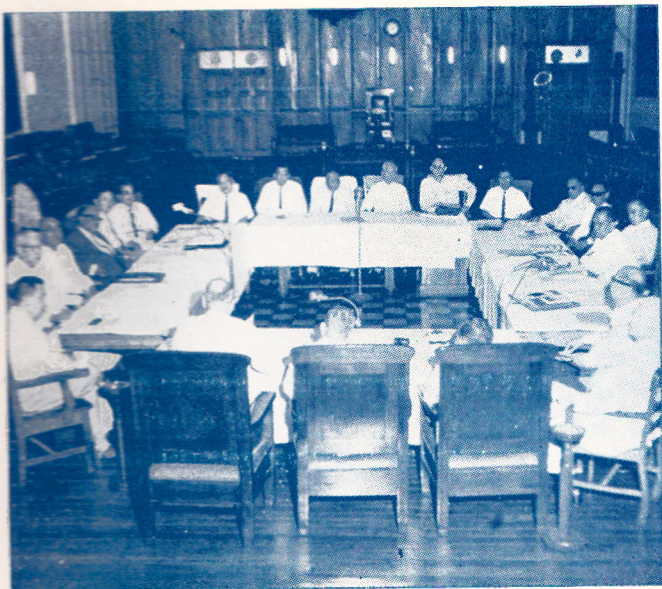


Philippine Mason

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



District Deputy Grand Masters in Conference-Workshop,
Sept. 10, 11 & 12, 1964.

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September
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IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	75
EDITORIAL — MASONIC DIVIDENDS	76
DISTRICT DEPUTY GRAND MASTERS HOLD CONFERENCE	77
REPORT OF ACACIA MUTUAL AID SOCIETY, INC.	82
THE LEVEL OF LEADERSHIP	87
THE ATTACK ON MANKIND'S GREAT MENTAL CRIPPLER	89
MASONRY AND CATHOLICISM	97
QUESTIONS AND ANSWERS	101
EVEN IN RETIREMENT	102
BIOGRAPHY OF WB MACARIO TOLENTINO	104

Grand Master's Message:

September 14, 1964

Dear Brethren,

We have just had a very successful meeting of all District Deputy Grand Masters residing in the Philippines. For three full days we considered together problems confronting our fraternity.

My message for the Cabletow this month consists of a gist of remarks made by myself at the opening of this Conference. One of our chief concerns in this past couple of years has been how to create a better Masonic image.

It is my conviction that this is not to be accomplished by bigger and larger structures so that those on the outside may see, or by bigger and better programs. Involved in this image are the individuals who make up the membership of the fraternity. Structure and gimmicks will not in the long run determine the strength or the validity of the Masonic Fraternity. In the long run the determining factor will be the effect which Masonry has upon the thinking, living, and acceptance of responsibility of the men who make up the membership of our order. No lasting harm can come from the outside if the membership within fully accept their Masonic responsibilities and take them seriously.

Involved in this is how serious we take ourselves in learning more about masonic truths and then applying them to the living issues of the day. Surely we cannot live in a vacuum, but in order to express ourselves better more Masonic light is necessary.

Our major concern it would seem to me is the improvement of the individual, and an application of a genuine concern for the welfare of society. Masonry across the centuries has had this double-edged sword. It has emphasized in its teachings this improvement of the lives of members according to time-tested principles, and the history of Masonry is the record of men concerned on the issues of public welfare and becoming involved in these issues.

Masonry is not outdated or outmoded. The problem of our day is not one of knowledge we know for better than we are doing. Therefore, if Masonry can enlist loyal men willing to implement the principles of right and truth then we need not be concerned about our Masonic Image.

Fraternally and Sincerely,

CHARLES MOSEBROOK

MASONIC DIVIDENDS

Have you ever noticed how some of our brethren seem to get so much out of Masonry and others so little? Have you wondered why? Have you ever observed very closely that, like every thing else in this world, Masonry pays dividends proportionate to the investment?

That's right. Masonry pays dividends proportionate to investment. Now we are not speaking of financial investment but we are speaking of investment of time, effort, and personal interest. In many ways such sacrifices are greater than monetary contributions. To give up doing something very pleasing to one's self so that the time can be spent doing something for someone else is a real test of brotherly love. A real test of Masonry.

Have you ever noticed how good it makes you feel when you have taken time out to visit a sick brother and bring a little light into his life? That is your Masonic dividend for the investment of your time in doing a Masonic deed.

Haven't you noticed that every time you go out of your way to do something for a brother it seems as if you have received more in return than you have given? Wouldn't it be wonderful if we could constantly enjoy the feeling of satisfaction we have on such occasions?

Unfortunately life is so complex that it would be most difficult, if not impossible, to make a living and at the same time be constantly looking for things to do to help others. Some of our time must be spent in doing for ourselves and families. But if the twenty four inch rule is applied in a true Masonic manner, there will always be some part of the twenty-four hours that can be found to make a Masonic investment each day. In return a Masonic dividend will be received. The feeling of fellowship and camaraderie that cannot be described in words but can only be felt within our hearts.

If you will take a moment to look back to the time you "knocked at the door of your Lodge" you will no doubt agree that the reason you wanted to become a Mason was to enjoy that fine feeling of fellowship that comes from sharing with others a part of your life. Now, that time has passed, many who are Master Masons in name have not visited their Lodges for so long they would be strangers. But how can anyone enjoy fellowship if he is not present in person to accept his share of fraternal happiness from his brothers and in turn give his share to them?

It's a very simple analogy, but appropo: If one doesn't work, one doesn't get paid. If a Mason doesn't invest "himself" in Masonry he doesn't get paid the Master Mason's wages!

The brethren who get so much out of their Masonry have really invested themselves. They have found that the real secret is not to be found in words or material goods, but is the warm feeling of brotherhood and fraternal love

Turn to page 105

DISTRICT DEPUTY GRAND MASTERS HOLD CONFERENCE

At the behest of Grand Master, MWB Charles Mosebrook, twenty District Deputy Grand Masters met in Manila on September 10, 11, 12, 1964 to discuss problems, questions and matters affecting the Grand Lodge and find solutions to the problems presented by the district Deputy Grand Masters. Reports on the various departments and activities of the Grand Lodge, lectures on important topics, and reviews of Masonic literature were given.

Grand Master Mosebrook talked on the opening day of the conference on Creating an Image of Masonry. WB Aurelio Corcuera read his history of the Unification of Masonry in the Philippines and RWB Raymond E. Wilmarth read a review of the pamphlet, "Masonic Symbol". The reports given were: Cabletow, RWB Wilmarth; Distribution of Books, MWB Quasha; Acacia Insurance, Bro. Salvosa; Masonic Hospital for Crippled Children, MWB Orosa; Filipinas Savings & Loan Assn., MWB Gimenez and Office of the Grand Secretary, MWB Munariz.

On the second day, RWB Serafin L. Teves opened the sessions with his review of "Whither Are We Traveling," a booklet by MWB Smith. Topics discussed during the day were: Plans for the Annual Communication; Report of the Special Committee on Buildings; Grand Lodge Office Procedures; Recommendations; Forum on Problems

presented by District Deputy Grand Masters. In the afternoon, RWB Tinio discussed important provisions of the Constitution of the Grand Lodge; Entertainment of Visiting Brethren; Lodge Decorum by VWB Oliveros; Office of the Grand Treasurer by MWB Ofilada. In the evening, reports on Youth Work were given: Job's Daughters, Mrs. Pilar Gonzalez, Rainbow for Girls, Mrs. Alice Bellis, DeMolay, WB Manuel Crudo.

Saturday, the third day of the conference, was opened with a review of "The Builder" of MWB Joseph Fort Newton by WB Edward Shepley followed by discussion of Where Do We Go from Here; Improving our Relations with our Lodges and other Grand Lodges and Helping One Another. Nearly all the meetings were held in the Jose Abad Santos Hall of the Grand Lodge except the last one which was held at the Scottish Rite Temple in the afternoon.

The District Deputy Grand Masters went back to their respective districts in unanimous praise of this project of MWB Mosebrook. It was their consensus that each succeeding Grand Master should make this an annual affair because it gives the officers of the Grand Lodge the opportunity to discuss matters thoroughly in a frank and unhurried way and they can make plans to improve the Grand Lodge administration for the remaining eight months of their term.

SIDELIGHTS OF THE DISTRICT DEPUTY GRAND MASTERS' CONFERENCE

*** The District Deputy Grand Masters' Conference was not a convention but a workshop. They had three sessions a day: morning, afternoon and evening; had only one coffee break in the morning; had to listen to and prepare talks, reviews and committee reports; and had to miss siesta!

*** Grand Lodge Officers in the line agreed that the conference was an excellent opportunity for them to get acclimated to their jobs come the Grand Oriental Chair, if it comes.

*** Many of the District Deputy Grand Masters for the first time heard that there are youth organizations appended to Masonry. Many more had not seen the work of Job's Daughters, Rainbow Girls and DeMolay. They vowed that they will try to have one or two youth organizations in each district!

*** While the conference, as it was made up, did not have the status of a Grand Lodge Communication, it could recommend measures for adoption by the Grand Lodge in April of each year. On matters not requiring Grand Lodge action, it did decide to implement such matters immediately.

*** It was announced that MWB William Cantwell, PGM of the Grand Lodge of Delaware, will be the keynote speaker at the Grand Lodge Communication on April 27, 1965.

*** It was also announced that at each Grand Lodge Communication, a Lodge of Sorrow will be held as an integral part thereof.

*** Many of the District Deputy Grand Masters said that the money they spent for their stay in Manila was well worth it. They went home inspired to perform their duties better because they got new knowledge and inspiration at the conference. — They were refunded their transportation but they paid for their hotel bills. Some did not even seek refund for transportation.

*** On observing the new look of the Grand Lodge offices, many District Deputies were pleased. Some could not see the reason for the partitions for the cashier, accountant and records section.

