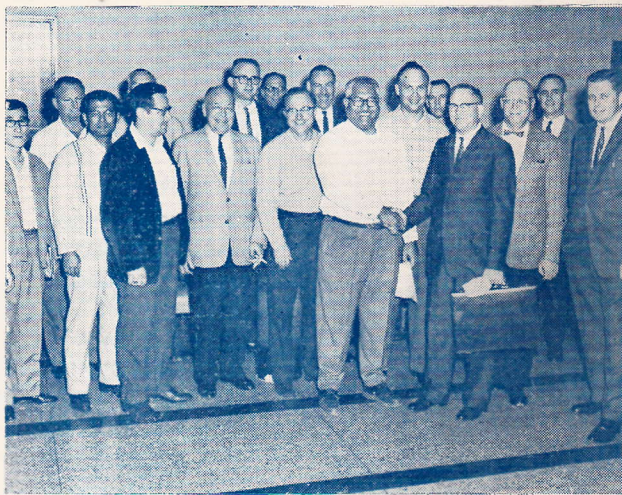


The Cable

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



VW Will K. Prestidge, Jr., D.D.G.M., and Okinawa Masons greet MW Charles Mosebrook, Grand Master, at Okinawa enroute to Conference of Grand Masters in U.S.A.

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IN THIS ISSUE

	Page
GRAND MASTER'S MESSAGE	327
EDITORIAL	328
KEYNOTE ADDRESS	329
THE BUILDERS	335
CONVENTION OF MINDANAO AND SULU LODGES	341
OKINAWA BRETHERN TOUR THE PHILIPPINES	344
FOUNDATION STONE LAID	346
WITH PLEASURE TO YOURSELF	348
HISTORY OF PILAR LODGE	355
PROGRAM, 49TH ANNUAL COMMUNICATION	357
AGENDA, 49TH ANNUAL COMMUNICATION	358

Grand Master's Message:

Dear Friends:

This will be my last message as Grand Master to be printed in the Cabletow. The next issue will be for the next Grand Master. The years go by quickly and more so when you are deeply involved in worthwhile things. This has been one of the most active years of my life and one of the best. The association with Masons throughout the Philippines has been wonderful and our Masonic relationship in Guam, Saipan, Okinawa and Japan has been very meaningful. Our Masonic contact with the leaders in the Grand Lodge of China and our recent visit to Washington, D. C. have made this one of the most satisfying experiences thus far in my entire life.

My closing message is one of hope. In the world we are a minority. In the United States there are over four million members and spread around the world are Masons representing strong leadership in the countries where Masonry exists. Here in the Philippines there are eleven thousand members of our Grand Lodge.

History is the story of the might of the minority. Minority groups have altered decisions and changed the course of history. In my visit in Washington, D. C. as I associated for one week with no less than twenty representatives from Grand Lodges outside of America and with Grand Masters from Grand Lodges all over the United States I became aware again of the power for good within our order. If the principles and the teachings of our Masonic tools were fully applied to the issues of the day, many of the issues would be solved. I am convinced more than ever that our theme for the year "Every Mason A Responsible Citizen" is the need of the hour.

Let us rejoice that we belong to a fraternity that has claimed the allegiance of the world's truly great. Sir Winston Churchill was a Mason of great distinction. George Washington, the father of America, was a Mason and when the corner of the Capitol was laid, he used Masonic tools. A Mason, Dr. Jose Rizal, was also our brother and he belongs to the ages and to all peoples for he was one with many talents and time increases his stature. It was in the Philippines that General Douglas McArthur was made a Mason at sight. We can take justifiable pride in the contribution that Masonry made through time as we belong to a long line of men who have been truly great and who have made large contributions to the good and the welfare of society.

Thank you one and all for your many courtesies and the opportunity which has been mine to serve this year as your Grand Master.

Sincerely yours,

(Sgd.) CHARLES MOSEBROOK

MASONIC MISSIONARIES

Our Brother, General Douglas MacArthur's motivation throughout life was based on his positive declaration that "There is no substitute for victory." In his memoirs when comparing the great power of the United States at the close of World War II with its position in Korea on June 25, 1950, he commented, "But in the short space of five years this power had been frittered away in a bankruptcy of positive leadership toward any long-range objectives."

Time and again we have discussed the Image of Freemasonry. We have studied its impact (or lack of impact) on the public and reviewed its effect upon the brethren within our Lodges. Each time we end our investigations with the admission that something is wrong somewhere which necessitates our taking positive steps to correct our shortcomings so that our personality will project a forceful picture of unquestioned integrity, flawless morality, and inseparable brotherhood into the mind of any person who hears the word "Mason." But we never seem to achieve our mission. We have never been victorious in overcoming our shortcomings. Is it more "positive leadership" we need to inspire our brethren to higher accomplishments?

Sometimes we hear of inspired brothers who, in their genuine zeal to acquaint the world with the qualities of Freemasonry, assume the role of high pressure salesmen pushing their products down the throats of reluctant, but devoted friends. Our Fraternity does not need salesmen to sell Masonry, it is an honored privilege to be accepted within its peaceful walls, which money cannot buy, and no Lodge is authorized to sell!

What we do need is a corps of Masonic missionaries who will take positive action by assuming the positive leadership that Freemasonry needs to project a dynamic image of the militant Fraternity it should be, supporting everything that is worthy and constructive while combating everything that is evil and destructive.

Some missionaries propagate by words and others by deeds. In every Lodge in this Grand Jurisdiction there must be at least one inspired brother who has the will and the time to be a Masonic "missionary" in his community, spreading the light either by words or by deeds or by both.

If we are looking for a better world to live in, somebody has to start building it.

Who would be better qualified to build a better world than Masons?

When is there a better time to begin than now, when the world is being torn apart by distrust and disunity?

Where is there a better place to start than in your own community?

What may seem to be a small accomplishment for a single Mason in an isolated community, when multiplied by all the potentially effective

Turn to page 354

KEYNOTE ADDRESS

GRAND MASTERS' CONFERENCE — 1965

J. CARROL HINSLEY

Grand Master, Grand Lodge of Texas

Most Worshipful Brother Chairman; Most Worshipful Sirs; Distinguished Brethren:

No one is more conscious than I that the Grand Masters assembled here this morning in the Fortieth Annual Conference of Grand Masters of Masons in North America, and the many distinguished Brethren who are guests and observers, are a most impressive gathering of the Masonic leaders of this continent, of whom it may truly be said that even the purple of our fraternity rests upon your honored shoulders.

The opportunity to bring the keynote address of this Conference is an honor I shall long cherish, even though conscious that there are many among us more capable of performing this assignment than I.

"Keynote address or speech" has been defined as "an address, as at a political convention, that presents the essential issues of interest to the assembly," while "keynote" is defined as "The leading fact or thought in discourse or discussion."

In the remaining sessions of this Conference other speakers will present six discussions on three subjects: (1) What is Right with Masonry? (2) How can we develop a Masonic Educational Program which will really reach the membership of our Constituent Lodges? and (3) By what means can we overcome the antagonism of many ministers and churches to Masonry? During the next few minutes I shall try to sound a key-

note for this conference, to set the stage for the discussions to follow.

While but few organizations have as glorious and inspiring a history as does Freemasonry, the past is useful to us only as a guide in planning for the future. Recently while studying for this address I remembered the words of the Prophet Joel, "Your old men shall dream dreams, your young men shall see visions." Possibly the one is father to the other, and dreams beget visions which in turn become blueprints for the future.

So one winter evening, while trying to plan these remarks, perhaps I dreamed, for I saw a tremendous shadowy Lodge, with a mosaic pavement below and a clouded canopy above, and a multitude of shadow figures moving about.

I seemed to see the members of those four Lodges assembling at the Goose and Gridiron Alehouse on St. John the Baptist's Day in the third year of King George I, in 1717 A. D., to found the Grand Lodge of England and elect Mr. Anthony Sayer, gentleman, Grand Master of Masons. Their numbers were small, probably not 150 in all, but these men were to lay foundations profoundly affecting the future course of Freemasonry.

I saw such men as William Cowper, George Payne, Dr. Desaguliers, James Anderson who published Anderson's Constitutions, the Duke of Montagu who was the first Noble Brother to become Grand Master, and I envisioned the many difficulties vex-

ing the Order during those early years as it went through its conflicts of growth, until the day came when that great Lodge of Reconciliation was held in Freemason's Hall in London on St. John's Day, December 17, 1813, and the two contesting English Grand Lodges laid aside their differences and were united in one.

Then I saw a new scene in a new land, the beginnings of Masonry in North America, the organization of Lodges at Boston, at Montserrat, at Philadelphia, at Savannah, Georgia, at Charleston, South Carolina, at Portsmouth, New Hampshire. I saw Lodges and Masons in ever increasing numbers as Masonry gained a solid foothold on the new continent.

In 1753 I saw George Washington raised in the Lodge at Fredricksburg. Then as the Revolutionary War with England drew near, the name of many Masons soon to become famous and important in the history of the United States appeared with increasing frequency.

There was General Joseph Warren, Grand Master in Massachusetts, killed at the Battle of Bunker Hill little more than hours after presiding over a meeting of the Colonial Congress. There was the signing of the Declaration of Independence, with William Hooper, Benjamin Franklin, Matthew Thornton, William Whipple, John Hancock, Philip Livingston, and Thomas Nelson, all Masons.

And then I saw General George Washington with his Generals, most of them Masons, as they waged the war of the Revolution, and also with him many of the prominent Masons of the time, Alexander Hamilton, John Marshall, Marquis de Lafayette, Baron von Steuben, Paul Revere, Henry Clay, to name a few. Then I saw George Washington the President in the East of Alexandria Lodge No. 22

as its first Master, and as Acting Grand Master leveling the cornerstone of the United States Capitol.

As the new nation recovered from the devastations of war I saw Masonry grow and prosper. As the people moved westward new Lodges were organized in villages, towns and cities, meeting in rude huts and in magnificent Temples, their membership lists growing longer and longer.

And Masons were leaders in the business world, in the legislatures and courts, in government, in schools and colleges and universities. I saw remarkable growth by the Craft during the first quarter of the 19th century.

