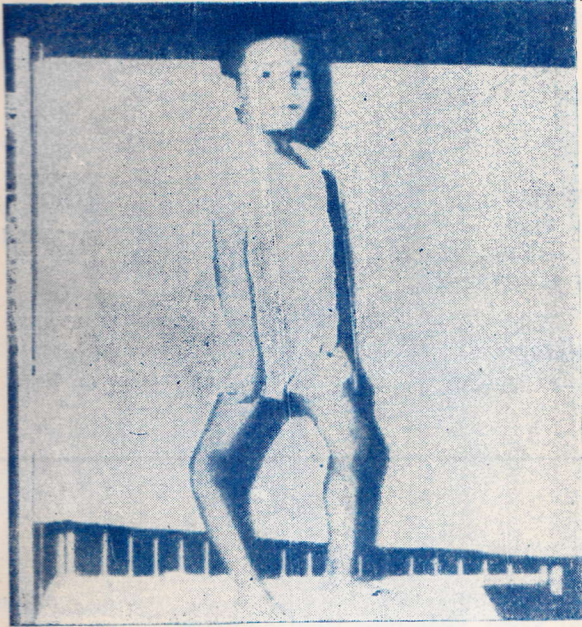


The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



Let's make this his Happy New Year too

VOL. XXXIX
No. 7

January
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. SANCHEZ
FEDERICO PIEDAD
JOSE E. RACELA
JOSEPH T. HOWARD
CICERO CALDERON
MARIANO Q. TINIO

IN THIS ISSUE

GRAND MASTER'S MESSAGE	219
EDITORIAL	220
MASONRY'S PLACE IN TODAY'S WORLD	221
FAMOUS KENTUCKY LODGE CELEBRATES 175TH ANNIVERSARY	226
AN OPEN LETTER TO THE "YOUNGEST MASTER MASON"	227
TEN "I BELIEVE" IN MASONRY	228
THE PHILIPPINE WONDER OF THE WORLD	229
SECOND OLDEST LIVING MASON STILL CLIMBING HIGH	230
PEACE	231
COMMITTEE ON EDUCATION AND PUBLIC SERVICE PROGRESS REPORT	233
A MUSLIM INTERPRETS MASONIC CONCEPT OF RESURRECTION	237
THE AUTUMN OF OUR LIFE	239
ALONG THE WAY	241
RANDOM THOUGHTS	242
MASONRY AND CENTRAL PHILIPPINE UNIVERSITY	243
FOR A RESPONSIBLE AUDIT	245
FILIPINO-AMERICAN FRIENDSHIP	247
"BAGONG BAYAN"	249
ACACIA MUTUAL MOVES FORWARD	251
PICTORIAL SECTION	252

Grand Master's Message

IN DEATH THERE IS PEACE

As we take a distant glimpse of the tragic death of His Excellency, John F. Kennedy, President of the United States of America, we cannot but express our deep sorrow for the loss of such a great man, the courageous leader of the Free World.

We, who belong to the Ancient Fraternity of Free and Accepted Masons of the Philippines, are at a loss to imagine and understand why God, the Grand Architect of the Universe, has permitted in His infinite mercy that a great man, who has done so much during the period of three years to save mankind from imminent danger of global war, to be cut down by a dastard and treacherous assassin.

While nobody is indispensable in this life, yet John F. Kennedy has demonstrated uncommon courage and leadership to prevent a world cataclysm that would have meant the extinction of the present civilization.

The late President Kennedy has never been connected with Freemasonry, but his ideas of freedom, charity and equality were the same as those for which Freemasonry stands.

We condole with the American people and all freedom-loving peoples on earth for this irreparable loss. Kennedy was not of the American people alone: he belonged to the whole Free World.

May he rest in eternal peace in the bosom of Almighty God!

PEDRO M. GIMENEZ
Grand Master



WHEN IS A MAN A MASON?

When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins — knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead... — JOSEPH FORT NEWTON

Editorial

A NEW YEAR — NEW OPPORTUNITIES

As we pause on the threshold of a new year, we momentarily review the passing year critically and look forward hopefully to the bigger, better, and brighter things to come. That which has been done is gone, never to return. It is a part of the past. It has become the part of the experience we have acquired during our respective lifetimes. Some have been difficult, unpleasant, and regrettable. Others have been easy, happy, and inspiring. As we cross the threshold, we should benefit by our past experiences carrying with us only that which is inspiring and praiseworthy.

Building is our profession. As Freemasons, we are dedicated to the building of Temples in the hearts of men. Although we have had centuries of experience in the art and science of our Craft, we cannot say we are competent craftsmen for there are many among us who bear the title but do not practice our profession. If we would discharge our respective duties, we should first of all put our own personal "Temples" in order. We should square up and polish our individual personalities so they will fit smoothly and perfectly into our respective place in Masonry and in life.

As we view the world about us, we are conscious of the political and economic controversies which are tearing at the very roots of civilization and humanity. Such turmoil spreads easily where the people are wanting in brotherly affection, where personal grandizement is the ultimate reward instead of the welfare and prosperity of all. We must eliminate all that is controversial and concentrate upon the solid support of principle. We must dedicate ourselves to determining and diffusing truth. We must rise above our natural desire for personal reward and look for personal satisfaction in the contribution we can make in the advancement of our fellowmen.

Ideas not translated into action are worthless. If we believe the tenets of our profession to be the truth, and we have obligated ourselves that they are, then we must act. Each must do this for himself. No one can do it for you. Look closely at your associates at work, your brethren in your Lodge, and the people around you everywhere. Then, ask yourself this question, "Do I treat them as I would like them to treat me?"

If we as Freemasons cannot have peace and harmony among ourselves, how can we expect to find it elsewhere in the world? It is human to make mistakes, but not to continue making the same mistakes year after

Turn to page 244

Masonry's Place in Today's World

By CLARENCE A. DAVIS
32° K.C.C.H.

IT SEEMS to me the above title is appropriate, because during the last forty years we have witnessed such tremendous changes in the realm of science, in our social life, in our economic life, and in the form and activities of our government that it is inevitable that any great organization such as Masonry, the largest fraternal organization in the world, but existing on a spirit of closely associated and cooperative brotherhood, cannot expect or hope to escape the impact of these great changes.

It is impossible for Freemasonry, even if it wished, to remain detached, unconcerned and aloof from the world-wide course of events. Regardless of Masonry's historic position of non-interference in affairs other than its own, these great social and political and economic forces that are at work in the world inevitably drag the organization into the midst of the contending social and political ideologies.

As we all know, Masonry springs from the realm of antiquity. The

oldest records of man are replete with the symbols of the Craft, and throughout the ages the fundamental truths which it present have been largely and widely accepted by various religious and political leaders. But the nature of the organizations, or lodges, if any, which constitute what may be called the forerunners of our present Masonic lodges is actually lost in the mist of speculation and conjecture. It was really not until some 300 years ago that Speculative Masonry, as we know it in our lodges, took the form in which it is familiar to us, and it is only about 100 years ago that the Scottish Rite was organized on its present pattern.

While there is no doubt in my mind of the permanency of the teachings of the Fraternity, since it represents what is generally conceded to be universal truth, the universal experience of mankind and the fundamentals of all religions, that is not saying that the organizations of lodges as we know them today are

of permanence through the centuries yet to come.

Modern Speculative Masonry has grown out of a transition from Operative Masonry, taking with it in large part the tools of Operative Masonry as the symbols of various teachings of the Craft. As we go into a more complex and more specialized and more urban society, many of these symbols cease to have the meaning which they had for those of us who grew up in an older generation and in a more simple, rural life, where the use of these symbolic tools of the Craft was more or less a part of our daily chores.

I have heard no less than a bishop of one of our great churches deliver an extremely interesting sermon on the general theme of the inappropriateness to modern life of the allegories and parables which illuminate the Bible and which were given originally, of course, to a simple, rural people of shepherds, fishermen and farmers, living largely by the work of their own hands and to whom all the facts of nature so frequently alluded to in the Bible were matters of intimate, everyday experience. To those persons living in modern cities, completely divorced from the land and rural life and all of the simple things from which the Biblical lessons are drawn, they inevitably cease to have the personal vividness of impact which made them so universally understandable at the time they were given.

The same thought may be suggested in connection with our Masonic rituals and our Masonic teachings.

The Scottish Rite is, of course, one of the postgraduate schools of Masonry. It undertakes to go on past the simple and homely virtues of Faith, Hope and Charity, which

are largely exemplified in the Blue Lodge Degrees, into the realm of philosophical thought.

Albert Pike, who largely rewrote the Ritual of the Scottish Rite, was a great philosopher, scholar, lawyer and statesman. It may be safely said that few persons have ever attained the level of scholarship, the knowledge of philosophies, ancient and modern, the familiarity with ancient mythology and ancient religions that were attained by Albert Pike. I am sure that those who have or will undertake a study of the *Morals and Dogma* of the Rite will immediately find themselves lost in abstruse philosophy and mythical allegory which, without hundreds of hours of study, is largely meaningless.

The greatest curse of modern living is our lack of time. It has had its effect on all of us, whether we are living in the cities, in towns or on farms. The impact of the automobile, electricity, the motion picture, the radio, the television has provided all of us with hours of mobility, of relaxation and entertainment, of which at least a part was formerly spent with our Brethren or in reading and perhaps in contemplation. These things have largely changed the pattern of our daily lives. It is only a limited number today who are sufficiently interested to really study and become familiar with the Philosophies, past and present, which comprise the doctrines of the Scottish Rite.