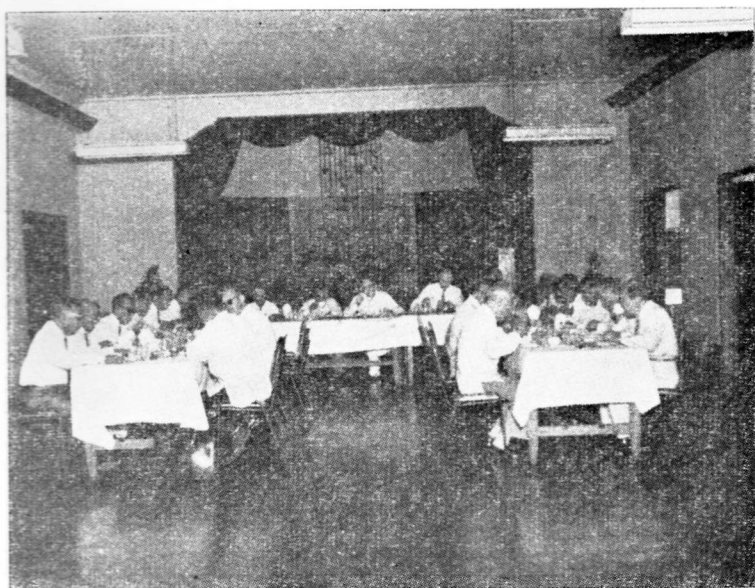
*** A committee under the chairmanship of RWB Wilmarth has made a study of the clerical and manual jobs in the Grand Lodge and has come out with recommendations for more efficiency among the jobholders. Expect better service after this.

*** Expect the Grand Lodge Communication in April 1965 to decide on something definite and concrete about building the first unit of the Grand Lodge complex. It is significant that the building will face Gen. Luna St., named after a Brother Mason, Gen. Antonio Luna.

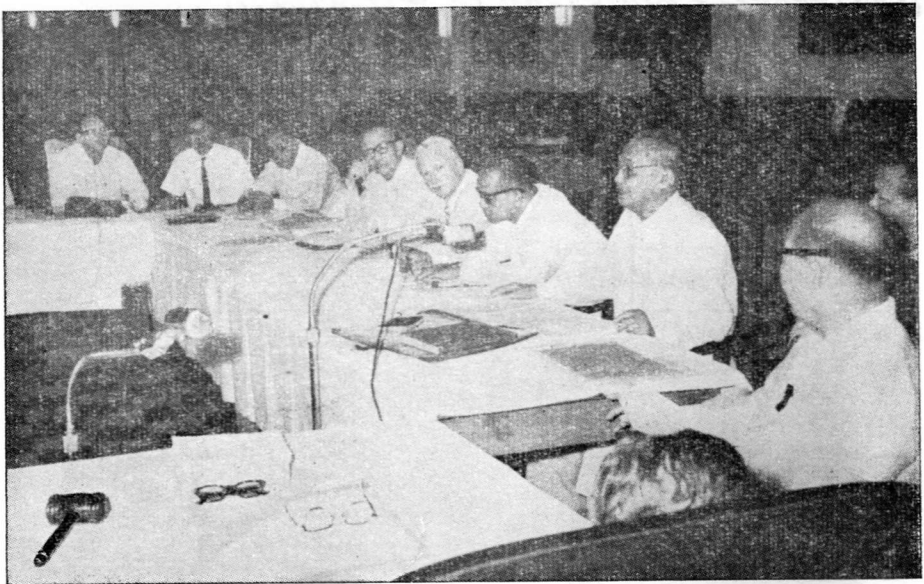
Conference-Workshop in Pictures...



RWB Wilmarth (second from right) reviews "Masonic Symbol"



After food for the mind, food for the body.



Bro. Salvosa (second from right) reports on Acacia Mutual Society, Inc.



Independent Professional Accountant (in dark suit) reports on Grand Lodge financial status.

HERE and THERE

On September 8, 1964, Pres. Macapagal appointed Bro. Calixto Zaldivar Associate Justice of the Supreme Court to fill the vacancy occasioned by the retirement of Justice Sabino Padilla. Bro. Zaldivar, up to his appointment to the bench, was Reparations Commissioner and Executive Secretary in Malacañan.

Bro. Zaldivar was born in Pandan, Antique on Sept. 13, 1904 to Pedro T. Zaldivar and Manuela Ledesma. He was educated in the public schools and finished law in the U.P. in 1928, passing the bar the same year, a third placer. He has held various elective positions as councilor of his hometown, governor of his province and for two terms as congressman. In World War II, he served as an officer in the Judge Advocate Service of the 6th. Military District, Panay Island.

Bro. Zaldivar is an active member of Iloilo-Acacia Lodge No. 11 and the Iloilo Bodies, AASR. He is married to the former Elena Ang of Pandan, Antique. Their children are: Lorna, Nona, Enrique, Salvation and Calixto, Jr.

* * *

MWB Conrado Benitez, PGM, recently returned from a trip to the U. S. and South America. In New York he attended a conference of the PRRM. The New York Board, which supports the work of the PRRM in the Philippines, decided to expand the work similar to the PRRM to Guatemala and Colombia

and invited MWB Benitez to make a trip to those South American countries to make a preliminary survey. At this writing, work in these two countries has begun.

MWB Benitez, as Chairman of the PRRM, announced that many rural reconstruction workers from South East Asia are being trained for similar work in their respective countries in the pilot project of the PRRM in Nueva Ecija.

* * *

Bro. Melquiades Gamboa, former Ambassador to the Court of St. James, returned from London in mid-August to be retired from our country's diplomatic service. He has served as law professor in the University of the Philippines before joining the foreign service immediately after World War II. He has seen service in the United States, France and England.

Bro. Gamboa is a member of Bagumbayan Lodge No. 4.

* * *

Bro. Tiburcio Baja, recently Minister Counselor and Charge d' Affairs of the Philippine Embassy in South Korea arrived in Manila in the last week of August for home assignment, his second. Bro. Baja had been assigned in the United States, Japan and Korea.

Bro. Baja is a member of Bagumbayan Lodge No. 4, the Lodge that used to be the Lodge of Grand Masters which is becoming a Lodge of diplomats.

Report of the Acacia Mutual Aid Society, Inc.

The Acacia is a cooperative, benevolent association organized and operated like a mutual life insurance company but exclusively for the families and members of Lodges, under the Grand Lodge of the Philippines and of those recognized by said Grand Lodge. It is incorporated under Philippine law and is supervised by the Insurance Commissioner.

Under its **INDIVIDUAL MEMBERSHIP SYSTEM**, it offers the following benefits:

1. Immediate death benefits.
2. Old age benefits
3. At no extra cost Double Indemnity in case of death by accident.
4. Participation in our yearly dividends.

In addition to our Individual Membership System, we also urge you to participate in our Group Insurance System by remitting to your Lodge Secretary the amount assessed by your Lodge.

BENEFITS UNDER THE INDIVIDUAL MEMBERSHIP SYSTEM

1. **WHOLE LIFE** — Under this plan, a member will pay his premiums or contributions as long as he lives but not beyond the age of 85. The face value of his certificate will be paid to him if he reaches the age of 85 or to his beneficiaries upon his prior death. This plan has the cheapest rates among the permanent offered and is especially designed for the protection of his family in case of premature death.
2. **20 PAYMENT LIFE** — This plan is exactly similar to the Whole Life, except that the contributions will cease at the end of 20 years or on his prior death.

The Individual Membership offers regular insurance benefits to members of Lodges, their wives, children, parents, brother and sisters. The minimum monthly contribution is ₱1.00. The following are the plans of benefits:

3. **20-YEAR ENDOWMENT** — Under this plan, a member will pay his contributions for only 20 years or until prior death. If he outlives the 20-year period, the face value of his certificate will be paid to him; otherwise, to his beneficiaries upon his prior death. This plan is especially designed to combine two special features: (a) protection of the family in case of the member's premature death and (b) as an investment if the member outlives the term of his certificate.
4. **15-YEAR ENDOWMENT** — This plan is similar to the 20-Year Endowment, except that the paying and maturity period is 15 years.
5. **ENDOWMENT AT AGE 70** — This provides for the payment of the face value to the member when he reaches age 70, or to his beneficiaries on his prior death.
6. **PURE ENDOWMENT PLAN** — This plan works like bank deposits. The contributions paid by the member will earn an interest of 5 per centum per annum, compounded monthly. The contributions can be paid for a period of 5, 10 or 15 years or in one lump sum. If he dies before the end of the stipulated period, his beneficiaries will be paid the equivalent of all what he has deposited plus the interest earned.

AMOUNT OF BENEFIT:

The face value or the amount of insurance protection depends on the kind of benefit, age of the insured, and on the members' contributions. At present, the maximum aggregate face value of one's certificate is ₱6,000.00.

YEARLY DIVIDENDS:

The Acacia's plans of insurance are all participating; i.e., that after the certificate has been in force one full year, it will be entitled to dividends. Some members are now receiving dividends as much as 40% of their annual contributions. This is due to the very low management expenses of the Society. Since

the Acacia is a mutual or cooperative enterprise, all its profits belong to its members and are equitably distributed among them.

DOUBLE INDEMNITY:

Each plan includes Accidental Death Benefit without extra charge. This extra benefit provides that if the death of the member is due to an accident, his beneficiaries will be paid double the face amount of his certificate.

ILLUSTRATION OF HOW TO DETERMINE THE AMOUNT OF BENEFIT:

On the back of the attached application form for individual membership, you will find the Schedule of Amounts of Benefits and Contributions Rates. It will enable you to determine how much you will be insured at a certain amount of monthly contributions or how much you will pay for a certain amount of benefit.

Column A of the Schedule shows the amount of benefit which a monthly contribution of ₱1.00 will purchase under different plans. For example, you are 40 years old and you want to pay ₱10.00 a month for the Whole Life Plan. Under column A of the Whole Life Plan and opposite age 40, you will find ₱404.000. Multiply 404 by 10 and the product of ₱4,040 will be the face value of your certificate. If you want to pay ₱5.00 a month, multiply ₱404 by 5.

