

The Beacon

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



BRO. DOUGLAS MACARTHUR
Manila Lodge No. 1, F. & A.M.

VOL. XXXIX

NO. 10



April

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 — P2.00 a year

BOARD OF EDITORS

PEDRO M. GIMENEZ
 Editor-in-Chief

RAYMOND E. WILMARTH
 Editor

STAFF MEMBERS

OSCAR L. FUNG
 JUAN C. NABONG, JR.
 ARTEMIO R. GUILLERMO

PHOTOGRAPHY

PERFECTO O. BUDIAO

COMMITTEE ON CABLETOW

RAYMOND E. WILMARTH
 Chairman

OSCAR L. FUNG
 Secretary

MEMBERS

MACARIO C. NAVIA
 NESTORIO B. MELOCOTON
 AUGUSTO P. SANTOS
 FEDERICO PIEDAD
 JOSE E. RACELA
 JOSEPH T. HOWARD
 CICERO CALDERON
 MARIANO Q. TINIO

IN THIS ISSUE

GRAND MASTER'S MESSAGE	329
EDITORIAL	330
THE ROLE OF MASONRY IN PHILIPPINE HISTORY	WB Alfredo B. Dioso 331
THE LIGHT OF GAOTU ILLUMINES THE VATICAN	333
WHITHER ARE WE HEADED	Thomas S. Roy, P.G.M. 336
INVESTMENT IN THE PHILIPPINES	Bro. Newland Baldwin 339
ABOUT THE SAVINGS AND LOAN ASSOCIATION	343
GRAND MASTER'S APPEAL FOR SAVINGS AND LOAN ASSOCIATION	344
SUBSCRIPTION BLANK FOR SAVINGS AND LOAN ASSOCIATION	345
MORE QUESTIONS AND ANSWERS	WB Aurelio Leynes Corcuera 348
ON MASONIC SYMBOLISM	351
FROM LABOR TO REFRESHMENT	Remegio Murillo, PM 352
WHICH IS TO BE OBSERVED AS THE SABBATH DAY	WB Aurelio Leynes Corcuera 353
BOOK REVIEW	WB Joseph T. Howard 354
ANNOUNCEMENT	355
HOW DO YOU WEAR YOUR APRON?	Bro. Ernesto R. Talplacido 355
PICTORIAL	356
MASONRY BEFORE 1717	Eugene Stransky, M.D., P.M. 357

Grand Master's Message

This is my last message as your Grand Master. In taking a retrospective view of my administration, I cannot but express my sincere gratitude to all the brethren who have cooperated with me in solving difficult problems, especially to the Chairman and members of the Board for General Purposes. Without the guidance and helpful advice of the members of the Board, I doubt very much whether I would have been able to solve the serious problems I have confronted. I would like therefore to congratulate my immediate predecessor, Most Worshipful Brother William H. Quasha, for his brilliant idea to create this important Board as an aid to the Grand Master. The fruits of its deliberations amply justify its creation.

To my brethren who have elected me to the Grand Oriental Chair, I wish once more to express my thanks; I hope I have not failed in their expectations.

In most of my messages, I have always stressed the point of unity — unity not only among the members of our Ancient Craft but among all peoples regardless of race, color, faith or religion. I have stated in those messages, and I repeat it now, that peoples of the Free World must unite in a common effort to fight intolerance, hypocrisy, tyranny and despotism. These evils are found in totalitarian governments where the citizens have no freedom of expression, of action and of thought or conscience; where people are practically slaves, deprived of personal liberty and human dignity, and where due process of law is unknown. Freemasonry cannot and will never tolerate these evils, because Masons are freemen that believe and fight for liberty, equality and justice. Without freedom and liberty, life would be meaningless and not worth living.

I would therefore urge my brethren before relinquishing my high position to continue the struggle for all these God-given rights, regardless of sacrifices and hardships, as our illustrious brothers, militant and vigorous, had done before us, so that the rays of light may continue to spread and illumine the dark corners of the world.

Above all, I enjoin them to observe and practice faithfully the true tenets of Freemasonry, so that our image may remain forever brilliant and clean.

As for me, God willing, I devote the little energy that I still have with me to the propagation and welfare of our great Fraternity.

PEDRO M. GIMENEZ
Grand Master

March 5, 1964

April 1964

THE THREE QUESTIONS OF MASONRY

Everything that has value in this world possesses inherent worth, satisfies man's need, and serves an ultimate purpose. If Freemasonry has value, the three following questions should be answered affirmatively:

1. Does Freemasonry possess inherent worth?
3. Does Freemasonry provide some real satisfaction for man's need?
3. Does Freemasonry serve an ultimate purpose?

Under the heading "Character of a Freemason", the Farmer's Almanac for 1823 contained the following:

"The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of punishment the law might inflict: they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just were there no laws, human or divine, except those which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates good men of all religion. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which is not certain that he can discharge, because he is honest upon principle."

The primary emphasis of Freemasonry is upon character. The fraternity accepts only men of good character. The work of Freemasonry is to build better, stronger, more substantial character in its members through its teachings, its obligations, and its search for truth.

Each brother is obligated to practice out of the Lodge those great moral truths which are taught within it. This is the inherent worth of Freemasonry.

It has been said that man does not live on food alone. Man has many other needs which must be satisfied, if he is to live happily and progress. In addition to the satisfaction of his economic and social requirements, he has need for recognition.

Our material world is composed of many people who, by one reason or another, have become identified with a particular social, economic, political, or educational category. The inequalities of man which begin at his birth, continue throughout his lifetime. Many find themselves among the unfortunate who must follow the dictates of others. Others are more fortunately able to rise to a position of acceptance and leadership in business, society, education or politics. But regardless of man's position in the outside world, when he become a Free mason and steps into his Lodge he meets his brothers on the level.

Turn to page 338

The Role of Masonry in Philippine History

**Wor. Bro. ALFREDO B. DIOSO
Malinaw Lodge No. 25, F & A.M.**

Masonry which saw the first light of day among the Judean Hills is today one of the biggest and oldest fraternal organization in the world. The fundamental principle of Masonry is a declared belief in GOD and the acceptance of a Book of the Law, which among Christians is the Bible, and among Jews is the Old Testament. This flaming Torch of Masonry was borne across a narrow strip of water to the continent of Eurpe, where it anchored in many countries. From Europe it was again borne across the "Sea of Darkness" to the vast land of the braves and the free, where today every state of the Union has a Grand Lodge of Free and Accepted Masons.

But it is not America with its fifty (50) stars glittering in the democratic firmament; it is the old Mother-country Spain, who during the stirring days of the French Revolution, the common people threw up barricades in the streets and stormed the Bastille an emblem of absolute royal authority and of feudal tyranny which tottered from its very foundation, that I will give a piece of my mind.

In those days when zealous reformer like Mirabeu, Robespierre, and Danton were sent to the guillotine for leading the Libertarian struggle of their people, there in Spain, where the spirit of the French Revolution spread, the people rose in revolt against the tyrannical King,

Ferdinand VII, who trampled the Constitution of 1812 in the dust and restored the absolute government and the Inquisition, which resulted in the establishment of a short-lived republic that ended in 1870. Because of the change of government in Spain from a republic to a monarchy, the political atmosphere in the Philippines likewise changed. The dove of Liberalism fled from the Philippine skies, in its wake came the vulture of reacton.

While Gov. Izquierdo was ruthlessly proclaiming his iron rule in the colony, a mutiny broke out in the arsenal and Fort San Felipe in Cavite on January 20, 1872. The enemies of the Filipino priests and liberals seized the occasion as their opportunity to put them out of the way. Three Filipino priests Gomez, Burgos, and Zamora became the victims of these dastardly act. The blood of these Martyrs thus became the seeds of Philippine nationalism. Instead of cowing the people, it unleashed a storm of hatred and horror, igniting the latent sparks of nationalism in the hearts of a race who for centuries had groaned beneath the yoke of Castilian misrule.

Many Filipinos, fearing for their lives fled to foreign countries, where they met Filipino students and other political exiles. Thrown together by a common fate and inspired by a common cause, they launched a publicity crusade in which, they

presented to Spain and the whole world the anomalies of Spanish rule and the sad plight of their people. Such a crusade conducted peacefully but aggressively by pen and tongue came to be known in Philippine History as the Propaganda Movement. The men who backed up the Propaganda, offering their pens, tongues and even their money and lives to its cause were educated in the different colleges and universities of Manila and Europe represented the cream of the Filipino intelligentsia. Towering above the rank and file of the Propagandists like a triumvirate of colossuses were Dr. Jose P. Rizal whose Masonic name was *Dimas-Alang*, the gifted physician-novelist; Marcelo H. del Pilar, using the pseudonym, *Plaridel*, the fighting lawyer-newspaperman; and Graciano Lopez-Jaena, the silver-tongued orator-satirist. Other Filipino Propagandists were: Mariano Ponce, a friend of Dr. Sun Yat Sen and diplomatic agent of the First Philippine Republic. Antonio Luna, *Taga-Ilog*, the generalissimo of the ephemeral Philippine Republic; Juna Luna and Felix Resurreccion, two Filipino genuses of the brush; Dr. Pedro A. Paterno, the Lawyer and statesman; Jose Maria Panganiban, translator; Pedro Serrano Laktaw, Lexicographer; and Dr. Dominador Gomez, physician, and a hosts of other patriotic Filipinos.

