

The Call of Free

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



General Alfredo Santos, Commanding General, AFP
Guest Speaker, addresses District No. 9 Convention
Rizal Day, December 30, 1964.

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Grand Master's Message:

January 15, 1965

Dear Brothers:

At the Grand Lodge, we are becoming aware that the Grand Lodge year is rapidly coming to a close. Consequently, we are beginning to plan for the Grand Lodge Annual Communication. One of our new committees is the Committee on Resolutions. The work of this committee will be to receive all resolutions sent to the Grand Lodge Communication by individual Lodges, or by District Conventions and to screen these resolutions and assign them to proper committees for study and recommendation. We are asking all resolutions to be sent to our Grand Secretary, M. W. Bro. Esteban Munarriz by April 9th, 1965.

At the last Grand Lodge Communication it was voted that starting this year the Past Grand Masters should meet and nominate three persons for the position of Junior Grand Warden. We are having a meeting of all Past Grand Masters residing in Manila on February 8th, 1965. The action taken last year allows for other names to be written in the ballots during election. The nomination of the Grand Masters will be in the form of a suggestion to the Communication. The delegates to the Communications, when voting for the office of Junior Grand Warden, may be guided by the suggestion of the Past Grand Masters or the delegates may vote independently for their own choice as in the past. The only change in our regular procedure is the suggestion by way of nomination of three possible persons qualified, in the opinion of the Past Grand Masters residing in Manila, for the position of Junior Grand Warden.

It is our sincere desire that all delegates coming to the Annual Communication come prepared to enter fully into the meetings of the Communication, so that all actions taken will have the full benefit of the best thought of every voting member. Therefore, we hope that every Lodge in the Philippines, and our Lodges overseas will be full represented. There are many important issues that need to be discussed and acted upon.

Therefore, plan now and attend the Annual Communication, and come prepared to enjoy the finest of fellowship, the best in the way of hospitality, and a lively Communication because of the desire of every delegate to participate fully.

Fraternally.

CHARLES S. MOSEBROOK
Grand Master

LOOKING AHEAD

The will to win is a quality present in few men but lacking in many. It is the quality that distinguishes the leader from the follower. It marks the champion. It is that little something extra in a man that makes him exert superior efforts to surpass others. It has been called leadership, aggressiveness, self confidence and by a host of other descriptive names. But regardless of what is called, in the final analysis it is the will to win.

Groups of people when associated together for a period of time develop characteristics similar to individuals. We call this distinguishing feature in people and groups of people personality. In a like manner, our Lodges have developed distinctive personalities and our Grand Lodge of F. & A. M. in the Philippines has a personality of its own.

We have all experienced great pleasure in meeting persons of charm and pleasing personality. On the other hand, we have often been displeased and even embarrassed on some occasions by the negative personality of others. This projection of personality is the image one creates in the eyes of others .

The image your Lodge creates in the eyes of its members and in the eyes of other Masons, as well as in the public's eye is most important, because it is according to this image that the Lodge will be judged. Like the champion who has the will to win and establishes himself above others in his class, he stands out and is seen by all. The world looks up to him and forms an opinion of what it sees. Regardless of the goodness within, it is what is manifested externally that impresses others. That is why it is said that some champions are popular and others are not.

It is obvious that a popular champion is one who not only excels over all others in his skill, but is one who also exhibits a personality that pleases all who look upon him.

It is this kind of image we would like every Lodge to create in its community. It is the kind of image our Grand Lodge should strive to present in the Philippines. It is the image Masonry must present in the Free World today, if it is to hold the respect of the people and the loyalty of its members.

We are now entering a new year. The year 1965, like all years that have gone before, will present countless opportunities for Freemasons throughout the world to contribute to the building of the image of Masonry.

This is not a new subject. We have all heard it discussed so many times before. But there is one new aspect we can consider at this time and that is to make 1965 the Year of Masonic Militance, the year for translating our wonderful ideas into more wonderful deeds.

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MORAL BANKRUPTCY AND SELF DISCIPLINE

Address by **ALFREDO SANTOS**
Commanding General, Armed Forces
of the Philippines

*(Guest of Honor, at the Masonic District No. 9 Convention, Rizal Day,
December 30, 1964)*

Worshipful Master Emiliano Ozaeta; Most Worshipful Grand Master Charles S. Mosebrook; District Deputy Grand Master, Very Worshipful Amado B. Ilagan; officers, members, and delegates of the eight Lodges in Rizal and Quezon City, other distinguished guests, ladies and gentlemen, Brethren and friends, I am very happy to be with you this morning. From the bottom of a grateful heart, I would like to thank Worshipful Master, Emiliano Ozaeta for having given me the signal honor of being the guest of honor this morning at your convention. But before I proceed, I would like to thank also Worshipful Brother Liberato Litaua for his splendid introduction of me and his very kind thoughts of my humble person. He said so many things about my achievements, but modestly he did not mention to you that once upon a time, when he was still in the service, he was my former Commanding Officer.

Worshipful Brother Liberato Litaua has also the distinction of being the first Commanding Officer of the Philippine Service Command when I served under him in a very humble position. I would like to confess that I have learned many, many lessons from his experience and his training in the Philippine Constabulary and the Philippine Army.

I would also like to congratulate Worshipful Brother Malahay and the members of the Luzon Bodies Choir

for the splendid musical renditions this morning. There is definitely a charm in men's voices, full, vibrant, strong, manly, and we have certainly enjoyed hearing the Luzon Bodies Choir this morning.

Today we commemorate and we mourn the 60th anniversary of the execution of our greatest hero and martyr, Dr. Jose Rizal. The greatest man ever produced by the Malayan race. As I listened to Worshipful Brother Carlos Francisco, deliver his excellent recitation of the Ultimo Adios, I could not help but reflect back some fifty years ago when I was a young boy and my parents were still living. My father, who served under the banner of General Aguinaldo, was not only a rugged nationalist but also a rugged Rizalist. So much so, that he demanded that I memorize the Ultimo Adios in Spanish, Tagalog, and English. A young boy of ten years reciting all the stanzas of the Ultimo Adios in Spanish, English and Tagalog was quite a novelty in my time. I received a lot of accolage for reciting these wonderful, inimicable thoughts of a valiant man for his country. While I listened to Worshipful Brother Carlos Francisco in his clear flawless Spanish pronunciation, I could not help but reminisce on my younger days when I too was inspired to do the best I could, given the chance, in the service of my country and my people.

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In 1946 when I was still an officer in the Command and General Staff College in Fort Leavenworth, Kansas, United States of America, I had an occasion to honor my fellow classmates from Central and South America, including ranking officers of the armies of these countries. On that occasion I recited in Spanish the Ultimo Adios of our Dr. Jose Rizal. Believe it or not, men as they were, there were tears in their eyes. They understood well the Filipino soul and the Filipino aspirations for liberty and freedom. So much so, that they asked me to give them copies of the Ultimo Adios of Dr. Jose Rizal. Some day, when I go back to South America and Central America, I know that in their private museums and libraries these officers will have kept the copies of Ultimo Adios that I gave them on that occasion.

Today, I propose to talk on national moral bankruptcy and on the lack of personal discipline by many individual Filipinos. There is a great need for national discipline in the Philippines today. As you look at the national scene, you will agree with me that we are on the brink of national moral bankruptcy. It seems that the onslaught of rash materialism has branded many Filipinos and has forced them to forget, I hope temporarily, the great principles, the great precepts, the great virtues that were left behind by our martyrs and heroes and countless illustrious Filipinos in the past. Instead, many present day Filipinos are willing to forget these virtues, these principles, these precepts. As we look around today, I am very sure that you are dismayed with me, when we see the conduct and performance of our people characterized by deceit, dishonesty, hypocrisy, convenience, opportunism,

forgetting that our heroes and martyrs have laid down before us a code of ethics, a rule of conduct which, if followed by the present day Filipinos, by the present generation and millions of Filipinos still unborn, would catapult this country to a position of greatness.

As I am a soldier today remembering 32 million Filipinos, I wish that in our heart of hearts, our rapid increase in population would also convince us that we have commensurately increased in greatness, in morality, in appreciation of high landed principles for the greatness of a nation is not measured by the number of citizens or the size of its territory, or the greatness of its natural resources; the greatness of the people is measured by their character, by their skills, by their energy and by their willingness to subordinate individual and personal benefits for the good of the country and the people.

