud of the story told in the exhibition hall, — the story of a society of dedicated men who move quietly but persistently to establish the foundation for world peace — brotherhood.

Even the non-Mason who visits the Center will inevitably be drawn into contemplation, as he witnesses the ennobling story of Freemasonry through the ages. And as he leaves the exhibition hall in a speculative reverie, he steps into the quiet calm of the outdoor patio. This too is a symbol — of the peace which may be built on the great foundation stone of Brotherhood.

From: Short Talk Bulletin, Vol. XLII, No. 4. The Masonic Service Association of the United States.



Realizing The Dream Of A Former Grand Master Of Masons

Six years ago, on the eve of Rizal's birthday in 1958, the S.E.C. issued a Certificate of Registration to the CAPITOL MASONIC TEMPLE ASSN., INC., for the purpose of erecting a Masonic Temple in Quezon City. This project was suggested by the late Werner P. Schetelig in 1954 during a visit to Quezon City Lodge No. 122, F. & A.M.

That wish is now coming into reality. A lot of almost 1/2 hectare at the corner of Malaya Avenue and Road No. 1 is now more than 50% paid. The lot is contiguous to the new Civic Center of Quezon City.

The corporation is made up of 170 stockholders residing in the Philippines and United States, among whom are our MW. Charles Mosebrook, Grand Master, and nine other Past Grand Masters.

The Board of Directors of the corporation for 1964-65 are:

- RW. Serafin L. Teves, DGB. *Chairman — President*
- WB. Mariano Lucero, PM. *Member — Vice-Pres.*
- WB. Ciriaco del Mundo, WM. *Member — Treasurer*
- WB. José B. Santos, PM. *Member — Secretary*
- MW. Vicente Y. Orosa, PGM. *Member — (Past Pres.)*
- VW. Pacifico C. Marin, DDGM. *Member*
- WB. Candido Perez PM. *Member*

Masons desiring to take part in this project may yet subscribe for shares at par (P50.00 per share) by filling out and mailing the form below with their remittance:

The Secretary, C.M.T.A., Inc.
P.O. Box 53, Quezon City

I hereby subscribed for shares of the capital stock of the CAPITOL MASONIC TEMPLE ASSN., Inc. at P50.00 par.

or a total of Pesos

(P.....), payable as follows: (a) Cash in full herewith; (b) 25% initial herewith, and 25% every 90 days until fully paid.

Name and signature:

Address, Post Office:

I am a member of Lodge No.

Date:, 196....

(For additional information write the Secretary, or see VW. H.P. Oliveros, Senior Grand Lecturer, at Plaridel Temple, Manila).

Cabanatuan Lodge No. 53

UNDER THE JURISDICTION OF THE GRAND LODGE
OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

Cabanatuan City

KALATAS-PAANYAYA

Kalakip ng Kalatas-Paanyayang ito ang Tuntunin sa Timpalak na binubuksan ng mga Mason sa Lohia Kabanatuan Blg. 53. Isinabay namin ang pamamahagi nito sa pagdiriwang sa Kaarawan ng Kapanganakan ni Dr. Rizal upang maging makasaysayan ang timpalak na ito. Bukod sa iba pang mga dahilan, ibig naming patunayan minsan pa na hindi toto ang mga sabi-sabi na sanay lamang ang mga Pilipino na magparangal at magbunyi kay Dr. Rizal sa pamamagitan ng mga Talumpati, Bigkasan at Pagaalay ng bulaklak na madaling kumupas, nalilimot at nagmamaliw na kasama ng hangin.

Hindi nga kami naniniwala sa mga pasaring na iyan, manapa'y pinaghaharian kaming mga Mason ng isang dandaming naging sanhi ng pagkamatay nila Burgos, Plaridel, Lapu-lapu, Dagohoy, at iba pang mga bayani ng Lahing Pilipino. Kaya nga, sa abot ng kaya ng Lohia Kabanatuan Blg. 53, pinangunahan namin ang paghahayag ng Timpalak na nasabi bilang patunay na hindi namin nalilimot ang ating MGA KABATAAN NA SIYANG PAGASA NG ATING BAYAN SA KINABUKASAN.

Mga kalahi, binubuksan nga namin ang Timpalak na ito, AT ANG GAWA AY IPINAUBAYA NAMIN SA INYO.

Hunyo 19, 1964.