These men, my fellow-countrymen were Mason, who were able to gain admission in the different Masonic Lodges in Paris, London and particularly in Madrid, Spain under the able leadership of Don Miguel Morayta, a Spanish liberal and a friend of the Filipinos. In this fraternal fellowship with Europeans as well as with prominent Cubans and Porto Ricans, the Filipinos, breathed a

freer atmosphere, saturated with ideas of individual liberty and the rights of man. Because of its noble principles, Masonry, was the institution most called upon to wave the flag of Equality, Liberty, and Fraternity, the principles of the French Revolution in this part of the world. It was necessary to carry the work to the Philippines, and such was the plan of Rizal and Del Pilar. Accordingly, in 1890, Pedro Serrano Laktaw was designated to organize Masonry in the Philippines, so that in less than two years there were many Lodges scattered over the archipelago. These became the nuclei of Liberal thought and reforms. Bound by Masonic ties, they set aside their tribal jealousies, their regional differences, and their clan prejudices, characteristics of the present Masons, they rose to crusade for justice and reforms. But it should be remembered that Masonry did not resort to arms in order to attain reforms. It was left for another kind of secret society, the Katipunan of Andres Bonifacio, to unfurl the flag of armed revolution. The memory of these Masons is perpetually preserved not only in the pages of our history, but also in hearts of Filipino people. As a lasting tribute to these Mason-Martyrs, our streets, public places and buildings are named after them and the Filipinos everywhere in the archipelago erected enduring monuments.

Such in brief, my friends is the role of Masons and Masonry in Medieval Philippines.

In Contemporary Philippine History, many Filipinos fought and died for the cause of Democracy. Among these unsung heroes, one luminous star that looms above the horizon was a Great Filipino, a Great Mason,

The Light of GAOTU Illumines the Vatican

Translated from the Spanish by Rt. Wor. Bro. M. C. NAVA. Article appeared in BOLETIN, the official organ of the Supreme Council 33° and last Degree A & ASR in Mexico.

The encyclical "*Pacem In Terris*" addressed to all men of good will has produced generally a comforting hope. In both democratic and communistic countries it has received unrestricted praise. Only in Catholic dictatorships are there knitting of brows and disturbance of spirit.

To us most of the concepts and doctrines expounded therein are very familiar. We have heard them time and again from the lips of illustrious brethren conservatives, liberals and socialists alike. After weighing the words well, once it is shorn of embellishments characteristics of Vatican literature, we can say that in it is fundamental affirmations the Encyclical "*Pacem In Terris*" is a vigorous exposition of Masonic doctrine. Forming part as we do of the parties addressed by the encyclical — being men of good will — we do not hesitate to recommend its thoughtful reading.

The slogan of Peace has fallen from the lips of most of the Popes although acts have not always matched the words. The Catholic historian Lafuente writes that the hierarchies of the Church were more warlike than religious. Skillful in the use of the sword as with the hys-

sop, they frequently forget that it is better for them to stay in the Church than encourage their warring hosts in the field of battle. Centuries ago, wars were waged between the Cross and the Crescent, some between Reformation and Counter-reformation where relentless battles lasted for centuries with the well known "witch hunt" and burning of heretics "to the greater glory of God." Some Popes were, by their nature, valiant warriors. Julius II, for instance, wore the cuirass longer than the pallium and carried the sword longer than the Pontifical staff.

In the Carlists wars in Spain the priests were fierce warriors as in the struggle between the Republican Government and Fascism in which they took a prominent part; and still fresh in the memory of Mexican revolutionists were their bloody encounters with the so-called *Cristeros*." The encyclical of John XXIII does not limit itself to a mere invocation of peace and a platonic condemnation of war which incidentally did not deter his predecessors from blessing personally or through their bishops the armies that marched to war. John XXIII asks for peace founded on Truth, Justice, Love and Liberty, the cessation of the race for arms; the banning of nuclear weapons, a general agreement on gradual disarmament and a system of effective vigilance.

THE ROLE OF MASONRY . . .

Chief Justice Jose Abad Santos who preferred, the opportunity to die for his country than accept a tempting position in the Japanese government.

The implicable Judaic God of Sinai, like the Homeric Gods, found delight in intervening personally in wars, leaving free the way for Christ to peace and pardon. During this Holy Week, there was buried a God whom we expect will never return to life — the implacable God of War. In accordance with the Encyclical, Santiago Matamoros (Patron Saint of Spain — Translator's note), should sheath his sword.

John XXIII asserts that the common good poses problems of world wide dimensions which could be adequately surmounted only by the efforts of the those who are in public authority as they are in a position to work effectively on a global basis. This World Government is an old idea advocated toward the end of the century by Grand Master Leon Bourgeois, President of France, and of the Nobel Prize, and in this century in the creation of a United States of Europe, by our Brother Briand.

John XXIII exalts human dignity and declares that "all men have rights and obligation emanating from his nature and are, for this reason, universal, inviolable and inalienable. All men are equal because of human dignity, and he who possesses these rights has the duty to demand them as mark of their dignity." As a consequence of this declaration, he exalts the system of democratic governments and political constitutions as the best form of government in our time. He declares that no state can grow while restraining or oppressing other states, and he recalls the words of St. Augustine, "What are kingdoms without justice if not bands of thieves?"

With these theories he consequently condemns dictatorships in an unmistakable manner, saying,

"although authority comes from God, men have a right to choose those who will govern the state, to decide the form of government and determine both the form and manner of exercising that authority as well as its limits. If a government ignores the rights of men or violates them, it does not only fail to comply with its duty but its mandates are completely devoid of legal force. Every human society established under a regime of force must be considered inhuman since the personality of its members are restrained or represented."

For having said much less thousands have been sent to prison in Spain, Portugal and various Latin American republics. We presume that the beloved son in Christ of Pope John XXIII, Franco, Oliveira Salazar, Stroessner, Somoza, etc. blushed in shame upon reading those words — if tyrants are capable of redenning with other blood than that of their victims.

"By law," says John XXIII, "all human beings have personal constitutional rights." Human rights, we may here remark, are not therefore divine concessions of chiefs of states annointed by the grace of God. They emanate from natural rights — a doctrine more Rousseauian than Catholic. Among these rights, the Pope mentions, "liberty to search for truth and to express and communicate his opinions; the right to life and its growth, clothes, shelter, rest, social service, security in case of sickness, inability to work, widowhood, old age, and unemployment." These rights, we say, have already been gained thanks to labor organizations and bloody revolutions in the latter third of the past century and during this part of the present. But what has the Catholic Church done in the way of instilling

respect for these rights upon its faithful during the first nineteen centuries of its existence? What has Revealed Truth said of them?

"All workers of the world," says the Pope, "refuses to be treated as if they were irrational objects, without liberty, to be disposed of at will by others." Who treated them thus during the centuries? The Catholic feudal lords, monarchs "by the Grace of God," landlords and large capitalists, faithful tithers and first fruiters, in constant violation of social laws.

As something new in Catholic tradition, John XXIII talks of human dignity of the woman and parity of her rights with those of man "in domestic as well as public life." It is well to recall the tradition of the Church in order to further emphasize this change of attitude. Eve, taken from Adam's ribs to be his companion, caused the loss of humanity and by her sin divine curse fell upon her children from generation to generation. Many saints whose complexes the youngest student of Freud could explain, addressed women with a thousand tender phrases. "There is no savage beast more destructive than woman," said St. John Chrisostom. "A frustrated man, an occasional being," said St. Thomas. "She is an animal neither constant nor stable" according to St. Augustine. It is not strange that the ideas of these saints whom so many women venerate at the altars influenced the fathers of the Church to the extent of discussing in a Council whether or not women have souls. This misogynic tradition has been overcome and its place no doubt has been taken by the Marian cult. John XXIII now has given a definite dubbing of citizenship to our eternal Muse and companion. In this

respect perhaps some Masons will have something to learn.

There is a statement in the Encyclical of John XXIII which, although occurring in the early part thereof, we have reserved for our last comments for being itself the essence of Masonic doctrine. "All human beings have the right to honor God in accordance with the dictates of good conscience." For maintaining this very principle, thousands of rationalists and heterodox burned in bonfires of the Inquisition for saying the same thing, Masons were excommunicated by Clement XII and seven other Popes. The affirmations of tolerance and liberty of conscience by John XXIII when the hierarchy of the Church are preparing their decisions for the Council of the Vatican gives room for hope that perhaps the Catholic Church may change its policy of fanatical intolerance. In this humanity will be benefited.

John XXIII concludes his Encyclical by saying that "these doctrinal principles give the Catholic Church a base for understanding where it can meet Christians who were separated from its apostolic see as well as those who are not enlightened in the Christian faith but who are endowed with the light of reason and by a natural and practical sense of honor."

We praise the good intentions of the Pope of Tolerance. His humanitarian doctrine deserves our respect. We presume that for the good of humanity, for the cause of peace, of disarmament, of the ban on atomic weapons, and to guaranty the right to life, liberty and human dignity, not a single man of good will will withdraw from this discussion. Those who, we are sure, will withdraw are his beloved sons in Christ

Turn to page 359

Where Are We Headed?

Does the World Need Freemasonry?

By THOMAS S. ROY, P.G.M., Massachusetts

IS FREEMASONRY an evanescent society that like other little systems, will have its day and cease to be? Or has it an inherent worth and reality that guarantee its durability and persistence. The answer is that the world does need Freemasonry, and that the need and the ability of Freemasonry to satisfy it assures the durability and persistence of the Craft. The world needs Freemasonry because the world needs, and needs desperately, what Freemasonry is trying to produce.

There are many lines of thought that one could follow in trying to establish the fact that Freemasonry has what the world needs. Inevitably it must be stated that our primary emphasis is upon character. We want as candidates only men of good character, but with the expectation that Freemasonry will develop that character to a higher power.

