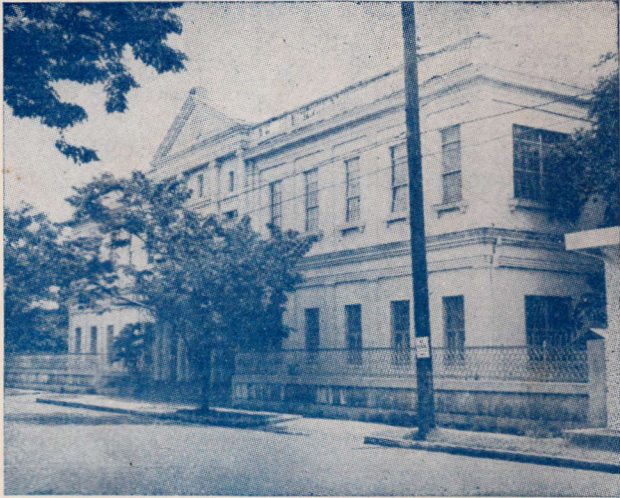


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Grand Master's Message:

June 15, 1965

Dear Brethren,

In last month's message, we wrote about public relations among our brethren and their families. This month, let me expand on this idea of public relations among us in the Grand Lodge. It is a common comment that brethren from the Grand Lodge, when they visit in the provinces, are better received there than provincial Masons are when they come to the Grand Lodge. Perhaps, this comment is stressed a little too far because we in the Grand Lodge do not mean to be careless. We may not have all the time and opportunity to spend with every brother who comes here and perhaps, the visiting brethren do not have all the time to give to us; but we do wish to be civil and courteous to everyone who comes this way.

Brethren from the provinces, when they come to Manila, have personal or official business to do; they have set missions to accomplish and wish to return home as quickly as possible. We do wish to have contacts with them; we are available for assistance that may be necessary and we desire to be of assistance as much as we can extend within our powers. Since there are so many of them and so few of us, let me call on other brethren to help us.

We are grateful to some brethren here who are available to help. A brother from Bacolod City came around to see if any one could help him in his problem. A smile from a brother at the reading table drew him and they introduced themselves. The brother from Bacolod told of his problem about a son having adjustment difficulties in college in Los Baños. The local brother remembered a brother in Los Baños and wrote him a note. The Bacolod brother went there and found to his joy that his son lives in the home of a brother and the professor in the subject in which his son had difficulties is a brother. In the conversations, the Bacolod brother learned where his son's difficulties lie and he was enabled to give better suggestions to his son.

Another brother, not an official of the Grand Lodge, came to know of a problem a brother from Cotabato had. The two of them went to the government official concerned and the matter was solved to the satisfaction of the Cotabato brother.

Not all the problems of those concerned may be solved satisfactorily even with the assistance of those of us in the Grand Lodge, but where we can help, such help will be appreciated. Better still, we hope that those who can help, whether they be officers of the Grand Lodge or not, will please help us in this regard.

Sincerely and fraternally,

SERAFIN L. TEVES
Grand Master

MASONIC STUDY

In 1918, soon after the installation of MW Manuel L. Quezon, as the first Filipino Grand Master of Masons of the Philippines after the unification of Masonry on February 13, 1917, a Committee on Masonic Study was appointed, composed of PGM George R. Harvey, and Past Masters Teodoro M. Kalaw, V. R. Onrubia, Conrado Benitez, and Santiago Barcelona. MW Teodoro M. Kalaw was the last Grand Master of the Gran Logia Regional de Filipinas. Of the members of this Committee only MW Conrado Benitez, Sovereign Grand Commander of the Supreme Council of the 33rd and last Degree of the Ancient and Accepted Scottish Rite for the Republic of the Philippines, is the only one now living. The report of the Committee was printed in April 1918, in a pamphlet entitled "Elementary Course of Masonic Study". It was translated into Spanish for the use of the Spanish-speaking Lodges. (Bagumbayan Lodge No. 4 has reprinted the pamphlet for use in the Lodge.)

At the last Annual Communication (1965) of the Grand Lodge of the Philippines the Grand Master in his report quoted from the keynote address of the Grand Master of Masons of Texas at the Annual Conference of Grand Masters, which he attended, in Washington, D.C. (The address was printed in full in *The Cabletow* for April, 1965.) He quoted this paragraph: "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 Masons know of the traditions, the purposes, 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?..."

Unfortunately, the Grand Master did not make any recommendations, as to how or what should be done in this jurisdiction about Masonic Education. If there is a place where this is most needed, it is here in the Philippines. It must have been his intention to leave the decision to his successor, the incoming Grand Master. It is to be hoped that something will be done during this Masonic year. It is about time something is done. It has long been overdue. — A.L.C.

RIZAL, THE PHYSICIAN

By **ALFREDO L. ORTIZ**
High Twelve Lodge No. 82

Introduction

One of the noblest and purest heroes of the Filipino people whose precious blood drenched and hollowed the ground of Bagumbayan Field is a sublime tribute to the medical profession. This is evident and ample proof that physicians, by virtue of their inclination and training, can dedicate themselves not only to the prevention of diseases, to the cure of patients, and to the relief of suffering of humanity, but they can respond spontaneously to the clarion call of service of their country, and sacrifice their lives on the altar of justice and freedom. The glorious example of the martyr of Bagumbayan Field was valorously and gallantly emulated on many fields of battle by a large number of the members of the medical profession during World War II.

Much of Rizal's heroism, patriotism, moral courage, love of justice and freedom could be attributed to his being a Mason. For Masons are enjoined "to render unto every man his just due, without distinction." No man who is not free-born could become a Mason, so Masons are necessarily free. Hence, they love freedom. They fight for freedom, equality and fraternity, and defend these rights assiduously, even unto death if necessary.

His Education

Dr. Rizal was a highly educated physician. He had a rich fund of

knowledge. To please his mother he studied in the Ateneo de Manila in 1877, and to follow the advice of his father he enrolled in the philosophy course in the University of Sto. Tomas in the same year. He finished the course in surveying in the Ateneo in 1878 at the tender age of 17 with flying colors.

In 1872 he enrolled in the Ateneo de Manila in the course leading to the degree of bachelor of arts, which he obtained with highest honors. This course gave him a well rounded cultural background for the study of medicine. He acquired an adequate knowledge of the languages that enabled him to express himself with fluency, clarity, precision, and art. His thorough preparation in mathematics, physics, botany, and chemistry, in which he obtained the grade of "excellent", highly qualified him to pursue the medical course.

He entered the Faculty of Medicine and Surgery of the University of Sto. Tomas in 1878 and stayed in the institution until 1882.

On November 3, 1882, he enrolled in the Universidad Central de Madrid in two courses, Philosophy and Letters, and Medicine. He became a licentiate in medicine on June 21, 1884, with the rating of "aprobado" (fair), but he was granted his degree only on June 1, 1887. This delay in the issuance of his diploma was due

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to his lack of money to pay the fees of the University. This diploma was lost later, but a duplicate copy was secured when he was already in Hongkong on March 11, 1892. This document is now in the possession of his nephew, Dr. Leoncio Lopez Rizal, a former ranking official of the Bureau of Health.

He continued to pursue the doctorate course in medicine in 1884-1885, but the degree of doctor of medicine was not awarded to him.

Rizal also completed his course in Philosophy and Letters with good grades. The Universidad Central de Madrid granted to him the degree of Licentiate in Philosophy and Letters on June 19, 1885, his 24th birthday.

These studies and the degrees he acquired are proofs of his vast learning. The record of his life and actions, his noble deeds, his sublime thoughts and ideas, and his wealth of achievements speak of him as being not only learned but highly educated. He had satisfied the four marks and responsibilities of an educated man, as set by Dr. Grayson Kirk, present president of Columbia University.

Dr. Kirk believes that a truly educated man should exercise the following responsibilities: (1) The educated man should speak and write clearly and precisely; (2) he should somehow, somewhere set a sense of values and should develop the moral courage to defend them; (3) he must "make every effort, honestly and objectively, not only to understand the nature and problems of his society, but to comprehend compassionately the differences that separate it from others"; (4) he should "look squarely at the world and the problems with courage and hope, and not with fear or rejection."

Specialization in Ophthalmology

When Rizal was still studying medicine in Madrid, his mother had become blind in both eyes because of the development of cataract. The only hope for her to see again was an operation on her eyes. So, after his graduation from the Universidad Central de Madrid, he decided to specialize in ophthalmology in various clinics and hospitals in Europe.

He went to Paris, where he arrived about the middle of 1885. He stayed in the then brightest city of the world for a few months. He practiced in the clinic of the ophthalmologist Dr. Becker. Later, he became a clinical assistant of Dr. Louis de Weckert, one of the famous oculists in Europe at the time.

In Paris he purchased a complete set of eye instruments of French manufacture. After his execution in 1896, these instruments were turned over by the Spanish authorities to his parents who passed them to the late Dr. Aristeo R. Ubaldo, another nephew of Rizal, and for sometime chief of the EENT department of the Philippine General Hospital. Dr. Ubaldo donated the set to the Philippine Museum.