We must also remember that less than fifty years ago the Masonic Fraternity filled another great function in the lives of its members, and that was the function of entertainment and sociability. It was a great tie, binding the members together. While it still contributes much to those necessary parts of our living,

we must frankly concede that in those aspects it is largely being supplanted by other entertainment media. The inevitable result of the diminution of the entertainment and sociability functions of Masonry is the absence of that closeness of its members to each other that made possible the foundation of the Fraternity and sustained it through many periods of bitter persecution.

In spite of these things, of course, large numbers of men still continue to knock at the door for admission. There is only one honest reason why anyone should ask admission to Masonry, and that is because of a sincere desire to be a part of a group of men who constitute, in theory at least, the finest men of the highest character in the community, and his motivation should be a desire to know and intimately associate with those men in a common belief, represented by the philosophy of the Craft.

Those persons who become Masons because it is "the right thing to do," because it will help them in their business, because it may extend their list of casual friends, or because they are professional joiners are not the people from whom true Masons are made, nor are they the people who will permanently sustain Freemasonry.

The reason that it will survive is that it represents a medium by which men actuated by a common principle and a common belief may not only associate with each other but make their influence felt in the communities which it supports, month in, month out, and which is always set forth in *The New Age*. Let me remind you of it:

"1. The American public school, non-partisan, nonsectarian, efficient, democratic, for all the children of all the people.

"2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.

"3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.

"4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.

"5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys — federal, state or local — directly or indirectly, for the support of sectarian or private institutions."

There are other principles which, taken together with the program just reviewed, constitute an affirmation of our support of the Constitution and outline what we call the American way of life. These might be listed as follows:

1. Right to worship God in one's own way.
2. Right to free speech and free press.
3. Right to assemble.
4. Right to petition for redress of grievances.
5. Right to privacy in our homes.
6. Right to *habeas corpus* — no excessive bail.
7. Right to trial by jury — innocent until proved guilty.
8. Right to move about freely at home and abroad.
9. Right to own property.
10. Right to work in callings and localities of our choice.
11. Right to bargain with our employers.
12. Right to go into business, compete, make a profit.
13. Right to bargain for goods and services in a free market.

14. Right to contract about our affairs.

15. Right to the service of government as a protector and referee.

16. Right to freedom from arbitrary government regulation and control.

In addition to those fundamental beliefs, the Scottish Rite teaches all of the finest and noblest of man's virtues — a sincere spirit of respect for and helpfulness to all his fellow men, tolerance, honesty, fairness, patience, charity, self-respect, human dignity and man's own responsibility for what he does, believing in a supreme being, in a life after death, and in man's immortality. Unless our dedication to these common beliefs is strong enough, no other medium can keep the organization intact.

The intrusion of the philosophy of Communism into the world has perhaps done more to cause us to take stock of these fundamental things than anything which has happened since the wave of democracy which swept over the world some 200 years ago and caused men to search their souls, because of course, the doctrine of Communism is purely a materialistic doctrine, teaching that material, physical gain is the only goal in life, denying man's immortality and denying explicitly all of the religious concepts, not only of the Christian but of all other religions.

These beliefs of the Rite which I have mentioned constitute the basic beliefs of free men, not only in the United States, but throughout the world. They have been from the beginning subject to attacks, both from government and from various religious sects, which have constantly endeavored to intrude into the educational system so as to convert to their particular economic, poli-

tical or religious views the youth of our schools.

There is also constantly present an infiltration into government from the left by those who undertake to facilitate a collectivist, economic society, without, in many cases, realizing that a collectivist society completely destroys those individual characteristics and responsibilities which are the heart of Masonry.

I am sure that, as members of this organization, we can agree on the religious side upon the necessity of keeping sectarianism from infiltrating the public schools and, on the economic side, can insist that, if education must consist of a knowledge of the various philosophies of economics and of government, it gives our own economic system and our own form of government, founded on the rights of individual men and women, at least an equal share of that instruction.

We are living at a time when people are questioning fundamental concepts that have existed for hundreds of years. Communism questions the very existence of a deity and, consequently, the foundation of all religions; and yet, from time immemorial, every age and every people have had a religion, usually embracing the conception of a supreme being as a ruler of the universe.

Governmentally, we see from day to day people questioning the validity and the wisdom of many sections of our Bill of Rights, little realizing that it is the distillation of hundreds of years of English and American experience, and that there is hardly a clause or even a word of the Bill of Rights which has not represented in its acceptance tremendous political struggles, sometimes great wars and internal rebel-

lions, to establish the necessity of the protection from governmental power of men and women by its clauses.

Historically, the Rite has kept itself apart from religion and politics. It can never be and never should be the exponent of any one religion or of any one political party. But that position is not now the issue.

Events now challenge all religion. Events now challenge our whole conception of man's relation to government — by a change in form of government that defeats all conceptions of free men, living free lives in a free society. The very foundation on which our whole conception of life rests are being attacked or at least questioned. No organization can live when its principles are destroyed or suppressed. It will either keep a free society in which it may be free to maintain its beliefs and exercise its principles, or it will disappear. A secret order cannot hope to live except in a completely free society.

Many of the early reasons for the growth of Masonry have disappeared. Many of its symbols have lost their meaning. Much of its teaching is a little elementary in the educated world in which we live. It cannot permanently exist purely as an organization of good fellows.

If, therefore, the Rite and Masonry are to survive, it will only be because we actively work to perpetuate a society where exists freedom, complete freedom, of religious liberty for Catholics, Protestants, Jews and atheists, and we perpetuate a free society where men can lead their own lives, choose their own callings, make or break their own fortunes, get rich or go broke, start businesses or professions or farms or

industries as they please, be good or bad, diligent or lazy, without the control of government.

It is only men who are thus free, who believe what we believe, who want to perpetuate these things we stand for, and who are able to make a free choice and who are so enthusiastic about these beliefs that they want to become Masons, who can permanently keep alive this Fraternity.

Composed of such men, actuated by common ideals to whom these ideals mean something, who will give time and energy and thought to making them effective, who will band together and stand together to resist either ecclesiastical or governmental encroachment on liberty, then Masonry can survive — not merely mouthing a pious ritual, not by hanging on for sociability or business reasons, not by repeating a little understood philosophy followed only in the lodge room.

But an aggressive group of earnest men, believing in a Supreme Being, the dignity of man, his right to be free to live his own life, to make his own choices, unfettered by Church or State — such an organization can be a power in the land, in its churches, all of them, in its schools, in its government and in its community life. The men who founded this Fraternity were such in their day. Without a similar spirit in the hearts of the members, it cannot survive.

These thoughts indicate that perhaps the time is arriving when we should re-examine our Fraternity, our program and ourselves. Perhaps a new and broader affirmative program should be in the making. The great strength of our Craft is

its universality — its lack of dogmatic requirements.

We support no religion, but we demand tolerance to and from all religions.

We support no political party. But we demand that all parties protect and respect the doctrine of the sacredness of the rights of the individual man and that his rights be recognized because he is an individual possessed of an immortal soul, and that his rights and responsibilities cannot be measured by groups or classes of collective measures or by any other than the weighing of each on his personal merits.

There are constantly growing encroachments on both these fundamental concepts. If we are to continue to live as a Fraternity because of our common belief, then perhaps a broadened and more vital program to make our beliefs effective will be called for.

What that should be is beyond the province of this discussion, but, if we maintain a determination to keep these principles at all cost and hazard, we may ultimately cast the balance toward keeping the world we now know..

The New Age, April 1955



Famous Kentucky Lodge Celebrates 175th Anniversary

Lexington Lodge No. 1, Lexington, Kentucky, celebrated its 175th anniversary with a special banquet meeting on November 20. Originally known as Lexington Lodge No. 25 under the jurisdiction of the Grand Lodge of Virginia, it was the first regularly chartered Lodge west of the Alleghenies, having come into existence in 1788, four years before Kentucky was admitted into the Union in 1792.

Its first Master was a famous Revolutionary patriot, Col. Richard C. Anderson, who had served General Washington faithfully in many a battle. He led the advance of the Americans at the battle of Trenton in 1776, crossing the Delaware in the first boat. He was wounded at Savannah in 1779 and was taken prisoner at Charleston in 1780. Another famous member of this Lodge was the statesman Henry Clay.

At the founding of the Grand Lodge of Kentucky in 1800, Lexington Lodge became No. 1 on the roster of the new Grand Lodge, the first in the entire Mississippi Valley, whose jurisdiction encompassed Tennessee, Mississippi, and Louisiana to the south, Ohio, Indiana, and Illinois to the north, and Arkansas and Missouri to the west.

Lexington Lodge takes justifiable pride in its historic role as "mother" of many a Grand Lodge in the Midwest!

— THE MASONIC SERVICES ASSOCIATION OF THE UNITED STATES

An Open Letter to the "Youngest Master Mason"

My Brother,

When I stood, as you have just done, and heard the Worshipful Master permit me to address the Brethren, I experienced a mixture of feelings — there was exaltation, I was a Master Mason! there was awe — I had undertaken vast obligations! but there was puzzlement too — what now?

In the days, and weeks and months that followed, I gave this question a great deal of thought. I attended meetings. I listened to the rituals. I read many books (one of which was a book on Geometry!) and wondered.

Gradually it came to me that our rituals must contain a great deal that is not apparent on the surface — our rituals, that have come down to us from antiquity, must be important to have survived so long, and to have been the inspiration of so many men preeminent for their social and intellectual attainments. . . ." all over the world and in all ages. So I studied the rituals — not as a dull repetition of archaic words, but as a living thing, and a new world began to be opened to me.