Columns B and C give respectively the monthly and annual contribution rates per ₱1,000 of benefit under different plans. For example, you are 40 years old and you want ₱5,000.00 benefit under the Whole Life Plan. Under Whole Life, Column C, you will find ₱28.1, the annual rate per ₱1,000. For ₱5,000, simply multiply this rate by 5, and the product of ₱144.55 will be the amount of your annual contribution for ₱5,000.

Let us have Masonry in action. Join the Acacia now in order to help effectively our brethren. Join now to protect your loved ones and provide for your old age.

QUESTIONS AND ANSWERS ON ITS GROUP INSURANCE SYSTEM

1. Q. What is the group insurance system of the Acacia?
A. All the members of the fraternity are treated as one group for the purpose of helping one another in case of one's premature death. Each member annually pays in advance a certain amount of contribution to the Acacia. In turn the Acacia guarantees the payment to the member's beneficiaries a certain amount of benefit when he dies.
2. Q. What are the advantages of this group system?
A. (a) The money for the payments of death benefits is always available so that there is no necessity of passing the hat around among the brothers for their charitable contributions;
(b) Even a sickly or a very old brother is covered or insured as long as he pays each year the annual contribution assessed by his lodge;
(c) The death benefit is not a dole or charity; It is the amount guaranteed by the Acacia in consideration of the annual contribution so that the widow and the children of the deceased member are legally entitled to it;
(d) This group system, after one year, will participate in any dividend it may be entitled to.
3. Q. Is membership in the group compulsory?
A. By a recent resolution of the Grand Lodge on April 29, 1964, it is made obligatory on each brother in good standing in his lodge and whose residence is in the Philippines to join the group insurance system of the Acacia in order to provide at least a minimum amount of protection for his family, if not for his own funeral expenses. A life member of a lodge is not obliged to join this group system unless he wants.
4. Q. Is it fair to a young brother, say, 25 years old, to be compelled to join?
A. Yes; If he deposits in a savings bank, say, ₱6 at the beginning of each

year, it will take about 39 years to accumulate the deposits to ₱500 with interest of 3-1/2% per annum. Certainly, he may die any time during the period of 39 years; but if he be lucky to live 39 years, then he would become one of the old persons for whom he was partly contributing before when he was young. In a word, the system is built on Brotherhood basis.

5. Q. Suppose a brother refuses or can not afford to pay the annual contribution assessed each member?
 - A. Since membership is obligatory on all, each lodge may solve this problem in its own way. The lodge may pay for him and make itself his beneficiary so that when he dies the lodge will have ready money (the death benefit) at its own disposal and, thus, can avoid the passing of the hat for charitable contributions from its members.
6. Q. Is this group insurance system compulsory also upon a brother who is already a holder of a group certificate previously issued to him?
 - A. No. As long as he continues paying ₱12 each year on the certificate previously issued to him by the Acacia, he will not be obliged to join the new compulsory group system. He has the option of joining either group system, but not both at the same time.
7. Q. How much is the annual contribution on the new compulsory group insurance system?
 - A. Each lodge has to decide what uniform rate of annual contributions each member will pay in advance, whether 6, 7 ..., 11, or 12 pesos. If it decides on ₱8, then all will pay ₱8 each per per.
8. Q. What are the benefits under the group insurance system?
 - A. For an annual contribution of ₱12 of each members the benefits are as follows:
 - a. ₱500 if the member dies during the first year of his membership
 - b. ₱750 if the member dies during the second year of his membership
 - c. ₱1,000 if the member dies after the second year of his membership
 For a contribution of less than ₱12 per year, the above amounts are proportionately reduced; e.c., for ₱6 annual contribution, the death benefit will be 6/12 or 1/2 of the above amounts; ₱9, 9/12 or 3/4 of the above amount.
9. Q. When will the group system take effect?
 - A. It will take effect on the first day of the calendar month immediately following the month the Acacia received the brothers' contributions from the lodge. Hence, if a brother dies before the said first day, he will not be considered insured and his widow will be entitled only to the refund of his contribution. For instance, Brother B died, say, on June 28 but the remittance from his lodge was received on June 4 or before July 1; He would be considered insured only beginning July 1; however, had the remittance been received during the month of May, Brother B would be considered insured when he died and his beneficiaries would be paid ₱500.
10. Q. How much contribution will he be required to pay?
 - A. He will pay the annual rate of contribution assessed each member divided by 12, and the quotient multiplied by the number of months from the effective date of his certificate to the next anniversary date of the Lodge's group insurance. The product is the required contribution. For example, the lodge's group insurance will take effect on July 1, 1964. Suppose on December 1, 1965, the brother's insurance will take effect. Assuming the uniform annual rate of contribution to be ₱9, then the brother will pay immediately ($\text{₱9} \div 12$) times 7 (from December 1 to July 1), or ₱25, and ₱9 every year beginning July, 1, 1966.
11. Q. Who else is eligible in the Acacia's group insurance membership?
 - A. Nobody else but a mason.

12. Q. Does this group insurance have anything to do with the Acacia's individual insurance or benefit plans?
- A. None whatsoever. To provide more benefits for the family in case of his premature death or for his old age, every mason should obtain also, in addition to the group insurance, any of the Acacia's individual insurance plans.

A — STATEMENT OF INCOME AND EXPENSES
For the Year 1963

INCOME:

Contribution, Individual Membership System	P38,260.60	
Contribution, Group Membership System	27,818.00	
Contribution, Pure Endowment Plan	3,968.00	
Income from Investments	6,689.67	
Interest Income	591.29	
Miscellaneous Income	7.99	P77,335.55

EXPENSES:

Salaries	P 5,496.40	
Postage	595.68	
Office Supplies	208.80	
Printing & Stationery	1,664.85	
Interest Expense	1,364.89	
Bank Charges	70.20	
Miscellaneous Expenses	246.25	
Claims & Losses	19,781.13	
Increase in Legal Reserves	31,307.08	P60,465.28
EXCESS OF INCOME OVER EXPENSES		<u>P16,870.27</u>

B — BALANCE SHEET
As of December 31, 1963

ASSETS:

Cash in Banks	P40,125.84
Petty Cash Fund	100.00
Contribution Receivable, G. M. S.	140.00
Mortgage Loans	8,404.66
Certificate Loans	1,404.00
Stocks and Bonds Investments	82,825.23
Net Deferred Contributions	9,829.49
Net Due & Uncollected Contributions	229.01
TOTAL ASSETS	<u>P143,058.23</u>

LIABILITIES & SURPLUS:

Mean Insurance Reserves	P91,877.72
Contingency Reserves	18,500.00
Suspense Account	6.00
Emergency Fund	4,503.50
Dividends Payable	1,017.05
Special Surplus Fund	27,153.96
TOTAL LIABILITIES & SURPLUS	<u>P143,058.23</u>

C — COMPARATIVE PROGRESS REPORT

Number of Certificates:		1958	1959	1960	1961	1962	1963
Issued during the year (I)		326	128	142	251	145	122
Issued during the year (G)		none	none	none	none	782	1,191
In force, end of year* (I)		299	180	290	481	558	612
In force, end of year* (G)		none	none	none	none	781	1,688
Contributions		P 7,987.00	P 14,999.71	P 19,711.15	P 27,275.30	P 53,604.86	P 70,046.60
Management Expenses		P 3,807.43	P 4,044.19	P 6,794.83	P 8,926.50	P 8,436.35	P 9,647.07
Death Claims Paid		none	none	P 1,827.00	P 990.00	P 3,714.59	P 19,561.00
Dividends to Members		none	none	P 3,133.37	P 5,299.13	P 9,530.45	P 15,714.96
Mean Insurance Reserve		P 3,304.84	P 8,133.59	P 14,779.84	P 25,231.38	P 59,543.27	P 91,877.72
Investments in Stocks & Bonds		none	P 15,243.30	P 28,966.52	P 45,365.90	P 67,176.69	P 82,825.23
Investment Income		none	P 268.73	P 614.05	P 1,661.30	P 3,003.02	P 6,689.67
Contingency Reserve		none	none	none	none	none	P 18,500.00
Surplus before dividends		P 5,988.40	P 12,587.97	P 21,490.72	P 28,569.47	P 38,854.13	P 27,153.96
Cash in Banks, Dec. 31		P 8,321.53	P 5,425.20	P 5,531.05	P 8,015.24	P 25,997.99	P 40,125.84
Assets		P 12,441.87	P 25,401.79	P 40,980.44	P 61,655.07	P 103,372.63	P 143,058.23

* Cumulative

I — Individual Membership Certificates

G — Group Membership Certificates

NOTED:

(SGD.) L. R. SALVOSA
President & Actuary

CERTIFIED CORRECT:

(SGD.) ESTEBAN MUNARRIZ
Vice-President & Treasurer

THE LEVEL OF LEADERSHIP

From "Whither Are We Traveling?"

By DWIGHT L. SMITH, P.G.M., Grand Secretary
Grand Lodge of F. & A. M. of Indiana

Question: Can we expect Freemasonry to retain its past glory and prestige unless the level of leadership is raised above its present position?

A teacher in the public schools of a neighboring State cherished a long standing desire to become a Master Mason. His petition to the Lodge in the town where he resided was accepted. He presented himself for the Entered Apprentice degree, but never returned. The Brethren of the Lodge concluded, I am sure, that they had made a mistake in electing that Entered Apprentice because of his apparent lack of interest.

On first hearing, that story made a profound impression upon me. The more I have seen it duplicated, the more I am convinced that the Number One responsibility for any tapering off of membership, any lack of interest and attendance, rests squarely upon the shoulders of our Lodge leadership.

Yes, I know the subject is a touchy one. But in introducing it, I am only putting into print what has been whispered in the corridors these last ten years.

Take a long and thoughtful look at the names of the men who served our Lodges as Master 100 years ago — or even 50 years ago. Consider the positions of importance those men occupied in their respective communities. Then let us ask ourselves whether our present day leadership is in the same league.