In the early part of 1886, he proceeded to Germany, first to Heidelberg, where he arrived on February 7, 1886. The ancient University of Heidelberg attracted him. There he worked in the clinic of Dr. Javier Galezowsky, famous Polish ophthalmologist and an eminent professor in the University. He also studied under Dr. Otto Becker, a great German authority on ophthalmology.

He left the beautiful city of Heidelberg on August 8, 1886, for Leipzig. He stayed at Leipzig two months. He continued his specialization in oph-

thalmology, but as he was in dire financial straits so he worked as a typist in one of the publishing houses. He also attended some lectures on history and psychology at the University of Leipzig.

On October 29, 1886, he departed by train to Dresden, where he met Dr. Adolph B. Meyer, director of the Anthropological and Ethnological Museum.

In the early part of November, 1886, after making excursions to several towns and rural districts in Germany, he arrived in Berlin. He further improved his skill in eye surgery in the clinic of ophthalmologist Dr. Schultzer. He continued working on his novel, *Noli Me Tangere*, which he finished on February 22, 1887. With the financial aid of Dr. Maximo Viola, he published it a little later.

Medical Element in Noli

In this novel, Rizal satirized quackery as practiced by unemployed and illiterate Spaniards who came to the Philippines and paraded themselves as doctors of medicine, even as specialists in the treatment of all diseases. These charlatans, represented by Doctor Don Tiburcio de Espadaña, were abetted in their unscrupulous fraud by certain Hispanized Filipinos like Doña Victoria de los Reyes de Espadaña, who disparaged the traits of their countrymen. The glib but ignorant wealthy Filipinos, like Capitan Tiago, were usually the victims of this costly form of quackery.

Rizal also attacked in *Noli* the heartless type of physicians who charged high fees even among the poor. Instead of extending charity to the indigents, they used their influence with the high government officials in com-

pling their patients to pay their exorbitant fees, even to the extent of depriving them of their houses and work animals.

His Illness in Berlin

During this period, Rizal's hours were overcrowded. He studied by himself several languages, exercised in the gymnasium of Berlin, and attended at night the lectures of Dr. Hans Virchow on Descriptive Anatomy, and the conferences of Dr. Rudolf Virchow (father of Dr. Hans) on Anthropology. He was an indefatigable collaborator in many scientific organizations.

In the winter of 1886, Rizal was attacked by an illness which he thought was pulmonary tuberculosis. Dr. Maximo Viola, a member of a rich family of San Miguel, Bulacan, very fresh from medical school, happened to be with him on a scheduled tour of the cities of Europe. Rizal narrated the medical history of his family and his own previous diseases, gave the details of his physical constitution, and described the symptoms of his current illness: midnight fever preceded by chills, desultory cough, loss of weight, etc. He had been suffering from this condition for some months.

Dr. Viola examined his chest, but he did not detect any sign of pulmonary lesion. He was of the opinion that Rizal's physical condition was caused by rigid vegetable diet forced on him by lack of money coupled with various physical and mental activities. He practiced lifting heavy weights in an effort to match the strength of the strongest man at one of the local gymnasiums. He studied intensively and wrote continuously day and night. Dr. Viola told him that his physical breakdown was not the manifestation of

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pulmonary tuberculosis but the result of starvation and hard work. This diagnosis was confirmed by a specialist who prescribed nothing but nourishing food and moderate exercise. He recovered rapidly with his regimen.

Tour of Europe

Rizal and Dr. Viola left Berlin on May 11, 1887, for Dresden, Leitmeritz, Prague, Brunn, Vienna, Munich, Nuremberg, Ulm, and Geneva. At Geneva they parted; on June 23, 1887, Viola proceeded to Barcelona to take up post-graduate work in medicine, and Rizal boarded a train for Italy. After travelling in this country, he went to Marseilles where he embarked on the S.S. "Djemnah" on July 3 for the Orient. At Saigon he transferred to the S.S. "Hayfong". He arrived at Manila at about 9:00 o'clock in the evening, Friday, August 5, 1887.

Medical Practice at Calamba

He went home to Calamba, Laguna, where he opened a clinic. He operated on his mother for bilateral cataract. The success of the operation made him famous as an eye specialist. He attracted patients from the whole province of Laguna, Manila, and even from China and other countries. He charged them according to their means. In less than six months, he earned about ₱5000.

Medical Practice in Hongkong

Inasmuch as he created numerous enemies on account of the publication of his book, *Noli Me Tangere*, and in order to avoid his enemies' reprisals, the Jesuit fathers advised him to leave the country. On February 3, 1888, he left Manila for Hongkong where he stayed a few days, visited Macao, then left for Japan on February 22, 1888. After a sojourn of one month in Japan, he went to London through the United States.

In London he engaged in research and gathered materials for his other books, and wrote literary pieces. He then returned to the Orient and arrived at Hongkong on November 20, 1891. He immediately established himself as an oculist at D'Aguiar Street, No. 2 Rednaxela Terrace. He formed the friendship of Dr. Lorenzo Marquez, a Portuguese physician educated at Dublin and director of prisons of the colony. With the latter's help, Rizal rapidly became a popular practitioner in Hongkong. He operated on his mother's eyes for the second time, and, as in Calamba, the surgical intervention was successful.

Return to the Philippines

Although he was prospering financially in Hongkong, he could not forget the welfare of his countrymen. His intense desire to promote the welfare of the Filipinos impelled him to leave Hongkong and come home to the Philippines, disregarding the strong advices of his relatives and friends to stay abroad. He arrived in Manila on June 26, 1892.

Barely two weeks later, on July 7, 1892, Governor General Despujol decreed his arrest. He was deported to Dapitan. He departed from Manila on July 15, 1892, and arrived at Dapitan on July 17.

Activities in Dapitan

Being of an active disposition, he conducted multifarious activities in Dapitan. He established a vocational school, constructed an aqueduct, engaged in farming, collected and sent specimens of the flora and fauna of the region to his friends in Europe, and practiced medicine and ophthalmology.

Medical Practice in Dapitan

True to his calling as a physician, he practiced charity to the poor, but

he charged those with means according to their ability to pay. He wrote to his friend Dr. Marquez of Hongkong: "Here the people are so poor that I have even to give medicine gratis." There were, however, some rich patients who paid him handsomely. An Englishman paid him ₱500 for the satisfactory removal of bilateral cataract. Don Ignacio Tumarong, a rich Filipino patient, was very much gratified with Rizal's bedside manner, skill as an eye surgeon, and the success of the operation on his eyes that Don Ignacio paid him ₱3000. Another patient, Don Francis Azcarraga, a wealthy landowner from Aklan, was also cured of his eye ailment, and paid Rizal with a cargo of sugar.

Again, in 1893, Rizal operated on the eyes of his mother for the third time. The operation was successful, but Doña Teodora ignored her son's advice and removed the bandages over her eyes too soon, and the wound was infected. This incident gave him a lesson in medical practice, which he wrote to his brother-in-law: "Now I understand very well why a physician should not treat the members of his family."

About the end of 1894, there arrived in Dapitan a blind Irish police officer of Hong Kong, who was introduced by Julio Llorente in a letter as Mr. Bracken. The white man was in reality Mr. Taufer, Josephine Bracken's adopted father. Mr. Taufer had cataract in two eyes, but he was not cured because his disease was venereal in nature.

On account of his numerous projects in Dapitan, his income was inadequate to cover the requirements of his patients for medicine. He could not afford to give expensive imported medicine always free.

According to the late Dr. Jose Bantug, physician, medical historian, and Rizalist, "As a physician, Rizal became interested in local medicine and in the use of our medicinal plants."

"Rizal studied", said Dr. Zaide, the Filipino historian and Rizalist, "the plants of the Philippines and their curative values. To poor patients, who could not afford to buy imported medicines, he prescribed the local medicinal plants."

Application to the Spanish Army

Even with Josephine's loving companionship, Rizal was not completely happy in Dapitan. He desired to enjoy true freedom — the liberty of a free man, not the relative freedom of a privileged prisoner. To gain such freedom, he applied for a position as physician attached to the medical corps of the Spanish Army in Cuba. His application was approved six months later, on July 30, 1896, when he was no longer interested. It made him happy, nevertheless, because the action of the Spanish government was tantamount to absolving him of the crime imputed against him and of granting him freedom.

Rizal was sent to Manila where he arrived on August 6, 1896. Governor General Blanco ordered that Rizal be placed on the cruiser "Castilla". A few days later, Rizal learned through the press of the First Cry of Balintawak, and later of the discovery of the Katipunan by Fr. Mariano Gil.

Rizal's Last Day

Armed with recommendations to the Minister of War and to the Minister of the Overseas, Rizal sailed for Spain on "Isla de Panay" on September 3, 1896. When the boat entered the Mediterranean on September 27, the

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MY CREED

[Closing remarks delivered by WB Jose Jose M. Estacion, Grand Lodge Inspector for Iloilo-Acacia Lodge No. 11, F. & A.M., on the occasion of the Installation of elected and appointed Officers for Masonic year, 1965, held publicly on January 23, 1965, at Powell Hall, Masonic Temple Building, Iloilo City.]

Some ten years ago, at the installation of Wor. Bro. Mario B. Hidalgo, as Master of this Lodge, I gave the closing remarks as Grand Lodge Inspector. I was told of my part in the installation program two weeks before the installation. I did not prepare my remarks until I received a copy of the program for tonight's installation on the 18th of this month, and soon after reading it, and found that the theme of the song of the beautiful nurses of the Iloilo Mission Hospital is "My Creed," I decided to adopt the theme of their song as the subject of my short remarks this evening.