I am alarmed with the present day happenings, particularly in the moral bankruptcy of our homes. I am very sure that we are reading newspapers every day and we as Filipinos bow our heads in shame for the abominable crimes, the venalities, the material joys, at the expense of spiritual values indulged in by a great number of our people. The rise of juvenile delinquency as mentioned by Worshipful Brother Tomas Santos this morning in his dissertation on the Role of Education in Nation Building described by him is indeed very timely, for Rizal himself was a great advocate of education. He believed that the salvation of the Filipino people lay not in the education of the few but in the education of our masses, the under privileged and the most unfortunate. If you only educate the upper stratum of our society, it will not be a democracy, rather it will be

an autocracy, an oligarchy, a government only for the benefit of the few, at the expense of the many. With education spread not only laterally, but also from the grassroots up to the highest society of the democracy, the understanding of freedom, justice and decency will have a better ground to sprout.

We have had a tremendous increase in educational arts. We have had a tremendous increase in the number of students attending our schools. But is it the number alone that should be the yardstick to measure the success of the education of the people? To me, it is better to have quality than quantity. If we turn out millions and millions of school children half baked, not only in education, but also in morality and appreciation of the higher values of life, we have achieved nothing. To produce students who are worshipers of the grand moment, of gross materialisms, all at the expense of the higher spiritual values which are permanent, will be producing frankensteins in our midsts. Our people must open their eyes to the reality of this great problem, to the moral bankruptcy in the homes, to fathers and mothers not exercising proper control, guidance and supervision of their children because they are so busy looking, hunting for elusive goals with very little time to devote to the spiritual needs and moral necessities of every day life. We have seen instances of children belonging to the high placed members of society who are committing abominable crimes, murder, rape, and crimes against chastity. This is indeed a very dangerous sign, when children with all the advantages and benefits of a good home turn out to be criminals and rapists and immoral beings. The future of this country is

indeed very dim.

An individual is moulded by influences bound in the home. No man is born a criminal. Man is created after the image of God and there is always a touch of the divine in every individual. But the forces of his environment, the influences on his life make a man a criminal. When parents, guardians and elders forget their responsibilities, or discount them, criminality thrives in our midst with disrespect for law and order, more premium being put on material things which are temporary than on spiritual values which are permanent, the future of this nation is certainly questionable. In the schools, cheating is rampant. Today the passing grade is more important than the education. For the ordinary student, the degree is a more consuming passion no matter if he really worked for it in its acquisition. It is a symbol of a social status to hold a degree. But how empty such an acquisition is, if it is not acquired through hard work, through honest means, through integrity, through the acquisition of a real education. The preparation of a man lies physically, mentally, morally, spiritually in his true efforts.

No amount of degrees, no amount of schooling can give a man the true benefits of education without considering time honored and time proven values and principles. Dishonesty, lack of integrity inside and outside the government service, must be stopped, if we aspire to be a great nation some day. Greatness can never be based on hypocrisy, dishonesty, or lack of integrity. Greatness must be based on solid principles, otherwise whatever we do will be built on shifting sands.

You will also notice individuals, or-

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inary individual Filipinos, lack personal discipline. I remember the words of our national hero, Dr. Jose Rizal, when he said, "There can be no tyrants where there are no slaves." Although Rizal was executed 68 years ago, although he had done his role in the development of Filipino nationalism and in the founding of this nation, we still need the spirit of Rizal today. Right now there are still tyrants in our midst and Filipinos who are still slaves of their passions, of their vices, and their desires.

The Spanish tyrants were replaced by Filipino tyrants. It is up to us, we the 30 million Filipinos, to assess the problem and refuse to be slaves in our own country. Most of all we need personal individual discipline.

In my capacity as top military leader of the Philippines, I have had the opportunity to travel several times around the world — in America and Europe and all the countries in Southeast Asia. During my years of travel I have always opened my ears and my eyes and kept my heart attuned to the spirit of every country I visited, because I wanted to find out for myself what is the reason, what is the secret, why certain countries of the world move much faster ahead than other countries. Some progress much faster than others although they both suffered the devastation of the last war.

I was in Japan before the war several times and I visited Japan immediately after the war again. I was in England before the war and visited England after the war. I was also in Germany before the war and visited it several times after, the last time being last year after the situation in Paris. I made it a point to visit Europe to see for myself the progress that was made in one year.

After the war I saw Japan almost

totally destroyed as a result of a war of its own making and I said to myself, it would take the Japanese people 50 years to be able to rise up again. I was in England immediately after the war, in 1953 and again in 1963. In 1953 the British people were still rationing and denying themselves so many of the luxuries of life. They had to tighten their belts and go without butter, bread, meat and cheese.

Immediately after the war I saw Germany also destroyed as a result of a war of its own making, and I thought it would take 50 years for the German people to rise again. But paradoxically as it may sound, in a short period of 15 years Japan was able to take her place in the concept of free nations, so much so that Japan today is competing with other nations of the world — industrial nations, in the production of motor cars. She is probably building the greatest number of mercantile vessels for different countries. She is competing in transistor radios, in textiles and other products. She is more prosperous today than she was before the war. The United Kingdom, after the British flag had been hauled down in many parts of the world, was able to retain her supremacy in the field of commerce industry and business, so much so, except for certain places, the pound sterling still commands a very high premium in the commerce of the world.

Germany, which I thought would take 15 years to rise up, to my amazement is now a "have" country, so much so, that it is willing to extend credits to other countries that need help — to the Philippines, when immediately after the war they were economically down and out. So, I wondered, what must be the reason?

In my observation, an average

Japanese, an average Britisher. an average German has personal discipline. By multiplying this personal discipline in the individual Japanese, German and Britisher a million times, you have what is called national discipline. To me, hand in hand with capital resources, hand in hand with managerial executive ability, hand in hand with technical knowledge, the reason why certain countries of the world, particularly Japan, the United Kingdom and Germany were able to progress faster and rehabilitate themselves sooner was because they had national discipline.

What is the meaning of national discipline? In order to be accurate in my words, I have jotted down some thoughts on national discipline. Allow me to quote them:

"By national discipline we mean self control not weak submissiveness of control or subjection to rule. By discipline we refer to the orderliness and decency emanating from within and not imposed from without. By national discipline we imply a way of life which recognizes that what is good for the community or the nation is good for the individual. Individual good is enhanced by the general well being. National discipline also implies a system of laws or of government which places the welfare of all first and foremost over and above the welfare of one individual, sector party or group, when the latter runs counter to the former."

Under such an enlightened system of laws and government the people control their self-centered desires in favor of the social good. They seek to abide but not to evade, not to violate the laws and decisions of the authorities. There is a collective need for a collective action to advance the collective well being.

I do not mean by national disci-

pline the restraint of personal motives. Neither do I mean the sacrifice or surrender of individual freedom. Welfare can not and must not require the limitation of the liberties of the citizens. I do not know this limiting aspect of national discipline at all. It is suggestive of the discipline of an absolute and unreasonable people. The greatest and most absolute discipline is to be found in the cemetery where all the rules and discipline reigns, but the cemetery is a community of citizens that is incapable of doing anything.

By national discipline I mean, a code of individual and social behavior that releases the energies of the people for constructive national pursuits and goals with a social outlook; an ethics of incentive that encourages national achievement. Certainly it is not a connotation of discipline which means stifling or stultification of individual initiative. In economic activities national discipline means the fruitful, gainful and judicious development of natural resources. In production it means fruitful partnership of management and labor, in the manufacture of goods and the extension of services that enrich the lives of nations.

When I talk of development of our natural resources, I do not mean the criminal exploitation of our forest, the illegal ways and criminal activities of the illegal loggers and the criminal arsonists, the kaineros which denude our forests and our hills of this valuable natural resource. It has been predicted that at the rate Filipinos are denuding the hills, the forests, and the fields, the Philippines will be a "have not" nation in the near future when it comes to forests and forest products. The result, as you see during the times of the rainy sea-

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sons, our country sides and our cities suffer from devastating floods. In summer time, paradoxically as it may sound, there is a lack of water because our soil is not conditioned to retain the moisture that it needs since there are no plants and trees to retain it.