Then suddenly a dark cloud swept over everything. In September, 1826, William Morgan disappeared from a small town in New York. Masons were accused of having kidnapped and disposed of Morgan to prevent him from exposing the secrets of Masonry. The Craft became the target of violent and fanatical persecution by churches, political parties, and others. I saw men abandon and renounce Masonry. I saw the lights darken in many Lodges. In one state I saw every Lodge surrender its charter, or become dormant, and the Grand Lodge cease to meet. I saw Masonry almost swept off this continent by senseless, violent, fanatical persecution, but by the early 1840's the storm was largely spent and the Craft began the work of rebuilding with those who were strong to survive.

But again, just as it seemed the Order had recovered from its ordeal, another dark cloud swept across the scene, the War between the States, and Masonry suffered serious reverses and losses in many states, but even these tragic days saw many exhibitions of true Masonic Brotherhood between the warring factions, as on

that occasion at the siege of Galveston when a truce was called so that the mortal remains of a Union officer might be laid to rest with Masonic honors by a Texas Lodge. With the end of hostilities we saw a new era get under way. The westward movement was accelerated. New cities sprang up and new states came into being. In all parts of the land new Lodges were chartered and in every community the Masonic Lodge was one of the leading organizations. The leaders in every community, in every walk of life, men who were the backbone of business and social, political and religious life, were part and parcel of "The Lodge." The influence of the Order was felt everywhere because of its effect on the lives of those who were building the nation, and not from action as an organized political or religious body with announced platforms and creeds and stands on matters of public interest.

"There were giants in the earth in those days," Masonic giants. In my dream I walked and talked with many of them, Albert Mackey, T. S. Parvin, Jewel Lightfoot, Robert McCoy, Carl H. Claudy, Albert Pike, Thomas Jacob Shyroek, George William Speth, Joseph Fort Newton, and many others.

I sat in the Grand Lodge of Louisiana in New Orleans on that memorable occasion in 1858 when Albert Pike delivered that ringing lecture on "The Meaning of Masonry," and heard his measured and stately phrases so clearly expound the true meaning and mission of Masonry.

I saw the Order grow in size and prosper, until by 1930 it had a membership of 3,280,000 in the United States. Then in the great financial depression of the 1930's I saw the loss of 800,000 members, a loss of 25% of total membership by 1940.

Then the horrors of another conflict, World War II, engulfed the world but with it came a renewed interest in our Fraternity, and a tremendous influx of new members, with a gain of almost 50% in the next ten years, and then a steady increase until by 1959 there were more than 4,100,000 Masons in the United States of America alone.

But wait, what is this we see, just when it appeared that there would be no end to this ever increasing expansion and growth? Does doubt and confusion creep into the Temple? In Lodge after Lodge we see interest begin to fail, and attendance lag. There are fewer and fewer petitioners for the degrees, and fewer degrees conferred. Activity lessens in many Lodges, and soon there are losses of membership in many Lodges. Soon Grand Lodges begin to report net losses in membership.

And then I seemed to see another scene, a giant lying on the ground, tied down by ropes or cables secured to stakes, with men swarming all over him making sure the ropes and cables were securely fixed, and the giant awoke, and he strained and pulled and tugged, but could not break the bonds that held him tight.

And suddenly I realized that this was a scene from Gulliver's Travels, that the giant was the man Lemuel Gulliver and the figures which held him captive were the six-inch tall Lilliputians, and that he was held fast with cords and threads, but still he could not release himself by force, and it was not until he ceased to struggle and used his ability to think and reason that he secured his release.

And then I awoke. But the picture of Gulliver lying there on the ground, bound and held down by the strings and cords of the little men remained in my thoughts. And I thought, can

it be that the strings and cords of little men are keeping Freemasonry bound today, keeping it from arising and fulfilling its great promise? And what could these strings and cords be? Could they be the strings and cords of doubt and fear, of failure to provide a dynamic leadership, of neglect to provide effective educational programs, of excessive worry about numbers, of undue concern whether we are not modernizing our Order to keep pace with other organizations?

Of course these are troublesome times. From one day to the next we do not know if, or where, we are at war in the world. In our newspapers we read of riots in the streets, of our embassies and consulates being targets of bitter demonstrations and attack, of increasing crimes of violence and misfeasance and malfeasance in high places, of youth that has become cynical and forsaken the beliefs and the faiths of their fathers.

There are those who point out that our Order is suffering reverses, that total membership of our Order in North America is declining, that now only a few Grand Jurisdictions show net increases in membership each year, who ask what is the matter with Masonry, who inquire how we can change Masonry to reverse these trends and insure more and more members each year, who demonstrate their fearfulness for the future and say that fraternal orders are on the way out.

But somehow I do not believe that those of you who are here in this conference, who lead your Grand Jurisdictions in the high office of Grand Master, really share such views and entertain such forebodings. I believe you are more nearly like the Prime Minister who said, "I did not become Prime Minister to preside at the dissolution of the British Empire," and that you are just as firmly deter-

mined that you did not become Grand Master to preside at the demise of Freemasonry in your Grand Jurisdiction, or conduct the graveside services of the Order in your Jurisdiction.

This is not the first time the Fraternity has suffered reverses, not the first time it has suffered declines in total membership. We have already noticed the near disaster to the Craft following the Morgan affair. The War between the States played havoc with Masonry in many Grand Jurisdictions.

In the ten years following 1930 Masonry in the United States lost 25% of its members, but in the next ten years it gained almost 50% and by 1959 there were more than 4,100,000 Masons members of Lodges in the United States.

These gains and losses in membership are not new, but are a recurring condition. In any discussion of this subject I firmly believe there is one axiom, one fundamental truth, we should ever keep in mind, that no organization has any right to exist and survive and grow for the sole purpose of getting members. It must have some other reason for being to justify its existence. And if any organization in the world today has such justification for its existence I firmly believe that organization is Freemasonry.

Masonry is a unique organization. When something is unique, it is unmatched, unparalleled, unequalled, unsurpassed, uncommon, unprecedented, rare, singular. It is without like or equal. It is single in its kind or excellence. This is true of Masonry in many respects. It is unique for many things it is and many things it is not.

Masonry is unique for the many things it is not. It is not a social club, not a civic club, not a fraternal

insurance society, not a society for the promotion of business or personal ambitions. All these have their places, but I am sure no one wants to turn Masonry into one of them. Not that we do not have opportunities for social contacts in our many meetings, with occasional social gatherings, but these are incidental to the main purposes of our Order, not the be all and end all of its existence.

Masonry is not a political party, but it teaches its members to be good citizens, to advocate those things which tend towards the ideal state, such as public education, equality before the law, freedom of religion, and due regard and tolerance for the rights and beliefs of others, in whatever party they may be.

Neither is Masonry a church or an organized religion, though fundamentally religious, for all the basic tenets and the fundamental virtues advocated by our Order are inherent in the only definition of "religion" in the Holy Bible which lies on every Masonic altar: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

But what is Masonry? There have been many definitions, but they all may be summarized in this: Masonry is an association of good men bound together in a philosophy of life, which requires a belief in the Supreme Being, in eternal life, and in the Brotherhood of Man, which has gathered together those eternal principles and fundamental truths, which have been proven to be necessary for right thinking and moral living, and presents them to its members in a system of symbolical and allegorical teaching for use in establishing their own philosophies of life and personal codes of moral living, for the enrich-

ment of their lives and the improvement of society.

Many things are inherent in this definition, one of which is that Masonry is a selective organization, not for the masses, not for every man. If it is to be Masonry and not some imitation, some counterfeit, it must remain selective, admitting only the fit who believe in those principles on which the Order was founded and which have contributed to its existence, its growth, vigor, and well being through the centuries. To lower these standards, either by negligence or by design, is to court the destruction of Freemasonry.

Also inherent in this definition is a belief in and the practice of such attributes as Charity, Fidelity, Industry, Honesty, Truth, Tolerance and Liberty.

You may have read a brief summary of a speech I made some months ago on the Ten Commandments of Masonry, which has been widely reprinted. In it I pointed out that these Commandments are divided into three groups, (1) Attitudes Toward Others, (2) Spiritual Attitudes, and (3) Physical and Mental Attitudes. In the first group are the commandments of Brotherly Love, Relief and Truth, in the second the commandments of Faith, Hope and Charity, and in the third the commandments of Temperance, Fortitude, Prudence and Justice. These are to be the Attitudes and Attributes of all Masons.

These are the things, Brethren, that make Masonry truly unique: a group of men, selective in membership, bound together by a belief in God, in eternal life, and in the Brotherhood of Man, helping each other to lead better and nobler lives and contribute to the improvement and advancement of humanity, yet without creed, dogma or political platform to

provoke dissension and division.

Its perfection is demonstrated by the success it has enjoyed through the centuries, with the wisest and the best men in every country in all ages having been members of the Fraternity, and by the tangible evidences of the effects of its teachings — schools, hospitals, homes for children and aged, public libraries, charities too numerous to mention.

Yes, a unique order, unique in its ability to rebound and recover from adversity, to survive violent and fanatical persecution, to weather all storms and all attacks which attempt its destruction.

We do have our problems today, particularly with membership losses. But someone has said that our problem is not more men in Masonry, but more Masonry in men. Of course we cannot instill Masonry in men unless we have the men in Masonry, but since 1950 we have had the men in Masonry. The real question is whether we have done what we could, and should, have done to put the Masonry in the men.

For example, in Texas between 1948 and 1963 membership of Lodges increased from 182,272 to 244,818, an increase of 62,546, but during the same period suspensions for non-payment of dues exceeded reinstatements by 21,015, this loss by suspensions being one-third the total net increase during the fifteen year period.

Similar situations probably exist in other Grand Jurisdictions. This leads us to wonder why so many men who went into Masonry apparently did not get enough Masonry instilled in them to want to remain in the Fraternity. If we discover the answers to this question it may help us to a solution of other problems confronting us.

While we may speculate on the answers I suggest that they may be

found in three words, leadership, education, and fear, but not necessarily in that order.

