

Philippine Mason

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



RW Mariano Q. Tino, Senior Grand Warden and RW Joseph E. Schon, Junior Grand Warden on their Installation, MW Cenon S. Cervantes, PGM Master of Ceremonies.

VOL. XLI

No. 2



August

1965



Published monthly by the Grand Lodge of the Philippines at 1440 San Marcelino, Manila.
Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Subscription Rate — P3.00 a year

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Grand Master's Message:

August 4, 1965

NATION BUILDERS

This month of August we in the Philippines celebrate the birthdays of three nation builders: President Manuel L. Quezon on August 19; Marcelo H. del Pilar on August 30 and President Ramon Magsaysay on August 31. Two of these men were Masons: MWB Quezon, our Grand Master in 1918 and WB del Pilar generally credited by Masonic historians as Father of Philippine Masonry.

It is meet and proper that we recall some of their deeds at this time if only to suggest to us how we, the living Masons, may as well follow their examples the better for us to do what we can to help our country grow. We do not have to be famous men to help in the upbuilding of our nation; what little we do or say for our good and that of the communities in which we live will go a long way.

Let it be recalled that MWB Quezon fought for independence in war and in peace. He was a Major in the revolutionary army of WB Emilio Aguinaldo. After the revolution, as fiscal and governor of his native province of Tayabas (now Quezon), as assemblyman, senator, senate president and resident commissioner in the U. S. Congress, he fought hard and long for independence which culminated in the passage of the Tydings-McDuffie Law that set independence on July 4, 1946. It also set up the Commonwealth government of which he was President from its establishment on November 15, 1935 until his death on August 1, 1944.

As Masons, we remember MWB Quezon as the first Filipino Grand Master. But better yet, we remember how he largely responsible for bringing the Filipino Masons and lodges then under the Grand Oriente Español to join the American Masons who had organized a Grand Lodge in 1912 in what became a United Grand Lodge of the Philippines. That was in 1916 and it was from the year that the "gentleman's agreement" of having an American Grand Master one year and a Filipino the next, started.

In government, we remember MWB Quezon for having Masons in key positions serving the country with him. Many concede that we had a better government then than now. We also recall his social justice and land to the landless programs which have since become the guide posts of succeeding administrations.

WB Marcelo H. del Pilar is remembered as a writer, reformer and revolutionary. He became anathema to Spaniards in the Philippines for his writings against their abuses. So incensed were they at what he had been writing against them that they persecuted him without let-up. To escape their persecution, he went to Spain where the liberals were in power and gave sympathetic ear to his pleas for reforms. In Spain he edited the "La Solidaridad", a reform organ published under the auspices of Lodge Solidaridad, whose members were Filipinos and Spaniards sympa-

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MASONIC EDUCATION

At its regular meeting for July the Board for General Purposes approved the report of its Committee on Masonic Education appointed at one of its previous meetings. The Committee consists of RW Bro. Raymond E. Wilmarth, Chairman, and MW Bro. Emilio Virata and W Bro. Aurelio Leynes Corcuera, members. The report was approved in toto, and referred to the Grand Master, who was present, for any action he might deem proper to take. He asked the Committee to continue as the Grand Lodge Committee on Masonic Education.

In framing a system of Masonic for our Grand Jurisdiction the Committee has taken the following into account. (1) The Craft fails to live up to its part of the bargain when it does not do anything to prepare the new Mason to assume intelligently his new duties and privileges after asking him to affirm that he is prompted to solicit the privileges of Freemasonry from a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to his fellow creatures. (2) Many new brethren — and even old ones — cease to attend Lodge meetings because they have been allowed to continue as members undirected, without being instructed, as to the purposes and ideals of the Institution; the obligations, duties, and privileges of membership in it; its history, traditions, symbolism, and philosophy. The Committee, accordingly, has decided to give priority to the preparation of information that will enable the petitioner for the Degrees of Masonry to enter the Craft intelligently, and the new brother, to appreciate Freemasonry by being able to understand its world-wide character, its ethical standards, its ideal of genuine brotherhood, its history, its symbolism, and its philosophy.

Four booklets will be prepared. The first, entitled, *The Candidate*, will be given to the petitioner after the approval of his petition but before his initiation. The information contained in this booklet is what everyone who is not a Mason should have regarding Freemasonry. It furnishes the answers to questions that a Mason may be asked. It will serve to convince the fair-minded reader that Freemasonry is not what its detractors picture it to be.

The second booklet, entitled *The Entered Apprentice*, is to be given the new brother after his initiation; the third booklet, *The Fellow Craft*, after he is passed to the Second Degree; the fourth, *The Master Mason*, after he is raised to the Third Degree. These booklets contain the essential information that every Mason should possess with regard to the terminology, traditional usages and customs, the ethical teachings, the legends and allegories, the symbolism, and philosophy of Freemasonry.

The Masonic record and standing of the members of the Committee furnish a sufficient guarantee for the accuracy of the information contained in the booklets, and the fact that they constitute a Committee of the Grand Lodge lends official sanction to the information.

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REPORT TO THE BRETHREN

MW SERAFIN L. TEVES, Grand Master

On May 18, 1965, twelve brethren and five members of their families flew to Hong Kong on the first leg of the journey that was to take us to Taipeh, Okinawa, and Japan. On our arrival at the Kai Tak Airport, we found Bro. Wing W. Kwong, who had been there most of the afternoon waiting to welcome us and to take the brethren to the meeting of Lodge Eastern Scotia No. 923, S. C., with whom he had arranged for our attendance.

We had expected to attend their degree work as ordinary brethren, but upon knocking at its door, we were agreeably surprised to have been received with honors. The District Grand Master, the Immediate Past District Grand Master, other officers of their District Grand Lodge in Hong Kong, as well as the officers of the Lodge, were most cordial in their reception of us. Their work in the first degree was very impressively done by the English, Chinese and Indian brethren of the Lodge. A further proof of the internationality of the meeting was shown by the sack of fraternal assistance which yielded Philippine pesos, U. S., Hong Kong and Taiwan dollars, and English and Australian pounds and shillings.

Bro. Arliss, at a later date, had Mr. Finley of Radio Hong Kong interview me about Masonry in the Philippines. The English, Irish and Scot-

tish brethren are reputed to be reserved and formal, but we found them to be warm and cordial not only inside the Lodge but more so at the harmony which followed the meeting.

In Taipeh, we were met at the airport by MWB George Chen, PGM, and his charming wife, MWB Chang, GM, and Bro. Mu, GS. They helped us with customs and immigration clearances. (It should be noted that MWB Chen is a member of our High Twelve Lodge No. 82.) As soon as we could spruce up a bit from the airport, the Grand Lodge officers of China took us to the top floor of our hotel where they treated us to Szechuan food. It was from a warm welcome to a hot dinner. They wanted us to stay another day, but on the morrow we had to fly on for the work that was waiting in Okinawa.

On May 21 we arrived at Okinawa and at the airport were VWB Pres-tidge and officers of the five Lodges. In the terminal building were more officers and ladies of Okinawa. As soon as we could dress up, we were taken to the Machinato Masonic Temple where after light refreshments, we constituted Clayton W. Roberts Lodge No. 175. In the evening, Coral Lodge No. 142 tendered a dinner at the Castle Terrace Club in celebration of its Tenth Anniversary.

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In the morning of May 22, we constituted Shurei Lodge No. 176 and MWB Munarriz with the assistance of VWB Oliveros installed the officers of the two Lodges constituted. The afternoon was spent in a joint visitation of the five Lodges. In the evening a fraternal dinner was held at the Castle Terrace. Sunday morning we had lunch at the VFW Club before taking off for Osaka and Tokyo.

At Osaka twelve of the party stayed behind to begin the five-day tour to Tokyo while the four of us flew on to Tokyo. The twelve reported an interesting and fruitful trip stopping at Kyoto, Nagoya, Hakone and Kamakura. They toured the countryside in airconditioned busses and had a taste of a ride on the world's fastest train travelling at a maximum speed of 200 kilometers an hour.

In Tokyo we waited until May 29 for the District Convention of Yokosuka No. 120, Kanto No. 143 and Rising Sun No. 151. It was held at the Tokyo Masonic Temple. It was fairly well-attended by members from the three Lodges. We received an official invitation to the celebration of the first centennial of Masonry in Japan in mid-June 1966. It is hoped that by then we can send a large dele-

gation to this celebration which will be under the auspices of the Grand Lodge of Japan.

It is recalled that the Grand Lodge of the Philippines has mothered two Grand Lodges in Asia in less than a decade. The Grand Lodge of China came into being in 1948 and the Grand Lodge of Japan in 1957. As a mother Grand Lodge, we can do no less than to help them in any project which will redound to the good of Masonry in Asia.

We cannot close this report without giving special mention of our brethren and Lodges in Okinawa. They are just about ready for a District Grand Lodge and they should have it. We continue to be impressed with their zeal and enthusiasm for our Craft out there on The Rock. They now have a purely Japanese-speaking Lodge in Shurei Lodge No. 176. This is the Lodge that will encourage more Japanese nationals to join our Ancient Craft. As to when Okinawa returns to the political control of Japan, this should not concern us. The main thing is that Okinawa will have more Japanese-speaking brethren who will in turn inform Japanese-speaking people of the virtues of Masonry.

So mote it be.