The world's need is for men of integrity, men of truth, whose word is their bond. I had an interesting experience one summer on two successive days in England. On the first day I was on a Cook's tour of the Shakespeare country, Kenilworth and Warwick Castles. I sat next to the Courier on the bus, who was an older man, and obviously a man of some erudition and culture. All day long I kept asking him questions. One of my questions concerned the English Public

Schools, so-called. I asked him what was distinctive about them. Immediately he came back with these words: "Honor above all, no deceit, no trickery, absolute integrity." The next day I attended a noon-day service in the Church of St. Martin in the Fields in Trafalgar Square. The speaker in the course of his address, said that in the business scandals that came up here and there during the war, not one public school graduate was involved. In my State of Massachusetts that has been shamed so recently by its scandals, a State in which too often public office has been regarded not as a public trust, but a private trough, we are compelled to acknowledge that our greatest need is for the character that asserts "honor above all" as the standard of conduct.

One of the greatest plays of modern times is now running on Broadway. It is "A Man for All Seasons" by Robert Bolt, the story of Sir Thomas More. In the play More is asked by Cardinal Wolsey, Chancellor under Henry the Eighth, how he, as Councilor of England, can obstruct the measures desired by the King for the sake of his own private conscience. And More says: "Well, I believe, when statesmen forsake their own private conscience for the sake of their public duties, they lead their country by a short route to

chaos." Later in the play he says: "I neither could nor would rule by King. But there's a little area where I must rule myself."

We pride ourselves on our belief in Democracy, but we don't take seriously the corollary of that belief, nor thunder it out with the conviction it demands, namely that nothing is strong in a democracy if character be weak; and nothing is weak in a democracy if character be strong. The world needs Freemasonry because it needs what we are trying to produce of great character. For not only is it true that in our ideals and our principles the dominant emphasis is upon character, but in one great dramatic imperative we proclaim that whatever the consequences we will not betray the best that is in us by our betrayal of the trust that is in our keeping.

There is another world need that should be given great consideration, and that is the need for unity. The lesson that seems hardest for the world to learn is that mankind is one and indivisible, and that we must learn to live together if we are going to be able to live at all. Recent and contemporary history hammers home the fact of our unity. For it has been demonstrated over and over again, even in this century, and within the memory of most of those present that if we will not learn the fact of our unity on the heights, we shall be compelled to learn it in the depths; if we will not learn the fact of our unity in prosperity, we shall be compelled to learn it in adversity; if we will not learn the fact of our unity in peace, God Almighty will compel us to learn it in war.

The world needs a unifying force. It needs that which will transcend the accidental and artificial differences of race, and class, and religion

that have been driving men apart for centuries, and tie them together on the basis of their common needs and aspirations.

Freemasonry has found that unifying force. We do not believe that we are going to transform the world whose practice mocks at unity into a harmonious community of nations. But we insist that the world needs the witness to unity that Freemasonry gives. For ours is a unity that transcends the accidentals and artificial barriers that keep peoples and nations apart today. Most of us here have learned, and repeated many times the words "Freemasonry unites men of every country, sect and opinion." It does not unite countries, it unites men. It does not unite sects or religions, it unites men. It does not unite opinions, it unites men. Freemasonry proves that men may have widely different political beliefs, but they can meet as brothers. They may have different but very intense national loyalties, but they can meet as brothers, not only where their countries have similar political philosophies, but where their political philosophies are diametrically opposed to one another. Men may have different religious beliefs covering the whole spectrum of theological dogma, and yet merely as brothers.

Granted that this is true, how can we hope to get this fact across so that we can meet the need of the world for a unifying force. We are comparatively small, between five and six millions of Masons in a world in which there are three billions of people. We may be small but we don't have to be weak. We may not be great in numbers but we can be great in the influence that we exert.

A political philosopher named Pareto has formulated the theory of "The Elite." According to his theory, history is the record of a succession of dynamic minorities, varying in their composition and ideologies throughout the centuries. Of course! For was not the American Revolution put over by a dynamic minority? Hitler won Germany with a dynamic minority. Mussolini won Italy with a dynamic minority. In Russia today only about two-and-a-half percent of the people are members of the Communist Party. The country is controlled by a dynamic minority. We may be a minority, but we can be a dynamic minority whose dedication to the idea of universality can lift the world to a new level of unity.

Our venerable and much-loved Brother, Most Worshipful Roscoe Pound has dealt with this matter of

the universality of Masonry much better than I can, and I want to quote some of his words. They are found in the book of his writings on the Philosophy of Masonry. He says that "We of all men," meaning we Masons, "owe it to ourselves and to the world to be universal in spirit." Universality is a lesson the whole world is learning and must learn. But we ought to know it already. We ought to be upon the front bench of the world's school, setting an example to our more backward school-fellows. Wherever in the world there is a Lodge of Masons, there should be a focus of civilization, a center of the idea of universality, radiating reason to put down prejudice in the disputes of people and the disputes of classes, and making for the peace and harmony that should prevail in this great Lodge of the world."



EDITORIAL . . . (From Page 330)

Within the Lodge all inequalities end. Each brother is his brother's equal. Each may work in peace and harmony with the others, and receive the recognition to which his work entitles him. Hence, Freemasonry satisfies a basic need of men for recognition.

The world has always been faced with problems of disunity. Disunity among nations sponsors nationalism. Disunity in belief sponsors conflicting religions. Disunity in moral concepts sponsors theories of relative morals. What the world needs more than anything else today is unity.

Disunity has brought about chaos, war, and destruction. It seems that the most difficult lesson for mankind to learn is that humanity is one and indivisible, regardless of race, color or creed.

We must learn to live together, if we expect to live at all. History tells us of lost civilizations of the past. If it is true that civilizations of the past have been lost, there can be more lost civilizations in the future.

Man must use every effort to perpetuate himself and his civilization. If he can not learn to live in unity during peace and prosperity, he will have to learn how to live in unity during war, if he is to defend himself, his family, his community, his principles, and all those things which he holds dear to him in this world.

The world needs a unifying force!

Freemasonry provides that unifying force!

Turn to page 356

Investment In The Philippines

By: Bro. NEWLAND BALDWIN
President, American Chamber of Commerce

When I was asked to speak at this Saturday Luncheon, it was because I was and am President of the American Chamber of Commerce of the Philippines. I tried to think of a subject that would be appropriate for the occasion, one which would be of interest to you and at the same time one related to the American Chamber of Commerce activities.

After going over a variety of subjects, one kept coming back to me because it is close to my heart, both from a personal and business standpoint, and also because of the interest American business has in it. The subject I chose was Investment in the Philippines.

Investment in the Philippines is a timely subject and should be of interest directly or indirectly to everyone in this country. Increasing investment is not only necessary to improve the Philippine economy but is an absolute necessity if we are to keep from falling backwards, if we are to maintain the current average standard of living as low as it may be. And it is important not only for our economic security. Our political security, the continued existence of democracy in the Philippines depends on it.

Today we have a population of some 29,000,000 people and a birth rate of about 3.2%. Simple mathematics will tell you that means about 925,000 babies will be born in this country this year. That is a large figure, probably too large to be appreciated as it gets into the level of those statistics that we roll off of our tongues without thinking. Reducing it to a day to day level, it means that more than 2,500 babies will be born today. That is seven babies every 4 minutes or one every 35 seconds. In the next ten years, more than ten million or a third of our present population, will be born. That is what is meant by a "population explosion."

As our population grows at the rate of 3.2%, our gross national product, the value of all goods produced and services rendered must increase at the same rate just to maintain the current standard of living. It must increase at a higher rate if any improvement is to be made. To maintain a 3.2% increase in our gross national product takes a substantial amount of investment capital.

The political stability of the country is also of great importance. This year, 650,000 young men and women will be added to our available work force. Twenty years from now, the 925,000 babies born this year will be added. In between those two periods, the total addition to the available work force will be 15 million, a tremendous figure. While not all of this 15 million require jobs, as many of the fairer sex, who make up about one half of the total, will become housewives. It is safe to assume, however, that about 75% of that 15 million or 12½ million will require jobs.

If jobs are not available for those being added to the available work force, each year we are really going to have a problem. Those not getting jobs will be idle. Their lot will not be miserable one; they will face star-

vation and live in hovels. As nature takes its course, they will marry and have children who, in turn, will be miserable. While many can stand the rigors of miserable lives themselves, there are few who can sit by while their children starve or get sick as a result of malnutrition and poor living conditions. All of this breeds discontent and discontented people provide excellent incubation areas for the growth of the malignant cancer of Communism. The Communist agitators, who are ever in our midst and quick to capitalize (if they use the word) on such conditions, will have an unprecedented opportunity to sow more and more discontent and try to take over.

I am not telling you this to waste words or to make an impressive speech out of a dull subject. I am telling you facts as they exist and what will happen if these facts are ignored.

What can be done to provide jobs for the future additions to our work force and to improve our standard of living. The only answer is to increase industrial and agricultural productivity, and this can only be done, at the rate that is necessary, thru increased investment.

Based on studies made, we have learned that it takes an average of about ₱4,000 worth of capital investment to provide a job for each person added to the available work force. To some, this figure is low, to others it is high, but it is a reasonable average considering that some will become housewives, that in some agricultural and service activities the amount required is quite low, while in some industrial activities it is much higher.

At an average of ₱4,000 per person, it will take 2½ billion pesos worth of new capital investment this year to provide jobs for the new young men and women seeking them. That is a staggering figure. Where will it all come from?

Do not throw up your hands and say that it will be impossible to raise that much capital. Actually, a substantial part of it is automatically invested when companies and individuals expand by ploughing back part of their profits. With a gross national product of about 12½ billion pesos, it is safe to assume that 1¼ billion is plowed back into expansion. Another ₱600 million will come from local entrepreneurs, large and small, who will open new business this year, their capita coming from savings, current salaries, profits of companies paid out in dividends, etc. Part of the re-investment and new local investment will, of course, come from the government sector as its corporations expand and as new productive activities are entered into as are included in each year's budget.