To achieve its goal any organization must have able, dedicated, courageous leadership, and Masonry is no exception. In our membership we have some of the ablest men in North America — in all walks of life — religion, business, government, the professions. But have we any effective plan or program to enlist and utilize this tremendous potential for leadership in our Order? Some few, faltering steps have been taken in this direction, but from constituent Lodges to Grand Lodges, we generally still follow the old time-worn process of "going through the chairs," and leaders rise to the top by mere fortuitous circumstances, by political maneuvering, or not at all. Until we develop some program for selection, enlistment, and utilization of this vast leadership potential Masonry will never fully realize its tremendous possibilities.

Masonic Education is surely our most effective tool to achieve the fullest realization of the grand design and purpose of Masonry. But to what extent have we started to utilize it? What do our new Masons know of the traditions, the purposes, the philosophy, the symbolism, the history of our Order? What are we doing to provide an opportunity for a complete Masonic Education? How many have convenient access to complete Masonic libraries? How many Lodges, or Grand Lodges, have interesting and challenging programs of continuing Masonic Education for members and officers? Where today are the writers to prepare material for such programs and where are the teachers to present it? I leave the answers to those who are to follow on the program of this Conference.

Turn to page 354

THE BUILDERS-A BOOK OF MASONIC HISTORY

BY JOSEPH FORT NEWTON-LITT. D.

A Book Review by
Wor. Bro. E. L. Shepley, P.M.

The Builders, a book on Masonic history, was written in 1914 at the request of the Grand Lodge of Iowa. Its purpose was to provide a better understanding of Freemasonry for all newly raised Master Masons within that Grand Jurisdiction.

Dr. Newton, after being commissioned to write the book, did a great deal of research and used materials from many other writings along similar lines. He traced the history of the Craft from the reaches of antiquity to modern times and in order to catalogue the proper sequences of development, divided it into three main sections containing the Prophecy, the History and the Interpretation.

The section on the Prophecy considers times and events which led to the development of modern Masonry and deals with such diverse subjects as the Foundations, Working Tools, Drama of Faith, Secret Doctrines and the Collegia. These diversified factors were the fore-runners of the Craft as we know it today. With the development of the use and importance of the square, compasses, triangle and other Masonic landmarks in Egypt, long before the ancient Dynasties, the first definite identifiable Masonic signs existed centuries before this time in appeared. However, the prophecy existed centuries before this time in the pre-historic era when tribes developed gestures and grunts to recognize individual members. The foundations appear to be laid upon the

necessity that early mankind felt to provide himself with shelter from the inclemencies of the seasons and, at the same time, a home for the soul.

Man was always a builder and from the beginning had two sets of realities, the physical and the spiritual, which were so interwoven as to make all practical laws at the same time exponents of moral laws. Architecture and religion, inextricably interlaced with geometry, are the basis of the first set of realities and faith of the second. At about the time of the first of the ancient Egyptian dynasties, the first signs of the Builders' Crafts are found. There are indications of definite organization together with certain rules and doctrines, and it is evident that similar signs, symbols and emblems were used by all peoples. Thus, squares, rectangles, pyramids and pillars, always had identical meanings everywhere. As an example, the three pillars were used among the Malays to depict portals of earthly and heavenly wisdom, strength and beauty. They also had the same meaning in India, and the statement in the second degree lecture, "the Worshipful Master, Senior and Junior Wardens, represent the three great pillars of Masonry" probably developed from this original usage. The compasses are referred to with a startling similarity to our present day meaning in the Book of History, dating back to the 20th Century before Christ, and the Bible refers to man as living stones of a spiritual house.

It also applies definitions similar to ours for the plumb, square and level. The author's researches definitely established that spiritual faith and hope of immortality of the soul are basic to man's progress. There have been through the ages, many expressions of this faith; many symbols and allegories; many religions were born, flourished and declined, but they all had the same underlying motive — faith in immortality of the soul. Freemasonry stands in this same tradition today and is a spiritual descendant of all these ancient orders.

The part of the first section of the book dealing with Secret Doctrines establishes that they were only secret to those who did not have the qualifications for knowledge and understanding of higher things. These secret doctrines of the ancient Crafts did not materially differ from that which was taught openly. The main differences were in the manner of teaching rather than the subject taught. They too were based on the quest for truth, knowledge of, and kinship with God.

In the section on the Collegia, Dr. Newton develops the inter-relation of architecture and religion from the earliest times, and established as a fact that the architects formed secret orders, had signs and words of recognition to allow individual members freedom of movement and employment in other countries.

The Architects' orders developed a code of laws governing building and this code was kept secret within the orders. They also recognized the importance of science and art in connection with building, integrated them into the codes and regarded them with great sanctity. One of these secret orders of architects, organized as described in the section of the First Degree lecture concerning its build-

ing, constructed King Solomon's temple.

The early orders of Architects were purely operative; their organizations were formed as a result of necessity to standardize practices and a desire to beautify their work. They were engaged primarily in building temples and places of worship, although they later constructed bridges and other stately edifices. These early orders of operative Masons were similar to present day Masonry in that they demonstrated a high degree of faith, brotherly love and affection, helped the poor and distressed, and took care of their own.

Architects' orders were found in India, Syria, Persia, Greece, Rome and Egypt. While they differed somewhat in unimportant details of organization, they all worked under the same basic precepts as those above.

A review and examination of these old orders makes it apparent that they contained the complete prophesy of the present form of Masonry in accurate detail; a prophesy which was carried unbroken from the earliest Fraternity of Tyre to the Masons of the Middle Ages and the Cathedral Builders of the late 1500's and 1600's. These Architects' orders, as they developed in ability and sophistication, identified their work in every age and in every country, in a manner similar to ours with emblems, such as the plumb, square, level, compasses and circle. They had been sanctioned by all religions existing before the Christian era and by the Catholic church when it was the all powerful Christian religion, and from one of these sanctioned orders, probably the Comacine Masters, came the stock from which our present day Free-masonry evolved.

Dr. Newton has succeeded masterfully in developing the antecedents

which combined in the pre-history of our Craft to prophesy its later existence.

In the second section of the book we consider the history and development of Masonry to its present form. We have seen that it was born in the far past and that Free-masonry, at least in the early Middle Ages, was no novelty. We have learned that it was granted the special privileges of freedom of movement between countries and the protection of the church. It had high spiritual and moral concepts and invited freedom of thought and faith. Its members were much better educated and more liberal minded than the average person of their times and the laws and regulations which governed their actions were beyond criticism, even in times of persecution.

Unfortunately, and for an unknown reason, no data of the old Craft of operative Masonry was preserved and it was not until the movement had started to decline with the completion of temple building that comprehensive records appeared. Of these the oldest are called "Old Charges" and "Constitution" which date back to 1390's and refer to earlier records of of Craftsman's guilds in ancient Egypt.

The rules of conduct contained in the Old Charges resemble the Ten Commandments in expanded form. They also refer to the seven sciences alluded to in the Second Degree staircase lecture. The incompleteness of these Old Charges and Constitution, however, makes it impossible to set a definite date of the formation or organization of Free-masonry, which was apparently lost in the fogs of time.

The oldest records are significant, in that they record names and emblems and point to working groups existing

in the ancient past with an organization, nomenclature and working form similar in many respects to ours. Operative Free-masonry of the Middle Ages, when Cathedral building was at its zenith, had for its symbol the Lion of the Tribe of Judah; for its ideals, wisdom, strength and beauty; its motto, "Be faithful to God and Country" and its avowed mission was public good, fraternity and charity. As such, it was the refuge of the oppressed and the teacher of art and morality to all mankind. The guilds of operative Free-masons had their advances and declines throughout history, but never lost their identity. They became so strong and influential by the early 1300's that in England, because of fear of their power, they were abolished by law in 1356 and did not regain their prestige until after the War of the Roses.

In the early Lodges the workmen were apparently divided into two classes or degrees, the first being Apprentices, who were required to serve the Craft for seven years and who were instructed in its legends, laws, history and ethics; in its service to mankind and the antiquity of the order. Before being admitted as an apprentice the individual was required to prove that he was a freeman of lawful age, legitimate birth, sound of body, clean of habits and of good repute. It was necessary that he demonstrate faith in God. He had to prove that he was honest, faithful in keeping the secrets, and chaste; that he would be obedient to the laws of the Craft and his country. If the individual successfully served his apprenticeship, he was required to pass a strict trial and due examination. He was then declared a Master, passed to the rank of the Fellow Craft and become a freeman. In doing this, he first reaffirmed his Apprenticeship

vows and swore to additional obligations of justice and honor.

There was apparently an additional honor, although not in the form of a degree, referred to as Master of the Lodge or Work. In receiving this honor, it was necessary that he take still more binding obligations and promise to be steadfast, trustworthy and true, to pay his fellows truly; take no bribe and, as a Judge, stand upright. Had early Masonry taught nothing else, its title to respect is clear and unassailable. A Mason could, because of his character, leave one Lodge and go elsewhere to work. He made himself known to the members of his Craft by signs, grips and words and in this manner never needed to be friendless or alone. Signs used by a Master of the Work in the Middle Ages, incidentally, would admit him into a Lodge of Fellow Crafts today, where he would recognize the officers, the emblems, the form of the Lodge and the altar lights. He would also understand the moral truths and its symbols.

In the beginning, Masonry was of necessity, primarily an operative Craft, and as a result, its ritual was less ornate than at present and its entire set of symbols was always visible. With the passing of time, it became less purely operative, as men who were not architects or other craftsmen, became members. There was a gradual change in its form, admission requirements and ritual, and although it became more formal in its work, it lost nothing of the early teachings.

Although it cannot be definitely established from the available records, there may have been more than two degrees when Masonry was purely operative. In the transition to the speculative status, the degrees were limited to three.

The seven year mandatory apprenticeship lost its importance and was discarded as men who were not operative Masons were admitted to the Craft. They were required only to demonstrate a knowledge of the Apprentices' vows, rules and regulations and to prove themselves morally qualified before they were passed to the ranks of Fellow Craft. It is not established how they were acquainted with the Apprentice's secrets and Dr. Newton has found a great deal of conjecture that the two degrees were combined. As the Lodges became more and more speculative and less and less operative, and as they became more symbolical, references were made with increasing frequency to the Master's part, from which it may be inferred, although it cannot be definitely stated, that a degree beyond Fellow Craft was introduced. As far as we are concerned, the date and manner of introducing additional degrees is not as important as the fact that the total material for all three degrees, as they exist today, was found within the framework of the Craft as far back as its history can be traced.