HOW TO KILL A LODGE

[From the Texas Freemason — May 1965]

Because its members have been selected from "good" men and because these men have profited from Masonry's teachings, and are firm believers in the Fatherhood of God and the Brotherhood of man, a Masonic Lodge is by its very nature an almost indestructible institution. Indeed, opposition to it from the outside seemed to strengthen it. Even malicious lies concerning Lodges, their members, and their actions, while tending sometimes to weaken the organization for a time, have in the long run caused the Brethren to realize more fully the value of their Lodge, made them see the need for more active participation in its affairs, and have actually revitalized the whole Brotherhood. There have even been authenticated cases where forces sent by a head of government to destroy Masonic Lodges, or at least to prevent their meetings, have been invited to join the organization and this had led to strengthening the order. It would seem, therefore, that it would be almost impossible to find ways to destroy a Lodge.

We believe, however, after having watched the death struggles of a few Lodges and the apparent beginnings of terminal seizures of several others that we can point out some rather sure ways to administer the lethal punch. We doubt if any of the following suggestions will in itself per-

form the feat, but we do believe that a combination of them added to the weakening effects brought on by the natural redistribution of population, the new or improved methods of entertainment and transportation, the tendency to forget neighborliness can accomplish it.

We will not attempt to list them in order of their toxic effect as one may be more effective in one locality than in another. It is even possible that some of them may not seem to have any adverse effect in some localities but we are of the opinion that they do and that their continued use over a period of time will accomplish the deed. Here then are a few of our ideas and we feel sure that using these as a guide you can add to them:

1. Solicit members. In strict violation of our Ancient Landmarks, we are certain that in some areas and by certain Brothers there is an active solicitation made for membership. A Brother who membership has come about after being solicited will probably not be overly enthusiastic and his lackadaisical attitude may well prevent others, who would have been good material, from petitioning.

2. Indiscriminately approve all petitioners. Masonry is by its very nature selective, and if we remove these barriers we feel it will be killed from within.

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3. Reduce fees and dues, By cheapening Masonry its members can be lulled into thinking it doesn't amount too much. If it has really cost him little (or nothing), he's not interested in how the money is being spent and will tend to be disinterested.

4. Perform ritual carelessly. No one can retain his interest when witnessing poor ritual.

5. Consider ritual the only facet of Masonry. Ritual is merely the track on which it runs.

6. Negative attitude toward charity. Charity is the cornerstone of the Fraternity.

7. Avoid any effort to interest a new neighbor-member in going to Lodge.

8. Deny a new member the opportunity to work in his Lodge.

9. Elect a newly raised Brother to one of the principal or most responsible offices. What better way is there to kill his initiative than to let him blunder through this work before he knows what is really expected of him.

10. Avoid inviting a Brother to ride to Lodge.

11. Appoint a new member as Tiler. This will prevent him from attending the meetings and getting interested and, since he will know few of the Brethren, will lead him and them to believe that checking on membership, welcoming guests, and extending a real welcome to visitors is a matter which can be taken lightly.

12. Appoint the outgoing Master as the Tiler. This gets him outside the door and prevents his offering any help which he might otherwise be able to give.

13. Minimize communication with the members. Make the annual dues notice your only communication with him if you can. Be certain never to let anyone know of the activities of your Lodge.

14. Discourage the formation of a new Lodge in a newly developed suburban area as these always seem to gather a full head of steam.

15. Frown upon Lodges with membership under 350. These larger Lodges give less opportunity to work, hold down the number who might become officers, and in general tend to discourage any thought of taking an active part.

16. If the Lodge honors you by electing you Secretary interpret the action as inviting you to be all things to all members.

17. As a Worshipful Master let your backbone turn to jelly and your vision be as dim as the hour of low twelve.

Of course if anyone should be interested in keeping a Lodge alive or if by some far stretch of imagination someone might be interested in attempting to improve one, then it seems possible that using these items in reverse might prove useful.

—Charles T. Jackson,
Deputy Grand Secretary
Grand Lodge of Iowa,

in The (Iowa) Grand Lodge Bulletin

* * * *

YOU LEAD AND WE FOLLOW

WB FRANCISCO E. ANIAG, Sr. P.M.

[Response upon receiving Past Master's Jewel for serving as Worshipful Master of Malolos Lodge, No. 46 for two years, 1963 and 1964]

At least to my own way of thinking, I believe that the greatest moment in one's life is when he could have said to himself and to his friends that his work is finished. Even Jesus, in his agony on the cross, seemed to have breathed with relief when, a few minutes before he commended his spirit unto God, He said, "Consummatum est", "It is done".

It is a fact that a man has been created with a purpose, so that the life of a man becomes meaningful. In other words, life has meaning in this world because that life has been blest with something to accomplish.

When my humble person was elevated by this Lodge to the Oriental Chair two years ago, I felt that I was then called to translate in terms of Masonic Service the real meaning of life you and I have been blest with. I did the best I could within men, simultaneously conscious, however, of my own limitation.

I seemed to feel by then that the most pressing question that this Lodge, and any other Lodge for that matter, have been confronted with is the insufficiency of Masonic knowledge among the immediate members of families of Masons, so insufficient and so inadequate is this knowledge in our families as to warrant and to guarantee the noble stature of Masonry before the public.

When I was installed as Master of this Lodge for my first term, I made as the keynote of my administration the fact that there should be more Masonry in men and more men in Masonry. By this I simply meant that there should be an extension of Masonic education at least to our families and to our close friends, extending it to the public is still impossible. I chose this to be the keynote of my first term as Master, because there have been so many sad cases wherein families of Masons were the ones who misrepresented Masonry before the public eye. These sad things happen when their father-masons or husband-masons, as the case may be, are gone from this world. In other words, the so-called "retraction" has been so common to the ears of the public when a Mason has rested from his labors on earth, and the saddest of the thing was that the widow or the children or both, of Masons were presented as to have been instrumental in effecting what they called "retraction" of their beloved.

For the information of this august audience, may I ask what Mason would have to retract from? Would a Mason retract from his belief in the Holy Bible as the Great Light in Masonry and the rule and guide for faith and practice? Would a Ma-

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son retract from his belief that love of man, next to love of God, is man's first duty? Would a Mason retract from his belief that prayer, which is a communion of man with God, is helpful? Would a Mason turn his back from that great teaching of Masonry where a Mason has been admonished to consider himself as his "brother's keeper?"

Ladies and Gentlemen and friends of Masonry, with these Golden text around which the life of a Mason revolves, I think there is every reason for Masonic education to be given every opportunity for its extension.

Several years ago, a member of this Lodge had gone into the Great Beyond. Before he died, he had parted with his wife his last request that should he die, his remains be given a Masonic funeral rites. To this request of the dying husband, the wife gave in and promised that what he wanted would be fulfilled. Being a devout Catholic, the wife decided, immediately after the death of the husband, to go the parish priest of his town to request him to administer the Catholic Rites unto the mortal remains of her departed husband, either before or after the Masonic rites, as requested by the husband and to which she had already consented. Upon learning that a Masonic rites would be performed, the parish priest manifested his resentment and further stated that if the wife was really desirous for a Catholic rites over the remains of her husband, she should cancel the scheduled rites to be performed by Masonry. The priest went still further by saying that a Catholic rites could never be administered when, either before or after it, Masonic funeral service would be held for the same object.

In the face of this situation, which, to many a wife, is very difficult, the widow, oh yes, the widow endowed with the blessing of truth and wisdom, not to mention her courage and her will to antagonize her Church for the sake of virtue and tolerance, foresook the parish priest and caused the wish of the husband to prevail and to triumph.

As an eloquent testimony for our sincerity in the implementation of my announced program, right then and there, at my first installation, we took the first step to implement the program my administration had initiated. What did we do? We at once gave an award to the widow in the form of a plaque of appreciation, the citations of which reads as follows:

"In recognition of her full understanding of the noble teaching of free Masonry to which her late husband belonged during the best years of his life, so much so that when she was confronted with the dictates of her church on the one hand and the last request of her deceased husband on the other, she voluntarily caused the latter to prevail; hence, the Masonic funeral rites over the mortal remains of her beloved husband was performed by the Most Worshipful Grand Lodge of the Philippines."

This we did because the widow-awardee could serve as an example to the other ladies of Masons in giving respect to and upholding what their husbands have stood for in their lifetime.

When my first term was to be nearing its completion, I was then anticipating that I could now have said to myself and to the world that as Master, my tasks commensurate to

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THE LIVES AND WORKS OF THE ESSENES

By IRINEO D. BENAVIDES

Many people must be wondering who were the Essenes, how they lived, and how they endeavored to produce the works which they have left to the world as their priceless legacy. Speaking of legacy, we refer, of course, to the Dead Sea Scrolls, which are of so great significance to us that even the very foundations of our faiths and religious beliefs may be altered on account of them! A catalyst consisting of Jewish, Protestant and Roman Catholic scholars are now engaged in the preparation of a new translation of the Bible, which will be called the "Anchor Bible", and will be in thirty-eight (38) volumes when completed; — and these Dead Sea Scrolls will be featured in them. Thus we cannot help but ask questions about the Essenes.

Essenianism, we were told, was a way of life, a calling, which evolved from man's personal desire to acquire knowledge of spiritual things. In fine, it was a study of Philosophy — coupled with the pursuit of asceticism.