All of this leaves about 600 million pesos or 150 million dollars that has to come from external sources. It is this 150 million dollars a year we need this year and the gradually increasing amount we will need in the future that we should be concerned about. Where will it come from? How can we get it into this country?

Do not worry about the availability of outside investment capital. The amount available for foreign investment from the United States, Europe and other well developed areas is tremendous. Businessmen and investors in those countries are continually looking for good investments abroad, in some cases to protect and improve the sale of their products abroad, in some cases to provide the raw materials they need for their own industries, in some cases to get a better return on available funds.

To get the capital into this country, to interest these investors in the Philippines, however, is another matter. We have to be able to show them that their opportunities here in the Philippines are as good as they are elsewhere in the world. We are competing with all other countries in this, even the countries where the investors have their funds. While there is a tremendous amount of investment capital available, it is limited and the demand for it greatly exceeds the supply. Do not feel that we can lie back and wait for it to pour in. We must get out and court it, show that we want it by making our investment field attractive.

All of you are investors in one way or another. You invest money in homes, cars, refrigerators, food, etc., not to mention agricultural and industrial activities into which many of you put your money. Let us take your investment in cars. Do you walk up to any automotive dealer and buy the first one available. No sir, you do not. You shop around. You first look for the vehicle that will provide you with the type of transportation you want, in design, size and comfort; you check to be sure that the car is well built mechanically to provide reasonable fuel consumption and to minimize repair bills; you check on what guarantees there are on the replacement or repair of defects; you make sure that there are sufficient spare parts and proper service facilities available in case you need them; you check to see what you can get for the car when you wish to sell it for a new one and, equally important, take note of the attitude of the people you are dealing with, do they act as though they want to do business with you or do they have a "you can take it or leave it" attitude.

Keep in mind that if you, as individuals, are going to be careful about buying a car, investors who are going to put a large sum of money are going to be equally as careful in checking into details, perhaps more so. You are spending your own money and answer only to yourself in case you make a poor investment in the car. The large investors are handling money placed in their care by stockholders to whom they must answer in case of failure and oftentimes, jobs of the executives involved depend on the success or failure of a large investment.

What do investors look for. There are many items, but we can state the most important. They want political stability, reasonable returns on the investments, treatment reasonably equal to that granted to competition, freedom from expropriation, ability to repatriate capital and/or profits. Some look for investment incentives, such as tax relief during the first few years, fast depreciation write offs, etc., but actually those investors I have talked to are not so much interested in incentives as they are in reasonable and fair treatment. All of these factors are referred to as the investment climate.

There are many who feel that an investment climate is developed by legislation. This is not true. Investment climate is developed by the actions and the attitudes of people. No legislation can guarantee political stability. It cannot guarantee factors that will provide reasonable returns on investments. It cannot even guarantee for long, freedom from expropriation, to repatriate capital and/or profits, investment incentives. One Congress may pass such a law but laws can be changed by future Congresses. This has been done in some countries where the investment cli-

mate vacillated or was not really favorable. What we have to show the world is that our investment climate is favorable, that we really want others to invest in the Philippines so as to provide more jobs, so as to improve our standards of living.

Unfortunately, the climate in the Philippines is not as favorable as it could be, or must be, to attract the proper amount of investment. There is one segment that wants investment to be in the form of loans rather than equity capital. This is primarily due to an understandable desire to allow Filipinos to develop their own country. There is the feeling that foreigners "exploit" a country when they come in with equity capital. This is due to the history of the 19th century equity investments in less developed countries. There were many cases in the last century and early in this one where the equity investor only wanted a good source of raw material such as ore or a good agricultural area plus cheap labor and cheap transportation. Such companies put money into isolated, undeveloped areas, took out the product mined or grown, plus the profits as well, and contributed little to the country involved except the low wages paid to the workers. But it must be remembered that all this was done in an era when businessmen did not have the appreciation or social consciousness of their place in society that they have today.

If you look at what foreign investors do today you will see an entirely different picture. They have learned that the welfare of employees is most important if productive levels are to be achieved and maintained. Take a look at what some of these investors do today, look at the housing, the hospitalization and medical benefits, the educational facilities that these companies provide. Look at some of the fringe benefits. All of these tend to lift the employees up to a level higher than the average of the country itself. The executives of the companies investing in foreign lands have become conscious of the necessity of improving the standard of living of the nation in which the investment is made as the continued and satisfactory operations of their companies depend on it.

Another change has entered the picture. While there continues to be investment in countries to develop natural resources for export, where the term "exploitation" is misapplied, the volume of such investments in the overall picture is on the decline. The new field in which investors are interested, one that is rapidly growing, is the development of resources or the manufacture of products to be used in the country itself. Take a look at the Philippines. Where did most of the foreign investment in industrial expansion go in the last ten years? To develop products for export? No. It went into development of industries which manufactured goods for the use or consumption in the Philippines. Look at the refineries, food processing plants, the smaller manufacturing plants that make paints, chemicals, ink, pencils, soap, pharmaceuticals, sanitary wares, appliances, where all or part of the equity capital was provided by foreign investors. These companies sell their output locally.

Not only do they provide jobs for their own employees but also indirectly assist in the development of the local entrepreneurs who distribute their products by providing credit and service greater than that previously

Turn to page 347

About the Savings and Loan Association . . .

But for the sure and the uncertain, everything points to the commencement of operation of the Filipinas Savings & Loan Assn. It is sure in that authority from the Central Bank will come and subsequent registration with the Securities & Exchange Commission of the corporate papers of the Association will be allowed. The uncertain about it is when?

As Bro. Robert Burns used to say, "the best-laid plans . . . often g'ang af a'glee". . . or simply, good plans sometimes miscarry. And through nobody's or everybody's fault. The voluminous papers took time in preparation and the coming in of cash contributions took time, or is still taking time. But they are coming and everything will be all right.

As of this writing, April 14, 1964, ₱148,300.00 has been subscribed and ₱23,625.00 has been paid it. It is hoped that by the time of the Grand Lodge Communication the latter part of this month, sizable contributions shall have come in to reach the required level and we will all be happy. Meanwhile, the funds collected have been and are being deposited in our separate savings account No. 458, San Marcelino Sub-Branch of the Philippine National Bank.

Since January, the Board of Organizers have met twice and at the

last meeting named the brethren to compose the interim Board of Directors. They are: MWB Pedro Gimenez, RWB Serafin Teves, RWB Raymond E. Wilmarth, MWB Macario Ofilada, MWB Esteban Munariz, VWB Jose Ma. Cajucom, and VWB Lucio Ildefonso. Subsequently, the Board elected the following officers: MWB Pedro Gimenez, Chairman; RWB Serafin Teves, Vice-Chairman; MWB Macario Ofilada, Treasurer; and WB Nestorio Melocoton, Secretary. These brethren are interim officers to serve until their successors are elected and qualified. In April 1965, the members of the Assn. will hold their annual meeting to elect the Board and the members of the Board in turn will elect the officers for the ensuing term.

The members of the Assn. will please note that receipts issued by the Treasurer and/or the Secretary are temporary and will be confirmed in official receipts duly approved and authorized by the Central Bank after the authority is given. Records of subscriptions and payments are kept in three sets of books. Receipts are generally sent by ordinary mail and if they are too late in getting to payees, they will help us much by calling our attention. Efforts will be made to correct errors if there be any.

GRAND LODGE OF THE PHILIPPINES
1440 San Marcelino, Manila

April 7, 1964

To All Brethren of Subordinate Lodges

Greetings:

As you must have seen from the report of the Acting Secretary of our Proposed FILIPINAS SAVINGS & LOAN ASSN., found on the preceding page, the number of brethren subscribing shares in the association is only a small percentage of the total membership of this Grand Jurisdiction. Moreover, the payments on the subscriptions is slow considering that by now some 25% of the subscriptions should have been paid in. As we can all see, we are still some distance away from the proper amount we should have in our Treasury before we commence operation.

I do not need to stress the fact that this Savings & Loan Assn. which we are organizing is going to be a boon to the brethren, especially those in need of assistance. The activities of the Association will be done for the benefit of the brethren because it is our very own. The Directors, officers and employees of the Association are committed to do the best they can to help within the framework of our objectives and in accordance with the rules and regulations laid down by the Central Bank of the Philippines which will have supervision over its transactions.

Let me appeal again to all our brethren to be of assistance to other brethren who may need help in improving their businesses, farms and industries, their everyday lives, and in their hour of need at a time when they can turn to no one but us. Once in a great while we hear criticisms that by launching a project like this, we are making Masonry materialistic. Please let me take an exception to this charge, if charge it is. By all means, we still cling to our Craft as a progressive Moral Science in which we seek to make ourselves better men because we are Masons. But in the next breath, we must admit that as humans we too must take care of our material needs, as in fact we spend a third of our time for our usual vocations. Is it not better then, that by sharing the *use* of what we can spare to invest in this project, we help our brethren not only materially but morally as well?

On the next page is a convenient subscription blank. Please use it for your convenience. You can tear it off without in any way mutilating your Cabletow. In point of fact, with the blank torn off, it is shown that you have decided to assist.

In fraternal gratitude:

PEDRO M. GIMENEZ
Grand Master

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES
Manila

SUBSCRIPTION BLANK

Address _____

Date _____

To: Proposed FILIPINAS SAVINGS & LOAN ASSN.
c/o Grand Lodge of the Philippines
1440 San Marcelino, Manila

I hereby subscribe to _____ (—) shares of
stock in the Filipinas Savings & Loan Assn. at the par value of
One Hundred Pesos (₱100.00) per share.