This material may have been elaborated and embellished upon, but it all came from within the Craft and nothing was borrowed from outside sources. The three degrees may have been made out of one or two by conversion of existing materials and not by adopting or adapting anything which was not originally a part of the teachings and precepts of the Craft. Men who could not qualify as operative Masons were attracted by its teachings and precepts and sought admission into the Fraternity because of what it stood for. When they were admitted they were taken in as "Accepted Masons." This custom, began so far back and traceable through hints and illusion in the oldest docu-

ments, continued through the ages until "Operative Masons" were in the minority and "Accepted Masons" were in the majority.

As far as our history is concerned the basis of our present Lodge forms originated with the Institution in the early 1700's of the Grand Lodge of England and marked the beginning of modern Free and Accepted Masonry. There were several self-appointed Grand Lodges in England and much bickering and incrimination occurred between them before they finally agreed to consolidate and form one Grand Lodge, from which progressed our present forms.

In part three of the book, Dr. Newton deals with interpretation of Masonry, its philosophy, and its spirit. Among the numerous meanings, he develops and catalogues the following as being the most popular and most descriptive:

- (1) An ancient and honorable Institution;
- (2) A system of morality veiled in allegory and illustrated by symbols;
- (3) A science engaged in the search of divine truth, and
- (4) Friendship, love and integrity.

We all agree that there are many other definitions as to what Masonry stands for and what it is trying to do. There is no question of its friendship, brotherly love, charitable aims and freedom of worship. It seems, however, that Masonry has different meanings to each individual member of the Craft, and some interpret it in one way, others interpret it in a different way, and both are correct. The Craft provides a means for all members to pursue the higher ideals of morality, spiritual and ethics without the necessity of being identified with any scheme of reform or being involved in any turmoil. It provides

a means for ennobling of the soul of man.

The mission of philosophy is not to discover truth but to set it in order to seek out the rhythm of things, their reason for being, and Masonry examined in this light rests upon the most fundamental of all truths — faith in God. From this comes the philosophy taught by science and symbols as a development of the historic demand for the right to stand erect, unchanged, unafraid, equal before God and the law, and respecting the rights of fellowmen. It will never swerve from this philosophy until all men everywhere are free in body, mind and soul.

The spirit of Masonry is gentle, gracious and wise, tending to form mankind into a league of noble and free-man, working with the love and will of the eternal, its friendship with the Great Companion and with mankind uniting man on the only basis upon which they can meet with dignity as man to man without vanity, pretense, fear or reproach. Masonry in spirit is not A religion but IS religion. A worship in which all good man may unite that each may share the faith of all.

Of no one age, Masonry belongs to all ages, of no one religion, it finds great truths in all religions. Indeed, it holds that truth is common to all elevating and benign religions and is the basis of each.

"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, which is the root of every virtue. 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,

Turn to page 353

SO IT IS

There is to be glad that no Mason, officially, made any move to oppose or comment on the new religious instruction bill. We kept our peace, and I think peace we have. Good for our PR. It is not proper for Masons to be drawn into the fray. After all, we Masons are not pro this or that religion; neither are we anti this or that religion. We have been, are, and in times yet to come, pro God or Jehovah or Supreme Being or Great Architect of the Universe. We each have our own religion, and if we must be in the thick of the problem; to each, his own.

Basically and primarily, as Masons, we are for the separation of church and state. That is guaranteed by the Constitution of the Philippines. The principle is also embodied in the Administrative Code. When the Constitution is amended to suit the whims of any group, that is the time for us to move, and prevent such an eventuality.

Since the Constitution was adopted on February 8, 1935, there have been various attempts to put into law various kinds of religious instruction bills and in all cases the attempts to thwart the constitutional provision have failed. Like the mountain labored and brought forth a mouse!

The newest religious instruction bill, like the others before it, is self-defeating. Still, no go. Even if it were passed in both houses of Congress and signed by the President, it will be questioned in court and the courts will interpret the law on the basis of the Constitution by not allowing anybody to tamper with that basic law.

And then another. The newest bill allows public school teachers to teach religion if requested by the pupils and their parents during their vacant periods... Teachers who teach religion during their vacant periods are still doing it on government time and may not be paid their full salaries... Who wants to work and not get paid?

And lest we forget, the opinions expressed herein are those of the writer and not of the management of this magazine or of the Grand Lodge of the Philippines!



On Sunday, March 21, 1965, some twenty DeMolays of the Loyalty Chapter attended a Mass specially said for them by the Assistant Chaplain of the University of the Philippines at the Church of the Holy Sacrifice on the Diliman campus. The DeMolays were in their full regalia and were quite a sight to some of the parishioners there who were surprised and wondered where the world was coming to!

Imagine that seven years ago, the Chaplain there warned his parishioners not to join any of the secret societies sponsored by Masons, like the DeMolay, Job's Daughters, Rainbow Girls. Peace, it's wonderful!

By the way, the Mass turned out to be a reunion of adult DeMolays who came with their wives and children.

NBM

THE NINTH REGIONAL CONVENTION OF MINDANAO AND SULU LODGES

We were fortunate in having been able to be present at the Ninth Annual Regional Convention of Mindanao & Sulu Lodges held this year in Davao City on Feb. 26, 27 & 28, 1965. Considered to be the biggest convention in years, it brought delegates from the seventeen Lodges in that area and scores of visitors from the Visayas and Luzon.

The sessions of the Convention were held in the brand new Temple of Sarangani Lodge No. 50 and Davao Lodge No. 149. The temple, which was dedicated on Feb. 27, has a large air-conditioned lodge hall and an airy and well-lighted social hall which can easily accommodate five hundred people. It is a spitting distance from the dark blue waters of Davao gulf which lap the white sand and coral of the beach.

On the eve of the convention, the officers of the two host lodges were installed in a public ceremony by MWB Cenon Cervantes, PGM, as Installing Officer and VWB Hermogenes Oliveros, SGI, as Master of Ceremonies. The scene was the social hall of the Puericulture Center of Davao City. Masonry was thus exposed to the Davaoños and the families and friends of Masons in that city were impressed by the solemn ceremonies. As a matter of fact, the social hall was decorated with plywood square and compasses in scores on the walls and posts with palm leaves and buntings attached.

Short talks, lectures, reports, and discussions were the main meat of the convention. There was plenty of food for thought and still plenty more

for the belly. As Deputy Grand Master, RWB Teves said, they were made to eat food in three days that should have been eaten in a week! Davao did exemplify Filipino hospitality in the superlative degree. Lunch on the first day of the convention was offered by Bro. Vicente Guino-o in the courtyard of his famed Guino-o Hotel; and in the evening, Bro. Senator and Mrs. Gaudencio Antonino tendered a buffet supper on the spacious lawn of their beautiful home. The rest of the meals were taken at the social hall of the temple with members of the Eastern Star doing the service. There was hardly a meal that had no lechon as the mainstay.

Moreover, there were more than met the eye and stomach in that convention. One did see spiritual values in the brethren making Masonry militant, to borrow the words of the Managing Editor of the Cabletow. Delegates of Maranaw Lodge No. 111 drove sixteen hours from Iligan over rough and rugged roads to get to Davao in time; delegates from Mt. Malindang Lodge No. 130 flew from Ozamis City to Cebu and back to Mindanao at Davao; delegates from Jolo, Basilan, Zamboanga, Pagadian and Cotabato rode in planes, boats, busses and cars to Davao; and even the septuagenarian PGM, MWB. Juan S. Alano was there, missing so far only one of the nine conventions.

From Manila a fairly good-sized delegation came from the Grand Lodge. There were RWB. Serafin L. Teves, Deputy Grand Master; MWB Esteban Munarriz, Grand Secretary; MWB. Cenon Cervantes, PGM;

Turn to page 352

NINTH MINDANAO & SULU REGI



Davaoños meet Deputy Grand Master Teves and Party on arrival at Davao airport.



On eve of Convention, officers of Sarangani No. 50 and Davao No. 149 were installed by MWB Cenon Cervantes, PGM. VWB H. P. Oliveros was Master of Ceremonies.

ONAL CONVENTION IN PICTURES



Masons and their ladies relax at party given by Bro. Senator and Mrs. Gaudencio Antoino at their beautiful home.



At closing of Convention, delegates and visitors pose for group picture. A pleasant time was had by all — lots of food for the soul and body.

OKINAWA BRETHREN TOUR THE PHILIPPINES

It is not just a tour, it's a tour with a purpose.

Twelve or so brethren from the five Lodges in Okinawa which comprise District No. 21, arrived in Clark Air Base on April 16 to begin their eight-day tour of the Philippines touching important cities and towns in Luzon, Visayas and Mindanao. They came not just to see the country, but primarily to demonstrate the work in the Third Degree to brethren in Baguio, Iloilo, Cebu, Davao, Zamboanga and Manila.

From Clark Air Base, they motor to Baguio where on Saturday, April 17, they will confer the degree at the Baguio Lodge Hall. They either fly or motor to Manila on Sunday for rest and preparation for their trip to Iloilo on April 19. That night, they give the degree and the following morning, they fly to Cebu for the same work in the evening. On Wednesday, April 21, they fly to Davao for degree work in the evening and the follow-

ing morning, they fly to Zamboanga. They will be back in Manila on Friday, April 23 for more demonstration work among the Lodges in the city.