One unforgettable Lodge meeting stands out in my mind. The Lodge

was having trouble maintaining interest; membership was dropping; it had called for help. When the hour came for the meeting to begin, there had been no preparation. I sat around waiting for dinner to be served; sat around while the candidates were being prepared; sat around while the Junior Warden tried to enlist a craft, actually calling for volunteers, wheedling, cajoling; sat around while the Master, reluctant to close, literally begged those on the sidelines to say a few words. In short, I sat around. What was there in that meeting that would make anyone want to come again?

Nor do I exempt myself. Looking back on some of the meetings the year I was Master, it is a wonder to me the Lodge held together. Many of my meetings were such a first class bore that I would do almost anything to avoid getting trapped in such gatherings today.

If we want our Lodges to regain the position they once occupied in the interest and loyalties of men, we had better gain a proper perspective; we had better sort things out in the order of their importance. To open the discussion, permit me to make three pertinent observations:

1. *We must pay more attention to proficiency in the East.* We make a great to-do over proficiency of candidates. We want to devise some method whereby new Master Masons may be forced to memorize a set of questions and answers. But we do little or nothing to insure proficiency

where it really counts.

A Master is expected to be Master of his Lodge—not a weakling to be pushed around. Theoretically, he “sets the Craft to work and gives them good and wholesome instruction.” Yet what do we require for election as Master? Simply that a Brother serve as a Warden. That is all. There are no minimum requirements as to ritualistic proficiency; nothing regarding history, symbolism, philosophy, ethics, law, tradition. Only a so-called degree for Past Masters which, in far too many instances, is a farce. We elect a Master and expect him somehow to become a leader. It never occurs to us to require evidence of leadership first.

2. *There is far more to being Master of a Lodge than the mere recitation of a ritual.* We are paying the penalty of years of “mass production” practices, and a bitter penalty it is. When Masters of Lodges are so lacking in imagination and vision that they can not conceive of a Masonic meeting unless a degree is to be conferred, then we need not expect a revival of interest and attendance and we need not look for an upswing in membership short of war.

I would a thousand times rather see as Master of a Lodge a man who can provide real leadership, a man who can give “good and wholesome instruction.” A man who comprehends what Freemasonry is all about, even if he can not confer a single degree. Suppose he can not recite the ritual. So what? There always are those who are eager and willing to do ritualistic work, but there are precious few who can provide inspired leadership.

It is high time we start looking about for the best possible leadership and enlisting the support of men who

can lead. But instead, we consider only those who come to Lodge, those who stick it out in the endurance contest. We “start in line” the man who is on hand whenever the door is opened regardless of whether he has even the most elementary qualities of leadership.

If the practice of automatic ladder promotion of officers must be discarded in order to obtain the kind of leadership we should have, then by all means let us discard the foolish custom. There is nothing in the winning of an endurance contest, in itself, that qualifies a man to be Master of his Lodge.

If the so-called “line” of officers must be shortened to enable men of ability to serve their Lodges without devoting six or seven years to minor offices, then what are we waiting for? Why not shorten the line? Is not good leadership for one year more important than keeping a seat warm for six?

3. *If Freemasonry is to command respect in the community, then* the man who wears the Master's hat must be one who can command respect.* The young teacher did not return for advancement because his entire conception of Freemasonry was colored by what he saw and heard in the East. The Master of a Lodge is the symbol of Freemasonry in his community. If he is not a man upon whom intelligent people may look with admiration, then we need not expect to reap a harvest of petitions from intelligent men.

Make no mistake: Men judge Freemasonry by what they see wearing Masonic emblems. They judge a Lodge by the caliber of its leadership. If we persist, year after year, in putting our worst foot forward, then we can expect to continue getting just what we are getting now.

THE ATTACK ON MANKIND'S GREAT MENTAL CRIPPLER

By **GEORGE E. BUSHNELL, 33^o,**
Sovereign Grand Commander Supreme Council 33^o,
Ancient Accepted Scottish Rite,
Northern Masonic Jurisdiction, U.S.A.

The Story of Scottish Rite Freemasonry's thirty year pioneering, basic and coordinated research into the cause of schizophrenia

FREEMASONRY . . . and allied organizations have long been noted for the character and scope of their benevolence. In addition to continuing the ancient practices of assisting Masons in distress and constructing and maintaining extensive homes for elderly and infirm members and their dependents, various Masonic organizations have developed charitable programs which benefit all segments of the population. The programs include such well-known endeavors as the Shrine Crippled Children's Hospitals, the Knight Templar Eye Foundation, the Southern Jurisdiction Educational Program, the New York Grand Lodge Medical Research Institute and numerous others.

Since 1934, Scottish Rite of the Northern Jurisdiction has been in the forefront of the fight against mental illness and particularly schizophrenia, the most prevalent and serious type of mental affliction.

The following pages describe the highlights of Scottish Rite's principal benevolence and its development. We believe that each Scottish Rite Mason can derive a feeling of satisfaction from this unique and difficult undertaking directed toward the welfare of our fellow men.

We hope that each Scottish Rite Mason in a position to do so will

contribute to the Supreme Council Benevolent Foundation which finances our Schizophrenia Research Program.

GEORGE E. BUSHNELL
*Sovereign Grand Commander
Supreme Council, 33^o
Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction,
U.S.A.*

THE GRAVE PROBLEM . . . Can you visualize a great city of the size of San Francisco, Boston or Milwaukee where every inhabitant — man, woman or child — is a mental hospital patient?

Can you picture one of the nation's largest states—the size of California or New York—where every single resident is suffering from a mental or emotional disorder?

Startling? Yes. Probable? No. Yet, as the decade of the 1960's began, there were more than 700,000 patients in mental beds, and it is estimated conservatively that at least 16,000,000 Americans had some form of a mental or emotional ailment.

Think of the human loss and heart-break and concern that spread through the family circle of each victim. Add to this the staggering total of unproductive years, careers interrupted in the prime years of life, and cap it with an annual expenditure of more than \$1,800,000 from tax funds alone just for the care of mental patients.

These are the tragic statistics resulting from mental illness — the

nation's most serious health problem.

EARLY BEGINNINGS . . . Dark as the mental illness picture is today, it was considerably more depressing in 1934. Not only were the statistics of the 30's equally appalling, but apathy reigned and little was being done to try to reach the core of the problem.

Shortly after his election as Sovereign Grand Commander of the Supreme Council in 1933, Melvin M. Johnson, 33°, a distinguished Boston attorney and former Dean of the Boston University School of Law, began a search for a Scottish Rite beneficence that would meet the following requirements:

- (1) It should be unique
- (2) It should have widespread benefit to all humanity
- (3) It should be within our means

In his first annual report for 1934, Dr. Johnson pointed out that after necessary attention to the relief of distress among members of the Masonic Fraternity, substantial sums remained available for appropriation to charitable activity.

From 1923 until 1933, the chief benevolence of the Supreme Council had been a program of collegiate educational assistance. Commander Johnson stressed that in an eleven-year period more than \$200,000.00 had been expended as scholarships by the Supreme Council for the benefit of only 151 individuals, or approximately \$1,400.00 each. He pointed out that scholarship assistance might be secured from an increasing number of sources and that our work in that field was duplicating the efforts of others.

Dr. Johnson had devoted much study to the recommendation of a new Scottish Rite charitable activity. He received his first hint from an

article written by the President of the Rosenwald Foundation, pointing out the lack of attention being paid to mental diseases. This led to correspondence with leaders in the mental health field which revealed the dismal facts. In 1933-34, one-half of the beds in all hospitals in the United States were occupied by mental patients and accounted for fifty million more hospital days per year than all other diseases. The Grand Commander was told by the experts that 50% of these mental patients suffered from schizophrenia, to a large extent, a disease that begins in youth—two-thirds of the cases occurring between the ages of 15 and 30, consequently resulting in longer periods of hospitalization than other types of mental illness.

Just what is schizophrenia? Picture a patient sitting in a corner without speaking . . . for days on end. He has the power of speech but refuses to use it. Finally, when he does talk, there comes cascading out of his mouth a torrent of vituperation, or nonsense, or a combination of both. He may talk in hushed tones about an "enemy" who is using an electronic beam to destroy the world. The patient presents a curious face to society; he has lost touch with his environment. He does things which defy the imagination not only of laymen, of friends and relatives, but of psychiatrists who study him. On occasion, this patient may become quite violent; he may injure himself for having committed some imaginary crime; he may murder in cold blood even innocent bystanders who have never known him; he justifies homicidal acts in the conviction that these people are his sworn enemies, plotting an attempt on his life. In short, this patient, in the parlance of the layman is

"crazy" or "nuts" or "has blown his top."

In the language of the psychiatrist, this patient is mentally ill. Although the symptoms described above can cut across several categories of mental illness and were presented in this form only for the purpose of simple illustration, the chances are that the hypothetical patient would be diagnosed as schizophrenic.

It is hard to say why the research aspects of the mental illness problem had been so neglected. (More money was being spent on certain agricultural research than on efforts to solve the riddle of mental disease.) One reason undoubtedly was a fantastic attitude toward the problem. Also, the burden of mere custodial care was so great that only the scantiest resources were available for research purposes.

In summing up his recommendation that the Supreme Council adopt a program of research in schizophrenia as its major benevolence, Dr. Johnson emphasized that Scottish Rite could not hope to obtain tangible results in months or even years. He put it this way "If we embark upon this course it must be with the full understanding that it is likely to be a long voyage before we touch any port."

A MODEST START—The Supreme Council, at its annual meeting in 1934, voted to begin this activity on a modest scale, the first year's appropriation being \$15,000.00. From the start, this program was directed by the Supreme Council; at first through the National Committee for Mental Hygiene and now through the successor organization, the National Association for Mental Health, Inc. Also, from the beginning, Scottish Rite has had the unselfish service and advice of a distinguished Ad-

visory Committee, composed of some of the most eminent psychiatrists, psychologists and scientists in the United States and Canada. Members of the Advisory Committee have served without any compensation whatsoever except expenses. Three of the original members, Dr. Clarence M. Hincks, Dr. Winfred Overholser, 33°, and Dr. Nolan D. C. Lewis, 33°, are still identified with the Committee and its work after twenty-nine years of association.