What is *asceticism*? The dictionary tells us that *ascetic* means "One who devotes himself to a solitary and contemplative life, with the rigorous discipline of self; hence, one who practices extreme rigor and self-denial." ASCETICISM may, therefore, be construed to mean the practice of extreme rigor and self-denial for the purpose of attaining the CONTEMPLATIVE LIFE.

Essenianism and asceticism were synonymous terms between the 2nd century B.C. and the 2nd century A.D. during which period, we are informed, these propensities had a strong

grip upon the Jews of Palestine. The Jews of Palestine, however, though principally known to have indulged in Essenianism, were not the only people inclined to ascetic life. Traces of Essenic life have been found near Alexandria of Northern Egypt so that it is believed that other peoples too, besides the Jews, must have responded to this calling.

The "contemplative life" being the goal and purpose of Essenianism, what does it mean? Yes, there may be hundreds of questions that can be asked about this mystic term: "contemplative life". Why did the Essenes aspire for the CONTEMPLATIVE LIFE?

Let us first trace the history and evolution of Essenianism. The term "Essene" was first used to denote a person, who became notable or notorious for his propensity to be alone for lengthy periods of time. Such persons were usually those recognized and acknowledged as "masters" (teachers) because they had regular "disciples" (pupils), and who were advanced in their study of Philosophy, or in their knowledge of spiritual things. These masters were occasionally confronted with weighty problems concerning the spirit, so that they needed these periods of time to be isolated for contemplation. It was through contemplation, we are told, that those learned men of the past have obtained the *revealed wisdom* which they have preserved for us.

Philosophy, by the way, requires deep concentration of thought, upon any given subject, as well as knowledge of the fundamental laws and

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principles of logic and the normative formal principles of reasoning. To induce oneself into deep concentration of thought upon a definite, particular subject, one must reduce to the minimum, or to nil, if possible, the influences that tend to distract the mind. This is the reason why, even today, people seek a hermitic life whenever they are confronted with a weighty problem, and they desire to give it serious consideration.

In those days when Essenianism was in bloom, the reduction to naught of those mundial distractions which tended to divert the mind from contemplation became a science.

Essenianism, although essentially hermitic, was indulged in by numbers of men together, in a monastic form and way. They formed a colony, occupied a desolate, isolated place not accessible for ordinary persons, and where women were absolutely taboo, and there pursued their ascetic existence for the rest of their natural lives.

In an Essenic colony, it is said, the members were given four classifications, given in degrees. The first degree was the "neophyte", the second, the "deciple", and third degree was the "master" (outside the colony he was called the *Essene Priest*), and the fourth degree was the "mystic."

An outsider who wanted to join an Essenic colony had to prove his serious desire to become a "neophyte" by renouncing the whole world and taking the vow which the colony imposed. If the applicant had wealth, he must have previously disposed of them, if real or immovable in nature, but if personalities, especially those that were useful to the Essenes, like papyrus, parchment, or any kind of writing material, cloth and clothings, these could be brought by an applicant to a colony and these would be welcomed contribution; but owner-

ship of these personalities would have to be transferred to the colony as a whole. Not a single item of personality within the compound of an Essenic colony pertained to any member alone, whatever may be the description or purpose or use of the thing, the personality was common property of the colony. Thus we see that an applicant when initiated into an Essenic colony must be completely divested of all earthly possessions, material possessions, of whatever nature of purpose, and must become completely destitute of any form of wealth.

The elementary education of a *neophyte* was the primary concern of an Essenic colony. If he did not yet have the ability to read and write, he had to be given the proper instruction. But while reading and writing was being taught the *neophyte* he was also instructed in the more important and serious science of *purgation*. (Now, take it easy — don't let yourself be perturbed by that simple word, PURGATION!) The neophyte was required to enter, what in the Psychology of Mysticism is now called, the PURGATIVE LIFE.

PURGATION, or the PURGATIVE LIFE, is a science in personal-discipline. It was important that the Essenic *neophyte* must learn personal-discipline in order to be able to withstand the rigors of Essenic life. It is the application of the principle, that, for the attainment of the CONTEMPLATIVE LIFE, the body must be taught to dispense with the superfluities of *physical* life. The principle was that what ordinary men called necessities to life were considered by the Essenes as superfluous; and that men could exist without them. In fact, thus goes the Essenic principle, the cravings for those material things only emphasized the physical, and caused the abandonment or

neglect of the spiritual side of Man. The Essenes subscribed to the principle that the human body was in reality a burden (an impurity) of the *Self*, the *Ego*, which was in fact the real *Man*. Under this belief the Essenes would rather serve and improve the *Self*, the *Ego*, which was immortal, and give the body, which was mortal, just what it needed to keep it active.

Thus Essenianism may also be defined as the mode of life which consisted of service to the Soul and self-denial to the body, save of such things that preserved its existence.

It was common knowledge among the Essenes that there were five senses of the body: the senses of *hearing, seeing, smelling, tasting, and touching*. They realized that these senses, while life existed in the body, could not be entirely stifled, eliminated, or expelled from the system: — but the MIND could be disciplined and trained to disregard or ignore the excitements of impulses that these senses produce or cause to be roused. The theory was that the senses, making contact with foreign things or objects, or external matter, communicated their responses to the brain. The brain, in turn passed the consciousness to the glands, which were ever and continuously in communication with the brain, and the glands responding to the brain produced *desires or impulses*, by their very nature *animal or earthlys* — for the Essenes, learned as they were, knew that Man, as a physical body, was an animal.

Thus, when a pretty woman came within view to a male person, his eyes communicated her picture to his brain. His brain passed the consciousness to the sex glands of his body which were stirred to produce passion, and the brain of the male person was thereby motivated to create impulses appropriate to the pas-

sion or feeling thus roused or excited. This dangerous impulses for sex had been solved by the Essenes by complete isolation and seclusion from the fairer sex, and by taking cold baths every day.

The sense of smelling, when one's nostrils received the aroma of some delicious victual, and the brain was made conscious of it, thereby causing the glands of the body to stir up and produce the sensation of hunger. The Essenes were also aware of these facts, and as a solution they avoided cooking their food.

All the other senses of the body in similar ways contributed causes for the brain to become conscious of the multifarious things of the world that caused distraction to the mind, so that, from the Essenic point of view, purgation meant the self-imposition and application of certain rules of action that purged the body of all sensual desires.

When the Essenic neophyte had learned his reading and writing, and had succeeded in the PURGATIVE LIFE, he entered the state or condition which, in the Psychology of Mysticism, is called the NIGHTS OF THE SENSES. To attain the NIGHTS OF THE SENSES was a sign that the Essene was prepared to advance to the next degree: — he was prepared to become a "*deciple*".

As *deciples* the Essenes were required to master the laws and principles of logic and the normative formal principles of reasoning. They were required to discipline themselves and practice the art of concentrating their thoughts upon any single subject of their choosing and to ponder about it, in study, without interruption, for any length of time, until some positive results had been achieved.

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While learning this art of deep concentration, called the CONTEMPLATIVE LIFE, but before arriving at the condition called the NIGHTS OF THE SPIRIT, the Essenes retained the classification as *deciples*.

To qualify for the next degree, the Essenic *deciple* must attain the NIGHTS OF THE SPIRIT. This was a state of the physical body, which, being in the condition of stupor or trance, while in deep mental concentration, that is, while in *contemplation*, nothing, absolutely nothing, could cause it disturbance.

When the Essenes had come to the NIGHTS OF THE SPIRIT, they were raised to the degree of "*master*." This was the culminate object of the ambitions of the Essenes: to become *masters*, or as was then known to the world, "Essene Priest."

There are no known records about how the Essenes were *initiated*, *passed* and *raised*, but we have from the Bible an example of an ESSENE PRIEST, an Essene with the degree of "*master*", in the person of John, the son of Zachariah and Elizabeth, who is also now known as JOHN THE BAPTIST. At the age of thirty, after practically spending all his life-time in an Essenic colony, he ventured into the wilderness to preach the doctrine of REPENTANCE and BAPTISM. He dressed in loin clothes, and his diet consisted of wild honey and locust. These items of food must have been extremely scarce and rare in those days, as they are today, and if John had lived to thirty years on this diet, the science of the PURGATIVE LIFE must have been a marvelous thing! Yet John the Baptist did not die a natural death: — he was decapitated by his captors and enemies!

The master's life in an Essenic colony was said to have been spent in contemplation and in teaching his

fellow Essenes of the lower degrees. Some of his time was also devoted to writing: — supplies of writing materials were said to be among the essential and important needs in an Essenic colony. (It is not surprising, thus, that the Essenes which have occupied the bleak northern shores of the Dead Sea, had vast stores of scrolls wherein they have preserved and recorded their ideas, thoughts, and revealed knowledge.)

There was still a fourth degree in the scheme of Essenic life: — the "*mystic*". This was the last degree attainable in Essenianism. To become a "*mystic*" a *master* while in the NIGHTS OF THE SPIRITS, must experience a UNITIVE LIFE with the SOURCE OF ALL KNOWLEDGE AND WISDOM.

No mortal being has been able to describe what this UNITIVE LIFE was like, although it is explained in the Psychology of Mysticism, as the *union* or *merger* of the spirits of the *mystic* with that of the GREAT SPIRIT, from Whom the souls of men have come. "The vocabulary of men, in any language or dialect, does not have the words to explain this relationship called the UNITIVE LIFE", thus states the Psychology of Mysticism, and with it dismisses the subject.