When I mention the development of natural resources I do not mean the use of dynamite in fishing, I mean that progressive scientific methods of fishing to exploit this great natural resource. Not only for the consumption of 32 million Filipinos, but also for exportation purposes. Right now more of our people are so short sighted, so unpatriotic, they only have one thing in mind, to make a peso by whatever means they can. In using dynamite in fishing, we not only kill the big and small fishes but we destroy their natural habitat and a time will come when there will be no more fishes to abound in our 7,000 islands, 462,500 sq. miles of sea territory, 14,000 sq. miles of coast line.

There was a plan some years ago to put up canning factories in Gagua and Instancia in Iloilo. Those plans have to be discarded because Instancia, famous for its millions of fishes in the surrounding seas, is not a fishing ground anymore. The fishermen have to go beyond Palawan to fish, and at the rate we are depleting our fishing resources, some day our children will suffer the folly of our race.

A continuous effort towards efficiency in manufacturing will generate public confidence in the integrity of local production. Sincere compliance with the values of manufactured goods as advertised will eventually convince our people that anything manufactured in our country is as good as anything manufactured

abroad.

For the individual, national discipline means the gainful use of time. It means the gainful exercise of unity. It means the development of our talents and the maximum use of these talents. It means honesty, integrity, and dedication.

Again as the top military leader of the Philippines I had occasion to be invited to observe the United States weapons demonstrations since May 1958. I attended practically every United States weapons demonstration, the last one being last October. From Subic Bay the air craft carriers escorted the battle cruisers, destroyers, and submarines, the United States Navy and particularly the Seventh Fleet. The United States Armed Forces demonstrated from Subic Bay to Okinawa its modern weapons of war in the sea, under the sea, in the air and on the land. For five days the United States Armed Forces showed its might and its power. As a military leader, I am indeed very happy to see this demonstration of superior power. Furthermore, I am proud that the United States is the leader of the free world and the ally of the Philippines, since our national security is amply guaranteed. But as a Filipino I am unhappy because all the powers of the world are exploring outer space while we Filipinos are still crawling on mother earth. The reason for this is because we lack personal discipline, we lack national discipline to give the impetus of our progress a much greater force.

Why is it that I am interested as a military man in economic power? Because without economic power there can be no military power. I would like to see the day come when we ourselves can produce our own guns, our own ships, our own tanks,

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MASONRY IN FERMENT

Rt. Wor. SERAFIN L. TEVES

(Address at the Installation of Officers of Nilad Lodge No. 12
on December 28, 1964)

I had planned to stay put at home during the longest week of the year, from Christmas to the New Year, with my eleven children and their families and my 43 grandchildren; but as I was preparing to leave Manila last Tuesday, your invitation came. It seems your committee does not take "no" for an answer and so here I am, happy to be with you, and if I can, share a few thoughts which if of importance to all of us, shall make me happy.

I view the matter of speech-making from two economic laws: firstly, the law of supply and demand, which applied to our theory, means that the more words there are, the cheaper they get; and secondly, good business should have income in excess of expenses, which in our case, means one's intellectual income should exceed his verbal expenditures. So, you will please excuse me if I do not give you an hour-long speech. I do not want to be intellectually in the red, especially before the year ends.

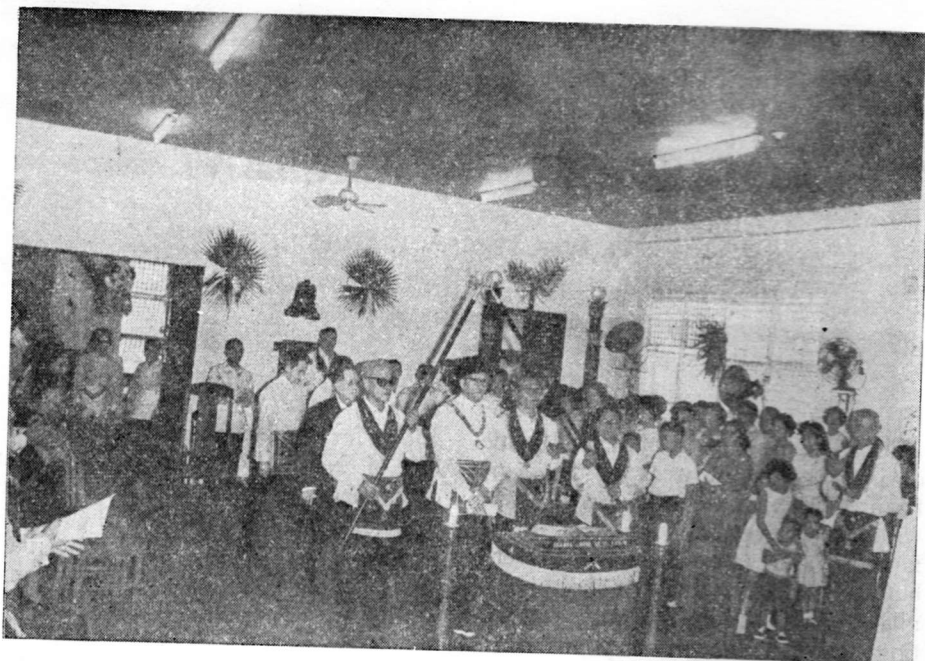
I must tell you in all sincerity that I am glad to be among brethren of Nilad Lodge No. 12, the lodge with a history; to felicitate the new set of officers and to wish them God-speed in all that they will do for the greater glory of Masonry in the ensuing Masonic year.

It is a pride, an honor, and a pri-

vilege for any brother to be a member of Nilad Lodge No. 12. You could not have chosen a better lodge to belong to. Then known when chartered on March 10, 1892 as Nilad Lodge No. 144 of the Regional Grand Lodge of the Philippine Islands under the Grande Oriente Español, it became the Mother Lodge of Filipinos seeking membership in our Order; in fact, it was the first lodge founded by Filipinos for Filipinos since they were denied membership in Spanish lodges; and German and English lodges here were wary about admitting Filipinos, as they did not wish to be involved in the movement for freedom which was taking shape at the time. During the year 1892, Nilad Lodge made 99 Master Masons and from this one Lodge, the Filipino Masons spread out to different parts of the country and in a few years, they organized 19 lodges and 39 triangles or Masonic clubs. MWB Kalaw, in his "PHILIPPINE MASONRY", estimated that before the Cry of Balintawak, there were over six thousand Masons in our country.

MWB Kalaw was himself initiated in Nilad Lodge on April 8, 1907, went through the other degrees, occupied several offices in the Lodge until he became Grand Master of the Regional Grand Lodge in 1915 &

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MW Charles S. Mosebrook, Grand Master, and Party are received for ceremonies on the inauguration of Aguinaldo Memorial Lodge No. 31, at Kawit, Cavite; on December 19, 1964.



MW Antonio Gonzales, PGM addresses Aguinaldo Memorial Lodge No. 31, on its inauguration; December 19, 1964.

AGUINALDO MEMORIAL LODGE

No. 31, F. & A. M.

(Message delivered by Very Worshipful Brother Apolonio Pisig, District Deputy Grand Master, District No. 10, Cavite at the Mosoleum of Emilio Aguinaldo on the inauguration of Aguinaldo Memorial Lodge No. 31, F. & A. M. December 19, 1964 at Kawit, Cavite.)

On this memorable day, we are gathered here to witness an event honoring the memory of a national hero, a great leader, a redeemer of our beloved Philippines from oppression, tyranny, hardship, cruelty and subjugation — the late General Emilio Aguinaldo y Famy.

At this juncture permit me to recall the past events in our history that led to the emancipation of our people from the hands of unjust colonizers. Although there were several small revolts sporadically at intervals by early leaders such as Dagohoy, Diego Silang, and others, all were caused by local discontent. This includes the Cavite Mutiny of 1872.

The sentiments of the people at the time were first aroused by the appearance in 1839 in printed form, of an allegorical story in poetry — that of Francisco Baltazar's novel "Florante at Laura." This novel adequately depicted the injustices committed by the Spanish officials against Filipinos. The literates, particularly those of the Tagalog provinces read in this novel the lamentable situation of the natives in the following lines;

"Sa loob at labas ng bayan kong sawi,
kaliluha'y siyang nangyayaring hari,
kagalinga't bait ay nalulugami,
ininis sa hukay ng dusa't pighati.

Ang magandang asal ay ipinupukol
sa laot ng dagat ng kutya't linggatong

balang magagaling ay ibinabaon
at inililiping na walang kabaong.