The various degrees — the apron, the tools, the lectures, the Charges, even the openings and closings, with their prayers, were fertile fields for study and interpretation; when I took part, I tried to put expression into what I was saying, to make it alive and meaningful, rather than a meaningless bunch of words to be gabbled quickly to get through it. I give the signs deliberately and distinctly, realizing that each time I give them, I am, in fact, renewing my obligations, with which the signs are so closely concerned, instead of rushing through a sloppy series of motions that means nothing.

Great was — and is — my reward.

Some years ago, I read a story which illustrates very clearly what I am trying to say; there was a reunion of old school friends, among whom were a distinguished actor and a minister of the gospel. Talk came round to the Bible, and the actor mentioned that he found great inspiration in the 23rd Psalm: his friends clamoured for him to recite it. "The Lord is my Shepherd, I shall not want. . ." he began, and when he had finished, he received warm applause from his friends. The actor turned to his old

friend, the clergyman, and said "Bill, I would like to hear your version of that psalm." So the clergyman repeated it, and when he had finished, there was dead silence for several moments; then the actor said quietly, "I know the Psalm, but he knows the Shepherd."

I had the good fortune to be appointed Grand Lodge Inspector, for two successive years, of a Lodge whose members were most proficient in the rituals. It was a real treat to attend their meetings and hear them go through without mistakes or hesitation. They certainly "knew the Psalm." One of their new members learned the First Degree lecture and I heard him give it for the first time. I have heard that lecture given beautifully many times, but none compared with this — for this brother "knew the Shepherd." There is a vast difference.

So, my Brother. I pass my experience on to you, to make of it what you will, hoping that it may be of value to you in your Masonic career, and that you too, may be interested to get to "know the Shepherd."

Fraternally,
Your Brother.



Ten "I Believe" in Masonry

By ESTEBAN GUILLERMO

1. I believe in Masonry because it adheres to ONE GOD.
2. I believe in Masonry because it accepts the Fatherhood of God and Brotherhood of men.
3. I believe in Masonry because it accepts the Holy Bible as its Light, the Rule and Guide of Faith, its conduct and behaviour.
4. I believe in Masonry because it accepts and believes in the immortality of man.
5. I believe in Masonry because it makes prayer, a personal communion of man with God, as an asset in the attainment of worthy plans.
6. I believe in Masonry because it recognizes religious and political freedom.
7. I believe in Masonry because it makes love of man, second to love of God, its first duty.
8. I believe in Masonry because it teaches charity and benevolence.
9. I believe in Masonry because it supports established government.
10. I believe in Masonry because it promotes and maintain universal peace and freedom.

The Philippine Wonder of the World

By JUAN NABONG

WE have been told that there are Seven Wonders of the World. According to standard authorities the seven wonders of the world refer to famous buildings or works of art. In antiquity, they refer to the Egyptian pyramids, the hanging gardens of Babylon, the temple of Diana (or Artemis) at Ephesus, the statue of Zeus by Phidias at Olympia, the Mausoleum at Halicarnassus, the Colossus of Rhodes, and the Pharos or lighthouse at Alexandria. In the Middle Ages however, there were seven other wonders of the world. They were the Coliseum at Rome, the Catacombs of Alexandria, the great wall of China, the Druidical temple at Stonehenge, England, the leaning tower of Pisa, the porcelain tower of Nanking, and the Mosque of St. Sophia at Constantinople.

No doubt every age and every nation has its own wonders of the world. As a matter of fact if the people of antiquity and the Middle Ages were to live again today, they will think that this is an age of unbelievable wonders. The miracles of mass communication, transportation and housing facilities would be beyond they had ever thought or imagined. Those of us in turn who may be living in the prime of life fifty years from now, would hardly be able to believe the wondrous changes that nuclear power may do to change the ways of living of all mankind. It will always be so as long as man uses his creative and imaginative powers to exercise his

God-given dominion over all nature.

We believe that in the Philippines we have also a modest wonder of antiquity which we can match with the other wonders of the world in ancient times. We refer to the rice terraces of Banawe, Mt. Province whose majestic appearance gives a breath-taking sight to those who visit that ancient wonder.

In those massive mountainsides of Banawe, our primitive ancestors carved out of virgin forests and solid rock, rice terraces which resemble wide, winding steps of a gigantic stairway. Without bulldozers, dynamite or tractors to remove the rock, they were able, with the use only of their bare hands and primitive implements of iron and stone, to level by stages the slippery mountain sides. Then again, without trucks to haul their diggings or fill with ground soil the hewn bedrock of each terrace, they converted what was once a great primeval forest into fertile terraced rice fields of unsurpassed beauty and utility. Other great and beautiful mountain sights like the Grand Canyon are the works of nature and of God, but the enchanting beauty of Banawe is the handiwork of our primitive ancestors.

We believe that the famous rice terraces of Banawe are in a way not inferior to the other wonders of the ancient world. While the building wonders of antiquity required engineering skill of the highest excellence to accomplish the desired ob-

jective, yet in a sense the rice terraces which required no less skill to carve them from a solid mountain are superior, in that at present, they are not mere relics or ruins of the past but are the never-ending source of livelihood of thousands of mountain people who depend on them for food. What other well-known wonder of the world helps in keeping man alive with nature's food as the wonderful rice terraces of Banawe? The other seven wonders, whether of antiquity or of the Middle Ages, are now mere remnants of stone and mortar. They do not benefit mankind except arouse a sense of beauty, but our rice terraces are not only objects of awe-inspiring admiration but are living sources of food and sustenance for thousands of hardy mountain people. The seven wonders may soon disappear by the passage of eons of time but the rice terraces of Banawe will continue to

be preserved because being a part of God's nature, they provide daily bread for thousands of our countrymen living in those rocky mountains. As our Banawe farmer brings down his rice harvest to the lowlands, may we not say with Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7).

Surely, we as Filipinos should wake up and take note of the greatness of our ancestors. They were excellent agricultural engineers and their works do speak for eternity about them. Is it not about time that we look at our own heritage and recognize that our ancient forefathers were just as creative and imaginative as others in foreign lands?



Second Oldest Living Mason Still Climbing High!

On September 21, 1963, Worshipful Brother Sherman D. Parsons of Wolfeboro, New Hampshire, joined approximately 175 brethren at a special meeting of White Mountain Lodge on top of Mount Washington in New Hampshire's White Mountains.

Brother Parsons has reached the age of 101 and a half! He still serves actively as the Senior Grand Steward of the Grand Lodge of New Hampshire, which participated in this special meeting to celebrate the 175th anniversary of its founding.

Brother Parsons has been a Mason for 78 years, and is "number 2" on the list of Oldest Living Freemasons published annually by The Masonic Service Association. While riding to the summit on the famous Cog Railway, Brother Parsons commented, "This is the first time I've been to the top of Mt. Washington. I'd better make it now because I'll never be any younger!"

—The Masonic Service Association of the United States

PEACE

(LUCAS 10:25-37)

By

MARIANO B. VELASCO, P.M.

Agno Lodge No. 75

F. & A.M.

Tayug, Pangasinan

THIS world of our is filled with small people. I mean we cannot all become great, famous, or masters. In any undertaking or endeavor there must be master and there must be loyal followers. People talk and talk daily on world brotherhood and daily we see in the newspapers, we hear them in radio broadcasts, we hear them in schools lectured by teachers, preached in churches, read and hear resolutions in municipal councils, in congress, in associations or organizations, and orated by politicians of nations and nations, but still far from realization.

In Cuba, in Laos, in Congo, in Brazil, and in Berlin still war is in progress. Why? Why? Why? Because they all want to be leaders and masters, but still small people, small people, are soon disregarded, humiliated, trampled upon and killed.

Even in our respected homes, churches, and organizations, prejudices and misunderstandings exist that result in some way or another to the separation of husbands and wives, killing of brothers and brothers, sisters and sisters, tribes between tribes, races between races, and religions between religions that profess fear of God, etc. I repeat, why? why and why. . . cannot we agree together and love each other?

This problem is one of the besetting problems of the people. This reminds me of the story of the Good Samaritan. This suggests three philosophies of life namely:

Firstly, The Thief: What is yours is mine, and I will take it."

Secondly, The Levite: "What is mine is mine, and I will keep it."

Thirdly, The Samaritan: "What is mine is ours, and we will share it."

These philosophies are so different that only one will work. If we would but think and consider deeply which view would motivate our actions, we would be benefited tremendously.

A. *If we would be all Thieves, would there be peace?*

This incident occurred in a home that was filled with the fragrance of spikenard, out of the Orient's most costly perfume. Mary, a disciple of Christ, anointed His feet and wiped His feet with her hair and her house was filled with the odor of the ointment. It was a token of love on the part of the forgiven sinner who sat at the feet of the Savior, the way to *salvation through faith in Jesus Christ*.

A thief with a bag was sitting nearby. The odor of the costly perfume in his nostrils turned to money. Greed has no conscience and His unhappy son of perdition coveted silver and gold. Pieces of silver in his grasping palm meant more to Judas than the worship and honor of God or the *salvation of his soul*.

By nature, all men are sinful and covetous. But in the commandments, God deals with the sin of greed, graft, covetousness, hoarding, fixing, cupidity, greediness, nonforgiveness, and many more.