The life of a *mystic* was generally short, it is said, in fact so brief that he had no time to disclose to others the precious knowledge he had acquired in his experiences in UNITIVE LIFE. It was not unusual, it is explained, for a *mystic* to fall into the NIGHTS OF THE SPIRITS to enter the experience of UNITIVE LIFE, then to continue this experience in unwarned, painless, and delectable *death*.

In conclusion: — The reader may want to ask me how I got all these

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HISTORY OF FIRST JAPANESE RITUAL LODGE IN OKINAWA

Shortly after the capitulation of the Japanese military forces on Okinawa in June 1945 to the United States Army, and inspite of the stupendous task of the Occupation Forces, the rapid growth of Freemasonry on this war torn island was remarkable. A fact, it is believed, heretofore never seen nor recorded .

This feat is clearly evidenced by the early formation of Okinawa Lodge No. 118 under the jurisdiction of the Grand Lodge of the Philippines, F & AM in 1946; then followed by subsequent formation of Coral Lodge No. 142 in 1954; Loo Choo Lodge No. 172 in 1964; and Clayton W. Roberts Lodge, U.D., in 1964. Certainly the credit for the rapid growth of Masonry and the establishment of Lodges to meet the needs and demands of the fraternity for the English speaking men on Okinawa rightfully belong to the officers and brethren of the foregoing Lodges who have so unselfishly devoted their time and energy in fostering fellowship and brotherly love among the brethren and the general populace.

Although a splendid harmonious Masonic atmosphere continues to prevail on Okinawa and much discussions among our brethren regarding the appropriateness and the need of forming a Japanese speaking Lodge on Okinawa was prevalent, it was not until Very Worshipful Brother Will K. Prestidge Jr., District Deputy Grand Master, District No. 21, invited some of the more active and enthusiastic brethren to an informal

meeting at Castle Terrace Club on 27 August 1964, did a group of brethren gather to discuss the merits of such a venture in earnest.

The following brethren assembled to form the nucleus to plan and organize this enormous undertaking:

Bros. Robert M. Hattori, James M. Fukuda, Edson W. Card, Benjamin R. Flores, Iwao Kawahara, Harry S. Gima, Masaru Sakumoto, Paul H. Meloy, Wallace K. Yoshida, Tetsuo Watanabe, Matsuo Okamura, Clifford K. Uyesato, Tadayuki Ikeda, Toru Sasaki, Larry H. Shimizu and John L. Rance.

Under the magnificent leadership and guidance of Very Worshipful Bro. Prestidge Jr., the foregoing brethren proceeded with zeal and vigor to develop the necessary prerequisites for the formation of a Japanese speaking lodge. Needless to say, during this embryonic stage, this task was not only challenging and difficult but it demanded much self-sacrifice of time and energy of these brethren. However, thanks to their perseverance, devotion, and dedication to the task undertaken, a comprehensive, well planned and organized instrument was developed to expedite establishment of a Japanese speaking Lodge on Okinawa.

The original signators for the request for dispensation totalled twenty-five (25) Master Masons. They were as follows:

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Masaru Sakumoto, Benjamin R. Flores, Tetsuo Watanabe, Iwao Kawahara, Ralph S. Tsuha, Wallace K. Yoshida, Toru Sasaki, Richard F. Ward, Hayato Kusaka, Arthur G. Lambard, Russell A. Fritz, Jr., Francis T. Cahoon, John L. Rance, Tadayuki Ikeda, Matsuo Okamura, James M. Fukuda, Edson W. Card, Arthur Y. Tam, Robert M. Hattori, Larry H. Shimizu, Paul H. Meloy, Dennis H. Hatley, Harry S. Gima, Clifford K. Uyesato, and Ernest L. Albert.

They assembled on 24 September 1964 at the Machinato Masonic Temple and launched the formation meeting. The following officers were chosen:

Wor. Master, Masaru Sakumoto, Senior Warden, Tadayuki Ikeda, Junior Warden, Benjamin R. Flores, Treasurer, Matsuo Okamura, Secretary, Tetsuo Watanabe.

Thereupon, the Master-chosen, together with the Wardens-chosen selected the following brethren to fill the appointive officers:

Chaplain, Wallace K. Yoshida; Marshal, Toru Sasaki; Senior Deacon, Harry S. Gima; Junior Deacon, John L. Rance; Senior Steward, Hayato Kusaka; Junior Steward, Arthur Y. Tam; Tyler, Clifford K. Uyesato.

Symbolic of Okinawa, its people, its cultural and its historical Personal characteristics, the Lodge was unanimously named SHUREI. Shurei, symbolizes courteous, peace loving, and the avenue and want of learning, which the brethren though very effectively described the inhabitants of this war-torn island. The auditorium of the Okinawa Teachers' Association Building, Naha City, was rented and designated the home of SHUREI LODGE.

The petition for dispensation was immediately presented to Okinawa

Lodge No. 118 and Coral Lodge No. 142 to obtain their approbation. Expeditious approbation was received from both Lodges, which immediately paved the way for submission of our request for dispensation to the Grand Lodge of Free and Accepted Masons of Philippines to establish a Japanese speaking Lodge on Okinawa.

Most Worshipful Brother Charles Mosebrook, Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines approved of the actions taken thus far and issued a dispensation to form Shurei Lodge, U. D. on 5 November 1964.

Having received the dispensation in time for scheduled stated meeting of 12 November 1964, the first meeting of Shurei Lodge, U.D. was called on that memorable day at which the chosen and appointed officers were duly installed by Very Worshipful Brother Will K. Prestidge Jr., District Deputy Grand Master, District No. 21. Concurrently, worthy of mentioning and of historical significance to SHUREI LODGE, petitions of Messrs. Genyu Itokazu and Heitaro Taira were received and read. Balloting on these two petitions were conducted on 14 January 1965 and both were elected to receive the Degrees of Masonry in this Lodge.

Messrs. Itokazu and Taira were regularly initiated as Entered Apprentices on 28 January 1965. In rapid succession, Brother Genyu Itokazu progressed through the ladder and became the first Ryukyuan ever to be raised to the sublime degree of a Master Mason on 25 March 1965 in Shurei Lodge, U.D. Several petitions have subsequently been received, balloted and elected to receive Degrees of Masonry in this Lodge. These petitioners, having been regularly initiated, are currently very religiously endeavoring

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MORE MEN IN MASONRY MORE MASONRY AMONG MEN

By C. F. ARKONCEL, P.M.

Time and again leaders in Freemasonry have advocated that there should be more men in Masonry and more Masonry among men. The conservative interpretation would seem to be that the increase in the actual number of Freemasons should be by normal means, that is, by the free will and accord of the candidates for degree, and not by vicious solicitations.

But the course of events seem to indicate that leaders in Freemasonry favor innovation and that men distinguished in art, science and technology, statesmanship, finance and diplomacy, war, religion, literature and the humanities should be invited to join Freemasonry. The proposed innovation seems, however, to violate the ancient landmarks and regulations of Freemasonry and to change the category of the venerable institution. The proponents of the innovation seem to insinuate that Freemasonry being a progressive moral science, it should not be immune from changes for improvement, at least in its methods and procedures, provided that the ancient landmarks are not in anyway violated. This may be the reason for the establishment in many Grand Lodges, of the Board of General Purposes in order to properly adjust the progressive nature of Freemasonry to the immutability of its ancient landmarks.

Some religious fraternities and organizations, as a matter of policy and practice, solicit, by all means,

great, influential and wealthy men and leaders to become their members. Once inside the organization, their influence is sought to help other members to acquire prestige, privileges, benefits, advantages, business transactions and social relations, so that the membership in the organization or fraternity becomes the secret key to achievement, success and victory.

This practice of non-Masonic organizations does not however justify Freemasonry to carbon-copy or imitate it, because Freemasonry is an institution of free men, free to think, believe and act, not subject to the influence of violence, fraud, or pressure. To apply the same practice to the Masonic institution, might destroy the charm and beauty of Freemasonry.

Freemasonry does not deny the usefulness or efficacy of materialism. It is so accepted in the existence of its monthly dues, charities, contributions, donations, foundations and Masonic-inspired institutions involving millions of dollars. The adjustment of the progressive nature of Freemasonry to immutability of its landmarks seem to be safely possible for, while in the Machiavellian doctrine "the end justifies the means", yet the better school of thought holds that "the means justifies the end." Therefore in order to swell the actual number of Freemasons, means should be devised so as not to push our venerable

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institution to the low level of beggary, undesirable short-cuts and pernicious self-propaganda. To do otherwise, is to make the world believe that the Masonic institution is in desperate need of men, either good or bad eggs, to insure the continuity of its existence, at any cost and by all means. Freemasonry may thereby, lessen or lose its grandeur, charm and beauty, its dignity, self-respect, honor and good reputation.

Freemasonry had not been, and is not lacking in great men and leaders of thought and action, great statesmen, diplomats and defense-strategists, discoverers, inventors, scientists or technologists, millionaires, financiers, bankers and industrialists, geniuses, prodigies and top-notchers in the various professions. Neither is it inactive in the establishment and promotion of beneficent enterprises, scientific research societies, youth welfare, public education, big-scale projects for the benefit of mankind involving billions of dollars; yet its ancient landmarks did not have to be changed or relaxed in order to accomodate a lucky guy or big-shot into its fold without following the olden Masonic procedure. The proposed innovation would not qualify the candidates to pass the rigid test of Masonic investigation, selection and approval.