Nguni, ay ang lilo't masasamang loob
sa trono ng puri ay iniluluklok
at sa balang sukab na may asal-hayop
mabangong insyenso ang isinusuob.

Kaliluha't sama ang ulo'y nagtayo
at ang kabaita'y kimi't nakayuko,
santong katuwara'y lugami at hapo
ang luha na lamang ang pinatutulo.

At ang balang bibig na binubukalan
ng sabling magaling at katotohanan,
agad binibiyak at sinisikangan
ng kalis ng lalong dustang kamatayan."

Influenced by this literary work agitation for reforms were carried on by the "illustrados," including Dr. Jose Rizal in Europe. Fifty years after the novel of Balagtas came into circulation, Lopez Jaena organized Lodge Revolucion in Barcelona for Filipinos in Spain. A year later Lodge Solidaridad was organized in Madrid and Lodge Revolucion was dissolved. The intellectual leaders saw in Masonry the light for freedom, justice and the avenue for emancipation.

In 1891 Serrano Laktaw, Jose Ramos and Moises A. Salvador organized Nilad Lodge in Manila. The fraternity gained many members so that in 1893, thirty five lodges were

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Distribution of school books by Mayon Lodge No. 61 to Rapu-Rapu High School. In the picture are Wor. Bro. Victor Pineda, Principal, Rapu-Rapu High School, Wor. Bro. Domingo Rago and Wor. Bro. Teodoro Jesalva, Master and Secretary of Mayon Lodge No. 61, respectively (from left to right, front row)



W. B. Liberato Litau introduces General Santos, Commanding General AFP, Guest Speaker at District No. 9 Convention on Rizal Day, December 30, 1964.

A PATTERN FOR DISTRICT CONVENTIONS

W. Bro. N. B. MELOCOTON

The 9th. District Grand Lodge convention was held at the Philippine Theosophical Society Temple in Quezon City on Dec. 30, 1964, as the lodges in Quezon City and Rizal province have done in the past. This time something new was added to the celebration which made it more impressive and meaningful, not only to the brethren in attendance, but also to the guests and members of the families of Masons present. Gen. Alfredo Santos, Chief of Staff of the Armed Forces of the Philippines, was the guest speaker.

The General made a stirring address on national moral bankruptcy and appealed to his audience to develop a national soul through personal discipline, urging that this national soul should be geared to economic progress but adverse to and free from graft, corruption, insincerity, dishonesty — a soul that caters to the development of our country, to the end that it will have a dignified place in the concert of nations in Asia.

The morning session was confined to the civic program but the afternoon session was a purely Masonic affair. Besides the address of Gen. Santos, WB Tomas Santos, PM, Marikina No. 119, read a paper on Rizal and Community Education, reporting on a town-wide project of increasing the literacy of the barrio people and updating their knowledge and skills in home industries for in-

creased income, all aimed at *responsible citizenship* through the spirit of cooperation, or bayanihan.

Musical numbers in the morning program were a violin solo contributed by WB Jose M. Santos, PM, Silanganan, 19, and the Luzon Bodies Choir under the baton of Bro. Chris Malahay. The guest speaker was introduced by WB Liberato Lita-ua, PM, Quezon City, 122, a retired general, who at one time was the commanding officer of the present Chief of Staff.

At high noon the guests repaired to the social hall where all partook of a good lunch and every one had his fill, enjoying their conversations. It was in a way a reunion among the brethren and their families affording the opportunity for knowing each other better. A good time was had by all.

In the afternoon, the session consisted in reports by the Masters on the activities of their Lodges during the year, reading and approval of resolutions, a Masonic talk by WB Aurelio L. Corcuera, an open forum, and address by the Grand Master, MWB Charles S. Mosebrook.

The Worshipful Masters and Secretaries of the eight lodges in District No. 9, VWB Amando Ylagan, District Deputy, deserve praise and congratulations for a most successful convention. Their planning and exe-

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MALOLOS LODGE No. 46 F. & A.M.

Templo Plaridel, Malolos, Bulacan

January the 1st, 1965

The Hon. JOSE M. VILLARAMA
Governor of Bulacan
Malolos, Bulacan

Dear Governor Villarama :

It is with great elation on the part of Masons in this province to have learned that beginning today, the 1st day of January, 1965, at the instance of your good and great office, nightclubs and other nightspots in Bulacan, especially those along the highways, will be closed for business.

The Malolos Lodge No. 46, of Free and Accepted Masons, has, therefore, found pleasure to join all other institutions and great personalities in highly commending the Governor of this province, the Hon. Jose M. Villarama, for the laudable steps he has taken to uphold the sanctity of the homes and safeguard the high morals of the citizens.

With the closing of these spots, which, more often than not, have been the cause of high crimes and irreparable offenses, the province could have been placed in the high measure of decency and morality.

For and in behalf of the Malolos Lodge No. 46, I do beg to be permitted to congratulate you for having taken what should have been taken in the name of peace and order and in the name of the sanctity of the homes and of the human person. Never in the history of this province has there been a provincial executive, for quite a long time, who had been courageous enough to look after the welfare, not only of things material and physical, but also of things moral and spiritual, of society. Today, we have found such provincial executive in the person of the Hon. Jose M. Villarama. Again, CONGRATULATIONS to you, and May God Grant You More Power.

Sincerely yours,

FRANCISCO E. ANIAG, Sr.
Master of the Lodge

The above letter was sent by Malolos Lodge No. 46, F. & A. M. to the Hon Jose M. Villarama, Governor of Bulacan, commending him upon his recent action in closing establishments of questionable morals.

MOTIVATION

By Lt. Col. ROBERT M. WALKER
(Ret.) 32°
13 Branksome Hill Road,
Bournemouth, Hants, England

The thread of motivation appears in an ever-recurrent pattern through the fabric of today's social existence. The eternal "Why?" seems to pursue us unrelentingly through life, but the question of motivation is never truly answered, except in death.

Motives have been the real subject of thousands of lengthy discourses for myriad diverse purposes, but far too often we forget that motives are not an end in themselves and that they are at best only a guidepost to accomplishment.

There are few Masons who have not heard the allegorical story of the three men laying bricks. When asked what they were doing, the first man answered, "Earning my wages." The third replied, "I am building a temple to God."

With normal overemphasis on basic motivation, this story is always followed by a moral. The narrator usually extolls the motivation and vision of the third man, displays nothing but a half-simel of toolerant amusement for the unimaginative clod who is "laying bricks" and has a sneer for the money-grubber of the crew. But do we not all too frequently forget that a temple, or any other structure for that matter, is not built of dreams or visions but is erected a brick at a time by men who are masters of the art of putting bricks permanently together?

To put it another way, if a temple were ever finally built on the spot where those three men were working, it was probably because of the earthy motivation of one man who saw himself as a bricklayer and another who took pride in earning his wages, not alone because of the lofty motivation and vision of the third, as is usually implied. What is more, the beauty and durability of that temple would depend on the quality of the work that went into it, without regard for the motivation of the workers. Temples, real or spiritual, substantive or ethereal, result from what is accomplished, not from the reason the laborers entered into the project.

Consider such motivation as that of helping your country in time of conflict and of being willing to die if necessary to accomplish that objective. No one would deny that a man with such a devout compulsion would be highly motivated. Yet the results obtaining from such a motivation in different cases can be completely divergent.

Impelled by this motive, Nathan Hale proudly proclaimed just before he was executed by the British, "I regret that I have but one life to give for my country." With the same motivation, on April 14, 1865, John Wilkes Booth shot and killed the greatest humanitarian the 19th cen-

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ture produced and paid an equivalent price for his endeavor. Although some will doubtless disagree, the motives of Hale and Booth were very similar, for Booth considered the Confederate States to be his country; however, no one would be such an unthinking fool as to say that their accomplishments were of equal virtue and merit.

Closer home, let us consider the motivation that prompted Benjamin Franklin to become a Mason. At least two reasons have been promulgated for his joining the Craft. One historian points out that Franklin knew his own views on religion, politics, and the future of mankind to be consonance with those of the Fraternity. He also knew that the men he most greatly respected were members, so he emulated them, and applied for membership. Another states that he realized that the power represented by the international affiliations of the well-to-do men who made up the body of the Craft could be of considerable importance to a journalist and printer. The author who projects this viewpoint, not particularly sympathetic to Masonry, then continues by indicating that Franklin published derogatory information on the Craft in his *Pennsylvania Gazette* as a sort of blackmail for which his membership acceptance was to be the ransom.