Brotherhood is the road-way upon which every one is invited to travel. This road is the only way that leads to that fair city called *Peace on Earth*. "Thus saith the Lord; Behold, I set before you the way of

life, and way of death." . . . Jeremiah 21:8.

B. *If we would be all Levites, keeping watch only on our possessions and needs, would there be peace in the world?*

Since the creation of this world, the biggest problem of the people is the relationship among men and races. Barrier existed and men could not cross them. *Isaiath pictured God as sitting up the circle of the Earth*. (Isaiah 40:22).

Too often we draw circles much less in scope than the circle of all humanity. Some of us draw circle that just include only ourselves. Others draw circles just big enough to include those whom we would like to include. Still others draw circles only large enough to include all those who believe as we do. But the best is to draw circles wide enough to include the whole world.

The rich and the misers watch only their possessions and needs. There is a great barrier between the rich and the poor. This is also true in religion, a narrow circle is drawn and could not be crossed. *If Christianity is a vital force in our lives, we must include in our circles of love all the people regardless of sect, relationship, or race in the world*. It is he that setteth upon the circle of the earth that leads to *brotherhood and peace of this world*. Otherwise, the tasty food of the hungry, greedy, covetous will smell and turn their nostrils into money then crime would exist. *Then peace could not be attained*.

C. *If each of us were a Samaritan, what would be the state of the world?*

In all parts of the world, we see people craving for *peace*. It is in-

teresting to note diligent search and methods of people use to get peace in their lives. All we can see at present are the enemies of peace — *avarice, false pride, anger, distrust, cruelty, etc.* Considering these things we are bewildered and we almost lost our hopes and efforts for peace.

In order to overcome these, let us observe the following:

1. When the heart is set right, personal life is cultivated.
2. When personal life is cultivated, then the family is regu-

lated.

3. When the family is regulated, the national life is orderly, and
4. When the national life is orderly, then there is *peace in the whole world*, but this peace needs the bringing of this peace into our soul through complete surrender to *Jesus Christ* and His ways.

If everybody tries to be better off, nobody is better off. But when everybody tries to become better, everybody is better off.



Committee On Education And Public Service Progress Report

The following Lodges in Masonic District No. 1 have taken their respective allocations of school books for distribution to the public schools in the City of Manila:

- Franklin Delano Roosevelt Memorial Lodge No. 81
- Biak na Bato Lodge No. 7
- Bagumbayan Lodge No. 4
- Cosmos Lodge No. 8
- Corregidor-Southern Cross Lodge No. 3
- Service Lodge No. 95
- Mount Lebanon Lodge No. 80
- Mencius Lodge No. 93
- Batong Buhay Lodge No. 27
- King Solomon Lodge No. 150
- Keystone Lodge No. 100
- High-Twelve Lodge No. 82

Other Lodges in Manila, Quezon City and Rizal Province are again fraternally enjoined to get their respective allocations at the Office of the Grand Lodge. Book-plates, Report Forms and other information may be obtained from Wor. Bro. Escosa at the Grand Lodge.

It is expected that distribution to the public schools in the City of Manila will be well under way during the next two months; and as more books are received, subsequent distribution may be made then.

DRE

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES
Manila

January 7, 1964

To: Masters, Wardens and Members of
Subordinate Lodges

Greetings,

On my installation on April 25, 1963, I broached the idea of organizing a Masonic Bank in this Grand Jurisdiction. Since then the idea has caught on and in my visitations to our District Grand and Subordinate Lodges, resolutions have been passed and presented to me to expedite the organization of such a bank. In my message in the Cabletow for November and in my letter of October 29, 1963 to the brethren sent through Lodge Secretaries, I urged the brethren to join us in this worthy undertaking. Doubtless the aims and objectives of this project are by now well-known to the brethren.

We are now in the action stage of the project. I have caused the preparation of the papers for submission to the proper authorities. They will be filed and followed up in time. I have requested some of our brethren, well-known and experienced in banking and business unassailable in character and reputation, like MWB's Conrado Benitez, Cenon Cervantes, Esteban Munarriz, Vicente Orosa, Juan S. Alano, William H. Quasha, RWB's Serafin Teves, Raymond Wilmarth, WB's Joseph Schon, Mariano Q. Tinio, Albino SyCip, Lucio Ildefonso, Alfonso Lecaros, Ceferino Picache, and many others to serve in the Board of Organizers. I have also asked WB. Nestorio B. Melocoton, a lawyer and public relations man, to help us as provisional secretary to take care of the records and mail until a Board of Directors is elected. For the present, the office of the bank is in the Grand Lodge until an adequate office is constructed.

We hope to inaugurate the bank before or at the time of the Grand Lodge Communication on April 28-30, 1964. I am sure we are all waiting for such an event. I strongly urge the brethren to buy shares which they can well afford, send in their subscription slips, and their first payments as soon as practicable. We are starting as a Savings and Loan Assn., but as our capital assets increase, we will convert it into a Savings Bank, and finally, with more capital in the years to come, convert it into a Commercial Bank.

A convenient subscription blank is on the opposite page. Please fill in and mail it to us. It is my hope that you will now respond readily and substantially to share in this opportunity to establish a business that encourages savings, gives loans on worthwhile projects that will boost the economy of this country, and allow a portion of the profits to aid and assist distressed brethren and their families. Please send your subscription slips, if possible together with the first installments, to us before February 29, 1964.

Sincerely and fraternally,
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 February 29, 1964.

₱_____ " " " _____, 1964.

₱_____ " " " _____, 1964.

₱_____ " " " _____, 1964.

Signed _____

(Name in Print)

A Muslim Interprets Masonic Concept of Resurrection

By JAINAL D. RASUL

MASONRY is a science veiled in allegories and explained by symbols. Without the light of history or the glimmerings of traditions, man can hardly be objective and impersonal on the concept of Freemasonry. The concept of resurrection is no exception.

Webster gives the literal definition of resurrection as "rising again from the dead." In Masonry, this must be regarded as symbolical. Even if one thinks of a class concept like 'man' 'God' or 'Master', it is quite difficult to call it to mind at any moment all that the word means to one. Psychologists say that what anyone does, under the circumstances, is to recall some bit of sensuous imagery, which serves to represent or symbolize what the idea means. Still it is not so easy to form adequate representation in our consciousness at any time of what we mean by 'death', 'life', 'goodness', 'evil', 'light', or 'darkness'.

To arouse patriotism, nations find it necessary to adopt flags. A flag is a symbol. Taken literally, a national flag is only a bit of colored bunting. But vast volumes of history books and constitutional law only incompletely express what the flag symbolizes. In the sciences, symbols are used in different ways. Here, the appeal is not to sentiment but to reflection. The atom and electron are such symbols. Nobody

ever saw them, yet their concepts can be amplified with the further advance of knowledge.

The concept of "death and resurrection" in Masonry is symbolical. Symbols were almost the universal language of the living past. "The Gods themselves," it was said, "disclose their intentions to the wise but to the fools their teaching is unintelligible." The ancient sages, both barbarian and Greek, involved their meaning in similar indirections. The Deity, in his revelations to man, adopted the use of the material images, for the purpose of enforcing sublime truths. All the philosophers and wise men that made antiquity illustrious were pupils of this precept. When the world was created God gave us the light, darkness followed. Then Goodness was taught to mankind, ensued by the forces of evil. When life was given for sustenance of man, death thereafter results. The struggle is continuous and never ending. The principle that underlies the struggle between light and darkness, was transmitted to our modern generations. The fable of Osiris and his brother Typhon, shows the death and resurrection of Osiris, in ancient Egypt. Osiris was slain by Typhon, then Osiris was resurrected from his grave. This legend was made a drama of nature followed in ceremonies in Egypt from life to death and from

death to resurrection. Death in this legend of nature is emblematic of falsehood, darkness, sorrow and autumnal equinox on the one hand while resurrection represents life, truth, light, joy and spring. The contest between light and darkness, truth and error, joy and sorrow, spring and autumn, life and death, simply refers to the principle of death and resurrection.

The object of these mysteries in Freemasonry was to inspire men with piety and to console them in the miseries of life. That consolation so taken has the hope of a happier future and of passing after death to a state of eternal felicity. The triumph of resurrection over death is a victory of goodness over the forces of evil, light over darkness, joy over sorrow, life over death, truth over the army of errors. Evidently, this should be the Masonic concept of death and resurrection principle, if we have to detach ourselves from being too personal and subjective.

The concept of life and death or death and resurrection should not be literally understood because the original underlying philosophy of that time-honored legend has not been changed from the time of ancient Egypt. Whether Egypt originated the legend or it borrowed from India cannot be easily determined. But certainly the Chinese and Japanese fables came from India. For example the word O-Mi-To Fo which was given to the initiate is similar to A.U.M. coupled at a much later time with that of Fo, the Indian Buddha, to show that he was the great Deity. Confucius in his canonical book entitled Ch'un-ts'iu (Spring and Autumn) which is symbolical of joy and sorrow, goodness and evil, in his own State of

Lu, could have been influenced by the fables from India or Egypt. Christianity has this principle especially during Easter Sunday or the Jews during its Passover.

Islam historically has been an international religion. Muslim state has regarded Muslim law with its sources in the Qu'ran. The theory of resurrection in Islam merely supports the immortality of the soul or life after death. In Sulu, where the first Muslim missionaries who passed by India and could possibly have been influenced by the Indian fables or the Egyptian legend on the concept exemplified by Osiris' and Typhon's struggle, it is difficult for any Muslim to deny that it has never been touched by such a dogma. At any rate, resurrection is never meant to be literally taken.