Brethren and friends, each of us must have a Creed. A creed, according to Webster's Collegiate Dictionary, is "a summary of principles professed or adhered to." The kind of principles one adopts determines his character, his destiny.

One's creed should be the right one. The most important question is: "What is the right Creed? What should be the yardstick by which we measure our creed so that we would be assured that all that we do and say is right? We Masons believe that the only true rule and guide of our faith and action should be the Sacred Scriptures. We are told by the Apostle Paul that all Scripture

is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instructions in righteousness, that the man of God maybe perfect, thoroughly furnished unto all good works." In my humble opinion, the best creed can only be found in the Holy Bible, which adorns the altar of every Masonic Lodge, and without which, no lodge can function. Saint Paul, in the verses of the Holy Book stated above, by inspiration of God, teaches us that we may become perfect only and thoroughly furnished unto all good works if we go by the teachings of the Holy Bible.

Albert Pike states the Masonic Creed as follows:

"BELIEVE, in God's infinite wisdom, benevolence and justice: HOPE for the final triumph of good over evil and discord of the Universe: and be CHARITABLE as God is, toward the unfaith, the errors, the follies and the faults of men: for all make one great brotherhood."

This Masonic Creed is a counterpart of the 13th chapter of the first letter of the Apostle Paul to the Corinthians. In the said epistle, the great Apostle Paul said that of faith, hope and charity, the greatest is charity,

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THE ANNUAL GRAND LODGE ORATION — 1965

JOSEPH T. HOWARD, Grand Orator

The Annual Oration at Grand Lodge has through the years been for me one of the highlights of the Communication. It is because of very worthy and highly qualified predecessors in this office that I speak with trepidation and hesitancy today. I am fully aware that I shall not be able to measure up to the high mark set before me by other Grand Lodge Orators.

In spite of that, however, I shall attempt to bring to your attention today something that has become for some time now a very interesting study for me. It is the Great Seal of our own Grand Lodge. All Grand Lodges have their own distinctive seals, from the very simple to the highly elaborate. The Grand Lodge seal of my mother Grand Lodge in Texas, is severely simple having only the two brazen pillars with the all seeing eye between them and a simple Masonic Altar upon the checkered pavement. Our Grand Lodge seal while not as elaborate as some, may be said to be, in the language of the artist "very busy". There are numerous and highly significant Masonic symbols thereon, things primarily Philippine and a most meaningful motto inscribed boldly across its face.

The most commanding portion of the seal, possibly because of their size and centrality are the two hood-

winked seraphims. These two figures stand facing each other yet not seeing each other because of their hoodwinks.

Hoodwinking has both a positive and negative aspect. When we say a person has been hoodwinked we often mean he has been fooled, deceived or played for an ignoramus.

In Masonry, we practice the hoodwinking of candidates for more positive or instructive reasons. The Masonic practice is basically a drama in *contrasts*. The *removal* of the hoodwink is the significant thing in Masonry. In the first degree it constitutes the very pinnacle of the work. Masonic light is brought to us in a symbolically dramatic fashion by the removal of a hoodwink but nothing can fully dramatize the blindingly enlightening dawning of Masonic light. The hoodwink of prejudice, bigotry, obscurantism, illwill and hatred is supplanted by the most brilliant of all lights, *brotherly love*, the *first* of the three most important tenets of Masonry. What more dramatic and dynamic effect could the light of truth produce?

There was a time in my life when I was not really ready for Masonic light, especially its teaching that all men regardless of race, color, creed or station in life are human beings

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who are related by the same blood and hence, BROTHERS. Oh, I mouthed this idea as an American and as a Christian but even the Christian view I held at that time dictated to me that my only brothers were other Christians who believed just like I did and all others were "children of the devil." The color prejudice which I rationalized was in fact a radical denial of brotherhood. Hoodwinking is good only when the purpose is to make dramatic the bringing forth of the light at the opportune moment. This is the hoodwink used in Masonry. Our hoodwinks have been removed! Let us then truly live as brothers.

The next object to which I would call attention is the all-seeing eye. To Masons this symbolizes an ever present and all knowing God. It is the eye of Intelligent Being. The eye is open and therefore symbolizes rationality as it relates to deity. There are those who think that these two are mutually exclusive concepts that is, rationality precludes the divine or on the other hand a faith in God precludes rationality. The Mason knows that his progressive moral science leads him directly to the Great Architect of the Universe and to a deep conviction that there is a part of all of us which never, never, never dies. Does Masonry teach a personal God? Does the all seeing eye connote personality with concern for and interest in the individual? I think our dogma does not prescribe nor dictate at this point but I should like only to make a personal testimony in this connection and that the all seeing eye suggests to *me*, at least, the idea so clearly expressed in that deeply moving Negro spiritual which says, "and His eye is on the sparrow and I know he watches me." The all-seeing eye does not stare at me coldly

and impersonally but with intelligent recognition of me as a needy individual, as a person who responds warmly to the knowledge that God is watching over me.

The next object in the seal which I should like to cite is the cabletow. We take the name of our Grand Lodge monthly publication from this highly symbolic portion of the seal. Before I was a Mason, I used to see the *Cabletow* on the desk of my friend. I used to say to myself, "I wonder why they call that publication the *Cabletow*?" After I had been initiated in the States I wrote my friend and said, "Now I know why the Grand Lodge magazine is called the *Cabletow*." We know that the cabletow is to be used in the management of recalcitrant candidates so it connotes controlling power. It also reminds us of the enduring ties we have with Fraternity. But too often we forget that it is also the measure of our response to signs and summonses sent by brethren and lodges. How long is a cabletow? Well, even the literal length is debated and I will not dwell on that discussion here but it is certain that we have different lengths of cabletows and for most of us the length is usually much too short. Our answering and obeying is almost whimsical rather than consistently serviceable as a truly long cabletow would indicate we should be. Let us all determine that our cabletows shall be long enough to make us fully and serviceably responsive to the needs of our own brethren and lodges. Needing some information to help a Masonic widow and her orphans, I wrote to a brother in Leyte enjoining him to "go out of his way on foot" to help the widow and orphans of a deceased brother. It called for a hard trip by bus and some digging in records and calling on some fami-

lies and friends. Shortly after, however, I received a reply to my request. The brother in question demonstrated that his cabletow was of sufficient length to be of true usefulness in time of need.

In the center of the seal is an oval crowded with patriotic and Masonic emblems. I shall not attempt to comment on all of them but only upon two — one, of Masonic significance and one, of national significance. In the lower right quadrant of the oval is the square and compass with the letter "G" super imposed upon them.

This entire oration could easily be devoted to the square and compass. Suffice it to remind us that we are to "square our lives by the square of virtue" and that the compass, we are told, must never be lost sight of as a valuable instrument which teaches us to circumscribe our desire and to keep our passions within due bounds toward all mankind, particularly our brethren in Freemasonry.

The letter "G" reminds us of many things but its pinnacle lesson is in those most memorable words spoken by the Worshipful Master after he has rapped us to attention and uncovered his head. It is the mention of this significant word which causes us all to bow with reverence, the only time and place at which we do exactly this highly meaningful gesture in our work.

In the upper left quadrant is the national shield topped by the Mindanao bald eagle and flanked to the right and left by coconut palms. I should like to comment on the latter. When I first came to the Philippines nearly 18 years ago, I was walking through a coconut grove with a friend and asked him, "What is the bearing season for coconuts?" He

laughed and replied. "After a coconut tree begins to bear fruit and it remains healthy it continues to bear fruit the year round through the rest of its productive life." I soon discovered from observation that there are coconuts in various stages of development on a coconut tree the year round. There are many jokes about the coconut tree but this is one feature which we cannot gainsay about the coconut. Consistent, persistent and reliable productivity is the chief characteristic of a healthy coconut tree. Can we take this lesson from the lowly coconut trees which adorn our shield so unobtrusively yet speak to us so eloquently to be continuously fruitfully useful in all our doings? Can we not be thus inspired to bare Masonic fruit regardless of the season? To me this would be the fruit of upright living and of positive usefulness in our day by day relationship with our brother Masons and with our community.

In closing I should like to call attention to the highly inspiring and strongly challenging motto that is bannered across the bottom of the shield, "In the Lord is All Our Trust." We of course readily recognize that this is a very gross exaggeration for most of us. I certainly know that it is for me, at least. The fact is, that as human beings we are rarely that wholehearted about anything we do and when it comes to trust, many, if not most of us can be classified among those whom Christ called, "Oh, ye of little faith." Be that as it may, there are three key words in the motto on which I would like to comment briefly. They are *All, Lord and Trust.*

We can hardly be all-out, wholehearted Masons unless we have a deep

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religious faith. Superficialities will not do unless we are content simply to live superficial lives. I do not prescribe or even hint at how you will express your depth of faith and religious conviction but unless it is *deep* and *abiding* it will not give you what you need to be a good Mason, because while Masonry itself is not a religion, all Masons should be deeply religious men. This leads me to the second key word.