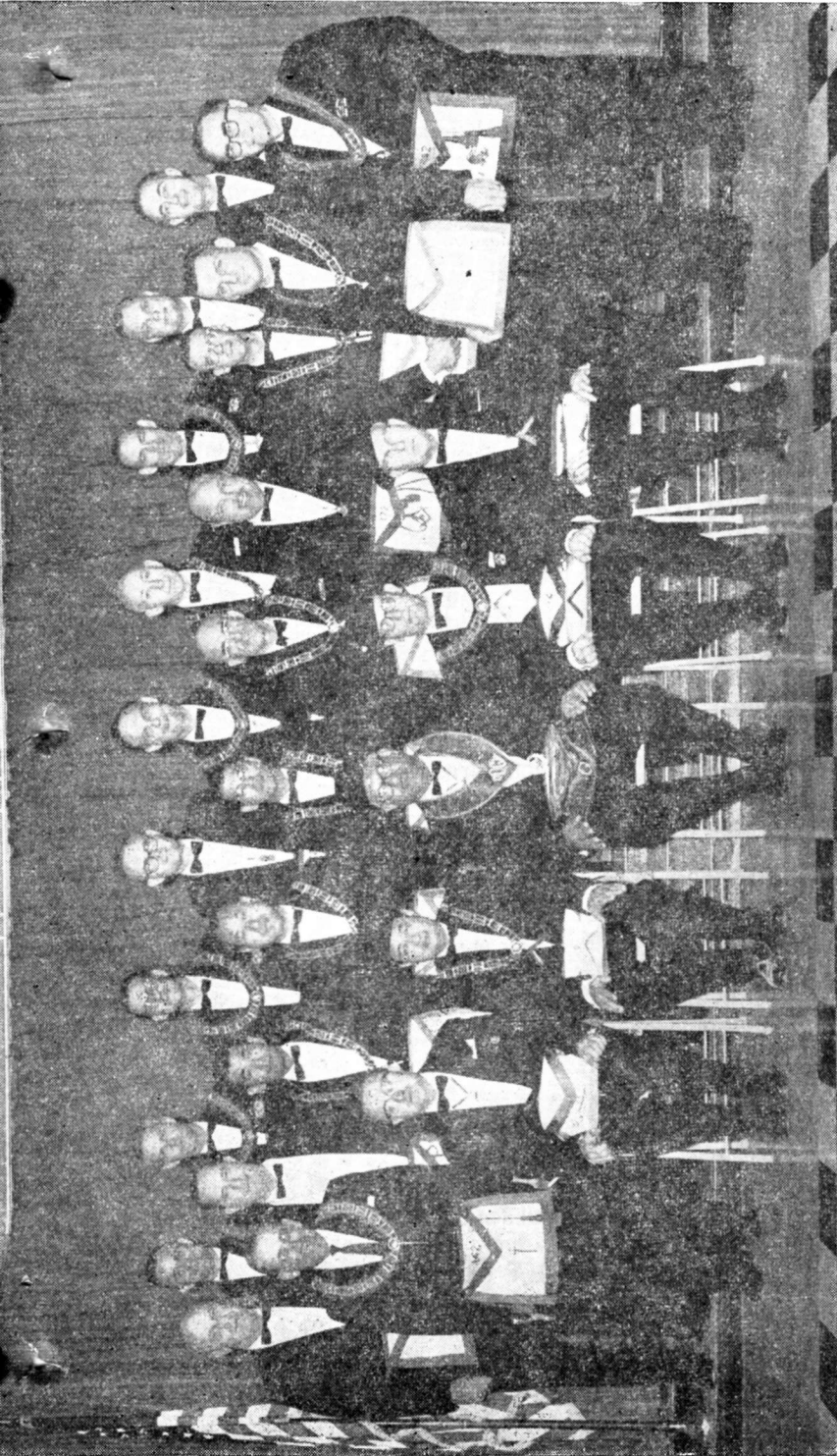
The Okinawa brethren will be in Manila until the Annual Grand Lodge Communication which will be on April 27, 28 & 29. They expect to fly back to Okinawa after the Communication to help the two Lodges under dispensation get ready to be constituted, if the Committee on Charters of the Grand Lodge so wills it.

Leading the team is VWB Will K. Prestidge, Jr., DDGM and those with him are: WB Robert M. Hattori, Master of Okinawa Lodge No. 118; WB Ernest L. Albert, Master of Coral Lodge No. 142; WB Cleland McConnell, Master of Loo Choo Lodge No. 172; WB Timothy N. McCann, Master of Clayton W. Roberts Lodge, U. D.; WB Masaru Sakumoto, Master of Shurei Lodge, U. D.; and five or more other brethren from the various Lodges there.



NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippines as a Corporation will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 27-29, 1965 for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

ESTEBAN MUNARRIZ
Secretary



Group picture of Okinawa Lodge No. 118, Coral Lodge No. 142, and Loo Choo Lodge No. 172 on the installation of Officers for Masonic Year 1965 held at Machinato Masonic Temple on 12 December 1964. Officers were installed by Very Wor Bro Will K. Prestidge, Jr. District Deputy Grand Master, District No. 21, Okinawa, who was assisted by Wor Bro Kenneth A. Rotness, PM, as Master of Ceremonies.

Sitting (l to r) Kenneth A. Rotness, PM, Robert M. Hattori, WM of Okinawa Lodge No. 118, VWB Will K. Prestidge, Jr., DDCM, Ernest L. Albert, WM of Coral Lodge No. 142, and Cleveland McConnell, WM of Loo Choo Lodge No. 172. Front Row (l to r) Glen A. Strong, PM, Tiler 142, Richard F. Ward, JD 118, Mark A. Carr, SS 142. Second Row (l to r) Henry T. Allison, Auditor 172, Harry B. Braun, Treasurer 172, Iwao Kawahara, SD 118, Larry H. Shimizu, Treasurer 118, James M. Fukuda, SW 118, Francis T. Cahoon, Marshal 118, Beryl J. Sharp, SD 172, Paul H. Murray, Chaplain 118. Third Row (l to r) Morrell Murray, Chaplain 142, Jack Murrrian, SD 142, Thomas E. Francis, JD 142, Theodore C. Seavy, JW 172, Murray J. Harlan, SW 172.

FOUNDATION STONE LAID

The laying of a foundation stone has been observed by builders since time immemorial. Buildings, bridges, cathedrals, tombs, temples and monuments since antiquity were begun with ritualistic grandeur and ceremony, varying from place to place and from tribe to tribe. Some were weird and hideous, even sacrificing lives both human and animal and some were conducted with utmost dignity utilizing monarchs and potentates to lay the cornerstone. From these ancient practices gradually developed the present custom of foundation stone laying among Masons, a ritual characteristic of symbolism and solemnity.

On December 19, 1964 at high twelve, the foundation stone of Salinas Lodge Masonic Temple was laid in solemn and traditional rites in a lot magnanimously donated by Worshipful Brother Dominador C. Cabatu, Worshipful Master of Salinas Lodge No. 163, F & AM for the Masonic year 1964.

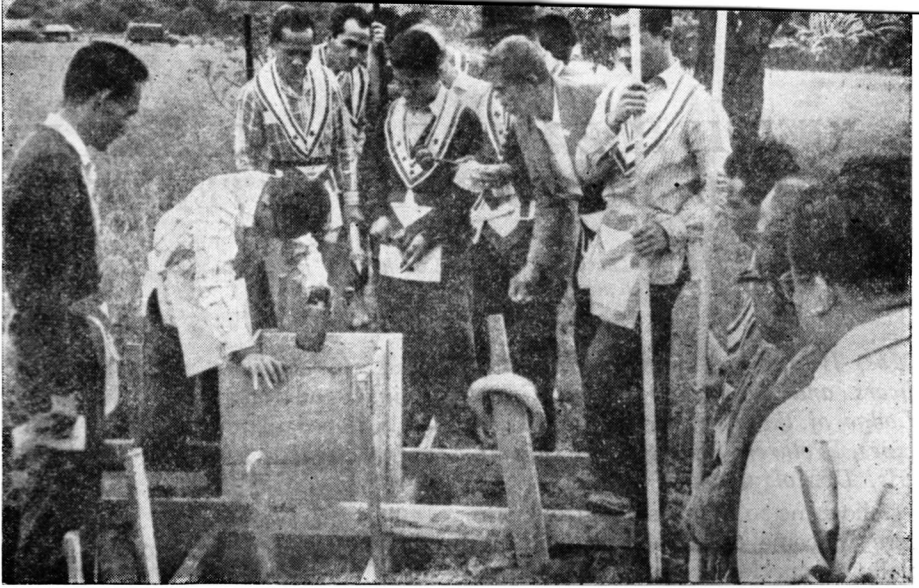
The ceremony started with a parade three times around the perimeter of the site. The brethren were in full regalia led by the Worshipful Master and Lodge Inspector. On the third round, the march stopped at the northeast corner of the lot where the foundation stone was to be laid. In the absence of the District Deputy Grand Master, the Lodge Inspector, Worshipful Brother Paulino Corales read the inscription on the plaque after which the phial containing the Lodge roll and coins of various denominations collected from the brethren present was sealed and deposited in the foundation cavity.

A wooden maul was then handed by Past Master Joaquin Villanueva to

the Lodge Inspector who struck the foundation form at each corner, symbolic of Temperance, Fortitude, Prudence and Justice. The plumb was then given by the Junior Warden of the lodge to the Lodge Inspector who tried the foundation perpendicular. The Senior Warden then gave the level and the Lodge Inspector proved the foundation horizontal. The square was handed by the Worshipful Master and the Lodge Inspector carefully tested all right angles of the double-cube. The wooden maul was handed back to the Lodge Inspector and after striking the foundation form three times, he declared the form well and truly laid.

Past Master Florentino C. Bernardo then handed the trowel and Worshipful Brother Corales threw in the first trowelfulls of concrete. The Past Masters followed suit together with the three Lights. The other officers and members threw in three shovelfulls each until the double cube of the foundation stone was filled to the brim. A benediction was then given by the Lodge Chaplain. Finally, it was consecrated with wine, corn and oil by Worshipful Brother Dominador Cabatu and after marching around the perimeter of the site for the last time, a Masonic talk was delivered by the Lodge Inspector.

After the operative Masonic labors, the stewards served the refreshments which was welcomed by everyone and all looked forward to that day of final accomplishment of the project which is a huge challenge to the officers and members of Salinas Lodge No. 163, to finish the construction of a Masonic temple they will be extremely proud to call their own.



Worshipful Brother Paulino Corales, Salinas Lodge Inspector, depositing the phial in the foundation cavity at laying of foundation stone of Salinas Lodge No. 163, F & AM, Temple.



More Questions and Answers...