Understanding symbols from strictly sectarian beliefs or personal training would not do any justice to an ancient and honorable institution that stands to unify all men of different creeds. A grotesque spectacle inevitably results among Masons in our Valley if we interpret the principle of resurrection over death in the modern usual way. The ancient fables may be truth now clothed with mysteries. Nevertheless, the truth that the principle represents do not die with the generacy of mankind or its progress. The struggle between death and resurrection is still a continuing contest between light and darkness or between goodness and the forces of evil. If it is eternal, it may pass beyond the regime of death. The triumph of joy and truth or light and goodness is manifested in the concept of resurrection in whatever manner it may now be observed, in the spirit that made the historical past great and glorious.

The Autumn of Our Life

By JOSE S. GATMAITAN

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

THE span of our life which is computed by scientists at an average of only three scores of years when all the world for us, should be young and gay, will it not be fitting to imagine in a more occasional and fleeting glimpse our rarest and briefest moments on earth?

In the Land of the Mañanas, centuries ago, a young Christian had engaged himself in an amorous intrigue with the daughter of a New Christian (a converted Jew), who, knew that the highest virtue that a Christian could practice was the virtue of chastity; and, conversely, the worst offense against God into which he could fall was that of unchastity. But this gallant young suitor, having been accepted, had sinned; and since the sin was his own, although secretly believed that his act was contempt. But absolution thereof being still held good in the tribunal of conscience, he donned the cross of a crusader and sallied forth, sword in hand, to shed the blood of the infidel in the name of the church of Rome; for that was his hope, his fervent prayer to merciful God less the thickening shadows of his life in the years to come might prevent him from correcting the wrong that he had done. So this young Christian believed that he had already obliged with the letter of the law which, in those days must suffer no violence. Such sound judg-

ment is always exhibited by the average in the correct choice between two courses of action not only on important matters but also on trifles, for even among the pagans a promise pledged must be kept as, in all ages he who violates his word has been held unspeakably base.

It has been said that time lost is existence, but time used is life. Indeed, we love life for life is too precious to be lost. We struggle to survive. Man craves immortality. He fears the hydrogen bombs. Driven from Eden, blind to God or careless of Him, and looking only for himself for his salvation, he is always on the move. He knows that the atomic power which can cure his cancer can also broil him up into radioactive chaffs though he can now stop floods, create rains, and build cities in barren wastes — a vital endeavor because of our advanced knowledge of science.

Yet, the main problem of any age is morality and its concepts, the dispensation of the moral tone of the time. Imagine the philosopher, the new religious teacher and the scholars standing behind and around us in flesh and spirit who are engaged in this gigantic task. Yet priests and philosophers are frail and are subject to errors for they are not angels that they fall from grace and disillusion at the hands of myopic man, a perambulation we comfort ourselves with our hope for immor-

tality. The sin of pride is in man. Such fault have made even thoughtful men hunted by misgivings for we know that the cost of such fault in terms of human spirit is too dear. Is it not laudable to regard the divine as lofty, that man must love God without expectation of being loved in return?

Rivalry, we know, is always an incentive in good performance. In Athens, rivalry has been so unquestionably accepted the principle of human existence for there we learned that "all of life, cultural and political no less than athletics, seems to have been deliberately organized in the form of public competition." To the Athenians, fame was the real prize which was the greatest incentive of all. Their hero is adjudged by the worthy offerings of his dead and is an asset though he was bloody and usually a tragic victim for the cause of his country. But to Rome, the greatest competitor of Athens, loyalty must be more of being religious than patriotic. Indeed, how many times did Cato, the great Roman Orator, repeated in the Roman Senate, the words "Delenda est Carthago" — "Carthage must be destroyed", and it was, for that was the doctrine taught by the Romans and that doctrine, religious survival, must take precedence over any individual ambition which was to them, the only avenue for individual fulfillment.

Today, the real world of modern man has become porous and penetrable — every part of it is more closely interrelated and therefore dependent upon the good will and self-restraint of the rest of mankind. In an all out war, no one side can hope victory for, once war began, there will be total extermination of both sides and we shall return back to the point where civilization first

started. Under such contingency, we should search into the depths of the human soul that may "bring to *light* the devious impulses that have deflected man for so long from his fullest development" — that to protect and cherish life must be the chief end of man and that our nuclear knowledge should be centered, not on power, but on life. Our society must liberate man from his own thirst for the blood of another, the greed for power and vices. Such a bold step is hard and may even end to catastrophe — to break the hold of civilized man's chronic neurosis.

To hope for the best is man's goal for life. Who did care to hope? Who does not pray for the salvation of his soul? Who does not ask forgiveness when he had done wrong? Who did not seek shelter from impunity that he may survive? And who did not knock at the door of opportunity for his ambition? The vicissitudes of life have taught us to expect the unexpected for life itself is a miracle — the past master of the unexpected and the unpredictable. Now, we hear the thunderous "cry of the leopards" inspite of our protestation from without; we even offer sacrifices like those monks in South Vietnam who, only recently, burned themselves to death for the sake of religious belief; and, nay, we even submit ourselves as human guinea pigs for the advancement of science as Abraham tried to offer Isaac on the altar of sacrifice — all these acts that we may be dear to humanity which God had created. Indeed, how beautiful is hope after you have plunged the depths of despair!

In this beautiful world, who did not admire the pious love of Rizal's Maria Clara; the miracles of the gods at the Olympus; the towering

pyramids of Egypt; the beauty of our sunset; the sweet murmurs of our pines; the historic churches of Spain; the tempestuous beauty of Cleopatra of the Nile; the classic arts of Greece; the solemn catacombs of Rome; the popular government of America; the spectacular conquests of Alexander the Great of Macedon; and the wisdom of King Solomon. But they are all transients and, sooner or later, will be gone in spite of their luster as many of them had already been gone and are now forgotten.

It is a masonic doctrine that "the soul of man is immortal," and that, we believe. Being human, we all die and nobody shall be spared from death; and no one, not even the wisest, can tell when and how his turn will come. All must perish in

life, but life is imperishable. When *the autumn of our life comes*, if we are fortunate enough to reach it, is, itself, *man's account* and *that account* should be clean for leaves will surely fall from the tree of our life in autumn that man has always been entranced by that mystery. And when that probing question is asked — Has he lived well? — the answer is blunt and straight and does not carry the burden of decision, *YES*; if he did not waste his time in follies and dissipation; if he was able to repel disappointments and frustrations; modest in prosperity, not proud; and when he turned his mind to God even if he had over his head the rudest of shelter for he did not sell his soul for the "wealth of empires."



Along The Way

By ROBERT P. O'BRIEN
Coral Lodge No. 142

*EAST to WEST, along this line,
All Masons meet together,
EAST to WEST, along this line,
With faith in one another.*

*EAST to WEST, along this line,
Each meet with hand extended,
EAST to WEST, along this line,
Each one by all befriended.*

*NORTH by EAST, we start the day,
As blinded, dumb wayfarers,
NORTH by EAST, we start the day,
Stopping first for prayer.*

*SOUTH to WEST, and then to
EAST,
Though blinded fearing not,
SOUTH to WEST, and then to
EAST,
Our fears are soon forgot.*

*Three great lights, and three to see,
By these we do our learning,
Three great lights, and three to see,
By these we fill our yearning.*

*Hand to back, and mouth to ear,
Our secrets may be spoken,
Hand to back, and mouth to ear,
No pledges made are broken.*

*Foot to foot, along the way,
As friends we share together,
Foot to foot, along the way,
True friendship ours forever.*

*In the night, or far away,
Our spirits stay together,
In the night, or far away,
True Masons for forever.*

*On the square, we go our way,
To meet and to part as friend,
On the square, we go our way,
Till we meet at journeys end.*

Random Thoughts

By FIDEL FERNANDEZ

A Masonic Lodge is officially opened only after the Great Lights are formally installed at the Altar in accordance with the ancient and accepted rites. Then the hall becomes a *sanctum* which demands from every person in it the proper decorum.

At the Initiations, Passings or Raisings, a more strict observance of decorum is a *must* — to impress in the mind of the “new-comer” that he is accepting unto himself the duties he reverently repeats with the Worshipful Master at the Altar when he takes his solemn obligation.

Therefore, there should be a sepulchral silence to allow the solemn words of the obligation to reverberate with inspiring awe. That much is exacted by the accepted practice; that much, and not a bit less, is expected from every Mason who is strictly enjoined to act accordingly during the whole ceremony.

Such being the case, two elements are essential of observance:

One — PREPAREDNESS. The partakers must memorize thoroughly their respective parts and express faithfully every word, without any addition, subtraction or substitution, to avoid some error or any pause as if trying to catch the next word and thus allow a non-participant to involuntary ut-

ter loud that word or phrase which appeared to have slipped from the memory of the performer. For that extraneous utterance will disturb the concentration of the candidates and the solemnity of the ceremony which is calculated to elevate the spirit of the neophyte; which can be accomplished only when the mind is in a state of attention.

The floor work is equally important.

Hence the need for an intensive rehearsal to attain perfect performance.

Two — TEMPERANCE. Sobriety is most essential. The performer should show calmness and gravity of manner. Taking alcoholic drinks, repeat, alcoholic drinks, before the performance is very improper and should be avoided. For when the mind is confused, even slightly, the sense for propriety in behavior loses its balance.

Formality in conduct is the yardstick for the dedication of the mind.