When I speak of religion I am not referring to a pious expression of it in certain prescribed structures which are thought to express it through ritual or form. Although prescribed form by no means necessarily invalidates such an expression, I am, on the other hand, referring to the centrality of God in the Mason's religion. We do not make godless men Masons any more than we make madmen Masons or take in boys who have not yet reached their majority or old men fallen into senility. Masonry does not prescribe nor does it proscribe the Lord in whom we put our trust. For those of us who call ourselves Christians it is the Lord Jesus Christ to whom we owe our personal commitment and redeeming faith. To the Jewish brethren it is Jehovah. To our Muslim brethren the Lord is Allah, to the Hindu, God as they know and understand Him. Nor does this faith directed to our own understanding of what God is make us any less brethren because we have different concepts of God. It does say to all the world that Masons are godfearing men who not only when

asked, "In whom do you put your trust?" know how to answer but who day by day in many little ways convey to those around them their vital faith in God. Has your lodge ever had an applicant who answered in the negative on the question about belief in God? Our lodge has had this embarrassing, nay, humiliating experience. It was our guess that the applicant that heard that Masons did not believe in God or were atheists (as is often said about us) and replied in keeping with what he believed that we believed. Worse, however, is that he knew some of us by frequent contact and still carried that false impression. The Great Light in Masonry speaks of a generation that arose "that knew not God." One of the surest ways for this to happen is for us as Masons to live as if there were none!

I like the Hiligaynon word for trust, *salig*. It conveys the idea of determined dependence on a trustworthy object. We need to trust each other. Now and then, someone whom we have trusted fails us but more often than not our firm trust in a friend or a brother is richly rewarded. We tell the Entered Apprentice, "Your *trust* being in God arise... and fear not!" Trust in God gives us *strength* to arise and courage to go forth.

If we of the Most Worshipful Grand Lodge of the Philippines will take to heart our own motto and live by it, we shall have an honorable and glorious Grand Lodge. Most of all we shall fit our own selves for that house not made with hands, eternal in the heavens.



REPUBLIC OF THE PHILIPPINES HONORS BRO. DR. BERNABE AFRICA



Bro. Bernabe Africa, a member of Tokyo Lodge No. 2, Grand Lodge of Japan, was recently conferred the Order of Sikatuna, Lakan Rank, for distinguished service to the Republic of the Philippines. Bro. Africa started his government career in the defunct Department of the Interior back in 1918, transferred to the University of the Philippines as political science professor, and after Liberation was asked by the late President Manuel Roxas to help organize the Department of Foreign Affairs. Following is the speech of Undersecretary Librado D. Cayco, on the occasion of the conferment of the Decoration on March 26, 1965 in Luna Hall of the Dept. of Foreign Affairs Building:

The distinguished awardee whom we are honoring this afternoon is a man who sums up in himself and in his achievements the best and the noblest traditions of the Philippine Foreign Service. The cumulative effect of his wide learning and sound judgment has left its mark not only on students of international relations but

even on those now intimately connected with the formulation and execution of Philippine foreign policy.

Many of us who are here today to witness the conferment of the Order of Sikatuna, Rank of Lakan, on Dr. Bernabe Africa, still think of him as the austere and over-strict professor at the University of the Philippines to whom the study of political science and foreign service was both a discipline and a continuing challenge. He pioneered, as a mater of fact, in the establishment of the Department of Political Science at the State University and was for many years its respected head.

The spontaneous response to the political science courses must have been a source of great encouragement for Dr. Africa, whose main concerns have always been the stimulation of human capacities for knowledge and the unending search for truth. And when no less than President Manuel Luis Quezon later provided the inspiration, Dr. Africa was prompt to initiate the offering of a foreign service curriculum in the State University. Some of the graduates of this course are now serving their country in various capacities, either in the Home Office or in the Philippine establishments abroad.

An alumnus of the University of Michigan where he obtained his Master of Laws and Doctor of Philosophy degrees, Dr. Africa was eminently qualified for his chosen educational

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tasks. An acknowledged authority on contemporary Far Eastern politics, he has written numerous articles on Philippine international relations. Off-hand, I can mention his penetrating study of the North Borneo issue which has been widely distributed and has proven to be the basis of many a dissertation on this important Philippine claim, as well as his clear, concise analysis of Japanese reparations.

It was not surprising, therefore, that shortly before the proclamation of the Republic on July 4, 1946, Dr. Africa was called to serve our Government in the capacity of Commissioner of Foreign Relations, with the rank of an Undersecretary of Department. On August 17 of the same year, he was appointed to the position of Undersecretary of Foreign Affairs, the first to occupy this position. So patent was the need for his services in the charting of foreign relations of the young Republic that on July 6, 1948, Dr. Africa was designated Acting Secretary of Foreign Affairs. A little over two months later, he was appointed Envoy Extraordinary and Minister Plenipotentiary with assignment as Chief of the Philippine Mission in Tokyo. On July 1, 1952, he was appointed Chief of Mission Class III, with assignment in Bangkok. He discharged his diplomatic functions with grace and distinction for two years until his retirement from the service on January 14, 1954.

Ordinarily, retirement would have proved irresistible to a lesser man. It

was characteristic of Dr. Africa that what he learned in leisure freely passed over the frontiers of his seclusion into the press and various activities related to foreign affairs.

This afternoon's public testimonial to his markedly outstanding career would be meaningless, however, if we lose sight of one important consideration. His labors, his studies, his deep and abiding wisdom would prove futile if we, the beneficiaries of his experience, were to prove barren and unresponsive. Men such as he speak to us only so far as we have ears and souls to hear them. If we fail to provide the rich soil on which their example and their teachings can burst into robust flowering, the less shall be ours and not theirs.

Virgil's great lines "happy is the man who has learned the causes of things, and has put under his feet all fears, and inexorable fate, and the noisy strife..." could be aptly applied to our honored guest this afternoon. His task is done — ours has only begun.

Ladies and gentlemen, both as a former pupil and now an unworthy successor of Undersecretary Africa, I feel highly gratified that his labors and sacrifices in and on behalf of our service have merited recognition from no less than the President of the Philippines. Dr. Africa, the award which you are about to receive is one which you richly deserve and for which we your friends and collaborators wish to congratulate you.

* * * *

REPLY TO UNDERSECRETARY LIBRADO CAYCO

By **BERNABE AFRICA, LL.D.**
(Honoris Causa, University of Michigan) 32^o KCCH

Secretary Mendez, Undersecretary Cayco, Ladies and Gentlemen:

I am deeply touched by the remarks of Undersecretary Librado Cayco regarding the award to my humble person of the decoration of the Order of Sikatuna. I have no words to express my gratitude to President Macapagal, Secretary Mendez, and Undersecretary Cayco for this distinct honor. I understand the granting of the Sikatuna Award is a matter of tradition. Similar awards had been given to President Elpidio Quirino, Ambassador Miguel Elizalde and General Carlos P. Romulo. I am the fourth official of the foreign office to receive this distinction.

The reason for the award, according to Secretary Mendez, is "in recognition of his (Africa's) outstanding service records in the Department". This award means a lot to me. It is the realization of my life ambition. Although I feel greatly honored by the award, the act of the President in bestowing this distinction upon my person is of deeper significance than merely honoring a public servant who has long retired from public service. In so doing, he lays down a norm of conduct in public service for the observance by public officials which we need badly today.

The organization of the Department of Foreign Affairs fell heavily upon

me being the first Undersecretary of Foreign Affairs. We started virtually from scratch. It is true that, prior to the grant of independence on July 4, 1946, there was a small office in Malacañang under the Commissioner of Foreign Relations in charge of the foreign relations of the country with very limited powers because, under the Tydings-McDuffie Law, "Foreign affairs shall be under the direct supervision and control of the United States". The Office of the Commissioner served as the nucleus for the organization of the Department of Foreign Affairs when we became independent. The personnel of the Commissioner's office had been absorbed by the new Department and its records and office equipment turned over to the latter. We had to rely upon the University of the Philippines for additional personnel to fill the new positions created in the Department of Foreign Affairs. Great care was exercised in the selection of the personnel to prevent unqualified persons from getting in. Once they are in it is hard to get them out. Your problem is, therefore, to minimize as much as possible, the influence of politics upon the selection, promotion and assignment of personnel of the Department and our Foreign Service. You have now the so-called Macapagal Law, Republic Act

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Dagupan City Lodge No. 158 donates Books to Salapingao Elementary School

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No. 5 POINT OF FELLOWSHIP

W. B. PABLO CORSINO, P.M.

During the convention of Visayas and Mindanao Lodges at Cebu, one of the subjects discussed was Masonic Education. It was suggested that The Eureka be revived. In this connection, I was given the floor to recite orally one of the most interesting passages in its issue in 1956 that may serve as a guide to settle a perennial problem of many Lodges, and I quote,

Far too many persons are prone to jump at conclusions. A good percentage of life's tragedies are due to hasty judgment and unconsidered criticism. It is too easy to murder a reputation and inflict an irreparable injury.

Here is where Masonry enters into the picture. Members of our ancient and honorable Craft, of all men, should be deliberate in judgment, candid in consideration, charitable in construction, and moderate in condemnation.