I shall pay the full amount in four installments as follows:

₱_____ on or before _____, 1964.

₱_____ " " " _____, 1964

₱_____ " " " _____, 1964

₱_____ " " " _____, 1964

Signed _____

(Name in Print)

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES
Manila

Nothing was intended to be

printed on this page since on its

obverse side is the subscription

blank for shares in the proposed

Filipinas Savings and Loan Assn.

If this is torn off, filled and

submitted, you will know I helped

in the project.

INVESTMENT IN THE. . . (From page 342)

provided by the importers of the same products. Furthermore, in an effort to increase the market for their industrial operations, to take care of normal expansion they have stepped up marketing activities which in turn increases the number of dealers and retailers involved.

There are some in the local business community that fear the entry of foreign competition. These are present in both the Filipino and foreign groups in the Philippines. In some cases, these fears are justified. In general, however, they are not. The "know how" so often referred to as an advantage of a foreign company seeking to invest here need not be as worrisome as it seems. Not all the foreign manufacturers of a product will invest here and the "know how" of those who do not come in, if it is essential to competitive existence, is available thru licensing agreements. That "know how" produces competitive products in other countries; it can do so here.

Actually, a small local manufacturer already established has certain advantages over a large foreign one that desires to come in. He knows his way around. He knows the country and its requirements relating to his products and because of his smaller size, he has far greater ability to adapt himself to current and changing conditions. Talk to an executive of a large foreign manufacturer and you will learn how difficult it is to change specifications or business procedures to adapt them to conditions in any specified locality. I speak from experience. My company produces some products under licensee agreements and others on our own. It is extremely difficult and takes months and years to convince the licensor to make what we consider desirable changes. On our own products, changes are made as soon as we ourselves are convinced that they are desirable.

In closing, gentlemen, let me point out to you that here in the Philippines we have a potentially rich country and one possessing many of the desirable factors that are needed to attract investments. We have a population of 29,000,000 that could be developed into a fantastic market. We have wonderful natural resources that have only been partially developed. We have the Filipino people who do not have to take a back seat to anyone when it comes to productivity once given proper training. This country can grow, can improve its economic position in the Far East and in the world. All it needs is capital, capital that is available outside of the country. All that has to be done is to let that capital know, not by laws, but by attitudes, that it is welcome. Laws are fine, an indication of intent, a declaration to interested parties, but it is how we feel that counts.

Are we going to shirk our responsibilities of doing everything possible to provide jobs for those young men and women joining our work force every year, make them face a miserable future, or are we going to see a prosperous economy, full of vitality, growing in leadership and responsibility year by year.

More Questions And Answers

By: **WB AURELIO LEYNES CORCUERA**
Bagumbayan Lodge No. 4, F & A.M.

7. Which is the oldest Lodge under the Grand Lodge of the Philippines?
NILAD Lodge No. 12 (formerly 144) which was organized on January 6, 1891 and granted a charter on March 10, 1892 by the **Grande Oriente Español** (Spanish Grand Orient).

8. The year in Masonic documents is given as, for example, 5963 A. L.
(a) What does the abbreviation A. L. mean? (b) To what does the number 4000 added to the ordinary year number allude?

(a) **A. L.** is the abbreviation for **Anno Lucis**, in the year of Light.

(b) According to Biblical chronologists, the command "Let there be light" (Genesis 1:3) was given 4000 years before the birth of Jesus. Some, however, like Archbishop Usher, whose chronology was adopted in the Authorized (King James) Version of the Bible placed the command as having been given 4004 years before the birth of Jesus. (Under the Grand Lodge of Scotland 4004 instead of 4000 is added to the ordinary year.)

9. The abbreviation F. & A. M. follow the Lodge number under the Grand Lodge of the Philippines and some other Grand Jurisdictions, while the abbreviation A. F. & A. M. is used in others. What is the difference, if any, between the two abbreviations?

F. & A. M. stand for **Free and Accepted Masons**; A. F. & A. M., for **Ancient Free and Accepted Masons**. The earliest occurrence of the title Free and Accepted Masons to which an exact date can be assigned appears to be in the Roberts Constitution, printed in 1722, which was entitled **The Old Constitutions Belonging to the Ancient and Honourable Society of Free and Accepted Mason**. In the second edition of the Book of Constitutions printed in 1738, Anderson used the title **Antient and Honourable Fraternity of Free and Accepted Masons**. In the 1784 edition John Noorthouck omitted the word **Honourable** from the title. Since 1813 when the two Grand Lodges of England united, the Official title of the Grand Lodge has been THE UNITED GRAND LODGE OF **ANTIENT FREE AND ACCEPTED MASONS OF ENGLAND**.

Of the seventy or so English-speaking Grand Lodges in the world today sixty per cent use the title A. F. & A. M. the rest, including the Grand Lodge of the Philippines, the title F. & A. M.

10. What does expression **time immemorial Lodge** mean?

Masonic historians apply the term **time immemorial** to a Lodge whose origin reaches far back in the past — when Masonry was purely operative, if not farther — that no definite date can be pointed out as the time when the Lodge had its beginning. England still has one such time immemorial

Lodge, the Lodge of Antiquity, No. 2. Being self-constituted it has no charter. It acts under **immemorial constitution**.

11. If Masonry is non-sectarian, why is the Bible placed on the altars of Lodges?

When the Bible was made one of the Great Lights, in fact the Great Light, in 1760 Masonry had already been de-Christianized, that is rendered non-sectarian. Albert G. Mackey in his list of the Landmarks, or the Unwritten Law of Freemasonry, says in Landmark 21: ". . . A 'Book of the Law' shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a book of the Law, because it is **not absolutely required** that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Great Architect of the Universe. Hence, in all Lodges in Christian countries, the 'Book of the Law' is composed of the Old and New Testaments; in a country where Judaism is the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except as far as related to the belief in God, and what necessarily results from that belief" In the United Kingdom and the British Commonwealth Freemasons speak of the Bible as the Volume of the Sacred Law. All Masons regardless of their particular creed should consider the Great Light as a symbol of the revealed will of the Supreme Being. However, if any candidate, who is not a Christian, should ask to be obligated on the book of his particular religion the request should be granted by the Master of the Lodge.

12. Why are discrepancies often found between facts as recited in the ritual and those recorded in the Bible or in history?

In trying to understand the ritual one should keep in mind that "Freemasonry is a peculiar system of morality, veiled in **allegory** and illustrated by **symbols**." Ritual is founded on the knowledge that the mind absorbs truths best when they produce an impression on it. To present these truths the ritual has **reshaped** facts, from the Bible or from history, to serve its purpose. This is the reason for the observed discrepancies.

13. Do Masters of Lodges in all grand jurisdictions wear a hat?

No. The wearing of the Master's hat is a contemporary relic of the ancient custom whereby the King remained covered under all circumstances, while his subjects were obliged to uncover in his presence. The custom which began in English lodges is apparently no longer common over there, but in American lodges a Master may, and usually does, wear a hat as a sign and symbol of his authority. "Generally, the rule is **permissive**, not **compulsive**." (**Where? when? why? who?** On Freemasonry edited by Care H. Cleardy, 1956.)

14. What do the terms AMPLE FORM and DUEFORM mean?

If the Grand Lodge is opened, or closed, by the Grand Master it is said to be opened, or closed, in AMPLE FORM, if by the Deputy Grand Master or one of the Grand Wardens, in DUE FORM. If a constituent or subordinate Lodge is opened, or closed, by the Master of the Lodge it is

said to be opened, or closed, **in form**; if by either Warden, **with the usual ceremonies**.

15. As applied to the meetings of a Masonic Lodge what does the term **communications** mean?

"The meetings of Masonic Lodges are called **communications**, to signify that it is not simply the ordinary meeting of a society for the transaction of business, but that such meeting is the fellowship of men engaged in a common purpose, and governed by a common principle, and that there is therein a **communication or participation** of those feelings and sentiments that constitute a true brotherhood." (Mackey, **An Encyclopaedia of Freemasonry**, 1919 edition, volume I, page 170.)

In many jurisdictions, including the Philippines, the word **communications** is applied to the meetings of the Grand Lodge. The meetings of subordinate lodges are simply called **meetings**.

16. What is meant by a "just and legally constituted Lodge"?

A "just" Lodge is one in which a constitutional number is present, with the Charter in view and the Great Lights on the Altar, and which has been opened by the Master or one of the Wardens. It is thus legally entitled to transact Masonic business.

A Lodge is "legally constituted" when it has been solemnly **consecrated** to the honor and glory of God, **dedicated** to the memory of the Holy Saints John, **constituted** as a regular Lodge of Free and Accepted Masons in the name of the Most Worshipful Grand Lodge (which issued the Charter), and its officers duly **installed**.

17. How is "legal information" obtained Masonically?

Legal or lawful Masonic information that a person who claims to be a Mason is really one can be obtained in three ways: (1) by having sat in lodge with him; (2) by being vouched for by some one who has sat in lodge with him; and (3) by passing an examination before a committee appointed by the Master of the Lodge.

18. What is the correct and proper title of a brother who has been elected and duly installed as the presiding officer of a lodge?

His official title is **Master** (of the Lodge) but he is addressed and referred to as **Worshipful** Master. In speaking of himself, or when signing Masonic documents, it is not proper to use the title **Worshipful Master** although this is frequently done.