In the proposed increase in the actual number of Freemasons, the means should not be allowed to alter the ancient landmarks which are immutable, invariable and constant. The means to accomplish the ends of Freemasonry should be licit, dignified, respectable, honorable, invulnerable, non-impeachable.

More Masonry Among Men.

The increase of Masonry among men is more practicable. It means bet-

ter quality of Freemasons which in turn, demands an intensive and extensive study of the Masonic institution, and constant implementation of its principles, tenets and dogma, philosophy, symbolism, law and traditions. How many individual Freemasons are there that practice charity to the poor and the needy? How many Freemasons are members or patrons of charitable institutions for the sick, the weak, the old, the needy? How many business Freemasons patronize their brother Masons in employment, business, trade or industry under the same or similar conditions as the non-Masons? Is it not to intentionally boycott a brother Mason, a violation of the Masonic injunction that a Freemason should rejoice and not envy at the prosperity of a brother Mason? How many millionaire Freemasons have extended their help to charitable, educational or scientific institutions for the benefit of humanity, or the establishment of research societies for the promotion of art, science and technology, or literature and the humanities? How many designing members have entered the Masonic institution only to promote their business transactions and public relations, but render only lip service to its rituals, useful teachings, beautiful precepts? Yet could the quantity and quality of Freemasonry be increased without increasing the actual number of Freemasons thru illicit means? Of course, there is power in big numbers, but only if these numbers practise 100% Freemasonry which is humanly impossible.

In the social relations among men and women, how many Freemasons are patronized by Freemasons to become sponsors or guests in marriages, baptisms, birthday anniversaries, inauguration of public or private buildings and other social affairs? Does it not mean more Masonry if Freemasons are

frequently invited by Freemasons to those social events? Frequent contact, more friendly relations, camaraderie, and fellowship, closer cooperation and collaboration should be promoted and encouraged among Freemasons and their families, and even marriages in appropriate cases among the families of Freemasons should be fostered without risking the honor and good name of Freemasonry.

Mutual Assistance Not Demoralizing

Freemasons are generally above the average in sound discretion, intelligence, alertness and earning capacity. For this reason they are prone to be independent, self-reliant, at times aloof, without the apparent need of fraternal assistance. But in sickness and distress, calamities and emergencies, Freemasonry should be implemented to its highest degree of quality and quantity. Freemasons should not hesitate to let their brethren discreetly or indirectly know of their plight, and the other brethren aware of their condition should not delay but act with speed and efficacy in giving the necessary and appropriate assistance compatible with their resources or capabilities. That is the grandeur of Masonic brotherhood.

Even in normal times Freemasons should, as much as possible, patronize their brethren in business, employment, trade or other means of honest livelihood. It is so provided in the ancient regulations of Freemasonry for Freemasons to love one another, and rejoice, never to envy, at the prosperity of a brother Mason. Under no circumstance a brother Mason should injure the interest of another brother

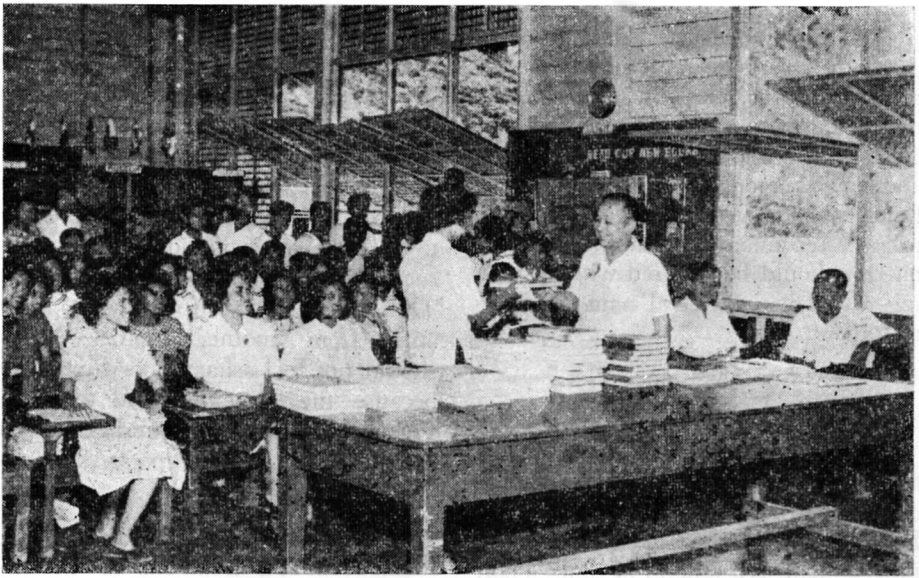
Mason. Should occasion arise when conflict of interest becomes inevitable, the brother Masons should, by prudent and laudable means, forego such conflict which should then reduce itself to that noble contention of who can best work and best agree, previous to a nice reconciliation which eventually leads toward Masonic harmony. The brother Mason receiving assistance from another brother Mason should not feel ashamed, or humiliated because the principles and tenets of Freemasonry are as boundless as the limitless sky in the preservation of harmony.

It is also enjoined by the ancient regulations and traditions of Freemasonry that if a brother Mason happen to be removed from employment, the other capable brethren should assist him to get one, or employ him in his business, and under no circumstance he should be supplanted from his job by another brother Mason. If he happens to be naked or hungry with or without his fault, he should be temporality fed and clothed by his brethren until he can again stand on his own feet. Such is the charm and beauty of Masonic charity.

References:

1. Morals and Dogma — Supreme Council
2. Masonic Jurisprudence — Mackey
3. Symbolism of Freemasonry — Mackey
4. Encyclopaedia of Freemasonry — Mackey
5. Philosophy of Freemasonry — Pound.





Masons of Camarines Norte Lodge No. 107 turning over books and magazines to Jose Pañaniban High School.

From left to right: Standing— Librarian of the J. Pañaniban High School, Wor. Bro. Marino Ragub, Wor. Master; seated—Bro. Apolinar Moya, Lodge Secretary and Bro. F. M. Velasco. In the background are high school students.



Distribution of books in the Province of Marinduque by Wor. Bro. Daniel Laurel and Wor. Bro. Maximo Abaño.



Officers of Clayton W. Roberts Lodge, No. 175 which was set to work at Naha Masonic Temple on 14 October 1964 by VWB William P. Schwager, PM, PDDGM in behalf of VWB Will K. Prestidge, Jr., PM, DDGM, District No. 21, Okinawa who was off-island



1965 OFFICERS OF PAMPANGA LODGE NO. 48, F. & A.M. — Seated from left to right: WB Alejandro M. Barin, P.M., Treasurer, Bro. Epitacio Pagtalunan, Senior Warden, VWB Jimmie L. Pfeffer, P.M. (105) District Deputy Grand Master, 7th Masonic District, WB Venancio G. Reyes, Worshipful Master, VWB Marcelino P. Dysangco, P.M., Installing Officer, Bro. Alepandro M. Diwa, Junior Warden, Bro. Amado L. Sadsad, Secretary. Standing from left to right: Bro. Justino Dalusung, Senior Steward, Bro. Nicanor P. Palomares, Chaplain, WB Conrado P. Ongbueco, P.M. Master of Ceremonies, Bro. Marcelo L. Cervantes, Junior Deacon, WB Santiago L. Bautista, P.M. Tyler, Bro. Nestor V. Tungul, Senior Deacon, Bro. Ruben P. Santos, Marshal, and Bro. Fernando G. Castro, Junior Steward.



BRO. CORSON HONORED BY CATHOLIC COLLEGE

Bro. and Bishop Fred Corson, president of the World Methodist Council and Grand Chaplain of the Grand Lodge of Masons in Pennsylvania, has been awarded the Petrean Medal for Leadership from St. Peter's Roman Catholic College, Jersey City, N. J.

In presenting the award, the president of the college said Bro. Corson was cited as a "reminder that the prospect of Christian unity is not unimaginable and unattainable."

Lecturing some 600 students gathered for the ceremony, Bro. Corson said that man's instinctive intolerance has caused much of the hate and disunity in the world today.

He called for a unity in Christ, beginning in fellowship, adding:

"There is a unity that makes a place for diversity in expressing our devotion and our oneness in Christ. That unity does not destroy differences. It transcends them."

The Pennsylvania Freemason

ACACIA MUTUAL AID SOCIETY, INC.