In this connection Masonry teaches a most important lesson: If you feel inclined to criticize a brother,

suppose you go to him in a friendly way, talk over the matter in question, and discover his point of view. It may be a different angle from that which presented itself to you. After all, it may be the right angle, and by listening to it you may be spared the ignominy of doing him a rank injustice. Perhaps you may be able to enlighten him and lead him to see the error of his way. Therefore, brethren, let us guard against hasty judgment. Let's give the other fellow the benefit of the doubt. There is nothing to be lost by being sure that we are right before going ahead.

MASONS SHOULD UNDERSTAND MASONRY BETTER

By AURELIO LEYNES CORCUERA, P.M.
Master, Bagumbayan Lodge No. 4

(Delivered February 27, 1965, at Davao during the 9th Regional Masonic Convention of Mindanao and Sulu Lodges.)

Masonry has been defined in many ways. Each definition is intended primarily to bring out some particular aspect. In Great Britain and in countries following the British type of ritual the Entered Apprentice is taught the definition, "Freemasonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols." A distinguished Scottish Freemason substitutes *philosophy* for *morality*. To understand the spirit and philosophy of Freemasonry it is necessary to see what is "veiled in allegory, and illustrated by symbols" — to understand the meaning of the ceremonies, words, legends, and symbols. Every symbol has two, sometimes more, interpretations: that given in the ritual and that which can only be obtained by study and reflection. Only Masons who have not been able to see what is behind the veil of allegory can say that there is nothing in Masonry and go so far as to expose it to ridicule. In the time at my disposal I shall endeavor to share with you the little that, within my limitations, I have been able to attain in my efforts to understand what Masonry means. I have had to do a little studying because in my early years as a Mason I had no one to whom I could turn for information.

Some time ago while answering questions after a short talk in a Chapter of Royal Arch Masons the pres-

iding officer asked: "Companion Corcuera, I have been wondering ever since becoming a Mason about the Temple of Solomon. Did it really exist?" I mention this question because it shows that not all Masons take the trouble to read what is in the Great Light in Masonry. Every Mason should know that the Temple of Solomon actually existed. The story is given in 1 Kings 5:1 — 10:29 and in 2 Chronicles 1:1 — 9:31. It is also found in the translated works of Flavius Josephus, the Greco-Roman writer on the Antiquities of the Jews."

At this time I shall merely call attention to the differences between the Biblical and the symbolic temples. There was no mosaic pavement in the Temple, the floor being covered with wood; the middle chamber was not a part of the Temple proper, being merely the second floor of the three-storied structure built against the wall on the north, west, and south sides; there was only one entrance, at the east end; the *Sanctum Sanctorum*, or Holy of Holies, was at the west end. It was in the form of a perfect cube whose edge was equal to the width of the Temple. The Ark of the Covenant was placed in it, and no one except the High Priest could enter it. Even he could enter it only once a year, after many ablu-

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tions. There is a tradition that the High Priest had a rope tied to his waist on entering the *Sanctum Sanctorum*, so that if anything happened to him he could be pulled out.

An interesting question is, Why is the Temple of Solomon so intimately connected with the symbology of Freemasonry? The original Freemasons, the Operative Masons who built the splendid cathedrals in Europe during the Middle Ages, were of necessity familiar with the Temple of Solomon. It was built for the worship of GOD by the Hebrews, a people who professed the first, and at that time the only monotheistic religion in the world. The fact fitted with the legend which was to be the core of the allegory in the system of ethics they sought to establish.

After the appearance in *The Cabletow* of the first installment of *Questions and Answers*, a Past Master asked me: "Corcuera, why do you say that Hiram Abiff did not die as a result of the tragedy in the Temple before it was completed? The ritual says he died." Masons should not forget that everything in Masonry is symbolic. It should be kept in mind by every Mason that ritual facts which deviate from historical facts are introduced by the statement "Masonic tradition informs us." *The object of Masonic legends is not to establish historical facts but to convey philosophical doctrines.*

The S.D., answering for the candidate at his initiation, says: "A p. b. candidate who desires to be brought from d. to l., to receive and have a part in the RITES and benefits of this W. Lodge, . . ." The use of the expression a "p. b. candidate" is rather inappropriate. Many rituals use instead a "p. candidate who has long been in a state of d." The word is not r-i-g-h-t-s but R-I-T-E-S. In this connection the word *rite* denotes

an approved custom or usage. The first section of the ceremonies of initiation, passing and raising are essentially the same and consist of the following rites: the rite of destitution (divested of all m. and m., neither n. nor c.), the rite of disalceation (neither b. nor a., b. in the 3rd d.), the h.w. and c.t., the rite of induction (the shock of entrance), prayer (in the first degree only), the rite of circumambulation, the rite of secrecy, the rite of illumination, the rite of entrusting (the modes of recognition), the rite of investiture (first degree only), the working tools.

The ritual explanations of these rites do not satisfy the mind eager for knowledge of Freemasonry. Men, who after receiving the degrees, have studied the ritual but have failed to see what is veiled in allegory, and illustrated by symbols, have found nothing worthwhile in Masonry. Some have even made *exposes*, insisting that its claims of morality is trivial, not to say childish. These men are to be pitied because they sought but knew not how or what to seek. Ritual statements veil rather than reveal. They are like the parables which Jesus used to convey in his teachings.

The rite of disalceation. In the first two degrees the candidate is neither b. nor s. This is interpreted to the Entered Apprentice as a pledge of fidelity (Ruth 4:7-9). In the third degree the candidate is b. but no explanation is given to him. The explanation is found in what was said to Moses (Exodus 3:5) when he was about to receive the Ineffable Name at Mount Horeb: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." Among the ancient nations of the East before one could enter a sacred place or step on holy ground he had to remove his shoes as a sign of rev-

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BROTHERLY LOVE, RELIEF AND TRUTH AS A WAY OF LIFE

(Address delivered by Wor. Bro. Jesus Flores Alvarez, Grand Lodge Inspector, at the stated meeting of ARAW LODGE No. 18 on February 13, 1965)

My good friend, Wor. Bro. Pedro Aguda, the active Secretary of this Lodge, gave me the opportunity to enjoy once more your fine fellowship by inviting me to give a short talk at the stated meeting of the Lodge this evening. Having been Inspector of this Lodge three years ago I am now reminded by the generous cooperation and many courtesies which have been accorded to me by the incumbent officers during that Masonic year and the new friends which I was fortunate to gain among the members of the Lodge many of whom I have found to be true and dedicated Masons in this jurisdiction. You can, therefore, understand why I readily and happily accepted the kind invitation of WB Aguda to be your guest speaker this evening altho, knowing my limitations in public speaking, I would be happier to have been invited to hear instead another much more experienced brother who can discourse before this gathering on any subject under the sun, so to speak.

Brethren, as Master Masons we have particularly been taught strenuously to enforce, by precepts and examples, a strict observance of the principles of this ancient and venerable Institution, principally its essential tenets of Brotherly Love, Relief and Truth. Allow me to speak to you this evening on these three tenets, not strictly along the lines of esoteric Masonry, but rather as a guiding principle in our

every day lives and their practical application to our individual way of life. Let us begin with the first of the tenets — Brotherly Love.

It is said that while there are today many organizations and individual persons working for Brotherhood, the true spirit of this universal movement has become, more often than not, a commonplace term with little meaning. The word Brotherhood may be much used and misused, and while many people may proclaim that they work for it, obviously they do so more in name and appearances than in substance and in deeds.

The world is still generating mass hatred, lust and selfish thoughts and is full of individuals who will unhesitatingly give in to their selfish desires and inordinate ambition for wealth and power altho they know in their hearts that a certain action is wrong and will cause suffering to their fellowmen, thereby increasing the world's suffering and denying the spirit of Universal Brotherhood of Men under the Fatherhood of God. The people of the world are now divided between two groups with conflicting ideologies. The future is very uncertain and we are groping painfully in the dark in search of the light that will dispel the present darkness.

Never before has there been such an opportunity for us Masons to pro-

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claim the Brotherhood ideal and live by it day after day; to demonstrate what Brotherly Love means and how vital it is to the peace of the individual and to the security of the world, and to band ourselves together in movements which stand for peace, progress and, most important, Brotherhood of Men. Among the outstanding qualifications of enlightened mankind, regardless of race and color, love is the most important. God is Love. As we are children of God, we must love one another. We may never know how widespread and far reaching acts of love may be in the lives of mankind. We do know that love eliminates friction, tensions and distrusts that turn man against man, nation against nation.

The second tenet is Relief which is Charity or the act of giving to the needy. It is the greatest of all virtues. Brotherly Love and Charity go hand in hand. They complement one another. It is said that one can truly love his brother by extending to him necessary moral or material assistance in his hour of distress. From personal experience I learned that there is nothing more satisfying to the Inner Self or the Soul of man than the realization that he has, with his limited means and in a humble way, contributed to the welfare and happiness of someone who, otherwise, would have remained hungry, sickly or entirely destitute. Charity, in the true sense of the word, is to share with the unfortunate a little of what we have. Our Lord Jesus Christ said that, "inasmuch as you have done it unto one of the least of these brethren, you have done it unto me."