19. What is the origin and meaning of the title **Worshipful**?

It is derived from the Old English **worchyppe** or **worchyp**, which means **greatly respected**. In the Wycliffe Bible "Honor thy father and thy mother" appears as "Worchyp thy fadir and thy modir." English and Canadian mayors are still addressed, "Your Worship". "Every Mason shall prefer his elder and put him to Worship" is found in some of the Old Charges (Constitutions of Masons). Modern Masonry continues to use **Worshipful** in the ancient sense of **greatly respected**.

20. What is meant by Masonic **work**?

Strictly speaking **work** is that which is done in a lodge which is **not at refreshment**. Although it may be the transaction of business, it generally means ritualistic ceremony or the conferring of degrees.

On Masonic Symbolism

It is said that Freemasonry in its truest and most significant definition is the "subjugation of the human that is in man by the divine; the conquests of the appetites and passions by the moral sense and the reason; a continual effort, struggle and warfare of the spiritual against the material and sensual."

In this respect the Fraternity helps men's transformation into Masons through the medium of some drama and allegory of the ancient mysteries. In each degree of Masonry an initiation takes place by which the candidate is introduced into a new horizon, into a spiritual vision of life which the human race lost when it fell from "paradise" into matter.

According to Masonic texts, the ancient mysteries exhibit by means of legend nature's visible changes by virtue of which the divinity and immortality of the soul are revealed and God is comprehended. The re-enactment of some remnant and relic of the ancient mysteries and the perpetuation of its most significant symbols import into the inner self a gradual illumination, an interior re-acquisition of the Lost Word. All that we therefore see and do in our Lodge prepare each one of us to enlightenment according to his personal cultivation and capacity.

It is recorded that the Mysteries have their roots in Egypt. They constituted part of a primitive revelation from the Divine to the human race which the ancient civilizations inherited from remote antiquity. In the pre-Christian era, the Romans, the Celts, the Druids

of Britain, the Greeks, the Cretans, the Hindus, the Syrians, the Persians, the Mayans, the American Indians, among others, preserved and practised the Mysteries' institution and tradition. Aristotle, for instance, considered the welfare of Greece secured by the Eleusinian Mysteries, while Socrates firmly believed that "those who are acquainted with the Mysteries insure to themselves very pleasing hopes against the hour of death."

In those ancient days, the resourcefulness and courage of the accepted candidate were severely tested. In the advanced degrees, by process of a trance-condition brought about by the hierophants, the initiate was made to face the sublime experience of being on the verge of death and temporarily with the clairvoyant state in the neither world. This higher operation aroused in the candidate the consciousness of his divine nature.

The secrets of Freemasonry, as of the ancient mysteries, are carefully concealed and jealously guarded from the profane. The underlying reason is to protect the primitive revelation of the Truth. In our modern times, we find that many of these "secrets" have been published in book form for the public. But notwithstanding this publication, the fact remains that the public is incapable of gaining any advantage in reading about them. Because the benefits which we Masons derive from them transcend the mere words and gestures which we per-

Turn to page 360

From Labor To Refreshments

By REMEGIO MURILLO, PM

One of the fringe benefits enjoyed by employees nowadays is the coffee-break, which is a recess from their work of about 20 minutes for taking coffee and other refreshments. The coffee-break was recently introduced — it was unknown in the early twenties — and is an application of the findings of efficiency experts that the efficiency of employees diminishes after 2 or 3 hours of continuous work; and that, if given a rest of several minutes for refreshments, they feel relaxed and their efficiency is improved. Previously, the standard practice was to apply the whip to the tired slave laborers to make them work faster.

The principle behind the coffee-break had been known to Pilipino farmers since time immemorial, and they applied it to their carabaos. The farmers had always known that even the strongest carabao, after having pulled the plow for at least 2 hours, weakened and slowed down in its work, and no amount of whipping could prod it to work faster. When this happens, the farmer gives the carabao feed and rest by having it wallow in mud or water for about half an hour, after which its energy is restored.

The Masonic fraternity, however, was hundreds of years ahead of any organization, private or governmental, in the adoption of the coffee-break or the 'pause that refreshes' as a means of restoring the spent energy of their workmen. Our tra-

dition inform us that the construction of King Solomon's Temple was under the immediate supervision of Hiram Abiff who was architect of the work. As architect and supervisor, he must have noted when the workmen's efficiency and accomplishment bogged down due to fatigue. Observing this, being humane and interested in the welfare of the craft, he must have, as Jr. Grand Warden, called them "from labor to refreshment", not only at high twelve, but also during the times when they felt tired, to partake of some refreshments to recover their lost energy. This 'pause that refreshes' was responsible for the peace and good fellowship which prevailed among the workmen during the long period the Temple was abuilding. It served as a tranquilizer, relaxing their taut nerves. It produced harmony among them, which was the overriding condition for the completion of the Temple.

Apropos de bottes, there are brethren who heed the call "from labor to refreshment", only, and not the call "from refreshment to labor again". To them the 'pause that refreshes' is of long duration. They consider *refreshment* as *repose* which justifies them from absenting from their Lodge meetings. Brethren, by all means, let's have the 'pause that refreshes', but let's observe it as it was intended — a short recess for refreshments to recover our spent energy.

Which Is To Be Observed As The Sabbath Day:

By AURELIO LEYNES CORCUERA

One of the commandments in the decalogue received by Moses at Mount Sinai (exodus 20:3) is: "Remember to keep holy the Sabbath Day." (All bible quotations and citations are from the *Confraternity Edition*, used by Catholics and Episcopalians.) Catholics and Lutherans regard this as the *third* commandments while Protestants consider it as the *fourth* commandment.

The word *Sabbath* is from the Hebrew and means *rest*. The observance of the Sabbath as a day of rest by the Israelites is prescribed in Leviticus (23:3): "For *six* days work may be done; but the *seventh* day is sabbath rest, a day for sacred assembly, on which you shall do *no work*. The Sabbath shall belong to the LORD wherever you dwell." The Sabbath is thus the *seventh* day of the Jewish week. To what day in the Gregorian calendar does it correspond? To find an answer to this question it will be necessary to consider the relation between Holy Week and the Jewish *Pasch* or *Passover*.

The feasts to be observed by the Israelites are listed in Leviticus. In chapter 23, verses 4 to 7, we read: "The Passover of the LORD falls on the 14th day of the *first* month [of the sacred year] at the evening twilight [the beginning of the Jewish day]. The 15th day of this month is the LORD'S Feast of Unleavened

Bread. For *seven* days [15th-21st] you shall eat unleavened bread." Thus the day following the Passover is a holy day. In the year of the Crucifixion, Jesus and his twelve Apostles celebrated the Passover [the fourth since the beginning of his public ministry] in Jerusalem and had their last supper together after sunset, when the 14th day of Nisan had begun. All the events commemorated on Holy Thursday, commencing with the Last Supper, and those of Good Friday, *all occurred on the 14th day of Nisan*. The burial took place *before* sunset, because it was the "day of preparation [Parasceve], the eve of the Sabbath" (St. Mark 15:42). The *15th day of Nisan* that year was then *actually* a Sabbath and by *commandment* was also a Sabbath, being the Feast of Unleavened Bread. The finding of the empty tomb was "on the *first* day of the week at *early dawn*" (St. Luke 24:1). It was the *third* day of the Paschal feast and so was already the *16th day* of Nisan. The Christian Church instituted *Easter Sunday* as the feast to commemorate the "resurrection". Sunday is also the *first* day of the week in the Gregorian calendar. The following table will enable the reader to keep in mind the relation in time between the Jewish *Paschal week* and the *last four* days of Holy Week, which is usually taken to include Easter Sunday.

Mightier Than The Sword

It has been alleged in the Philippines that some of our great Masonic heroes abjured their Masonry and retracted from its fold. We who are Masons know this to be quite psychologically impossible as people only abjure or retract from that which is **wrong, wicked, evil** or **injurious** or even possibly that which one does through misguidance. Since only men of mature judgment and of sound mind are permitted to become Masons and then only of their own free will and accord, it is hardly possible that anyone could be a "misguided" Mason. Since there is nothing, either extrinsically or intrinsically wrong, wicked or evil in Masonry it becomes self-evident that we cannot retract or abjure it.

Nevertheless there are persistent claims to this effect as in the case of Rizal, Quezon and now more lately in the case of Aguinaldo. Masons do not admit that these are valid claims.

On the other hand, it is now interesting to be able to present a Filipino hero and Mason about whom the question of retraction has never ever been raised. He is presented in Demy P. Sonza's book, **Mightier Than the Sword** as the "Demosthenes of the Philippines." He was that and more! Sonza's short biography of Graciano Lopez Jaena brings out in clear detail and with full scientific historical documentation the Masonic connections of the Jaro-leño here (pages 34-35). The author discusses his Masonic connections and convictions elsewhere with intelligence and insight, for example, his discussion of Lopez Jaena's on the question of church-state relations are documented and discussed. It sounds like a page out of the **Far East Freemasons** as it nearly duplicates the stand of Scottish Rite Freemasonry on the question.

The author is not only a keen student of history but a careful and meticulous documentor of his historical facts. Most of all however, he writes with skill and brilliance. The simplicity of the style grips the reader so that he finds it difficult to put the book down.

We see Lopez Jaena seeking to make his adjustments to foreign ways in Spain and coming out on top. We are carried about him as he writes prolifically and speaks dramatically before the liberal minds of the Spain of that day. We follow him in his struggle for his very existence as even daily bread became increasingly difficult to come by. We are thrilled by his uncompromising ways as he turns down several lucrative offers which would have diverted him from full participation in the Propaganda Movement. All this and more is provided the reader in Sonza's brief biography of Lopez Jaena.

I dare to say that this is a **must** book for all Masons in the Jurisdiction of the Grand Lodge of the Philippines. No Mason, interested in Masonic and Philippine heroes can fail to profit by hiving and reading this book.