By A. L. CORCUERA

81. What is the *Sanctum Sanctorum*?

King Solomon's Temple (1 Kings 6:2,3) had three parts: (1) the Porch, 20 cubits wide by 10 cubits long; (2) the Holy Place or Sanctuary, 20 cubits wide, 40 cubits long, and 30 cubits high; (3) the Holy of Holies or *Sanctum Sanctorum*, 20 cubits wide, 20 cubits long, and 20 cubits high (1 Kings 6:20). The entrance to the Temple was at the east end, the *Sanctum Sanctorum* at the west. It contained the Ark of the Covenant, and could only be entered by the High Priest once a year after many ablutions.

82. What are the Ancient Mysteries?

Among the ancient nations each of their gods had an open and public worship, for the populace, and a secret or private worship in which only those who had undergone *initiation* could join. This private and secret worship by the few and select was known as the *Mysteries*. There were two sorts: the *Lesser*, consisting of seven degrees, to which only the few who had taken the Lesser and could qualify were admitted. There is a tradition that even Pythagoras was not able to qualify for admission to the Great Mysteries. The principal Mysteries known were those of Osiris and Isis in Egypt, of Mithras in Persia, of the Cabiri at Samothrace, of Adonis in Syria, of Dionysus in Greece, of the Gothic nations of Scandinavia, of the Druids of the Celtic nations, etc. They all taught the doctrine of the unity of God and that of a life after death by means of dramatic representations and by the use of symbols in precisely the same way as modern Freemasonry does.

Turn to page 352

"WITH PLEASURE TO YOURSELF AND HONOR TO THE FRATERNITY"

[Inaugural address — Installation of Worshipful Bro. Juanito T. Magbanua, P.M., Mt. Kaladias Lodge No. 91, February 6, 1965.]

Most Worshipful Grand Master, Officers and Members of the Grand Lodge of the Republic of the Philippines, Brethren, Sisters, Job's Daughters, DeMolays, and Friends:

Allow me to express again our sincere welcome to all of you and especially to our Most Worshipful Grand Master and his Party. You have very graciously honored us by your presence in this our pleasant assembly. We "possess neither that eloquence of diction, that poetry of imagination, nor the brilliance of metaphor" to express our gratitude for the privilege of assuming the duties and responsibilities of the Oriental Chair again. Our immediate past predecessors have lent dignity and integrity to this office. Ours is a feeling of humility in the assumption of this position to govern a Lodge overflowing with hopes of great and good expectations.

In the first degree initiation, the Entered Apprentice is presented the most significant badge of a Mason — the white lambskin apron. He is told that it is an emblem of innocence; that it is more ancient than the Golden Fleece or the Roman Eagle, more honorable than the Star and Garter, or any distinction that can be conferred upon him at any time by King, Prince, Potentate, or any other person. He is told that its pure and spotless white surface is an ever-present reminder of an unblemished purity of life and rectitude of conduct, a never-ending argument for noble

deeds, for higher thoughts, for purer actions, and for greater achievements. It is hoped that he would wear that apron "with pleasure to himself and honor to the Fraternity."

The phrase "With Pleasure to Yourself and Honor to the Fraternity" is the subject of this address this evening.

Non-Masons have often wondered about the nature of Masonry. Why is it that since 4500-5000 years before Christ, we have assembled in apparent secrecy up to the present time? There is no secrecy in Masonry except as there is in the relations between husband and wife, in the intimacy of a home and family life, or in the communion of a man with his God. For one can go to any library and read books on Masonry. Nevertheless, let me quote from an article by Illustrious Bro. Stafford King, 33^o. PGM:

"I AM FREEMASONRY" —

"I was born in the ancient days when men first dreamed of God... Upon my altars is the book of the Holy Writ, and my prayers are to the One Omnipotent God. My sons work and pray together, without rank or discord... I teach the lessons of life and of death, and the relationship of man with God and of man with man. I teach them to use my tools in the building of men, and thereby find direction in their own *quest for perfection* so much desire and so difficult to

attain. I lift up the fallen and shelter the sick. I hark to the orphans' cry, the widows' tears, the pain of the old and destitute. *I am not church, nor party, nor school, yet my sons bear a full share of responsibility to God, to country, to neighbor and themselves. They are free men, tenacious of their liberties and alert to lurking danger. At the end I commit them... into the glory of everlasting life. Always have I taught immortality, and even as I raise men from darkness into light, I am a way of life. I am Freemasonry.*"

Thus, an initiate enters Masonry without mercenary motives, freely and voluntarily, desiring knowledge, so he can be brought from darkness to light, trusting in God and ever praying for divine strength and guidance, pledged to serve others, and always seeking harmony among his fellowmen. Thus, the Masonic creed is truly a builder's code of ethics. Borrowing General MacArthur's words, I would say of this builder's code of ethics:

"The make you strong enough to know when you are weak, and brave enough to face yourself when you are afraid.

"They teach you to be proud and unbending in honest failure, but humble and gentle in success; not to substitute words for action; not to seek the path of comfort, but to face the stress and spur of difficulty and challenge; to learn to stand up in the storm, but to have compassion on those who fall; to master yourself before you seek to master others; to have a heart that is clean, a goal that is high; to learn to laugh, yet never forget how to weep; to reach into the future,

yet never neglect the past; to be serious, yet never take yourself too seriously; to be modest so that you will remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength."

Summarizing, therefore, Freemasonry is the fraternal association of free men believing in the brotherhood of man under the Fatherhood of God, and as free men seeking liberty, equality, and justice in a democratic form of government, and joining together in a common pursuit of knowledge that they may attain perfection.

Having expounded in a very inadequate manner on the philosophy of a mason's way of life, let me now ask. How can masonry bring pleasures to one's life? A story of Hercules comes to one's mind at this point. Hercules was resting in the forest outside the City of Thebes.

"There appeared to him two lovely maidens, as if in a mirage. One approached him and said, 'Hercules, come and follow me. If thou wilt follow me I shall give thee all the pleasures of life. You shall endure no great toil, you shall want for nothing, you shall know of no sorrow. Come with me.' And since, they have called this woman VICE. The other lady rather timidly approached him and said, 'Hercules, come and follow me. If thou wilt follow me I shall also give thee the pleasures of life, but you shall have to work for them. You shall ever be acquainted with hardship and rest shall be a stranger to you. My way is filled with toil, tears, and sweat, but my way Hercules, is the way to immortality. Come with me.' And they have since called this woman FORTUNE."

This story presents two ways of deriving pleasures. The first and the easier is the vicious way for man habitually backslides to his original, sinful, ordinary, common, dirty nature. Thus, even a mason sometimes forgets his obligations to God, his country, his neighbor, and himself. Even a mason succumbs to the temptation to play God and to judge others. He forgets the simple rudiments of his scientific education — of his logic and of his mathematics. He allows his mind to become so narrow that he is led to think he cannot be wrong. This viciousness is easy to fall into once one has power, position, wealth and the misfortune of having developed a warped mind. Ah, what a shame and how tragic it is to see good men transform themselves from builders to destroyers — destroyers of others and eventually, of themselves.

The pleasures of vice and sin, if there are any, must certainly be shallow and at most temporary.

The second is the way of Fortune. This is the way of difficulty. For the Mason, it means the resolve:

1. To continually establish a strong and solid foundation in masonic philosophy among newly obligated brothers.
2. To maintain responsive membership thru financial responsibility, by religious participation in all meetings, by personal growth in masonic education, and by making fellowship more meaningful and vital.
3. To get involved with God thru your particular church; to get involved with your country thru participation in government as a good citizen, loyal to the principles of liberty, equality and justice, to get involved with your brother and your neighbor that

thru you his life might be better. These are goals which require of the mason self-discipline above the ordinary. That we might not deviate from the straight and narrow, for the mason it means the exercise of the virtues of prudence, temperance, fortitude and justice. For him, it requires the loyalty to his obligations that he might practice charity and whisper good counsels and warn a brother of approaching danger. For him it demands fidelity not unlike that exemplified by Hiram Abif who chose to give up his life or Jacques de Molay who was burned at the stake.

This path is indeed most difficult. For the heart and the soul becomes a continuous battle ground between right and wrong, between charity and selfishness. Thus, masons in moments of weakness do abjure virtues they have exemplified for sometime; they sometimes forget that

“liberty is not to do as we please, but to do as we ought;”

that “It is not to follow the impulse of appetite but to listen to the dictates of reason and conscience”; that “liberty ends when it becomes the curse of his neighbors.”

The mason is ever to be reminded that “the cultivated mind is the guardian genius of democracy”; that “government was designed not to administer the affairs of men; rather it was designed to administer justice among men.”

And finally, masons are to be reminded that they are never to revise, rationalize or reinterpret for convenience the dogmas and doctrines they had sworn loyalty to. This is the path not unlike that which the Master suggested to the rich young ruler or to us all when He said:

"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

This is the path of Fortune and the rewards are great for they are no less than the pleasures and joy of everlasting life and immortality. You may ask therefore: What is our desire?

The answer is simple. Let us build more stately masonic mansions that we may wear our lambskin aprons with pleasure to ourselves. You may ask again: What is our ultimate goal? Again we answer. Let us so live that singly and collectively we may bring honor to our beloved Fraternity.



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(Sgd.) **RAYMOND E. WILMARTH**
 Editor

SUBSCRIBED AND SWORN to before me this April 1, 1965, at Manila, the affiant exhibiting his Residence Certificate No. A-0256186; issued at Manila on January 25, 1965.

S. Q. UMALI
 NOTARY PUBLIC
 Until December 31, 1966

THE NINTH (From page 341)

VWB Hermogenes Oliveros, SGL; VWB Edward Shepley, GM; VWB Jose Ma. Cajucom, GSB; VWB Benjamin Gotamco, GBB; VWB Amando Ylagan, DDGM (9); WB Aurelio L. Corcuera, who delivered a series of Masonic lectures; and this writer who drummed up more subscriptions and payments on shares in the Filipinas Savings & Loan Assn. Unable to attend was MWB Charles Mosebrook, Grand Master, as he was in the United States to attend the Grand Masters' Conference in Washington, D. C.

How they have made Masonry militant in that region can best be seen in the fact that while before the war, there were only six Lodges in the

entire Mindanao & Sulu, they have added since Liberation eleven more Lodges. And they expect to organize more Lodges in the coming years!