Spiritually speaking, we grow by giving. In truth, in the law of Cause and Effect or the Law of Nature, where action and reaction are equal, all help which is given comes back

to the giver, as a ball thrown against a wall bounds back to the hand of the thrower. Our Lord Jesus Christ also said that; "whatever you sow, you shall also reap." Meaning that what we give returns to us in kind; hence it is well to give abundantly so far as we can afford to do so. To my mind, to give even from a selfish motive is good, for it leads to an interchange of worthy human feelings, particularly that feeling of oneness among men of goodwill which will strengthen the ties that bind us all together as friends and brothers and ensure the eventual well being of mankind.

The last of the tenets is Truth. Men often talk about the eternal search for truth. Man is never completely satisfied with the material things that he possesses and things that are told to him. He is ever curious to search for further light on knowledge he already has. He wants more knowledge, more power, more assurance. The continual search for Truth is a healthful condition in mankind and has resulted in better life, spiritually and materially.

But what is the Truth as it concerns our way of life and our daily problems? Where and how can we find Truth? A great humanitarian of the present Era said that the Kingdom of God on this earth will not come from Heaven. Such Kingdom will have to come from the pure hearts of mankind. By the same token, the Truth which we have been seeking will not come to us from the outside. We will have to search for it within ourselves. When God breathed into man the breath of Life, He gave us a fragment of his power, wisdom and goodness for us to develop for the service of God and our fellowmen, and with which we can generate our

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erence. This is still done even now. This is a testimony of man to his Creator, before whom nothing can be hid.

The rite of destitution. The candidate is divested of all min. and met. and part of his cl. This is symbolic of the state of purity of heart and conscience with which one should approach his Maker. He has to divest himself of everything gross and material as well as of his passions and prejudices.

These two examples of the symbolic meaning of the rites are sufficient to show that behind the simple ritual explanations there is an esoteric interpretation that can only be arrived at by study and reflection.

Let us now look into the second section of the ceremonies. The youngest Entered Apprentice Mason on the north-east corner. The esoteric interpretation of this can be understood with the aid of a little knowledge of astronomy. But let us first recall part of what is said in the lecture. ". . . King Solomon's Temple, of which every Lodge is a representation, was situated so far north of the *ecliptic* that neither the Sun nor the Moon at meridian height, could dart its rays into the north part of the building." The *ecliptic* is the *apparent path of the sun* throughout the year. Actually it is the earth that revolves around the sun. The plane of the ecliptic makes an angle of 23.5° with the plane of the equator, touching the Tropic of Cancer (23.5° north of the equator) and the Tropic of Capricorn (23.5° south of the equator). There is an astronomical rule to the effect that at any point on the earth, north of the Tropic of Cancer, the sun at noon, when it crosses the meridian (passing from north to south) over the place, is *south of the zenith*, the

point directly overhead. The distance south is least on June 22 and greatest on December 22. The sun thus seems to avoid the north, being never north of the zenith. The latitude of Jerusalem is approximately 32° north. Hence, the direct rays of the sun or of the moon, cannot dart into the north part of the building. This rule also explains why the J.W., standing in the south, is able to observe the time better. He faces directly north. At noon, therefore, his shadow is ahead of him, on north and south line, shortest in the summer and longest in the winter.

The candidate on the north-east corner is partly in the north, the place of darkness, and partly on the east, the place of light. This signifies that although he has already received light, he is still partly in darkness, and must seek further light.

The F.C. in the M.C. He has passed between the two great pillars, ascended the winding staircase, and passed through the outer and the inner doors. The second explanation of the letter G holds only in the English and Germanic languages. In the Romance languages the initial must be a D. In European Lodges using the Scottish Rite type of ritual the Hebrew letter *yod* inside the equilateral triangle, or delta, is used. This symbol is found on the outside of the 14° ring of those who have received that degree in the Scottish Rite. The instruction given to the E.A. is primarily moral; to the F.C., intellectual; to the M.M., spiritual. The journey is intended to remind the F.C. of the necessary moral, physical and mental equipment and the obstacles in one's progress in life. His arrival at the M.C. and the lesson he there receives gives him a hint of the spiritual instruction he is later to receive.

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The letter may also be interpreted as a symbol of the divinity that is in man. Max Mueller, who introduced oriental philosophy into Europe, tells the following story. The gods were celebrating a conference to decide what to do with the divinity they had taken from man. One of the gods suggested that it be buried in the earth. The other gods objected because they said man in search of what is under the ground will eventually find it. Then it was suggested that it be buried under the sea. The others again objected to this. Man searching for what is under the water will eventually find it. After some pause an older and wiser god suggested that it be buried in man's heart because that is the last place he will look for it. All agreed to this. St. Paul in 1 Corinthian (3:16) says: "Know ye not that you are God's temple and that God's spirit is within you?" Man should remember that he was made in the image and likeness of God.

The legend of the Third Degree is the most important and significant of the legends and symbols of Freemasonry. There cannot be any doubt that it is an adaptation of the drama of the Ancient Mysteries with H.A. playing the central role. Mackey says (*Encyclopaedia of Freemasonry*, 1919, vol. 1, p. 437): "Hiram Abif is, in the Masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the Temple was the visible symbol of the world, the Builder became the mythical symbol of man, the dweller and worker in the world."

According to Albert Pike the name of the builder is symbolic. The name used in the Book of Kings should be Khirum, and the Hiram in the Book of Chronicles should be Khurum. Both have similar significance, namely, "raised or lifted up to life. "Abif is

not a part of the name but a Hebrew idiom denoting "one who excels in anything."

The dramatic incident at the Temple is the beginning of a search for that which was lost. Here the important thing to understand is not so much *what* was lost, but what does *the search mean*. If the object of the search is, as most writers on symbolism claim, the Divine Truth, or our relation to the Divinity, why does the search end in a mere Substitute? Does it mean that Freemasonry is the search for the unattainable? In this life we do not find the absolute but only an approximation to, the Divine Truth, which we confidently hope to obtain in the life hereafter.

We are familiar with the explanation given in the ritual of the Three Great, although Emblematical, Lights. I shall not repeat that explanation here.

With regard to the Great Light, Mackey (*Text-book of Masonic Jurisprudence*, p. 33) says: "Landmark xxi — It is a Landmark that a *Book of the Law* shall constitute an indispensable part of the furniture of every Lodge. I say advisedly a *Book of the Law* because it is *not absolutely required* that everywhere the Old and New Testaments shall be used. The *Book of the Law* is that volume which by the religion of the country is believed to contain the revealed will of the Great Architect of the Universe. Hence in all Lodges in Christian countries the *Book of the Law* is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the *Koran* might be substituted." In other words, the sacred book of the religion of all or of most of the

members of a Lodge may be placed on the altar.

Joseph Inglis, a distinguished Scottish Freemason and a keen student of the esoteric aspect of Freemasonry (*Year Book of the Grand Lodge of Ancient Free and Accepted Masons of Scotland*, Edinburgh, 1961, pp. 81-82) says: "The Volume of the Sacred Law, no matter though it be our Bible, or the Sacred Writings of the Hindoos, or the Zendavesta of the Parsee, or the Koran of the Moham-medan, typifies the Mind or Will of the G.A.O.T.U., the Great First Cause — the Creator and Preserver of the Universe — the Great Life-Giver, that aspect of the Great Unknown and Unknowable which is manifested in His Universe. As the V.S.L. is *not read* in our Lodges, its teachings *per se* is of no consequence. It is a symbol, and a symbol only, and it is shown as supporting the other two symbols, the Square and the Compass . . . for us it is an open book, with only ONE WORD written thereon, and that word is GOD.

"The Square is an instrument which brings rude matter into due form. It represents solidarity, and it is a symbol of matter. In itself, therefore, it represents the material part, or the earthly existence of man. In other words, it is typical of the lower nature of man.

"The Compass, on the other hand, figuratively comprehending the higher or spiritual principles mentioned in our ritual, is a symbol of the higher nature or spiritual part of man. Or to put it more plainly, is symbolic of the Soul or Consciousness itself — the Ego. The two symbols, therefore, in combination, typify the being and the life of man in their entirety. The Ego, the Thinker, is united with the vehicle, the Body. They are never separated, though as we have seen (in

the conferring of the three degrees), they change their position and importance relative to each other."

The Square and Compass on the V.S.L. may then be taken as a symbol of man, his body and soul, entirely dependent on the Beneficence, the Power, and the Wisdom of God.

Here we also have the explanation of why in the funeral service the Holy Bible is opened at the 12th Chapter of Ecclesiastes (the lesson read at the perambulation of the Third Degree), with the Square on one page and the Compass on the other — at death the soul or spirit leaves the body to return to the place whence it came.

The progressive arrangement of the Compass relative to the Square, as one goes through the three degrees, is used by Albert Pike (*Morals and Dogma*, p. 854) as a definition — "Freemasonry is the subjugation of the human that is in man by the divine; the conquest of the appetites and passions by the moral sense and the reason; a continual effort, struggle, and warfare of the spiritual against the material and sensual."

Finally, Freemasonry is an allegory of human life — from Youth through Manhood to Old Age. This is represented by the Three Steps usually delineated upon the Master's Carpet. Some one has also said that it depicts man's struggle to regain the state of perfection which he lost when the first man disobeyed the will of his Maker. The more I think of the real meaning of the three degrees the more I become convinced that they give us a clue to the answers to the three great questions which men have been asking for ages. The Degree of Entered Apprentice is an attempt to answer the question, Whence came I? The Fellow Craft, to the question, Why am I here? The Master Mason, to the question, Whither am I going?