(Sgd.) PANTALEON S. SARMENTA
Marangal na Guro
Lohia Kabanatuan Blg. 53

TIMPALAK - PANITIK

TUNGKOL SA BUHAY AT MGA GINAWA NI DR. JOSE RIZAL
May Malalaking Gantimpalang Salapi
Para sa Magsisipagwagi

Isang malaking timpalak-panitik tungkol sa buhay at mga ginawa ni Dr. José Rizal, na paglalaanan ng malalaking gantimpalang salapi, ang binuksan ngayon ng Lohia Kabanatuan Blg. 53 ng mga Mason sa Lunsod ng Kabanatuan at ipinag-aanyaya sa lahat. Ang timpalak-panitik na ito ay tanging sa Wikang Pilipino lamang at mahahati sa tuluyan at sa tula na pag-uukulan kapwa ng una, pangalawa, at pangatlong gantimpala. Nasa-ibaba nito ang tuntunin ng timpalak na dapat alinsunurin ng magsisilahok.

TUNTUNIN

1. Ang paksa ng timpalak-panitik na ito, na mahahati sa tuluyan at sa tula at masasalihan sa Wikang Pilipino lamang, ay ang "Buhay at mga Ginawa ni Dr. José Rizal." Salig sa paksang ito, ang magsisilahok ay may kalayaang pumili ng angkop na pamagat ng kani-kanilang isasaling akda;

2. Kikilanling sinulat sa Wikang Pilipino ang mga akdang sinulat sa Tagalog, dalisay man ó hindi ang pananagalog;

3. Bawa't akda ay dapat sulatin sa makinilya nang may dalawang patlang at sa papel "coupon bond" na may sukat na $8\frac{1}{2}$ x 11";

4. Ang haba ng mga akda sa tuluyan ay di dapat kulangin sa 20 at di dapat humigit sa 25 dahon ó kuwartilya ng papel, na isang mukha lamang ang may sulat;

5. Ang mga akda sa tula ay dapat lamang sulatin sa labindalawa ó sa labing-anim na pantig. Kung sa labindalawa, ang haba ng akda ay di dapat kulangin sa 360 at di dapat humigit sa 400 taludtod (line). Kung sa labing-anim, ang haba ng akda ay di dapat kulangin sa 300 at di dapat humigit sa 360 taludtod (line);

6. Makapagsasali ng ilan mang akda ang sino mang lalahok sa tuluyan at sa tula. Ang pangalan ng magsisilahok ay di dapat lumitaw sa kanilang mga akda. Bawa't akda ay dapat lamang lakipan ng plika, ó isang pinid na munting sobre na kinasidlan ng isang tarhetang kinasusulatan ng pangalan, tirahan, at sagisag ng may-akda. Ang sagisag na ito ay dapat masulat sa labas ng plika at sa sulok na kanan sa itaas ng unang mukha ng akda;

7. Isang Unang Gantimpalang P500.00, isang Pangalawang Gantimpalang P300.00, at isang Pangatlong Gantimpalang P200.00 ang ipagkakaloob sa magtatamo ng una, pangalawa, at pangatlong gantimpala sa tuluyan at gayon din sa tula;

8. Ang pagtanggap ng mga akdang pantimpalak ay bukás mula sa iká-19 ng Hunyo at ipipinid sa iká-12:00 ng hatinggabi ng iká-20 ng Disyembre, 1964. Ang mga akdang darating nang huli sa takdang iyan ay pahahalagahan lamang kung magtataglay ng tatak ng koreo sa Lunsod ng Kabanatuan na may petsa at oras na saklaw ng takda;

9. Magiging sariling sagutin ng mga may-akda ang katumpakan ng mga babanggitin nilang petsa, "incidentes" at "datos historicos" sa kani-kanilang akda. Hinggil dito, gayonman, ay kailangang tukuyin nila ang mga aklat ó babasahin na pinaghanguan niyon;

10. Ipahahayag ang hatol at pasiya ng Lupon ng mga Inampalan sa ó bago lumampas ang iká-25 ng Disyembre, 1964. May karapatan ang Inampalan na huwag ipagkaloob kanino man ang alin mang gantimpala kung sa akala niyon ay walang akdang karapat-dapat sa gantimpalang iyan. Ang hatol at pasiya ng Inampalan ay pangwakas at di-matututulan;

Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, RAYMOND E. WILMARTH, editor of The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