The first impression is lasting. The candidates must absorb fully and truly the solemnity of the ceremony for its real meaning to reach his heart and penetrate into his conscience. Then he can be expected to have the required “attentive ears” and possess the needed “faithful breasts” so that he can wear his Apron with pleasure to himself and honor to the Fraternity.

Masonry and Central Philippine University

By JOSEPH T. HOWARD, Ph.D.

THE ideals and objectives of Central Philippine University have a close affinity to the tenets of Freemasonry. Under the existence of such circumstances, it is but natural that Masons and Masonic relationships would be prominent therein.

Central Philippine University has indicated its faith in Masonry in a superficial way by extending practical assistance to various sorts of public projects of the Iloilo-Acacia Lodge No. 11. For years, whenever called upon, the school has provided musical and literary talents to grace the annual public installation of officers, Lodge funerals, Masonic Heroes Day programs, etc. Non-Masonic friends connected with the school have always made up a significant proportion of the crowd attending these affairs. Thus it is well-known to the public that Central Philippine University is interested in and favorable to Masonry. Central's more basic affinity with Masonry, however, is its stand for the dignity of the individual, brotherly love, freedom and a willingness to fight for Truth as arrived at by an individual search for it rather than an authoritarian pronouncement of it.

Local Masons have ably demonstrated their faith and interest in Central. For example, at such pub-

lic occasions as the Inauguration of the writer as President of Central Philippine University no less than forty-five Masons were in the audience, including many of the brethren of the local Lodge as well as the Grand Master of the Grand Lodge of the Philippines and his party and Bro. Ollie Edmunds, 33° Mason and prominent leader in the Grand Lodge of Florida in the U.S. On the occasion of any of the worthwhile cultural and intellectual contributions to the community frequently extended by Central Philippine University, Masons are always prominently present, thus demonstrating to the public their moral support of the institution.

At present, including full and part-time faculty members and members of the University Board of Trustees there are 23 Masons directly connected with CPU.

The present Chairman of the Board is Atty. Amador Garcia, a long-time active Mason and Past Master of Iloilo-Acacia Lodge. His illustrious predecessor Dr. Eduardo Gonzaga was also a Past Master of the same Lodge. Previous to that, Past Grand Master Cenon Cervantes also served as the Chairman of the Board. The venerable late Don Ramon Lopez, also a Mason, was one of its earliest Board Chairmen. The one who has served as Secretary of

the Board and Registrar of the University for 29 years, Brother Urbano Nequin, is an active member of Iloilo-Acacia Lodge. Except for the women members of the said Board there are only three at present, who are not Masons. Two of its ex-officio members are also Masons. We have often joked at Board meetings that we have enough present to "open a Lodge."

Masons are serving as Deans and department heads. In fact all have responsible and trusted positions beyond ordinary faculty or staff work.

How does this come about? By some special design and studied effort? On the contrary, it simply occurs because men qualified to carry responsibilities and serve in places of leadership such as already enumerated are also members of the Craft. They were Masons "in their heart" before they were made one in the Lodge room. Their being made a Mason has confirmed and reaffirmed their convictions about Brotherly Love, Truth, Charity, etc. These have been translated into daily deeds by way of service to Central and have been taken note by their contemporaries. Could we say, it just happened that Masonry

and CPU have such warm, close relationships? I think not! Rather it is evidence of what was asserted in the opening remark: Ideals and idealisms so highly parallel would naturally find a high degree of affinity and mutual exchange of benefits as is evidenced by the facts presented above.

From a contemporary and practical point of view it would be appropriate to point out that brethren who desire the best for their children can be assured of a special concern for and interest in their children when sent to Central Philippine University for schooling. One brother in Northern Luzon has sent his daughter to Central in the faith that his brethren will take a helpful interest in her welfare. Unlike the big city environment, Central is located in a quiet section of Jaro with a beautiful spacious 24-hectare campus. The environment is conducive to study and to maximum individual improvement and development.

So long as Masonry is true to its tenets and Central Philippine University holds dear its present ideals, there will always be a warm, vital relationship between Masonry and Central Philippine University.



EDITORIAL: A NEW YEAR... *From page 220*

year. The least we can do is stop repeating the same mistakes. One simple step forward is to stop thinking of what is best for me and start thinking of what is best for us. Forget about what I am but consider seriously what we are!

"Have but one aim — to please one another, and unite in the grand design of promoting happiness," and the year 1964 will truly be a HAPPY NEW YEAR! — R.E.W.

For A Responsible Audit

By CASTOR SILVESTRE

IT is not generally known that during the Philippine-American War by an executive order dated May 8, 1899, then President William McKinley created the Office of the Auditor of the Philippines, the precursor of the present Auditor General of the Philippines. This goes to show auditing was and is viewed with the highest regard and importance, even in time of war, as a necessity in the safeguard of public funds. This high concept of the need for audit is best illustrated not only in laws passed by the U. S. Congress, like the Jones Law which gave the Philippine Auditor an independent status in the set-up of the government, but also in decisions of the Supreme Court upholding his independent powers and quasi-judicial position.

It was our own Brother Domingo T. Dikit, as a delegate to the Constitutional Convention, who worked zealously for the inclusion in our Constitution of provisions for the present independent auditing office. Mainly through Brother Dikit's efforts, Article XI creating the General Auditing Office under the direction and control of the Auditor General had been incorporated in the Philippine Constitution.

Practically all the Presidents of the Philippines had expressed appreciation for the need and value of auditors. President Manuel L. Quezon, a Past Grand Master of the

Grand Lodge of F. & A. M. of the Philippines, in a message to the Auditor's Convention in 1936, placed the auditors in the "front-line of defense" against incursions on the public wealth, and consequently required of them the highest possible standard of efficiency and morality. President Manuel Roxas, also member of our Fraternity, once said: "If the executives are the mind of an administration, the auditors are its conscience." The present Chief Executive, President Diosdado Macapagal, in an address before the convention of government auditors on April 3, 1963 also expressed "complete faith in the high importance" of the auditors in the scheme of government.

With the foregoing precedents for a pattern, it is quite surprising that in the administration of Philippine Masonic bodies, lodges or chapters, auditing and/or auditors are relegated to the littlest importance, if not oblivion. The necessity of auditing appears to be regarded as trivial. Thus, the Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines, our Masonic Law Book, no provision whatsoever was made for the examination and audit of Grand Lodge funds and accounts. While it provides for practically all positions that can be thought of, including that of an organist, (a position very often the butt of joke because either

the incumbent does not know how to play the organ or there is no such instrument to play), it is silent as to an auditor. It was not until as late as 1941 that, realizing belatedly the need for the verification and audit of the Grand Lodge Accounts, the then Most Wor. Grand Master Jose de los Reyes issued Edict No. 28 which among others, stated:

WHEREAS, good business practice requires that the books of accounts, including cash receipts and disbursements, operating accounts, assets and liabilities of any individual, firm or corporation engaged in all kinds or activities, whether for profit or not, should be verified and audited, and a statement of their finances prepared annually by persons who have had training and experience in accounting;

WHEREAS, the Constitution of the M.W. Grand Lodge of F. & A.M. of the Philippines is silent with respect to this subject;

NOW THEREFORE, by authority in me vested as Grand Master of Masons of the Philippines, I hereby designate the Committee on Finances to be ex-officio Auditor of the M.W. Grand Lodge and its duties as such Auditor shall be:

a. To verify that all moneys paid to the Grand Lodge are properly accounted for and deposited in the banks to its credit.

b. To verify that all disbursements of funds have been properly audited and approved by the Committee on Accounts certified by the Grand Secretary as to its correctness, and approved by the Grand Master.

c. To verify that accounts receivable from subordinate Lodges and others, if any, are correctly entered and carried in the books

of accounts.

d. To verify inventories by tests or actual physical count.

e. To prepare statement of income and expenditures and operating account.

f. To prepare a statement of financial condition of the Grand Lodge as of December 31 of each year, and submit it at the Annual Communication.

g. To make such reports and recommendations to the Grand Master, to the Grand Secretary or other Committees in the interest of economy or otherwise.

It is sad to note, however, that the above quoted edict has been observed more in the breach than in its implementation. No real, consistent and responsible verification and audit of accounts have yet been undertaken, or if done, they were not performed with such consistency and thoroughness demanded of auditing functions. The reasons may be due to lack of interest for such kind of audit, the absence of provisions as to when, where and how the audit should be performed, and the failure to provide adequate inducement, like as stated in one Masonic ritual, — “the hope of reward at all times sweetens the labour.”

The state of inadequacy of audit is also extant not only in the Grand Lodge but also in other Masonic bodies, chapters and lodges in the Philippines. The passiveness, apathy or indifference of the brethren towards a responsible and continuous audit have already resulted in various sizeable defalcations of Masonic funds and it is therefore to be earnestly hoped that with the Auditor General of the Philippines as our Most Worshipful Grand Master during the current Masonic Year remedial measures could soon be put into effect.

and imminent danger, when some ruffians tried to cut his throat with the sword of slavery and oppression, big brother Uncle Sam in the person of Bro. Gen. MacArthur and his men came to his relief, and in the hard-fought and re-fought battles of Bataan, Corregidor, Leyte, Lingayen, Panay and other islands, they zealed this friendship and brotherhood with the cement of self-sacrifice and the blood of heroism and martyrdom until victory was attained. Thus, on the bright morning of July 4, 1946, as the American flag was lowered before the historic grandstand on the Luneta, Bro. President Manuel A. Roxas, with joy and vigor, raised and hoisted our Filipino flag — there to wave freely and forever in our Philippine skies, heralding the rebirth of a nation, also conceived in liberty, and now redeemed by the precious blood of Filipino and American soldiers and martyrs. On this fact of history, July 4th, has become the Filipino-American Friendship Day.