MASONIC FAMILY

Standing — L-R — Isagani Magtolis — ME; Delilah C. V. Magtolis — BSC, LLB—Eastern Star (Sampaguita Chapter) Nievelena C. Vidallon — BSC; Rainbow (Perla) Ledevica C. Vidallon — BAPA, MA Rainbow (Perla) Lourdes de L. Vidallon — Doc. of Opty., L. Samy C. Vidallon — BSC, Araw No. 18.
 Sitting — Dionisia C. Vidallon — PNS Petitioner—Easter Etar, Dondee & Ronnie, grandsons. Leon A. Vidallon, AB. P.M. Araw No. 18, Scpy. Tagaytay 165, Phil. Bodies 320 & Royal Arch.

* * *

RIZAL... (From page 405)

captain received a telegraphic order to arrest and confine Rizal in the latter's cabin. On his arrival at Barcelona on October 3, he was transferred to the Castle of Monjuich in the province of Catalonia.

He was evidently playing with destiny, for the captain general of the province was General Despujol who decreed his exile to Dapitan. General Despujol visited him in prison; when he left a few hours later, he gave instructions to the warden to give Rizal every consideration due a gentleman.

On October 6, Rizal was placed on board S.S. "Colon" and sent back to the Philippines. He reached Manila on November 3. Since then events marched rapidly until his fateful ex-

ecution on the Luneta just as the dawn of a new day was breaking in the east on December 30, 1896.

Conclusion

Rizal was able to devote only brief and sporadic periods of his short life to the practice of medicine on account of his political activities. But his practice was already attended with brilliant success when his life was cut short by bullets on Bagumbayan Field. Wherever he was, in Calamba or in Hongkong or in Dapitan, he was followed by numerous patients. Had he dedicated himself fully to the practice of his profession, he could have lived in peace and comfort, and could have gained more extensive international renown in medicine. But he loved his country more, and sacrificed himself for her without counting the cost.

REPLY . . .

(From page 413)

No. 708 for your guidance. Any effort to emasculate the law by dispensing with the required examination for appointment to foreign service should be opposed.

Although we lacked the practical training necessary in running a foreign office, the new recruits from the University of the Philippines were prepared theoretically at least to tackle the work. General Foch, a French war hero, in World War I, once remarked that a sound theory ought to work well in practice. Most of these young men possessed the bachelor's degree and took a course especially designed to train our young men and women for the Foreign Service of the Republic. Even before the advent of the Commonwealth, the Political Science and History Department, of the University of the Philippines offered courses that prepared students desiring to enter the diplomatic service of the Republic. I am glad to state that these young men and women constitute the mainstay of our Foreign Service. Among these young men, I may mention Hon. Librado D. Cayco, the present Undersecretary of Foreign Affairs; Hon. Felino Neri, former Undersecretary of Foreign Affairs and now head of a big insurance firm; Hon. Emilio Abello, formerly Ambassador to the United States and now President of the Manila Electric Company (MERALCO); Hon. Emilio Bejasa, our Ambassador to Israel; Hon. Jose Alejandrino, our Ambassador to Paris; Hon. Felipe Mabilangan, a former instructor in Political Science in U. P. is now Deputy Chief of Mission in Paris; Hon. Jose Ingles, our Ambassador to Thailand; Hon. Yusup Abubakar, our Ambassador to Ceylon; Dr. Rafaelita H. Soriano, Barbour Scholar and a holder of the Ph.D. degree from the University of

Michigan, now Asst. Secretary for United Nations Affairs and International Conferences; Mrs. Pura Santillan Castrence, formerly Minister-Counselor of our Embassy in Bonn and now Chief of our cultural office in the Department; and Hon. Eduardo Rosal, former Ambassador to Ceylon and now head of the Office of Protocol. I spent thirty five years in government service, fifteen years, of which were in the University of the Philippines. Many of my former students have made names for themselves in public life. My only consolation is that I have contributed, in a small way, to their success.

I should mention the offer made by the State Department of the United States to train our young men for Foreign Service in the Foreign Service Institute of the State Department during the formative years of our foreign service. Taking advantage of this offer, we sent five batches of trainees to the State Department. In addition to this, the State Department approved our request for the detail of some of our trainees who had finished the course in the State Department to some American embassies and consulates to enable them to gain experience both in the diplomatic and consular work before they were assigned to their respective posts. Some of the trainees made brilliant records in the State Department. When the State Department stopped the sending of Filipino trainees for lack of funds, the Department of Foreign Affairs established its own Institute for the training of its personnel. It is regretted that the Institute was discontinued. Those who had been trained in the State Department are now holding responsible positions in our Foreign Service.

I should mention also the invaluable services of Mr. Richard Buttrick,

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an American Foreign Service Officer who was loaned to the Philippine Government by the Department of State to help us organize the Department of Foreign Affairs and our Foreign Service. With the help of some of the trainees in the Department of State, he drafted the Foreign Service rules and regulations which became Executive Order No. 18. This Executive Order is now embodied in Republic Act No. 708. Mr. Buttrick stayed in the Philippines for over a year. He was very friendly and understanding and was able to get along with Vice-President Elpidio Quirino who concurrently held the position of Secretary of Foreign Affairs. Another American who was of great help to us during this period was Mr. Nathaniel P. Davis, the first American Minister-Counselor of the United States Embassy in Manila. He was very cooperative and helpful in resolving questions that arose now and then between the United States and the Philippines. He was caught by the war in the Philippines and interned by the Japanese. He was able to return to the United States in exchange for the return of Japanese War prisoners to Japan by the United States. He revisited the country with his wife in 1956 and was surprised to see the rapid rehabilitation of Manila. He retired from the United States Foreign Service and became a columnist for a newspaper in a New England town. I mentioned these men because they were of great help to us during the first trying years of the Republic.

From a humble beginning, our Foreign Service has grown by leaps and bounds. As a matter of fact, I feel that our Foreign Service has somewhat overexpanded. In 1947, our appropriation totalled ₱2,996,500.00, as

compared to ₱23,333,968.00 for 1965. In other words, the present appropriation has increased to more than seven times involving a corresponding increase in personnel. In 1946, we had only one embassy, that is the Philippine Embassy in Washington, D.C. and four legations in Madrid, Rome, London and China and a mission to the United Nations and several consulates in the United States. We gradually expanded as funds were made available. At present, we have a total of nine embassies, fifteen consulates general and one consulate. Some of these embassies are not yet actually operating although they have been authorized by law. The new embassies are in Sweden, Canada, Portugal, Madagascar and Brazil. The law authorizes also the opening of consulates general in Barcelona, Copenhagen, Vienna and Rotterdam. In its 1966 budget, the Department recommended the opening of additional embassies in Austria, Denmark, Peru, Turkey and New Zealand; and consulates general in Jeddah, Miami and Nairobi. If the 1966 budget of the Department is approved by the Congress, the Philippines will be represented in almost every important country in Western Europe, America and Asia. In view of the critical foreign exchange situation, it may be doubted whether the time is opportune for a rapid expansion of our diplomatic and consular establishments. It seems to me that multiple accreditation can accomplish the same purpose and at the same time save the much needed dollar.

Before closing, I wish to say a few words about Secretary Mendez. He is a quiet and modest official. He has not long been holding his position as Secretary of Foreign Affairs but in spite of this, he has succeeded in solv-

ing some of the ticklish problems confronting the Philippines and the United States. He has done this without much publicity and fanfare. I should state also in this connection that the special relationship between the Philippines and the United States and military alliance between the two countries, which is purely defensive in nature, should be the cardinal principle of our foreign policy and we should not allow ourselves to be dissuaded from this course by some of the critics of our foreign policy. Such a policy is mutually beneficial and necessary for our national security. It has been tested in war and

peace and I see no reason for a radical change.

I wish to reiterate my gratitude to President Macapagal, Secretary Mendez, and Undersecretary Cayco. It is not generally known that President Macapagal started his public career in this Department about twenty years ago when he became Counselor of Legal Affairs. He has always shown deep interest in our Foreign Service and in our foreign policy. It was he who sponsored in Congress Republic Act No. 708 which became the organic law, so to speak, of our Foreign Service.



MY CREED (From page 406)

for our faith may be made in sight,
 hope ends in fruition but charity
 extends beyond the grave to the end-
 less realms of immortality. The song
 of the beautiful nurses entitled "My
 Creed," should be a challenge to each
 of us.

"MY CREED"

To make the pathway smooth
 where other feet must tread
 Pluck off the crown of thorns
 lay roses in their stead
 To dry falling tears, bind up
 the wounds that bleed
 To serve my fellowmen with
 joy, this is my creed.
 To sing of peace, lift those
 who fall
 To trust that God ruleth over all

To do my best each day, be
 kind indeed
 Keep faith unto life's end and
 hope
 This is my creed.

My Brethren and friends, we shall be building monuments in the lives of those who had become changed from the good to the better and also monuments of our own selves long to be remembered by the generations to follow if all our acts are inspired by the song entitled "Creed" sung to us by the choir. Hence, as men and Masons, we should do our best to live up to the creed sung by the choir this evening. If the theme of the song becomes our creed, we become potent factors in making more men kind, and humanity more human.

own light that will guide and enlighten us in this life. With the use of our own light and by knowing ourselves we can find the Truth that we are in search.