Name	Address
Editor: RAYMOND E. WILMARTH	1440 San Marcelino, Manila
Business Manager: N. B. MELOCOTON	1440 San Marcelino, Manila
Owner: GRAND LODGE OF THE PHILIPPINES	1440 San Marcelino, Manila
Publisher: GRAND LODGE OF THE PHILIPPINES	1440 San Marcelino, Manila
Printer: BOOKMAN PRINTING HOUSE	49 Quezon Blvd., Q.C.
Office of Publication:	1440 San Marcelino, Manila

In case of daily publication, average number of copies printed and circulated of each issue during the preceeding month of March, 1964:

1. Sent to paid subscribers	_____
2. Sent to others than paid subscribers	_____
T o t a l	_____

In case of publication other than daily, total number of copies printed and circulated of the last issue dated March, 1964:

1. Sent to paid subscribers	10,500
2. Sent to others than paid subscribers	_____
T o t a l	10,500

(Sgd.) RAYMOND E. WILMARTH
Editor

SUBSCRIBED AND SWORN to before me this 31st day of March 1964, at Manila, the affiant exhibiting his Residence Certificate No. A-0330993; issued at Manila on February 14, 1964.



11. Ang pagkakaloob ng mga gantimpala sa nagsipagwagi sa timpalak ay magiging isa sa mga bahagi ng lamayan at palatuntunang idaraos sa Araw ni Rizal sa iká-29 ó 30 ng Disyembre, 1964, sa Lunsod ng Kabanatuan. Tatanggap sila ng babala hinggil dito mula sa Kalihim ng Lohia Kabanatuan Blg. 53;

12. Ang lahat ng akdang magwawagi sa timpalak ay magiging pagaari ng Lohia Kabanatuan Blg. 53. Ang mga akdang matatalo ay ipababalik sa mga may-akda, kung nilakipan ng sobre-selyado. Kung hindi, ang mga akdang ito ay susunugin nang hayagan pagkatapos ng lamayan at palatuntunan sa iká-29 ó 30 ng Disyembre, 1964;

13. Maliban sa mga kagawad ng Lupong Pamunuan ng Lohia Kabanatuan Blg. 53, ng Lupon sa Timpalak-Panitik, at ng Lupon ng mga Inampalan, gayon din sa kani-kanilang kaanak, ang lahat ay may karapatang lumahok sa timpalak;

14. Ang lahat ng akdang pantimpalak ay dapat ipadala sa sumusunod na direksiyon:

Kalihim
Lohia Kabanatuan Blg. 53
Lunsod ng Kabanatuan

LUPON SA TIMPALAK-PANITIK

Lunsod ng Kabanatuan
Hunyo, 1964

GRAND MASTERS . . . (From page 3)

He has just returned from Bangkok where he attended a seminar in office records and procedures. Wor. Bro. Jesus Alvarez has had a great deal of experience in office procedures in government office.

These brothers are making a thorough study which will have long range effects. The elected officers of the Grand Lodge, including Rt. Wor. Bro. Serafin L. Teves, Rt. Wor. Bro. Raymond E. Wiimarth and Rt. Wor. Bro. Mariano Q. Tinio, along with our Grand Secretary, have been attending the meetings of these committees when report have been given. Therefore, it is our aim and hope that what we start this year can be improved upon and continued in the years ahead. Our only aim is to make our work more efficient so that we can better serve the interest of the Grand Lodge.

We will be very pleased to receive suggestions from the provincial lodges on how our Grand Lodge office might better serve their needs. Please feel free to write to us and give us the benefit of your suggestions. Our purpose is the same as yours to make our beloved Fraternity a more effective instrument.

(Sgd) **CHARLES MOSEBROOK**
Grand Master

Manila, July 15, 1964

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Circular No. 2

Series of 1964 — Mosebrook

TO ALL DISTRICT DEPUTY GRAND MASTERS,
MASTERS, WARDENS, SECRETARIES AND
MEMBERS OF SUBORDINATE LODGES:

Re: Rough Handling of Candidates

The conferring of any of the three degrees must be conducted with formality and dignity, especially the second section of the Third Degree which depicts by allegories the sublime teachings of Freemasonry. The rough handling of candidates must always be avoided. Probably, it had its justification before when Freemasonry was proscribed and persecuted in many countries due to the intolerance of the then preponderant religion, and its purpose was to test the courage and resistance of a candidate to corporate punishment and to be sure that he would not reveal the secrets of Freemasonry nor betray and give away his brethren. But times have completely changed. Freedom of thought, freedom of expression, and freedom of association are now enjoyed almost everywhere and there is no need to submit a candidate to that kind of test any longer.