Following the initiation of the program, the first step was to survey the field and formulate a plan of operation. This survey included an attempt to correlate all known information on the subject with an evaluation of research then underway. The study was conducted by Dr. Nolan D. C. Lewis, 33°, Scottish Rite's first Field Director of Research, and influenced the Advisory Committee to decide that not only should workers in psychiatry and psychology be consulted, but also scientists engaged in the so-called "biological sciences"—that is, the study of the vital structure of living being and tissues. Dr. Lewis' comprehensive survey resulted in the compilation of existing research projects. It revealed those university units, laboratories and special hospitals that were supplied with personnel and equipment for schizophrenia research. It disclosed research procedures not then involved with schizophrenia which could profitably be directed into that study. It brought this important problem to the attention of many scientists who had been scarcely aware of its existence. If further stimulated the interest of those researchers already in the field, and, finally, it gave our Committee information with which to make a selection of projects needing immediate attention.

This survey was later printed by the Supreme Council and distributed under the title "Research in Dementia Praecox (Schizophrenia)—Past Attainments, Present Trends and and Future Possibilities" to scientist, medical schools, libraries and to others interested.

RESEARCH STEPS — Eighty-seven projects awaited the consideration of the Advisory Committee as the new Scottish Rite program Commence operation. Fourteen were selected to receive grants during the initial year on the basis of immediate need and funds available. Since 1934, more than sixty separate investigations have been financed by Scottish Rite at a cost of \$1,900,000.00. Yearly appropriations have increased steadily from the beginning allotment of \$15,000.00 in 1934 to the 1964 research year when the Supreme Council is supporting twenty-six projects at a cost of \$150,000.00.

Current investigations are taking place in three main areas—biochemistry and physiology; environmental and psychological studies, and the role played by hereditary factors.

Each year the Scottish Rite appropriation is turned over to the National Association for Mental Health, which handles the payments to the operating projects. Projects are analyzed and selected, first by the Scottish Rite Field Director of Research and then by the Advisory Committee. This Committee meets twice yearly, usually in the spring and fall, to discuss and evaluate results of past and present work and to plan for the future. At these meetings, the psychiatrists and scientists are joined by the Sovereign Grand Commander and members of the Supreme Council on Benevolence. Every second year the project workers, themselves,

are called in and given the opportunity to present first-hand reports on the particular work in which they are engaged. These reports are "off the record" and thus give the workers freedom of full expression. The major benefit of this feature is the fact that each researcher has the opportunity to learn what the others are doing. Since, in many instances, these fields of investigation are widely separated, this meeting gives our research people a chance to see the picture as a whole. This feature of coordination was new with our undertaking and has been of great benefit to the program. Another innovation instituted in recent years is the provision of scholarship stipends to a selected number of promising young medical students to engage in a research project with, and under the guidance of a faculty member who is active in research. The main purpose here is to uncover a talent for, and an interest in, research careers. Thus far, 80 percent of the recipients of these grants have continued their research interest after graduation.

RESULTS TO DATE—While today the cause of schizophrenia remains in great measure unknown, many tangible results have been achieved through Scottish Rite efforts, and our professional advisers believe that man's greatest scourge may be conquered in our lifetime. Research in any field is a painstaking process. Many avenues are explored, only to be found to be "dead ends," but all efforts contribute to the eventual solution. Thus, through the series of Scottish Rite investigations spread over more than a quarter of a century, research has led psychiatrists to a more clear-cut definition of the disease than was possible before our program began. Certainly, much more is known about mental

illness and the factors that tend to induce this condition than ever before, and many of the findings of our project leaders have eventually led to more efficient treatment of those afflicted. Thirty years ago, a person admitted to a mental hospital with schizophrenia had barely a 25 percent chance of partial or total recovery. Today, that figure has increased to 65 percent or better when treatment is given adequately and in time. Dr. George E. Gardner of Boston, a prominent leader in child psychiatry, has observed that the acceptance of the presence of childhood schizophrenia in infants and young children almost parallels in span of years the establishment and continuance of the Scottish Rite Research Program. In addition, many facets of the work carried on through Scottish Rite studies have been of great benefit to non-related fields. For instance, a discovery by one of our scientists, engaged in measuring the oxygen content of the brain, became extremely valuable in enabling aircraft pilots to fly under conditions of extremely high altitudes and at supersonic speeds. The early work of Dr. Frederic Gibbs and his associates contributed much to the development of a diagnostic device known as an electro-encephalogram — now an important tool in other areas of disease such as epilepsy.

DISSEMINATION OF FINDINGS—Numerous books, articles and papers have been published under the auspices of the Scottish Rite Research Program. During 1960-61, eighty-eight technical reports prepared by Scottish Rite project workers appeared in leading medical, psychiatric and scientific journals. In 1961-62, the number of published articles and papers rose to 101. One of the early services of our program was the trans-

lation and publication in the English language of Dr. Manfred Sakel's valuable book on insulin treatment, "The Pharmacological Shock Treatment of Schizophrenia." Dr. Margaret A. Ribble's book, "The Rights of Infants," publication of which was made possible by Scottish Rite, has helped to effect important changes in the care of infants in the generation.

INFLUENCING SOURCES OF HELP—Another phase that cannot be over-looked in estimating the value of Scottish Rite research is the stimulus that our pioneering effort has given to others to enter the field. Increasing attention is being focused on the serious problem of mental health by governmental and private agencies and the public is constantly being made more aware of the need for its solution. Nearly every week or month, leading periodicals feature articles on some aspect of the mental health problem. Early in 1963, the President of the United States submitted a far-ranging and long-term mental illness and retardation program to the Congress and emphasized the gravity of the problem and the urgent need for its alleviation.

THE VALUE OF RESEARCH—The vast mental health program has many facets apart from research. It encompasses the specialized treatment of various types of disease, disturbance and retardation. It calls for expansion and modernization of hospital and clinical buildings. It requires the training of thousands of psychiatrists, psychologists, counselors, nurses and attendants. It calls for needed emphasis on providing guidance for those who have been discharged from mental institutions and must adjust to normal activities. One group or organization (regardless of resources) could not hope to

work effectively in all these complex phases.

Scottish Rite chose to concentrate on schizophrenia research and through the years has confined its endeavors to that area which it has come to know best.

The value of a research dollar increases constantly. Money for care and treatment, once spent, is gone, but an investment in research works forever through the results which it achieves. Other serious diseases which have plagued humanity have been minimized greatly through basic research. For instance, the Salk and Sabin vaccines are speedily eliminating the burden of polio for all practical purposes. Yet it is estimated that the cost of the basic research which led to the development of these vaccines totaled less than the cost of a single modern hospital.

FINANCING — In twenty-nine years, the Scottish Rite benevolence of the Northern Jurisdiction has cost nearly \$2,000,000.00. In addition, the hospitals, laboratories and universities where projects are located, have multiplied our actual financial contribution manyfold through the donation of laboratory facilities, apparatus and material.

At the outset, funds for Scottish Rite research came from the operating funds of the Supreme Council. During the past decade, the Supreme Council Benevolent Foundation has played an ever-increasing role in providing the financial support.

The Supreme Council Benevolent Foundation was begun in 1941, through the generosity of the late Frank A. Smythe, 33°, formerly Deputy of the Scottish Rite in Ohio. Mr. Smythe followed his initial gift with others in 1943 and 1944, but during the next few years the assets of the Foundation increased very slowly. In

1950, the Supreme Council authorized the transfer of \$1,000,000.00 from its Permanent Fund to implement the Foundation, and, in 1954, similarly transferred \$250,000.00 more.

In 1955, the Supreme Council inaugurated an effort to publicize the Benevolent Foundation and its work to the entire Scottish Rite membership in its 15-state territory. A yearly appeal for contributions was initiated, commencing with a pilot solicitation in the Philadelphia area under the direction of Richard A. Kern, M.D., 33°, Chairman of the Supreme Council Committee on Benevolences. From this small beginning that brought 178 gifts to the Foundation, support has grown in each succeeding year to the point where more than 49,000 separate contributions were received in 1963. The annual appeal for voluntary, individual gifts from Scottish Rite members throughout the Northern Jurisdiction has not only strengthened the Benevolent Foundation greatly, but has increased the interest and knowledge of the membership appreciably.

No administrative charges whatsoever are made against the Foundation by the Supreme Council which administers it. All costs for printing, mailing, processing and supervision are assumed by the Supreme Council as its contribution to this outstanding program. Thus, the entire income of the Benevolent Foundation is available for benevolent purposes, in line with its establishment to receive and disburse funds for exclusively charitable, scientific and educational purposes. We hope that the day will not be long in coming when schizophrenia will join the long list of ills which have been conquered.

(Turn to page 100)

MASONIC HOSPITAL FOR CRIPPLED CHILDREN

By **MANUEL RIVERA, M. D.**
Attending Physician

MARLENE TE, 5-year old girl from Davao was admitted to our hospital last September 30, 1963 with inability to walk due to the marked curvature of her knees. This deformity was due to an old poleomyelitis which she had at the age of 11 months, leaving a residual paralysis of both legs with severe backward curvature of her knees.