Which is correct? There can be little doubt in the minds of the disinterested who seek only historical accuracy.

There is a greater question, however, that has not yet been answered: How important to the world today, or to the world of the time of the Revolution, is the motivation that brought Franklin into the Fraternity? Right or wrong, and without regard to which historian may be correct in his views of Franklin's motivation, the fact remains that the tremendous accomplish-

ments of Benjamin Franklin throughout his life did demonstrate a rare and exemplary fidelity to Masonic tenets.

He became the first Master of his Lodge, then Grand Master of Pennsylvania. He printed an edition of *Anderson's Constitution*, said to be the first Masonic work published in this country. In France he helped make Voltaire a Mason and served as Senior Warden of the Lodge of Sorrow held in memory of Voltaire after his death. He set up the first library in America and helped write that great document of all-inclusive brotherhood, the Constitution of the United States. Above all, he was faithful to the spirit of Masonry.

Whatever Franklin's initial motive for entering the Craft might have been, the ultimate motivation that Masonry supplied is clearly evident, and he practised the virtues it inculcates with characteristic energy and forthrightness throughout his productive life.

Thus it is with motivation. The initial reason for starting anything will not necessarily be the reason, the ultimate motivation, for its continuation until the task is accomplished.

The landmarks of Masonry recognize this, for motives quite properly are not the overriding criteria for becoming a Mason. There is virtually no action taken within the Lodge that is not directly pointed at remotivating the candidate, at giving him a new impulse toward self-betterment, and as he advances in knowledge and interest, so the remotivation continues. Each older motivation is behind in the illumination of new and more cogent goal. Remotivation thus becomes vastly more important than original motivation.

The preparation of a candidate for Masonic initiation is physical in ac-

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LET US BE THANKFUL

WILLIAM WESLEY CASPER, 33^o

319 North Rodney Street, Helene, Montana

In the Book of Deuteronomy we find this passage:

Thou shalt observe the feast of tabernacles . . . after thou hast gathered in the corn and wine: And thou shalt rejoice in thy feast.

One of the oldest and most revered traditions of the Scottish Rite is the Feast of the Tabernacles, also known as the Feast of Tishri and the Feast of Dedication. The Feast of the Tabernacles was originally the occasion that marked the end of the harvest season for the ancient Hebrews. Today it is still a thanksgiving of harvest, and we consider it a Masonic Thanksgiving.

Moses is popularly credited with having written the law which required that on the 15th day of Tishri, the month which corresponds approximately to our October, each male Jew should go to Jerusalem with an offering of his current crops as a gift to Jehovah. This feast, then, marks the end of the agricultural year when the vines have been stripped of their fruit and the grapes pressed and the grain was in the garner. It was celebrated with great rejoicing as a feast of gratitude for God's blessings, and as a time of great joy and happiness, a time for lifting up of hearts to the Giver of All Good.

It is in this spirit that Lodges of Perfection, open to all Scottish Rite

Masons, observe his feast. Therefore, the theme of the day can properly be "Let us be thankful."

Thankful for what? Every day our Heavenly Father gives us many wonderful blessings, most of which we accept as matters of course and without conscious gratitude or appreciation. We are so busy with the activities of daily life that we do not pause, at least momentarily, to count our blessings.

Let us be thankful for God's protecting care; for the life and health we enjoy; for the loved ones who may be with or near us; for the many friends and brothers who are ready to rejoice in our successes, and to sympathize with, and help us, in our disappointments, trials, and sorrows. Let us be thankful for our homes, and for the necessities, and at least some of the luxuries of life; for useful work to do that benefits ourselves and our fellow men; for the pleasures we enjoy from time to time; for whatever we can contribute to the progress and well-being of our community, state, and nation; and for the opportunities to be of useful service to God and His children.

Yes, let us be thankful for another very great blessing—that we live in the United States of America, this Republic, this land of freedom, with its government of law, not of men; with its great Constitution, fortified

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by the Bill of Rights, guaranteeing free speech, free thought, free press and radio, freedom of assembly, a ballot, and freedom to worship God according to the dictates of our consciences—a Nation of scientific marvels with never-ending mechanical improvements, and a Nation in which opportunities for spiritual development are unlimited, for which alone we owe endless homage to God.

Do we stop to consider how fortunate we are that we live in a land where we can work as we choose, where we choose, and at what we choose; where, if we wish to visit friends in another city or State, or to go somewhere on vacation, we are not compelled to get a police permit to travel; where we can move to another part of the country if we so desire; where we can belong to fraternal and other organizations without fear of interference or persecution by governmental agencies; where we can attend the church of our choice; a land where, if we have the incentive, ambition, and determination, we can be and do whatever we wish if we are willing to work hard enough for it?

Yes, we as Masons and Americans have much for which to be thankful; however, we are reminded that Masonry has, as one of its objectives, the inculcation and preservation of the priceless freedoms we enjoy; that it was the vision and courage of our forefathers that forged for us a degree of freedom, with the right to choose, that has been the envy of millions. This is our heritage, and we must preserve it.

Let us be thankful for Masonry, for without it we might never have enjoyed the blessings that are ours. A hundred years before the Revolution, Masonry in the British Isles and in Europe was teaching and fostering the ideal of individual free-

dom, and its teachings spread to the Colonies. It was Masons who planned and executed the Boston Tea Party, which sparked the Revolution. It was Masons who helped to arouse the people to the support of their cause; who, in great measure, led the armies of freedom; who wrote the Declaration of Independence, our Constitution, and our Bill of Rights. And it has been Masons who, ever since, have been the active champions of these great gifts to mankind.

Let us be thankful for Masonry because it represents one of two active and opposing forces which since the dawn of civilization, have been engaged in deadly conflict:

One of these forces has been the unfaltering, courageous, and consistent champion of individual life, liberty, and happiness. It has fostered the spirit of freedom and independence as a basic principle; it has dignified and emphasized individual intelligence and appreciated its value, both to itself and to society; it has recognized that man's value to himself as an individual is the only true and certain measure of his value as a living factor in the social organization of which he is a part.

The opposing force has sought to dominate and control the life and conscience of the individual, and subject him to intellectual bondage; to reduce him to the status of a mere instrument of the ruler or the state. It has ignored a great fundamental fact of nature—that the individual, has an inalienable right, has certain attributes, privileges, and benefits which must be respected. It would command unquestioning obedience and subjugation by the power of ignorance, superstition, and fear.

These two forces are Light and Darkness, Truth and Falsehood. In the very cradle of humanity these

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More Questions and Answers...

By A. L. CORCUERA

51. What are "The Old Charges?"

"The Old Charges" refer generally to several old manuscripts which have been found in England and elsewhere from about the fourth decade of the 19th century. Generally they consist of three parts: (1) an introductory prayer or invocation; (2) the History of Freemasonry, or the Legend of the Craft, commencing at the time of Lamech [There were two Biblical personages with this name: one, descended from Cain, was the father of Jubal and Tubal Cain (Genesis 4:19) and the other, descended from Seth, Adam's third son, was the father of Noah (Genesis 5:28)] and ending with the era of King Athelstan, on or about, 926 A.D.; and (3) the peculiar statutes and duties, the regulations and observances, which the Craft in general or Masons in particular are bound carefully to uphold and inviolably to maintain." (Hawkins, *A Concise Cyclopaedia of Freemasonry*, 1908.)

52. What does *ne varietur* mean?

This phrase is the Latin for "Lest it should be changed." The words refer to the Masonic usage which requires a Brother, on receiving a certificate from a Lodge, to write his name in his own handwriting in the margin, above the phrase *ne varietur*. This is to enable brethren to whom the certificate may be shown, to determine by a comparison of the handwriting, to recognize the true and original owner of the certificate. In other words, to detect a possible impostor who might unlawfully have come in possession of the certificate.

53. What is meant by St. Masonry?

In the 18th century an unattached Lodge, that is, one which has not joined a Grand Lodge, was known as St. John's Lodge, and an unattached Mason, that is, one who has not joined a regular Lodge, was called St. John's Mason. Now the term is sometimes applied to the Craft degrees of Entered Apprentice, Fellow Craft, and Master Mason.

54. In what country is the Grand Master of Masons called *Grand Master Mason*?

In Scotland the Grand Master is known as the *Grand Master Mason*. (Law 3, Constitution and Laws, 1944.)