Instead, efforts should be exerted to emphasize in his mind the loftiness of the teachings involved in the ceremonies he had just gone through. These teachings have to do with man's eternal struggle against the forces of Evil. Even good men fall as victims of the ruffians. However, Masonry does not stop with the triumph of Evil, but goes on to prove that Good is triumphant over Evil in the long run.

There is a temptation in the Third Degree to go all out and show how strong ruffians can really be. It is not too uncommon to have torn clothes and bruises on the body. This may frighten the candidate but it does not impress upon him what the lessons of the degree intend to teach.

The reason for bringing this matter to the attention of the Lodges is that very recently the Grand Lodge of California was taken to court by a candidate who claimed to have been hurt while going through the ordeals of the Third Degree. The Grand Lodge lost the case in favor of the injured brother. Consequently, now the Grand Lodge of California has issued orders that those who play the role of ruffians in the Third Degree should take extreme care in the use of force.

This Circular shall be read in open Lodge at the stated meeting following its receipt and this fact shall be stated in the minutes.

Manila, June 15, 1964.

(Sgd.) CHARLES MOSEBROOK
Grand Master

A T T E S T :

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

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1964-1965

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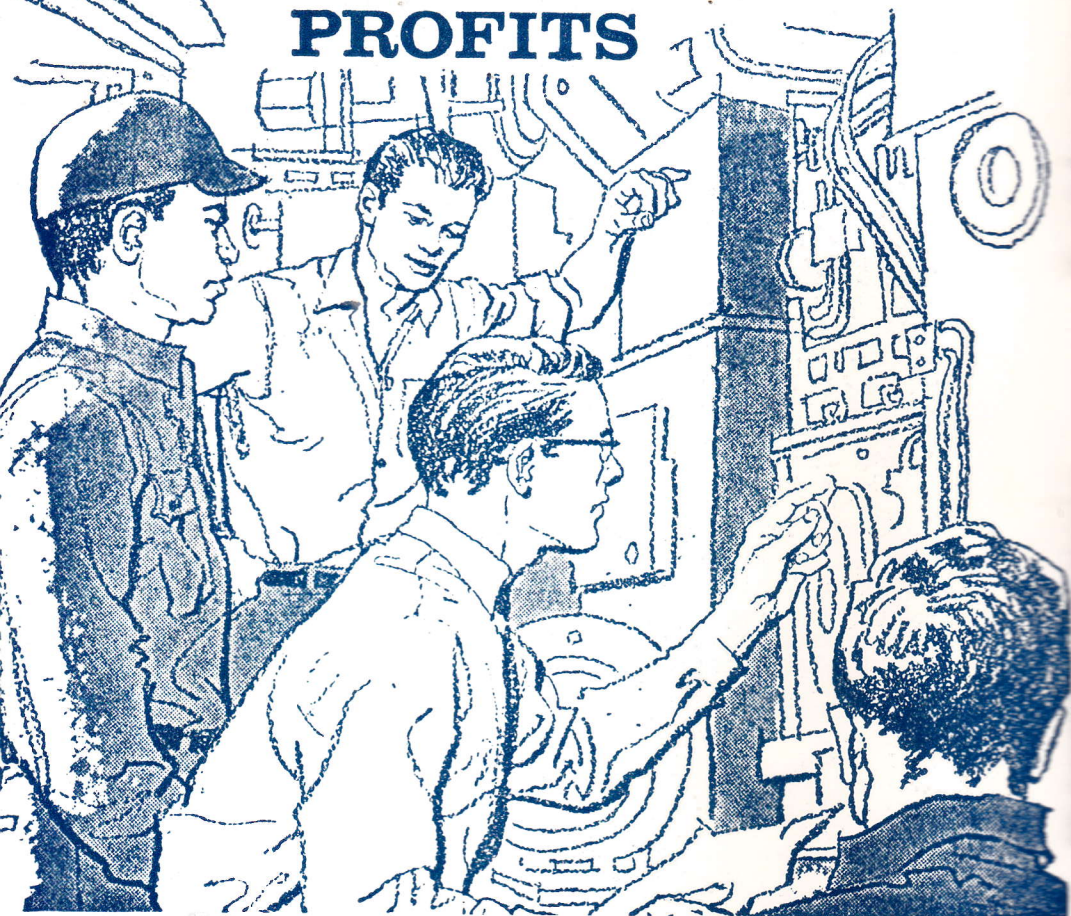
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