To us, Masons, this day is also filled with great significance of freedom. In the first place it is worthwhile to recollect the fact that our Philippine revolutions and struggles for freedom were led by early Filipino Masons like Rizal, Mabini, del Pilar, Lopez Jaena, Bonifacio, Aguinaldo; later on, Quezon, Palma, Pardo de Tavera, Gabaldon, Roxas and Abad Santos. Then, the consequent coming of America into the Philippine scene has also brought Freemasonry more freely and enhanced its propagation

and progress in this country. If Spain remained here, we doubt if our Lodges could ever thrive as now; for Masonry is incompatible with tyranny. But, with Filipino-American friendship, Liberty has come, and Freemasonry is now here to stay.

Brethren, countrymen and friends: On this celebration of Filipino-American Friendship Day, let us greatly rejoice and thank God for having given us a free country to live in, to love and to cherish. At the same time, let us not forget to express our everlasting gratitude to America for her kindness, guidance, protection and ample provision for our final emancipation.

Let us as a people and as a nation, march onward with firm resolve to dedicate ourselves to the great task so nobly began. Praise God for our heroes, the great Hiram Abifs, who paid the supreme sacrifice at the altar of Liberty. With Independence in our hands, let us rebuild our country on the solid foundation of Justice, Faith, Wisdom, Truth, Virtue, Peace and Prosperity. And with the courage of our martyrs, statesmen and soldiers, let us be vigilant to guard our great heritage, and let us fight all attempts to take away from us our liberty, and to deprive us of our God-given right to enjoy our civic, economic and religious freedom.

Fellow citizens: to our beloved Philippines and to her great friend and benefactor, America, we all now say with great rejoicing:
M A B U H A Y ! ! !



I would not give much for your Masonry unless it can be seen. Lamps do not talk, but they shine. A lighthouse sounds no drum, it beats no gong, and yet far over the water its friendly spark is seen by the mariner. So let your actions shine out your Masonry. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

— ANONYMOUS

"Bagong Bayan"

By JUAN C. NABONG, Jr.

*Let him move and let him bear the fire of guns
That hover now in these grounds where a crowd watches
A man about to be shot this December morning
Past another dawn. Note his face for you may love
His calm of heart; learn of his thoughts
So you may know the grief behind his mind on pen
And, even in a joke, the sorrows of a land, his land,
The tragic people of his works and poems,
The throbs for freedom of his land.*

*This man — Rizal — he has to die so he can never smite
Our Spain again. It was found: he had incited fellow indios
Here and there to revolt against our authority of force,
Our plans, our laws. His fight, though not in categories
Of guns and blood, was nonetheless so caustic,
So subversive, so hard against our Church, her friars
And our rule. His mind on pen gave us much worries;
Very irritating to our clan. He wrote and what he wrote
Did surely gear his countrymen to desire and die
For tempting liberty, privilege for his class, you know.
Some die-hard, bigoted nationalist, this guy.
You'll even wonder that the love and the dedication
He gave this smart land was more than all the loving
He had smothered upon his women of some foreign tongues!
And much more, friend, he has a knack to goad the young ones
And even women of a local place to forge on with their struggles
Against the oppression of our policies fancying that one day
Soon, their country will be theirs alone. He knows at heart
That this will never, never be, for now or then.
We will have to shatter all these dreams and dawns to dirt.
These Indios are now turning to a fighting race;
They are getting pretty plenty from his seditious pen
And words, to say the least!*

*For sure another year is here, my friend.
I tell you now they're getting angrier each day
To push through thick-and-thin their fight.
More fights are coming up again, I have to say.
I do not know if there shall be, within this coming year
Or so, more local blood to litter towns and streets
And fields. Of course, we have to hammer down
Their brown-burned guts our alien mark or there will be
More men like him to dare our terrible hand of laws
And dominions of our Cross.*

*This day, however, is bound to be a history
Of Spanish jubilation. We shoot this stubborn man,
To ground he falls, just like the rest of rebels*

We had shot to cut their petty urge for freedom;
Their vice for liberty. What amazing discontent I find
Among these masses! And yet, if I may say:
This man is lucky man indeed; we do not shoot him
Like the others then and there. At least, he has a crowd
To watch, including chums, I guess; fair enough, my friend.

Kill him then, my civil friends.
But will that end the scatter of his thoughts
And spirit that have already found their strong soil
In his Noli, Fili books, his Liga aims, the various poems
And essays, letters, writings on papers on his years
Away from home? Will that fizzle out the illusions
Of redemption of these bitter, disgusted peoples
As they howl in revolt for peace and kindly justice
Into their farms and homes? Come now my friend, do you mean
To make me understand that, with this germ of love of land
And dignity of fellowman he had posited to the people
Of his blood, we can still rest easy and just leave it
To our guns and our Cross of force to stop
Their thrilling fight and faith? Now, now, you think this man
Will fear he's rather dying young? Will he not think, you ask,
That after all his roam for emancipation of these shores,
He'll fall to darkness and he'll die alone? A pity, you muse,
At such a cultured man to die so young. Then, accustom him
In your turn of history to merely think of early summers
And his Calamba folks of home; of friends in foreign lands;
The women of his seas and songs; his friendly chums over here;
Forget the rage of Katipuneros and faraway fellowmen
Who also espouse the same sad visions of a free
And rightful land to inhabit above the necessities of our bullets,
Terrorism, our unversatile colonial policies
And our decadent parochial minds. You still insist that,
In his common death and fall, a final tremor shall spear
The hearts of his countrymen to cower and despair
Before our terrific might?

There; they're going to shoot him now at last.
I heard of someone in the crowd just now who said:
"He is Pepe; fine man," like you, my friend,
Will someday speak, as if you knew him by the heart
And even tell: "Yes, Jose Rizal; great Filipino,"
Though softly in your crowd. It is as if he will not be alone
To die and bear his handsome death for long.
Another year and years are coming up.
A whole, new, nation was his vision through his years,
And by that flame, he had to die. And live.
Did I now ask if death will finish him as mere a man
Or as one Filipino who loved his only land?
Do you not think, my friend, that, after all,
It is a charming, noble land?

Acacia Mutual Moves Forward

The Acacia Mutual Aid Society, Inc. has taken on the nature of a progressive money science. Back in 1958 when it was organized, it started with a little over three hundred members and even now, five years after, it has scarcely doubled its membership for like all sciences its growth is slow and assured. Many brethren who are insured heavily by big insurance companies are not aware that Acacia Mutual exists. It is only when they are told that they are loud in their praise of the society because it gives just as much protection as other insurance companies and yet the premium rates are about 30% lower.

At its inception, the protection given was from P1,000.00 to P2,000.00 on the basis of a maximum premium of P5.00 monthly. Now the maximum protection allowed is P6,000.00 which may require premium payments of from P15.00 to P25.00 monthly depending upon the age of the member. Better than in any other insurance company, a brother or any member of his family may apply for membership in the Society without going through the required physical examination. In other words, anybody, but anybody who is qualified and knocks at the door of the society is sure of being insured.

A member of the society is part-owner of it and as such, he has a share in the yearly profits made by the society. A brother who became a member of the society in 1958 has been pleased that every year he receives dividends which are credited to his future premium payments. The dividends have increased from year to year and now he adds only about 60% from his own pocket to his premium payments for the year.

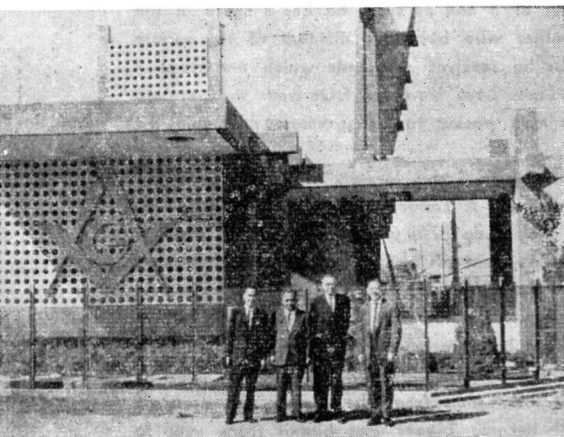
In 1962, when MWB William H. Quasha was Grand Master, the group insurance plan was added to the activities of the society. A Lodge, with at least 90% of its members, may acquire membership under the group plan which entitles each member to a protection of P1,000.00 at a premium payment of P12.00 a year. Another good news is in store for those who are members. In an interview with WB Luis R. Salvosa, President and Actuary of the Society, he stated that the Directors are set to declare dividends for those Lodges who have been members of the plan for at least a year. So that at the end of 1963 the members of Lodges who have been members of the plan for a year or so can expect little sums from the Society and as their membership continues, the little sums will become bigger and bigger from year to year.

WB Salvosa also announced that beginning this year, the Acacia Mutual Aid Society, Inc. will add property insurance to its activities. As usual, the premium rates will be 20 or 30% lower than other insurance companies. WB Salvosa stressed that the reason the Society charges lower premiums for individual, group, and property insurance is based on the fact that the Society has no paid agents to bring in the business.