55. Is there any distinction between a Grand Lodge and a Grand Orient?

In Europe, particularly in the Latin countries, a Grand Orient, originally had jurisdiction over both the Symbolic Degrees and the Philosophic Degrees (4th to 33rd of the Ancient and Accepted Scottish Rite). The Grand Orient has given up the jurisdiction over the Philosophic Degrees to the Supreme Councils. So that now there is no distinction except in the title. Grand Orient literally means Grand East, which is sometimes used in the United States to refer to the East of a Grand Lodge.

56. What does the grip of the "lion's paw" signify?

As a Masonic token, the grip of the "lion's paw" is a symbol of the Mystic Tie (Question 47), the strength of which comes from unity.

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How Tall Do We Stand

*How tall do Masons stand today?
How great the glory they display?
Where is the widow's son of old?
Where are the Masons, brave and bold?*

*What's happened to this noble band?
Since first they trod across the land?
Where are the dreams of glory now?
Where is the fervency of vow?*

*Can we not meet the challenge still?
Do not we have the craftsman's will?
Can not we gird ourselves anew?
Are noble deeds for just the few ?*

*I say we can — and yes we must,
Restore the glory — remove the rust,
Our minds to lofty goals aspire,
Our conscience stir with fervent fire.*

*To trod again in God's great light,
To serve his church with all our might,
To build that spiritual house within,
To cleanse our souls and part with sin.*

*To feed the poor, comfort the ill,
To serve our family as fathers will,
To lend our strength to noble deeds,
Serve our country and community needs.*

*If these we do unselfishly,
With true desire and humility,
Then once again the world will see,
How tall a Mason stands, and we,
Will proudly follow destiny.*

ROBERT P. O'BRIEN
Coral Lodge No. 142

LET US . . . (From page 236)

forces arrayed themselves in eternal conflict, and today the struggle continues unabated, as witness the condition of our world.

At every point in the upward and onward progress of our civilization it has been the same broad and uncompromising spirit of individual liberty, with its unflinching love of human freedom and its unquenchable thirst for the knowledge of Truth, that has held the legions of Darkness at bay. It has been, and still is, the Spirit of Masonry, under the guiding intelligence of great Masons and with support of a devoted Craft, that has held aloft the sacred banner of liberty in this and other countries. And to this same Spirit of Masonry, with its noble inspiration, present and future generations of our people must look for the preservation and perpetuation of those inalienable rights upon which the government of any free and enlightened people must depend.

Let us be thankful for Masonry as, in a practical way, it works for mankind. It operates by drawing together men to whom things of Truth and Spirit appeal, binding them into Lodges or bands of friends and brothers, and by bringing to their attention, again and again, the fundamental truths upon which all liberty and progress and happiness depend. Then it sends them out in to their communities to champion and express those great truth in their individual lives. In other words, Masonry works practically by leavening the mass of the people with the leaven of Truth and Light as exemplified by its members in their daily lives, thereby accomplishing, if the work is properly and consistently done, more than all

the armies of the world could accomplish by force.

Let us be thankful for what Masonry means to each of us. To me it means a thousand things, but especially a Way of Life by which I may strive to reach a goal of perfection. And there is inspiration, joy, and uplifting of the soul and spirit in that struggle!

What is that goal of perfection? Brother Joseph Fort Newton, a famous Masonic scholar, has described it thus:

*When is a man a Mason?
When he can look out over the
rivers, the hills and the far
horizon with a profound sense
of his own littleness in the vast
scheme of things, and yet have
faith, hope, and courage—
which is the root of every virtue.
When he knows that
down in his heart every man
is as noble, as vile, as divine,
as diabolic, and as lonely as himself,
and seeks to know, to forgive,
and to love his fellow man.
When he knows how to sympathize
with men in their sorrows—
yes, even in their sins—knowing
that each man fights a hard
fight against many odds. When
he has learned how to make
friends and how to keep them,
and above all, how to keep
friends with himself. When he
loves flowers, can hunt birds
without a gun, and feels the
thrill of an old forgotten joy
when he hears the laugh of a
little child. . . . When he knows
how to pray, how to love, how
to hope. When he has kept faith*

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with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of song—glad to live, but not afraid to die! Such a man has found the only real secret of Ma-

sonry, and the secret it is trying to give to all the world.

Brothers and friends, with that beautiful, uplifting, inspiring ideal ever before me, I humbly thank God that Masonry came into my life!

New Age



AGUINALDO . . . (From page 229)

organized in the whole Philippines. Nine of which were in Manila.

Brother Aguinaldo on the eve of his assumption of office as Capitan Municipal of Kawit was initiated into Masonry on January 1 at Pilar Lodge of Imus, Cavite in the year 1895.

“Masonry, although anti-clerical and in favor of political reforms was still a benevolent fraternal organization, and was not daring enough to suit the stifled feelings of nationalism of most of its members. It attracted more the middle and upper group of Filipinos. However, its leaders found in Masonry a way of organizing a more aggressive society with the purpose of enlisting the support of the masses. Thus the Katipunan was secretly organized. . . .”

“The spirit of nationalism so prevalent among the younger Filipinos of that generation, found a responsive chord in young Emilio Aguinaldo. Somehow he obtained a smuggled copy of Rizal’s great novel, that Noli Me Tangere, and read it slowly. It served him as spiritual and intellectual guidance until he joined the Ka-

tipunan a few months after he had been initiated into Masonry.”

And so when the great General Aguinaldo took the leadership of the Philippine Revolution, to quote from his own words, “it was Masonically inspired, Masonically lead, Masonically prosecuted and Masonically won.”

Such is the Masonic life of the man we are honoring today. It is only fitting and wise when the officers and members of the then Ibarra Lodge No. 31, F. & A. M. changed its name to Aguinaldo Memorial Lodge No. 31, to perpetuate the memory of a man who sacrificed comfort and easy life only to save his people from a humiliating situation of near slavery, wanting, and a state of degradation to that of almost complete freedom politically and spiritually.

May Aguinaldo Memorial Lodge No. 31, F. & A. M. live at all times, ever remembering that brother Emilio Aguinaldo lived and died a Mason. To the members of this venerable Lodge Aguinaldo’s life and deeds is bequeathed as a legacy to be perpetuated by putting into practice Rotary’s motto of Service above self, for the brave general served his people above himself.

A PATTERN . . . (From page 231)

cution of the affair could be a pacesetter for other districts who may want to follow it as a pattern for imitation.

This would suggest choosing a date convenient in the district with good weather in mind. The date should be on or near the birth or death anniversary of a hero, be he Filipino, American, Okinawan, or Japanese, noted for his part in the freedom

movement in his country; with a theme of national importance; discussion of important problems in the Masonic district concerned; demonstration of correct ritualistic work; incorporating a reunion of Masonic families; and where advisable, securing guest speakers or discussion leaders of note in the community, be they of various creeds, races or social positions.



Department of Public Works and Communications
BUREAU OF POSTS
 Manila

SWORN STATEMENT
 (Required by Act 2580)

The undersigned, **RAYMOND E. WILMARTH**, editor of *The Cabletow*, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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T o t a l	10,500

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

SUBSCRIBED AND SWORN to before me this October 1, 1964, at Manila, the affiant exhibiting his Residence Certificate No. A-0073386; issued at Manila on January 9, 1964.

S. Q. UMALI
 NOTARY PUBLIC
 Until December 31, 1964

our own equipment, our own planes, our own aircraft carriers. This country endowed by God with very rich natural resources called the Pearl of the Orient Seas, is a country flowing with milk and honey, a country chosen by God in Asia with everything here that is needed to make it a stronger, a happier and a more prosperous one in which to live. But unless the 32 million people are awakened to the fact that we can not attain greatness by wishful thinking, by forgetting the laws of morality and decency, we cannot forge ahead like the other great nations of the world.

I would like to relieve America of much of her burden as a leader of the free world. If we could produce guns, ships, planes, and equipment in this country, we will be a stronger ally of the Free World and not dependent upon other countries for our very existence. That is the reason why 32 million Filipinos should awaken and believe in the great potentialities and possibilities of the Philippines. Probably not in our time, but in the time of our children and millions of Filipinos still unborn, we should be able to stand on equal footing with any nation in the world, to be as prosperous, as happy, as strong as any other independent nation in this world.