JOSEPH T. HOWARD

The Luzon Bodies Choir In Repeat Performance

The Luzon Bodies Choir, popularly known as The Brothers of Harmony, will present a choral repeat performance on April 26, 1964 in the Scottish Rite Temple at Taft Avenue, Manila, at 5:00 p.m. in the afternoon.

This was the same Masonic choir which presented a Christmas choral concert on December 7, 1963 at the Scottish Rite Temple, the first of its kind in the Philippines.

Bro. Fred T. Guerrero, the President, has announced that a portion of the proceeds of this benefit concert shall be given to the Masonic Hospital for Crippled Children. The Grand Lodge has duly endorsed the presentation of this concert.

Wor. Bro. Jose B. Abejo, PM, last year's President, has stated that a brand new repertoire will be added to the initial choral songs selected. Under the batons of Bros. Cris B. Maahay and Bert C. Reyes, the choir has been undergoing rehearsals twice a week.

Further particulars of this concert can be secured from Wor. Bro. Bayani G. Salcedo, PM, the choir's Secretary, at the Scottish Rite Temple.



How Do You Wear Your Apron?

By: **Bro. ERNESTO R. TALPLACIDO**

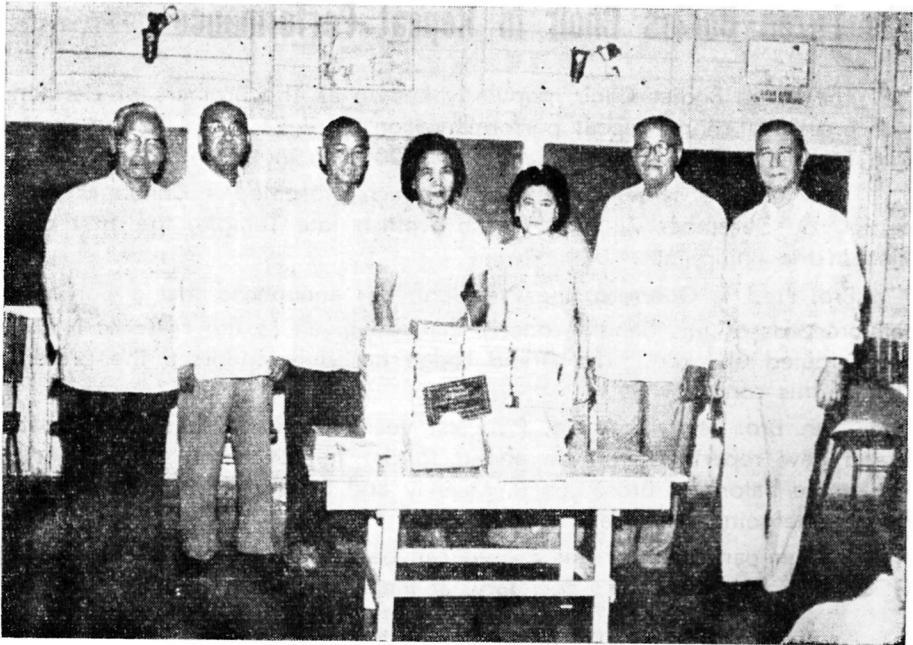
NARRA LOGE, U.D.; F. & A.M.

San Jose, Nueva Ecija

The lamb, in all ages, has been deemed an emblem of innocence. He, therefore, who wears the lamb-skin as the badge of a Mason is continually reminded of that purity of life and conduct so essentially necessary to his gaining admission into the Celestial Lodge above where the Supreme Architect of the Universe presides.

The Operative masons made use of it to protect their clothing from becoming soiled and distinguished themselves by the manner in which they wore their aprons. But we, as Free and Accepted Masons make use of it as an emblem and wear it as an ever-present reminder of an emblematical or unblemished purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements.

Brethren, do you wear your aprons properly?



Distribution of Books by Bagumbayan Lodge No. 4, F. & A.M. to Pateros Elementary School, Pateros, Rizal on January 19, 1964. Photo shows 1-r;

Bro. J. Aviar, A. Corcuera, N. Roque, Incumbent Master the School's Principal and Super-

visor, Bro. E. R. Lopez, PM Chairman of the Committee on Education & Public Service of Bagumbayan no. 4 and Bro. M. T. Paz, PM, Secretary. There were 4 cartons of Books numbering about 100 books.

EDITORIAL . . . (From page 338)

Freemasonry unites men of every country, sect, religion, and opinion. It does not unite countries. It does not unite sects. It does not replace religion. It does not establish opinions. It unites men into the brotherhood of man under the fatherhood of God.

Men constitute the common denominator of countries, sects, religions, and opinions. Each country, sect, religion, and opinion is a relative fraction of all the countries, sects, religions, and opinions in the world. And just as you cannot add mixed fractions mathematically without reducing each to a common denominator; the countries, sects, religions, and opinions of the world cannot be added up to a harmful total without reducing each to the common denominator, MAN.

Freemasonry serves an ultimate end by providing a fraternal unity of men dedicated to universal brotherhood. The motivation of individual man is his personal spirit or "ego" as the psychologist calls it. When men are bound together in unity to "please one another and unite in a grand design for the promotion of happiness" then all disputes will be removed and peace and harmony will prevail.

R. E. W.

Masonry Before 1717

By **EUGENE STRANSKY, M.D.**
P.M. Dalisay Lodge No. 14,
F. & A. M.

THE establishment of the Grand Lodge in London in 1717 is the beginning of organized and coordinated Masonic activity all over the world. Other Grand Lodges followed soon in the 18th century with the expansion of Masonry beyond the borders of the United Kingdom. Before this date all existing Lodges in the United Kingdom were individual lodges and there was hardly any cooperation or regular contact between the Lodges. This does not mean, however, that Lodges did not exist. On the contrary, we have plenty of evidence of Lodge activities before 1717.

All Lodges before 1717 had the so-called "Old Charges," containing the duties of the Brethren to God, their respective religion, country and Brethren. They were written on parchment, however, and at that time, not printed. This explains why there were some, although rather slight differences between the "Old Charges" of the different existing Lodges. This may be the reason when Rev. Anderson compiled the "Old Charges" in 1723 and then again in 1738, there were some differences between the two editions, which was emphasized recently by W. B. Aurelio L. Corcuera. While we rely too much on the writings of

Rev. Anderson, one of the first Grand Masters of the Grand Lodge of England, I personally am inclined to attribute it to the fact that Rev. Anderson cannot be considered as a reliable historian. He wrote for instance in the introduction to the first book of constitutions among others: "Grand Master Moses then marshalled the Israelites into a regular and general Lodge, while in the wilderness." This is very nice, but we may ask where are the evidences for it. It may be wishful thinking, which has to be avoided by an objective historian. In the second edition, he adds (not contained in the first edition): "King Solomon was Grand Master of the Lodge in Jerusalem..." While we are quoting in our ceremonies King Solomon frequently (see the ceremonies of the third degree; and even the perambulation of the second degree) we are aware of the fact that this is Masonic tradition. In the presentation of the lambskin apron we are told: "Masonic tradition informs us..."

However, tradition and history are two different matters. Another interesting point of the wishful thinking of Rev. Anderson likewise in the second edition is: "Cyrus constituted Zerubbabel Provincial Grandmaster in Judan..." This,

not taught even by Masonic tradition, like another statement of his: "Charles Martel was the Right Worshipful Grand Master of France, and King Edward being deeply engaged in wars left the Craft to the care of several successive Grandmasters." (They are duly enumerated.) Well there is no evidence whatsoever for these statements. King Edward lived from 1289 to 1307, or after the Magna Charta (1215) which is well preserved and accessible to all visitors of the British Museum in London.

I discussed these in order to furnish the evidence that we cannot rely on the statements of Rev. Anderson, although his Constitution is a landmark in Masonic history. Therefore, we have to look for other evidences, for documents, well preserved, which can be quoted as evidence of true and reliable Masonic history. There is no doubt that the traditions of Masonry are very old, many centuries old. However, these traditions may have been taken over from other and older organizations and if not taken over, eventually influenced by them. Therefore, we have to rely exclusively on old written, or printed documents. Well, fortunately, there are plenty of them. There are documents from the 14th century and of course from later centuries furnishing the evidence that the Fraternity existed already at that time. The documents of the Lodge in Edinborough, Scotland, go back to 1599.

However, the oldest charges have been approximately fixed by Casley and other reliable Masonic historians around 1390. The Cooke manuscript from the first part of the XVth century contains already a copy of the constitution, respectively of the Old Charges. However,

there are no further documents of this kind until 1687, discovered in 1890. The latter give an excellent account regarding the traditions and customs of the Fraternity. Apprentices (the term is used frequently) had to study before being admitted into the Craft, the "Old Charges."

We would like to quote here from the scrolls of the Lodge in Aberdeen, Scotland in 1670, likewise conserved up to our times: "First Charge is that you shall be a true man to God and the Holy Church." From this we can see as W.B. Corcuera emphasized recently that Masonry in the eighteenth century and even more earlier, has been Christian, although not sectarian. In the scrolls of the Lodge in York, England, we are informed that the members of the Fraternity ought to pray at every meeting or assembly for "all Christians." Again, an evidence that the Craft was not sectarian even at that time. We know from a scroll of the Lodge Kilwinning No. 53 the text of the obligation of a Brother in 1696. The Harleian manuscript (around 1650) contains in a handwriting of Brother Randle Hoime a member of a Lodge in Cheshire (England) likewise parts of the obligation. Another very important information is the document on the incorporation of the "Masons Company" by King Charles II (reigned 1660-1685) (the son of the King Charles I, beheaded in 1649). In this document labelled as "Corporation Records at Guildhall," there is a sentence stating that the "Masons Company" existed already in 1376 and was represented in the court of Common Council.