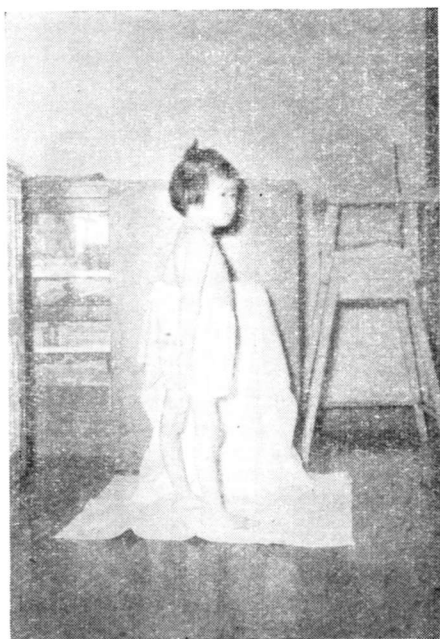
She was operated on twice while in the hospital and after the operations, she improved so much that she can walk around now with braces. She went home walking with straight knees, last July 4, 1964. We hope to see her once every six months.



MARLENE TE, BEFORE



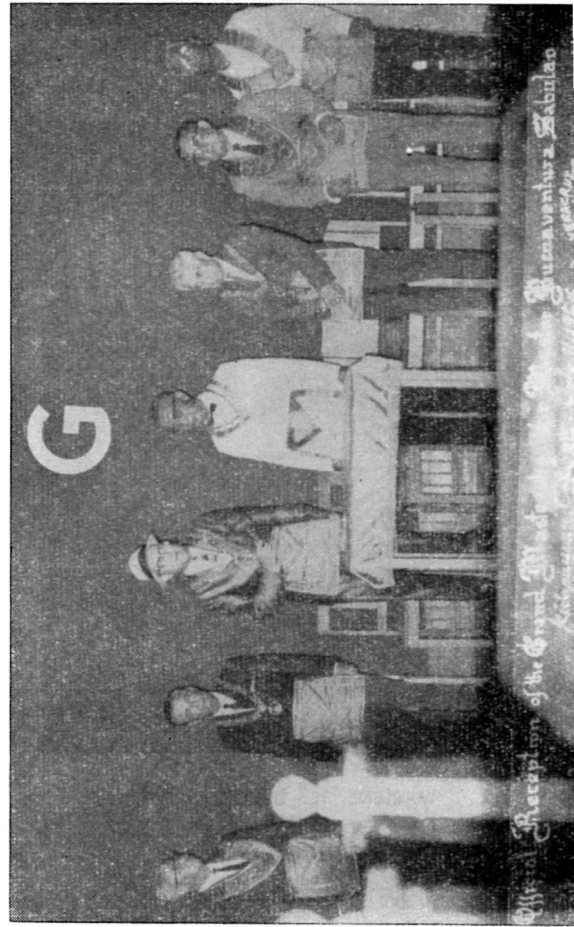
MARLENE TE, DURING TREATMENT



MARLENE TE, AFTER



Top photo shows the officers and members of Kidapawan Lodge No. 170, F. & A. M. with the Grand Master and other Grand Lodge Officials.



Left-hand photo shows official reception of the Grand Master by Kidapawan Lodge No. 170, F. & A. M. headed by Wor. Master Buenaventura Sabulao.

MASONRY AND CATHOLICISM

By EMILIO M. ASISTORES¹

In December 1946, I finally decided to join the Masonic Fraternity with an open mind. As a Catholic who studied the Catholic Religion before embracing the faith, my plan was to leave the fraternity or "retract" from it if I should find something in Masonry against the Catholic Religion. Since then, I have read manuscripts and articles written by Catholics and Masons contradicting one another. What amuses me in all those articles particularly on the "retraction" of Masons from Masonry before "his death" or on "his death bed" is that the writers, either against Masonry or against the Catholic Religion, are people who do not understand what they are talking about. For instance, a Mason who is a non-Catholic writing something against the Catholic religion is, I believe, improper and unqualified; similarly, a Catholic Priest who is not a Mason writing something against Masonry is also talking thru his hat.

When I first thought of joining Masonry in 1934, as a true Catholic, I consulted my spiritual Counsellor who was then the Director of the Weather Bureau, Rev. Fr. Miguel Selga, S. J. (may he Rest in Peace). I asked for his advise as to whether or not I could join the Masonic Fraternity and he told me the follow-

ing: 'If I had to advise you as a Priest, I should tell you not to join Masonry'. But he said, "I am advising you as plain Miguel Selga and as your personal friend even forgetting myself for the time being that I am a Priest. So it is up to you to decide whether to join Masonry or not. I have many friends who are Masons and I found them to be gentlemen and very good people. One of them is your boss in the Telegraph Division, Mr. Eugenio Padua⁴."

The Catholic Priest, like any soldier who has sworn to defend and obey the command of his superior, has to abide by the edict of a Pope outlawing Masonry. However, the edict is not known to all catholic laymen and many Catholic Priests do not care about it. After I was baptized a catholic, my Priest-Instructor, Rev. Fr. Amon, did not tell me anything against Masonry. In like manner, after I was raised (not baptized) to the sublime degree of Master Mason, the worshipful Master of the Lodge did not tell me not to hear or attend a Catholic Mass.

Masonry is not a religion, it is only a society of men (no women) dedicated to Charity, Brotherliness and Mutual Aid. If it is a religion, it must accept both men and women.

No religion exists or ever existed which is for men only.

Masonry even urges its members to be loyal to their Church, whatever it may be. The reason why an Atheist cannot be accepted in Masonry is because the Masonic Fraternity knows that it is not its function to convince men to change his belief. It is not the function of any Masonic Lodge to make a man believe in God if he does not believe in Him. The Masonic Fraternity believes that is a function properly belonging to the Church thru its ordained Priests, Ministers, Rabbis, etc. Pope Paul VI at the conclusion of the Ecumenical Council meeting last year approved a resolution that "Man has the right to worship God in accordance with the dictate of his conscience."

With regard to a Catholic Confession, I like to make mention of what a Catholic Priest, who is a social scientist, said about it. He said that the method by which a Filipino Catholic makes his confession is not in accordance with the true Catholic Doctrine. When a Catholic goes to confession, it is just like a sick man going to his Doctor. When a man feels that something is wrong with his body system he has to confess to his Doctor about how he feels in order for the Doctor to diagnose his sickness properly and prescribe appropriate medicine. And in consulting the Doctor, he need not tell about his affair with his sweetheart, his omission or misbehavior to the Y.M.C.A., or the Masonic Fraternity, or the Jaycees. He only confesses to his Doctor his physical feel-

ings or sickness. In like manner, when a Catholic confesses to his Confessor or Spiritual Counsellor, he should only tell him everything that pertains to his Religion, particularly his omission or misbehavior towards the Ten Commandments and the Commandments of the Catholic Church. He need not tell the Priest of his membership in the Rotary, the Jaycees, or the Y. M. C. A. or the Masonic Fraternity, not even his family quarrels or the behavior of his undisciplined teen-age children. However, if a person tells these things to his Spiritual Confessor especially to a Parish Priest, whether the Priest likes it or not, he has to give advise even if it is beyond his prerogatives as a Priest. A Parish Priest has to maintain certain dignity and respect in the community. He is only human and just like any other human being also has his Ego. So that a Mason who is not personally known to the Priest may go to confession and receive Holy Communion without any trouble at all. But when a Mason is personally known to a Parish Priest as in the case of those residing in the Provinces, definitely he will not be allowed to receive the Holy Communion, because in his confession the Priest could propound questions which would lead him to reveal his membership in the Masonic Fraternity. The saying that "What he does not know will not hurt him" is true in-deed.

In my practice of the tenets of Masonry such as Equality, Liberty and Justice; or Faith, Hope and Charity; or Brotherly Love, Relief and Truth; I do not feel having vio-

lated any of the Commandments of the Catholic Church or of the Ten Commandments. On the contrary, I even feel to be a more faithful Catholic.

As I continue to study Masonry, the stronger my belief in the Catholic Religion becomes. To me, the ritual of the Catholic Religion is the nearest to any Masonic ritual because it is the one Religion that sincerely believes in the works and sacrifices of Saints and Masons also have their Patron Saints — Saint John the Baptist and Saint John the Evangelist. Hence, every Masonic Lodge “is erected to God and dedicated to the Holy Saints John.” Also, the Catholic Religion requires its followers to study and memorize prepared prayers and Masons in all its ritualistic work also study and memorize prepared prayers.

In the 32nd degree ritual, at the conferral ceremonies of candidates, we even erect an Altar with Crucifix on it and two lighted candles, in order to impress upon the candidates the power of the Prince of Peace—Jesus Christ. If the 32^o ritual makes a lasting impressions upon a Protestant Mason the more it does to a Catholic Mason. Masonry enriches the belief of a Catholic Mason in his chosen religion and he becomes more broadminded in his attitude towards the Catholic Priests. It is in Masonry that I learned more of the works and sacrifices of such Saints as Andrew, Peter, Paul and others. It is also in Masonry that I learned the true meaning of the CROSS that Jesus Christ carried and even the

true interpretation of the Catholic Mass.

With this article which is based upon my personal experience and belief as a Catholic and as a Mason, it is hoped that in the future, the controversy arising from a supposed “retraction” of a Catholic Mason from Masonry, should no longer be a subject of future discussion. If the family of a Catholic Mason desires that he be given a Catholic burial, my advice to my Brother Masons is to give their due respect and should not be a cause for heartaches or ill feelings by the Brethren towards him or his family or his religion. After all when our Brother was living we never objected to him going to a Catholic Mass every Sunday, not even to the Mass at the Redemptorist Church in Baclaran every Wednesday. The Catholic burial given to any Catholic Mason upon his death was his last trip to his Church, so why we as Masons should object to it, just because our Brother is dead? Even if he signed the so called “retraction” as Catholic Priests would like to have, why be concerned about it? The good deeds of a man in his life time as a Mason cannot be erased or beclouded by a mere “RETRACTION”.

The best that we as Masons could do to a Catholic Brother whose family chooses to have a Catholic burial for him, is to hold a Lodge of Sorrow at a predetermined date, inviting all members of his family and their friends and if possible invite also some Catholic Priests. To me it is more solemn and better under-

stood by non-Masons than the Masonic funeral of the Blue Lodge.

I wish to assure my friends and family that when the Great Architect of the Universe calls for me to the celestial Lodge above, I shall be heeding that call both as a Catholic and a Mason.