As I said, this is really a very fitting occasion. Today is the 68th anniversary of the execution of the greatest man of the Malayan race — the greatest hero and martyr of 32 million Filipinos. I am happy to note that there are still many Filipinos who have not forgotten the lessons, the sacrifices, the legacies, the principles, the precepts, the virtues laid down before us by thousands and thousands of our martyrs and heroes headed by

Dr. Jose Rizal.

I am glad to see there is still a silver lining in the dark clouds hovering over us, but unless we put our shoulders together, unless we can eliminate these problems besetting our country, unless we can substitute spiritual values for unwholesome material benefits, our problems will increase a thousand fold as the years go by.

The Philippines today is increasing by one million souls a year, even more than one million souls a year, and our rate of increase in population is one of the highest in the world — 3.2%. That is one thing in which we beat Japan! Japan before has the distinction of having the highest rate of increase in their population, but Japan has only an increase of 1.05% while the Philippines 3.2%.

More than one million souls are added each year to our national life. Unless we can commensurately develop economically to absorb, to feed, to cloth, to educate, to train these extra million or more Filipinos every year, a time will come when this increase in population will become a social menace and our problems will be increased a thousand fold.

As a fitting thought and as a parting word, I would like to say that the Philippines today, and at all times, needs men with strong minds, great hearts, true faith, and willing hands. Men who can last in office and not weaken. Men whom the spoils of office cannot buy. Men of opinions and of will. Men who have honor. Men who will not lie. Men who will stand before a demagogue and condemn his treacherous plottings without winking. Tall men, sun crowned, who live above the fog in public duty and in private thinking.

Thank you very much.

MASONRY . . . (From page 227)

1916, the last one in fact, before the fusion in 1917 with the Grand Lodge of the Philippine Islands organized by the Americans. Notably, MWB Kalaw played a great part in the fusion or union. MWB Kalaw was elected Grand Master of this our present Grand Lodge in 1928.

Just one more dry fact. We know more about the history of Philippine Masonry today because Nilad Lodge on Dec. 6, 1919 made a resolution requesting MWB Kalaw to write a history of Freemasonry in the Philippines and in 1920 he finished "LA MASONERIA FILIPINA" in Spanish, though it was only in 1956, the year we celebrated the 100th. Anniversary of Masonry in the Philippines, that the book became available in English through the efforts of MWB Fredric Stevens.

Why did I, in the last few minutes, bore you with these dry facts of history, which 90% of you may have or not known anyway? Only this: that Nilad Lodge No. 12, in the days of crisis, in the time of national ferment, took an active part, led in the solution of the problems then obtaining.

Today, we are in the throes of a

bothersome crisis. I am not talking about rising prices, not about the coming elections, not even yet about graft and corruption. I have to talk about the rising tide of crime especially among our young people.

What are we doing about this problem? Clearly the crime wave is now beyond the powers of the police. They may be able to arrest some, not all of the offenders, but force alone will not stop the tidal wave of crime. Something has to be done at the grassroots. Parents should not only watch their children, they should set the example of clean, honest living. They should not wait until their children are in the toils of the law to act. They should act now and everyday.

As a Mason, you may not be the father or brother of a criminal, maybe not yet, but perhaps one is in the making. As Masons, we are taught to circumscribe our actions and keep our conduct within due bounds. Are we teaching our children the same?

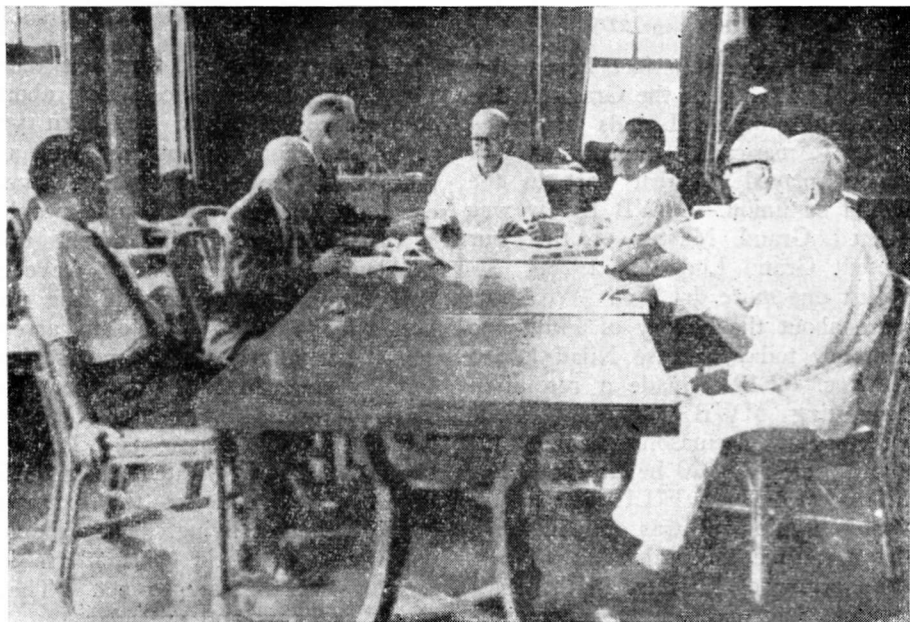
I leave this question with you with my paraphrase of Pres. Kennedy's famous line thus: "Ask not what Masonry can do for you but what you can do for Masonry."



Masonry must be militant, if it is to achieve its purpose. It must not only search for truth, but when it finds truth it must spread the light that others may see and know the truth also. Our world must be an enlightened world.

Our Masonry must be a Militant Masonry.

R. E. W.



Board of Directors of Masonic Hospital For Crippled Children at monthly meeting, second Tuesday, 12:30 P.M. Scottish Rite Temple.



MORE . . . (From page 237)

57. What is the symbolic significance of the 47th Problem of Euclid?

In Masonry it is regarded as a symbol of geometry and exact science. It is intended to teach a love of learning, particularly of that learning that will enable a Mason to know the nature of the world and his place in it.

58. What is the *pentalpha*?

The *pentalpha*, also known as pentagram, is the five-pointed star. The word literally means five *alpha's* (A's). It is a diagrammatic representation of man — a head, two arms, and two legs. Ancient builders are said to lay out the position of any structure with square corners from a center; the building is thus said to be erected upon *five points*. The *pentalpha* being symbolic of the completion of a building "teaches the essentials of brotherhood.

59. To what does "The Lodge of the Holy Sts. John at Jerusalem" refer?

Although no such Lodge ever existed, yet it is not a mere fiction, being an ideal. As early as 1058 St. John the Evangelist's name was already connected with Masonry as a patron and later also that of St. John the Baptist. No satisfactory reason has yet been given why *Operative* Masons adopted these two Saints, when St. Thomas, the patron of architecture and building, was the most natural choice. The *operative* Masons having dedicated their Craft to the Holy Sts. John, it was but natural for those who followed them to believe that both were Craftsmen. And since Craftsmen should have a lodge, where should that lodge be but at Jerusalem?

POLITICS AND ETHICS

Speech delivered by ANACLETO ALCALA
Gov. of Quezon Prov. on the
occasion of the Convention of District No. 12

Worthy officers and members of all Masonic Lodges holding this district conference, and friends:

I am highly honored to be with you today. This certainly is a happy opportunity for me to welcome you all to our humble province, to renew old acquaintances, and to make new ones. There is another compelling reason why I have looked forward to this assembly. You have given me the proper forum to expose some of my views on ethics and politics before your critical scrutiny.

It is well known that some two years ago I never dreamt that I shall be called upon to assume the responsibility of the governorship of this proud and great province. This is a fact that is common knowledge in this province. I come from humble beginnings. I have no great ambitions. But when a person of my background suddenly by the circumstance of history is faced with the challenge of a job requiring a broad political orientation, what else is there for me to use but my determination to do a job well and test my theories against the humbling influence of subsequent experience?

One of the questions the answer I have set out to seek is to what extent ethical principles apply to the realities of present day politics. In theory it seems possible for ethics and politics to merge together. In practice, the question is how far does the merger go?

A discussion of this topic in a forum such as this is as pertinent as it is in order. There is a widespread impression that politics, our brand of politics, is basically immoral. What aggravates the matter is that in public forums the party in power is made to appear the embodiment of everything that is evil. The party out of power gives the promise of everything that is saintly. And when a change in administration is mandated, the people become disillusioned by the corruptions of the new dispensation.