Of course we do not know we have to deal here historically back to the fourteenth century with Ope-

rative or Speculative Masons. I personally believe, that, the Masons in the Fourteenth century were rather operative Masons, although there is no doubt that the Masons of the seventeenth century were almost exclusively speculative Masons. At any rate, it has been discovered in 1871, that the Company obtained a grant of arms in 1472 (in the 12th year of the reign of King Edward IV).

As to the term "Free Mason," it is more than probable that this term has been used already in medieval ages by operative Masons; the term seems to indicate that while the members of other guilds have been constricted to the place where they were entered. Masons had the liberty to move from one place to another and remained members of their guild. This is, however, not definitely sure.

As to the terms "Accepted" we have to quote with records from 1620-1621 that "making a Mason" has been accompanied by a fee of one to two pound sterlings, which has been a rather large sum at that time. If a candidate has been accepted by the Brethren to be an active member of the respective Lodge, he was an "Accepted Mason." At any rate, there is documentary evidence from 1682 that the terms "Free and Accepted Masons" as well as "Apprentice and Fellowcraft" were

already used. As we know from an account by Nicolas Stone who embraced Masonry in 1628-29, at acceptance of a Brother a banquet had to be given to the Craft and as the bill was respectable we have to assume that the number of Free and Accepted Masons at that time has been probably large. By the way, the report refers to the city of London.

In this short survey I tried to furnish the evidence that there has been Masonic activity long before the Grand Lodge of England has been established in 1717, June 24, St. John's day. I believe that there are definite evidences that Masonry flourished even before the seventeenth century and has been wide spread in all parts of the United Kingdom. On the other hand, there is no doubt that in the European continent as well as in the thirteen colonies, later the nucleus of the United States, Masonry started in the eighteenth century. The establishment of the Grand Lodge of England does not mean therefore the beginning of Masonry but just the starting point of an organization which embraced subsequently the individual Lodges and coordinated their activities. The consequence of this has been the establishment of Lodges outside of the United Kingdom and the spread of Masonry all over the Free World.



THE LIGHT OF GAOTU . . . (From page 335)

who condemn their people to hunger, despair and misery; those who suspend constitutional guaranties indefinitely, those purveyors of holy

matters, the priests and bishops who still guard their weapons in the trenches of counter reformation.

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, 1963:

- | | |
|---|-------|
| 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 7th day of April 1964, at Manila, the affiant exhibiting his Residence Certificate No. A-0330993; issued at Manila on February 14, 1964.



ON MASONIC SYMBOLISM . . . (From page 351)

form in our Lodge. What we hold secret and sacred in each of our hearts and mean to do in our lives constitute the Masonic approach to the Truth.

A glimpse of the Truth must however mean more than just an aid to a personal philosophy of life. The impact of its universal symbolism must teach each Mason to become wiser and better, to grow in humility and tolerance, to help improve himself, to benefit all others, and to be capable of progress worthy of

life's immortality. Let us make the earth our testing ground for masonic heroism. Let us always act not only in obedience to the rules of righteousness and justice, but also with the silent aspiration for nobility and holiness. Let us increase our knowledge of the higher teachings that we may ever live with new hopes and purposes.

o.l.u.
Manila Lodge No. 1
March 3, 1964

THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES

Grand Lodge Officers, 1963-1964

PEDRO M. GIMENEZ (51)	Grand Master
CHARLES S. MOSEBROOK (82)	Deputy Grand Master
SERAFIN L. TEVES (91)	Senior Grand Warden
RAYMOND E. WILMARTH (7)	Junior Grand Warden
MACARIO M. OFILADA (12)	Grand Treasurer
ESTEBAN MUNARRIZ (14)	Grand Secretary
MARCIANO C. EVANGELISTA (35)	Grand Chaplain
MACARIO C. NAVIA (88)	Grand Orator
VICTOR STATER (9)	Grand Marshal
JOSE MA. CAJUCOM (95)	Grand Standard Bearer
EDWARD STEWART (80)	Grand Sword Bearer
JOSE C. VELO (4)	Grand Bible Bearer
HERMOGENES P. OLIVEROS (82)	Senior Grand Lecturer
MANUEL K. TORRES (12)	Junior Grand Lecturer
ESCOLASTICO CUEVAS (51)	Senior Grand Deacon
ANTONIO GONZALEZ, JR. (22)	Junior Grand Deacon
MAMERTO M. BUENAFE (4)	Senior Grand Steward
LEOPOLDO BOQUIREN (77)	Junior Grand Steward
DOMINGO F. M. DOMINGO (136)	Grand Pursuivant
ANGEL S. MONTES (27)	Grand Organist
PATRICIO E. GONZALES (12)	Grand Tyler

District Deputy Grand Masters

CHARLES S. MOSEBROOK (82)	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. JOSON (53)	District No. 6
PACIFICO C. MARIN (77)	District No. 7
PURISIMO RAMOS (34)	District No. 8
AMANDO D. YLAGAN (122)	District No. 9
FORTUNATO EJERCITO (15)	District No. 10
CECILIO BITUIN (26)	District No. 11
GREGORIO B. DEFE0 (37)	District No. 12
SANTIAGO FERRER (107)	District No. 13
REMEGIO ABELLO (50)	District No. 14
FIDEL FERNANDEZ (47)	District No. 15
RAMON PONCE DE LEON (91)	District No. 16
ANICETO BELISARIO (130)	District No. 17
ROMAN TESORO (110)	District No. 18
JOSE L. ARANETA (45)	District No. 19
ROBERT JORDAN (44)	District No. 20
WILLIAM P. SCHWAGER (142)	District No. 21
DONALD D. COLEMAN (120)	District No. 22

BOARD FOR GENERAL PURPOSES

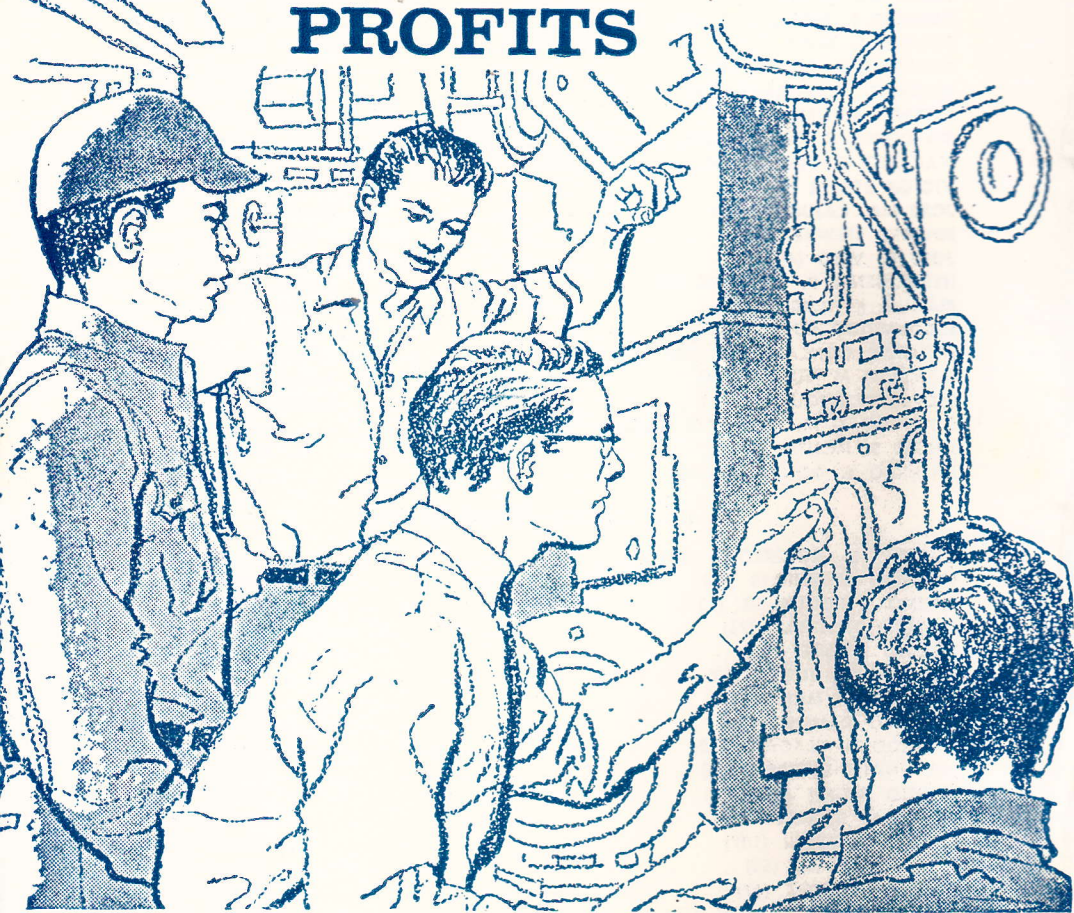
CENON S. CERVANTES
President

MANUEL M. CRUDO
Secretary

MEMBERS

CHARLES S. MOSEBROOK, DGM; SERAFIN L. TEVES, SGW; RAYMOND E. WILMARTH, JGW; ESTEBAN MUNARRIZ, PGM, G Sec; MACARIO M. OFILADA, PGM, G Treas; AMABLE M. AGUILUZ, PM; CAMILO OSIAS, PGM; MATEO D. CIPRIANO, PM; HERMOGENES P. OLIVEROS, GL; AMANDO D. YLAGAN, DDGM; NOLI MA. CORTEZ, PM; J. J. DE GUZMAN, PM; EMILIO M. ASISTORES, PM.

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