1 — (a) Past Master, Biak-Na-Bato Lodge No. 7, 1952

(b) Past Secretary, Biak-Na-Bato Lodge No. 7, 1956-'62

(c) 32° K.C.C.H. and Past Venerable Master, Harmony Lodge of Perfection, Luzon Bodies — 1956

(d) Past Worthy Patron, Sampaguita Chapter No. 3,

O. E. S. — 1962

(e) First Public Relations Officer, Grand Lodge of the Philippines 1959-1962

2 — I was baptized in June 1930 at St. Patrick Church, Washington, D. C. after studying the Catholic Religion under Rev. Fr. AMON.

3 — Voted in 1934 to receive the degree of Masonry at Pintong Bato Lodge but as I was always traveling at the time, I was able to be initiated, passed and raised only after WW II at Biak-Na-Bato Lodge No. 7.

4 — Wor. Bro. Eugenio Padua was Supt. of Telegraph Div., Bureau of Posts, present President of the Philippine Engineering Corp., Manila; P. M. Pintong Bato Lodge No. 51.

△ △ △

TRIBUTE TO A BROTHER ON HIS 93rd. BIRTHDAY . . .

“Every year that you are spared confers a blessing, a pleasure and a wealth upon the human race. You are admired and beloved by all who know you, not because of the lapse of time and the number of years that you have lived on this earth (in that regard you are a marvel) but because of the things you have done and the good you have accomplished in the years of your remarkable life.

“A wonderful, pleasing personality, a temperament that radiates joy and love in the hearts of all with whom you have come in contact — a living example of one of the finest specimens of the human race, the world is richer and better because you have lived.”

△ △ △

THE ATTACK . . .

(From page 94)

When that happy day arrives, the Benevolent Foundation will be ready to rally behind some other great work to benefit all mankind, regardless

of race, creed or color. The continuing leadership of the Supreme Council will be there to direct its utilization to the fullest extent.

More Questions and Answers . . .

Edited by AURELIO L. CORCUERA, P.M.

41. What is meant by "androgynous degrees"?

These are degrees or orders which admit *both* men and women. Androgynous degrees are *not* Masonic. Examples of these degrees are the "Lodges d'Adoption" of France and Spain; the Order of the Eastern Star, that of the Amaranth, and the White Shrine of Jerusalem in the United States.

42. In some Masonic Temples in Cavite, as in Bacoar and Imus, statues of Mierva, Venus, and Hercules are found. Do they have any connection with Masonry?

Yes. In the Spanish-speaking Lodges organized under the Gran Oriente Español these three statues were emblems of the three principal officers. Minerva, Goddess of Wisdom, was on the left of the Worshipful Master in the East; Hercules, God of Strength, on the right of the Senior Warden in the South-west; and Venus, Goddess of Beauty, on the left of the Junior Warden in the North-west.

43. Who were the Dionysian Architects?

The Dionysian Architects or Artificers were architects or builders who flourished in Phoenicia about the 10th century B.C. They were members of, or initiates of, the Dionysian Mysteries which were patterned after, if not identical with, the Mysteries of Osiris and Isis in Ancient Egypt. It is generally believed that they were the actual builders of the Temple of King Solomon. This belief is based on the known fact that the Hebrews were *not* architects and the statement by Josephus that the style of the Temple was what was called Grecian.

44. What is the York Legend?

The York Legend, first mentioned in the *Regius Poem*, or *Manuscript*, and considered by experts to have been written about the year 1390 A.D., tells of a General Assembly of Masons called by Prince Edwin in 926 A.D. in the City of York, England, under the patronage of his father, King Athelstan. There cannot be any doubt that the Assembly at York was composed entirely of *Operative* Masons because there is no evidence that a Lodge of *Speculative* Masons existed in York before 1907. It is recorded that in 1725 a Lodge in York erected itself into *The Grand Lodge of All England*. It issued charters to various Lodges in the North of England but finally collapsed in 1792. The facts recited in the legend, whether historical or merely mythical, are of interest to Masons. The legend has given rise to term *York Rite* and the designation *York Masons*. According to a footnote to the "The Regulations for Charity as practiced in Ireland and by *York Masons* in England," (*Ahiman Rezon*, the Book of Constitutions of the Grand Lodge of England, according to the Old Institutions, founded in 1751 in London): "They are called *York Masons*, because the first Grand Lodge in England (of Operative Masons) was congregated at York A.D. 926 by Prince Edwin (who at the same time) purchased a charter from Athelstan, for the use of the fraternity."

EVEN IN RETIREMENT

By A FORTY SEVENER

A Past Master, taking time out from the bliss of retirement, is doing a job that is worthy of emulation. He won't spend his time idly in seclusion but is busy doing and initiating projects which would conquer the evils of rural Philippines — civic inertia, ignorance, poverty and disease. To him, today is like all other days. There is only today to this man and Mason who has no age, except in the eyes of the anthropologist.

Initiated, passed and raised in Makabugwas Lodge No. 47, F. & A.M., Tacloban City, where he served as Master from 1942 to 1945, Wor. Bro. Benedicto Cunanan retired as Postal Inspector of the Bureau of Posts several years ago. Presently, he is president of *Aguman Mikakalugud Misipingsiping Mibalobalo* (M.M.M.) a neighborhood society in San Simon, Pampanga, the objectives of which are: cleanliness, beautification, food production, cottage industries, education and thrift. Its motto is "Love Thy Neighbor"

One accomplishment of the M.M.M. which Wor. Bro. Cunanan founded and organized on December 23, 1962, is the uniform numbering of houses in the *poblacion* and barrios. Using flattened empty tin cans and discarded car plates, the unique project was completed last December 31, 1963. Around 2,500 houses were numbered at a cost of about ₱500, the money mostly coming from Bro. Cunanan's pocket. As a matter of fact, it can now be said that San Simon is the only town in the Philippines with com-

plete numbering of houses, thanks to an obsession of Bro. Cunanan to effect efficient delivery of mails since his days as supervising postal inspector of Western Visayan, Negros and Panay. Not only would the postal service be benefitted but the completed project would greatly help other government entities like the RCA and the SWA in its distribution of rice and other foodstuffs in the event of calamities. Likewise, it would assist in the efficient and speedy registration of voters. He hopes to make this a nationwide project. He has approached the Secretary of Public Works and Communications to authorize all MVO registrars to request car owners to return old license plates. These plates will be turned over to any provincial or municipal governments or to any civic organization willing to undertake the project.

To impart knowledge to the townspeople, particularly to the youth, the M.M.M. also put up a Reading Center, the expenses for the construction of which were shouldered also by Bro. Cunanan. The Center was inaugurated last May under the direct charge of Miss Helena Y. Roque

Another worthy project was recently launched by the organization, "A-toilet-for-every-home" campaign. A ₱500 revolving fund was supplied by the president for the purchase of water sealed toilet bowls to be distributed to home owners at a low cost. This project will be completed soon.

These are but a few of the plans

Turn to page 104

We are happy and proud to have been selected to conduct . .
THE GRAND MASTER'S VISITATION AND TOUR FOR 1965
(May 18 to June 6)

In token of the confidence reposed in us, we have arranged a trip that will be a cultural and agro-industrial excursion to Hong Kong, Taipeh, Okinawa and Japan in addition to Masonic Visitations to Lodges in Okinawa, Yokosuka, Zama and Tokyo.

The Party flies from Manila to HongKong, Taipeh, Okinawa and Osaka and travel by airconditioned private coach to Kyoto, Nagoya, Hakone, Kamakura and Tokyo visiting famous landmarks of cultural interest in important cities en route. Opportunities will be had to observe farms and industries in places where their methods and procedures are better than ours. Coming home, the Party takes a Luxury Ship on first class fare from Yokohama again touching Keelung in Taiwan and Hong Kong for more visits and shopping.

For further details of the trip, write or call . . .

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Biography of Wor. Bro. MACARIO TOLENTINO, P.M.

By Rev. GRACIANO P. PADA, Sr., P.M.

He was born in June, 1889, 4th child of Vicente Tolentino and Estefania Guerrero. His tutor while young was Pelegia Farinas. He loved music, especially the violin. He studied in the Seminary and High school of Vigan. The early death of his father made him stop his schooling. He married early, at the age of 17, Francisca Corpuz with whom he had 7 children. He taught in the public schools.

He joined the Philippine Constabulary, becoming a 1st sergeant. When he resigned, he became a Municipal Treasurer of Sta. Catalina, being a civil service eligible. He transferred to the Provincial Capitol of Ilocos Sur and became a Property Clerk of the office of the Provincial Treasurer. Again he transferred, this time to the Provincial Government of Abra as Manager of a business enterprise initiated by the late Provincial Treasurer Hipolito Salvador. He was later commissioned a Captain in the US Army Reserve Corps. In 1917 he joined the 1st Philippine National Guard with the rank of Captain. He was an agri-

culturist, fisherman and business man.

He became a politician in his home town, and was elected as the last President of Magsingal. He was re-elected in 1935 and was the first Mayor of his town. He was appointed as Mayor of his town during the Japanese occupation, but the guerilleros misunderstood his good motives. One reason why the guerilleros suspected him as a collaborator, was the fact that he urged the guerilleros not to tax the people who were bringing small quantities of rice from Cagayan.

While he was on his way home from Vigan in October, 1942, he was intercepted, seized and brought to the mountains and never heard of again.

Wor. Bro. Macario Tolentino was the Master of Angalo Lodge No. 63, F. & A. M. in 1940-1941, at the time of the Japanese invasion of the Philippines. For his good achievements, honesty, humanitarian works, his Lodge has declared him a Masonic hero and patriot.