I am aware of the historical truth that Masonry, inspired by its noble principle of the brotherhood of man, emboldened by the battle cry of liberty, equality, and fraternity, was largely responsible for the great political upheavals in many parts of the world including the Philippine Revolution of 1896. I am also aware of the fact that Freemasonry has programmed the project of inculcating among all men particularly among leaders of men the highest ethical principles of the human race. I subscribe to the worthiness of your objective of influencing our political leaders to adopt the highest ethical virtues in their private and public life.

Let us take a hard look at the anatomy of our politics.

The split between ethics and politics is essentially a modern phenomenon.

Turn to next page

menon. It did not exist for Aristotle, for whom "Politics" and "Ethics" were two subdivisions of the same work. In the modern world, the subject has bifurcated into the two parallel concepts of an amoral politics and an unpolitical ethics. We seem to accept the theory that there can be no ethics in politics, and ethical men should not concern themselves actively in politics. That the two are like oil and water. They simply do not mix.

The basically amoral character of politics is affirmed not only by politicians but by religious and ethical thinkers as well. Certain aspects of the teachings of Niebuhr place him within this school of thought. His basic thesis of moral man in an immoral society, of men who will the good but are powerless to achieve it in the context of social life, is a modern interpretation of Saint Paul's lament, "The good I would, I do not, but the evil which I would not, that I do." Lord Ashley once said that power corrupts, and absolute power corrupts absolutely. Since politics cannot function without power, then it seems that politics must be inherently immoral, or at best an amoral instrument for achieving purposes that may be good, bad, or indifferent.

We have no quarrel, for instance in the intention of President Macapagal to abolish tenancy and rescue the common man from centuries of perpetual bondage. But to achieve this purpose, one cannot be free from the taint of aggression, violence, and self-seeking. One cannot help but make enemies in the process. But does this make a political leader unethical?

Most ethical thinkers of note who are concerned with social justice base their assumption that somehow ethics must determine the character

of politics. It is my conviction that the contradiction between the two enterprises of politics and ethics should be resolved if politics is to serve the highest needs of society.

We can and we should close the breach between politics and ethics. The twin doctrines of the amorality of politics and the unpolitical character of ethics have developed largely because of three reasons.

The first is the failure of many of our political leaders to develop the maturity and strength of character necessary if one is to place things in their proper perspective. Many of our so-called leaders are so immature that they hold self-interests over and above public interests. They have the narrow mind and the limited vision to see only the future security of their family at the expense of the security and interests of the larger society.

A political leader may acquire the maturity to sincerely work for the best interests of society. And yet in the course of his leadership, he may still fall as another victim in the wayside. This is principally due to the second reason: The limited conception of the meaning and the basic sources of contemporary ethics. The ethical system to which our civilization gives its adherence, if only in the form of lip-service, is what is conventionally called Judeo-Christian ethics. The Judeo-Christian concept of the good is obedience to the will of God. Our tragedy and great misfortune is our varied interpretations of what is the will of God. Since very often we tend to have as many interpretations as there are interpreters, then everyone lays claim to righteousness; everyone claims he is the only one who is good and anointed. All the rest are going to Hell.

The third and more fundamental error lies in our faulty understanding of the character and limits of Biblical ethics itself. In bringing its insights to bear on the contemporary world, we have erred both in including and in excluding too much of our Biblical heritage. On the one hand, there are resources within Biblical ethics that have remained untapped, while, on the other, there are elements within the sources that have been called upon to do service where they are irrelevant and meaningless and therefore misleading.

I am confident that we could find a livable solution by availing ourselves more fully of the resources already available to us in our religious background in order to establish a viable ethical system by which to mould our future.

I do not claim to have all the answers. But I know that through our collective intelligence and experience we should be able to polish a superior system with which to mould a superior society.

More than two thousand years ago Plato suggested that those who should rule over men should not have the right to own property, that they should simply be taken care of by the State. Other philosophers suggested that to minimize or erase graft and corruption political leaders follow the ethics of self-abnegation.

That they should have only simple needs, eat meager meals, wear simple clothes, walk instead of ride. Shastri of India captured the imagination of the suffering masses of his country by his simplicity and by his adherence to this principle of self-abnegation or self-sacrifice. Shastri as we all know just took over from the late Nehru. We are told India is worried about who their next leader should be because Shastri

is sickly and may die anytime because of his abandonment of personal needs.

You will all recall that our very own President Macapagal started his administration with the slogan of simple living only to discover it to be definitely unworkable. He promised to sell the presidential ship and the presidential plane and to wear only Pagasa clothes. The promise never was consummated.

Reason and experience proved that the principle of self-abnegation, of sacrificing ourselves to the simplest possible level, is impractical because it does not conduce to efficiency.

Does this imply that the principle of self-fulfillment or self-preservation is the alternative? The answer is a qualified yes. The ethics of self-fulfillment is our answer to our search for an adequate principle provided that it operates within the framework of regard for the equal rights of others. The cause of so much immorality in our political life is the application of the law of self-preservation without regard to the greater interests of society.

I insist upon the compatibility of politics and ethics. The two factors which will have to work in complement with each other are, namely, mature leaders, and a viable ethical system which we can all cooperatively develop because of our religious background. I sincerely believe that we have many political leaders who are imbued with the noblest motive of seeking the public good. Their failure to attain a complete marriage of ethics and politics is largely due to the fact that we have not yet developed an adequate ethical system.

MOTIVATION . . . (From page 234)

complishment but symbolic in implication. Certainly a major part of this symbolism is a signification that regardless of what really brought him to the door of the Lodge, a reorientation, a rededication, a remotivation is about to take place.

Every great Mason who has recorded his thoughts for posterity has in one way or another carried forward this theme of remotivation. Perhaps they have never used this exact word, but they have used other words that gave a strong and lasting impetus to the urge for self-improvement that is so evident to an initiate from the moment of his first contact with the labors of the Craft.

Albert Pike points out again and again the idea that:

The bases of Masonry being morality and virtue, it is by studying the one and practicing the other that the conduct of a Mason becomes irrefragable.

He explains that Masonry is styled "work" because it imposes certain duties upon us. He notes that:

Anyone taking the first two or three degrees and thereby expecting worthily to wear the honors of Masonry without labor or exertion, self-denial or sacrifice, and that there is nothing to be done in Masonry, is strangely deceived.

In his moving and beautiful prose, Pike urges that we must not

relax in the pursuit of truth, or contentedly acquiesce in error . . . for although absolute truth is unattainable, the amount of error in our views is capable of progressive and

perpetual diminution.

He then reiterates the need for the highest of aims, the loftiest of goals, and the rewards to be so obtained. All this is certainly remotivation of the highest order.

The importance of the motives that impel a man to seek Masonry dwindle to insignificance when considered in the same context with the motivations with which Masonry provides him after he becomes a Mason, and which are a primary regenerative influence as he progresses in knowledge of Masonic goals and aims.

The tolerance, justice, loyalty, friendliness, charity, and brotherhood that are the Landmarks of Masonry are admittedly the exclusive property of no particular sect, organization, or creed. They are and always have been available to everyone, just as the Golden Rule is available in one form or another to the members of every one of the world's major religions. However, without firm and positive motivation to follow these guideposts to brotherhood, the fact of their existence alone can accomplish nothing.

This is where Masonry enters the picture; for, regardless of the motivation a man may have when he petitions the Craft, once he is in it a massive remotivation immediately begins to take place. He is moved to practice the virtues of true brotherhood. This is the glory and beauty of Masonry, the supreme reasonableness of its existence.

What Masonry can do for a man has never been of any real consequence; what is important is what it does to him. A sublime remotivation is more than synonymous with Masonry. It is the essence of Masonry itself.

EDITORIAL . . . (From page 220)

A great literary authority once said that the failure to translate a brilliant idea into action for the welfare of mankind is the "murder of genius." Do not sit idly by and let your ideas suffer this fate. Develop the will to win. Champion the cause of Masonry in your own Lodge. Give militance to the image of Masonry. Let the world see and our brethren feel that Masonry is an up and coming organization with places to go and things to do

This takes inspiration. This takes the will to win. This takes the confidence and leadership found in champions. This takes a little extra from you and from me.

Looking back on 1964, did we do our share? Could we have done more?

Looking ahead to 1965, what are we going to do about it now?

R. E. W.



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