Mindanao & Sulu comprises three Masonic Districts: 17, 18 & 19, of which VWB Eduardo Ralloma is District Deputy Grand Master for District 17; VWB Filomeno C. Adi, for District 18 and VWB Angel Mendoza for District 19. This year's host Lodges belong in District 18 and the brunt of the planning, preparation and execution of the plans was borne by the officers and members of the two Lodges in Davao and VWB Filomeno C. Adi.

NBM

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MORE (From page 347)

83. What is *The Book of Constitutions*?

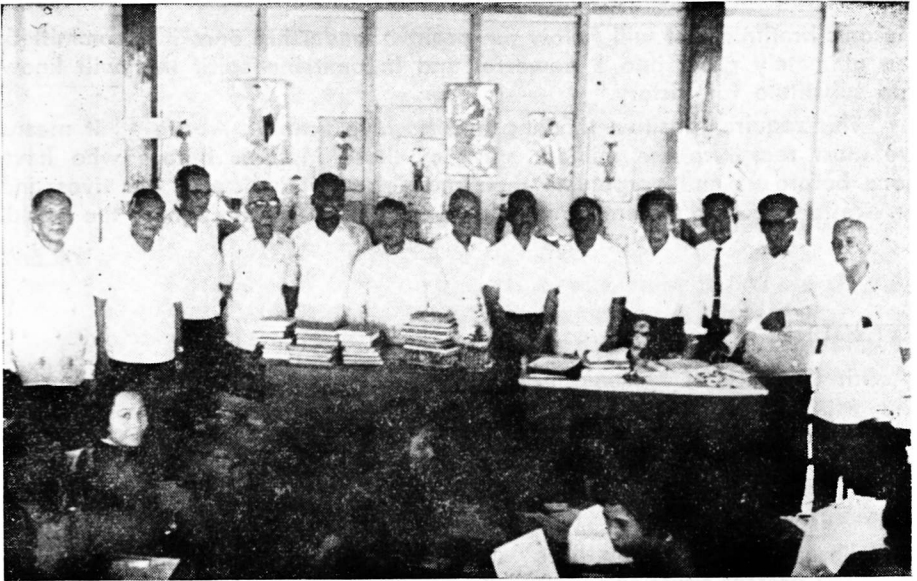
In 1721 the Duke of Montagu, the fifth Grand Master of England, ordered James Anderson (1680-1739) to digest "in a new and better method" the several Books in Manuscripts. The work was approved by the Grand Lodge of England and published in 1723, under the title of "The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of the Most Ancient and Right Worshipful Fraternity. For the use of the Lodges." This is the first edition of what is known as *The Book of Constitutions*.

84. What are the General Regulations of Freemasonry?

These consist of the thirty-nine articles compiled by George Payne (died 1757), the second Grand Master of England, in 1720 during his second term in office. They have served as model for subsequent constitutions of Grand Lodges. These regulations are reprinted in our Constitution (revised 1962) pages 143-151.

85. What is the jewel of the Past Master?

According to Mackey (*Encyclopaedia of Freemasonry*, vol. 2 (1919), page 546): "The jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center." The jewel actually presented to the retiring Master of a Lodge consists of the square and compass on the arc of a circle with a sun in the center. Incidentally, the correct angle at which the compass should be opened is sixty degrees so that the compass will form an equilateral triangle with the straight line joining the points where its legs intersect the square.



Rizal Lodge officers and members delivering 120 books to Bro. Constancio Valena, Jr. Warden and Bro. Fortunato Salcedo, Principal Teacher of Calauag Elementary School.

* * * *

THE BUILDERS (From page 339)

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 feel 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 water, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid

without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a way-side puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope, when he has kept faith with himself, with his fellowman, with his God, in his hand a sword for evil, in his heart a bit of a song — glad to live, but not afraid to die.

Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world."

Masonic brethren that will follow the positive leadership once it is committed, can ultimately grow into a powerful and indomitable spirit that will know "no substitute for victory."

This requires positive thinking and positive action. Above all it means we must recapture the militant spirit of those Masonic heroes who have gone before us and perpetuate their memories by dedicating our lives and service to forging a dynamic militant Masonry here and throughout the world.

R.E.W

* * * *

KEYNOTE . . . (From page 334)

With this lack of Masonic Education, with so many never having really had a chance to learn of and truly appreciate the great heritage that is theirs, is it surprising there are so many suspensions?

And what of fear? How does fear affect our present situation? Could it be that fear of loss of numbers is causing us to relax our requirements for membership and lower the whole moral tone of the Fraternity? Selection of qualified candidates for membership, fit men, men of good report, is a fundamental need of our Order, for our Fraternity is not designed for the reformation of the bad.

I am reminded of the reply of a college president I once knew to an irate father who had complained that he did not send his son to college to be made a fool: "We can only train what you send us."

Fear of what others may say and think can rob us of our influence by causing us to remain silent on important issues. I do not mean silence as a Fraternity on political matters, but silence as individuals on matters of importance in government, in human relations, and in other respects.

Fear of being thought non-progressive may even cause some of us to doubt our fundamental beliefs, our very landmarks, which mark us as Masons instead of something else, as by

leading some to advocate admission into our Order of those who from time immemorial have been traditionally excluded.

Fear can lead to distrust and conflict between Brethren which might even cause the Morgan matter and its aftermath to pale into insignificance.

Yes, these three things are of much concern today, leadership, education and fear. But with proper dedication, application, and prayerful study, we can find the answers.

I would strike this keynote this morning: We must ever believe and hold that the true success of our Order does not in fact depend upon its numbers, but rather upon the zeal, vigor, intensity and fidelity with which its teachings, its philosophies, its maxims and rules are lived and practiced in the lives of each and every individual Mason.

We must develop more Masons who fit the description in this poem:

"Not gold, but only men can make
A nation great and strong;
Men who for truth and honor's sake
Stand fast and suffer long.
Brave men who work while others
sleep,
Who dare while others shy;
They build a nation's pillars deep,
And lift them to the sky."

A BRIEF HISTORY OF PILAR LODGE No. 15

Prepared by the Committee of Lodge History composed of

Wor. Bro. Zosimo Topacio

Chairman

Wor. Bro. Candido Sayoc

Member

Wor. Bro. Lorenzo B. Paredes

Member

Pilar Lodge No. 15 is one of the few Lodges in this jurisdiction that have buildings of their own. It is a three store building made of strong materials. The ground and second floors are, at present, occupied by the Imus Institute, giving a complete high school course recognized by the Government. The third floor is used exclusively for Lodge work. This Lodge also owns a cemetery plot of about 400 square meters, for exclusive use of its members and their families.

Pilar Lodge is one of the oldest Lodges in the Philippines. Its founder being a Filipino Parish Priest. The first light in Masonry was brought to Imus, Cavite, by the late Father Severo Buenaventura in 1894, who was then a member of "Bathala Lodge" at Ermita, Manila. Don Cayetano Topacio then a member of Parawa Lodge in Concepcion, Tarlac, helped in the organization. A regular Lodge No. 203 was established in that year (1894) at Imus, and a charter obtained from the "Grand Oriente Español." The organizers of the Lodge, besides the founder, were Emilio Aguinaldo (initiated in the house of Don Cayetano Topacio), Baldomero Aguinaldo, Pantaleon Garcia, Juan Castañeda, Sixto Sapinoso, Ignacio Bella, Agustin Paredes, Canuto Encarnacion, Benedicto Ilano, Jose and Macario Tagle; all of whom took ac-

tive part in the revolution which broke out two years later. They usually held their meetings in the house of Ignacio Bella on San Juan Street, or in the house of Cayetano Topacio on San Ambrosio Street, but had to move on various occasions from one house or camarin to another which had to be closely guarded, because its persecutions of the Spanish Friars and Guardia Civiles who were hard after then.

During the period from the organization of Pilar Lodge in 1894, until the revolution in 1896, no little hardships were suffered by the members. Masonry in those days was considered a secret society. The Government was under the pressure of the Friars who were the bitter enemies of our Fraternity. Masons were condemned by them and, any one who had the misfortune of being discovered, was sure to be prosecuted and tortured if not put to death. Only the brave and determined men dared to become members of the Fraternity. So, in the revolution of 1896, all the members of Pilar Lodge took Arms and became leaders. The liberty, happiness and prosperity which we now enjoy must be recognized as the fruit of the sacrifices of our revolutionists, whose leaders were mostly Masons or Katipuneros. Those persons were nicknamed "Filibusteros" by the ene-

Turn to next page

mies of our freedom, the Friars.

Emilio and Baldomero Aguinaldo, Canuto Encarnacion and Benedicto Ilano, being all from Kawit, Cavite, and desiring to propagate Masonry in their own town, established a society in the barrio of Binakayan which they called "Triangulo", preparatory to the organization of a regular Lodge, but was never realized because of the revolution in 1896 which prevented them from continuing their Masonic activities.

After the American regime was established and the Civil Government inaugurated in the province of Cavite, Pilar Lodge was reorganized in the house of General Pantaleon Garcia, in 1907; then moved to an old brick house on Tuclong Street, until it was finally transferred to its present site, No. 24 Masikap Street, where a temporary building with but ground floor was used until the present building was constructed in 1914. This Lodge, together with many other Lodges previously under the "Grand Oriente Español", joined the Grand Lodge of the Philippine Islands in 1917, and our Charter was granted by this body on February 13, 1917. It was just a day after the last stated meeting and annual election of the officers of Pilar Lodge No. 15 of F. & A. M., which took place on Saturday, December 6, 1941, when the unexpected Pacific War broke out. It was considered a memorable day in the history of this Lodge. Due to the uncertainty of the prevailing conditions at that time, the elected and appointed officials were not duly installed, and since then, the activities of the Lodge ceased to function.

During the perilous and hazardous period of more than three years of Japanese occupation, the work of

this Lodge was completely paralyzed. This may be attributed to the undemocratic and imperialistic tendencies of the invading people, whose attitude was not in communion and in sympathy with the principles and precepts of secret societies, especially of Freemasonry. And, with this end in view, practically all the Lodges in the Philippines, including the Grand Lodge, have stopped immediately their vigorous and progressive movements. It was during this trying period where we can justify once more, without mental reservation, that many outstanding members of our Fraternity have contributed valuable, intelligent and heroic deeds which should never be forgotten and should be written in the golden pages of our fraternal achievements.