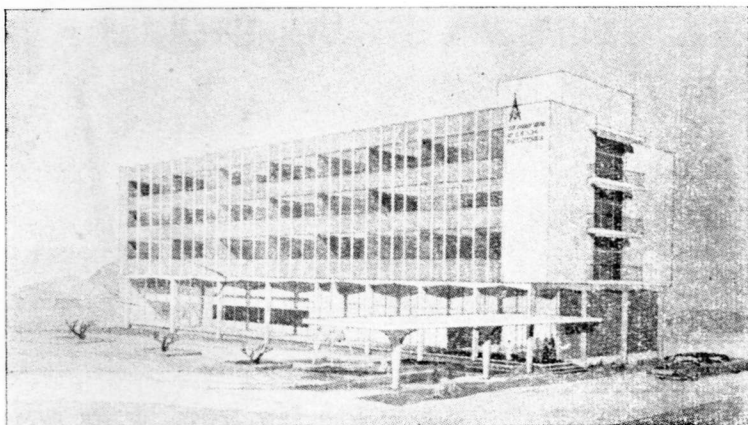


EVEN IN . . . (From page 102)

on the trestleboard of Wor. Bro. Cunanan. He has refused to lay down his working tools, even in Lodge. Not content of being a Life Member of his mother Lodge, he affiliated with Pampanga Lodge No. 48, F. & A.M., last year. How many of our Past Masters, nay, even Master Masters, would give all their time,

money, and sacrifice to serve their community, even in retirement? He has done his share without looking for approval, approbation or reward, because to Worshipful Brother Benedicto S Cunanan, he is responsible only to God.

Is there anyone to duplicate the feats in your old hometown?



NEW BUILDING

Come April 1965, one of the urgent recommendations of the present Grand Master, MWB Mosebrook, will be the building of the first unit of the Grand Lodge complex on the General Luna side. It will be a three-story unit which will cover most of the frontage allowing a pasageway for cars which will be allowed to park inside the compound. The first floor will have the main lobby, library, and offices of the Grand Lodge. The second and third floors will be for lodge halls, one big and several small ones.

For the present, the bowling alleys and dormitory will be where they are until a next unit for them is built later.

Part of the first floor of the present building facing San Marcelino will be converted into stores which can earn money to augment the funds for the new buildings. The new income can even help amortize any loans which the Grand Lodge may want to borrow to hasten the construction of the new units.

The remaining portion of the first floor and the second floor of the present old building will be portioned off and rented out to lodges for their offices. The remaining portion of the second floor will be used for a social hall and coffee shop for the exclusive use of the brethren.

The picture atop this page is the architect's drawing of the proposed building. It is at best not final and therefore subject to suggestions from brethren in the know about construction and planning. Comments and suggestions are invited before January 1965 so that wise and practical suggestions can be incorporated into the revised plans which will be submitted to the Communication. Please be guided accordingly.



MASONIC... (From page 76)

that glows within the heart. It can not be purchased! It can not be demanded! It can not be captured by force! It can only be earned by our personal investment. No one can substitute their service for another to get the dividend. It is yours and yours alone, to have or to have not as you choose. And what you will get out of Masonry will depend on what you give to it.

If you want to make your Masonry what you expected it to be when you first "knocked at the door of your Lodge" then you must invest yourself in Masonry and be to others the Masonic brother you want them to be to you. You'll be surprised at the Masonic dividends you will receive.

R. E. W.



Tutay Elementary School Receives Books From Cebu Masons. In the picture are the Home Economics teacher of the School and members of the Education Committee of the Cebu Bodies.



Filipinas Savings & Loan Assn.

MWB Charles Mosebrook
Grand Master

Most Worshipful Sir:

As Acting Chairman of the Board of Directors of the Filipinas Savings & Loan Assn., I respectfully and fraternally submit the following report as of this date:

Total amount subscribed . P191,100.00

Total amount paid up . . . 55,561.10

The total number of subscribers is 312, subscribers who have paid in full, 93; subscribers who have paid in part, 130; subscribers who have paid nothing yet. 99. Of those who have paid in full, three have doubled and paid and one has trebled and paid their old and new subscriptions.

It will be recalled that actual work in getting subscriptions and receiving payments thereon started on Jan. 7, 1964. Previous to that I sent circular letters to the brethren announcing my plan to organize a savings bank last November 1963 and subscriptions and payments began coming in the first of this year. Several meetings of or-

ganizers were held in January, February and April to lay out the plans for organization.

A temporary Board of Directors was elected to serve until the next election authorized in the proposed Articles of Incorporation. It is composed of Acting Chairman, MWB Pedro M. Gimenez, PGM; Vice-Chairman, RWB Serafin L. Teves, DGM; Acting Treasurer, MWB Macario Ofilada, PGM; Acting Secretary, WB Nestorio Melocoton, PM; Directors, MWB Esteban Munar-riz, PGM; RWB Raymond Wilmarth, SGW; WB Jose Ma. Cajucom, Sr., PM.

As of this writing, there are still a few papers required by the Central Bank of the Philippines which we are finishing and it is hoped that in due time, we will be given the authority to begin operation. Proper announcement will be made in the Cabletow and in other papers.

Fraternally submitted:

(Sgd.) PEDRO M. GIMENEZ, PGM
9/13/64 Acting Chairman

GRAND LODGE OFFICERS

1964-1965

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RT. WOR. SERAFIN L. TEVES (91)	Deputy Grand Master
RT. WOR. RAYMOND E. WILMARTH (7)	Senior Grand Warden
RT. WOR. MARIANO Q. TINIO (53)	Junior Grand Warden
MOST WOR. MACARIO M. OFILADA, P.G.M. (12)	Grand Treasurer
MOST WOR. ESTEBAN MUNARRIZ, P.G.M. (14)	Grand Secretary
VERY REV. MARCIANO C. EVANGELISTA (35)	Grand Chaplain
VERY WOR. JOSEPH T. HOWARD (11)	Grand Orator
VERY WOR. EDWARD SHEPLEY (3)	Grand Marshal
VERY WOR. JOSE MA. CAJUCOM (95)	Grand Standard Bearer
VERY WOR. RAMON PONCE DE LEON (91)	Grand Sword Bearer
VERY WOR. BENJAMIN GOTAMCO (93)	Grand Bible Bearer
VERY WOR. HERMOGENES P. OLIVEROS (82)	Senior Grand Lecturer
VERY WOR. MARCELINO P. DYSANGCO (48)	Junior Grand Lecturer
VERY WOR. ANTONIO GONZALEZ, JR. (22)	Senior Grand Deacon
VERY WOR. MAMERTO BUENAFE (4)	Junior Grand Deacon
VERY WOR. WILLIAM P. SCHWAGER (142)	Senior Grand Steward
VERY WOR. ALI DIMAPORO (111)	Junior Grand Steward
VERY WOR. PRIMITIVO P. RICAFRENTE (97)	Grand Pursuivant
VERY WOR. EULOGIO S. EUSEBIO (19)	Grand Organist
VERY WOR. QUIRINO ABAD SANTOS (48)	Grand Tyler

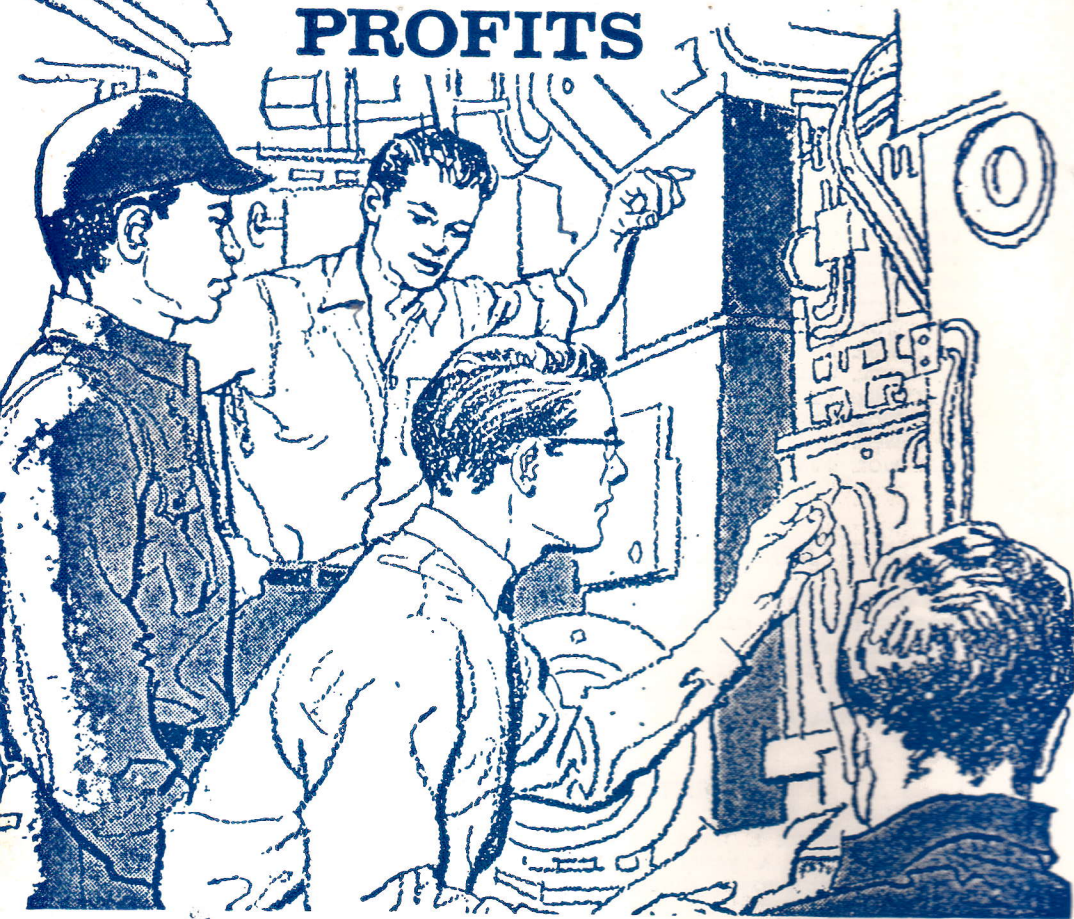
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