Report on Group Insurance
For the period from October 1, 1962 to June 30, 1965

<i>Lodges That Are Members</i>	<i>No. of Participating Members in the Lodge</i>	<i>No. of Deaths</i>	<i>Amount of Benefit Paid</i>
1. Abra No. 86	32	—	P —
2. Agno No. 75	81	—	—
3. Aguinaldo Memorial No. 31	71	3	750.00
4. Anchor No. 159	34	—	—
5. Angalo No. 63	22	—	—
6. Apo Kahoy No. 166	14	—	—
7. Araw No. 18	66	—	—
8. Bagong Buhay No. 17	153	1	250.00
9. Bagong Ilaw No. 97	75	—	—
10. Baguio No. 67	68	1	750.00
11. Bagumbayan No. 4	94	5	2,500.00
12. Balintawak No. 28	21	2	1,500.00
13. Basilan No. 137	30	—	—
14. Batangas No. 35	31	—	—
15. Biak na Bato No. 7	63	1	500.00
16. Bontoc No. 140	30	1	200.00*
17. Bulusan No. 38	43	—	—
18. Cabanatuan No. 53	145	2	1,000.00
19. Cagayan Valley 133	81	—	—
20. Camarines Norte No. 107	68	1	500.00
21. Capitol City No. 174	10	—	—
22. Cavite No. 2	84	—	—
23. Charleston No. 44	321	1	250.00**
24. Coral No. 142	253	1	250.00**
25. Dagohoy No. 84	47	—	—
26. Dagupan City No. 158	55	1	500.00
27. Dalisay No. 14	33	—	—
28. Davao No. 149	52	1	750.00
29. Dipolog No. 162	11	—	—
30. Franklin D. Roosevelt Mem. No. 81	35	2	1,000.00
31. General Llanera No. 168	6	—	—
32. General M. Tinio No. 167	61	—	—
33. Gonzaga No. 66	45	—	—
34. High Twelve No. 82	113	—	—
35. Hiram No. 88	73	—	—
36. Iloilo-Acacia No. 11	116	4	1,000.00
37. Indang No. 115	28	—	—
38. Isabela No. 60	94	2	500.00
39. Isagani No. 9 6	52	3	1,500.00
40. Isarog No. 33	41	2	500.00
41. Jose Rizal No. 22	12	—	—
42. Juan Sumulong Memorial No. 169	13	—	—
43. Kalilayan No. 37	28	1	500.00

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44. Kanlaon No. 64	64	1	750.00
45. Keystone No. 100	40	—	—
46. Kutang Bato No. 110	81	2	1,500.00
47. Labong No. 59	38	2	2,000.00
48. Lam - Ang No. 164	22	—	—
49. Laoag No. 71	32	2	1,000.00
50. Lincoln No. 34	205	—	—
51. Lingayen No. 161	57	—	—
52. Magat No. 68	121	3	2,250.00
53. Makabugwas No. 47	50	1	250.00
54. Makiling No. 72	25	—	—
55. Maktan No. 30	98	—	—
56. Malinaw No. 25	87	2	500.00
57. Malolos No. 46	40	1	250.00
58. Manuel Roxas No. 152	24	—	—
59. Marikina No. 118	52	—	—
60. Memorial No. 90	84	—	—
61. Milton C. Marvin No. 123	320	—	—
62. Mount Apo No. 45	66	2	500.00
63. Mount Huraw No. 98	37	—	—
64. Mount Kaladias No. 91	63	1	1,000.00
65. Mount Mainam No. 49	43	—	—
66. Mount Malindang No. 130	41	1	500.00
67. Mount Matutum No. 156	28	—	—
68. Muog No. 89	46	2	500.00
69. Noli Me Tangere No. 148	34	—	—
70. Nueva Ecija No. 73	45	—	—
71. Okinawa No. 118	248	2	500.00**
72. Oroquieta No. 154	31	2	1,500.00
73. Pampanga No. 48	63	1	500.00
74. Pilar No. 15	78	2	1,500.00
75. Pinatubo No. 52	60	—	—
76. Pintong Bato No. 51	143	—	—
77. Quezon City No. 122	46	2	1,250.00
78. Rafael Palma No. 147	29	—	—
79. Rizal No. 20	33	3	2,750.00
80. Sarangani No. 50	112	1	750.00
81. Service No. 95	29	—	—
82. Silaňangan No. 19	32	2	1,750.00
83. Sinukuan No. 16	33	—	—
84. Taga-Ilog No. 79	99	—	—
85. Tagaytay No. 165	16	—	—
86. Tamaraw No. 65	68	—	—
87. Teodoro M. Kalaw No. 136	22	—	—
88. Union No. 70	117	2	1,250.00
89. Victory No. 116	39	—	—
90. Walana No. 13	19	2	1,000.00
91. Zapote No. 29	63	1	500.00
6,028		75	P37,950.00

* Ex-gratia.

** In U. S. Dollars.

\$ 1,000.00

ACACIA MUTUAL AID SOCIETY, INC.

Report on Group Insurance

For the period from October 1, 1962 to June 30, 1965

<i>Lodges That Are Not Members</i>	<i>No. of Members in the Lodge as per Annual Report of December 31, 1964</i>	<i>No. of Deaths from Oct. 1, 1962 to Dec. 31, 1964</i>
1. Bataan No. 104	57	—
2. Batong Buhay No. 27	55	4
3. Bud Daho No. 102	60	5
4. Cebu No. 128	75	4
5. Corregidor Southern Cross No.	162	12
6. Cosmes No. 8	138	5
7. Dapitan No. 21	51	2
8. Island Luz Minerva No. 5	114	3
9. Jose Abad Santos No. 43	24	2
10. Kanto No. 143	93	1
11. Kasiliawan No. 77	81	3
12. Kidapawan No. 170	33	—
13. King Solomon No. 150	22	—
14. Leonard Wood No. 105	554	2
15. Loo Choo No. 172	46	—
16. Luzon No. 57	43	3
17. Mabini No. 39	58	2
18. Maguindanao No. 40	109	3
19. Manila No. 1	177	14
20. Maranaw No. 111	57	2
21. Mayon No. 61	39	1
22. Mencius No. 93	81	4
23. Micronesia No. 173	34	—
24. Mindoro No. 157	43	—
25. Mount Lebanon No. 80	98	1
26. Mount Musuan No. 155	34	—
27. Nilad No. 12	82	6
28. Nueva Vizcaya No. 144	108	1
29. Pagadian No. 153	37	—
30. Pangasinan No. 56	80	3
31. Pixagsabitan No. 26	126	7
32. Primera Luz Pilipina No. 69	131	4
33. Rising Sun No. 151	134	1
34. Salinas No. 163	45	—
35. Sixto Lopez (Batulao) No. 129	33	2
36. St. John's No. 9	91	2
37. Zambales No. 103	37	1
	3,242	100

Note: Since these Lodges are not members of the Acacia's Group Insurance, no death benefits are paid.

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ACACIA MUTUAL AID SOCIETY, INC.

Condensed Comparative Balance Sheet

December 31, 1963 and 1964

A S S E T S

	1963	1964
Cash in Banks	P 40,125.84	P 25,665.97
Petty Cash Fund	100.00	100.00
Contributions Receivable	140.00	140.00
Mortgage Loans	8,404.66	3,132.91
Certificate Loans	1,404.00	1,554.00
Investments in Stocks and Bonds	82,825.23	167,972.91
Net Deferred Contributions	9,829.49	10,608.22
Net Due and Deferred Contributions	229.01	315.19
TOTAL ASSETS	<u>P143,058.23</u>	<u>P209,489.20</u>

LIABILITIES AND SURPLUS

LIABILITIES:

Mean Insurance Reserve — IMS	P 59,449.51	P 72,630.59
Mean Insurance Reserve — GMS	10,165.00	18,284.00
Mean Insurance Reserve — PEP	22,263.21	39,994.76
Contingency Reserve — IMS	12,000.00	15,000.00
Contingency Reserve — GMS	2,500.00	20,500.00
Emergency Fund	4,503.50	4,453.50
Accounts Payable	6.00	2,804.20
Dividends Payable	1,017.05	1,327.04
Total Liabilities	<u>P111,904.27</u>	<u>P174,994.09</u>

SURPLUS:

Life Membership Fund — IMS	P 6,055.61	P 4,486.58
Life Membership Fund — GMS	4,628.80	8,358.55
Divisible Surplus	20,469.55	21,649.98
Total Surplus	<u>P 31,153.96</u>	<u>P 34,495.11</u>
TOTAL LIABILITIES AND SURPLUS	<u>P143,058.23</u>	<u>P209,489.20</u>

Prepared by:

CLOD NOLASCO BALOD & ASSOCIATES

Manila, Philippines
June 7th, 1965.

ACACIA MUTUAL AID SOCIETY, INC.

Condensed Comparative Income Statement
For The Years Ended December 31, 1963 and 1964

INCOME :

	1963	%	1964	%
Contributions from:				
Individual Membership	P 38,260.60		P 46,997.55	
Group Membership	27,818.00		37,148.00	
Pure Endowment Plan	3,968.00		19,016.02	
Income from Investments	6,689.67		10,761.00	
Interest Income	591.29		1,475.58	
Miscellaneous Income	7.99		19.17	
Net Deferred Contributions	—		778.73	
Net Due & Uncollected Contributions	—		86.18	
TOTAL INCOME	P 77,335.55	100%	P116,282.23	100%

EXPENSES :

Operating Expenses:

Salaries	P 5,496.40		P 8,803.50	
Printing & Stationery	1,664.85		1,615.20	
Interest Expense	1,364.89		124.00	
Postages	595.68		651.85	
Office Supplies	208.80		405.70	
Bank Charges	70.20		55.87	
Miscellaneous Expenses	246.25		104.95	
Office Equipment	—		940.80	
	P 9,647.07	12%	P 12,701.87	11%

Claims & Losses:

Death Claims — Individual	P 10,811.00		P 5,563.00	
Death Claims — Group	8,750.00		15,950.00	
Cash Surrender Value	220.13		2,875.01	
	P 19,781.13	26%	P 24,388.01	21%

Increase in Mean Insurance

Reserve:

Mean Reserve — Individual	P 21,602.08		P 13,181.08	
Mean Reserve — Group	5,467.00		8,119.00	
Mean Reserve — Pure Endowment	3,968.00		17,731.55	
	P 31,057.08	40%	P 39,031.63	34%

TOTAL EXPENSES	P 60,465.28	78%	P 76,121.51	66%
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EXCESS OF INCOME OVER

EXPENSES	P 16,870.27	22%	P 40,160.72	34%
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Prepared by:

CLOD NOLASCO BALOD & ASSOCIATES

Manila, Philippines
June 7th, 1965.