The founder of a great religion in Asia, speaking of Truth, gave the following advice: "Believe nothing because a so-called wise man said it; Believe nothing because the belief is generally held; Believe nothing because it is written in ancient books; Believe nothing because someone else believes it; **BUT BELIEVE ONLY WHAT YOU YOURSELF JUDGE TO BE TRUE.**" One need not, therefore, go far in search for the Truth. It is so near indeed that he can find it within himself.

Freemasonry has withstood the ravages of time and wars and the destructive power of its enemies mainly because it is erected on the solid foundation of Brotherly Love, Relief and Truth. While we Masons should take pride of our membership in such a great Institution, it is our inescapable duty to convince the world by our actions that upon becoming a Mason we have become a better man. It has been said in many ways that the life of man is measured not by the

length of his years but in good deeds actually accomplished through unflinching faith in the Supreme Being, love of country and service to his fellowmen. In the same token, the true Mason is measured not by the length of time that he has been connected with and the prominent positions which he has occupied in this Institution, nor by the high social and financial standing that he enjoyed in his community, but by the labors and sacrifices undertaken for the benefit of Freemasonry in his jurisdiction, and the good that he did during his Masonic life for the welfare and happiness of his fellowmen in general and his brother Masons in particular.

The officers of this Lodge, and those of other Lodges for that matter, by their elevation to their present position of importance and influence have, therefore, every reason to be grateful and happy for the opportunity and privilege which their brethren have given them to serve for greater accomplishments that will endure in the memory of the brethren and contribute, to some measure, in building in the hearts of mankind a Temple that will symbolize the spirit of Universal Brotherhood of Men under the Fatherhood of God. Thank you.

— oO —

WORSHIPFUL MASTER —

**Has your Lodge forwarded a report on your Lodge activities?
Have you sent in pictures of your important events? How can the
world know if you don't tell it?**

R.E.W.

"JUDGE NOT THAT YE BE NOT JUDGED"

(Inaugural address of Wor. Bro. Castor Z. Concepcion, Union Lodge No. 70 during Public Installation of Officers at Balaoan, La Union on February 19, 1965.)

When the brethren of Union Lodge No. 70 elected me as Master for the ensuing Masonic year by a near unanimous vote I asked myself this question: "What am I that a position of such rank, authority and dignity should be conferred upon me? The distinctive pride of being the youngest brother ever to occupy this exalted and honorable position in Union Lodge No. 70 is my rare and pleasant privilege. What made me so deserving of such a reward so overwhelmingly awarded by brethren reputed for their integrity and character? The immensity of the joy and pride which engulfed me then was fathomless.

Tonight I am just as happy, I am just as proud. When I accepted the honor of governing the Lodge and serving the brethren I recall having said: "God helping me and with your cooperation, I shall not fail you." I still stand upon the same avowal, appeal for the same cooperation, and invoke the same Divine aid. Great and difficult tasks were accomplished through unity, Kingdoms and empires fell because of discord, but still more glorious and noble missions were achieved by aid of that Supreme Intelligence.

Ten days ago a sad incident happened in this town which was tragic to an innocent friend and almost fatal to me. During my confinement at

the Lorma Hospital, very revolting thoughts and perplexing ideas disturbed me. My mind was in a dilemma. I wondered if I could still bring myself as equally close to the hearts of the brethren as when they elected me. I wondered if the thoughts torturing me could find compatibility with the formality and solemnity of my installation as Master of a Lodge. Could I be installed as Master with plans and schemes in my mind which are despised by the fraternity I joined? I thought I was lost and defeated. Then a passage in the *Monitor* dawned upon me. The passage says: "When human strength and wisdom fail we should ever remember that Divine Assistance is vouchsafe us through the medium of prayer." And I did pray. Thereafter my mind became clear, my thoughts were made clean.

Last Saturday night as I was preparing my address for this occasion, a very strange and startling event transpired in my hospital room which I feel I must tell you because of its rational connection to the theme of my address. Circumstances beyond my control made it necessary for me to change the address which I have previously prepared for this occasion. Try hard as I did to gather ideas and concentrate effectively, I was shocked to realize two hours later that not a single word was written

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on the tablet before me. I went back to bed with a feeling of disappointment and frustration. Through prayer things were brought to me in their proper perspective. I was made to realize that although there was a dangerous hand which could have brought disaster to me, there was also a more powerful, kind and invisible hand which wanted me to live. The price for my cheating death was a costly one, and as God had willed that I should live, the memory of him who paid the extreme sacrifice for me shall occupy a permanent place in my heart, as a man, as a lawyer, and as a Mason.

Further recollections reminded me of a biblical passage which says: "Judge Not That Ye Be Not Judged." The thought of this passage reminded me of the Bible which Mrs. Conception saw inside the cabinet in my room at the hospital. I woke up my daughter and asked her to hand me the Bible as my interest in that passage as the theme of my address for this occasion was aroused, it having a great bearing on the incident in which I was recently involved. I was not certain at first that the passage is biblical and I was so anxious to find that out. My daughter handed me the Bible, I read the first two pages, closed the book again but continued turning its pages unconsciously with my right forefinger wondering where in the book is the passage contained, if it is at all biblical. I stopped turning the pages, re-opened the book to continue searching, and brethren and friends, on the very page I re-opened the book was the passage I did not know where to look for, the very first sight upon which my eyes were focused: "Judge Not That Ye Be Not Judged," it read. Call the incident

what you may my friends, but happen it did, and I am now before you all, brave and bold, delivering my address because it did happen. This little accident, if we may call it that way, changed entirely the pattern of my thinking and made my conscience clear and clean. Whatever misgivings I had about my fellowmen vanished entirely from my system for I shall judge not that I be not judged myself. I shall cherish this little Bible which our Bro. Dr. Rufino L. Macagba, Jr. so kindly gave to me and shall hold it dear and sacred for its great significance in my life as a man and Mason.

Tonight, therefore, I ask of all without rancor or malice aforethought: "Judge Not That Ye Be Not Judged." (Math. 7:1) I strongly recommend this scriptural passage to everyone as an object lesson to influence us in forming opinions and drawing conclusions about others.

Freemasonry is a most misunderstood institution. Many people frown upon Freemasonry for the very little misinformation they might have obtained from others as equally misinformed as they are. They would rather defile Masonry on suspicions and half-truths than recognize its noble mission materially put into motion by its members. We who are Masons and who know what Masonry is and what it stands for refuse to take issue for we know that through precept and example the most valuable tenets of our institution are imprinted in the hearts of men. To those who would condemn Masonry and defile Masons through little knowledge or sheer ignorance, it is well to remind them that in the book of books a passage says: "Judge Not That Ye Be Not Judged."

No fraternal society exists in the world today that is more strongly dedicated to the attainment and maintenance of world peace than Freemasonry. When a man becomes a Mason he is made to understand that he has voluntarily submitted himself as an active, militant, and useful member of a venerable society that is playing a dynamic role in the attainment and maintenance of world peace through the universal brotherhood of men under the fatherhood of God. Knowing this my friends, I feel that you now realize why Masons are so close and intimate, why Masons love and understand one another so perfectly well, and why Masons are so "linked together by an indissoluble chain of sincere affection." If there is so much conflict and confusion in the world today, if there is too much discord, hatred and envy even among friends and relatives, the answer is simple. **THERE ARE JUST NOT ENOUGH MASONS.** No, my friends, I am not campaigning for membership. Join Masonry not from what you hear spoken about it but from what you see and observe. Perhaps when men can see their way more clearly into the beauties of Masonry and thus understand that this honorable fraternity is dedicated only to that which is good and noble, that it does not run counter to nor seek to destroy any form of human faith, that Masonry is not, after all, the unholy or irreligious society that others would want to picture it to be, then maybe there would be more brotherly love among men, there would be universal brotherhood and consequently men throughout the world can live together in peace. In

the meantime, "Judge Not That Ye Be Not Judged."

Friends and brethren, this is the Masonry which we have joined. This is Masonry in motion, Masonry in action. If there is anyone among you who might have misjudged Masonry before, it is fervently hoped and prayed that the formality and solemnity of the installation ceremonies which you have just witnessed may persuade you to form an opinion or draw a conclusion influenced by that scriptural passage! "Judge Not That Ye Be Not Judged."

Brethren, let us move on with our mission for peace through brotherly love. Wipe away any feeling of resentment at being misjudged for the world today needs men dedicated to that great task of achieving world peace. We want to maintain peace because you and I have felt the pains of war. Let us practice more brotherly love not only among us but to all mankind. Brotherly love must prevail because we need it so. I should have realized that ten days ago, I have profited much from a bitter experience and if I who had nurtured hate and whose injuries have not yet healed can afford to make a new resolve and have a fresh start then we, all of us, can afford to make this place a burial ground for hate and envy that we can embark upon that greater mission of achieving world peace by spreading the cement of brotherly love which would unite us into a solid and compact society of friends and brothers. Doing all these, it shall be our happy reward in the final day of reckoning to receive fair judgment from Him only who is our Judge Supreme.



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