The members of Pilar Lodge No. 15, in order to evade the injustices and brutalities of the Japanese, have purposely inhibited themselves in seclusion to the extent of making them unknown to the public notice. All the jewels, documents and important paraphernalia of this Lodge, were kept separately in the different houses of the brethren. But the building itself could not escape the eyes of the Japanese soldiers, until they finally insisted with threats and occupied it for some time in 1942, and in the latter part of 1944, barely one month before the liberation. It was in some part of the premises of this building where, one fateful day, few of the young and innocent martyrs of this town have suffered the barbarous and fatal punishments in the hands of the inhuman Japanese soldiers.

In May of 1945, three months after the liberation of this province of Cavite, an informal gathering of some members of Pilar Lodge was

held in the house of Worshipful Brother Candido Sayoc, the Treasurer of said Lodge. It was during this meeting when the members present decided to resume the activities and pledged to support the Lodge, in consonance with the instructions from the Secretary of the Grand Lodge of the Philippines. The first stated meeting was held

in the Hall of the Temple for the first time, on Saturday June 2, 1945, where the brethren met each other once again in full vigor and enthusiasm, and enjoyed the same spirit of comradeship and fraternal relationship under the supreme guidance of the Great Architect of the Universe.

* * * *

FORTY-NINTH ANNUAL COMMUNICATION

P R O G R A M

Saturday	— April 24 — 9:00 a.m. —	}	Registration of delegates with the Committee on Credentials.
	to April 25 — 3:30 p.m. —		
Sunday	April 25 — 7:00 p.m. —	Grand Master's Annual Dinner at the Scottish Rite Temple, 1828 Taft Avenue.	
Tuesday	April 27 — 8:30 a.m. —	Third Degree Exemplification — Host, High Twelve Lodge No. 82 — Degree Work by Team from Okinawa Lodges.	
	3:00 p.m. —	Wreath laying at the monument of Bro. Jose Rizal at the foyer of the Plaridel Masonic Temple.	
	3:45 p.m. —	All delegates will be seated in the Lodge room.	
	4:00 p.m. —	Opening of the Grand Lodge.	
	7:00 p.m. —	Recess for dinner.	
	8:00 p.m. —	Resumption of Session.	
Wednesday	— April 28 — 9:00 a.m. —	Conferring of Installed or Past Master's Degree.	
	9:30 a.m. —	Lodge of Instruction.	
	2:00 p.m. —	Forum on Masonic Education.	
	4:00 p.m. —	Resume Session.	
	7:00 p.m. —	Recess for Dinner.	
	8:00 p.m. —	Resumption of Session.	
Thursday	— April 29 — 8:00 a.m. —	Sight-seeing — around Manila and Suburbs — Two buses will be available for the purpose. Bro. Eulogio Nadal in-charge.	
	8:15 a.m., —	Floral offering at the Monument of Bro. Jose Rizal at the Luneta.	
	4:00 p.m. —	Resume Session.	
	8:00 p.m. —	Installation of the Grand Lodge Officers.	

FORTY-NINTH ANNUAL COMMUNICATION

A G E N D A

1. Opening of the Grand Lodge by the Deputy Grand Master and other officers of the Grand Lodge.
2. Admission of Master Masons.
3. Reception of the Most Worshipful Grand Master.
4. Reception of Past Grand Masters.
5. Flag Ceremony.
6. Invocation.
7. Roll call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers.
8. Report of the Committee on Credentials.
9. Roll call of lodges; report on quorum.
10. Recess for corporation meeting.
11. Messages.
12. Welcome address by the Most Worshipful Grand Master.
13. Roll call and reception of Grand Representatives.
14. Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.
15. Welcome address to the Grand Representatives by the Grand Master.
16. Response on behalf of the Grand Representatives.
17. Introduction of the Guest Speaker — by M. W. Antonio Gonzalez, P.G.M.
18. Address — M. W. William H. Cantwell, Past Grand Master — Grand Lodge, A. F. & A. M. of Delaware.
19. Reading and approval of the Minutes of the Forty-Eighth Annual Communication, unless dispensed with.
20. Report of the Most Worshipful Grand Master and reference thereof.
21. Report of the Grand Treasurer and reference thereof.
22. Report of the Grand Secretary and reference thereof.
23. Report of the Grand Lecturer and reference thereof.
24. Appointment of Regular Committee on Charter, and of By-Laws, and of Special Committee on Grand Lodge Officers' reports.
25. Grand Oration.
26. Presentation of petitions, motions and resolutions; reference or other disposition of the same.
27. Report of Regular, Standing, and Special Committees; action thereon.
28. Report of the President of the Masonic Hospital for Crippled Children.
29. Report of the Chairman, Building Committee.
30. Report of the President, Acacia Mutual Aid Society.
31. Report of the Chairman on School Books.
32. Presentation of Accounts and Budget of the Grand Lodge.
33. Miscellaneous business, if any.
34. Appointment of election tellers and clerks.
35. Election of Grand Lodge Officers, and members of the Board of General Purposes.
36. Announcement of Appointed Officers of the Grand Lodge.
37. Resumption of the Grand Lodge business.
38. Recess for Corporation Meeting.
39. Installation of the Grand Lodge Officers.
40. Closing of the Grand Lodge.

GRAND LODGE OFFICERS 1964-1965

MOST WOR. CHARLES MOSEBROOK (82)	Grand Master
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

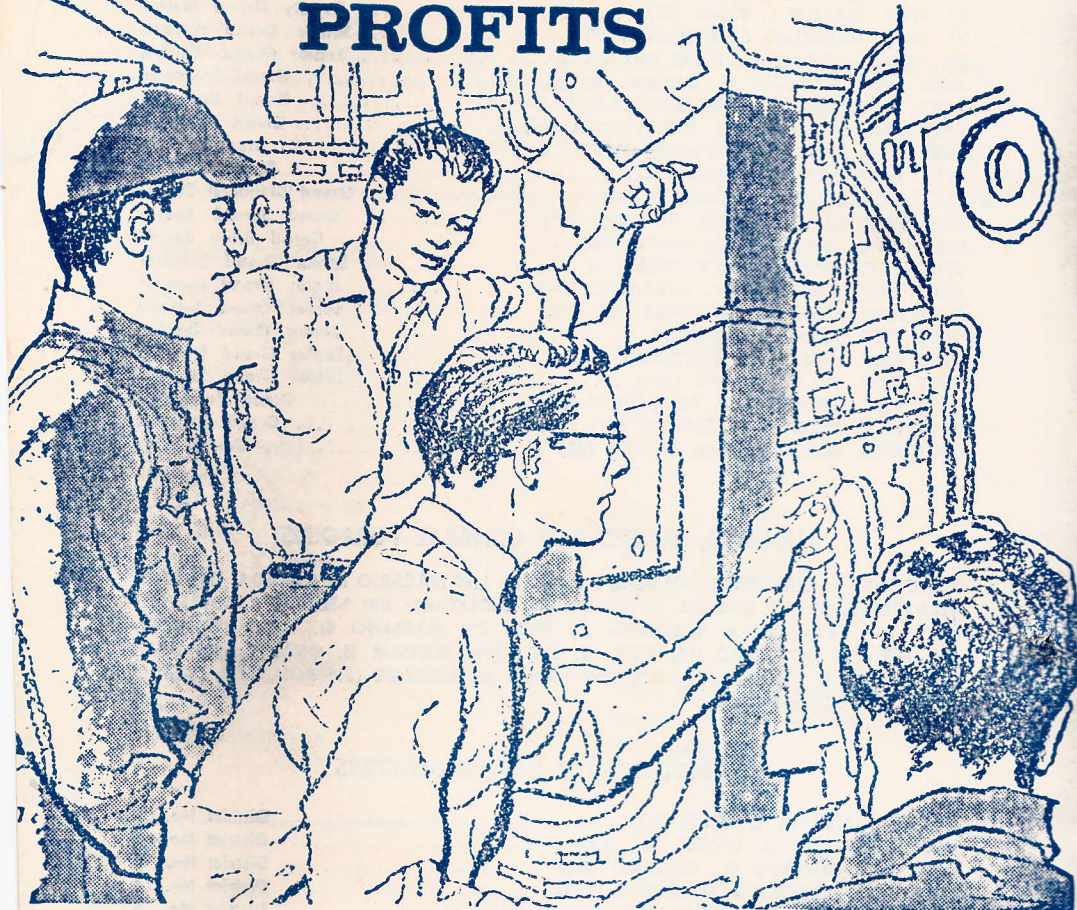
MEMBERS, BOARD FOR GENERAL PURPOSES

MW CENON S. CERVANTES, (56) PGM, PRESIDENT; MW MACARIO M. OFILADA, (12) PGM, VICE-PRESIDENT; WB MANUEL M. CRUDO (4), SECRETARY; RW SERAFIN L. TEVES (91) DGM, RW RAYMOND E. WILMARTH (7) SGW, RW MARIANO Q. TINIO (53) JGW, MW ESTEBAN MUNARRIZ (14) PGM, G. SEC.; MW WILLIAM H. QUASHA (80) PGM, MW EMILIO P. VIRATA (17) PGM, MW PEDRO M. GIMENEZ (51) PGM, MW CAMILO OSIAS (4) PGM, MEMBERS.

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VERY WOR. LEON A BANEZ, JR. (66)	District No. 2
VERY WOR. EPIFANIO Q. QUIJANO (68)	District No. 3
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VERY WOR. JIMMIE PFEFFER (105)	District No. 7
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VERY WOR. AMANDO D. YLAGAN (122)	District No. 9
VERY WOR. APOLONIO PISIG (2)	District No. 10
VERY WOR. CECILIO M. BITUIN (26)	District No. 11
VERY WOR. SEVERO OLIVEROS (37)	District No. 12
VERY WOR. SANTIAGO M. FERRER (107)	District No. 13
VERY WOR. REMIGIO ABELLO (64)	District No. 14
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