Turn to next page

GROWTH OF THE ACACIA MUTUAL AID SOCIETY, INC.

ASSETS:	Dec. 31, 1958	Dec. 31, 1964	April 24, 1965
Cash	P 8,321.53	P 25,765.97	P 19,613.13
Investments	None	167,972.91	212,281.61
Other Assets	4,120.34	15,750.32	16,954.31
Totals	<u>P12,441.87</u>	<u>P209,489.20</u>	<u>P248,849.05</u>

LIABILITIES & SURPLUS:

Reserves	P 3,304.84	P166,409.35	P204,250.31
Other Liabilities	3,148.63	8,584.74	25,110.57
Surplus	5,988.40	34,495.11	19,488.17*
Totals	<u>P12,441.87</u>	<u>P209,489.20</u>	<u>P248,849.05</u>

* After payment of dividends to members.

INCOME & EXPENSES: (June 6, 1958 — April 24, 1965)

Total Income			P381,920.06
Expenses:			
a. Operating Expenses		P58,089.53	
b. Claims Paid		56,730.60	114,819.63
Excess of Income over Expense			<u>P267,100.43*</u>
DIVIDENDS TO MEMBERS			<u>P 55,432.50</u>

GROWTH OF THE ACACIA MUTUAL AID SOCIETY, INC.

Membership....	INDIVIDUAL No. of Certificates	GROWTH No. of Members
1. In Force December 31, 1958	299	None
2. Issued, Jan. 1, 1959-Dec. 31, 1964	823	3,882*
3. Total (Line 1 & 2)	1,122	3,882
4. Deduct — Terminations...		
a. Lapse	401	
b. Surrender	2	
c. Death	28	45
d. Expiry	Nil 431	387 432
5. In Force December 31, 1964	691	3,450
6. Issued Jan. 1, 1965 — April 23, 1965	24	839
7. Total (Line 5 & 6)	715	4,289
8. Deduct — Terminations:		
a. Lapse	3	
b. Death	Nil	11
c. Expiry	Nil 3	2 13
9. In Force April 23, 1965 (Line 7 — Line 8)	<u>712</u>	<u>4,276</u>

* Certificates for Group Membership were issued beginning September, 1962



Presentation of the books donated by Araw Lodge No. 18 to Cacamiliñgan Elementary School, District of Camiling, Division of Tarlac.

In the picture are W.B. F. Guerrero, Bros. Jose R. Collante and J. Satana of Araw Lodge No. 18 presenting the books to Elementary School Principal Mariano Alipino and Cacamiliñgan Barrio Captain Juan Bañaga.

* * * *

DON LADISLAO DIWA

By EMILIO P. VIRATA, PGM

Last March 12, we observed locally the Thirty-Fifth death anniversary of Don Ladislao Diwa, a historical figure who was born in San Roque, Cavite. One Hundred Two years ago, and after whom the Caridad Elementary School was named by Congress. He was Andres Bonifacio's co-founder of the Katipunan whose instrumentality, the Revolution of 1896, liberated our country and people from slavery and oppression. Both co-founders were Masons. WB Ladislao Diwa became a high official of that patriotic organization and served in the Revolution as colonel of the army. He signed with other patriots the declaration of our independence at Kawit, Cavite, on June 12, 1898, later to become our provincial governor. He was a modest clerk of Court when he died on March 12, 1930.

In the golden pages of Philippine history is written the name of Don Ladislao Diwa, a distinguished Caviteño who was truly a patriot and dedicated public servant. Let the youth of the land imbibe the sweet nectar of love of country from the fountain of his patriotism and their elders draw inspiration from his exemplary life of service above self and dedication beyond expectation. We must perpetuate the memory of WB Ladislao Diwa for the heroic services he had rendered his country. It is for us the living to give meaning to those services. May God in His infinite wisdom save and preserve our beloved nation, the Philippines, by reminding our youth of their sacred duty to the Fatherland.

General Trias, Cavite
March 17, 1965.

DAGOHYO LODGE NO. 84 HOLDS FAMILY DAY

We are pleased to receive a report from WB Catalino Castillo, PM, that on June 19, 1965, Rizal Day, at the Rafael Palma College Auditorium, the brethren and their families together with their guests made their Rizal Day celebration a family reunion. Over a hundred people were present.

The program consisted of the following:

Hymn: "Philippine National Anthem", Led by Mrs. Rebecca Leopando

Welcome Address: Mrs. Flaviana A. Doria, Wife of the Worshipful Master.

Talk: "Renewed Fellowship", Bro. Alipio Parrella.

Roll Call of Members: (Answered by brethren by introducing themselves and members of their families.)

Introduction of the Guest Speaker by Bro. Oriel Leopando.

Address of the Guest Speaker: Hon. David B. Tirol, Senior Board Member of Bohol.

Double Quartet: Mesdames I. B. Tirol, F. Bagaipo, G. T. Derikito, Fe Icamen, F. T. Maceda, Isabel Galia, Basilisa A. Besas, Facunda Ballares. Mrs. Rebecca Leopando, accompanist. (Wives and widows of Master Masons.)

Speech: "Rizal on Fellowship," WB Victoriano D. Tirol, PM.

Chorus: Misses Socorro Leopando, Nuevas Tirol, Bern Castillo, Henya Tirol, Helen Ballares, Patty Bongato, Gloria Doron, Fe Leopando, Messrs. Florencio Mende and Alipio Parrella, Jr. Evelyn Doria, conducting. (Daughters and sons of Master Masons.)

Closing Remarks: WB Gaudencio S. Doria, Master of the Lodge.

The second part of the program was a fellowship supper enjoyed by the Masons, their families and their guests.

WB Castillo made the statement that *the program was planned by him on the inspiration of the Grand Master's Message in the Cabletow of May 1965* the better for them to make Masons manifest more Masonry.

Preparation for the program and supper were made by WB Catalino Castillo, Mrs. Flaviana Doria, Mrs. Leoncia Doron, WB Marcelino Calaniba, and officers of the Lodge.

We hope there will be more reports of this nature.



EDITORIAL . . .

(From page 40)

It is sincerely to be hoped that as each booklet is completed it will first be published serially in The Cable Tow before it is printed. (We understand that the booklets are to be sold at cost, like other Grand Lodge publications, and the Lodges to give them free to those who are entitled to receive them.) It is also to be hoped that after this series of four booklets are completed the Committee will start planning a series of more specialized papers for the information of the older Masons, to be published in The Cabletow, and later on printed in book form.

—A. L. C.

FUNCTIONAL LITERACY

By **TOMAS L. SANTOS, P.M.**
Marikina Lodge No. 119, F. & A.M.

It is heartening if a humble educational project started about three years ago by the Marikina Lodge No. 119, F. & A.M., a part of a public service of the Lodge, is gaining headway and support in the community where it was started. In fact this little educational project when mentioned and discussed in the Divisions of Davao City, Davao, Cotabato I, Cotabato II, and Cotabato III, many of the school officials were suggesting that the annual report of the Adult and Community Education Coordinating Council (ACECC), Marikina, Rizal, be reprinted in many copies and they be furnished as many copies as are available. Some of the same officials were even suggesting that the annual report be made official by the Adult and Community Education Division, Bureau of Public Schools. In addition to these favorable comments in this humble project, the Director of the Bureau of Public Schools, in his letter to the ACECC dated January 6, 1965, has the following to say:

"We sincerely commend you for the splendid yeoman work of coordinating the efforts and activities of the different agencies in Markina towards an effective adult and community education for your people.

It may interest you to know that you are one among the few in the country today who have realized early that adult and community education is the concern of all. The achievement of your group so far are proofs that such can be done through united local efforts. You

certainly are showing other community how to do adult and community education the cooperative way."

For further elaboration on what is actually happening in the town, the following may be of interest to the reader:

A barrio head teacher attended a meeting of the ACECC about a year ago. She became a member of the Council representing her community school. Since then she has been receiving communications from the Secretary of the Council. Last December, 1964 she received a copy of the brief annual report of the Council. She felt happy upon learning the humble 1964 achievement in functional literacy project of the council. She also participated in the recent unique election, through the mail, of the officers of the Council for 1965.

The Marikina Valley Lions' Club a member of the ACECC is sponsoring the moderate allowance for teachers in the functional literacy classes going on. The President of the Club recently mentioned that a class in San Roque, his home barrio, is now in its formative stage. On knowing this, the ACECC made arrangement with the Bureau of Public Schools, Adult and Community Education Division, to provide the head teacher with the following:

1 - copy - Functional Literacy in the Philippines, Reprint 1963

Turn to next page

- 1- copy - Systematic Liquidation of Adult Illiteracy
- 1- copy - A Guide on Conducting Basic Training for Teacher in Adult Literacy Education
- 1- copy - Course of Study in Citizenship Education
- 4- copies- BPS-AED Form No. 1, Report on Enrollment in Functional Literacy
- 4- copies- BPS-AED Form No. 2, Report on Promotion in Functional Literacy
- 24- copies- Ang Aklat ng Mamamayan, Unang Bahagi
- 1- copy - Binagong Karta ng Barryo (For the Barrio Captain)

The package containing the above materials was sent on Tuesday, March 16, 1965. To find out if the package was received by the said head teacher, the following Thursday, March 18, a check-up telephone call was made 1965. On answering the telephone call the head teacher recognized the voice of the Chairman of the Council, and her opening answer was, "Thank

you, Mr. Chairman, for the materials".