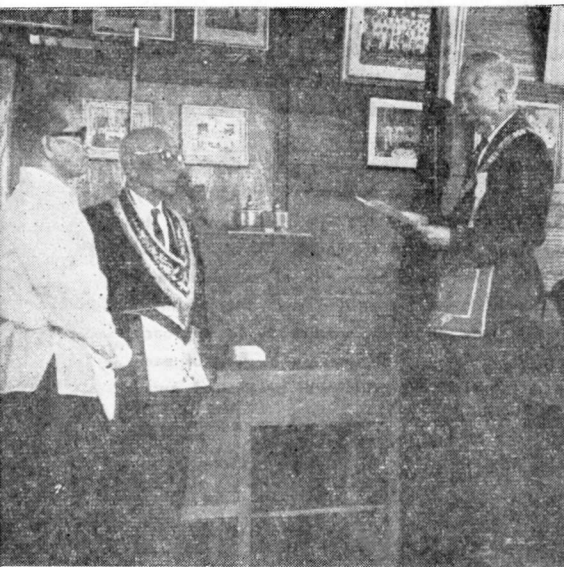
Joining the Acacia Mutual Aid Society, Inc. is more like joining the Craft. One has to knock at its doors. If he does not, he does not become a member. Any brother, for himself, his wife, children, and grandchildren may call at or write to the office of the Acacia Mutual Aid Society, Inc., 1440 San Marcelino, Manila and his business will be promptly attended to. It has been the experience of members and beneficiaries of the Society that all claims have been quickly settled with the minimum of details. Since no paid agents or underwriters are hired by the Society to approach the brethren and pressure them into joining the Society, it becomes the duty of each brother to exercise his right to become a member. No brother will be turned away if he comes around of his own free will and accord.



Picture above shows the distribution of books at the Batangas Masonic Temple on October 26, 1963. In the picture among the school-teachers representing the three school districts of Batangas are WB Lazaro Malabanan, WB Francisco Mateo, WB Ernesto Pureza, Senior Warden Beron, Junior Warden Mercado and other brethren of the Batangas lodge.



Picture shows Past Grand Master Cenon Cervantes (second from left) and Deputy Grand Master Charles Mosebrook (third from left) together with Kenneth Fu, New Grand Master of China (extreme left) and Geoge Chen, Past Grand Master of the Grand Lodge of China (extreme right) posing in front of the New Grand Lodge Temple at Taiwan, Formosa.



Picture shows the presentation of Diploma of Merit by Grand Secretary Esteban Munariz on the occasion of the 50th anniversary celebration and Convention of District No. 11 at Sta. Cruz, Laguna.

Pictorial

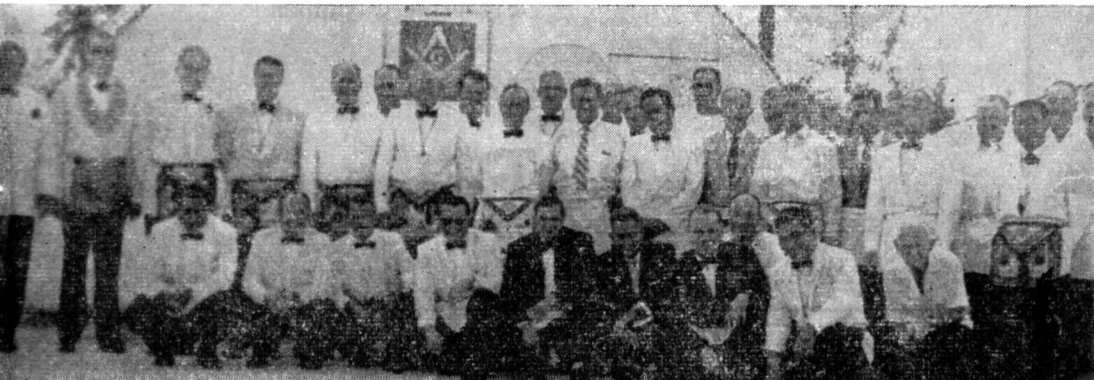


W. B. Foo Ying Yin, Master of Lincoln Lodge No. 34, Olongapo, Zambales, presenting certificate of "Teacher of the Year" to Miss Lucia Angeles of the Olongapo Elementary School. Presentation was made during the induction of officers of the Federation of Olongapo PTA and local PTA's held on September 6, 1963. Witnessing the presentation is V.W.B. Purisimo Ramos, District Deputy Grand Master of District No. 8.

Picture shows the distribution of textbooks by Bud Daho Lodge No. 102, in Jolo, Sulu.

Section

Shown below are the brethren attending the combined Masonic Day in Saipan for the first degree work at Micronesia U.D.





"I love my country more and I shall be back to serve her," so says Josephine Neri-Docena, 1963 Maria Clara of U. S. Filipinos, who came back to the Philippines after an absence of nine years to participate in the Rizal Day celebrations in Manila. She was all sincere smile when she said those words like she forthrightly said that her candidacy in the contest was sponsored by a Masonic Lodge in Los Angeles, California. Miss Docena, a senior in Our Lady of Loretto Academy in Los Angeles, is seventeen, is active in extra-curricular activities in her school and in the Filipino Cultural Club of the city. She has appeared in radio and TV programs for the Community Chest.

On this trip, an all-expense paid prize given by the Manila Chronicle, Los Angeles edition; Josephine was accompanied by her mother, Mrs. Dulzura Neri-Docena, who teaches in the public schools of Los Angeles. After the Rizal Day celebration in Manila both of them visited friends and relatives in Cebu and Cagayan de Oro cities where they originally hail. They left for Los Angeles on January 5 to be in time for the reopening of classes.

Josephine, incidentally a namesake of the wife of Bro. Jose Rizal, is interested in art and after high school, she plans to accept a scholarship in commercial art. On finishing the course, she wants to return to the Philippines. She was elected Maria Clara from a field of contestants coming from eight states and cities of the U. S. She was chosen on the bases of personality, talent, speech, and beauty.

NBM



MASONIC JEWELRIES AT THEIR BEST

- Past Masters Jewels
- Past Masters Rings
- Masonic Rings 3°
- Masonic Rings 32°
- Knight Templar Rings
- Shriners Rings
- Eastern Star Rings
- Fraternal Insignias

Since  1923

La Nueva Ecijana

630 Rizal Avenue

Manila

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
REMIGIO 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

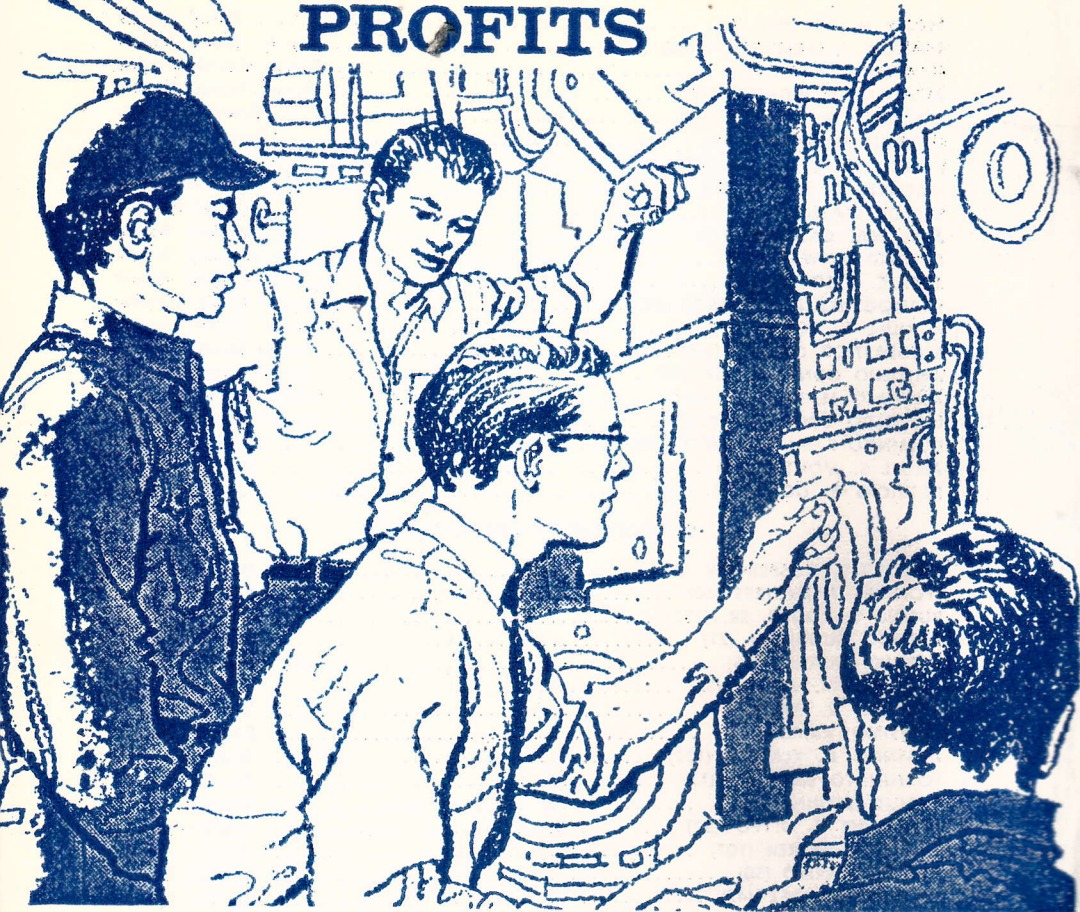
CENON S. CERVANTES
President

MANUEL M. CRUDO
Secretary

MEMBERS

PEDRO M. GIMENEZ, GM; 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; DOMINADOR B. AMBROSIO, 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