Together with the materials was also a brief letter advising the head teacher that with the cooperation of all teachers in her school, the barrio council under the barrio captain, the PTA, Masonry, Jaycee, Lions, Rotary, Women's Club, Youth Organization, etc., and under the cooperative leadership of the District Supervisor, the project will go a long way. Even the Division Adult and Community Education Supervisor through the Assistant Superintendent of Schools for Rizal, all were requested to join hand in this project. They all signified their all out "bayanihan" action in this and all other or similar educational projects in the town.

Like in Parang, Marikina, Rizal, then Sto. Niño, Nangka, and Concepcion all adjoining barrios of Parang, the project that was started in 1962, all in "Bayanihan" spirit radiated in other barrios in the town. Certainly, the project will lower the percentage of illiteracy in the town or possibly liquidate it. If this is accomplished, all the people in Marikina will be able to say, with all humility, that they have accomplished 100% literacy through "BAYANIHAN" way!



THE LIVES . . . (From page 50)

details about the life of the Essenes. There was a course given at the University of Santo Tomas, Manila, in the Graduate School, which was called the Psychology of Mysticism. In this course was depicted the Essenic Life, which were subsequently followed, or relatively followed by cer-

tain orders of the Roman Catholic Church. Monasteries of Roman Catholic monks, and the order founded by a certain friar on Mt. Carmel in Syria in the 12th century A.D. now known as the Carmelite, for monks as well as nuns, are all imitations of Essenianism.

thetic to the cause of Filipinos. The publication of the paper was helped in part by Club Solidaridad in Manila whose members sent money to WB del Pilar in Spain to keep up the publication.

While yet in Manila, WB del Pilar helped in organizing Lodge Nilad No. 384 (now No. 12), which was only for Filipinos since existing lodges before then did not admit Filipinos as members. All of the Filipino Masons before Nilad were members of lodges overseas. It is not exactly far-fetched to call WB del Pilar, the father of Filipino Masonry. Our Grand Lodge temple is named after him, Plaridel being his nome de plume here and in Spain.

President Ramon Magsaysay, according to reliable sources, was about to sign a petition for degrees at the time he was Congressman, but his official duties in the various positions to which he was later appointed and elected came in his way until it became impossible. But, his being a non-Mason should not deter us from honoring him as a man. It is well-known that Pres. Magsaysay lived and worked like a Mason.

Undeniably Magsaysay was one of the great presidents this country has had. His crushing the backbone of communism in the Philippines endeared him to freedom-loving peoples. His deep concern for the welfare of his countrymen especially the less fortunate, endeared him to all Filipinos. He was more a practical patriot than an idea man. Would that there be more of his kind in our country today.

Those of us who will follow the examples of these three great men will do well to recall the reasons for their being great and good men. They were big because they held in their hearts the welfare of the small people; they loved freedom enough to fight for it not only for themselves but for others; to them, their country and her welfare was bigger than they; and in their selflessness, they earned the respect and honor of their people. So may it be with us.

SERAFIN L. TEVES
Grand Master

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HISTORY (From page 52)

voring to become proficient in the several degrees of Masonry.

The foregoing historical background information pertaining to the formation of SHUREI LODGE, U.D., the first and only Japanese speaking lodge

on Okinawa under the jurisdiction of the Grand Lodge of Free and Accepted Mason of Philippines, is provided herewith in recognition of the efforts and accomplishments of the brethren who made this a reality.

my program, have been done. Annual elections of the Lodge came, I was again, by the mandate of my Lodge, asked to remain in the Oriental Chair for another term. I accepted the mandate in the belief that perhaps I was not able to pass the mark at the end of my first term.

In my second installation, and in pursuance to my favorite subject "more Masonry in 'man", I invited as guest speaker a non-Mason and, more than that, the President of the Catholic Action in the whole Diocese of Malolos in the person of Dr. Sabino Santos. This we also did for the purpose of affording those outstanding leaders and laymen of the "most numerous church" with the opportunity to see for themselves what a Masonic Lodge room looks like and how Masons conduct their meeting and how they deliberate and carry on their activities. Masonry has been repeatedly charged with godlessness, or people with no God. The acceptance by Dr. Sabino Santos of our invitation was indeed a triumph on the part of Masonry, because once more, as for all ages, Masonry shall always prove the contrary of what the "most numerous church" says and believes of our fraternity.

Brethren, for lack of material time, I need not mention here some other accomplishments which, through your support and cooperation, this Lodge has done for the last two years of my administration. However, I just want to state in passing that my year

has really been significant for the simple reason that it was in my years when this Lodge was given also the opportunity to host the Masonic Convention of District No. 7 for 1963, which comprises the three Lodges in the province of Tarlac, two Lodges in Pampanga and one in Bulacan. This convention was made much more colorful when the then Grand Master, Most Worshipful Pedro M. Gimenez, the Auditor General of the Republic of the Philippines, and his party were met at the Railroad Crossing in a long motorcade, only to stop, for floral-offering, at the foot of the monument of Marcelo H. del Pilar, the Father of Philippine Masonry.

I do close now, this my short remarks with the expression of my deepest gratitude for the unconditional support which you have so given me as to say to you all — and to Him in His infinite wisdom — that the work assigned to us for these last two years has been done to the best of our knowledge and ability; and that the Past Master's Jewel that I received today from this Lodge is just placed under my personal keeping, in which is deposited the whole and true image of Malolos Lodge No. 46 for the Masonic Years of 1963 and 1964.

Worshipful Master, at this hour when the gavel of this Lodge has passed on your hands, as for my part, I am most pleased to say this: YOU LEAD AND WE FOLLOW.

Thank you.

* * * *

GRAND LODGE OFFICERS 1965-1966

Grand Master	Serafin L. Teves (91)
Deputy Grand Master	Raymond E. Wilmarth (7)
Senior Grand Warden	Mariano Q. Tinio (53-167)
Junior Grand Warden	Joseph E. Schon (91)
Grand Treasurer	Macario M. Ofilada (12)
Grand Secretary	Esteban Munarriz (14-136)
Grand Chaplain	Enrique C. Sobrepeña (4)
Grand Orator	Jose M. Cajucum (12-95)
Grand Marshal	Manuel T. Paz (4)
Grand Standard Bearer	Candido Perez (59)
Grand Sword Bearer	Francisco Song Heng (11)
Grand Bible Bearer	Antonio Gonzalez, Jr. (22)
Senior Grand Lecturer	Hermogenes P. Oliveros (82-26)
Junior Grand Lecturer	Marcelino P. Dysangco (48-148)
Senior Grand Deacon	Eulogio Sta. Maria (73)
Junior Grand Deacon	Homer L. Willes (123)
Senior Grand Steward	Amable Aguiluz (79)
Junior Grand Steward	Ricardo Rubin (11-64)
Grand Pursuivant	Jose L. Araneta (45)
Grand Organist	Angel Montes (27)
Grand Tyler	Victorino Hernandez (17)

BOARD FOR GENERAL PURPOSES

MW CENON S. CERVANTES, (56) PGM, PRESIDENT; MW MACARIO M. OFILADA, (1) PGM, VICE PRESIDENT; WB MANUEL M. CRUDO (4), SECRETARY; RW RAYMOND E. WILMARTH (7), DGM; RW MARIANO Q. TINIO (53), SGW; RW JOSEPH E. SCHON (91), JGW; MW ESTEBAN MUNARRIZ (14) PGM, G. SEC.; MW VICENTE OROSA (53), PGM; MW WILLIAM H. QUASHA (80), PGM; MW EMILIO P. VIRATA (17), PGM; WB AURELIO L. CORCUERA (4), PM.

DISTRICT DEPUTY GRAND MASTERS

District No. 1	Raymond E. Wilmarth (7)
District No. 2	Julio Laceda (39)
District No. 3	Epifanio Q. Quijano (68)
District No. 4	Teodorico D. Ayson (164)
District No. 5	Jack E. Gesner (67)
District No. 6	Doroteo M. Joson (53)
District No. 7	Jimmie Pfeffer (105)
District No. 8	Purisimo Ramos (34)
District No. 9	Amando D. Ylagan (122)
District No. 10	Apolonio Pisig (2)
District No. 11	Cecilio M. Bituin (26)
District No. 12	Severo Oliveros (57)
District No. 13	Eustaquio de Guzman (107)
District No. 14	Remigio Abello (64)
District No. 15	Fidel Fernandez (47)
District No. 16	Augusto P. Santos (30)
District No. 17	Eduardo C. Ralloma (130)
District No. 18	Ruben Feliciano (50)
District No. 19	Angel Mendoza (45)
District No. 20	Hugh C. Donaldson (123)
District No. 21	Will K. Prestidge, Jr. (118)
District No. 22	Walter Doerr, Jr. (143)

BACK TO GOD

We must get back to God. We must regain our lost concept of freedom. We must be reinvested with the spirit of the ancient principles from which our Nation was born. We must be alerted to the price we know must be paid for liberty. We must, as men and Masons, in no way shirk the full responsibilities of our citizenship.

Stafford King, Grand Master Mason
Minnesota — 1962